

Names and characteristics of Mohammad, 'Ali, ... and Mahdi (SBUT) in Jewish, Christian and Islamic documents

The Prophets and Messengers of God, as the most beautiful and perfect creations of God, came one after the other and each clearly introduced by names and characteristics their God-Chosen Successors and also the Last Prophet and Messenger Mohammad and his God-Chosen Successors (SBUT). They all gave the Glad Tidings that finally at the Hand of the Last Successor of the very Last Prophet and Messenger of God, the most beautiful and perfect way of life on earth, based on the standards of the One and Only most Benevolent and Loving Creator of all worlds, shall be established on earth ...

Alas ... if humankind had not arrogantly rejected the Representatives of God, life would not have been as complicated as it has been ... rather it would have been as beautiful and pure as God has always wanted for humankind ...

O Mahdi!

How beautiful it is, seeing you in the mirrors of our hearts;
feeling your encompassing presence, in the moments of our lives.

How precious are seconds, with your everflowing help and guidance;
seeing your celestial beauty, away from the fast life and crowds.

This would not have been possible if it was not for the most sincere assistance and endeavor of Fatemeh AllahYari, Narjes Barati and MohammadAli Shamseddin.

M.Saffarnia
Kindfather.Com

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Chapter 1

Names and characteristics of Mohammad and ‘Ali (SBUT)

Names of Mohammad and 'Ali (SBUT) in the Bible

Part 1

Previously in this site: kindfather.com, in articles such as “Mohammad, the Promise of Torah”, “Mohammad, the Promise of Enjil (Gospel)”, “What the Bible says about Muhammad”, AhlulBayt (Salaam Be Upon Them, SBUT), the Promise of Enjil (Gospel)”, Ghadir, from creation to eternity”, “Wilayat of Mohammad and AhlulBayt (SBUT), from creation to eternity”, “Ghadir, heart of Qur'an”, “Imam Mahdi's (PBUH) Birth, Ascension and Rise, and the Revelation of John”, “Two Messiahs”, “Glad Tidings regarding the AhlulBayt in the True Enjil of 'Eesa (True Gospel of Jesus)”, “The Najran Pact, Mobaahelah (Mubahilah)” and ... some glad tidings to Hadrat Mohammad and his AhlulBayt (SBUT) from the current bible and other jewish and christian documents have been presented.

In this writing we, Allah-Willing, are going to look at some more specific mentions of the names of Hadrats Mohammad and 'Ali (SBUT) in the bible.

Let us start with the most beloved creation of Allah (SWT), Hadrat Mohammad (SAWA):

Firstly let us remember that in the article “Mohammad, the Promise of Enjil (Gospel)” we specifically looked at the name “Faraqlit”, or as it is even present in English vocabulary: “Paraclete”. Regardless of 1) whether this name is originally Aramaic, Hebrew, Greek, Syriac or ..., and 2) regardless of the meaning of this word, the main point is the **undeniable fact** that- as somewhat analyzed in the mentioned article- this Promised Person in bible is, **beyond a shadow of a doubt**, Hadrat Mohammad (SBUH&HA).

It is noteworthy to mention that the Ahaadith of the Infallible Ones (SBUT) indicate that Hadrat Mohammad (SAWA) has been referred to by many different names and attributes within Qur'an and previous scriptures. Some of these indicated names are: Mohammad, Ahmad, Ab al-Qaasem, Aheed, Maahee, Haasher, YaaSyn, TaaHaa, Noon, Khaatem, 'Aaqeb, Mooqef, Bashir, Nadhir, Daa'ee, Faateh, Kaafi, Faraqlit, Haad, Fattaah, Qaa'ed, Abd al-Allah, mozzammel, Moddathther, Dhekr, Haa Meem, Najm, Shams, Tean and (From 'Elal al-Sharaaye' pp. 127, 128; Khesaal pp. 392, 425, 426; Ma'aani al-Akhbaar pp. 51, 52; Amaali Shaikh Sadooq pp. 67, 158, 159; Tafsir Qomi vol. 1 p. 393, vol. 2 pp. 424, 429; Basaa'er al-Darajaat p. 512; Ketaab Solaym ibn Qays pp. 115-117; ...)

The Prophet Muhammad (SBUH&HA) himself has said:

... In the language of each Prophet, Allah has given the glad tidings about me, and in Tawrah (Torah) and Enjil (Gospel), He has frequently mentioned me; Allah has taught me His Words, and ascended me to Heavens; Allah has derived my names from His Names ...

(‘Elal al-Sharaaye’ p. 128; Khesaal p. 425; Ma’aani al-Akhbaar p. 51; ...)

In regard to the names of Hadrat Mohammad and the AhlulBayt (SBUT) within the previous scriptures two major points must be kept in mind: 1) from the Ahadith and the historic and ... evidence it seems that within the previous scriptures or what is being presented as scriptures, in some cases the names and attributes have been mentioned exactly as such and in other cases different translations or transliterations or descriptions or ... of the names in the languages, tongues and traditions of the people the scriptures were sent to, have been mentioned; and 2) due to omissions, distortions, additions and ... within the copies of what is being presented as previous scriptures, not only all the names as mentioned in Ahadith can not be found in that which is called bible today, but also altered versions may some times be found.

Regarding the second point, the Majestic Qur'an clearly verifies that sadly different types of distortions have occurred in the available copies of previous scriptures, their translations and interpretations ...; here we present a few sample verses in this regard:

Qur'an 2:42 [O bani-Israel!] And do not cover and mix up the truth with the falsehood, nor hide the truth while you know (knowingly).

Qur'an 2:79 Woe, then, to those who write the book with their hands and then say: This is from Allah, so that they may take for it a small price; therefore woe to them for what their hands have written and woe to them for what they earn.

Qur'an 2:89 ... But when there came to them (the Prophet Mohammad SAWA) whom they recognized, they disbelieved in him; so Allah's curse is on the unbelievers.

Qur'an 2:146 Those whom We have given the Book recognize him (the Prophet Muhammad SAWA) as they recognize their sons, and a party of them most surely conceals the truth, while they know.

Qur'an 3:71 O followers of the Book! Why do you cover and confound the truth with the falsehood and hide the truth while you know?

Qur'an 4:46 Of those who are Jews (there are those who) alter words from their places and say: We have heard and we disobey ... but Allah has cursed them on account of their unbelief, so they do not believe, but a little.

Qur'an 4:157 And their saying: Surely we have killed the Maseeh, 'Isa son of Maryam, the messenger of Allah; and they did not kill him nor did they crucify him, but it appeared to them so and most surely those who differ therein are only in a doubt about it; they have no knowledge respecting it, but only follow a conjecture; and they killed him not for sure.

Qur'an 5:13 But on account of their breaking their covenant We cursed them and made their hearts hard; they altered the words from their places and they neglected a portion of what they were reminded of ...

Qur'an 6:20, 21 Those whom We have given the Book recognize him as they recognize their sons; (as for) those who have lost their souls, they will not believe. And who is more unjust than he who forges a lie against Allah or (he who) gives the lie to His Aayaat (signs, communications ...); surely the unjust will not be successful.

Qur'an 7:157 Those who follow the Messenger-Prophet, the Ummi, whom they find written down with them in the Taurat and the Injeel (who) enjoins them good and forbids them evil, and makes lawful to them the good things and makes unlawful to them impure things, and removes from them their burden and the shackles which were upon them; so (as for) those who believe in him and honor him and help him, and follow the light which has been sent down with him; these, they are the successful.*

**We cordially invite our friends to read both parts of the article "Ummi Prophet, illiterate or not!"*

In spite of all this, we have to also keep in mind that rays of the Light of the Truth still shine brightly in the same writings; the Majestic Qur'an teaches us that the Light of the Truth can never be put out; covered temporarily yes, but never put out:

Qur'an 9:32 They have desired to put out the Light of Allah with their mouths, and Allah will not consent save to perfect His Light, though the unbelievers are averse.

Qur'an 2:42 And do not mix and cover up the Truth with the falsehood, nor conceal the Truth while you know (it).

Another vital point to keep in mind is that according to Hadrat Mohammad (SAWA) while the Qur'an was revealed as direct Revelation of separate verses and Surahs to Hadrat (SAWA) in various times and places- and this is one reason Qur'an is also called Forqaan-, The original Zaboor (Psalms ...), Torah and Enjil (Gospel ...) were bestowed upon the Prophets (SBUT) as Tablets and Plates. (Bihar al-Anwaar, vol. 9, p. 337; ...)

Thus we need to firstly pay attention that the original Torah and Injil ... were written Tablets and Plates bestowed upon Hadrats Moosa and 'Eesa ... (SBUT); and secondly from those Tablets and Plates there were copies written down; and thirdly, there were additional written documents from the pure teachings of the Prophets (SBUT). In the Hadith narrated in the article: "Glad Tidings regarding the AhlulBayt in the True Enjil of 'Eesa (True Gospel of Jesus)" the descendant of the Allah-Chosen Successor of the Prophet Jesus (SBUT) verified that: "... Those Books which 'Eesa son of Maryam had dictated and were in our forefather's handwriting, are all in my possession ..." None of these original documents, i.e. the Tablets or their written copies or the books dictated by the Prophets themselves are currently available for view of all. Rather for instance, there exist hundreds of books called gospel, written by different people in different times and languages. While beyond a shadow of a doubt, the exact verses of Qur'an revealed to the Prophet Mohammad (SAWA) in its original language, i.e. Arabic, are available.

These are some obvious reasons Qur'an is superior and incomparable to other scriptures, i.e. superior and incomparable to the original undistorted versions of previous scriptures, let alone to the current distorted bible!!!

Please also see the article: "How has Qur'an been protected from distortions?!" in this site: kindfather.com

Names of Mohammad and 'Ali (SBUT) in the Bible

Part 2

It is important to keep in mind that the **original** Tablets and Plates of Torah, Enjil ... and other **original and genuine** documents have definitely been preserved untouched and pure; and today Hadrat Mahdi (SBUH) knows their whereabouts. The distortions, concealments of the Truth and ... have been occurring- out of jealousy, transgression, injustice ...- within writings which have been presented as torah, enjil and (From Bihar al-Anwaar vol. 77 p. 276 H. 1, vol.9 p.181 H. 9, p. 182, vol. 9 p. 190 H. 26, 27; ...)

Imam Hasan Mojtaba (SBUH) has said that a group of Yahood (jews) came to the Prophet Muhammad (SAWA) and the most learned and erudite of them asked the Prophet (SAWA) questions ... and the Prophet answered all of them. He then embraced Islam and disclosed a white sheet on which every thing the Prophet (SAWA) had responded were written. He told the Prophet that he had copied those things from the Alwaah which Allah wrote for Hadrat Moosa (SBUH). He then confessed that he had found the superiority and virtues of the Prophet Mohammad (SAWA) so much so in Torah that he had started to doubt the Torah! He told the Prophet that for the past forty years he had tried to obliterate the name of the Prophet (SAWA) from the Torah but every time he had tried so, the name of Prophet was again there. He continued that he had read in Torah that no one but the Prophet (SAWA) would be able to answer those questions and that when those questions would be presented to the Prophet (SAWA) the angel Jebra'el (Gabriel) would be on his right and the angel Mikaa'el (Michael) on his left and his Wasi (Successor, Vicegerent, executor ...) would be sitting in front of him. The Prophet (SAWA) said that he surely was saying the truth and that Jebra'el was on his right and Mikaa'el on his left and then he pointed to 'Ali son of AbiTaaleb (SBUT) sitting in front of him and said that he (SBUH) was surely his Wasi. (Behaar al-Anwaar, vol 9, p. 301; ...)

It is also noteworthy to mention that the number of Alwaah (Tablets) bestowed upon the Prophet Moosa (SBUH) was more than the two biblically famous ones; Islamic Ahadith do verify that for example some of the Tablets, by the power and command of Allah, were concealed in a certain mountain at the end of Hadrat Moosa's life and then at time of the Prophet Mohammad (SAWA) they were delivered to the Prophet (SAWA)
(Tafsir Jaame', vol. 2, p. 463; Basaa'er al-Darajaat; ...)

With all this in mind, we are going to look at a few more occurrences of the names of the Prophet Muhammad (SAWA) from what is being presented as the previous scriptures; surely if the original scriptures were at hand the story would have been quite different ... let us, from bottom of our hearts, implore Allah to hasten the Appearance of Hadrat Mahdi (SBUH) when he shall divulge the original untouched Torah, Injil and ...

Here we are going to carefully look at two lectures- dealing with the words Muhammad and 'Ali in the Bible- of a series of lectures by Dr. Thomas McElwain, a biblical language specialist. In addition we are going to present some quotations from our communications with him:

“This brief study seeks to answer the simple question of whether or not the Hebrew Bible refers to the word Muhammad, or more specifically to one of its Hebrew cognates, as a proper name. The usefulness of such a task is clear. If such a usage can be attested, the many descriptive passages that some scholars have appealed to in reference either to the prophet or the Mahdi of that name (upon whom be peace) gain in validity ...

“The Hebrew cognate of the root from which the name Muhammad is derived is hmd, which means “to desire, pamper.” The Arabic connotation [*] of “to praise” is not found in modern [**] Hebrew. The noun form is a feminine with the common feminine suffix [“a”] added. It is used twelve times in the Hebrew Scriptures, four of which appear in the construct. There is no problem with the use of this word as a masculine proper name, as there

are many examples of seemingly feminine forms being included in a masculine name, and vice versa ...”

[*] The Arabic cognate of the root from which the name Muhammad is derived is حمد which is a unique word very hard to translate to other languages and it is often translated as to praise and to render reverence.

[**] It is important to keep in mind that the so called modern Hebrew is not necessarily the same as the older versions of the language.

“... It is clearly and unequivocally used as a proper name in Psalm 106:24. Yea, they despised the pleasant land, they believed not his word.

“By leaving the word untranslated, we get the following rendering of the verse. Yea, they despised the land of Hamda, they believed not his word. The final half of the verse includes the possessive suffix “his,” which needs an antecedent.

“The nearest possible antecedent is the enigmatic Hamda. Unless this word is conceived as a masculine proper name, there is no natural antecedent for the possessive. The fact that Hamda is the only possible antecedent for the masculine possessive that follows shows that it must be seen as a masculine proper noun rather than a feminine common noun.

“It remains to understand to whom this verse refers. Seen in terms of the Islamic concept of the Mahdi (as), the verse makes little sense. On the other hand, seen in terms of the prophet of Islam, Muhammad (as), it makes a good deal of sense. It can easily be understood as referring to the fact that when the prophet Muhammad (as) came, many people did not believe his word, because they despised his origins in Arabia.”

It is important to keep in mind that the jews and christians- claiming to be the physical and spiritual children of Israel- **have wished** that the Promised Last Prophet must be from the children of Israel too, even though biblical prophecies such as Gen. 49:10, Deut. 18:18 and ... clearly have introduced the Promised Last Prophet to be of the children of Ismael- Ishmael- (SBUH); this self-centered **and baseless wish** itself has been one of the roots for many of the distortions and lies specially regarding the Prophet Ismail (SBUH) and his descendants of the land of Arabia. This is why: “Yea, they despised the land of Hamda, they believed not his word.” Or as Dr. McElwain states: “when the prophet Muhammad (as) came, many people did not believe his word, because they despised his origins in Arabia.”

In regard to distortions related to Prophet Ismael (SBUH), we cordially invite our friends to read: “AhlulBayt (Salaam Be Upon Them, SBUT), the Promise of Enjil (Gospel)” Part 2 and “The Najran Pact, Mobaahelah (Mubahilah)” Part 5, in this site: kindfather.com

Names of Mohammad and 'Ali (SBUT) in the Bible

Part 3

Dr. McElwain continues:

“Of course the context of the verse [Psalm 106:24] is a reference to the Exodus, so the primary application of the name should normally be a person involved at that time. None can be found. Even if one could be found, the secondary [*] application of the prophecy would clearly refer to the Prophet [Mohammad] (as).”

[*] What the Dr. calls a secondary application, in fact in Islamic and Qur’anic terminology is called “Ta’wil” which from one aspect, it means the originally intended meanings by Allah that are hidden in the heart of verses, while the apparent meanings have significance too ...

It is also worthy to mention that there are many statements in the current bible which former christian scholars such as *Lynette Vivienne Burton* (Shifa LV Mustapha) in her book: *In Quest of Truth, from Deception to Deliverance*, interpret as glad tidings to the Prophet of Arabia, Hadrat Muhammad (SAWA). Here we are going to briefly mention a statement from the book of Genesis, and a few statements from the book of Isaiah which is generally believed to be visions and prophecies, and refer readers to her book for more glad tidings and their analysis.

Isaiah 21:1 The **burden** of the **desert of the sea**. As whirlwinds in the **south** pass through; so it cometh from the **desert** ...

Isaiah 21:13 The **burden** [*] upon **Arabia**. In the forest in **Arabia** shall ye lodge ...

[*] The word “burden” as mentioned in Webster’s Unabridged Dictionary, on the one hand means obligation, responsibility ...- which is the meaning used by Shifa LV Mustapha- and on the other hand it can also mean the essential message ...; Arabic bibles in place of this word have stated وحى meaning Divine Revelation.

Shifa Mustapha after an analysis of Isaiah 21:13 and other related statements states: “Indeed the burden had been, remarkably and divinely, placed upon Arabia and the Holy Prophet of Arabia!”

She also refers to:

Isaiah 42:9 Behold, the **former things are come to pass, and new things do I declare**: before they spring forth I tell you of them.

One of the points which the author makes in regard to this statement is: “Allah is telling those of the previous Scriptures - in this Prophet will the change occur ...”

Isaiah 42:10 **Sing unto the LORD a new song, and his praise from the end of the earth**, ye that go down to the sea, and all that is therein; the isles, and the inhabitants

Isaiah 42:11 Let the wilderness and the cities thereof **lift up their voice**, the villages that **Kedar** [according to bible, son of Ismael, the forefather of Hadrat Muhammad (SAWA)] doth inhabit: let the **inhabitants of the rock sing, let them shout from the top** of the mountains.

Isaiah 42:12 Let them **give glory unto the LORD, and declare his praise in the islands.**

Some of the points which Shifa Mustapha says in this regard are: “Indeed it is a new song, and in another tongue ... It is a song which tells of the Oneness of God ... It is a song in which the praise of Allah is part of the daily living ... Kedar (Qadar) is again mentioned and to them it is told that the inhabitants of their villages are to lift up their voices, to sing from the rock, let them shout from the top of the mountains, or high places. If anyone has heard the Muslim call to prayer, this is indeed a true picture. The Muezzin (caller) stands at the highest place and calls for all to hear, and most often with a musical chant which is beautiful to hear ...”

She also refers to “Shilo” as a mystery Prophet introduced in the bible; in regard to the forty-ninth chapter of Genesis she reminds that Hadrat Ya’qoob (Jacob), grandson of Hadrat Ibrahim (Abraham), called his sons to his side as he was approaching death, telling them what was to happen in the future. She mentions that Jacob in statements 8 and 9 described one of his sons, Judah, through whom the line of the Prophets from bani-Israel was to come. Then she draws attentions to statement 10 which clearly indicated that Prophethood would be transferred from the line of Juda to the Promised Prophet; i.e. the line of Prophethood would be changed from bani-Israel:

Genesis 49:10 **The Scepter** [*] shall not depart from Judah, nor a **Lawgiver** [*] from between his feet [**], until **Shiloh** come; and **unto him shall the gathering of the people be.**

[*] **The Sceptre** is the sign of Divinely bestowed Authority and Sovereignty; and **Lawgivers** are those who possess such authority.

[**] Between his feet, referring to his generative power and thus his descendants.

Let us look at a few other English translations:

Genesis 49:10 (AMP):

10 The scepter or leadership shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh [the Messiah, the Peaceful One] comes to Whom it belongs, and to Him shall be the obedience of the people.

Genesis 49:10 (ERV):

10 Men from Judah's family will be kings. The sign that his family rules will not leave his family before the real king [Shiloh] comes. Then many people will obey and serve him.

Genesis 49:10 (GNV):

10 The Sceptre shall not depart from Judah, nor a Lawgiver from between his feet, until Shiloh come, and the people shall be gathered unto him.

Shifa Mustapha quotes one of her professors- whom she remembers as:
“During my College days we had had a particularly popular Professor who had made our studies extremely interesting and thought-provoking. He had also impressed me with his honesty ...”- who in regard to Shiloh had said:

“Shiloh is the mystery prophet ... Many Christians will try to tell you that this is Jesus Christ, but it is not him ... He is not of the Jews, but rather from the brethren of the Jews ... Moses was informed about him in Deuteronomy. He is also mentioned as ‘*that Prophet*’ [*] in the New Testament ... before you ask me anything more, I do not have any idea who this Prophet is ...”

[*] We also cordially invite our friends to read “What the Bible says about Muhammad” in this site: kindfather.com

It is noteworthy to mention that in Smith's Bible Dictionary in regard to the word Shiloh is stated:

“In the Authorized Version of the Bible Shiloh is once used as the name of a person, in a **very difficult** passage, in (Genesis 49:10) "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Supposing that the translation is correct, the meaning of the word is peaceable or pacific, and the allusion is either to Solomon, whose name has a similar signification, or to the expected Messiah, who in (Isaiah 9:6) is expressly called the Prince of Peace.”

... When Hadrat Mahdi (SBUH) shall come ... people from all nations and beliefs will realize that he is the Last Promised Savior that they all have been waiting for so they shall gather around him ... and finally true peace shall spread all over the earth ...

Here we wish to mention the Qur’anic verses referring to Hadrat Ya’qoob-Jacob- (SBUH)’s talk to his sons before his death; notice how he enjoined his sons to be “**Muslims**” and the sons promised to be “**Muslims**”; i.e. as clarified by Imams Baaqer and Saadeq ... (SBUT) in Tafsir Borhaan and ..., the followers of the Only Religion of Allah- the True and One and Only Islam taught by all Prophets of Allah-, the anticipators and acceptors of the

Wilayat of the Last Prophet and his Chosen Successors (Awsiya) and finally the Last Wasi (SBUT) who shall expand the True Islam all over ...:

Qur'an 2:132 And the same did Ibrahim enjoin on his sons and (so did) Ya'qoob. O my sons! Surely Allah has chosen for you The Religion, therefore die not unless you are Muslims إِلَّا وَأَنْتُمْ مُسْلِمُونَ

Qur'an 2:133 Nay! Were you witnesses when death appeared before Ya'qoob, when he said to his sons: What will you worship, after me? They said: We shall worship your God and the God of your fathers Ibrahim and Ismail and Ishaaq, the One God, and for Him we are Muslims وَنَحْنُ لَهُ مُسْلِمُونَ

And let us not forget:

Qur'an 3:19 Surely The Religion with Allah is al-Islam, and those to whom the Book had been given did not show opposition but after knowledge had come to them, out of transgression among themselves; and whoever disbelieves in the Aayaat (Signs, communications ...) of Allah then surely Allah is quick in reckoning.

Qur'an 3:85 And whoever seeks a religion other than al-Islam, it shall never be accepted from him, and in the Hereafter he shall be among the losers.

Names of Mohammad and 'Ali (SBUT) in the Bible

Part 4

Here we wish to mention another former christian scholar of two centuries ago named Musheh son of Yohanna (Moses son of Johana) who was given the title “Fakhr-ul-Islam”; for his story we invite readers to read “Story of Fakhr-Ul-Islam” in this site kindfather.com

In the 5th volume of one of his books “Anis al-A’laam” he mentions some biblical glad tidings to Hadrat Muhammad (SAWA); we are going to briefly review one of such glad tidings.

He refers to and analyzes the following statement which is God’s response to Hadrat Ibrahim’s request in regard to Hadrat Ismael (SBUT):

Genesis 17:20

And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

This statement in Hebrew (transliterated using English alphabet) is:

17:20

VLYShM'y'aL ShM'yThYK HNH BUrKThY 'aThV VHPHUrYThY 'aThV
VHUrBYThY 'aThV BM'aD M'aD ShNYM-'yShUr NShY'aM YVLYD
VNThThYV LGVY GDVL.

The Hebrew name “BM'aD M'aD” is mentioned in the Hebrew text but not in the current English, Arabic, Persian or other translations of the bible. Considering this name, a more accurate translation of this passage becomes:

Genesis 17:20

And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him by BM'aD M'aD and the twelve princes who shall be caused of him, and I will make him a great nation.

In this glad tiding clearly God in response to the request of Hadrat Ibrahim (SBUH) Reveals that a person named BM'aD M'aD or M'aD M'aD and twelve leaders from him shall come; Hadrat Ibrahim's request for Ismael (SBUT)- as Qur'an also verifies in 2:127-129 and ...- was that the Rasool (Messenger) would appear from him. (Please also see “Mohammad, the Promise of Torah” and “AhlulBayt (Salaam Be Upon Them, SBUT), the Promise of Enjil (Gospel)” in this site: kindfather.com)

Firstly the author mentions that one of the most common methods of predicting among jews have always been the use of numbers associated with letters in Hebrew.

Secondly he mentions that there are two possibilities for pronunciation of this name, BM'aD M'aD and M'aD M'aD, which both clearly refer to Hadrat Mohammad (SAWA):

In case of M'aD M'aD: It even sounds like Mohammad, and certainly in descendants of Ismael no one else but Mohammad and the twelve imams (SBUT) from him match this glad tiding.

And in case of BM'aD M'aD: In Hebrew whenever two B's appear in a word one B is omitted; this word was also in form of BBM'aD M'aD and one B was omitted and the word has become BM'aD M'aD. The numerical value of both BM'aD M'aD and Mohammad are the same. And again the most important point is that absolutely no one else from the descendants of the Prophet Isma'il (SBUH) fits these specifications, so indeed the glad tiding is in regard to the final Prophet, Mohammad, and the twelve Imams (SBUT).

One of the Shi'ah Maraaje', the late Ayatullah Bahjat, had said that while he was in Najaf, there was a christian scholar from Syria who had become a Muslim and was studying in Najaf.

Explaining why he had become a Muslim, he had said that he was the director of the Syrian Royal Library. He said that in that library there was a special room which no one but he had access to. He further said that in that room he had found an old gospel in which there were statements from Hadrat 'Eesa- Jesus- (SBUH) giving glad tidings and indicating characteristics in regard to a Prophet after him; he then stated that the name of the Promised Prophet was also mentioned but it was covered with beeswax. He said that he carefully removed the wax and the name was MDMD ... He then said that the fact that the name was purposely covered made him curious and after more research he became a Muslim ...

AAAAAHHHHH! ... The so called jewish and christian scholars after recognizing Hadrat Muhammad and the twelve Infallible Imams (SBUT) as those promised by Prophets Moses, Jesus and ... (SBUT)- by omitting M'aD M'aD from all bible translations of genesis 17:20 and mistranslating and misrepresenting ... the statement (Shifa Mustapha in her book analyzes this statement in more detail)- have conveniently in cross references related the statement genesis 17:20 to the statements 25:13-15 in an attempt to claim that the twelve princes mentioned in 17:20 were the so called immediate sons of Hadrat Ismael (SBUH) as mentioned in 25:13-15 (which by the way these immediate sons are not confirmed as such in authentic Islamic

Hadiths), and thus to deny the Prophet Mohammad and the twelve Imams (SBUT). But by the grace of Allah, clearly the name M'aD M'aD left in the Hebrew version and the promise of a “great nation” from Ismael (SBUH) ... proves- without a shadow of a doubt- the untruthfulness of this claim.

For more information in this regard please refer to all parts of the article “AhlulBayt (Salaam Be Upon Them, SBUT), the Promise of Enjil (Gospel)” in this site: kindfather.com

Names of Mohammad and 'Ali (SBUT) in the Bible

Part 5

Here it is essential to remind that we in this site-kindfather.com- have one goal and that is to try to keep, with **no compromise**, the **Truth of Allah-** as presented in the **Word of God** delivered to humankind by His **Prophets** and interpreted by the Prophets and their **Allah-Chosen Infallible Successors (SBUT)**, and being perfected by the **Last Prophet and Rasool (Messenger) of Allah and his Infallible Allah-Appointed Successors (SBUT)-** alive until the **glorious Appearance** of Hadrat Mahdi (SBUH)- the Last Infallible Successor of the Last Prophet and Messenger of Allah- and the return of other Prophets and chosen ones (SBUT), **when the Truth shall prevail ...**

In the process of trying to present and uphold the One and Only Truth of God surely some jews, christians ... and even some muslims may become displeased for the Truth may not comply with their beliefs ... our goal is not to please everyone through **creating a man-made peaceful compromise** among all beliefs regardless of whether their beliefs comply with the Truth or not, **rather our goal is to try to peacefully present and uphold the one and only Truth of Allah ...** . The Truth must never be changed to fit everyone's desires **rather it is human desires which must change to comply with the unchangeable Truth:**

Qur'an 23:71 And if the Truth were to follow their desires, indeed the heavens and the earth and all those therein would have perished; nay! We have brought to them their Dhekr (ذکر-Reminder), but from their Reminder they have turned aside.

So every nation were given their Reminder (Book, Prophet, Successor ...) but from their Reminder they, one way or another, have turned aside ... until the Last **"al-Dhekr"** (the Last Prophet and Rasool, the Last Book, the Last

Successors ...) were bestowed to humankind ... yet, from “**The Reminder**” many have been and are turning aside ...

The Majestic Qur'an in 16:43 and ... commands us to ask from أَهْلَ الذِّكْرِ “**Ahl of al-Dhekr (People of The Reminder)**”. Elaborating on Qur'an 16:43, Imam Saadeq (SBUH) has said:

When you desire true and correct Knowledge, then it is with us AhlulBayt (Ahl of al-Bayt) (SBUT); we are the “Ahl of al-Dhekr” about whom Allah says: ‘then ask Ahl (People) of al-Dhekr.’ (16:43).

(Wasaa'el al-Shi'ah, vol. 18, p. 49)

Let us also look at a profound Hadith from Hadrat 'Ali (SBUH) reproving those who rely on their own opinions:

In problems related to the intellect and reason, they refer to themselves and are their own refuge. They rely on their own opinions in ambiguous and unclear matters as if each one of them is his own Imam!

(Wasaa'el al-Shi'ah, vol. 18, p. 117)

Our confirmation of the beliefs which we present from some scholars- who, by Grace of Allah, have found their way from within layers of distortions, concealments and ... of Judaism, christianity and ... toward the Truthfulness of the True Islam, the Prophet Mohammad and the AhlulBayt (SBUT)- is **limited to the subjects at hand**. And we sincerely pray for them and all of us too, to realize that self interpretation of Qur'anic matters today, is actually the following of the footsteps of those who previously self-interpreted Divine matters and thus caused many deviations and got humankind into the mess he is today **Thus we should all only follow the Prophet**

Mohammad's and the AhlulBayt's (SBUT) clarifications and interpretations To do this, knowledge of what happened in each era **as presented by the AhlulBayt** themselves is, among other factors, one very essential factor ...

Keeping these points in mind, let us go back to the issue of Hamda حمد as introduced by Thomas McElwain-who has called himself 'Ali Haydar too- a biblical linguistic expert; as explained above, our main interest here is Mr. McElwain's knowledge of biblical languages:

He in his previously mentioned lecture, refers to 2 Chronicles 21:20 'Thirty and two years old was he (Jehoram) when he began to reign, and he reigned in Jerusalem eight years, and departed without being Hamda. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.'; Dr. McElwain suggests that Hamda was an awaited personality: "The implication would be that at the time every king of Judah was evaluated as to whether he fitted the criteria of the awaited Hamda. The name itself suggests this awaiting, that **the people knew that Hamda was coming** and longed for or **desired him**. The king is buried with the nostalgic remark that he did not turn out to be Hamda."

Elsewhere Thomas McElwain states: "Hamda was a figure that was **desired and awaited** and had captured the minds of the populace ..."

In the article "Two Messiahs" in this site: kindfather.com, we have discussed a similar type of expectation regarding the awaited Messiah; as stated there, the people were expecting the Messiah so much that they used to give the title Messiah to many of the kings whom they wished to be the awaited kingly Messiah.

Also in articles such as “Wilayat of Mohammad and AhlulBayt (SBUT), from creation to eternity” profound Ahadith have been presented showing that Prophets (SBUT) had clearly introduced Mohammad and his AhlulBayt (SBUT) to their nations ...

Dr. McElwain continues: “An occurrence of the word in the construct in the same sense, in reference to the anointing of Saul as king, is found in 1 Samuel 9:20. Here the king is called the desire or Hamda of Israel. The expression is put to Saul in a future sense, thus showing it to be in the context of a **messianic hope**.”

Then he refers to 2 Chronicles 32:27 ‘And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant [Hamda] jewels [keley].’

In regard to translating Hamda to pleasant he states: “The translation of “pleasant” is a little forced here ...”; and in regard to translating keley to jewels he states: “The translation of keley as “jewels” is rather interpretive, since the word has a broad range of meanings more clearly related to utensils and tools. Coming after “shields,” another translation would appear in order.”

He suggests that Hamda Keley is a lexicalized expression: “instruments of Hamda”; an expression which seems vague to him: “It is possible that there was at the time an expression “instruments of Hamda” which had a meaning not now known, but referred to the awaited and desired one.”

He presents repetition of the same expression in Jeremiah 25:34, 2 Chronicles 36:10, Nahum 2:9 and Hosea 13:15; in which the Hebrew word keley is every time translated differently: jewels, vessel, furniture and

vessels. He notes: “That this is a technical term the meaning of which has been lost is clouded by the fact that it is arbitrarily translated with a different expression nearly every time it occurs.”

He adds: “The fact that fully half of the passages containing the term Hamda pair it with *keley* goes far toward confirming the theory that this is a lexicalized expression. Whatever ‘instruments of Hamda’ are, they make it clear that Hamda was a figure that was desired and awaited and had captured the minds of the populace to such an extent that the name appeared as an expression referring to some kind of instruments ...”

Since the undistorted words and interpretations of previous Prophets and their Allah-Chosen Successors (SBUT) are not available, here we wish to present a possible interpretation for “instruments of Hamda” using authentic Islamic Ahadith narrated by the Infallible Ones (SBUT):

Authentic Ahadith from the Infallible Ones (SBUT) do confirm that the Prophet Mohammad and his AhlulBayt (SBUT) possess the Allah-Bestowed Knowledge and Power ... of all previous Prophets (SBUT) and way beyond that ...

Imam Baaqer (SBUH) has clarified that the Rasool of Allah (SAWA) had said that indeed the first Wasi (Successor) on earth after the Prophet Adam (SBUH) was Habbatullah (Seth, Sheith ...) son of Adam (SBUT), and that no Prophet passed away unless he had Wasi. Then the Imam (SBUH) said that the Prophet Mohammad (SAWA) said that he had the Knowledge of all Prophets and Rosol (Messengers) (SBUT) with him, and his Wasi, ‘Ali (SBUH) the Knowledge of all previous ones and Awsiya. (Osool Kaafi, vol. 2 (with Persian translation of Kamare’ee), p. 194; ...)

Imam Saadeq (SBUH) has said:

'Eesa [Jesus] son of Maryam had two letters of the Esm A'zam and worked with them, Moosa [Moses] ibn 'Emraan had four letters, Ibrahim [Abraham] had eight letters, and 15 letters were given to Nooh [Noah] and 25 letters to Adam. Allah gathered all of them for Mohammad and his AhlulBayt. Esm A'zam has 73 letters and Allah has given 72 letters to Mohammad (SAWA).

(Bihar al-Anwar, vol. 27, p. 25, H. 2; ...)

It is noteworthy to mention that the recipients of the letters of Esm A'zam (the most majestic Name ...) possess Allah-Bestowed Divine Knowledge and Power ... Imam Baaqer (SBUH) has clarified that of the 73 letters of Esm A'zam, Aasef ibn Barkhiya (the Wazir (minister) and Wasi (Successor) of the Prophet Solaymaan (SBUT)) had only one letter which using it he brought the throne of Belqais from the area of Yemen to Palestine in less than the time required for the return of a wink (Qur'an 27:40); and then the Imam stated that they, the AhlulBayt (SBUT), possess 72 letters while Allah (SWT) has kept one letter specifically for Himself in His 'Elm Ghayb; then the Imam (SBUH) recited: لا حول و لا قوة الا بالله (Ousul Kafi, vol. 1, p. 324; ...)

Qur'an 27:40 He with whom was "one" Knowledge from the Book عَلَّمَ مِنَ الْكِتَابِ said: I will bring it to thee before thy wink returneth unto thee ...

Let us ponder for a moment:

The approximate time for a wink is 300 milliseconds, thus the Time for return of a wink is about 150 msec; the verse says that bringing of the throne was done "before" the return of a wink i.e. approximately 100 msec or 0.1 second.

Even with today's intelligence and technology the time required to locate, plan and then penetrate into the headquarters of the enemy without being noticed or prevented, taking a throne, leaving the place again without being seen or prevented, taking the throne to an airport and boarding it on a supersonic aircraft, taking off and cruising a distance of thousands of kilometers and landing, carrying the throne to the headquarters ... and assuming that nothing would go wrong ... would take perhaps months or even years of planning and perhaps days of executing ... even if just the flying time is considered it would take hours ...

While all this was done in 0.1 second by a Wasi of a Prophet who had only one letter of the Esm A'zam, and only one portion of the Knowledge of the Book!

And Qur'an clearly introduces Hadrat 'Ali (SBUH) as he who, along with Allah, is witness of the Messengership of the Holy Prophet (SAWA), as "he who has the Knowledge of the Book", **not he who has only one portion of the Knowledge of the Book rather he who has the Knowledge of the Book** عِلْمُ الْكِتَابِ:

Qur'an 13:43 And those who disbelieve say: You are not a Messenger. Say: Allah is sufficient as a witness between me and you and he who has Knowledge of the Book عِلْمُ الْكِتَابِ.

Many Hadiths confirm that this verse is in regard to Hadrat 'Ali (SBUH); here we mention a few: The Prophet Mohammad (SAWA) in regard to this verse has clearly said that he who has Knowledge of the Book is his brother 'Ali ibn AbiTaaleb (SBUT); and Walid ibn Sammaan said that Imam Saadeq (SBUH) asked him about people's view in regard to the OlulAzm Prophets and the AmirulMo'menin (SBUT), he said that he told the Imam that people did not consider any one higher than the OlulAzm Prophets (SBUT). Walid said that the Imam (SBUH) then said:

Allah-the Mighty and the Magnificent- in regard to Hadrat Moosa (SBUH) has said that We wrote in the Alwaah sent to him ‘one admonition from among all things’ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً (Qur’an 7:145), and has not said every thing; and in regard to Hadrat ‘Eesa (SBUH) has said that he had come to make clear to you ‘part’ of what you differ in بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ (Qur’an 43:63), and has not said every thing; but in regard to your lord AmirulMo’menin (SBUH) has said O Prophet! Say that between me and you the best witness is Allah and he who has Knowledge of the entire Book (Qur’an 13:43).

(Tafsir Borhaan, vol. 2, pp. 302, 303); Tafsir Jaame’; ...)

Also sunni documents such as Shawaahed al-Tanzil of Haakem Haskaani vol. 1 pp. 400-405 ... narrate statements from ibn Abbas, Sa’eed ibn Jobayr and ... which have stated that “he who has Knowledge of the Book” is ‘Ali ibn AbiTaaleb.

Authentic Ahadith of Infallible Ones (SBUT) in addition to confirming that the Prophet Mohammad (SAWA) and his twelve Awsiya (SBUT) possess the Knowledge and Power of all previous Anbiya and Awsiya (SBUT) and beyond ..., also do confirm that the Prophet Muhammad and the twelve Imams (SBUT) have inherited things, possessions, materials, ... all Prophets and their Awsiya (SBUT) have left, and all those things are now in possession of Hadrat Mahdi (SBUH); in addition Hadrat Mahdi (SBUH) has inherited certain items from the Prophet Muhammad (SAWA) and the AhlulBayt (SBUT). Some of those items, possessions, materials, instruments ... are as follows:

Sohof of Ibrahim (SBUH); the Rock which Hadrat Moosa (SBUH) smote with his Rod and twelve water fountains gushed out; Alwaah (Tablets) of Moosa (SBUH); the Rod of Moosa (SBUH) which was Adam’s and Sho’ayb gave it to Moosa (SBUT); the Taabut (Chest, Ark ...) of Moosa (SBUH) which Imam Sadiq (SBUH) has clarified that in the same manner that the

Taabut was a sign for baniIsrael indicating Prophethood, the Selaah (Weapon) is the sign of their Imamat, also the Prophet (SAWA) has said that the Chest will appear from the Tabariyah lake at the hand of Mahdi (SBUH) and most jews observing it shall submit; the Garment of Yusof (SBUH) which Jebra'el brought from Heaven for Ibrahim to wear in the fire and he gave it to Eshaaq and then he to Ya'qub and when Yusof (SBUT) was born, to him; the Tub of Moosa (SBUH) which he placed the offering on; the Seal (Ring) of Solaymaan (SBUH); Enjil of 'Eesa (SBUH); the Flag of Hadrat Mohammad (SAWA) which Jebra'el brought from Heaven on the war of Badr and Hadrat 'Ali (SBUH) raised it on the war of Jamal and was victorious, and only Hadrat Mahdi (SBUH) will raise it again; the Sword (DholFaaqar), Armor, Helmet, Shield and Belt of the Prophet Mohammad (SAWA); the Garment and Cloak of the Prophet Mohammad (SAWA) which he wore on the war of Ohod; the Turban (Sahaab) of the Prophet (SAWA); the Moshaf of Hadrat Fatemah Zahra (SBUH) which contains the past and future news, names and descriptions of all Prophets and their Successors and those believing in them and denying them, names and descriptions of all kings and rulers, Knowledge of Torah, Enjil, Zaboor as they were sent and ...; book of al-Jaame'ah dictated to Amir al-Mo'menin by the Prophet Mohammad (SBUT) containing the precepts, Halaals and Haraams and ...; the book of al-Jafr al-Ahmar, al-Jafr al-Abyaz, al-Jafr al-Akbar and al-Jafr al-Asghar containing the Knowledge of creation, universe and ...; and ...

(from Osool Kaafi (with translation of Kamare'ee), vol. 1, pp. 324, 326, 327, 332, 335, 336, 343, vol. 3, p. 274; al-Ghaybat al-No'maani, pp. 272, 308; al-Irshad, Shaikh Mofid; Basaa'er al-Darajaat, abuJa'far Saffaar Qomi; Dalaa'el al-Imamat, Mohammad ibn Jarir Tabari Aamoli, p. 27; ...)

Names of Mohammad and 'Ali (SBUT) in the Bible

Part 6

We are now going to look at another biblical statement mentioned by Thomas McElwain which also contains the word Hamda:

“There is an occurrence of the word Hamda in the construct in Haggai 2:7ff ‘And I will shake all nations, and the Hamda of all nations shall come: and I will fill this house with glory, saith the LORD of hosts. The silver is mine, and the gold is mine, saith the LORD of hosts. The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give Islam [shalom], saith the LORD of hosts.’”

Dr. McElwain in regard to translation of “Hamda of all nations” in this passage says: “Perhaps a middle ground translation of the term would best express the meaning of the text: ‘the desired one of all nations.’ ...”

And in regard to the translation of shalom as Islam, he states: “The translation of shalom as Islam rather than the generalized term “peace” is predicated on the tone of the sentence, which is specific. The grace of a particular event is implied.”

In one of our communications with him we suggested another reasonable interpretation for Haggai 2:7ff. We suggested that “the desired one of all nations” must be referring to Hadrat Mahdi (SBUH) whose name is Mohammad too and whom all nations have been waiting his advent ... and surely his coming will be a shaking of all nations, separating the righteous from the unrighteous ... and finally at time of his coming the righteous shall inherit the earth as predicted in bible, book of psalms 37:11, 17, 18, 21, 22, 29, 34, 37 ... and in the Majestic Qur'an Surah Anbiya (21):105 ...

At time of the Prophet Mohammad (SAWA) in Medina the Prophet was commanded by Allah to change the direction of Qiblah from Bayt al-Maqdas and turn toward the Ka'bah; and thus "The glory of this latter house shall be greater than of the former" and "and in this place will I give Islam"; surely the advent of Islam by Prophet Mohammad (SAWA) was at the Ka'bah, and the second advent of True Islam shall again be at the Ka'bah when Hadrat Mahdi (SBUH) will appear next to the Ka'bah and declare his emergence and the advent of True Islam once again ...

And "I will fill this house with glory" ... Here it is noteworthy to mention that although the Ka'bah has been glorified formally and publicly by the last Prophet of Allah for the entire humankind, but in fact Ka'bah has been the very first House ever built for humankind (in this regard we refer readers to part 11 of the article "The Najran Pact, Mobaahelah (Mubahilah)" in this site: kindfather.com).

In response Dr. McElwain- while acknowledging that it is difficult to achieve absolute certainty in these cases- stated: "Your view of Haggai 2:7ff appears consistent and reasonable to me."

Finally, he, at the end of his lecture 8, refers to another interesting passage containing another form of the word Hamda:

"There is a single occurrence of an interesting form of the word [Hamda] including the participial prefix as in Arabic, and what appears to be a plural suffix in form. This is mahamadim in Song of Solomon 5:16. This cannot be a plural, however, since the referent is clearly stated to be masculine singular in the preceding words. Song of Solomon 5:16 'His mouth is most sweet: yea, he is altogether lovely (Hebrew: Mahamadim). This is my beloved, and this is my friend, O daughters of Jerusalem.'"

Thomas McElwain is drawing our attention to the fact that the word Mahamadim is a form of the word Hamda (desired one), which he has analyzed in detail, and we have also presented many of his explanations in previous parts of this writing. There are also bible translations which have actually translated Mahamadim as desirable, for instance:

Young's Literal Translation

Song of Solomon 5:16 His mouth is sweetness -- and all of him desirable,
This is my beloved, and this my friend, O daughters of Jerusalem!

The book of sixteenelevenbook Song of Solomon chapter 5 from the original 1611 KJV (King James Bible) has presented the following transliteration for Song of Solomon 5:16 "Hikko Mamittakim we kullo Muhammadim Zehdoodeh wa Zehraee Bayna Jerusalem."

The original ancient Hebrew, as it appears in statement sixteen, is: מַחְמַדִּים (which according to Ben Yehuda's Hebrew-English Dictionary, it is correctly pronounced as "Mahammadim") in the place of "altogether lovely" which has been appearing in recent English translations. Thus the Hebrew for what is being translated as "lovely" or "desirable" is מַחְמַדִּים or **MHMD without phonetics which appear as vowels in English; or the Arabic** ٢٤.

Another point that Thomas McElwain has mentioned is that Mahamadim is not plural, "since the referent is clearly stated to be masculine singular in the preceding words"; there are scholars who say that "Mahamad-im" may be in form of plural with the ending letters 'im' being a plural of respect, majesty and grandeur for God's Last and most supreme Prophet, just as in the word Elohim.

It is noteworthy to mention that in general in regard to the song of Solomon many things have been said; this is what a christian scholar has said:

"This book has received more varied interpretations than perhaps any other book in the Bible. Some writers believe it presents the reader with the "greatest hermeneutical challenge in the Old Testament". One excellent exegete called it "the most obscure book in the Old Testament". (Franz Delitzsch: Biblical Commentary on the Song of Songs and Ecclesiastes, quoted by Dr Thomas L. Constable in his Notes on Song of Solomon)

The Song of Solomon has a unique place among the books of the bible because it seems to be a woman's love poem! But a majority of jewish and christian interpreters favor this view that it is an allegory. To these interpreters, what the writer said was only a symbolic husk for a deeper spiritual meaning ... (Greg W. Parsons: "Guidelines for Understanding and Utilizing the Song of Songs," Bibliotheca Sacra 156:624 (October-December 1999):399-422; quoted by Dr Thomas L. Constable in his Notes on Song of Solomon)

So if we take the Song as an allegory, and "Mahamadim" as a name of "the beloved", someone for whom the world was waiting for ... this fits the Prophet Mohammad (SAWA) perfectly; the epithet Habib of Allah حبيب الله which means "beloved of Allah" is an Allah-bestowed epithet for the Prophet (SAWA) and surely every one has been waiting for him ...

It is also noteworthy to mention that in the older versions of bible translations- such as a printed English version in London in 1800 C.E.- which is available, the word "Mahamadim", being considered as a proper name, was left exactly as such, but it was in later translations-when Islam was gaining popularity in Europe ...- that they have attempted to translate Mahamadim to different terms in an effort to conceal the true identity of the Promised person whose mouth is most sweet, he who is the Habib (beloved) and Khalil (friend) of Allah ...

Additionally, in case of the possibility of Mahamadim being plural, another logical explanation is that Hadrat Solaymaan (SBUH) was perhaps praising both Hadrat Mohammad (SAWA) and his last chosen Successor, Hadrat Mahdi (SBUH)- whose name is Mohammad too- ...

Let us move on ... Shifa Mustapha has referred to many more biblical passages referring to Hadrat Mohammad (SAWA) ... here we wish to refer to another passage from the book of the Prophet Isaiah which she has also referred to; she has presented this passage from King James Version of the translation of the bible:

Isaiah 21:7 (KJV) "And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels; and he hearkened diligently with much heed."

Then she has stated:

"It is very easy to see that the chariot of asses refers to the Prophethood of Jesus. John 12:14 states, "And Jesus, when he had found a young ass, sat thereon; as it is written." The two horsemen may perhaps be more obscure, although I found myself thinking of David and Solomon, both being renowned horsemen. However, the chariot of camels could only be that of Muhammad. This may have pointed to the succession of prophets: David and Solomon, Jesus, and finally Muhammad."

Here we wish to present another English translation of bible of the same passage:

Isaiah chapter 21 statement 7, version Douay-Rheims Bible, Challoner revision (DRC): “And he saw a chariot with two horsemen, **a rider upon an ass, and a rider upon a camel:** and he beheld them diligently with much heed.”

Notice it clearly refers to “**a rider upon an ass, and a rider upon a camel**”.

And according to a beautiful Hadith from Imam Reza (SBUH)- which we have presented in the article “Mohammad, the Promise of Enjil (Gospel)”- when debating a Jewish scholar:

“Imam Riza (SBUH): ... And the Prophet Esha'ya (Isaiah) has said in that which you and your companions say in Tawrat: I saw two riders which the earth became bright for them, one of them was on ass, and the other one on camel; so who rode the ass, and who the camel?

Ra's al-Jaalooot: I do not know those two; so inform me of them.

The Imam (SBUH): The rider of ass was ‘Eesa (Jesus), and the rider of camel, Mohammad. Do you deny that from Tawrat?

Ra's al-Jaalooot: No, I do not deny ...”

(Tawheed of Shaikh Sadooq, ‘Oyoon Akhbaar Reza, Tafsir Noor al-Thaqalain, ...)

These have only been few references to Hadrat Mohammad (SAWA) in that which is called the bible today ... may Allah hasten the second comings of

Hadrats Mahdi and 'Eesa ... (SBUT) when the original Torah, Injil, Zaboor and ... will be divulged ... **AAMEEN** ...

Before closing this part of this writing which has mainly concentrated on the Prophet Mohammad (SAWA), let us have another careful look at bible OT Deut. 18:18 and NT John 16:13 which we have previously analyzed, here we are going to emphasise on another point mentioned in these statements:

Deut. 18:18 'I[God] will raise up a prophet from among their brethren, like unto thee [Moses], and I will put my words in his mouth; and he shall speak unto them all that I shall command him.'

John 16:13 Howbeit when he, "the Spirit of Truth", is come, he will guide you into "All Truth": for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

Let us pay attention to the very significant point mentioned in both these statements:

“I will put my words in his mouth; and he shall speak unto them all that I shall command him.”

“he shall not speak of himself; but whatsoever he shall hear, that shall he speak”

The important point- which we wish to highlight here- is that which we mentioned in part 1 of this writing:

“Another vital point to keep in mind is that according to Hadrat Mohammad (SAWA) while the Qur’an was revealed as direct Revelation of separate verses and Surahs to Hadrat (SAWA) in various times and places متفرقاً and this is one reason Qur’an is also called Forqaan فرقان, The original Zaboor (Psalms ...), Torah and Enjil (Gospel ...) were bestowed upon the Prophets (SBUT) as Tablets and Plates. (Bihar al-Anwaar, vol. 9, p. 337; ...)”

The two aforesaid biblical statements- one from what is called torah and the other, gospel- actually support the above Hadith from Hadrat Muhammad (SAWA); while surely God communicated, one way or another, with all His Chosen Prophets (SBUT), but the scriptures He gave them were not revealed word by word ... rather they were in form of written Tablets and ... This is why in Deut 18:18 and John 16:13 in regard to the very last Promised Prophet it is emphasized that the Book which was going to be given to him and he was going to give it to his nation was different from the previous ones; this time the Prophet was not going to read written Tablets and then talk himself about them to his nation, rather this time God’s words were going to be put directly in his mouth; he was going to tell his nation exactly what he was commanded; he was not going to speak of himself; whatsoever he was going to hear, that he was going to speak ...

I.e. his Qur’an is the only Book ever bestowed on any Prophet and Rasool which was revealed directly word by word ... and the Prophet Mohammad (SAWA) has been the only Prophet whom all his words were absolutely Divinely revealed:

***Qur’an 53:3** Nor does he speak out of desire.*

***Qur’an 53:4** It is naught but Revelation that is Revealed,*

***Qur’an 53:5** The Lord of Mighty Power has taught him.*

Yes ... His mouth is most sweet: yea, he is Mahamadim. This is my beloved, and this is my friend ... (Song of Solomon 5:16)

It is no wonder that every one- with awake Allah bestowed innate Ma'refat (cognition ...)- was waiting for him (SAWA) ... and now every one- with awake Allah bestowed innate Ma'refat- is waiting for his Mahdi (SBUH) ... MAY AALLAH HASTEN HIS APPEARANCE ... AAMEEN ...

Names of Mohammad and 'Ali (SBUT) in the Bible

Part 7

Now we Allah-Willing, are going to look at the names of Hadrat 'Ali (SBUH) in that which is being called the bible.

Let us start with reviewing lecture 9 of Dr. McElwain:

He has said: "The word cali is used 226 times in the Hebrew scriptures. The following study examines all of these occurrences at least briefly. The Massoretic text of the Hebrew Bible is the source, but I have ignored the Massoretic pointing of the word cali, rather examining each context for clues to which pointing and consequently which meaning of the word is to be preferred."

It is important to keep in mind that The so called Masoretic Text is the Hebrew text for "Rabbinic Judaism" and it absolutely is not the undistorted original text of the Torah of Hadrat Moosa (SBUH). Shifa Mustapha in her book reviews the history of the accumulation of biblical books and their authenticity problems; but rays of the Light of the Truth still shines within these texts, the rays which have led the seekers of the Truth such as Thomas McElwain, Shifa LV Mustapha and ... to the gates of Islam ... any how, the Masoretic Text is used for translations of the "old testament" of the christian bible. So Mr. McElwain's exploration of the word 'ali is within the old testament of the bible.

He has clarified that: "The raised c is often used to express the Hebrew and Arabic letter 'ayin." In other words cali is the same as 'ali; i.e. both ' and the letter c in English are used to point to the Hebrew and Arabic letter ayin (ע).

Here it is also noteworthy to mention that Arabic and Hebrew alphabets have very similar pronunciations- although different writing characters are used-; for instance the Hebrew letters Ayin, Lamedh and Yod are equivalent to the Arabic Ayn ع, Lam ل and Ya ی. Therefore Thomas McElwain has explored the occurrences of the Hebrew word consisting of Ayin, Lamedh and Yod or the Arabic على.

He continues: “Most of the time the word cali is a preposition, either with or without the first person singular pronominal suffix.”

Similarly in Arabic when the combination of ع and ل and ی is pronounced as ‘Alaa the word is a preposition without the first person singular pronominal suffix and it means upon, on, over... and when the combination of the same three letters is pronounced as ‘Alaya على then the word is a preposition with the first person singular pronominal suffix and it means upon me, over me ...

He firstly lists all the biblical passages in which the word ‘ali is used as a preposition, either with or without the first person singular pronominal suffix. In English translations of these passages usually the words on, upon, upon me, unto me and ... are used.

Then he looks at the cases where the word ‘Ali is being used as a proper name, the first case he looks at is:

“In 1 Samuel 1-4 is found the story of the house of Eli. The name is also mentioned in 1 Samuel 14:3; 1 Kings 2:27; This proper name of the high priest and judge of Israel before Samuel is written cAli [in the Hebrew Masoretic text]. The pointing with the long e [Eli or Ely or ... appearing in

English translations] merely reflects the more complex vowel system of Hebrew as compared to Arabic. Arabic cognates with a appear in Hebrew with either a or e, and often preferably e. The segholate character of Hebrew thus clouds the fact that the name is precisely the same as the Arabic c Ali [على].”

Here, an important fact which we need to pay attention to is a linguistic point mentioned by the Dr.: “Arabic cognates with a appear in Hebrew with either a or e, and often preferably e. The segholate character of Hebrew thus clouds the fact that the name [Eli] is precisely the same as the Arabic c Ali [على].”

Also Mr. McElwain mentions “There are some striking parallels as well as direct contrasts between the Biblical Eli and Imam cAli (as).” Considering the very significant fact that we are confronted with a milieu of distortions, additions, omissions and ... within what is called the bible and also within biblical history, what the Dr. is referring as parallels may not have been presented fully undistorted, and even the contrasts may have originally been parallels; for, misrepresentation of Divine personalities- in order to achieve worldly personal goals ...- has been a powerful tool used for distortions. For instance within this distorted bible Hadrat Haaroon- Aaron- (SBUH), an Infallible Prophet of God, is being presented as the one who built a golden calf as an idol for people to worship (exodus 32:1-6)!!! While the truth is that al-Sameri, who used to be of the companions of Hadrat Moosa (SBUH), was the one who built the gold calf and presented it as the god of bani-Israel, and Hadrat Haaroon- Aaron- (SBUH) was the one enjoining the bani-Israel to stop the worship of the golden calf during the absence of Hadrat Moosa- Moses- (SBUT) so much so that he was almost killed (Qur’an 7:147-148; 20:85-97; Tafsir Borhaan; ...) ... Therefore the possibility that for instance the Ta’wil of the biblical Eli- in its original and undistorted form- may be Hadrat ‘Ali (SBUH) is quite strong ...

Thus the first possibility in regard to the name of Hadrat ‘Ali (SBUH) in the bible to consider is the fact that- due to the segholate character of Hebrew- the Hebrew name “Eli” or “Ely” or ... can be a Hebrew

pronunciation of the Hebrew and Arabic name 'Ali (cAli), i.e. ع and ل and ا. Thus wherever names such as Eli are mentioned in the bible, a) it could have originally, i.e. before distortions, been a direct reference to Hadrat 'Ali (SBUH); or b) the Ta'wil (Allah-intended hidden meaning ...)- or the secondary meaning, as called by biblical scholars- of such names and characters, again before distortions, could have been a reference to Hadrat 'Ali (SBUH). Also c) considering this linguistic point, then for instance where it is said that the name of Hadrat 'Ali (SBUH) with the jews is Elia, one possibility may be that it is referring to the Hebrew pronunciation of the name 'Ali ...

This is important because there indeed are authentic Islamic Hadiths which verify that Hadrat 'Ali's (SBUH) name with the Yahood (jews) is Elia (Alia, ...) ايليا and with the Nasaara (christians) Eelia, Ilia, Elya ... ايليا.

As a sample let us look at the following Hadith narrated in the first volume of al-Ehtejaaj 'alaa Ahl al-Lejaaj p. 206 and ...:

At time of the ruling of AbuBakr, a group of people from the Roman territory entered Medina, among them was an erudite Nasaara (christian) Raaheb (monk). The Raaheb went to the Masjid of the Prophet in which were AbuBakr and a group of Mohaajerin (the Immigrants) and Ansaar (the Helpers).

The Raaheb, respectfully and kindly, asked for the Successor of their Prophet and the Ameen (trusty) of their religion. Those present pointed toward AbuBakr. The Raaheb asked AbuBakr what his names were, and AbuBakr responded. Raaheb said that he was not whom he was looking for. AbuBakr then asked him what he wanted. The Raaheb responded that he had come from the land of Rome روم with a camel carrying gold and silver; he said that he wished to ask questions from the Ameen of this nation and if he was able to answer he was going to become a Muslim, obey the Ameen of the nation and distribute the gold and silver among the Muslims, but if he

was not able to answer he was not going to accept Islam and he was going to leave and return back to where he had come from.

AbuBakr told him to ask the questions he had in his mind. The Raaheb swore to God that he was not going to ask anything until he was granted security. AbuBakr promised him that he was safe.

Then the Raaheb asked “inform me of that which God does not have, and that which is not from God, and that which God does not know.”

AbuBakr was confused and bewildered and said nothing. He remained quiet for a while then he asked for ‘Umar. ‘Umar came and sat next to AbuBakr and AbuBakr told the Raaheb to ask his questions from ‘Umar, but ‘Umar was unable to answer too. Then ‘Uthman entered the Mosque and the same thing happened ... and the Raaheb rose to leave the Masjid.

AbuBakr addressed him and said “O adversary of God! If it was not for being faithful to the promise, I would have turned the ground red from your blood!”

Here Salmaan Farsi [one of the prominent companions of the Prophet (SAWA)] went to Hadrat ‘Ali’s house- where he was sitting with his two sons Hasan and Hosain (SBUT)- and informed him of the issue of the Raaheb in the Masjid. Hadrat ‘Ali (SBUH) went to the Masjid while Hasan and Hosain (SBUT) were with him.

As they entered the Masjid the people rose on their feet and chanted Takbir ...

AbuBakr turned to the Raaheb and told him, ask him your questions. The Raaheb turned to Hadrat ‘Ali (SBUH) and asked him: O young man! What is your name? Hadrat ‘Ali (SBUH) responded:

“My name with the Yahood (jews) is Elia إلیا, with the Nasaara (christians) Iliia (Eelia) إلییا, with my father ‘Ali علی and with my mother Haydar حیدر.”

The Raaheb asked what his position was to the Prophet of Islam and He (SBUH) responded:

“I am his brother, son in law and cousin.”

The Raaheb then swore to the Lord of ‘Eesa that he [‘Ali (SBUH)] was surely his master and thus presented his questions to Hadrat ‘Ali (SBUH). The Imam (SBUH) said:

“... That which Allah does not have: Surely He is One and He has neither a companion nor a child; and that which is not from Allah: No oppression for anyone is from Allah; and that which Allah does not know: Surely He knows no partner for Himself in His Kingdom.”

The Raaheb rose and opened his belt and kissed between the Imam’s two eyes and bore witness that there was no god but Allah and that surely Mohammad was the Rasool of Allah and that certainly ‘Ali was the Caliph and the Ameen of the Ummah and the mine of Religion and Hekmat and the source of the fountain of Proof and Hojjat; he then said that he had surely

read his name in Torah as واليا and in Enjil as ايليا ... and that he found him to be the Wasi (Vicegerent, Successor) of Nabi (Prophet) and

Names of Mohammad and 'Ali (SBUT) in the Bible

Part 8

As we see Hadrat 'Ali (SBUH) clearly introduces himself as Elia **إليا** with the Yahood (*jews*), and Ilia, Eelia (**إيليا**) with the Nasaara (christians). So investigating biblical names such as Eli, Elie, Ely, Elia and ... (as used in different versions of the bible) is quite logical ...

Dr. McElwain presents a parallel between the biblical Eli and Hadrat 'Ali (SBUH) from a historical perspective: "The Samaritans claim that Eli caused the rift between Samaritans and Jews by his false claim [as viewed by the Samaritans] to the priesthood. The division between Shi'ite and Sunnite Islam surrounds the claims of the figure of Imam cAli ['Ali] (as)."

Also, as we repeatedly have mentioned before, sadly the distortions of the bible are so widespread that Infallible Prophets and Chosen Ones are misrepresented as sinners, adulterers, idolaters, drunks and ...; in this manner followers of Shaitan, thru distorting the truth and presenting holy and chosen ones as sinners, firstly relax human view toward sins thus slowly but surely hope to corrupt the entire humankind, and secondly justify their own sins and mischiefs and even introduce themselves as holy too, and A related example of such misrepresentation, as mentioned before, is in case of the Prophet Haaron- Aaron- (SBUH) (exodus 32, ...), and his two sons (leviticus 10, ...), while this very same bible strongly verifies that they were chosen by God (exodus 28, 29, ...)! In addition let us not forget that, as mentioned before, the original Torah, Gospel and ... were Tablets and Plates, and thus these biblical stories are mainly written by fallible individuals with different worldly intentions So the suggestion that the two sons of the biblical Eli- who are being presented as unrighteous in the current bible- were in fact righteous is not unbelievable; thus the possibility that the issue of the two so called unrighteous sons of the biblical Eli- which the Dr. is considering it as a contrast between the biblical Eli and Hadrat 'Ali (SBUH), whose two sons- Hasan and Hosain (SBUT)- were righteous,- may

actually be a parallel between them, is quite believable too ... **Allah knows best** ...

Here it is again noteworthy to mention that when we say jews, christians and ... we are talking about their scholars- who conceal their knowledge of many facts mentioned by us- and we are not talking about the regular jews, christians and ...- who sadly, unknowingly follow the distortions being presented by their so called scholars- ... we cordially invite sincere ones among them to rely on their love for God, Moses, Jesus and ... to search for the Truth, for, it is the Truth and nothing but the Truth which shall remain ...

Let us continue ... In search of more facts in regard to ايليا and اليا ... in communications we have had with Mr. McElwain we found out: “There are cognates between Arabic and Hebrew where the 'ayin changes to alif, but it is rare.”

In other words, there are some- though rare- Arabic words which have Ayn while in the same cognate words in Hebrew the Ayin is changed to Aleph; this is the second possibility regarding the name of Hadrat ‘Ali (SBUH) in bible which we should keep in mind ... i.e. in the old Hebrew اليا may have simply been the Arabic عليا ...

The Dr. in one of his communications introduced an interesting word in the bible:

“I might alert you to a word that I did not refer to in my writing [lecture 9], Elyon ... It comes from the same radical as ‘Ali ...”

In other words the Hebrew word Elyon with Ayin in Hebrew (עליון) is from the same root as 'ali (على).

He continues: "The word Elyon with 'ayin occurs 53 times in the Hebrew Scriptures. The King James English translators apply it to the Deity 30 times, and to other things or people 23 times ... I shall begin to examine the texts to see how many of them may be applied to Imam Ali, upon whom be peace." Elsewhere he also said: "I am certain that you are correct that there are many covert references to Ahlilbeyt, and especially Ali, peace be upon him, in the earlier Scriptures. My research uncovers only the most obvious of them."

We suggested that if one or few of the cases of 'Eliyon may be references to Hadrat 'Ali (SBUH) that could be the Arabic على ('Aliyon)- being pronounced as 'Eliyon in Hebrew- considering that َ sounds as "on".

In this regard, it is important to keep in mind that while in the current Hebrew terminology 'Eliyon עליון (from the same root as 'Ali) is some times applied to God, and Islamic sources such as the Tahoor Islamic Encyclopedia too, under the title Monotheism in Judaism, verify that עליון is a name used by jews for God, but in Islamic terminology the word 'Eliyon עליון does not exist as such; thus this itself makes it more probable that the Hebrew word 'Eliyon- when not used for God- may in fact be a cognate of Arabic على.

This is the third possibility to keep in mind in regard to the name of Hadrat 'Ali (SBUH) in the bible.

Here, it is also noteworthy to mention that in Qur'anic terminology there exists a word- in two forms- similar to 'Eliyon and it is 'Elliyyoon عَلَيُّونَ ('Elliyyeen عَلِيَّيْنِ) and it too is from the same root as 'Ali, but it does not

referred to God rather it refers to the most high places in Heaven where the records of the Abraar (righteous ...) are kept:

Qur'an 83:18 Nay! Most surely the record of the Abraar (righteous) shall be in the 'Elliyyeen (عَلِيِّينَ).

Qur'an 83:19 And what has made you comprehend what 'Elliyyoon is.

Qur'an 83:20 It is a written book (record),

Qur'an 83:21 To which bear witness al-Moqarraboona (those Nearest to Allah).

Thus according to the Majestic Qur'an, al-Moqarraboona (the nearest to Allah) are in 'Elliyyoon and are witnessing the records of the Abraar.

Hadrat Mohammad (SAWA) has said:

'Elliyyoon is above the seventh heaven below the 'Arsh (Throne, Sovereignty ...) of Allah; therein exists a tablet from green Zabarjad (a heavenly stone) on which the deeds of the Abraar are written.

(Tafsir Jaame', vol. 7, p. 366; ...)

Abi-Hamzah, a renowned companion, asked Imam Baaqer (SBUH): Who are al-Moqarraboona? The Imam (SBUH) responded:

The Akram (most bounteous, gracious ...) Rasool (SAWA, the Amir al-Mo'menin (SBUH), Hadrat Fatimah (SBUH), Imams Hasan and Hosain (SBUT) and the Infallible Imams (SBUT). O abi-Hamzah! Know that Allah

has created us from A'laa 'Elliyyeen اعلى عليين (the highest 'Elliyyeen) and the Qoloob (hearts, souls ...) of our Shi'ah from the remainder of our Tinat and their bodies from other than that; thus their hearts incline toward us for they are from us. We are of the Moqarraboon and al-Saabegoon are the Moqarraboon, and the Dhorriyyah (offspring ...) of us Imams will join us ...

(Tafsir Jaame', vol. 7, p. 367; ...)

Abu-Sa'eed al-Khudri said that one day that they were sitting with the Rasool of Allah (SAWA), a person asked him (SAWA) of the meaning of the verse: Have you been Arrogant, or have you been of al-'Aaleen العالين! (38:75) That person continued and asked: O Rasool of Allah! Who are al-'Aaleen (the highest and most exalted creations of Allah), those who are more exalted than the angels?

When Allah SWT completed the creation of Adam (SBUH), He commanded all the angels to prostrate themselves before Adam (SBUH), and they all did so. But Eblis who was of the Jinn and was in the line of angels, did not prostrate; that is when Allah SWT addressed him and said the above statement (Qur'an 38:75); i.e. He- rebuking Eblis- said, 1) Whether Iblis was being arrogant, or 2) Whether he thought arrogantly that he was of the al-'Aaleen, and thus did not prostrate. Verse 38:74 has already clarified that indeed Eblis was arrogant and of the disbelievers.

The person asking the question from the Prophet (SAWA) had realized that al-'Aaleen had to be the most exalted creations of Allah, more exalted than all other creations and thus were not to be subordinate and under the authority of no other creation; therefore he wanted to know who those so exalted al-'Aaleen are. Hadrat Mohammad (SAWA) answered:

I and 'Ali and Fatemah and al-Hasan and al-Hosain [SBUT]; we were in the Soraadeq of the 'Arsh (threshold of the Throne) of Allah, we glorified Allah then the angels glorified Him by our glorification (Tasbih) years

before Allah created Adam, and when Allah- Undefeated and Mighty- created Adam He commanded the angels to prostrate for him, they were not commanded to prostrate but for our honor [their Lights ... being placed in Adam's generation ...]. All the angels prostrated, but Eblis refused to prostrate. Allah said to him: O Iblis! What prevented you from prostrating yourself to whom I have created with my hands? Have you been arrogant? Or have you been of al-‘Aaleen?! He said: Of these five whose names are written on the Soraadeq of al-‘Arsh?! We are the gates through which Allah bestows and by us He guides those who are guided; he who loves us, Allah loves him and enters him to His Heaven, and he who has animosity against us, Allah dislikes him and enters him to His Fire; And loves us not except he whose birth is pure.

(Beshaaraat al-Shi’ah, Shaikh Sadooq; Tafsir Jaame’, vol. 6, p. 46; ...)

So, Hadrat ‘Ali على (SBUH) is one of the al-‘Aaleen العالين the closest to Allah- the closest position possible for a creation- in the Threshold (so to speak) of the Sovereignty of Allah and thus more exalted than all creations and therefore under the authority of Allah only and under the authority of no creation, created from the A’laa ‘Ellyyeen اعلى عليين the highest of ‘Ellyyeen, and he is of the Moqarraboون المقربون and present in the ‘Elliyoon عِلْيُون above the seventh Heaven under the Sovereignty of Allah ...

Names of Mohammad and 'Ali (SBUT) in the Bible

Part 9

Here it is important to mention that although today's so called old and new testaments of the bible do not mention the event of God's command to angels and also to Shaytan (Satan)- who is of the Jinn and was with the angels- to prostrate themselves before Hadrat Adam (SBUH), but the old jewish and Christian writings do indeed narrate this event, however- as expected- somewhat distorted:

“The pseudepigrapha of pre-Christian Enochic Judaism, the form of Judaism witnessed to in 1 Enoch and 2 Enoch [*], which enjoyed much popularity during the Second Temple period, (Jackson, David R. (2004). Enochic Judaism. London: TT Clark International. p. 2.) gave Satan an expanded role, interpreting Isaiah 14:12-15, with its reference to the morning star, as applicable to him, and presenting him as a fallen angel cast out of heaven (Berlin, Adele, ed. (2011); The Oxford Dictionary of the Jewish Religion. Oxford University Press. p. 651.) for refusing, according to Jewish writings, to bow to Adam, of whom Satan was envious and jealous of the power over the earth granted to Adam. (David L. Jeffrey, A Dictionary of Biblical Tradition in English Literature (Eerdmans 1992), p. 15; Tony Kessinger, The Devil Is in the Details (CrossBooks 2010), pp. 32-35; Michael J. McClymond, Gerald R. McDermott, The Theology of Jonathan Edwards (Oxford University Press 2012), p. 276.) Christian writers explained the motives of the angel's rebellion and the nature of his sin in the same way, but added pride against God, which they mention more frequently than envy or jealousy with regard to humanity. (Cain, Andrew (2011). The fathers of the church. Jerome. Commentary on Galatians. Washington, D.C.: CUA Press. p. 74; Hoffmann, Tobias, ed. (2012). A Companion to Angels in Medieval Philosophy. Leiden: BRILL. p. 262; (Italian) Nicolas (de Dijon) (1730). Prediche Quaresimali: Divise In Due Tomi, Volume 2. Storti. p. 230)” (As cited in the English Wikipedia)

* [1 enoch and 2 enoch are books ascribed to the Prophet Enoch (who is perhaps the Prophet known as Idris in Islam) which are not part of most current jewish and christian biblical canons. It is noteworthy to mention that we do not claim that these books, as presented today, are undistorted, rather we only say that they do contain some information regarding certain undeniable facts.]

Now let us remember one of the previous mentioned Hadith in regard to the Qur'anic verse 38:75, when Shaytan refused to fall in prostration Allah addressed him and said Whether he thought arrogantly that he was of the "al-'Aaleen" (the most exalted ones who were not to be under the authority of no creation); the Hadith clarifies that Hadrat 'Ali (SBUH) is indeed of the "al-'Aaleen".

Keeping this in mind, it is quite logical to assume that the jewish and christian scholars who have been quite aware of the event of Satan's prostration before Adam, also knew who the "al-'Aaleen" are; and of course it has not been to their benefit to reveal such facts which undeniably prove the Prophethood and Messengership of Hadrat Mohammad (SAWA) and the rightfulness of the AhlulBayt (SBUT); we cordially invite our friends to also read "For you, Elia!" in this site. Let us now look at the following statement:

"One possible reason for Jewish rejection of the book [of enoch] might be the textual nature of several early sections of the book that make use of material from the Torah; for example, 1 En 1 is a midrash of **Deuteronomy 33[*]**." (E Isaac, in Old Testament Pseudepigrapha, ed. Charlesworth, Doubleday, 1983; "1 Enoch contains three [geographical] name midrashim [on] Mt. Hermon, Dan, and Abel Beit-Maacah" Esther and Hanan Eshel, George W.E. Nickelsburg in perspective: an ongoing dialogue of learning, p459. Also in Esther and Hanan Eshel, Toponymic Midrash in 1 Enoch and in Other Second Temple Jewish Literature, Historical and Philological Studies on Judaism 2002 Vol24 pp. 115–130) (As cited in the English Wikipedia)

* [Let us pay attention that **Deuteronomy 33** is about Moses (SBUH) giving glad tidings in regard to the Prophet Mohammad (SAWA); we cordially refer readers to “Mohammad, the Promise of Torah” in this site: kindfather.com]

Also, in another aforementioned Hadith it was established that Hadrat ‘Ali (SBUH) of the “al-‘Aaleen” is in the ‘Elliyoon where the records of the Abraar (righteous ...) are kept. It is important to keep in mind that ‘Elliyoon is “*above the seventh heaven below the ‘Arsh*”.

In the Hadiths regarding the Me’raajs (Ascensions) of the Prophet Mohammad (SAWA) (also see the article “Ascension of Mohammad”) it is stated that Hadrat Muhammad (SAWA) passed the seventh heaven to places where no Prophet, Morsal (Messenger ...), Angel or any creation had ever gone, it is also stated that he (SAWA) even passed that, to under the ‘Arsh ..., and he (SAWA) saw the abode of Hadrat ‘Ali (SBUH) ... (from Tafsirs Borhaan, ‘Ali ibn Ibrahim, Jaame’, ...)

I.e. the lofty places of Hadrat Muhammad and his AhlulBayt (SBUT) are above the places of other Prophets and Messengers (SBUT), and angels too ...

Now let us look at the following statements which are in regard to a biblical Prophet called Elijah; let us pay attention to the fact that there has been a difference of opinion among biblical scholars whether Elijah was taken to heaven or he never entered into heaven:

“Three years after this vision [of Elijah] (Seder 'Olam R. xvii.) Elijah was "translated." Concerning the place to which Elijah was transferred, opinions differ among Jews and Christians, but the old view was that Elijah was received among the heavenly inhabitants, where he **records the deeds of**

men (Kid. 70; Ber. R. xxxiv. 8) ... But as early as the middle of the 2nd century, when the notion of translation to heaven was very much changed by Christian theologians, the assertion was made that Elijah never entered into heaven proper (Suk. 5a) ..." (As cited in the English Wikipedia)

Also, when dealing with the contradiction between the possible ascension of Prophet Elijah and the letter to the king Jehoram of Judah delivered by some one called Elijah years after the so called ascension of Prophet Elijah, the possibility of another Elijah is introduced by certain biblical scholars such as John Lightfoot who reasoned that it must have been a different Elijah: Barrett Richard A.F. A synopsis of criticisms upon those passages, Volume 3, Part 1 p234 1847 "But our Dr. Lightfoot is of opinion, that it is not meant of that Elijah, who was carried up to heaven, but of **another of his name**, who sent this letter" (As cited in the English Wikipedia)

Another **possibility that the Elijah mentioned in heaven in a deed-recording place is different from the Prophet Elijah** is introduced by some biblical scholars who believe that the Prophet Elijah did not go up to heaven in a whirlwind rather he was only caught in one and then was placed in another location on earth:

"Ron Abel Wrested Scriptures "There is evidence that Elijah was back on earth after he was taken away in the whirlwind. It can be shown that a letter was received by Jehoram, King of Judah, from Elijah, after Elijah was taken to heaven. Either the letter was written before he went to heaven and delivered by a messenger on earth (unlikely), or Elijah was "caught away" as was Philip from the Gaza Road to Azotas, (about 17 miles, Acts 8:39,40) for an unspecified purpose and returned to the earth ..." (As cited in the English Wikipedia)

As it is obvious the issue of Elijah has never been a clear issue among jews and christians; as we saw here they themselves have suggested at least three different Elijahs: an Elijah is mentioned recording deeds in heaven, another

Elijah who was a Prophet and yet another one delivering a letter As we will see shortly there are other Elijahs mentioned in the bible.

It is also noteworthy to mention that the information in jewish books in regard to Elijah are way more than what is being revealed in the current bible:

“Jewish legends about Elijah abound in the aggadah, which is found throughout various collections of rabbinic literature, including the Babylonian Talmud ... The volume of references to Elijah in Jewish Tradition stands in marked contrast to that in the Canon.” (English Wikipedia)

Anyhow ... since we are being confronted with a milieu of distortions, concealments and ... here **we only wish to emphasize on biblical scholars' self-confessed possibility that the mentioned Elijah in heaven in a deed-recording place is different from the Prophet Elijah on earth.** Also it is important to keep in mind that even if a Prophet called Elijah had an ascension he was surely never raised to the high level of below 'Arsh ... (where the records of Abraar are kept) which is only for Mohammad and his AhlulBayt (SBUT); remember, as previously mentioned, Qur'an 83:18-21 confirm that al-Moqarraboon bear witness to the records in the 'Elliyoon and authentic Islamic Hadiths clarify that al-Moqarraboon who are al-Saabegoon and al-'Aaleen, are none but the Prophet Mohammad and the AhlulBayt (SBUT).

Another important point is that if the Prophet Elijah mentioned in bible is the same as the Prophet Elias الياس mentioned in Qur'an, then according to Islamic Ahadith the Prophet Elias is still living on earth and is even keeping Hadrat Mahdi (SBUH) company from time to time ... and he will also be present at time of Appearance of Hadrats Mahdi and 'Eesa (SBUT); so this can somewhat support the biblical passage which talks about Prophet Elijah

delivering a letter to a king after he had a certain vision, which shows that Prophet Elijah was still living and was **indeed on earth**.

From all the evidence, it is quite logical to assume that scholars among jews and christians from their original undistorted documents knew Hadrat 'Ali (SBUH), being of the "al-'Aaleen" present in the 'Elliyoon where the records of Abraar are kept, then in an effort to conceal the identities of Hadrat Mohammad and Hadrat 'Ali and ... (SBUT) combined the facts regarding Prophet Elijah and Hadrat 'Ali (SBUH); some thing that they have done in regard to Messiah, Paraclete and ... too. Please refer to the article "Two Messiahs" and all the "The Promise of Enjil (Gospel)" articles in this site: kindfather.com

It is important to remember that as mentioned before, one of Hadrat Ali's names is Elia **إليا**; now let us see if **إليا** is the same as Elijah; if so, definitely the **fourth possibility** regarding the name of Hadrat 'Ali (SBUH) in bible and biblical documents is the Elijah in heaven where the records are kept.

Names of Mohammad and 'Ali (SBUT) in the Bible

Part 10

Thus as previously mentioned, there indeed are authentic Ahadith which introduce الياء and ايليا as the names of Hadrat 'Ali (SBUH) with the jews and christians. Let us now take a look at these two names to see if they have any thing to do with Elijah:

Different English translations of the bible present different versions of the name Elijah such as” **Elijah** (1 Kings 17:1, the American King James Version), **Elias** (1 Kings 17:1, Douay-Rheims Bible), **Eliah** (1 Chronicles 8:27, King James Bible), **Elia** (1 Chronicles 8:27 and Ezra 10:26, Douay-Rheims Bible) ...

The name Elijah, Elias, ... are said to be the transliterated forms of Elia, Eliya, Eliea, ... (اليا); **ELIJAH seems to be the Anglicized form of the Latin and Greek Elias, Ilias, ..., which is originally the Hebrew Eliyah (Eliyahu).**

Also, Ilias is clarified to be a variant form of the English and Hebrew Elijah in the Greek language. “Ilya, Illya, Iliya, ... or Ilia ... comes from the Byzantine Greek pronunciation of the vocative (Elia) of the Greek Elias ...” (From the English Wikipedia) And the pronunciation of Ilias in Greek is said to be: “ill - ee- y AA s” ايلياس.

It is noteworthy to mention that masculine names in Greek ordinarily end with a consonant, usually with an "s" sound to close the word; this rule has been applied even to names transliterated to Greek- and then from Greek to other languages such as English-; Jesus, Moses, Judas and ... are a few popular examples. So some times Ilia ايليا appears as Ilias too.

Therefore, it seems that the Hebrew **إليّا** sounds as **إيليا** in other languages such as Greek; **thus in Ahadith where it is mentioned that the name of Hadrat ‘Ali (SBUH) with the yahood (jews) is إيليا and with the nasaara (christians) إيليا, this may stem from the fact that the name is pronounced differently in various languages.** The jews usually use Hebrew texts whereas most of the so called gospels in the hands of christians were in Greek. It is noteworthy to mention that it is said that the earliest extant manuscripts of the so called canon gospels belong to the fourth and fifth christian centuries and were written in Greek; it is generally acknowledged by christians themselves that the previous Latin texts were in a confused state due to the fact that they had been translated from the Greek, which, it is claimed by many Christians was the original language of the written so called gospels of the bible.

So Elijah, Elias ... are indeed إيليا and إيليا.

Thus indeed the **fourth possibility** regarding the name of Hadrat ‘Ali (SBUH) in bible and biblical documents is the Elijah in heaven where the records are kept.

Furthermore ... adherents to the bible say that the name Elijah has been used for at least four different men in the current old testament of the bible. Also the book of Malachi (whom most jews and christians consider as a Minor Prophet of the 5th century before the Christian Era)- which has been placed as the last book of the old testament of the christian bible- mentions the future coming of at least one person called Elijah. While the general view among the jews is that this promised coming of Elijah will be the return of the Prophet Elijah (whom they consider as a Prophet of the 9th century before C.E.), some christians interpret this prophecy as two different comings: firstly as the coming of John the Baptist- which according to them, has already occurred- and secondly the return of the Prophet Elijah in the future, and there are other christians who interpret this prophecy of Malachi as the two comings of John the Baptist and at least another unknown Elijah

in the future. This makes the number of Elijahs mentioned in the old testament of the bible to at least six different persons; and counting the contradiction mentioned before regarding an Elijah in heaven and another on earth, that makes the number of Elijahs mentioned in the current old testament of the bible to at least seven different people.

In general a **fifth possibility** can not be ruled out that, firstly, the facts regarding any of the other Elijahs may have been distorted and they might have been originally a reference to Hadrat ‘Ali (SBUH); or, secondly, the Ta’wil (Allah-intended hidden meaning ...) or as biblical scholars say, the secondary application, of any of the other Elijahs may be a reference to Hadrat ‘Ali (SBUH).

The **sixth possibility for the name of Hadrat ‘Ali (SBUH) in bible to consider is the issue of the promise of the return of Elijah**; now Let us look at a few bible commentaries presenting different views in regard to the promised Elijahs by the old testament:

Gill's Exposition of the Entire Bible:

“Behold, I will send you Elijah the prophet,.... **Not the Tishbite**, as the Septuagint version wrongly inserts instead of prophet; **not Elijah in person, who lived in the times of Ahab ...**”

The Pulpit Commentary:

“There seems to be no valid reason for not holding the literal sense of the words, and seeing in them a promise that Elijah the prophet, who was taken alive from the earth, shall at the last day come again to carry out God's wise

purposes. That this was the view adopted by the Jews in all ages we see by the version of the LXX., who have here, "Elijah the Tishbite;" by the allusion in Eccles. 48:10; and by the question of our Lord's disciples in Matthew 17:10, "Why then say the scribes that Elias must first come." Christ himself confirms this opinion by answering, "Elias truly shall first come, and restore all things." **He can not be referring here to John the Baptist, because he uses the future tense;** and when he goes on to say that "Elias is come already," he is referring to what was past, and he himself explains that he means John, who was announced to come in the spirit and power of Elias (Luke 1:17) ...”

B. L. Cocherell and Charles E. Barrett:

“Jesus clearly says that John the Baptist was the prophetic Elijah who was to come before the Messiah. When he says, "Elijah truly will come first and restore all things," **Jesus reveals that Malachi's prophecy concerns yet another Elijah to come** after John the Baptist. The reason another Elijah must come is that John the Baptist did not come to restore anything; however, when the third Elijah comes he will be involved in the restoration of all things ...”

In order to further analyze the issue of the return of Elijah- which is quite confusing for the jews and christians themselves- we need to look at the so called book of Malachi in the old testament of the christian bible:

“Malachi ... is the last book of the Neviim [Prophets] contained in the [jewish] Tanakh, , the last of the twelve minor prophets (canonically) and the final book of the Neviim. In the Christian ordering, the grouping of the Prophetic Books is the last section of the Old Testament, making Malachi the last book before the New Testament ... The book is commonly attributed to a prophet by the name of Malachi. Although the appellation Malachi has frequently been understood as a proper name, its Hebrew meaning is simply "My [i.e., God's] messenger" (or 'His messenger' in the Septuagint) and **may**

not be the author's name at all. The sobriquet occurs in the superscription at 1:1 and in 3:1, although it is highly unlikely that the word refers to the same character in both of these references. Thus, **there is substantial debate regarding the identity of the book's author.** One of the Targums [a translation or paraphrase or interpretation in Aramaic of a book or division of the Old Testament] **identifies Ezra (or Esdras) as the author of Malachi.** St. Jerome suggests this may be because Ezra is seen as an intermediary between the prophets and the 'great synagogue' ... Some scholars note affinities between Zechariah 9–14 and the book of Malachi. **Zechariah 9, Zechariah 12, and Malachi 1 are all introduced as The word of Elohim. Many scholars argue that this collection originally consisted of three independent and anonymous prophecies, two of which were subsequently appended to the book of Zechariah** (as what scholars refer to as Deutero-Zechariah) with **the third becoming the book of Malachi.** As a result, most scholars consider the book of Malachi to be the work of a **single author** who may or may not have been identified by the title Malachi. The **present** division of the oracles results in a total of twelve books of minor prophets— a number paralleling the sons of Jacob who became the heads of the twelve tribes of Israel ...” “In England the [proper] name [Malachi] came into use after the Protestant Reformation.” (the English Wikipedia)

Let us look at the above information carefully:

a) The biblical book which is titled: Malachi, may not be written by some Prophet called Malachi at all; i.e. there may not be any biblical Prophet called Malachi at all.

b) Malachi in Hebrew means “My (God’s) messenger.

c) There are prophecies in this book regarding a person whom God calls: “My (God’s) messenger”.

d) This book may have been a prophecy written by another biblical Prophet such as Ezra or another single author, which biblical scholars made it as a separate book called Malachi later, containing prophecies with connections to prophecies which were added later to the biblical book of Zechariah (chapters 9–14).

e) Jews and Christians have arranged the minor prophets so that The **present** division of the oracles may result in a total of **twelve** books of minor prophets— a number paralleling the sons of Jacob who became the heads of the twelve tribes of Israel. I.e. Arranging the number of so called minor Prophets to be twelve, a holy number, to make it look as a holy concept.

f) A separate book called Malachi was introduced **later** by biblical scholars; interestingly after the Protestant Reformation- which was after the Christian Crusade wars with Muslims and thus after the undeniable realization of biblical scholars that the Last Prophet and Messenger of Allah, Mohammad (SAWA) was the Promised Prophet and Messenger- the term “Malachi” which means “My Messenger” started to be used as a **proper name and not as a prophesied concept** therefore **conveniently** hiding the identity of Mohammad (SAWA).

It is noteworthy to mention that Zechariah 9:9 contains a prophecy regarding a king for Jerusalem riding an ass, which- from bible itself- can be taken as a glad tidings for coming of the Prophet Jesus (SBUH); gospel of John 12:14 states, “And Jesus, when he had found a young ass, sat thereon; as it is written.”.

And that which is called the book of Malachi in the current bible contains prophecies regarding some one whom God refers to him as: “My Messenger”.

Here let us again look at Isaiah 21:7, douay-rheims version, challoner revision (DRC) which states:

And he saw a chariot with two horsemen, a rider upon **an ass**, and a rider upon **a camel**: and he beheld them diligently with much heed.

Now let us remember a statement from Imam Reza (SBUH) in one of his debates with a jewish scholar as narrated in Tawheed Sadooq, ‘Oyoon Akhbaar al-Reza and ...:

... Imam Reza (SBUH): And the Prophet Esha'ya (Isaiah) has said in that which you and your companions say in Tawrat: I saw two riders which the earth became bright for them, one of them was on ass, and the other one on camel; so who rode the ass, and who the camel?

Ra's al-Jaaloot: I do not know those two; so inform me of them.

The Imam: The rider of ass was ‘Eesa (Jesus), and the rider of camel, Mohammad ...

Of course due to distortions, omissions, additions and ... the statements of previous scriptures have not remained pure but still it is obvious that there were glad tidings to two major Prophets and Messengers to come after Moses (SBUT), i.e. Hadrat ‘Eesa (SBUH) and Hadrat Mohammad (SAWA) in the original scriptures. Here it is a logical assumption that the glad tidings to **“My Messenger”** **“whom you desire”** in the so called book of Milachi may be related to Hadrat Mohammad (SAWA) and Hadrat ‘Ali (SBUH).

In the so called book of Malachi it is said:

King James Version (KJV):

3:1 Behold, **I will send my messenger**, and he shall prepare the way before me [before my face (DRC)]: and the Lord, whom ye seek, shall suddenly come to his temple, even [and (ASV and DRC)] the messenger of the covenant, whom ye (you) **delight in** [**desire** (ASV and DRC): behold, **he shall come**, saith the LORD of hosts.

Names of Mohammad and 'Ali (SBUT) in the Bible

Part 11

It is noteworthy to mention that in the so called book of Malachi there are statements reproving the priests who despised God's name thru disobedience, and thus God cursed them:

1:6 ... a servant honoureth his master: ... if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my **name** ...

1:10 ... I have no pleasure in you ...

2:1 And now, O ye priests, this commandment is for you.

2:2 If ye will not hear, and if ye will not lay it to heart, to **give glory unto my name**, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, **I have cursed them already**, because ye do not lay it to heart.

2:3 Behold, I will corrupt your seed ...

2:8 But ye are **departed out of the way**; ye have **caused many to stumble** at the law ...

2:17 Ye have wearied the LORD with your words ...

And in the midst of all this reproving, glad tidings are given that even the people other than the children of Israel- who are being called “gentiles” in some bible English translations, and “nations” in other English translations- will glorify the Name of God:

King James Version

1:11 For from the rising of the sun even unto the going down of the same my **name** shall be great among the Gentiles ...

Darby's English Translation

1:11 For from the rising of the sun even unto its setting my name shall be great among the nations ...

Then in 3:1 it was stated that God would send His Messenger, he who was desired ... and 3:2-3 clarify that this Messenger would judge and enforce Divine laws:

3:2 But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:

3:3 And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver ...

Let us remember- as also mentioned and analyzed in articles such as “Mohammad, the Promise of Torah”- in the book of Deuteronomy of the old testament of bible, chapter 33 statements 1 to 3, glad tidings to Hadrat

Mohammad (SAWA) were given ... in which he was introduced as the one who would appear from the area of mount Paran- which is the area being called Mecca today-; he who would love the people; he who would bring a fiery law ... i.e. a fiery law by which he- the last Prophet and Messenger of Allah- would refine and purify ...

In addition let us pay attention that in the glad tidings mentioned in the book of Malachi (1:11 ...) was the fact that some day **the Name of God** is going to be glorified all over. In this regard it is important to keep in mind that in the distorted christianity the Name of God has never been glorified because through following the blasphemous doctrine of trinity, christians have actually considered three gods and these three gods they have addressed them by **titles** such as Father, Son, Holy Spirit, Lord and ...
[SOBHAANALLAH] ... never with a Name! Then they themselves say that Jesus (SBUH) said:

Matthew 23:39 For I [Jesus] say unto you, Ye shall not see me henceforth, till ye shall say, **Blessed is he that cometh in the name of the Lord.**

Yes ... Mohammad (SAWA) came **in the Name of the Lord** ... every Surah of Qur'an starts with the verse "*In the Name of Allah, the Compassionate, the Merciful*", and indeed christians will not see Jesus (SBUH) again ... until after his second coming when they shall all acknowledge the Prophethood of Hadrat Mohammad (SAWA) and will recite "Salawat" and confess that Allah is the One and only God and that Mohammad (SAWA) was the blessed one who came in the Name of God ... and on that beautiful day when with the return of Hadrat Mahdi (SBUH) Jesus (SBUH) shall return too and christians will see and follow him, who shall stand behind Hadrat Mahdi of Mohammad ..., and **the Name of God will be glorified all over ...**: Malachi 1:11 For from the rising of the sun even unto its setting My name shall be great among the nations ...

We also cordially invite our friends to refer to articles “Imam Mahdi’s (PBUH) Birth, Ascension and Rise, and the Revelation of John”, “Is Selah in the Bible same as Salawat?!” and “What the Bible says about Muhammad” Part V, in this site: kindfather.com

Additionally, As the seventh possibility for the name of Hadrat ‘Ali (SBUH) in bible, let us pay a more careful attention to the statement, Milachi 3:3 And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver ... In this statement it is clearly mentioned that this Messenger to come was going to confront the jews; in the Hadiths regarding the Battle of Khaybar, when the Prophet Mohammad (SAWA)- after the jews broke their pact with the Prophet (SAWA)- confronted the jews living in the oasis of Khaybar, both the Shi’ah and sunni documents confirm that the unorganized jews- after Muslims had captured all their forts but one- barricaded themselves in that one strong fortress and then organized themselves ...

While Hadrat ‘Ali (SBUH) was suffering from pain in his eyes, The Muslims attempted to attack the strong fort ... the first attempt was made by AbuBakr who took the banner, but was unable to succeed ... then ‘Umar took the banner but failed too. That night the Prophet Muhammad (SAWA) proclaimed, "By Allah, tomorrow I shall give the banner to a man who loves Allah and His Messenger, whom Allah and His Messenger love. Allah will bestow victory upon him." (from the sunni Sahih Bukhari)

That morning, every one was wondering who should have the honor to carry the banner, but Muhammad called out for ‘Ali son of Abi-Talib (SBUT). (the sunni al-Tabari (1997). The History of al-Tabari: The Victory of Islam. Albany : State University Of New York. pp. 119–121.) ‘Ali (SBUH) came to Muhammad (SAWA), who cured him by applying his saliva in his eyes ... (ibid, p. 120.)

Hadrat ‘Ali (SBUH) was, as confirmed by the Prophet (SAWA), the “man who loves Allah and His Messenger, whom Allah and His Messenger love”; the Prophet (SAWA) gave the banner to ‘Ali (SBUH) and he bravely and miraculously conquered the fort ... This Hadith is known as the Raayat (Banner) Hadith ... Shaykh Mofid narrates that the Prophet (SAWA) gave the white Raayat to Hadrat ‘Ali (SBUH) and prayed for him and addressing ‘Ali said: “Take this Raayat and go, Jebra’el [Gabriel] is with you and will assist you in your advancing; fear from you has been placed in the hearts of the enemies. O ‘Ali! Know that they have seen in their book that their destroyer is some one whose name is **Elia** ...” (From the Shi’ah Ershaad of Shaykh Mofid, vol. 1, p. 111; the sunni Maghaazi Waaqedi, vol. 2, p. 497; the sunni Mosnad Ahmad Hanbal, vol. 9, p. p. 28; the sunni Taarikh Tabari, vol. 3, p. 13; ...)

Now ... firstly if the so called book of Malachi is to be considered as glad tidings to the Messenger of Allah, Hadrat Mohammad (SAWA), and secondly, if the fact is acknowledged that such writings are distorted thus exact and literal wordings are not to be considered, and thirdly if it is realized that the concept of prophet and messenger in distorted judaism and christianity is different from the Islamic concept; i.e. in the distorted biblical view any person making any prophecy may be called a prophet while in Islamic doctrine Prophets and human Messengers are “Allah Chosen **Infallible** humans with **Allah-bestowed Knowledge**”, and some angels are also Messengers of Allah ..., then- **as the sixth possibility for the name of Hadrat ‘Ali (SBUH) in the bible-** it is quite logical to assume that the promised Elijah in the end of this book- which as mentioned before, many christian scholars interpret it as some one other than John the Baptist and also other than the biblical Prophet Elijah- refers to Hadrat ‘Ali (SBUH) who was with Hadrat Mohammad (SAWA) at all times even when confronting the jews- **as previously mentioned in the seventh possibility-**, and shall also return at time of Hadrat Mahdi (SBUH) to help **restore** the Truth and the Religion of Allah ...:

Milachi 4:2 But unto you that fear my name shall “the Sun of righteousness” arise with healing in his wings ...

Milachi 4:5 Behold, I will send you Elijah ...

Furthermore ... in order to consider an **eighth possibility for the name of Hadrat 'Ali (SBUH) in bible**, let us look at the following statements:

“Jewish legends about Elijah abound in the aggadah, which is found throughout various collections of rabbinic literature, including the Babylonian Talmud” “Elijah the precursor of the Messiah, Elijah zealous in the cause of God, Elijah the helper in distress: these are the three leading notes struck by the Aggadah” “reverence and love, expectation and hope, were always connected in the Jewish consciousness with Elijah.” (English Wikipedia)

As we see here at least three different characteristics have been associated with Elijah in jewish traditions ... and also since we have previously established the strong possibility that- both knowingly and malevolently by so called biblical scholars, and unknowingly by regular people- the concepts of different Elijahs have been combined in order to avoid submission before the final Prophet (as it has also been done in cases of biblical terms such as Paraclete, Messiah and ...) it is quite logical to assume that these three characteristics may have also been associated with another Elijah other than the biblical Prophet.

Throughout the ages followers of bible have always associated the name Elijah (the **Anglicized** form of Elia, Eli, Eliya, Eliea, ...) as an **anticipated loving and reverent helper who has some times appeared to help throughout the ages**. Of course in the distorted judaism and christianity all the hope, love and expectation are being directed to the biblical prophet Elijah, but as previously analyzed, it is quite possible that in the original undistorted teachings, in addition to the biblical prophet Elijah, **Hadrat 'Ali (SBUH) was clearly introduced as the loving helper at time of distress, and also he who shall come in the future ...** Thus since the jews and christians at time of Hadrat 'Ali (SBUH) had this **hope and prophecy** in

mind, Hadrat 'Ali (SBUH)- as directed by Hadrat Mohammad (SAWA)- introduced himself with the name Elia who was helping the Prophet Mohammad (SBUT) to help re-establish the Truth delivered by all previous Prophets and distorted by their followers, and to help to pave the way for the coming of the final Successor of the Last Prophet and Messenger of Allah (SBUT)- Hadrat Mahdi (SBUH) who is some times referred to in biblical terminology as the second Messiah and is going to establish the Truth all over the world- ...

Names of Mohammad and 'Ali (SBUT) in the Bible

Part 12

As it was mentioned before, followers of bible have always associated the name Elijah with **anticipation of a loving and reverent helper who has some times appeared to help throughout the ages ... now, as a ninth possibility for the name of Hadrat 'Ali (SBUH) in the bible**, we are going to explore a sample case for Hadrat 'Ali (SBUH) appearing as helper of Prophets (SBUT):

In the book of Job of the bible a **mysterious young man** is introduced ... this young man seems to be some one who **appears and helps** Job against the three antagonists accusing God and Job; the bible calls those three as Job's friends! ...

It is noteworthy to again remind that the distorted bible, having been written by regular fallible and many times malevolent people, is filled with contradictions and it has almost always presented those Chosen by God as sinners and ...; Job has been no exception ... Job is being presented as some one accusing God ... while in Islamic teachings Hadrat Ayyub- Job- (SBUH) is a Prophet of God and thus Infallible:

Qur'an 4:163 Surely We have Revealed to you [Mohammad SAWA] as We Revealed to Nuh [Noah], and the Prophets after him, and We Revealed to Ibrahim [Abraham] and Isma'el [Ishmael] and Ishaaq [Isaac] and Ya'qub [Jacob] and the tribes, and 'Eesa [Jesus] and Ayyub [Job] and Yunus [Jonah] and Haaroon [Aaron] and Sulaiman [Solomon] and We gave Dawud [David] Zaboor.

Prophet Ayyub (SBUH) was a very prosperous man and of exemplary virtue and piety. He suffered from a number of calamities. He lost his family, children, cattle and servants, yet he remained devoted to his Lord and prayed for His Grace and Mercy. Ayyub (SBUH) became a model of humility, patience and faith in Allah. He was restored to prosperity, with what he had before and more:

Qur'an 21:83 And Ayyub, when he cried to his Lord, (saying): Harm has afflicted me, and Thou art the most Merciful of the merciful.

Qur'an 21:84 Therefore We responded to him and took off what harm he had, and We gave him his family and the like of them with them: a Mercy from Us and a reminder to the worshippers.

Even in the midst of distortions of bible, still rays of truth shines; in this same book of Job, indications of Infallibility of the Prophet Job is mentioned. When God rebukes the three accusers of Job, it is said that:

Job 42:7 After the LORD had said these things to Job, he said to Eliphaz the Temanite, “I am angry with you and your two friends, because **you have not spoken the truth about me, as my servant Job has...**

Also:

Job 1:8 And the Lord said unto Satan, “Hast thou considered My servant Job, that there is **none like him** on the earth, a **perfect and an upright** man, one who **feareth God** and **escheweth evil**?”

Job 2:3 Then the LORD said to Satan, "Have you considered my servant Job? There is **no one on earth like him**; he is **blameless and upright**, a man who **fears God and shuns evil**. And he **still maintains his integrity [innocence-DRB]** ..."

In the rabbinic writings too there are contradictions regarding Job:

... Among the Tannaim Job had his defenders, e.g., Joshua b. Hyrcanus, whose opinion was that Job worshiped God out of pure love (Soṭah 1.c.). This difference of opinion existed with regard to Job's attitude at the time of his misfortune. R. Eliezer said that Job blasphemed God (the Talmudic expression being "he desired to upset the dish"), but R. Joshua considered that Job spoke harsh words against Satan only (B. B. 16a) ...

Any how ... 'Elihu is the name of the young mysterious man in the biblical book of Job who gave fiery defense of God's righteousness and helped Job. He is not mentioned at all in the beginning of the book where the so called three friends of Job are introduced; rather he suddenly appears late in the text, Chapter 32. Then again there is no mention of him at the end of the book where the three antagonists are still mentioned:

"Some question the status of Elihu's interruption and didactic sermon because of **his sudden appearance and disappearance from the text.**" (Harley, John E. The Book of Job, Pages 28-29. (Wm. B. Eerdmann Publishing Company, 1988); as cited in the English Wikipedia.)

"He [Elihu] is not mentioned in Job 2:11, in which Job's friends are introduced, nor is he mentioned at all in the epilogue, 42:7-10, in which **God expresses anger at Job's friends** ..." (D. N. Freedman (Ed.), The Anchor Yale Bible Dictionary (Vol. 2, p. 463). New York: Doubleday. As cited in the English Wikipedia.)

In the epilogue of the book of Job a speech of God is presented; Of course the undistorted version would be a Revelation from God to the Prophet Job and then Job's narration of that Revelation. Any how ... in the Word of God, The three so called friends of Job are rebuked, Job himself is commended for all that he had done and receives a double blessing. But Elihu disappears from the story. God's silence in regard to Elihu is said to be a powerful argument for Elihu; another very powerful argument for Elihu is said to be the fact that God confirmed Elihu's words; it is said that this shows that Elihu was an instrument of God from start to finish:

In The Book of Job in Medieval Jewish Philosophy by Robert Eisen
Associate Professor of Religious Studies George Washington University -
Published by Oxford University Press, USA, it is stated:

“It is Elihu who in Duran's opinion offers the correct explanation of Job's suffering ... Elihu as the individual who supplies the true position on providence ... In fact, as we saw in my summary of his commentary, Gersonides openly acknowledges the problem when he claims that in many respects **God's speech merely reviews what Elihu has said ...**”

“Elihu is an enigma, not only because of his mysterious appearance and equally mysterious disappearance from the dialog, but because opinions vary so widely concerning which side he is on. According to one, “Elihu definitely belongs to God, and God has much to say through Elihu the prophet” (Lucas, chapter 12).” “Elihu believes it important to listen for God's inspiration to receive understanding (32:8).” “Elihu has profound things to say, indicative of the presence of the Holy Spirit.” (Commentary on the Book of Job chapter thirty-two by Wm W Wells)

“... his (‘Elihu’s] monologues discuss divine providence, which he insists are full of wisdom and mercy, that the righteous have their share of

prosperity in this life, no less than the wicked, that God is supreme and that it becomes us to acknowledge and submit to that supremacy since "the Creator wisely rules the world he made". He draws instances of benignity from, for example, the constant wonders of creation and of the seasons. Chapters 32 through 37 of the Book of Job consist entirely of Elihu's speech to Job. He is never mentioned again after the end of this speech." (English Wikipedia)

While the three accusers of Job insisted that it was impossible that the righteous should suffer and all pains were punishment for some sin, therefore actually accusing Job to be a wicked man ... Elihu states that suffering of the righteous could be "to elicit greater trust and dependence on a merciful, compassionate God in the midst of adversity." (English Wikipedia)

It is also noteworthy to mention that according to bible Elihu addresses Job by name (33:1), something the three so called friends of Job had not done; indicating a close relationship between Elihu and the Prophet Job.

Now let us look at the name Elihu; many biblical scholars claim that the name Elihu is same as Elijah:

Let us remember that ELIJAH is the Anglicized form of the Latin and Greek Elias, Ilias, ..., which is originally the Hebrew Eliyah (Eliyahu);
.... إيليا، ايليا

According to Webster unabridged dictionary elihu means my God is he. Or more clearly, as the word Elihu indicates, it means my God is "hu"; and "hu" is believed to be an abbreviation for Yahu; so Elihu means my God is Yahu. And as established before, Elijah (Hebrew: אֵלִיָּהוּ, Eliyahu, means my God is Yahu too.

According to Abarim Publications Theological Dictionary:

“Names that end with יה (yah) usually also exist with an ending of יהו (yahu), but for some obscure reason these yahu-variants are commonly ignored in the English speaking world (which is why we read of Zechariah and not Zechariahu, even when the Hebrew text says so). But for some other obscure reason, English translations have no problem with the name Elihu (אליהו), which is really the name Elijah (אליה) but with the dreaded yahu-ending This name is written as אליהו in Job 32:4 and 35:1, but as אליהוא in Job 32:2-6, 34:1, and 36:1.”

After exploring the possibilities in regard to “el” as the first part of the name Elihu, then Abarim Publications Theological Dictionary states:

“The second part of our name could be: • יה (Yah) = יהו (Yahu) = יו (Yu), which in turn are abbreviated forms of the Tetragrammaton יהוה, YHWH, or Yahweh ...”

Also: “For a meaning of the name Elihu, both NOBSE Study Bible Name List and BDB Theological Dictionary take the ending to be the pronoun and read He Is My God. Alfred Jones (Dictionary of Old Testament Proper Names) thinks the ending is a remnant of יהוה and proposes God The Lord.”

So from all that has been said ... the **possibility** that Elihu in the book of Job of bible may be a name of Hadrat ‘Ali (SBUH) is noteworthy ... now let us look at a few Hadiths:

Hadrat Mohammad (SAWA) said to Hadrat ‘Ali (SBUH):

O ‘Ali! Allah- the Sublime- has told me: O Mohammad! Indeed I appointed ‘Ali with the Prophets numinously, and with you apparently.

(al-Anwaar al-No’maaniyyah, Jazaayeri Shushtari, 1/30; ...)

Imam Saadeq (SBUH) has said:

‘Ali was with the Rasool of Allah in his absence and concealment while no one knew.

(Behaar al-Anwaar, vol. 18, p. 176; ...)

Hadrat ‘Ali (SBUH) himself has said:

With the Prophets, I have been manifest.

(Elzaam al-Naaseb fi Ethbaat al-Hojjat al-Ghaayeb, Shaykh ‘Ali Yazdi Haayeri, vol. 2, pp. 159, 188, 205, 211; ...)

Hadrat ‘Ali (SBUH) has also said:

I was with the Prophets secretly, and with the Rasool (Mohammad SAWA) apparently.

(Sharh Do'a Sabaah, vol. 2, p. 121; ...)

He (SBUH) has also said:

I was the friend of the tried and afflicted Ayyub, and his healer.

(Mashaareq Anwaar al-Yaqeen, Shaykh Borsi, pp. 259, 296; ...)

It is noteworthy to keep in mind that such Hadiths- though not repeated frequently, and many times narrated in 'Irfani books, and sadly some times misused by adherents to what is known as 'Irfan to ascribe, implicitly, divine identities to beings thru parables such as drops and rays for beings, and ocean and sun for God ... **SOBHAANALLAH**- are firmly supported with the fundamental Islamic belief that the Lights of the fourteen created Infallible Ones (SBUT)- Hadrat Mohammad, Hadrat 'Ali, the Prophet's beloved daughter Fatimah, and the eleven Infallible Imams from them (SBUT)- were **the very first and most sublime things ever created** by Allah SWT ... in the Worlds of Dhar ... these fourteen **creations** have been the most obedient **Servants of Allah** ever created thus the Knowledge and the Religion of Allah were bestowed upon them ... and then from their Lights, the Prophets, angels and other creations have been created ... all Prophets have entered into the **Covenant regarding the Wilayat of these fourteen** ... this world of earthly humans is a later phenomenon ... only Allah is Azali (Preexisting; please also refer to the article: "Repudiation of Philosophical and Irfani (Mystical) Fundamentals in Imam Riza (Salaam Be Upon Him)'s Monotheistic Teachings" in this site kindfather.com)

(from: Qur'an 7:172, ...; Tafsir Borhaan; al-Kafi, Shaykh Kolayni; 'Elal al-Sharaaye', Shaykh Sadooq; Bihar al-Anwar, 'Allaamah Majlesi; Basaa'er al-Darajaat, Mohammad ibn Hasan Saffar; ...)

Imam Saadeq (SBUH) in regard to the Ta'wil of the Verse 37:83 “ and surely from his Shi'ah is indeed Ibrahim” has said:

Ibrahim is from the Shi'ah of 'Ali (SBUT).

Al-Forqaan fi tafsir al-Qur'an, vol. 25, p.169; ...)

In regard to Verse:

Qur'an2:37 Then Adam received Words from his Lord, so He turned to him mercifully; surely He is Oft-returning (to mercy), the Merciful.

Regarding this Verse, in addition to the Shi'ah Hadiths, sunni documents also state that Hadrat Adam (SBUH) was shown the Lights of Hadrat Mohammad and the AhlulBayt (SBUT) and was taught to implore Allah in their Names to return to him; even as narrated by ibn-Abbas the Words were specifically in regard to Mohammad, 'Ali, Fatimah, Hasan and Hosain (SBUT). (from Shi'ah Tafsir Borhaan, vol. 1, p. 86; ...; sunni tafsir al-Dor al-Manthur Soyooti, vol. 1, pp. 58- 61; ...)

Many sunni documents, such as Manaaqeb Khateeb al-Khaarazmi and ..., have narrated many virtues of Hadrat 'Ali (SBUH); as a sample it is stated that after 'Ali (SBUH)'s miraculous victory at Khaybar Hadrat Muhammad (SAWA) told him that if there was not a group of the Prophet's nation

saying [blasphemously] about ‘Ali (SBUH) what the Nasaara (christians) said in regard to ‘Eesa son of Maryam (SBUT), he (SAWA) would have said some thing about ‘Ali that no Muslim would have passed ‘Ali unless would take the dust under his feet or the remainder of his wodu water, and would have sought healing by them.

In addition, We invite readers to again refer to parts 8 and 9 of this writing- in which the Allah-Bestowed sublime position of al-‘Aaleen ... have been briefly mentioned- in order to try to, Allah-Willing, attain a little more understanding in regard to ‘Ali (SBUH) ... while understanding these special creations is not fully possible by likes of us ...

Allah Knows best ...

Names of Mohammad and 'Ali (SBUT) in the bible

Part 13

There are indeed other occurrences of the names Elijah, Elihu and ... in the old testament of the bible and in other biblical writings- which the primary or secondary application, or the Ta'wil and interpretation of each could be, implicitly or explicitly, directly or indirectly- related to Hadrat 'Ali (SBUH), not to mention facts which have been concealed and ...; Allah Knows best ... but we think we have presented our case, so we, in this regard, rest our case for now ...

... Now after mentioning at least nine different possibilities of the name of Hadrat 'Ali (SBUH) in the old testament of the bible as related to Eli, Elia and ...- before moving on to other possibilities of specifically the name 'Ali على in the old testament of the bible- let us, in a related note, look at perhaps another indication to the Prophet Mohammad and the AhlulBayt (SBUT) in what is called the bible:

In the book of the Prophet Zechariah a vision is depicted in which it is said that the Prophet Zechariah (SBUH) saw “two olive trees” (4:11), then in the next statement it is clarified that the Prophet made it more specific and said “two olive branches” (4:12). Then in the book of Revelation it is said that John in his vision also saw two olive trees or branches as “two witnesses” (11:3-4). In the futurist interpretation of the book of Revelation, they are said to be two witnesses in the Last Days (Walvoord, John (1999), Every Prophecy of the Bible, Colorado Springs, CO: Chariot Victor Pub, p. 574; Hitchcock, Mark (1999), The Complete Book of Bible Prophecy, Wheaton, Ill.: Tyndale House Publishers, p. 122, as cited in the English Wikipedia).

Again we need to remind that it is vital to always keep in mind that- due to distortions, omissions, additions and ... within the texts of previous

scriptures- the passages of the bible which we refer to, only the specific mentioned points are being evaluated and the rest of the presented concepts are not necessarily confirmed.

With these points in mind ... let us look at verse number 35 of Surah Noor (24) of the Majid Qur'an:

Qur'an 24:35 Allah is the Light of the heavens and the earth; a parable of His Light is like a niche in which is a lamp, the lamp is in a glass, the glass is as it were a brilliant star, lit from a blessed olive-tree, neither eastern nor western, its oil almost gives Light though fire touched it not-- Light upon Light-- Allah guides for His Light whom He pleases, and Allah sets forth parables for mankind, and Allah is Cognizant of all things.

In the Ahadith of the Infallible Ones (SBUT) mentioning the Ta'wil (Allah-intended hidden meanings) of this verse, from one aspect the niche is the parable of the heart and chest of the Prophet Mohammad (SAWA) wherein the Divine Light and Knowledge - at the most exalted level for creations- have been placed and have then been transferred to the heart and chest of Hadrat 'Ali (SBUH) ... and then Light upon Light i.e. from one Imam to another (SBUT), to Hadrat Mahdi (SBUH) through whom worldwide guidance shall occur ... in other Hadiths, from other aspects, it is mentioned that the olive tree is the parable of Hadrat Ibrahim (SBUH) ... and Light upon Light have been the Prophets and Allah-Chosen Successors consecutively, from Hadrat Adam (SBUH) to Qiyaamat, whom the earth has never been without ... and the Knowledge issues forth from the oil of the olive tree ...(from Tafsir Noor al-Thaqalayn; Tafsir 'Ali ibn-Ibrahim Qommi; Ghaayat al-Maraam; ...)

In another word, from one aspect, the Divine Light has passed through the purest transparent chain of Infallible Prophets and their Allah-Chosen Successors (SBUT), consecutively without any detour, and manifested itself in its full glory in the Holy Prophet and from him to the twelve Infallible

Imams (SBUT), one after the other i.e. Light upon Light, to illuminate the human society till eternity ...

Now ... if from one overall aspect, the olive tree is the parable of Hadrat Ibrahim (SBUH) then surely Hadrat Ishaq- Isaac- and Hadrat Ismael- Ishmael- (SBUT) are the **two branches of the olive tree** from whom the chain of Prophets and Successors (SBUT) have been manifested ...

The last remnant of the branch of Hadrat Ishaq or the bani-Israel who has been kept alive is Hadrat 'Eesa- Jesus- (SBUH); and the last remnant of the branch of Hadrat Ismael (SBUH) or the bani-Ismael (the brethren of bani-Israel as prophesied in Deut. 18:18 ...) who has been kept alive is Hadrat Mahdi (SBUH) ...

And “The personification of the two witnesses in Revelation, is so prevalent that according to theologian William Barclay, the passage seems to refer to definite persons.” (Barclay, William (2004), The Revelation of John (3rd ed. fully rev. and updated. ed.). Louisville, Ky.: Westminster John Knox Press, p. 80. As cited in the English Wikipedia.)

And indeed the two living remnants of the two branches of the olive tree shall be two witnesses at the Last Days ...:

Douay Rheims Bible

Zechariah 4:14 And he said: These are two sons of oil who stand before the Lord of the whole earth.

Hebrew Transliteration:

Zechariah 4:14 VY'aMUr 'aLH ShNY BNY-HYTShHUr H'yMDYM 'yL-'aDVN KL-H'aUrTSh.

We also cordially invite readers to read the article “Two Messiahs” in this site: kindfather.com

Allah Knows best ...

Names of Mohammad and ‘Ali (SBUT) in the bible

Part 14

Let us now continue with Dr. McElwain’s lecture 9 in regard to the exact word ‘Ali على being used as a proper name in the bible:

First, he introduces biblical passages such as 1 Samuel 25:35, Isaiah 21:2, and ... containing the word cali (‘ali) in which, according to him, the word should not be translated as a preposition, rather it must be translated as the imperative singular of the verb “to go up”.

Next, he also introduces other biblical passages- such as Nehemiah 8:15 in which the word has other meanings such as “leaves of” and ...- in order to present all existing options in regard to the meaning of the word cali.

Then he looks at a very special passage:

“The first text that requires reevaluation is Exodus 8:(5)9: And Moses said unto Pharaoh, Glory over me: when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river only?”

In the Hebrew Massoretic text of this Exodus statement in place of “over me” of the English translation, the exact word caly or cali (‘ali) is stated; this is what Thomas McElwain says in regard to this biblical passage:

“It is not likely that anyone would pretend that the phrase “glory over me” makes any sense at all. The assumption of the translator is that the word [‘ali] here is the preposition with the pronominal suffix ...”

Then Thomas McElwain illustrates the sources for different alternatives found in the more commonly known English translations of bible in regard to this passage:

“There seems to be no questioning of the preposition and suffix themselves, while the hesitancy about how to understand the verb placed with the preposition and suffix is of longstanding debate, going back to the Septuagint (LXX) underlying the Vulgata expression *constitue mihi*, appoint me (a time). Reference to the Masoretic text has led most translators to reject the Septuagint and Vulgata alternative for something presumably based on the Hebrew text, whether or not it makes sense.

“Those translators requiring meaning in their translation have tended to read an unwarranted expression into the Hebrew in the sense of “do me the honor to...” an interpretation that goes back at least to Luther. Wavering between sense and nonsense is illustrated by the Webster original, which was “Glory over me” and the revised Webster which is “Command me,” apparently accepting the LXX over the Masoretic text. In sum, three alternatives are to be found in the more commonly known translations.

“The first follows the LXX-Vulgata tradition. The second tries to make sense of the Hebrew Massoretic text by attributing unattested meanings to the preceding verb. The third translates the Massoretic verb correctly, producing nonsense in the word *cali* by insisting that it is a preposition with suffix.”

But since all three existing alternatives make no sense, the biblical language specialist, Dr. McElwain, introduces another linguistic alternative:

“An alternative is to accept the Massoretic verb as it stands and attribute a non-prepositional meaning to the word cly [caly, cali, ‘ali]. The choices are one of the verb forms “to rise,” or one of the proper or common noun meanings. The position requires the latter, rather than the imperative verb. The choices are thus basically “glorify my leaf,” “glorify a pestle or pistil” or “glorify cAli.” The common nouns do not make sense, and the second meaning is not even attested in Scriptural Hebrew.”

So the most logical alternative is obviously “glorify cAli (‘Ali)”.

If this was an Islamic text, ‘Ali would either refer to God, for in Islamic and Qur’anic terminology one of Allah’s names is al-‘Ali, or it would refer to some one named ‘Ali. But this text is Hebrew and not Arabic.

As we, previously in part 8 of this writing, discussed the name of God used in Hebrew- from the same root as ‘Ali- is ‘Eliyon עליון, a term which does not exist as such in Islamic terminology as a name of God. Similarly it is quite logical to conclude that the term **‘ali as a name or epithet of God may not exist in Hebrew and biblical terminology.**

Let us also look at these statements from Thomas McElwain:

“An Arab will immediately suggest a reference to the Deity, as “exalted [cAli].” This word, however, in the Hebrew text, would consist in an Arabicism. We are thus left with **the enigmatic “glorify cAli,” in reference to an unknown named figure,** or reference to God under the term,

something that appears to be more or less without precedent in Biblical Hebrew.”

“... the expanded word from the same root as Ali, celyon [عليون]. This form of the word Ali is the one generally used in Hebrew in reference to God.”

Therefore, “glorify ‘Ali” seems to be in reference to some one named ‘Ali.

Thus Exodus 8:9 is saying that **Moses said unto Pharaoh, Glorify ‘Ali:** when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river only?

When Hadrat Musa- Moses- (SBUH) came before Pher’awn (Pharaoh) to tell him that he was a Messenger from the Lord of the worlds, Pher’awn was sitting in his court with his ministers and chiefs around him relying upon their superior worldly power aided by magic. Confronting them stood two men, Moosa and his brother Haaron- Aaron- (SBUT), who was his Wazir (lieutenant, minister, ...) with their Mission from Allah; please note the instructive parallelism between "Moosa and Haaron" (SBUT) and "Muhammad and ‘Ali" (SBUT): "Position of ‘Ali is to me as the position of Haaron was to Moosa save that Prophethood terminated with me", said the Holy Prophet (SAWA). Please see the E-book “Ghadir: Declaration of the Truth, from creation to eternity” in this site: kindfather.com

"I am a Messenger from the Lord of the worlds", Moosa (SBUH) introduced himself to Pher’awn and said “(I am) worthy of not saying anything about Allah except the truth: I have come to you indeed with clear Proof from your Lord, therefore send with me the children of Israel". Pher’awn asked Musa to display the Proof and Sign. Musa threw down his Rod and it became a

live serpent. He also drew forth his hand from his garment, it was shining bright and white. (Qur'an 7:103-108). Also mentioned in bible, exodus, chapter 4.

Although they were impressed by the Signs but they thought that Musa was a knowledgeable sorcerer, so, on the advice of his courtiers, Pher'awn summoned the best magicians of Egypt promising them great rewards. They cast their spell first. "So when they cast, they deceived the people's eyes and frightened them, and they produced a mighty enchantment." The ropes they threw on the floor seemed like swirling snakes to people's eyes. Their trickery made a great impression on the people. "And We revealed to Musa, saying: Cast your rod; then lo! it devoured the lies they faked." The falsehood of magic was exposed and the truth was confirmed. Vanquished and humiliated the magicians fell down prostrate in adoration and said, "We believe in the Lord of the worlds, the Lord of Moosa and Haaron." Pher'awn was furious. He threatened them with severe punishment. They answered "Surely to our Lord shall we go back ..." then Hadrat Moosa (SBUH) said to the children of Israel: "It may be that your Lord will destroy your enemy and make you rulers in the land, then He will see how you act." (Qur'an 7:109-129)

Allah afflicted the people of Pher'awn "And certainly We overtook Pher'awn's people with droughts and diminution of fruits that they may be mindful." But they did not believe "Therefore We sent upon them widespread death, and the locusts and the lice and the frogs and the blood, clear Signs; but they behaved haughtily and they were a guilty people." (Qur'an 7:130-133) Also mentioned in bible, exodus, chapters 7, 8 ...

As confirmed by the Majestic Qur'an 7:133 one of their afflictions was the issue of frogs ... **So in Exodus 8:9 Hadrat Moosa (SBUH) told Pher'awn to glorify Hadrat 'Ali (SBUH)** whom they obviously knew very well, so that the afflictions may be lifted from them. Dr. McElwain states in this regard: "Moses (as) invoked the name of 'Ali (as) in speaking to the Pharaoh."

We also cordially invite readers to the article: “Wilayat of Mohammad and the AhlulBayt (SBUT), from creation to eternity” in this site: kindfather.com, in which authentic Hadiths are presented in regard to the fact that the Prophet Moosa (SBUH) performed miracles by imploring Allah in the Names of the Prophet Mohammad and his AhlulBayt (SBUT), and asked the children of Israel to glorify them too (SBUT) ...

So Exodus 8:9 is indeed a biblical remnant (after and in the midst of distortions, omissions, concealments ...) of an undeniable and glorious fact; the everlasting fact that Prophets of Allah (SBUT), their followers and even their enemies were quite aware of the Allah-Bestowed lofty status of Hadrat ‘Ali (SBUH); they knew that Hadrat ‘Ali’s (SBUH) glorification has always been and will be, from creation to eternity, the celestial key for Inshaa’Allah opening all doors ...

Names of Mohammad and 'Ali (SBUT) in the Bible

Part 15

Thomas McElwain also looks at book of numbers 21:17 and numbers 24:6 as strong possibilities that the word 'Ali is referring to a person; this is what he says:

“Numbers 21:17 is the second text that translators have been willing to leave in a form void of meaning, in the figure of the flying well. It is doubly troublesome in lacking an explanatory context.

“Numbers 21:17 Then Israel sang this song, Spring up, O well; sing ye unto it. The authorized translator writes words more appropriate to Alice in Wonderland than to scriptural translation. Most others do little better. Douay, Darby, The Jewish Publication Society Bible, The Twenty-first Century King James, Green's Literal Translation, The Modern King James Version, The New King James Version, la Bible nouvelle edition de Geneve, the Webster and most other are satisfied with this interpretation.

“The Bible in Basic English tries to avoid the problem of the flying well by replacing it with the obedient well that comes when called: Then Israel gave voice to this song: Come up, O water-spring, let us make a song to it.

“Other translators have recognized the problem and tried to make sense of it by referring to the springing up of the water from a fountain. Among these are Finnish translation of 1938, the Swedish translation of 1917, and la nuova Diodati 1991. These are roughly “surge out, o well!” English translators are willing to depend on the ambiguity of the word “spring” in English.

“A few translators assume a preposition between the verb and the noun, thus making the noun the direction of movement rather than the vocative. This relieves us of the rather forced speech to a well. Among these are the redivierte Schlachter Bibel 1951 Da sang Israel dieses Lied: «Kommt zum Brunnen! Singt von ihm! It is rare to find help from the LXX in this dilemma, but perhaps Luther’s original is such an example Da sang Israel dieses Lied, und sangen umeinander über dem Brunnen.

“The translators in the revision of Luther have succumbed to the general fascination with nonsense. Even the Vulgata is surprisingly interpretive with the LXX with tunc cecinit Israhel carmen istud ascendat puteus concinebant.

“Young makes a novel contribution by rejecting the Masoretic pointing of the word, thus changing it from an imperative to the preposition. (Young’s literal translation. Then singeth Israel this song, concerning the well--they have answered to it. In so doing, Young is the only translator to write a grammatically sensible translation. However, by doing so, he suppresses the song itself, thus raising the issue of what “this” can possibly refer to. In sum, almost every possible configuration has been tried. The implication is that no translator actually knows what the verse means.

“There is a construction that is completely normal and understandable in Hebrew, whereby cAli is the subject and the well the predicate: cAli is a well. It is not clear, however, to whom this proper name refers.”

Therefore **Numbers 21:17 actually states “Then Israel sang this song, ‘Ali is a well ...”**. Thomas McElwain states: “The people of Israel sang about ‘Ali (as) as they walked in the wilderness.”

The Majid Qur'an in Surah al-Baqarah 2:40-147 refers to the favours and bounties Allah had bestowed on bani-Israel but they repeatedly rebelled against Allah and His Messengers, earning in consequence His wrath. As also stated in Qur'an 5:20 Hadrat Moosa (SBUH) reminded these points to the children of Israel, then as mentioned in 5:21, he (SBUH) commanded them: *"O my people! enter the holy land which Allah has written for you and turn not on your backs for then you will turn back losers."* But- except two persons (Yoosha' and Caaleb)- the people again impertinently disobeyed (5:22-24). So as stated in 5:25 Hadrat Moosa (SBUH) prayed: *"My Lord! Surely I have no control (upon any) but my own self and my brother (Haaroon); therefore separate us from the people of transgressors."* And Allah SWT answered the request of His Prophet and thus the children of Israel were cursed to wander for forty years in wilderness; this forty years wandering is stated in the book of numbers of the bible from which the above mentioned biblical statements (numbers 21:17 and numbers 24:6) are narrated:

Qur'an 5:26 He (Allah) said: So it shall surely be forbidden to them for forty years, they shall wander about in the land, therefore do not grieve for the nation of transgressors.

It seems that even in those years of wandering Allah gracefully bestowed upon the children of Israel some more favors ... but over and over they were again ungrateful ...

Qur'an 7:160 And We divided them into twelve tribes, as nations; and We Revealed to Musa when his people asked him for water: Strike the rock with your Staff, so out of it there gushed forth twelve springs; each tribe knew its drinking place; and We made the clouds to give shade over them and We sent to them manna and quails: Eat of the good things We have given you. And they did not do Us any harm, but they did injustice to their own souls.

When the forty years of wandering were over and they were finally allowed to enter the city, they were given another opportunity: they were commanded to recite a special statement of repentance, a specific "Hettah":

Qur'an 7:161 And when it was said to them: Reside in this town and eat from it wherever you wish, and say a (specific) Hettah, and enter the gate in prostration, We will forgive you your wrongs; We shall give more to those who do good.

The word "Hettah" means to put loads down from one's back; the most Merciful Allah out of Grace offered the children of Israel yet another opportunity to repent so that they might put down the heavy loads of sins and transgressions; they were commanded to recite a specific repentance phrase, and to prostrate when entering through the gate of the city. Imam Hasan Askari (SBUH) has said that the Hettah included confessing the acceptance of the Wilayat of Mohammad and 'Ali and their Aal (SBUT) (Tafsir Borhaan; ...).

But again most of them transgressed:

Qur'an 7:162 But those who were unjust among them changed it (Hettah) for a saying other than that which had been spoken to them; so We sent upon them a pestilence from heaven because they had been unjust.

It is important to mention that the children of Israel became deserving of Allah's Wrath for all the things they had done and lost any status they had before their transgressions:

Qur'an 2:61 ... And abasement and wretchedness were brought down upon them, and they became deserving of Allah's wrath: this was so because they disbelieved in the Aayaat (communications, signs ...) of Allah and killed the Prophets unjustly; this was so because they disobeyed and exceeded the limits.

Based on the facts which have already been established- i.e. the undeniable fact that bani Israel were quite familiar with Hadrat Mohammad and his Chosen AhlulBayt (SBUT) as the most exalted creations and Aayaat (Signs) of Allah, and the fact that they had observed over and over miracles which were performed in the blessed Names of Mohammad and his AhlulBayt (SBUT) (refer to “Wilayat of Mohammad and AhlulBayt (SBUT), from creation to eternity”), and ...- the issue that the bani Israel, when thirsty and in need of water and ... in the wilderness, were singing in praise of Hadrat ‘Ali (SBUH), so that their needs such as their need for food and water might be granted, is quite logical and believable ... of course it is also quite obvious that most of them transgressed again when their needs- in the glorious Names of Mohammad and ‘Ali and ... (SBUT)- were fulfilled ...

Mr. McElwain continues:

“It is possible, but not necessary, to translate cAli as a proper name in Numbers 24:6.

“The Authorized Version is As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, and as cedar trees beside the waters. All translators seem to accept the interpretation “by the river.” Furthermore, it parallels what follows, “beside the waters.”

“Semantically and syntactically there seems to be no better alternative. If one understands cAli as a proper name here, the translation might read (following the Authorized Version otherwise): **Ali is like the valleys that spread forth, like gardens, a river: as the trees...** No linguistic arguments favour this interpretation.

“However, its position so close to Numbers 21:17, the similar references to water (well, river), and the further consideration that almost the entire book of Numbers contemplates the question of **leadership authority**, are factors that speak in favour of **cAli as a proper name in this text also.**”

Therefore he suggests that Numbers 24:6 actually states “Ali is like the valleys that spread forth, like gardens, a river: as the trees ...”

Here let us narrate a part of a beautiful Hadith from Imam Reza (SBUH) in which the Imam attempts to describe the twelve Infallible Imams (SBUT):

“... (The Infallible Allah-Chosen) Imam is like the rising sun that brightens the world with its light while it is at the horizon in a way that no hand and no eye can touch it. Imam is the shining full moon, the luminous lamp, the glowing light and the guiding star in intensity of darkness in pathways between towns and in deserts and in turbulences of the seas. Imam is the pure water at time of thirst; the leader toward guidance and the savior from perdition. Imam is a fire upon a hill and he is who warms whoever takes refuge with him; he is the guide in dangerous places. Whoever separates from him will perish. Imam is the raining cloud, the bounteous and continuous rain, the bright sun, the protecting cover, and the expanded land. (He is like) a spring full of water, a lake and a garden ...”

(Al-Kaafi VI, P198, the Baab Al-Naader wa Al-Jaame' in Imam's virtues and attributes; ...)

Then Thomas McElwain moves on to Deuteronomy 17:14:

“Deuteronomy 17:14 also deserves attention. The Authorised Version has this as When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a

king over me, like as all the nations that are about me... The significant phrase is “a king over me” or cAli melekh. If cAli were an epithet (exalted), it should come after the word “king” rather than before it. As it stands, it could be translated “**I will set cAli king** like all the peoples that are around me.”

“This implies that **the personage of cAli is king of all the peoples around ...**”

Therefore Thomas McElwain is saying that Deuteronomy 17:14 states that the people of Israel were to say “... I will set ‘Ali king, like all the peoples that are around me ...”

In another part of the above mentioned precious Hadith Imam Reza (SBUH) has continued:

“... And His Word -Blessed and Supreme-: " Indeed he who has been granted Hekmat, has been granted abundant blessing" (Qur'an 2:269); and His Word about Taaloot: " Verily, Allah has chosen him in preference to you and has increased him abundantly in knowledge and physique (Physical strength; and Allah grants His Kingdom to whomever He wills and Allah is Waase' (Ample-giving, All-Encompassing, ...) and All-Knowing." (Qur'an 2:247); and to His Prophet(Mohammad, SBUH and HP), He has said: "Allah has sent down to you the Book and the Divine Wisdom(Hekmat) and has taught you what you did not know; and Allah's Exclusive Abundant Grace (Fazl) on you is Grand." (Qur'an 4:113). And He (Allah) has said in regard to (the twelve Infallible) Imams of His Prophet (Mohammad, SBUH and HP)'s AhlolBayt and his 'Etrat and his offspring: "Or are they jealous of the People for the Exclusive Abundant Grace (Fazl) that Allah has bestowed upon them? Surely We bestowed upon the Progeny of Ibrahim the Book and the Wisdom (Hekmat) and We gave them a Mighty and Grand Kingdom. Some of them believed in that and some of them have prevented

from that, and sufficient (for the disbelievers) is the Blazing Fire of Hell"
(Qur'an 4:54, 55) ..."

We cordially invite our friends to read both parts of "Pigeon of his sacred shrine" in this site: kindfather.com

Names of Mohammad and 'Ali (SBUT) in the Bible

Part 16

Next the biblical language specialist, Dr. McElwain, looks at 1 Chronicles 28:19: "The Authorised Version has this as All (this, said David,) the LORD made me understand in writing by his hand upon me, even all the works of this pattern. The relevant [Hebrew] phrase is "miyyadh YHWH cAli."

"Many translators have noticed the awkwardness of including "upon me" in the text, and have merely disregarded it, as does the American Standard Version: All this, (said David,) have I been made to understand in writing from the hand of Jehovah, even all the works of this pattern. Others reinterpret it as a preposition with an elliptical object as does the Revised Standard Version All this he made clear by the writing from the hand of the LORD concerning it, all the work to be done according to the plan. In the latter cAli is translated with some imagination as "concerning it."

"The more straightforward translation would be "The whole in writing from the hand of YHWH cAli made clear..." This could be understood as "He made clear the whole in writing by the hand of YHWH cAli.""

Thomas McElwain argues: "The interpretation "cAli made clear the whole in writing by the hand of YHWH" ignores Hebrew syntax. cAli must therefore refer to God in this text. The concrete meanings of the words should probably give way to their more abstract meanings, thus "The whole by decree from the authority of YHWH cAli made clear..." If this is an acceptable interpretation, it would provide a Hebrew precedent for the use of the word as an epithet, the exalted, as in Arabic."

But looking carefully at this passage may lead us to another conclusion in regard to 1 Chronicles 28:19:

Firstly, let us keep in mind that as mentioned in part 14 of this writing the possibility that 'Ali is not an epithet or name of God in Hebrew and biblical terminology is quite strong.

Secondly, Let us pay attention that the Dr. in order to examine whether it is possible for cAli in the passage "YHWH made me understand in writing by his hand cAli" to be referring to Hadrat 'Ali (SBUH) introduces his new interpretation as "cAli made clear the whole in writing by the hand of YHWH" and then states that this interpretation "ignores Hebrew syntax." He then concludes "cAli must therefore refer to God in this text ..."

But it is quite possible to consider cAli as name of a person in 1 Chronicles 28:19; that is possible by using the authorized version, i.e. David said: "YHWH made me understand in writing by his hand, cAli" or even using what the Dr. said "The more straightforward translation would be "The whole in writing from the hand of YHWH cAli made clear..."", but not using the interpretation innovated by Mr. McElwain. This then implies that 'Ali is the Hand of God.

It is noteworthy to mention that in Islamic Hadiths the Infallible Ones (SBUT) are presented as Hand, Tongue and ... of Allah; i.e. Allah's wishes are done exactly by them who are Allah-Guided and infallible and Immaculate ...

As a sample Hadith in this regard, Imam Baaqer (SBUH) has asserted that the AhlulBayt (SBUT) are the Eye of Allah in His creations and the- widely outstretched in Mercy- Hand of Allah upon His servants ... (al-Kaafi, vol. 1, p. 143; ...)

So it can be concluded that according to 1 Chronicles 28:19 Hadrat ‘Ali (SBUH) as the Hand of God helped Prophet Daawood- David- (SBUH).

In addition, in parts 11 and 12 of this writing, the issue of Hadrat ‘Ali (SBUH) as the helper of Prophets (SBUT) throughout the ages was explored ... there, in regard to the fact that the bible does not consider Job a Prophet, it was stated:

“It is noteworthy to again remind that the distorted bible, having been written by regular fallible and many times malevolent people, is filled with contradictions and it has almost always presented those Chosen by God as sinners and ...; Job has been no exception ...” Then we presented some of those contradictions and also verses of the Majestic Qur’an which showed that Job (SBUH) was indeed an Infallible Prophet of Allah and it seems that Hadrat ‘Ali (SBUH) did indeed help him ...

Here we add that, David too has been no exception! Bible has indeed many contradictions regarding the Prophet Dawud- David- (SBUH) too, and not only it does not present him as a Prophet of God, rather it has presented him as a sinner too ...

On the one hand, for instance David is described as a man after God's own heart in 1 Samuel 13:14 ... and on the other hand in 2nd Samuel chapter 11 it is stated that with David’s army in the field under the command of his general Joab, David remained in the capital and:

2nd Samuel 11:2 And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the

roof he saw a woman washing herself; and the woman was very beautiful to look upon.

So the biblical David occupied himself by seducing Bathsheba, the wife of one of his officers, Uriah the Hittite, and she became pregnant. David then sent a letter to Joab with instructions that his reply be carried by Uriah. When Uriah arrived at the capital David detained him and made him drunk, assuming that he would take the opportunity to sleep with his wife. But Uriah did not do so while his men were sleeping in the field.

2nd Samuel 11:13 And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

Then the biblical David sent him back to the front with a second message instructing Joab to arrange for Uriah to die in battle:

2nd Samuel 11:15 And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die.

With Uriah disposed of, David married the widow, who bore their child ...

May Allah forgive us for repeating such disgusting lies ...

But it is noteworthy to mention that among adherents to bible there are scholars who have rejected these biblical lies:

Thomas L. Thompson rejects the historicity of the biblical narrative, "The history of Palestine and of its peoples is very different from the Bible's narratives, whatever political claims to the contrary may be. An independent history of Judea during the Iron I and Iron II periods has little room for historicizing readings of the stories of I-II Samuel and I Kings." (Thompson TL. "A view from Copenhagen: Israel and the History of Palestine". As cited in the English Wikipedia.)

Jacob L. Wright, Associate Professor of Hebrew Bible at Emory University USA, has written that some popular legends about David, such as his affair with Bathsheba, are the creation of those who lived generations after him, in particular those living in the late Persian or Hellenistic period. ("The Bible and Interpretation". bibleinterp.com. As cited in the English Wikipedia.)

According to Islam Hadrat Daawud- David- (SBUH) was an Infallible Prophet of God endowed with many virtues, who also became a king. His name Dawud means beloved. He (SBUH) is mentioned many times in the Majestic Qur'an; for instance:

Qur'an 38:17 ... and remember Our servant Dawood, the possessor of power; surely he was frequent in turning (to Allah).

Qur'an 38:18 Surely We made the mountains to sing the glory (of Allah) in unison with him at the evening and the sunrise,

Qur'an 38:19 And the birds gathered together; all joined in singing with him.

Qur'an 38:20 And We strengthened his kingdom and We gave him wisdom and a clear judgment.

Qur'an 38:26 o Dawood! Surely We have set you as a Vicegerent in the land; so judge between men with justice and do not follow desire, lest it should lead you astray from the path of Allah; (as for) those who go astray from the path of Allah, they shall surely have a severe punishment because they forgot the day of reckoning.

Qur'an 4:163 Surely We have Revealed to you as We Revealed to Nooh and Prophets after him: and We Revealed to Ibrahim and Isma'il and Ishaq and Ya'qoob and the Asbaat, and 'Eesa and Ayyoob and Yunos and Haaroona and Solaimaan and We gave Dawood a Zaboor (book bestowed on Dawud-SBUH-).

Qur'an 17:55 And your Lord best knows those who are in the heavens and the earth; and certainly We have bestowed more excellence upon some of the Prophets than others, and to Dawood We gave a Zaboor.

As we clearly see Hadrat Daawood (SBUH) was indeed a Chosen Prophet of Allah. In Shi'ah authentic Hadith books such as Amaali of Shaikh Sadooq and ..., there are Hadiths from Imams 'Ali, Saadeq, Reza and ... (SBUT) who have strongly rejected the biblical lies regarding this Prophet of Allah and have prescribed twofold punishments for any who may present such beliefs, once for Prophethood (disparaging Prophethood, denying his Prophethood, giving the lie to a Prophet of Allah, ...), and once for Islam (falsely accusing a Believer of such disgraceful and disgusting acts, ...) ...

We cordially invite our friends to also read "Is Selah in the Bible same as Salawat?!" in this site: kindfather.com; while reading that article let us keep in mind that bible in 1 Samuel 25:1 states that David (SBUH) indeed used to go to Paran (today's Mecca) ...

it is also noteworthy to mention that according to 'Allaamah Tehrani narrating from Mohaddeth Qommi, the Sahifah Sajjaadiyah of Imam

Sajjaad, ‘Ali son of Hosain, (SBUT) has been given the title Zaboor of Aal of Mohammad (SBUT). From one aspect, it can be observed that in the same manner that most of the beautiful and profound supplications in Sahifah Sajjaadiyah are full of Salawaat, so was the True original Zaboor of the Prophet Daawood (SBUH), which as asserted by Imam Saadeq (SBUH)- as narrated in Hayaat al-Qolob- was bestowed upon Dawud (SBUH) on the 18th night of the month of Ramadan ...

Here we wish to refer to a portion of one of Hadrat ‘Ali (SBUH)’s Sermons known as Khotbah al-Bayaan; keeping in mind that the Book bestowed upon Hadrat Daawud (SBUH)- Zaboor- was given to him in form of Pages اوراق and Tablets الواح (Bihar al-Anwar, vol. 4, vol. 9, p. 337; ...), Hadrat ‘Ali (SBUH) has asserted that he was the one who turned and interpreted the Pages of Zaboor ... (from: Khotbah al-Bayaan, Shi’ah documents: al-Dhari’ah elaa Tasaanif al-Shi’ah, ‘Allaamah Shaikh Aaqaa Bozorg Tehrani, ...; sunni documents: Yanaabi’ al-Mawaddah, ...)

Names of Mohammad and ‘Ali (SBUT) in the Bible

Part 17

There are other somewhat ambiguous occurrences of the word ‘Ali in the old testament of the current bible but we are going to look at only one more case; Dr. Thomas McElwain says:

“There is a final verse in Ezekiel 3:14 where the word could just as well be translated as an epithet of God. The Authorised Version gives So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the LORD was strong upon me. The alternative translation would be “...the hand of the LORD exalted was strong.”

The Authorised Version has obviously translated “‘Ali” as “upon me”; and the Dr. is translating it as “exalted”.

Again here ‘Ali may very well be considered as the Hand of God, as explained in part 16 of this writing ...

Before closing our brief look at the so called old testament of the current bible we wish to present the following thought from Thomas McElwain:

“... several of the ambiguous names, notably those in the Torah, associate the name cAli with a source of water. This brings to mind Qur’anic associations, specifically the pool of Kauthar and the role given to cAli (as) in that regard. While it is not possible to state that the word cAli in the Hebrew Scriptures is used in a prophetic [of the nature of prophecy] sense in regard to cAli (as), there are passages that seem to be evocative of that. They are ambiguous, and perhaps refer to God, but the possibility remains that

they are faint intimations, or perhaps more than faint intimations of a promised figure to come.”

Any how, the few possible occurrences of the exact name ‘Ali which have been mentioned are from that which is called the old testament in the current bible; of course what was originally mentioned in the undistorted versions of these books **Allah Knows Best ...**

May Allah in His Grace hasten the wonderful Appearance of the everPromised Hadrat Mahdi (SBUH) ... when the Truth shall be divulged ...
AAMEEN ...

Now we are going to move on to the so called new testament of the current bible ...

First we need to remember a very important prophecy stated in the book of Deuteronomy of the old testament of the current bible:

1:1 These be the words which Moses spake unto all Israel ...

18:15 The LORD thy God will raise up unto thee **a Prophet** from the midst of thee, of thy **brethren, like unto me** [Moses]; unto him ye **shall hearken**;

18:18 I [God] will raise them up **a Prophet** from among their **brethren, like unto thee** [Moses], and will put **my words in his mouth**; and he shall speak unto them all that **I shall command him**.

18:19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

For an analysis of the undeniable fact that the prophesied Prophet who was like Moses (SBUH), was indeed the Prophet Mohammad (SBUH & HA), we cordially invite our friends to read the E-book “Mohammad and the AhlulBayt (SBUT), the Promise of Bible”, and “What the Bible says about Muhammad” with Shi’ah comments- in which some undeniable similarities between Moses and Mohammad (SBUT), and obvious dissimilarities between Moses and Jesus (SBUT) are indicated- in this site: kindfather.com

In addition Thomas McElwain, formerly a christian scholar, in the introduction to his “Islam in the Bible” writes:

“The subject of Biblical prophecy as related to Muhammad is widely dealt with by Ahmed Deedat, Abdul-Ahad Dawud, and many others. I have said little here in addition to such studies and left out much that has been said. I would only add something to Ahmed Deedat's excellent handling of Deuteronomy 18:18, ‘I will raise up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.’ Christians often claim that this refers to Jesus. But the parallel between Moses and Jesus seems inconsistent, since Christians claim Jesus to be God and deny such status to Moses. If Jesus is God, he is definitely not like Moses and the passage cannot apply to him. If he is not God, then the Christian doctrine falls.”

The fulfillment of this very prophecy of a Promised Prophet like Moses was undoubtedly what the jews at time of Jesus (SBUH) were still anticipating. But the jews were also anticipating: Messiah (Christ, which according to Webster Unabridged Dictionary is the translation of the Hebrew Messiah), and Elias (Elijah, Elia, Eli, ..., please also refer to parts 7 to 12 of this writing).

The gospel of John in the new testament verifies that the jews at time of Jesus (SBUH) were indeed waiting for the fulfillment of **THREE** distinct prophecies: **1)** The coming of Messiah, **2)** The coming of Elias, and **3)** The coming of That Prophet:

1:19 And this is the record of John [the baptist], when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

1:20 And he confessed, and denied not; but confessed, I am not the Christ.

1:21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

The case of “that Prophet” is quite clear; “that Prophet” was indeed Hadrat Mohammad (SAWA) who had not yet come. As for “Messiah”, the jews were actually waiting for “two Messiahs”; one being a priestly Messiah sent to the children of Israel, Jesus son of Mary (SBUT) whom the jews rejected; and the other, the kingly Savior of humankind at the Last Days, Hadrat Mahdi of Mohammad (SBUT) who is yet to Appear ... in this regard, we refer readers to all parts of the article “Two Messiahs” in this site: kindfather.com

And as for Elias ... in addition to the points mentioned in parts 7 to 12 of this writing, let us consider:

At time of the Prophet 'Eesa- Jesus- (SBUH), Hadrat Yahya, known as John the Baptist to christians- (SBUH) clearly, as indicated above in gospel of John 1:21, **denied that he was Elias.**

Some christians referring to gospel of Matthew 11:14 claim that Jesus did say that John (SBUT) was Elias; let us look at a few versions of this passage:

And if ye will receive it this is Elias which was for to come. (KJV)

Indeed, if you are willing to accept it he is Eliyahu, whose coming was predicted. (CJB)

And **if you wish** to accept it, he is **Ēliyahu** who was about to come. (TS1998 version)

If we pay attention Jesus (SBUH) here was not literally confirming that John the Baptist was Elias; rather talking to those who were anticipating Elias, Jesus was perhaps telling them **if they wished** to believe that John was Ēliyahu, they could do so since John had come “in the spirit of” Elias as a helper of Jesus. In part 11 of this writing we have already established that “Throughout the ages followers of bible have always associated the name Elijah (the **Anglicized** form of Elia, Eli, Eliya, Eliea, ...) as an **anticipated loving and reverent helper**”.

Again in Matthew 17:13 it is verified that Jesus (SBUH) did not literally say that John was Elias rather the disciples thought so: “Then the disciples understood that he spake unto them of John the Baptist.”

Some christians trying to explain the contradiction regarding John's denial of being Elias and Jesus' seemingly confirming, have given different interpretations which we have, previously in parts 7 to 12 of this writing, looked at a few; also some such as Dr. Michael Pedrin a Seventh-day Adventist, have concluded that John was not the literal but the symbolic Elijah ...

Any how ... for an undeniable clue to the identity of that real "Anticipated beloved Elia, Elijah, Elias, ..." let us look at gospel of Luke in which it is claimed that the angel Gabriel told Zacharias, John's father:

"Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John... And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." (Luke 1:13, 17)

According to this passage too, John (known as Hadrat Yahyaa (SBUH) in the Majestic Qur'an) was not really the "**Anticipated Elias**", rather it is clearly stated that John was "in the spirit and power of Elias".

Let us also remember the prophecy in Malachi of the old testament in which the "**Anticipated Elijah**" was said to come before "The great and dreadful day of the Lord." (Malachi 4:5) ... Malachi 4:6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse ...

Undoubtedly John did come before Jesus (SBUT), but that time (the time of John and Jesus) was by no means a "dreadful day of the Lord"; a day, according to other biblical statements, when The sun shall be turned into darkness, and the moon into blood ... (Joel 2:31, ...)

So from this aspect, the loving “**Anticipated Elijah**” was to come first to turn the heart of the fathers to the children, and the heart of the children to their fathers ... then the “Dreadful Day” was going to happen and God was going to curse and La’n those who were going to cause that “Dreadful Day” ...

In order to understand this, let us refer to the undistorted version of the Prophet Zakariyaa’s (Zacharias, Zechariah ...) supplication. We cordially invite our friends to refer to the article “A rain of Red dust and blood” in this site, kindfather.com, which is a translation of a precious Hadith from Imam Reza (SBUH) in this regard ...

In this Hadith Imam Reza (SBUH) talking to one of his close companions, has clarified that first of Moharram was the day when the Prophet Zakariya (SBUH) prayed: “O' my Lord! Grant me from Your Presence, a pure offspring, surely You are the Listener of prayers.” [cf Surah 19 of the Majid Qur'an]

By command of Allah, angels addressed him and said: “O' Zakariya! Surely Allah gives you the good news about Yahya -John- [known as the Baptist to christians], a confirmer.”

Then the Imam (SBUH) explained “the dreadful Day” of the tenth of Moharram, ‘Aashoora, for his companion and follower, son of Shabeeb ...

“O' son of Shabeeb! Indeed Moharram is the month which the people of Jaaheliyah of the past, honored it by considering cruelty and war as unlawful in it, and this Ommah [nation] have neither recognized the Hormat [honor and ...] of this month, nor the Hormat of their Prophet (PBUH & HP);

surely in this month, they killed his children, captured his women, and plundered his possessions;

THUS ALLAH SHALL NEVER EVER FORGIVE THEM.

O' son of Shabeeb! IF YOU EVER CRY FOR ANY THING, SO DO CRY FOR HOSSAIN SON OF ALI SON OF ABITAALEB (PBUT); and indeed he was slaughtered as a sheep is slaughtered! And with him were killed eighteen men from his household whom no one resembles, on earth! And certainly the Heavens and the lands cried in his killing; indeed four thousand angels descended down to earth to assist him, and they surely found him killed, and they have been next to his grave, dusty and with disheveled appearance, until when the Qaa'em (PBUH) shall Rise, so that they will be his helpers; and their slogan has been: "O' THE SEEKERS OF THE BLOOD OF HOSSAIN!" ... ”

[Please also refer to the article “Zebh ‘Azim (Grand Slaughter)” in this site: kindfather.com]

The Imam (SBUH) has also asserted that: “O' son of Shabeeb! Surely my father has narrated from his father from his forefather (PBUT), indeed when my forefather Hussain (PBUH) was killed, red dust and blood rained from the sky; O' son of Shabeeb! If you cry for Hossain (PBUH) until your tears flow on your face, Allah shall forgive all your sins, small or big, few or many. O' son of Shabeeb! If it delights you to meet Allah while you are sin-free, SO DO GO ON ZIYAARAT OF HUSSAIN (PBUH). O' son of Shabeeb! If it delights you to abide in a place in Heaven with the Prophet and his Progeny (PBUT), SO DO LA'N [CURSE, ...] THE KILLERS OF HOSSAIN (PBUH). O' son of Shabeeb! If it delights you to gain rewards like those who were martyred with Hossain (PBUH), so any time you remember Hossain (PBUH), do say: "I WISH I WAS WITH THEM, SO THAT I MAY HAVE ACHIEVED SALVATION, A GREAT SALVATION" O' son of Shabeeb! If it delights you to be with us in the

most exalted levels of Heavens, SO BE SAD FOR OUR [THE AHLULBAYT'S] SORROW, AND BE JOYFUL FOR OUR JOY; [I EXHORT EARNESTLY] UPON YOU, OUR WILAYAT ...”

In another Hadith as mentioned in this site in the article “Watchful Presence of our beloved Mahdi (PBUH)” Part 4, Hadrat Mahdi (SBUH) has asserted that Zakariya (SBUH), when being informed about Imam Hosain (SBUH), said:

“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, justice-fully, by not taking away the bestowed freedom and power of humankind so that the cruel wrong doers 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.] ...”

So Prophet Zakariya (SBUH) was told in regard to the “Dreadful Day” of ‘Aashoora ... and Zakariya (SBUH) knew that Hadrat ‘Ali (SBUH)-manifestation of Divine love and benevolence- would come, and loving him would bind the hearts of true believers ... and Zakariya (SBUH) cried for the “Dreadful Day” of ‘Aashoora ... then, Zakariya (SBUH) was given the glad tidings in regard to a son who would bind hearts and would be martyred in the cause of Allah ...

Names of Mohammad and 'Ali (SBUT) in the Bible

Part 18

In the previous part we looked at a very important prophecy by the Prophet Zakariya (also see part 13 of this writing) regarding Hadrat 'Ali and Imam Hosain (SBUT) ... here it is important to keep in mind that- as biblical scholars believe themselves- many biblical statements may have more than one fulfillments ...

While it is quite obvious, biblical scholars also confess that the first coming of Jesus Christ was in no way "The great and dreadful day of the Lord". So the biblical interpretations which try to relate the prophecy of Malachi 4:5 to the first coming of the Prophet Jesus (SBUH) is not strong at all, this is why Many of the Bible interpreters refer it to the Second Coming of Jesus.

So, in this aspect, another fulfillment of the prophecy of Malachi 4:5 can be the return of Hadrat 'Ali (SBUH)- and actually the return of the Prophet Mohammad and the Imams and other Prophets (SBUT) and ...- at time of Appearance of Hadrat Mahdi (SBUH) (Bihar al-Anwar, vol. 53, Baab al-Raj'ah; ...), which shall also be the time of the second coming of Jesus (SBUH) ...

This view is actually supported by the current bible too:

In Matthew 17:10, it is said that the disciples asked Jesus (SBUH) "Why then say the scribes that Elias must first come." Hadrat 'Eesa (SBUH) confirmed this by answering, "Elias truly **shall** first come, and **restore** all things." Many biblical interpretations such as the Pulpit Commentary (as mentioned in part 10 of this writing) take a note of the fact that in this statement Jesus (SBUH) **used the future tense, thus here Jesus was not**

talking about John the Baptist rather he was talking about some one else in the future; also the Prophet 'Eesa (SBUH) in this same statement said that Elias was going to “restore” “all things”, thus Jesus was giving The glad tidings of a time in the future when a certain Elias would come and “restore ALL THINGS”. Obviously the restoring of ALL THINGS in this world will only happen at time of the Appearance of Hadrat Mahdi (SBUH), the Savior of humankind, when Jesus (SBUH) shall return too in his second coming ...

So it is obvious that Jesus (SBUH) actually talked about different Eliases in different statements ... and interpreters have been suggesting regarding whom he talked about in each of the statements based on their own intentions ...

As another sample, in Matthew 17:3 it is stated that there appeared unto some of the disciples who were with Jesus, Moses and Elias; the statement itself does not state that this Elias was the biblical Prophet of the 9th century BC, rather the christian interpreters have been claiming him to be so ... but is it not possible that this Elias was some one else? For instance the Elias who was the helper and companion of Prophets throughout the ages? (Also refer to parts 11, 12 and 16 of this writing, in regard to Hadrat 'Ali (SBUH) being with previous Prophets (SBUT))

This introduces the very strong possibility that Elias, the helper of Prophets, had also helped Jesus (SBUH) ... and perhaps he was seen with Jesus too ... and may be that this is what Jesus (SBUH) meant when he said “but Elias is come already” ...

This could help to explain the very vague statements which christians claim that Jesus said on the cross; in the gospel of Matthew 27:46 it is said that when Jesus was supposedly on the cross he said:

27:46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

Let us pay attention that the second part of this statement i.e. “that is to say, My God, my God,?” why hast thou forsaken me? is a biblical interpretation of the first part of the statement; as Mark 15:34 has stated: And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? **IF** the translation of lama sabachthani, as claimed by christians, is: why hast thou forsaken me, then the actual statement of Jesus was: **Eli, Eli, why hast thou forsaken me?**

Holman Bible Dictionary states:

“ELI, ELI, LAMA SABACHTHANI

“This cry of Jesus on the cross, traditionally known as the “fourth word from the cross” means, “My God, my God, why hast thou forsaken me?” (Matthew 27:46; Mark 15:34). It is a quotation from Psalms 22:1. The Markan form, Eloi, is closer to Aramaic than Matthew's more **Hebraic Eli**. Both the evangelists translated the quotation into Greek for their readers.”

“Strong's says that these **Greek** words are transliterations of **Hebrew and Aramaic** words.”

This statement as interpreted in the current bible, i.e. with Eli translated as my God, is quite unbelievable! If, according to christians Jesus is actually God and also son of God who died to pay the price of the sins of those who believe in the so called passion story (which itself accuses God to be extremely unjust, i.e. unjustly punishing an innocent person such as Jesus (SBUH) for the sins of sinners!!!), then Jesus addressing himself or his so called father in this manner is quite irrational ... and even if Jesus

(SBUH)was considered a chosen Prophet of Allah (which christians do not believe this), firstly never a Chosen by Allah would question God in such a manner! On the contrary a Chosen by Allah realizes that if he is martyred in the cause of God that never means that his Creator God has forsaken him; secondly when a Chosen by Allah is unjustly martyred by sinners who thus deserve the Wrath of God, the martyrdom does not remove the sins of sinners, rather each sinner faces the just reaction of God for his/her own sins ...

According to christians, Jesus (SBUH) is of the same essence as God (which is polytheism ... SOBHAANALLAH) and, therefore, should know all The Unseen. Moreover, according to christian theology, Jesus (SBUH) was supposed to be sacrificing himself for the sins of others. Now, if he was sacrificing himself for others, surely, he must have known why he was on the cross. If he already knew, then, why was he asking God "why have You forsaken me?" when it was something he knew; if he didn't want to die in the first place, then, the whole christian belief about Jesus dying for the sins of mankind shatters as he was an "unwilling sacrifice"; not to mention, how can a part of the everlasting essence of God die?!!!

Any how ... although christian scholars throughout centuries have been trying very very hard to justify this statement but no rational person can accept such weak and nonsense justifications such as "mystical absence of god which Christ endured for us". Absence of God is impossible ... God has been and will always be ... time and place are creations of God ... limited time and place can never limit the unlimited God ... such interpretations regarding God accuses Him to be limited and ... (SOBHAANALLAH)

Or "Jesus turned into sins of others so God left him and he was killed like a lamb". Please refer to "Zebh 'Azim (Grand Slaughter)" in this site:
kindfather.com

It is noteworthy to mention that there have been biblical scholars who themselves have questioned such justifications ... Thomas McElwain has said in regard to this statement: “the content or meaning of the phrase is irrelevant to the passion story ...”

In parts 7 to 12 of this writing we have already looked at Hebrew, Aramaic, Arabic ... Eli, Elijah, Elias ... Let us once again look at the following statement by a biblical language specialist, Dr. McElwain as mentioned in part 7:

“Arabic cognates with a appear in Hebrew with either a or e, and often preferably e. The segholate character of Hebrew thus clouds the fact that the name Eli is precisely the same as the Arabic c Ali [‘Ali, على].”

This suggests that Jesus (SBUH)- not of course on the cross, rather perhaps before his ascension while facing the enemies- called for the help of the helper and companion of Prophets ... ‘Ali! ‘Ali! ...

This view is actually supported by the bible itself, the bible states that those who were present and were surely familiar with the language spoken by Jesus, be it Aramaic or ..., said:

Matthew 27:47 Some of them that stood there, when they heard that, said, This man calleth for Elias.

Mark 15:35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

They did not say, this man called God ... these statements themselves prove that Eli was understood to be the name of a person, an anticipated person who was capable of saving Jesus (SBUH) from his enemies who were out to kill him ... despite this, the biblical interpreters in order to induce people to believe the innovated passion story have been creating all sorts of irrational justifications ...

So it seems that Prophet Jesus (SBUH), when facing danger, called Hadrat 'Ali (SBUH) to help him ...

We shall Inshaa' Allah explore another possibility in the next part ...

Names of Mohammad and ‘Ali (SBUT) in the Bible

Last part (19)

Many Shi’ah scholars throughout the ages have been presenting this interpretation that Hadrat ‘Eesa was calling Hadrat ‘Ali (SBUT) for assistance when facing death. For instance, MohammadReza Baaqi Esfahani in his book Majaales-e Amir al-Mo’menin pp. 187-188, has narrated from the very pious Shi’ah scholar Shaikh Mahmood Tavallaayee who narrated from Haajji Faazel, one of the great scholars of Khorasaaan from almost a century ago, who in one of his Ramadan sermons said that when Hadrat ‘Eesa (SBUH) was about to be killed by the stone-hearted jews at his time, called out: **لما شبقتنى؟ ايلى، ايلى** Haajji Faazel stated that ‘Eesa directed his attention to Elia, one of Hadrat ‘Ali (SBUH)’s names; ‘Eesa sought ‘Ali’s help asking him why he was not looking at him. Haajji Faazel then stated that the Light of Wilayat and the spirit of the Absolute Walawi (adj., pertaining to Wilayat) Power of ‘Ali (SBUH) saved Jesus (SBUH) from them ...

Another possibility regarding Jesus’ (SBUH) statement “Eli, Eli, lama sabachthani?” can be:

There are many reports in the Shi’ah and sunni books regarding Me’raaj (Ascension) of the Prophet Mohammad (SAWA), we are going to look at samples:

... The Prophet Mohammad (SAWA) said that when he reached under the ‘Arsh, he saw ‘Ali (SBUH) standing under the Divine ‘Arsh; so the Prophet told ‘Ali (SBUT):

O 'Ali! Did you come/go before me?

يا على سبقتنى؟

Jebra'el (Gabriel) asked the Prophet who was he that he was talking to; the Prophet (SAWA) told him that he was his brother 'Ali son of AbiTaaleb (SBUT).

Jebra'el stated that it was not 'Ali, rather it was one of the angels of Allah whom Allah had created it upon the form of 'Ali son of AbiTaaleb; Jebra'el then asserted that whenever they, The Drawn Near Angels, desired the visage of 'Ali they visited this angel for the exalted position of 'Ali by Allah.

(Bihar al-Anwar, vol. 18, p. 300, vol. 26, p. 305; Madinah al-Ma'aajez, vol. 2, p. 311; ...)

In sunni books such as Yanaabi' al-Mawaddah vol. 1 p. 246 hadith 28 it has been narrated from Abdullah son of 'Umar that the Prophet (SAWA) in response to his question asserted that Allah in the night of his Me'raaj spoke to the Prophet with the voice of 'Ali (SBUT), and that Allah SWT clarified that He was not like and comparable to any thing, but Allah knew how much the Prophet loved 'Ali (SBUT), so He spoke with his voice ...

So the Prophet Mohammad (SAWA) in his Me'raaj heard a voice sounding like 'Ali (SBUH) ... and he (SAWA) saw an angel looking like 'Ali (SBUH) ... thus Hadrat Mohammad (SAWA), thinking that he was addressing 'Ali (SBUH), used the word سبقتنى meaning: Did you come/go before me?

Let us now look at Jesus' statement in the Arabic gospel:

ایلی، ایلی لما سَبَقْتَنی؟

Let us carefully consider the word سَبَقْتَنی, which is actually same as the claimed Aramaic شَبَقْتَنی, and also same as sabachthani that appears in English translations; in Hebrew, Aramaic, Arabic, English ... transliterations s and sh are interchangeable (such as Ishmael and Ismael); ch and k and q are also interchangeable (such as Zechariah and زکریا, Qur'an and قرآن); th and t are interchangeable too (such as Matthew and متی).

So perhaps Jesus (SBUH) at time of his ascension was hearing a voice sounding like the voice of 'Ali (SBUH) ... perhaps he was seeing an angel looking like 'Ali (SBUH) ... therefore Jesus asked: Why or how come did you ('Ali) come/go before me?!

Indeed Allah Knows Best ...

When Hadrat Mahdi and then Hadrat 'Eesa (SBUT) return then the truth shall certainly be divulged ...

It is also thought-provoking that the night of ascension of Jesus (SBUH) according to Shi'ah Islamic documents such as Waqaaye' al-Ayyaam of Shaikh 'Abbaas Qommi p. 44, Masaar al-Shi'ah of Shaikh Mofid p. 9 and ... was the 21st night of Ramadan, i.e. the night of martyrdom of Hadrat 'Ali (SBUH) ...

Let us now as grand finale look at parts of a few beautiful and profound Hadiths:

... When Hadrat ‘Ali (SBUH) was born within the House of Allah, the Ka’bah, Hadrats Aadam, Nooh, Ibrahim, Moosa and ‘Eesa (SBUT) appeared inside Ka’bah. Hadrat ‘Ali (SBUH) smiled and they (SBUT) said Salaam to Hadrat ‘Ali (SBUH), addressing him as the Wali of Allah. Hadrat ‘Ali (SBUH) responded and said Salaam to each one of them and wished them Rahmat (Compassion ...) and Barakaat (Blessings ...) of Allah. Each held Hadrat ‘Ali (SBUH) in their arms and kissed and praised him, then left. Angels then came repeatedly and took Hadrat ‘Ali (SBUH) with them to Heavens ... (bihar al-Anwar, vol. 35, p. 13; Rozah al-Waa’ezin, vol. 1, p. 79; ...) ... Fatimah daughter of Asad, ‘Ali’s mother (SBUT) said that the second time the angels brought him back Hadrat ‘Ali (SBUH) was wrapped in heavenly white silk and that the angels told her that ‘Ali (SBUH) was the Wali of the Lord of the worlds, and that no one would enter Heaven unless by accepting his Wilayat; they then said blessed and joyful is whoever following him and woe be upon whoever turning from him. They continued that his parable is as the Safinah (Ark) of Nooh (Noah, SBUH), whoever joining it attained salvation and whoever staying behind drowned ... she (SBUH) said that then the angels kissed ‘Ali (SBUH) and left ... (‘Ali (SBUH) Walid al-Ka’bah, p.32; ...)

... At time of the birth of Hadrat ‘Ali (SBUH) in the Ka’bah, Hadrat Aadam (SBUH) told Hadrat ‘Ali (SBUH) that if it was not for him and Hadrat Mohammad (SAWA) Allah would not have accepted his returning to Him, then Hadrat Aadam (Adam, SBUH) thanked Allah for bestowing upon them the opportunity of seeing Hadrat ‘Ali (SBUH) ... Hadrat Nooh (Noah, SBUH) then thanked Allah for bringing Hadrat ‘Ali (SBUH) into the world as Allah had Promised them his meeting, then he (SBUH) said to Hadrat ‘Ali (SBUH) that if it was not for him and his brother Hadrat Mohammad (SAWA) Allah would not have moved their Ark in the day of the great storm and He would not have saved it from drowning ... then Hadrat Ibrahim (Abraham, SBUH) told Hadrat ‘Ali (SBUH) that if it was not for him and his brother Hadrat Mohammad (SAWA) he would not have been saved from the fire of Namrood and it would not have become cool and safe for him ... then Moosa (Moses, SBUH) said if it was not for him and Hadrat Mohammad (SAWA) Allah would not have spoken to him on the top of the Mount Sina ... then Hadrat ‘Eesa (Jesus, SBUH) told Hadrat ‘Ali (SBUH) that if it was not for him and his brother Hadrat Mohammad (SAWA) he was not able to turn mud to a living bird, to heal the blind and the sick, and

to raise the dead back to life ... then the Prophets (SBUT) left the Ka'bah ... (Mawled Batal al-Islam , p. 28 (Mawled Amir al-Mo'menin, compiled by the renowned historian AbuMekhnaf in the first half of the second century A.H.); Walid al-Ka'bah, p. 31; ...)

Also in the previously mentioned Khotbah al-Bayaan of Hadrat 'Ali (SBUH) he himself has asserted that he (SBUH) is the Manifester of miracles ...

May Allah hasten the last Reminder of all Prophets and their Allah Chosen Successors (SBUT) when the Truth shall become manifest ...

Umami Prophet, illiterate or not!

Part 1

The Knowledge of Divine Prophets (PBUT), and the more exalted of them, the five Olol-‘Azm ones, I.e. Noah, Ibrahim, Moses, Jesus and Mohammad (PBUT), and of course, the most exalted of them all, the Prophet Mohammad (PBUH & HP), are from Allah; i.e. they did not attend schools and had no regular earthly teachers, and they were taught by Allah; as a sample, we read in Qur'an that the Prophet Jesus (PBUH) as an infant, announced that he was a Prophet and servant of Allah and that Allah had bestowed upon him, the Book (Qur'an, 19:30). The bestowed Knowledge of the Prophet Mohammad (PBUH & HP) includes the Knowledge of Ghaib (that which is concealed and unseen to others) (Qur'an, 72:26 to 28):

(Allah) The Knower of the Ghaib; so He (Allah) does not reveal His Ghaib to any, except from a Rasool (Messenger) whom He has chosen and is pleased with; for surely He makes a guard to march before him and after him, so that He may know that they have truly delivered the Messages of their Lord, and He encompasses what is with them, and He records the number of all things.

As Qur'an confirms, Allah has bestowed the knowledge of that which is concealed to others, upon His Chosen, and then Allah guards those upon whom the knowledge of Ghaib has been bestowed, i.e. the Chosen Ones are infallible by Allah's protection; and by Allah's command, as the Prophet has clarified in the Ghadir Sermon and many other statements, the Prophet taught every thing to Ali (PBUT) -who was with the Prophet every moment of his life, from when he (Ali) was born until the second he buried the Prophet-, and then each Divinely chosen Imam to the next; I.e. This knowledge has been transferred to the Divinely Chosen Successors of the Prophet -the Ahl-Ol-Bayt (PBUT)-, and He (Allah) encompasses what is with them and He records the number of all things.

Such Divinely bestowed Knowledge which has originated by Allah Himself, encompasses all the knowledge gained by the entire humankind. As Imam Baaqer and Imam Saadeq (PBUT) have asserted, the Prophet Mohammad (PBUHHP) not only knew how to read and write but also knew very well, over seventy languages, and the reason the Prophet was called "Omami/Umami", was due to the fact that he was from the "Omm-Al-Qora"

('Elal-O-Shsharaaye', ...), and Omm-Al-Qora is –based on Qur'an- Mecca (Qur'an, 42:7); the Imam has also said that, the Prophet not only read and wrote, but also read that which was not written (Basaa'er-O-Ddarajaat, ...); i.e. this is how extensive the Knowledge of the Prophet is, the knowledge which has been transferred to the Ahl-Ol-Bayt, and today the holder of that Knowledge is the beloved Imam Mahdi (PBUT) whom we are Anticipating with every breath we take.

In Arabic a person being from a place is indicated by the name of that place plus usually the equivalent of an English 'I' attached to the name of the place; for instance, a person from Mecca is called Macci/Makki, similarly in English a person from America is called American, here the 'n' is the added letter. In this manner a person from the Omm-Al-Qora is called Ommi, and this is exactly what Imam Saadeq (PBUH) has emphasized upon in regard to the verse 7 of Surah Shora(42) in which the Prophet is commanded to Warn the Omm-Al-Qora, the Imam has said that because the Prophet was from there, therefore the Prophet was called Ommi (Tafsir Noor-O-Ththaqalain, ...).

The word Omm in Arabic basically means the base, origin and essence therefore mother in Arabic is also called Omm (as the word mother has the meaning of origin in other languages also, such as in English); Mecca is called the Omm-Al-Qora which means the OMM (origin) of Qora (cities and lands); from one aspect, because based on Qur'an Ka'bah in Mecca was the very first House and symbol of Monotheism for all people and nations which Ibrahim and Ismael (PBUT) raised its existing foundations (Qur'an, 2:127, 3:96); and also from another aspect, "Dahw-Ol-Ar(d)z' which is on the 25th of Dhyl-Qa'dah, is the day when the land where Ka'bah is, expanded, and therefore Dahw-Ol-Arz is sometimes called as the earth's birthday (Qur'an, 3:96,91:6, ...) (Khesaal of Sheikh Sadooq, ...); i.e. the land of Ka'bah is one of the origins of all lands.

In addition, the word Ommi is also used for a person who is unlearned; one aspect of this, is a person who has not gained any knowledge and therefore, his knowledge is as of the time he was born of his mother, thus the word Ommi is used for such illiterate and unlettered people; but the second aspect of this issue, is in the case of Prophets and infallible ones (PBUT) whose Divinely bestowed Knowledge are with them as they are born of their mothers and any added Knowledge is also directly from Allah and not through learning from regular teachers:

Allah has Revealed to you (Mohammad –SAWA-) the Book, and the Hekmat (Wisdom, ...), and taught you what you did not know. Grand has been the Grace of Allah on you. (Qur'an, 4:113)

As Qur'an also confirms this fact in the case of the Prophet Jesus (PBUH), who as an infant, announced that he had already received the Book; thus all the Prophets (PBUT) from this aspect, were Ommi, including the Prophet Mohammad (PBUH & HP).

In the Tafsir of Ali-Ebne-Ibrahim yet another aspect of this issue has been narrated from the infallible ones (PBUT), who have said that the people who had no Book from Allah with them (from one aspect, perhaps had forsaken it completely), or the people whom no Prophet was yet sent to them -while they even knew how to read and write, and had possessed other human knowledge- were also called Ommiyoon (which is the plural of Ommi). i.e. if people lack knowledge of the Book of their Creator, Allah, it is as if they are unlearned, even though they know how to read and write, and they may even know many sciences; i.e. learning the Word of the one and only Creator is of utmost importance, because human's everlasting Salvation depends upon it.

Umami Prophet, illiterate or not!

Part 2

The word Ommi and its plural Ommiyoon or Ommiyeen are used different times in Qur'an, for example, Allah commands the Prophet to say:

So if they dispute with thee, say: "I have submitted my whole self to Allah and so have those who follow me." And say to the People of the Book and to the Ommiyeen: "Do ye (also) submit yourselves?" If they do, they are in right guidance, but if they turn back, Thy duty is to convey the Message; and in Allah's sight are (all) His servants. (Qur'an, 3:20)

In this verse, Allah has separated the people who followed the Prophet and therefore submitted, and those who had not yet followed; both the people of the book (Jews and Christians, including those whose ancestors, in Anticipation of the final Promised Prophet, had previously migrated to Mecca and surrounding areas, but had not yet accepted the Prophet's invitation), and the Ommiyeen (those from Mecca, Omm-Al-Qora, who had not yet responded to the Prophet and had turned their backs to the book); i.e. here Ommiyeen does not mean those who did not know how to read and write, because both among those who followed the Prophet and those who did not, were some who knew reading and writing, and some who did not; in other words, the unlettered who did not know reading and writing, were not a distinguished entity in this matter.

Hebrew being a language very similar to Arabic, has many words and rules almost identical to Arabic; therefore in Torah and all the Biblical scriptures in general, the concept of Ommi is multi-dimensional, similar to Arabic; in the many translations of the Bible, unfortunately these concepts and alike, have been some times knowingly and other times unknowingly, disregarded. This itself has been another tool for human distortions; it is more than obvious for any fair-minded person that Divine Scriptures must remain absolutely untouched, and in their original language, and only those with Divinely bestowed Knowledge, i.e. the Prophets and their Chosen Successors (PBUT) must interpret and explain Divine Scriptures; and this very logical belief, is the most significant difference between the Shi'ah with all others, such as the Sunni, Christians and Jews who actually by forsaking the Divinely chosen Successors of the Prophets (PBUT) lost the Right Path. The Prophet Mohammad (PBUT & HP) said that from all the sects created

after the Prophet Jesus (PBUH), only those who remained attached to Sham'oon -given the nickname "Cephas" (Hebrew) ("Safa" (Arabic)) by Jesus, meaning rock (Simon (transliteration of Sham'oon) with the nickname Peter (translation of Cephas to Greek, meaning rock))-, the Successor of Jesus, attained Salvation, and of all the sects which would be created in Islam, only one would not attain perdition, i.e. those clinging to the Book of Allah and the Ahl-Ol-Bayt, the Divinely chosen Successors of the Prophet. (Behaar-Ol-Anwaar, ...)

In regard to any genuine and undistorted case in history in which it has been reported that the Prophet did not read and write in front of the people, first of all Allah and His Prophet know the reasons and Allah-Willing, Mahdi (PBUH) will disclose them ... Verse 29:48 says: *"And thou (O Muhammad) wast not a reader of a book before it, nor didst thou write it with thy right hand, for then might those have doubted, who follow falsehood."* Imam Reza (PBUH) has asserted that the Prophet (PBUH & HP) never was a student of any book and never visited any teacher, and then he brought the Qur'an in it the stories of Prophets with many details, and the news of the past and future ('Oyoon al-Akhbaar al-Reza, ...); and Imam Saadeq (PBUH) has said that the Prophet (SAWA) indeed knew how to read but due to some reasons proper to circumstances did not write ... ('Elal al-Sharaaye',...).

Perhaps from one aspect, it was so that everyone including the many hypocrites around the Prophet, and the enemies -who had all witnessed that the prophet had never attended a human teacher- would comprehend that all of the Prophet's Knowledge was Divinely bestowed, and so that they would not accuse the Prophet of being an impostor, and reading and narrating other books such as Torah and Enjil; as this issue has been clearly proven, Qur'an confirms all previous Divine Prophets (PBUT) and their Books, and reports some of their stories, stories which are in many details very much different from the presented stories in the Bible; i.e. Allah through Qur'an has corrected the distorted Bible stories.

Truly, how could those dark-hearted and closed-minded hypocrites and ignorant disbelievers, who had accused the Prophet of sorcery and insanity (Qur'an, 81:22, 68:51, 37:36, 10:2, ...), comprehend the Divinely bestowed Knowledge and Power of the Prophet as a human; a holy man who was neither a god-incarnate nor a demi-god (as for instance, distorted Christianity was and still is introducing Jesus -PBUH-), nor a magician (as Moses -PBUH- was accused). The pagans of Arabia, like the pagans

elsewhere, and the Jews and Christians -due to human distortions which have entered into previous Divine teachings, and misguidance of ancient man made myths, philosophies, mysticism and ...- had no correct conception of Prophethood and Divine Revelation at all. They would believe in any celestial agency such as Angels, or any untrue phenomenon such as incarnation (god becoming man), or magic, but it was beyond their comprehension that a human being could be the Chosen Messenger of Allah and -by Allah's Will- possess such power and knowledge without being a god or angel or magician or ...; i.e. they misjudged the Divinely bestowed knowledge and power of Messengership and Prophethood by attributing it to magic and sorcery or insanity. Perhaps the Prophet (PBUH & HP) -in order to guide them to the Right Path and teach them that Prophets are not God or gods, and to obliterate their accusations and ..., and therefore effectively deliver Allah's messages to every one from all walks of life- moved one step at a time with people's intellects, and manifested slowly his abilities to the public, while he disclosed certain facts to his sincere and devoted followers; this itself is a great ability and a sign of true compassion, patience and pure benevolence that the chosen ones while being at such high and exalted positions, have been able to communicate with the very regular people, love them, sit with them, listen to them, walk with them, feel their concerns benevolently and As many historians who have studied the Prophet's life confess this greatness, such as Thomas Carlisle -a Scottish historian and scholar of the 19th century A.D.- in his book “the life of Mohammad” has mentioned that Mohammad (PBUH & HP) used to live with the people, he used to wash his own clothes, he used to repair his own shoes, he used to consult with the people and then rule over them, no Emperor in history was ever like him,

And let us not forget that the only human teacher of Hazrat Ali (PBUH) -as confirmed by both the Shi'ah and Sunni- was the Prophet himself, and Ali read and wrote, and in the same manner, the only human teachers of all infallible Imams were their fathers (PBUT), and they even spoke to foreigners in their own languages (Madinat-Ol-Ma'aajez of Sayyed Haashem Bahraani; Kholaaasat-Ol-Akhbaar wa Taarikh-Ol-Anbiya of Sayyed Mohammad Al-Mahdi Moosawi; Ethbaat-Ol-Walaayat of Namaazi Shaahroodi; ...).

In the verse 157 of Surah A'raaf(7) of Qur'an, in which Allah states:

Those who follow the Ommi Prophet, Rasool (Messenger), whom they find written down with them in the Torah and the Enjil (who) enjoins them good and forbids them evil, and makes lawful to them the good things and makes unlawful to them impure things, and removes from them their burden and the shackles which were upon them; so (as for) those who believe in him and honor him and help him, and follow the Light which has been sent down with him, these, it is that are the successful (moflehoon).

Allah SWT is letting the people of Torah and Enjil (Bible) know that the Ommi Prophet from Mecca, the Omm-Al-Qora (mentioned as Paran in the Bible) has been clearly introduced in their scriptures; for samples of the current Bible statements which give the glad tidings for the Promised Prophet from Mecca please refer to the Ebook: "Mohammad and the AhlulBayt (SBUT), the Promise of Bible" in this site; and for the complete predictions of the undistorted Torah and Injil, let us, sincerely and eagerly, implore Allah from the bottom of our hearts, to hasten our beloved Imam Mahdi's (PBUH) Appearance, he who, after his Emergence, shall disclose the true Torah, Enjil (Gospel) and

Aameen ...

For you ... Elia!

Zarkha was the name of one of the very close and devoted companions of the Prophet Moosa -Moses- (PBUH). Hadrat Moosa (PBUH) used to repeat the beautiful name, signs, characteristics and ... of the final Prophet, Muhammad (PBUH & HP), over and over [we cordially invite you to read the Ebook: "Mohammad and the AhlulBayt (SBUT), the Promise of Bible" in this site: kindfather.com].

As Zarkha learned more about the Messenger of Allah and his beloved Progeny -those Ever-Anticipated ones since the beginning of creation-, an innate love was awakened in his loving heart. After the passing away of Hadrat Moosa (PBUH), Zarkha continued to worship Allah and to long for the Promised Progeny; it was for this pure love that he left his hometown toward the Promised Land where the Last Prophet of Allah (PBUH & HP) was to appear, as prophesied by Moses (PBUH).

He reached a place close to where Medina is today, the Madaa'en-Ol-Hokama; the place was the grassland for the camels and livestock of the scholars of the city. He bored a well, settled there, and continued to worship Allah and cry and long for Mohammad and Ali (PBUT). [Many different names and titles, with various pronunciations, for Hadrats Mohammad and Ali and the rest of the AhlulBayt (PBUT) were presented in the original Torah of Moosa (PBUH); for instance, Ali (PBUH) was called as Elia.]

From Zarkha's worship and tears, and from the miraculous greatness of the names of Muhammad and Ali (PBUT), a spring welled up, and with Zarkha's digging, the water multiplied, and thus that whole region turned to a habitable and abundantly prolific area. People moved in, and eight villages were built there.

Finally came the last days of Zarkha's life; so all his children and grand children gathered around him. He asked them to build an iron chest with a lock but no key. Then he wrote on a golden tablet, his will.

To all his offspring, he wrote that 1550 years after him, there would come a Prophet named Muhammad, the very last Prophet after whom there would be no other Prophet; his Successor would be his cousin, his son in law too; and the last Prophet's Successors after him would all be his children. Zarkha

said that one of his offspring would believe in him, and they would witness a miracle from Elia, the Prophet's Successor; in a gathering, the Prophet's seal ring would fall in the well, and Elia, without entering the well, would take it out. Then Zarkha said that after that, Elia would ask for this iron chest, and the key for it, would be Elia's blessed touch! Zarkha ordained all his offspring that they should all, after observing this Sign and Miracle, believe in them, otherwise they would leave this world while disbelieving Allah and Moosa's Religion. Then Zarkha commanded his future descendants to give the eight villages to Elia; Zarkha clarified that he had devoted and consecrated the eight villages to the Successor of the Last Prophet of Allah, to Elia; i.e. Zarkha said to Elia: "Fadaak", "فداك"! [Arabic and Hebrew, being from common roots, therefore are very similar, with many identical words; "Fadaa" "فدا" in both languages, means to consecrate and devote, and "k" "ك" means "you"; thus, "Fadaak" means "devoted to you". And with passage of time and extreme repetition of the phrase, "Fadaak" is now being pronounced as "Fadak" "فدك".]

Zarkha passed away; when Hadrat 'Eesa (PBUH) came, Zarkha's offspring neither found the predicted Signs in 'Eesa (PBUH), nor the timing matched the foretold time by their forefather, so they continued to anticipate the Final and Seal of all Prophets of Allah.

As Zarkha had said, 1550 years after him, came the Prophet Muhammad (PBUH & HP); and after facing much hardship in Mecca, he (PBUH & HP) migrated from Mecca to Medina.

One day, one of Zarka's descendants -who resided in Medina- with one of his sons who was very intelligent, were standing by their door, when the Prophet and Ali (PBUT) passed them. The young man asked who they were, and when he was told their names, he fainted.

The Prophet (PBUH & HP) heard about the incident, so he returned and took the young man's head, whose face was shining, on his lap kindly; the family of the young man were touched by this warm gesture and they all circled around the Prophet. The young man regained consciousness and found himself on the Prophet's lap; he immediately embraced the Prophet and kissed his hands and bore witness to Allah, and to Muhammad and Ali (PBUT). But his family just watched and refused to believe; they insisted that the young man should give up Islam too.

The young man used to go to the Prophet (PBUH & HP) every day; one day he asked the Prophet to pray for his parents so that they might believe. The Prophet (PBUH & HP) said that he would invite them over and present Islam to them. But the young man said that their hearts were not with the Prophet, so the young man instead suggested that he would arrange for a gathering and would invite the Prophet with his companions over, but not to the house, rather to the garden -the garden which was originally cultivated by his forefather Zarkha-, because the companions were just too many to fit in the house.

The Prophet and the Amir-Ol-Mo'menin (PBUT) with the other Ashaab (companions) went to the garden on the specified day; the entire family of the young man were also present. Apparently as a custom for their guests, they presented a letter to the Prophet to sign with his seal ring. The Prophet (PBUH & HP) took out his ring to seal the letter, but the ring fell in the well! The Prophet called the Amirul-Mo'menin and said: "O' the solver of all problems! Bring my ring from the well." Hadrat Ali (PBUH) stood by the well and recited the Surah Faatehat-Ol-Ketaab, the water issued up suddenly, and the ring was on top of it! Hadrat Ali (PBUH) took the ring, kissed it and gave it back to the most beloved of Allah's creations, to Mohammad (PBUH & HP).

When Zarkha's offspring observed this scene, they suddenly remembered their forefather's will. They held their breaths and waited eagerly to see if Ali would ask for the chest. Hadrat Ali (PBUH) asked them to bring that which their forefather Zarkha had left for them!

They brought the locked iron chest for Ali (PBUH), and Hadrat Ali (PBUH) placed it in front of the Prophet (PBUH & HP). But the Prophet asked Ali (PBUT) to unlock the chest; the Amir-Ol-Mo'menin raise his hands towards heavens and recited a prayer, then touch the lock with his finger, and it was opened. Ali (PBUH) took out the beautiful golden tablet which had silver writings on it, and gave it to the Prophet (PBUH & HP). The Prophet looked at it, and again asked Ali (PBUT) to read it.

Hadrat Ali (PBUH) started to read the writing which was written by Zarkha in Hebrew: "1550 years after me" And this is how it was that the offspring of Zarkha believed, and gave the eight villages to Elia-Ali- (PBUH), and Ali gave it to the Prophet Muhammad (PBUT), and he (PBUH

& HP) to his beloved daughter Fatemah (PBUH), and she, back to Ali (PBUT), and

(Shi'ah documents: Zobdat-Ol-Aqaaren; Khazinat-Ol-Jawaaher fi Zeenat-El-Manaaber, vol. 2, p. 1085;...)

YES, THE STORY BEHIND FADAK IS YET ANOTHER
CONFIRMATION OF THE SUCCESSORSHIP OF THE AMIR-OL-
MO'MENIN AND THE AHL-OL-BAYT (PBUT) WHICH ALL THE
COMPANIONS OF THE PROPHET HAD WITNESSED INCLUDING
THOSE

Chapter 2

Zebh 'Azim (Grand Slaughter)

When God SWT commanded the Prophet Ibrahim- Abraham- (SBUH) to slaughter that sheep in place of his first son Ismael- Ishmael- (SBUH), Ibrahim in his heart wished that Ismael was sacrificed so that his heart would have perceived the grief of a father sacrificing his most beloved son, thus deserving the most sublime reward of those suffering grief ...

Here Allah SWT asked Ibrahim (SBUH) whom, from His creations, he loved the most; Ibrahim (SBUH) responded that Allah had not created any one more beloved to him than Allah's Habib, Allah's most beloved, Mohammad (SAWA). Then Allah asked him whom he loved more, Mohammad (SAWA) or himself; Ibrahim (SBUH) responded that he surely loved Mohammad (SAWA) more than himself. Allah SWT then asked whom Ibrahim (SBUH) loved more, his own son or Mohammad's son (SBUT); Ibrahim said that certainly Mohammad's son (SBUT) was more beloved to him.

Allah then asked whether the slaughtering of Mohammad's son (SBUT) at the hand of his enemies was more painful to Ibrahim's heart or the slaughtering of his own son at his hand in the cause of Allah's obedience; Ibrahim (SBUH) responded to his Lord that the slaughtering of Mohammad's son (SBUT) at the hand of his enemies was excruciatingly more painful to his heart.

Then Allah told Ibrahim that a group of people considering themselves of the ummah of Mohammad (SAWA) would kill, unjustly out of animosity, Mohammad's son Hosain (SBUT), after Mohammad (SAWA), in the same manner of slaughtering and beheading a sheep; then Allah SWT said that they would become deserving of Allah's Wrath for that crime.

Ibrahim (SBUH) hearing this became extremely unrestful and his heart started to ache and he began to weep restlessly ...

So Allah Revealed to Ibrahim that He put the Jaza' (restless weeping ...) of Ibrahim for Hosain (SBUT) in place of the Jaza' he would have done for his son Ismael if he had slaughtered him; and Allah informed him that He bestowed the most exalted levels of grieving ones upon Ibrahim.

In this Hadith, Imam Reza (SBUH) has then clarified that this is the meaning of Allah's SWT saying:

Qur'an 37:107 And We ransomed this with a Grand Slaughter.

(Behaar al-Anwaar, vol. 44, p. 225; ...)

In this precious Hadith Imam Reda (SBUH) has divulged a deep meaning of the Verse 37:107, clarifying that Allah SWT ransomed Ibrahim's sorrow and weeping for his son Ismael (SBUT), if he was sacrificed, with the extreme and restless weeping of Hadrat Ibrahim (SBUH) for what Imam Hosain, the descendant of Ibrahim thru Ismael (SBUT), was going to suffer in the future ...

Hadrat Ibrahim (SBUH) with his sincere submission before the command of the One and Only Allah, successfully fulfilled this grand trial and thus he achieved the great status of Allah-Bestowed Imamat (Qur'an 2:124).

Imam Reza (SBUH) in another Hadith has clarified that, it was because of Mohammad and his Pure AhlulBayt (SBUT)- who were going to be from the descendants of Ismael (SBUH)- that the tradition of slaughtering one's children in the cause of Allah was thus never established, and that therefore all the animals that people have thenceforth offered in the cause of Allah until Qiyaamat, would actually be ransoms for Ismael (SBUH). ('Oyun al-Akhbaar al-Reza, vol. 1; Tafsir Kanz al-Daqaa'eq, vol. 11, p. 172; ...)

It is noteworthy to mention that throughout history disbelievers and polytheists have offered many human beings as sacrifices in the cause of their false gods, and still in the heart of countries such as America and ..., within so called spiritual cults and ... the practice of human sacrifice exist.

Thus ... in this manner Hadrat Ismael (SBUH) remained so that Hadrat Mohammad and his Pure AhlulBayt (SBUT)- those whom all Prophets (SBUT) have given the glad tidings of their coming as the lords of all Anbiya (Prophets) and Awsiya (Successors) (SBUT)- would come to this world; Mohammad and the AhlulBayt (SBUT) whom all Prophets, from their ummahs, had sought allegiance for. We cordially invite readers to study the E-book "Mohammad and the AhlulBayt (SBUT), the Promise of Bible" in this site: kindfather.com

This introducing of Hadrat Mohammad and the AhlulBayt (SBUT) by the Prophets (SBUT) to their followers was so clear that they used to perform their miracles in the Names of Mohammad and his Aal (SBUT) in the presence of the people; in this regard we refer readers to “Wilayat of Mohammad and AhlulBayt (SBUT), from creation to eternity” in this site.

In addition to Hadrat Ibrahim (SBUH)- whom, as mentioned above, was told of the sufferings of Imam Hosain (SBUH) at the hand of those considering themselves as ummah of the Prophet Mohammad (SAWA)- all other Prophets (SBUT) were also told of this brutal and unforgivable act causing the extreme Wrath of Allah; and all Prophets (SBUT) wept from this news and some (perhaps all ...) were even taken through Karbala where they suffered an injury and were told by Allah that He SWT had Wished their blood to be in accordance and harmony with the blood of Imam Hosain (SBUH) ... (please refer to the article “Mourning ...” in this site.

It also seems quite possible that Prophets (SBUT) had at least told some in their ummahs in regard to this brutal and Grand Slaughter in the future. Supporting this, for instance there are still traces of such news hidden in the midst of distortions of the bible; whether such statements were originally directly and clearly referring to Imam Hosain (SBUH) or whether their Ta’wil, or secondary application (a term used by some biblical scholars) were indicative of Imam Hosain (SBUH), Allah Knows best ... any how, in Jeremiah 46:10 a news of “**a sacrifice [*slaughter] in the north country by the river Euphrates**” is mentioned.

*In some versions of English translation of bible such as, New American Standard Bible, Jubilee Bible 2000 and ... the word “slaughter” is used in place of “sacrifice”.

Also in Isaiah 53:7 an “**oppressed**” person is mentioned who “**is brought as a lamb to the slaughter**”.

Let us now see how the distortions came about and why Christians chose the title “lamb” for Jesus (SBUH):

When the jews (yahood) and christians (nasaara) at time of the Prophet Mohammad (SAWA) saw him, they recognized him clearly, as clear as they knew their own children, and they knew he (SAWA) was the one the Prophets Moses and Jesus (SBUT) had talked about and had commanded his obedience; and still many of their scholars are aware of this very vital and

critical fact ... but many of them knowingly have rejected the Prophet Mohammad (SAWA); as the Majid Qur'an reveals:

Qur'an 2:146 Those whom We have given the Book recognize him as they recognize their sons, and a party of them most surely conceal the truth while they know (it).

Please also refer to "Names of Mohammad and 'Ali (SBUT) in the bible" in this site: kindfather.com

Thus it seems that one of the critical moments when many of concealments and distortions occurred was when the Jewish and Christian scholars saw and undoubtedly recognized the Prophet Mohammad (SAWA) and therefore were worried for their worldly positions.

In this regard please refer to "The Najran Pact, Mobaahelah (Mubahilah)" and "Story of Fakhri-Ul-Islam" in this site: kindfather.com

In order to achieve the goal of concealing the truth in regard to Mohammad (SAWA) they had to go back and firstly destroy the character of Hadrat Ismael the forefather of the Prophet Mohammad (SBUT); So Ismael became a "donkey of a wild man" (may Allah forgive us for repeating this); in this regard, in addition to the above mentioned writings, also refer to "AhlulBayt (Salaam Be Upon Them, SBUT), the Promise of Enjil (Gospel)" in this site: kindfather.com

Then ... in the event of Allah's command to Hadrat Ibrahim (SBUH) for sacrificing his son, they put Ishaaq (Isaac) in place of Ismael (SBUT) in order to conceal the identity of the Promised Prophet who was going to be from Ismael, and therefore making it appear that the Covenant was only with Isaac and thus the Promised Prophet was also going to be from Ishaaq (SBUT) ...

While, according to their own bible, Hadrat Moosa (SBUH) had said that the Promised Prophet was going to be of the brethren of children of Israel, i.e. of the children of Ismael (Deut. 18:18, ...) ... and while, according to their own bible, Isaac (SBUH) was never the "only" son of Ibrahim, for Ishaaq was younger than Ismael (SBUT) ... and while according to their own bible, God Promised to make Ibrahim's (SBUH) descendants as numerous as the stars in the sky and as the sand on the seashore, but the Prophet Ibrahim's

descendants through Ishaq (Isaac) on the one hand stopped with Jesus (SBUT), for Jesus had no child, and on the other hand the descendants through the Prophet Ya'qoob (Jacob) (SBUH), i.e. the bani (the children of) Israel, are very limited in number, for the jews usually do not marry with other than themselves ... and ... and the descendants of Prophet Ibrahim through Prophet Ismael (SBUT) are quite numerous ... and ...

Also refer to “What the Bible says about Muhammad” in this site:
kindfather.com

Then ... the christians had to also come up with a prophesied Grand Slaughter, so that they could conceal the slaughtered person from the children of Ismael and replace it with a killed person from the children of Ishaq (SBUT) ...

Therefore one of the reasons christians have insisted that Jesus was crucified has been this very reason; i.e. they have claimed that the prophesied slaughtered person in the old testament, such as in Isaiah 53:7, was Jesus Christ ... and this claim became one of the main reasons for a title attributed to Jesus in christianity, and that is “the lamb of God” ...

They use Isaiah 53:7 to say that he who was slaughtered like a lamb was Jesus ... while a very significant point is that **in the christian story Jesus was not “slaughtered” like a lamb or a sheep**, rather according to their story he was crucified! Never a lamb or sheep is crucified, rather it is slaughtered i.e. beheaded!

So Jesus can not be the slaughtered lamb or sacrifice mentioned in the old testament of the bible ...

They have made up all these stories regarding the Prophet Jesus (SBUH) while he (SBUH) was not killed at all, rather Allah lifted him up so that he shall be allowed to return after Hadrat Mahdi's (SBUT) Appearance and assist him:

Qur'an 4:157 And their saying: Surely we have killed the Messiah 'Eesa (Jesus) son of Maryam (Mary), the messenger of Allah; and they did not kill him nor did they crucify him, but it appeared to them so, and most surely those who differ therein are only in a doubt about it; they have no

knowledge respecting it, but only follow a conjecture, and they killed him not for sure.

Qur'an 4:158 Nay! Allah took him up to Himself; and Allah is Mighty, Wise.

Some christians who tender-heartedly have believed the sufferings they have been taught Jesus (SBUH) had gone through- when observing the Muslims' mourning for Imam Hosain (SBUH) and hearing of his excruciating pains and sufferings- think that there are similarities between these two; while in reality 'Aashura is an undeniable Sign for them too, to trace the Truth and realize that the Promised Last Prophet, Hadrat Mohammad and his AhlulBayt (SBUT) have been of the descendants of Ismael son of Ibrahim (SBUT) and of that Promised AhlulBayt (SBUT), Imam Hosain (SBUH) was the **"oppressed"** person who was **brought as a lamb to the slaughter"** ... an Oppressedness which the entire existence have been crying for ... and it has become the **Emblem of the Truth of Allah for the entire humankind ...**

As we read in the Ziyarat (pilgrimage) supplication of the Arba'een of Imam Hosain (SBUH):

"... (Hosain- SBUH-) made every effort and put his heart, mind, soul and life at the disposal of Thy (Allah's) Mission to liberate the people from the yoke of ignorance ..."

A very very important point is that christians consider Jesus (SBUH) a ransom for sins of human, while the martyrdom of Imam Hosain (SBUH) absolutely does not mean that Allah SWT killed Hosain (SBUH) so that he (SBUH) may be a ransom or atonement for sins of humankind- **SOBHAANALLAH-** rather Imam Hosain (SBUH) for his unimaginable patience, steadfastness and ... in the cause of the Truth of Allah and thus guiding humankind toward the one and only Allah-Specified Straight Path of Allah has been granted such a sublime and lofty position by Allah that on the one hand, the smallest action for keeping his memory, sufferings and cause alive has been promised by Allah to have indescribable rewards, and on the other hand he (SBUH) has been bestowed by Allah a Grand interceding position for Believers before Allah SWT ...

We sincerely invite those tender-hearted Christians whose hearts ache for Imam Hosain's (SBUH) pains and sufferings, to fairly and open-mindedly seek the Truth and by Allah's Grace find their way to the realization of the magnificence of Imam Hosain's (SBUH) sacrifice ... and become the true followers of him and the Last Prophet of Allah ... and observe Allah's command ... and together with 'Eesa of Maryam (SBUT) eagerly anticipate the Appearance of the last beloved of all Prophets of Allah (SBUT), the ever-Promised Mahdi of Fatimah (SBUT) ...

At the end we present a list indicating some of the beliefs regarding Imam Hosain and Hadrat 'Eesa (SBUT) from the Shi'ah point of view, and Jesus (SBUH) from Christian point of view:

According to Christian view: Jesus is God; he is son of God; God sent His son to be sacrificed for humankind who is born sinful due to thus the unforgiven original sin of Adam and Eve; Jesus- God and son of God- was tormented by creations of God and crucified; only those believing in this doctrine, attain Heaven and the rest of humans will burn in Hell ...

According to the Shi'ah view: Jesus (SBUH) is one of the five greatest Prophets of God (SBUT); Jesus is a Chosen and Infallible creation and servant of God; he was not killed or crucified, rather he was lifted up by God and is alive; the minor fault of Hadrat Adam (SBUH) was forgiven by Allah through the Words- including the Names of Mohammad, 'Ali, Fatimah, Hasan and Hosain (SBUT)- taught to Adam (SBUH) by Jebra'el (Gabriel); all humans are born pure and free of sin; no human suffers the consequences of the sins of others, rather each human is judged based on his own beliefs and actions; Imam Hosain (SBUH) was a Chosen and Infallible creation and servant of Allah; he gave all he had in the cause of guiding humankind from the darkness of ignorance, distortions, lies and ... to the lightful Straight Path of Allah; remembering his sacrifice awakens sleeping hearts, and crying and mourning for him washes darkened hearts; his mourners and followers Inshaa'Allah will receive his, his mother's and his grandfather's Allah-Accepted intercession in this world and the Hereafter ...

Reviewing these beliefs shows that there are major differences between the Islamic view of Imam Hosain and Hadrat 'Eesa- Jesus- (SBUT) and the Christian view of Jesus; and from all that has been said it is quite clear, without any shadow of a doubt, that the prophecy of the Grand Slaughter of a unique, mournful and most excruciating tragedy has been fulfilled in Imam

Hosain and not Jesus (SBUT) ... but let us not forget that the Salvation Ark of Imam Hosain (SBUH) is so broad that Inshaa'Allah shall include the sincere christians crying for Hosain too and shall take them toward the Truth and the Straight Path of Allah and thus carry them to eternal Salvation ...

It is no wonder that Imam Hosain (SBUH) has been called: *The Beacon of Guidance and the Ark of Salvation* ...

May Allah SWT hasten the glorious Appearance of Hadrat Mahdi and return of Hadrat 'Eesa (SBUT) ...

AAMEEN ...

Chapter 3

Two Messiahs

Two Messiahs

Part 1

Stay with us as we shall, Allah-Willing, explore the issue of the 'Two Messiahs', and its connection to Imam Mahdi (May Allah hasten his glorious Emergence)

In other writings of this site, kindfather.com, such as the articles: "Mohammad, the Promise of Torah - II", "What the Bible says about Muhammad - I" and "What the Bible says about Muhammad - II" we have mentioned that in some of the older and perhaps less distorted scriptures found in the twentieth century archeological discoveries, such as the "Dead Sea Scrolls", the Promise of two Messiahs were mentioned, let us re-read the statements of two prominent research books in regard to this issue:

In *The Dead Sea Scrolls Uncovered*, by Robert Eisenman and Michael Wise, we read that the early scrolls spoke of two messiahs, but that later on, the communities of the Jews began to combine them into one messiah. As we have suggested, contrary to the well-known 'two-Messiah' theory of early Qumran scholarship, these references to the two Messiahs in the Damascus Document are singular not plural... and one possible explanation for it is that it is evoking a Messiah with both 'priestly' and 'kingly' implications, like the somewhat similar recitations of Hebrews (*The Dead Sea Scrolls Uncovered*, Robert Eisenman and Michael Wise, p. 162).

According to the dominant view in the sectarian texts from Qumran, two messiahs were to lead the congregation in the End of Days, one 'priestly', and the other 'lay' (*Reclaiming the Dead Sea Scrolls*, Lawrence H. Schiffman, pp. 321-322).

But, the mention of two Messiahs is not limited to the old scriptures of "the Dead Sea Scrolls" discovered in 1947 A.D., rather this Prophecy can also be found in the current Jewish and Christian scriptures; M. P. L. Dunteman, in the 'Descent of Messiah' writes:

... "In the 'Talmud', a collection of traditions and commentaries from the Post-Biblical period (from about 300 B.C.E. until about 500 C.E.), there are two messiahs mentioned--one who suffers and is rejected by his people and **another who reigns gloriously**"

It is noteworthy to mention that in the older times the expectation of anticipated "Messiah" -as Savior bringing peace- among Jews was so great that the title Messiah was being used for kings, priests and Prophets hoping that they would be the real anticipated Savior; M. P. L. Dunteman continues:

... "Messiah comes from the Hebrew Mashiach, which means "anointed one". This expectation increased under Solomon, the king who built the First Temple. Every king of Israel was considered the Messiah for his generation, including even Saul (I Sam. 24:9-10, etc.). Also, the High Priest was called "the priest that is anointed" (Heb. Haccohen Hammashiach, Lev. 4:3,5,16). Sometimes, even a prophet was anointed to begin his ministry (I Kings 19:16)". ...

In spite all that anticipation, when Jesus (PBUH) came, the leaders of the Jews were so attached to their high worldly positions that they rejected Jesus and did not accept him as the anticipated Messiah; their acceptance would have meant giving up their worldly status which was so dear to them. ... They said that since Jesus did not fulfill all the prophecies of the **savior** such as 1) **bringing peace to the world**, and 2) the prophesy of Genesis 49:10, - which states that the scepter passes from the tribe of Judah to another tribe, and Jesus was said to be a descendant of David via the tribe of Judah, and ...- hence **Jesus could not have been a recipient in the Last Days** of the scepter, therefore based on this logic, Jesus could not have been the expected Messiah. (N. Kesar) So the Jews are still anticipating their Messiah ...

I.e. some Jews -because Jesus (PBUH) did not comply with the prophecies about the **Savior of the Last Days** (the second Messiah, as called in the scriptures) such as 1) **bringing the Ever-Promised Peace to the world** (as confessed by Jesus himself, "**Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.**" Bible, gospel of Matthew 10:34-35), and 2) the prophecy of being from a tribe other than the tribe of Judah ...; and due to the fact that acceptance of Jesus as the Messiah would have meant giving up worldly status, and ...- have rejected Jesus (PBUH) as the first Messiah, and have forsaken the concept of 'two Messiahs', and are awaiting one Messiah (savior) in the future.

Qur'an clearly in many verses verifies that Hazrat 'Eesa (Eisa) -Jesus- (PBUH), was Maseeh (Messiah) son of Maryam (Mary), such as in the following verse:

4:171 O followers of the Book! Do not exceed the limits in your religion, and do not speak (lies) against Allah, but (speak) the truth; the Messiah ,Isa son of Maryam is only a messenger of Allah and

In general, before the discovery of the "Dead Sea Scrolls" the issue of two Messiahs had, very conveniently, been almost abandoned by both Jews and Christians because for the most part, they both had hard times justifying it in a way to support their different claims, so most of the Biblical statements in regard to the issue were hardly ever mentioned, and also many scriptures have been distorted or forsaken and concealed; but after the discovery of the "Dead Sea Scrolls" in which two separate Messiahs were clearly mentioned, and following the public presentation of some pictures from the "Scrolls", and also considering that the Muslims have suggested that, the first "priestly" Messiah mentioned in the "Scrolls" (a "priest" from the descendants of the clergy progeny of Bani-Israel) was Jesus (PBUH) as verified by Qur'an too, and that, the appearance of the second "kingly" and "lay" Messiah (a "king" and ruler not a priest from the clergy progeny of Bani-Israel rather from the people, therefore mentioned as "lay" in the scriptures) could be an indication of the final kingdom of God based on the Ever-Propagated Religion of Allah by all Prophets (before being distorted by malevolent followers) - Islam-, through the Ever-Promised final Prophet Muhammad (PBUH & HP) at the hand of his last Divinely Chosen Successor, Hazrat Mahdi (PBUH), both the Jews and Christians have each frantically re-started their old attempts to try to justify their own "dual Messiahs" cases.

Some Jewish rabbis, while disregarding Jesus as Messiah, have also attempted to justify the issue of two Messiahs and have said that the first earlier Messiah will die in the final future war between Israel and Gog and Magog; His death will then pave the way for the reign of the other Messiah in the Last Days **when Israel will rule over the whole world**. One Midrash explains by stating that in the future to come, "the anointed" (Messiah) of War will arise, and then the second Messiah will arise and be stronger than the first.

Others -although being adherents to the Bible themselves- such as Dr. Patai, in order to introduce Jesus as the only promised one, have also tried to completely dismiss the issue of the two Messiahs, by suggesting that the Jews , had invented the concept of dual Messiahs to solve **the dilemma of many irreconcilable discrepancies and contradictions in the Bible**, such as in the books of Genesis, Zechariah, Daniel and ..., regarding the issue of Messiah, as well as other issues.

But, most Christians in their part, have tried to justify the "two Messiahs" concept by some how combining all prophesies regarding the two Messiahs (as they confess themselves, with all the **irreconcilable discrepancies and contradictions**) in to one Messiah, so that Jesus (PBUH) could be both the "priestly" Messiah of earlier time and also the triumphant "kingly" Savior of the Last Days. In order to do that, Jesus had to be more than one entity!!!

Two Messiahs

Part 2

This is how the Christians have tried to justify the prophesied concept of 'two Messiahs' through combining the two Promised Ones into one; according to M. P. L. Dunteman:

... "The expectation of the Messiah, Son of David, became a longing for the appearance of a future figure. The Israelites could see the descendant of David in each generation, but he was not anointed (Messiah for his generation) nor did he reign, because of the curse of Jehoiachin. How could this dilemma be resolved? How could one be born in the royal line of David and inherit the rights to the Throne of David without being a descendant of Jehoiachin and inheriting the curse also ... ? The answer is found in the **three origins** of Yeshua (Jesus) of Nazareth. In Matthew, chapter 1, we find the genealogy of Yosef (Joseph), the legal, but not physical father of Yeshua. This genealogy is the royal line of Israel Thus, **Jesus inherited the rights to the Throne of David through Joseph, as the firstborn in the family. Since he was not a physical descendant of Joseph**, Jesus did not inherit the curse of Jehoiachin and really could sit upon the Throne of David The second part of the origin of Jesus is, the Holy Spirit **God wanted to be the King of Israel again At the birth of Jesus of Nazareth, God became a man and the Lord becomes the King of Israel again** Thus we see that the **Messiah is not a son of Adam, but rather the Son of God** The Suffering Messiah finished all of his priestly work with only one sacrifice The third line of the descendance of Jesus was from Mary, his mother. In Luke 3 we have Jesus' genealogy from David, but not the royal line of descent from Jehoiachin, which was cursed. **The humanity of Jesus came from Mary, not Joseph. Human in the sense of weakness, rather than descent from Adam, which would include sin.** In some groups, Mary is venerated for her part in the birth of Jesus, but we must remember that **she was also a sinner, daughter of Adam Because she was a woman she did not pass her sin nature to her son.** Neither does she merit the title "**Godbearer,**" given to her by some, as **Jesus was already going around as God before He was born of Mary** One night, about 2000 years ago in Bethlehem, **all three lines converged, and God became King of Israel again** The nation of Israel has been humiliated, hated, and rejected by the other nations for thousands of years

now, but at the end Jesus will place the nation of Israel over all the other nations"

The aforementioned statements, clearly summarize the Christian beliefs. As we see, they confess that **due to contradictions and discrepancies in the Bible, they had a dilemma to solve**; in order for Jesus to meet the mostly distorted Bible prophecies of the two Messiahs, they needed a Jesus who was a descendant of David through Jehoiachin without being from Jehoiachin and therefore inheriting the curse of Jehoiachin!!! According to Bible, Jehoiachin was a descendant of David but based on book of Jeremiah, was cursed by God and on the one hand, his descendants could not have become the Messiah, but on the other hand the Messiah had to be his descendant!!! So by assigning three different identities to Jesus, i.e. one person with three entities, they thought that they have solved some of the inconsistency problems of the Bible, and therefore created a multi-personality Jesus!!!

In the first step of justification, they say that, the multi-personality Jesus (PBUH) who as the Messiah had to be the descendant of David, became the descendant of the royal blood of Jehoiachin through Joseph who according to them, married Mary while she was already carrying Jesus; How could Jesus be the descendant of the royal blood without being the physical son of Joseph, is very interesting, and the justification continues that Jesus while inheriting the royal blood through Joseph, did not inherit the curse because Joseph was not really his father!!! **So very convenient, inheriting the royalty but not the curse, without any blood relationship whatsoever!!!**

Then secondly, the multi-personality Jesus was also, both god and the son of god; notice they say, "**At the birth of Jesus of Nazareth, God became a man**", and also they say, "**not a son of Adam, but rather the Son of God**", therefore Jesus was both god who became a man, and also son of god, in addition to being the descendant of Joseph's forefathers but not the son of Joseph!!! All this was because god had previously become so weak that he had lost his lordship of the world and wanted to some how get it back from his own creations!!! So god becomes the weak and suffering Messiah, and is so weak that he is killed by his own creations, by those from whom, he wanted to get his usurped lordship back!!! We have a question from the Christians, is such a weak, suffering and dying god whose lordship was taken away from him by his own creations and

therefore needed to think of a scheme to get it back, is **the Omnipotent Creator of the entire Existence?!!!**

Thirdly, the multi-personality Jesus -whose real mother was Mary - was a human, but **"The humanity of Jesus came from Mary, not Joseph. Human in the sense of weakness, rather than descent from Adam, which would include sin."** So, **god who was the son of god who was the descendant of Joseph's forefathers but not the son of Joseph, was also the son of Mary the descendant of Adam, but not the son of Adam!!!** Here it is noteworthy to mention that, Jews and Christians believe that because of the '**Original Sin**', all children of Adam and Eve are born sinners; i.e. all babies are born sinful and that is why for instance, they baptize babies at birth, to cleanse their inherited sins!!! The following is from the book of genesis of the Old Testament in the Bible, which is believed by both Jews and Christians (the first five books in the Old Testament of the Bible of the Christians, are the Torah of the Jews, which the book of genesis is one of those five books):

Genesis, 3:1-6 "Now the serpent was more subtile than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden. And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: ... she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."

So according to the current Bible, Eve committed the '**Original Sin**', and with her, Adam and all humanity fell, and therefore she was the reason for sinfulness of the entire human race, i.e. humankind inherited that original sin!!! This way of thinking that women are unclean (based on the distorted concept of the 'original sin'), is observed all over the Bible; ironically many today who are the adherents to this Bible are talking about women's rights and criticizing Islam, while in Islam this whole concept is fully rejected; firstly Hazrat Hawwa -Eve- (PBUH) is absolutely not considered as the source of human sins, secondly every one is born sin-free and then each person will be judged based on their actions as responsible adults who freely decide to either commit sins or not. Let us look at a few of the Bible

statements which clearly state the very harmful distorted view in regard to women:

"Man that is born of woman is of few days, and full of trouble...Who can bring a clean thing out of an unclean? There is not one." Job 14:1 & 4
"Behold, I was brought forth in iniquity, and in sin did my mother conceive me." Psalm 51:5
"And Adam was not deceived, but the woman being deceived was in the transgression." 1 Timothy 2:14

In addition, some Christians criticize Catholic Christians for considering Mary as "**Mother of god**" because, "**she was also a sinner, daughter of Adam**", and not because it is totally illogical to believe that the Unlimited Creator God was born of a limited creation!!! They continue, "**Because she (Mary) was a woman, she did not pass her sin nature to her son (Jesus)**"; i.e. here, they are saying that **Mary as the mother did not pass the inherited sin to Jesus her son, while they consider the entire human race as born sinners because of the 'Original Sin' of Eve, their mother!!!**

Also, very interestingly, M. P. L. Dunteman has said, "Jesus was already going around as God before He was born of Mary"!!! We feel that, this statement deserves no comment!!!

At this point, we cordially invite our friends to read an interesting debate between Imam Reza (PBUH) and a Christian scholar of his time, in this site: kindfather.com

"A debate between a Christian scholar and Imam Reza (PBUH) - I"

"A debate between a Christian scholar and Imam Reza (PBUH) - II"

"A debate between a Christian scholar and Imam Reza (PBUH) - III"

The reason the Jews insist that the Savior of the Last Days must be of them, is because they consider **the nation of Israel as superior** and therefore all other races and nations must be subservient to them, and that is why they almost do not accept any one into Judaism and thus their number is only millions among the billions of humans on earth; similarly, the Christians insist on Jesus as also being the "kingly" Messiah and savior, in the **Last Days** because they too, consider the nation of Israel as superior, but they believe that the Israelites will repent as soon as Jesus returns, and will join Christians to rule the world, as Mr. Dunteman has mentioned: "**but at the end Jesus will place the nation of Israel over all the other nations**".

Two Messiahs

Part 3

Many verses of Qur'an state the various favors which were bestowed upon the Bani-Israel, such as verses 47 and after in Surah Baqarah [2], for instance:

*2:49 And when We delivered you from Pharaoh's (Fer'on) people, who subjected you to severe torment, killing your sons and sparing your women, and in this, there was a **great trial from your Lord**.*

2:50 And remember We divided the sea for you and saved you and drowned Pharaoh's people within your very sight.

2:51 And when We appointed a time of forty nights with Musa, then you took the calf (for a god) after him and you were unjust.

2:55 And when you said: O Moses! We will not believe in you till we see Allah manifestly; and even while you looked, the lightning seized you.

2:56 Then We raised you up after your death that you may give thanks.

2:57 And We gave you the shade of clouds and sent down to you Manna and quails, saying: "Eat of the good things We have provided for you." (But they rebelled); to Us, they did no harm, but they harmed their own souls.

The more favors Allah bestowed upon the Bani-Israel **as tests and trials**, instead of being grateful, they became more and more ungrateful, so as the result of their own actions and ungratefulness:

*2:61 ... And abasement and humiliation were brought down upon them, and they became deserving of **Allah's Wrath** ;this was so because they disbelieved in the communications and signs of Allah and killed the prophets unjustly; this was so because they disobeyed and exceeded the limits.*

Similarly, in the current Bible, in the books of Deuteronomy and Isaiah and Jeremiah and ..., there are many indications that the Bani-Israel's disobedience caused Allah's punishments such as exiles, deportations, captivities,

Here, let us narrate a statement from the New Testament:

[Bible, New Testament, gospel of Matthew 21:42] Jesus said unto them, 'Did ye never read in the Scriptures, The **stone** which the **builders** rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes'? Therefore say I unto you, **The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof ...**

Some Christians say that the '**stone**' was Jesus (PBUH) himself who was rejected by most of the Bani-Israel; but it is also possible that by the '**stone**', Jesus meant his Divinely Chosen Successor - who according to Islamic documents, was his cousin Sham'oon Safa (Simon Peter), and was rejected by the people too-, because **Peter** (the Greek translation of the Hebrew **Cephas** and the Arabic **Safa**) means '**stone**', and the nickname '**stone**' was assigned to Sham'oon by Jesus (PBUT) himself:

[gospel of John 1:42] And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon: thou shalt be called **Cephas**, which is by interpretation, a **stone**.

[gospel of Matthew 16:18] And I say also unto thee, that thou art **Peter**, and upon this **rock** I will build my church ...

In any case ... the Bani-Israel rejected both the Prophet Jesus and his Divinely Appointed Successor (PBUT) who preached the same teachings, as it has been the Divine Tradition from the beginning that all Prophets and their Allah-Chosen Successors (PBUT) have propagated and upheld the Word of Allah. (For more information in this regard, please refer to the E-book: "Ghadir: Declaration of the Truth, from creation to eternity" in this site, kindfather.com) It is noteworthy to mention that after Jesus (PBUH), by attributing false accusations and usurping Peter's (PBUH) Allah-bestowed Right and making him look as secondary and subservient, Paul -for attaining evil purposes such as personal fame and ...- took over and changed and distorted the teachings of the Prophet Jesus (PBUH) to what it has eventually become today; once again we are reminded the vitality of the role of Divinely Chosen Successors which its usurpation is tantamount to the distortion of the Religion of Allah.

And the builders can be the Bani-Israel, which means the sons of Israel; as Mr. Dunteman confirms, the word son (ben) means "builder" in Hebrew, and similarly in Arabic (which in other writings, such as the article: "Mohammad, the Promise of Enjil (Gospel) - III:; we have discussed the many similarities between Arabic and Hebrew), both Ebn (son) and Banna (builder) are from the same root of Banaya which means, to build, and son is built by father (Qaamoos of Qur'an by Qorayshi).

So based on Bible, gospel of Matthew 21:42 Jesus said to the Bani-Israel, **"The kingdom of God shall be taken from you"**; hence contrary to what the Jews and Christians insist, the **'Kingdom of God'** will not be established at the hand of the Bani-Israel and since Jesus himself is also of Bani-Israel, therefore, in the **Last Days Jesus (PBUH) will not be the 'Kingly Messiah', and the nation of Israel will not be placed over all other nations.**

Qur'an, 3:26 Say: O Allah, Master of the Kingdom! Thou givest the kingdom to whomsoever Thou pleasest and takest away the kingdom from whomsoever Thou pleasest, and Thou exaltest whom Thou pleasest and abasest whom Thou pleasest in Thine hand is the good; surely, Thou hast power over all things.

In general, according to Qur'an, the most honored and loved by Allah, is the most obedient and pious, and not a particular race or color or nation or ...:

Qur'an 49:13 O you mankind! surely We have created you of a male and a female, and made you tribes and nations that you may know each other; verily the most honorable of you with Allah is the one among you most careful of his duty (Atqaakom); certainly Allah is Knowing, Aware.

... And true Muslims -those who have been following the Sunnah of the Prophet Muhammad (PBUH & HP) as upheld by his Divinely-Appointed Successors, the Ahlul Bait (PBUT)- have been adopting patience -as Hazrat Ali (PBUH) has said: **"I adopted patience although there was pricking in my eye and suffocation in my throat"**- until the Savior of the Last Days, Imam Mahdi (PBUH), shall return along with many previous Prophets (PBUT), and pious ones

from different nations, ; then, the most pious and obedient -no matter from which race, nationality, color, ... they may be- will govern the world under the command of the Chosen by Allah, based on the laws of Allah

In Matt. 24 a very thought provoking sequence is mentioned: First Jesus (PBUH) in 24:2 predicts destruction of the temple of Jerusalem ... then in 24:27 says that the Son of man shall come from the east and will cover the west; then in 24:28 he (PBUH) indicates that where the carcass of the temple is, the **eagles** will join. Jesus (PBUH) then in 24:30 gives the news of his future descending down to earth. Here is a very important point which the Christians themselves have indicated: --"**When the 'Eagles are JOINED'** (gospel of Matthew 24:28), **as typified by the two messiahs, then comes full and complete Salvation.**" (N. Kesar)-- But then the Christians do not explain how the Eagles that according to them are the emblems of two Messiahs, will join, if -based on their own beliefs- both Messiahs are one person, i.e. Jesus (PBUH)?!!!

We as, Muslims following the Sunnah of the Prophet Muhammad and his Ahlul Bait (PBUT), believe in Hazrat 'Eesa Maseeh (PBUH) and his 'Second Coming' which will occur after the **Emergence** of Imam Mahdi (PBUH); and **then Mahdi and 'Eesa (PBUT) shall JOIN one another (When the 'Eagles are JOINED')** in fulfillment of the **ever-promised Salvation of humankind, through propagation and full establishment of the undistorted Religion of Allah as originally preached by Jesus and Mohammad and all Prophets (PBUT) –i.e. Islam- (before human distortions), based on the final and perfect Shari'at (religious precepts) of Muhammad(PBUH & HP) the Last Divine Prophet of Allah:**

The Prophet Muhammad (PBUH & HP) has said:

'Eesa (Jesus) will descend to the Moqaddas land (Jerusalem), upon a passage way called 'Afiq'; then he ('Eesa) shall enter the Bait-Ol-Maqdas while people will be in (preparation of) the Morning Salaat (Prayer); and the Imam (Mahdi) will step back, but 'Eesa shall give him (Mahdi) the lead, and ('Eesa) will perform the Salaat behind him (Mahdi) based on the Shari'at of Mohammad, and ('Eesa) will say:

'YOU ARE THE AHLUL BAIT THAT NO ONE SHOULD TAKE PRECEDENCE OVER.'

(Shi'ah documents: Montakhab-Ol-Athar, p. 316; Yawm-Ol-Khalaas, p. 552; ...; Sunni documents: Sawaa'eq-Ol-Mohraqah, p. 162; ...)

Two Messiahs

Part 4

Let us explore another interesting aspect of the issue of 'Two Messiahs'.

According to David Brown of AMF International:

"... however, that prophecies about Messiah are of two seemingly mutually-exclusive types, as though they were talking about **two different Messiahs**. Jewish scholarship refers to Messiah ben-David and Messiah ben-Yosef. One is the positive ,victorious Messiah who ushers in a kingdom of peace, the other is a suffering servant. **The popular tendency is to think only of ben-David and ignore ben-Yosef** Joseph (Yosef) is introduced to us with dreams of grandeur, but he was lost to Israel –actually considered dead – before his dreams came true. Eventually however, he had a “second coming” when he came back into the lives of his brothers who once rejected him. Then they bowed down to him and he became the savior of his people by providing for them in a time of famine. ... **Both of these historic figures (David and Joseph), Jewish tradition has recognized as being prototypes of Messiahs ...**"

Also, Mr. Dunteman writes:

" ... After a bitter life of slavery and jail, Joseph at last reigned in Egypt and his brothers had to come and bow down to him. He ruled over his brothers .
..."

It is noteworthy to mention that the story of Hazrat Yosef (PBUH) is narrated in Bible, the Old Testament, the book of genesis; and in Qur'an, the story is mentioned in Surah Yosef (PBUH), Surah No. 12

In addition, as stated in the 'Talmud' (the collection of Jewish law and tradition), another rabbinic tradition states the roles of the two Messiahs, exactly the opposite of what Jews and Christians have usually insisted, i.e. they have always emphasized Messiah ben David (Jesus, in case of Christians) to be the ruler of the Last Days, and **as confessed by David Brown** (mentioned above) , **have ignored the Savior of the Last Days whose prototype is Hazrat Yosef (PBUH): "The popular tendency is to think only of ben-David and ignore ben-Yosef"**. According to this 'Talmudic' tradition, **"the Messiah ben David is spoken of as being cut off. The ben Joseph (Yosef) is depicted as the reigning monarch"**.

Let us examine the aforementioned statements carefully; **many adherents to biblical scriptures claim that David and Joseph are the prototypes of the two Anticipated Ones; and according to some 'Talmudic' traditions, the Final Anticipated One who shall be the reigning monarch of the Last Days, will have similarities to Hazrat Yosef (PBUH).**

In '*Behaar-Ol-Anwaar*' of Allaamah Majlesi, and '*Kamaal-O-Ddeen*' of Sheikh Sadooq, and ..., many Ahaadith have been narrated in which similarities of Imam Mahdi (PBUH) with Hadrat Yusof -Yosef, Joseph-(PBUH) have been indicated; we are going to, Allah-Willing, review a few of those Hadithes as narrated by Imam Baaqer and Imam Saadeq (PBUT). Based on these Ahaadith, some of the special characteristics which are shared by Hadrat Yusof and Imam Mahdi (PBUT) are as follows:

- 1- The fact that Hadrat Yusof (PBUH) while being the Chosen Proof of Allah, was away and hidden from his people, friends and brothers, compared to the Disappearance of Imam Mahdi(PBUH) as the Chosen Proof of Allah;
- 2- Hadrat Yusof's (PBUH) imprisonment, compared to Imam Mahdi's (PBUH) confinement and limitations during Occultation;
- 3- Hadrat Yusof (PBUH) was seen by his brothers and people traveling with them, but was not recognized, while Yusof recognized them, Imam Mahdi (PBUH) is also seen by people but is not recognized, while the Imam (PBUH) knows and recognizes people;
- 4- Hadrat Yusof's (PBUH) brothers traded with him without recognizing him, Imam Mahdi (PBUH) walks among people, goes to their markets, steps on their carpets, ...;
- 5- Hadrat Yusof's (PBUH) mother was a slave lady, Imam Mahdi's (PBUH) mother was a Roman Princess captured in war as a slave; (for her delightful story, please refer to: "Melica's heart story" in this site, kindfather.com)
- 6- Hadrat Yusof's (PBUH) matter was set right in one night, so will, Allah-Willing, be Imam Mahdi's (PBUH) matter of Appearance;
- 7- Hadrat Yusof's (PBUH) brothers (although not from the same mother) were the sons of the Prophet of Allah (Prophet Ya'qoob –Jacob, PBUH-), Imam Mahdi's (PBUH) brothers (even the Bani-Israel who are the sons of the Prophet Ibrahim through Prophet Is_haaq (PBUT) who was from a different mother, and not from the mother of the Prophet Ismael (PBUH) whom Imam Mahdi is a descendant of) are the sons of the Prophet of Allah;
- 8- Hadrat Yusof (PBUH) was only a short distance away from his father and brothers, and if Allah had Willed, He certainly could have made his location

known, Imam Mahdi (PBUH) is not far, and if Allah Wills to make his location known, He certainly can;

9- Hadrat Yusof (PBUH) made himself known after Allah permitted him to do so, and He let his brothers know how ignorant they had been:

Qur'an 12:89 He said: Do you know how you treated Yusuf and his brother when you were ignorant?*

* Yusuf and his brother Benyaamin, were from the same mother, but the other brothers were from a different mother.

Qur'an 12:90 They said: Are you indeed Yusuf? He said: I am Yusuf and this is my brother; Allah has indeed been gracious to us; surely he who guards (against evil) and is patient (is rewarded) for surely Allah does not waste the reward of those who do good.

Imam Mahdi (PBUH) will also make himself known to others after Allah will grant him Permission to do so;

10- After Hadrat Yusof's (PBUH) whereabouts became known, his father and brothers traveled the distance very quickly, faster than normal, to reach Yusof (PBUH), when Imam Mahdi (PBUH) will Emerge, the distance will be traveled very quickly by Anticipators;

11- Hadrat Yusof (PBUH) achieved ruling position at the end, Imam Mahdi (PBUH) will become the Ruler after his Emergence;

12- All through Hadrat Yusof's disappearance, Hadrat Ya'qoob -Jacob- (PBUT) was anticipating Hadrat Yusof's (PBUH) return based on the knowledge which was given to him, and all along he was being considered a dotard, while he was only being patiently steadfast and hopeful based upon the Promise for Yusof's return, but at the end they who called him a dotard, found out:

Qur'an 12:96... He (Hadrat Ya'qoob -PBUH-) said: Did I not say to you that I know from Allah what you do not know?!

In the same manner, Imam Mahdi's (PBUH) anticipators -who are directed by the Prophet Muhammad and his Ahl-Ol-Bayt (PBUT) to anticipate- may be taunted by some ignorant people for their Anticipation, but at the end they will find out too

Let us have another careful look at the story of Hadrat Yusof (PBUH) as recorded in Qur'an and similarly in Bible, when the brothers realized the greatness of Yusof (PBUH), they confessed:

Qur'an 12:91 They said: "By Allah! indeed has Allah preferred you above us, and we certainly have been guilty of sin!"

And when the brothers admitted their mistakes, Yusof (PBUH) generously forgave them:

Qur'an 12:92 He said: (There shall be) no reproof against you this day; Allah may forgive you, and He is the most Merciful of the merciful.

The brothers who were very ashamed, also confessed their sins and mistakes to their father, the Prophet of Allah, and asked him to implore Allah in their behalf to forgive their sins:

Qur'an 12:97 They said: O our father! ask forgiveness of our faults for us, surely we were sinners.

Qur'an 12:98 He said: I will soon ask for you, forgiveness from my Lord; surely He is the Forgiving, the Merciful.

And then the brothers submitted to the Will of Allah, i.e. to the Chosen One of Allah:

Qur'an 12:100 And he (Yusuf) raised his parents upon the throne, and they (the brothers) fell down in prostration before him, and he (Yusuf) said: O my father! this is the fulfillment of my vision of old; my Lord has indeed made it to be true; and He was indeed kind to me when He brought me forth from the prison and brought you from the desert after the Shaitaan had sown dissensions between me and my brothers, surely my Lord is benignant to whom He pleases; surely He is the Knowing, the Wise.

Then, Hadrat Yusuf (PBUH), being one of Allah's Chosen Ones, humbly declared his ultimate Tawheed (Monotheism) and submission to Islam, as the Ever-Propagated Religion of Allah by all Prophets before being distorted by malevolent followers, (*Qur'an 3:19 Surely the Religion with Allah is Islam, and those to whom the Book had been given (such as Jews and Christians) did not show opposition but after knowledge had come to them, out of envy among themselves; and whoever disbelieves in the communications and signs of Allah then surely Allah is quick in reckoning. Qur'an 3:85 And whoever seeks and desires a religion other than Islam, it shall not be accepted from him, and in the Hereafter he shall be one of the losers.*):

Qur'an 12:101 (Yusuf –PBUH- said) My Lord! Thou hast given me of the kingdom and taught me of the interpretation of sayings: (O') Originator of the heavens and the earth! Thou art my Wali in this world and the hereafter; make me die a Muslim and join me with the righteous.

Yes, when Imam Mahdi (PBUH) will be given Permission to Emerge and make himself known, his brothers, the Bani-Israel and all adherents to Moses and Jesus (PBUT), along with Muslims, and humankind in general, will realize and accept the truth and confess, and they will

submit to Allah's Will; and surely Imam Mahdi (PBUH) as the most humble servant of Allah on earth, will be most grateful to Lord Allah that the Shaitaan-Guided dissensions among humankind will be eliminated.

Qur'an 12:7 Certainly in Yusuf and his brothers there are signs for the inquirers.

O' Allah! In the name of Muhammad and his Ahl-Ol-Bayt (PBUT), Your most obedient and humblest servants, we implore You to hasten the Glorious Appearance of the Yusof of Zahra (PBUT).

Hadrat Ya'qoob's eyes turned white from sorrow in Anticipation of the beloved Yusof (PBUT):

Qur'an 12:84 And he (Ya'qoob) turned away from them and said: Alas, my grief for Yusof! And his eyes were whitened with the sorrow that he was suppressing.

**In your way, worried, I wait, with longing eyes;
every moment, have the desire of seeing you, my eyes.**

**O' Yusof of Zahra! White are, like Ya'qoob's eyes;
from the longing for your heart-warming visit, my eyes.**

Two Messiahs

Part 5

Another thought-provoking point is the role of Paul in Christianity; Paul was originally a Jew:

The New Testament, Book of Acts 22:3 "I (Paul) am verily a man which am a Jew, born in Tarsus ..."

Paul himself had confessed to the killing of many who had embraced the teachings of Jesus (PBUH):

Acts 22:4 "And I persecuted this way unto the death, binding and delivering into prisons both men and women".

Shortly after the departure of Jesus (PBUH), suddenly Paul, who had never met Jesus, said that he had a 'vision' of Jesus and had become an apostle:

Acts 22:6 "And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me".

... To make a very long story short, Paul relying upon that very convenient so-called 'vision', usurped the Divinely bestowed Right of the Successor of Jesus, Sham'oon Safa (Simon Peter) who was chosen and introduced by Jesus (PBUT):

The New Testament, gospel of Matthew 16:18&19 "And I say also unto thee, that thou art **Peter**, and **upon this Rock** I will build my church; and the gates of hell shall not prevail against it. And **I will give unto thee the keys of the kingdom of heaven:** and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

It is noteworthy to mention that Simon Peter (Sham'oon Safa) the rightful Successor of Jesus (PBUT) stood against the Usurper Paul but such arguments have been conveniently omitted from the so-called canon scriptures; as a sample:

In the so-called Pseudo-Clementines which is one of the Christian texts that did not make it into the New Testament canon, the argument is given by Peter that Paul's story does not make sense:

“Can anyone be rendered fit for instruction through apparitions? And if you will say, 'It is possible,' then I ask, 'Why did our teacher abide and discourse a whole year to those who were awake?' And how are we to believe your word, when you tell us that He appeared to you? And how did He appear to you, when you entertain opinions contrary to His teaching? [...] For in direct opposition to me, who am a firm rock, the foundation of the Church, you now stand.”

As the dark result of that satanic usurpation which was a direct disobedience of Allah and the Prophet of Allah, the teachings of Jesus (PBUH) were distorted; the roots of concepts such as 'Trinity' and 'Crucifixion' and 'simplification of religion' and ... were introduced by Paul which he had imported from ancient myths, philosophy, mysticism and ..., all so that he could gain fame and worldly position and ...!!! **For such a low price, he sold the Word of Allah and the teachings of the Prophet of Allah and his and his followers' Salvation!!!**

Qur'an 2:79 Woe, then, to those who write the book with their hands and then say: This is from Allah, so that they may take for it a small price; therefore woe to them for what their hands have written and woe to them for what they earn.

Qur'an 3:77 (As for) those who purchase a small gain at the cost of Allah's covenant and their oaths, they have no portion in the Hereafter. Allah will neither speak to them nor look upon them on the Day of Resurrection, nor will He purify them, and they shall have a painful chastisement.

Qur'an 3:177 Surely those who have bought unbelief at the price of faith shall do no harm at all to Allah, and they shall have a painful chastisement.

Divinely bestowed Successorship has been an Allah-Commanded Prophetic Tradition which had started with the very first Prophet of Allah so that the earth would never be without a Hojjat and Proof of Allah, and the Religion of Allah may be guarded and protected, ...; as Seth (Sheith) was Adam's Successor, and Shem (Saam), Noah's, and (For more information in this

regard, please refer to the E-book: "Ghadir: Declaration of the Truth, from creation to eternity", in this site, kindfather.com)

According to Islamic Ahaadith from the Infallible Ones (PBUT), Sham'oon **Safa** -Simon **Peter**- (Simon being the transliteration of Sham'oon; and **Safa** being the Arabic for **Rock**, the nickname of Sham'oon assigned by Jesus (gospel of John 1:42); and **Peter** being from the Greek **Petra** meaning **Rock**) who was **Jesus' cousin**, was the God Chosen Successor of the Prophet Jesus (PBUT); the Prophet Muhammad (PBUH & HP), in this regard, has said:

... When Allah wished to lift 'Eesa, He revealed to 'Eesa to entrust and bestow the Light of Allah and His Hekmat (Wisdom, ...) and the Knowledge of His Book upon Sham'oon son of Hammoon, Safa, his Khalifa (Successor) upon Mo'meneen (Believers); so he ('Eesa -Jesus-) did so. And Sham'oon, while living, upheld the Amr and Command of Allah, and guided to the teachings of 'Eesa in his people from Bani-Israel, and fought and stood against disbelievers; whoever believed in him (Sham'oon) and in that which was given to him, was a Believer, and whoever rejected him and disobeyed him, was a disbeliever

(Kamaal-O-Ddeen; Behaar-Ol-Anwaar, vol. 14, p. 516; ...)

Hadrat Ali (PBUH) in response to some one who had asked him about the Successors, and the enemies of previous Prophets (PBUT), and that of the Prophet Muhammad (PBUH&HP), has said:

... Swear by Allah, with me there is a Covenant from the Rasool of Allah (PBUH & HP) about what they become and what they do; how could the affairs of his (the Prophet's) nation be concealed from me while I am to him (Mohammad –PBUH & HP-) as Haaron (Aaron) was to Moosa (Moses) and as Sham'oon was to 'Eesa? Do you not know that surely the Successor of 'Eesa was Sham'oon son of Hammoon, Safa, (Simon, Peter), his cousin? The Ummah (nation) of 'Eesa (PBUH) differed in regard to him and divided into four denominations, and the four, divided into seventy two sects, all of them facing perdition except one sect; and the same was the nation of Moosa, they (too) divided into seventy two sects, all of which facing perdition but one. Surely Muhammad (PBUH & HP) made a Covenant with me, indeed his Ummah (nation) would divide into seventy three sects, thirteen (of which) claiming our (AhlulBayt's) love and affection, all of them

facing perdition, except one group; and surely I (Ali -PBUH-) am certainly upon Bayyannah (Clear Proof) from my Lord.

(Behaar-Ol-Anwaar, vol. 30, p. 76; ...)

Also, as we indicated before, some old scriptures were found in the twentieth century archeological discoveries called the 'Dead Sea Scrolls'; these Scrolls have made mention of many quite amazing and illuminating prophecies, such as the reference to the "seekers of smooth things" (simplifying the law of the religion) which sounds amazingly similar to the description of Paul and his followers who "simplified" the religion of Jesus after his departure and removed all obligations from it, all the while claiming that Paul's authority came directly from the so-called 'vision' of Jesus (PBUH). Paul is even being quoted, while preaching this removal of obligation, as saying:

2 Corinthians 11:3" But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, **so your minds should be corrupted from the SIMPLICITY that is in Christ"**

Col. 2:8-10, 16 "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him which is the head of all principality and power **Let no man judge you therefore in meat or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days"**

Paul's gospel stated that man was no longer under the Law or its penalty; He preached that Jesus had paid the price for man's sin, because according to Paul, Jesus was the Son of God, thus of the essence of God; I.e. Jesus -a finite creation- was of the essence of the infinite Creator!!! Hence, based on Paul's teachings, while human is always sinful due to the 'original sin of Eve' which human has inherited, but if human believes that Jesus who was God, was killed to pay the price of all sins, human will obtain redemption!!! I.e. in accordance to Paul's teachings and not the Prophet Jesus' teachings, human can conveniently commit any sin he desires, such as drinking, adultery, ... without worry, because God died to pay the price of human's sins!!! And in this manner, Paul has become famous and found many lazy followers who simply have wanted to do what they wish, not what Allah has Wished!

If that is the case, i.e. if according to Paul, Jesus (PBUH) directed him to tell people that obedience of Allah was no longer necessary and the price of all sins had already been paid, and therefore believers in "**God Jesus**" can freely commit any sin, then what do the following statements of Bible, mean?!!!

gospel of Matthew 5:29 & 30 "And if thy right eye offend thee pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee, for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

Matthew 18:7-9 "Woe unto the world because of offences! For it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore if thine hand or feet offend thee, cut them off. It is better to enter into life halt or maimed rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye rather than having two eyes to be cast into hell fire!"

Matthew 24:37-39 "But as the days of Noe (Noah) were, so shall also the **coming of the Son of man** be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; **so shall also the coming of the Son of man** be."

Yes, humankind have never been given Permission by any Prophet of Allah or their True Successors (PBUT), to disregard and disobey any of the Laws or commands or Glad Tidings ... of Allah -which are for human prosperity, and their disobedience and negligence tantamount to Perdition-; if the teachings of Prophets such as Moses and Jesus (PBUT) have not been distorted by usurpers and liars, the Glad Tidings about Mohammad and his AhlulBayt (PBUT) -as the lords and masters of all creations of Allah- would not have been so scarcely found. (For the traces of such Glad Tidings, please refer to the E-book: "Mohammad and AhlulBayt (SBUT), the Promise of Bible" in this site kindfather.com)

In the Shi'ah Tafsir Noor-O-Ththaqalain, Tafsir Ali-Ebne-Ibrahim, Tafsir Jaame' of Sayyed Ibrahim Boroojerdi, Khesaal of Shaikh Sadooq, Thawaab-

Ol-A'maal and ... there are Hadithes from Imam Saadeq, Imam Kaazem, Imam Reda and ... (PBUT) in which they (PBUT) have introduced a very unimaginably dreadful place in Hell called 'Falaq' in 'Saqaar' which the rest of the inhabitants of Hell seek refuge from; the infallible ones (PBUT) have asserted that in there abide, Qaabil son of Adam who killed his brother, Namrood who threw Hadrat Ibrahim (PBUH) in fire, Fer'on (Pharaoh) of the time of Hadrat Moosa (PBUH), the Saameri who crafted the golden calf, Yahuda who deviated Bani-Israel from the teachings of Moosa (PBUH) and made them Yahoodi, B(P)ulus (Paul) who deviated the followers of Hadrat 'Eesa (PBUH) from his teachings, AbuBakr, 'Umar ('Omar), 'Othmaan, Mo'aawiyah, Dho-Ththadaiyan the leader of Khawaarej (who fought against Hadrat Ali -PBUH-) and Ebne-Moljam (the killer of Hadrat Ali -PBUH-) ... It seems that in the most dreadful place of Hell, abide those who started the disobedience of Allah, those whom Yazeed and ... have been following

A very important and vital point is that, the usurpers after the Prophets of Allah, have invited their followers to Perdition, while the Allah-Chosen Successors of the Prophets (PBUT), have guided the Believers to Everlasting Salvation. I.e. in the same manner that the difference between the following of Paul in place of Peter has been the difference between Perdition and Salvation, similarly is the difference between the following of AbuBakr and 'Umar and ... in place of Hadrat Ali and the AhlulBayt (PBUT), and even worse, because **Mohammad and his progeny (PBUT) from the beginning of creation have been whom Allah has created creation for**, and all Prophets and their Successors (PBUT) had given Glad Tidings about them and had commanded people to Anticipate them and obey them when they would meet them, and therefore the Ever-Commanded obedience of Muhammad and his AhlulBayt (PBUT) -as the last and most perfect Chosen-Ones of Allah to appear in this world- is the last opportunity to attain Everlasting Salvation

Two Messiahs

Last part (6)

... And at the Last Days when the Ever-Promised **Savior -Imam Mahdi (PBUH)- shall Emerge**, all Shaitaan-directed misguidance as propagated by usurpers and liars will be disclosed. It has been exactly such Shaitaan-directed misguidance and distortions of the usurpers throughout history - such as ..., Paul, AbuBakr, 'Umar, ...- which have caused the concealment of the Truth, i.e. the Divinely Bestowed Position and Rightfulness of Mohammad and his AhlulBayt (PBUT) -the Allah Appointed lords and masters of all creations- as the bearers of the Truth of Allah. That has exactly been the goal and promise of Shaitaan as the clear enemy of humankind, i.e. to deviate human from the '**Straight Path of Allah**' which leads to Everlasting Salvation: *Qur'an 7:16 ... Verily I (Shaitaan) shall lurk in ambush for them on Thy 'Straight Path'*. Adherence to the Wilayat - Divinely Ordained lordship and mastership- of Muhammad and his AhlulBayt (PBUT) over all other creations, has always been the only '**Straight and Right Path**' to Everlasting Salvation.

As the Prophet Muhammad (PBUH & HP) has repeatedly clarified and interpreted, including in the Everlasting 'Sermon of Ghadir':

*"... O' people! I (Mohammad) am the '**Straight Path**' of Allah whom He has commanded you to follow (*Qur'an 6:153, ...*), and such after me also is Ali, and then my offspring from his loins, the Imams who guide with Truth and turn (people) to it. (*Qur'an 7:181*) ..."*

Many such declarations by the Prophet (PBUH & HP) have been narrated by even the Sunni narrators such as Zayd son of Thaabet who has said that the Prophet had mentioned that he was leaving two precious things for his Ummah, Qur'an and Ali son of Abi-Taaleb, and that the Prophet continued that Ali was the superior of the two, because Ali was the interpreter of Qur'an; in spite all such clear indications, yet the usurpers and their followers -being the best students of Shaitaan- misguided many using means such as force, money and Ah! Considering all the pains the usurpers

have caused for the Prophet and his AhlulBayt (PBUT), and thus for humankind, even the worst punishments are not enough for them.

It is so beautiful and heart-warming that in spite all distortions, the most Compassionate Allah has never allowed His Light to be put out: *Qur'an 9:32 They have desired to put out the Light of Allah with their mouths, and Allah will not consent save to **perfect His Light**, though the unbelievers are averse* .And therefore still the traces of Light are found in the midst of the darkness of distortions.

As mentioned previously, in gospel of Matthew 24:37-39, and in many other statements from the current Bible, the return of the '**son of man**' has been mentioned; for more information regarding Jesus (PBUH) who will descend at the Last Days, and the conquering crowned King, riding the white horse, i.e. the return of the '**son of man**', please refer to the [kindfather comments] of the article: "What the Bible says about Muhammad - II" and the article: "Second coming of Jesus (PBUH)" in the site kindfather.com; yes *Allah shall finally **perfect His Light**, i.e. His final Chosen One will Appear ...*

Bible, gospel of Matthew 24:27 "For as the lightning COMETH OUT OF THE EAST, AND SHINETH EVEN UNTO THE WEST; so shall also the coming of the Son of man be."

At the end, it is noteworthy to mention that the word "messiah" itself, has not been our main emphasis in these articles; rather our focuses have been: (a) the **Promised Ones** after Moses (PBUT) -who are mentioned in the old scriptures, which we have, to some extent, discussed and explored in various writings in this site, kindfather.com-, and (b) the establishment of worldwide Divine Kingdom at the hand of the Ever-Promised Final Savior at the Last Days; nevertheless, in addition to non-Islamic documents, in Islamic Ahadith and documents, there are also some thought-provoking points in this regard which we wish to briefly cover in this article too, mainly as a possible gateway for further research, and another opportunity for sincere imploration to Mahdi(PBUH) for continuous guidance and help, and to Allah for the hastening of the Appearance ...

In the Tafsir Manhaj-O-Ssaadeqeen -as narrated from Tafsir Tebyaan-, in regard to Verse 6 of Surah Saf [61], it has been said that "Maseeha" is one of the names of Hadrat Muhammad (PBUH&HP) in Syriac.

And in the gospel of Barnabas it is mentioned so many times that Jesus (PBUH) said that The Messiah whom every one had been waiting for was Mohammad (PBUH & HP) who would come after him; let us read together one of those indications:

"Chapter 96 When the prayer was ended, the priest said with a loud voice: "Stay, Jesus, for we need to know who you are, for the quieting of our nation." Jesus answered: "I am Jesus, son of Mary, of the seed of David, a man that is mortal and fears God, and I seek that to God be given honour and glory." The priest answered: "In the Book of Moses it is written that our God must send us the Messiah, who shall come to announce to us that which God wills, and shall bring to the world the mercy of God. Therefore I pray you tell us the truth, are you the Messiah of God whom we expect?" Jesus answered: "It is true that God has so promised, but indeed I am not he, for he is made before me, and shall come after me." The priest answered: "By your words and signs at any rate we believe you to be a prophet and a holy one of God, wherefore I pray you in the name of all Judea and Israel that you for love of God should tell us in what wise the Messiah will come.

Chapter 97 Jesus answered: "As God lives, in whose presence my soul stands, I am not the Messiah whom all the tribes of the earth expect, even as God promised to our father Abraham, saying: "In your seed will I bless all the tribes of the earth." But when God shall take me away from the world, Satan will raise again this accursed sedition, by making the impious believe that I am God and son of God, whence my words and my doctrine shall be contaminated, insomuch that scarcely shall there remain thirty faithful ones: whereupon God will have mercy upon the world, and will send his Messenger for whom he has made all things who shall come from the south with power, and shall destroy the idols with the idolaters who shall take away the dominion from Satan which he has over men. He shall bring with him the mercy of God for salvation of them that shall believe in him, and blessed is he who shall believe his words. "Unworthy though I am to untie his hosen, I have received grace and mercy from God to see him. ...

Then said the priest: "How shall the Messiah be called, and what sign shall reveal his coming?" Jesus answered: "The name of the Messiah is 'Admirable, the Praised One', for God himself gave him the name when he had created his soul, and placed it in a celestial splendour. God said: "Wait Muhammad; for your sake I will to create paradise, the world, and a great multitude of creatures, whereof I make you a present, insomuch that whoever shall bless you shall be blessed, and whoever shall curse you shall

be accursed. When I shall send you into the world I shall send you as my Messenger of salvation, and your word shall be true, insomuch that heaven and earth shall fail, but your faith shall never fail." Muhammad is his blessed name."

(For more information in regard to the gospel of Barnabas, please refer to the article: "How did the gospel of Barnabas survive?" in this site, kindfather.com; again and again ... we absolutely do not consider the so-called gospel of Barnabas as the undistorted teachings of Jesus (PBUH))

And as mentioned in both Shi'ah and Sunni documents, the Prophet (PBUH & HP) has repeatedly said that:

*"If there remains only one day for the end of this world, Allah will prolong that day till He does raise a person from my progeny **whose name will be my name** and whose Koniayah (an Arabic title starting with either Ab or Om) will be my Koniayah. He will fill the earth with justice and equity as it would be fraught with injustice and tyranny."*

(Shi'ah documents: Kamaal-O-Ddeen; Behaar-Ol-Anwaar; ...)
(Sunni documents: Sonan Abi Daawood, Ketaab al-Mahdi; Sonan Termedhi, Baab-o-Ma Jaa'a fel Mahdi; ...)

And Allah in three similar Verses of Qur'an, 9:33, 48:28 and 61:9, has promised that:

He (Allah) is Who has sent His Rasool (Messenger, Mohammad –PBUH & HP-) with guidance and the Religion of Truth, that He would cause It to prevail over all religions,

Of course the Prophet Muhammad (PBUH & HP) has already come to this earth and gone, and the prevailing of the Religion of Truth over all ways of life -as confirmed by all Islamic documents- will only happen at the loving and powerful hand of the Ever-Promised Mohammad's final Allah-Chosen Successor -Imam Mahdi- (PBUT), whose name is the same as the Prophet's, and his most famous title is Mahdi

In addition, in the renowned Arabic lexicon glossary, the "Lesaan-Ol-Arab", among other such lexical books, it is stated that the Arabic verb "Yaseeho يسبح" means he who travels on earth and worships, and then it gives the example of Hadrat 'Eesa "Maseeh مسيح" (Messiah); i.e. from one particular lexical aspect the word "Maseeh مسيح" (Messiah) is from the root "Sayaha سباح" and therefore according to the "Lesaan-Ol-Arab" the word "Maseeh" (Messiah), if considered from the root of "Sayaha" rather than from the root of "Masaha", then it refers to he who travels on earth and worships.

In other words, from one lexical aspect, Hadrat Eisa -'Eesa- (PBUH) was called "Maseeh (Messiah)" because he used to travel a lot on earth and worship at all places; Islamic Ahaadith narrate many travels of Hadrat Maseeh son of Maryam (PBUT), and in the Bible, there are also such indications. In the gospel of Matthew 8:20, it is stated that Jesus (PBUH) has said that the foxes had holes, and the birds of the air had nests; but he had not where to lay his head.

Then, in the collection of Islamic Ahaadith, such as in the books "Elzaam-O-Naaseb" and "Yawm-Ol-Khalaas" and ..., certain traditions and Sonan of previous Prophets (PBUT) which also exist in Imam Mahdi (May Allah hasten his Emergence), are mentioned by Imam Saadeq (PBUH); according to these Ahadith, one tradition and manner which Imam Mahdi and Hadrat 'Eesa -Jesus- (PBUT) have in common, is "Siyaahah", which according to the "Lesaan-Ol-Arab" is from the root of "Sayaha", and means, traveling and worshipping.

Hadrat Mahdi (PBUH) has been advised by his father Imam Hasan Askari (PBUH), not to reside at cities during his Occultation, and Imam Mahdi (PBUH) himself in a letter to Sheikh Mofeed has said:

"... While we (the Imam -PBUH- and ...) are residing in our location on top of a mountain at an unknown place, which recently because of some disbelievers, we have unavoidably moved to, from a treeful location; and we shall soon move from this place to a flat plain, not too far from inhabited locations"

(Behaar-Ol-Anwaar, vol. 53; Kalamat-Ol-Imam-El-Mahdi, p. 197; ...)

Of course, it must be reminded that while the place of residence of Imam Mahdi (PBUH) is not known, but the Imam (PBUH) is within and close to people; as it is narrated, he is among people, walks in markets, steps on carpets, ...; i.e. while he travels and resides at locations not known by all, but he comes and goes within people.

Therefore, according to such Ahaadith, both Imam Mahdi -during his Occultation- and Hadrat 'Eesa (PBUT), in regard to traveling on earth and worshipping Allah (Siyaahah) are considered to have similarities; i.e. from this aspect, the ascription of being "Maseeh (Messiah)" - meaning he who travels and worships- may be attributed to both Imam Mahdi and Hadrat Eisa -'Eesa- (PBUT)! **ALLAH KNOWS BEST! TWO MESSIAHS?!!!**

*Let us implore Allah from the bottom of our broken and anticipating hearts , sincerely and humbly, to hasten the glorious and wonderful Ever-Promised Appearance of the Final Remaining Treasure of all Divine Prophets (PBUT) -our beloved Mahdi (PBUH)-, so that all questions may be answered, human problems solved and hearts healed, **specially the loving heart of Mahdi (PBUH)** himself, which, benevolently and compassionately, beats for obedience of Allah and Salvation of humankind*

AAMEEN

Chapter 4

Imam Mahdi's (PBUH) Birth, Ascension and Rise, and the Revelation of John

Imam Mahdi's (PBUH) Birth, Ascension and Rise, and the Revelation of John

Part 1

Whenever Lady Hakimah, Imam Hasan Askari's aunt (PBUT), went to visit Imam Askari (PBUH), she prayed and asked Allah to give him a son. One day when she prayed as always, Imam Hasan Askari (PBUH) told her: O' my dear aunt! He, whom you had been asking Allah to give me, will be born tonight. In breaking your fast, please be our guest tonight.

Lady Hakimah asked him who would give birth to that son; and the Imam (PBUH) confirmed that it was Narjes, the special bondmaid that Lady Hakimah loved so much.

[The time's rulership had Imam Hasan Askari under strict surveillance lest the Savior, the twelfth Imam -whom the Prophet Mohammad (PBUH & HP) had prophesied about- be born. Thus Lady Narjes was taken secretly to Imam Hasan Askari's house (PBUT) as a bondmaid We cordially invite our friends to Read: "Melica's heart story" in this site, kindfather.com]

Then Lady Hakimah went to Lady Narjes and told her: This night Allah will give you a son who is the lord of the two worlds and the Faraj (Salvation, Relief, ...) of the believers. Of her sayings, Lady Narjes felt shy and humble. Lady Hakimah then looked carefully at Narjes and finding no signs of pregnancy in her, she told Imam Hasan Askari: I do not see any sign of Pregnancy in her.

Imam (PBUH) smiled and said that they, the group of Successors, never were to come out of the wombs but out of the sides through the right legs of their mothers, for, they were the Light of Allah that uncleanness were not to make them unclean.

[... *Verily, Allah wishes to take away All impurity and uncleanness from you, the Ahl-al-Bayt, and to Purify you, a Thorough Purification.* (Qur'an 33:33)]

Lady Hakimah asked Imam Hasan Askari of the instant of the Birth. Imam (PBUH) said: At the break of dawn.

Lady Hakimah, after breaking her fast, slept near Narjes that night while Imam Askari was in another room. When Lady Hakimah rose in the middle of the night to pray, Lady Narjes was there and still had no sign of pregnancy.

By the time Lady Hakimah got to the Wetr Salaat, she thought to herself that the dawn was breaking; an uneasiness then entered into her heart.

Imam Hasan Askari (PBUH) called out: O my dear aunt! Dawn has not broken yet!

After Lady Hakimah finished her praying, she touched Narjes and asked: Do you feel anything? She answered: Yes ...

Then Lady Hakimah comprehended nothing until she heard Imam (PBUH) saying: Bring me my son!

The moment after Imam Mahdi (PBUH) was born, he sat on his knees and raised his fingers toward the sky, then sneezed and said: All Hamd (Praise ...) be to Allah, and Salaam be upon Mohammad and his Ahl, the Daakher 'Abd (humble servant), neither Mostankef (disobedient ...) nor Mostakber (arrogant and proud).

Then he (PBUH) said: Have the oppressors thought that Allah's Hojrat has become extinct?! If I was given permission I would have left no doubts for anyone!

Lady Hakimah saw him prostrating while on his right arm was written: *The Truth came and the Falsehood perished, verily the falsehood has been bound to perish.*
(Qur'an 17:81)

Hakimah Khaatoon (Lady) embraced him and noticed that he was totally clean, then she wrapped him in a cloth and took him to his father. The Imam (PBUH) placed his tongue in his mouth and touched his body and said: My son! Speak to me! He (PBUH) said: I testify that there is no God except Allah; and I testify that Mohammad is the Rasool of Allah, and Ali, the Amir-al-Mo'menin, is the wali of Allah ...; he (PBUH) pronounced the names of all the Imams until he got to his own name; then he prayed for his

Awliya (those with his wilayat) asking Allah to hasten their Faraj by his hands. He then opened his eyes.

Imam Askari (PBUH) said to Hakimah Khaatoon: Take him to his mother to say Salaam to her and then bring him back. The Lady did exactly that. When Hakimah Khaatoon brought him back to his father, it was as if a veil was hanged between her and him! She saw him no more! So, she asked: O my lord! What happened to my lord?! Imam Askari (PBUH) responded: The One Who was closer to him than you took him!

Then on the seventh day he was back!

... On the seventh day, Hakimah Khaatoon went to Imam Askari, said Salaam and sat down. Imam (PBUH) asked her to bring his son to him. She brought him to his father while he (PBUH) was wrapped in a yellow cloth. Imam did again what he did on the first day, and put his tongue in his mouth and said: O my son! Speak! Then Imam Mahdi (PBUH) said: I testify there is no God except Allah, and then he said Salawaat to Hadrat Mohammad and Amir-al-Mo'menin and all the Imams (PBUT) until he got to the name of his father. Then he said:

And We have wished to be Gracious to those who were being weak in the land, to make them the Imams and make them the heirs.

And To establish a firm place for them (grant them power) in the land, and to show Pharaoh, Haamaan and their troops, what they were dreading from them.

(Qur'an 28:5 and 6)

Then Imam Askari said to him: O my son! Recite from what Allah has sent to His Prophets and His Messengers (PBUT). He (PBUH) started with reciting the Books of Adam in Syriac and then the Books of Enoch and Noah and Hoohe and Saaleh and the Books of Ibrahim and the Torah of Moosa and the Zaboor of Daawood and the Enjil of 'Eesa (PBUT) and Qur'an of the Rasool of Allah (PBUH & HP). Then he narrated the stories of the Prophets and the Messengers up to his own time.

Forty days after his birth when Hakimah Khaatoon came to Imam Askari (PBUH), she saw him walking in the house. Hakimah Khaatoon had not seen a more attractive and beautiful face than his face, and had not heard a

more eloquent tongue than his tongue. Imam said to her: This child is dear to Allah, The Honored and Glorified.

Hakimah Khaatoon said: O my lord! He is only forty days and I am seeing such a thing. Imam (PBUH) said: Our -the Successors'- growth in one day is tantamount to the growth of others in one week, and our growth in one week is equivalent to the growth of others in one year.

Then Hakimah Khaatoon rose and kissed his head and went home. When again she returned, she looked for him but did not see him. She asked Imam Askari (PBUH) regarding him. Imam (PBUH) said: O my dear aunt! I entrusted him to the One to Whom Moosa's mother entrusted her son. Then he (PBUH) continued:

When Allah bestowed Mahdi of this Ommat (Nation) to me, He sent two angels and they took him to the Soraadeq of 'Arsh (threshold of the Throne ...) until he was located before Allah's Presence; and Allah said to him: O My servant! Marhaba [expressing Pleasedness, Approval, ...] to you for assisting My Religion, and revealing My Amr, and guiding My servants; verily I take from My servants through you, and through you I bestow; and I forgive them through you, and based on you I reprimand them.

Allah, addressing the two angels, continued: You two angels! Return him to his father kindly; deliver him, for, he is in security, and in my protection, and under my watch, until when by him the Truth shall be fulfilled and all falsehood will perish. And the Religion has always been Mine. [1]

(Taken from the translation of the 13th volume of Behaar-al-Anwaar, the chapter on the birth of Imam Zamaan and events regarding his mother (PBUT))

Imam Mahdi's (PBUH) Birth, Ascension and Rise, and the Revelation of John

Part 2

Footnote:

[1] It is very important to keep in mind that the original wording and order of the statements in the so-called book of Revelation are certainly not available, here we only intend to present a logical interpretation for certain statements of this book of the new testament of the current Bible, pointing to the Birth, Ascension and Rise of Hadrat Mahdi (PBUH):

The book of revelation has been placed to be the last book in the so-called new testament of the bible. Christians disagree widely regarding it and have had many different opinions in regard to the authenticity, authorship and interpretation of this book.

As of the authenticity, some Christians such as the Eastern Orthodox Church do not consider it authentic and have rejected this book.

And as of the author, in traditional views John the apostle, to whom the gospel of John is also attributed, has been considered the author of the book of revelation, but other scholars believe that John the apostle, John the evangelist and John of Patmos were three different people to whom the gospel, epistles and revelation of John are attributed separately. Also, some modern scholars such as Stephen L. Harris, in his book: Understanding the Bible claims that John the apostle wrote neither the gospel nor the book of revelation attributed to him.

It is noteworthy to mention that Imam Reda (Reza, PBUH) in his debates with the Jewish and Christian scholars of his time has mentioned that there were three Yoohannaas (Johns): Yohannaa Akbar in Ajj, Yoohanna Qarqisiya and Yoohanna Deylami in Rajaaz with whom was the glad tidings regarding the Prophet Mohammad and his AhlulBayt (PBUT) and his Ommat (Nation), and according to the Imam (PBUH) it was he who gave to the Nation of Jesus (PBUH) and to the Bani Israel the glad tidings regarding the Prophethood of Mohammad and regarding his AhlulBayt and his Nation. ('Oyoon Akhbaar Reda of Shaykh Sadooq, vol. 1, p. 158; ...) It is also noticeable that, as mentioned in the series article: "Mohammad, the Promise

of Enjil (Gospel)” in this site, many of such tidings are in the current gospel of John.

As far as interpretation is concerned, the most common view seems to be the futuristic view which believes that the book of revelation describes future events; it is widely believed by christians that the book of revelation is the only apocalyptic document in the new testament. And at the same time Christians acknowledge that many statements in the book of revelation are unintelligible to them and can not be understood; and there have been many controversies surrounding the content of the book.

In addition, while most christian scholars think that the book of revelation was written near the end of the 1st century, but this book was not accepted into the so-called canon until the council of Carthage of 397 C.E.; i.e. about three centuries after it was supposedly written, and with many acknowledged textual differences.

... Any how, due to humankind’s disobedience of Allah and thus forsaking the pure and Divine teachings of the Prophets and their Allah Chosen Successors (PBUT) and distorting the Word of Allah throughout the centuries, similar dark circumstances surround the entire so-called old and new testaments of the bible. But while disagreements and proven distortions have been many, still by the Will of Allah, certain rays of guiding Light have been shining in the midst of the darkness of distortions in the books of the bible; the Divine rays which by Allah’s Grace have become the guiding means leading many jews and christians to the Truth of Allah, to the True Islam -the Religion of all Prophets and their Allah Chosen Successors (PBUT) prior to human distortions- as being manifested perfectly by Mohammad and his AhlulBayt (PBUT) in its final stage.

After all, Allah (SWT) has promised in the Qur’an that:

Qur’an 61:8 They desire to put out the Light of Allah with their mouths but Allah will Perfect His Light, though the unbelievers may be averse.

With all this in mind, we are going to have a brief look at some statements in chapter 12 of the current book of revelation, and a few supporting statements from other chapters. Let us at this point specially not forget that the statements of this book are believed by most christians to be about future happenings after the Prophet Jesus (PBUH).

It is stated in chapter 12 that the author of the book saw in a revelation a woman clothed with the sun, the moon, and the stars:

12:1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

We wish to present this logical interpretation that the glorious Lady clothed with the sun, the moon, and twelve stars whose appearance was predicted to occur after Hadrat 'Eesa -Eisa, Jesus- (PBUH) was most probably none other than Hadrat Fatemah Zahra (PBUH). Using the AhlulBayt's (PBUT) interpretation of Hadrat Yoosef's (PBUH) dream in which the sun and the moon are interpreted as his father and his mother, it is quite logical to assume that the sun and the moon clothing the Lady, may very well be referring to Hadrat Muhammad and Hadrat Khadijah (PBUT). It is an inspired Islamic teaching that heaven is under the footstep of mothers; and Hadrat Khadijah was truly a heavenly mother for Hadrat Fatemah, who herself is the mother of human's Allah-Chosen Leadership ... And the Prophet Mohammad (PBUH & HP) undoubtedly is the guiding Light and Sun for the entire humankind.

And of course the twelve shining stars on her crown can be none other than the twelve Infallible Imams, the Allah Chosen leaders to guide humankind after Hadrat Mohammad (PBUT) until the Judgment Day. Let us recite together an inspired Salawaat as documented in sources such as the Behaar-al-Anwaar, a special prayer which reveals the significant and central position of Hadrat Fatemah Zahra (PBUH) among the AhlulBayt (PBUT):

O Allah! Send Salawaats upon Fatemah and her father and her husband and her sons, and the Secret entrusted in her, as many times as that which Your Knowledge encompasses.

It is also noteworthy to mention that there are some who interpret this lady to be Hadrat Narjes (PBUH) the mother of Hadrat Mahdi (PBUH) ...

Any how ... it seems that due to the significance of the last star or the last Infallible Imam who was promised by all Prophets and Successors (PBUT) as the Saviour of humankind, his story is related in this book with somewhat more detail.

In statement five of this same chapter, it is stated that of her a man child would be born ruling all nations, and that this child would be taken to Allah's Throne after he is born:

12:5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

Firstly, all Muslims including the Sunni have reported that Hadrat Mahdi (PBUH) -who is going to rule all nations in the Last Days- is of Hadrat Fatimah (PBUH).

Here as a sample we present only one of many such Sunni Hadiths:

Umme Salama (R.A) reported: I heard the Prophet of Allah (Peace and blessings be upon him) saying, "The Mahdi will appear from my progeny, of Fatimah."

(Sunni Sunan of Abu Dawood)

Secondly, as it is clearly mentioned in the Hadith in part 1 of this writing, Hadrat Mahdi (PBUH) was lifted toward Allah after his birth; or as it is mentioned in the book of revelation: "her child was caught up unto God, and to his throne".

Thirdly, we wish to show beyond the shadow of a doubt that the man child mentioned in chapter twelve of the book of Revelation is not Jesus (PBUH) as some christians claim.

In statement 6:1 of the book of revelation, John the author of the book clearly states that Jesus (PBUH) -the so-called lamb, as christians have ignorantly been calling Jesus (please also refer to chapter 2 of this e-book)- was up in heaven when John was being shown a crowned man on earth riding on a horse (6:2):

6:1 And I [John] saw when the Lamb [Jesus] opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

6:2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

So, it is quite obvious that the crowned man on white horse was a man other than the lamb, or Jesus himself.

It is also confirmed in revelation 1:7 that Jesus (PBUH) will descend on clouds from heaven in the Last Days, as his descending is verified by Islamic Hadith too:

1:7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

And here is a sample Islamic Hadith:

... Jesus son of Maryam will descend from heaven ... (Ershaad al Qoloob, vol. 1, p. 66; ...)

So, the book of revelation of the bible states that a crowned man on a white horse -other than Jesus descending on a cloud- is going to conquer on earth.

Imam Mahdi's (PBUH) Birth, Ascension and Rise, and the Revelation of John

Part 3

In statement 19:11 of the same book of revelation is reported that John, after seeing the opening of heaven, then saw: “a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.”

So the crowned man on white horse, other than Jesus, shall conquer and in righteousness he will judge and make war

19:13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

19:15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron ...

19:16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

19:19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

19:21 And the remnant were slain with the sword of him that sat upon the horse, ...

Here, another interesting point to pay attention is that while Qur'an does verify that Hadrat 'Eesa -Jesus- (PBUH) is a Word (Kalemah) of Allah (Qur'an 4:171; ...), but most surely he is not the only Kalemah of Allah; the Prophet Mohammad and his AhlulBayt (PBUT) are the most Perfect Words, the Taammah Kalemaat (plural of Kalemah), of Allah.

Let us look at a few verses of Qur'an:

In Qur'an 2:37 it is stated that Hadrat Aadam (PBUH) was shown “Kalemaat (Words)” through whom Allah turned to him mercifully, and the

Hadiths verify that the “Words” were the Lights of Mohammad, Ali, Fatemah, Hasan and Hosain (PBUT). (Tafsir Qommi; ...)

Imam Saadeq (PBUH) -in regard to Qur’an 6:115 which states: *And the “Kalemah (Word)” of your Lord is perfected truly and justly; there is none who can change His “Kalemaat (Words)”*, and he is the Hearing, the Knowing- has said that Infallible Imams are aware and can hear while within their mothers, and as they are born an angel writes on their bodies: *“And the “Kalemah (Word)” of your Lord is perfected truly and justly; there is none who can change His “Kalemaat (Words)”*, and he is the Hearing, the Knowing.”. (Tafsir Saafi; ...)

Hadrat Mohammad (PBUH & HP) was asked in regard to Qur’an 43:28 which states: *And He made it a remaining “Kalemah (Word)” in his posterity ...*; the Prophet (PBUH & HP) said that Imamah will remain in Hosain’s posterity from whom nine Imams including Mahdi of this Ommah (Nation) will come. (Behaar-al-Anwaar, vol. 25, p. 253; ...)

And so on ...

Even christians scholars have noticed that the “Word” of God mentioned in the gospel of John is different from the “Word” of God mentioned in the book of revelation; what they have not either realized or have not wished to realize is that these two are two different persons. For instance, in a book called Revelation by Ben Witherington III, p. 32, the author, while preassuming that “the Word of God” in the book of Revelation of Bible is also Jesus, states that: “In the Gospel of John and in Revelation, Jesus is referred to as “the Word of God”, although the context in Revelation is very different from Gospel of John. The Word in Rev 19:13 is involved in judgment but in John 1:1, the image is used to speak of a role in redemption” I.e. In the gospels Jesus (PBUH) is not depicted as a warrior and a ruler making judgments.

There are more proofs in the bible indicating that two different people are spoken of in regard to the Last Days:

While in certain places in the bible it appears that “Son of man” is referred to Jesus (PBUH), but in other places Jesus (PBUH) has referred to “Son of man” as “he”, i.e. another person but himself; and in some statements it is obvious that Jesus (PBUH) himself was anticipating the “Son of man”. Let

us as a sample look at gospel of Matthew 16:27-28 in which Jesus is narrated to have said:

16:27 For the Son of man shall come ... and then he shall reward every man according to his works.

16:28 Verily I [Jesus] say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

(A) as we see in statement 27 Jesus (PBUH) is saying that when the Son of man comes, “he” shall reward “every man” according to his works; while christians, as the direct result of distortions, wish to insist that all sins are forgiven simply by accepting that Jesus is God and Son of God, and that he died on the cross to pay for the sins of humankind!!! **SOBHAANALLAH!** And if christians wish to say that the judgment will be for unbelievers of this belief only, we invite them to pay attention to the words “every man”.

And (B) in statement 28 Jesus (PBUH) was giving the news to his disciples that some one would remain alive and see the Son of man in his kingdom. In this regard christians insist that Jesus supposedly died and then the disciples saw him after he resurrected; but we invite christians to pay careful attention that (1) in statement 27 it is stated that when the Son of man comes “he shall reward every man according to his works”, and surely Jesus -when, based on the belief of Christians, was seen after his so called resurrection- did not “reward every man according to his works”; and (2) statement 28 is not talking about just seeing the Son of man, rather it is talking about “the Son of man coming in his kingdom”, **i.e. the KING OF KINGS who shall conquer and will be involved in wars and shall establish his Kingdom and will rule all nations with a rod of iron ...**

THUS, AS IT IS MENTIONED IN MATT. 16:28 THERE WAS SOME TO REMAIN ALIVE TILL THE COMING OF THE SON OF MAN; THAT PERSON, AMONG THOSE STANDING THERE, WHO IS STILL ALIVE IS THE PROPHET JESUS HIMSELF AND HE, TOGETHER WITH OTHERS WHO, BY THE WILL OF ALLAH, HAVE REMAINED ALIVE SUCH AS HADRAT KHEZR AND ..., SHALL SEE HADRAT MAHDI (PBUT) IN HIS KINGDOM.

It is also noteworthy to mention that one of the Qur’anic titles of the Prophet Mohammad (PBUH & HP) is “Al-Ensaan” or “the man”: where in the first

verses of the Surah A-Rrahmaan (55) it is mentioned that Allah taught Qur'an and its Divine Clarification to Al-Ensaan, and of course there is no doubt what so ever that Allah taught Qur'an to the Prophet Mohammad (PBUH & HP); i.e. Al-Ensaan is obviously the Prophet Muhammad (PBUH & HP):

In the Name of Allah the Compassionate, the Merciful

A-Rrahmaan (the Compassionate Allah) taught the Qur'an (to whom) He created Al-Ensaan (the Prophet Mohammad –PBUH & HP-); (He) taught him (the Prophet) the Bayaan (the Clarification and Interpretation ...).

It is also very important to pay careful attention that the verse 19 of Surah Qiyaamat (75) clearly reemphasizes that the Bayaan -the Clarification and Interpretation of Qur'an- is only from Allah; and thus humankind can not guess and actually create interpretations on his own:

Then certainly upon Us (is) the Bayaan (Clarification and Interpretation) of It (Qur'an).

In addition , in verse 44 of Surah Nahl (16) it is clearly Said that the Tabyeen -stating the Bayaan, the Divine Clarification and Interpretation- of Qur'an to the people is the responsibility of the Prophet Mohammad (PBUH & HP); who (PBUH & HP) in the first place, by Command of Allah, taught the entire Qur'an and Bayaan to Hadrat Ali (PBUH), his Allah Appointed Successor:

And We have revealed to you (Mohammad) The Dhekr (The Reminder) that you Tobayyen (Tabyeen, state the Bayaan) to people ...

It is also important to keep in mind that Hadrat 'Eesa -Eisa, Jesus- (PBUH) said:

Matt 23:39 For I [Jesus] say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Let us pay attention that Jesus (PBUH) was letting his followers know that they were not going to see him again until the time when his followers would say: "Blessed is he that cometh in the name of the Lord". The Christians have been calling the Lord God, either father or son or holy spirit

(3 gods in one, or one god with three parts ... **SOBHAANALLAH**) while all of these three, i.e. father, son and spirit are titles and not names; in other words the Christians have not really called the Lord God by His Name! But Hadrat Mohammad (PBUH & HP) -the Comforter (Paraclete) whom Jesus had given glad tidings regarding his coming (refer to the E-book "Mohammad and AhlulBayt (SBUT), the Promise of Bible")- came in the Name of the Lord God; every Surah of his Allah-Bestowed Qur'an begins with the Name of the Lord God: "*In the Name of Allah, The Compassionate, The Merciful*". And when finally Christians will realize that and say: "Blessed is Mohammad who came in the name of the Lord Allah" that will be when the Prophet Jesus will descend and stand behind Hadrat Mahdi –the Son of man- (PBUT) together with his followers ... (we also refer you to chapter 3 of this E-book)

And therefore Mahdi -being the descendant of Fatemah, and thus the Son of Al-Ensaan, Mohammad, (PBUT)- IS THE ANTICIPATED "SON OF MAN".

So, the crowned man on horse -the Son of man, who is some one other than Jesus, (PBUT)- is called The Perfect WORD OF GOD, the Taammah KALEMAH OF ALLAH, and some oppressors shall stand against him but at the end he shall prevail over the stubborn rulers - those insisting on violating the Benevolent Laws of Allah and the Allah-Bestowed human rights- and shall rule all nations with Power and he shall be the KING OF KINGS and the LORD OF LORDS; and he (PBUH) shall finally expand True Justice and Monotheism under the peaceful Law and Love of Allah all over.

Fourthly, to further support the fact that the Prophet Muhammad and his AhlulBayt -Hadrat Fatemah and the twelve Infallible Imams- (PBUT) were the focus of the chapter 12 of the book of Revelation, let us also pay attention to statements 12:7 to 9, in which it is clearly stated that Satan (Shaytaan) and his army would be cast down to the Earth, and neither would their place be found any more in heaven; while Qur'an asserts that Shaytaan was cast out when rejecting to prostrate before Adam, the Islamic Hadiths verify that Eblis (Shaytaan) was cast out of certain places in heaven when Hadrat 'Eesa (PBUH) was born, but Eblis was finally completely cast out of heaven and down to earth when Hadrat Mohammad (PBUH & HP) was born:

Imam Saadeq (PBUH) has said:

Eblis (Shaytaan) used to go up to all seven skies, and when Hadrat 'Eesa (PBUH) was born, he was forbidden of three skies and use to go to four skies, when the Rasool of Allah, Hadrat Mohammad (PBUH & HP) was born he was prevented from all seven skies

(Amaali of Shaikh Sadooq, p. 285; ...)

Fifthly, there are other statements in chapter twelve of revelation which deserve attention. But we need to emphasize on the vital fact that due to proven distortions, certainly not all statements word by word can be regarded, rather based on Islamically proven facts, a logical interpretation is deduced from the biblical statements. Keeping this in mind, rev. 12:46 refer to a period of 1260 days of private nourishment after the birth of the child, for Shaytaan was ready to destroy the child. According to Islamic Hadiths Hadrat Mahdi (PBUH) was born in the 15th of Sha'baan of either 255 or 256 A.H. Counting the days between midSha'baan of 256 and the 8th of Rabi al Thaani of 260 when Imam Hasan Askari (PBUH), his father, was martyred, is about 1260 days; the period in which because of the dangers threatening Hadrat Mahdi's life, only a few trusted Shi'ah were allowed to see the child; and then Hadrat Mahdi, by Allah's command, started his Occultation after his father's martyrdom. It is also noteworthy to mention that in Rev. 12:14 the 1260 days is mentioned as "a time, and times, and half a time", which in Aramaic, Hebrew and Arabic texts "times" is clearly mentioned as "2 times"; keeping in mind that the English language does not have the capacity to distinguish between 2 or 3 or more times, and in all cases it is stated "times" whereas in Aramaic, Hebrew and Arabic a different word is used for 2 times. Thus "a time, and 2 times, and half a time" is a total of three and a half times or three and a half years.

One may also wonder if the mention of wilderness in rev. 12:6 -where it says: And the woman fled into the wilderness, where she hath a place prepared of God ...- could be a reference to Hadrat Haajar (Hagar), the foremother of Hadrat Mohammad and his AhlulBayt (PBUT), who was taken to the wilderness of Paran, next to the location of Ka'bah, so that Ismael the forefather of the Prophet Mohammad (PBUH & HP) would be safe (please refer to "Mohammad, the Promise of Torah" in the E-book "Mohammad and AhlulBayt (SBUT), the Promise of Bible" in this site), because, in Rev. 12:10 it is mentioned: And I heard a loud voice saying in heaven Now is come salvation ...: for the accuser of our brethren is cast down Shaytaan and his followers are they who accused Ismael the brethren of Ishaaq, father of Israel, to a point that the entire text of the bible

has been distorted to be against Ismael and his children; as a sample let us look at statements genesis 16:11 & 12 in which Hadrat Haajar is given the news about the birth of her son Hadrat Ismael (PBUT):

Behold, thou art with child and shalt bear a son, and shall call his name, Ishmael (Ismael); because the Lord hath heard thy affliction [Ismael means “God hears”].

And he will be a wild man; his hand will be against every man, and every man’s hand against him, and he shall dwell in the presence of all his brethren.

This is how statement genesis 16:12 reads in the NIV, New International Version of the bible:

And he will be a wild donkey of a man; his hand will be against everyone and everyone’s hand against him, and he will live in hostility towards all his brothers.

All these baseless and insulting accusations are while the Prophet Moosa - Moses- (PBUH), as stated in the book of Deuteronomy 18:18, had prophesied that the Prophet from the brethren of Bani Israel would come, i.e. Hadrat Mohammad of children of Ismael (PBUT)! For further information in this regard, we cordially invite you to read: “What the Bible says about Muhammad” with Shi’ah notes in this site: kindfather.com

Another point: in revelation 12:17 a very interesting phrase is mentioned: “remnant of her seed”; Remnant is Baqiyah. Surely the Infallible Imams and last but not least of them, Mahdi, (PBUT) have been the Baqiyah of her seed, and the object of Shaytaan’s and his human and jinn followers’ enmity.

12:17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed ...

Yes the Prophet Jesus (PBUH), a Kalemah of Allah came to this world while never ruled over any nation, and he -who had given many glad tidings to the coming of Mohammad and his AhlulBayt (PBUT)- was lifted alive up to heaven and he is now anticipating the Appearance of Hadrat Mahdi -the Perfect Kalemah of Allah- so that he may return

and assist him in the task of establishing the Kingdom of Allah over the entire earth. Following the Second comings of Hadrats Mahdi and ‘Eesa (PBUT) most people will realize the Truthfulness and Rightfulness of Allah’s representatives and will delightfully submit and rejoice; but certain stubborn enemies of Allah will stand against this celestial task and Hadrat Mahdi and his armies will inevitably go to war with them and in about eight months, Hadrat Mahdi (PBUH) and his companions will prevail over all. (Behaar al Anwaar; ...)

It would be quite interesting to see what the original wording and order of the statements in the book of revelation were; Allah Knows best. When Hadrat Mahdi (PBUH) shall Appear, he will divulge the real Torah of Moosa and the real Gospel of ‘Eesa -Eisa, Jesus-(PBUT; whether he will disclose secondary books such as the book of Revelation or not, Allah Knows, but he (PBUH) shall certainly manifest “All Truth” suitable for this world, as it has been narrated in John 16:13 that Jesus had predicted the manifestation of “All Truth” through the coming of Muhammad (PBUH & HP).

O’ the Most Compassionate and Merciful Allah! We implore You in the beautiful and meaningful Name of Fatemah, to hasten the glorious returns of Mahdi of Fatemah and ‘Eesa of Maryam (PBUT) ...

Aameen ...

Chapter 5

Is Selah in the Bible same as Salawat?!

“Selah (Hebrew: סֶלָה, also transliterated as selāh) is a word used 74 times in the Hebrew Bible – 71 times in the Psalms and three times in Habakkuk and is a difficult concept to translate.” (English Wikipedia)

Jewish Encyclopedia in regard to Selah says: “Term of uncertain etymology and grammatical form and of doubtful meaning ... That the real significance of this curious term (or combination of letters) was not known even by the ancient versions is evidenced by the variety of renderings given to it ... Nor is there greater unanimity among modern scholars than among the ancient versions ...”

So biblical scholars claim that the real meaning of this curious term or combination of letters is unknown ...

As a sample, let us look at few statements from the current old testament of bible, book of the Prophet Habakkuk (SBUH)- a Prophet years after Moses- in which a glad tiding to the two coming Prophets Jesus and Mohammad (SBUT) are given and then this so-called mysterious term or combination of letters “SELAH” is mentioned; chapter 3, statements 3 to 6:

3

God came from Teman, and the Holy One from Mount PARAN. SELAH.
His glory covered the heavens, and the earth was full of his praise.

4

And his brightness was as the light; he had horns coming out of his hand:
and there was the hiding of his power.

5

Before him went the pestilence, and burning coals went forth at his feet.

6

He stood, and measured the earth: he beheld, and drove asunder the nations;
and the everlasting mountains were scattered, the perpetual hills did bow:
HIS WAYS ARE EVERLASTING.

Since the Prophet Habakkuk was after Moses (SBUT), he has mentioned the two coming Prophets; the first one from Teman was the Prophet Jesus (SBUH). The English Wikipedia states that Teman was where Jordan is today; the Webster Unabridged says that Jordan consists of the former

Transjordan and a part of Palestine that, since 1967, has been occupied by Israel. It also states that the Jordan river is a river in SW Asia, flowing from S Lebanon through the Sea of Galilee, then S between Israel and Jordan through W Jordan into the Dead Sea. Webster mentions that Galilee was an ancient Roman province in what is now N Israel. **Sea of Galilee** is **also called Lake Tiberias**; a lake in NE Israel through which the Jordan River flows. Let us now look at a sample bible statement: Mark 1:9 At that time Jesus came from Nazareth in Galilee and was baptized by John in the Jordan. So it is quite obvious that the Prophet from Teman who Habakkuk gave glad tidings about was indeed the Prophet Jesus (SBUH).

And the second Prophet whom Habakkuk gave glad tidings about was the Prophet from Mount PARAN, i.e. the Prophet Mohammad (SBUH & HA). In this regard, please refer to the E-book “**Mohammad and AhlulBayt (SBUT), the Promise of Bible**” in this site: **kindfather.com**; in this E-book part of a debate between Imam Reza (SBUH) and jewish and christian scholars of his time is also mentioned. In that debate the Imam (SBUH) mentioned the Prophet Habakkuk (SBUH) too:

“... The Imam: Do you know the Nabi (Prophet) Habaqqooq [or Hayaqqooq] (Habakkuk)?

Ra's al-Jaaloot: Yes, I am surely knowledgeable about him.

The Imam: And surely he has said, and your book speaks from him: Allah came with Bayaan (clear arguments) from the Mount Faran (Paran), and heavens became full of the Tasbih (Glorification and praise) of Ahmad and his nation, and his people are carried on the sea as they are on earth, he brings us the new Book, after the destruction of Bait-Ol-Maqdas (Jerusalem). The new Book means: Al-Qur'an. Do you recognize and believe in this?

Ra's al-Jaaloot: Surely Habaqqooq has said this, and we do not deny his sayings.”

It is noteworthy to mention that obviously some of the prophecies which the Imam (SBUH) referred to, still -either as the Imam stated or with some changes- exist in the current Bible, but some are not there any more, sadly the distortions have been ongoing ...

Let us continue ... it is important to pay attention to the fact that SELAH has been left in its Hebrew form in the text of most translations of the bible to

other languages; then different scholars have been trying to assign a meaning to it ...

The English Wikipedia in regard to Selah states: "Its [Selah's] etymology and precise meaning are unknown ... selah may mean "forever," as it does in some places in the liturgy ... Jerome, and the Targum translate it as "always." ..."

So some adherents to bible claim that Selah may mean "forever"; such a meaning seems to have been emphasized at the end of statement Habakkuk 3:6, as seen in the above English translation: HIS WAYS ARE EVERLASTING; of course even if the word SELAH is not considered with such meaning, still, HIS WAYS ARE EVERLASTING, is there. Therefore, according to the current old testament, the Final Prophet from Mount PARAN is he whose glory shall cover the heavens, and the earth will be full of his praise, and his brightness will be as the light, and HIS WAYS ARE EVERLASTING (also see Qur'an 33:21, 33:56, 33:40, 9:33, 48:28, 61:9, 24:35 ...), and he has brought a fiery law (Shari'at which includes for instance war under the command of the Infallible Prophet and the twelve Imams (SBUT)); i.e. the final Law and ways- Shari'at of Mohammad (SBUH & HA)- of Allah's ever-propagated Religion by all Prophets (SBUT) before human distortions- i.e. Islam-, is everlasting and shall remain until the End; as the Prophet Mohammad (SBUH & HA) has said over and over that his Halaal (Lawful) and Haraam (Unlawful) are Halaal and Haraam forever (Sermon of Ghadir...); and with the glorious Appearance of his final Successor- Imam Mahdi (SBUH)-, his EVERLASTING WAYS will expand all over the world ...

The English Wikipedia in regard to Selah also states: "Another interpretation claims that selah comes from the primary Hebrew root word salah ... it is reported in various cities in the middle east, that the word selah originates in Syrian Aramaic as a word reserved for prayer as a praise ... BDB shows that the main derivation of the Hebrew word selah is found through the fientive verb root נָשָׁא which means "to lift up" or "to exalt," ... perhaps the most instructive way to view the use of this word, ... would be as the writer's instruction to the reader to pause and exalt the Lord ..."

So Selah according to some biblical scholars may also be some type of praising. This becomes evident in phrases such as Psalms 84:4 Blessed are they that dwell in thy house: they will be still praising thee. Selah.

Let us keep in mind that the book of Psalms of the bible is attributed to David. Here it is noteworthy to mention that bible has indeed many contradictions regarding the Prophet Dawud- David- (SBUH); it not only does not present him as a Prophet of God, rather it has presented him as a sinner ... In this regard we cordially invite readers to part 16 of chapter 1 of this E-book. This is how far distortions have gone ...

Let us now look at Psalms 84 ... in Psalms 84:1-2 the Prophet Daawud (SBUH) has mentioned tabernacles and courts of the Lord i.e. Houses Of God where the Living God is worshipped; then in statements 3-6 the Prophet (SBUH) has mentioned a certain House of God in which birds have found a place to lay their young, and those dwelling in that House of God are blessed and do praise (Selah), and a certain man is mentioned whose strength is in God and in his heart are the ways of those dwelling in that House, and this House is in Baca (Baka, Bacca ... in different versions) with a well (spring, fountain ... in different versions) ...:

84:3 Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O LORD of hosts, my King, and my God.

84:4 Blessed are they that dwell in thy house: they will be still praising thee. Selah.

84:5 Blessed is the man whose strength is in thee; in whose heart are the ways of them.

84:6 Who passing through the valley of Bacca make it a well; the rain also filleth the pools.

In most bible translations the word Baka or Baca or Bacca is left as such being a proper name of a place. In some versions of bible such as DRC and ASV Baca is translated as tears and weeping. Aramaic Bible in Plain English says: They passed by the valley of weeping and they have made it a dwelling place ...

In Qur'an 3:96 we read:

Most surely the first House (of worship) appointed for mankind is the one at Bakka, blessed and a guidance for the worlds.

Bakka is a variant for Makka (Mecca). Here it is noteworthy to mention that bible in 1 Samuel 25:1 states that David (SBUH) indeed used to go to Paran (today's Mecca) ... and Paran according to chapter 21 of the book of genesis of bible is where Haajar and Ismael (SBUT) settled ...

A root of the Arabic word بَكَى means tears; in the authentic Shi'ah Hadith collection, 'Elal al-Sharaaye', 2:397, Baab 137, it has been narrated from Imam Saadeq (SBUH) that Mecca is called Bakka because men and women shed tears there ...

It has also been narrated from Imam Saadeq (SBUH) that after the birth of Ismael from Haajar (Hagar), Sara who was unable to bear children, repeatedly annoyed Ibrahim (SBUT) in regard to Haajar ... Ibrahim becoming sad appealed to Allah in this regard ... Allah commanded Ibrahim to take his wife Haajar and his son Ismael next to His blessed House in Makka (Mecca) ... Allah sent Jebrael (Gabriel) with a Boraq (heavenly carrier) to carry Ibrahim, Ismael and Haajar (SBUT) to Mecca ... (Tafsir al-Borhaan, 1:330-331) and any time Ibrahim used to go and visit Ismael and Haajar (SBUT) he used to ride this same Boraq. (Majma' al-Bayaan, in regard to verses 37:101-113) We know that the foundations of Ka'bah as the first House of worship for all worlds of beings was laid by Hadrat Adam (SBUH) (Qur'an 3:96) and years later Ibrahim and Ismael (SBUT) raised the existing foundations of Ka'bah (Qur'an 2:127) By command of Allah, Ibrahim stationed his son and wife in that ever-sacred place and then with tearful eyes prayed heartfully to Allah for them and their future generations (Qur'an 14:35-37) Of the first results of this prayer was when Haajar in search of water ran seven times between the Safa and Marwah mountains, a spring gushed from under the foot of the child which was named Zamzam that is still remaining. (Muslims still in commemoration of this event in the Hajj rituals run seven times in the way between the location of Safa and Marwah mountains.) Birds seeing the water went to that location (still there are always birds around Ka'bah ...) ... and the monotheist tribe of bani-Jorhom followed the birds in search of water and found Haajar and Ismael (SBUT). The bani-Jorhom seeing the spring gushing from under the feet of the child asked Haajar regarding their identity. The bani-Jorhom who had heard of Ibrahim, felt very humble before his wife and child, and asked Haajar's permission to dwell there. Hadrat Ibrahim had already told Haajar

regarding this event and had commanded Haajar to grant them permission to remain there ... this was how Allah sent the monotheist bani-Jorhom tribe to assist Ismael and Haajar (SBUT) ... and when Ismael grew to be a young man married a young girl from this tribe ... Of the next results of Ibrahim's prayer was the ever-monotheist bani-Haashem of children of Ismael (SBUT) from whom are the Prophet Mohammad and the AhlulBayt (SBUT) ... (Majma'; Borhaan; ...)

Let us remember Ibrahim's (SBUH) prayer:

Qur'an 14:37 O' our Lord! Surely I have settled some of my offspring in a valley without cultivation, next to Your Bayt al-Moharram (the Sacred House); our Lord! That they be upholders of Salat (Salah, Prayer); so make the hearts of some people yearn for them, and provide for them from the Fruits; perhaps they will be grateful.

Yes ... in Baka (Mecca) is the blessed House of worship to where the birds went and laid their young and birds are still there ... the blessed Ismael and Haajar dwelled there and a spring of a well gushed there and still is ... and from Ismael came bani-Haashem, from whom are the AhlulBayt, the Fruits of Mohammad (SBUT) and they have been true upholders of Salah and Hadrat Mahdi (SBUH) still is ... SELAH ... Ibrahim was the Blessed man whose strength was in God and in his heart were Mohammad and AhlulBayt and their everlasting ways ...

Considering all these points ... it seems very likely that Selah (Salah) in bible is some type of praising, blessing ... Salah and Salawat in Arabic are from the same root and in Islamic terminology mean praying, praising, saluting ...

There are authentic Hadiths as narrated in Tafsir Imam Hasan Askari (SBUH) and ..., for instance in regard to the word Salah in Qur'an 2:45, which from one aspect, assert that bani-Israel were instructed to recite Salawaat ... thus the private indications by some jewish scholars, as narrated by Shaikh Mahmood Tavallaayee, that Selah (Salah) in bible has actually always been Salawat upon Mohammad and the AhlulBayt (SBUT) is quite believable ... please also read "Wilayat of Mohammad and AhlulBayt (SBUT), from creation to eternity" as part of the E-book "Ghadir: Declaration of the Truth, from creation to eternity" in this site kindfather.com

it is also noteworthy to mention that the book of Psalms of bible is that which has remained after distortions, omissions, additions and ... of Zaboor of the Prophet Daawood (SBUH) ... according to 'Allaamah Tehrani narrating from Mohaddeth Qommi, the Sahifah Sajjaadiyah of Imam Sajjaad, 'Ali son of Hosain, (SBUT) has been given the title Zaboor of Aal of Mohammad (SBUT). From one aspect, it can be observed that in the same manner that most of the beautiful and profound supplications in Sahifah Sajjaadiyah are full of Salawaat, so was the True original Zaboor of the Prophet Daawood (SBUH), which as asserted by Imam Saadeq (SBUH)- as narrated in Hayaat al-Qoloob- was bestowed upon Dawud (SBUH) on the 18th night of the month of Ramadan ...

Allah knows best ...

Here we are going to present a quotation from Dr. Thomas McElwain a former christian biblical linguistic expert in which he presents his opinion regarding Islam (while considering it to mean peace) and the Ka'bah, based on statements from Prophets Daawood and Solaymaan (SBUT):

“David (as) prophesied the coming of Islam.

Psalms 29:11 YHWH 'oz le'ammo yitten: YHWH yevarekh eth 'ammo vash-shalom. The LORD will give strength to his people; the LORD will bless his people with Islam.

The word Islam is cognate with the Hebrew word for “peace.” It is the proclamation of reconciliation and peace, not only between God and humankind, but between one nation and another, one family and another, one individual and another. It also reconciles the opposing “parts” into which humankind would divide the impartial God into the one true God without parts and without limitations.

Islam, meaning peace, is peace in every possible sense.

God will forgive those who pray towards His house, according to the petition of Solomon (as).

1 Kings 8:30 (Hebrew) weshama'ta el tekhinnath 'avdekha we'ammekha yisra-el asher yithfallu el hammaqom hazze: we-atta tishma' el meqom

shivtekha el hash-shamayim weshama'ta wesalakheta. And listen to the supplication of your servant, and of your people Israel, when they shall pray toward this place: and hear in heaven your dwelling place: and when you hear, forgive.”

At the end another opinion from Thomas McElwain is presented. The fact that letters from Revealed texts may have special meanings is quite possible; for instance the letters (Huruf Moqatta'ah) in the beginning of some of the Surahs of Qur'an have certain special meanings which Allah Himself Knows, thus such meanings must be presented and confirmed by the Infallible Ones (SBUT) who have Bestowed Knowledge:

“... The tree of life represents the Imamate or divinely established authority.

In Genesis 2:9 the tree of life is mentioned for the first time. It is called *`eets hakhayyim* in the original Hebrew. The phrase 'tree of life' in Hebrew contains seven letters. These seven letters are remarkable from a Hurufi point of view. They are in order: *`ayin*, *tsade*, *he*, *khet*, *yod*, and *mem*. The *yod* is repeated, so there are seven letters in all, the number of perfection.

Although there are twelve Imams, there are only six names, three of which are used more than once. Four of the Imams are named Ali, two are named Hasan, and three are named Muhammad. The names Huseyn, Ja'fer and Musa are each used once. The letter that begins the names Hasan and Huseyn does not occur in Hebrew. In Hebrew *he* and *khet* are used instead. So the two letters *he* and *khet* can account for the initial letters of Hasan and Huseyn. The name Ali begins with *'ayan*. The names Musa and Muhammad begin with *mem*.

There is only one name left, Ja'fer. The cognate letter in Hebrew for the initial of this name is *gimel*, which does not occur in this phrase. Ja'fer, however, is commonly known by the epithet Sadiq. The word Sadiq, truthful, begins with *tsade* in Hebrew. A Shiite will immediately see the significance of this name being the hidden one, since this particular Imam is of strategic importance in the historical development of Imamic practice. So the initials of the names of the twelve holy Imams are hidden in the phrase 'tree of life'.”

Indeed Allah Knows Best ...

May Allah hasten the glorious Appearance of Imam Mahdi (SBUH) when the Truth shall be revealed ...

AAMEEN ...

Chapter 6

Infallible Imams in Islamic documents

Pigeons of his sacred Shrine

Part 1

In The Name of Allah, the Sender of the Prophets and the Appointer of the Successors

And with the help of the Kindest Father of this era, The Remained-One by Allah's Grace

Salaam be upon the Rescuer of the distressed,

And upon him, for whom the land of Khoraasaan became Khoraasaan.

Salaam be upon the Light of Fatimah's eye,

The Lady of the women of the worlds.

Salaam be upon the Razawi joyfulness, and the moral principles Allah is pleased with,

And upon the sprung branches of the Ahmadi Tree.

Imam Jawaad (PBUH)

(Behaar al Anwaar, 53/102)

We have always tried to lay stress upon the vital Allah-Bestowed status and position of the Successors after the Prophets (PBUT), who have been the Allah-Chosen protectors and guardians of the Prophets' Path i.e. the Strait Path of Allah, and Guides toward it. We wish to present one of the eighth Wasi (Successor) of the Last Prophet of Allah's- Imam Ali son of Moosa a-Rreda -Reza- (PBUT)'s- everlasting sayings that has been given the title "Naader-Jaame" which means a rare and comprehensive saying, for, it is somewhat rare for one single saying being so comprehensive, covering all principle aspects of the Faith.

Pigeons of his Sacred Haram, may we be;

seeds from his Knowledge, may we pick.

‘Abd al-Aziz ibn Moslem said: We were with Imam Reza (PBUH) in Marv. Upon our arrival, on Friday we gathered in the Jaame' Mosque. They (those present) were discussing the subject of Imamate, and were recounting the differences (of people's opinions) about It. I then went to my master and lord (Imam Reza (PBUH)) and informed him of their discussion. He smiled and said:

O' ‘Abd al-Aziz these people have been ignorant and have been deceived by their opinions. Verily Allah-Honored and Glorified- did not take the soul of his Prophet (PBUH & HP) until He completed the Religion for him and sent Qur'an to him, in which there is the Tebyaan (Clarification, ...) of all things (Qur'an 16:89), and in It He has perfectly clarified Halaal (Religiously Lawful), Haraam (Unlawful), Hodood (Limits and Penances) and Ahkaam (Laws) and all the things people need. (Allah) the -Honored and Glorified- has said: "We have not neglected anything in the Book" (Qur'an 6:36). And in Hajat-ol-Wedaa' (the Farewell Hajj), which was at the end of his (the Prophet's (PBUH & HP)) life, He revealed: "Today, I have perfected your religion for you, and completed My Favour upon you, and have become pleased with, and chosen Islam as Religion for you." (Qur'an 5:3); And the matter of Imamate is from the completeness of the Religion. He (the Prophet (PBUH & HP)) did not leave until he clarified the Ma'aalem (the Signs and Emblems, plural of ‘Alam) of their Religion for his Ommat (Nation), and elucidated for them their Path; and he left them in the seeking of the Path of the Truth, and installed ‘Ali (PBUH) as ‘Alam and (Infallible) Imam for them.

He left out nothing of which the Ommat have needed, unless he has clarified it. So any one who thinks Allah-Honored and Glorified- has not perfected His Religion, has rejected Allah's Book and whosoever has rejected Allah's Book, has been a disbeliever to It.

Do they comprehend the magnitude and value of Imamate (Allah Ordained Leadership of twelve Infallible Imams) and its position among the Ommat, so that their choosing may be allowed?! Verily the magnitude of (Infallible) Imamate is greater, and Its status is grander, and Its place is more exalted, and Its Jaaneb (position, ...) is loftier, and Its depth is further than people can reach with their Aql (wisdom, intellect, ...), or approach It with their opinions, or install an imam of their choice. Verily Allah-Honored and Glorified- installed Ibrahim al-Khalil (Abraham) as Imam (Divinely Chosen

Leader), after (the positions of) Prophethood and (His) Friendship, as the third (higher) rank and as a virtue that honored him with, and elevated his remembrance with; and said: "Verily, I appoint you an Imam for mankind" (Qur'an 2:124). and Ibrahim al-Khalil, out of joy said: "and from my offspring?" Allah -Revered and Supreme-said: "My Covenant does not reach the oppressors (polytheists, wrongdoers, ...)". So this verse has nullified the imamate of all the oppressors up to the Resurrection Day and allocated it for Selected Ones. Then Allah -Supreme be He- honored him with placing It (Imamate) in his offspring, those of whom Selected and Pure, and said: "And We bestowed him Es-haaq (Isaac) and in addition Ya'qoob (Jacob); and all of them we made righteous. And appointed them to be Imams guiding by Our Command, and We revealed to them the doing of good deeds, and to perform the prayer, and to pay Zakaat, and Us they served." (Qur'an 21:72, 73). It (Imamate) did not leave his offspring, century after century they inherited It, some from other, up to when Allah -Supreme be He- gave It as an inheritance to the Prophet (PBUH & HP). And (Allah) the -Glorified and Supreme- said: "Surely the most deserving to be attached to Ibrahim have been those who have followed him and this Prophet (Mohammad (PBUH & HP)), and those who have believed; and Allah is the Wali (Lord and Master) of the believers." (Qur'an 3:68).

And It (Imamate) was specially for him (Mohammad (PBUH & HP)); then by the command of Allah-supreme be He - and according to the rite made obligatory by Allah, he placed It on 'Ali's (PBUH) shoulder; then It (Imamate) was transferred in his Selected offspring upon whom Allah has bestowed Knowledge and Faith, according to His Word: "And those upon whom are bestowed Knowledge and Faith will say: Surely you have remained according to Allah's Book till the Day Of Resurrection" (Qur'an 30:56) ; and It(imamate) will be in 'Ali's sons (PBUT) until the Day Of Resurrection, for, there is no Prophet after Mohammad (PBUH & HP).

Then, how have these ignorant people been choosing (imams for themselves)?!!!

Verily Imamate is the status of the Prophets and It is the heritage of Awsiya (Allah Chosen Successors); verily Imamate is, being the Khalifah of Allah and being the Khalifah of the Rasool (Messenger) of Allah, and It is the position of Amir al-Mo'menin (PBUT), and the heritage of Hasan and Hosain (PBUT). Verily Imamate is the rein of the Religion, and the order of Muslims; and It is for the world's good, and the might and glory of the

Believers. Verily Imamate is the growing root of Islam and its high branch; the completion of Salaat (defined Prayers), Zakaat (financial obligations), Siyaam (defined Fasting), Hajj (special Pilgrimage), Jihad (Holy War), and the increasing of Fay' (certain possessions) and Sadaqaat (alms, ...). And the execution of Hodood (Limits and Penances) and Ahkaam (Laws), and the protection of borders and surroundings are through (the Allah Chosen) Imamate. The (Infallible) Imam makes Allah's Halaal, Halaal, and makes Allah's Haraam, Haraam; and he carries out Allah's Hodood (Penances), and protects Allah's Religion, and calls to his Lord's Path with Wisdom and fair exhortations and convincing and conclusive reasoning ...

Pigeons of his sacred Shrine

Part 2

Reading thru this precious Hadith we are reminded of a very special choosing by Allah, the choosing of the Successors of the very last Prophet and Rasool of Allah, the Awsiya who by the exclusive Grace of Allah, have possessed the Knowledge and Hekmat of all previous Prophets of Allah in their Allah-Expanded chests, those, most loving and benevolent to humankind after Rasool of Allah, those whose hearts have only beaten for the Pleasedness of their Lord, the one and only Allah, Let us continue reading together the words of one of those chosen ones, Imam Reda (Reza, PBUH), in regard to the sublime reality of the twelve Infallible Imams (PBUT); on the one hand, we are thankful to Allah (SWT) for Enshaa' Allah being blessed with their love and obedience, and on the other hand, we are sorrowful for the heart breaking fact that many have not really realized their Allah-Bestowed position, and that the last of them is still in Occultation partly perhaps because you and we too have not truly realized their status!

... (Each one of the twelve Ma'soom (Infallible) Allah-Chosen) Imam is like the rising sun that brightens the world with its light while it is at the horizon in a way that no hand and no eye can touch it. Imam is the shining full moon, the luminous lamp, the glowing light and the guiding star in intensity of darkness in pathways between towns and in deserts and in turbulences of the seas. Imam is the pure water at time of thirst; the leader toward guidance and the savior from perdition. Imam is a fire upon a hill and he is who warms whoever takes refuge with him; he is the guide in dangerous places. Whoever separates from him will perish. Imam is the raining cloud, the bounteous and continuous rain, the bright sun, the protecting cover, and the expanded land. (He is like) a spring full of water, a lake and a garden.

Imam is the intimate friend, the kind father, the equal brother, (like the) benevolent mother to her little child. (He is) the shelter and refuge of the servants of Allah in intensity of afflictions. Imam is the Allah's trustee among His creations, His proof upon His servants and His Khalifah in His lands. (Imam is) the inviter toward Allah and the defender of what is honored by Him. Imam is purified from sins and far from faults. (He is) specifically chosen for knowledge; well-known for (his) patience and forbearance (Helm). He is the order of the Religion and the glory of

Muslims. He is (the reason for) the anger of hypocrites and the perishment of disbelievers.

Imam is the UNIQUE-ONE OF HIS TIME, no one approaches his level and no learned man equals to him; there is no substitute for him; and no one is like unto him and no one matches him. He possesses all virtues without seeking and acquiring them, rather it is a privilege (bestowed) by the Bounteous Bestower of virtues.

So, who is he that can (even) approach the recognition of Imam, or be able to choose him?!!!

Never, ever! intellects have deviated, intelligences have wandered, understandings have wondered, eyes have been closed by misery and lowness, great ones have become humiliated, sages have become perplexed, thinkers have fallen short (of comprehension), orators have got stuck, wise men have fallen into ignorance, poets have lost the ability to compose, literary persons have become impotent and eloquent people have become unable to describe (truly) one status and dignity of his dignities or one virtue of his virtues, and have confessed to their shortcomings and impotence.

How can he be described completely, or his depth be expressed, or something of his Matter (Amr) be perceived? Or how can any one uphold his position? And how can any one need not his affluence?! No way! How and from where?! While he is like a star (far) from the hands of achievers and description of describers! Where is his position, and people's choosing? Where is his status, and intellects? (I.e. the two matters are so far apart) Where can a similar to him be found? Do they think It (Imamate) can be found anywhere other than in the progeny of the Rasool Mohammad (PBUH & HP)? Swear by Allah, they have lied to themselves and they have wished vainly. They have ascended to a difficult and stumbling height from which their feet have slipped and they have fallen into abyss. They have intended to install an imam with their defective, fatally confused intellects, and with their deviating opinions, but it has added nothing but farness. "May Allah kill them, how they have been deluded away from the Truth!" (Qur'an 63:4)

Certainly they have intended a difficult (thing) and told a(great) lie and strayed far away (from the Right Path) and fallen in the confusion while being aware; they have left Imam while being aware; and "Shaytaan has embellish for them their deeds and prevented them from the Right Path, even

though (they thought) they were seekers of insight." (Qur'an 29:38). They have turned away from Allah's choice and Allah's Prophet's choice and his AhlulBayt, toward their (own) choosing, while Qur'an has called unto them " And your Lord creates whatever He wills and He chooses (the Choice remains only with Him) and they have not had the choice. Allah is Glorified (Sobhaan) and Exalted above that which they associate (partner with Allah)." (Qur'an 28:68).

Allah-Honored and Glorified- has said "It is not for any believer, man or woman, when Allah and His Messenger have decreed a matter, to have the choice in their decree" (Qur'an 33:36). And has said "What is the matter with you , how can you judge (like this)? Or is there a book for you in which you read that surely therein you shall have whatever you choose! Or is there for you, a conclusive and mature promise upon Us up to the Day of Resurrection (that) surely you shall have whatever you judge and decree! Ask them, which of them guarantee that! Or are there for them partners? So let them bring their partners, if they are Truthful!" (Qur'an 68:36-41).

Allah-Honored and Glorified- has said "Do they not ponder about Qur'an? Or are their hearts locked up?" (Qur'an 47:24) Or has Allah sealed their hearts, so they do not perceive? Or "those who said, we heard whereas they are not hearing" (Qur'an 8:21). "Verily, the worst creatures in the Sight of Allah are those who are deaf and dumb (from hearing and telling the truth) and do not Use their reason and intellect; If Allah had found in them any good, He would have made them Hear; and if He had made them hear, surely they would have turned away, swerving aside (while protesting against the Truth)" (Qur'an 8:22, 23). Or "they said, we heard and disobeyed" (Qur'an 2:93); but It (Imamate) "is the bounty (Fazl) of Allah; He gives it to whom He will and Allah is of bounty abounding" (Qur'an 62:4).

So how can they have the right to choose the imam while (Immaculate, Infallible and Allah- Chosen) Imam is the (Divinely blessed) sage in whom there is (absolutely) no ignorance. He is a shepherd who is never debilitated and does not back out fearfully; he is the source of sanctity, purity, obedience, piety, knowledge, worship and devotion; he is specified by the Rasool's calling and praying; he is the pure descendant of Batool (Hadrat Fatemah (PBUH)); in his ancestry, there exists no fault or blame which one can point to, and no noble in progeny (bayt) can ever approach him; he is from Qoraysh and of children of Haashem, from the Etrat of the Rasool

whom Allah-Honored and Glorified- is pleased with; he is the honor of the honored and from 'Abd Manaaf; his knowledge is increasing(by Allah) and his patience and forbearance (Helm) is perfect; he is powerful in Imamate and knowledgeable in management of affairs; his obedience is obligatory; he is the upholder and riser (Qaa'em) by the command of Allah, benevolent for Allah's servants and guardian of Allah's Religion.

Verily Allah has blessed the Prophets and Imams, and from the Treasure (Makhzoon) of His Knowledge and Hekmat (Wisdom ...) has given them something that is not given to any one but them; so their Knowledge is above the knowledge of the people of the time: in His Word -Supreme be He- " Is then the one who guides to the Truth more worthy to be followed or he who himself does not guide unless he is guided? Then what is the matter with you? How do you judge?" (Qur'an 10:35); and His Word -Blessed and Supreme-: " Indeed he who has been granted Hekmat, has been granted abundant blessing" (Qur'an 2:269); and His Word about Taaloot: " Verily, Allah has chosen him in preference to you and has increased him abundantly in knowledge and physique (Physical strength; and Allah grants His Kingdom to whomever He wills and Allah is Waase' (Amplegiving, All-Encompassing, ...) and All-Knowing." (Qur'an 2:247); and to His Prophet(PBUH & HP), He has said: "Allah has sent down to you the Book and the Divine Wisdom(Hekmat) and has taught you what you did not know; and Allah's Exclusive Favour (Fazl) on you is highly great." (Qur'an 4:113).

And He has said in regard to (the twelve Infallible) Imams of His Prophet (PBUH & HP)'s AhlolBayt and his Etrat and his offspring: "Or are they jealous of the People for the abundant Grace (Fazl) that Allah has bestowed upon them? Surely We bestowed upon the progeny of Ibrahim the Book and the Wisdom (Hekmat) and We gave them a mighty kingdom. Some of them believed in that and some of them have prevented from that, and sufficient (for the disbelievers) is the Blazing Fire of Hell" (Qur'an 4:54, 55).

Verily when Allah-Honored and Glorified- has chosen a servant for the Amr (matter ...) of His servants, he has expanded his chest for it and has entrusted in his heart the springs of Divine Wisdom (Hekmat), and has revealed Knowledge to him, a (special) revelation, so after that he would not be disabled in answering and would not be confused in it from the Right (Path).

Therefore he is Immaculate and Infallible (Ma'soom), assisted (Mo'ayyad), blessed (Mowaffaq) and firmed (Mosaddad), and made without fault (by Allah); he is secure from mistakes, faults and slips; Allah has specifically set him to be His proof upon His servants and His witness on His creations and " that is the bounty (Fazl) of Allah; He gives it to whom He will and Allah is of bounty abounding" (Qur'an 62:4).

Are they able to do such a thing so that they may choose him (Imam), or does their chosen one have such attributes that they have pushed him forward (in leadership)? Swore by the Allah's Ka'bah that they have violated the Truth and have thrown "Allah's Book to their back, as if they do not know" (Qur'an 2:101), while guiding and healing are in Allah's Book. They have thrown It (away) and have followed their own desires so Allah has reproached them, become hostile to them and destroyed them. (Allah) - Glorified and Supreme- said: "And who is more astray than the one who other than a guidance by Allah, follows his own vain desires? Verily, Allah does not guide the oppressor people." (Qur'an 28:50); and has said: " for them will be destruction and their deeds will fall in vain " (Qur'an 47:8); and has said: " they will greatly raise the Wrath Of Allah and the detest of the believers; Thus does Allah seal up the hearts of the arrogant oppressors " (Qur'an 40:35).

And Allah has blessed the Prophet Mohammad and his progeny and has Salaamed, a (special) Salaam, abundantly.

Sources: Al-Kaafi VI, P198, the Baab Al-Naader wa Al-Jaame' in Imam's virtues and attributes; ...

At the end it must be mentioned that what has been presented here is merely a weak attempt to translate the sublime words of Allah's Proof (Hojjat), and we highly suggest our friends to read these and related bright words in Arabic while seeking spiritual guidance for comprehension from the AhlulBayt, specially the Imam of our era (PBUT). May the Beneficent Allah bestow upon us His special favor and grant the permission of emergence to our beloved Imam of our age, the Unique One of this time, Hadrat Mahdi (PBUH), so that our broken hearts and confused intellects may find peace and comfort. O the most Compassionate and Merciful Allah! Let his Advent occur soon.

Aameen

Heavenly Power and Knowledge of Infallible Imams (SBUT)

In Surah Kahf of the Majestic Qur'an, we read that Moses (PBUH) was commanded by God to search and find Khed(z)r, a chosen servant of God. Moses was one of the Olol-'Azm Prophets (Ibrahim, Noah, Moses, Jesus and Mohammad -PBUT- were the five Olol-'Azm Prophets -Prophets with Determination-, for interesting points regarding the Olol-'Azm Prophets, we invite you to read the E-book "Spring of Hearts" in this site kindfather.com).

Moses finally found Khezr, and as he was commanded, asked Khezr to let him accompany him to learn from his God-given Knowledge. But Khezr told Moses that Moses did not have the patience to accompany him: *"And how can you have patience in that of which you have not got a comprehensive knowledge?"* Moses (PBUH) promised to be, God-willing, patient and not to ask questions until the reasons would be revealed for him. They went along together. Three significant events happened. They got to a river and to cross the river, they rode a boat; but suddenly Khezr damaged the boat for no apparent reason! Moses could not observe any wrong being done against an innocent person therefore, he asked Khezr about the reason for breaking a boat belonging to poor men earning an honest living. Khezr reminded Moses' promise to him. Later *"they went on until, when they met a boy, he (Khezr) slew him."* Again Moosa (PBUH) forgot his promise ... then *"they went on until when they came to the people of a town ... they found in it a wall which was on the point of falling, so he (Khezr) put it into a right state."* Again Moses(PBUH) was curious about the reason and finally after this third time, Khezr informed Moses that God had bestowed Divine Knowledge upon him regarding these cases. Khezr explained that *"As for the boat, ... 'I' wished that 'I' should damage it (the boat)"* because an oppressor -the ruler of that land- was about to seize every boat by force away from their owners therefore, he (Khezr) damaged the boat so that the oppressor would not take the boat away and the poor owners could fix the boat and continue earning their living from it. Then Khezr explained *"And as for the boy, his parents were believers and 'We' feared lest he should make disobedience and ingratitude to come upon them."* ... *"And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them, and their father was a righteous man; so 'your Lord' desired that they should attain their maturity and take out their*

treasure, a mercy from your Lord, and “I” did not do it of my own accord. This is the significance of that with which you could not have patience.”

(Qur'an, Surah Kahf(18), Verses 60 to 82)

Let us pay attention that in regard to the first case Khezr, that Chosen Servant of God who possessed God Bestowed Knowledge, said that “he” had done the act; in regard to the second case he said “we” and in regard to the third case he said “your Lord”; i.e. the Will of God is some times done at the hand of “al-Waseelah (the Means)” He Chooses ...; please also see “Seeking the Waseelah” in this chapter. So when a Chosen Servant of God performs an act by special Knowledge bestowed upon him, be it extra ordinary even a miracle, if that action is attributed to him, or to him and God, or to God, all three cases are the same because the Chosen Servant of God has not done the act independent of God; as Khezr (PBUH) said “*a Mercy from your Lord, and I did not do it of my own accord*”. Thus attributing extra ordinary acts such as miracles to Chosen Servants of God, such as the AhlulBayt (PBUT), by no means is polytheism ...

Another noteworthy point is that while Moses (PBUH) was an Olol-‘Azam Prophet, yet he was not given the Knowledge regarding those cases. God chooses to bestow Knowledge upon anyone He Wishes and as much as He Wills. In Qur'an, we read:

Those Messengers, We have exalted some of them above others ...

(Qur'an, Surah Baqarah (2), Verse 253)

The “Esm of A'zam” of God is said to include 73 letters, what this means, we do not know. But for example, based on Qur'an, one letter of that was bestowed upon the minister and executor of the Prophet Solomon (Solaymaan) by God and as the result, he was able to bring the Seat of Belqais next to Solomon in less than a blink of an eye, from the far land of Saba:

Said one who had a Knowledge of the Book, I will bring it to you before the blink of your eye. Then when Solomon saw it placed firmly before him, he said this is by the Grace (Fazl) of my Lord

(Qur'an, Surah Naml (27), verse 40)

This parable which we are about to use may not be very expressive or even correct, but one may say that each letter of Allah's "Esm of A'zam" is probably an ocean of heavenly Knowledge and Power! It is important to mention that the "Esm of A'zam" is not the only way God bestows His Knowledge and Jesus (PBUH) was given less than 10 of those letters and by God's permission, Jesus performed the miracles which are stated in the Qur'an and Bible, such as healing, creating, raising from death and

(Qur'an, Surah Maa'edah (5), ...)

(New Testament, gospel of Mathew, ...)

Moses (PBUH) was also given less than 10 of those letters. Mohammad (PBUH & HP) -as the most perfect and beloved creation of God- was given 72 of those letters:

And Allah has bestowed upon you the Book and Wisdom, and taught you the Knowledge you had not, and Grand is the Grace (Fazl) of Allah on you.

(Qur'an, Surah Nesa' (4), verse 113)

...When Moses and Kheizr (PBUT) were by the sea, a bird came and took one drop of water and threw it toward the east, then it took another drop and threw it toward the west, then another one toward the sky, then another one toward the land, and finally took another drop and threw it back in the sea; It was revealed to Moses and Kheizr -who did not understand why the bird did what it did- through a fisherman [indeed a special Servant of Allah, perhaps Elia ...] who was in that proximity, that the Heavenly Bestowed Knowledge of the final Promised Prophet -Mohammad (PBUH & HP)- would encompass the east and the west, heavens and earth, and his Heavenly Bestowed Knowledge in comparison to Moses' and Kheizr's Bestowed Knowledge, is like the sea in comparison with the drop of water which that bird threw back to the sea, and that Knowledge would be Bestowed upon his cousin and Successor ('Ali) (Behaar al-Anwaar, vol. 26, p. 199, narrated from the Prophet Jesus)

Friends and enemies confess and history verifies that 'Ali's Knowledge was beyond regular human's imagination. Both the Shi'ah and Sunni have narrated that the Prophet Mohammad (PBUH & HP) has repeatedly said:

I am the City of Knowledge and Ali is the Gateway to my Knowledge; as for any one who seeks the City of Knowledge and Wisdom, then he/she has to enter it, from its Gateway.

(Shi'ah Documents: Wasaa'el al-Shi'ah, ...)

(Sunni Documents: Yanaabi' al-Mawaddah, Kanz al-Ommaal, ...)

The Prophet Mohammad (PBUH & HP) at the last moments of his life -in addition to all that he had taught 'Ali- whispered something in Ali's ear. Ali said that the Prophet opened one thousand Doors of Knowledge for him and for each Gateway, one thousand other Doors were opened. What did the Prophet whispered in 'Ali's ear ? We do not know but we know that Ali was bestowed the God-given capacity to carry Heavenly Knowledge in him. Regular people do not have such a capacity; that capacity is only Divinely bestowed. One day a person insisted to Imam Hossain (PBUH) to tell him one secret about the Imam's exalted position. At first, the Imam refused to answer but the man insisted. Imam said something in his ear; suddenly, the man aged and became an old man; obviously he did not have the God-given capacity to carry that Knowledge.

Nay, here are Clear Signs in the hearts of those endowed with Knowledge,...

(Qur'an, Surah Ankaboot (29), verse 49)

One day Imam Moosa Kaazem (PBUH) was talking about Surah Baqarah, verse 10 and he narrated an event regarding the Prophet and 'Ali (PBUT):

When the hypocrites (Abu-Bakr, Omar and...) insisted on their hypocrisy, the Prophet Mohammad (PBUH & HP) magnanimously decided to accept their outside (as they were pretending to be Muslims) and to leave their inside (their satanic thoughts and plans) to God. The angel Jebrael (Gabriel) came down to the Prophet, and delivered Allah's salaam to him, and told the Prophet that Allah wanted him to take those hypocrites -those who were breaking their Covenant with Ali and were planning to rise against Ali- outside Medina. Jebrael said that God wanted Ali, the prophet's Allah-Chosen Successor, to show his Divinely bestowed Powers and Wonders - such as his Wilayat and Lordship upon mountains, sky, earth and other creations- to them so that they would know that Allah's "Wali" did not need

them, and God would certainly revenge. After this heavenly message, the Prophet commanded those hypocrites (Monaafeeqin) to go outside Medina and there, Ali (PBUH) was standing next to a mountain. Mohammad (PBUH & HP) turned toward Ali and said : Surely God has commanded these people (hypocrites) to obey you; if they do so, they shall move toward Heaven and shall abide in it for ever but if they do not, they shall enter Hell and abide in it forevermore. Then the Prophet looked at that group (hypocrites) and said: know that if you obey Ali, you shall be blessed and blissful and if you disobey him, you shall be afflicted . By Allah's command, through the things you shall see, Ali does not need you. Then Mohammad told Ali: in the name of Mohammad and his immaculate progeny -the progeny whom you are their lord after me- ask Allah to change the mountain into anything you wish. Ali -the same way the Prophet had said- asked God to change the mountain into silver. By God's command, the silver mountain started to talk and said: O' Ali, the Successor of Allah's Prophet! God has ordered me to be at your command, you may spend me in your cause; anytime you wish, I am at your service. Then the mountain turned into gold and many more precious materials. BY God's command, they all announced their readiness and obedience to Ali. Then the Prophet turned toward the hypocrites and told them to be aware that by God's command Ali did not need any financial assistance from them. Then in the same manner, Mohammad told Ali to ask Allah in the name of Mohammad and his immaculate progeny -the progeny whom Ali was their lord after Mohammad - to change the trees into soldiers and Ali did so and they all announced their readiness and said to Ali: ... surely, the God who has given these hypocrites time -in spite their heresy, oppression ,aberration, ... - while they are disobeying you , is the same God who gave time to Pharaoh, Namrood of Kan'aan, to all who claimed to be gods and also gave time to Eblis (the head of Devils and the master of transgressions) ... ; you and also they, are not created for this world rather, you are created for the eternal world ... your Lord has Willed to show your greatness and superiority to them!

Imam Kaazem continued : just like the Qur'anic verse says - in their hearts and souls are illness ...- hearts of those who break all covenants, those transgressors and non-believers, were rife with the disease of jealousy in regard to Mohammad and Ali when they were asked to pledge their loyalty to Ali (at Ghadir and...). Then based on Qur'an -... then God added to their illness...- then their hearts became rife with the disease of arrogance towards Ali and therefore, they encountered perdition. Qur'an continues that -... and for them shall be ultra-painful punishment for that they are liars. (Qur'an,

Surah Baqarah (2), Verse 10) They denied the Prophet, and were lying when they said that they were firm in their allegiance with the Ahl-Ol-Bayt... .

(Behaar al-Anwaar, Vol. 37; ...)

The key point is that the Imam's Power and Knowledge are Divinely bestowed but they never use the Power or Knowledge openly, unless Allah wants them to. God addresses them this way in Qur'an:

And you do not Will unless He (God) Wills; surely Allah is All-Knowing and All-Wise.

(Qur'an, Surah Ensaan (Dahr, 76), Verse 30)

Today, Mahdi (PBUH) is the Imam and he has the same Divinely bestowed Power and Knowledge, but he also does as Allah wants therefore, he awaits his Appearance. Mohammad and his progeny (PBUT) are the perfect meaning of the true Servants of Allah, i.e. they always obey, and trust God. Our disobedience may cause Mahdi's Appearance to happen later, rather than sooner. If we wish our names to be on the list of those who truly love and Anticipate Imam Mahdi, should we not think, say and do in the deserving manner which will cause his Appearance to occur sooner rather than later?!

Let us sincerely pray and strive for those wonderful days ...

Knowledge Chest of All Sciences

One of the devoted servants of Imam Hasan Askari (PBUH), named Nasr, has narrated that he used to see and hear the Imam (PBUH) speaking to his Roman, Turkish, Indian and ... staff in their own native languages. Nasr was astonished; he said that one day he was thinking how could that be, how could he speak to them in their languages, while the Imam (PBUH) was born in Medina, and as long as his father was alive, he had not spoken to any one but his father! Let us not forget that the beloved father of Hadrat Mahdi (May Allah hasten his Emergence), Imam Hasan Askari (PBUH), had assumed the responsibility of Imamatus, after his father, Imam Ali son of Muhammad, Haadi, (PBUT) was martyred, and like his fathers (PBUT), had no human teacher but his father (PBUH).

As Nasr was thinking these wondrous thoughts, Imam Hasan Askari (PBUH) turned to him and said:

Allah bestows upon whom He -the Exalted- has made His Hojjat (Proof) upon His creations, the Knowledge and Gnosis of All things, and All languages. If it was any thing but this, there would not be any difference between he who is the Hojjat of Allah, and he who is not! Do not be astounded by this.

(Hadiqat-O-SHshi'ah of Moqaddas Ardabili, p. 709; ...)

Truly the Allah Bestowed Knowledge of the Hojjat (Hojjats, Proofs) of Allah is never comparable to the very limited gained knowledge of regular people. All the Prophets and their Successors (PBUT) have been the Hojjat of Allah upon His creations, throughout the history of creation. And of course the level of the Bestowed Knowledge itself depends upon the rank of the Hojjat by Allah; i.e. Hadrat Mohammad (PBUH & HP), and his AhlulBayt (PBUT) after him, being the most exalted creations of Allah, have the highest level of the Bestowed Knowledge which is ever-increasing too. Let us engrave on our minds and hearts, the profound statements of Imam Hasan Askari (PBUH): "... If it was any thing but this, there would not be any difference between he who is the Hojjat of Allah, and he who is not!"

Therefore, in regard to those genuine and undistorted cases in history in which it has been reported that the Prophet Muhammad (PBUH & HP) did

not read and write in front of the people, first of all Allah and His Prophet know all the reasons and Allah-Willing, Imam Mahdi (PBUH) will disclose them; but from one aspect, perhaps it was so that everyone including the many hypocrites around the Prophet, and the enemies -who had all witnessed that the prophet had never attended a human teacher- would comprehend that all of the Prophet's Knowledge was Divinely bestowed, and so that they would not have an excuse to accuse the Prophet of being an impostor, and reading and narrating from other books such as Torah, Enjil (gospel) and ...; as this issue has been clearly proven, Qur'an confirms all previous Divine Prophets (PBUT) and their Books, and reports some of their stories, stories which are in many details very much different from the presented stories in the Bible; i.e. Allah through Qur'an has corrected the distorted Bible stories.

Truly, how could those dark-hearted and closed-minded hypocrites and ignorant disbelievers, who had accused the Prophet of sorcery and insanity (Qur'an, 81:22, 68:51, 37:36, 10:2, ...), comprehend the Divinely bestowed Knowledge and Power of the Prophet as a human; a holy man who was neither a god-incarnate nor a demi-god (as for instance, distorted Christianity was and still is introducing Jesus -PBUH-), nor a magician (as Moses -PBUH- was accused). The pagans of Arabia, like the pagans elsewhere, and the Jews and Christians -due to human distortions which have entered into previous Divine teachings, and misguidance of ancient myths, gnosticism, philosophy and ...- had no correct conception of Prophethood and Divine Revelation at all. They would believe in any celestial agency such as Angels, or any untrue phenomenon such as incarnation (god becoming man), or magic, but it was beyond their comprehension that a human being, looking like them, could be the Chosen Messenger of Allah and -by Allah's Will- possess such Power and Knowledge without being a god or angel or magician or ...; i.e. they misjudged the Divinely bestowed Knowledge and Power of Messengership and Prophethood by attributing it to magic and sorcery or insanity. Perhaps the Prophet (PBUH & HP) -in order to compassionately and benevolently guide all of them to the Right Path and teach them that Prophets and Successors (PBUT) are not God or gods, and to obliterate their accusations and ..., and therefore effectively deliver Allah's messages to every one from all walks of life- moved one step at a time with people's intellects, and manifested slowly his abilities to the public, while he disclosed certain facts to his sincere and devoted followers. For more information in this regard, we

cordially invite you to read both parts of the article: "Ummi Prophet, illiterate or not!" in chapter 1 of this E-book.

But what about us?! Over 1400 years have gone by since the Prophet Mohammad (PBUH & HP); do we still have a misconception in regard to the Allah-Bestowed Knowledge of Muhammad and his AhlulBayt (PBUT)? Have we not realized that their Knowledge as manifested in their Words and Guidance, which are the heart and soul of Qur'an, actually encompass the entire knowledge of humankind? Have we not comprehended that they are the Knowledge Chest of all Sciences?!

The Mahdi (PBUH) whom we are seeking his guidance and assistance moment by moment, and are Anticipating his Appearance, is the Hojrat of Allah upon the entire existence today; his Knowledge, encompasses the entire knowledge of humankind. Let us remember again some of the statements which our most loving Prophet Mohammad (PBUH & HP), over 1400 years ago, has said in regard to his beloved Mahdi (PBUH), in his unforgettable and everlasting Ghadir Sermon:

"... He shall be the heir of Every Knowledge, and the one who shall encompass; ... Know that he shall be the Remaining Proof (of Allah), after whom there shall be no (new) Proof. There shall be no Truth except with him, nor shall there be any Light (of Knowledge, Guidance, ...) except at his disposal"

It has also been asserted that knowledge shall be perfected at the time of Appearance:

Imam Sadiq (PBUH) has said: *"Knowledge is contained in twenty-seven letters and everything which all of the Messengers brought was merely two of these letters and until the Day (when al-Mahdi makes his Advent), the people will not be given knowledge except of these two letters. So then when our Qa'im (PBUH) makes his Advent, he will bring with him the other twenty-five letters (of knowledge) and he will spread these among the people and add these to the previous two letters (parts) such that he will have imparted the twenty-seven letters (of knowledge) to them."* (Bihar al-Anwar, vol. 52, p. 336, H. 73; Wasa'il ash-Shi'a, Volume 7, P. 326, H. 10; ...)

O' our beloved Mahdi (Peace and Blessings be upon you and your fathers and mother)! We know not of any wiser and more intelligent and

Monotheistic thing to do, than to try to walk behind you second by second in every thing we do in our lonely lives, and pray for your glorious Emergence Our beloved! Our hearts are broken and our minds astonished to see that still the same old ignorance and hypocrisy exist among some dark-hearted and closed-minded persons ...

Treasure of Divine Knowledge

A unique and genuine belief of the Shi'ah is that the All-Loving and All-Knowing Allah has never left His people to themselves; this has been true even from the beginning of the creation of humankind on earth, as the first human created on earth was Hazrat Adam (PBUH), the infallible representative of Allah. This Divine tradition has been in practice continuously and still is, and these representatives have always been the treasures of Divine Knowledge, no matter what the earthly conditions! Some times these representatives were very young at time of declaration of their position; such as Hazrat 'Eesa who as an infant announced his Prophethood, or Hazrat Yahya or Imam Jawaad or Imam Haadi or Imam Mahdi (PBUT) as children; the noteworthy point to remember is that when Allah chooses and creates some as His representatives, their earthly characteristics and conditions are not significant, rather their bestowed level of Knowledge is the issue; therefore, being young or old, being physically present or not, ... do not make any difference whatsoever, earthly limitations are only for regular earthly bodies not for souls and ...; let us never forget that the Omnipotent Allah bestows and does as He Wills ...

Whenever Imam Hassan Askari (PBUH) was sure that there were no spies or informants in the house, he allowed his reliable Shi'ah and friends to visit Imam Mahdi (PBUH).

Once a group of forty Shi'ah went to the house of Imam Hassan Askari (PBUH) to visit his son. Imam (PBUH) went inside the house and brought with him a handsome looking son and said: "He is your Imam."

(Ethbaat-Ol-Hodaat by Sheikh Horr Aameli, vol. 7, p. 20; ...)

Sometimes, people used to come in the presence of Imam Hassan Askari (PBUH) to ask a few questions. Imam (PBUH) used to make his son answer their queries so that the Shi'ah may know and follow their Imam (May Allah hasten his Appearance) in practice. When Kaamel Ebn Hassan came to Imam Hassan Askari (PBUH) with a set of questions from the Shi'ah of Medina, he (PBUH) asked him to refer to a very handsome looking child who provided complete answers for each and every question even without asking their queries.

(Al-Ghaybah by Sheikh Toosi, p. 148; ...)

Today that final Treasure of Divine Knowledge is only one heartbeat away, may the erudite Shi'ah scholars never forget this great blessing, and humbly and sincerely seek his help and guidance while studying and researching ... moment by moment ... for, this is the only way for the nation of Islam to remain on the Right Path.

Ever-increasing Treasure of Knowledge

When Allah SWT gave permission for the announcement of the prophet Mohammad's (PBUH & HP) Messengership on earth ... in those glorious and unimaginable moments when the Rasool of Allah started to walk down the Mount Hera ... every thing from the trees, rocks, birds and ... greeted him and said: O' Rasool of Allah! Salaam be upon you!

All things communicated with their Allah-Chosen lord in their ways which regular people may not comprehend ... but Muhammad (PBUH & HP) is the most beloved and perfect creation of the Omnipotent Allah; Muhammad (PBUH & HP) is the recipient of the Treasure of Knowledge which Allah has provided for His creations, the Knowledge which is Ever-increasing; even when we as the Ummah of the Prophet, send Salawaats for our beloved Muhammad (PBUH & HP), it is narrated that his Knowledge increases! And the recipients of that Knowledge after the Prophet, are his AhlulBayt (PBUT); just imagine, Imam Mahdi (PBUH) who is living among us and whom we are Anticipating his Appearance, holds that Knowledge! It is almost impossible to try to imagine how the world shall become when the entire world will be unitedly deriving benefit from such Knowledge

O' Allah! How can we ever thank You for bestowing the Anticipation and love of Mohammad and his AhlulBayt (PBUT) upon our hearts? The least we can do is to try to obey Your very special creations ...

The everflow of Divine Knowledge in Ramadan

In the name of Allah, the Compassionate, the Merciful

Surely We sent It in the Night of Qadr [Measurement, Grandeur, ...].

And what makes you comprehend what the Night of Qadr is?

The Night of Qadr is more superior than a thousand months.

The angels and the Rooh [Spirit] descend therein, by the Permission of their Lord, regarding every Amr [Decree, Command, affair, ...].

Salaam it is, till the rising of the dawn.

Qur'an, Surah Qadr (97)

In looking carefully at the words in this Surah of the Majid Qur'an, it is observed that in regard to the descent of angels and the Rooh, a past tense verb is not used, rather the verb "Tanazzalo (descend)" is used which is in present tense and thus indicates a continuous descension; i.e. not only the angels came to the Prophet Mohammad (PBUH & HP) in the Nights of Qadr during his lifetime, but this process is still going on in every Night of Qadr. But towards whom, the angels are descending?

In the Tafsir of Qommi it has been narrated that the angels and the Rooh-Ol-Qodos descend upon the Imam of Time and present him with that which has been written about this Ommat (Nation).

In Behaar-Ol-Anwaar, Tafsir Noor-O-Ththaqalayn and ..., it is narrated from Imam Baaqer (PBUH) that Allah (SWT) created the Night of Qadr first, and created in that Night, the first Prophet and the first Wasi, and He set it so that in every year there would be a certain Night in which the interpretation of all affairs would be revealed. Then he (PBUH) said that anyone denying this, actually had rejected the Knowledge of Allah, for, the Hojjaat (Proof) of the Chosen Ones were that which would be brought to them in this Night along with the Proofs presented by Jebra'il.

Imam (PBUH) was then asked whether upon the Imams (PBUT) the angels and Jebra'il would also be sent; in response the Imam (PBUH) said that from

the beginning of the creation to the end of the world there must be a Hojjat of Allah on earth, and this Amr in that Night would be sent upon him.

The Imam (PBUH) continued that he sought Allah as Witness that the angels and the Rooh were sent to Adam (PBUH) in the Night of Qadr. Then he (PBUH) swore by Allah that, Adam did not leave the world unless he set a Wasi (Successor) for himself, and that, all Prophets after Adam (PBUH) described that given to them on the Night of Qadr to their Wasies (Successors); and that, among things commanded to Prophets, from Adam to the Last, (PBUH) in the Night of Qadr was The Command of setting such and such as their Wasies.

The Imam (PBUH) then recited verse 55 of Surah Noor (24) and said that Allah in this verse had talked about the Wasies of the Prophet Mohammad (PBUH & HP), telling them that He (SWT) had Chosen them the Caliphs of His Knowledge, Religion and Worship after His Prophet (PBUH & HP), in the same manner that Adam's Wasies after him had similar status until the next Prophet was sent, and there would be no Prophet after Mohammad (PBUH & HP), and anyone not believing in this would be of the transgressors and miscreants.

The Imam (PBUH) stated that, Allah gave the Knowledge to the Wasies of the Prophet Mohammad (PBUH & HP) and that, they (the Infallible Imams) were those Caliphs and Wasies. Then the Imam (PBUH) continued that if people would ask them, the thing most people would generally not do, their (the Imams') Knowledge would be quite obvious; but the Imam (PBUH) said that there would come a certain and special time and situation when the Religion would become manifest (the time of Appearance) , then there would be no more differences and there would be only one Amr and Command (for, the differences are due to distortions and at time of Appearance the Truth will become manifest).

The Imam (PBUH) stated that, the Prophet Mohammad (PBUH & HP) was the witness for them, and them for the Shi'ah, and the Shi'ah for the other people; and that, there absolutely was no contrast in the Knowledge of the Religion.

Imam Mohammad Baaqer (PBUH) has also said:

Present this Surah [Qadr] as a decisive argument for the continuity of the divine Vicegerency on the earth.

In response to the question of Hafs son of Ghiyaath who had referred to verse 185 of Surah Baqarah (2) -in which it is stated that Ramadan was the month when Qur'an was sent-, and had asked how could that be while Qur'an was sent during a period of over twenty years, Imam Saadeq (PBUH) has said:

The entire Qur'an at one time was sent in the month of Ramadan to the Bayt-Ol-Ma'moor; and then It was gradually sent over twenty years.

Then the Imam (PBUH) continued that the Prophet Mohammad (PBUH & HP) had stated:

The Sohof of Ibrahim was sent in the first night of Ramadan, and Torah in the sixth night of Ramadan, and Enjil in the thirteenth night of Ramadan, and Zaboor in the eighteenth night and Qur'an was sent in the twenty third.

(Osool of Kaafi, vol 2, p 628; Man Laa Yahzorohol Faqeeh of Sadooq, vol 2, p 159, H 2026; ...)

And truly the Sohof, Torah, Zaboor and Enjil were sent on the very same month of Ramadan which we, the Muslims observe, ; here we are going to present a statement from a former Christian scholar indicating that lunar months were always the base of religious events, and later, as a tool for distortions, the concept of lunar months were forsaken or presented as insignificant, but as we see it is so important to observe the lunar months so that the Truth along with all its blessings may not be forgotten and forsaken all together, until the time when finally the Truth will Appear.

"The Christian calendar has so far departed from the Bible that there is no need to examine it. It is a solar calendar with artificial months having more to do with the Roman emperors than with the phases of the moon. The Jewish calendar is more problematical. ... That the rabbinical calendar is post-biblical is clear even without a detailed examination of its history, going back to Hillel II. The fact that two thousand years ago there were several competing calendar systems within Judaism speaks for itself. All of them claimed to be Biblical, and none of them are precisely the same as the Jewish calendar presently in use. ... The Islamic calendar consists of twelve

lunar months in one year, established by the sighting of the moon. The Jewish calendar adds a thirteenth month on certain years and does not rely absolutely on the sighting of the moon for the beginning of each month. ... The Bible mentions only twelve months, and the months are established by the sighting of the moon. ... The Islamic calendar can be defended on the basis of the fact that out of the scores of dates mentioned in the Bible, including all twelve months of the year, there is no date for any event during a thirteenth month. The thirteenth month is completely unknown to the Biblical record of dates. ... There is no mention of a thirteenth month in the Bible ... so we are justified in assuming a year of twelve months for the Biblical year. There are a few texts in the Bible mentioning the new moon, but Psalm 81:3 is most important for establishing the process of sighting and broadcasting the arrival of the new moon. 'Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.' The necessity for giving the signal shows that the new moon was established not by any calculation, but by sight." (Thomas McElwain, from the book "Islam in the Bible")

For more information in this regard, we cordially invite our friends to read the E-book "Ghadir: Declaration of the Truth, from creation to eternity" in this site: kindfather.com

Therefore, truly the Allah-Chosen month of Ramadan has been the blessed month in which ever since the creation of Adam (PBUH) the Divine Knowledge has been flowing from Heavens down to earth, and this glorious process is still ongoing ...

Let us not forget that it is upon our beloved Imam Mahdi (PBUH) that the Divine Knowledge is being bestowed in these Ramadans; May the Allah-Willing very soon to occur date of his wonderful Emergence be among the Flowing Knowledge of this Night of Qadr. **AAMEEN ...**

Chosen Means

Tawassul: Seeking the Waseelah

According to Qur'an and Islamic narratives, God has created every human being of all times and places, based on Divine "Fetrat" which means that all humans, deep in their souls and hearts, know that they have a loving God and God has appointed the best of His creations to guide others; this Divine Fetrat can absolutely not be changed into something else: *"The Divine Fetrat which people have been created based upon; there is no transformation (Tabdil) in Allah's creation... ."* (Qur'an, Surah Roome (30), verse 30). The parable used to express Divine Fetrat is, an everlasting mirror which reflects God's light. The dustier and foggier a mirror is, the less it reflects. A decent human who tries not to commit sins and lives a normal and healthy life has a more shining Fetrat and therefore, does not forget God. By performing acts which God has forbidden and disobeying God, we actually make our Fetrat dusty and dark, and as a result, slowly but surely, we'll get farther and farther away from God.

Throughout the ages, human has always felt this familiar love in his heart and therefore, he has tried to find a way for getting closer to the loving God whom he knows and loves in his soul. Sometimes he has made statues and idols and imagined that those are the means for getting closer to God. Other times he has worshiped statues or even humans in place of God. Yet other times he has created images in his mind and has supposed those as gods. In all aforementioned cases and others, the goal is the same; human is eager to establish a relationship with the God whom he loves in his heart, the God who introduced Himself to human through Fetrat. But the important and essential point overlooked in these cases, is that God is not imaginary rather, He is only one and He is real:

There is no god and deity, but Allah, He is Living,

(Qur'an, Surah Baqarah (2), verse 255)

If you -as a unique person- have invited many guests to your home; surely all the guests who have accepted your invitation, will leave their homes toward the unique destination of your door in order to find you and respond to your invitation. Each one of these guests, following your guidance and the address you have given them-based on their location and position- may take

a different route and path, and move toward the intended destination of your home, but no matter from which direction they come, in order to reach you, they will all have to follow the directions you have given them and finally must approach the unique street and "sabil (way)" where your home is and to the unique door and "baab (gateway)" which leads to you.

If we have recognized the Unique God who has invited us, as our Unique destination, then even if we are in different positions in life when we hear His invitation, and we start from different ways and routes, we have to follow His Guidance and adjust our directions toward His "Sabil" and "Baab" in order to find the one and only Him.

...And who is more erring than he who follows his desires without any Guidance from Allah; surely Allah does not Guide the unjust.

(Qur'an, Surah Qasas (28), verse 50)

If I wish to establish a relationship with you, I have to get close to you and try to know you as you are. I should not just imagine you the way I want, if I do that, the one I am imagining, is not the real you. In the same manner, we must not imagine a personal god and then choose means and ways we wish and like ourselves, to establish a relationship with that god. Since our destination is towards the real God, who is beyond our imagination, we have to use His specified Means and Ways, which He has Created for this purpose; we have to walk under His Light; otherwise, we'll approach an imaginary destination, a mirage, and not the real Him.

...And to whomsoever Allah does not give Light, he does not have Light ...

(Qur'an, Surah Noor (24), verse 40)

God knows any matter in our minds and hearts before we know it ourselves; as Qur'an indicates, God is closer to and more aware of us than ourselves (Qur'an, Surah Qaaf (50), verse 16); Allah is not far from us and He does not have a special place; He, being the Creator of space, is not limited to space. Getting closer to God -by loving and obeying the perfect guides and role models whom He has chosen- means, getting to know God's Will, loving Him and feeling His love, and getting closer to the peak of humanity and obedience which pleases God; and the final result, Allah-willing, will be, living forever, close to chosen-ones in God's heavens.

God has introduced Himself to us (Qur'an, Surah A'raaf (7), verse 172) in our Fetrat and has appointed Prophets and their successors at all times, so that in our search for the real God -whom we know in our hearts- we won't have any excuse whatsoever for deviating from the right path and worshiping things other than the one and only God or using unauthorized means for getting close to the real God. We, sincerely loving God and being dependent upon God for every thing, need to obey the Loving God and get close to Him through the Means He has specified.

If you love Allah, then follow me (Mohammad –SAWA-), so that Allah loves you... .

(Qur'an, Surah Aale-'Emraan (3), verse 31)

O' you who Believe! Obey Allah and obey the Prophet and the Olol-Amr amongst you... .

(Qur'an, Surah Nessa' (4), verse 59)

When we are thirsty, we use water as a means for quenching our thirst, while God has the power to quench our thirst without us drinking the water but yet He usually does not do that. His Will is for us to use the means He has provided. Perhaps one reason is so that we may never forget His love and Lordship and our total dependence upon Him and therefore, this acknowledgment may help us to be humble and kind to one another and not to harm each other.

*O' God! Show us the way towards You;
We are seekers of the Path towards You.*

*Which Path, leads us to You?
We ask no one, but You!*

God has clearly introduced certain people, who are the possessors of His bestowed knowledge, as the Means for us to follow in order to get closer to the real compassionate and merciful Him. The last and most perfect of those guides and means are Mohammad and his progeny (PBUT).

Allah -Glory be to He- in verse 35 of Surah Maa'edah (5) of the Karim Qur'an has said:

O' you who Believe! Have Taqwa and fear Allah (guard against sins ...), and seek AL-WASEELAH (the Means) toward Him, and strive with might in His Sabeel (Path), so that you may achieve salvation.

Let us carefully reflect upon this very profound Qur'anic verse; Allah, the Almighty, who knows everything and needs nothing, in this verse, has commanded the Believers TO SEEK THE SPECIFIED MEANS, I.E. "AL-WASEELAH", towards Allah. Of course Allah is Omnipotent and does not need the WASEELAH that He has commanded the Believers to seek for approaching His Pleasedness, but surely, whether a servant of Allah does as Allah has commanded or not, is a great test of whether that servant is truly a Believer or not, a test of belief, faith, obedience, sincerity, humbleness and

In interpretation of this verse, the Prophet Mohammad (PBUH & HP) has introduced his Infallible Ahl-Ol-Bayt (PBUT) as the Allah-Authorized WASEELAH, i.e. the Means whom if sought, followed and obeyed, the exalted goal of obedience of Allah and approaching the Pleasedness of Allah is accomplished. (Tafseer Noor-O-Ththaqalain; Majma'-Ol-Bayaan; ...).

The Arabic word "TAWASSOL" means "SEEKING THE WASEELAH"; as it can be observed the two words Tawassol and Waseelah have both been derived from the common root of **وَسَّلَ**. Therefore the Shi'ah, who seek the Prophet Muhammad and his Infallible AhlulBayt (PBUT) as the WASEELAH Chosen by God to approach Allah's Pleasedness, are doing exactly as Allah has commanded in Qur'an.

It is noteworthy to mention that even in Sunni documents, there are Ahadith from the Prophet Muhammad (PBUH & HP) himself which verify the Allah-Ordained concept of Tawassul.

Here we are going to narrate two of these Ahadith from Sunni documents; the first one is known as: THE HADITH OF THE BLIND MAN.

Tirmidhi relates, through his chain of narrators from 'Uthman ibn Hunayf, that a blind man came to the Prophet (PBUH & HP) and said, "I've been

afflicted in my eyesight, so please pray to Allah for me." The Prophet said: "Go make ablution (wudu), perform two rak'as of prayer, and then say:

"Oh Allah, I ask You and turn to You through my Prophet Muhammad, the Prophet of mercy; O Muhammad (Ya Muhammad), I seek your intercession with my Lord for the return of my eyesight [and in another version: "for my need, that it may be fulfilled. O Allah, grant him intercession for me"]."

The Prophet (PBUH & HP) added, "And if there is some need, do the same."

Even Ibn Taymiya -an extremely anti Shi'ah Sunni scholar whose distorted doctrine is the poisoned root of movements such as Wahhabism, Taliban, ISIS and alike- narrated this Hadith as Sahih!!! Moreover, Baihaqi related the hadith by way of Hakim and confirmed that it was rigorously authenticated (SAHIH), Hakim having related it by a chain of transmission meeting the standards of the sunni Bukhari and Muslim, which the Sunni hadith master Dhahabi confirmed, and Shawkani cited as evidence.

This hadith was recorded by the sunni Bukhari in his "al-Tarikh al-kabir", by Ibn Majah in his "Sunan", where he said it was rigorously authenticated (SAHIH), by Nasa'i in "Amal al-yawm wa al-layla", by Abu Nu'aym in "Ma'rifa al-Sahaba", by Baihaqi in "Dala'il al-nubuwwa", by Mundhiri in "al-Targhib wa al-tahrib", by Haythami in "Majma' al zawa'id wa manba' al-fawa'id", by Tabarani in "al-Mu'jam al-kabir", by Ibn Khuzayma in his "Sahih", and by others. Nearly 15 hadith masters ("huffaz", hadith authorities with more than 100,000 hadiths and their chains of transmission by memory) have explicitly stated that this hadith is rigorously authenticated (sahih). As mentioned above, it has come with a chain of transmission meeting the standards of Bukhari and Muslim, so there is nothing left for a sunni critic to attack or slanderer to disparage concerning the authenticity of the hadith.

The second Hadith is known as: THE HADITH OF THE MAN IN NEED.

Tabarani, in his "al-Mu'jam al saghir," reports a hadith from 'Uthman ibn Hunayf that a man repeatedly visited Uthman ibn Affan (the so called third caliph) concerning something he needed, but Uthman (Othmaan) paid no attention to him or his need. The man met Ibn Hunayf and complained to him about the matter - this being after the death of the Prophet (PBUH &

HP)- so Uthman ibn Hunayf, who is considered one of the Companions of the Prophet, said: "Go to the place of ablution and perform ablution (wudu), then come to the mosque, perform two rak'as of prayer therein, and say:

'O Allah, I ask You and turn to You through our Prophet Muhammad, the Prophet of mercy; O Muhammad (Ya Muhammad), I turn through you to my Lord, that He may fulfill my need,' and mention your need. Then come so that I can go with you [to the caliph Uthman]."

So the man left and did as he had been told, then went to the door of Uthman ibn Affan, and the doorman came, took him by the hand, brought him to Uthman ibn Affan, and seated him next to him on a cushion. 'Uthman asked, "What do you need?" and the man mentioned what he wanted, and Uthman accomplished it for him, then he said, "I hadn't remembered your need until just now," adding, "Whenever you need something, just mention it." Then, the man departed, met Uthman ibn Hunayf, and said to him, "May Allah reward you! He didn't see to my need or pay any attention to me until you spoke with him." Uthman ibn Hunayf replied, "By Allah, I didn't speak to him, but I have seen a blind man come to the Messenger of Allah and complain to him of the loss of his eyesight. The Prophet said, "Can you not bear it?" and the man replied, 'O Messenger of Allah, I do not have anyone to lead me around, and it is a great hardship for me.' The Prophet told him, 'Go to the place of ablution and perform ablution (wudu), then pray two rak'as of prayer and make the supplications.'" Ibn Hunayf went on, "By Allah, we didn't part company or speak long before the man returned to us as if nothing had ever been wrong with him."

This is an explicit, unequivocal text narrated by the Sunni, regarding **TAWASSUL THROUGH THE DEAD**. The account has been classified as rigorously authenticated (SAHIH) by the Sunni Baihaqi, Mundhiri, and Haythami.

Notice that, in both cases, the Prophet (PBUH & HP) was also directly called upon; i.e. "O Muhammad! (Ya Muhammad!)". And in both cases the Prophet (PBUH & HP) was not present; i.e. in the first case, the blind man called upon the Prophet, while the Prophet (PBUH & HP) was not standing next to him, in fact it is reported that the Prophet had left town; and in the second case, the Prophet had passed away.

There are more Qur'anic verses and many Ahadith narrated in authentic Shi'ah documents supporting this concept which we have not included in this writing, but for now: WE REST OUR CASE.

Mohammad and his AhlulBayt (PBUT) have been the most perfect, knowledgeable and obedient servants of God, chosen by God Himself. Their greatest honor is, being True Servants of God. Today, the last of this most blessed and beloved progeny -Imam Mahdi (may God hasten his Appearance)- is among us and some of us -by not truly seeking, in our hearts and thoughts and prayers and actions, his Appearance which means the Appearance of the True Religion of God- have forsaken him, the kindest and most benevolent Servant of God on earth.

We humbly seek the only daughter of the Prophet (PBUH & HP) as our Waseelah to implore Allah to hasten the Appearance of her beloved Mahdi (PBUH) so that the truth about what were done against the Prophet Muhammad and his Infallible AhlulBayt (PBUT) will become known to all, and therefore as the result, the Truth about the Religion of Allah shall be known; for, what were done against them which finally resulted to their martyrdom, were Shaitaan-Guided deceits and conspiracies to distort the Religion of Allah; Ah! How they have sold the Truth and their own Salvation for such a low price!!!

O Fatimah Zahra, O daughter of Muhammad, O Joy to the eye of the Prophet, O our Lady, O our master! Indeed we turn towards thee, and we seek thy intercession, and we Tawassol through you towards Allah, and we put before you our needs and requests; O esteemed and respected by Allah! intercede for us in the Presence of Allah.

Aameen ...

List of a few Sunni sources regarding 12 Successors after the Prophet (SBUT)

Part 1

In this part we are going to offer a few sunni documents in regard to the AhlulBayt (SBUT):

In the “Hadith of Manzalat” the Prophet Mohammad (PBUH & HP) has clearly stated that the Manzalat (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 Manzalat”:

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

Let us 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))

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 (PBUHHP)":

... 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 his Near Relatives, he pronounced the names of Ali, Fatimah, 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 Tabqaat 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 the sunni documents 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.

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 Ahbab, Seraat al Muhammadia, Tadhkirat al Khulafa)

Here, 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 Umme 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 Umme 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.

Ahmad ibn Muhammad al-Tha'labi in his *Manaqib* and Tafsir, Ibn Maghazili Faqih Shafi'i in his *Manaqib* and Mir Seyyed Ali Hamadani in his *Mawaddatu'l-Qurba* (Mawadda VI) : narrate from the second caliph, Umar bin Khattab, who, when the Holy Prophet established fraternal and brotherly ties between the companions, said, 'This Ali is my brother in this world and in the hereafter. Among my descendants he is my caliph; he is my successor (vicegerent) in my community. He is the heir to my knowledge; he is the payer of my debt. What belongs to him belongs to me; what belongs to me belongs to him; his benefit is my benefit and his loss is my loss. He who is a friend of him is really a friend of mine and he who is an enemy of him is really an enemy of mine.'

Musnad Ahmad ibn Hanbal:

When the āyah "And warn your relatives of nearest kin" (26:214) was revealed, the Prophet gathered his family around him and treated 30 of them to a meal and then said: "Who is willing to guarantee my debts and commitments so that he should be with me in paradise and should be my successor from among my family." A person whom Shurayk did not name, answered: O Messenger of Allah you are like a sea, who can take charge of this responsibility. The Prophet repeated his statement to his relatives, and 'Alī replied: "I will undertake this responsibility."

(Ahmad bin Hanbal, al-Musnad, annotated by Ahmad Muhammad Shākir in 15 volumes, Dār al-Ma‘ārif, Cairo, 1949-1958, hadith no. 883)

Tabari in his *Taariikh*, vol. 2, pp. 309-321 (Beirut, 11 volumes), in regard to verse 26:214 reports that the Prophet stated: Indeed this 'Ali is my brother, and my wasi (Executor), and my caliph (Successor) among you; so hearken to him, and obey him!

List of a few Sunni sources regarding 12 Successors after the Prophet (SBUT)

Part2

The famous sunni scholar al-Dhahabi says in Tadhkirat al-Huffaz, vol. 4, p. 298, and the sunni Ibn Hajar al-'Asqalani says in al-Durar al-Kaminah, vol. 1, p. 67 that Sadruddin Ibrahim bin Muhammad bin al-Hamawayh al-Juwayni al-Shafi'i was a great scholar of Hadith.

Al-Juwayni reports from Abdullah ibn Abbas (r) from the Prophet (s) who said, "I am the chief of the Prophets and Ali ibn Abi Talib is the chief of successors, and after me my successors shall be twelve, the first of them being Ali ibn Abi Talib and the last of them being Al-Mahdi."

Al-Juwayni also narrates from Ibn 'Abbas (r) from the Prophet (s): "Certainly my Caliphs and my legates and the Proofs of Allah upon his creatures after me are twelve. The first of them is my brother and the last of them is my (grand) son." He was asked: "O Messenger of Allah, who is your brother?" He said, "Ali ibn Abi Talib" Then they asked, "And who is your son?"

The Holy Prophet (s) replied, "Al Mahdi, the one who will fill the earth with justice and equity like it would be brimming with injustice and tyranny. And by the One Who has raised me as a warner and a giver of good tidings, even if a day remains for the life of this world, the Almighty Allah will prolong this day to an extent till he sends my son Mahdi, then he will make Ruhullah 'Isa ibn Maryam (a) to descend and pray behind him (Mahdi). And the earth will be illuminated by his radiance. And his power will reach to the east and the west."

Al-Juwayni also narrates that the Messenger of Allah (s) informed: "I and Ali and Hasan and Husayn and nine of the descendants of Husayn are the purified ones and the inerrant." [Al-Juwayni, Fara'id al-Simtayn, Mu'assassat al-Mahmudi li-Taba'ah, Beirut 1978, p. 160.]

The Prophet Muhammad (s) said: "Islam shall neither pass away nor be deviated while there are my 12 successors from my nation in it, all of them will be from Quraysh. When the last of them passes away, the Hour will be

established and the earth will be destroyed (swallowed) with all its inhabitants."

This has been reported in numerous Sunni and Shia sources with slight textual differences.

1.

Sunni Sahih al-Muslim, Kitab al-Imarah; sunni Al-Mo'jam al-Kabeer, Vol. 2, pg 285, Tr. No. 2068 and 2069; Kefaayah al-Asar, pg 51, Chap 6, Tr. No. 3; Bihar Al-Anwar, Vol. 36; Al-Taraaef, pg 168-172; Al-Khesaal, pg 469-473. Tr. No 12-30; Al-Umdah by Ibn Bitreeq; E'laam al-Waraa by Tabarsi

2.

Sunni Mukhtasar al-sahih al-Muslim by Tirmidhi, Tr. No. 1196; sunni Musnad Ahmad, Vol. 5, pg 89; sunni Musnad Abi Ya'laa, Vol. 13, pg 456, Tr. No. 23(7463); sunni al-Mo'jam al-Kabeer, Vol. 2, pg 218. Tr. No. 1809 and Vol. 2, pg 216. Tr. No. 1801; sunni Kanz al-Ummaal Vol. 12, pg 32, Tr. No. 33855; al-Ghaibah by No'mani, pg 120, part 6, Tr No. 9 and pg 119, Chap 6, Tr. no. 6; Bihar Al-Anwar Vol. 36, pg 281, Chap 41, Tr. No. 102

3.

Sunni Musnad Tayalesi, Vol. 3, pg 105 Tr. No 767 and Vol. 6, pg 180 Tr. No 1278, published at Hyderabad, India in 1321 A.H; sunni Al-Mo'jam al-Kabeer, Vol. 2, pg 258, Tr. No. 1964; Al-Fetan, Vol. 1, pg 39, Chap 7, Tr. No. 2; Al-Malaahem wa al-Fetan pg 32, chap 29; sunni Musnad Ahmad, Vol. 5, pg 93; sunni Sunan Abi Dawood, Kitab al-Mahdi; Taarikh Baghdad, Vol. 12, pg 126, No. 516; sunni Al-Bidaaya wa al-Nihaayah, Vol. 1, pg 18; Al-Mojam Al-Kabeer, Vol. 2, pg 214, Tr. No. 1792 and 1793

4.

Musnad Ahmad, Vol. 5, pg 86; al-Mo'jam al-Kabeer, Vol. 2, pg 218, Tr. No. 1808; Lawaame' al-Uqool, Vol. 5, pg 150; al-Mo'jam al-Kabeer, Vol. 2, pg 215, Tr. No. 1798

5.

Sahih Bukhari , Book 89, Hadith #329

6.

Sahih Muslim, Book 20 Hadith #4477

7.
Sahih Muslim, Book 20 Hadith #4478
8.
Sahih Muslim, Sahih Muslim, Book 20 Hadith #4480
9.
Sahih Muslim, Book #020 Hadith #4481
10.
Sahih Muslim, Book #020 Hadith #4482
11.
Sahih Muslim, Book #020, Hadith #4483
12.
Musnad Ahmad ibn Hanbal, Vol. 5 Pg. 106
13.
Musnad Ahmad ibn Hanbal, Vol. 5 Pg. 87
14.
Musnad Ahmad ibn Hanbal, Vol. 1 Pg. 398
15.
Sunan Abu Dawoud, Book 36 Number 4266
16.
Sunan al-Tirmidhi (Arabic) Chapter of Fitn, 2:45 (India) 4:501 Tradition #2225 (Egypt) Hadith #2149 (numbering of al-'Alamiyyah)
17.
Musnad Ahmad, Vol. 5, pg 92 ;Kanz al-Ummaal, Vol. 12, pg 33, Tr. no 33860 narrating from Tabraani and Tr. No. 33803, narrating from Tirmidhi; Sunan al-Tirmidhi, Kitab al-Fetan, Chap 46, Tr. No. 2223; Tarikh Baghdad Vol. 14, pg 353, No. 7673; Al-Mo'jam al-Kabeer, Vol. 2, pg 236. Tr. No. 1875 and pg 248, tr. No. 1923 and pg 251, Tr. No 1936 and pg. 283 Tr. No. 2063 and Vol. 2, pg 215, Tr. No 1799.; Al-Ghaibah of No'mani, pg 123 chap 6, Tr. No 14, and pg 120, Chap 6, Tr. No. 8; Kifaayaa al-Asar, pg 50, Chap 6, Tr. No. 2; Nihaayah al-bidaayah wa al-Nihaayah Vol. 1, pg 17; Yanaabi

al-Mawaddah, Chap 77, pg 445; Al-Mawaddah al-Qurbah, pg 215; Kashf al-Yaqeen, chap 2, pg 71; Al-Ghaibah by No'maani pg 120, Chap 6, Tr. No. 8; Kifaayah al-Asar, pg 27, Chap 2, Tr. No 5 and pg 76, Chap 8, Tr. no. 6 and pg 77, Chap 8, Tr. No. 7 and pg 78, Chap 8, Tr. No. 9; Behaar al-Anwwar, Vol. 36, chap 41, pg 282, Tr. No 103 and Vol. 36, Chap 41, pg 255, Tr. No. 72 and Vol. 36, pg 311, Chap 41, Tr. No. 153-156; Al-Insaaf, Tr. No. 129 and pg 292, Tr. No. 264 and Tr. No. 127; Kamaal al-Deen, Vol. 1, pg 279, Chap 24, Tr. No. 26

18.

Musnad Ahmad, Vol. 5, pg 93, 96, 98; Al-Ghaibah by No'maani, pg 116, chap 6, Tr. No. 17; Sahih Muslim, Kitaab al-Imaarah; Kanz al-Ummaal, Vol. 12, pg 32, Tr. No. 33850; Al-Mo'jam al-Kabeer, Vol. 2, pg 213, Tr. No 1791 and Vol. 2, pg 214, Tr. No 1795

19.

Tarikh al-Khulafaa, The chapter of the duration of the Caliphs, pg 7

20.

Musnad Ahmad, Vol. 5, pg 97; al-Malaahem by Ibn al-Munaadi, pg 113

21.

Musnad Ahmad, Vol. 5, pg 107

22.

Musnad Ahmad, Vol. 5, pg. 97; Sahih al-Muslim, Kitab al-Imaarah; Al-Mo'jam al-Kabeer, Vol. 2, pg 228, Tr. No. 1849, and Tr. No. 1850 and Tr. No. 1851; al-Malaahim by ibn Munaadi, pg 112; Firdaus al-Akhbaar, Vol. 5, pg 7705

23.

al-Mo'jam al-Kabeer, Vol. 2, pg 214. Tr. No. 1794; al-mo'jam al-Awsat, Vol. 3, pg 437, Tr. No. 2943; Kanz al-Ummaal Vol. 12, pg 33, Tr. No. 33858

24.

al-Mo'jam al-Kabeer, Vol. 2, pg 215. Tr. No. 1796; Kanz al-Ummaal Vol. 12, pg 33, Tr. No. 33852; Lawaame al-Uqool, Vol. 5, pg 151

25.

al-Mo'jam al-Kabeer, Vol. 2 Pg. 238. No. 1883

26.

al-Mo'jam al-Kabeer, Vol. 2, pg 215. Tr. No. 1797 and Vol. 2, pg 226, Tr. No. 1841; Kanz al-Ummaal Vol. 12, pg 33, Tr. No. 33853; Al-Mustadrak alaa al-Sahihain, Kitaab-o-Ma'refat al-Sahaabaa, Vol. 3, pg 317-617

27.

al-Mo'jam al-Kabeer, Vol. 2, pg 282. Tr. No. 2059; Kanz al-Ummaal Vol. 12, pg 32, Tr. No. 33848; al-Bidaaya wa al-Nihaaya, Vol. 1, pg 17; al-Ghaibah of No'maani, pg 119, Chap 6, Tr No. 7

28.

al-Mo'jam al-Kabeer, Vol. 2, pg 286. Tr. No. 2073; Majmaa az-Zawaaed, Vol. 5, pg 191, Chapter, 'The Caliphs are Twelve'. The author of Muntakhab al Asar says, "Tabraani in his al-Mo'jam al-Kabeer, Vol. 2, has brought this tradition of Jaabir from thirty-seven chain of narrators. It is clear that Jaabir has heard the tradition concerning the twelve caliphs on more than one occasion from the Messenger of Allah like the eve of the stoning of Al-Aslami, in the last pilgrimage at Arafaah, when he went to the Prophet along with his father and when he heard the Prophet delivering a sermon in the mosque.

29.

Kamaal al-Deen, Vol. 1, pg 272, Chap 24, Tr. No 21

30.

Musnad Ahmad, Vol. 1, pg 398; Kanz al-Ummaal, Vol. 12, pg 33, Tr. no. 33857; Muntakhab Kanz al-Ummaal, Vol. 5, pg 312; Taarikh al-Khulafaa, pg 7; Majma al-Zawaaed, Vol. 5, pg 190 (The Chapter of Twelve); Al-Mataaleb al-Aaliyah, Vol. 2, pg 196. Tr. No. 2040-2041; Al-Durr al-Manthoor by Jalaaluddin al-Suyuti under the Quranic verse, "And We raised amongst them twelve chiefs" (Surah Maaedah 5:12); Mutashaabeaat al-Quran Vol. 2, pg 53; Yanaabi al-Mawaddah, pg 258; Mustadrak al-Sahihain, Vol. 4, pg 501; Musnad Abi Ya'laa, Vol. 8, pg 444, Tr. no 65 (5031), Vol. 9, pg 222, Tr. no 356 (5322); Mutazab al-Asar pg 3, Tr. No. 1; Isbaat al-Hudaat (by Shaikh Hurr al-Aameli), Vol. 3, pg 196

31.

Al-Ghaibah of No'maani, pg 118, Tr. No 5; Kefaayah al-Asar, pg 23, Chap 2, Tr. No. 2 and pg 25, Chap 2, Tr. No. 3; Bihar Al-Anwar, Vol. 36, Chap 41, pg 229, Tr. No 8 narrating from al-Uyoon, al-Khesaal, kamaal al-Deen, al-Lawaame' al-Elaahiyyah, pg 286

32.

Sunni Mustadrak Alaa al-Sahihain, Vol. 3, pg 618; Kanz al-Ummaal, Vol. 12, pg 33, Tr. No. 33849; Majma al-Zawaaed, Vol. 5, pg 190; Al-Intinsaar fi Naas Al-Aimmah al-Athaar, pg 25; Akhbaar Isbahaan Vol. 2, pg 176 The Chapter of Meem

33.

Kanz al-Ummaal, Vol. 12, pg 34, Tr. No. 3386; Kash al-Astaar, part 1, pg 99 narrating from al-Ebaanah; E'laam al-Waraa pg 384; Muqtazab al-Asar, pg 3-4; Manaaqeb of ibn Shar Aashob, Vol. 1, pg 290; Bihar Al-Anwar Vol. 36, pg 267, Chap 41, Tr. No. 87; Al-Insaaf, pg 361

34.

Al-Juwayni, Fara'id al-Simtayn, Mu'assassat al-Mahmudi li-Taba'ah, Beirut 1978, p. 160

35.

Sunni Fara'id al Simtain, volume 2, page 132

There are other similar sunni traditions where the Prophet (s) called Ali "your leader **after me**", or told the Muslims that whosoever was the friend of ali was a friend of the Prophet. (sunni Ibn Hanbal's Musnad, vol. 5, 356, Matba'ah al-Maymaniyyah; Ahmad bin Hanbal, al-Musnad, annotated by Ahmad Muhammad Shākir in 15 volumes, Dār al-Ma'ārif, Cairo, 1949-1958, hadith no. 883)

The Prophet (s) has said: Allah exclusively chose Kananah from the descendants of Ismael; Allah exclusively chose Qoraish from the descendants of Kananah; Allah exclusively chose Bani-Haashem from Qoraish; Allah exclusively chose me from Bani-Haashem. (sunni Sahih Moslem)

One day that the Prophet (s) was talking about his Me'raaj (heavenly Ascension), said: Allah said: O' Mohammad! I have created you and Ali and Fatima and Hassan and Hossain and the Imams from the descendants of

Hossain from a Shabah of My Light and I have presented your Wilayat to the beings of the heavens and the earth; so whoever accepted your Wilayat became of the Believers and whoever denied became of the Unbelievers. O' Mohammad! Would you like to see them? The Prophet (s) responded: yes my Lord. Allah continued: look to the right hand side of the 'Arsh. The Prophet (s) looked; he said: I saw Ali, Fatima, Hassan, Hossain, Ali son of Hossain, Mohammad son of Ali, Ja'far son of Mohammad, Musa son of Ja'far, Ali son of Musa, Mohammad son of Ali, Ali son of Mohammad, Hassan son of Ali and Mahdi, who were standing like stars in the light. (Sunni Maqtal Kharazmi, Faraaed Ol-Samtin, Yanaabi-Ol-Mawaddah, ...)

The sunni have narrated from the Prophet Mohammad (s) that he (s) said that there would be twelve Amirs (lords of command) after him, all of whom would be from Quraysh:

Narrated Jabir ibn Samura: I heard the Prophet (s) saying: "There will be Twelve Commanders." He then said a sentence which I did not hear. My father said, the Prophet added, "All of them will be from Quraysh." (Sahih al-Bukhari (English), Hadith: 9.329, Kitabul Ahkam; Sahih al-Bukhari, (Arabic), 4:165, Kitabul Ahkam)

The Prophet (s) said: "The Religion (Islam) will continue until the Hour (Day of Resurrection), having Twelve Caliphs for you, all of them will be from Quraysh." (Sahih Muslim, (English), Chapter DCCLIV, v3, p1010, Tradition #4483; Sahih Muslim (Arabic), Kitab al-Imaara, 1980 Saudi Arabian Edition, v3, p1453, Tradition #10)

In another Hadith it is said that the Prophet (s) stated that indeed this Amr would not end until there would pass among them twelve Caliphs (Successors) after him, and when he (s) was afterward stating that all of them would be from Quraysh, he spoke in a very low voice. (Sahih Muslim, p. 817, Hadith 1821; ...)

Hadiths narrated by not only the Shi'ah but also by the sunni, clearly report the superiority of the Banu Hashim, let us look at one sample:

Kitab 30, Al-Fadail (Book Pertaining to the Excellent Qualities of the Holy Prophet), of the sunni Sahih Muslim, 5653:

Wathila b. al-Asqa' reported: I heard Allah's Messenger (may peace be upon him) as saying: Verily Allah granted eminence to Kinana from amongst the descendants of Isma'il and He granted eminence to the Quraish amongst Kinana and He granted eminence to the Quraish amongst Banu Hashim and He granted me eminence from the tribe of Banu Hashim.

It is vital to keep in mind that not all who were said to be of Quraysh were monotheists or even necessarily decent people, rather it was only certain children of the Prophet Ismael down to Hashim, reaching the Prophet and Amir al-Mo'menin and then to the other eleven Imams (SBUT) who hold Allah Bestowed special status.

The sunni have reported that the Prophet while dividing the portion of Dhawil Qurba, his close relatives, he (s) excluded the children of 'Abd Shams, bani Umayya and children of Nawfal. (sunni documents: Sahih Bukhari, vol. 5, p. 79; Sunan Nassa'I, vol. 7, p. 130; Kitab al-Mosnad imam Shafe'I, pp. 324, 325; ...)

And the Prophet exclusively only included the children of Hashim and the children of Muttalib. This caused 'Uthman ibn 'Affan and Jubayr ibn Mut'am to object, respectively from the bani Umayya and children of Nawfal.

The Prophet in response said: Indeed only the bani Hashim and bani al-Muttalib are one and the same thing. (sunni documents: Sahih Bukhari, vol. 4, p. 155; Musnad Ahmad Hanbal, vol. 4, p. 81; Sunan Abi Dawud, vol. 2, p. 26; Sunan Nassa'I, vol. 7, p. 130; ...)

Let us keep in mind that Hashim, al-Muttalib, 'Abd Shams and Nawfal all are reported (specially by the sunni) to be the sons of 'Abd Manaf.

In addition many Hadiths specifically state that the special status of the Successorship and Caliphate of the Prophet belong ONLY to the Banu Hashim of Quraish, as one sample let us look at a sunni hadith:

Sheikh al-Hafiz Sulayman ibn Ibrahim al Qunduzi Hanafi narrates in Yanaabi al Mawaddah, vol. 3, p. 504, that Jabir (Jaaber) ibn Samura said that once that he and his father had joined the Prophet, he heard the Prophet (s) say that after him there would be twelve Caliphs; Jaaber said that he (s) then lowered his voice and said some thing he could not hear and

understand. Thus Jaaber asked his father what the Prophet had said in low voice, his father said that the Prophet (s) had said that, all of them would be from Banu Hashim. Jaaber after narrating this event wrote that the fact that the Prophet lowered his voice, that itself is the point of preference of this Hadith, because the Banu Umayya did not like the Banu Hashim to be installed in the seat of the Caliphate.

It is said that the Prophet Mohammad (s) has said that after him there would be twelve Amirs (commanders) and all of them would be from the Qoraish. (Sahih Bukhari 89.329)

(Sunan al-Tirmidhi (Arabic) Chapter of Fitan, 2:45 (India) and 4:501 Tradition # 2225 (Egypt) Hadith #2149 (numbering of al-'Alamiyyah))

Sheikh Sulayman Balkhi Hanafi in his Yanabiu'l-Mawadda, ch. 76, reports from Fara'idu's-Simtain of Hamwaini, who reports from Mujahid, who reports from Ibn Abbas: that a Jew named Na'thal came to the Holy Prophet and asked him questions about Tawhid (Unity of Allah). The Holy Prophet answered his questions and the Jew embraced Islam. Then he said: "O Holy Prophet, every prophet had a wasi (vicegerent). Our Prophet, Moses Bin Imran, made a will for Yusha Bin Nun. Please tell me who is your wasi?" The Holy Prophet said: "My wasi (vicegerent) is Ali Bin Abi Talib; after him are Hasan and Husain, and after them are nine Imams, who are the successive descendants of Husain."

Sahih Muslim:

Narrated Jabir bin Samura: I heard Muhammad saying, "The (Islamic) religion will continue until the Hour (day of resurrection), having twelve Caliphs for you, all of them will be from Quraysh."

(Sahih Muslim: Book 020: Number 4477, 4478, 4480, 4481, 4482, 4483)

Sunan Abi Dawood:

The Prophet said: "This religion remains standing until there are twelve vicegerents over you, all of them agreeable to the nation, all of them from Quraysh."

(Sunan Abi Dawood: Book 36: Number 4266)

Musnad Ahmad ibn Hanbal:

Don't try to find faults with 'Alī, he is indeed from me and I am from him, he is your leader after me. He is from me and I am from him, he is your leader after me.

(Ibn Hanbal's Musnad, vol. 5, 356, Matba'ah al-Maymaniyyah)

Musnad Ahmad ibn Hanbal:

Masrooq rates that someone asked Abdullah Ibn Masood, "O Abaa Abd al-Rahmaan, did you ask the Messenger of Allah how many caliphs will rule this nation?".

Abdullah Ibn Masood replied, "Yes, we did ask the Messenger of Allah and he replied, "Twelve, like the number of chiefs (nuqabaa) of Bani Israel""

(Musnad-e-Ahmad, vol 1, p 398)

Umme Salama (R.A) reported:

I heard the Prophet of Allah (Peace and blessings be upon him) saying, "The promised Mahdi will appear from my progeny, from the descendants of Fatimah."

(Abu Dawud, Sahih, Vol. 2, p. 207; Ibn Majah, Sahih, Vol. 2, p. 519)

Once again the Quran and Sunnah will govern the people, this time by the rightly guided Khaliph, Imam Mahdi. Islam will gain an upper hand and will be firmly established in the land. The oppression, tyranny, and darkness that prevailed all over the globe will be replaced with justice, peace and equity. The smile, which was long forgotten, will be restored on the Muslim faces and the inhabitants of the Heaven and Earth will be pleased with him. Everybody will be happy to the extent that even birds and wild animals will rejoice in his rule. Heaven will send rain profusely, livestock will be in abundance, land will become fertile, the earth will become green and sprout with abundant fruit and vegetation.

(The above content has been taken from various hadith, which can be found in Abu-Dawud and from the hadith narrated by Abu-Saeed al-Khudri in Musnad Ahmad)

It is reported from Abu Hurayrah that the Prophet(S) said:

“What will be your reaction when the son of Mary(A) descends and your Imam(AJ) is among yourselves?”

(Sahih Muslim, Baab Nuzul ‘Isa, Volume 2; Sahih Bukhari, Kitab bad’ al-khalq wa nuzul ‘Isa, Volume 4)

Some Ulama have said that Prophet Jesus Peace be upon him found many virtues of the followers of Prophet Muhammad Peace and blessings be upon him in the bible and thus he prayed to Allah to make him amongst the Ummah of Prophet Muhammad Peace and blessings be upon him. Allah answered his prayer and he will return for the second time as one of the followers of Prophet Muhammad Peace and blessings be upon him.

.(Ibne-Kathir)

Mahdi will already have arranged a Muslim army and will be on the verge of leading the Muslims in morning prayer when Prophet Jesus Peace be upon him will descend and Kill the Dajjal.

(Usamah / Ibne Majah)

Jalal al Din al Suyuti, in his Tafsir of Quran, Durr al Manthur, in regard to laylatil qadr [Surah 97] says that laylatil qadr [Night of Qadr] stands for the Holy Prophet and his Ahl ul Bayt.

It is so sad that the jews, the christians, the sunni and ..., in spite all the evidence, have not yet chosen to submit to Allah!!!