



**The intro that was written by**

**Grand Ayatullah al-Uthma Ash-Sheik Hussein Waheidi Al-Khorasni**

**In his book**

## **ISLAMIC LAWS**

**According to the verdicts (Fatawa) of:**

**Grand Ayatullah al-Uthma Ash-Sheik Hussein Waheidi Al-Khorasni**

**حضرت آية الله العظمى الشيخ حسين الوحيدى الخراساني دام ظله**

## Introduction

The need to demand knowledge.

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3- The effect of religion in our personal life.

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6- Conditions to reach knowledge of God and the faith in Him.

Reaching God

For non believers – in summery- let us point to the following:

Look around you,

If in the desert somewhere you found a piece of paper

Development of the matter is a sign of a higher form than the matter or nature;

belief in God is the nature of the human being,

First: a person should lift the curtain of ignorance from his intellect,

Second: he should, by the way of cleanliness, religious purity, and piety purify his soul from all the vices,

Unity

Among the proves

numerousness or plurality requires the partnership in the entity of God.

numerousness or plurality is impossible without recognition of each other,

The Almighty is a limitless existence,

The unification of the system of the cosmos,

The sixth apostle, Imam As-Sadeq (p) was asked:

Imam Ali (p) told his

Justice

A person, even a non believer

The reason for injustice

Injustice is deficiency and imperfection

Prophecy

Public Prophecy

First: The human being is a creature with many different desirers

Second : A person, by nature is seeking God

Third : there is a great power lies in the human

Fourth: the continuous living of the humans

Characteristics of a prophet

Prophets have many characteristics; however two of them will be sufficient:

1- Inerrancy (without errors)

2- The spiritual advancement,

2- Religion is been sent so that a good life will be given to the people,

3- The religion of God is dependant upon the commands of a prophet,

4- If the prophet was not Inerrant (without errors),

5- The reason or the base of an error is weakness in the brain (intellect),

Miracles

Special Prophecy

1- Human weakness to produce Quran

2- The guidance of the Quran

The words of the pure progeny of prophet Moheemmed (p) are the keys

the sixth Imam, Imam As-Sadeq (p) said:

The fifth Imam,.

God's cherechteristic in the Bible

A- In Geneses chapter 2 # 2 it is mentioned:

B- Also in Geneses chapter 3 : “3:1

Let us shed lights on some of those points:

3- Prophecies of the Quran  
 4- The holy Quran and the secrets of the world  
 5- The beauty of the Quran  
 6- One uniform Quran  
 7- Personal and Practical training of the Quran  
 Resurrection  
 Intellectual evidence.  
 Hadiths From The Prophets Based Upon Intellectual Evidence.  
 Imamah (The Caliphate)  
 A– Intellect as a judge.  
 B- Quran as the Judge  
 C –Tradition of the Prophet (Sunnah) as a Judge  
 The Twelve Apostles  
 The Contemporary Imam (May Allah hasten his appearance) The Twelveth Apostle  
 Can a human live that long?  
 The Way To Benefit From Al-Mehdi  
 Branches of Islam (froo' Ad-Deen)  
 prayer:  
 Some Of the Beautiful Meanings of Al-Fatihah  
 B- Zakat:  
 Importance and incentive  
 A glass of water  
 The way to give  
 Can charity be Other Than money?  
 Rights For Animals  
 Agriculture In Islam  
 Discipline in Islam  
 Summary And Final words  
 The Prophet's Speech At Ghadir Khum

## In the name of Allah, the Beneficent, the Merciful.

Thanks to Allah the Lord of the universe and peace and prayer be upon our master Mohemmed and his pure progeny, especially the final remainder in the land.

### Introduction

This book of Islamic laws is mainly concentrated on the branches of Islam, but due to the fact of being familiarized with the principles of Islam, this introduction was prepared. It should be known that as the light has different degrees, the sun and the candle both are two different degrees of light, and the knowledge of Islamic principles also have different degrees of information, this introduction is like a candle to lit the road toward the Islamic principles, and it is not on the level of deep research.

In this introduction, the theoretical and wisdom point of views are proved in a very simple way, and the statements that supports the issues are the ones that are common in both books of the Sunnies and the She'as, whether the books of traditions of prophet Mohemmed (P) (Hadiths) or the books of histories, the statements that are considered are the ones with most assured trust and documentaries.

The lights of the Quranic verses and the traditions of prophet Mohemmed (P) are the awaking devices that awakens the intuition and contains the most accurate principles of wisdom.

In the explanations of the, only the common issues were brought out, and many special issues were neglected for summary purposes.

Therefore before beginning the Islamic principles, the following issues should be observed:

#### 1- The need to demand knowledge.

The possibility of the existence of the origin of this world and the return in the hereafter make it necessary for research, just look at it and think, if this world have a creator that is knowledgeable and wise, and also think that the our lives does not end with death, and let us say that the creator have a goal from our lives, he has a schedule for us, deviation from this schedule will result in an eternal misery, our instinct should tell us that no matter how weak is this possibility, a person should give it a great importance and serious search so he will finalize the matter, make sure whether it is true or false. Just as if you give a possibility (even a small possibility) that the electricity has a short that may burn you and the house, you will not sleep until you make sure about fixing the danger.

#### 2- The need for a true religion.

The human being is made of body and self, intellect and desires, because of this combination, his instinct is in continuously in search of physical happiness as well as spiritual happiness, he would like to reach this completion or perfection for himself.

In another measure everyone's life has two dimensions, as a single person and a member of the society, just as every organ in our body, it has a its own life as well as the effect on the other organs and being effected by them.

Therefore this human is in need of a system that assures him a happy life, spiritually and physically as well as singular and social life, and this is the schedule of the true religion, the true religion that the human needs;

“So set thou thy face steadily and truly to the Faith (establish) God's handiwork according to the pattern on which he has made mankind...”. (Rom 30.30).

پس روی خود را متوجه آیین خالص  
پروردگار کن! این فطرتی است که  
خداوند، انسانها را بر آن آفریده

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي  
فَطَرَ النَّاسَ عَلَيْهَا (الروم 30/30).

For every being there is a type of perfection to be reached only and only by the way that is set for its completion and uprising, the human is no exception, he also have to go through the same procedure;

He said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright."	گفت: «پروردگار ما همان کسی است که به هر موجودی، آنچه را لازمه آفرینش او بوده داده؛ سپس هدایت کرده است!» (50)	قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى (طه 50/20).
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### 3- The effect of religion in our personal life.

The life of the human has a root and a limb, the base and a branch, the origin and the attachment, and which ever belongs to him such as money, wife, children, relatives, even selfishness and whatever he likes has two diseases, 1- the disease of sadness and 2- the fear. The sadness of the things that he does not have, and the fear of having an accident and losing it.

Believing in God will uproot the two diseases, because God, the loving omnipotent, wise, compassion the merciful will urge him to do the jobs that are set for him, He knows his duty, therefore He makes him reach the goals set for him, the ones that truly makes him joy and happiness, and stops him from going toward corruption and sadness and evil.

To find the real truth is like finding the truth that everything else looks like a mirage, a picture of water when there is no water, such a faith and believe in :

Whatever is with you, will be exhausted (vanish), and whatever with Allâh will remain.	آنچه نزد شماست فانی می‌شود؛ اما آنچه نزد خداست باقی است	مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ (الحل 96/16).
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So whatever vanishes he will not be attracted to it therefore he will not feel sad when he loses it.

"Behold verily on God is no fear, nor shall they grieve; Those who believe and (constantly) guard against evil; For them are Glad tidings, in the life of the present and in the hereafter: no change can there be in the words of God. this is indeed the supreme felicity." (Younos 10.62-64)	آگاه باشید (دوستان و) اولیای خدا، نه ترسی دارند و نه غمگین می‌شوند! (62) همانها که ایمان آوردند، و (از مخالفت فرمان خدا) پرهیز می‌کردند. (63) در زندگی دنیا و در آخرت، شاد (و مسرور)ند؛ وعده‌های الهی تخلف ناپذیر است! این است آن رستگاری بزرگ! (64)	أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (يونس 62/10). الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ (يونس 63/10). لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (يونس 64/10).
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What is extremely nerve racking in this life is the turmoil and the excitements of the fun of winning a certain thing or having it, in case of not reaching it, the person will be saddened and depressed but the anchor that gives the believer peace and tranquility in the high waves of live is

"In order that ye may not despair over matters that pass you by, nor exult over favours bestowed upon you" (Hadid 57.23)	این بخاطر آن است که برای آنچه از دست داده‌اید تأسف نخورید، و به آنچه به شما داده است دلپیسته و شادمان نباشید؛	لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ (الحديد 23/57).
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"Those who believe, and whose hearts find satisfaction in the remembrance of God: for without doubt in the remembrance of God do hearts find satisfaction." (Ra'd 13.28).	آنها کسانی هستند که ایمان آورده‌اند، و دل‌هایشان به یاد خدا مطمئن (و آرام) است؛ آگاه باشید، تنها با یاد خدا دلها آرامش می‌یابد! (28)	الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ (الرعد 28/13).
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### 4- The effect of religion on the social life

The human being has the desire and anger, bringing together with the instinct of wanting more and more, he will become a limitless in desire. If the desire of money controlled him, the wealth and the treasures of the world will not satisfy him, if the desire of position controlled him, the government of the world will not satisfy him, he will be looking to the other planets to control!

Pharaoh said: O Haman! Build me a lofty palace, that I may attain the ways and means. The ways and means of (reaching) the heavens,..” (Ghafer 40.36-37).

فرعون گفت: «ای هامان! برای من بنای مرتفعی بساز، شاید به وسایلی دست یابم، وسایلی (صعود به) آسمانها

وَقَالَ فِرْعَوْنُ يَا هَامَانَ ابْنِي لِي مَرْحًا لَعَلِّي أَبْلُغُ الْأَسْبَابَ. الْأَسْبَابَ السَّمَاوَاتِ (غافر 37-36/40).

The limitless desire of the human being together with his hunger and appetite for sex, bonded with the power of anger to satisfy the never ending crave will not know any boundary! He does not mind doing anything, does not mind breaking any rule, or hurt anyone. With such a corruption, with such an anger, the result will not be nothing but blood shed, and distraction of the families. The human brain and the power of thinking that had broken the secrets of nature and to use this strength for reaching selfish infinite desires, he turn the human life or may be the hole earth which is the cradle for the people into a disastrous destruction,

"Mischief has appeared on land and sea because of (the meed) that the hands of men have earned," (Rom 30.41).	فساد، در خشکی و دریا بخاطر کارهایی که مردم انجام داده‌اند آشکار شده است	ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ (الروم) (41/30).
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The power that puts the bridle to this infinite selfish desires and equalizes the power of anger is the believe in the beginning and the end, the believe in the reward and punishment, the believe in God

"And He is with you wheresoever you may be." (Hadid 57.4).	و هر جا باشید او با شما است،	وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ (الحديد 4/57).
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The punishment of

"Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it." (Zalzalah 99.7-8).	پس هر کس هموزن ذره‌ای کار خیر انجام دهد آن را می‌بیند! (7) و هر کس هموزن ذره‌ای کار بد کرده آن را می‌بیند! (8)	فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (الزلزلة/7). وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ (الزلزلة/8).
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With such a believe the human will be motivated to do any good deed and will prevent himself from doing any evil, therefore the society will be built on a structure of a righteous bases and not even a quarrel will appear.

## 5- The honor of having principles of the religion.

The instinct of the human being is in love with knowledge, because it is intellect and mind that make the humans be a human, the fruit of intellect is knowledge. If someone was called 'ignorant' although he may be ignorant he fell feel sad and depressed, if he was called knowledgeable he will feel happy. Islam is a religion of instinct, therefore, to Islam, the relationship between knowledge and ignorance is the relationship between light and darkness, or the relationship between life and death. As the tradition (Hadith) said: 'surely it is a light that falls in the heart of the person that God wants to him to be guided.' (Behar Al-Anwar vol. 1 p. 225) also 'A scholar between the ignorance is like a live among the dead.' (Behar Al-Anwar vol. 1 p. 172).

It should be known that all different types of knowledge are honorable. But there is higher degree of knowledge and lower degree of knowledge, the subject of the science or knowledge make it higher or lower in honor. For instance it is more honorable to devote ones life to study humans than plants, also it is more important to insure the human life than to insure the material or even money! The human life has more honor the material, also knowledge based on evidence is higher or more honorable than the knowledge based on theories, because of the honor of the certainty in comparison to doubts.

Therefore based on the above the highest or the most honorable type of knowledge is the study of God, because of the honor of God almighty in comparison to any other thing. It is not the comparison of an ocean compared with a drop, or the sun compared to the atom, it is the comparison of an infinite to a limited, in a more accurate measure the comparison of a nothing and poor in nature compared to a rich in nature.

"(All) faces shall be humbled before (Him) the living, the Self Subsisting, Eternal.." (Taha 20.111).	و (در آن روز) همه چهره‌ها در برابر خداوند حی قیوم، خاضع می‌شود؛	وَعَنَتُ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ (طه/111).
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The fruit of that study is faith and good deeds, it is the insurance for human's happiness and joy, in secular life or the hereafter. It is an assurance for the security for everyone's rights in the society

"Whoever works righteousness, man or woman, and has faith, verily, to him will we give a new Life, a life that is good and pure," (al-Nahl 16.97).	هر کس کار شایسته‌ای انجام دهد، خواه مرد باشد یا زن، در حالی که مؤمن است، او را به حیاتی پاک زنده می‌داریم؛	مَنْ عَمِلْ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً (النحل/97).
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## The bases for that evidence and proof not following the doubts

"Invite (all) to the way of your Lord with wisdom and beautiful preaching;" (al-Nahl 16.125) ,	با حکمت و اندرز نیکو، به راه پروردگارت دعوت نما!	ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ (النحل 16/125).
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"And pursue not that of which thou has no knowledge;" (Isra' 17.36)	از آنچه به آن آگاهی نداری، پیروی مکن،	وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ (الإسراء 17/36).
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also

"truly fancy (doubts) can be of no avail against truth." (Younos 10.36).	گمان، هرگز انسان را از حق بی‌نیاز نمی‌سازد	إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا (يونس 10/36).
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Based on the previous section, the meaning of this statement can be revealed **‘The best compulsory worship is to know your Lord and to confess to him with your slavery’**.

## 6- Conditions to reach knowledge of God and the faith in Him.

When a person faces an issue he will be in search of finding the reason for it, his intuition will ultimately be thirsty for finding the spring of the existence.

It should be known that this most expensive jewel, knowing God, which is the result of faith and intelligence, and is based upon justice and wisdom, will not be given to everyone. Giving wisdom to an incapable man is injustice to wisdom, and depriving capable me is oppression to them.

It is impossible to disbelieve in the principle of the beginning and the end of the world, it needs searching the whole cosmos and knowing all the chains of all the causes, then being sure that there is no end to the world. Matter fact a person may reach the state of ignorance about the issue.

It is fair to say that whoever has a doubt about God, he should apply this doubt to his life, he should give it the benefit of the doubt and not deny it. The chance of being resurrected and having an eternal joy and happiness should make him not deny God and try his best to find Him, believe in Him, do His orders and not to disobey. The chance of not believing may cause an everlasting torment and punishment; it is like thinking that this delicious food may be poisoned, wisdom tells a person not to eat.

Any one who would listen to the voice of reason, shall reach without a doubt the state of belief in God,

"As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths" (29.69).	و آنها که در راه ما (با خلوص نیت) جهاد کنند، قطعا به راه‌های خود، هدایتشان خواهیم کرد؛	وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا (العنكبوت 69/29).
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With filth and corruption, God, this pure and clean entity cannot be achieved

"He grants <i>wisdom</i> to whom He pleases, and he, to whom <i>wisdom</i> is granted, is indeed granted abundant good." (2.269)	(خدا) دانش و حکمت را به هر کس بخواهد (و شایسته بداند) می‌دهد	يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا (البقرة 2/269).
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also

"And Allâh will cause to go astray those who are <i>oppressors</i> (polytheists and wrong-doers, etc.), and Allâh does what He wills." (14.27)	و ستمگران را گمراه می‌سازد، (و لطف خود را از آنها برمی‌گیرد) ؛ خداوند هر کار را بخواهد (و مصلحت بداند) انجام می‌دهد!	وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ (إبراهيم 14/27).
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Bearing in mind the previous issues we should start the (osool Ad-Deen) the pillars of the religion.

## Reaching God

### Several ways to reach the Lord Almighty:

For the believers, they seek God from God Himself, as the following statements: "Is it not sufficient in regard to your Lord that He is a Witness over all things?" (41.53) or ((O He Whom lead to himself by Himself)) (Du'a As-Sabah), also ((when did you disappear to need a guide toward You, when did You become distant so that the effects make us reach You, blinded be the eyes that did not see that You are the

watcher)) (Behar Al-Anwar Vol. 95 P 226), or ((I knew You by You and You lead me toward You)) (Behar Al-Anwar Vol. 95 P 82).

For non believers – in summery- let us point to the following:

A- Look around you, see what you can perceive, observe every molecule you see, you know that the molecule can exist or not exist, it is not impossible to exist or not to exist at the same time, since it doesn't matter, one way or another, then it needs a cause for its existence, a reason to make it be, like the two sides of the weighing scale, it is impossible to have one side outweigh the other without a reason, therefore the thing that its existence is possible needs a reason to exist and not existing also needs lack of the reason, therefore since every existence needs a reason to come to the world, it could be either itself or another like itself among the rest of the world's subjects; it could not be itself because it does not have existence to give, the same goes for the rest of the subjects in the world, how can a thing that does not have to give what it doesn't have, this law goes for every particle of this cosmos.

The atmosphere cannot be lit without a light, in principle we should say that it is lit by itself, not by another light, if we didn't have this principle we cannot say that the space will be lit, because how can a thing that is dark and cannot give light to itself, give light to others.

Same can be said about the creator of all things including the characters of beauty, power or completion as life, knowledge, muscle, etc. is by itself and is not given by another or tied to another:

Were they created by nothing, or were they themselves the creators?	یا آنها بی هیچ آفریده شده‌اند، یا خود خالق خویشند؟! (35)	أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ (الطور) (35/52).
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Related to Imam Ali Al-Redha (P) that a man asked him saying: O sun of the prophet (P) what is the proof that the world id been created new (from nothing)? The Imam (P) answered: you weren't and now you are! You know that you did not make yourself and the one who is like you did not make you as well. (Behar Al-Anwar v.3, p36)

B- If in the desert somewhere you found a piece of paper written on it the alphabet from A to Z, everyone will witness that the person who rote it has a degree of intelligence, if the writing was more words and sentences, a person may believe in the writers knowledge and wisdom. Just look at any plant, just think about the primary components of it, is it less than the writing of a sentence on a paper?

What kind of a wisdom lies in the soil and water to give life to a dead hard seed and make it grow? Or to give it power so that the root can crack the dark soil and come out, each tree will find the right kind of food in the same darkness of the soil as that kind of the tree requires. Each tree is made to take as it needs and then give only the proper fruit, just look at the way that the tree fights the gravity to let the water and food reach the limbs and branches up in the air? You will see that every part will do its job that it is prepared to do "at ease, each is given a task to do" (Behar Al-Anwar v4, p282), no matter how much you try to fight to make it perform the opposite you will see that the root that is made to go into the ground and the branch that is made to go up will do its task.

So no change will you find in Allâh's Sunnah (way of dealing), and no turning off will you find in Allâh's Sunnah .(35.43).	و هرگز برای سنت الهی تغییری نمی‌یابی! (43)	وَلَنْ نَجِدَ لِسُنَّةِ اللَّهِ تَحْوِيلًا (فاطر) (43/35).
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The slightest cogitation and bethinking in the creation of one tree, its roots, limbs, branches, thousands of leaves and the system that it holds, will make you baffled and wonder, makes you ask what kind of a power it is that every cell will draw its food from the root in which it draws from the deep dark ground? That will be sufficient to believe in the infinite knowledge and wisdom of the beloved God:

Is not He (better than your gods) Who created the heavens and the earth, and sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in	(آیا بتهایی که معبود شما هستند بهترند) یا کسی که آسمانها و زمین را آفریده؟! و برای شما از آسمان، آبی فرستاد که با آن، باغهایی زیبا و سرور انگیز رویانیدیم؛ شما هرگز قدرت نداشتید درختان آن را برویانید! آیا معبود دیگری با خداست؟! نه، بلکه آنها گروهی هستند که (از	أَمْ نَخْلُقُ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلْنَا لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا أَوَلَمْ مَعَ اللَّهُ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ (النمل) (60/27).
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your ability to cause the growth of their trees. Is there any <i>ilâh</i> (god) with Allâh? Nay, but they are a people who ascribe equals (to Him)! (27.60)	روی نادانی، مخلوقات را همطراز (پروردگارشان) قرار می‌دهند! (60)	
Is it you who made the tree thereof to grow, or are We the Grower? (56.72)	ایا شما درخت آن را آفریده‌اید یا ما آفریده‌ایم؟! (72)	أَأَنْتُمْ أَنْشَأْتُمْ شَجَرَهَا أَمْ نَحْنُ الْمُنشِئُونَ (الواقعة 56/72).
and caused to grow therein all kinds of things in due proportion. (15.19)	و از هر گیاه موزون، در آن رویانیدیم؛ (19)	وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ (الحجر 15/19).

If you look at any tree in the world you will not see but the reflect and a sign of the wisdom, knowledge, and the power of the Almighty:

And the herbs (or stars) and the trees both prostrate.	و گیاه و درخت برای او سجد می‌کنند! (6)	وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ (الرحمن 6/55).
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The same goes if you look at every animals life.

A man by the name of Abu Shaker Deisani entered the house of the sixth Imam and said: O Jafar ben Mohemmed lead me to my Loard! A child was playing with an egg, the Imam (P) gently took the egg from him and said: Mr. Deisani; this egg has a strong shield, a hard skin, underneath it has a soft gentle skin, then underneath the soft skin there are two liquids, one resembles gold and the other silver and they never mix, nothing comes out telling us that it is good, nor things go in to ruin it, no body knows that this egg is going to hatch a male or a female?

Tell me, who made the feed that the chicken eats make this strong shield and separate the rest of the particles from it? Who will provide such a safe haven for the embryo of the chick? Who put components as jewels inside in which as it grows inside the egg, it will have sufficient amount of food, prepared it not to need anything else? Who was inside the dark and rough skin of the egg to make the bones and meats and tendons, skin, muscles, systems and nerves, and then make the senses? Isn't it surprising just to see how the eyes for this bird is been made and it has been put in the right place? Who would have thought that just to make this bird find the food from the ground to give it such a hard beak to dig the ground without becoming scratched? Who gave it such a gizzard to make it put the food in it so nothing of the food will be lost? Who made the seeds go gradually from the gizzard to the stomach, then be digested and turned into the skin, feathers so that the skin and feathers will give the bird warmth, and also saves it from the outside danger? Who would give heed and think, even about the smallest good looks and beauty so that the bird would have even different wonderful colors of feather, such a beauty that the Imam (P) mentioned as saying: "colors will split to give the beautiful colors of the peacock". (Behar Al-Anwar, vol 3 p. 32).

Further more there is a balanced heat in the chicken's chest necessary, not only that but also you see that the chicken will reduce the activities and movements and stay put the time needed staying on the egg until the eggs are hatched.

What kind of wisdom will lead such actions to take place, to control this process and give life to the chicks? What kind of a teacher taught that chicken to turn the egg as it needs to make the heat even on them and bring a balanced chick out? Who makes the chicken understand that it is time to assist the chick with its beak to break that great shield and come out of the egg? Who will put such an instinct in the chicken to be so protective of the chicks that they may give their own life to save them? Who will put such an emotion and passion to do that as long as the chick needs it?

Isn't it enough by looking into an egg be guided to the one that said:

Who has created (everything), and then proportioned it; And Who has measured (preordainments for each and everything); then guided; (87.2-3)	همان خداوندی که آفرید و منظم کرد، (2) و همان که اندازمگیری کرد و هدایت نمود،	الَّذِي خَلَقَ فَسَوَّى (الأعلى) 2/87. وَالَّذِي قَدَّرَ فَهَدَى (الأعلى) 3/87.
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Therefore the Imam (P) said: “do see that it should have a manager? The man thought a while and alleged: I bear witness that there is no God but Allah without a partners, and that prophet Mohemmed (P) is his servant and messenger, and you are the Imam and the proof from God upon His creatures. O Lord I seek forgiveness from the belief that I was in! (Behar Al-Anwar v.3 P.32).

Yes, it is the same wisdom, knowledge and power that in the midst of the dark soil, and the dark skin of the egg will nourish and nurture the seed for that goal that is required in the world; the same will nourish and nurture the sperm in the (darknesses) of the womb of the mother, a sperm that is nothing but a small microscopic animal without any form of the senses, limbs, or any human powers will be equipped will all the necessary tools and to come out to this world and live in it.

As an example the bones will grow in all shapes and forms, with all different sizes but all in one synchronized manor, the same goes for the muscles for all the needed movements will be established, amazing systems as the brain will be lit for the activities, and the heart that is supposed to beating millions of times, awake or sleep will be prepared, the heat of the body will be maintained.

Look at the simplest compound in the mouth, the teeth! It should be sufficient for you to believe in the great beloved, knowledgeable God. For instance you will see three different sets of teeth, the front teeth, the canine, and afterwards the molars and the end. Just think if the molars were in the front and the canine and the front teeth were in the back of the mouth, what kind of an effect would it have in chewing or in the beauty and the ugliness of the face?

If the eye brow that is on the top of the eye was under, or the nasal holes were upside down, what would have happened?

Buildings, civilizations, all the way from cultivating the land, finest art to the sturdiest sky scrapers are dependent upon the growth of the nails on the fingers of the humans.

What kind of the wisdom had prepared our food to make the nails? What kind of an amazing system does it require to digest the food, absorb it by the intestines and transfer the material through the veins and arteries to make it reach the tip of the fingers, so that such an important goal from creation will be assured? Who made the nail bond to the skin, a bond that to separate them will cause an excruciating pain not to let the nail be separated from the skin, then after the goal is accomplished the nail cutter will cut it up so easily and without pain?

An amazing issue is this that the same food that will produce the hard nail, after the process of digestion it will produce the clear liquid, soft and smooth required for the eye!

If these two were made opposite, that is the eyes would grow nails and the soft clear liquid would reach the fingers, what kind of a disaster we would be in?

These are the simplest signs of wisdom and knowledge, the signs that does not require deep thinking:

And also in your ownelves. Will you not then see?	و در وجود خود شما (نیز آیاتی است); آیا نمی بینید؟! (21)	وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ (الذاريات 21/51).
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What about the deepest issues of life? The issues that require a specialist to look through the microscopes and with a lot of thoughts?

Do they not think deeply (in their ownelves) about themselves	آیا آنان با خود نیندیشیدند که خداوند،	أَوَلَمْ يَتَفَكَّرُوا فِي أَنْفُسِهِم (الروم) 8/30.
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Yes, this human creature, the one that science had not scratched the surface of his skin, after all of work that has been done; we should look at his soul or self! What kind of a remarkable brain or dimensions does he hold? Among them the desire to equalize his body needs, to the anger to protect and defend them, was given to him, then he was given an intellect that controls them!

and if you count the Blessings of Allâh, never will you be able to count them..	و اگر نعمتهای خدا را بشمارید، هرگز آنها را شماره نتوانید کرد!	وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا (إبراهيم 34/14).
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In such a book of wisdom, what kind a pen had written on such a cell of a sperm?

So let man see from what he is created!	انسان باید بنگرد که از چه چیز آفریده شده است! (5)	فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ (الطارق 5/86).
He is created from a water gushing forth	از يك آب جهنده آفریده شده است، (6)	خُلِقَ مِنْ مَّاءٍ دَافِقٍ (الطارق 6/86).

He creates you in the wombs of your mothers, creation after creation in three veils of darkness	او شما را در شکم مادرانتان آفرینشی بعد از آفرینش دیگر، در میان تاریکیهای سه گانه، می‌بخشد!	يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ (الزمر 6/39).
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What kind of knowledge, power, or wisdom is it, that makes from such a trivial cell that only can be seen under a microscopic lens, swimming in a dirty water a human that the torch of his thoughts will penetrate the depth of horizons and the selves?

Read! And your Lord is the Most Generous, Who has taught (the writing) by the pen. Has taught man that which he knew not.	بخوان که پروردگارت (از همه) بزرگوارتر است، (3) همان کسی که بوسیله قلم تعلیم نمود، (4) و به انسان آنچه را نمی‌دانست یاد داد! (5)	اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (العلق 3/3). الَّذِي عَلَّمَ بِالْقَلَمِ (العلق 4/4). عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَم (العلق 5/5).
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You will see such a human will turn the earth and the sky the field to his arena and makes his power penetrate every aspects of it!

See you not (O men) that Allâh has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent (i.e Islâmic Monotheism, and the lawful pleasures of this world, including health, good looks, etc.) and hidden [i.e. One's Faith in Allâh (of Islâmic Monotheism) knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise, etc.]? Yet of mankind is he who disputes about Allâh without knowledge or guidance or a Book giving light!	ایا ندیدید خداوند آنچه را در آسمانها و زمین است مسخر شما کرده، و نعمتهای آشکار و پنهان خود را به طور فراوان بر شما ارزانی داشته است؟! ولی بعضی از مردم بدون هیچ دانش و هدایت و کتاب روشنگری درباره خدا مجادله می‌کنند! (20)	أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُبِينٍ (لقمان 20/31).
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What can we say for such a great power, knowledge and the minute wisdom detail of the human except His statement as He said:

So blessed be Allâh, the Best of creators.	پس بزرگ است خدایی که بهترین آفرینندگان است! (14)	فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ (المؤمنون 14/23).
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This human does not have a choice but to fall into prostration and say: "**Glorified be my Lord Allâh and Exalted, and glorified is his praise.**"

As mentioned in the following verse:

We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'ân) is the truth.	به زودی نشانه‌های خود را در اطراف جهان و در درون جانشان به آنها نشان می‌دهیم تا برای آنان آشکار گردد که او حق است	سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنفُسِهِمْ حَتَّىٰ يَتَّبِعِنَ هُمْ أَنَّهُ هُوَ الْحَقُّ (فصلت 53/41).
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We should also take a look at the horizons of this cosmos, as millions of stars, moons, stars (and galaxies), some that in order to see them we need thousands of years of speed of light, some among them

that are larger millions of times larger than the earth. How were the distance between them determined, and how could it be balanced to be put in its exact orbit with the pull and push of the gravity? How were they determined so accurately not to collide with one another or crowd one another?

It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.

نه خورشید را سزاست که به ماه رسد، و نه شب بر روز پیشی می‌گیرد؛ و هر کدام در مسیر خود شناورند. (40)

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ (يس 40/36).

Look at the earth for instance! It has such an atmosphere that forms a great shield of protection against thousands of meteors, as soon as the meteor penetrates the atmosphere it will turn into dust!

The light of the sun is been put in such a location that will be the cause of making the correct and best condition for all of the plants, minerals, animals and humans.

The movement of the earth is been calculated in such a precise manner, to cause the sun rise and sun set, with it will bring the warm day light, an atmosphere for work, the calm dark night for rest and sleep, the conditions needed to renew ones activities and life in a balanced manner:

And He it is Who has put the night and the day in succession, for such who desires to remember .

و او همان کسی است که شب و روز را جانشین یکدیگر قرار داد برای کسی که بخواهد متذکر شود

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ (الفرقان 62/25).

It is out of His Mercy that He has put for you night and day, that you may rest therein (i.e. during the night) and that you may seek of His Bounty (i.e. during the day).

و از رحمت اوست که برای شما شب و روز قرار داد تا هم در آن آرامش داشته باشید و هم برای بهره‌گیری از فضل خدا تلاش کنید،

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ (القصص 73/28).

Say (O Muhammad SAW): "Tell me! If Allâh made night continuous for you till the Day of Resurrection, who is an *ilâh* (a god) besides Allâh who could bring you light? Will you not then hear?"

بگو: «به من خبر دهید اگر خداوند شب را تا قیامت بر شما جاودان سازد، آیا معبودی جز خدا می‌تواند روشنایی برای شما بیاورد؟! آیا نمی‌شنوید؟!» (71)

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِضِيَاءٍ أَفَلَا تَسْمَعُونَ (القصص 71/28).

The night and day, had joined hand with total opposition with one aim, showing the earth during the day and the kingdom of God a night, you will see both the King and the kingdom together put before human eyes and heart.

The night and day will also be like the pages of the book of his life, it will be turned before his eyes so that he can read both pages of the day and the night:

Do they not look in the dominion of the heavens and the earth and all things that Allâh has created,?

آیا در حکومت و نظام آسمانها و زمین، و آنچه خدا آفریده است، (از روی دقت و عبرت) نظر نمی‌کنند؟!

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَاوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ (الأعراف 185/7).

Thus did we show Ibrâhim (Abraham) the kingdom of the heavens and the earth that he be one of those who have Faith with certainty.

و این چنین، ملکوت آسمانها و زمین (و حکومت مطلقه خداوند بر آنها) را به ابراهیم نشان دادیم؛ (تا به آن استدلال کند،) و اهل یقین گردد. (75)

وَكَذَلِكَ نُورِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ (الأنعام 75/6).

That human that sees the reflection of knowledge, wisdom and secrets of the rest of the creatures in his brain, how can he say that the creator of this brain, thought or notions, the one that put the laws, running the worlds, establisher of all things from nothing! How can He be ignorant? Where is the information known compared to the unknown is like a drop in an ocean!

And of knowledge, you (mankind) have been given only a little."

و جز اندکی از دانش، به شما داده نشده است! (85)

وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا (الإسراء 85/17).

How can a person think that the one who copies the book of the existence be wise while the establisher and the writer of the book and the copier machine be ignorant?

Therefore, even the nature and the instinct of the atheist will assure and witness that the wise, powerful creator does exist.

<p>If you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?" They will surely reply: "Allâh." How then are they deviating (as polytheists and disbelievers)?</p>	<p>و هر گاه از آنان بپرسی: «چه کسی آسمانها و زمین را آفریده، و خورشید و ماه را مسخر کرده است؟» می‌گویند: «الله!» پس با این حال چگونه آنان را (از عبادت خدا) منحرف می‌سازند؟! (61)</p>	<p>وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ (العنكبوت 61/29).</p>
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<p>And indeed if you ask them, "Who has created the heavens and the earth?" They will surely say: "The All-Mighty, the All-Knower created them."</p>	<p>هر گاه از آنان بپرسی: «چه کسی آسمانها و زمین را آفریده است؟» مسلماً می‌گویند: «خداوند قادر و دانا آنها را آفریده است!» (9)</p>	<p>وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ (الزخرف 43/9).</p>
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C- Development of the matter is a sign of a higher form than the matter or nature; because the effect of the matter needs a situation or an environment to do its effect. For instance the fire to be burn or a light to be lit, if it did not find the proper atmosphere it will not burn or shine, they need that relationship or it doesn't work, we also should know that the relationship with the non existence is impossible, therefore anything that does not exist to come into existence is a sign of greater power that is not matched by another power equal to it and it is totally metaphysical or beyond this world:

<p>Verily, His Command, when He intends a thing, is only that He says to it, "Be!" and it is!</p>	<p>فرمان او چنین است که هرگاه چیزی را اراده کند، تنها به آن می‌گوید: «موجود باش!»، آن نیز بی‌درنگ موجود می‌شود! (82)</p>	<p>إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ (یس 82/36).</p>
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D- belief in God is the nature of the human being, it is an instinct, the human sees himself as a being that is weak, and needy to a point of power, however being obsessed with the reasons and related middle issues makes him loose the dependency upon the real point whom is God.

But when hopeless and despondent from every way, then his instinct will lead him to the One Whom is Rich by Himself without the need for others (God), he will extend his hand to Him:

<p>Say (O Muhammad SAW): "Who rescues you from the darkness of the land and the sea (dangers like storms), when you call upon Him in humility and in secret (saying): If He (Allâh) only saves us from this (danger), we shall truly be grateful."</p>	<p>بگو: «چه کسی شما را از تاریکیهای خشکی و دریا رهایی می‌بخشد؟ در حالی که او را با حالت تضرع (و آشکارا) و در پنهانی می‌خوانید؛ (و می‌گویید): اگر از این (خطرات و ظلمتها) ما را رهایی می‌بخشد، از شکرگزاران خواهیم بود.» (63)</p>	<p>قُلْ مَنْ يُنَجِّيكُمْ مِنْ ظَلَمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَئِنْ أَنْجَانَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ (الأنعام 63/63).</p>
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<p>And when some hurt touches man, he cries to his Lord (Allâh Alone), turning to Him in repentance, but when He bestows a favour upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allâh, in order to mislead others from His Path.</p>	<p>هنگامی که انسان را زبانی رسد، پروردگار خود را می‌خواند و بسوی او باز می‌گردد؛ اما هنگامی که نعمتی از خود به او عطا کند، آنچه را به خاطر آن قبلاً خدا را می‌خواند از یاد می‌برد و برای خداوند همتیانی قرار می‌دهد تا مردم را از راه او منحرف سازد؛</p>	<p>وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِيُضِلَّ عَنْ سَبِيلِهِ (الزمر 8/39).</p>
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<p>He it is Who enables you to travel through land and sea, till when you are in the ships and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and</p>	<p>او کسی است که شما را در خشکی و دریا سیر می‌دهد؛ زمانی که در کشتی قرار می‌گیرید، و بادهای موافق آنان را (بسوی مقصد) حرکت میدهد و خوشحال می‌شوند، ناگهان طوفان شدیدی می‌وزد؛ و امواج از هر سو به سراغ آنها</p>	<p>هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّى إِذَا كُنْتُمْ فِي الْفُلِكِ وَخَرَجَ بِكُمْ بَرْحٌ طَيِّبَةٌ وَقَرَّحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ</p>
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<p>the waves come to them from all sides, and they think that they are encircled therein, they invoke Allâh, making their Faith pure for Him Alone, saying: "If You (Allâh) deliver us from this, we shall truly be of the grateful."</p>	<p>می‌آید؛ و گمان می‌کنند هلاک خواهند شد؛ در آن هنگام، خدا را از روی اخلاص می‌خوانند که: «اگر ما را از این گرفتاری نجات دهی، حتما از سپاسگزاران خواهیم بود!» (22)</p>	<p>مَكَانٍ وَظَنُوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنِ أَجَبْنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ (يونس/22).</p>
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A man came to Imam As-Sadeq (p) said: “O son of the prophet (p) lead me to God, Who is He? I am puzzled by the arguments! The Imam (P) said: have you ever ridden a ship? He said: yes. The Imam (p) said: have you ever been ship wrecked where you lost hope and nothing could help you and you cant swim to any where? He said: yes. The Imam (p) said: did your heart tell you that there is some one very powerful that only He is capable to help you? He said: yes. The Imam (p) said: He is, that One thing is God, capable of help when no one can help but He. (Behar Al-Anwar vol.3 p.41)

This knowledge and instinct, that will be produced at one’s subconscious in such a situation without a choice, can also be reached by choice with the following knowledge and rituals by:

First: a person should lift the curtain of ignorance from his intellect, lift the heedlessness from his heart. He should see and know that the spiritual advancement is not by himself by any means, he should be assured that everything reaches one glorious entity that is:

<p>He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing.</p>	<p>اول و آخر و پیدا و پنهان اوست؛ و او به هر چیز داناست. (3)</p>	<p>هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (الحديد/3/57).</p>
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<p>He is Allâh, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.</p>	<p>او خداوندی است خالق، آفریننده‌ای بی‌سابقه، و صورتگری (بی‌نظیر)؛ برای او نامهای نیک است؛ آنچه در آسمانها و زمین است تسبیح او می‌گویند؛ و او عزیز و حکیم است! (24)</p>	<p>هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ (الحشر/24/59).</p>
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Second: he should, by the way of cleanliness, religious purity, and piety purify his soul from all the vices, so that all the curtains between him and God will be lifted, the curtains of ignorance, heedlessness, and sins. A sufficient amount of strive and perseverance in this purification will be a great help:

<p>As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths.</p>	<p>و آنها که در راه ما (با خلوص نیت) جهاد کنند، قطعاً به راه‌های خود، هدایتشان خواهیم کرد؛</p>	<p>وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا (العنكبوت/69/29).</p>
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The sixth Imam, Imam As-Sadeq (p) told Eben Abi Al-Owja’: woe be to you, how covered is the One that showed you His power in yourself? He created you while you weren’t, raised you after you were little, strengthened you after being weak, made you sick after being healthy, made you healthy after being sick, gave you satisfaction and calmed you down after anger, angered you after being calm, made you sad after being happy, happy after being sad, love after hate and gave you love after hate, gave will after being hopeless, hopeless after the your will, gave you desire after no desire, took it a way after you had the desire, gave you wishes after your awe, awe after your wishes, hope after being despondent, made you despondent after being hope, gave you occurrences when you mind was empty, took a way the issues that you thought for sure. The Imam (p) was listing the powers of God to me until I thought that he will uncover everything. (Behar Al-Anwar vol.3 p.43).

## Unity

Unity of God is a the belief that the maker of this world if one in every aspect and dimension. He is not a compound in any form even in the characteristics, because any compound needs its parts, it is impossible for the thing that is in need to give, whether to itself or others.

Among the proves

- 1- numerousness or pluality requires the partnership in the entity of God, if both were gods then both require the recognition to be as one, this kind of the need to be one will make each need the other, therefore both are in need.
- 2- numerousness or pluality is impossible without recognition of each other, this kind of recognition will make them lesser than perfect or complete, the need for perfection requires turning to the One who is Complete, this chain must reach the One who is Complete by Himself in all aspects. Otherwise it is impossible for the one who is in need to give existence.
- 3- The Almighty is a limitless existence, with no boundry, if there was a limit then that thing is to be identified as existence and the limit to that existence, then they are two. This limitation requires being incomplete or not perfect, this is the worst compound, any compound is impossible to be God, such an existence cannot be but one, to even imagine that He is two is saying that He is imperfect and limited, therefore it is impossible to even imagin that He has a second
- 4- The unification of the system of the cosmos, whether in any part of the world or whole is a sign that it has one God. If yo look at any part of this universe, whether in the compounds of the creatures, their relationship together, makes it clear that it has a creator who is knowledgable and powerful and wise. Look at the moleules of a tree, the parts and ccompound of an animal, their relationship to each other, to the earth, the sun, the relationship of the solar system to the rest of the planet systems in the space does not indicate but the unity of God, just compare the atoms and the rotations of the electrons to the rotations of the planets arround the sun will not lead but to the one that created this has created the other:

It is He (Allâh) Who is the only <i>Ilâh</i> (God to be worshipped) in the heaven and the only <i>Ilâh</i> (God to be worshipped) on the earth. And He is the All-Wise, the All-Knower.	او کسی است که در آسمان معبود است و در زمین معبود؛ و او حکیم و علیم است! (84)	وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ وَهُوَ الْحَكِيمُ الْعَلِيمُ (الزخرف 84/43).
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O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become pious. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allâh (in worship) while you know (that He Alone has the right to be worshipped).	ای مردم! پروردگار خود را پرستش کنید؛ آن کس که شما، و کسانی را که پیش از شما بودند آفرید، تا پرهیزکار شوید. آن کس که زمین را بستر شما، و آسمان ( جو زمین) را همچون سقفی بالای سر شما قرار داد؛ و از آسمان آبی فرو فرستاد؛ و به وسیله آن، میوه‌ها را پرورش داد؛ تا روزی شما باشد. بنابراین، برای خدا همتیانی قرار ندهید، در حالی که می‌دانید (هیچ یک از آنها، نه شما را آفریده‌اند، و نه شما را روزی می‌دهند).	يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (البقرة 21/2). الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ (البقرة 22/2).
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- 5- The sixth apostle, Imam As-Sadeq (p) was asked: why it is impossible to be more than one God? The Imam (p) answered: if you claim that there are two gods, then there should be a gap between them so they can be two, therefore the gap will make them three. If they were three then there should be two gaps between them, then they are five, this kind of a chain will make go to infinity, therefore we will have infinite gods in number.(Behar A-Anwar vol. 3 p.23)
- 6- Imam Ali (p) told his son: know son, if there was a partner to you Lord, then you wold have seen his messenger, you would have seen the signs of his kingdom, and you would known him from his actions and doings. (Peak of Alequence, letters #36)

Therefore we should have belief in the unity of God, this should be seen in your worship that there is no one deserves to be worshiped but He, anyone or anything else is nothing but a slave:

There is none in the heavens and the earth but comes unto the Most Beneficent (Allâh) as a slave.	تمام کسانی که در آسمانها و زمین هستند، بنده اویند! (93)	إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا (مریم 93/19).
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Worshiping any other than God is nothing but humiliation and begging, begging from a beggar or being humiliated by another low is nothing but mortification and disgrace:

O mankind! it is you who stand in need of Allâh, but Allâh is Rich (Free of all wants and needs), Worthy of all praise.

ای مردم شما (همگی) نیازمند به خداوند؛ تنها خداوند است که بی‌نیاز و شایسته هرگونه حمد و ستایش است! (15)

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ (فاطر 15/35).

The belief in the oneness of God glorious be He means that there is nothing but was made by Him, and the return is to Him. It can be summarized in the following three sentences:

**There is no god but Allah, There is no power but with Allâh', And to Allâh return all matters.**

Joyce and blessed is the one the who is consistently repeating these three sacred phrases of glory, wakes up with them, sleeps with them, lives by them, dies by them, and by true means reaches the secret and the soul of

"Truly! To Allâh we belong and truly, to Him we shall return."

«ما از آن خدائیم؛ و به سوی او باز می‌گردیم!» (156)

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (البقرة 2/156).

This kind of belief will concentrate all the rays of thoughts, activities and the will of the society to only one goal, mater fact nothing is higher, but there is nothing but this goal:

Say: "I exhort you on one (thing) only: that you stand up for Allâh's sake in pairs and singly, "

بگو: «شما را تنها به يك چیز اندرز می‌دهم، و آن اینکه: دو نفر دو نفر یا يك نفر يك نفر برای خدا قیام کنید

فَلْإِنَّمَا أَعْطِكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مثنًى وَفُرَادًى (سبا 46/34).

It should be known that; today, by concentrating the efforts of our self on one point, our selves will gain a special power that is amazing in strength, that is concentrating on an imaginative point, think what will happen if all of the human's aspects of thoughts and will concentrated on the true beginning and the end of existence

Allâh is the Light of the heavens and the earth.

خداوند نور آسمانها و زمین است؛

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ (النور 24/35).

what level of height will the person reach?

If a person or a society had reached the degree of :

Verily, I have turned my face towards Him Who has created the heavens and the earth *Hanifa* (Islâmic Monotheism,) and I am not of *polythiest* ".

من روی خود را به سوی کسی کردم که آسمانها و زمین را آفریده؛ من در ایمان خود خالصم؛ و از مشرکان نیستم! (79)

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ (الأنعام 6/79).

They have reached the core of eternal happiness and joy, and it is beyond explanation.

## Justice

**To establish God's justice we many proves among them:**

1- A person, even a non believer matter how non religious, you will see that he is bound by his nature that justice is good and oppression is bad. If you call an oppressor by this character, by saying you are an oppressor, he will detest this name and hates it, if you call him just and fair , he will like it. To be mean under the influence of a lust or desire is only to reach that lust or to satisfy the anger. If he was caught and reached the court, the judge was unfair to the victim and gave the right to the criminal, although he will be happy, his intellect and his nature will see the ugliness of the judge. If the judge did not fall for pressure and bribery, and he showed justice, was fair in his judgment, the oppressor although unhappy with him and angry, but deep inside he will respect the judge.

Therefore how can our Lord, the one that had implanted a nature in the humans to see that justice is good and injustice is bad be characterized by unjust:

Verily, Allâh enjoins justice and good

خداوند به عدل و احسان و بخشش به نزدیکان فرمان می‌دهد

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ (النحل 90/16).



Say My Lord has commanded justice.	بگو: «پروردگارم امر به عدالت کرده است»	قُلْ أَمَرَ رَبِّي بِالْقِسْطِ (الأعراف/29).
O (David)! Verily! We have placed you as a successor on earth, so judge between men in truth (and justice) and follow not your desire	ای داوود! ما تو را خلیفه و (نماینده خود) در زمین قرار دادیم؛ پس در میان مردم بحق داورى کن، و از هوای نفس پیروی مکن	يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ (ص 26/38).

How could God command justice, and He Himself be unjust in His kingdom?

2- The reason for injustice could be either ignorance about the action that bad, or it could be weakness to reach a certain goal, or it could be fun and play; the glorious God is far above ignorance, weakness or play.

3- Injustice is deficiency and imperfection, if God was unjust, then He lacks perfection and completion, this is the worst kind, if God was deficient then He is among the needy ones, then He is deficient and needy, these characters are the characters of the creatures not the creator. The conclusion of the above is that God is just and fair in the creation of the thing:

Allâh bears witness that <i>Lâ ilâha illa Huwa</i> (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice. <i>Lâ ilâha illa Huwa</i> (none has the right to be worshipped but He), the All-Mighty, the All-Wise.	خداوند، (با ایجاد نظام واحد جهان هستی)، گواهی می‌دهد که معبودی جز او نیست؛ و فرشتگان و صاحبان دانش، (هر کدام به گونه‌ای بر این مطلب)، گواهی می‌دهند؛ در حالی که (خداوند در تمام عالم) قیام به عدالت دارد؛ معبودی جز او نیست، که هم توانا و هم حکیم است. (18)	شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ (آل عمران/18).
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Also He is just in laws and commands:

Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice.	ما رسولان خود را با دلایل روشن فرستادیم، و با آنها کتاب (آسمانی) و میزان (شناسایی حق از باطل و قوانین عادلانه) نازل کردیم تا مردم قیام به عدالت کنند	لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ (الحديد 25/57).
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He is also just and fair in the judgment of his slaves the day of judgment:

And they will be judged with justice, and no wrong will be done unto them.	و در میان آنها، بعدالت داورى می‌شود؛ و ستمی بر آنها نخواهد شد! (54)	وَقَضَىٰ بَيْنَهُم بِالْقِسْطِ وَهُمْ لَا يظَلَمُونَ (يونس/54).
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Related to Imam As-Sadeq (p) that a man asked him: the base of the religion is unity and justice, it long and branched, yet we should know it, tell me an easy of understanding and to memories them. The Imam (p) answered: you should know about the unity of God that whatever applies to you does not apply to Him, and about justice you should not relate to your maker what cannot be related to you. (Behar A-Anwar vol. 4 p.264).

The Imam (p) to Hisham ben Al-Hakam: should I tell you a sentence about justice and unity of God! He said: yes may I be sacrificed for you (your honor). The Imam (p) said: justice is that you should not accuse Him and unity is that you should not imagin Him. (Behar A-Anwar vol. 5 p.58).

Imam Ali (p) said: every repentance that you make is from you, and every thanks and prays that you make is bestowed upon you from Him. (Behar A-Anwar vol. 5 p.59).

## Prophecy

### Public Prophecy

After proving the this world needs a maker which lead us in confirming the existence of our great Lord, the need for prophets becomes necessary.

Then the need for our Lord's teaching and disciplining becomes required:

The need to understand that guidance of the humans by prophets, it is essential for us to know the goal of the making, the factors that lead into this creation! To reach the depth of this subject as shown is not possible by this summery, but we will shed the lights on some of its aspects as deem important: First: The human being is a creature with many different desirers and instincts; the life of the human begins being equal to the plant life that is the weakest among the living until reaches the intellectual spiritual life.

The human being is made from the nature, intellect, and a body with many different **limited** needs important for living, and a spirit with an **unlimited** needs. He has the capability of reaching way above the angels in progress, and way below the animals in declension.

Related to Abdullah Ben Senan said: I asked Aba Ja'fer As-Sadeq (p), I asked: which is better, angles or humans? He (p) said that Imam Ali (p) said: the glorious God created the angles with intellect without desires, He put in the animals, desire without intellect, and He put both if them in the sons of Adam, therefore whoever lead his intellect win over and control his desire, then he is better than and above the angles, and whoever made his desire win over his intellect then he is worst than the animals. (Ilal Ash-Shara'a vol. 1 P.5)

This kind of the balanced making and blowing in him a spirit that is related to the Almighty

So when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him."	هنگامی که آن را نظام بخشیدم و از روح خود در آن دمیدم، برای او به سجده افتید! (72)	فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ (ص 72/38).
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Made him a special creature with distinct features among all the other creatures. You will his greatness in the following sentence of the holy Quran:

And then We brought it forth as another creation. So blessed be Allâh, the Best of creators.	سپس آن را آفرینش تازه‌ای دادیم؛ پس بزرگ است خدایی که بهترین آفرینندگان است!	أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ (المؤمنون 14/23).
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The humans can comprehend that they are not made for this limited materialistic life, because he can see that the level of quality and the high standard that he is made from should be proportionate with his creation and the goal of his making.

If he was made only for this mundane world, then the animalistic desires and the beastly angers – which are made to bring the needed and push away the unwanted, they are the needs for means of life – was enough for him. But the human has more than just desires and anger, he has the power of intellect, it is so thirsty for that unlimited knowledge, good, virtues, and the advancements in the ladder of spirituality, this desire is so unlimited that no matter how high he will be raised, he will be thirsty for more, this kind of thirst is an indication that he is been made for a world that is infinite, and eternal.

The Hadith related to prophet Muhammed (p), he said: you are not been made for death and destruction, you are been made to stay, but only you will be transferred from one world to another world. (Behar Al-Anwar vol. 6, p. 249).

The wisdom of the Almighty Wise requires that with every power and potential that He gives to His creatures, He should give it the proper usage, because the power that is given without usage is vain.

That unlimited potential that is given to the humans, starting from the potential of the seed, soil, water and air, given all the potential to the sperm with all the senses, limbs and systems, the womb of the mother made it so ready and capable for carrying the fetus, everyone of the previous things had given its duty, how can such a thing as intellect that its fruit is knowledge and work, the spirit that has the power of reaching highest degrees of knowledge in general, knowledge of God in particular, virtues and perfection does not have the means to reach it? How would this creature not reach his goal and aim?

Is it possible that the law of :

He Who gave to each thing its form and nature, then guided it aright."	به هر موجودی، آنچه را لازمه آفرینش او بوده داده؛ سپس هدایت کرده است!» (50)	أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى (طه/20/50).
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Does not apply to the humans?

Therefore the importance of having the tools and the means to reach the satisfaction degree in the path toward perfection is manifested.

Second : A person, by nature is seeking God, he always wants to know who is He that brought him to existence, Who gave him power? Who gave him all of these blessings? The person wants to know Him, so that he could thank Him.

A person also sees himself as weak and imperfect, filled with desires and lust, therefore his creator is more exalted than to be like him, his creator is the maker of senses and the things to sense, creator of what can be seen and imagined, His beauty and powers are infinite, glorious be He, for he is complete, without any imperfection or deformities or ugliness, he sees that He is the answer to all his problems, therefore there should be a link to reach Him, a human that is perfect in the human sense, without any mistakes or impurities – which is the necessity to be able to receive revelation and to be a link with the creator – so he can receive the lights of knowledge from Him, and let others know the true characters of God not a figment of imagination, this link – messenger – will guide to the straight path and the true religion:

"And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become pious .	این راه مستقیم من است، از آن پیروی کنید! و از راه‌های پراکنده (و انحرافی) پیروی نکنید، که شما را از طریق حق، دور می‌سازد! این چیزی است که خداوند شما را به آن سفارش می‌کند، شاید پرهیزگاری پیشه کنید!» (153)	وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ (الأنعام/153).
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Third : there is a great power lies in the human that makes him capable of discovering the secrets of the world and use them to his benefit. At the same time he has a lustful desires that may lead him toward greed and corruption, it is the nature of the human being, it will not become satisfied and content, putting these two together you will see that the humans has the capability to be good and bad, the good will build and the bad will destroy:

Evil has appeared on land and sea because of what the hands of men have earned	فساد، در خشکی و دریا بخاطر کارهایی که مردم انجام داده‌اند آشکار شده است؛	ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ (الروم/41/30).
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If you read the following verse:

And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him. Verily, in it are signs for a people who think deeply.	او آنچه در آسمانها و آنچه در زمین است همه را از سوی خودش مسخر شما ساخته؛ در این نشانه‌های (مهمی) است برای کسانی که اندیشه می‌کنند! (13)	وَسَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْتَمِرُونَ (الجنات/13/45).
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It indicates that the effect of the human work will also result the good or the corruption of the other planets on the sky. The only thing that guarantee the good of the human, is the guidance from God, so that he will assure a balanced thoughts, a balanced spirit and a balanced moral behavior.

Fourth: the continuous living of the humans requests him to connect himself to the society, this kind of a co-living with the people requires rights and responsibilities, without them life in the society will be unbearable. These rights will not be assured unless if there were laws, and these laws should be protected from faults and mistakes. The one who makes the laws should be clean from selfishness and deviation, he should be characterized by. This kind of a pure law without faults will not be established except by the ones that supported by God:

Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice)	ما رسولان خود را با دلایل روشن فرستادیم، و با آنها کتاب (آسمانی) و میزان (شناسایی حق از باطل و قوانین عادلانه) نازل کردیم تا مردم قیام به عدالت کنند؛	لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ (الحديد/25/57).
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that mankind may keep up justice.

With these arguments it was proven the need for the guidance toward the beginning, the end, the goal of creation, and the importance of reaching the higher level of perfection, be in total condole of the selfish desires, assuring the rights of the others. It should be known that if these issues will not be established unless by God by the way of prophecy, revelations, and messengers. These issues cannot be reached by the polluted mind of the humans, the mind that is filled with mistakes, lust and desires, even with light that is been implanted in him he cant reach the laws and the guidance.

This creature, the human being, the one that with the torch of his mind can reach the secrets of this world, suddenly is weak and deficient, the diseases resulting from the four elements in his body, as mentioned in the old theories they became nein and void, he realized that the closest thing to him is his body, he is not being able to make mistakes and he is so ignorant about it, how can he reach the issue of the beginning and the end of the world? How can he determine the guide to his everlasting joy or torture?

This knowledge or ignorance in the human that is not being able to reach the secrets of the atom, how can it reach the power of the initiator, the administer, or the problem solver and the guide of this cosmos, the guide to the unseen in the hereafter, if happy or sad. The hadith said: **“He send His messengers to them, one after another so they can make the people perform their intuitive nature, take from them the covenant that they contracted with God, they remind them the forgotten blessings, bring evidence for their mission, dig out the buried intellect from them and show them the sihns of the powers God”**. (Peak of Eloquence first speech)

## Characteristics of a prophet

Prophets have many characteristics; however two of them will be sufficient:

### I- Inerrancy (without errors, ma'soom)

To reach perfection and completion; which is the reason for our creation, there is a way! From the previous discussion we know that the way to completion is nothing but the guidance and the religion of God.

- 1- The spiritual advancement, is dependant upon this religion; which is the way to God, the prophet is the one who brings this tradition to the people and he teaches them, the prophet will not deviate from his mission as a teacher, if he deviated or made an error, a mistake, or followed his desires, the goal will not be achieved, it defeats the purpose.

The result is this that the Complete Perfect requires complete guidance or **Inerrancy (without errors)**, this **Inerrancy (without errors)** can be assured by Him, the One that:

Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise (Allâh SWT).

که هیچ گونه باطلی، نه از پیش رو و نه از پشت سر، به سراغ آن نمی‌آید؛ چرا که از سوی خداوند حکیم و شایسته ستایش نازل شده است!

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلًا مِنْ حَكِيمٍ حَمِيدٍ (فصلت 42/41).

Therefore, it will become a requirement from God, that this religion be perfect.

- 2- Religion is been sent so that a good life will be given to the people, and make them live in a high quality existence :

Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).

هر کس کار شایسته‌ای انجام دهد، خواه مرد باشد یا زن، در حالی که مؤمن است، او را به حیاتی پاک زنده می‌داریم؛ و پاداش آنها را به بهترین اعمالی که انجام می‌دادند، خواهیم داد. (97)

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ (النحل 97/16).

The factors to a good life is faith and good work, and that is been detailed in the bigger picture of the religion. This fountain of youth is the way of the prophet, therefore if this fountain is contaminated, a good fruit will not be harvested.

3- The religion of God is dependant upon the commands of a prophet, his orders and his inhibitions, do's and don'ts, on the other hand a person feels why should I obey a sinner? This feeling will defeat the purpose of the teachings of the prophet! Therefore the religion will be void.

4- If the prophet was not **Inerrant (without errors)**, certainty will not be reached by his words, it will be hard for the people to believe his terms and commands, his credibility will be low, and his orders will not be effective to them, therefore once a gain it defeats the purpose.

5- The reason or the base of an error is weakness in the brain (intellect), a form of a deficiency. A person who is connected to the ultimate certainty, the revelation, and the ultimate truth, will see everything as it should or as is, the prophet because of his connection will make him see nothing but the will of God, and will not be effected by nothing but by the will of God, therefore he will not give himself a chance for any form of the error.

## II-Miracles

To accept any claim, it requires an evidence; in which it is the approval for the person (prophet) claiming it.

The claimer is the messenger of God, at first he has nothing to back him up but his words, words are not sufficient to believe the person's claim, the miracle is the practical evidence that he is from God. What is a miracle? A miracle is an action that can be done without an environmental reason or any reason but by the almighty.

Anyone claims to be a prophet, the possibility of believing him will be changed into certainty by performing a miracle. Because if the claimer claiming to be a prophet does not have the power to break the powerful laws of nature – which cannot happen but by the Almighty – and believing in him will not result but into misguidance of the people. Misguidance is an action that cannot be associated to God by any means.

The following two hadiths will finalize the subject of the public prophecy:

**“As we have proved that we have a Maker glorious be He from our actions and our doings. The Maker Who is Wise and exulted, He is not be seen or touched, proceeded or undertaken, should not be faced with an argument or discussions, he established the commanders and the forbidders, coming from the All Wise All Knowledgeable, messengers expressing His messages to His creatures and His servants, guide them to Him, show them to the things that benefit them and results in their good eternal life, denies them the bad things that harm them and result in their perdition and their everlasting death. This is the evidence that the commanders to the good and forbidder of the bad among His creatures are the ones sent by Him, they are the prophets (peace be upon them) and they are the pure chosen ones among His creatures, they do not have anything in common with the people although they are in common in creation and compound, they are wise, disciplined by the wisdom sent by it. They are supported by the Wise, the knowledgeable by His Wisdom, they will not participate with the people in their actions or doings, they are supported by the Almighty, the Knowledgeable, Wise with Wisdom. This is proven that it is done in every era and time by every prophet that came with evidence and proof, so that the earth will not be empty from the prophet that is the proof relating to Him, and this apostle will have a sign, a knowledge that leads us to believe in his words, his justice and fairness”. (Osool Al-Kafee vol.1 p. 168).**

The above Hadith points to the following issues:

We can abstract the need for the messengers from the two sentences “**Wise and exulted**” to the “**guide them**”, we can understand that every action that the human does is either beneficial or harmful, or neither beneficial nor harmful, in any case a person needs to know what is good or bad for him, the things that benefit him in both lives, here and the hereafter, this is impossible to be seen except by the One Who is in control of every action in the world, large or small, the One Who is familiar with all the secrets of the human being, His wisdom requires that guidance to Him is impossible - because He is exulted – therefore messengers are necessary to “guide them to Him, show them to the things that benefit them and results in their good eternal life, denies them the bad things that harm them and result in their perdition and their everlasting death.”.

This is one of the most distinguished proof for the need for the prophets, since a great attention is given to the human and to his benefits.

These messengers are extra ordinary people, we can detect that from the sentence “**they do not have anything in common with the people although they are in common in creation and compound**,”. In the sentence “**are the pure chosen ones**” we can understand that they are the most pure among the creatures so they can be the chain between the High creator and the low creatures.

The courtesy of the word “**expressing**” as in the sentence “**expressing His messages**” clarifies the position of the prophecy as being the tongue – which is a tool that express the content of the conscious – transfers the laws of the Maker to us, this position requires the holiness of inerrancy (without errors).

The sentence “**this apostle will have a sign, a knowledge that leads us to believe in his words, his justice and fairness**” proves to us that he should have a miracle, the reason is because God is Wise and acts with wisdom as

He said: "I have come to you with wisdom,	گفت: «من برای شما حکمت آورده‌ام،	قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ (الزخرف 63/43).
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and

Invite to the Way of your Lord with wisdom.	با حکمت و اندرز نیکو، به راه پروردگارت دعوت نما!	ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ (النحل 125/16).
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We can see that also in the sentence “**expressing His messages**” and “**coming from the All Wise All Knowledgeable**”. This will make them like a torch that without being connect to anything but was lit by being connected to the everlasting light of the world :

whose oil would almost glow forth (of itself), though no fire touched it..	(روغنش آنچنان صاف و خالص است که) نزدیک است بدون تماس با آتش شعله‌ور شود	يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ (النور 35/24).
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By saying “**they are wise, disciplined by the wisdom**” then by “**They are supported by the Wise, the knowledgeable by His Wisdom**” you see that first they have been disciplined and second they are supported by wisdom, therefore they are the chain of connection of the wisdom of Almighty to the people, this a distinguishing factor of what is from God and what people have.

The sentences of “**The Maker Who is Wise**” and describing the prophets with “**wise, disciplined by the wisdom sent by it**” shows us that the beginning cause and the ending goal of the prophecy is wisdom, the middle is wisdom as well :

Whatever is in the heavens and whatever is in the earth declares the glory of Allah, the King, the Holy, the Mighty, the Wise. He it is Who raised among the inhabitants of Mecca an Apostle from among themselves, who recites to them His communications and purifies them, and teaches them the Book and the Wisdom, although they were before certainly in clear error,	آنچه در آسمانها و آنچه در زمین است همواره تسبیح خدا می‌گویند، خداوندی که مالک و حاکم است و از هر عیب و نقصی مبرا، و عزیز و حکیم است! (1) و کسی است که در میان جمعیت درس نخوانده رسولی از خودشان برانگیخت که آیاتش را بر آنها می‌خواند و آنها را تزکیه می‌کند و به آنان کتاب (قرآن) و حکمت می‌آموزد هر چند پیش از آن در گمراهی آشکاری بودند! (2)	يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكُ الْقُدُّوسُ الْعَزِيزُ الْحَكِيمُ (الجمعة 1/62). هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ (الجمعة 2/62).
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There are many other beautiful points that can be abstracted.

Also the eighth imam, concerning the discussion of the prophecy said: “if asked why should it be compulsory to know the prophets, approve them, and comply to them with obedience? It should be said: because first it is not within the power of the humans any capability to benefit themselves, second the Maker is high and exulted to be seen, and third their weakness is manifested clearly that they cannot comprehend their Maker, it became necessary to send between Him and them a messenger that is inerrant (without errors), so that he will take His commands and bans, teach them what is good for them, push them a way from what is bad for them. The humans do not have in their nature the capability to know what is good or bad.”. (Behar Al-Anwar vol.6 p59).

## Special Prophecy

Due to the fact that the message of prophet Mohemmed (p) is for all times, the miracle should also be for all times.

On the other hand the environment of the prophet (p) was the environment of eloquence and fluency in the Arabic language, the people were positioned in according to their power to express the poetry in more eloquent way.

The above two characters required that the holy Quran, a miracle that is from all prospective and dimensions be the evidence for the prophecy of his holiness prophet Mohemmed (p). Among the proofs will mentioned:

### 1- Human weakness to produce Quran

The prophet (p) appeared in a place and an era that different nations were busy with total mundane and secular life, they were in denial of God and the hereafter, the others that had a form of a belief in the metaphysic world were busy worshipping idles and statues, some were worshipping stars and, meteors. Others were Maries, Jews and Christians.

On another hand the king of Iran, and Hercules of Rome were busy taking advantage of the weaker nations, killing them and robbing them.

In such an environment the prophet of Islam raised the flag of faith, unity and submission to God, and wanted to break all the chain and locks blasphemy, and oppression, he was calling upon the arrogant kings Persia, the emperor of Rome all the way to the leaders of Ghassan and Heirah to bring their heads down and submit themselves to slavery, accept Islam, justice, be fair, deny the dual Gods of Magi, the trinity of Christians, and the accusations of the Jews to God and the prophets, the customs that were inherited from their fathers and grandfathers, the wrong that was so deep rooted in the Arabian peninsula.

The prophet (p) single handedly declared a stand before all the nations and denominations, the only power proof that he raised before all of them was not of the miracles but the Quran, he challenged all the powers of kings, sultais, religious leaders of the Jews, Christians and th idle worshipers with this book:

And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'ân) to Our slave (Muhammad Peace be upon him ), then produce a *Sûrah* (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allâh, if you are truthful.

و اگر در باره آنچه بر بنده خود ( پیامبر ) نازل کرده ایم شك و تردید دارید ، ( دست کم ) يك سوره همانند آن بیاورید؛ و گواهان خود را - غیر خدا - برای این کار، فرا خوانید اگر راست می گویید! (23)

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّن مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِّن دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ (البقرة 2/23).

We can say for sure that with their fanaticism toward their own faith, and intolerance toward the others, combined with the zealously of the religious leaders and the powers of the kings, they would definitely fought with Quran as hard as they could.

With the powers that was with the eloquent poets and speakers in Mecca, the arena of souq Al-Akkath that was set yearly for competition to see who will win in the best poetry what did they do?

Finally the way out was to accuse the prophet (p) that his words is nothing but magic:

"This is nothing but evident magic." "	اینها جز سحر آشکار نیست!« (110)	إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ (المائدة/5/110).
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For this reason Abu jahl went to Walid son of Mugherah, the one that the champion and the reference of the Arabic eloquence, demanded from him to give his opinion about the Quran, he said: what should I say about it, you all know that there is no one who is better than me in Arabic poetry, prose or prologues, I swear by God that it is non of them, I swear by God that it is so sweet, it is above of them all and nothing can be above it. Abu Jahl said: and I swear by God that your people will not agree unless you say something about it. He said let me think about it. After a while he said: it is a magic. (Tabari vol.29 p. 156).

This in itself is the conceit of defeat before the miracle of the holy Quran, because magic relates to natural things, it is not beyond human capabilities, the magicians were so many that according to historians and they could do great magic, but still they all showed their weakness, and this book was written in the history, they did not have a choice but to turn to bribery as an objection, when they realized that it did not have any effect they turned into force and decided to kill the prophet (p).

## 2- The Guidance of the Holy Quran

At the time when people did not believe in the world beyond, and they made the dumb nature as their lord, others who made their lord statues and stone, and the third group who believed in the books that were deviated from God’s path and without a reliable source, they believed in a book that gave God the traits of the weak human being. In such an environment that was so polluted with immorality and corruption, a person raised, a person that have not ever been to a school, without seeing any teacher or learning stood up before the whole world, draw a path for guidance, called the people to believe and worship in a God that complete, perfect, without any deficiency or shortage, the Lord that deserves all the thanks and praise and no one else deserves to be worship but He. He is much greater than any limitations, or to described by any description; “glorious be Allah, all the praise be to Allah , there is no God but He and Allah is the greatest”.

In such an era that people were given descriptions to God, the One who create numbers and multiplicity, the One that is clear from having babies or having a wife or being trinity, in such an era the Quran came denounced and rejected all of these pollutions, clearly stated that all of the above are a figment of the human’s imagination, He is an indivisible one, without partners or compound, no imagination can reach Him, no sense can detect Him, He does need anyone, everyone and everything is in need of Him, matter fact everything is been created by Him, with His will and power, all of His powers and characteristics are one in Him.

Although in the holy Quran contains more than a thousand verses explaining God, His exulted characteristics, his beautiful names, but in a one line you can be guided to His greatness:

Say: "He is Allâh, (the) One. "Allâh-us-Samad (The Self-Sufficient Master, Whom all creatures need, He needs nothing. "He begets not, nor was He begotten; "And there is none co-equal or comparable unto Him."	بگو: خداوند، یکتا و یگانه است؛ (1) خداوندی است که همه نیازمندان قصد او می‌کنند؛ (2) (هرگز) نژاد، و زاده نشد، (3) و برای او هیچگاه شبیه و مانندی نبوده است! (4)	قُلْ هُوَ اللَّهُ أَحَدٌ (الإخلاص/1/112). اللَّهُ الصَّمَدُ (الإخلاص/2/112). لَمْ يَلِدْ وَلَمْ يُولَدْ (الإخلاص/3/112). وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (الإخلاص/4/112).
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The words of the pure progeny of prophet Mohemmed (p) are the keys to the treasures of the knowledge about God, we can see that in two hadithas:



- 1- the sixth Imam, Imam As-Sadeq (p) said: “God, exalted be and glorified be He, is bare from His creatures, everything that carries the title ‘thing’ other than God is a creature, He is the maker of everything, glorified be He the one that nothing is like Him”. (Behar Al-Anwar vol.4, p149).
- 2- The fifth Imam, Imam Al-baqer (p) said: “whatever you imagined with your thoughts in the most minute meaning, is a creature like you and will return to you”. (Behar Al-Anwar vol.66, p293).

A person can see the greatness of the holy Quran by comparing it to the Bible, the heavenly book of millions of Christians and Jews, look at the following;

A- In Geneses chapter 2 # 2 it is mentioned:

“2 And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and hallowed it; because that in it he rested from all his work which God had created and made.

4 These are the generations of the heavens and of the earth when they were created, in the day that Jehovah God made earth and heaven.

5 And no plant of the field was yet in the earth, and no herb of the field had yet sprung up; for Jehovah God had not caused it to rain upon the earth: and there was not a man to till the ground;

6 but there went up a mist from the earth, and watered the whole face of the ground.

7 And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

8 And Jehovah God planted a garden eastward, in Eden; and there he put the man whom he had formed.

9 And out of the ground made Jehovah God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

10 And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

11 The name of the first is Pishon: that is it which compasseth the whole land of Havilah, where there is gold;

12 and the gold of that land is good: there is bdellium and the onyx stone.

13 And the name of the second river is Gihon: the same is it that compasseth the whole land of Cush.

14 And the name of the third river is Hiddekel: that is it which goeth in front of Assyria. And the fourth river is the Euphrates.

15 And Jehovah God took the man, and put him into the garden of Eden to dress it and to keep it.

16 And Jehovah God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17 but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”

B- Also in Geneses chapter 3 : “3:1 Now the serpent was more subtle than any beast of the field which Jehovah God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of any tree of the garden?

2 And the woman said unto the serpent, Of the fruit of the trees of the garden we may eat:

3 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.

4 And the serpent said unto the woman, Ye shall not surely die:

5 for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil.

6 And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat.

7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons.

8 And they heard the voice of Jehovah God walking in the garden in the cool of the day: and the man and his wife hid themselves from the presence of Jehovah God amongst the trees of the garden.

9 And Jehovah God called unto the man, and said unto him, Where art thou?

10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?"

Number 22 of the chapter 3 said: "22 And Jehovah God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever"

In Chapter 3 #6 and 7 "6 And it repented Jehovah that he had made man on the earth, and it grieved him at his heart.

7 And Jehovah said, I will destroy man whom I have created from the face of the ground; both man, and beast, and creeping things, and birds of the heavens; for it repenteth me that I have made them."

**Let us shed lights on some of those points:**

1- Since the Almighty created the human, gave an intellect and a mind to know good and bad, gave him brain to have knowledge, how would He forbid him to know good and bad?

Guidance in the holy Quran is this:

Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allâh's Signs and Verses).	بگو: «آیا کسانی که می‌دانند با کسانی که نمی‌دانند یکسانند؟! تنها خردمندان متذکر می‌شوند!» (9)	قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ (الزمر 9/39).
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Verily! The worst of (moving) living creatures with Allâh are the deaf and the dumb, those who understand not (i.e. the disbelievers).	بدترین جنیندگان نزد خدا، افراد کر و لالی هستند که اندیشه نمی‌کنند. (22)	إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصَّمُّ الْبُكْمُ الَّذِينَ لَا يُعْقِلُونَ (الأنفال 22/8).
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The concern for knowledge, thinking, and prudence from the holy Quran is a lot more than this summary.

2- the one that said: "for in the day that thou eatest thereof thou shalt surely die." And Adam and Eve (p) ate from the tree and did not die, either god knew that they were not going to die, therefore he is a liar, or he did not know so he is ignorant? How can these characters be attached to God? More surprising than the above is that the serpent guided Adam and Eve to the tree of good and evel and proved that God (God forbid) is a liar?

An example of Guidance in the holy Quran about the knowledge of God is this:

He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter . And they will never compass anything of His Knowledge except that which He wills.	آنچه را در پیش روی آنها ( بندگان ) و پشت سرشان است می‌داند؛ (و گذشته و آینده، در پیشگاه علم او، یکسان است.) و کسی از علم او آگاه نمی‌گردد؛ جز به مقداری که او بخواهد. (اوست که به همه چیز آگاه است؛ و علم و دانش محدود دیگران، پرتوی از علم بی‌پایان و نامحدود اوست.) تخت (حکومت) او	يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ (البقرة/255).
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(Allâh, He is) the AllKowner of the unseen, not even the weight of an atom (or a small ant) or less than that or greater, escapes from His Knowledge in the heavens or in the earth,	خداوندی که از غیب آگاه است و به اندازه سنگینی ذره‌ای در آسمانها و زمین از علم او دور نخواهد ماند،	لَا يَغْرُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ سَبَا (3/34).
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Your <i>Ilâh</i> (God) is only Allâh, the One ( <i>Lâ ilâha illa Huwa</i> ) (none has the right to be worshipped but He). He has full knowledge of all things.	معبود شما تنها خداوندی است که جز او معبودی نیست؛ و علم او همه چیز را فرا گرفته است! س‌ذله (98)	إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا (طه/98).
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Say: "It (this Qur'ân) has been sent down by Him (Allâh) (the Real Lord of the heavens and earth) Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful."	بگو: «کسی آن را نازل کرده که اسرار آسمانها و زمین را می‌داند؛ او (همیشه) آمرزنده و مهربان بوده است!» (6)	قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا (الفرقان 6/25).
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Certainly, Allâh knows what they conceal and what they reveal. Truly,	قطعا خداوند از آنچه پنهان می‌دارند و آنچه آشکار می‌سازند با خبر است;	لَا يَرْمِ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ (النحل/16/23).
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He is Allâh, than Whom there is <i>Lâ ilâha illa Huwa</i> (none has the right to be worshipped but He) the All-Knower of the unseen and the seen (open). He is the Most Beneficent, the Most Merciful.	او خدایی است که معبودی جز او نیست، دانای آشکار و نهان است، و او رحمان و رحیم است! (22)	هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ (الحشر/22/59).
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3- The limited god that cannot see Adam and Eve because of the trees blocking his view! How could he be the Lord of the universe, knowledgeable about all the secrets and hidden issues? How could he be the one who surrounds the heaven and the earth?

An example about holy Quran about God is this:

And with Him are the keys of the <i>Ghaib</i> (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.	کلیدهای غیب، تنها نزد اوست؛ و جز او، کسی آنها را نمی‌داند. او آنچه را در خشکی و دریاست می‌داند؛ هیچ برگی (از درختی) نمی‌افتد، مگر اینکه از آن آگاه است؛ و نه هیچ دانه‌ای در تاریکیهای زمین، و نه هیچ تر و خشکی وجود دارد، جز اینکه در کتابی آشکار (در کتاب علم خدا) ثبت است. (59)	وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبُرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظِلْمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ (الأنعام/6/59).
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4- Instead of guiding people to the oneness of God and disassociating Him from other associations as saying:

There is nothing like unto Him, and He is the All-Hearer, the All-Seer.	هیچ چیز همانند او نیست و او شنوا و بیناست! (11)	لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ (الشورى/42/11).
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You see in the Bible as saying: "And Jehovah God said, Behold, the man is become as one of us, to know good and evil;"

5- It relates to God as being sorroed by the creation of Adam, sorrow is a cherecter of an ignorent who does not know what is the outcome of his actions! It means He is limited and or ignorent, how can God be a compound of light of knowledge and the darkness of ignorence?

But the guidance of the holy Quransays the following:

Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves) All-Aware (of everything).	آیا آن کسی که موجودات را آفریده از حال آنها آگاه نیست؟! در حالی که او (از اسرار دقیق) باخبر و آگاه است! (14)	أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ (الملك/14/67).
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And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You." He (Allâh) said: "I know that which you do not know."	و هنگامی را که پروردگارت به فرشتگان گفت: «من در روی زمین، جانشینی (نماینده‌ای) قرار خواهم داد.» فرشتگان گفتند: «پروردگارا! آیا کسی را در آن قرار می‌دهی که فساد و خونریزی کند؟! (زیرا موجودات زمینی دیگر، که قبل از این آدم وجود داشتند نیز، به فساد و خونریزی آلوده شدند. اگر هدف از آفرینش این انسان، عبادت است،) ما تسبیح و حمد تو را بجا می‌آوریم، و تو را تقدیس می‌کنیم.» پروردگار فرمود: «من حقایقی را می‌دانم که شما نمی‌دانید.» (30)	وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ (البقرة/2/30).
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6- Sadness and sorrow is the attribute of a body, ignorance and weakness, but the holy Quran says this:

<p>Whatsoever is in the heavens and the earth glorifies Allāh, and He is the All-Mighty, All-Wise. His is the kingdom of the heavens and the earth, It is He Who gives life and causes death; and He is Able to do all things. He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing.</p>	<p>آنچه در آسمانها و زمین است برای خدا تسبیح می‌گویند؛ و او عزیز و حکیم است. مالکیت (و حاکمیت) آسمانها و زمین از آن اوست؛ زنده می‌کند و می‌میراند؛ و او بر هر چیز توانا است! اول و آخر و پیدا و پنهان اوست؛ و او به هر چیز داناست.</p>	<p>سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ (الحديد 1/57). لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (الحديد 2/57). هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (الحديد 3/57).</p>
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In this subject some lights should be shed on Christianity:

1- in the New Testament, the first letter of John (**1 John**) chapter 5 it said: “**1Joh 5 (ASV)**

**5:1 Whosoever believeth that Jesus is the Christ is begotten of God: and whosoever loveth him that begat loveth him also that is begotten of him.**

**2 Hereby we know that we love the children of God, when we love God and do his commandments.**

**3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.**

**4 For whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, [even] our faith.**

**5 And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?**

**6 This is he that came by water and blood, [even] Jesus Christ; not with the water only, but with the water and with the blood.**

**7 And it is the Spirit that beareth witness, because the Spirit is the truth.**

**8 For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one.”**

2- Look at John chapter 1 “**John 1 (ASV)**

**John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.**

**2 The same was in the beginning with God. 3 All things were made through him; and without him was not anything made that hath been made. 4 In him was life; and the life was the light of men.**

**5 And the light shineth in the darkness; and the darkness apprehended it not. 6 There came a man, sent from God, whose name was John. 7 The same came for witness, that he might bear witness of the light, that all might believe through him. 8 He was not the light, but [came] that he might bear witness of the light. 9 There was the true light, [even the light] which lighteth every man, coming into the world. 10 He was in the world, and the world was made through him, and the world knew him not. 11 He came unto his own, and they that were his own received him not. 12 But as many as received him, to them gave he the right to become children of God, [even] to them that believe on his name: 13 who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. 14 And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.”**

3- In John Chapter 6 # 51 “**51 I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world.**

**52 The Jews therefore strove one with another, saying, How can this man give us his flesh to eat?**

**53 Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves.**

**54 He that eateth my flesh and drinketh my blood hath eternal life: and I will raise him up at the last day.**

**55 For my flesh is meat indeed, and my blood is drink indeed.**

**56 He that eateth my flesh and drinketh my blood abideth in me, and I in him.**

**57 As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me.**

**58 This is the bread which came down out of heaven: not as the fathers ate, and died; he that eateth this bread shall live for ever.”**

4- In John Chapter 2 # 3 “3 And when the wine failed, the mother of Jesus saith unto him, They have no wine.  
 4 And Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.  
 5 His mother saith unto the servants, Whatsoever he saith unto you, do it.  
 6 Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece.  
 7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.  
 8 And he saith unto them, Draw out now, and bear unto the ruler of the feast. And they bare it.  
 9 And when the ruler of the feast tasted the water now become wine, and knew not whence it was (but the servants that had drawn the water knew), the ruler of the feast calleth the bridegroom,  
 10 and saith unto him, Every man setteth on first the good wine; and when [men] have drunk freely, [then] that which is worse: thou hast kept the good wine until now.  
 11 This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.”

**Now net us spot out some of the points:**

A- among the issues that is common between Christians is the issue of the trinity, but if you read John 17 # 3 you read “**And this is life eternal, that they should know thee the only true God, and him whom thou didst send, [even] Jesus Christ.**”

Since the base is trinity and the true oneness of God is mentioned in the above verse, Christians did not have a choice but to combined the three and the one, therefore to believe in the issue of “three in one”.

This belief is null and void for the following reasons:

- 1- three and one are two different numbers, they cannot be combined, how can a one be three and the three be one?
- 2- The issue of believing in three requires the belief in five, and so on, to do will make it reach infinity, as we have discussed it earlier, therefore Christians must believe in infinite Gods.
- 3- Trinity requires being a compound, being a compound means it needs its parts and to be put together.
- 4- To believe in three requires that the person should believe that God is a number, which is a creature, being a creature in not God even a one that divides is not God as well:

<p>Surely, disbelievers are those who said: "Allâh is the third of the three (in a Trinity)." But there is no <i>ilâh</i> (god) (none who has the right to be worshipped) but One <i>Ilâh</i> (God -Allâh). And if they cease not from what they say, verily, a painful torment will befall the disbelievers among them.</p>	<p>آنها که گفتند: «خداوند، یکی از سه خداست» (نیز) ببیقین کافر شدند؛ معبودی جز معبود یگانه نیست؛ و اگر از آنچه می‌گویند دست بر ندارند، عذاب دردناکی به کافران آنها (که روی این عقیده ایستادگی کنند)، خواهد رسید. (73)</p>	<p>لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ (المائدة/73).</p>
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**Some called Jesus the son of God but the holy Quran said:**

<p>The Messiah (Jesus), son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother Mary was a she believed in the words of Allâh and His Books. They both used to eat food. Look how We make the signs, clear to them, yet look how they are deluded away (from the truth).</p>	<p>مسیح فرزند مریم، فقط فرستاده (خدا) بود؛ پیش از وی نیز، فرستادگان دیگری بودند، مادرش، زن بسیار راستگویی بود؛ هر دو، غذا می‌خوردند؛ (با این حال، چگونه دعوی الوهیت مسیح و پرستش مریم را دارید؟! بنگر چگونه نشانه را برای آنها آشکار می‌سازیم! سپس بنگر چگونه از حق بازگردانده می‌شوند! (75)</p>	<p>مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَتْ يَأْكُلُ الطَّعَامَ انظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ انظُرْ أَنَّى يُؤْفَكُونَ (المائدة/75).</p>
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The sentence “They both used to eat food” is pointint to the issue that they were in need, need of food and the redsedue of the food afterwords, these kinds of creatures are not fir for worship.

B- The belief that Jesus was the word, the word was God, and the word that was God came to this world, became flesh and bread or blood, whoever ate from it will join God! The miracle that he performed was to change water into wine, how can we believe that the one who came to complete the humanity, brings a miracle that will take the mind away and make a human as an animal! What kind of a logic is this?

C- In one hand the call Jesus God, on the other hand they call David adulterous with a married woman, not only that but the woman became pregnant, David had to send her husband to war, put him on the front line to die and bring the woman to his house. In the first chapter of Mathew you see that he (Mathew) is attaching the genealogy of Jesus to this marriage, Davis with Psalms with such a sin and a crime.

It is the guidance of the holy Quran that in it God had clarified the world from these illusions, some had called Jesus an illegitimate son, where as others had raise him to the position of divinity and being the son of God. But the holy Quran said:

And mention in the Book (the Qur'ân, O Muhammad SAW, the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east.	و در این کتاب (آسمانی)، مریم را یاد کن، آن هنگام که از خانواده اش جدا شد، و در ناحیه شرقی (بیت المقدس) قرار گرفت؛ (16)	وَأَذْكُرُ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّيَدَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا (مریم/16).
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Then read:

"He [Iesa (Jesus)] said: Verily! I am a slave of Allâh, He has given me the Scripture and made me a Prophet;"	(ناگهان عیسی زبان به سخن گشود و) گفت: «من بنده خدایم؛ او کتاب (آسمانی) به من داده؛ و مرا پیامبر قرار داده است! (30)	قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا (مریم/30).
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The holy Quran gave David such a holy position as saying:

O Dâwûd (David)! Verily! We have placed you as a successor on earth, have a severe torment, because they forgot the Day of Reckoning.	ای داوود! ما تو را خلیفه و (نماینده خود) در زمین قرار دادیم	يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ (ص 26/38).
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Then said to the seal of the prophets Mohemmed (P) :

Be patient (O Muhammad p) of what they say, and remember Our slave Dâwûd (David), endued with power. Verily, he was ever oft-returning in all matters and in repentance (toward Allâh).	در برابر آنچه می گویند شکبیا باش، و به خاطر بیاور بنده ما داوود صاحب قدرت را، که او بسیار توبه کننده بود! (17)	اصْبِرْ عَلَىٰ مَا يَقُولُونَ وَادْخُرْ عَبْدًا دَاوُودَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ (ص 17/38).
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The above was an example of guidance on the holy Quran.

Another example of the teachings that will lead to happiness and joy is as follows:

In the world that the one with the upper hand is the person with money, power, position, rank or color.

The holy Quran made the virtues of humanity the ranks:

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who the most pious.	ای مردم! ما شما را از یک مرد و زن آفریدیم و شما را تیره ها و قبیله ها قرار دادیم تا یکدیگر را بشناسید؛ (اینها ملاک امتیاز نیست)، گرامی ترین شما نزد خداوند با تقواترین شماسست؛ خداوند دانا و آگاه است! (13)	يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (الحجرات 13/49).
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Many corrupted ideas, including the ill economics, the one that allows gambling and interest taking can be remedied by the following verses:

O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, <i>AlAnsâb</i> , and <i>AlAzlâm</i> (arrows for seeking luck or decision) are an abomination of <i>Shaitân's</i> (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.	ای کسانی که ایمان آورده اید! شراب و قمار و بتها و ازلام (نوعی بخت آزمایی)، پلید و از عمل شیطان است، از آنها دوری کنید تا رستگار شوید! (90)	يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ (المائدة 90/5).
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Also:

whereas Allâh has permitted trading and forbidden <i>Ribâ</i> (usury).	در حالی که خدا بیع را حلال کرده، و ربا را حرام!	وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا (البقرة 275/2).
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Also:

And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.),.	و اموال یکدیگر را به باطل (و ناحق) در میان خود نخورید	وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ (البقرة 188/2).
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You will see that the holy Quran had insured the lives by the following verses:

And kill not anyone whom Allâh has forbidden, except for a just cause (according to Islâmic law). This He has commanded you that you may understand.	و انسانی را که خداوند محترم شمرده، به قتل نرسانید! مگر بحق (و از روی استحقاق); این چیزی است که خداوند شما را به آن سفارش کرده، شاید درک کنید! (151)	وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَمَا كُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ (الأنعام/151).
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Also:

And if anyone saved a life, it would be as if he saved the life of all mankind.	و هر کس، انسانی را از مرگ رهایی بخشد، چنان است که گویی همه مردم را زنده کرده است.	وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا (المائدة/32).
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The holy Quran closed all the doors to oppression, opened the door of fairness and justice as said:

Then whoever transgresses the prohibition against you, you transgress likewise against him.	(به طور کلی) هر کس به شما تجاوز کرد، همانند آن بر او تعدی کنید!	فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ (البقرة/194).
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Also:

And do good as Allâh has been good to you, and seek not mischief in the land.	و همان‌گونه که خدا به تو نیکی کرده نیکی کن; و هرگز در زمین در جستجوی فساد مباحث،	وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ (القصص 28/77).
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Also:

Verily, Allâh enjoins justice to be (good) patient in performing your duties to Allâh,	خداوند به عدل و احسان و بخشش به نزدیکان فرمان می‌دهد	إِنَّ اللَّهَ يُأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ (النحل/90).
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At the era when they treating women as animals the holy Quran said:

And treat them (live with them) honourably..	و با آنان، بطور شایسته رفتار کنید!	وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ (النساء/19).
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Also:

And they (women) have rights (over their husbands as regards living expenses, etc.) similar (to those of their husbands) over them	و برای آنان، همانند وظایفی که بر دوش آنهاست، حقوق شایسته‌ای قرار داده شده;	وَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ (البقرة/228).
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The holy Quran became a great obstacle before cheating, deceiving or any other form:

Verily! Allâh commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice.	خداوند به شما فرمان می‌دهد که امانتها را به صاحبانش بدهید! و هنگامی که میان مردم داوری می‌کنید، به عدالت داوری کنید!	إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذًا حُكْمُكُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ (النساء/58).
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To fulfill the promise and covenant the holy Quran considered it a sign of the zeal:

Those who are faithfully true to their moral responsibility and trusts and to their covenants;	و آنها که امانتها و عهد خود را رعایت می‌کنند; (8)	وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ (المؤمنون/8).
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Also:

And fulfil (every) covenant. Verily! the covenant, will be questioned about.	و به عهد (خود) وفا کنید، که از عهد سؤال می‌شود! (34)	وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا (الإسراء/34).
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Called the nation for:

He grants wisdom to whom He pleases, and he, to whom wisdom is granted, is indeed granted abundant good.	(خدا) دانش و حکمت را به هر کس بخواهد (و شایسته بداند) می‌دهد; و به هر کس دانش داده شود، خیر فراوانی داده شده است.	يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا (البقرة/269).
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This strongly put off the humiliation of ignorance and stupidity, turned on the torch of knowledge and wisdom in the world.

Commanded the followers of Islam to every good band every bad, freed them from every chain of slavery, made them follow their nature and instinct that put in then:

<p>Those who follow the Messenger, the Prophet who can neither read nor write whom they find written with them in the (Torah) - he commands them for all that Islâm has ordained); and forbids them from corruption and all kinds that Islâm has forbidden); he allows them <i>At-Taiyibât</i> [(i.e. all good and lawful) as regards things, deeds, beliefs, persons, foods, etc.], and prohibits them as unlawful <i>Al-Khabâ'ith</i> (i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.), he releases them from their heavy burdens (of Allâh's Covenant), and from the fetters (bindings) that were upon them. So those who believe in him, honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful.</p>	<p>همانها که از فرستاده (خدا)، پیامبر «امی» پیروی می‌کنند؛ پیامبری که صفاتش را، در تورات و انجیلی که نزدشان است، می‌یابند؛ آنها را به معروف دستور می‌دهد، و از منکر باز میدارد؛ اشیار پاکیزه را برای آنها حلال می‌شمرد، و ناپاکیها را تحریم می‌کند؛ و بارهای سنگین، و زنجیرهایی را که بر آنها بود، (از دوش و گردنشان) بر می‌دارد، پس کسانی که به او ایمان آوردند، و حمایت و یاریش کردند، و از نوری که با او نازل شده پیروی نمودند، آنان رستگارانند. (157)</p>	<p>الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۙ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ (الأعراف/157).</p>
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Islam widened the knowledge toward the true creed and virtues, commanded that enjoining the good deed and forbidding the bad deeds are the duty of everyone, male or female:

<p>The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) <i>Al-Ma'rûf</i> (all that Islâm orders one to do), and forbid (people) from <i>Al-Munkar</i> all that Islâm has forbidden); they perform <i>As-Salât</i> (<i>Iqâmat-as-Salât</i>) and give the <i>Zakât</i>(alms), and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise.</p>	<p>مردان و زنان باایمان، ولی (و یار و یاور) یکدیگرند؛ امر به معروف، و نهی از منکر می‌کنند؛ نماز را برپا می‌دارند؛ و زکات را می‌پردازند؛ و خدا و رسولش را اطاعت می‌کنند؛ بزودی خدا آنان را مورد رحمت خویش قرار می‌دهد؛ خداوند توانا و حکیم است! (71)</p>	<p>وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (النوبة/71).</p>
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On the other hand the holy Quran sais:

<p>O you who believe! Why do you say that which you do not do? Most hateful it is with Allâh that you say that which you do not do.</p>	<p>ای کسانی که ایمان آورده‌اید! چرا سخنی می‌گویید که عمل نمی‌کنید؟! (2) نزد خدا بسیار موجب خشم است که سخنی بگویید که عمل نمی‌کنید! (3)</p>	<p>يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ (الصف 2/61) كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ (الصف 3/61)</p>
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With the above two verses showed everyone the way to wisdom, chastity, virtues, bravery, justice to live in the city of merits.

These are among the gleams of light from the sun of guidance the holy Quran, to search about all the fields of guidance toward the path to joy and happiness, here or in the hereafter needs a thorough study, a person should dive in the secrets of Godly information, creed, ethics, worship, dealings, politics, .. etc; in which each need a book by itself.

### 3- Prophecies of the Quran

The person who claims the prophecy, or saying that he carries a message from God and is there to guide humanity, you will see that the hardest issue for him is the prophecy about the future. If there was a billionth of a chance that it may not happen, it will make the structure of the faith collapse, therefore that small possibility will make him not say it, if he was one hundred percent sure and the prophecy came true, it is a sigh that the person is connected to world above, to the One who is in control of the time and space.

#### Among the future foretelling of the holy Quran:

A- the news about the victory of the Romans after their defeat:

<p>The Romans have been defeated. In the nearer land and they, after their defeat, will be victorious.</p>	<p>رومیان مغلوب شدند! (و این شکست) در سرزمین نزدیکی رخ داد؛ اما آنان پس از (این) مغلوبیت بزودی غلبه خواهند کرد...</p>	<p>غَلَبَتِ الرُّومَ (الروم) (2/30). فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ (الروم) (3/30).</p>
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This was in a time when no one could even imagine the defeat of the Persians and the Romans victory, but it happened and the history books are the proof.



B- the foretelling about the return of prophet Mohemmed (p) to Mecca :

Verily, He Who has given you the Qur'an will surely bring you back to the <i>Ma'âd</i> (place of return,."	آن کس که قرآن را بر تو فرض کرد، تو را به جایگاهت ( زادگاهت ) بازمی گرداند!	إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَيَّ مَعَادٍ (القصص 85/28).
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C- the conspiracy of the hypocrites, the ones that wanted to kill prophet, but God told him that he is protected, and no harm will reach him:

O Messenger! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allâh will protect you from mankind.	ای پیامبر! آنچه از طرف پروردگارت بر تو نازل شده است، کاملاً (به مردم) برسان! و اگر نکنی، رسالت او را انجام نداده‌ای! خداوند تو را از (خطرات احتمالی) مردم، نگاه می‌دارد	يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ (المائدة/67).
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D- The prophecy about conquering Mecca, and the news of entering the holy Mosque with physical and spiritual details:

. Certainly, you shall enter <i>AlMasjidAlHarâm</i> ; if Allâh wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear.	بطور قطع همه شما بخواست خدا وارد مسجد الحرام می‌شوید در نهایت امنیت و در حالی که سرهای خود را تراشیده یا کوتاه کرده‌اید و از هیچ کس ترس و وحشتی ندارید;	لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ (الفتح 27/48).
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E- After return from the battle of Tabouk, this verse was revealed concerning the hypocrites:

Say: "Never shall you go out with me, nor fight an enemy with me;	بگو: « هیچ گاه با من خارج نخواهید شد! و هرگز همراه من، با دشمنی نخواهید جنگید!	أَفَلَا لَنْ نُخْرِجُوا مَعِيَ أَبَدًا وَلَنْ تُفَاتِلُوا مَعِيَ عَدُوًّا (التوبة/83).
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The future held as the revelation foretold.

F- The enemy in the battle of Bader were so sure of their victory, this verse was revealed:

Or do they say: "We are a great multitude, and we shall be victorious.?" Their multitude will be put to flight, and they will show their backs.	یا می‌گویند: «ما جماعتی متحد و نیرومند و پیروزیم»؟! (ولی بدانند) که بزودی جمعشان شکست می‌خورد و پا به فرار می‌گذارند!	أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنتَصِرُونَ (القدر 44/54). سَهْمُهُمْ الْجَمْعُ وَيُوقِلُونَ الدُّبُرَ (القدر 45/54).
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G- Prior to the battle of Khaibar, and prior to ever thinking that one day they will be the controller of the keys to the treasures of Persia and other kingdoms, the following verses were revealed:

Indeed, Allâh was pleased with the believers when they gave their <i>Bai'â</i> (pledge) to you (O Muhammad SAW) under the tree, He knew what was in their hearts, and He sent down <i>As-Sakinah</i> (calmness and tranquillity) upon them, and He rewarded them with a near victory, And abundant spoils that they will capture. And Allâh is Ever All-Mighty, All-Wise. Allâh has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you, that it may be a sign for the believers, and that He may guide you to a Straight Path. And other (victories and much booty there are, He promises you) which are not yet within your power, indeed Allâh compasses them, And Allâh is Ever Able to do all things.	خداوند از مؤمنان -هنگامی که در زیر آن درخت با تو بیعت کردند- راضی و خشنود شد؛ خدا آنچه را در درون دلهایشان (از ایمان و صداقت) نهفته بود می‌دانست؛ از این رو آرامش را بر دلهایشان نازل کرد و پیروزی نزدیکی بعنوان پاداش نصیب آنها فرمود؛ (18) و (همچنین) غنایم بسیاری که آن را به دست می‌آورید؛ و خداوند شکست ناپذیر و حکیم است! (19) خداوند غنایم فراوانی به شما وعده داده بود که آنها را به دست می‌آورید، ولی این یکی را زودتر برای شما فراهم ساخت؛ و دست تعدی مردم (دشمنان) را از شما بازداشت تا نشانه‌ای برای مؤمنان باشد و شما را به راه راست هدایت کند! (20) و نیز غنایم و فتوحات دیگری (نصیبتان می‌کند) که شما توانایی آن را ندارید، ولی قدرت خدا به آن احاطه دارد؛ و خداوند بر همه چیز تواناست! (21)	لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا (الفتح 18/48). وَمَعَاقِمٌ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ غَرِيبًا حَكِيمًا (الفتح 19/48). وَعَدَكُمُ اللَّهُ مَعَاقِمًا كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً لِّلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا (الفتح 20/48). وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِمَا وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا (الفتح 21/48).
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H- When prophet Mohemmed (P) lost his son, a man by the name of a'as ben Wa'l said Mohemmed is a chopped tail man, meaning that he lost his child so his legacy will die but the almighty revealed this in the holy Quran :

Verily, We have granted you <i>Al-Kauthar</i> (a river in Paradise); Therefore turn in prayer to your Lord and sacrifice, For he who makes you angry, - he will be cut off (from every good thing in this world and in the Hereafter).	ما به تو کوثر ( خیر و برکت فراوان ) عطا کردیم! پس برای پروردگارت نماز بخوان و قربانی کن! (و بدان) دشمن تو قطعاً بریده‌نسل و بی‌عقب است!	إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ (الكوثر 1/108). فَصَلِّ لِرَبِّكَ وَأَحْزِ (الكوثر 2/108). إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ (الكوثر 3/108).
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#### 4- The holy Quran and the secrets of the world

At the days when the word was ignorant about the planets and they couldn't think about the movements of the stars, the holy Quran told is about the orbit and the rotations of the planets :

It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.	نه خورشید را سزاست که به ماه رسد، و نه شب بر روز پیشی می‌گیرد؛ و هر کدام در مسیر خود شناورند. (40)	لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ (یس 40/36).
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In an era when the issue of being pairs in the world was so unnoticed, it said:

And of everything We have created pairs, that you may remember (the Grace of Allâh).	و از هر چیز دو جفت آفریدیم، شاید متذکر شوید! (49)	وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ (الذاریات/49).
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In a time that no one even imagined about life in the other planets, it said:

And among His <i>Ayât</i> (proofs, evidences, lessons, signs, etc.) is the creation of the heavens and the earth, and whatever moving (living) creatures He has dispersed in them both.	و از آیات اوست آفرینش آسمانها و زمین و آنچه از جنبندگان در آنها منتشر نموده؛ (29)	وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا مِنْ دَابَّةٍ (الشورى 29/42).
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It mentioned about the pollination of the plants and trees:

And We send the winds fertilizing.	ما بادها را برای بارور ساختن گیاهان	وَأَرْسَلْنَا الرِّيحَ لَوَاقِحَ (الحجر 22/15).
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At the time when they thought the planets were created or made individually, the holy Quran said:

Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them?	ایا کافران ندیدند که آسمانها و زمین به هم پیوسته بودند، و ما آنها را از یکدیگر باز کردیم؛	أَوَلَمْ يَرَى الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا (الانبیاء 30/21).
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At the time when no one new about the limits of the world or how wide it said:

With power did We construct the heaven. Verily, We are Able to extend the vastness of space thereof.	و ما آسمان را با قدرت بنا کردیم، و همواره آن را وسعت می‌بخشیم! (47)	وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُبْسِعُونَ (الذاریات/47).
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At the time when the scientists thought that the atmosphere cannot be penetrated, this verse was revealed:

O assembly of jinns and men! If you have power to pass beyond the zones of the heavens and the earth, then pass (them)! But you will never be able to pass them, except with authority (power)!	ای گروه جن و انس! اگر می‌توانید از مرزهای آسمانها و زمین بگذرید، پس بگذرید، ولی هرگز نمی‌توانید، مگر با نیرویی (فوق العاده)! (33)	يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ إِنَّ اسْتَعْظَمْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ (الرحمن 33/55).
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#### 5- The beauty of the Quran

Any fair person who is familiar with the Quranic language, confesses that the holy Quran has a special attraction, any where that you read you will see perfection, eloquence, beauty, deep meanings, special

feeling. If you look anywhere, no matter what kind of an eloquent you find in relation to the holy Quran it is like the fake compared to the real as a fake flower compared to the real flower.

## 6- One uniform Quran

no doubt that the human being, in different stages of his upgrading life will have different thoughts, his actions and sayings will not be the same. Any scientist, will have a change of mind as he progresses in his field, no matter how experienced he is, and different mind and different thoughts will begot different actions.

The holy Quran contains many different types of subjects and arts such as: knowledge of God, knowledge of the beginning and the end of the world, knowledge of the signs of the universe and self, knowledge of society, duties, stories of the past nations, lives of the prophets,..... and many other subjects were sprung out of a person who had never even seen a school, not only that but was burdened by the idle worshipers in Mecca, battles, plots of the hypocrites, ... yet such a book was read.

Such a book, with the such an environment, and many factors mentioned above should have many changes and any one should see many differences. But it us one uniform book, this uniformity is one of the greatest signs that it is been revealed from a place that is way above the power of mind, the human mind that is filled with ignorance, mistakes and changes, yet the holy Quran challenges by saying:

Do they not then consider the Qur'ân carefully?  
Had it been from other than Allâh, they would surely have found therein much contradictions.

ایا درباره قرآن نمی اندیشند؟! اگر از سوی غیر خدا بود، اختلاف فراوانی در آن می یافتند. (82)

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا (النساء/82).

## 7- Personal and Practical training of the Quran

If a person claimed that he is the best physician in the world, he needs two ways to prove himself: One way is to write a book in his field and show his ideas and ingenuity about the way the treat the ill, how to give the medicine, ..etc. in a way that is not found in other books.

And the second way is the practical way of showing the rest of the physicians, about a sick that they could not cure, the person comes and challenges them and cures the sick.

Prophets are the physicians of the mind, spirit, self and humanity, the prophet of Islam is at the peak of this field.

His dissertation is the holy Quran, a book that there is no book that is equal to it, its cures, ways of treatment, eloquence, guidance etc. an example of the guidance was written above, another practical example is that, when the Quran was revealed, it cured the society from the worst diseases of humanity, the civilization was so sick that every tribe had chosen an idle to worship, some houses were creating their gods out dates and sweet, prostrating and worshipping it in the morning and eating it when hungry.

The holy Quran brought up the cure with the knowledge, zeal and faith, showed the Maker of the world as:

Allâh! *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His *Kursî* extends over the heavens and the

هیچ معبودی نیست جز خداوند یگانه زنده، که قائم به ذات خویش است، و موجودات دیگر، قائم به او هستند؛ هیچگاه خواب سبک و سنگینی او را فراموشی نمی گیرد؛ (و لحظه ای از تدبیر جهان هستی، غافل نمی ماند؛) آنچه در آسمانها و آنچه در زمین است، از آن اوست؛ کیست که در نزد او، جز به فرمان او شفاعت کند؟! (بنابر این، شفاعت شفاعت کنندگان، برای آنها که شایسته شفاعتند، از مالکیت مطلقه او نمی کاهد.) آنچه را در پیش روی آنها (بندگان) و پشت سرشان است می داند؛ (و گذشته و آینده، در پیشگاه علم او، یکسان است.) و کسی از علم او آگاه نمی گردد؛ جز به مقداری که او خواهد. (اوست که به همه چیز آگاه است؛ و علم و دانش محدود دیگران، پرتوی از علم بی پایان و نامحدود اوست.) تخت

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ (البقرة/255).

earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.

(حکومت) او، آسمانها و زمین را دربرگرفته؛ و نگاهداری آن دو (آسمان و زمین)، او را خسته نمیکند. بلندی مقام و عظمت، مخصوص اوست.

Then prostrate and say: “Subhane rabbeil-a’la wa behamdeh” glorious be my Lord, the exulted, and thanks and praise be to Him.

Some were worse than animals, fathers who were burying their own daughters a live with their own hands, the holy Quran came and made them so virtuous, loving, kind and passion, made them so passionate that during the battle of conquering Egypt, in order to save the life of a hen and a chick, they set up a tent, later on that location became a city by the name of a Tent (Al-Fostat).

Equalized the rich and the poor. Treated the disease of arrogance and conceit to a degree that one time, a poor man came into the room with a number of Muslims, the poor man passed in front of a rich man, the rich pulled his cloths in, a touch of the arrogant past, suddenly as the prophet (p) noticed the action, the man came back to his senses and said: O, prophet of God, I have given one half of my wealth to this man. The poor man answered: O prophet of Allah, I will not accept his offer, I am afraid, I may have the same disease (arrogance) as he does!

What a discipline! Such a giving from a rich, such a high dignity from the poor, conceit was turned into humble, lowness into dignity.

Oppression brought down, was demolished, during the era when Amirul-Mu’meneen Imam Ali (p) was caliph, the high General of the Army was Malik Ben Ashter, one day the General was walking as a regular person, suddenly someone not knowing who he was started making fun of him, the General walked away, when passes another came to hi saying: did you know who he was? He said no. the man said that was Malik Ben Ashter the highest General. The man worried and scared went looking for the General to apologize, they told him, the General went into this mosque, he went inside the mosque, when the General finished praying and the man asked for pardon, he said: because of you I came into this mosque, prayed two units of prayer asking God to forgive you for the your mistake.

It was that discipline from the holy Quran that the turned the vanity and pride into prostration, and turned the insult into best blessings.

Demolished the racial segregation and separation which was so deep rooted in the society, putting the Persian Salman, the African Belal with the tribe heads (chiefs). One day when the Arabs asked to make several sessions, the answer from the holy Quran was:

And keep yourself patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.) morning and afternoon, seeking His Face, and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance, one who follows his own lusts and whose affair (deeds) has been lost.

با کسانی باش که پروردگار خود را صبح و عصر می‌خوانند، و تنها رضای او را می‌طلبند! و هرگز بخاطر زیورهای دنیا، چشمان خود را از آنها برنگیر! و از کسانی که قلبشان را از یاد خود غافل ساختیم اطاعت مکن! همانها که از هوای نفس پیروی کردند، و کار هایشان افراطی است.

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدَ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا  
(الكهف/28)

This equality lead the to make an African black a caller for the prayer, one day the Arabs came complaining saying: O Prophet, we have obeyed every command that you have given us, but we cannot tolerate this black crow! The answer was:

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) has piety. Verily, Allâh is All-Knowing, All-Aware.

ای مردم! ما شما را از یک مرد و زن آفریدیم و شما را تیره‌ها و قبیله‌ها قرار دادیم تا یکدیگر را بشناسید؛ (اینها ملاک امتیاز نیست)، گرامی‌ترین شما نزد خداوند با تقواترین شماست؛ خداوند دانا و آگاه است!

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (الحجرات/13)

The holy Quran planted the honorable tree that the root was knowledge and education, the trunk was creed and belief in the Source of creation and the end, the branches were the virtues and morals, the blossoms were piety, and the fruits were goodly words, good deeds and experience:

See you not how Allâh sets forth a parable? - A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high).

آیا ندیدی چگونه خداوند «کلمه طیبه» (و گفتار پاکیزه) را به درخت پاکیزه‌ای تشبیه کرده که ریشه آن (در زمین) ثابت، و شاخه آن در آسمان است؟! (24)

أَلَمْ تَرَى كَيْفَ صَوَّبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ (إبراهيم 24/14).

Such a training and discipline of the tree of humanity beared fruit such as Imam Ali Ben Ali Talib. This man gave such an opulence to mankind! Has such a great position that the below statement should suffice. Imam Ali (p) during the time when the prophet (p) was alive, his virtues never allowed him to show himself off, reveal his knowledge or any other attributes, he was like the moon under the sun, there but never seen. During the era of the first three caliphs, his light and knowledge was covered, then the five years as a caliph He became involved with several back breaking battles as the battle of the Camel, the battle of Siffeen, the battle of Nahrawan, he did not have a chance to express himself, but yet the scholar Ibn Abi Al-Hadid said: “Imam Ali’s words are below the Creator’s words and above the words of humans.” (Sharh Nahjul-Balaghah vol.1 p. 24). An example of this kind of the discipline you can refer to the first speech, the speech about the pious (Khutbat Al-Muttaqeen) and his command to Malik Al-Ashter (ahd Malik Al-Ashter) these speeches are in Nhj Al-Balaghah).

If you search among the heroes of the battle, you will not see a man who went to the battle with a shield that did not have a back, in one of the battles, in one night he repeated saying God is Great (Allaho Akbar) 523 times with each (Allaho Akbar) was a hit to the enemy, then at the same night standing between the battle lines and praying while the arrows were flying right and left, his attention was never taken away from his duty of being a servant of God. Among the heroes that Imam Ali fought was Amr ben Abde Wodd, the one that after the fight all sects related this story that prophet Mohemmed (p) said: “Imam Ali’s fight with Amr ben Abde Wodd is higher than all the worship done by my nation until the day of Judgement.” (Tareekh Bagdad vol. 13 page 19, also Behar Al-Anwar vol 41, p 91).

Imam Ali (p) such a hero, during the battle of Khaiber he split the enemies leader, Marhab in half and attacked seventy soldiers, an action that surprised both the Muslims and the Jews, what kind of the fearless soldier he that his bravery is combined with fear when the time of the prayer comes, his ablution (wudo) for God makes him pale as yellow, during the prayer his body shake and shiver, people were saying what happened to him? He (p) was answering them: “it time to fulfill the covenant that God had given to the heavens, the earth and the mountains, they refused to take it but the human accepted the covenant:

Truly, We did offer *AlAmânah* (the trust or moral responsibility or honesty and all the duties which Allâh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allâh's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant.

ما امانت (تعهد، تکلیف، و ولایت الهیه) را بر آسمانها و زمین و کوهها عرضه داشتیم، آنها از حمل آن سر برتافتند، و از آن هراسیدند؛ اما انسان آن را بر دوش کشید؛ او بسیار ظالم و جاهل بود، (چون قدر این مقام عظیم را نشناخت و به خود ستم کرد)!(72)

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا (الأحزاب 72/33).

A man that was putting the fear in the hearts of the brave heroes during the battle, was moaning and groaning at night during the prayer, to the point that people thought he was bit by a snake. His tears and words were: “O mundane world, O mundane world, seduce not me, go toward someone else, I have divorced thee three divorces. O sigh O sigh from shortage of provisions, and the long road”.

A man came to him asking for some money, he (p) said: give him a thousand, the treasures acquired should I give him a thousand of gold, or silver? He (p) said: in my eyes they are only metal, whichever is more beneficial to him give that to him!

Where would you find such a strong brave hero that is so generous as well. During one of the battles, an enemy asked for his sword, he (p) through the swords to him, the enemy surprised, said: Ali son of Abi Talib, at this time you give your sword, he (p) answered: you extended your arm asking for the sword, to deny is against generosity. That enemy through himself at his feet and said: this is the way of people of God, he kissed his feet and became a Muslim.

A companion by the name of the son of Zubair came to Ali (p) and said: I was searching in my fathers book and found that your father owed my father 80,000 Derhams, immediately Imam Ali gave him the money. After a short while the companion came back (carrying the money) saying: so sorry, I made a mistake, my father owed your father the 80.000, Imam Ali (p) relied: concenter the money that your father owes received and this money is yours.

Have ever seen a leader that is ruling all the way from Egypt to Iran, then at night he carries bread and dates anonymously to the houses of the orphans? As Ali (p) did!

During his leadership, one day he went with his servant to the fabric and denim store, Imam Ali (p) bought two different cloths, he gave the better one to his servant, took the worst of the two saying, you are young, he (p) wanted to assure to satisfy the youth desire in him.

At the time when the keys to the treasury was in his hand, he (p) said: "I swear by God, I have patched my cloths until I feel ashamed of patching it anymore". (Nahj Al-Balaghah speech 60)

They brought him a gift, in it was a loaf of bread, he (p) divided it into seven peaces, the number of the districts of Koofah was seven, with every peace that he was giving each person of the ditrict, he was praying two units of the prayer and then saying: "Thanks to the Lord that let me out of it as I went in it". (Behar Al-Anwar vol 40,p 321).

During his leadership, one day he (p) went to the market to sell his sword, he said: "I swear by the Lord that owns the life of Ali, if I had the price of a trouser I did not come to sell it".

Any day that he used to see a tragedy, he was praying a 1000 units of a prayer, he was giving charity to 60 different poor, and was fasting three days.

He freed a 1000 slaves while working and buying them, when he (p) died, he owed 800,000 derhams.

One day he (p) was invited in his young daughtes house, she put on his table (the leader of that time) a peace of barley bread, salt and a cup of milk, he ate the bread and the salt, so his food will not be any different that the normal public.

The man who was the leader of Egypt to Iran, his own program can be reflected from this letter written to Uthman Ibn Hunayf:

**"Uthman bin Hunayf was the Governor of Basra. He was one of those persons who were held in respect by Imam Ali (a). During his governorship Ibn Hunayf once attended a feast given by a rich man of Basra. It was a very sumptuous dinner. When Imam Ali (a) heard of this he wrote the following letter to him. It shows that the more Imam Ali (a) liked a person the more severely he judged his activities.**

Ibn Hunayf! I have received information that a person of Basra invited you to a dinner and you immediately accepted the invitation. I have also heard that very sumptuous meals were served there! Finest varieties of viands were placed before you in large plates and you enjoyed them. I am sorry to hear the news. I never expected that you would accept the invitation of a person who invites big officers and rich people and from whose doors poor persons and hungry paupers are turned away rudely.

Look carefully into the things which you eat. If there is even a shade of their being obtained unlawfully then throw them away, only eat those things about which you are perfectly certain that they are obtained by honest means.

You must know Ibn Hunayf, that for everyone who follows a religion there is a leader and a guide from whom the follower learns the canons of that religion and the ways of leading a pious life. Now look to your Imam (Imam Ali (a) meant himself). In this world he has satisfied himself with two old, torn and coarse garments and two pieces of bread (one in the morning and one in the evening). I know that to adopt such a hard way of life is beyond you but at least try to be pious. Try to follow me and be my companion in virtue, piety and simple living. I swear by Allah that from this world I have neither amassed gold nor have I gathered wealth and possessions nor have I changed these coarse and old garments of mine with even an ordinary raiment from your treasury.

Verily, under the sky we had only Fadak as our personal property but we were deprived of it, it tempted them, they took it by force and we had to bear the wrench patiently and cheerfully, the best judge is the Lord Almighty. What was I going to do with Fadak or with any other worldly possession? I never wanted them for myself. I know that tomorrow my lodging will be my grave. Its darkness will cover my traces and will not allow my condition to reach this world. A grave after all is a pit, and even if it is made very big and broad, time will gradually reduce its size and will fill it with earth and stones. My attention is concentrated on one thing, that is, with the help of the fear of Allah and piety I keep my desires under control so that in this world I may not commit sins and errors and on the Day of Judgment when fear will be the lot of everybody I may feel safe and satisfied.

If I had so wanted I could have very easily found ways and means to provide for myself the purest honey, the best variety of wheat and the finest silk clothes that could be woven. But it is not possible for inordinate cravings to overcome me and it is not possible that greediness persuades me to acquire the best provisions when in Hijaz and Yemen there may be people who have no hope of obtaining a piece of bread and who have never satisfied their hunger fully.”

Such an Islamic government must be seen with such an eye, through such a leader who the possibility of finding someone in Hijaz or Yemen hungry, prevents him from eating different types of delicious food. He did not wear a new cloths, he did not own even a half foot of earth, all of that deprivation of good food, good clothes and houses, was out of fear, that he (p) may be better than the most poor in the country.

He (p) lead with such a fairness and justice that, one day he found his stolen expensive shield being with a Jew! He (p) said: that shield is mine! The Jew who was under the protection of Ali’s government with total bravery, said: I don’t know what you are saying, I will take you to the judge!

Although he (p) knew that the shield was his, and the Jew was lying, they went to the court, the judge gives more respect to the Imam (p). The judge according to the law gives the verdict to the Jew. The Imam (p) seeing this special attention became upset, the judge asks if the Imam (p) didn’t like hid judgment, the Imam (p) replies, no I have nothing against your judgment, I am upset because you gave me more attention and respect in the court that him. Finally seeing this fairness and justice turns to Islam, as a loyal friend he did not leave Ali (p) until the battle of Siffeen, he was martyred.

One day he (p) heard that a non Muslim women who was under the protection of Islam was robbed, he (p) could not tolerate such an action, he (p) said: “If any Muslim dies of grief after all this he is not to be blamed but rather there is justification for him before me. ”. (Nahj Al-Belaghah speech 27).

He (p) saw an old man begging in the streets, he acquires as of why he became a beggar, they assured him, relax he is not a Muslim, he is a Christian! He (p) relied swiftly: you stripped him out of his youth and now that he is old helpless you leave him without help, begging, He (p) ordered to set a stipend for him from the treasury.

Yes this is Ali (p), the one who is been disciplined by the holy Quran. He (p) was so fair and just that he said: if they give me the seven provinces of the world with the heavens above it, I will not pull out a skin of a barley out of the mouth of an ant. In his treatment with God (worship) he (p) was in such away that; neither the desire for the reward, nor the fear of the punishment was the incentive and drive, but he (p) worshiped God because He found Him worthy of worship.

The prophet of Islam (p) said: “I have been disciplined by God, and Ali by me”. (Behar Al-Anwar vol. 16 p 231).

This is an example of a perfect human; a roughness at the battle ground that no one had seen, yet such a kind heart that when he sees an orphan his (p) tears will flow down mixed with a sad sigh. He (p) reached to be so free that nothing of this limited mundane world could lie him from gaining his unlimited hereafter, his only submission and slavery was to the Maker of the world, not because of his benefits but because He (God) is worthy of being worshiped. He (p) combined the freedom with the submission and slavery which is the goal of this creation and the human, He (p) combined the two and completely melted himself into God, so all of his anger and joy are only for the sake of God. Therefore the night that he (p) slept at the prophet’s (p) bed and the hit at the battle of the Ditch is worthy to be said that it is better than the worship of the whole world.

Yes such a person as prophet Moheemmed (p) who planted a garden in midst of the desert dry, salty water of the Arabian peninsula, and brought up such a fruit as Ali (p) is worthy as he said to be the greatest Gardner of humanity, bringing up perfect human.

Don’t you think that the fairness requires to say – only with this small number of the miracles – without any form of fanaticism, this religion can lead humans to the utmost completion! Don’t you say that whatever the intellect, intuition and instinct would dictate, is in complete sink with this faith? Is there any knowledge or profession that is higher than the discipline of men (making and producing human kind) whether personal or social?

This is Islam, the same religion brought by the prophet of Islam, the seal and the lasting religion:

<p>Muhammad (p) is not the father of any man among you, but he is the Messenger of Allâh and the last (end) of the Prophets. And Allâh is Ever AllAware of everything.</p>	<p>انه أنه محمد (ص) پدر هیچ يك از مردان شما نبوده و نیست؛ ولی رسول خدا و ختمکننده و آخرین پیامبران است؛ و خداوند به همه چیز آگاه است! (40)</p>	<p>مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا (الأحزاب 40/33).</p>
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### Finally let us shed some lights on his (p) life as the prophet of Islam:

When the prophet (p) was commanded to go public, the threats and bribery had reached the peak, Quraish went to Abi Talib complaining that he is insulting our god (idles), corrupting our children, and splitting the community. If he wants money we will make him the richest among us, any woman that he wants we will give her to him, if he wants leadership we will a leader among us. He (p) answered: “If they put the sun on my right hand and the moon on my left hand, I will not”.

When they realized that threats and bribery didn’t work, they used the harm or the torture strategy, among the examples is when the prophet (p) was praying in the holy mosque, two were coming on the right whistling and another two on the left clapping to void his prayers. On the road they were dropping sand and dirt on his (p) head, his daughter (p) was washing off the dirt and crying and he (p) was giving her comfort.

When Abu Talib passed a way, he (p) decided to go to Ta’f to seek help for his faith from the chiefs or the tribe leaders, but they moved some ribald, mercenary men to bother him (p), through him (p) with stones, he (p) seeked refuge to a garden, he (p) sat under a tree, he (p) was in such a pathetic condition that broke the heart of the enemy, he told his Christian servant whose name was Addas to go and give him some grapes, the servant took some grapes and on a plate put it in front if Him (p). prophet ohemmed (p) extended his hand and said: In the name of God! The servant surprised said: people of this town don’t



say that, prophet Mohemmed (p) asked him which city are you from? And what is your religion? He said I am a Christian fro Nainava! Prophet (p) said from the city of Johna son Mathew? Addas asked surprisingly, how did know Jonah? He (p) said: he was my brother, he was a prophet (p), I am as well is a prophet, Addas jumped kissed the prophet's hand and feet.

The companions of the prophet were brutally beaten and tortured as well, some were left in the heated sun with a big stone on their chest, but they were saying, "Ahad, Ahad, One God, One God"

Ammar ben Yaser's mother, although, an old woman tortured here to return to the worship of the idles, but she did not accept the statues, so they kill her.

With all of the tortures and torments that he (p) went through, they asked him to ask God for a curse and damnation, he (p) said: " I was send as a mercy for the world". His (p) concern, although with all of that torture was "O Lord, guide my nation, they are ignorant"

Instead of asking torture and damnation from God, he was asking for mercy and blessings, a blessing that could never occur to them, which was the blessing of guidance. He called them his (p) nation, this "my nation" relation was so that they will be saved, instead of complaining, he (p) was interceding and bringing excuses that they did not know.

What kind of a life did he (p) live? His food was barley bread, he (p) only ate very little, so he (p) will not be full.

In the battle of the ditch, his daughter, the mistress of the ladies brought him few peaces of bread, that was after three days of not having a bite of food.

This kind of a life not because he (p) was poor, he (p) was rich, sometimes his generosity was as such that he (p) was giving a 100 camels to be distributed.

When he (p) passed away, he did not have anything, not a Dinar (peace of gold) or Derham (a peace of silver), not a servant, a made, a camel, or a sheep, mater fact his armor wad with a Jew as a collateral for a 20 pounds of barley, food that he borrowed for his family.

We should notice two points:

- 1- No doubt that with such a position that the prophet (p) had, no one would ask him for a collateral, but the law of Islam dictates that when no writing and whiteness are present a collateral is a must.
- 2- With his position, the best food could be brought to him, but he (p) wanted to be as the poorest of his nation, that is why he (p) did not become full of barley bread ever in his life.

An example of his (p) sacrifice, his daughter, the one that the books of all sects of Muslims are filled with her virtues, even the holy Quran had mentioned her (p) importance, as the verse of Mubalah, the verse of tatheer, also the books of hadith are filled, a hadith as "Fatimah is the mistress of the ladies of the heaven" (Sahih Al-Bukhai vol.4 p.204) also (Sahih ben Habban vol.5 p. 402).

A daughter that is the sign of completion and perfection, a daughter that was the only legacy of her father, prophet Mohemmed (p), she (p) had bore the shining stars of Islam, because of her pure lap and milk, this religion became for all the times. She (p) was so much respected in her father's (p) eyes that when she was coming in, her father was standing, kissing her hand and letting her sit in his place.

She (p) deserved to be respected, she was competing with her father (p) in worship and deeds, she was staying and standing in prayers so long that her legs were swollen up, with that kind of devotion at night, still her house was fully taken care of by her. One day the prophet, her father (p) came to her (p) house, he saw her doing the hand mill, and on that case nursing her baby. The prophet (p) teary eyes, with passion said: "Dear daughter hasten the taste of bitterness of this mundane life and

exchange it with the sweetness of the hereafter”. In return she (p) said: “O prophet of Allah, praise the Lord for his blessings and thanks be to Him for His bounties”.

This daughter (p), with split hand because of hand milling and grinding, came to her father (p) to ask for a maid, but she never asked and returned home. A father that could fill her house with gold and silver, give her as many servants and maids that she wouldn't need to lift a finger, instead of giving her a servant, he (p) taught her to praise the Lord in the special way which today it is called (tasbeehat Az-Zahra (p)), it is saying thirty four times Allahu Akbar, thirty three times Alhamdole-Allah and thirty three times sobhan-Allah.

That were the examples of the sacrifice and favoring others upon himself, so supportive to such a daughter in such conditions to leave this world, and that was her (p) answer to her father, tolerance and patience, yet gaining the most out of this world to take for the hereafter. He (p) saw the problems and the bitterness of life so sweet, that he showed total content, total satisfaction, and to the hardship he (p) saw them as blessings and he (P) realized that his job was to be thankful to God for them.

An example of his (p) morals was: he was sitting on the sand with the poor when invited to eat, he (p) was saying salams to the children.

One day a bedwim woman came into town and saw the prophet while sitting on the sand, eating with the poor, she said: “O Mohemmed, your food is like the food of the slaves, you sit like a slave, he (p) said: “who is more of a slave than me”.

He was sowing his cloths with his own hands, he milked his own sheep, he accepted the invitation of the free and the slave.

He (p) used to visit the sick even if they were far away.

Humble with everyone, a friend of poor and needy.

Never ate or wore cloths better than the slaves.

Whoever shook hands with him (p), he (p) never pulled his hand before the other person.

When he (p) went to a meeting, he (p) sat wherever the row of people ended, he (p) never stirred in anyone's face.

In his entire life, he (p) never became mad at anyone except for the sake of God

While talking with a woman, she became scared and shivered, he (p) said: “calm down, I am not a king, I am a son of a woman who used to eat dried meat.

His servant Anas ben Malik said: I was his servant for seven years, he (p) never told me why did you do this, He (p) never reckoned me for a mistake.

One day at the mosque a little girl came toward the prophet (p) and held his cloths to ask for something, he (p) stood up, she did not say anything, neither he (p) said anything, she repeated this action four times, at the fourth time she pulled a string of the prophets cloths and took off. They asked the little girl: “why did you do that?”

She replied: we have a sick person in our family, they send me to have a string of the prophet's (p) cloths for cure, whenever I tried he (p) looked at me I felt embarrassed, I felt shy to ask, so at the fourth time I took a string from his (p) cloths”.

This incident shows great passion to the dignity of the humans, the foresight of the prophet made him know that she wanted something, but felt shy to ask, so he (p) moved four times to let the girl have her wish, and not be humiliated or upset by the question.

Such a person that cares for the dignity of a little girl, how much respect and honor would he (p) have for humanity.

At the time when the prophet (p) had conquered the whole Arabian peninsula, all of the Jews were under his government, a man from the Jewish faith stopped him on the way, he said: I want my money, the prophet (p) said: but I don't have it now to give you, the man said I will not leave you until you give me my money.

The prophet (p) said: then I will sit with you, he (p) sat down with the man, a while later he (p) prayed the noon and afternoon prayer, maghrib, Asha ane even morning prayer of the next day. The companions came to threaten the Jewish man.

The prophet (p) said: this is not the proper manner that you are doing with him!

They said: O prophet of Allah, he had imprisoned you for all of this time.

He (p) said: God did not send me to oppress people. As the morning progressed, the Jewish man said: I bear whiteness that there is not God but Allah and that Mohemmed is His servant and messenger. I would like to give a portion of my money for the sake of God, O prophet of Allah, I did not do this but to see your characters as written in the Torah.

A man by the name of Oqbah son of Alqamah said: I visited Imam Ali (p) I sow, before him was a peace of hard bread, I asked: O Amirul-Mu'meneen (price of the believers), is this your food? He (p) answered: the prophets (p) food was harder than this, his cloths was rougher than this, I am afraid that if I don't do as he (p) did, I would not be able to follow him.

They asked Imam Ali Zainul-Abedin (p): how would you relate your worship to your grandfather Ali (p), he replied: my worship in comparison to my grandfather is as the worship of my grandfather to the prophet (p).

Finally at the end of is (p) life, he (p) shoed forgives and passion to his killer, showing that he was acting as the Godly morals, the Passionate, the Merciful:

And We have sent you not but as a mercy for the 'Alamîn (mankind, jinns and all that exists).	ما تو را جز برای رحمت جهانیان نفرستادیم. (107)	وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (الأنبياء 107/21).
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How can we discuss all of his (p) morals and virtues although God said:

And verily, you (O Muhammad p) are on an exalted standard of character.	و تو اخلاق عظیم و برجسته‌ای داری! (4)	وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ (القلم 4/68).
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To search and stud the lif of prophet Mohemmed (p) will suffice any fair person to believe in his message from God:

O Prophet (Muhammad p)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner,	ای پیامبر! ما تو را گواه فرستادیم و بشارت‌دهنده و اندازکننده! (45)	يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَتَذَكِّرًا (الأحزاب 45/33).
And as one who invites to Allâh by His Leave, and as a lamp spreading light (through your instructions from the Qur'ân and the Sunnah the legal ways of the Prophet p).	و تو را دعوت‌کننده بسوی خدا به فرمان او فرار دادیم، و چراغی روشنی‌بخش! (46)	وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا (الأحزاب 46/33).

## Resurrection

The believe in resurrection can proven with two ways: intellectual proof and the hadiths from the prophets based upon intellectual evidence.

Intellectual evidence.

1- The intellect of any intellectual person, can comprehend that knowledgeable person and an ignorant one are not the same, a person with virtuous characters as generosity and honor, or a person with

characters as being miser or with greed are not the same, a good man or a bad man are not equal, if each was not treated with their proper reward or punishment according to their exact situation, it would be injustice and oppression.

On the other hand, it is understood that many would not be recompensed as they should in this life, many would get a way from their punishments as many would not be rewarded, it is also unfairness and oppression. If there wasn't a world, that in it a person will have the proper pay or punishment, it is really oppression. Justice of God, fairness of God requires that there should be a day of reckoning accountancy, and that would be in the day of resurrection:

<p>Shall We treat those who believe (in the Oneness of Allâh Islâmîc Monotheism) and do righteous good deeds, as (those who commit crimes) on earth? Or shall We treat the <i>Muttaqîn</i> (pious), as the <i>Fujjâr</i> (criminals, disbelievers, wicked, etc)?No</p>	<p>آیا کسانی را که ایمان آورده و کارهای شایسته انجام داده‌اند همچون مفسدان در زمین قرار می‌دهیم، یا پرهیزگاران را همچون فاجران؟! (28)</p>	<p>أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ (ص 28/38).</p>
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2- The almighty is Wise, He will not do anything that is bad, for play or in vain. The Almighty created the human being, He (not only) put in him powers for attraction and repellent, necessary for life which is in common with every other living being as plants and animals, but also He put in him another power an instinct, an intuition responsible for taking him to the upper level of life, to reach perfection, to reach completion, He put in him a thirst to guide toward the source of that perfection and completion, a thirst that will not be fulfilled, every time he reaches a higher level, there will more thirst to reach higher, and goes toward infinity, it is unlimited. Since this world is limited, then the purpose of creating mankind will not be fulfilled, therefore this instinct is vain, in that case the purpose of sending all of the prophets which they came to make this character grow will be in vain.

Therefore the wisdom of our Maker requires that our life should not end with a materialistic, animalistic ending, and this life should reach its purpose which is perfection and completion:

<p>"Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?"</p>	<p>آیا گمان کردید شما را بیهوده آفریده‌ایم، و بسوی ما باز نمی‌گردید؟ (115)</p>	<p>أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ (المؤمنون 115/23).</p>
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3- the instinct of every human requires, that whoever has a right, he/she should not be deprived of that right, every oppressed should be listened to, and to be taken care of. This instinct or feeling will be the drive to form the departments of justice or courts.

On another hand we see that many of the people are daily being oppressed, hurt and tortured, many even loose their lives and die under the this torture. The wisdom, mercy and justice of our Lord requires that there should a court that the oppressed should be taken care of, and the oppressor should be brought to justice:

<p>Consider not that Allâh is unaware of that which the <i>Zâlimûn</i> (polytheists, wrong-doers, etc.) do, but He gives them respite up to a Day when the eyes will stare in horror.</p>	<p>گمان مبر که خدا، از آنچه ظالمان انجام می‌دهند، غافل است! (نه، بلکه کیفر) آنها را برای روزی تاخیر انداخته است که چشمها در آن (به خاطر ترس و وحشت) از حرکت باز می‌ایستد... (42)</p>	<p>وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخَّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ (ابراهيم 42/14).</p>
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4- The wisdom of our Lord requires that He should provide the tool, the way and the mean to reach the perfection. That cannot happen except by the commands to do what is good and to deny himself what is bad, to perform what causes joy and to forbid that causes harm. God structured us to deny and control our selfish desires, that cannot happen without fear and hope, these two will not occur except with the warnings and the glad tidings, the warnings that the baddeeds will lead to the hell fire and the glad tidings that will lead to rewards, the glad tidings that the person will live forever after this life in an everlasting hell fire or in an everlasting paradise. If it wasn't then all of these glad tidings and warnings would be lies, God is exulted from lying or any other ugly characters.

## Hadiths From The Prophets Based Upon Intellectual Evidence.

All the heavenly religions do believe in the resurrection, the source of this information is the messengers and their message is based upon a revelation. The inerrancy of these messengers and the perfection of God and His protection of the revelation, causes our belief.

The denials of this resurrection do not have any base to stand on except their question as: how can we brought back after we are dead, buried and turned into dust? How can these molecules go back together, become a body and we become alive again?

They are completely ignorant about the issue that the living being is established by the dead molecules. The One who is knowledgeable and wise, the power that made it the first time without any previous model, can order the molecules after death and after each being in a special place to come together, and be the same model as before. The knowledgeable God who can create anything from nothing, nothing is hidden before Him, knows every part in His creation and where they are, can bring back to the same model as before which is easier than the first time, because the first time He created the human without prior existence, now that he exists it is easier to make:

They said: "When we are dead and have become dust and bones, shall we be resurrected indeed?"	انها گفتند: «آیا هنگامی که مردیم و خاک و استخوانهایی (پوسیده) شدیم، آیا بار دیگر برانگیخته خواهیم شد؟! (82)	قَالُوا أَيُّدًا مِّمَّنَّا وَكُنَّا تُرَابًا وَعِظَامًا أَيُّدًا لَمَبْعُوثُونَ (المؤمنون 82/23).
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Is not He, Who created the heavens and the earth Able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator.	آیا کسی که آسمانها و زمین را آفرید، نمی‌تواند همانند آنان ( انسانهای خاک شده) را بیافریند؟ آری (می‌تواند)، و او آفریدگار داناست! (81)	أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ (یس 81/36).
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That power that make a fire out of a green tree, brings back the dead earth to life every Spring, isn't He capable of bringing back the dead?

He, Who produces for you fire out of the green tree, when behold! You kindle therewith.	همان کسی که برای شما از درخت سبز، آتش آفرید و شما بوسیله آن، آتش می‌افروزید! (80)	الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنتُم مِّنْهُ تُوقِدُونَ (یس 80/36).
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Know that Allâh gives life to the earth after its death! Indeed We have made clear the <i>Ayât</i> (proofs, evidences, verses, lessons, signs, revelations, etc.) to you, if you but understand.	بدانید خداوند زمین را بعد از مرگ آن زنده می‌کند! ما آیات (خود) را برای شما بیان کردیم، شاید اندیشه کنید! (17)	اعْلَمُوا أَنَّ اللَّهَ يَحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ (الحديد 17/57).
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The Power that puts off every night the torch of the human by putting him to sleep, withdraw his controls and choices then bring it back, is capable to turn it on again, and the knowledge that was taken away be retrieved back to him: (you will die as you sleep, and will be resurrected as you wake up). (Behar Al-Anwar vol.7 p 47).

## Imamah (The Caliphate)

All the Islamic sects unanimously agree that there should be a caliph for the prophet (p), however they differ whether it by a divine appointment or by election.

The Sunnis say: it is not necessary to be appointed by God or the prophet! Caliphate can be elected by the people of the nations. Shi'as say it must be appointed by the prophet which is an order commanded by God.

The judges for this difference are: the intellect, the holy Quran and the tradition of prophet Mohammed (p) (Sunnah).

## A– Intellect as a judge.

Three points will suffice:

1- If an inventor invented a factory that produces the most expensive jewel, the purpose of this factory is to insure the continuity of the companies production, the production should not be stopped in any case, whether the inventor was present or not, alive or dead, the production must be insured. Since the inventor knows all the details and the fire tunes of the company and the product, is it possible to believe that the inventor who is so knowledgeable, to leave the company unattended without a manager?

Do you think that the inventor or the owner will leave the factory in the hands of the one who does not have the capability to run it?

Such delicate laws of God, rules and regulations that penetrates every aspect of the human's life, the human that is more precious than any jewel, the jewel that came from the factory of God, with the fruit of knowledge of God, these laws are responsible to fix and control the human's desire, give him good thoughts, wisdom and establish the city of virtues. Do you think that this factory of God is of lesser importance than the factory of jewels?

Such a book that was revealed by God with so much information saying:

And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims).	و ما این کتاب را بر تو نازل کردیم که بیانگر همه چیز، و مایه هدایت و رحمت و بشارت برای مسلمانان است! (89)	وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ (النحل/16/89).
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Also:

(This is) a Book which We have revealed unto you in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allâh and Islâmic Monotheism)	(این) کتابی است که بر تو نازل کردیم، تا مردم را از تاریکیها (ی شرک و ظلم و جهل)، به سوی روشنایی (ایمان و عدل و آگاهی)،	كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ (ابراهيم/1/14).
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Also:

And We have not sent down the Book (the Qur'an), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe.	ما قرآن را بر تو نازل نکردیم مگر برای اینکه آنچه را در آن اختلاف دارند، برای آنها روشن کنی؛	وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ (النحل/16/64).
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The person who wants to abstract “as an exposition of everything”, he should be in controle of every dark thought, dark vices, dark moral issues, then guide humans toward the light of vertues, the light of morals, find from this book every sollution to every problem, a solution to every human with all of their differences, which is one of the hardest and deepest issues of the world. It is not easy, some times a certain solution will pussle the smartest person on the earth for days, some of these probles may happen onece in a life tim, among these problems when two wives claim a child, and they both insist that the baby is hers.

Can we accept the duties of the holy Quran, in guidance, judgments, disciplin of the humans, problem solvings, etc, was fulfilled by the demice of prophet Mohemmed (p)?

Is it possible that our Lord and His meeinger had left these laws, rules and regulations without a teacher or a trainer? Or do you think that the teacher and mentor was left to the people to elect, then they elect a teacher that does not have any education or knowledge about the book?

2- Imamah, being a religious leader, means the leader of the intellect, Imamah means the leadership of the human, humanity means intellect and thought, “the base of humanity is his intellect” (Behar Al-abwar vol.1 p.90).

The creation of mankind is such that the human powers require the leadership of his senses, the senses need the guidance of the brain, and finally if the intellect goes wrong the rest go wrong. The intellect needs the perfect intellect to be guided, an inerrant intellect the one that is protect from going wrong. This kind of a person with such an intellect can only be introduced by God.

3- Since the position of Imamh is the position of teaching, explaining, education people about the word of God, just as the word of God must be inerrant, then the Imam must be inerrant. Also if mistakes and errors will void the word of God if the messenger was at any form of fault, the same can be said about the Imam, if the Imam was not protected from the error, then he ma interpret the word of God as he wishes, this causes the word of God to be null and void, therefore it is impossible to know the Imam, only god can know him.

## B- Quran as the Judge

We will concentrate only on the following three verses:

### First verse:

And We made from among them, leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our *Ayât* (proofs, evidences, verses, , signs, revelations, etc.).

و از آنان امامان (و پیشوایانی) قرار دادیم که به فرمان ما (مردم را) هدایت می‌کردند؛ چون شکیبایی نمودند، و به آیات ما یقین داشتند. (24)

وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْتَدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ (السجدة 24/32).

Every tree will be known by its roots, limb, trunk, leaves or its fruit. The roots and the branches of the good tree is the Imamh in the holy Quran. The roots of the Imamah are patience and being certain about Gods revelations and signs, therefore the Imam must have the highest degree of patient and certain. You se that God is saying “We” which means He is the One that chooses, besides any one that is patient means will tolerate whatever the Beloved wants and will prison oneself from whatever He does not like, therefore these two are the manifestation of knowledge and inerrancy.

A branch of Imamah is guidance toward God, this issue makes him the middle man between God and the people, another factor that dictates that the Imam must be a knowledgeable and inerrant. The good tree that has the root of patience and being certain, and the branch of guidance cannot be raised except by God, therefore:

And We made from among them, leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our *Ayât* (proofs, evidences, verses, , signs, revelations, etc.).

و از آنان امامان (و پیشوایانی) قرار دادیم که به فرمان ما (مردم را) هدایت می‌کردند؛ چون شکیبایی نمودند، و به آیات ما یقین داشتند. (24)

وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْتَدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ (السجدة 24/32).

### Second verse:

And (remember) when the Lord of Abraham tried him with (certain) Commands, which he fulfilled. He (Allâh) said (to him), "Verily, I am going to make you a leader (Imam) of mankind." Abraham] said, "And of my offspring (to make leaders)." (Allâh) said, "My Covenant (imamah), includes not Zâlimûn (wrong-doers)."

(به خاطر آورید) هنگامی که خداوند، ابراهیم را با وسایل گوناگونی آزمود. و او به خوبی از عهده این آزمایشها برآمد. خداوند به او فرمود: «من تو را امام و پیشوای مردم قرار دادم!» ابراهیم عرض کرد: «از دودمان من (نیز امامانی قرار بده!») خداوند فرمود: «پیمان من، به ستمکاران نمی‌رسد! (و تنها آن دسته از فرزندان تو که پاک و معصوم باشند، شایسته این مقامند)». (124)

وَإِذْ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ (البقرة 124/2).

Imamah is a position that the Almighty granted Abraham (p) after a hard intolerable tests, such as leaving his wife and child alone in desert, without food and water, then preparing himself for his son’s sacrifice, or being burned in the fire of Nimrod. He (p) went through the stages and levels in the school of God until he (p) reached the degree of Khellah (being a friend of God), then after that God told him : I am going to make you a leader (Imam) of mankind.", this imamah or leadership was so imortant to him (p) that he asked God that postion for his offsprings. God answers: “(Allâh) said, "My Covenant (imamah), includes not Zâlimûn (wrong-doers)”. This sentence tells us that the level of Imamh cannot be given unless he reaches the level of inerrancy. Although there is no doupt that Abraham did not ask for all of his sons and generations, such a thing is impossible for Abraham (p) to ask God, that is asking a Godly

position, from the Just to give to an unjust. Therefore abraham (p) asked the position for his just sons, but the answer was firm that even the ones who had been unjust previously and sinned they do not deserve such a position. Therefore the Imamah for mankind requires the purity and inerrancy.

### Third verse:

O you who believe! Obey Allâh and obey the Messenger, and those of you who are in authority among you.	ای کسانی که ایمان آورده‌اید! اطاعت کنید خدا را! و اطاعت کنید پیامبر خدا و اولو الامر ( اوصیای پیامبر) را!	يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ (النساء/59).
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In the above verse you see that, the word obey is been repeated twice and then the those in Authority is been put with the messenger, although the word obey means compulsory obedience, it is compulsory as it is an order without conditions, therefore such an unconditional obedience cannot happen without purity and inerrancy that should be for the people of authority. The obedience of the Imam, who is the person of Authority is the obedience of God.

If the Imam who is in authority is not inerrant, then can his obedience be against God and His messenger? If it was according to the verse we have to obey two different opposites, and that is impossible!

The result is this: since the obedience of the Imam is unconditional, therefore it means that we should not deviate from his commands, because they are as commands of God and His prophet, this means that the Imam must be inerrant.

And the inerrant can not be chosen but by God for He is the One Who Knows all the secrets and all the hidden in the world.

## C – Tradition of the Prophet (Sunnah) as a Judge

To follow the prophet (p) is completely logical and intellectual, the same can be said about the Imamah, it is also an obedience to the Almighty as He said in the holy Quran:

And whatsoever the Messenger (Muhammad p) brought to you, take it, and whatsoever he forbids you, abstain (from it), and fear Allâh. Verily, Allâh is Severe in punishment.	آنچه را رسول خدا برای شما آورده بگیرید (و اجرا کنید)، و از آنچه نهی کرده خودداری نمایید؛ و از (مخالفت) خدا بپرهیزید که خداوند کیفرش شدید است! (7)	وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (الحشر 7/59).
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Among the many hadiths from prophet Mohammed (p) one hadith will suffice that is certain among all the Islamic sects, since the hadith is been mentioned in almost all of the reliable references, therefore it becomes compulsory for all Moslems to follow, among the many reference we mention the hadith the is been mentioned by Zaid son of Arqam, “**he said: when the prophet (p) returned from the fair well hajj (hijjatol-Wada’), he stayed at (a place called) Ghadeer Khum, he (p) ordered to put a stand, when they were done he (p) said: as if I was called and I answered, I have left among you the two weights (ropes, leads), one of them is larger than the other, the book of Allah and my progeny, see how you care for them, they will never separate until the day of the return (judgment day), then he (p) said: my Lord Allah glorious and exulted be He is my master and I am the master of all the believer, then he (p) took the hand of Ali ((p) may the dear Allah be satisfied with him), and said: whomever I am his master, Ali is his master, O Lord, Support whomever supports him, be an Enemy to whomever is his enemy. Then he read all of the hadith in length.**” (Al-Mustedrak Ala Al-Hadithein vol.3, p. 109).

The issue of Imamah was so important that the prophet (p) mentioned it in every occasion, even at the time of his death when the companions were around him, he (p) mentioned it.

The writers of this hadith mentioned the hadith with slight difference, they are as follow:

**(I have left among you the two weights) .**

The sources are as follow:

- 1- Mesnad Ahmed, vol.3, p.260



- 2- Jame' Al-Masaneed Wal-Sonan, vol. 19, p. 137
- 3- Al-Bedayah Wal-Nehayah, Ibn Katheer, vol. 5, p. 184 - and many other books.

Other references say: **(I have left among you the two Caliphes)**

The sources are as follow:

- 1- Mesnad Ahmed, vol.5, p.181, and 189
- 2- Fatha'el As-Sahabah, vol2, p. 203 number 1032
- 3-Al-Musannaf Ibn Abi Shaibah, vol. 11, p. 254, number 11725
- 4- Alsenat Al-Sibani, p. 629, number 1545 and p. 336, number 754 – and many other books.

Other references say: **(I will leave among you the two weights)**

The sources are as follow:

- 1- Fatha'el As-Sahabah, vol. 1, p. 572 number 968
- 2- Mesnad Ahmed, vol.4, p.371
- 3- Al-Mustedrak Ala Al-Sahihain vol.3, p. 148
- 4- Nehayat Ibn Atheer vol. 1, p. 216
- Al-Mo'jam Al-Kabeer vol. 5, p. 169, number4980 – and many other books.

Other references say: **(they will not separate)**

- 1- Al-Bedayah Wal-Nehayah, Ibn Katheer, vol. 5, p. 183, also vol.7 p. 149
- 2- Al-Tabaqat Al-Kobra vol. 2, p.194
- 3- Mesnad Aby Ya'li vol. 2, p. 297, number 48
- 4- Jawaher Al-Aqdain p. 231, 232, and 233
- 5- Mesnad Ibn Al-Ja'ad p. 397 number 2711, and number 2805
- 6- Khasa'es Al-Nesa'ee p. 85
- 7- Mesnad Ahmed, vol.3, p.14 and many other books

Other references say: **(they are inseparable)**

- 1- Sonana Al-Termethy, vol. 5, p. 622, number 3788
- 2- Alsenat Al-Sibani, p. 629, number 1553 and p. 630, number 1554
- 3- Al-Mustedrak Ala Al-Sahihain vol.3, p. 109
- 4- Al-Ma'refah Wal-Tareekh vol. 1, p. 536, 537 – and many other books.

Other references say: **(do not go in front of them, you will have perdition (death), do not teach them, because they are higher than you )**

- 1- Jame' Al-Ahadith vol. 3, p. 241, number 8396
- 2- Al-Sawa'q Al-Mohreqah p. 150,228
- 3- Jawaher Al-Aqdain p. 233, and 237
- 4- Al-Dor Al-Manthoor vol. 7, p. 285 – and many other books.

Other references say: **(I will leave among you the two subjects, you will not be lost if you follow them)**

- 1- Jame' Al-Ahadith vol. 3, p. 430, number 9591
- 2- Yanabee' Al-Mawaddah 37
- 3- Tareekh Madeenat Demishq vol. 42, p. 216 – and many other books.

By analyzing the above hadith we can abstract many points, among them:

1- The sentence **(I have left among you)** tells us that the inheritance that the prophet (p) left which are the book and the progeny are for his nation, because the relationship of the prophet (p) to his nation is the relationship of a father to his children. As the human has a body and a soul, the prophet (p) is as the soul to the nation or the meaning to the word, therefore all the spiritual rays, virtues, deeds and good morals will spring out of the spiritual father whom is the prophet (p), therefore he (p) left us the two inheritances, the book and the pure progeny.

The flow of spiritual virtues verses the flow of body benefits are incomparable, just as the heart and the skin are incomparable, or the pearl and the shell.

Such a father with the statement of “**as if I was called and I answered**”, foretells about his departure, then he leaves his inheritance for his children, the things that he (p) left are “**the book of Allah and his progeny**”.

The book is the link between God and the nation, the progeny is the link between the prophet and the nation. Therefore to cut the relationship with the book is to cut the relationship with God, to cut the relationship with the progeny is to cut the relationship with the prophet (p), and to cut the relationship with the prophet (p) is to cut the relationship with God.

You see that the book is related to God and the progeny is related to the prophet (p) whom is the first in rank in the world, each of these relations will take from the source of connection. Because of their importance he (p) called them the heavy weights the prophet (p) left behind.

The value and the spiritual meaning of the holy Quran is extremely high, because it is the preeminence and the manifestation of God to the people, to comprehend this value, let us see some of the verses from the holy Quran:

Yâ-Sîn. By the Qur'ân, full of wisdom (i.e. full of laws, evidences, and proofs),	بیس. (1) سوگند به قرآن حکیم. (2)	بیس (1/36). وَالْقُرْآنِ الْحَكِيمِ (بیس 2/36).
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Also:

Qâf. By the Glorious Qur'ân.	ق، سوگند به قرآن مجید (که قیامت و رستاخیز حق است)!(1)	ق وَالْقُرْآنِ الْمَجِيدِ (ق 1/50).
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Also:

That (this) is indeed an honourable recital (the Noble Qur'ân). In a Book well-guarded (with Allâh in the heaven i.e. <i>Al-Lauh Al-Mahfûz</i> ). Which (that Book with Allâh) none can touch but the purified (i.e. the angels).	که آن، قرآن کریمی است، (77) که در کتاب محفوظی جای دارد، (78) و جز پاکان نمی توانند به آن دست زنند ( دست بایند). (79)	إِنَّهُ لَقُرْآنٌ كَرِيمٌ (الواقعة 77/56). فِي كِتَابٍ مَّكْنُونٍ (الواقعة 78/56). لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ (الواقعة 79/56).
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Also:

Had We sent down this Qur'ân on a mountain, you would surely have seen it humbling itself and rending asunder by the fear of Allâh. Such are the parables which We put forward to mankind that they may reflect.	اگر این قرآن را بر کوهی نازل می کردیم، می دیدی که در برابر آن خاشع می شود و از خوف خدا می شکافت! اینها مثالهایی است که برای مردم می زنیم، شاید در آن ببینید! (21)	لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ (الحشر 21/59).
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We can describe the progeny the same description as the holy Quran, because they are next to the holy Quran and the partner in the revelation.

To be of the same weight as the Quran, according to the prophet's hadith cannot be, unless if the progeny be on the same line as:

As an exposition of everything,	که بیانگر (بیان کننده های) برای همه چیز،	نَبِيًّا لِكُلِّ شَيْءٍ (النحل 89/16).
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Means they should be on that level of knowledge, also:

Falsehood cannot come to it from before it or behind it .	که هیچ گونه باطلی، نه از پیش رو و نه از پشت سر، به سراغ آن نمی آید؛	لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ (فصلت 42/41).
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Means they are inerrant.

2- The sentence that says thy will never separate, makes understand that they will not be part from each other. The holy Quran is a book that is been revealed for everyone, each will benefit as much as his capabilities, the normal sentences are for public, the hidden details are for the knowledgeable scientists, the secrets are for the closer pals of God and the realities are for the prophets. The lowest kind of people

– the ones whom their only interest is their materialistic desires – to the highest among them will have a satisfaction by the holy Quran in one way or another, by the grand names of God or the exulted examples, each will have as much guidance as capable of.

This book is like the ray of the sun, everyone will benefit from it, the one with a cold will have warmth, the farmer will have the rays for his farm, the physicist scientist will benefit by taking the ray a part and analyze the effect, the spiritual religious man will use the sun to find his spiritual benefits as of the time of day and night, etc.

Such a book, that is the answer to all the questions needed for mankind, here in this mundane life purgatory, and hereafter, it needs a teacher that is familiar with all of that, without that the knowledgeable teacher, is like a medical book without a doctor. Such a book is the law of God, the laws for organizing the income and the outcome of this life for the hereafter needs a teacher that is commensurable and proportional with the book, without such a teacher it would be wrong, it will not mach the sentence :

This day, I have perfected your religion for you,.	امروز، دین شما را کامل کردم;	الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ (المائدة/5/3).
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Therefore the purpose for the revelation of the book that said:

And We have sent down to you the Book (the Qur'an) as an exposition of everything.	و ما این کتاب را بر تو نازل کردیم که بیانگر همه چیز،	وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ (النحل/16/89).
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Does not make sence. An incomplete religion coming from the Almighty Perfict is ugly and bad, that is why the sentence said: **(they are inseparable)**.

3- In another hadith the prophet (p) said: **(I will leave among you the two subjects, you will not be lost if you follow them)**, as mentioned previously, guidance of the humans is the specialty of the creation of man kind – he is the purpose of the world’s creation - , man is a creature that belongs all the different worlds, he belongs to this mundane world, to the purgatory, to the hereafter, he is physical, he is spiritual, his creation is materialistic as well is by the ‘command’, he is made to last forever, therefore his happiness is everlasting and his torture is also everlasting. Such a guidance will not happen unless with the disciplin and teachings of God, for He is the devine light for the darkness:

Indeed, there has come to you from Allâh a light and a plain Book (this Qur'ân).	(آری،) از طرف خدا، نور و کتاب آشکاری به سوی شما آمد. (15)	قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ (المائدة/5/15).
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The law of God is faultless therefore the teacher must be faultless as well from mistakes and wrong desires, these two will assure the misguidance one held on to them **(you will not be lost if you follow them)**.

4- The sentence: **(do not teach them, because they are higher than you)**, should be sufficient for everyone, if it was known that the commentary for the above sentence is been mentioned by one of the most Sunni sect Muslems, who said: (they are distinguished among the rest of the savants because God had removed all of their sins and purified them with a thorough purification). Then he continues as saying: (the most true man to be taken as a guide is Ali Ben Abi Talib (p) their Imam and their teacher, that is why Abu Bakr said: Ali is the family of the prophet (p), he urged his nation to hold on to him, he (p) specified him at Gadeer Khum). (Al-Sawa'eq Al-Muhreqah p. 151)

It should be mentioned that believing that Ali (p) is more distinguished than the rest of the scholars is because of the verse of the purification which is (33.33) for, because of this verse he is been purified from every kind of sins and pollution, also because the prophet (p) appointed him as the master of the Islamic nation, we should also look at the following verses:

Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allâh's Signs and Verses).	بیگو: «آیا کسانی که می دانند با کسانی که نمی دانند یکسانند؟! تنها خردمندان متذکر می شوند!» (9)	أَلَمْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ (الزمر 9/39).
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Also the verse:

<p>Is then He, Who gives guidance to the truth, more worthy to be followed, or he who finds not guidance (himself) unless he is guided? Then, what is the matter with you? How judge you?"</p>	<p>ایا کسی که هدایت به سوی حق می‌کند برای پیروی شایسته‌تر است، یا آن کس که خود هدایت نمی‌شود مگر هدایتش کنند؟ شما را چه می‌شود، چگونه داور می‌کنید؟! س‌ذله (35)</p>	<p>أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ مَنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ (بونس 35/10).</p>
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Then confessing to the hadith that said: **I will leave among you the two subjects, you will not be lost if you follow them, they are the book of Allah and the my household, my progeny**, we see that, to make the nation of Islam be guided and be saved from going astray, they are ordered to follow Ali (p). Therefore the ultimate proof had been fulfilled, it says: the whole nation must follow Ali (p).

<p>Say: "With Allâh is the (ultimate) perfect proof and argument,</p>	<p>بگو: «دلیل رسا (و قاطع) برای خداست</p>	<p>قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ (الأنعام/149).</p>
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5- The prophet (p) first he showed us the law, then he (p) fulfilled the law by appointing a person to be put in that position, then he (p) said that he (p) will be the inshurance of the guidance for the whole nation. As the prophet (p) is the master of the nation, the position of being a master will be transferred to Ali (p), which was proved previously.

<p>Only Allah is your Wali (Master) and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow.</p>	<p>سرپرست و ولی شما، تنها خداست و پیامبر او و آنها که ایمان آورده‌اند؛ همانها که نماز را برپا می‌دارند، و در حال رکوع، زکات می‌دهند.</p>	<p>إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ (المائدة/55).</p>
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The result of our previous discussion is that, human ration, logic and intellect, as well as the holy Quran and the sunnah (the tradition of the prophet (p) dictates that leadership of the Islamic nation should be very clear. The cherechters that applies to be this kind of a leader cannot be fulfilled but by the inerrant infallible disciples of prophet Mohemmed (p).

To fulfill more proofs, other than the hadith that is called the hadith of Ath-thaqalein), let us see other hadiths that are common, without any doubt among the Muslem sects:

**First hadith:**

Related to Abi Thar, he said: the prophet (p) said: (whoever obeys me, he obeyed God, whoever disobeyed me had disobeyed God, whoever obeyed Ali obeyed me, whoever disobeyed Ali had disobeyed me). (Al-Mustedrak Ala Al-Sahehain, vol. 3, book, Ma’refat As-Sahabah, p.121)

Another point is added to the above points or we can say another proof is added. First of all we know that the prophet (p) is been inerrant and been purified by God in the holy Quran – as we proved it logically and intellectually – he (p) decreed that the obedience and disobedience of Ali (p) is obedience and disobedience of the prophet (p), we know that obedience and disobedience of the prophet is (p) is obedience and disobedience of God.

This kind of obedience and disobedience is in the cases of commands and forbidden issues, therefore obedience and disobedience of God will not happen unless if whatever Ali (p) wishes and wills is the wish and the will of God, therefore Ali is the sighn of God’s will. A person should reach such a position who never wishes or wills anything except the wish and the will of Godm his position cannot be except the position of inerrancy and purity. Therefore ‘Any one’ who obeys God and His prophet (p) must obey Ali (p).

**Second hadith:**

(The prophet (p), when proceded to the battle of Tabouk, he deputized Ali (p) to take care of the city. Ali (p) said to the prophet (p): Are you leaving me behind to take care of the children and women? The prophet (p) answered: don’t want to be related to me Aron (p) to Moses (p) but there is no prophet after me).

(Sahih Bukhari sec. Gazwat Tabouk vol. 3 p. 3, 3<sup>rd</sup> hadith)  
also (Sahih Bukhari vol. 5 p. 19)

also (Sahih Muslem vol. 8 p. 175, 176)  
 also (Al-Jame' Al-Sahih Sunan Al-Termethy, vol. 5. p. 596)  
 also (Sunan Ibn Majah vol. 1p. 45)  
 also (hasa'es Al-Nesa'ee p.60,65, and other pages)  
 also (Al-Mustedrak Ala Al-Sahihein vol. 3 p. 108)  
 also (Mesnad Ahmed vol. 1, pages 360,370, 375, 379, 386, 390, 391, 709)  
 also (Mesnad Ahmed vol. 4 p. 64)  
 also (Mesnad Ahmed vol. 5 p. 99)  
 also (Mesnad Ahmed vol. 10 p. 412)

The above hadith is a hadith that is mentioned in many reliable sources of the Sunni references, many high Sunni scholars who related it, agreed unanimously that it is a true hadith, among their statements about this hadith is: it is a hadith that is unanimously agreed upon, narrated by the scholars as Abi Abdullah Al-Bukhari in his Sahih, Muslem Ben Al-Hajjaj in his Sahih, Abi Dawood in His Sunan, and Ibn Mjah Al-Qazweeni in his Sunan, they all agreed upon the hadith, they have given it the category of 'at-Tawator'. (Kefayat Al-Talib, p. 283).

It is clearly understood from the above hadith that whatever was the position of Aron (p) in his relation to Moses (p), is the position of Ali (p) in his relation to prophet Mohemmed (p) excluding the position of prophecy.

In the holy Quran God (SWT) told us the position Of Aron (p) in comparison to Moses (p):

<p>"And appoint for me a vizier from my family,        "Hârûn (Aaron), my brother;        "Increase my strength with him,        "And let him share my task (of conveying Allâh's Message and Prophethood),</p>	<p>و وزیرى از خاندانم برای من قرار ده... (29) برادرم        هارون را! (30) با او پشتم را محکم کن; (31) و او را        در کارم شریک ساز; (32)</p>	<p>وَأَجْعَلْ لِي وُزِيرًا مِّنْ أَهْلِي (طه/29).        هَارُونَ أَخِي (طه/30).        أَشْدُدْ بِهِ أَزْرِي (طه/31).        وَأَشْرِكْهُ فِي أَمْرِي (طه/32).</p>
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Such a position can be summarized in five different categories:

1- Vizier: such a position carries the heavy burden of the ministry, the important responsibilities that the leader carries, such a position is mentioned greatly in the books of Hadiths.

2- Brother: since Aron (p) was the natural blood brother of Moses (p), therefore prophet Mohemmed (p) gave Ali (p) this position and made him his brother. Many hadiths are mentioned in this regard, but we will see this hadith to be significant: Abdullah the son of Omar said: at the time when the prophet (p) arrived at the Medina, he made brotherhood between the Muslims, Ali (p) came with tears in his eyes and said: O, prophet of Allah, all of your companions became brothers by you but you did not make me a brother to anyone! The prophet (p) said: O ali you are my brother in here and the hereafter. (Tafseer Al-Kabeer, Fakhr Ar-Razy, vol.12 p. 26).

3- Stingth: as Moses (p) asked God to strengthen him with Aron (p), it is proven that prophet Mohemmed (p) was supported and strengthened by Ali (p), many hadiths are related to this issue. (Tafsir Durr Al-Manthure, at the end of the verse "Verily, your *Walî* (Protector or Helper) is Allâh, His" (5.55).

4- Share in the task: since Aron (p) shared the task with Moses (p), Ali (p) as well shared the issue of carrying the burden of the religion excluding the prophecy with the prophet (p).

5- Caliph: since Aron (p) was the Caiph to Moses (p), we proved that Ali (p) was the Caliph to prophet Mohemmed (p) without a doubt.

Since all of the hadiths convey the message that the Ali Ben Abi Talib (p) was the supporter, defender, share holder, brother and the vizier of the prophet (p), would there be any doubt about his position as an Imam.

### Third hadith:

(This hadith is been written in the books of 'Hakim Neishabooryin Mustedrak and Thahabi in Talkhis, that Buridah Aslami said: we went to a battle to Yaman, I saw from Ali a thing that did not please me. I

went to prophet Mohammed (p) and explained that I did see something that did not please me, suddenly I saw that the face of the prophet (p) became changed and said: O Buradah, am I supposed to be more favorable to the believers than to myself? I said: yes O prophet of Allah. He (p) said: whoever I am his master Ali is his master).

It is the same statement that was said to Buridah that was repeated at **Ghadir Khum**.

The hadith of Ghadir Khum is been narrated by many famous scholars of hadiths, history, and the exegesis translators of the holy Quran. Not only, but also the linguists in their books, for instance the son of Duraid in his book 'Jamharato-Lloghah' said: Ghadir Khum is the place where the messenger of Allah gave his speech showing the Muslims the position of Imam Ali (p). (Jamharato-Lloghah, vol. 1, p. 108). Also in the book 'Taj Al-Aroos' when explains the word Wali says: the one that commands you to do a job ... an example is the (whomsoever I am his master Ali is his master). Ibn Al-Athir at the end of explaining the word Wali says: ..the statement of Omamr to Ali, you became the master of every believer.

The hadith of Ghadir is been narrated in so many different references that became one of the facts that does not need to be proven.

The author of the book 'Yanabee' Al-Mawaddah' the scholar Hafeth Ben Ibraheem Qandoozy Al-Hanafe said in his book: In the book Al-Manaqeb, Mohammed Ben Jareer Al-Tabary referenced the Hadith of Ghadir to seventy five different sources, then he wrote a book about the subject named 'Al-Welayah'. Another book was written by the name of 'Al-Mowalat' the author's name is Ahmed Ben Mohammed Ben Sa'eed Ben Oqdah, he related the hadith to 105 different sources.

Then he continued as saying: Ali Ben Mousa and Ali Ben Mohammed Abi Al-M'aali, nick named the Imam of the two holy sites (Mecca and Medina), the teacher of the Abi Hamed Al-Ghazalee; as he was surprised he was saying: I saw a volume of a book at Baghdad, it had many hadiths of Ghadir Khum, it was volume 28, the hadiths were narrated from prophet Mohammed that he (p) said: (whomsoever I am his master Ali is his master). Then the hadith will be followed in volume 29. (Yanabee' Al\_mawaddah p. 36).

Ibn Hajar in the book 'At-Tahtheeb, vol. 7 p. 339' about the life of Ali (p), after the narration of the hadith from Abdullah Ibn Abdul-Berr, Abu Hurayrah, Jaber, Berra' Ben Aazeb, and Zaid Ben al-Arqam said: Ibn Jareer Tabari in the book above related this hadith in addition to the names above and Abu Al-Abbas to more than seventy narrators.

The hadith therefore is the ultimate evidence to the leadership of Imam Ali (p)

An argument may be risen that the word (moula) has many reasons, therefore the analysis below will cut the arguments:

1- Before the hadith, prophet Mohammed (p) foretold about his departure, he (p) relayed the message that the book of God and the pure progeny are inseparable, then he (p) introduced Ali (p) by the sentence (man kanta moulah fahathat Ali moulah; meaning whomsoever I am his master Ali is his master), this definitely shows that the prophet (p) wants the nation to hold on to Ali and the holy Quran so that they will not go astray.

2- To set up such a huge audience, in the heated sun, then make a pulpit with four camels just to say that Ali (p) is only a friend or a helper does not match the high level of prophecy, let alone the position of being the seal of the prophets. The above arrangements are indications that the prophet (p) was going to reveal an important issue, and that was the leadership and mastership.

3- The narrator Wahidy in the book 'Asbab Al-Nozool' relating a hadith from Abi Sa'eed Al-Khudri that explains the verse:

O Messenger (Muhammad (p))! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allâh will protect you from the poeple.	ای پیامبر! آنچه از طرف پروردگارت بر تو نازل شده است، کاملاً (به مردم) برسان! و اگر نکنی، رسالت او را انجام ندهای! خداوند تو را از (خطرات احتمالی) مردم، نگاه می‌دارد;	يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ (المائدة/67).
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He said that the above verse was revealed in the incident of Gharir Khum relating to Ali Ben Ai Talib (p). We can detect from the above verse that the command which was received to relay the message had two dementions:

First: It so important that God told prophrt Mohemed (p) that: **“And if you do not, then you have not conveyed His Message.”**

Second: That **“Allâh will protect you from the poeple.”**. This shows that there were a number of hypocrates amongst the people of the book – they knew about prophet Mohemmed’s (p) kingdom - that they wanted to take that position (welayah) waiting for the right moment. Another indication that it was leadership.

4- The narrator Khateeb Baghdad relating it to Abi Hurayrah said: anyone who fasts the day of 18<sup>th</sup> of Thil-Hijjah, that day is the day of GhadirKhum, when the prophet (p) took the hand of Ali (p), and said: Am I not the master of the believers? They said: yes O prophet of Allah. He (p) said: (whomsoever I am his master Ali is his master).

Then Omar Ben Al-Khattab said: congradulations, congradulation O Son of Abi Talib, you became my master and the master of every Mulem. Then God revealed this verse:

This day, I have perfected your religion for you,	امروز، دین شما را کامل کردم;	الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ (المائدة/3).
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(Tareekh Baghdad, vol. 8 p. 290)

this verse shows us that whatever made the religion perfect was in that day, which was the day of appointing a teacher of the Book the hly Quran and the master of mankind.

5- The scholar Sheblengy in the book (Noor Al-Absar, P. 87) said: Imam Abu Ishaq Tha’alabi narrated that someone asked Sofian Ben Oyaynah: who is the person askedthe question in this verse?

A questioner asked concerning a torment about to befall	تقاضاکننده‌ای تقاضای عذابی کرد که واقع شد! (1)	سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ (المعارج 1/70).
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He answered by saying: you asked me a question that no one had asked me before! my father narrated it from Ja’far Ben Mohemmed narrated it from his fathers, he told me that the day when prophet Mohemmed (p) called upon the people, people gathered, he (p) raised the hand of Ali (p) and said: (whomsoever I am his master Ali is his master). This news spread in the city, Hareth Ben Ne’man Fehry when heard came to the prophet (p) and said: O Mohemmed, you ordered us to bear whitness that there is only one God, and you are His messenger, we did, you ordered us to pray five prayers, we did, you ordered us to pay zakat, we payed, you ordered us to fast the month of Ramadhan, we did, you commanded us to go to Hajj, we agreed, you couldn’t be satisfied but to take your cousin’s hand and make him better that us and say: (whomsoever I am his master Ali is his master). Is this from you or is it from God Glorious be He?

The prophet (p) said: I swearby the One Whom there is no God but He that it is from God. Hareth Ben No’man took off toward his ride and said: O Lord, if the statement that was said by Mohemmed (p) was from You, then send a stone from the heaven or a bad torure upon us. Close to reach his ride the Almighty sent a stone from above that penetrated his head and came out of the other end, he died, then this verse was assended:

A questioner asked concerning a torment about to befall Upon the disbelievers, which none can avert, From Allâh, the Lord of the ways of ascent.	تقاضاکننده‌ای تقاضای عذابی کرد که واقع شد! (1) این عذاب مخصوص کافران است، و هیچ کس نمی‌تواند آن را دفع کند، (2) از سوی خداوند ذی المعارج (خداوندی که فرشتگانش بر آسمانها صعود و عروج می‌کنند)! (3)	سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ (المعارج 1/70). لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ (المعارج 2/70). مِنَ اللَّهِ ذِي الْمَعَارِجِ (المعارج 3/70).
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There was no doubt that many of the virtues of Ali (p) were known among many, however there were some people among them Hareth Ben No'man that couldn't understand or believe these virtues, in which was the leadership (welayah) of the nation, therefore although (moula) has other meanings, the one that could not be tolerated was the leadership, not the other meanings.

6- Ahmed Ben Hanbal in his book (Mesnad Ahmed Hanbal, vol. 4. p. 281), also Fakhr Al-Razy, in his book (Tafseer Al-Kabeer vol. 12 p. 29), also Khateeb Baghdadi, in his book (Tareekh Baghdad vol. 8, p. 290), and others narrated the following, however the reference from the book Mesnad Ahmed will suffice: Baraa' Ben Aazeb said: we were with the prophrt of Allah peace and blessings be upon him, we arrived Ghadeer Khum, after the group prayer, there was a call, then they cleaned under the shade of two trees, then the prophet (p) prayed noon prayer and took the hand of Ali (p) and said: Don't you know that I should be more valuable than your own selves, they said yes, he (p) then lifted the hand of Ali (p) and said: (whomsoever I am his master Ali is his master, O Lord support whomsoever supports him and be an enemy to whomsoever is an enemy to him). Omar came and said: congradulations to you O sun of Abi Talib, you became the master of every believer, mail and female.

This kind of congradulations is not for any meaning of a moula but the mastership.

7- Many scholars among the Sunnah sect as Ibn Hajar Asqelani in the book (Al-Esabah fee Tamyeez Al-Sahabah vol. 2 p. 421 the first section Abdul-Rahman Ben Medlej), Ibn Atheer in (Osd Al-Ghabah vol.3 p. 321), and many others but we will mention the hadith of Ibn Atheer:

(Abu Ishaq said: many people narrated this hadth, I cant cout their number, that on day Ali (p) in Rahbah asked the people: who heard the hadith from the prophet (p) that said: (whomsoever I am his master Ali is his master, O Lord support whomsoever supports him and be an enemy to whomsoever is an enemy to him)? Many stood up and witnessed that they heard the hadith from the propht of Allah, and many denied, the ones who denied did not leave this life but with a form of a humiliating disaster as being blind or other problems)

It is natural that this kind of an objection and asking for the witnesses is a sign that he (p) wants to proovr the issue of the ultimate leadership the issue of welayah.

8- The hadith as mentioned by the prophet (p) to show the welayah for Ali starts as (Allah is my Master and I am the master of every believer), the prophet (p) is clearly saying that I have no Master but Allah, and as Allah is my Master I am the master of every believer, this mastership is been transferred to Ali (p), it clear that this welayah is the mastership of the nation.

9- the prelude to the hadith and before mentioning any this about Ali (p) the prophet asked them to confess if he (p) was more important than their own selves, they said: yes, it is the same welayah as Allah the Exulted said:

The Prophet has a greater claim on the faithful than they have on themselves,

پیامبر نسبت به مؤمنان از خودشان سزاوارتر است

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ (الأحزاب 6/33).

Then the prophet (p) said: (whomsoever I am his master Ali is his master), therefore by putting the sentence that I have a better claim to the believers than thie own selves, put no doubt the prophet (p) ment the issue nations mastership or welayah.

#### Fourth hadith:

The prophet (p) said: you are from me and I am from you. (Sahih Bukhari vol. 5 p. 141), also (Sahih Hbn Hayan, vol. 11, p. 229), also (Al-Mustedrak Ala As-Sahihain, vol. 3, p. 120 ketab ma'rafatos- Sahabah, the forth hadith) and other books.

In another hadith as the Sunnah naraters confess is the hadith that the prophet said: "Ali is with the Quran and the Quran is with Ali, they will never be a part untell they come to the houth in judgenebt day". (Sahih Bukhari vol. 3 p. 185).



These two hadiths are manifest proofs that Imam Ali (p) is the successor. To look at it logically, we say that there is no one that is higher than the prophet (p) in the cosmos, because the worlds, the seen and the metaphysics are lit by the lights of Allah, as He is the Compassionate the Merciful, both of these cherechters are the sighn of the complete human being, Allah SWT said about the prophet (p):

And We have sent you (O Muhammad) not but as a mercy for the 'Alamîn (all that exists).	ما تو را جز برای رحمت جهانیان نفرستادیم. (107)	وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (الأنبياء/21/107).
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We also know that there isn't a book that is holier than the holy Quran, as Allah SWT said it is the best words:

Allâh has sent down the best statement, a Book (this Qur'ân), its parts resembling each other in goodness and truth, oft-repeated.	خداوند بهترین سخن را نازل کرده، کتابی که آیاتش (در لطف و زیبایی و عمق و محتوا) همانند یکدیگر است؛ آیاتی مکرر دارد	اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِي (الزمر (23/39).
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These two being with Ali (p) and Ali (p) being with them is a good indication that all the virtues and completions that are been collected in the prophet (p) are in Ali (p), also all the knowledge that is in the heavenly books are collectively been put in the holy Quran, and are summerised in Ali (p).

Is then He, Who gives guidance to the truth, more worthy to be followed, or he who finds not guidance (himself) unless he is guided? Then, what is the matter with you? How judge you?"	آیا کسی که هدایت به سوی حق می‌کند برای پیروی شایسته‌تر است، یا آن کس که خود هدایت نمی‌شود مگر هدایتش کنند؟ شما را چه می‌شود، چگونه داوری می‌کنید؟! س‌ذله (35)	أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ مَنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ (يونس/35).
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Many more hadiths and Quranic verses exist, but the above should be sufficient.

The Hanafi Hasakani (who is one of the famous scholars of the fifth century) related to Mujahid, who is the grand scholars of interperating the holy Quran said: Imam Ali (p) has 70 vertues that no one of the companions of the prophet has! Yet any virtue that existed in any one of the companions of the prophet (p) also existed in Ali (p). (Shawahid Al-Tanzeel 17).

Ibn Abbas relates that there is no verse in the holy Quran with the title:

Those who believe, and do deeds of righteousness,	کسانی که ایمان آوردند و اعمال صالح انجام دادند	الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ (البقرة/277).
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Without Imam Ali (p) being their master, also there is no companion of Mohemmed (p) that God swt had not repremnet in one way or another except Imam Ali (p) whom god swt only appraised. (Shawahid Al-Tanzeel 21).

He added that Imam Ali (p) has 18 vertues that if any one would had, he would be saved. Also Imam Ali (p) had 12 vertues that only pertains to him and him alone. (Shawahid Al-Tanzeel 16).

Ibn Abi Al-Hadid relating to his teacher Abu Al-Hatheil said: that someone asked about Ali (p): whose position is higher Ali or Abu Baker? He said: verily I say: only the fight between Ali and Amr ben Wood in the battle of the ditch is equal to all the deeds of all of the Muhajereen and Ansar, let a lone only Abu Baker. (Sharh Nahj Al-Belaghah, Ibn Abi Al-Hadid vol 19 p.60).

Ahmed the Imam of the Hanbaly sect said: virtues are given to Imam Ali Ben Abi Talib which was given to no one of the prophet's (p) companions. (Al-Mustedrak Ala Al-Sahihain vol.3, p. 107).

Let us see the statement of the master of the Arabic language and the establisher of (science of Al-Orooth) Khalil Ben Ahmed, he said: the virtues of a person can be spread either by his friens or his foes, Imam Ali's virtues could be spread by his friens out of fear, and his enemies could not spread his virtues, they kept it out of jealousy, yet his virtues are apread in an amazing way.

If the fear of the friends and the jealousy of the foes did not exist, how much of his virtues would have been spread threough out the horizons?

We will finalize this section by two verses from the holy Quran: 1-

Verily, your <i>Walî</i> (Protector or Master) is Allâh, His Messenger, and the believers, - those who perform <i>As-Salât</i> , and give <i>Zakât</i> , while they bow in their prayer.	سرپرست و ولی شما، تنها خداست و پیامبر او و آنها که ایمان آورده‌اند؛ همانها که نماز را برپا می‌دارند، و در حال رکوع، زکات می‌دهند. (55)	إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ (المائدة/55).
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The grand scholars of the Sunnies confess that this verse is been sent down for the incident of Imam Ali (p) gave his ring to a poor man while praying, we will suffice the story written in the book of Fakhr Ar-Razi: (Abu Thar said: I prayed the noon prayer with prophet Mohemmed (p), a poor man came to the mosque asking for some donation, no one gave him anything, Imam Ali was in a bow down position in his prayer, he extended his hand aiming at the poor man as if saying come and take this ring, the poor man came and took the ring. The messenger of Allah prophet Mohemmed (p) invoked as saying: Moses (p) my brother asked you to give him assistance as saying:

Moses said: "O my Lord! Open (expand) for me my chest (grant me patience, self-confidence, contentment, and boldness).	(موسی) گفت: «پروردگارا! سینه‌ام را گشاده کن؛ (25)	قَالَ رَبِّ اشْرَحْ لِي صَدْرِي (طه/25).
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And You send upon him:

Allâh said: "We will strengthen your arm through your brother, and give you both power, so they shall not be able to harm you, with Our <i>Ayat</i> (proofs, evidences, verses, lessons, signs, revelations, etc.), you two as well as those who follow you will be the victors."	فرمود: «بزودی بازوان تو را بوسیله برادرت محکم (و نیرومند) می‌کنیم، و برای شما سلطه و برتری قرار می‌دهیم؛ و به برکت آیات ما، بر شما دست نمی‌یابند؛ شما و پیروانتان پیروزید!» (35)	قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا أَنْتُمَا وَمَنْ اتَّبَعَكُمَا الْغَالِبُونَ (القصص 35/28).
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O Lord, I am your servant, give me an expanded chest, make my duty easier, give me a vizer among my kins, stringthen my back by my cousin Ali. Abu Ther continued as saying: I swar by the almighty Allah that prophet Mohemmed's (p) invocation was on the verge of finishing, ark angel Gabreal came down with the above verse.

We should mention that the above verse was an answer to prophet's prayer, it ment that all the powers that Harom (p) was given in relations to Moses (p) was given to Ali (p) by God (SWT).

This verse (Verily, your *Walî* (Protector or Master) is Allâh, His Messenger, and the believers, - those who): says that the mastership that is related to God SWT is given to His messenger then to Ali (p).

We further can understand that wali here means master, and the mastership (welayah) is exclusively for God SWT, then He gave it to the prophet (p), then to Ali (p).

2- the second verse:

Then whoever disputes with you concerning him (Jesus) after (all this) knowledge that has come to you, say: (O Muhammad p) "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves - then we pray and invoke the Curse of Allâh upon those who lie."	هرگاه بعد از علم و دانشی که (در باره مسیح) به تو رسیده، (باز) کسانی با تو به محاجه و ستیز برخیزند، به آنها بگو: «بیایید ما فرزندان خود را دعوت کنیم، شما هم فرزندان خود را؛ ما زنان خویش را دعوت نماییم، شما هم زنان خود را؛ ما از نفوس خود دعوت کنیم، شما هم از نفوس خود؛ آنگاه مباحله کنیم؛ و لعنت خدا را بر دروغگویان قرار دهیم. (61)	فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ (آل عمران/61).
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**We will concentrait upon three points in the above verse.**

The call upon prophet Mohemmed (p) for discussion and dispute is a clead evidence for his prophecy, the refusal of the continuation from the Christians is a clear evidence of nullification of their religion. The word (ourselves) in the above versr is clear evidence for the mastership of Ali after the prophet (p), because the (ourselves) which is the continuation of prophet Mohemmed (p) is meaningless if the caliophood was for someone else.

All of the interpreters of the holy Quran are in common that the word (our sons) means, Imam Hassan (p) and Imam Hussein (p), the word (our women) means, the lady Fatimah (p), and finally the word (ourselves) means Imam Ali (p). let me support this with a statement mentioned by Fakhr Ar-Razy in his (tafseer) exogesis:

“Prophet Mohemmed (p) showed the proof to the Christians of Najran, but they insisted upon their ignorance, so he (p) said: God had ordered, me if you don’t accept the proof, then we should invoke a curse, whomever is wrong will be cursed. They said: O mohemmed we will discuss this among ourselves and will return with an answer. They returned, they asked one of the advisors by the name of Aaqeb saying: O the sevent of Jesus, what do you see? He said: did you know if he is a prophet with a massage? He said the word of truth about esus (p); I swear to you that no one had discussed with a prophet and provoked a curse and remained unharmed, their leaders will be dead and their youngsters will be demolished; if you invoke the curse you will be destroyed, if you do not want to leave your faith then depart and go to your cities.

The prophet (p) came, carrying Hussain, holding the hand of hassan, Fatimah was behind them and Ali behind her. He said: if I invoke a curse, you say Amen.

Najran preist said: I am seeing faces that if they asked God to pull the mountain out of its root, God would answer them, do not invoke a curse otherwise you will be destroyed, Christianity will vanish from the face of the earth for ever.

The Christians conceit the defeat. After the departure of the preists, the prophet (p) said: I swear by the One that my life is His hands, the perdition of the Christians of Najran became near, if they would have accepted to invoke the curse, they would have turned into monkeys and pigs, then the valley would have tuned into flames, the year would not have turned but all the Christians would have gone into perdition.

It is also narrated that the prophet (p) clothed with a black cloak (bisht), came out of the house, he saw Hassan (p), he covered him with his cloak, then he (p) covered Hussain (p), then Fatimah, then Ali, after that he said:

Allâh wishes only to remove <i>ArRijs</i> (evil deeds and sins, etc.) from you, O members of the family (of the Prophet p), and to purify you with a thorough purification.	خداوند فقط می‌خواهد پلیدی و گناه را از شما اهل بیت دور کند و کاملاً شما را پاک سازد.	إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا (الأحزاب 33/33).
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Fakhr ArRazi says in his book: know that this hadith is like the other non disputed hadiths among the people of tafseer. (Tafseer Al-Kabeer, Fakhr ArRazi, vol. 8 p. 80)

**Although all may have a difference in the interpretation of the above verse, however we can point to two concerns:**

1- the prophet (p) put that number of people of his projeny under the cloak, to show an extraordinary situation, also to prove that this is the will of Allah SWT without any interference, that they have been purified with a thorough purification, so that they will be lifted to the devine pure God :

To Him ascend (all) the goodly words,	سخننان پاکیزه به سوی او صعود می‌کند،	إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ (فاطر 10/35).
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And that kind of refinement by His will be found in the spirits of these.

2- invoking a curse to the people of Najran was the demand to distance themselves from the mercy of God, the invocation would have resulted in a curse of transformation of humans to animals, transformation of soil to fire, this would not happen unless if the one who is invoking is connected to the command that is :

Verily, His Command, when He intends a thing, is only that He says to it, "Be!" and it is!	فرمان او چنین است که هرگاه چیزی را اراده کند، تنها به آن می‌گوید: «موجود باش!»، آن نیز بی‌درنگ موجود می‌شود!	إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ (يس 82/36).
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The one who invoke cannot be but the complete human being, in another words this human is a sign of God’s anger and God’s satisfaction, since the prophet (p) and his successors are complete human beings, it is not surprising to see that their command will invke such a curse from God. The surprising issue is the position of the lady Fatimah the grand mistrous of the ladies, however this issue reveils her position as having the spirit of the grand Imamah which is the grand purification (ismat).

The hadith that the Sunnies scholars had mentioned in their books confessing the above issue is the hadith related to prophet Mohammed (p) as saying: "Fatimah is a part of me, whomsoever made her angry, made me angry". (Sahih Bukhari, Bab Menaqeb Fatimah (p) vol. 5 p. 29).

It is proven that reason, the Quran, and tradition of the prophet (p) dictates that the anger of the prophet (p) is the anger of God, also if we read the hadith narrated by the Sunnies saying: the prophet (p) said: God will be angry for the anger of Fatimah and will be pleased with her satisfaction". Such a person, that God SWT will be pleased with her satisfaction, and will be angry for her anger is a sign of total purity, it is the grand (ismat).

## **The Twelve Apostles**

The true sect of Islam, the twelvers believe that the Imam is restricted to the following twelve, first Ali ben Abi Talib (p), second Hassan ben Ali (p), third Hussain ben Ali (p), fourth Ali ben Hussain (p), fifth Mohammed ben Ali (p), sixth Ja'fer ben Mohammed (p), seventh Mousa ben Ja'far (p), eighth Ali ben Mousa (p), ninth Mohammed ben Ali (p), tenth Ali ben Mohammed (p), eleventh Hassan ben Ali, and the twelfth is the Mehdi (p). Of course the proof for each imam requires a long explanation, therefore we will mention the hadiths that point to all the twelve Imams:

1- Sahih of Bukhari, related to Jabe ben Sumrah that said: I heard that prophet Mohammed (p) saying: there will be twelve princes (ameer), then he (p) said a sentence that I did not hear, my father said that the prophet (p) said: they are all from Qraish. (Sahih Bukhari, kitab Al-Ahkam vol. 9 p. 81), (Mesnad Ahmed ben Hanbel vol. 5 p.93).

2- Sahih of Mulem, related to Jabe ben Sumrah that said: my father and I entered the room that the prophet (p) was there, I heard that prophet Mohammed (p) saying: this issue will not end unless there will be twelve Caliphs, then he (p) said words that I did not hear, I asked my father: what did he say? He said: he said: the prophet (p) said: they are all from Qraish. (Sahih Muslem vol. 12 p. 201, Kitab Al\_Imarah wal-Khelafah).

3- Sahih of Mulem, related to Jabe ben Sumrah that said: I heard that the prophet (p) say: this issue (Islam) will pass until twelve men will be their leaders, then he (p) said words that I did not hear, I asked my father: what did he say? He said: he said: the prophet (p) said: they are all from Qraish. (Sahih Muslem vol. 12 p. 201, Kitab Al\_Imarah wal-Khelafah). (Mesnad Ahmed ben Hanbel vol. 5 p.98)

4- Sahih ben Habban: I heard that prophet Mohammed (p) saying: there will be twelve Caliphs after me, they are all from Qraish. (vol. 15 p. 43).

5- (Jame' Termethi): there will be twelve princes after me, then he (p) said something I did not understand, I asked the person next to me, he said: the prophet said: they are all from Qraish. (vol. 4, p.501, number 2223)

6- Mesnad Ahmed Ben Hanbal: saying: after me, there will be twelve Caliphs, all are from Qraish. (vol.5, p. 92).

7- Mesnad Ahmed Ben Hanbal: saying: after me, there will be twelve Caliphs, then I don't know what he said, so I asked the people and they said: all are from Qraish. (vol.5, p. 92).

8- Mesnad Ahmed Ben Hanbal: saying: after me, there will be twelve Caliphs, then he said something that became hidden from me, I asked the one next to me, or the one beside me, he said, the prophet said: all are from Qraish. (vol.5, p. 99).

9- Mesnad Ahmed Ben Hanbal: saying: after me, there will be twelve Caliphs, then he said some thing that became hidden from me (I did not hear), I asked some people or the one next to me, he said, the prophet said: all are from Qraish. (vol.5, p. 108).

10- Mesnad Ben Al-Ja'd: saying: after me, there will be twelve prices, Hasseen said: some thing that I did not understand, some said I asked my father, others said I asked the people, they said, the prophet said: all are from Qraish. (p.390, number 2660).

11- Mesnad Abi Ya'li: saying: this religion will remain until the armagedden, and there will be upon you twelve Caliphs, all are from Qraish. (vol.13, p. 501).

12- Mesnad Ahmed Ben Hanbal: related to Jaber, narrated it from Sumrah said: the prophet (p) gave a speech at Arafat, he said: this issue (religion) will remain honorable, strong and manifested for whomever resisted or opposed, until twelve will have kingdom then, then he said some thing that I did not understand, I asked my father, he after all he said: all are from Qraish. (vol.5, p. 93).

13- Mustedrak Al-Hakim: related to Masrooq said: One night we were sitting with Abdullah teaching us how to read the holy Quran. A man asked him: O Aba Abdul- Rahman: did you ask the prophet (p), how many caliphs would rule among this nation? He answered: no one had asked me about this question since I came from Iraq. He said: we did ask the prophet (p) and he answered: they will be twelve as many as the disciples of the people of Israel. (vol.4, p. 501).

Many other books are beyond the above narrated the hadith in different ways, below is a roll of many other books listed as a reference:

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Sahih iben Habban betarteb iben Belban, vol. 15, p. 14.

Al-Mustedrak Ala Al-Sahihein vol. 3 p. 618.

Sunan Abi Dawood, vol. 4, p. 106, number 4280.

Mesnad Ahmed Ben Hanbal, vol. 1, p. 498, number 3781, also page 406, number 3859, vol. 5, pages 86,87,88,89, 90, 94, 95, 97, 100, 101, 106, 107, and 108.

Mesnad Abi Ya'li, vol. 8, p. 444, number 5031, and vol. 9, p. 222, number 5322.

Al-Mu'jam A-Kabeer vol. 2, pages 196,197, 199,206, 207, 208, 214, 215, 218, 223, 226,240, 248, 253, 254, 255, also vol. 10, p. number 10310, and vol. 22, p. 120.

Al-Ahad Wal-Mathani vol. 3, p. 128.

At-Tareekh Al-Kabeer, vol. 3, p. 185, number 627, and vol. 8, p. 410.

Tahtheeb Al-Kamal, vol. 3 p. 223, and vol. 33, p. 272, number 7335.

Ath-Thuqat, vol. 7, p. 241.

Tabaqat Al-Muhaddetheen Be Isbahan Wal-Waredeena Aleiha, vol. 2, p. 89.

Mesnad Abi Dawood At-Tayalsee, p. 105, number 767, and p. 180, number 1278.

Al-Jame' As-Saheeh Sonan At-Termethee, vol. 4, p. 501, number 2223.

Al-Mu'jam Al-Awsat, vol. 1, p. 474, number 863.

Ta'jeel Al-Manfa'ah bezewa'd Rejal Al'A'mmah al-Arba'ah, vol. 1, p. 538, number 1489.

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the Caliphs whom the honor of Islam is bound by their honor, their caliph era will continue until the day of resurrection, they are all from Qureish are no ones but the twelve Imams, no othes can be applied. It is also clear and obvious that caliphs such as Yazeed and his alike, Islams dignity is not related to them, and a government suc as the twelve leaders of Israel.

Indeed Allāh took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them.	و از آنها، دوازده نقیب ( سرپرست ) برانگیختیم.	وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا (المائدة/5).
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Many of the scholars had confessed to this issue, and said that these hadeeths does not apply to the Caliphs after prophet Mohemmed (p) because they are lesser than twelvr, does not apply to the Mu'awiyad dynasty because they were corrupt and unjust, they were way beionf twelve, it does not apply to the

Abbasid kingdom or dynasty because they were more than twelve, they were killing the progeny of the prophet (p) without paying attention to this verse:

<p>Say (O Muhammad p): "No reward do I ask of you for this except to be kind to me for my kinship with you."</p>	<p>بگو: «من هیچ پاداشی از شما بر رسالتم در خواست نمی‌کنم جز دوست داشتن نزدیکانم (اهل بیتم)»</p>	<p>فَلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى (الشورى 23/42).</p>
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Therefore, the above hadiths do not apply except to our Imams, the twelve Imams. These twelve Imams are the pure progeny of the prophet (p), they were the most pious, the most wise, the most generous, the best in every virtue of their times, and the best in family tree. The people of research had seen this position in the books and history, they have known then by their cherechter.

Wasadi in his book of tafseer had written that : Since Sarah (the wife of Abraham (p) hated Hagar, God ordered Abraham to take Ismael and his mother Hagar to the land of the Tohami prophet, meaning Mecca, I will make them a great burden towards the one who do not believe, I will bring forth twelve great princes. (Yanabee' Al-Mawaddah, p.446).

The above coensides with Geneses, chapter 17, number 20 of the Towrah “**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**”.

There is no need to further showing more references, many true hadiths had proven the Imamah of the twelve apostles, this shoert introduction cannot contain all, therefore one hadith will suffice, it will shoe the high position of the imamah, this hadith is been narrated by the geat narrator Mohemmed Ben Yaqoob Al-Kuleini, whom narrated it from Mohemmed Ben Yahya, he narrated it from Ahmed Ben Mohemmed Ben Isa prominent sheikh of Qum, he narrated it from Hasan Ben Mahboub, he in turn from Ishaq Ben Ghalib, narrated it from Imam Abi Abdellah Ja'far As-Sadiq (p), this hadith is so rich in information and fine points, it is difficult to describe, therefore only a portion of it we will mention: **“Related to Abi Adellah (p) in a speech describing the Imams and their cherecters: our Lord, glorious be He had manifested with the Imams among the prophet’s household progeny, the guidance toward the religion of the prophet (p), they shined the way to the curriculum set by the religion, He opened the depth of the knowledge. Therefore whomsoever among the nation of Mohemmed knew his Imam, he will find the sweet tast of his faith, he will know the virtues of his Islam. Because Allah made the Imam a land mark for his creatures, He made them the proof to the knowldgable ones. He crowned them with a crown of gravity and dignity, He shined them from the light of great omnipotent (the One Who splints all the broken), the Imam is the connection to the devine heaven, never to be disconnected, never anything can be asked without them, no ones deeds or worship are accepted unless with appreciating them, He knows all of His creatures, and He knows all the confusion, the termoil made by them, He chooses them among the offsprings of Imam Hussain (p), one by one, if one passes away, another well known, pure will selected and positioned to the creatures, leaders chosen by Allah, they guide with truth and they use the tool of truth to be just and fair .....**

The Imam is the guide, the chosen one, .. God created them at the stage of atoms ..... before the creation of the rest of the creatures, ....., they were merrinated by the wisdom of God, ..., selected them from the elite sons of Adam (p), chosen them from the best among the generations of Noah (p), the pure among the hosehold of Abraham (p), the clean among the bloodline of Ismael (p), preferred them among the progeny of prophet Mohemmed (p). they were always under the patronage of the Almighty, under His vision, guarded then with cover and protection, shielded them from the evil of Satan and his solders, secured them from falling into the holes of darkneses, pushed away from them the corruptions and deformities. He made them pure and infallible from the mistakes or sins, He made them be known by graveness and keenness, connected to the chastity, related to knowledge and virtues, then all the duties of his father is geven to him, whereas he is silent during his lifetime.

When his fathers period was due, and Gods’ will came into the picture, he will be given the responsibilities of his father, he will be authorized by God to carry the mission of the religion, he became the proof to the rest of the servants. He will be supported by God’s will and God’s

command, he will be the carrier of God's secrets, he will be the charge deaffairs in His land, supported by His spirit, He gave him His knowledge and he will be His spokesman, deligated to him His great orders, He told him the importance of showing His knowledge, He appointed him as a landmark, the carrier of God's command, the torch for the people of the religion, the assessors of the servants. God (accepted him as an Imam) became satisfied to make him as an Imam for them .....” (Osool Al-Kafee, vol. 1, p.23).

This holy hadith is extremely a deep hadith, each sentence of it requires a through, detailed explanation, therefore we will point out some of the hidden meanings:

A- Imam Ja'far (p) considered them the leaders of guidance, a leader is important for a nation:

(And remember) the Day when We shall call together all human beings with their (respective) <i>Imâm</i> [their leader]	(به یاد آورید) روزی را که هر گروهی را با پیشوایشان می‌خوانیم!	يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ (الإسراء 71/17).
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The Imam must be a guide

And We made from among them, leaders, giving guidance under Our Command,	و از آنان امامان (و پیشوایانی) قرار دادیم که به فرمان ما (مردم را) هدایت می‌کردند	وَجَعَلْنَا مِنْهُمْ أُمَمًا يَهْتَدُونَ بِأَمْرِنَا (السجدة 24/32).
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Also

You are only a warner, and to every people there is a guide.	تو فقط بیم دهنده‌ای! و برای هر گروهی هدایت کننده‌ای است (و اینها همه بهانه است، نه برای جستجوی حقیقت!) (7)	إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ (الرعد 7/13).
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Off course, to know the Imam of guidance, it requires to have the knowledge of guidance, the knowledge of guidance requires the study of the holy Quran with through understanding. The issue of guidance is so important in the holy Quran that more than 290 verses are devoted to the issue, each requires a special explanation,

He said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright."	گفت: «پروردگار ما همان کسی است که به هر موجودی، آنچه را لازمه آفرینش او بوده داده؛ سپس هدایت کرده است!» (50)	قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى (طه 50/20).
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Or

Glorify the Name of your Lord, the Most High, Who has created (everything), and then proportioned it; And Who has measured (preordainments for each and everything even to be blessed or wretched); then guided;	منزه شمار نام پروردگار بلندمرتبهات را! همان خداوندی که آفرید و منظم کرد، و همان که اندازمگیری کرد و هدایت نمود،	سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى. الَّذِي خَلَقَ فَسَوَّى. وَالَّذِي قَدَّرَ فَهَدَى (الأعلى 1-3/87).
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The guidance of any creature should oenside with its nature, since the human being is the best and the highest creatue in the creation, therefore his guidance should have a special attention:

and complete His Favour on you, and guide you on the Straight Path;	و نعمتش را بر تو تمام کند و به راه راست هدایت فرماید;	وَيُتِمُّ بِعَمَّتِهِ عَلَيْكَ صِرَاطًا مُسْتَقِيمًا (الفتح 2/48).
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All of the above shows the imphaces from Imam Ja'far (p) concerning the impotance of the guidance and their great position and importance, also specified the cherecter of the Imams (leaders) before the professionals. Then the Imam explained the religion and the need for such an Imam or leader, because the almighty Allah showed us that every human is bound by mistakes and difference of opinion, which are two deseases in the society, with these two the nation will be intotal darkness. With the guidance Immas every vein point became manifested, whether in the creed or the branches of the religion: “The Almighty had manifested every point in our religion, with the guidance Imams among the progeny of our prophet”

B- A human being is going toward his Maker, it is an instinct that is in him, a person cannot reach God but by going His way, which is the strait path, which is His religion, without that path and the steadfast on it:

Say: "This is my way; I invite unto Allâh with sure knowledge, I and whosoever follows me .	بگو: «این راه من است من و پیروانم، و با بصیرت کامل، همه مردم را به سوی خدا دعوت می‌کنیم!	قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعِيَ (يوسف 108/12).
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We should know that the as the path is there, the robbers among the satans and humans are there as well, they exist at all the times, they want you to deviate from the path and go the way corruption.

"And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path.	این راه مستقیم من است، از آن پیروی کنید! و از راه‌های پراکنده (و انحرافی) پیروی نکنید، که شما را از طریق حق، دور می‌سازد! (الأنعام 153/6).	وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ (الأنعام 153/6).
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Also

They have purchased with the <i>Ayat</i> (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh a little gain, and they hindered men from His Way; evil indeed is that which they used to do.	آنها آیات خدا را به بهای کمی فروختند؛ و (مردم را) از راه او باز داشتند؛ آنها اعمال بدی انجام می‌دادند! (9)	اشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا عَنْ سَبِيلِهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ (التوبة 9/9).
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Seeing the above verses and the thieves mentioned, shows us the need for a leader to show us the way, to make us reach the everlasting God, the One that made the thirst to reach Him an instinct, He also send the leaders, the Imams to show us His strait path **“they shined the way to the curriculum set by the religion”**.

C- the secret or the philosophy of creating the intellect and giving it to mankind, is to be used to reach the truth, to reach the secrets and the depth of knowledge, the human should ask God as an invocation saying: “Lord show me the issues as they are”, he should seek to know where did he come from? Where he is going to live? Where he is going to go? What is his purpose in this life? This kind of thirst for the knowledge will not be fulfilled except by reaching the water of eternal life, the Godly knowledge! Otherwise he will be in total puzzlement, therefore he should reach the degree of knowing that he doesn't know. A person should always be in touch to the sources of mystic and Godly knowledge, always should seek the water of knowledge from the springs of His holiness. He should know that the reason for his understanding and comprehension is to reach God, the Imam in hadith said: “ whoever claims that the Almighty will object to a certain behavior, without showing him the way, or covering the truth from him, he had accused God and told a lie about Him.” (Behar Al-Anwas vol. 26, p.139). Surely, it is a great degree of ignorance, to think that God will test a person and He will hide from him the answers or He will not provide the means to have the knowledge of it, surely it is a great lie. The reason, is not knowing the Omnipotent powers, knowledge, or the limitless wisdom of God. Therefore the Imam in his speech said: **“He opened the depth of the knowledge”**.

D- **“He crowned them with a crown of gravity and dignity”** the crown of dignity that is on the top of the Imam, are knowledge and power, someone asked: what is the identity of the Imam, he said: knowledge and the reply to the one who wants a favour” (Behar Al-Anwar, vol. 25, p. 124). As we mentioned earlier, the reason for disturbance and confusion is ignorance and weakness, since the Imam who is a teacher for mankind, he is the teacher of God's book the holy Quran, since there is no separation between the holy Quran and the pure progeny of the prophet (p), since the holy Quran is a book that is :

And We have sent down to you the Book (the Qur'an) as an exposition of everything,	و ما این کتاب را بر تو نازل کردیم که بیانگر همه چیز است!	وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ (النحل 89/16).
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Just let us read this hadith: related to Iben Bakir, he said we were with Abi Abdellah (p), someone mentioned prophet Soloman son of David (p), and how powerful he was, for God has given him knowledge and kingdom. Abi Abdellah (p) said: prophet Soloman (p) had only one letter of the powerful names of God, but your pal had all the knowledge of the powerful names of God:

." Say: "Sufficient for a witness between me and you is Allâh and those too who have knowledge of the Book (Quran).	ابگو: «کافی است که خداوند، و کسی که علم کتاب (و آگاهی بر قرآن) نزد اوست، میان من و شما گواه باشند!»	قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ (الرعد 43/13).
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Then he continues, I swear by Allah that Ali (p) had all the knowledge of the whole Quran. Iben Bakir said: you are right may be of a ransom to you.”

The Imam with the connection to the command of God, He will answer his prayers, therefore he is crowned with the crown of dignity.

E- **“He shined them from the light of great omnipotent (the One Who splints all the broken)”**, every name of Gods names have a special cherechter or effect, here the connection is to the name (Al-Jabbar) which means the One who splints the broken, which means that he will come with a light that is connected to the (Fixcer Onipotent), he will come when Islam is broken to fix or mend it.

F- **“leaders chosen by Allah, they guide with truth and they use the tool of truth to be just and fair”**. The Imam is a leader that is chosen by the Almighty Himself, therefore if one had passed away, He will choose another one, with highest cherechters and virtues, a landmark to all, a guide and a torch, he will be the proof which is the reason for the coming of the prophets (p). the reason and the purpose of the coming of the prophet are the two cherechters of truth and fairness, these two are the juce of wisdom, both branches of wisdom, the practical and the theoretical depends on it. Wisdom id the knowledge of issues as is, therefore **“leaders chosen by Allah, they guide with truth and they use the tool of truth to be just and fair”**.

F- **“The Imam is the guide, the chosen one, .. God created them at the stage of atoms”** they were created by God during the stage of atoms, when He created them, He chose the Imams and put them at the right side of the kingdom, under His supervision, He disciplined them so there will not be other effects or other disciplines of the wrong ideologies, He chose them among :

Except to a Messenger whom He has chosen.	مگر رسولانی که آنان را برگزیده	إِلَّا مَنْ ارْتَضَىٰ مِنْ رَسُولٍ (الجن 27/72).
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And taught them wisdom, He made them the best of the best and the elite of the elites of the progeny of Mohemmed (p), they will have no deffencies or deformities.

Satan who swore to mislead and misguide as he said:

[Iblis (Satan)] said: "By Your Might, then I will surely mislead them all,	گفت: «به عزنت سوگند، همه آنان را گمراه خواهم کرد، (82)	قَالَ فَبِعِزَّتِكَ لأُغْوِيَنَّهُمْ أَجْمَعِينَ (ص 82/38).
"Except Your chosen slaves amongst them (faithful, obedient, true believers of Islâmic Monotheism)."	مگر بندگان خالص تو، از میان آنها!» (83)	إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلِصِينَ (ص 83/38).

God told him he cant:

"Certainly, you shall have no authority over My slaves.	که بر بندگانم تسلط نخواهی یافت;	إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ (الحجر 42/15).
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Then the Imam will have the command of God, and His authority. The sixth Imam (p) said: “God is the unique intity of being one and an indivisible one, therefore He created creatures to carry the mission of His command and authority, we are them, we are the proof of God among the rest of the creatures, we are the keepers of His knowledge, and we are the charge of the affairs.”.

G- **“supported by His spirit”** this spirit is the one that God mentioned in the holy Quran:

And they ask you concerning the <i>Rûh</i> (the Spirit, soul); Say: "The <i>Rûh</i> (the Spirit, soul): is one of the commands of my Lord	و از تو درباره «روح» سوال می‌کنند، بگو: «روح از فرمان پروردگار من است»	وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي (الإسراء 85/17).
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And the Imam expland it as saying : The *Rûh* is a creature that is greater than Ark angel Gebrael, and Ark angel Mickel, he never was with anyone before Mohemmed (p) then he went with the Imams, and supported them to guidance. (Kafee, vol 1, p. 273).

**“He gave him His knowledge”**, it is written in the correct hadith related to Imam Al-Baqer (p) as saying: God’s knowledge is chatagorized as two sections, one group that He will not give to anyone, only He knows. The secong category is the part that he gives to His angles and His messengers, whatever is known by the angles and the messengers is taught or known by the Imam. (Behar Al-Anwar, vol. 26, p. 163). **“will be the carrier of God’s secrets”**, this is a secret that God gave it Ark Angel Gabrael, in

which he gave it to Mohemmed (p), and Mohemmed (p) will give it in turn to whoe God wished. (Behar Al-Anwar, vol. 2, p. 175).

H- “God (accepted him as an Imam) became satisfied to make him as an Imam for them”, no doubt there is a need for an Imam, therefore the Imam must be accepted by God, the God that between knowledge and ignorance, He chooses knowledge, as He said:

Say: "Are those who know equal to those who know not?"	(بگو: «آیا کسانی که می‌دانند با کسانی که نمی‌دانند یکسانند؟!») (الزمر 9/39).	فَلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ (الزمر 9/39).
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The god that between peace and lack ot, He chooses peace:

Wherewith Allâh guides all those who seek His Good Pleasure to ways of peace.,	خداوند به برکت آن، کسانی را که از خشنودی او پیروی کنند، به راه‌های سلامت، هدایت می‌کند؛	يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ (المائدة/16).
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Between wosdom and foolishness, He chooses wisdom.

He grants <i>Hikmahto</i> whom He pleases, and he, to whom <i>Hikmah</i> is granted, is indeed granted abundant good.	(خدا) دانش و حکمت را به هر کس بخواهد (و شایسته بداند) می‌دهد؛ و به هر کس دانش داده شود، خیر فراوانی داده شده است.	يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا (البقرة/269).
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Between just and unjust He chooses justice.

Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that you may be mindful	خداوند به عدل و احسان و بخشش به نزدیکان فرمان می‌دهد؛ و از فحشا و منکر و ستم، نهی می‌کند؛ خداوند به شما اندرز می‌دهد، شاید متذکر شوید! (90)	إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ (النحل/90).
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Between truth and vein, He chooses truth.

And say: The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing).	و بگو: «حق آمد، و باطل نابود شد؛ یقیناً باطل نابود شدنی است!»	وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا (الإسراء/81).
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Between right and wrong, He choose right.

None shall speak except him whom the Most Beneficent (Allâh) allows, and he will speak what is right.	و هیچ يك، جز به اذن خداوند رحمان، سخن نمی‌گویند، و (آنگاه که می‌گویند) درست می‌گویند!	ي لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَانُ وَقَالَ صَوَابًا (النبأ/38/78).
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God chooses an Imam that when he takes the leadership of a nation, he rules it with knowledge, justice, wisdom, truth, righteousness and guidance, because choosing the best is the way of God.

Those who listen to the word, then follow the best of it;	همان کسانی که سخنان را می‌شنوند و از نیکوترین آنها پیروی می‌کنند؛	الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ (الزمر 18/39).
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And commands to the best as well.

And enjoin your people to take the better therein.	و به قوم خود بگو: به نیکوترین آنها عمل کنید!	وَأْمُرْ قَوْمَكَ يَا أُدْحُدُ بِأَحْسَنِهَا (الأعراف/145/7).
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And commands to talk the best.

And say to My servants (that) they speak that which is best	به بندگانم بگو: «سخنی بگویند که بهترین باشد!»	وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ (الإسراء/53/17).
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During an argument or dispute, He commands to best way of discussion.

and have disputations with them in the best manner	و با آنها به روشی که نیکوتر است، استدلال و مناظره کن!	وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ (النحل/125/16).
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And when evil repel with what is better.

Repel with that which is better.	بدی را به بهترین راه و روش دفع کن	ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ (المؤمنون/96/23).
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God gives the best rewards.

and We shall pay them certainly a reward in proportion to the best of what they used to do.	و پاداش آنها را به بهترین اعمالی که انجام می‌دادند، خواهیم داد. (97)	وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ (النحل/97).
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He send down the best words and statements.

Allâh has sent down the best statement.	خداوند بهترین سخن را نازل کرده،	اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ (الزمر/39).
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Is it possible, when it reaches the leadership and the Imamh, not to choose but the best for the nation, therefore He chooses the best, the complete, the most just, the most in all virtues. We should also mention that since the command for the best requires the following of the best, therefore how could it be possible not to follow the superior finest.

And who is better in judgement than Allâh for a people who have firm Faith.	و چه کسی بهتر از خدا، برای قومی که اهل یقین هستند، حکم می‌کند؟!	وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ (المائدة/50).
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Therefore the hadith stated: “**deligated to him His great orders, He told him the importance of showing His knowledge, He appointed him as a landmark, the carrier of God’s command, the torch for the people of the religion,**”.

## The Contemporary Imam (May Allah hasten his appearance) The Twelveth Apostle

According to the two Muslim groups, both had re-eterred the hadith that says: “whomsoever died without knowing his contemporary Imam, he had died as the people of yur (ignorenc, prior to Islam). It is difficult to discuss the life of the twelve Imam in detail, therefore the discussion will be in general. We believe that an existence of a pure Imam in whom is a representative of the pure God SWT is necessary, we support our claim by rational as well as the hadith support.

General proof is that; since the prophecy was sealed by prophet Mohemmed (p), and he passed away year 10 Hj, yet the holy Quran that was sent down to him remained alive and for all the times such a Quran needs a teacher, the laws that are in it, by nature it is for the assurance of the civilized mankind, needs the one that knows how to interperate them.

The propcey will not be fulfilled unless such a teacher will come into the picture, the one who knows every aspect of the holy Quran, such an Imam should be with the highest morall and virtues as the holy prophet (p) said: “I was sent to fulfill the venerated honorable morality” (Behar Al-Anwar, vol. 16, p. 210). He also should be without any mistakes or faults, with total self controle. That is the degree of completion for the human being, intellectual and practical.

To Him ascend (all) the goodly words, and the righteous deeds exalt it.	سخنان پاکیزه به سوی او صعود می‌کند، و عمل صالح را بالا می‌برد؛	إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ (فاطر/10/35).
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In general this holy Quran was ascended to pull out the human being from the hole of darknesse, as the darkneses of the thoughts, the darkneses of the morality, or any other practical darkneses, to the world of light.

(This is) a Book which We have revealed unto you in order that you might lead mankind out of darkneses into light.	(این) کتابی است که بر تو نازل کردیم، تا مردم را از تاریکیها به سوی روشنایی در آوری.	كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ (ابراهيم/1/14).
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With such a principle, it is imposible to choose a man that is free from any form of darkneses of thoughts, ethics, and rituals, he should be all light, all virtues, and such a person is the Imam who is ma’soom (protected from falts).

If such a person does not exist, then the teachings of wisdom and justice cannot be possible. Therefore the Quran that were brought down to remove the dispute will be the prisoner of the sick minded and under the influence of the wrong thoughts and the servants of lust.

Can we say that the Creator that created the human being in the best shape and form, with such a physical beauty! Is it possible to send a book in vein; and not care about the formation of the spirit, moral and ethical format?

We see in many hadiths as the prophet saying: “whoever dies ignorant about his Imam, he will die as the people of the yore”. (Al-Mo’jam Al-Kabeer, vol. 19, p. 388. also Mesnad As-Shameyyen, vol. 2, p. 437. also Mesnad Ahmed Ben Hanbal, vol. 4, p. 96, and many other books).

Another hadith is from Imam Ar-Redtha (p) as saying: “the earth will not be without the proof of God (Imam) ... they are the indeed the firmest handle ... then he continued: and whoever dies not knowing his Imam, he will die as the people of the yore”. (Oyoon Akhbar Ar-Redtha (p), vol. 2, p. 122).

Such a personality who is the Imam is the factor to complete the religion.

The statement of prophet Mohemmed (p), hadith Al-Thaqalein, narrated by both groups is a clear evidence about the existence of the Imam. This Imam is the inseparable personality from the holy Quran. Even Ibn Hajar Al-Haithami, with his enemosit towd the tru religion could not eny the hadith and said: “it is assured that people should hold to the holy Quran, the tradition of the prophet (p) (Sunnah) and the scholars among the Ahlul-Beit, we can understand that these three will remain until the dooms day, also you should know that the this hadith is been narrated by more that scores of the companions of the prophet (p).”. (As-Sawa’q Al-Mohreqah, p, 150).

Ibn Hajar is confessing the existence of Quran and the scholars among the pure progeny of the prophet (p). the true religion is saying forsably that without an exception that we should hold to them, and the guidance of the nation id dependant upon it.

All the twelve apostles assured that as well, the holy Quran has many verses that been exegeted by both majour sects about the government of the Imam, among them:

1-

It is He Who has sent His Messenger with guidance and the religion of truth (Islâm), to make it superior over all religions even though the (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) hate (it).	او کسی است که رسولش را با هدایت و آیین حق فرستاد، تا آن را بر همه آیین‌ها غالب گرداند، هر چند مشرکان کراهت داشته باشند! (33)	هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظَاهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ (التوبة/33).
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Abu Abdullah Al- Gonjee mentioned in his book, Al-Bayan fee Akhbar Sahib Az-Zaman: “the existence of Al-Mehdi, after a through research is proven by the holy book the Quran and the Sunnah. Sa’eed Ben Al-Jubair has explained that the verse (to make it superior over all religions even though the (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) hate (it).) is Imam Al-Mehdi (p). (Al-Bayan fee Akhbar Sahib Az-Zaman, p.528).

2-

Those who believe in the unseen and keep up prayer and spend out of what We have given them.	(پرهیزکاران) کسانی هستند که به غیب ایمان می‌آورند؛ و نماز را برپا می‌دارند؛ و از تمام نعمتها و مواهبی که به آنان روزی داده‌ایم، انفاق می‌کنند.	الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ (البقرة/3/2).
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Fakhr Ar-Razy mentioned in his book, “some of Shi’a claim that the exegete of the word unseen is Al-Mehdi (p) as God promised in the holy Quran. The verse that supports the above is:

Allâh has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (make them rulers) in the earth, as He granted it to those	خداوند به کسانی از شما که ایمان آورده و کارهای شایسته انجام داده‌اند وعده می‌دهد که قطعاً آنان را حکمران روی زمین خواهد کرد، همان گونه که به پیشینیان آنها خلافت روی زمین را بخشید؛	وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ (النور/55/24).
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before them .

Hadith from the prophet (p): “if one day remained from the life of the earth, God will make that day so long until a man among my pure progeny rises, his name is my name, and his agnomen (nickname) is the same as my name, he will spread justice and equity on the face of the earth as it was filled corruption and oppression.”. (Tafseer Al-Kabeer, vol. 2, p. 28). Fakhr Ar-Razy says Shi’a claim, without paying attention to the other verse and the hadith, so the Shi’a are an example of the believers of the unseen.

3-

And most surely it is a knowledge of the hour, therefore have no doubt about it and follow me: this is the right path.

و او ( مسیح ) سبب آگاهی بر روز قیامت است. (زیرا نزول عیسی گواه نزدیکی رستاخیز است); هرگز در آن تردید نکنید; و از من پیروی کنید که این راه مستقیم است!

وَإِنَّهُ لَعَلَّمَ لِّلسَاعَةِ فَلَا تَمَّرَنَّ بِمَا وَاتَّبِعُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ (الزخرف 61/43).

Ibn Hajar said: “Moqatel Ben Suleiman and his followers among the interpreters of the holy Quran say: that this verse is about Al-Mehdi (p).” (As-Sawa’q Al-Mohreqah, p, 162).

4-

Allâh has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practise their religion, that which He has chosen for them. And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything with Me. But whoever disbelieved after this, they are the (rebellious, disobedient).

خداوند به کسانی از شما که ایمان آورده و کارهای شایسته انجام داده‌اند وعده می‌دهد که قطعا آنان را حکمران روی زمین خواهد کرد، همان گونه که به پیشینیان آنها خلافت روی زمین را بخشید; و دین و آیینی را که برای آنان پسندیده، پابرجا و ریشه‌دار خواهد ساخت; و ترسشان را به امنیت و آرامش مبدل می‌کند، آنچنان که تنها مرا می‌پرستند و چیزی را شریک من نخواهند ساخت. و کسانی که پس از آن کافر شوند، آنها فاسقاند.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ (النور 55/24).

The above means Al-Mehdi’s government.

5-

If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.

اگر ما اراده کنیم، از آسمان بر آنان آیه‌ای نازل می‌کنیم که گردنهایشان در برابر آن خاضع گردد!

إِن نَّشَاء نُنزِّلْ عَلَيْهِم مِّن السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ (الشعراء 4/26).

The verse means that a call will come, it will be heard by everyone of the face of the earth, the call will be: “the proof of God had appeared (became out of occultation), he will stand next to Ka’bah (God’s house), therefore follow him, the truth is with him and is him.” (Yanbee’ Al-Mawaddah, p. 448).

6-

And We wished to do a favour to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors,

ما می‌خواهیم بر مستضعفان زمین منت نهیم و آنان را پیشوایان و وارثان روی زمین قرار دهیم! (5)

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ (القصص 5/28).

Imam Ali (p) said: “the world, after changes and turns will return to us, like a run away bad baby camel back to the mother. Afterwards he (p) was reading the above verse”. (peak of Aliqence, speech number 209).

7-

And certainly We wrote in the Book after the reminder that (as for) the land, My righteous servants shall inherit it.

در «زبور» بعد از ذکر (تورات) نوشتیم: «بندگان شایسته‌ام وارث (حکومت) زمین خواهند شد! س‌ذله (105)

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ (الأنبياء 105/21).

The interpretation of this verse (Behar Al-Anwar, vol. 51, p. 47, number 6) is that it is written in the book of Psams 37 number 28

**(28 For Jehovah loveth justice, And forsaketh not his saints; They are preserved for ever: But the seed of the wicked shall be cut off.**

**29 The righteous shall inherit the land, And dwell therein for ever.  
 30 The mouth of the righteous talketh of wisdom, And his tongue speaketh justice.  
 31 The law of his God is in his heart; None of his steps shall slide.)**

Also in psalms 72 numbr 1

**(1 Give the king thy judgments, O God, And thy righteousness unto the king's son.  
 2 He will judge thy people with righteousness, And thy poor with justice.  
 3 The mountains shall bring peace to the people, And the hills, in righteousness.  
 4 He will judge the poor of the people, He will save the children of the needy, And will break in pieces the oppressor.  
 5 They shall fear thee while the sun endureth, And so long as the moon, throughout all generations.  
 6 He will come down like rain upon the mown grass, As showers that water the earth.  
 7 In his days shall the righteous flourish, And abundance of peace, till the moon be no more.  
 8 He shall have dominion also from sea to sea, And from the River unto the ends of the earth.  
 9 They that dwell in the wilderness shall bow before him; And his enemies shall lick the dust.)**

Suxessive and frequent hadiths, from both majour sects of Islam indicate the above as well Abul-Hassan Abri, one of the high Sunni scholars said: “After a search, a great deal of hadiths from many narrators of the sayings of Mohemmed (p) indicated that Mehdi (p) is among the pure progeny of the prophet (p), he will come and govern seven years and fill the earth with peace and justice, Jesus (p) will come as well. He will assist Al-Mehdi (p) in killing the Dajjal, jesus (p) will be appointed as an Imam and will pray behind Al-Mehdi (p)”. (Noor Al-Absar, p. 189).

Ibn Abi Al-Hadid says: “After a search, all of the sects of the Muslims unanomously agree that the responsibility will not be lifted on the earth but with the coming of Al-Mehdi (p)”. (Sharh Nahj Al-Balaghah, Ibn Abi Al-Hadid, vol. 20, p. 96).

Zainy Dahlan said: “The hadiths that mentiond the Mehdi (p) are frequent and exassive:.. (Al-Fotohat Al-Islameyyah, vol. 2, p. 338).

Although this book is not ment to write in dtail about cherechters of the Imam, however let us pay attention to the following few:

1- When group prayer, the most vertious should lead, the frequent hadith from the prophet (p) : “The leader of a group prayer, is their representative, therefore let the best in virtues lead”. (Baghyat Al-Baheth An Zawa’ed Mesnad Al-Hareth, vol. 1, p. 265, no. 144), (Wasa’el Ash-Shi’a, Ketab As-Salah, Salat Al-Jama’ah, Bab 26, vol. 8, p. 374). . When Al-Mehdi (p) appears, the true government of God will be established by him, Jesus (p) will come down from the sky, and according to the narrators of the hadith Jesus (p) will pray behind Al-Mehdi (p). (Sahih Al-Bukhari, vol. 4, p. 205), (Sahih Muslim, vol. 4, p. 136), (Sunan Ibn Majah, vol. 2, p. 1359), (Oqad Ad-Dorar, Bab 10). Among the Shi’a books: (Al-Ghaibah, Ne,mani, p. 57), (Behar Al-Awar, vol. 36, p. 272).

jesus (p) is the one that performed many mirackles, called the ‘word’ of God, the ‘spirit’ of God, the one that revived the dead with God’s permission, a perservered prophet, among the ones who is so close to Allah swt, when it is time for the prayer, he (p) prays behind Al-Mehdi (p).

Gonjee, in the book Al-Bayan, confesses, that the hadiths about Imam Al-Mehdi are correct, as for Al-Mehdi (p) leading the prayer, means he is better than Jesus (p). (Al-Byan fee Akhbar Sahib Az-Zaman (p), 498).

In the book Oqad Ad-Dorar, the first section by Salem Ashal is written that he said: “I heard from Imam Abi Ja’far Mohemmed Al-Baqer (p) as saying: Moses (p) when new about the position that was given to Al-Mehdi (p) said: O Lord, make me Al-Mehdi among the pure progeny, he (p) was answered: that Al-Mehdi is from the pure progeny of Ahmed (Mohemmed) (p), Moses requested again, he (p) received the same answe, even at the thired time he received the same answe”. (Oqad Ad-Dorar, the first section, p. 26).

We should mention that Moses (p) is among the perseverd prophets, God swt spoke with him:

- and to Mûsa (Moses) Allâh spoke directly.	و خداوند با موسی سخن گفت. (و این امتیاز، از آن او	وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا(النساء/164).
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Allah sent him with great mirackles:

And indeed We gave to Mûsa (Moses) nine clear signs.

وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ (الإسراء/17:101).  
ما به موسی نه معجزه روشن دادیم;

Moses (p) was among the close ones to Allah:

And We called him from the right side of the Mount, and made him draw near to Us for a talk with him (Moses).

وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا (مريم/52:52).  
ما او را از طرف راست (کوه) طور فراخواندیم; و نجواکنان او را (به خود) نزدیک ساختیم; (52)

With such a position, he (p) called upon God three times.

For such a high prophet to wish the place (that he did not receive) should be enough to be seen how high is that position. That position is the fruit of the creation, the fruit of sending all the messengers and prophets.

**This fruit from Adem (p) to Mohemmed (p) can be summarized in four stages:**

A- The gleam of light of knowledge of God and worship:

And the earth will shine with the light of its Lord .

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا (الزمر  
و زمین (در آن روز) به نور پروردگارش روشن  
می شود،

(69/39).

B- The revival of the earth and bringing it back to life with the knowledge and Zeal:

Know that Allâh gives life to the earth after its death!

بدانید خداوند زمین را بعد از مرگ آن زنده می کند!

اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا (الحديد/17:57).

C- The establishment of truth and the removal of the vain:

And say: "Truth has come and *Bâtil* (falsehood, vain.) has vanished. Surely! *Bâtil* is ever bound to vanish."

و بگو: «حق آمد، و باطل نابود شد؛ یقیناً  
باطل نابود شدنی است!» (81)

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ  
زَهُوقًا (الإسراء/17:81).

D- The establishment of justice and fairness, which is the purpose of the coming of all the messengers and the holy books:

Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice.

ما رسولان خود را با دلایل روشن فرستادیم، و با  
آنها کتاب (آسمانی) و میزان (شناسایی حق از باطل  
و قوانین عادلانه) نازل کردیم

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ  
النَّاسُ بِالْقِسْطِ (الحديد/25:57).

All the above will be founded through the hand of Al-Mehdi (p), as the hadith mentioned "God will fill the earth with fairness and justice and being filled with corruptin and oppression". (Behar Al-Anwar, vol. 38, p. 126). Therefore it is the wish of all the prophets from Adem (p) to Jesus (p).

2- The title of Imam Al-Mehdi is Allah's caliph, as the hadith "God's caliph will come out of his occultation, covered with a shade of a cloud, a call will be calling: this is Al-Mehdi, follow him". (Behar Al-Anwar, vol. 51, p. 81). To be called Allah's caliph means, he (p) has all the virtues.

3- We also can see the grand position of Al-Mehdi (p) by the elite high position of his companions, as narrated by the Shi'a narrators that they are the same number as the army of Bader, (Behar Al-Anwar, vol. 51, p. 157). They possess swords, on each sword there is a word that is a key to a thousand names, (Behar Al-Anwar, vol. 52, p. 286).

The companions cherechters are prescribed in the books of Sunnies as well as in the books of Bukhari and Muslim, narrated by Hakem Neishaboury, "They will not fear anyone, they will not have the joy of asking anyone for help, they are the same number as the army of Bader, no one will reach their position,

not among the previous, nor anyone in the future, they are the same number as the army of Taloot, the ones that crossed the river". (Al-Mustedrak Ala As-Sahihain, vol. 4, p.554).

4- As prophet Mohemmed (p) was the last, the seal and final prophet, Al-Mehdi (p) is the last, the seal and final Imam (caliph). Islam was brought by Mohemmed (p) and will be sealed by Al-Mehdi (p), such information has been narrated with confirm hadiths from all the majour sects of Islam: "Al-Mehdi is from us will seal the religion as we started it". (As-Sawa'iq Al-Mohriqah, p. 163).

The start and the end of the religion of Islam is with the name of Abil-Qasem Mohemmed (p), name, nickname, shape, and behavior. To be the same name, nickname ...etc is a sign of a high position for those of the expertice.

### **Several hadiths points to it:**

A- related to prophet Mohemed (p) as saying: "A man will come out of occultation among my nation, his name the same as my name, and his morals and behaviors as the same as myne as well, he will fill the earth with justice and fainess after being filled with oppression and corruption". (Sahih Ben hayyan, vol. 8, p. 291, number 6786) also other books.

B- Ja'far Ben Mohemmed (p) narrated it from prophet Mohemmed (p): "Al-Mehdi is among my sons, his name is my name and his nickname is my name, he is the most resemblance to me in shape, morals and behavior. He will have an occultation that will puzzle many and will lead them astray from their faith, then he (p) will appear like a roaring meteor and will fill the earth with justice and fainess after being filled with oppression and corruption." (Kamal Ad-Deen wa Tamam An-Ne'amah, Bab 25, number 4, p. 287).

C- The sixth Imam Ja'far Ben Mohemmed (p) narrated from his pure fathers, that the prophet (p) said: : whomsoever denies Al-Mehdi among my sons, he had denies me." (Kamal Ad-Deen wa Tamam An-Ne'amah, Bab 39, number 8, p. 412).

D- Sheikh Sadouq narrated from Ahmed Ben ishaq Ben Sa'ad Al-Ash'ary as sayin: I enterd to vist Imam Hassan Ben Ali (p) (the eleventh Imam), I wanted to ask who is the deputy after you?

He (p) first said: O Ahmed Ben Ishaq, know that God did not make the earth without a proof (Imam), He will not make it without an a proof to His creatues ever until dooms day, because of him disasters were lifted, because of him rain will be sent, and blessings will be brought down.

Then I asked; after you who is the Imam?

He (p) hastened to a room in the house, came back with a three year old child, the child was shiny as the moon, then answered: "If you did not have such a high position I was not going to show you my son, this son has the same name, the same nickname as the messenger of God (p), he will fill the earth with justice and fainess after being filled with oppression and corruption.

O Ahmed Ben Ishaq, he is to the nation of Islam as the Khither to Thol-Qarnein, he will disappear, many will be lead into perdition, they will not be saved unless a peson proves to God that he believes in him, and God granted the invocation of hastenieng his reappearance.

Ahmed Ben Ishaq asked, O my Lord, can I see a sign, so I will be assured? Suddenly the child spoke with a correct Arabic accent saying: I am the remnant of Gods proof on the earth, I am the revenge taker of His enemies.

Ahmed Ben Ishaq said: I was pleased, I left for home. Next day I went back, I said O Imam, my pleaser and appreciation was for a favor that you have given me, what resemblance would he have to Khither?

The Imam replied: the long occultation, O Ahmed.

I asked: how clear is hid occultation?"

The Imam (p) answered: I swear by my Great Lord, most of the people who consider themselves believers will turn back, the ones that remain are the only ones that gave covenant to God about our



mastership, the ones that believe in us as Imams and their lords, they have written this faith in their hearts, supported it by the spirit of God. O Ahmed Ben Ishaq, this is a command from God, a secret from Him, take it from us, be thankful, keep it as a top secret (except among the chosen ones), you will be in the highest position in paradise. (Kamal Ad-Deen wa Tamam An-Ne'amah, p. 384), also (Yanabee' Al-Mawaddah, p. 458).

4- According to many hadiths, he (p) will appear at Ka'abah the house of God, Arkaangel Gabriel will be on his right side and archangel Michael will be on his left side. These two angels are responsible for the springs of knowledge God and Michael has all the keys to sustenance are at his service. (Oqad Ad-Dorar, bab 5, first chapter, bab 4, p. 65).

He (p) will appear as a shining star, (Behar Al-Anwad, vol. 36, p. 217 and 222, also vol. 51, p. 80). He will have the awe of Moses (p), glory and magnificence of Jesus (p), the power of David (p), and the patience of Job (p). (Behar Al-Anwad, vol. 36, p. 303). He has on him a cloth as prescribed by the eighth Imam (p): he has the cover of light, shining from the gleams of Jerusalem. ((Behar Al-Anwad, vol. 51, p. 152).

5- He will appear on the tenth day of Muharram, the day of Aashura, (Al-Gaibah, P. 452, 453), also (Oqad Ad-Dorar, bab 4, first chapter, p. 65). He will come with that shape so that the interpretation of the following verse will be manifested:

They want to extinguish Allâh's Light with their mouths, but Allâh will not allow except that His Light should be perfected even though the (disbelievers) hate (it).	آنها می‌خواهند نور خدا را با دهان خود خاموش کنند؛ ولی خدا جز این نمی‌خواهد که نور خود را کامل کند، هر چند کافران ناخشنود باشند! (32)	يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَاءَ أَنْ يُبَيِّنَ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ (التوبة/32).
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Then to take the revenge as Allah swt stated:

And whoever is killed (intentionally with hostility and oppression), We have given his heir the authority	و آن کس که مظلوم کشته شده، برای ولیش سلطه (و حق قصاص) قرار دادیم؛	وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا (الإسراء/17/33).
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### Can a human live that long?

An issue may confuse a person, that issue is the long life of Al-Mehdi (p), we should first explain that living long is not an intellectual impossibility, even thousands of years, in another words it is intellectually possible, it is not a subject that you can say it is impossible to happen such as the issue of existing and nonexistence at the same time. But we can say that it could be against the natural phenomenon for a person to live that long.

Noah (p) lived 950 years, more than that is also possible. That is why scientists are trying so hard to find the secret of life, and stay young for a long time.

In addition to the above, the believe in Al-Mehdi is more than the believe than the long age; It is the believe in miracles, the omnipotent power of God and that He is capable of doing anything. The One Who made the fire cold and comfortable for Abraham (p), the One Who destroyed all the magic of the magicians by the cane of Moses (p), made the people of the cave alive yet a sleep for centuries without food. A thing, as making a person live for centuries and maintaining his youth (for the one who is coming to win over oppression and corruption) should be easy.

Verily, His Command, when He intends a thing, is only that He says to it, "Be!" and it is!	فرمان او چنین است که هرگاه چیزی را اراده کند، تنها به آن می‌گوید: «موجود باش!»، آن نیز بی‌درنگ موجود می‌شود! (82)	إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ (يس) (82/36).
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It was't too long ago when the grave of Sheikh At-Toosee was opened and his honored body was seen without any decay, it became manifested that the laws of nature does not work. If for such a person who came into life because of the a supplication of Al-mehdi (p), and wrote the book (Kamal Ad-Deen wa Tamam An-Ne'amah), the laws of nature will be null and void for him, the nature, being not effective for the one who is the heir the all the messengers, is not surprising at all.

Shaikh At-Ta'efah mentioned in his book, Al-Ghaibah, "The miracles that will appear during the occultation to prove that the one who appears is Al-Mehdi is more than we can count". (Al-Ghaibah, Shaikh At-Toosee, p. 281). If the miracles until the death of Shaikh At-Toosee, which was 480 Hj was more than can be counted, how many will it be today? Two of these incidences will be sufficient, among them is the story mentioned by Ali Ben Isa Erbaly (a trustworthy man among all the sects) written in the book (Kashful-Ghommah, vol.3, p. 269).

1- In the city of Hillah between the rivers of Euphrates and Tigris there was a man by the name of Ismael Ben Hassan, his left thigh was sick with pimple sore that was as big of a man's hand, when he visited the medical doctors of Hillah and Baghdad, they said: this sore is incurable. He traveled to Samarra, visited the two Imams Al-Hadi (p) and Al-Askari (p), then he went to the basement where the Al-Mehdi (p) disappeared, he began to invoke to God to cure by the name of Al-Mehdi (p), then he went to Tigris river, made an ablution and put on his cloths, suddenly four horsemen appeared, coming toward him out of the gate of the city riding their horses, among them was a old man with a spear in hand, he was on the right hand side of a young man with a colored long garment, on the left side there were two young riders.

The young man with the long colored garment came forward and said: are you going to your family tomorrow? The sick man answered yes. The man said: come closer, let me see what kind of a disease is on your thigh, I went closer, I showed him the disease, he squeezed the pimple, rode his horse. The old man said: you are saved O Ismael, this man is your Imam (p), they took off and I followed them, the Imam said: return. Ismael said: master I will not separate from you, the Imam said: your benefit is to return. Ismael once more said: master I will not separate from you. The old man said: O ismail, be ashamed, twice your master ordered you to return and you disobey his command. Ismael said: I stopped. The Imam took off for few steps, stopped turned around and said: O Ismael, when you reach Baghdad, Abu Ja'far (the caliph with the nick name Mustanser be-Allah) will invite you, when you go to see him, he will give you a gift, do not accept it, instead say to our son Redha to write a letter to Ali Ben Awadh, I will tell him to give you what you need.

They took off until they disappeared. An hour passed, he was sitting on the ground, crying, filled with sadness and sorrow, because of the departure of his beloved master Al-Mehdi (p), he went to Samarra, he people surrounded him asking what happened to you? Why you look sad and different? He asked did you see four horsemen going out of the gate, they said: yes they are honorable men, they are sheperds. He said: they were Al-Mehdi (p) and his companions, the Imam touched my disease and cured me, they looked at the thigh, they were surprised, they started rpping his cloths after covering him, to take apeace of it for blessing.

The news spread, reached the caliph, the caliph sent people for investigation, next day after morning prayer, Ismael and the people went out of town for fairwell.

The same thing happened as he arrived the next town, the news was traveling, as he arrived Baghdad, the officials of Baghdad asked Radthy who was a close friend of Ismael to investigate, when Radthy saw the thigh without any scratch on the skin, he fainted, when he woke up, he took Ismael to the officials, they in turn summoned the medical doctors that were trying to cure him, when they saw the thigh, they said this could only be cured by Jesus, the officials answered: we know who had cured him!

They took Ismael to the caliph, as the caliph asked, he told him the story, the caliph gave him a 1000 golden dinars (50,000 dollars), Ismael said: I do not dare to take even the smallest portion of it, the caliph asked: who are you afraid of? Ismael replied: from the one who cured me. The caliph started to cry. Ismael's son, as he was confirming the story by saying as I was young, I saw my father's thigh had grown hair continued: my father, traveled to Samarra forty more times for the hope of having another glimpse to his master.

2- In another story, Ali Ben Isa said: A man by the name of Seyyed Baqi ben Atowah Alawi Hassani was relating a story about his father, he said: my father did not believe in Al-Mehdi (p), he became sick, later he was saying, if Al-Mehdi comes and cures me from this disease I will believe in him, he was repeatedly saying this statement.

One day, we were gathered for Asha prayer, I heard a cry from my fathers room, I harried to the room, my father said: the Imam just left, please bring him back, I went outside, I did not see any one, others went out, they did see anyone.

They went back to the room, where the fathers was, we asked him, he said: a man intered the room and said: O Atowah, I said: yes, he said: I am Al-Mehdi, I came to cure you, he touched me and left. People were saying, from that day onward, Atowah was walking like a ghazal, as iff there is spring in his foot.

## The Way To Benefit From Al-Mehdi

Since the Imam (p) is in an occultation state, the nation is deprived from some of the benefits and blessings. But many of the blessings can be achieved even during the state of disappearance. He (p) is like the sun, the clouds cannot stop the effect of the rays to reach the earth and give it to the flowes or the stones.

However the ways to reach the Imam Al-Mehdi (p), is the same ways as reaching the path of benefiting from God.

### **They are two ways:**

First- A person should strive and stugle, to filter his selfish self from the dirts that prevent the rays of the light of God to be reflected in your spirit.

Second- To be in a state of need, in that state the curtained between this mundane world and the unseen world will be lifted:

Is not He Who responds to the distressed one, when he calls Him, and Who removes the evil,	یا کسی کہ دعای مضطر را اجابت می‌کند و گرفتاری را برطرف می‌سازد،	أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ (النمل 62/27).
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Then having the knowledge and the use of God’s grand names, they are the tools to reach God. This can be achieved also by two ways;

First: The purification of the self, mind, athical, and practicle doings, as the hadith said: “ Didn’t you know that this issue of ours (imamah) cannot be reache but with piety and purity!?”. (Behar Al-Anwar, vol. 47, p. 71).

Second- To seclude yourself from any mundansh, materialistic and wordly issues, then to reach the degree of need. Many had reached Al-Mehdi when they are in total need.

Finally, we confess that we are too small to fulfill the discussion by Al-Mehdi, he (p) is way above us. He (p) is the one that God gave him His light, He made His words be fulfilled. He is the one that the complete of the religion is because of Imamh, and the completion of the Imamh is by him (p). the special Du’a (invocation) for his birth day is this:

“O Lord I ask you by our night, this night and the baby boy (Al-Mehdi) was born in it, the proof and the promised, the one that you joined his honor to Your Honor, And your Word has been fulfilled in truth and in justice. None can change His Words. None can be higher than your signs, or can have mor light than your light, or shine more than your gleam. Knowledge is light in the darkness of the night, he is the occulted, the hidden, exalted be his birth, honored is his discendents, the angles are his witnesses, God is his supporter and the One that makes hm victorious when his time comes angles are the provision providers. The sword of God that never misses, the light of God that never darkens, the one with discernment that will not yearn to anything ...”. (Mesbah Al-Mutahajjed, p. 773).

## Branches of Islam (froo' Ad-Deen)

This subject is among the long detailed subjects that requires many books of explanation, every ritual is bound by the personality of a person, his relations to the society, his relation with his God,... etc, an issue that a portion of it will be forty eight books. We will only be discussing a portion of the philosophy behind prayer and zakat.

### A-prayer:

The prayer consists of parts, conditions and obstacles, yet each has a reason behind it.

The place of the prayer must not be usurped, this condition which means that a person should have a place to pray in a place without permission, means that we should not overextend ourselves to someone else's rights or things. Another condition is cleanliness, when a person wants to pray he should be clean (tahier) from najis (unclean), if a person is in a state of Janabah (after intercourse), a state that will be found in the spirit, then he should have an ablution, if unclean requires cleanliness, therefore the dirt of a sin as cheat, deceive, lies, oppression, and other vices should be cleaned first by repentance, otherwise the prayer that is the spiritual uplift will not be beneficial.

The parts and sections of the call to the prayer (athan), is the announcement to be ready to be in the presence of God, Iqamah is the announcement for the flight, the launch of the spirit to the world above, to closer to God, the words of the call to the prayer and Iqamah (athan and iqamah) are a summary to the knowledge of God.

Just notice that they start by the word Allah, and ends by the word Allah, it shows us the teachings and discipline of Islam. As a person begins with (Allah) o-akbar, and ends with la ilaha illah (Allah), is a symbol of saying:

He is the First (nothing is before Him) and the Last (nothing is after Him),	اول و آخر اوست.	هُوَ الْأَوَّلُ وَالْآخِرُ (الحديد 3/57).
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The beginning and the end is He, the first and the last word is He Allah, the new born starts with the athan (Allah) and the dying ends with shahadah (Allah), this is the good word that completes the human life, practical, or spiritual.

The statement (la ilaha ella Allah) is all secretive, a person can say it with the movement of his tongue without showing. The statement consists of two parts, the first part is negative no god, the second part is positive but Allah, shows the strength of a person's creed or belief. The hadith of the golden chains also shows the importance of this statement: "the sentence (la ilaha ella Allah) is my shield, whoever entered my shield is saved from the torture". (Behar Al-Anwar, vol. 49, p. 123).

The mankind should understand the depth of this statement, the prophet (p) came with it by saying: "say: (la ilaha ella Allah) and you will succeed". (Behar Al-Anwar, vol. 18, p. 202). It is this statement that makes a person be connect to the light of existence God, and success will follow.

Once a person stands for the prayer should clarify and pay attention to this statement (la ilaha ella Allah), then it will be the time to say:

Verily, I have turned my face towards Him Who has created the heavens and the earth <i>Hanifa</i> (Monotheism, i.e. worshipping none but Allâh Alone) and I am not of <i>Al-Mushrikân</i> (disbelieve)".	من روی خود را به سوی کسی کردم که آسمانها و زمین را آفریده؛ من در ایمان خود خالصم؛ و از مشرکان نیستم! (79)	إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ (الأنعام/79).
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Then he should begin the prayer by seven times saying (Allaho akbar), so that the prayer will be lifted through the seven skies. The movement of the hands toward the ears and down means Lord I thorough everything other than the creator Allah behind me. The word (Allaho akbar) means God is greater that to be described or imagined, and that the person is ready to speak with God. The prayer is the talk with God

and the holy Quran is God's talk with us. Since we begin with God's words Alfatihah which is Quran means that I am praying with the statements that You have taught me (God hears who praises Him).

All the prayers must begin with (Al-fatehah), which begins with the praise of God, it is a way of letting is know that all the prayers (talking with Gog) must begin with a prais, as Al-Fatihah also begins with prais as well.

The prayer must read the (Al-Fatihah) and another chapter as the words of God, however to reach the spirit of the prayer a person must pay attention to the fine points of some of the meanings of his/her actions

### Some Of the Beautiful Meanings of Al-Fatihah

In this chapter (soorah), the knowledge of the source of existence and the end is been revealed, some of the beautiful cherechters of God as well has been revealed, God's great name (Al-Ism Al-A'tham) has been put in this chapter. Among the beauty of this chapter is that half of it is for God, from the beginning of the chapter to (Maleke Youmed-Deen), and the other half is for the human, from (ihdena as-seraat al-mostaqeem) to the end, the vese in the middle ( إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ) You (Alone) we worship, and You (Alone) we ask for help is devided half for God and half for human. (Behar Al-Anwar, bab al-qera'ah, vol. 5,p. 38).

The chapter begins with the name of God as the holy Quran was first revealed by the first verse;

Read! In the Name of your Lord, Who has created (all that exists),	بخوان به نام پروردگارت که (جهان را) آفرید، (1)	اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (العلق/1).
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The name (Allah) has a special cherechter, that is a collective of all the good names and cherechters of God:

And (all) the Most Beautiful Names belong to Allâh, so call on Him by them.	و برای خدای نامهای نیک است؛ خدا را به آن (نامها) بخوانید!	وَاللَّهُ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا (الأعراف/180/7).
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The word 'Allah' meand He is the One that all the creaturs are puzzled in Him, they seek refuge to Him. Imam Ali (p) said: "Allah means He is the One to be worshiped and all the creatures are puzzled in Him and seek refuge to Him". (Behar Al-Anwar, vol. 3,p. 122). A person reaches the peak of knowledge about God when he knows that he is powerless to to know Allah.

The sentence ( بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ) In the Name of Allâh, the Most Beneficent, the Most Merciful. Although too deep to explain, but in summary means that this prayer that everyone repeatedly is saying it, the whole cosmos and the laws are dependant upon the mercy of God and everything will begin by His mercy.

The rain of Rahman will shower everyone, believer and non believers, yet the light of Raheem will shower the pure hearts:

your Lord has ordained mercy on Himself,	پروردگارتان، رحمت را بر خود فرض کرده؛	كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ (الأنعام/54).
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His religion is the religion of Mercy, He did not send His messenger but as mercy to all:

And We have sent you not but as a mercy for the all that exists.	ما تو را جز برای رحمت جهانیان نفرستادیم. (107)	وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (الأنبياء/107/21).
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All the boundaries of His religion including reprepends are also mercy. Even when the He sent the messengers to the corrupted cities, He commanded them to start with mercy. Even when God sent Moses (p) with nine miracles to a tyrant like Ferro He commanded him to speak kindly:

"And speak to him mildly, perhaps he may accept admonition or fear Allâh."	اما بنرمی با او سخن بگویند؛ شاید متذکر شود، یا (از خدا) بترسد! (44)	فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى (طه/44).
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A person should know that as long as there is a cure, he should not hasten to the punishment, if there is no cure then the society should be saved and the safety should be secure.

Therefore the base for the world is “In the Name of Allâh, the Most Beneficent, the Most Merciful”, after words it is “praise be to the Allah, the Lord (teacher, trainer) of the univers”, in this second verse, every Muslim should know that every praise should be to Allah, because He is the Teacher, Trainer, and since He is the Lord and the Trainer of the universe, every perfection, every completion, every beauty in the world is due to His training, therefore when this statement is said by the prayer, he should visualize all the effects in the worlds, looking at himself, to the mountains, elements, trees, animals, and other humans, the praise will be bound by Him alone. Since the base for this teaching is mercy, the sentence the Beneficent, the Merciful is repeated.

Since God is Merciful, some may take the advantage, and think that they can get away with things, to make a person pay heed to the justice of God, “The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)”. It should be known that a sin is disgracing the eternal God, disgracing the eternal is no match to other disgrace, to disobey the command of the One that feeds you and has every right upon you, because He is solely responsible for countless blessing, therefore disobedient to His command is countless, therefore it requires a punishment of equal weight. The power spent to commit any sin belongs to the world, a human being is connected to the world, therefore the sin is a deceive to the earth, stars, and heavens, there will be a day of judgement and punishment awaiting the sinner. God in the holy Quran said:

<p>O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing. The Day you shall see it, every nursing mother will forget her nursing, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allâh.</p>	<p>ای مردم! از (عذاب) پروردگارتان بترسید، که زلزله رستاخیز امر عظیمی است! (1) روزی که آن را می بینید، (آنچنان وحشت سراپای همه را فراموش می کند که) هر مادر شیردهی، کودک شیرخوارش را فراموش می کند؛ و هر بارداری جنین خود را بر زمین می نهد؛ و مردم را مست می بینی، در حالی که مست نیستند؛ ولی عذاب خدا شدید است! (2)</p>	<p>يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ (الحج 1/22). يَوْمَ تَرَوْهَا تَدَاهِلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُمْ بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ (الحج 2/22).</p>
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Therefore the Gnostic people when they say such a statement “The Only Owner (and the Only Ruling Judge)” they will shiver in fear. Imam zainul-Abedin (p) when was reciting this verse ‘The Only Owner (and the Only Ruling Judge)’ he was repeating it so much out of awe and fear, people were thinking that he (p) was going to die. (Behar Al-Anwar, vol. 46, p. 107).

The two verses: ‘The Beneficent, the Merciful’, ‘The Only Owner (and the Only Ruling Judge)’, will put the prayer in a state of fear and hope, he will be familiar with God’s honor, dignity and greatness, the first sentence will give hope for forgiveness and mercy, the second gives him fear of repentance and punishment.

Once the prayer’s heart is overwhelmed by the Greatness of God, The Trainer, The Compassionate, The Merciful, then he imagines the virtues of justice, he realizes that no one deserves to be worshipped but He, so he says: “You (Alone) we worship”. Then the prayer realizes that even praying cannot happen without His assistance, so he says: “and You (Alone) we ask for help”.

The sentence : “You (Alone) we worship” relays that worship should be from the servant, then realizes that “You (Alone) we ask for help” that power lies with Him:

<p>There is no power but with Allâh'.</p>	<p>قوت (و نیرویی) جز از ناحیه خدا نیست!</p>	<p>لَا قُوَّةَ إِلَّا بِاللَّهِ (الکهف 18/39).</p>
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Saying: “You (Alone) we worship”, is the denial of compulsion, means we are not forced to do anything, saying: “You (Alone) we ask for help” is the denial of the ideology that we are in charge. These sentences are in a plural form, so that we should not see ourselves different from the nation of Islam, we are all as one nation, one word.

Now that the prayer has seen his duty as a servant, he should say: “Guide us to the Straight Path (Way)”, saying that shows how exalted and honorable he is! When a person stands before the creator, he should ask for the most expensive jewel, that is the jewel of guidance to the Straight Path, it is the most balanced, and the most strait, it is a path that starts from the point of being short, deficient, and incomplete:

And Allâh has brought you out from the wombs of your mothers while you know nothing.	و خداوند شما را از شکم مادرانتان خارج نمود در حالی که هیچ چیز نمی‌دانستید;	وَاللّٰهُ اَخْرَجَكُمْ مِّنْ بُطُونِ اُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا (النحل/78/16).
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Starts his path toward completion, until he reaches perfection as Imam Hussain (p) said: “what did he find, the one that lost you, and what did he loose, the ont that found You”. (Behar Al-Anwar, vol. 95, p. 226).

And that to your Lord (Allâh) is the End (Return of everything).	(و آیا از کتب پیشین انبیا به او نرسیده است) که همه امور به پروردگارت منتهی می‌گردد؟! (42)	وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ (النجم 42/53).
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صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ, The Way of those on whom You have bestowed Your Grace,

And whoever obeys Allah and the Apostle, these are with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs and the good, and a goodly company are they!	و کسی که خدا و پیامبر را اطاعت کند، (در روز رستاخیز،) همنشین کسانی خواهد بود که خدا، نعمت خود را بر آنان تمام کرده؛ از پیامبران و صدیقان و شهدا و صالحان؛ و آنها رفیقهای خوبی هستند! (69)	وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا (النساء/69/4).
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Any Muslim wants to join the prophets and the truthful and the martyrs and the good, being away from them will cause God’s rath, this supplication in the chapter will cause the person to gain the good morals of the people of God as the prophets, and be far from the path of the bad. The good people, God is their master will guide them to light:

Allâh is the <i>Walî</i> (Protector or Guardian) of those who believe. He brings them out from darkness into light.	خداوند، ولی و سرپرست کسانی است که ایمان آورده‌اند؛ آنها را از ظلمتها، به سوی نور بیرون می‌برد.	اللَّهُ وَبِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ (البقرة/257/2).
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God is the light

Allâh is the Light of the heavens and the earth.	خداوند نور آسمانها و زمین است؛	اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ (النور/35/24).
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Paying attention to such an exalted great God, he obeys the command;

Then glorify with praises the Name of your Lord, the Most Great.	حال که چنین است به نام پروردگار بزرگت تسبیح کن (و او را پاک و منزه بشمار)!(74)	فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ (الواقعة/74/56).
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Therefore the prayer bows down and says: “Subhane Rabbei al-atheeme wa behamdeh” glorious is my Lord, the great and with His praise.

The prayer, lifting his head from the bowing, falls into prostration in order to seek the nearness of God. Obaying the command

Glorify the Name of your Lord, the Most High,	منزه شمار نام پروردگار بلندمرتبهات را! (1)	سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى (الأعلى/1/87).
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Puts his head on the soil, makes vivid the followingverse:

And indeed We created man (Adam) out of an extract of clay (water and earth).	و ما انسان را از عصاره‌ای از گل آفریدیم؛ (12)	وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِنْ سَلْطَنَةٍ مِنْ طِينٍ (المؤمنون/12/23).
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The prayer should say: Subhane Rabbei al-a’la wa behamdeh” glorious is my Lord, the exalted and with His praise. Then when he lifts his head, he should visualize

And then We brought it forth as another creation. So blessed be Allâh, the Best of creators.	سپس آن را آفرینش تازه‌ای دادیم؛ پس بزرگ است خدایی که بهترین آفرینندگان است! (14)	ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ (المؤمنون/14/23).
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He should see his mundane life, say Allaho akbar, fall back into prostration, see his death after living, lift his head once more and imagin that he is in the hereafter after resurrection.

In the two prostrations he should see the meaning of

Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again.

ما شما را از آن ( زمین ) آفریدیم; و در آن باز می‌گردانیم; و بار دیگر (در قیامت) شما را از آن بیرون می‌آوریم! (55)

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى (طه/20-55).

The above is a small portion of the secrets of the prayer, resembles the rays of the sun in wisdom, a lot more lies in the rest of it as in the words, stands, tesbeehat, tashahhod, tesleem, ...etc.

The above was an exaple of the prayer in Islam, in reference to Christians prayer which is as such:

Matthew 6 number 7

**“7 And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking.**

**8 Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.**

**9 After this manner therefore pray ye. Our Father who art in heaven, Hallowed be thy name.**

**10 Thy kingdom come. Thy will be done, as in heaven, so on earth.**

**11 Give us this day our daily bread.**

**12 And forgive us our debts, as we also have forgiven our debtors.**

**13 And bring us not into temptation, but deliver us from the evil [one.] Amen”**

### Among the objection:

1- Calling God ‘Father’ is either a true physical father or a metaphor, if calling God a true father, then it means that he is born or begotten, being born is a cherector of a creature not God. If the term Father is a metaphor, then, it means that he looks like his creature, or giving the creatures cherechters to the creator. Therefore such a worship is the worship made by creatures not the creator.

The worship in Islam is a Godly worship, seeks to know God, not to make Him looke like others lower than Him.

2- After the praise, the enquiry is the daily bread; the Christians in their prayers ask for food for their stomach, -food for the belly is as hay for the animals- Muslims ask for guidance to the strait path of God, that way is the way to God, nothing is more valuable than the path to God, and nothing more worthy of having than beloved God glorious be He.

3- **“And forgive us our debts, as we also have forgiven our debtors.”** Lying is a sin, a person cannot worship God by sinning. Does the Christians forgive others from their debts so that they ask the same from God?

### B- Zakat:

The prayer is the tie between the human and God, zakat is the tiw between humans and others. Many verse in the holy Quran ties these two prayer and zakat together, Abi Ja’afar and Abi Abdullah (p) said: “God commanded zakat with the prayer”. (Wasa’el Ash-Shi’ah, ketab zakat, vol. 9, p. 13).

Humans are social by nature, whatever he earns whethes wealth, knowledge, position or prestige is because of the social ties that he has with the society. Therefore any person owes the societ for every gain, by giving, zakats, alms charitie .. etc, the person will fulfill his dues to the community.

The circle of the zakat is so organized in Islam, that if it was done properly as Islam require, there will not be any poor anywhere in any society, as a result when everyone has his need from food and shulter, the tyranny of food and need will go away, and will be replaced with peace and tranquility.

The sixth Imam (p) said: “There is a portion of the wealth from the rich belongs to the poor, so that their need should be lifted, if there was more need then God was going to increase the portion. The poverty that reaches the poor is not because of God’s law but because people are not paying their dues. If the rich



payed their dues then the society would have been in blessings”. (Wasa’el Ash-Shie’ah, Ketab Az-Zakat, Abwab ma tajeb feehe Az-zakat, bab1, hadth 2, vol. 9, p. 10)

Therefore, to show the rich the importance of this issue, and to pay, not to hoard, He said:

<p>And those who hoard up gold and silver [the money, the <i>Zakât</i> of which has not been paid], and spend it not in the Way of Allâh, -announce unto them a painful torment.</p>	<p>و کسانی که طلا و نقره را گنجینه (و ذخیره و پنهان) می‌سازند، و در راه خدا انفاق نمی‌کنند، به مجازات دردناکی بشارت ده! (34)</p>	<p>وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ (التوبة/34).</p>
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Generosity is a factor as well, to promote such a cherechter, so that the society will benefit from the money, prophet Mohemmed (p) gave peace to the disbeliever because he was rich, and later because he was generous, he became guided to Islam. (Wasa’el Ash-Shie’ah, Ketab Az-Zakat, vol. 9, p. 17).

It is said that God reveild to Moses (p): Do not kill the Samery who made the golden calf because he was generous. (Wasa’el Ash-Shie’ah, Ketab Az-Zakat, vol. 9, p. 17)

## Importance and incentive

To show the importance and as an insentive the hadith said if a person could takes care of a poor, clothing him, saving his face and dignity from asking others is better than seventy times performing Hajj. (Wasa’el Ash-Shie’ah, Ketab Az-Zakat, abwab sadaqat, bab 2, vol. 9, p. 17)

## A glass of water

The charity circle is so wide that even a glass of water becomes so important. The fifth Imam, Imam Al-Baqer said: “ God loves (cooling ones heart by giving him water), if a person gave a drink of water to a thirsty, an animal or othes, God will shade him in the day when there is no shade but His.”. (Wasa’el Ash-Shie’ah, Ketab Az-Zakat, abwab sadaqat, bab 19, hadith 2, vol. 9, p. 409).

## The way to give

Rituals are dictated when giving charity, among them is, covering up the giving so that the taker should not feel imbarased, the giver should concider the things to give too small even if it was big, if the taker knew who is giving him the charity, it shoul be said that you are much bigger than this material, he should not be shown as if it is a favor, rather than telling him, by taking it you are doing me a favour, because by taking it, the givers money, and life will be taker (cleaned). The giver should start to give before the asking. The six Imam, Imam A-Sadeq said: “ if you gave to the one who asked, whatever you gave may be equal to his honor”. (Wasa’el Ash-Shie’ah, Ketab Az-Zakat, abwab sadaqat, bab 39, vol. 9, p. 256).

If possible, the person who is giving should cover his face when giving, should ask the taker to make du’a (supplicate). He should kiss the hand he used to give, because although it seems the taker is a person but in reality God is the One who takes the charity:

<p>Know they not that Allâh accepts repentance from His slaves and takes the <i>Sadaqât</i> (alms, charities)?</p>	<p>آیا نمی‌دانستند که فقط خداوند توبه را از بندگان می‌پذیرد، و صدقات را می‌گیرد</p>	<p>أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ (التوبة/104).</p>
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Islam made giving so high that used the cherechter (ethar) which means favoring others upon yourself when giving, in another words; ethat: is giving what you like, not the things that you want to through away, the holy Quran stated:

<p>and give them (emigrants) preference over themselves, even though they were in need of that.</p>	<p>و آنها را بر خود مقدم می‌دارند هر چند خودشان بسیار نیاز مند باشند</p>	<p>وَيُؤْتُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِحَيْمٍ خِصَاصَةً (الحشر/9).</p>
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The highest for of (ethat) giving is when a person desperately needs a thing, yet gives it because of love:

<p>And they give food, inspite of their love for it (or for the love of Him), to <i>Miskin</i>(poor), the orphan, and the captive, (Saying): "We feed you seeking Allâh's Countenance only. We wish for no reward, nor thanks from you.</p>	<p>و غذای (خود) را با اینکه به آن علاقه (و نیاز) دارند، به «مسکین» و «یتیم» و «اسیر» می‌دهند! (8) (و می‌گویند:) ما شما را بخاطر خدا اطعام می‌کنیم، و هیچ پاداش و سپاسی از شما نمی‌خواهیم! (9)</p>	<p>وَيُطْعَمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا (8). إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا (الانسان/76).</p>
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## Can Charity be Other Than Money?

The religion of Islam did not specify the charity, or giving to money, even assistant to the blind or week, taking harm out of the way, using ones position to find a job, a smile in ones face, ... etc are all considered charity. The holy Quran widend this circle by saying giving what ever that a person posseses:

and also give out of what we gave them charity to the poor.	و از تمام نعمتها و مواهبی که به آنان روزی داده‌ایم، انفاق می‌کنند. (3)	وَمَا رَزَقْنَاهُمْ يُنْفِقُونَ (البقرة 3/2).
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Also in other fields, outside of the materialistic world such as knowledge as the hadith said: “and among the things that we taught them they spread”. (Behar Al-Anwar, vol. 2, p. 17).

Above is a small summary of the philosophy of Zakat and charity, it is a ritual that disciplines the hearts of the rich and cleans it from the vices of stinginess and being miserly. They should know that a part of their money is not theirs, it belongs to the poor, it is their right to have them, they should not usurp it. Islam ties the bond of the rich and the poor in this way, it closes the gap of the two groups of the society in a beautiful manor, changes the hate to love. With these rules not only takes care of the physical needs, but also assures the dignity and honor.

The fiery jealousy that the poor has from the rich will turn into mercy, when the rich gives without showing that he has done him a favour. The distribution of the wealth will be like the flow of the rivers in the society, the economics will be insured. Imam Ali (p) said: “Shield your money by giving zakat”. (Nahj Al-Balaghah, number 146).

With such an alm or zakat giving as well as knowledge giving, don't you think that the ignorance and poverty will be pulled out of the root of the society?

These are examples of the wisdom of Islam, we can see them in the prayer and zakat. Islam that had every movement under a certain law, as being haram, wajib, recommended, makrooh or mubah, with them the ideal city will be formed.

## Rights For Animals

As an example if we look at the rights that an animal has in Islam you will understand what kind of the right a human has.

Islam dictates that the animal that you ride; when reaching home should be fed before you feed yourself, on the way anytime you reach water you should offer the water to it, may be it is thirsty. The master should never hit the animal on the face, he should not stand behind the animal –except at the battle, or nasassity- he should not carry over weight, he should not push it behind its limit, he should not curse it, he should not make the face of the animal ugly, he should not run the horse on the hard land, he should not drive it fast where there is food or hay. He should treat it kindly, he should not use the animal by sitting on it to discuss matters.

If he was on the way, he put food to eat, he should throw the remain of the food to the animals or the sea. At the time when no one new about microscobes, Islam said do not urinate in the water, because water has its own existence.

If these are a portion of the animals rights that islam dictated, what kind of a justice does it have for humans?

The religion of Islam has a program that assures the society, prosperity, peace and tranquility in this life as well as it paves the way for the hereafter. It will give the strength and power to both body and spirit:

"Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"	«پروردگارا! به ما در دنیا (خوبی) عطا کن! و در آخرت نیز (خوبی) مرحمت فرما! و ما را از عذاب آتش نگاه دار!»	رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ (البقرة 201/2).
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It gives according to everyone's capability, justly and fairly, it weighs it with wisdom and gives each his share as he deserves, whether for the spirit or body:

But seek, with that (wealth) which Allâh has bestowed on you, the home of the Hereafter, and forget not your portion of legal enjoyment in this world.	و در آنچه خدا به تو داده، سراى آخرت را بطلب؛ و بهر هات را از دنيا فراموش مکن؛	وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا (القصص 77/28).
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## Agriculture In Islam

Islam gave a special attention to agriculture, joined that with the dignity as said:

But honour, power and glory belong to Allâh, His Messenger, and to the believers, but the hypocrites know not.	عزت مخصوص خدا و رسول او و مؤمنان است؛ ولی منافقان نمی‌دانند! (8)	وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ (المنافقون 8/63).
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Related to Imam As-Sadeq as saying: “here is nothing among the jobs better to God that agriculture”. (Wasa’el Ash-Shie’ah, Ketab At-Tejarah, abwab moqaddemat at-tejarah, bab 10, vol. 17, p. 42).

Imam Ali (p) always was working by planting seeds, watering them, and care for them to grow. Imam As-Sadeq (p) told a man who secluded himself from going to the market: “Rise up early to your dignity. (meaning get up early and go to work, for work is your dignity)”. ((Wasa’el Ash-Shie’ah, Ketab At-Tejarah, abwab moqaddemat at-tejarah, bab 1, vol. 17, p. 10). Imam Ali (p) said: “Face the commerce (trade or business).” (Wasa’el Ash-Shie’ah, Ketab At-Tejarah, abwab moqaddemat at-tejarah, bab 1, vol. 17, p. 11).

Business in Islam categorized into forbidden deals, wajib, recommended and makrooh deals, these deals are based upon honesty. Islam prohibits cheating, a person should not appraise the goods because he wants to sell, the buyer should not talk bad about the good to reduce the price, the seller should not hide the bad part of the good, they, the buyer and the seller should deal with each other with the truth and sincerity. If the buyer changed his mind the seller should take it back, if the buyer couldn't pay the seller should give him time. If someone was asked to buy something, he should not give him the good that he has at home, if someone was asked to sell a product, he should not buy it for himself, a person should not cheat in the weighing scale by putting less. All the businessmen are corrupt except the ones that tell the truth and deal with honesty.

If the businessman said I will deal with you in goodness, he should not prophet out of it, he should look at all the buyers equally, if a product has a certain price, he should not change it between the buyers who bargain and the ones who do not bargain. The business man should learn the trade and accounting so everything will be recorded. He should not monopolise the product if it became more in demand. He should be easy in the dealings, after the dealing he should not demand more. If he sold a product with a loan he should not be rough with the borrower. When the call to the prayer was heard (athan) he should tie his heart to God and hasten to the mosque, try to disassociate himself from this world and associate himself with the world beyond:

In houses, which Allâh has ordered to be raised, in them His Name is glorified in the mornings and in the afternoons or the evenings. Men whom neither trade nor sale diverts them from the Remembrance of Allâh (with heart and tongue), nor from performing <i>AsSalât</i> ( <i>Iqâmat-as-Salât</i> ), nor from giving the <i>Zakât</i> . They fear a Day when hearts and eyes will be overturned (from the horror of the torment of the Day of Resurrection).	(این چراغ پرفروغ) در خانه‌هایی قرار دارد که خداوند اذن فرموده دیوارهای آن را بالا برند (تا از دستبرد شیاطین و هوسبازان در امان باشد)؛ خانه‌هایی که نام خدا در آنها برده می‌شود، و صبح و شام در آنها تسبیح او می‌گویند... (36) مردانی که نه تجارت و نه معامله‌ای آنان را از یاد خدا و برپاداشتن نماز و ادای زکات غافل نمی‌کند؛ آنها از روزی می‌ترسند که در آن، دلها و چشمها زیر و رو می‌شود. (37)	فِي بُيُوتٍ أُذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذَكَّرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ (36). رَجَالٌ لَا تُلْهِيمُهُمْ تِجَارَةً وَلَا بَيْعًا عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ (النور 37/24).
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## Discipline in Islam

Although every verse in the holy Quran is a miracle and a guide for teaching and discipline, however the next few verses will show us a small beacon of the holy Quran's light, we can see what kind of teachings, guidance and obedience the holy Quran wants us to act

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<p>And the slaves of the Most Beneficent (Allâh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness. And those who spend the night before their Lord, prostrate and standing. And those who say: "Our Lord! Avert from us the torment of Hell. Verily! Its torment is ever an inseparable, permanent punishment." Evil indeed it (Hell) is as an abode and as a place to dwell. And those, who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes). And those who invoke not any other <i>ilâh</i> (god) along with Allâh, nor kill such life as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace; Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds, for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful. And whosoever repents and does righteous good deeds, then verily, he repents towards Allâh with true repentance. And those who do not witness falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity.</p> <p>And those who, when they are reminded of the <i>Ayât</i> (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, fall not deaf and blind thereat. And those who say: "Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes, and make us leaders for the pious Those will be rewarded with the highest place (in Paradise) because of their patience. Therein they shall be met with greetings and the word of peace and respect. Abiding therein; excellent it is as an abode, and as a place to dwell.</p>	<p>بندگان (خاص خداوند) رحمان، کسانی هستند که با آرامش و بی تکبر بر زمین راه می‌روند؛ و هنگامی که جاهلان آنها را مخاطب سازند (و سخنان نابخردانه گویند)، به آنها سلام می‌گویند (و با بی‌اعتنایی و بزرگواری می‌گذرند)؛ (63) کسانی که شبانگاه برای پروردگارشان سجده و قیام می‌کنند؛ (64) و کسانی که می‌گویند: «پروردگارا! عذاب جهنم را از ما برطرف گردان، که عذابش سخت و پر دوام است! (65) مسلمانان (جهنم)، بد جایگاه و بد محل اقامتی است!» (66) و کسانی که هرگاه اتفاق کنند، نه اسراف می‌نمایند و نه سخت‌گیری؛ بلکه در میان این دو، حد اعتدالی دارند. (67) و کسانی که معبود دیگری را با خداوند نمی‌خوانند؛ و انسانی را که خداوند خورش را حرام شمرده، جز بحق نمی‌کشند؛ و زنا نمی‌کنند؛ و هر کس چنین کند، مجازات سختی خواهد دید! (68) عذاب او در قیامت مضاعف می‌گردد، و همیشه با خواری در آن خواهد ماند! (69) مگر کسانی که توبه کنند و ایمان آورند و عمل صالح انجام دهند، که خداوند گناهان آنان را به حسنات مبدل می‌کند؛ و خداوند همواره آمرزنده و مهربان بوده است! (70) و کسی که توبه کند و عمل صالح انجام دهد، بسوی خدا بازگشت می‌کند (و پاداش خود را از او می‌گیرد). (71) و کسانی که شهادت به باطل نمی‌دهند (و در مجالس باطل شرکت نمی‌کنند)؛ و هنگامی که با لغو و بی‌هودگی برخورد کنند، بزرگوارانه از آن می‌گذرند. (72) و کسانی که هرگاه آیات پروردگارشان به آنان گوشزد شود، کر و کور روی آن نمی‌افتند. (73) و کسانی که می‌گویند: «پروردگارا! از همسران و فرزندانمان مایه روشنی چشم ما قرارده، و ما را برای پرهیزگاران پیشوا گردان!» (74) (اری)، آنها هستند که درجات عالی بهشت در برابر شکیبانییشان به آنان پاداش داده می‌شود؛ و در آن، با تحیت و سلام رویه‌رو می‌شوند. (75) در حالی که جاودانه در آن خواهند ماند؛ چه قرارگاه و محل اقامت خوبی! (76)</p>	<p>وَعِبَادَ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا (63). وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا (64). وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا (65). إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا (66). وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا (67). وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا (68). يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا (69). إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا (70). وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا (71). وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا (72). وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَجْرُوا عَلَيْهَا ضَمًا وَعُمِّيَانًا (73). وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا (74). أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا نَجْوَةً وَسَلَامًا (75). خَالِدِينَ فِيهَا حَسَنَتْ مُسْتَقَرًّا وَمُقَامًا (الفرقان 76/25).</p>
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Many beautiful points can be seen from the above verses, among them, the way they act with their Lord, so humble, the way they walk, the way they talk with the ignorant. The way they live their life by not being a wast, they are so peaceful, loyal and honest, they are patient .... They surely deserve the position that Allah gives them as Imams.

2- In a hadith related to prophet Mohammed (p), he said: "the believer will not complete his belief until he has 103 cherechters ....". the following will be among them: the knowled of the mu'men (neleiver) should be abundance, his grave should be great, reminder to the heedless, teacher to the ignorance, if someone bothered him, he will not see a bother back, he does not engage himself with what is not his business, when others in a tragedy he does not glee at another's misfortune, (gloat at another's grief), he will not backbite, he helps the stranger and a father to the orphan, his face is smily and his sadness is in his heart, he does not tell secrets to others, covers up the mistakes, trustworthy, does not deceive, his actions are with politeness and his words are godly amazing, he seeks the best and his morals are the best, his heart is filled with piety, his knowledge is clean, whenever he is in power he forgives, he keeps his promises, he does not extend his hate nor he overlooks when he loves (his love and his hate are balanced), he does not like or accept vain, if his enemy was right he acknowledges it, he does not ask except to know, he does not know except to do it, with the mundane people

he is the most clever. If he waks with the people of the hereafter he is the most devout... (Behar Al-Anwar, vol. 64, p. 310).

3- To be complee and perfect in Islam is based upon intellect, knowledge, and faith. These disciplines can be seen from the hadith of the fourth Imam, Imam Zainul-Abedin (p)as he said: "If you saw a person that shows fear, ascetic, and piety in his actions, and acts humble, do not hasten in judging him, do not be fooled. Many people are unable to find dunia (mony, wealth .etc), so they use religion to find it, they use the religion in traping the hearts, but if they could make a forbidden sin, they will dive in it. Even if you saw him not doing the haram, still do not be cheated by that, because desires are degrees, many people could deny themselves money but they loose the battle before lust, even if you saw him strong before lust still do not be tricked until you test his intellect. Many have been seen that they stand strong before the above, but not because they are convinced intellectual, rather than they are under the influence of culture and ignorance. If he has a strong intellect, wait until he is been tried at the challing time of intellect and desire, see if he followes his desire against his intellect, or he follows his intellect against his desire, see how is his acts when a man with position comes to invite him, does he looses himself before a mundane issue or not. There are people who actas if he is leave dunia (this mundane world) for the sake of this world. (Behar Al-Anwar, vol. 2, p. 84).

The conclusion is this: the scale for the intellect of a person is not his beautifull speches, humble actions, or the denial of food or lust. The scale for knowing ones intellect is the purity from ignorance. This person will be the base for guidance and correction, a person that his desire is fully inder the command of God never will be lured by any other yearning such as wealth or leadership position, he will ran away from a false dignity he will choose humility with the truth.

4- A man by the name of Inwan Ben Basri a 94 years old man relayed this story, he said: I was studying with Malik Ben Anas, the imam of Maliky sect, when the sixth Imam, Imam Ja'far As-Saadeq (p) visited Madinah, I went to ask the him to be a student in his school, the Imam (p) replied, I am a busy man yet still I have my prayers and special rituals every hour of the day.

Inwan stressed went to the tomb of prophet Mohemmed (p), prayed two units of the prayer, invocated that Imam Ja'far's heart be kinder and to accept him as a student. Then sadly he went home and did not even attend the class of Malik Ben Anas. He became in love with Imam Ja'far (p).

Impatiently, one day, after the afternoon prayer, he went back to Imam's house. The servant asked Inwan if he needed help, Inwan relied, I would like to send my regards to the Imam (p) and say my salaam, the servant said: the Imam is on his prayer rug praying.

Inwan stayed at the door, when the Imam finished the prayer, the servant went back to Inwan and said come in with God's blessings. Inwan continued: I went inside, said my salaam, the Imam (p) after replying the salaam said: sit, may Allah bless you, then he noted down for a while, he asked about my nickname and again made a du'a (invocation) for me, I told myself, if from this meeting, I did not have anything but this salaam and the du'a, it would be greatly sufficient.

He (p) asked, what is your inquiry? I answered: (O Imam (Aba Abdullah)),I asked Allah to make your heart kind toward me, so I could benefit from your knowledge, I hope my prayers were answered.

Imam (p) replied: knowledge is not by learning. Knowledge is the following (that I will say) no other, knowledge is a light that Allah sends and throws in the hearts of the guided ones, if your request is knowledge then be a true servant of God in total submission, request knowledge with knowledge and doing deeds, ask God to give you understanding.

I asked how can be a servant and what is submission?

He (p) said: they are three things.

1- The servant should never thing that he owns any thing, everything belongs to Him, the wealth is His, he should spend it where He sees fit,

2- The servant should put himself totally at the fate of God.

3- the servant should fulfill his time totally with the command of Allah, whatever He ordered he should do.

Therefore if the servant sees that nothing belongs to him, and everything belongs to God, then he can easily spend the wealth for the sake of Allah and he would not be bothered. If the servant leaves all the matters in Gods power, then all of the tragedies and problems will easy. If he is busy with Gods orders and commands then he will have no time for hypocrisy and show off. If the servant was blessed with these three then mundane wealth, Satan and people will be easy for him to defeat, he will not sell his life for a bit of pride, he will not demand it, he does not care in what people have or own, he will not waste his time with trivial issues.

This will be the first degree in piety as Allah said in the holy Quran:

<p>That home of the Hereafter (i.e. Paradise), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes.</p>	<p>(آری،) این سرای آخر تو را (تنها) برای کسانی قرار می‌دهیم که اراده برتری جویی در زمین و فساد را ندارند؛ و عاقبت نیک برای پرهیزگاران است! (83)</p>	<p>تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا (القصص 83/28).</p>
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I said O Imam give an advice.

He (p) said: I advise you with 9 issues, these are my advise to everyone who seek to go toward Allah, I pray to Allah to make you succeed in them.

Three of these are self discipline and training, three are discernment and insight, and three are about knowledge.

(First) The three that are in self discipline: (1) do not eat what you do not desire because it brings, stupidity, (2) do not eat unless you are hungry, and (3) if you eat it should be halal and eat with God's name (Bismillah Ar-Rahman Ar-Raheem), prophet (p) said: son of Adam had filled nothing worst than his stomach, when you have to eat then one third for food, one third for water and one third for air to breath.

(Second) The three that are about discernment and insight: (1) if (in a dispute) someone said: if you say one word (out of line), I will give you ten back, you say: if you say ten words (out of line) you will not here a word back from me, (2) if someone told you a curse, you say: if you are right in your curse, I pray for Allah's forgiveness, if you were lying then I pray to Allah to forgive you, and (3) if someone said: I will give you a curse, you say I will give you an advice.

(Third) Advice in knowledge, (1) whatever you don't know ask the ones who know, (2) do not ask for the sake of testing or annoying a person, and (3) abstain from giving an opinion or a verdict in what you do not know, act as much as you can as a precaution, run a way from giving a verdict as you run a way from a roaring lion, and do not let your neck to be as a bridge, so that people can walk on it. I have given you an advice, if you may so I could pray, I am busy with my own self. And peace will be upon him who follows the guidance!

<p>And peace will be upon him who follows the guidance!</p>	<p>و درود بر آن کس باد که از هدایت پیروی می‌کند!</p>	<p>وَالسَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى (طه 47/20).</p>
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(Behar Al-Anwar, vol. 1, p. 224).

If we explain in detail the above verses and the hadiths it will take a very long book, therefore this will be sufficient.

## Summary And Final words

### We will concentrate in the final rap up to two points:

#### 1- Care and pay heed:

Noticing the creed of our faith, the branches of Islam, politics of Islam, how to run ones self and family, social arrangement, thinking about the rituals, the recommended issues, mekroohat,... etc are all the outcome of a great wisdom. This is a natural phenomena of a religion with the program of providing the eternal joy for man kind, not every one can reach the depth of all Islam, or even to understand the wisdom of one verdict, this understanding may be reached by those who live that atmosphere, not being able to understand the philosophy of a verdict, does not mean that the verdict was set without a reason. If you look at the world, you will see that there are bases that are strong and clear then other issues that are vague, the book of legislation is similar as well, at the time of the confusion a person should rely on the clear laws. We also should know that these vague, unclear issues are put there for a purpose and:

. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it are from our Lord." And none receive admonition except men of understanding.

کسانی که در علم رسوخ دارند (آنها که به دنبال فهم و درک اسرار همه آیات قرآن در پرتو علم و دانش الهی) میگویند: «ما به همه آن ایمان آوردیم؛ همه از طرف پروردگار ماست.» و جز صاحبان عقل، متذکر نمی‌شوند.

وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ (آل عمران 7/3).

A person should know that this world in comparison to the hereafter, is as the life of an infant compared to this world, you will see clearly that the infant in the womb is equipped with tools (as ears, eyes, tongue, etc.) that is useless at the womb, the embryo no matter how smart will not understand the purpose of the respiratory system or the muscular system until he comes to this world.

As the embryo in the mother's womb, there is the soul of the human inside of this body, the spirit should be strengthened with equipments to fulfill the eternal life, many issues (as the systems, not understood by the embryo) may not be understood, yet as soon as we open our eyes in the hereafter, they will clear.

Therefore worship, even though if you did not understand why, is extremely important, rather it is important to make us complete. The value of the deed is known by the drive for the deed, which is the intention, the Imams (p) hadith is a reference to this intention issue: "surely the deeds are with the intentions, everyone will gain what he intended". (Wasa'l Ash-Shi'a, Abwab moqaddemat al-ibadat, bab,5. Hadith 10, vol. 1, p. 29). Therefore the worship of God for the intention of closeness to God, without thinking about rewards or fear of punishment, is the grand worship of the close ones to Allah (moqarrabeen).

#### 2- To follow (taqleed) a grand scholar for those who religion is not their field of expertise:

If a person became sick, and he has no knowledge of medicine, he does not have a choice but to go to a medical doctor, he should listen to the doctors instructions, he could be cautious and try not to have whatever may harm him if he knew a little in that field.

Therefore, taqleed becomes very necessary for everyone, whether a scientist, ignorant or a knowledgeable man, because everyone is limited in his knowledge to his field, for instance the medical doctor needs to follow the advice of the architect engineered when he wants built, if he rides a plain, he should listen to the pilot, or the captain of the ship without a question.

Even today, the knowledge of medicine became so vast that a medical doctor in one field must follow another specialist medical doctor in another field. Therefore no one can stay without taqleed.

The same goes for the religion, a person with the faith, who knows that his religion has many laws, his intuition should tell him that he has three choices, he must choose one of them. 1- he either must go and study all the rules and regulations of his faith so that he will do the rituals properly, or 2- he must follow a

scholar in his verdicts and teachings, or 3- if he knows a good portion, he can use the law of being a precautionist (mohtat).

If a person is not knowledgeable about the laws of his faith, nor he is using a precaution (ihtiat), he should follow a scholar in his verdicts. If there was a dispute about a certain issue or a verdict, then he should follow the most knowledgeable. This issue is the same in other fields as well, if there was a dispute in an issue in the medical field then a person should turn to the most knowledge and experience.

Since the base of Islam is rationality and intellect, and every practice is based upon knowledge and science, to follow a scholar (taqleed) is also based upon knowledge and intellect.

And follow not that of which you have no knowledge.  
Verily! The hearing, and the sight, and the heart, of each  
of those you will be questioned (by Allâh).

از آنچه به آن آگاهی نداری، پیروی  
مکن، چرا که گوش و چشم و دل، همه  
مسئولند. (36)

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ  
وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا  
(الإسراء 36/17).





## **The Prophet's Speech At Ghadir Khum**

On the way back from his farewell pilgrimage, the Prophet Muhammad, peace be upon him, asked everybody that had accompanied him to the **hajj** to stop. This was at **Ghadir Khum**, a place between Mecca and Medina. He asked those who were ahead of him and those who were behind him to come closer so that they could hear what he had to say. When everybody was as near as possible, they prayed, then the Prophet gave the following sermon:

Praise be to Allah. He is high and mighty in His oneness.

Despite His oneness, He is near to one and all. He is glorious in sovereignty. His omnipotence rules over all. His knowledge is comprehensive. He is not confined by space; He is present in all places.

He rules over all that which has been created by Him. Forever He is Lord of His own greatness and worthy of all praise and adoration.

He is the creator of all that which is in the high heavens, and it is He who leveled the earth. He is the originator of the high and the low, the absolute controller of the laws operating on the earth and in the heavens.

Glory be to Him.

All created beings glorify His name.

He is the Lord of the angels and the spirits.

All creatures receive His bounties as free gifts, but He gives superior gifts and benefits in abundance to those who go near Him and obtain His pleasure.

Eyes cannot see Him, but He sees everything.

He is generous, forbearing and patient.

His all-encompassing mercy surrounds everything.

He does good to everyone by giving His bounties as gifts.

He does not desire to take revenge in a hurry, nor does He make haste in inflicting punishment on those who earn His displeasure.

He knows all secrets. He is aware of that which is concealed in the hearts. Whatever is hidden is not unknown to Him, nor do the clandestine conspiracies obscure His judgment. They are all clear in His view. He encompasses everything.

Everything is under His total control. His authority is in force in everything. His power dominates everything.

Nothing resembles Him.

He is the creator and originator of everything.

Since non-existence, when nothing was in existence, He is self-subsisting and ever living.

There is no god save He, the Omnipotent, and the Wise.

It is beyond His divinity that visions may perceive Him.

He perceives all visions. He is discerning. He is aware of all affairs.

No one can describe "how He is or what He is," externally or internally, by observation or contemplation, except through the truths which He Himself has established as guidance for insight in divine matters.

I bear witness that Allah is He whose purity has rendered the whole universe pleasant and delightful. His light is eternal. His command is enforced without the support of an associate. He makes laws without the help of a counselor. There is no discrepancy or contradiction in His management. There was no sample before Him when He gave form and shape to everything He created. He did not need any help for creating anything. He neither had to make preparation nor use any tool. Whatever He willed to create came into existence, and took its natural course. He is God. There is no god save He. Perfect in His doing, He is the best maker. He is just. He does no injustice. He is the Most Generous to whom all things finally return.

I bear witness that everything humbly submits to Him, everything surrenders to His might and obeys His commands. He is the real Master, master of masters. The moon, the sun and all the galaxies in the universe obey His will and command. He causes the night to pass into the day, and He causes the day to pass into the night. They follow each other in an unending rotation.

He crushes the spirit of malicious tyranny. He destroys the satanic tendency of rebellion. There is no equal to Him, nor a rival, nor an associate, nor a partner. He is incomparable. He begets not, nor was He begotten. He is the Lord, the only God to be worshipped, the High, the Mighty.

He knows everything. What He wills takes effect. It is His will that causes and governs the performance of life, death, destitution, sufficiency, happiness, despondency, deprivation, and abundance. All praise belongs to Him. All good is in His hand. He has power over all things. He who seeks His nearness and he who goes astray, both follow His will. There is no god save the Oft-Forgiving, the Almighty. He gives answer to the supplicant. He bestows favor after favor. He knows the number of breaths every living being breathes. He is the Lord of men and **Jinn**. Nothing is beyond the power of His execution. Neither the calling for redress nor the cries for help (by countless supplicants) render Him unable to cope with every call or cry. He keeps those who do good away from evil. He makes easy the task of those who seek salvation. He is the Lord of the worlds. He is the Guardian of the faithful. He deserves thanks and praise from everything He created, animate or inanimate.

I believe in Him, in His angels, in His books and in His messengers. I receive His commands and carry them out. Whatever He decrees I willingly put into practice, fully convinced and in total obedience, lest His displeasure takes toll of disobedience, because there is no refuge when He inflicts punishment. There is no remote possibility that He will ever do injustice. From the depth of my heart and soul, I declare and accept that I am His servant and He is my Lord. Whatever He reveals to me I convey to you as it is, knowing fully well that if I do not do as commanded, it will bring an evil calamity which no one, not even the cleverest strategist, will be able to drive away from me.

There is no god save He. He has warned me that if I do not deliver what has been revealed to me from Him, it would be as if I have not delivered His message at all. He has assured me that He will protect me from the mischief of men. Allah is a sufficient protector. He is magnificent. I repeat His command before you:

**“Bismillahi Rahmani Rahim.** O Apostle, deliver what has been sent to you from your Lord; and if you do not, it would be as if you have not fulfilled His Message at all; and God will protect you from the mischief of men. Verily, God guides not an infidel people.” Ch. 5, Vs 67.

O people, I have never omitted or added anything to that which was sent down to me from my Lord. Now I tell you about the nature of the revelation of this verse. Gabriel has come to me three times with a command from Allah to announce from this place, before all of you, that Ali Ibn Abi Talib is my brother, my heir, my successor, and he is the Imam after me; and he is to me as Harun (Aaron) was to Musa (Moses), except that there will be no prophet after me; he is your **“wali”** just like Allah and His messenger are your **“wali.”** In this connection Allah has already revealed the following verse to me: **“Verily, your wali (Guardian) is Allah and His messenger and those who believe, those who perform salat (prayer) and pay zakat (poor-rate) while they are (in the state of ruku) bowing down in prayer.”** Ch. 5, Vs 55

It was Ali who performed salat and paid **zakat** in the state of **ruku**. In all events and at all times he seeks the pleasure of Allah. I wished that Allah might release me from conveying that command to you, because I know that the devout among you are few and the hypocrites are many. I knew what strategies were practiced, and the plots of those deriding Islam, and whom the Most High has described in His Book as those who “say with their mouths what they have no knowledge of, and take it lightly, though in the sight of Allah it is a serious thing.” Ch. 24, Vs 15.

They have carried their injurious treatment of me so far as to name me in derision “all ear” (one who believes in everything he hears), because Ali was always with me, and I looked to him and attended to what he said. They did this to such an extent that the Almighty Allah revealed a verse concerning this matter: “Among them are those who hurt the Apostle (Muhammad) and they say that ‘he is all ear;’ say (Muhammad) is the Ear for your good; he believes in God and has faith in

the believers and a mercy unto those of you who believe; and those who hurt the Apostle of God, for them there is a grievous chastisement.” Ch. 9, Vs 61. I can name the individuals to whom I refer, or describe them so that they would be known; but I deal with them in mercy and will not subject them to disgrace. And all of this would not satisfy my Lord unless I announce what he revealed to me--“O Prophet, proclaim what has been revealed to you... .”

I know the Most High will not be satisfied unless I perform what He has commanded. Know, then, O people, that the Lord of the universe has ordained Ali your prince and ruler, your **Imam** and Leader, and has made obedience to him obligatory on “**muhajers and ansars**” (immigrants and helpers), on those who live in towns or in far away villages, the Arabs, and the non-Arabs, the free men and the slaves, whether young or old, irrespective of color or race, and on every person who believes in Allah. Allah shall bestow His grace on him who bears witness to Ali’s **wilayah** and on the one who follows him. Allah’s curse will be on him who opposes Ali and denies his rights.

O people, for the last time I am appointing Ali as my successor before all of you on this occasion. Pay attention and obey the command of your Lord who is your God as well as your **wali**; and after Him, His messenger Muhammad, who is addressing you, is your **wali**; and after me, as Allah has decreed, Ali is your **wali** and **Imam**, and after him, the **imamate**, in my posterity of his sons, has authority to rule until you meet God and the Prophet on the Day of Judgment.

Nothing is lawful or unlawful but what God has made so. He has given me knowledge of all this, and I have communicated the same to Ali Ibn Abi Talib. There is no branch of science which God has not imparted to me; and I have conferred it all on Ali, who is the **Imam** mentioned in the Book: “And everything We have confined into a Manifesting Imam.” Ch. 36, Vs 12.

O people, do not drift away from him unto other directions. Do not separate yourselves from him, nor ever have an aversion to obey his commands, because it is he who walks on the right path and guides unto the right path, destroys falsehood and keeps (his followers) away from falsehood. No evil doer shall hinder him in the way of God. He is the first man who believed in Allah and in His messenger. He readily risked his life to save the messenger. He was the sole companion of the messenger to worship Allah in times when there was no man among you to be the co-worshipper with the messenger of Allah. Acknowledge his excellence. Allah has perfected him. Accept his leadership. Allah has appointed him the guardian (**wali**). Allah shall not accept repentance of those who deny his **imamate** and shall not forgive them. The opponents of Ali will be severely punished. So never go against him; otherwise, like stones and unbelievers, you will also be the fuel of the eternal fire.

O people, I swear by God that the past prophets and apostles announced the glad news of my advent, and I am the seal of the prophets and apostles, and the conclusive proof of God to all creatures inhabiting heaven and earth. Therefore, to have doubt about my declaration is to hold all that which I have said so far in doubt; and whoever has the slightest doubt upon my sayings and doings shall burn in hell forever. This is a distinction that Allah has bestowed upon me by His favor. There is no god except Allah. I praise and glorify Him in all events and under all circumstances until eternity.

O men and women, accept Ali’s honor and glory. After me, he is the most superior among you. On account of us, Allah provides you with the means of sustenance and keeps alive the life of all living beings. Whoever disagrees with me and refuses to believe in what I have told you is an accursed devil, an object of Allah’s wrath.

Verily, Gabriel has informed me from the Lord of the universe that whoever is opposed to Ali and does not acknowledge his **imamate**, the curse and wrath of God will rest upon him. “Let every soul take a look at what it has sent ahead for the future (Day of Reckoning); and fear God. Verily, God is aware of what you do.” Ch. 59, Vs 18. Fear Allah and do not oppose Ali, lest your feet should tremble after being firmly established in the faith.

Ali stands in a very close relation to God. Allah says in His Book: “Lest a soul should say: Alas! Woe unto me for what I failed (in my duty) unto God, and certainly I was of those who mocked.” Ch. 39, Vs 56. O people, Read the **Qur’an** very carefully and understand its verses. Take notice of its decisive verses. Do not follow (on your own) that which is not clear and has several possible meanings. By Allah, its true meanings cannot be made clear to you except by this man whose hand is in my hand, namely, Ali Ibn Abi Talib, and whom I have raised before you and am telling you that verily of whomsoever I am

**mawla**, this Ali is his **mawla**. He is my brother and my successor. As Allah has ordained, he is your **wali**. Ali's **Imamate** is from Allah as He has just communicated to me.

This Ali, with my completely purified progeny (**Ahlul-Bait**), and the **Qur'an** are the two weighty things. One throws light on the other. They are in perfect harmony with each other. They shall never separate from each other until they reach me at the pool of **Kawthar**. They are the trustees and the appointed representatives of Allah on earth. Know that I have delivered His command. Beware of that which I have conveyed to you. Take care that I have made known (His command) in clear words. What the Almighty has commanded me to deliver I have delivered. Now, know that there is no "**Amir Al-Mu'mineen**" (commander of the faithful) except my brother (Ali). After me, it is unlawful for anyone to claim this title except Ali.

O people, this is Ali. He is my brother, the executor of my will, the custodian of my wisdom, the interpreter of the Book of God and my successor. He invites you unto Allah, does only that which pleases Allah, fights and destroys the enemies of Allah, makes friends with those who obey Allah and prevents people from disobedience of Allah. He is the heir of the Messenger of Allah. He is the commander of the faithful. Whenever commanded by Allah, he shall fight against the oath-breakers, the wrongdoers, and those who go astray. My words shall never be proven wrong because it is Allah who has commanded me to say:

"O Allah, be a friend of him who befriends Ali. Be hostile to him who is hostile to Ali. Curse the one who rejects him. Let your wrath come upon him who denies his rights." You commanded me to declare that Your **wali** Ali is the **Imam**. When I complied with Your order, You revealed to me the verse through which You have perfected for Your servants their religion, and have completed Your favor upon them, and have chosen for them Islam as their religion.

"Today I have perfected your religion for you, completed My favor upon you, and chosen Islam as your religion."

Ch. 5, Vs 3

Then You, through another verse, declared that whoever seeks any religion other than Islam, it will not be accepted from him, and he shall be of the losers in the hereafter. "And whosoever seeks any religion other than Islam, it shall never be accepted from him, and in the Hereafter he shall be among the losers."

Ch. 3, Vs 85.

O Allah, I call You to witness that I have delivered that which You commanded me to deliver, and You are sufficient Witness.

O people, Allah has completed your religion with the declaration of the **Imamate**. So, whoever does not accept him (Ali) as his **Imam**, and my children through him (**Ahlul-Bait**) who will succeed him as **Imams**, one after another, until the day of resurrection, will be among those whose good deeds will be rendered null and void, done in vain, and of no consequence. Allah shall not lessen the suffering of their punishment, and they shall abide in the fire (of hell), without any respite.

Ali supported me much more than any of you. He is my closest associate and my dearest friend. My Lord and I are pleased with him. There is no verse referring to Allah's pleasure which has not been revealed to honor him. The real addressee of "O those who believe" in the **Qur'an** is Ali. There is no verse, containing commendation, which has not been revealed to glorify him. In **surah "ad Dahr"** Allah has described the qualities of Ali only, and in his praise only this **surah** was revealed.

Ali supports and promotes the religion of Allah. He fights for the cause of the Messenger of Allah. Ali is the highest and most righteous, and he is a guide who is rightly guided. Your Prophet is the best prophet, your **Imam** is the best **Imam** and in his progeny the best **Imams** will be born. Know that the descendants of every prophet came from that prophet, but my descendants will come from Ali.

It was envy which misled **Iblis** to oppose Adam. So, do not envy Ali; otherwise, all your deeds will go to waste; you will falter and fall. Know that Adam was a distinguished prophet of Allah, yet on account of a single omission he was sent down to earth; therefore, imagine your position in view of what you are, particularly when there are many among you who are (in fact) the enemies of Allah. Beware, no one can harbor ill will for Ali except an insolent villain; and no one will befriend

Ali except the one with whom Allah is pleased. Only a sincere believer believes in him. By Allah, **surah "al Asr"** has been revealed to glorify Ali:

In the name of God the Beneficent the Merciful.

"By the time!

Verily, man is in loss!

Save those who believe, and

Do good deeds, and exhort each other to truth

And exhort each other to endurance." Ch. 103

O people, I called on Allah to witness that I have delivered the message to you, and the messenger has no other responsibility except to deliver the message in clear words. Fear Allah as He should be feared. Do not die as unbelievers. Believe in Allah and in His messenger and in the light sent down along with him, "before We disfigure faces and turn them on their backs." The light of guidance is in me. It will be transferred to Ali. It will remain in his descendants until **al Mahdi al Qa-im**, who will call (all those who have transgressed, obstinately harbored ill-will, rebelled, gone astray, sinned and oppressed) to account in behalf of the rights of Allah and every right that is ours, because the Almighty Lord has established us as His proof for all people.

O people, I warn you that I have been sent as the messenger of Allah unto all mankind. Other messengers of Allah had come before me. If I die or am killed, whoever among you turns back on his heels will not harm Allah in the least. Allah will bestow rewards on those who thank Him. Know that Ali is the embodiment of endurance and thankfulness (to Allah), and after him, my children born through his descendants.

Do not ever think that you have done a favor to Allah by becoming Muslims. He shall punish you for such thoughts, because whatever you do or think openly or secretly, God knows about it.

O people, after me, very soon, many leaders will surface among you to show you the road to hell, but on the day of judgment no one will come to help you. Allah and I detest them. They, their supporters and their followers, will find themselves in the lowest tier of hell. Know that such is the final abode of those who, in their pomp and haughtiness, talk vaingloriously about their power and greatness.

O people, I, hereby, as commanded by Allah, bequeath **imamate** and **khilafat** to my descendants, so that my (this) declaration will be a decisive proof over those who are here, those who are not here, those who are born and those who are yet to be born; therefore, it is a duty on those who are present to convey this news to those who are not present, and it is obligatory on every father to inform his children, in order that it becomes an unbroken tradition until the day of resurrection. But before long, it (**Khilafat**) will be seized by violence and changed into a royalty. Know that Allah shall curse the usurpers and their henchmen. The Lord of the universe will not leave you until He separates the unclean from the pure; that is, hypocrites from believers. The Most High has not given you to understand what is secret, and until sedition arises, the hypocrites and the faithful shall not be known from each other.

Allah destroys all people who lie and are oppressors. This is Ali, your **Imam** and guardian as God has promised, and Allah fulfills His promise.

O people, most of the people before you went astray, and Allah has punished the earlier people, and He will punish those who came afterwards. Allah says in His Book:

"Did We not destroy the earlier people? So shall We make the later (generation) follow them. Thus We deal with the guilty ones.

Woe on that Day to the rejecters of truth." Ch. 72, Vs16-19.

Allah has taught me what to do and what not to do. Ali learned from Allah and me. If you listen to him and carry out his commands, you will be successful. If you obey him, you will be on the right path. Walk on the path he shows you, then the confusing crossroads will not take you away from his path. I am the right path shown by Allah. To follow me, to walk on the right path, is a command of Allah. After me Ali and my children are the right path, the **Imams**, the true guides

who lead and guide to justice. Allah has revealed **surah Al-Fatihah** to identify me and the **Imams** among my **Ahlul-Bait**. They are those who are neither afraid of the future nor remorseful about the past.

Know that the party of Allah shall alone prevail, and the enemies of Ali are those who disobey Allah and do injustice. They are the comrades of the devils who whisper in the ears of each other glittering lies to deceive and to lead astray. Know that the friends of my **Ahlul-Bait** are the true believers. Allah has described them in His Book:

“You shall not find a people who believe in Allah and the hereafter befriending those who oppose Allah and His Apostle, even if they are their own fathers, or their sons, or their own brothers, or their relatives...”

Ch. 58, Vs 22

About the friends and followers of **Ahlul Bait**, Allah again says in His Book: “Those who believe and do not mix their faith with injustice, they are the people for whom there is tranquility, and they are those who are rightly guided.” Ch. 6, Vs. 82.

“Those who feared (the wrath of) their Lord shall be conveyed in companies unto the garden; until when they come to it, and its doors shall be opened, and the keepers of it shall say unto them: ‘peace be on you! You shall be happy; Enter it then to abide.’” Ch. 39, Vs 73.

Know that their enemies will be doomed to hell. Do not forget that their enemies are those whose ears will be filled with the loud and clear roaring of the flames of the fire, while the hell is boiling, almost bursting with its fury. Whenever a group goes into it, they will curse those who made them like themselves. About the enemies of my Ahlul-Bait, Allah says in His Book: “Every time a group is thrown therein, its wardens will ask them: Did not a warner come to you? They will answer: certainly, a warner came to us, but we did not believe him.” Ch. 67, Vs 8,9. Great is the difference between hell and paradise. Our enemy is the one whom God cursed, and our friend is the one whom God loved.

Deprived of (Allah’s mercy) will be the inmates of hell. Know that the friends of my **Ahlul-Bait** fear their Lord, though they do not see that He is hearing, watching, because of which their sins will be forgiven and rewards will be given to them without measure. Therefore, be mindful that paradise and hell are not alike. Allah has condemned and cursed our enemies. He who loves and befriends us is a friend of Allah. Remember that I am the warner and Ali will be the guide.

O people, I am the Prophet. Ali is my successor. The last **Imam (Al-Mahdi)** will be our descendant. He shall prevail over all religions. He shall pay back the tyrants in their own coin, conquer the unassailable strongholds of power, destroy the polytheists, and return like for like to those who have shed blood of the friends of Allah. He shall enforce the laws of the religion of Allah. In the vast lands and the seas in the earth, it is he who shall extract the best out of everything. He shall separate wisdom from ignorance. He is the chosen and approved representative of Allah. He is the inheritor of all wisdom. His knowledge covers every aspect of creation. As the most intelligent and firm representative of Allah, he shall give the people only the correct advice, received from Allah, and teach them the true way to believe in Allah.

All affairs of the future will be administered by **Al-Mahdi**. All his predecessors have bestowed benedictions on him. He shall be the last decisive proof of Allah, and will remain so until the end. Truth will be with him. He will have the light. No one will be able to remove him. He is the **wali** of Allah on the earth of Allah. He is the appointed authority over mankind. In all secret and manifest matters, he is the chosen trustee of Allah.

O people, I have made clear, defining and showing by example the truth; now, after me, Ali will do what I have been doing. At the end of my sermon, I will call on you to ratify the appointment I have made by swearing allegiance to Ali in proof of your acknowledgment of his **imamate**. Whoever breaks this covenant shall destroy his own soul; and whoever performs it, God will reward him.

Verily, **hajj** and **umrah** are enjoined; then make the pilgrimage to the **Kaaba**, for all those who do so are enriched, and those who neglect it are impoverished. No believer has stood on Mount **Arafat** but God has forgiven all his past sins; and upon finishing the **hajj**, his account with God begins anew. God helps pilgrims and will recompense them for their expenses. “...Verily, Allah does not let go to waste the reward of those who do good, be he male or female, the one of you being from the other....” Ch. 3, Vs 195. Make the pilgrimage to the **Kaaba** devoutly and perform all its rites. Attend to prayer and

give charity as God has commanded you. Lest you forget or become careless after me in what has been made obligatory on you, Allah has appointed Ali to guide you and clarify His commands to you. He is God's vicegerent as well as mine. Whatever you ask him regarding that which Allah has revealed to me, he will give you satisfactory answers; and that which you do not know, he will teach you. Things lawful and unlawful are too numerous for me to explain to you now. I have already pointed them all out to you.

Whatever I have made lawful and whatever I have made unlawful will never be changed. Remember it and always abide by it. Do not change it, nor amend it. Once again, I tell you to pray and pay **zakat**, do good and avoid evil. The best good you can do is to obey the command I have given just now. Convey my command to those who are not here, convince them, and prevent them from disobeying my command, because this is a command from Allah. Know that "**al amr bil maruf** and **nahy anil munkar**" (to enjoin good and forbid evil) is not possible without the guidance of an Infallible **Imam**. The **Qur'an** makes it clear that the **Imams**, who will have the divine authority to guide mankind, will be my descendants. I have also told you that they are from me and I am from them. Allah says in His Book: "And he made it a word (Unity of God) to continue in his progeny that they may return (unto (Allah))."

Ch. 43, Vs 28.

And I have told you that as long as you remain attached to them, you will not go astray.

O people, protect yourselves against evil with full awareness of Allah's laws and commands, and beware of the day of reckoning. Allah says in His Book: "O people! Fear your Lord. Verily, the upheaval of the hour (of doom) will indeed be terrible." Ch. 22, Vs 1. Remember death, the final reckoning before Allah, the reward and punishment. Whoever brings goodness shall be rewarded, and whoever brings evil shall have no share in the eternal land of bliss and happiness.

O people, you are too numerous to ratify what I have done by shaking hands as having taken the oath of allegiance. Allah has ordered me to pronounce the oath of allegiance agreeing to the fact that I have made Ali the **mawla** of the faithful, and that after him, my descendants through him, will be my successors and **Imams**. Now all of you repeat:

"As commanded by our Lord and your Lord, whatever you have conveyed to us regarding Ali and the **Imams** who are your descendants through Ali, we have heard and we willingly agree to obey.

From the bottom of our hearts, we pronounce the oath of allegiance. Throughout our lives, we shall abide by this undertaking. It will be with us when we die and when we are raised on the Day of Resurrection. We shall not change it, nor shall we go back on our words, nor break the covenant we have made today with you. We will obey Allah, you, and Ali and the **Imams** among his descendants, about whom you have said that they are your children (**Ahlul-bait**) who will be born after Hassan and Hussein."

I have shown you the very special relationship Hassan and Hussein have with me; and I have also pointed out the rank of honor they enjoy with Allah. They are the chiefs of the youth of paradise. After Ali, they will be your **Imams**. Allah has appointed me as their father. Therefore, say also:

"We obey Allah, we obey you, we obey Ali, and we obey Hassan and Hussein and the **Imams** who have been referred to by you. We sincerely undertake to adhere to the covenant we have made with you about the **wilayah** of Ali and Hassan and Hussein and the **Imams** among your **Ahlul-Bait**. We shall never break our covenant. We shall convey it to our families and children and to every relative, friend and acquaintance. We call Allah to witness and Allah is sufficient witness. You are also our witness, and every obedient servant of Allah, seen or unseen, is a witness.

And Allah is the Greatest Witness of all witnesses."

O people, you know well that Allah hears every voice and He is aware of the hidden feelings of every soul. Whoever sees the light of guidance benefits his own soul and whoever goes astray harms himself. He who takes this oath of allegiance, in fact, acknowledges the authority of Allah. So fear Allah and acknowledge the authority of Ali, Hassan, Hussein, and the **Imams** of my **Ahlul-Bait**, the words of Allah, which shall continue forever. Those who break this covenant shall be destroyed



and those who adhere to it shall receive Allah's mercy and blessings. The Holy **Qur'an** says: "Whoever violates his oath, does so to the harm of his own soul." Ch. 48, Vs 10.

O people, say that which I have told you, and hereafter greet Ali by addressing him as "**Amir Al-Mu'mineen**." Say: "We have heard and obeyed (and we implore) Thy forgiveness, O' our Lord! And unto Thee is our march." Ch. 2, Vs 285. Then say: "All praise to God who guided us to this, and we would not have been guided had not God guided us..." Ch. 7, Vs 43.

The merits of Ali are with God. Allah has revealed them in the **Qur'an**, but they are too numerous for me to enumerate in any single sermon. Whenever you are told any of his merits accept it as true and bear witness to it. Whoever obeys Allah, His messenger, Ali, and the **Imams** of my **Ahlul-Bait** shall indeed achieve great success. Those who vie with one another in accepting his **wilayah** and in befriending him shall be successful in obtaining the mercy, blessings and forgiveness of Allah so as to have the best bounties in paradise. Always say that which pleases Allah. If you and everybody in the universe become unbelievers, God will not be harmed in the least.

O Allah, have mercy on the believers and inflict Your wrath on the unbelievers. Praise be to Allah, the Lord of the worlds.