

Moqaddama Koka Ba Durri

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Introduction

All the right-minded people with foresight, knowledge and faith have a clear concept of Islam. That understanding towards Allah (SWT) as a contained faith in 'Him' and after him the Prophet (SAW). The understanding of the fact/belief that there is always an Imam in one's lifetime till the day of eternity, forms the main part of the Islamic faith. Knowing Islam is obligatory as the dependence of ones faith is related with it and accountability in life hereafter is based on this very fact. As Allah (SWT) says "The day we will call everyone with his Imam (as)", and therefore one will go wherever his Imam dwells and further he adds "on the day of judgement everyone will be called before the Almighty along with the one who guided him (steered him) as his witness and the Marefat (understanding) comprehension of Allah (SWT) is understanding of His reflected virtues. Understanding Allah (SWT) as Himself is impossible.

The effective virtues of Allah (SWT) are limitless. The efforts in his way and towards Him cannot achieve the finality and hence can give a continuous increase in comprehension and or understanding. Even the greatest of enlightened scholars (Arafeen) cannot claim achievement in totality. For this reason, the greatest of all Arafeen manifested with knowledge, the greatest of all the Prophets says "I could not identify Allah (SWT) to his fullest entirety and "could not worship You as the true worship should be in reality". Our nearest approach is limited to the extent of our faculties. He is above all and above every created being's wisdom. For this reason the knowledge of Allah's (SWT) chosen personalities endowed with the knowledge at the time of birth, of whatever has and whatever will happen keeps increasing everyday as Allah (SWT) keeps revealing new management and effects in the creation and hence a continuous revelation of new virtues and 'everyday he takes away something and brings forth in effect something' a continuous change and the true knowledge is with him in the book of source'.

Allama Majlisi clarifies the difference and explains about the knowledge of those who are on the first stage of His will/wishes, bearing complete knowledge store of his wahi or ilhaam, possessors of past and future knowledge, that has and will take effect, right from the time of their birth, as to what are the meanings of increase in their knowledge? He states: - The fourth and strongest possibility is that Imams (AS) before coming into their material bodies, after creation bodily and in life hereafter, keep attaining the highest degree of perfection and never-ending knowledge, because there is end to the depth of nearness to Allah (SWT). Many hadith support this fact or thought. It is obvious that they do not become stagnant on the first stage of knowledge from Allah (SWT), as worshipping and complete submission are a ladder towards Allah (SWT) a continuous attainment of still higher positions. Since the other human beings with limitations can gain higher positions and these chosen or elevated beings are more eligible to this fact.

The above is the possible reason for their repentance and asking for forgiveness despite being infallible as when they account their previous (lower) and present further elevated positions, they seek repentance for that.

Hence there is no limit to Marefat-e-Ilahee (Allah's Understanding) and the increase is possible up to the endless time. This is one of the reasons for Salawaat (Blessings) on them. The researching scholars have interpreted Salawaat as uniting with Allah (SWT) and we express our desire for their further increase to their nearness to Allah (SWT) by reciting Salawaat on them. While there is no limit to the Marefat for these complete personalities, these cannot be any limit of progress to ordinary human beings therefore, they should constantly struggle in the path towards Allah (SWT) through worship, praying & efforts without stopping. This will increase their understanding, knowledge and will keep opening the doors to the new venues enlightening and improving the vision. This is the core reality of knowledge. Knowledge is not the reading of books or memorising the words of scholars or margin notes but is following of and endowment by Allah (SWT) into the heart of the faithful, everyday and every second of a minute. It opens the truth of creation, enlightens the heart and mind and broadens the vision for the purpose of satisfaction.

In effect in understanding Islamic principles (Ma'arif-e-Islamia) is pivotal to Deen (Religion) on which the correctness of deeds depends. The deeds are destroyed in absence of correct Marefat (Understanding) and belief. Many are committed to virtuous doings, bear difficulties, and yet are driven to hell due to those deeds. "Shall 'WE' inform you about those who are in difference despite their good deeds? And lost their efforts in this world". "Those are the ones who are defiant to our injunctions or Ayats". "They will not have any value of their deeds on the day of reckoning". "We judged their deeds and blew them away like dust".

After the Marefat of Allah (SWT), there is the marefat of the Prophet (SAW) and it is also equally important for the reason that the Marefat of Allah (SWT) is not possible without the Marefat of the Prophet (SAW), Even if, for an assumption, it is possible, it will not be useful until the Marefat of the Prophet is achieved. The Prophet (SAW) is the link between the unity of Allah (SWT) (Tawheed) and cannot be separated from it and the marefat of the Prophet (SWT) is also the marefat of his virtues (Siffaat). The Prophets virtues are complete and are distinctive from all humans, other human beings and are unique in the entire universe. He is the focal point of reflection of all the virtues of 'Rahmat' (Mercy) and 'Jalalat' (Splendour) of Allah (SWT) in their totality. Therefore, the Marefat of his Prophet cannot be achieved in depth and totality. Hence the understanding (Marefat) of his Prophethood is also never-ending fact for us, even if in itself may have an ending stage as against the supreme knowledge of Allah (SWT). In view of these realities a struggle in the way of Allah (SWT) or His Prophet (SAW) a stopping point is impossible, i.e. a struggle is of a constant nature. Every moment of effort will bring an increase and similarly the Imamate (Leadership) is related to the Prophethood as the Prophethood is to Allah's (SWT) Marefat (Understanding). Infact, it is intrinsically an in-depth purpose of Prophethood because the Prophets have ended and the bringing up, education, life, the advice and the very existence of human beings and the entire creation is dependently linked with it until the day of eternity, in a continuing process. For this reason it is said that the denial of Imaamate (Leadership) is infact the denial

of the Prophethood. The last Prophet (SAW) has therefore indoctrinated by saying; “One who died without identifying the Imam (AS) of his time, died the death of an ignorant, idolater and a hypocrite” (Shahab & Yanabi-ul-Mavadah). Who so ever is the ‘Vicegerent’ of the Prophet (SAW) must possess the Prophet’s superior virtues (Siffaat) and hence of those of the Almighty Allah’s (SWT). Without a doubt, the virtues of the Imam’s are also never ending. “If the Kalimat-e-Allah are narrated, the entire oceans if converted into ink, the ink will finish and if the oceans are repeated but still the Kalimat will not end” (The Holy Quran). The Kalimaat in practice/translated i.e. the creation of the entire universe and or inward’ The book in which there is no doubt. Then how is it possible to lay down the limits of these Kalimaat’s of Allah (SWT) (i.e. The Prophet/Imams).

If the total in-depth narration or comprehension of the Quran is not possible then the complete comprehension of the one bearing this knowledge, in practice and fact will remain limitless for an incomplete human being i.e. imposing limits is an absolute impossibility Prophet/ Imam-Quran, the complete knowledge and its knowledgeable custodians will both remain beyond total comprehension of ordinary wisdoms fully stretched approach. All the three degrees of identity (Marefat) (Tawheed, Nabuwat, Imamat) are linked together and are compulsory for each other. The identity of an Imam is the necessity for identity of the Prophet and so is the identification of the Prophet to the identity of Allah (SWT). Conversely, the one who will identify the vicegerent prophet will identify the Imam. In a prayer there is a link to this very fact, “O Allah, grant me your identity (Marefat) if You will not, I will not be able to know or identify Your Prophet and if I did not know Your Prophet, then I will not have the knowledge (Marefat) of Your Authority (Imam – Hujjat). Grant me the identity of your appointed Imam. If You do not then I will not be able to know Your Hujjat (Imam) or Prophet and will become an infidel – losing the guidance towards You and ultimately will die without Deen (Religion). The Prophet or Imam while redialing the virtues, qualitatively are incomprehensible since the Prophets or Imams themselves are beyond complete comprehension (Marefat). All the three ranks therefore, for the purpose of their full understanding (Marefat) gets contained within them. That is why the Prophet (SAW) said, “Yaa Ali – nobody understood (Marefat) Allah (SWT) other than you and me and no one understood me other than Allah (SWT) and you and no one understood you other than Allah (SWT) and me”. In view of this the others comprehension will be partly possible according to the level of purity of a true faithful.

The understanding (Marefat) of these three will be directly related to the degree of closeness to them. The levels of ‘Eemaan’ in this are numerous, up to seventy-first of which is the ‘Kalima’, i.e. acceptance of unity of Allah (SWT) and necessarily of his ambassadors/representative Prophet. The highest stage of faith is chained or fastened together with Wilayat (Leadership). In reality the intrinsic reality of Wilayat ultimately ends at the Wilayat of the Ahlai Bait (AS) and thereafter reaches Kaaba Kausain (Highest Stage to Allah SWT). The nearness to the Imam is based on love or obsession. The obsessive love for the Imam is the love for the Prophet and the love for the Prophet is ultimately the love for Allah (SWT). The more passionately one loves, the more the closeness the more Marefat they gain. The closeness and pure love are inter-related. More love, more the nearness, more the nearness, more the love, more the love the more the submission. Aarafeen (The Enlightened ones) have explained “ O Allah guide us to the straight path, guide us to be steadfastness in Your way. The one that gives us a reach to your love. The path that leads us to the real beloved. The path that will save us from destruction, lest we follow the path of our

own desires and get destroyed or be guided by our own flawed opinions and get destroyed. Commanded by our own desires is idolatry in fact and loss of His path, "Have you observed the one who worships his own lust or desires as if those were his gods (Jasia). Anyone following influences of his personal desires is a Mushrik (Non-believer) in full fact and consequence. Mulla Raza Hamdani (RA) has very well said;

"Love is the only instrument to the nearness of Allah (SWT) in reality and is relevant to the creator and or the creators command (Ammar) and is the first creation. All the part wisdoms acquire their blessings from it and is the one with which Allah (SWT) is worshipped and this is the helper to entry in the heavens. Prophet (SAW) says " Wisdom is instrumental towards Marefat and worshipping and hence the success and entry in heavens". There is an indication of this in Hadith-e-Qudsi – 'I was a hidden treasure and loved to be known and therefore, I created the first wisdom (The Prophet SAW). This is the starting point of love in determining the grades of Aarifeen's (The Enlightened Ones) achievements of perfection, grades of realities of believers – the purest form of happiness of the Muttaqeen (The true believers), truth of the hopefuls and the purest seat of those who fear Allah (SWT). This - the contained faith and the only path to the provider- the granter of All bounties. This is the one source of reaching the Rahmat (Mercy) of Allah (SWT) (Rahmania –Raheemia) from which the distribution is effected. Our Imam has given us a hint of this in the famous Dua-e-Kumail from the Quran. "I beg you with the help of, "Your Rehmat, which overwhelms all the creation". Hence one who follows in seeking love path finds the straight path (Siraat-tum-Mustaqeem).

The identity of this love is in submissively following of the Shariat-e-muhammadia (Principles of religion) as Allah (SWT) commands us "O my Prophet, tell them that if you love Allah (SWT), then follow in my footsteps, He will make you his beloved one". This obsessive love for Allah (SWT) is from which the sun of right understanding (Marefat) rises in which human beings have no say. Hence the one who identified Allah (SWT) in this way, found the straight path (Siraat-tum-Mustaqeem).

This Marefat is achieved through right guiding wisdom (Aql's Aleem) and hence is the straight path (Siraat-tum-Mustaqeem) and Hujjat-e-Ilahi is certified by saying of Imam; -

These two Hujjats from Allah (SWT) for the human being, outwards (Zahiree) and inwards (baatinee). Outward, lies are the Prophets, messengers and Imams and inwards Hujjat is wisdom (Aqlai). As a result, if the guidance (Hidayat) is through wisdom then it is the wisdom in true essence. If it is through the soul and heart (Baatinee Ruh-e-Kalb), then the soul and heart are knowledgeable (Aalim). If attained through Quran, then it is the one bearing Quran and is conjectures or custodians (Saani-e-Saqalain) of Quran and knowledge can be gained only through them. In fact the Quran is the name of their knowledge. Consequently, the one who will follow this rightly guided wisdom is safe and will achieve success and the one deviating from this is deemed towards devastation.

These super most sacrosanct personalities are the total wisdom beyond doubt. Infact and effect, the true essence of the first wisdom. Therefore, adherents to them will achieve success (Nijaat) and the deviants will face complete failure or destruction. Our inward wisdoms get their blessings from them and are enlightened through them. Without their blessings all is utterly useless. Saying is "know Allah

through Allah, he will bless open-ness to him and understanding through their own sayings and granted blessings”.

In any case their part understanding is also through their guidance. Difference in grades or stages of one’s Marafat depends on the believers (momin) love, following and submission to them. This is the deciding factors for determining the grades of beliefs, blessing and selectivity of inner blissful qualities of Aulia-e-Allah. More the submission or stronger love, the better the grade. A person with highest achieved perception (marafat) visualises a position that a lower grade cannot. Therefore classifies the lower one as a Moqassar, (i.e. not having comprehensive understanding (Kamil Marafat) and that of lower stage classifies the higher one as an exaggerator (Ghali) because of his own inability to understand that level. A child cannot understand the conditions of old age. Even the persons of high calibre in Marafat stumble on this point, as the following Hadith indicates this fact, “if Abu-Zar knew what is in the heart of Hazrath Salman he would kill him”. Both of these were high-ranking companions of the Prophet, revered (Aarif) worshippers, rigid followers, love-committed believers with deep sense and yet Abu-Zar fell short of Hazrath Salman’s level and had no capacity or ability to comprehend what Hazrath Salman Farsi believed. Due to this lack of achievement Hazrath Abu-Zar would have killed Hazrath Salman Farsi.

It is impossible to completely comprehend their (Prophets and Imams) inner-selves (Israr), knowledge and comprehensive wisdom (Final wisdom). This is why Imam Ali (a.s.) has said “There are seas of knowledge in me for which I find no one’s ability to receive them”. He (a.s.) left this world with numerous secrets (Muaarif) and knowledge without transferring them. Jabir-bin-Yazid-Jahfi (a close companion of Imam Baqir (a.s.) and Imam Jaffar-as-Sadiq (a.s.) had a similar condition. Due to the companionship of the Imam’s (a.s.) he did not find anyone able to bear the burden of the knowledge (Marafat) gained from the Imam’s (a.s.) and whenever he found an uncontrollable urge for expression he, on the command of the Imam’s (a.s.) went off to a jungle and voiced out in some ditch. If this is the position of the companions, who can then fully bear the burden of knowledge, understanding (Marafat) and containments of these revered personalities (Prophet and Imam’s). A very few specially-endured and selected angels, Prophets and messengers of Allah (swt) and believers of highest grades with tested heart may have some ability from Allah (swt) to understand them to some extent but not fully. They themselves say;

“Our Ammr is highly beyond common understanding. No angels, prophets, messengers or tested Momin can bear it”. (Bihar al-Anwar)

The second stage is lower than this as the Prophet (saw) has said ; “ Doubtlessly Hadith of Fazail Aalai-Mohammad have an elegance or grandeur which is highly difficult. It can be bearable or tolerable by very selected angels, Rasools (Prophets) or those believers whose heart’s have been tested. If any of the Hadith (Traditions) about these highly held praised (Prophets and Imams) reach you then your heart must soften up for acceptance. If identified that it is their narrations accept them and if your heart’s find some reluctance then refer them to us without denying, rejecting or criticising them. Verily the one from you who will face total failure (Hilaqat) is the one who when any Hadith narrating their grandeur reaches

him, criticises it – by saying “it is not like this, this is wrong. This is an exaggeration (Ghulu)”. The Kufr is the very denial of their fazael.

About the third grade they say “Our Hadith are very difficult and can be borne only by fortified forts, highly-reaching wisdoms or the chests of Momineen’s with complete faiths”. This is the lowest of all grades. The fact is that the limit of these three understandings (Marafat) – Tawheed, Nabuwwat and Imamat are defined. A slight slip in these is dangerous – increase or decrease (Ghulu – Taqseer). The final limit of Imamat ends where Risalat starts trespassing into Risalat and will end or push Risalat into Tawheed or even falling short, of rightful position of both, is subject to ultimate failure or destruction. Imam (a.s.) has said “In my case two types of people will be doomed to failure (Hilaqat). The enemies, because of their enmity (will lower my position), and friends in their beliefs (will raise my rightful position). The slightest stumbling will throw someone into darkness. That is why the Prophet warned us by saying “Do not elevate me beyond my position (do not make me Allah because Allah (swt) has made me His servant (Abd) first and then Prophet”. This is the education from Allah (swt) and the foundation of Islamic belief.

I bear witness:

Ashhadu anlailaha illallahu wah ash hadu anna mohammadan ab do hu wa rasoolo hu. is the foundation for that.

Imam Ali (a.s.) says “O Allah I disown the exaggettors as Jesus disowned Christians, keep them then disgraced for ever and do not help them at all”.

Imam Jaafar Sadiq (AS) says “Save your grown ups from exaggerators from spoiling their faith, because our believers beyond our rightful position are the worst creatures and make mocks of Allah’s (SWT) supremacy. Upon God they, the exaggerators are worst than Jews, Christians and Idolators. He further proceeded by saying , “The exaggerators when claims reversion to us, we do not accept him but one (Maqasser- falling short in belief about our rightful position or reluctant to accept it) turns towards us we accept him”. asked why ? he proceeded; “ Exaggerators have formed the habit of giving up fasting, prayers, hajj and zakat (Do not perform any fundamentals of worship deeds). They are unable to give up this habit and do not revert to submission to Allah (SWT). The Maqasser (one who believes but doubts or is unable to accept their rightful position) when get enlightened about us, he can obey in the command about practices and submit to the command of Allah (SWT).

Abu Salt Hirvi relates, he asked from Imam-e-Ali Raza (AS); “O the son of Prophet , what do these people say ? asked what do they say ? he said ; They say that you claim to be God’s and that people are your slaves (Abd)”. Imam (AS) said; “O the creator of heavens and earth, knower of apparent and hidden, You are the witness that we have neither claimed nor have I heard from forefathers. You know the tyrannies of this “Umma” on us. This accusation is also one of these tyrannies. Further he said ; The one who gave any resemblance to “Allah” (SWT) or believes in Jabbar (that human beings are not responsible for the actions and are under the forced will of Allah (SWT) for whatever they do) are infidels and idolators, O the son Khalid (the narrator), all the tradition of Jabar referred towards us are by the exaggerators. They

have reduced the grand authority of Allah (SWT), hence the friends of the exaggerators is our enemy and their enemy our friend”.

The Limit of Exaggeration (Ghalu)

From above narrations its apparent that increase/decrease (Ifteeraat/Tafreet), exaggeration or opposite (Ghalu/Taqseer) both are dangerous and lead to all time destruction. This is the focal point. It is obvious that degrading or exaggeration are only possible when the limits of these two are known properly by the one who commits to it. If we say that Zaid has exaggerated the position of the Prophet (SAW) upto the limits of Allah (SWT) or stepped into those limits and had become an exaggerator. We can assume this only when we have already thoroughly understood the Prophets limits and crossed to Allah and comprehended His limits in total. This is impossible from the created ones (Makhloq) about the creator. Even comprehension of final limits of Nabuwat (Prophethood) is impossible which stretches up to “closeness to Allah (SWT)” (Kaabay Kosain) and beyond to Aao Adna, even closer or higher position. Hence while narrating about Tahmeed and Tasbih (praise or prophets virtues in essence and fact), we can claim to have committed exaggeration or otherwise only if we know their limits. We do not know the limits certified by the divine educator in His words, “Nobody has visional identity of Allah (SWT) except for me and my vicegerant (Imam Ali) and that of my vicegerant (Imam Ali) except for Allah (SWT) and me”. The use of word exaggeration in essence of meanings is lapsed or meaningless when applied to us. In fact, for us, even intentional exaggeration is impossible. In reality our exaggeration is also our inability to express these position beyond our limits of thoughts.

No doubt: - *“They say O Ali, I exaggerate you in praise, the fact is I am unable to praise you factually. In short, the exaggeration is to say they (Prophet SAW & Imam’s (AS) are Gods –this is exaggeration. The truth of all beauties in them is beyond our expressions. When this is established then it is obvious that their true ingredients of praises or admirations are known only to them. Hence we may say what they themselves have disclosed about themselves and nothing more. Unity is bounded with Allah (SWT). Established by Tawheed (Monotheism) is the Rasool (Prophet) and protectors the Imams and adherant followers are their Shia’s. As a result their true commendations in which faith is compulsory are disclosed or informed by themselves. Whatever they said is the basis of faith and to certify it is compulsory (Wajib). Strange reality is those who accuse of exaggeration use the words of Prophet or Imam about Tawheed and their own position or praises or commendations related to Prophethood (Nabuwat) and Imamat. Their claims are supported by the sayings of these revered personalities. The saddest reality is that some careful scholars with mental or faith weaknesses simply say that these words are added by the exaggerators and are not the words of Imam. There however, is no proof for that. The only words appear to be exaggeration, because they are heavy for the heart and appear to be added by some exaggerators, is a claim and not the proof. Some opposers in grace say these are commendations or praises (Fazial-o-Manakib) not like beliefs. This is the avoidance of wisdom, a joke amounting to folly. If commendations are not for faith and beliefs then what are comprehensions (Maaraf) for Nabuwat or Imamat. Rejecting commendations is infidelity infact. If the commendations are narrated, heard and read without faith or belief then how can one remain Muslim. Infact, “ones reasoning is in accordance with his capability”.*

It is the same matter of Hazrat Salman Farsi and Hazrat Abu Zar – one has higher grade of faith and can accept higher commendations while the other cannot and has a lower grade. It is his inability but refusal is infidelity (Kufar).

Jabar Bin Yazid Ja'afi (as certified by Bukhari and Muslim) who remembered at least seventy or fifty thousand traditions, finding no one capable to bear them, forced by urge used to narrate in a jungle with his mouth in a ditch. So were the other close companions of Prophet (pbuh) and Imams. These traditions were related to the commendations toward understanding a Prophet's or Imam's eliteness (Fazail o Ma'arif).

In this regard, the command is, as for Quranic firm (Mohkamaat) verses and of examples (verses) if applications or deductions are incomprehensible, do not reject, but like the ones endowed with knowledge say "We believe in them all from our provider". Understood or not. The same applies to the commendations of the personalities bearing reality of Tawheed in them. Listen and accept as said. If not understood refer it back to them without rejection. If rejected due to inability to understand or bearing ability or termed exaggeration, "KUFR" will be committed – may God save us from this. To conceal the lack of ability to understand, bear the burden, weakness in faith, the infallibles are down graded or insulted. Their sayings condemned or rejected are infidelity (Ma'az Allah) or additionally the scholars of the original era are termed as liars and infidels with reference to their beliefs of commendations related by them. Exaggerator in reality is the one who calls these infallibles the 'God' and reject the 'God', refusing all types of worshipping, detaching themselves from basic fundamentals of worshipping. They take faith in infallibles (Masoomeen) enough to save them from hell. God is not accepted by them as a separate authority to have faith in worshipping Him.

It is apparent from the saying of 'Masooomeens' that the believer in Allah (swt) the creator of all beings, accepting the Masooomeens as His best creatures or slaves cannot be exaggerator no matter how much stated commendations to any limit cannot be Kafir. This is the fact and is the teaching from these revered personalities. But the Mullahs in looks, weak in belief, treat their own opinions and inferences superior to the teachings or sayings of Masooomeens, and reject thousands of traditions (Ahadith), lectures, addressings (Khutbaat) and speeches of Masooomeens. It is a daring of great nature in religion.

Molah Amir-al-Momineem (as) has said; "Purify us from being God and fend away normal human status from us. We are above the human lines, which are laid down for you or whatever effects or affects you. We are clean or clear of that. And thereafter say anything in our praises you want you will never reach the limits of our virtues or even comprehend them. These seas will never be dried out and the secrets of Allah (swt) cannot be fully identified. The Kalamatullah cannot be fully praised, you will always despite your fullest efforts, remain short of it in a starved state."

The scholars no matter of what calibre in comprehension and faith cannot be equal in grade. Hence the difference at this point is necessary. Further, the branches of knowledge (Aloom) are different. The position of Ilmul Kalam is one thing and the Fiqa another and so and so forth. The Alim of high calibre like Shiekh Mufid rejects traditions concerning Alam-e- Alast, Alam-e-Fard and Tasht and many more. Majlisi the second expresses his astonishment and says "It is a daring of greater nature to reject so

many traditions or riwayaat purely because of lack of comprehension as compared to Masoomen”
“He” owns / is in all the directions.

A Faqih in the position of comprehension (Ma’araf) can say that it is exaggeration to negate unintentional slips and forgetfulness of Prophet or Imam. But an Hakeem-e-Arif says, “ One who believes in these two shortcomings in Prophet or Imam is rejecting the Prophethood and has not understood the essential ingredients of Nabuwat or Imaamat that place them different to common human beings. This is degradation of Nabi or Imam from their true high held positions. There is an eternal differences between the two.

Applying our judgements, the example of present on absent hidden and past on future, we find a lot of discussions on these differences. A common person considers the statements of an Alim due to lack of knowledge as meaningless. The other understands and trusts it as truth. A great number of people were and still are calling Mirza Ghalib’s poetry as meaningless. Most of his poetry verses do not have any meanings. Now, and also because of research or belief that none of Ghalib’s poetry is meaningless and he was the best poet. Those who call it meaningless, their own comprehension means nothing. This is the state of a normal human being’s Kalaam (words). According to our own wisdom or understanding and comprehension one calls it meaningless, the other sees it as most meaningful. In view of this, what will be the position of the Kalaam (Words) of Allah (SWT). Doubtlessly those who understand – certify it and those who do not – reject it. Those who have real faith – certify even if not understood by them. Those who do not have faith doubt and reject it. The position of kalaam-e-Masoom is similar, which is above the kalaam (Words) of creation and below the Kalaam of the Creator. There is no exaggeration or deficiency in it. Exaggeration is of our own faith and treating it deficient is the deficiency of one’s wisdom and understanding.

Since we are publishing this book by Syed Muhammed Saleh Kashfi – citing the Fazaal-e-Alvi (Virtues of Hazrat Ali (AS). He has like other Sunni ulema-e-Arafeen, mentioned some narrative khutbat-e-Ali, some thinkers are likely to reject. We have opened he book with the forewords. A few principles have been laid down based on research establishing these Fazail (Virtues). We will include some more of Ameer-al-Momineens (AS) Khutbaat (Sermons), in support of the Shiekh to certify and explain that this enlightened Shiekhs writing is the truth without any exaggeration or otherwise.

WILAYAT-E-AULIYA

STAGES OF FAITH AND HUMAN EFFORTS TOWARDS IT

This highest achievement of human beings is perfection in faith (Eemaan) in which he has various degrees, starting from one to seven and up to seventy. The Prophets traditions points towards these grades, “ First step of Eemaan i.e. the first step of Islam is purely admission of the Kalimaa-e-Shahadain (Three declarations) and the last step (on the ladder of Eemaan) is clearing the path and becoming guides for others –totalling seventy steps”. It is the process of fending off all the difficulties

(tortures) in the way towards Allah (SWT) and becoming the source of peace to all others. In reality to become a total symbol of peace and comfort. The hallmark of a muslim is to make hand and tongue (actions and words) void of slightest discomfort to others. No adverse action should take place.

The knowledgeable (Aurifa'a) have divided it in seven grades. Thus being;

Islam, faith, worshipping, reaching comprehension (marefat), taqva, lust lack (Zohad) and seventh being the Wilayat. Through efforts. Then comes the position of the Nabuwat (Prophethood) which is purely God gifted. Human efforts have no say in this. Above that is Risaalat and then the grand Risalat (Risalat-e-Khatmi) with Shariya, and finally the Supreme Rasalat (Risalat-e-Khatmi) as for our Prophet. In other words human's highest achievements through efforts for Eemaan and soul end at Wilayat. Thereafter is Nabuwat, which ends at khatam-e-Nabuwat. Therefore a Prophet will have all the lower grades included in his post or position as a bounty of Allah (SWT). Higher grades include lower and not vice-versa. Every 'Nabi' (Prophet) therefore is necessarily a 'Wali' but every Wali cannot be a Nabi because Nabuwat has ended and Wilayat is continuous. After ending of comprehensively supreme Wala (an appointment by Allah (SWT) a part wilayat (Kasbi Wilayat) through efforts remains. There after the Messenger of Allah (SWT) and after Khatam –ul-Ambia a 'Momin' can be Wali in part, who's self-completion of Nafs gives him power of control in creation, through being acceptance of his acceptance or non-rejection of his 'Dua' calls;

"Be it known that there is no fear or sorrowness for the friends of Allah (SWT)" Sura Younis.

Nabuwat formulates principles and laws of 'Shariya' and 'Wilaya' discloses the facts of Allah's (SWT) realities (understandings). The disclosure of the realities by a Nabi is by reason of his authority as 'Wali' because every Nabi is necessarily a Wali and not vice-a-versa, particularly after the Final Prophet or Prophethood. 'Nabi' is like a two faced mirror, one facing Allah (SWT) the other directed towards creation. Hence with regards to reality or fact he is a 'Wali' and in relation to creation, a 'Nabi'. In words of some, the Nabuwat is a post between Allah (SWT) and other creations of Hijaab (Veil) and Wilaya –is lifting of that Hijaab- revealing of facts. In one the curtain is drawn and lifted in the other.

'Nabuwat' is of two types – definitive Nabuwat (Nabuwat-e-tahreefi) and Nabuwat-e-Tashree. Basic or definitive Nabuwat is propagation of Allah's (SWT) Marefat and is armed with the names of Allah (SWT). The other is in addition to all this plus propagation of commandments of Allah (SWT), teaching morality and management of human politics. The Wilaya is closeness to the truth (facts and realities) after complete command and dedication of Nasf (Qataaay Nafs). When this happens, Allah (SWT) grants him powers, complete closeness, authority and command. He then does what he wishes with permission of Allah (SWT).

Of these seven stages explained by learned ones as to whosoever bear two witnesses i.e. Kalima-e-Shahadain, gets into Islam, thereby qualifies for application of four-concessions? Reply to his 'Salaam' becomes compulsory (Wajib), his slaughtered is 'Halaal' intermarriages valid and is entitled to safety of his life and property. "One who gives salaam, do not call him 'Non-Momin' (Quran-Sura Nisa). Calling him infidel brings disrepute to islam.

After acceptance of Shahadatain – the eyes of heart start getting enlightened with the light of Marefat and Yaqeen, and the belief (Eemaan) begins to appear. With the growth of enlightenment – the quality of Eemaan starts improving or increasing until it touches or reaches Tawheed (Monetheism) –Eemaan’s final limit. The limit then is known only by the Almighty. Masoom (AS) have said “There are two eyes of every heart. When Allah (SWT) wishes the well-being of a person ‘He’ opens these both eyes so that he can visit the systems of all creation (Malakoot) and so that the hidden or inner realities of the things and facts of universe are envisioned by him.

Quran cites; “When Allah (SWT) wishes to give guidance to someone (seeker) ‘He’ opens his chest for enlightenment towards understanding (Marefat) and if he does not wish to grant guidance, narrows down or squeezes his chest as if he is ascending towards the skies. That is how ‘He’ bades unholiness on those who do not bring forth (Hood). Those who declare the ‘Shahadatain’ receive the ability towards guidance with added enlightenment and thus cover the stages of Eemaan.

“For whom Allah (SWT) does not afford or grant enlightenment, no-one can give him light” Quran-Sura Noor. Will is from Allah (SWT). “Those who seek ‘His’ path ‘He’ increases His guidance, once the faith is brought about ‘Him’.

“Those who struggle in the way towards ‘Us’, we guide him towards ‘Us’ (Allah SWT) and verily ‘Allah’ (SWT) is with the struggles for righteousness” Sura Ankaboot. ‘His’ granted ability for right doing is with them” “Every one is blessed according to ones ability”. Quran.

Our eye that sees the beings has a light but for seeing, it needs a guiding light. For instance the sighting of the moon, sun and fire is dependent on the guiding or emitted light from those bodies similarly the heart is unable to visualise the active forces (Malkoot) and hidden powers (Baatin) without the guiding light, for instance, the sun and moon of soul (i.e. Nabi & Wali), grants visionary light from their light. This is the light which enlightens the eyes of heart of an unobserving Momin. The sun and the moon are the guides for eyes – the Nabi and Wali are the guides of the Heart. “I swear by sun and its light and of moon when it follows”;-i.e. the sun of Risalat and the moon of Imamat, that follows on setting of sun of Risalat and enlightens all the beings.

Light of Eemaan drives for worshipping – worshipping is the reason for Marefat. The worshipping Momin becomes enlightened (Aarif). The practice of worshipping and Marefat is piety (Taqwa). Practising the compulsories (Wajbaat) preferred actions (Mutahebaat) and allowed or valid deeds (Mubahaat), giving up of Haraam, disliked practices (Makruhaat) and doubtful deeds becomes the prime mover to education of the innerself (Batin)- ‘Have fear of Allah (SWT) and He will teach or educate you’. And then giving up all else except for Allah (SWT) elevates to the stage or position of Zahid. The constant occupation in these six sections qualifiers i.e. Islam, Eemaan, Worshipping, understanding (marefat), Fear of Allah (SWT) (Taqwa) and Zohad (i.e. giving up all else but for Allah (SWT) are the qualifiers for nearness or closeness to Allah (SWT) – the worshipped. This attracting nearness generates (Allah’s SWT-given) the praised virtues of Allah (SWT) in oneself. For example, the irons relative distance from fire decides the property of fire into it. Reduction in distance increases that property. More closer - higher the property of fire (heat) hotter it becomes, so much so that at one point the heat, burning ability and

light emitting quality becomes the same/nearly the same. The eye cannot see the difference. The inwards eye (Chashmay baseerat) sees it as attainment of properties and next becoming the real self (fire). Or it gets propertised without becoming real fire. Same is -the case in effort towards Allah (SWT). Equipped with these properties –one radiates them as his prayer are accepted or answered and thus the knowledge, effect and control, in creation is exercised by him or becomes apparent.

This is the post of Wilayat of a Wali – according to verifying ability exhibits this control. This exercise or exhibition or messages, blessed by Allah (SWT) are the reasons of his receiving blessings and dignity from the Provider (Rab). In hadees-e-Qudsi, there is a fine hint or indication of attainment of Allah’s (SWT) moralities or mannerisms (Ikhlaq-o-Adaabay Illahee). Those who have the inner vision can well visualise the reality of that worshipping is the essence of providing (Raboobiyat) purpose. Hadees-e-Qudsi further goes to saying;

“A committed person or slave of Allah (SWT) (abd) if keeps his stomach empty and safeguard his words, exercise contend, I educate him with wisdom (hikmat)”. If he is Kafir this Hikmat becomes highly troublesome for him (wabaal). For Momin it becomes a light, vision, heightened reasons, cleansing care and blessing (rehmat), hence, comes to know what he did not, sees what he could not. First of given vision is of his own defiance’s of innerself (Nafs) inorder to distance or withhold him from others faults. I show him the factual reality of knowledge and beings so that evil may not enter his heart or control him.

Efforts (Kasb) and cleansing of Nafs gives wisdom (Hikmat) to Nafs even if Nafs is Kafir and for Momin it becomes light and cure from all illnesses. Hidden realities and knowledge becomes apparent. He comes to know what he does not, can do what he could not, and can see or visualise what he could not.

“Constantly, the submissive slave of Allah (SWT), with worships, keeps getting nearer to HIM, ultimately he becomes a reflecting mirror of My virtues (Sifaat). ‘I’ become his ear. He listen through ‘ME’. ‘I’ become his eyes, that he see through, his tongue that he speaks through and does not say a word on his own. ‘I’ become his hand through which he justifies aggressions and controls. ‘I’ become his feet he walk with and reaches any where he wishes without lapse of time”.

Any one passing forty days in efforts and worship with purity of heart and soul, the fountains of wisdom (Hikmat) start springing from his heart. This is the stage of ‘WALAYAT’. A hint is enough for the wise.

The discerning mystics have defined the stages of the light of EEMAN as:-

“For whichever MOMIN-E- AARIF, Allah (SWT) wishes guidance and blessing, the first thing generated his heart is termed as heart enlightenment (Noor). It then increases to a propagating light brightening as a ray of light. The ray of the bright stars so that the others also get light from them and from each other. Then from star to moon and from moon to the bright sun from the hearts of being’s get light”.

“When heart of a Momin starts emitting this light the face of worldly things becomes extinct. When it becomes illuminating light he gives up and separates himself from the world. In form of ray totally isolates himself from worldly desires becoming ZAHID. At a star level gets isolated from the love of worldly attractions, love and lusts. As a moon even the bounties of world hereafter no more remain

consideration. Only the will of Allah (SWT) is sought. A further progress to the position of sun the world and world hereafter (permanent world) become meaningless. He sees only his provider, identifies only his 'RABB'. His heart becomes light (Noor), his body becomes light or enlightened and so his words.

There is a verse in SURE-e- KAHF about those remaining devoid of this NOOR; "those are the people remained in curtain from any NOOR and advice."

Undoubtedly human body is a whole piece of flesh, if reformed entire body is corrected, if spoiled the whole body becomes stale or ineffective. And that is the heart which if corrected, the success of both the world is achieved and if not the failure in both the worlds, is most certain.

In the above discussed seven stages there is a systematic increase and reduction. First step is Islam and the number of muslims is highest. With the rise of steps i.e. higher the stage the lesser the number. Next momineen are lesser ("from amongst the Momineen a very few stood by their covenant –Sura Ahzab) i.e. Momineen Sadiqueen still lesser then Abideen, discerning knowledgaeable, muttaqeen , Zahaideen still lesser and lesser. In the first two centuries only eight Zahaideen (from the companions of the Prophet (SAW) and Tabaieen) achieved the repute of being Zahid with Hazrat Abu Zar on top. From these Zahaideen the Aulia (Saints) are the least. "Very few of my Abd's (Servants) are gratifying", "Be it known that my Aulia's (Saints) have no fear or sorrows".

This is the highest achievement thorough efforts. Above that is the Wilayat-e-Nabuwat, which Allah (SWT) grants. A Nabi (Prophet) is a Wali by birth. This Wilayat is by virtue of Ruh-e-Qudoos-e-Nabuwat and not avail able to us the ordinaries (people). " Aided them with 'Ruh-ul-Qudus" – Quran. All the Prophets have been aided with the Ruh-e-Qudus.."And similarly O Prophet, we bestowed you with the Ruh throught our commandments – Amar – Quran. The difference is that this the full Ruh (Spirit) and other Prophet's /Wali's are bestowed with only a part of it (Kulli or Juzvi). The animals do not possess the soul of humans and hence cannot elevate themselves through effort, to the grade or position of a Human Being. Similarly a common human being cannot achieve the position of Prophethood for lack of "Ruh-e-Qudus". The possessor of Ruh-e-Qudus is complete in all aspects. A possessor of Ruh-e-Qudus is at above the level by birth, which is achieved by a seeker through efforts and worship.

The means to achieve closeness to Allah (SWT) are of two types as classed by Arafeen. Gift of being beloved and loving. Beloved ones are those who have maximum possible nearness to Allah (SWT) which transcends on them by creation, without efforts, guidances, help, education of guided beings, purely by blessings and gifted guidance of Allah (SWT). The indication is "Those are the ones surpassing all beings in worship and obsessed obedience. These are created for the guidance as a link between Allah (SWT) and other seekers through efforts and are not dependant on the guidance of others. The second position of love-grant is achieved through the guidance of the guides toward Islam and through worship and efforts. It is hinted at in a verse; "Those who put in obsessive efforts towards us, we give them guidance in the path leading towards us". The Messengers, Prophets and accomplished 'Wali's' other than Messengers, the guides became guided ones by Allah (SWT) also have the levels relative to the strength of Ruh-ul-Quds. " These are the Messengers we have elevated some over the others" – Quran. They also are or have descending number with ascending levels. Levels are basic Nabi (Nabi mehaz),

Nabi 's, Messengers (Mursaleen), Messenger with shariya (Sahibay Shariat Aulil-Azam) and finally the last Prophet (Khatam al-mursaleen). They also have descending number with ascending levels. The total number of Prophets are one hundred and twenty four thousand of which three hundred and thirteen are messengers (ambassadors), five ulul-Azam and a Khatam (Seal of Prophets) most elevated.

The Prophet (SAW) has hinted about these levels; "The dream is a part of the forty parts of the Prophethood", and also said "The true dream is forty-sixth (or forty-fifth – quoted both ways) part of the part of the Prophethood" also "True dream is the sixtieth part of parts of 'Nabuwat'" and also; "The true dream is the seventieth part of the parts of Nabuwat". These mentioned differences are due to the levels of 'Nabuwat'. The basic 'Nabi' possesses forty parts of ways and inborne knowledge, messenger (Mursal) forty six, messenger with book of laws and commandment (Sahib-e-Shariat Aulil-azam Rasool) sixty and finally the Khatam-al-Mursaleen (SAW) the seventy levels. This level is never ending and here seventy means undiscernible number of levels and heights. It has no limitations of levels or specified number of levels. The number seventy is used to that effect and comprehension of these levels is beyond the ordinary human's approach of thoughts or imagination.

Similarly the 'Aarafeen' have categorised the grades or levels of 'Wali's' amongst Momineen, Prophets, non-Prophets, Messengers, non-Messengers and are subject to descending number in ascending order (higher quality lesser the quantity). For instance, from the total number of Wali's (Aulia-e-Kamaleen) the first grade of Naqabaa is three hundred, Nujaba seventy abdaal –fourty, Avtaad four and above them is the Ghous – who is only one and is the pole or centre of the entire universe. In fact he is the messenger of his time. The Khatam-al-Mursaleen is at the head of all those and the focal point of all the creation. The movement and life of heavens and earth is governed by him and its survival is dependent on him. Everything that takes effect in this universe is through his link (Waseela) and under his orders.

Every Nabi is a Wali. The Wilayat is the innerself of Nabuwat and Nabuwat the apparent self of Wilayat. Nabuwat is subject to end while Wilayat is endless, as this is the virtues (Siffaat) of Allah (SWT). "Allah (SWT) is the Wali". "and He is the Wali and the praised one". Rasaalat and Nabuwat are not the proprietors (Sana't) of Allah (SWT) and hence this word cannot be applied on 'Him'. The Nabuwat therefore has an end and Wilayat is ever lasting. "Muhammed (SAW) is positively not the father of anyone of your men", but is the Messenger of Allah (SWT) and Khatam-un-Nabayeen – Quran- bringing finality to the Prophethood . The Prophet (SAW) has also said "There is no Prophet after me". Thus Nabuwat has ended but comprehensive Walayat (Wilayat-e-Mutlaqa) continues. After the Prophet (SAW) parts of his noor, noor of himself is inherited by Imam Ali ibn-e-Abi Talib (AS) and he is at the head of all Wali's, thereafter the Imam's (AS) from Itrat and descendents upto Imam Mahdi (AS), the Imam of the time and the times hereafter. " Verily we command you to the Wilayat of Allah (SWT), Rasool (SAW) and chosen Momineen, who pray with steadfastness and give alm's or charity, while bowed for Allah (SWT) (Halatay Rukuh). Imam-e-Zamana (AS) is the Qutb and Ghous of the Present time and existence of universe is dependent on him. May Allah (SWT) make his re-appearance soon. Ali Akbar bin Asad – Allah (SWT) has mentioned this in his book Munkaashafaat i.e. on the margin of Nafhaat-ul-ins by Mulla Jami and that Imam's (AS) father Imam-e-Hassan Askari (AS) was Qutb before him. Ahmed bin Samaani has similarly narrated and Mohiddeen ibn-e-Arabi is also a believer of this. Qutb is like heart

in a body – all the limbs and organs are under it's control. Similarly all the functions of all the parts of universe are by virtue of the will and command of Qutub's working under him.

The meanings of Wali are the governing, managing and commanding the entire universe. "He manages the matters from heavens to earth". "He is the praised Wali. Hence Imam Ali (AS) is a Wali similar to Nabi (SAW) for complete appearance of the Wilayat of Allah (SWT) or a source to exercise 'His' authorities i.e. he is Wali-e-muttalaq. All the other wali's, custodians exercising authority in universe are under his authority. Every management or exercise of authority Wali-ul-Hameed (Allah (SWT) whatever takes place through the hand of this Wali, be it creation, provision of necessitates, knowledge, bounds knowing wisdom, life or death. This is not exaggeration but is the fact of inner core reality of Eemaan. Rejection of this reality is the Kufr. The rejection of these grandiose is the Kufr.

Examples of Management of Affair (Kazbiaay Amoor)

There is no one casting effect (Moassar) in the beings. "Verily your provider is the one who created the heavens and earth in six days and then controlled his Arsh (a governing point) from where he exercises His authority in all matters. No one help's Allah (SWT) without His permission. He is your real provider (one who nurtures you). Worship solely Him. Do they not think, ponder and see reasons from this. (Quran – Surah Younis).

He is the controller or exerciser of authority. He has created the angels (Malak) for management or implementation of His will and delegated them the authority according to the functions or functional responsibilities i.e. creation, death, provisions of all nature, cures, protection of individuals and all kinds. Every bit is served by someone of His serving helper. "No one knows the number or strength of your providers servants (soldiers)" – Quran. This number is known to none and has various levels.

Researchers Damaad has cited in Qabsaat: - The fact that the personalities with Allah (SWT) gifted wisdom, scholars and Aarafeen has said is that Angels (Malaika) have various divisions and sub-divisions i.e. Angels of Soul, images, Qudsania of bodies (Haiwania?), heights and laws (Alwiya-Safliya) earthly and heavenly etc. The elite group of these is living (food –Ghaza) remain in all times committed to Tasbih and Taqdees, the their grades, types on light. Ruh-ul-Quds is from amongst them, which descends with the ilkaa of wahee on those who have the ability due to embodied Rul-ul-Quds and enlightens them by inducting into their hearts (by Ilhaam-Ilqaa). Then the nearest links of heaven, then ones with nature's physics, then of the search of comprehension and deeds, then the design essences of physics, the educators of various types of creation and amalgamation of various matters etc.

Similarly for every cell in the universe and its diverse combination of elements, there is one Malik to control their design function in existence. As indicated in Quran; "No one knows the numerical strength of Allah's forces", and in Hadeeth, there is a bank of examples; "Heaven makes squeaking noises and it should do so because there is no space, in which to put something, where an angel is not busy in 'Rakooh' (bow) or 'Sajdah' (prostration).

It must be remembered that the powers governing the creation have no material bodies and are singular and the controlling wisdom is pieces and in unity. They all are superlative form of all the other amalgamated ones. The lowest of these are the earthly essences, and are always visiting or visited upon by the virtuous appearances of Allah (SWT) that HE keeps reflecting or radiating constantly. Quran calls there (Malaika) as ASSAFAT' and 'SUPERCEDERS' (Avvaleen).

But basic driving cells or sciences that affect the bodies of beings have also many classes, some of them are committed to only one act. From these groups either they have the wisdom or not (understandings or lack of it). Those without wisdom triggering various actions are called basics (Nabateya). The ones have wisdom or part wisdom or expressive bodies with life and have moveability (activities). And these emitted to singular action or affect are heavenly ones, trigger single action with compressive of it is duty bound. If these two are not rigid in one place or duty bound and they are heavenly, if have a combination they are earthly basics. When fixed, are the physics extending and in combination form shapes and figures. Hence all these are basic triggerers as far in management and control of heavens and earth, not by themselves, but through their own light and connection with the 'God'. In other words, since those are neither in the world of existence nor the time, they are called "Managers of various matters (Madabaraat al-amoor)" in Quran, The 'Nabi's' and 'Wali's' are subservients to implementation of the will and decisions of Allah (SWT), like a doctor serves the physique (manage and help the physics of the body). All the functioning Malaeka (angels) and Allah's (SWT) workers (Lashkar) and soldiers of will and effect (qaza-o-qadr) under the control know and identify the link with Allah (SWT). The matters in line with universe are therefore controlled by them under the will of Allah (SWT). The apparent matters of civility are effected by them and termed as related with them, in fact they are under the command of Allah (SWT).

Those who are unaware of the realities and Marefat consider all these effects original from these forces. But no one has effects original from these forces. No one has effect in the Universe except for Allah (SWT).

In nutshell, all these powers, effects and control in management of systems, life and death etc are exercised by them blessed with the will of Allah (SWT) (and permission of Allah (SWT) and on appointment by Him. This chain of command and enforcement starts from lowest grade of Malik (angels) and so on so forth reaches to the highest 'Wali', who is supreme commander (Wali al-Mutalaq) in exercise of authority. All the 'Malaika' function under his final authority. For instance, these are consecutive posts a Patwari, Qanoon-go, Tehseeldaar, deputy collector, collector, commissioner, governor, viceroy, secretary of state, prime-minister and finally the King. The order given by the King for implementation descends down to a final implementating post through this chain. Although it is affected by the Patwari (became apparent) but is correctly of and on behalf of the King. The Pharaoh (Firown) orders Haamaan, " O Haamaan build a palace for me to go on top of it (to reach Samavaat)". Now Haamaan will not build it himself but will use the chain of engineers and workers to build it. If it is said that the builder has built it – it will be correct or by the labourers, controllers and engineers. Haamaan and the King has built it – will also be correct . The reality is that building is constructed by the constructor but we link it to the governor, viceroys and others in authority.

In view of the above anything done in this world by the relevant managers or workers is infact related to Allah (SWT) and then to the Wali-al-Amar. Allah (SWT) say's " Allah takes away the life at the time of their death. For those the time has come (in sleep) holds their Nafs and leaves the others upto their final time of death" (Quran –Zumar). It is correct to say that Allah (SWT) holds the Nafs and gives the death but does not go, get into the body and give the death. Malk-al-Mout (Angel of Death) gets the command through Wali-al-Amar, who is appointed for performing this duty. " Malk-al-Mothe gives you the death, who is appointed on you for this purpose. Even Malk-al-Mout does not give death to everyone himself. He has the other helping angels through whom he carries out these functions. Malk-al-Mout goes to receive the dignitaries like Ruh-e-Azam of 'Nabi'. It is therefore correct assumption that the death is imposed by angels – Malk-al-Mothe, Wali al-Amar under his authority and in reality by Allah (SWT) under His authority will, wish and knowledge. Maula Ali (AS) himself exposes a secret; "Yaa Harasay Hamdani, anyone dying see's me – be they Momin (true believer) or Munafiq (hypocrite)". The working angel does it in front of him. Other matters can be based on this fact. "Is their any creator other than Allah (SWT)" – Quran "Creation is by Him and He has the Command (Amar)" –Quran. 'He' does not go by himself, takes the soil, like a potmaker does and starts creating. He gives you the shapes and figures in the wombs as and how He wishes. His will is passed to Wali-al-Amar and under him numerous helpers of all types (Maliks –farishtay) get to work, only then a human face and shape is formed or created. "O the humans, what has made you proud as against your creator who created, corrected and balanced you" – Quran. " Blessings are for Allah (SWT) (all good creating abilities) who is the best creator" – Quran. It is right to say that Allah (SWT) He has created, is correct also to assume that being under His authority – Wali-al-Amar has created and also it is correct to say that the angel, who is appointed to do so it has designed the shape and figure of humans in the wombs.

Explanation By Imam (AS)

Amir-al-Momineen (AS) when questioned :- "Allah gives death". "Malik-al-Mout gives death". Our messenger (malaika) gives death" – Quran. In one case it is by Allah (SWT) the second by Malik-al-Mout, the third the angels (Malaikaa al-Mauthe) and the fourth the messengers – is it not a discrepancy in Quran. The questioner was a non-muslim trying to prove contradictions in Quran. Imam (AS) replies "It is beyond Allah (SWT) to go and work for himself. The actions of his ambassadors and messengers is infact 'His' act". Hence Allah's (SWT) selected angels and messengers act in His act and he said " He has selected the ambassadors and messengers for the Momin the angels of Rehmat (kindness) take away the soul and for the sinners – Malaika authorised for punishment (Azaab). Malak-al-Mout (Angel of Death) has many angels of these two kinds, under him to help. Their action is the action of Malak-al-Mout under whom they function. Whatever they do is therefore the action of Malak-al-Mout, when the action of the angels appointed to give death is the action of Malak-al-Mout, his actions are equally the actions of Allah (SWT) who does it through the hands of anyone He wishes. He provides and stops providing, gives rewards and punishments through the hands of anyone He chooses to. Work of his appointed ones is His act. That is why He says "They do not wish unless Allah (SWT) wishes – Quran. As per Saafi and Ihtejaaj of Faqih (Tafseer-e-Saafi & Ihtejaaj-e-Tabarasi). Their were some questions asked

from Imam Hussain (AS) and he replied “Allah (SWT) has appointed many helpers for Malakal Mout (Angel of Death) – who takes away life on his behalf, like a police officer who uses constables under him. Thus they take away the soul, Malakal Mout takes from them and finally Allah (SWT)”. All these verses are therefore correct. It is right to assume that the angels take the Ruh (Soul) away, it is correct that Malakal Mout does so and also that Allah (SWT) takes away the soul. “He is the one giving life and death and has a control (Kahir) over humans (Ebaad).

In the book of Tawheed, Imam Ali (AS) was asked the same question and he replied: -

“Allah (SWT) manages the creation as He wishes, appoints anyone from His creation to do so. But Malakal Mout is appointed over specially selected or dignified personalities and sends His Messenger angel to other desired human beings. The angels given names of Allah (SWT) are His Moakkal (assistants) over His creatures. Highest is the Allah (SWT) and above all. Manages all the matters as He wishes. It is not possible for the knowledgeable to explain everything to common human beings and make it understood, for the reason of some being with strong faith, the others weaker. Some can bear the burden of it, the others cannot. For you it is enough to say that He is the one who gives and takes away life, through the hands of any instrumental worker – be these angels or His trusted ones, Malakal Mout or certain nominated angels – the action is His. This is known as taking away the souls and verily He is the final originator taking away the life”.

The angels and messengers are His servants and the actions become known through them (Mazhar). Above all these managers or employees is Ulil-Amar –an activator of the will of Allah (Mazharay Qul). The work of these workers is the work of Ulil-Amar working under him. They do whatsoever he tells them to do. That’s why he says, “I give life, death and create”. Everyone functions under the command of Allah (SWT) and therefore their actions are His actions. It is the fact and not infidelity (Shirk) or exaggeration (Ghalu).

Amir-al-momineen (AS) clearly says that it is not fit of Allah (SWT) to do all this Himself in practice. His servants are His servants. It is possible that ‘Mulla’s’ subservient to exaggeration give Fatwa of infidelity and exaggeration against Imam Ali (AS), the way, in case of a sentence by Molvi Nabi Baksh about Marefat-e-Noorania was done. They reject what they cannot comprehend through their limited uncomprehending knowledge. It is of paramount importance to withhold oneself when faced with the facts beyond the reach of thoughts, wisdom and imaginations. May Allah (SWT) save us from this.

The Powers of Malakal Mout

“Say that the Malakal Mout (Angel of death) gives you death” – Quran. Imam As-sadiq (AS) explains this verse and says “Prophet (SAW) says during Mehraaj (Nocturnal descension) I saw an angel from amongst the angels who has a board of Noor in his hands and was concentrating on it without distraction. I asked who is he, Malakal Mout replied Gabrael, and is busy taking away the souls. I asked to move closer to him – when I was near him I asked, “O Malakal Mout do you take away the souls of all those who are

about do die. He said 'Yes', I asked "Are you present at everyones death" ? He replied 'Yes – It is not but all the world is controlled for me and I have been given the power over it. It is like a small coin (Dirham) on the palm, which could be turned around as desired. I visit every house five times a day, and when the family of the dead cries I tell them not to because I will come time and time again until no –one of you is left. The Prophet (SAW) then replied " Death is a great difficulty" Gabrael (AS) replied 'Yes but what happens after death is still more torturous".

Malakal Mout is one of the forces of Allah's (SWT) will (Madabbar). The powers of the Al-Qabiz – the name of Allah (SWT) becomes known (Mazhar) through him. His strength of 'Noor' of soul is so strong that the entire world is like a coin before Him and its every partical is infront of him –every house is infront of him. Then the Noor of the first creation of which Malakal Mout is just one drop – how much will the power of his soul be under him. All the universe is not but a size of coin as related to his knowledge and strength of soul (Quvvatay Ruhhani). Does everything as he desires. All the directions – east and west are infront him like one item. Can travel or cover twelve thousand universes or worlds without even moving from his place. Malakal Mout is one of his servants and a worker in a government or vicegerency under him. The working forces in all the universe are under him. " All forces of everything are in his hands"; "Praised is the one who is the best creator" –Quran. All this is a fact and therefore a reality. He is (Wali) merely mentioning the core reality of exercise of his powers if he says; " I am first, I am last, I give life and death and ultimately will give death to the death itself". This is by the reasons of his being the first creation in effect. He is the last because of his being Wajh-ullah (face of Allah SWT), who will remain effective even after destruction of beings. "I am core of everything", because he has a control on innerselves (Baatin) and has been exercising this power in the periods of nothingness, times and periods of creation, soul or nafs and is doing so. "I helped the Nabi's secretly and Prophet Muhammed (SAW) apparently – I am the giver of life and death and the Wali of the matters of life and death. Nothing but I am the death giving death and will give death to Malakal Mout, as he is also ultimately destined to death" -It is all correct. This Wali-e-Mutalaq crowned by Allah (SWT) with Allah's (SWT) love, also possesses the Wilayat-e-Kasbia through his efforts, obsession to slavery of Allah's (SWT) unerred worship, not falling short of highest standards as specified by Allah (SWT) – all knowing, of purities and impurities. Now if he says; " I have spread this earth, I am the one who raised the skies, fixed the mountains, the flowing rivers, blew the winds, sent the Noah (AS) storm, destroyed the dwellings of people of Lut (AS), sent heavenly destruction on A'ad and Samood", will not be exaggeration (Ghalu) but the facts. If Malak al Mout can say this, then Wali-e-Mutalaq can say more so who exhibits the total powers. Anyone calling this exaggeration (Ghalu) is unrecognisingly ignorant of the highest grade.

These realities or secrets (Raaz) are known only to secrets of Allah (SWT) himself i.e. Mutalaq wali's. They are the secret of Allah (SWT) in the form of human bodies. This is the position of Allah's (SWT) vicegerency in totality. Caliph of Allah (SWT) in his vicegerency exercising all the powers as caliph, first creation, enforces some virtues of Allah (SWT), reflecting the virtues of Allah (SWT) as a focal point of His virtues. It is therefore of fundamental importance that all the matters be under His authority of wilayat, the world and everything or matter in it is in his hands. He is the hand of Allah (SWT) whatever Allah (SWT) does is through him. Creation of the Universe is through his hands, Hazrat Adams (AS)

materials (Teen) is the work of His hand. "I prepared the soil for Adam (AS) in forty days" – Maula Ali (AS). "O Iblis what withheld you from bowing down before Adam (AS) that I created with my own hands" – Quran, meaning that controlling and extending power or authority is of a Nabi or Wali. In effect (Zahoor) through the hand of Wali. "The control of everything is in His hands" He has the inside of (batin) and life of everything. That is as Imam As-sadiq (AS) says "All the world is in the clinched fist of we the Ahlai bait (AS) and have control over it. "The keys to heavens and earth are for him" – Quran. They control, effect, change, govern as they wish all is in their hands. "He has the keys to the unknown (Ghaib)" -Quran (An'aam).

It is true when he said; "I am the face of Allah (SWT) (Waj-ullah), to turn towards me is turning towards Allah (SWT).

"I am the side of Allah (SWT) (Junballah), reaching him is sitting on the side of Allah (SWT) i.e. getting nearness of Allah (SWT). I am the hand of the 'God' (Allah) whatever He does, he does it through me". "All the effects or implementations are through me". I do it and it is called as His doing. "I am his eye". "I see, watch and visit the universe with that eye." The world for me is as if a dot in the eye". "I am Quran-e-Naatiq – vocal Quran and reason of truth". My self-being is Haq and proof of existence of truth. "I am the Lohay-Mahfooz, I am the pen". Whatever the almighty has written, effected and destined is by me". First creation of Allah is the Pen (Kalam). "I am Alif-Laam-Meem, that book in which there is no doubt" – book of implementations, work and deeds. The book words (Qole) and works (Fahel) are the reality of my existence (Wajood-e-Haqqeeqy). "I am the Kaaf-Ha-Ya-Ein-Saad, I am Taa-ha, I am the source of beginning and head of all groups of salaiheen. I am the praised one of Hal-Atta, I am the dot under Ba". In which all the book is contained. With Ba – Hazrat Muhammed (SAW) became the first creation and with the dot (Nukta) was Imam Ali (AS), the recognition between the slave (Abd) worshipper and Master – the worshipped (Abad-o-Mabood) became apparent.

Some Identities of Wilayat (Uniquities)

Reported by Miqdad, the son of al-aswad – a companion of the Prophet (PBUH). "In the battle of Ahzab – Imam Ali (AS) was standing at the edge of an entrenchment and had killed Amr bin abdewuud. After his killing, the army of infidels became divided in seventeen groups. I saw Maula Ali (AS) with a sword in his hand slaughtering them – chasing all seventeen groups and killing them, yet he did not move from his place".

Jabir-bin-Abdullah Ansari reports, "In the battle of Jamal (Camel), I was accompanying Imam Ali (AS) and an army of seventy thousand was with 'Aisha'. I did not see anyone running away from the battle but everyone was saying 'Ali' has turned me to run away – wherever, right or left or centre of the army I went, I heard the voice of Imam Ali (AS). Wounded ones were saying 'Ali' inflicted wounds on me. I passed closer to dying Talah with an arrow in his chest. I asked "who did this", he replied "Ali". I said 'O' on the side of iblees, 'O' the army of Iblees – Ali (AS) has not used this arrow on anyone. He has nothing but a sword in his hand. Talah said ; 'O' Jaabir don't you see him how he goes up in the air, then

descends down on earth. He goes sometimes to the east and to the west, he has made them one. Any cavalier that he passes by, pricks him with his sword, anyone he sees kills or hits, or throws him on his face or says die and he dies (he is the death of dying). No-one can escape from him. His words astonished me. "Almajli; some reporters of Prophets (SAW) traditions and historians have reported, one day a very big monstrous looking person with a thundering voice appeared before the Prophet (SAW), casting fear in the hearts of those present in the mosque. While he was talking to the Prophet (SAW), Imam Ali (AS) appeared – on sight of Imam Ali (AS) he became highly afraid and loud cries came out of his throat. Prophet (SAW) told him not to be afraid, "What is your reason of fear from him" ? he said that "He was from amongst the disobedient devils of Hazrat-e-Sulaimaan (AS). We were twenty trouble-makers and I was their leader. We went up to get the news of heavens and when we ascended in space, I saw this person (Imam Ali AS). He attacked us with a fierce flame in his hand. I tried to trick him to hide in the sea but before that he hit me with that fire and I fell into the depth of the Sea". After telling his case, he showed the wound on his thigh, which was like a funnel or tunnel. The Prophet (SAW) smiled and said; " Ali (AS) is made responsible for all in the heavens and earth. Everything gets help from this Wali-Allah. The Imam Ali (AS) came and sat near the Prophet (SAW) and the monstrous looking person kept casting sidelong looks of fear towards Maula Ali (AS). The Prophet told him not to be afraid and let us know your problem or purpose of your visit, which the Prophet (SAW) fulfilled and he went away.

Hazrat Salman Farsi (RA) reports that one day I, Hassnain, Mohammed bin Hanfia, Muhammed bin abu bakr, Ammar-e-Yasir and Miqdaad bin Aswad-al-kindī were present before Ameer-al-momineen (AS) – the secret of Allah (SWT) in the universe (Allah's key to the facts & forces of the universe) when Hassnain (AS) asked his revered father; "Allah (SWT) bestowed upon Hazrat Sulaimaan (AS) a kingdom of grandoids, did He similarly give you one also"? "Yes, far more", replied Maula Ali (AS) " Do you want to see it"? After Wudhu and two rakat prayers he pointed towards a cloud, which descended and voiced, " I bear witness that there is no Allah (SWT) other than Allah (SWT), Muhammed is his messenger and you are his Wasi and vicegerant (Successor), whoever doubted it, lost everything (Hilaak?). Same was the case with the second cloud. He rode on one of them, the others on others and Maula commanded them to fly. Imam Hasan (AS) asked, "Sulaimaan had a ring with which he sought help and control? What have you that everything obeys you"? " I am the eye of Allah (SWT), His vocal tongue amongst His creation, His light (Noor) which does not get extinguished, His gate through which guidance and nearness to Him can be sought and or possible and I am His authority (Hujjat) on His slaves (Eebaad). Then he took out a ring from his pocket on which Hazrat Muhammed's and Maula Ali (AS) was engraved. The ring was of that of Hazrat Sulaimaan (AS). The companions were surprised and Amir (AS) said; "not to – today – I will show you something that you never have seen. Imam Hussain (AS) requested for sighting of the wall of Gog and Magog (Yajooj –Majooj). He reached a very high mountain, where on seeing a dried out tree. Imam Hassan (AS) asked "O father why is the tree dry, and he was told to ask from the tree itself. There was no reply to his inquiry. Ameer (AS) called out "O tree why don't you accord reply to the Son of Rasoolallah (SAW)", "Yes, yes O the wasi-e-rasool and his caliph, your revered father used to come here everyday, offering two rakat prayers, a cloud with fragrance used to appear with a chain, on which he always sat and went away. It is the fortieth day since he did not come – the reason for my dryness". Imam (AS) descended, offered two-rakat prayer and the tree became green and alive again. The wind flew with us when we saw an angel with one hand in the east and the other in the west. When he saw

Imam Ali (AS) he bore witness; "I bear witness that there is no Allah (SWT) but Him and Prophet Muhammed (SAW) is his abd and messenger sent with guidance and Deen (faith) of facts (Haq-truth) to overcome the entire ideologies even if to the dislike or discomfort to the idolators and that you are his Wasi and khalifa in truth and fact. I asked Yaa Amiral-Momineen who is he. He said "this is an angel appointed by Allah (SWT) on the darkness, of nights, light of the days and will remain so till the doomsday. Be it known that Allah (SWT) has made the management and politics of the world my responsibility. The deeds/actions of all the Ebaad are brought before me and then before Allah (SWT). We started from there and observed the wall of Gog and Magog emitting smoke. Imam Ali (AS) said "Hasan (AS) I am the authority on these people (Hujjat) and a Saihebul-Amar". We moved and saw the mountain of Sheer and an angel who on sighting us said, "Peace be upon you Ya Wasi ul-Rasool and his vicegerant (Khalifa)". Imam Ali (AS) replied the salaam and said "Will you or shall I tell you what you wish", angel said "Please let me know yourself". Imam Ali (AS) said, "You wish to seek my permission to go and visit Hazrat Khizr (AS). The angel confessed and with Imam Ali's (AS) permission did so, returning in a short while. Hazrat Sulaiman asked in astonishment, this angel could not go to see Hazrat Khizr (AS) without your permission Yaa Ameer (AS) "Upon Allah (SWT) who has raised heavens without apparent pillars, none and all of these angels can leave their specified places (of-duty) even for a moment without my permission, same applies for my these two sons – Imam Hasan (AS) and Imam Hussain (AS) and nine sons of Imam Hussain (AS). The ninth is Qaim-e-Aalay-Muhammed (AS). On questioning we were told that the name of the angel was Takhaeel. We asked; "how do you come here every day? The way I brought you here "upon the creator of the universe, I have the own of all these forces, systems and powers working in the heavens and earth". (He has the control of everything in his hands- Quran). Ibn-e-barkhia (Asif bin barkhia) the assistant of Hazrat Sulaiman (AS) had one capital name (isme-azam) of Allah (SWT) and removed all distances for him and he brought the throne of Bilqees in front of Hazrat Sulaiman (AS) in no time. I have seventy-two of those names, one upon God is specific for Him. There is no controller and power but only with Allah (SWT), the highest and greatest". (this full Hadith is given in Kashful Asraar).

This is the secret of all the angels (Malaika) decending yearly to present homage to their head – the Wali-ul-Amr, in the night of Qadar to find out and allocation of all matters to be affected through out the year, as per Surah-e-Qadar. "This Imanat custody we presented to heavens and earth nobody bore and avoided being very difficult" (Quran).

This custody (Imanat) is Waliyat-e-Allah and His caliphate in His kingdom, because the 'Kalifah' is His vicegerant and becoming custody (Imanat) is the virtue of the Custodian. When all the heavens and earth expressed or declared their inability to bear the burden of grandiose, powers of virtues of Allah (SWT) and how then can Hazrat Jibrael (AS) alone bear the burden of one who is Hizb-ullah, custodian of His virtues endowed or stored in him and has the express abilities or signs and powers of the provider reflected through him. "I have uprooted the gate of Khaiber with the power of the provider and not my body strength"; hints at this fact. The traditional reporters of repute have reported that when Imam Ali (AS) cut marhab in two pieces, Hazrat Gabriel (AS) laughing and astonished came to the Prophet (SAW) "What is the reason of your smile" asked the Prophet (SAW). Hazrat Gabriel (AS) said " Ya Rasool-Allah the reason for my smile is that these angels are astonished of the attacks by Imam Ali (AS) and are

raising the commending voices. There is no youth but Imam Ali (AS). There is no sword but Zulfiikar. My own reason of astonishment is that when asked to destroy the townships of the people of Lut (AS), with the strength and will from Allah (SWT) I uprooted all the seven towns from the earth-centre, raised them to heavens, kept them there until morning, on one arm, until the croaking of the chickens and weeping of their was heard by the dwellers of heavens, then turned them upside down and destroyed them. But today when ImamAli (AS) raised his Hashemite slogan and struck with the Hyderi strike supported by his strength and will of Allah (SWT), cut marhab and his horse in two pieces, I was ordered to absorb the rest of the forces of strike to save the earth from getting into two pieces along with its pedestal and getting sunk along with its entire habitats. The remaining balance of the force of strike was heavier then those seven towns of Hazrat Lut (AS) despite the fact that Hazrat Israfeel and Hazrat Mikaeel were holding his arms". There is no doubt that (Laraib) the matters related to them and the core reality of the facts concerning is a difficult matter and can be understood by a chosen angel or perceptive minds of those who have tested hearts with Emaan. (Strange human being and how is Ali. His Rab's virtues are reflected from within him). (shafae).

The Names of Allah (SWT), The Applications (mazahir) and there meanings

The names Allah (SWT)

Allah (SWT) has collective virtues of highest qualities and the 'origin'. The more the virtue the more the names. Since His virtues are unlimited His names must also be unlimited. Some were or are applied (become apparent and affective) and taught to the creation and some are kept as His own secrets from beings – no one knows them. The Prophet (SAW) hints at this fact; "My Rab, I ask you through those names with whom 'You' have named 'Yourself', and have reserved for 'Yourself' in the hidden knowledge (ilm-e-ghaib). With the help of (wasila) of 'Your' each and every name that is 'Yours', that 'You' have revealed in 'Your' book and have engraved on the hearts of selected (moqarrab) hamelaan-e-arsh – the highest knowledgeable custodians of your knowledge".

Hence He has named himself with some special names and kept them undeclared or unknown to the beings. Prophet (SAW) also says; "with the help of that name 'You' named 'Your own Nafs and did not write for anyone".

Hence these are many of his names written and declared (made known), many are undeclared, not known by and given to anyone, not written anywhere and this is the His Unknown (Ghaib). Nobody knows them except for 'Him' that what 'He' is, how he is, where he is, in which place he is, how is 'His' presence. Say He is the only one in His-self, His virtues, His actions. He is He, not other than He. He is the one all powerful (Qahaar) some names that appeared are not specific for Him in meanings but are with common meanings. Can also be applied on others as words infact. For instance the names :-

Ya Rahim, Ya Kareem, Ya Hakeem, Ya Aleem, Ya Kadeem, Ya Azeem, Ya Aziz, Ya Momin, Ya Jabaar, Ya Qamaar, Ya Sattaar, Ya Ghafaar, Ya Mutaqaber, Ya Musaver, Ya Mufeed, Ya Mudaber, Ya Shadeed, Ya

Baeed, Ya Qareeb, Ya Wudood, Ya Muhammoo, Ya Mojeeb, Ya Rakeeb, Ya Habeeb, Ya Mureed, Ya Rafee, Ya Muneer, Ya Samee, Ya Baseer, Ya Ali, Ya Alim, Ya Faazil, Ya Waasil, Ya Hanaan, Ya Mannaan, Ya Dayyaan, Ya Muneel, Ya Nabeel, Ya Daleel, Ya Jaleel, Ya Jameel, Ya Waqeel, Ya Kafeel, Ya Mukabel, Ya Hadi, Ya Badih, Ya Aval, Ya Akhir, Ya Zahir, Ya Batin, Ya Rahim, Ya Dahim, Ya Hakeem, Ya Kazi, Ya Adil, Ya Tahir, Ya Mutahir, Ya Qadir, Ya Mukdadar, Ya Kabir.

Anyone having a particular virtue can be called by that name. A knowledgeable person can be called Aalim. Some have knowledge, kindness, wisdom, aiding in good sense, greatness and antiqueness. They all can be called Aalim, Aleem, Hakeem, Kareem, Raheem, Azeem, or Kadeem. It is not exaggerations to call them by Allah's (SWT) virtuous names. Presence of all these virtues in one person is possible, he, therefore can be called by all these names.

These are the names of ALLah (SWT) but their application in creation is also valid. A person having Emaan is called Momin, a respected one – Azeez, a forceful- Jabbr, a plainer- Mudaber, painter – Musaver, kind- Vadood, liked one – Mehmood, of high position – Aali, Ali, Rafih, with ability to listen is Samee and seeing one Vaseer. Every human being has the quality.

“We gave him the ability to listen and see” – Quran. Further the Baeed, nearer Kareeb, answering one Mujeeb, watchers the Rakeeb, helper the Waqeel, up bringer the Kafeel, guide Hadi, Daleel, first Aval, the last Akhir, Zahir to one who uncovers, Batin to innerself, just Adil, one who judgements is Qazi and Hakeem, clean is Tahir, cleansing are Mutahir.

He is Mudarak all humans example of is Mudarak. He is Mohlak, so are many medicines and if called Mohlak it does not become Allah (SWT). He is Muntaqim the revengeful he is also Muntakeem. He is Ba aais – many things are bias. He is Waris so are many people without becoming God. He is Taalib and so are thousands and thousands of human beings and are so-called but they do not become Allah (SWT). He is Mataloob and every living being is mataloob and has some mataloob. He is Gahlib and other are also called Gahlib. He is Tawab many pious become Tawab. He is Awaab many abd are Awaab (Nehmatul abdenna aqrab)- Quran, many men possess their name a virtue of being Wahab. He is Shamikh, many mountains are. He is Ali, His wali is also Ali. Ali's wali and His wali is also wali. He is Qadeem, the six months old branch of date palm is also called Qadeem in Quran. If his noor-e-Aval is called Qadeem what heavens will fall on earth, how does it become exaggeration (As salaam-o-Alal Qadeem Wal Farah Il Kareem – Salaam be on Qadeem roots and the Kareem branch). We gave him (Abraham) the glad tidings of a son (Isaac (AS) possessed with knowledge –Quran. If the possessor and the exhibitor of this knowledge in totality says “I have inborne knowledge of everything” then it is not exaggeration. He is Shafee, medicine is also Shafee. He says Hayye, every living being is hayye. If it is right to say Allah (SWT) is hayye it is also correct to say Zaid is hayye. If He can be called Ya Raheem, someone by name Raheem can be called Raheem too. As a superlative form Raheem can be called Rehmaan, can be named and called. The grammar scholars called Rehmaan specific name for Allah (SWT) but that is infact by meanings and not by application as none of the beings can have/possess this virtue in superlative degree. But this rule holds good for all his names not for Rehmaan only. By application calling someone Rehmaan is not at all Ghalu or shirk. Similarly the word Khaliq has been applied on the beings (creation). “Great is the Allah (SWT) who is the best of creators” (Khalikeen)-

Quran. The use of word Khalakeen in plural form and comparative is glaring example of that. If the name khaliq would have been specific for Allah (SWT), the use of plurality comparison would be meaningless. Hazrat Eesa (Jesus) would have not said ; “I will create for you a bird from clay” –Quran. Positively the meaning in which Allah (SWT) is creator no-one else is. He his Khaliq by Himself, which the created one cannot be and similarly Mohaay and Momeet. Hazrat Eesa (AS) says “I bring to life the dead” for you. The fact is that the only names specific virtue for Him are Wajib and Quddoos – La ilahaa illa ho – these two virtues are reserved for Him only as for Mumkin (created one) the Wujoob is an absolute impossibility. Mumkin has incompleteness in it and it is a defect unfit for complete Quddusiyaat (in totality). He is the one Wajib and Qudoos, calling any created being as Wajib or Quddoos is Shirk and ghalu. Ghali’s infact did exactly the same. They called Imam Ali (AS) clearly; “He is Allah – the provider of the universe (Howallao rabal alameen) and therefore were called Kafir and mushrik. Imam-e-Raza (AS) replied to the question about Imam Ali (AS) to which he quoted Imam Ali (AS) “Do not elevate us above our position admits. Complete slavery (Aboodiyat) to Allah (SWT) and then say anything but you will never reach our limits. Do not exaggerate like Christians”. The Christians call Hazrat Eesa (AS) Allah (SWT) not valid for him. In other words excepting this condition the application of all the Allah’s (SWT) Asmaa-ul-hasna on them is valid without the blame of Ghalu or without the slightest trace of Ghalu.

Inferences from all the above discussion is based on application and the essence of meanings. The factual meanings in all the Asma-e-Hassna are not in common. The word Ilm is shared but not the meanings. Zaid and Allah (SWT) are Alim, it is correct, but the reality of Zaid’s knowledge and Allah’s (SWT) knowledge is not the same. Allah’s (SWT) knowledge is by Himself and the reality of knowledge but Zaid’s knowledge is attributed to certain imaginations, thoughts, deductions and acquired observations. The Allah (SWT) is therefore different without sharing with creation. For instance, He is Hayy and Zaid is also Hayy but not in the same meanings. Allah’s (SWT) is Hayy by Himself but Zaid is not by his own and his life is separate and not by virtues. He is Hayy and life Himself, hence everlasting and Zaid is mortal. Zaid’s life is given by Hayy-e-Qayyum. In fact Allah’s (SWT) life is infact and Zaid’s life is his additional virtue. Hence if it is assumed that Zaid’s life is in the same meanings as of Allah (SWT) i.e. it is by himself and is living on his own with the life not given to him, it will be Shirk. We listen and Allah (SWT) also listens and sees but His seeing and listening is by Himself and ours is an additional ability, incomplete and granted one. If any of the creation is assumed to have these abilities on his own, it will be Shirk and Exaggeration. Some applies to all the virtues. In meanings no virtue of Allah (SWT) is in common or resemblance with the created one’s. Nothing is like Him. It therefore follows that in the applications of the names of Allah (SWT), exaggeration or otherwise will be the direct result of their applications in the very meanings. These names can be used as words but not in true meanings on anyone other than Allah (SWT). Hence if the infallible Imams (AS) uses any of these words to express their virtues, they are correct in their meanings but they the infallibles never use these words in the meanings reserved or are specific for Allah (SWT). To assume otherwise is expression of our own folly. Whatever word they use it has its exact place, application and expression of their virtue without inauguration of exaggeration. For example if he says I am Aval (first) I am Akhir (last), then it will be true. Why should it be assumed that it means Allah (SWT) ever present ever lasting (Azli-o-Abdi). It should be visualised then he is the first effect of the creator, the final creation and the first cause of the birth of universe. He is the last because he is Wajullah and hence will remain effective after destruction of all

else and exempt from 'Fana' (destruction) or effect of 'Soor'. If someones of defective wisdom and Eemaan cannot bear the heavy burden of the reality, he may assume that Masoom (Imam Ali AS) declared to be first and was separated last from the Prophet (SAW). Everyone's reasoning is in accordance with his own abilities. In all their Khutbaat (lectures) by them and words and virtues expressed there-in are not at all indicative of true virtues of Allah (SWT) Himself or of that intensity, but are an expression of bearers of His virtues applicable through them (Mazahar-e-Siffaat-e-Illahee). The perceptive vision envisions it, a bat's blindness is devoid of the perception of Noor. There is no fault or sin of the Sun of Risalat and the Moon of Imamat.

Hence indications or applications of the names of Allah (SWT) is in meanings and not the words. A person is one; Allah (SWT) is one. In word its application in both cases is true. Infallibles have explained this as; "A human being is a unity (one body) composed of many elements and particles. Allah (SWT) is one – a unity in actual sense, the essence of unity – a finality of unity, in himself, all the virtues, actions, in our inner or apparent minds, He is the real unity (Wahid) whom we cant find or see or imagine.

Name Reflectors (Mazahir-al-Asmaa)

(Through which the virtues appear)

Every name has a representative body through which those virtues related to a particular name appears. Universe is the appearance of virtues and therefore everything their in is the forefront through which the virtues appear. An Aalim or Aleem is the forefront for appearance of 'His' knowledge, a 'Kareem' for 'Karam', a life possessor for 'Hayy', a mureed for Iraada (intention), a Mudrak for 'His' Idraak and so and so forth. The principle of virtues in totality (Kamalaat) base for life, exercise ability (Qudrat), knowledge and will (Irada). All these tend to revert to, take reference from and are indicative of the 'Perfect One'. Therefore, every being is indicative of the 'Origin' of virtue, the creator, the inventor and becomes a source or indicator to the true creator. A Perfect one – Masoomen (AS) have hinted at this fact; " O the purest one; the earth is full of things pointing towards whom, 'O' the 'one' the proofs of who's presence and perfectness is endowed in every being".

The life, knowledge, power of exercise (Qudrat), Iraadah (will to take effect) which are real virtues of being are the proofs of the presence of Allah (SWT) according to their degree of strength, effect and ability (Sharah Joshan).

The knowledge points towards 'His' knowledge, Qudrat to 'His' Qudrat, Iraadah to 'His' Iraadah, the love to 'His' love. Everything is 'His' proof of presence with that virtue and everyone of 'His' name has a reflector.

All the name which have become known, apparent and effective, have the reflectors/effectors, except for His unity in reality (Wahdat Haqeeqy). The Wahdat-e-Haqeeqy is not possible for any created being and this is the virtue specific to 'Him' only. Surah Ikhlas sites this 'Wahdat' in reality. No one other than 'Him' can have it hence cannot reflect or effect it as virtue – it is impossible. Everything created has a

companionship (Zoje), a second with Him (doee) is compounded and hence is devoid of these knowledge and observation of the real 'unity'. Nothing is like 'Him'. A claim of 'Wahdaat' by a created being is Shirk and exaggeration (Ghalu). "And He is the 'One' and all Powerful" – Quran.

In any case all the names of Allah (SWT) have the reflectors through which 'His' names take effect or become apparent, known, visualised and indicated. Al-khaliq, Arraziq, Alhayy, AlQayyoom, Albaasit, Alqaabiz and so on. All become apparent through something and get their height, strength and grade at some point ultimately reaching the highest possessors of virtue with no one above them, the pointers of pointers, the proofs of all proofs, the cause of all causes – first created being and first of all causes i.e. Annabi and Alwali. The cause of all the four principles. They are principles of all principles i.e. Hayy Qudrat, Ilm, Iradah and furthermore of Khaliq. Qadeer, Razzaq, Qaabiz, Baasit, all the virtues of Allah (SWT) Jamalia or kamaliya. They have and are the first Mazhar of all these virtues, that is why sometimes they declare the fact as cause and claim; "We have made the world, spread the earth, raised heavens (skies), made all the stars and planets reflecting the light, ran the rivers, gave movements to skies. They are the reflectors of Allah's (SWT) virtues in totality, in cause and effect and the universe is their caused effect.

The great researcher Mirza Haadi Sabzwari (R.A.) relates all this in his poetry. Wali-e-Mutalaq is an accomplished reflector of Allah's (SWT) virtuous reflection (Tajalliat-e-Illahee) "His self being (human) is of highest grade and quality (Angelic) with virtues of Allah (SWT), body of heavens, the will of Allah (SWT), most pious soul, highest in position (Maqamay Ali), radiant light, hidden secret of (treasure of) Allah (SWT), guard on 'His' creation and custodian of 'His' realities. A ray of Allah's (SWT) powers (Jalalay Shuaa-al-kibria) and 'His' respectability in heavens and earth". Maula Ali (AS).

The Meanings of Allah's Names

Name as name is other than the one who is given that name. Imam-e-Sadiq (AS) told Hishaam-bin-Hakm ;

"O' Hasham ! 'Allah (SWT)' is derived from 'ILAH' and reverts to its matter (origin, source). Name (Ism) is different than named. If someone worships name, leaving named and its very meanings is an infidel (kaafir). He did not worship anyone. The worshipper of name and named is idolator (Muskrak). He prayed before two, the one who worships name in meanings and the named and not the name, is worship in fact and is correct. If name and named are taken as one then those will be ninety-nine worshipped ones. But the fact is that Allah (SWT) is the reality of names and meanings. All the names point towards 'Him' and confirm 'His' presence and are other than 'Him' not 'Him'. These are words and 'He' is the meanings hence Al-hayy, Al-Khaliq, Ar-Razaq are names and their meanings other than them and have core reality of meanings. The words and their meanings are not only the informatory knowledge but all are bearing reality. Al-khaliq is true one so is Al-Razaq and so on. These Haqaiq-e-Ainia (Visible or Seeable) are Asmaa-il-Husna, Masoomeen (AS) say ; "We are the Allah's (SWT) Asmaa-il-Husna". Allah (SWT) says; "All the good names are for Allah (SWT) and call Him with them". –Quran.

Hazrat Sadiq (AS) says; "Upon Allah (SWT) we are the Allah's Asma-Al-Husna and without our Marefat (without identifying us) no deeds of any human being are acceptable".

It is stated in Tafseer-ul-Burhaan and Bihar volume seven, that the existence of the apparent meanings of these names is a reality. The creation, control and management of entire universe is through these meanings. Mulla Sabzwari (RA) while explaining the meanings of; 'O' for whom are the Asma-ul-Husna (Ya manlahu-ul-Asmaa-ul-husna), states; "It is possible that from 'Asmaa-ul-Husna' the pious Imams (AS) is meant, as is mentioned in many traditions, that 'we are Asma-ul-Husna'. No deeds are successfully accepted without our 'Marefat'. Ameer-al-Momineen (AS) has said; "I am the Asma-ul-Husna of Allah (SWT) because 'Ism' is derived from 'Samm' and Samm means signs. They (we) are the signs of presence of Allah (SWT), His grandeur, powers and Ayaat-ul-kubra – the greatest signs". That is why the Prophet (SAW) said; "Anyone who saw me saw Allah (SWT)" (the most perfect symbol or sign – all virtues of Allah (SWT) and also for the reasons that they are store (treasure) of the meanings of Allah's (SWT) name (Haqeeqat-e-Mahnee) with the proper identification of Allah (SWT) (only they have the proper Marefat of Allah (SWT). For all the names and virtues to dwell in, is, only befitting of them. They are the treasures of His 'Rehmat', benefiting from His Faiz and of His Rehmat (blessing) in effect. But the actual essence of 'His-self' which is the name and position of 'Ahdiyyat' is kept reserved for 'Himself' only, not understood, uncomprehended, unimaginable and undesirable, not being made known through anyone or anything. Knowledge or understanding (Marefat) virtues and names. Reality of all the universe is the names of Allah (SWT) and management matters and effects are under these names.

The final Prophet (SAW) said ; "O Allah (SWT) I request you through your that name which if mentioned, with its grandeur and effect, the skies start trembling, earth will split open, the clouds will turn into pieces, mountains become dust, winds start blowing, seas become dry, the waves become totally disturbed (Whipped up), hearts start trembling, feet stumble, ears become deaf, the eye blind and still, voices reduced to silence, the high necks become humble, the souls come out of the graves, angels fall into prostrate position and start 'Tasbeeh' with trembling joints, the Arsh-e-Azam unfirm and all the creation bows their necks before You. With your name, when presented to heaven (Jannat) it get its decoration, fired up the hells and lit, the skies got erected without the pillars or supports, the stars decorated, the sun bright and moon got light, earth got stability, You controlled the Arsh (throne), took the seat of knowledge, created earth, skies, angels, heavens, hell and everything else. With that written name inscribed on the curtains of Jalaal, Azmat, Majd and karamat and in the name of name written on the edges of Arsh – La ila ha illahlaa Muhammed—ur- rasoolullah. Ask you with the help of that name with which the skies, earth and the planets came to existence with firmness, sea's got whipped up, Arsh and Kursi became firm and with the help of and by the Asma-e-Muqadsa, which over power the functional systems of skies and earth and surround or surmount them. With those names you have kept in protected treasure of your knowledge unknown to beings. With the name with which fire on Hazrat Ibrahim (AS) became extinct, the name that is written in the palm of Malak-al-Mout, when seen by which souls fly towards him, the name written on the olive-leaf saved from burning what put in fire, the name written on the foreheads of chosen angels, with which the clouds thunder, with those you raise

the deeds, with which 'You' created the nature of creation, the names you taught Hazrat Adam (AS) in heaven, be merciful to us and accept or fulfil our prayers (answer our prayers)".

All the effecting reflections of His names in the universe are under them and all the management or control or effect is with them and the meanings of these names are Hazrat Muhammed (SAW) and Aale Muhammed (AS). Hence all the universe is because of their cause and effect. With these names in themselves all the creation has received their existence and firmness in themselves. These are the names on the foreheads of angels, the palm of Malak-al-Mout (AS). They were the names in Hazrat Adam's (AS) forehead, in the ring of Hz Sulaiman (AS) with which he controlled Jinns, humans, devils and defeated the onslaught of Iblees and his armies. There were the names revealed to Hazrat Musa (AS) on the Mountain of Sinai, with the slight revelation of their 'Noor' – Moses (AS) fainted. 'With your names Azeem, Azam most highly held, respected one with supreme powers or authority – you cast their say on Moses (AS) and for Ibrahim (AS) your friend in the fear (Majahd Khaif), to Isaac (AS) in the will of shia, Jacob (AS) in the house 'EEL'. If they say that the earth and heavens exist because of them, all the creation is their appearance, they are essential reality of Adam (AS), Noah (AS) and Ibrahim (AS), they are actual driving force (holders of conduct) behind heavens and earth, they drive the winds, shed the clouds, give the flow to rivers, they raise the deads and make their bodies – it will all be correct. " They are the exalted Ibaad and do not override 'Him' in words and act with his Amar – command"-Quran. This will not be exaggeration or shirk but is the fact of Deen – the actual deen (Eenai deen).

Kalimaat-ullah

They are like names of Allah (SWT) and the Kalimaatullah – "with the Kalimaat" that 'You' have created heavens and earth, with the wisdom (Hikmat) with which you made the varieties of things with your accomplished Kalimat". They are the Allah's (SWT) accomplished Kalimaat, but are the highest of 'His' kalimaats. They rightly say; "We are the first ones, we are the last ones, we excel everyone (Assa-baqoon). We are the helpers (Shafih), we are the Kalimaat-e-illahee and his most reverently closer to Him, His expression (bihaar) and chosen personalities (Khasa-e-Allah) and with 'Your' accomplished kalimaat with which You obliged the entire creation. With that 'Noor' which caused the mount 'Toor' cry and fell. The true kalima taught to our father Adam (AS) and his children. I ask you with that kalima with which You overcame all the universe and whatever within it, and with which You have shown 'Your Tajalli' on mount Sinai turning it into rubbles and Moses (AS) fell fainted".

Imam Ali bin Hussain (AS); "Upon Allah (SWT) that the 'Noor' that cast the ray on mount 'sinai' was the eightieth part of the Noor of our Jadd that Moses (AS) could not bear". These are the kalimaat-e-Allah (SWT) having power of control over the entire universe and with the powers of Allah (SWT) manage and use (Salawatullah hai Alaihim ajmaheen). It is not exaggeration but is the essence of belief and Eemaan (Eemaan-o-ihteqaad).

Imam Ali (AS) Ameerul Momineen says; "I am that kalimatullah with which dispersed are gathered and gathered dispersed/spread ". Dispersed elements of creation get their shape, face and figure through or

from or because of me. The collected matters (shaped) are dispersed and diluted from or by me. I am His Asmaa-e-Husna and Masal-ul-ahlaa and greater 'Ayat' (Ayal-ul-Qubra). The discussion about Ism-e-Azam, its reality will follow. There are no 'Ayat' greater than them, all other Ayat are nothing as compared to them. They are Ayat's of all Ayats.

Chain of Means and Cause Everything in the Universe is linked in a chain of various means and causes effects. Allah (SWT) says and the Prophet (SAW) explains that Allah (SWT) all powerful does not approve of any event to take shape or brought into effect without a cause and means. In the entire universe the lower grade have something to cause them and the higher ones with means. Today's caused ones passes through thousands of causes, effects and means, ending up to the final of cause and means – the Provider Himself. This is proven and or accepted fact in both Greek and Allah's (SWT) philosophical wisdom or apparent realities. The first cause (Illat) and the first creation is a cause and effect for all the secondary or thereafter creation. In Islamic philosophy the first effective cause and first creation, the 'Noor' of Hazrat Muhammed (SAW) and Aalai-Muhammed (AS) is an established fact. The deduction therefore is that all the creation is the secondary cause of this 'Noor'. The cause and means of the presence of all the caused and their ascending chain finally reaches their original cause – this 'Noor'. It's cause is originated by the, above all, creator of the universe, cause of causes, effector of effects, mean of all means, the provider of all providers (Rabal-ar-baab). Therefore all the secondary cases will be the effect of the first i.e. 'Noor'-e—Muhammed (SAW) and Aalai-e-Muhammed (AS) and hence all the creation will depend on them for its existence and does so. Thus on behalf of cause of all causes (Allah SWT) the first cause (Noor-e-Muhammed and Aalai-Muhammed (AS) will be creators, raziq, Rabs and educators of al other beings. All the other matters of cause and means will be under their authority. That is why they inform us; "We are the first creation of our 'Rab' and all the other creation is by us". We are the ones doing everything under his command or permission or powers or Hayat (life).

Furthermore it is an established fact that the true reason of creation is this 'Noor'. "Were you not there I would have not created all the beings (Aflaak)"-Hadith-e-Qudsi. Quran informs; "We have created whatever is there in the earth and controlled the sun and the moon and all else". All the universe is created for humans. Prophet Muhammed (SAW) and the Aalai- Muhammed (AS) are the reason of (Illat Ghaee) existence of all the common or ordinary human being. Hence when Hazrat Adam (AS) reads the name Muhammed-ur-Rasool-Allah (written on the Arsh) he asks the identity of the name and is told that he was, from amongst his children, the last Prophet (SAW) "O Adam if I did not create him I would not have created you". Hence the true reason for Hazrat Adam's (AS) creation is Khaatam-un-Nabayeen (SAW). Hence, if they are the reason of creation, all the blessings, benefits, bounties, being or not being's is because of and through them. It is therefore valid if they relate all this to themselves and say; "We brought you existence, we provided you with the necessities of life, we gave you knowledge and understanding" (Ziarat-e-Jamia).

Imam (AS) says; "'O' Muhammed and Aalai-Muhammed (AS), Allah (SWT) invented and inaugurated the beginning of beings from you and them up to you. You are the reason for the rainfall. Hold the skies from falling through you. He mitigates the sorrows or troubles of Ibaad through you. He has chosen or selected you of his knowledge, chose you for containment of his secrets. You are His eyes and hands in

His world of inventions and His tongue or words to express his directions or directives or intentions for all the beings”.

They are therefore, secondary cause of activation of ‘Khalq’ (creation). Hence it is correct when they say; “We are the creation of Allah (SWT) and all else is our creation”.

Rejection of Total Delegation (Nafi-e-tafveez)

Pondering in depth over all the above discussed fact’s, it becomes quite apparent that management of universe by Allah (SWT) is through them – by them, and as a secondary cause, first effect and selection of effects of total virtues (Mazhar-e-siffaat) as applied, are endowed with management responsibilities after The Creator – in chain of effectiveness and implementation. They therefore rightly claim that the management, programming and planning of the entire creation is entrusted in them. In these meanings, their being responsible for causes, effects, management, programming and planning so on is not at all objectionable and is not kufr or shirk. Shirk certainly becomes obligatory if they do it without any concern of Allah (SWT) and Allah (SWT) is to be assumed as rendered ineffective, inactive or detached, which is not the case in above reasoning. Every thing is done by Allah (SWT) Himself. However, everything and anything that is done by Him is done through them, implemented through them, becomes known through them and surfaces through them. They do not effect anything on their own authority, by themselves, under their own desires, wish and will and are unable to do so. He appoints them to do what He wishes to implement. They are not self-appointed or self-activated. Motivation is always from Allah (SWT), implementation in creation always through them. This is not above all authority or an authority above and or without Allah (SWT). It is therefore being independence is not independent of Allah (SWT) and hence not Tafveez, which is shirk or exaggeration - a belief of the Mofavvaza sect and is totally prohibited or invalid. None of their sayings give a slightest hint to this effect. Assuming them as final authority is non-existent in anyones’s beliefs. No momin believes that only they are all doing and Allah (SWT) has become ineffective, neither does anything nor can do anything. Whatever they wish they do on their own. This is the only invalid authority and is Tafveez. None else below that is invalid. The belief about them as enforcers of Allah’s (SWT) will in totality or His management virtue appearing through them is the Tawheed and also relation to their being a source, a co-ordinator, a helper (Waseela), a route, a guide to Allah (SWT). They are the complete reason (Ghaitt-e-Mutalaq), the source of appearance of His ‘Raboobiyat’ in totality, the true commanders (Wali-al-Amar). We hand over our entire problems to them (we are asked to do so) and nothing is either accepted or granted without them (without routing through them). That is why we read in a Ziarat, we hand over ourselves to you (all our needs –Hajaat).

Majlisi (R.A) states that exaggeration in Nabi’s (S) and Imams (AS) is a belief in their Godhood and inclusion in the worshipped, shareek in khalq and Rizq (sustenance) i.e. they are Khaaliq (Creators) and Raziq (Sustainers) like Allah (SWT). The way Allah (SWT) gives Rizq they also give Rizq to their creation or Allah (SWT) has diluted (Hulool) Himself in them, dwell Allah (SWT) are Allah (SWT) in human bodies and face and figures. They and Allah (SWT) are one and same (in the way Hindus believe). The belief that

Allah (SWT) and they are the same unity (like Christians – they say that Allah (SWT), Ruh-ul-Quds and Christ are united in soul and body). Even if they claim that they by themselves are Alim-e-ghaib (knowers of the Unseen) know everything without wahee or ilhaam (revelation) from Allah (SWT) or if we equate the Imam (AS) with Rasool (SAW) in nabuwwat, or if we believe that they are same and keeps on transferring and dwelling from one to other (Tanasikh) Imam (AS) or other bodies and or a belief that in this world only knowing them is good enough, there is no requirement of worshipping Allah (SWT) or being His subservient and that there is no requirement of giving up sins. All these beliefs are kufr, shirk, exaggeration and believers depart from Islam i.e. no longer remain muslims. Imams (AS) were also disowning such believers and passed their verdict on them as Kafirs. (ghali's are true believers of all the above cited beliefs). Anything like that, heard from anyone or a tradition must have a different interpretation or coined by someone. (like Abdullah bin sabah (L) had such beliefs) and his group and now on the borders of karman Shah and Kabul believing Imam Ali (AS) to be Allah (SWT) are exaggerators (Ghaali). Imam-e-Sadiq (AS) states; "Curse of Allah (SWT) be upon Abdullah bin Saba, who claimed Ameer-al-Momineen (AS) to be Allah (SWT). Cursed be those who impose on us the untrue". But some Mutakallameen and Traditionalists (Mohaddaseen) not having perception and proper understanding of Aima (AS), falling short of comprehension of the powers and exercise of Wilayat, special effects, miracles and exhibits, reject the traditions from ulema of great standing, assertion and reliability, regarding Imams (AS) powers, exercises and miracles and call it exaggeration. They believe in unintentional mistakes (sahv) and forgetfulness from Imams (AS). The Muqassareen – Imam's (AS) knowledge in whatever has happened and will happen is also a part of their disbelief and rejection.

In true and established traditions it is mentioned that, 'do not call us Allah (SWT) and then say anything, our high position will remain beyond your exhaustive comprehension. Our 'Amar' – matter is very difficult or heavy to be borne only by a chosen angel, selected messenger or a momin with trusted heart" (tested by Allah (SWT). They also say; " If Abu-Zar (R.A.) comes to know about what is in Sulaiman (R.A.) heart, he will kill him (because Abu-Zar (R.A.) cannot comprehend that much). Then what are the meanings of exaggeration?

Tafveez has also a few in meanings, some negated and some applicable on them. For instance, it will not be right to say that Allah (SWT) has made them masters of the world and they create, give life, death and provide on their own. But if it is said that all this is done by Allah (SWT) through them then it will be a right statement. It can be safely said that they are the cause and effect for all beings, hence He does all this for them as if they do it.

Allah (SWT) has made them to be obeyed completely by heavens and earth. Everything is commanded by 'Him' to obey 'them' even the covered ones. When they want effect some matter (Amar) it happens. They wish only what Allah (SWT) wishes or they do not wish other than Allah's (SWT) wishes. "They are his exalted Ibaad, who do not go ahead of Him in words and act according to His 'Amar' (command).

Secondly if it is taken that with their own wish and will, they declare anything as Halal and anything haraam will also be invalid Tafveez (prohibited), Infact, Allah (SWT) has created them perfect, they therefore, do not go against His wishes or do anything against His facts. The matters of Sharia are entrusted in them, for stating and implementation.

Thirdly, the matters of politics of the creation, their mannerism, education and perfection is entrusted in them. Allah (SWT) says; “Take what the Prophet (SAW) gives you and refrain from whatever He stops you”.

Fourthly, all the branches of knowledge and the governing laws are entrusted in them, so that according to requirements (when required) implement or withhold them as per their own judgement is also correct Tafveez.

Fifth, they have the choice to implement, so traditions as they appear or based on their own factual knowledge received through Wahee (revelation) and Ilhaam. They have that authority.

Sixth, they are owners of heavens and the earth, may give anyone they wish and keep whatever they wish. They as Caliphs of Allah (SWT), are the owners of the treasurers of heavens and earth (Bihar Vol 7, pg 341). Similarly Abu-Ishaq Najfi has related from Imam Sadiq (AS); “Allah (SWT) has educated His Prophet (SAW) on His love and perfected him and said that; “You are on the highest standards of mannerisms” and then gave him the authority to manage the universe and said ; “that ‘accept what he gives you and refrain from what he tells you to”, and also “whoever obeys the Prophet (SAW) obey’s Allah (SWT) and the Prophet (SAW) handed over all the matters to Imam Ali (AS) and made him the custodian – you all accepted it and the others rejected or refused him. We, upon Allah (SWT), befriend you because you say when we say and become silent when we resume silence (not or otherwise when we do so), and we are the link between you and Allah (SWT). Disobedients will have no share in anything (Bihar Vol 7, Pg 90).

Bibi Fatema (AS) relates a tradition from the Prophet (SAW); “When I reached Sidra-tul-muntaha and Qaaba-e-Qosain-au-Adna, I saw Allah (SWT) with eyes of my heart not with the body eyes. Heard Azaan and Iqaama. Then came a call; “O my angels and dwellers of heavens and earth, I am the Allah (SWT) no-one is Allah (SWT) other than ‘Me’, I am all alone, no-one is sharing with me. Everyone bore witness. Then came the call; “O the angels, dwellers of heavens, earth and the bearers of my ‘Arsh’, Muhammed (SAW) is my Abd and messenger – all bore witness. Then came the call; “ Ali (AS) is verily, my wali and wali of my Rasool (SAW) and wali of momineens after my Rasool (SAW). Abad bin Suhaib stated that Jabir bin Muhammed said that Abu Jahfar(AS) said that when Abdullah ibne Abbas said; “ I find this tradition in accordance with the Quran”; “Verily we brought to bear this Amaanat on heavens, and earth and mountains” – Quran. Allah (SWT) did not make anyone custodian of wealth or treasures of earth but He, before the creation of Hazrat Adam (AS) sent his wahee (revelation) to heavens, earth and mountains; “ I am going to make Muhammed (SAW) and his A’al from the children of Hazrat Adam (AS) my vicegerents, how will you treat them ? Obey their command, give them refuge when they ask for, and ‘O’ the mountains answer their call and obey their command against their enemies”. There are the meanings of “We gave them Mulk-ul-Azeem” – Quran - A great kingdom. Great kingdoms is their obedience, everything is under them, this is the great kingdom”. Made them Ai’ma, whom every being obeys. ‘Whosoever obeyed them obeyed Allah (SWT), whosoever disobeyed them disobeys Allah (SWT) and Imam Raza (AS) said; “This is the Wilayat and the true Deen”. No doubt in that. They are the straight path of Allah (SWT) – Bihar Vol 7, Pg 97.

From Imam Sadiq (AS); “ Allah (SWT) created us in the best form and shape. Appointed us His eye in the Ibaad, His tongue in His creation, His hand of Rehmat or kindness, a fore-front face (Wajh-ullah) from which the Allah (SWT) is perceived, His gate of guidance towards Allah (SWT), the custodians in heavens and earth. The trees bear fruits because of us, get ripeness, the rivers get their flow, rain falls, growth of vegetation, all because of us. Allah (SWT) is worshipped because of our worshipping, were we not their neither anyone would have worshipped Allah (SWT) nor could have. None of us has ever indulged in idolatry. The idolater cannot be trusted with Amaanat. The knowledge of skies, earth, heavens and hell is also hidden from them. The core realities of heaven and earth is before their eyes. All the matters of heavens and earth, past and upto destiny are known to them. If we disclose our true position in the eyes of Allah (SWT) you will not be able to digest or bear”. And further said; “‘O’ Mufazzal common state of knowledge is an ordinary thing, we are the dwellings of Allah’s (SWT) wills, wishes and decisions. Every decision of Allah (SWT) is implemented through us. All the actions of Imam (AS) are in accordance with and subject to Allah’s (SWT) will or wish”. In short only that Tafveez – delegation in which Allah (SWT) is rendered ineffective or redundant is not for them, is prohibited and no one having the right faith believes in and are not proven through or by Imams (AS). This is neither exaggeration nor total delegation (Ghalu or Tafveez) – May Allah (SWT) save us from this.

This is just a drop from the oceans of their powers, of exercises, miracles. Special effects in the universe and the effect or virtues of these weighty and exalted Masoomeen (AS). We have no ability or command over expression of their all completely Perfected virtues. (Requested Momineen, these Khutbaat cited by Syed Saleh Kashfi in his book are given in the traditions related to ‘Marefat-e-Noorania’. Please read them and enlighten your hearts with the Marefat of their factual light of visionaries and interpret the sayings of Masoom (AS) with burden bearing Eemaan basing them on correct principles of interpretations). Rejection of their Fazail is attributed to the lack of comprehension and is kufr.

From these statements it is obvious that Prophet Muhammed (SAW) and Aalai- Muhammed (AS) are equal in virtues. Difference is that of Nabuwwat, which has ended. He ranks highest. Had the Prophethood continued, then they would have been the ones. Anyone assuming Nabuwwat for them is an Exaggerator.

Keeping in view all the above-explained verses, traditions and words of ‘Aima’ the following Khutbah’s of Maula Ameer al Momineen may be exhaustively pondered over, absorbed without a trace of doubt.

Khutbah-e-Rajat (Coming back time and time again)

No doubt coming back time and time again is for me. I return time and again and own turns. I am attacker and punisher. I possess special virtues and effects of strange nature. I am an iron horn that uproots the forts of Kufr. I am slave of Allah (SWT) –(Abdallah) and brother of the Rasool (Prophet). I am the custodian of Allah’s (SWT) secret and a box in which all his secrets are in safe custody. I am a step (Hijaab) between Allah (SWT) and the creation, Wajhullah, scale of truth and untrue, gatherer of creation, Kalimaat-ullah (SWT) with which everything gets collected or dispersed. Dispersed elements

get their correct combination and gathered ones their dilution in correct shape is by me. I am effective virtue of Allah's (SWT) names, a gatherer and disperser. I am the meanings of His names, Amsaal-al-Aala and greatest signs (Ayatollah-al-kubra). I am the owner of heavens and hell. The heaven goers will be wedded by me, I am responsible for the punishment for the hell dwellers. All the creation will be presented to me. (Will return/appear before me). The accountability of all the creations is my responsibility. Every matter (Amr) after the will of Allah (WT) (Qada-e-illahee) or decision of Allah (SWT) is turned towards me. I am the owner of heavens, granter of good deeds or virtuous deeds and caller in deviations. I am the sun of the day of returning (Rajat). I am Daaba-Tul-Arz, appointed authority over heaven and hell and custodian of heavens. I am the one at the high mounds (Sahib-e-Al-Ahraf) who will know everyone from the signs on their foreheads. I am Ameer-al-momineen (Leader of the faithfuls), protector of the pious (Muttaqeen), the speaking tongue of all the speakers, the sign of all passed ones (Ayat-us-Sabiqeen), certifier head of Waseeyeen (Khatamul-Waseen), inheritor of Prophets, the caliph of the Provider of the universe (Rabul-Alameen), His straight path and a measuring (differentiating) scale of right and wrong. I am 'His' authority over skies, earth and whatever is therein. Allah (SWT) established me (Ihtejaaj) over His creation and took covenant. I am their witness (Shahid) on the day of judgement. I am the one entrusted with the knowledge of tests, dreams, judgements, expressive oration, and know the Ilmul-Ansaab – knowledge of the chain of descendancy. I am the caretaker of the signs (Ayats) of all the Prophets. I am the cane (Asa'a) of signs (who will stamp the signs of –'This is kafir upto the day of judgement). I am the one for whom, the clouds, thunders, electricity, darkneses, lights, winds, mountains, seas or oceans, moon and sun are enslaved (commanded to obedience), because I am the head of all the workers or implementers of Allah's (SWT) will and decisions and am their Wali-al-Amar. I am the iron horn of Allah's (SWT) strength. I am the Farooq of Ummah (the one who differentiates between right and wrong). The identification between right and wrong is because of me. I am the herder of Allah's (SWT) creation and guide towards Him. I am the one who has over come everything by counting and store of everything (We have stored everything in Imam-e-Mobeen –Surah Yaseen) by the reasons of the Knowledge bestowed upon me by Allah (SWT) and by all the secrets 'He' entrusted in Muhammed (S.A.W) then to me. I am the one who is granted by Allah (SWT) His name, His kalima, His wisdom (hikmat), His knowledge and His comprehension. "'O' the groups of people, ask me of anything' before you do not find me amongst you. 'O' Allah (SWT) I choose you my witness over them and seek your help. There is no power and authority other than Allah (SWT) the highest and greatest. We are commanded by Him and submit ourselves totally under His command".

This 'Wali-e-Mutalaq' exhibitor of powers of strange matters or concerns has been appearing time and time again in various era's. Has been helping and removing the difficulties of needy ones and the prophets and said; "I helped all the Prophets while remaining in background and Muhammed (SAW) apparaently". "I have helped all the Prophets secretly, saved the Ark of Noah (AS), safe guarded Ibrahim (AS), pulled out Yousef (AS) from the well and openly helped Muhammed (SAW) in every field. This Wali-Allah, will appear as the commander of Yamani army during the days of appearance of truth and Rajat, will give a loud call with the cane (Asa'a) and sign, as Daaba-tul-Arz and help his son (Imam Mahdi (AS). After 'Rajat' will rule for twenty thousand years. That is why he says; "I return to the world time and

time again, am of 'Rijats', holder of diversly strange power and turns, punisher of all enemies". He will bade hard punishment on enemies particularly of Syrians, details mention in other Khutbaa, will take strong revenge. All these abilities of Mazhar-al-Ajaib wal gharaib are established, well know, identified facts of Deen, pre-vogatives or precepts of Islam.

Everything is firstly in the knowledge of Allah (SWT), then in His will (Mashiyyat) then the position of decision, aim (Iradah), then in destiny of knowledge, then in the decision, judgement knowledge for enforcement, then approval for effect, then it's time period of life, death and nomination. Imam Ali (AS) is Wali in totality. After the approval for effect everything descends down to him and have no knowledge of it prior to Allah's will and wish. Then from him is received by the workers of 'Qaza-o-Qadr'. That is why he said that if everything is turned to me as, after the decision, will and command of Allah (SWT) everything refers to me. This is also the Deen or core reality of Deen.

The Quran says; " Everyone is referred to us and the responsibility of their accountability also rests with us". " The return of entire creatures is towards you and the burden of their accountability is on you" (Ziarat-e-Jamia). That is why Imam Ali (AS) says; " Everyone will return to me and I will take the account of their deeds". Only the absolute vicegerant of Allah (SWT) can take the accounts on His behalf. Allah's (SWT) glory is above being seen or talk to the creation directly, or come down to a place and take a seat on throne. He will get all this done through His (Khulafa) vicegerents and Aulia's. They are His apparent face, living after the destiny (Fana) of everything and will gather all beings. All these are the virtues of the Allah's (SWT) vicegerant, expressing appearances of all His virtue and exhibitor of strangely miraculous matters (Mazhar-e-Ahjaibay-wal-gharaibay) – not of the Creator of the Universe. There is no exaggeration in this and in the end explains; "Whatever I do is, due to the education by Allah (SWT) and Muhammed (SAW) and whatever I do or will do is His powers and authority – (Lahola walla Quvvata illah billa hil Ali yul azeem". Anyone declaring these words as wrong, his mind and heart is void of Noor-e-Emaan. Further explanation of this Khutba may be seen in Bihar Vol 13. The perceptions of Eemaan and Noor of fact is their names. Rejection is Kufr, we seek protection of Allah (SWT) from this. Similarly the other Khutbaat's may be interpreted which is based on correct meanings and firm traditions. There is no ability other than from Allah (SWT) – "For whosoever He does not grant Noor, there is no Noor (guidance) for him".

Second Khutba

Sheikh Kamaal-ud-deen Muhammed bin Talha Ashaafi narrates that through correct reporting and revelations, it is proven that Ameer-al-Momineen Ali-bin-Abi-Talib (AS) erected himself on the dice of 'Kufa' and delivered the following 'Khutba': -

In the name of Allah (SWT) the beneficent and merciful, the inventor and creator of the skies and earth. Spreader of earth's surface and it's compressor, erector installer of mountains to their heights. Springer of springs and giving their flows, beholder and flower of fast winds, decorator of skies and giver of light

to them, controller and manager of the universe, giver of various courses to stars and planets, birth and control to the clouds, the inaugurator of nights and its conversion to light, the creator of days and their period, the establisher of epochs and their passage, the orderer or originator of all the matters and their effects, responsible for providing the Ibaad and its planner, resurrector of dust converted bones and their raiser from the graves again. I praise Him for His continuous bounties and bear witness that He is all alone with no one sharing with Him and he is only one rightful to be worshipped – a witness that the decalarer be led to safety, the withholder of which be led to permanent punishment and I bear witness that Muhammed (SAW) is the final Prophet, terminator of the Prophet hood of all the previous Prophets and imposed (superior to) on them and is His messenger, the repeater of previous invitation, guidances, their originator and spreader, perfecting and completing them all. Allah (SWT) sent him to an 'Umma' whose founders had laid the foundations of idolatry in them. The Prophet (SAW) preached all His advice and conveyed His message to the letter. He erected the signs and towers of guidance and with the miracle of the Quran destroyed the invitations, strength and plurality of 'Satan', brought the misled deviated and Kafirs to dust (rubbed their noses in dust) to the point that invitation to truth got completed in beginning and cleansed Sharia – became a source of pride till eternity. May Allah (SWT) send His blessings on him and his progeny – a high tree and elements cleansed piousness. The example is proven forever and action established. Lunatics have assumed control, women have become rulers (dictators) desires have changed, difficulties (worries & sorrows) became great and complaints intense. Clown is very common from all directions, earth trembled, the duties lay waste (forgotten), Ammanat misappropriated by force and dishonesty became apparent, foul blooded (illegitimates) got up, people of doomed fate and cruelty have taken lead, ulema are left behind – ignored. Quran is opposed and the matters against nature are apparent in both sides. The time of disappearance of Prophethood completed, migration ended, flat nosed become apparent or poised and dresses shortened. They will become rulers and respected ladies will be dishonoured by them. Kaisaani's (unpatriotic people) will come, destroy Khurasaan, uproot the fort, take the treasures out and conquer Iraq with bloodshed. Alas ! Alas ! on open mouths and dried lips". Then Imam (AS) looked towards his right and left, with sorrow and sadness drew a deep breath, his colour changed with fear. Then Suwaid-bin-Nofal-Hilali got up and asked; "Ya Ameer-al-Momineen, on all these future events that you mentioned, are you witness to them, present and have the knowledge"? Imam Ali (AS) turned his attention with anger in eyes and said; "May crying women cry on you, difficulties descend on you 'O' the son of unholy unbecoming of men, liar, breaker of covenant, your life will end soon and destruction (failure-Hilakat) will over whelm you. What did you say? I have knowledge of hidden matters, flowering tree of Noor-e-Illahee. I am the guide of skies, head of all worshipping angels (leader, tukar) the companion of Gabrael (AS), the true friend of Mikaeel (AS). I am the head of (leader) all the angels. I am the eagle of the universe. I am the king of Bayt-e-Mamoor, its saddler (or possess the knowledge of all hidden things –Asraar). I am that is rubbed off or written (destroyed or withdrawn and brought forth or established) I am the guide in the darkness. I am myself Bait-e-Mamoor of knowledge of Universe. I am the rain of the cloud of blessings (Rehmat). I am the bright Noor that enlightens the darkness. I am the sky of Allah's (SWT) Hujjat. I am the father of all Hujjats. I am the helper of the entire universe. I prove all the realities. I am one of Khamis-ale-Aa'ba. I am the explanation of narration (Sura Nisa), meaning love, eelaaf and narrative explainer of Sura Eelaaf. I am meant by 'Rijaal-Al-Ahraaf' (Wa'alal ahrafay rijaalun yahraifuna - is meant for me).

I am the reality of Ibrahim-e-Khalil (AS) and serpeant of Moses (AS). I am Wali of all 'Aulia', inheritor of all Prophets. I possess knowledge of Zaboor and the route to Rabb-e-Ghafoor, exalted by Him (chosen – Mustapha) and meaning of Alia in the bible. I am a fortified power (Shadid-al-qava) and bearer of the flag of Hamd. I am the Imam on the day of gathering and Saqi-e-Kawsar. I distribute heaven and light fire of hell for the enemies of Allah (SWT). I am the pivot of Deen, Imam of the Muttaqeen. The inheritor of Prophet (SAW) vested with authority and helper of all helpers, fender of difficulties of all ages. I am destroyer of infidels and the father of virtuous Imams. I uprooted the gate of Kufr (like the gate of khaibar) and disperser of their armies. I am the valuable essence of Allah's treasure and gate of Prophets (SAW) city of Knowledge. I am the explaining narrator of Ayat-e-bayyanaat – narrator of difficulties of knowledge. I am the meaning of Noon-Wal-Qalam. I am the light emitting candle in darkness. I am meant by the question 'Mata' (i.e. where is help of Allah (SWT) and praised one in Sura Al-A'ta. I am Niba-e-Azeem (30th part of the Ayat) I am the truth of straight path (Siraatum mustaqim) of Allah (SWT). I am the shell in which the pearls grandeur and all respectability is contained. I am the mountain of Sinai of Jalal-e-ilahi. I am the secret of letters and I am Haroof-e-muqatt-e-aat. I am the light of all places and ages. I am the mountain of firm knowledge, hill of help (Shafe'e) and discern the facts. I am the key to all that is hidden and enlightening lamp of light for the hearts of Momineen. I am the soul of all souls and Nafs of all Nafsoos and it's soul. I am the rider attacking time and again and helper of all helpers. I am Allah's (SWT) unleashed sword and martyred in the way of Allah (SWT). I am the collector or gatherer of the Quran, explanation of narratives and the meanings (Khalakal insaan allamal hul baiyaan-we created the Insaan (man) and taught him

expression/narration/oration/explanation). I am the beloved brother of Prophet (SAW) and husband of Batool-e-Azra (AS). I am the pillar of Islam, destroyer of idols, the ear (Walaena adnun waheyattu –the ear that listens and stores), killer of jinns, Saleh-ul-Momineen (the most pious of faithfuls), Imam of succesfuls (Mufhlaihoon) and the leading brave of all braves. I am the bearing treasures of the secrets of Prophet (SAW). I give news of by gones and the events to come. I am Qutub of all Qutub's, Wali of all Wali's and friend of friends. I am the Mehdi and Masia of all times (Al-Mahdi minna wa qullona wahid-Mahdi (AS) is from me – we all are same), upon Allah (SWT) I am Wajhullah (face of Allah SWT), Asadullah (lion of Allah SWT), the head of Arab and am the fender of Prophets difficulties and reliever of sorrows or troubles (Qashifil-karb).

“There is no daring youth other than Ali (AS), their is no sword other than Zulfiikar”, is said about me”. Prophet (SAW) has said only about me; “ You are to me as Aaron (AS) was to Moses (AS)”. I am the lion of Prophet (SAW) over coming every one. I am Ali son of Abutalib (AS)”.

The narrator states that when Imam Ali (AS) reached this point, the questioner cried out loudly, died and fell on the ground. Imam Ali (AS) karamallah wajho then reverted to the original Khutba and proceeded:

“Praise is for Allah (SWT) creator of souls and all the Ummah's. Salawat be upon the first Noor – Muhammed (SAW) and his A'al. Ask me of the passages of the skies that I know of better than the roads

on earth, ask me before you do not find me amongst you, the oceans of knowledge are storming within me”.

Then the people of knowledge, wisdom and expertise got up. With them were the Aulia, Asfia and pinnacle knowledgeable personalities of the time. They kissed the hand of Imam Ali (AS) and insistently requested upon the oath of ‘Ism-e-Azam’ to complete the khutba. Then ocean of firm knowledge, head of Aarafeen, power over powering Imam Ali (AS) son of Abu Talib (AS) continued ;-

“The bearer of Muhammed’s (SAW) standards, Ahmad of the kingdom, the truthful, standing on the Muqaam-e-Ibraheem (AS) will appear. He will rehabilitate the earth, will enforce the ‘Sunna’ and obligations from Allah (SWT) in true spirit (will give Deen its true life)”, and further said;

“The questioner was ignorant of my life and effects, unaware of my exercises or conditions. Verily the strangest facts are the signs of my heart. The indications of my conscious, I have disclosed the secrets and strangely wonderous events, entered through the correct door and whatever I have stated is truth. My words that I speak are fact, truth and reality. I have opened up the hidden treasures, disclosed the deeply seated facts of hearts and their essence. I have gathered fine perception and hinted at their reality. Happiness to those who will abide by (adhere by) this ‘Kalaam’ and follow the Imam (AS). He knows the meaning of written book and scattered pages of knowledge – the enrolled parchment and inside of the ‘Bayat-e-Mahmoor’ of knowledge. Then he orated the poetry;

“Doubtlessly I have encircled the knowledge of past ones and am miserly in narrating the events to come by hiding them or keeping it in secrecy. I have opened up the hidden secrets, I have the knowledge of all the present and past events. I am the head of all heads (Sardaro ka Sar). I possess the knowledge of all the worlds and control them. If I wish, I may load seventy camel with the expressive narration of Surah-e-Fateha. The Quran has ‘Kalimats’ with hidden secrets and the writings with apparent meanings. These are the fountain heads of perceptions for hearts, fine hints fine blissful secrets of hidden events, hints of difficult secrets, bright light shooting stars, upper limits of thoughts or wisdoms, beginning of knowledge. Wisdom (Hikmat) is the lost property for the wise one. The exalted one is Allah (SWT). The book is opened and answers read”.

“O’ Abul-Abbas you are all the leader of people. Exalted is Allah (SWT) who gives life to earth after its death and returns the kingdoms to their houses and centres. ‘O’ Mansoor (Dawaniqi) step forward (to Baghdad) to raise the walls. This is decided in the knowledge of Allah (SWT) the most powerful”. The reporters say; “These were the last highting words from Imam Ali (AS) and I remember these visions giving words from him”.

The Prophet said; “ I am the city of knowledge and its gate is Ali (AS)”. “Enter the homes from their door”, -Quran. Hence anyone desirous of acquiring knowledge must come to the door – Imam Ali (AS) and get blessed. This ‘Khutba’ starts with praise, grandeur and ‘Jalal’ of Allah (SWT) and moves on to predictions and signs near to the dooms day, time of ‘Rajat’, some followed, some are appearing now and some will. Often the Wali-Allah’s, Masoomeens keep predicting the evidence or signs nearing

doomsday. Maula Ali (AS) has also predicted some, most of these can be understood by people of knowledge. Some of these are hints and special terminologies understood by predicting Masoomeen (AS). The knowledgeable can make out (interpret) very little their inner realities but those perceiving person should have no doubts in them with any trace of the prediction being Allah (SWT) or find any exaggeration. After this there is a mountain of own virtues (Imam Ali AS) specific exercises of Wilayat and its secrets, which come to light from him (Imam Ali AS). Perhaps the persons with superficial knowledge will doubt the expressions about his knowledge. Maula Ali (AS) has used the words; "I have encircled the knowledge of the entire universe and is integral part of my self-body or contained within me". But keeping in view our forewards this will appear as his special virtue. First cause positively possesses the universal knowledge in its entirety. Everything, every event after approval is referred to or reverts to Wali-al-Amar (AS), therefore the knowledge of all the worlds and whatever there in is in his knowledge. Knowledge of unknown, past, present and all events of the future is the specialised virtue of 'Ai'ma'.

'Ghaloo' and 'Shirk' cannot be invoked in this case, which will be valid only if it is created by them. Neither they have claimed nor any Muslim believes so. Instead they always have said that whatever they have is gifted by Allah (SWT) and not by their own accord and more than everyone else. If anything is unknown to them its Allah's (SWT) own reserved secrets (Ghaibe-Huwaiti-Ghaibe-Ghuyooob) and nothing else. From this also, as per requirements revelation is made to them. That is why the Prophet (SAW) said; "Nobody has identified (Perceived) Allah (SWT) other than me and my Wasee"- It is not exaggeration. The world unknown or hidden from others is apparent to them. Only 'His' special 'Ghai'b' the Ghaib-e-Huwaiti is unknown to them. "He does not reveal and install anyone on his ghaiba except his chosen messenger with whom 'He' has 'His' will" –Quran. The discussion on this subject may be seen in our magazine 'Al-Burhaan'.

In 'Bihar' some sentences are different, we have quoted from 'Yanabih'.

Third Khutba

After returning to Kufa from the battle of Naherwan with Kharjees, Imam Ali (AS) delivered this khutba: - After the praise of Allah (SWT) and Salawat on Muhammed and Aa'lai Muhammed said;

"I am the first 'Momin' and first muslim. First to offer prayers, observe fasting and first to fight in the cause of Allah (SWT). I am the firm cord of Allah (SWT) and His unleashed sword. I am the Siddiq-e-Akbar, Farooq-e-Azam of the 'Ummah'. I am the gate to the city of knowledge, at the head of forbearance of moral standards, flag of guidance, just judge of cases and of 'Fatwa's' (verdicts). I am the lit candle of Deen with (of) clarity. I am Imam-ul-Muttaqeen, Syed-al-wasayeen, helper or pivotal or central figure of life of deen (the religion survives because or by reason of me – Yasooob-uddin). I am the bright star of Allah (SWT) and the severe punishment for the enemies. I am the limitless sea or ocean that never dries out. I am the strength and respectability that is beyond comprehensive praise (above imagination). I am the slaughterer of idolaters and destroyer of infidels, one who hears the cries of needy ones and leader and guide of the pious ones. I am the grinding tooth and the revolving mill of hell. I am the herder towards hell for those committed to or destined to hell and their punisher. I have

been named 'Alia' in the heavenly books and Ali (AS) in Torat and Arabia. Quran is one of my names, which is known to those who know. I am that 'Saadiq' who's obedience is commanded by Allah (SWT), saying; "Be with Saadeqeen" –Quran –Tawba. I am 'Saleh-ul-Momineen', who will give call towards Allah (SWT) in the next world. I gave alms or charity in 'Rukuh'. The word 'Fataa', son of 'Fataa' and brother of 'Fataa' (the most courageous youth) applies on me only. I am the praised one in 'Hal-ata'. I am wajhullah, Janbullah and the glory of Allah (SWT). I am the knowledge of Allah (SWT), the custodian of the knowledge of past and the future events upto the doomsday. Neither anyone else from the 'Ummah' can claim this nor depose me off this position. He has liked my deeds, enlightened my heart, endowed me with total or decisive wisdom (Hikmat) and brought me up with it. I have never committed 'Shirk' even for a split second. Never have I experienced (felt) fear right from the time of coming into this world. I have killed all idolators, brave cavaliers and unsubmitting Arab's. 'O' the people ask me of treasures of knowledge of Allah (SWT) and about 'His' wisdom or philosophy stored in me".

Fourth Khutba

From amongst his khutbah's is a Khutba-e-Iftikharia reported by Asbagh-bin-Nabaata and reports that Ameer-al-Momineen (AS) recited a khutba and said; " I am the brother of Prophet (SAW) and inheritor of His knowledge, the mine of his wisdom (Hikmat), his secret. Whatever Allah (SWT) has sent in his book, all that has reached me (has been received by me). I am given the knowledge of past and future events upto the doomsday. I am given the knowledge of chain of forefathers and descendants of everyone (Ilmul-Nisaab) and the knowledge of means. I am given thousand keys to the knowledge, every key opens a thousand more chapters (Door-Baab) of knowledge. I am given strength with knowledge of destinies (Ilm-e-Taqdeer), which descends, down to my Wasee's (AS). They all are supported with knowledge of decisions and destinies, till the day the earth is firmly stable (Qaim), the time Allah (SWT) is the owner of earth and its dwellers and he is the best owner and protector (Waris). I am the one who is given the path (Siraat), the judging scale (Mizaaan), standard (Flag – Lawahay-hamd), 'Kauser' and will be ahead (given importance over) all the human beings on the Day of Judgment. I will, with the permission of Allah (SWT) take the account of (Judge the deeds of) deeds from everyone, give Jannat (heaven) according to their class (the weight or value of their deeds) and punish the hell dwellers. All this is Allah's (SWT) blessings, kindness and bestowed upon me. Anyone denying my coming to the earth time and time again and have always been, so whosoever rejects our words, rejects the words of Allah (SWT) and an infidel. I have been giving invitations (calling towards Allah SWT) of offering prayers and have done so in all the times. Allah's (SWT) prayers (Salwaat) have always been upon me. I am of the kingdoms and rule of inheritances, have been Wali in all past epochs (Qadeem Zamana), am in the time and will in the times to come, ruling my kingdom or world in the times 'Rajat'. I am of strange signs and know the secrets (inside out) of the entire creation. I am Allah's (SWT) iron horn, destroyer of all enemies. I am the authority who appoints angels on their posts, Wali-Al-Amar, manager of various matters (Madabar-al-Amoor). I took the covenant from souls on behalf of Almighty Allah (SWT). 'He' asked through my tongue;

“Am I not your Rabb” (took the covenant of my Wiyala) I have always been ‘His’ speaking Kalima in His creation. I take the covenant from all the creation in their prayers. I am the solver of the difficulties of orphans and widows. I am the gate of the city of Knowledge, mountain of high esteem and ‘His’ pillar. I am the bearer of flag of ‘Hamd’ (Praise) a blesser of time and again and if I tell you all about it, you will call it false and become ‘Kafirs’ – not to able to bear it or digest it or consume it. I am the slayer of tyrant kings or rulers, head of Momineen, the guiding sign or post for the guided ones. I am of the right hand sided, fact of belief (Eainul-yaqeen), Imam-ul-Muttaqeen, taking lead towards deen, the strengthened cord of Allah (SWT) , will fill the world with justice of ‘David’ the way it will have been filled with tyranny and evil.

I am the friend of ‘Gabrael’ (AS) and companion of ‘Mikaeel’. I am the tree of guidance and standard of piousness. I am the gatherer of all the creatures towards Allah (SWT) with the word (Kalima) with which all the creation gets gathered. I am the cause of (purpose) of creation with all the laws or rules of the worlds within me. I am of the green stick and red camels (one will accompany Yamni’s army during the time of ‘Rajat’). I am the gate of certainty, Ameer-al-Momineen (AS), companion of ‘Khizr’, that of Yad-e-bayza and ‘Fathaa’, slayer of armed or protected strongs, destroyer of braves. I am the one who is Wali of past ‘Ummah’s’, ‘Siddiq-e-Akhbar’, ‘Farooq-e-Azam’. I am the one who speaks with command ‘Wahee’, Allah’s (SWT) vocal or speaking tongue. I am the rotater of stars with the command of my ‘Rabb’ with ‘His’ knowledge that is specified for me (for which I am specified for –Ilm Wilayat-e-Mutalaq). I am of the yellow and red flags. I am the hidden one who is awaited for matter grandeur (Amar Azeem). I am giver and the spender, controller of hearts (maker of hearts), commander of myself (as nobdy else knows these secrets), guardian and protector of my Allah’s (SWT) deen, Ibne-Amm’s (Brother –Prophet) aid (helper). I am the wrapper in the shrouds (Kafan) Wali –Allah (Innanka Maiyittun Wainnahum Mayyaitoon), companion of khizr, Aaran and Yousha-bin-Noon. I am the owner of Jannat, of rainfalls, earthquakes, of eclipse of the sun and moon. I am of the fear of thousands (Daran-e-Wala), slayer of infidels, Imam of good doers in the world of souls, I am Bayt-e-Mamoor (high roof?), rising or risen oceans, harm of insidiousness (Batini), the supporter of all ummats and of Isme-e-Azam. Is their anyone who can open his mouth in front of me (compete me). Was I not listening to the words of Allah (SWT) and His messenger (SAW) (their command) I would have slaughtered all of you and destroyed you all till the day of eternity. I am the reality (essence) of the month of Ramadan, secret of Layla-Tul-Qadr, of Ummal-kitaab (Mother of all books), I am a open narration, the opening of or beginning of the book of creating powers or laws and it’s arrangements or collections (Tadveen). I am of the prayers in journeys or otherwise, a narrator, infact the reality or essence of prayers and fasting, the goal (desired direction) of days and night. I am the explanatory meanings (Taweel) or inferences of months and years. I am the gatherer and disperser of everyone and reducer bearer of the burden of the followers of Prophet Muhammed (SAW) (Ummat-Muhammadiya). I am the gate of ‘Sajda’. I am worshipped and worshipper, witness and witnessed. I am of Sundas-e-Akhzar mention earth and heavens. I am who passes through skies with the Prophet (SAW). I am of book and bow. I am the companion of Shees – son of Adam (AS) and of Moses (AS) and Adam (AS) (keep appearing). The relative terms are referred from me (examples are quoted from me – take reference from me). I am the owner of kingdoms of earths and heavens. In dejection I make the rain of blessings (Rehmat) fall (rain fall is with my help). I am all this. Who ! is like me, I am the great thunder, storming ocean that speaks and storms on my order or command. I am the

one who speaks to the sun, am a thunder of light on the enemies of Allah (SWT), helper of all the obedient creation subservient to Him. Allah (SWT) is my 'Rabb' with no worshipped one other than Him. Wrong springs up but there is a turn for the righteousness. I am soon leaving this world. Be in wait Amvi rule of 'Kisravi' disturbances. Bani-Abbas will then take turn with fears and harassment. A town will be built by name Zawa (Baghdad), between tigris and euphratus (Dajla-e-Fira'at). Dwellers in this town will have curse of Allah (SWT) on them. The tyrants with the nature of tyranny will appear, the high places will be built and a curtain will be drawn in this city. The matters will be dealt with tyranny and treachery and the Khulafa-e-Bani-Abbas will take turn, upto a number of kings. Then disturbances of Khabra, Qalaawa-e-Ahmar, darkness and red necklace will appear (Khabra, Qila-e-Surkh, Tarikh aur Surkh guloband) (death and destruction), and then our Qaem (AS) will appear and then I will (during Rajat) show my face from various Aqaleem (Sun, Moon...) like a bright full moon amongst stars. Be warned there will be in those times, ten signs of my appearance. Constant march of army standards in the streets and bazaars of Kufa, differences (none-existence of) prayers in the mosques, discontinuation of Hajj, shooting stars in Khurasan, depression of earth, appearing of comets, clustering of stars, disturbances spread of slaughter and destruction. These are ten signs on completion of which our Qaem (AS) will rise".

Then continued; "O' the people keep Allah (SWT) cleansed of all the virtues of worshippers, do not call the Abd who eats, drinks, cries and laughs as your Rabb-ul-Aala-Meen – provider of the universe. These are not the virtues of 'Rabb'. Do not point towards 'Him' with the aim that He is like this and that. Stating His limits, praising with our own wisdoms is the rejection of vocal book of Allah (SWT) (He is beyond limits and thoughts). Blessed are those belonging to my 'Wilayat', accept all difficulties and forced to always keep migrating or uprooted and exiled because of me. These are the protectors of Allah (SWT), treasures in the earth, and safe from the fears of the day of judgement. I am that light (Noor) of Allah (SWT) that never gets extinguished and His secret or code that can never remain covered or hidden".

It is stated in Amaali-Sheikh Suduq (R.A.) that the Prophet (SAW) said; "O' the group of Quraish, what will be your condition when you will turn into 'Kafirs' after me and you will find me or my brother Ali (AS) amongst a group of our companions hitting your faces with swords as we all are one. First, last or middles of us, all are Muhammed"(AS). Gabrael (AS) descended at that time and said; "O' Prophet, please say 'Inshaallah'".

In this 'khutba' are also stated the grandeur of Allah (SWT) and the secrets of Wilayat, Rijaat and signs of rising of Qaem (AS). The subject matter is almost same as in previous 'Khutbaat' with some different words of which some bear deep secrets. In this Khutba, one sentence that may not be acceptable or cause hesitation in acceptance by the persons of common vision or hesitant minds is: - "I am worshipper and the worshipped". The objection can be that how did Ali (AS) have said that he is worshipped (Mahbood). But this has been said of declaration of Allah's (SWT) Tawheed, His grandeur and Jalaal, therefore its use is in relative terms (Majaz) because the claim to be 'worshipped one' (Mahbood) will be true only if 'Tawheed', grandeur and worshipping of Allah (SWT) was rejected and claim was self-announced. When His being worshipped and self-being the worshipper is first declared then the words are positively in relative terms, not real. In fact statement Aabid and Mahbood clearly

indicates that there is not even a remotest sense of being Mahbood in reality but in reality and compulsorily in relative term and must be befitting of Aabid, suiting his ability. For example, assumption or interpretation that it is appearance and acquisition of virtues of the 'Worshipped' to a closest or highest possible degree. Abid with increased obsession in worshipping and Abd in (Abdiyati) slave hood or complete submission gets better dressed with virtues of Allah (SWT) emitting them apparently. Achieving the closest possible colour of Allah (SWT) virtues at a highest doer of worshipping is in claim. Without assuming the position of Himself or claiming to be creator by himself.

The 'Aarafeen's' terminology is as the complete obedience (Abdiyati) is that ingredient the essence of which in reality is the 'Rabboobiyat', the height of obedience in totality is conjoining with Allah (SWT), is His Quds-e-Rabboobiyat.

This may be approached from a different angle. In the terminology of Aarafeen and Hukamaa, the various lower grade of creation are committed to achieve higher grade as a duty. This is their Aboodiyat to higher ones. For example, solids goal is vegetation, animals of vegetation, thinking vocal animal (humans) is of animals. From this subservience to achieve or struggle for higher status is their worshipping of higher grade. This is the aim of all the creation. For humans the goal is perfect human beings, struggling through various stages. The perfect humans ultimate goal is to be closest to the 'Worshipped' of all the worshippers. Ultimate perfect human being is with perfected virtues of Allah (SWT) in all virtues and he is our Nabi (SAW) and his Wasee (AS). Therefore they are worshipped ones for all the creation, the masters of all other beings and the worshippers of Allah (SWT), the creator of all.

It is also possible that Sajid is meant by Abid and by Mahbood the Masjood best explained by; "I am the gate of Sajda (Ana Baabus-Sajood)". By the gate of 'Sajda' the gate of Hitta (Baabay-Hitta) may be meant as he has proclaimed to be 'Baabay-Hitta'. The sajda of respect (Tahzeem) to this 'Baab' therefore is invoked (necessary or preferred or necessary preference). In this respect they all are established 'Masjood' and 'Sajid' for Allah (SWT).

It is also possible that by 'Masjood', Masjood-e-Malaika is meant and there is no doubt that the Malaika bowed in respect before their Noor. There are many Hadith and traditions in explanation to this. Many more explanations can be cited in interpretation on these correct words. Every one of faith can interpret them according to this degree of knowledge, wisdom, comprehension and Eemaan and must do so. Rejection without comprehension is subject to 'Kufr'. On the similar lines any of the not understood sentences must be interpreted and should be correctly interpreted. Denial of the words of Imam (AS) is easy but safeguarding of Eemaan is very difficult.

Fifth Khutba

In one of His (AS) khutba he said: "Verily I know some strangest facts of creation that are not known by anyone other than Allah (SWT) and identify and know the past and future events. The human events of pro-creation in the world before appearing in this world and whatever has happened to first Adam (AS) and the people with him are also known to me. No doubt Allah (SWT) has withdrawn the curtains for me

(the events are made visual to me). My 'Rabb' has taught and educated me. I have learnt from Him. Know and remember it, do not be overcome by chest tightness, do not cast any doubts. Had I not, the fear about you calling me mad or deviated from facts, I would have disclosed to you the events of the past and your future passages upto the day of eternity, with the knowledge given to me by my Provider and I have received. That knowledge is kept secret by Allah (SWT) from all the Prophets other than your Prophet (SAW), the Prophet of truth. I gave my knowledge to him and he to me. Wali and Nabi are the essence of same Noor. Beware, we are the warners (Nazeer) of the past era's and this world and world to come (life hereafter the power of Wali). Those destroyed were by our reasons and those successful were also because of us. Do not treat these too ordinary virtues or abilities too much for us. Upon Allah (SWT) who grew the seed, created the life and is unique in His grandeur and His powers. He has condemned to my slavery the blowing of air and the birds. When given a choice to choose the world I turned away from it and threw it face down (totally rejected it). Thus it was mine and I divorced it. Those meeting cannot meet me (I excel). I know whatever is their in above all heavens, under the seven layers of earth, in the skies above and earth and whatever is in between them. All this is due to granted comprehensive knowledge stored in me, not by or from others information. I swear by the Owner of 'Arsh-e-Azeem' if I wish I can give you the news of your fathers, where they lived, from whom were they, what are they passing through and where they have reached. How many of you are eating your brother's flesh (in form of edibles) and drinking water in fathers clay of skulls, likes and wants it. Alas ! Alas ! when the curtains shall be lifted, the secrecies in the hearts and the conditions with conscience become known. Upon Allah (SWT) ! you have been recycled many times, come back bodily, many times and from one to another era, signs of many strange events of Allah (SWT) have appeared. Some were slaughtered, some died, some are into giblets of birds and others in the stomach of animals. The people pass through, come, take birth and die in the mornings and evenings (all the times). If you come to know what strange events have appeared from me in the past immemorial, will appear in future, you may surely visit upon stranged events see stunning happenings and actions.

I am the first creation, Wali and warner before Noah (AS). Had you known the strange events effected by me during the times between Adam (AS) and Noah (AS), the things done by, the nations destroyed by me for whom the wrath or punishment was proven or established – worst doers were they – then you surely would be dumb founded. I brought the first storm. I whipped up the second storm. I am the sender of flood of Erum. I am beholder of hidden secrets. I destroyed Aad, Samood and am their signs (Ayat). I brought earthquake on them. I will bring them back, their manager, originator and gave them death. I am first, last, apparent and innerself (Zahir-o-batin). I was in all times before times, with each period in those periods (by virtue of being first creation – Al-hujjah qabal khalka ma'ah khalka-o-baadalkhalq).

I was before and with the scribbling (Writing) pen of Allah (SWT), before the pen was with and before Loh. I am of the olden ages, master of the kingdoms of Jabalqa and Jabalsa. I am the master of Rafrac and Behraam. I was planner or manager of the first worlds, when these skies and earth did not exist.

At this point Ibn-e-Suwairia got up and asked, “Were you Yaa Ameer-al-Momineen? “Yes”, said Ameer-al-Momineen, “There is no one to be worshipped other than my provider and the provider of all the creation”.

“The Khalq and Amr are for ‘Him’ and the skies and earth are established under His authority and wish”.

“As if I am visualising from amongst you, the weak in faith are saying what has Ali-ibn-e-Abi-talib (AS) claimed for himself, the Syrian armies will overcome him and he will run away”.

“Upon He who sent Muhammed (SWT) and Ibrahim (AS) I will slaughter Syrians time and time again. Upon my own rights and grandeur of piety I will kill them time and time again with disgrace”. And kill the opponents in Siffin, seventy against one, will give new life to every muslim and handover his killer to him to quench the thirst of my heart (in Rajat). I will kill a thousand persons against the life of Ammar-e-Yasir (R.A.) and Awais-e-Qarni (R.A.).

“It is said about me, no, how, what way, when and at what time. What will be your condition when you will see ameer-e-shaam (L) being cut with saws, pieced with knives and will give them the taste of worst punishment. Be warned, be pleased, tomorrow on the day of judgement the accountability of the entire creation will be my responsibility. Do not think these claims are too much or preposterous for us – These are too petty events for us. We are entrusted with the knowledge of trying events, dreams, interpretations of descent (Tanzeel), events and happenings, therefore nothing out of these is hidden from or unknown to us.

I am looking at the forehead of Hussain (AS) in which his (Mehdi AS) Noor is flashing. I will present him at the right time and will turn the world upside. With him will raise some momineen (AS) from all places. If I wish I can disclose them and their fathers names. They are descending down, from a known time, from fathers to mothers and mothers to fathers – until they will rise and get together”. And then said; “Jabir! You are right, with the right and will stay with the right. ‘O’ Jabir! When persons lacking opinions (lacking right thinking minds) shouts (bad leaders cries out) and foolish starts speaking then the great strange events will start taking place. When fire in Basra will become alight. Usmaani’s flag will appear in the valley of Souda (Kharooj-e-sufyanai (L) and Basra will be in disturbances. Everyone will be inclined towards his group or tribe to overcome each other. Power will shift hands time and time again. Khurasani’s armies shall march and Shoiab-bin-Saleh-Tamimi will take pledge in central Taliqaan, Saeed Sosi (or Musavi) in Khuzistaan and Amaaliqas will assert their authority (will install their flags). The Arabs will overcome Armaan and Saqlaab”.

“The king of Rome will threaten the Ulema of Koh-e-Senaan the people of Senaan (probably this is a hint towards the war of Habsha and Italy). At that time, wait for the call of Moses (AS) from the tree of mount Sinai. He will appear, all the affairs or matters are known, apparent, identified and observed”.

“Be warned that I have left out many events and evidence kept to myself. I wish I could find someone capable of holding or bearing these secrets. I, on command of Allah (SWT) ordered Iblees (L) to bow down before Adam (AS) in respect and will punish him and his armies (followers) because of their denials and boasting their respectability. I am the one who, on command from Allah (SWT) established

the kingdom of the world. I am that Kalima-tullah (word of Allah SWT) with which all the matters are dealt with and time took passage (of effect)". And then said; " I am observing the hypocrites assuming, Ali (AS) has given Nas or claimed to be 'Rab'. Beware ! Bear that witness only which will be asked of you at the time of need that, doubtlessly Ali (AS) is the Noor created and a slave fed and provided, not claiming to be Allah (SWT). Curse of Allah (SWT) and all those who bid curse, be upon those saying otherwise".

Then he descended from the dice and said; " I took the refuge of the King of worlds and their powers and abode by Him the all powerful and strong, sought the protection of all Powerful of all powers, from all those that I have the fear of".

In this Khutba there is a special expression of the grandeur, powerfulness, finality of His authority. Besides the special, strangeness, secrets of Wilayat and news of unknown is given as a special sign of Wilayat-e-Muttalaq. The final end of the Syrians destiny through the hands of Wali-e-Muttalaq is an established belief of believers, beyond doubt. Some weak faithed might find; "I am first, I am last, I am outwards and inwards (Zahir-o-batin)", difficult to absorb or digest. From whatever we have previously stated and indicated in interpretation, it can easily be interpreted. That is, He is the first in creation and being Wajhullah exempt from 'Fanah' and after destruction also is controlling Wali. He is first of Momineen, last to be separated from the Prophets (AS) (at the time of death everyone had left the Prophet (SAW) except him and a few). He is openly and inwardly (Zahir-o-batin) i.e. Wali apparently and of the world of spiritual souls (Rohaani). Similarly the 'Awwal' and 'Aakhir' are also the name of Prophet (SAW) and are or accepted by both the major sects. Please refer to Khasais-e-Kubra (a sunni book) and the souls of Nabi and Wali is the same therefore he is also the first and last in those meanings. "With us 'He' opened the chapter of creation and on us 'He' will close", applies them. I am the creator or builder of bodies (heavens and earth, the kingdoms there in) on Allah's (SWT) command is also the true virtue of Wali-e-Muttalaq of Qazaa-o-qadr and the virtue of the created ones, not the 'Creator'. Wali does all this on the command of Allah (SWT) not on his own, which is the authority of Allah (SWT) whose vicegerant he is. Let us ponder over it and comprehend. That is why Imam (AS) has clearly stated that; "The weak faithed and hypocrites have doubts about our virtue. In their hearts, they say Ali (AS) has claimed to be 'Rabb' despite I bear witness that I am the slave of my 'Rabb' and alive by His virtue". These words are authoritative expression of His being a worshipping Abd and not a claim of being 'Rabb' himself. Anyone saying that these words are a claim to be Allah (SWT) is cursed one from Allah (SWT).

Sixth Khutba

In between one of the Khutba's he said; "I have the keys to the unknown (Ghaib). No one other than me knows them after the Prophet (SAW) (because of being his Wasi and hence inheritor). I am the Zulqarnain mentioned in old books (testaments). I am the owner of Soloman's (AS) ring (my name was engraved in it or I gave it to him on behalf of Allah (SWT)). I am the Wali of all goodnesses. I will help people crossing Pullay Siraat and am the guard of it. I am the distributor of heavens and hell. I am the

first Adam (AS) and the first Noah (AS). I am the sign (Ayat) of all-powerful Allah (SWT) and the reality of His secrets. I give growth to the trees and ripen the fruits. I give source of start to the fountains and flow to the rivers. I am the treasurer of knowledge and mountains of forbearance of nature (Hilm). I am Ameer-al-Momineen, visible fact of certainty (Ein-ul-yaqeen) and Hujjat-ullah in all the earths and skies. I am the earthquake and the lighetening thunder of Allah's (SWT) punishments. I am the loud voice with truth (Yohma yasmauna saihata bil-haqqay zalik yaumal kharooj - at the time 'Kharooj' my loud call will be heard). I am the dooms day for non-believers. I am the book in which there is no doubt. Myself is the vocal book. I am that name of Allah (SWT) with which 'He' has commanded to call 'Him' and beg. I am that candle of light from which Moses (AS) received guidance and saw first on the mount of Sinai. I am of Soor, to be blown on my command. I will raise the dead ones from the graves and owner or controller of the day of rising or dispersal. I am the companion of Noah (AS) and saver of his ark. I am the companion of Ayub (AS) who was tried and got him cured. I, with permission of Allah (SWT) established the heavens and earths (first creation is a secondary cause). I am the companion of Ibrahim (AS) and secret of Moses (AS). I am the one who sees the powers running the systems of the universe, and Amr of Allah (SWT) who has no death, true Wali on all the creation. The facts or words remain unchanged with me, the real events reach me in truth. I am responsible for the accountability of creation and their matters are given in my hands.

I am the displayer of Allah's (SWT) virtues in totality (Mazhar-e-Qul). I am the vicegerant of the Creator of the universe (that is why effect His commands in all matters). I am 'His' secret in treasure in 'His' Kingdom. 'His' authority (Hujjat) on 'His' Ibaad. I am Amr-ullah, soul (spirit or life) of universe and soul of Allah (SWT) – about which there is an indication (pointed out) “ ‘O’ Muhammed (SAW) they ask you about 'Ruh', tell them it is Allah's (SWT) Amr” – Quran. I have established the firm mountains, gave flow to the fountains, planted the trees and grew fruit bunches. I judge the amount of rations, raiser of deeds, descender of rains, giver of light to the sun, moon and stars, - all emit my Noor. I am the master of (head of) the doomsday and establisher of 'Qiyamat' (Sah'at). I am the one for whom the obedience of Allah (SWT) is compulsory, everything else obeys me and all humans are condemned to my obedience (commanded to submit and obey me- is duty bound to obey me). I am that living being who has no death (natural death). I am Wajh-ullah lasting even after destruction (Fana) of everything (they die by their own choice). I am the hidden secret of Allah (SWT) and have the knowledge of the past and future events. Everything is disclosed to me by 'Him'. I am the prayers and fasting of Momineen. My Wilayat is the factual worshipping (the roots of worshipping - keeping on right course). I am their Maula and Imam (AS). I am the master of first and last (Nasher) dispersal. I am of the inborne virtues and of pride, stars – stars are controlled for me (descend on earth for me). I am hard punishment of Allah (SWT) slayer of past tyrants and destroyer of wealthy ones. I am the earthquakes and tremors, lifter and depressor. I am slayer of all the Pharoah's with my this sword. Allah (SWT) made me stand in His protective Noor of authority and beauties, invited everyone to obey me, however when the time of obedience appeared they denied. Allah (SWT) has hinted; “When he came they identified and then refused him”. I am the Noor of Noor's (light of lights) and part of the bearers of 'Arsh'. I am of old books (testaments), their knower and expressive explainer. I am the gateway to the knowledge of Allah (SWT) and His 'Marefat'. That is not opened for those denying it (call in untrue) and such will not taste the gardens of heavens. The angels gather on my floors or beds and the dweller of all the kingdoms identify me. Twice the sun

came back for me and twice paid salaam on me. I am the one who prayed with the Prophet (SAW) facing the two Qibla's (Bayatul-Moqaddas and Ka'aba). I pledged twice on the hands of the Prophet (SAW). I am the conqueror of battles of Badr and Hunayn. I am the mountain of knowledge and written book of 'Muarif', rising ocean of facts, Bayt-e-Mahmoor of souls (spirituality) and Allah (SWT) has invited all the creation to my obedience. One group of people (ummah) refused and was disfigured or destroyed, the other accepted and achieved success and became respected (Muqarrab). In my hands are the keys to the heavens and hell. On earth I am with the Prophet (SAW), with Masaia in skies where no soul can move or breathe other than me. I am the companion of all past ummah's. I am quiet and Muhammed (SAW) is vocal. I crossed Moses (AS) from the Nile and drowned Pharoah with its army. I know the languages of animals and birds. I am the one who can travel the seven skies and earth in no time. I was the one who spoke from the tongue of Isa (AS) in cradle with the miracle of Wilayat. Masaia will pray behind me (Imam Mehdi (AS) – as they are all one). I take various shapes as I wish. I am the candle of guidance and the key to piousness. I am the 'Akharat' and 'Aula'. This world and the next are because of me. I am the one who witnesses the deeds of people after the Prophet (SAW). I am with command of Allah (SWT) treasure of earth and skies. I am the establisher of justice and author (master of) the day of rewards and punishments. The deeds of people are not accepted without love of me and cover of my Wilayat. No amount of good deeds can help without my Wilayat. I know the route of the circling skies. With the permission of the all-powerful Allah (SWT), I keep the account of the drops of rain and desert (right account – Mizaan). Be it known that I will be slain twice, once in this world and once after Rajat and will be brought to life (raised) twice. I will appear as I wish. I have overpowered (complete knowledge and control of – Ahza'b) all the creation although numerous and will hold them accountable (their accountability – Hisaab-o-kitaab is my responsibility) no matter how respected they are. I have thousand books of Prophet (AS). A thousand Ummah's refused my Wilayat and were destroyed. I was remembered in olden ages. I will appear in last days and will break the necks of all tyrant generations to come, will bring them out and punish the last one with Ya'oo, Nasr and Yaghoos (the idols). I am vocal in all languages and watch over the deeds of creation in all easts and wests. I am Muhammed (SAW) and Muhammed (SAW) is me (both have the same essence of the reality of soul and noor and so are the other Masoomeen (AS). I am the one whom no name applies. One through whom all the virtues of Allah's (SWT) grandeur, authority and beauties appear. I am the gate of Hitta (enter the door doing Sajda –Quran). Lahila walla Quvvata illah billahil Aliyul Azeem.

In this Khutba most hard bearing sentence for doubters is; " I am living without death" (Ana hayyun la ya maout) but this should also be interpreted within the fore-said established principles. Everyone has a life, is alive but the ending life is based on the reality of being Wajh-ullah which remain after death or destruction of everything, exempt from Fana or Hilakat and the effect of Soor/ Sa'eq. They are above natural death and apparent signs of 'Everlasting' (ba'aki). Apparent death is also for them i.e. apparent transfer from this world but negating the effective life from them is wrong. Even the acceptance of apparent death is with in their wish and will and Malak-al-Mout has no power of exercise over them; instead, they have power or authority of Wali over Malak-al-Mout and that is why claim to be death is impossible over the imposer of death. Even if this is difficult to bear or heavy to accept, due to faiths weakness, it may be interpreted as is cited in the subject of Khutba that; "I am the Amr of Allah (SWT) ever-living, ever-lasting", in which there is no doubt and hence will not face death, as explained above. It

can also be said and can be that, he pointed to his martyrdom –they never die –“Do not assume those dead, who are slain or laid their life in the way of Allah (SWT), hence their ever living is beyond the trace of doubt.

The complete explanation of these and the other Khutbaat of this type require voluminous books and even then we will short of full explanation. It is impossible to truly express the lessons or secrets contained there in. These are those matters about them that are known by the selected angels, selected Nabi’s-Mursaleen, chosen Momineen of tested heart and some of their virtues are also withheld from them (unknown to them).

The Creator who bestowed upon them these virtues knows or is known by them only. So much so that some hints about information of unknown (Ghaib) also concerns about those coded matters or unknown matters, which are known only by these exalted, chosen and specified ones. For example, ‘Iza Sahinnas’..about the correct reading and pronunciation of which even great scholars are not sure or satisfied. The purpose of citing this down here is to exempt the traditionalists from the blame of exaggeration or they believed in the words bearing possibility of exaggeration, these are, from each word, from each sentence, many many correct interpretations in accordance with the degree of understanding, comprehension, knowledge, faith and belief. Not at all are these Khutbaat, in anyway indicative of exaggeration. It is clear, well apparent and will established that in terms of meanings, these Khutbaat have a constancy of oration (Tawatar) i.e. these subjects have been reported from all Masoomeen (AS), hence rejection is an expression of lack or weakness of faith only. Those of right wisdom will accept that the Kalaam is expressive of its origin from them as none else has the capability of originating such words. The words of Imam (AS) are above the words of human beings. It is, like the word of Allah (SWT) prominent from the words common in humans. Momineen may achieve accomplishment if their Noor-e-Emaan. Superficials, if like some interpretations from us, may, please pray for us or otherwise instead of refusal of these words, terming it untrue, calling it false and preposterous, may seek help of those having insight, prominence and ‘Marefat’ in correct interpretation and guidance – instead of calling them false or preposterous must not be sought to or entered in as; “Two are doomed to complete failure (Hilakat), the enemy lowering understanding of us and the loving believer exaggerating or over stating us”. May Allah (SWT) save us from this. The details of most of these sentences, the signs of re-appearance will follow in As-Siraat-tus-Savi part two.

Waakhira davana in alhamdulillahay Rabal ahlameen – wasalato wasalamu ala nukta tata dabera-tut-takveen was itratay tahareen aszakiatu israarallahhai almudahtun fi hiyakil bashariya.