Al-Islam.org
Ahlul Bayt Digital Islamic Library Project
Pubblicata su *Books on Islam and Muslims* | *Al-Islam.org* (http://www.al-islam.org)

The Final Conclusion- Your Journey to Certainty

Accedi [1] o registrati [2] per inserire commenti.

This text is directed to everyone; those who are looking for the Right Path, those who are lost and who need spiritual guidance, and also those who have already identified the true path but would like to reaffirm and strengthen their faith and beliefs. The author, Dr. Hatem Abu Shahba, takes the reader in an exceptional and rewarding spiritual journey with the sincere attempt to discover the truth and build the foundations of our faith from scratch using logic and common sense only and with an open mind that is ready to accept the truth wherever it is.

Author(s):

- Dr. Hatem Abu Shahba [3]

Translator(s):

- Jerrmein Abu Shahba [4]

Category:

- Generale [5]
- Spirituality [6]

Topic Tags:

- Right Path [7]
- Spiritual Guidance [8]

Miscellaneous information:
The opinions expressed in this manuscript are solely the opinions of the author and do not represent the opinions or thoughts of the publisher. The author has represented and warranted full ownership and/or legal right to publish all the materials in this book. Cover Photo © 2011 Jupiter Images Corporation. All rights reserved - used with permission. This book may not be reproduced, transmitted, or stored in whole or in part by any means, including graphic, electronic, or mechanical without the express written consent of the publisher except in the case of brief quotations embodied in critical articles and reviews.

ISBN: 978-1-4507651-7-6 Translated and Co-published: Jerrmein Abu Shahba jerrmein@yahoo.com PRINTED IN THE UNITED STATES OF AMERICA

Featured Category:

- Spirituality [9]

Preface

In The Name of God, The Most Beneficent, The Most Merciful

“Since we cannot change reality, let us change the eyes which see reality.” - Nikos Kazantzakis

“Let the hearts of those rejoice who seek the Lord.” - 1 Chron [16:10]

“Guide me in Your truth and teach me, for You are the God of my salvation; I wait for You all day long.” - Psalms [25:5]

“Blessed is the man who finds wisdom, the man who gains understanding.” - Prov [3:13]

“Oh my People, follow the Messengers!” - Holy Quran [36:20]

****

Dear Reader, dear human being, wherever you are and whichever time you exist, whether you are a believer or not, Muslim or not, monotheist or polytheist, fair or unjust, good or evil, righteous or corrupt, good-doer or sinner, truthful or liar, faithful or hypocrite, lover or hater, sane or foolish, whether you are interested or indifferent, white-skinned or black, yellow or brown, Arab or non-Arab, in China you reside or in America, in Europe you reside or in Africa, in India you reside or in Spain…all that does not matter. What is important is that you are a human being with a spirit and a unique being, with a heart and a pair of eyes, with ears, tongue, hands and legs…and most importantly a brain with sound intellect, intelligence and the ability to recognize and sense.

This is what makes you different from the animal kingdom and elevates you to the rank of a human being. Dear human reader, I present this clarification to you and I call upon you by every sacred, valuable and beloved thing to you. I invite you to begin reading these pages with full concentration, thought, insight, and with all patience and effort to dedicate sometime for yourself. I call upon you to live these words that you’re about to read and follow the thoughts, suggestions, logic, proofs, questions, certainty, possibilities, rejected thoughts, accepted ideas, equations, calculations, results and conclusions.

I present all that to your mind and intellect that is free from any previous knowledge, fanaticism, leniency, and from every belief or intimacy. I ask you to empty everything inside you except your brainpower, intelligence, sound judgment and wisdom. Do not bring anything with you except your common sense which is agreed upon by any human being.

Dear reader, be patient since this is all for your benefit. In the end, it will not hurt you and you have nothing to lose. Rather, you may gain some benefit, advantage, or profit, so this

possibility certainly deserves your attention and patience. In the end, the decision is yours and the final judgment is in your own hands. But do not let anyone prevent you from reaping its fruits.

So stand up against every attempt to prevent you from using your logic and sound judgment, for there are always those who desire to discourage you from using your mind and try to lead you astray. After all, it is the right of your intellect that you give it an opportunity even for once, to make its judgment by itself. No one ever regretted when they saw the light, embraced it, and dealt with the truth. We offer this advice to you sincerely and we leave the decision up to you. As a known philosopher (Descartes) once said, “I think, therefore I am!”

Now, let us start our journey together from the very beginning. Extend your hand to me and let us promise each other that we search together for the truth and reject what is clearly far from the truth. That we accept the truth regardless of whether we find it sweet or bitter. Let us go ahead without further ado, in our intellectual journey until we reach our desired destination. So go ahead and flip the page and let us start in our first research topic of this book, Building Blocks of Faith.

Translator’s Introduction

When I first picked up the case studies in this compilation of work to read, little did I know what I was to embark on! By the time I finished reading this precious work, I was convinced that the thoughts presented here were divinely inspired. I was very impressed, yet I felt a bit of shame. I was glad and lucky to have read and absorbed the thoughts presented in these chapters as I felt that my faith have become revived and strengthened from its very foundation. Yet, I wondered why didn’t I (as human being with a healthy and functional brain) ever ask myself these questions posed in this work, without having someone else lift my attention to it? And if I did ask myself these questions, would have I reached the conclusions reached by logical deduction?

This piece of work which I consider to be a “masterpiece” is written by an humble, wise, and sincere servant of God, my esteemed father whom I consider to be my teacher and mentor at the very least. Because of its dire importance and value, we sought to translate this work by the grace of God which was originally written in Arabic and is now available in English to accommodate a vast population of readers.

This work is unique in that it is directed to everyone who has a sane and healthy mind, regardless of their color, race, creed, or sect they belong to. It takes the hand of every human being and walks them step by step in the journey of guidance, in order to build the foundation of their faith from scratch, while disregarding any prior belief or influence, whether from our upbringing or societies we live in. Even if the building of faith is already present, it is still worth the time for you read this work and embark on this journey to renovate, reconstruct, and inspect this building from the bottom and up, just like a home inspector who routinely conducts an inspection of a house or building.

The thoughts presented in this work are based simply on two things:

1) Common Sense and Logical Deduction.

2) Facts in History which are definite and accurate.

It is directed to people of all backgrounds, classes, and levels of education. There are no prerequisites to reading these research topics. You don't need to own a bank account or earn a college degree. You don't need to come from a high class family or be a citizen in your homeland. You don't need to own a house or have connections. No pens or paper need! All the reader needs are two important tools in order to fully benefit from the thoughts presented in this valuable compilation of work. These tools, which are readily available to every sane person, are:

1) Logical Reasoning-that is, working the Mind and using basic rules of logic and common sense that are inherently born within us and is universal across all human beings.

2) Open-Mindedness-that is, the desire and motivation to search for guidance. This entails the willingness to accept the truth when it is obvious and reject falsehood when it is exposed.

The reader is advised to read the material sequentially and start from the bottom of the building before getting to the roof. This way, every brick will be appropriately placed in its position until the final brick is placed at the very top of the building. The purpose will be met best in this way and will avoid the reader from having any bias whatsoever.

So let us throw all of our preexisting thoughts behind our backs and start with a clean white piece of paper. Let us sharpen our minds and put on our thinking caps. Our only motivation now is to sincerely find the truth and accept it, regardless of where we find it and whether or not it matches our preexisting thoughts. Let us promise ourselves to readily accept the truth when it stares us in the face and to reject falsehood and nonsense when it is clearly exposed. With that said, you are ready to pack your bags in preparation to travel in your journey of guidance!

1st Case Study: The Divine Presence

1st Research Topic: Logical Reasoning and Inevitability behind the Existence of God

Proposed Questions:

Why is it inevitable and essential that God exist?

What is the logical reasoning and essentiality behind the existence of God?

Does that reasoning follow the logic or not?

Logical Reasoning:

1) If we gaze at the spacious universe which surrounds the Earth, we will observe spatial objects and stars that all move in an orderly, specific, and sound pattern. These so-called stars are surrounded by planets that orbit them in an organized and systematic manner which reflect the rays of these stars. Surrounding the planets are small moons that move in

regular orbits and their number is different from planet to planet. They too reflect the rays of the stars. These stars consist of great bodies of fire and blazing lavas, as well as gases and melted elements. Every group of stars, planets, and moons that have specific orbits are called a galaxy. In the spacious universe, there are in fact millions of galaxies that all move in regular and specific motion.

Furthermore, in every galaxy there are millions of suns or stars that are surrounded by planets in orbit, which are also orbited by the moons. Everything travels and moves according to the same fixed laws of motion (e.g., law of gravity, law of Newton, centrifugal forces, etc.) which if they were altered for one moment, it would disturb this neat system. In every second, many of the stars in these different galaxies get destroyed while many others are born. With these same stable laws, the new stars are orbited by spatial bodies which themselves are encircled by other smaller celestial bodies. This is how new solar systems are created; all this takes place around you and in front of your eyes millions of time in every second but you do not see or notice it. However, modern technology have revealed all of these facts to us including the fixed laws which govern these spatial objects, such that we are even able to apply these fixed laws and invent satellites which orbit the Earth for different purposes.

So the question we're interested in asking is: Who originated and developed these precise laws? And more importantly, who made these laws constant and steady without being prone to change? Man requires an intellectual mind and sound judgment to simply benefit and apply these laws. In fact, it took hundreds of extraordinary bright heads joined together to make endless calculations and actually send off a satellite to orbit the Earth. This was possible only because these laws exist and are stable. Doesn't it then require that these laws be established from nothing and that they be maintained in such a way that makes them constant and steady in any place in the universe? Doesn't this challenging task require an extraordinary brilliant and super-intelligent mind that would create these non-existent laws, organize them and regulate them in every place and time? Isn't this logical and necessary according to the human brain?

Consider the regulated motion of the multitude of galaxies in space? This magnificent arrangement could not exist by chance or by accident because it is built on regulated and fixed laws which man recently discovered. Could these laws possibly exist without a regulator who is in charge of maintaining such laws and regulating these systems? Could this all simply be a coincidence or happen in a random fashion? The laws we witness around us are considered to be great miracles, but what is more brilliant and challenging is the ability to maintain and keep these laws constant and ongoing in every time and place. Do our brains accept the idea of such intriguing phenomenon happening by chance?

Even if we accepted that, is it acceptable that such accidental and aimless phenomenon also take on the role of maintaining its intricate and organized laws in every place and time? If this was actually possible, would it be appropriate that we still consider these phenomenon as "accidental" or "random" or "chance"? After all, how can an "accidental" event be governed by rules that are comprehensive and regulated? How could such amazing and beautiful phenomenon exist by chance? And how could something exist from nothing?! Is that logical and does it agree with a sane mind?

Therefore, the question to ask now is: Who established these organized and meticulous laws and who maintains these laws at all times and in every place? Surely, there must exist a wise, great, strong, and competent mastermind and creator who behold such power and ability that enables it to carry out all that. This is indeed the logical conclusion that agrees

with common sense of any sane person.

To make the picture more clear to you, consider this scenario: Man collects all the elements, tools, and equipment needed to assemble a satellite, then he left these various components on a field without constructing them together. Could one imagine that all of these components could come together and rebuild themselves in an appropriate fashion such that it could take off into space like a satellite would? Could such event happen by luck or chance? Certainly, this possibility cannot cross the mind of a sane and logical person! Without our mind and intellect, we could not ever reap the benefits of these mundane laws.

Then imagine what it would take for one to actually develop these laws from scratch, let alone maintain its continuity and application. Therefore, the logical mind concludes that if simply applying these laws require a smart, thoughtful, and intelligent mind, then it is imperative that the creator and regulator of these laws himself be very brilliant, knowledgeable, clever, and talented, etc. This creator must have the ability to create from nothing. Without having a creator with those attributes, there would not exist any law and there would not be the need to regulate anything. Hence, we would not see any sun, stars, galaxies, or constellations when we gaze at the sky.

If it was not for these laws, there would not be any orbital or spatial bodies. The actual presence of these laws lead us to believe that there must exist a God who established these phenomena and oversees its maintenance. This is the logical reasoning of the human mind and there is no room for denial or argument on this obvious conclusion.

2) If we take a closer look around us in our everyday life, we will notice that it is also governed by constant and well-defined laws in all fields. Similarly, these laws are similar to what we mentioned in the previous sections; they are constant laws in mathematical sciences, engineering, biology, chemistry, mechanics, physics, and pharmaceutical sciences, etc. When man was able to solve and decipher the mysteries and secrets of these laws, he was able to benefit from them and hence, the quality of his life advanced and improved dramatically. It would be foolish for one to think that the recent knowledge and advanced technologies that we experience in our life nowadays in every field is the result of the human mind.

The human intellect was only able to discover these already pre-defined laws and rules and to simply apply them and reaps its benefits. Rather, true credit and recognition must be given first and foremost to the one who created these laws and rules from nothing. After that, this creator and founder made sure that these laws and rules were constant, steady, and applicable in every time and place. So who did all that? There must exist a capable, all-powerful, and mighty creator who is in control at all times! As we mentioned before, if simply benefiting from these laws requires the presence a wise, smart, and brilliant human mind, then creating these laws and keeping them in a constant and steady form certainly requires a much more brilliant and intelligent being who is more knowledgeable and capable than man.

For example, operating a computer and its programs demands a smart and clever user. Then imagine what it would take for a person to actually invent the computer and program it from scratch?! For instance, if you use electricity for heating, freezing, light or motion, then remember this great creator who developed the electrical energy and created its intricate laws. Based on these laws, we were able to use this energy in our everyday life and enjoy it although we don’t realize exactly who the creator and caretaker of this

phenomenon is.

When you turn on your television set, radio, wireless, radar, telephone, video, or satellite network; you are indeed using instruments whose functions rely on constant, well-defined laws that are specific to electromagnetic waves present in the air which need to be carried and received appropriately. These waves were present with its laws ever since the Earth existed, but all man did was simply encounter these laws and apply them after he learned its constant rules and conditions. So, all praise and credit is due to the creator of these previously nonexistent laws that enabled us to invent these instruments and devices which in themselves stand as an obvious proof of His Existence.

If you ride transportation such as a car, train, aircraft, rocket or ship, all of these inventions have been built based on laws which convert fuel to energy, which is in turn converted into motion in different ways. If it was not for these well-defined and constant laws, the scientists and researchers would have not been able to invent and build such intricate machines. So all credit here should be given to the creator and sustainer of these laws!

There exist many laws around us which are constant and well-defined. For example, there are centrifugal forces, light energy, speed, electrical forces, heat energy, wave motion, atomic energy, magnetic energy, nuclear power, gravitational forces, floatation, sound waves, calculator, natural laws which govern the interaction between electricity and heat, electricity and light energy, light and heat, light and speed, speed and force, electricity and sound waves, light and sound with electro-magnetic waves.

There also exists chemistry-related laws; the interaction between atoms, and molecules of elements and compounds, laws that govern these elements and compounds; laws that convert raw materials into products, laws related to industrial science, devices, papers, textiles, compounds, toys, masterpieces, chemicals, food, drink, luxuries…all of that exist with well-defined and constant laws. Ask the scientists and they'll tell you that they built all these inventions and innovations based on laws that already exist in all the different fields.

Everything you see around you from advanced technology and innovation stand as a witness and proves that these laws exist and are consistent, which in turn indicates the presence of the creator who originated these laws. Without the creator, there would be no laws, and without these laws there would be no inventions. And without these laws, there would be no life on Earth. So if you look around you and judge based on logic and common sense, you will realize that the presence of the creator is a fact and is logically inevitable and essential because everything around you indicates that.

3) If you take a closer look at yourself, your own body and organs, and the life in the creatures around you, e.g. animals, plants, and microorganisms, you will find that everything is governed by rules and laws. You can ask the scientists of biology, physiology, anatomy, and biochemistry about the laws like those which deal with the cells, osmosis, nuclear acids, genes, nutrients for the cells; laws dealing with conservation and expenditure of energy. The process of building and breaking down (anabolism and catabolism) require laws, as well as those that deal with tissues and the different organs in our body. Every organ carries its function based on specific laws. Even the relationship of the organs with each other requires laws.

The different body systems and processes such as breathing, gas exchange, blood flow, blood pressure, and heartbeat all work under a defined set of laws. Furthermore, the digestive system, excretion, reproductive, endocrine, and nervous system also are

regulated by laws. Our five senses, muscle movement, nerve impulses, and perspiration require laws. The brain and its thought process, cognition, and coordination of physical movement all have laws that govern them.

Every place in our body like our skin, hair, bones, and joints work with laws, as the scientists could testify to that. When man was able to unravel these different processes and gain knowledge about them, many questions were answered. Man was able to benefit and develop in areas like medicine and biosciences. He was able to experiment with in vitro fertilization and even predicts the gender and inherited traits of an embryo in its mother's womb.

And now, he wants to take a step further and control genetics (through the Human Genome Project)! Man was able to perform simple and complicated surgical procedures and develop other treatments and means of diagnostics. Even the diseases are governed by laws that are stable as well as the drugs used for treatment. Medical treatment became possible when man discovered some of these laws and was able to run analytical and diagnostic tests to detect a disease. If it was not for these consistent laws, it would've been impossible for us to grow and develop as we did. It would have been impossible for the human body and organs to carry out its functions. In fact, all the scientific disciplines and medical specialties have come to existence based on these unchanging laws that govern our lives. So who does all the credit go to?

Logically, our mind tells us that the credit is due to the one who originated and established these laws from nothing and ensured their continued status. Without the creator, no law would exist; and without law, we would not be able to reap the benefits of an organized and stable system. After deep thought and study, the sound judgment of a wise mind finds it inevitable to admit the necessity of the presence of a great Creator who wisely and powerfully created all these mundane laws for all the living creatures who are alive only because these laws exist. So, life in and of itself indicates the presence of laws, and laws indicate the presence of a law-maker and regulator. In fact, your whole existence and life surrounding you is proof to the logical existence of a creator and founder of these mundane laws.

So far, we did not discuss or dwell on how life was created from nothing and this in itself is a clear proof which the mind cannot escape from. We will avoid discussion in this topic due to the high volume of controversy and discussion that has already taken place in this topic. There are those who support the theory of Mother Nature and that life came into existence by chance. Others believe in the Darwin theory of evolution. These theories are illogical and go against common sense! In order for evolution and gradual development to happen, this process requires a source of energy that needs to be intelligent and thoughtful.

Or else, why would the process of evolution always proceed towards completion and perfectionism, and why is it always a one-way road? Even if this theory proves to be correct, its principle is a proof of the presence of an all-powerful and dominant, wise creator. Actually, thanks to those who presented this theory of evolution because they provided for us another proof that supports the existence of a creator.

4) If you take a look at the nature surrounding us, you will find that it is also built on rules and laws that are stable and do not change. For example, there are night and day, four different seasons, solar and lunar eclipse, earthquakes and tornados, hurricanes and blizzards, thunderstorm and lightening, rain and snow. All of these natural phenomena are governed by laws which we gained knowledge about and was able to predict the

earthquakes and forecast the weather. Man was able to predict the occurrence of an eclipse and season timing in different places. The existence of these laws that govern nature in a consistent and continuous manner certainly indicates the presence of a creator who originated these natural phenomena. If it requires a mature and wise mind to simply benefit from these laws, then it is logical that the law-maker himself has to be even more intelligent, wise, clever, and powerful.

4) Take a closer look at the atom and its composition, contents, and the laws that govern and are governed by it. When man came to know about this building block of life, he was able to make new elements and radioactive isotopes. He was able to use the atomic energy (useful and destructive) and benefit from its physical and chemical properties in military, civilian, pharmaceutical, and therapeutic areas. The atom consists of a nucleus which carries a positive charge. It is very small, but it carries all of the weight of an atom and it is orbited by small electrons which are negatively charged. These electrons travel in different levels of orbital with different quantity in every orbital.

This system is very similar to the solar system in the universe and galaxies and is governed by similar set of principles and laws of motion. Is it not logical for the mind to conclude that the creator of the whole great universe is the same as the one who created the smaller particles in it, which is the atom? Isn't this a divine miraculous hint from the Creator Himself? Otherwise, if it was an accident or Mother Nature that created, the questions begs itself whether the accident or Mother Nature also intended that the whole universe be built under the same principle of its smallest particle?

And if it did so, could we still call it a coincidence or randomness, while it can find such similarity that is impossible to happen by mere coincidence? It was able to build a system which is totally against randomness! This cannot be accepted by the mind! After all, isn’t it more than a coincidence that we observe a great similarity between these phenomena which is impossible to have existed accidentally?

The word “system” itself contradicts the notion of “accident” or “randomness”. What is more logical is that there exists a creator who intended this similarity and harmony so that we can recognize this as a proof for his existence, even if we can’t visually see him. Once again, there are laws that govern the interaction of electrons with neutrons, protons with neutrons, etc. When man discovered all of these types of interactions at the microscopic level, he was able to use this knowledge in many fields. Doesn't these laws and its consistency and stability point to the presence of its creator, establisher, and maintainer?

6) As we reached the conclusion earlier, the rules and laws that govern the universe and the life around us is an organized system that is stable and cannot come into existence except by a powerful creator who is wise, capable, and in control.

If we were to accept the notion that life came to existence by Mother Nature, chance, accident, coincidence or randomness, then we pose the following question: Is it also possible for Mother Nature, randomness, or coincidence to create a defined set of laws and an organized system, and after that, take care of its maintenance, regulation, and continuity? This is absolutely impossible because the notion of accident, randomness, and nothing contradicts the idea of a system, organization, and existence. After all, can nothing create something? And can something create its opposite? Even if it was able to do so, could we then still consider it unwise, as the case is with coincidence and randomness? Furthermore, could man present an example of a similar analogy to this impossible theory so that we can make a sound judgment?

7) More importantly, there is the creation of man himself! Human beings are created with a mind and intellect, so how could chance or randomness create mind and intellect when they themselves lack mind and wisdom? Logical reasoning dictates that “a deficient thing cannot give what it does not have.” Therefore, what makes sense is that the one who created man and granted him the ability to use his mind and think, must be more wise, more knowledgeable, and more thoughtful than man himself, such that he is able to give his creation the mind and intellect.

From the previous items 1-7, after thorough study and contemplation, and after using our bare minds and logical reasoning, we can with all confidence and faith conclude the following truth without any doubt:

1st Conclusion

There MUST exist a wise, all-powerful, strong, all-knowing, capable, dominant, eternal, and all-perfect God. The presence of this Creator is essential, inevitable and agrees with logic and common sense. This divine presence is surely a reality without any doubt, and therefore, it is a truth that cannot be denied or refuted logically, reasonably, or practically.

2nd Research Topic Logical Reasoning and Inevitability that There Exists Only ONE Creator

Proposed Questions:

We previously reached the conclusion that there exists a Creator. Now, the question we ask ourselves: Is there one creator, two, or more?

What is the reasoning and essentiality behind the idea that there exists only One God?

Does that reasoning follow the logic or not?

Logical Reasoning:

1) Our logic and common sense deduces that there are only two possibilities:

Possibility # 1: There exists only one God without a partner nor an associate with Him. He created everything; the universe, life, land, heavens, atoms, and anything else you can think of. He created them by Himself and He is the Dominant, Guardian, and Sovereign Ruler by himself.

If this possibility is true, then what can our minds expect? Logic and common sense simply deduces that if there exists only one God, then we should find everything around us to be organized and peaceful. There should be no disturbance of any kind or deviation from this organized system from any creature or living thing.

To make the picture clear in our heads, consider this example: Take a look at the different ruling systems present in the countries of our world. What is the difference between the countries that rule democratically and involves a leadership team consisting of a president, national assembly, and juridical authority, and the countries that rule in a totalitarian regime and dictatorship system? In the latter, the ultimate ruler is only one person and one dictator. There is no power existing except his power, no word except his word, and no law

except his law.

We see that the condition of most of the countries around us that are ruled democratically with three branches of government and different authorities are unstable and troubling due to the presence of many conflicts, objections, rallies, protest, strikes, demonstrations, and confrontations. That is because often times, the president desires something while the national assembly (congress) disagrees and wants something different. The Supreme Court says that the decision of the ruler is not constitutional. There are confrontations between the national assembly and the Supreme Court, and so on and so forth. What has been decided today is cancelled tomorrow. A policy that is carried out this year is totally changed next year. Laws and bills are written down, discussed, and then disagreed upon, then laid for referendum. Some of these laws are accepted while others are rejected. Tentative or preliminary laws are applied, and then revised. So, the state of affairs are shaky, unstable, the power is split up, and the harmony is lost. Corruption is widespread, man is confused, and his matters are chaotic.

On the other hand, in the totalitarian regime governed by one dictator ruler, the matters are always stable and peaceful. The people may feel oppressed if there is an unjust ruler. However, due to the presence of one ruler, there is no room for conflicts, contradicting decisions, confusion, competing powers, strikes, demonstrations, no fluctuation in prices, no changes in laws, no political confrontation or conflicts, political scandals, propaganda or debates. Instead, there is stability, tranquility, and no deviation from the system. The system is enforced by force where nobody can deviate.

Therefore, our minds lead us to conclude that the stability and organization we observe in the life and universe around us indicate that the creator is one, the ruler is one, the controller is one, and the governor is one. Likewise, the state of the universe and creation agrees with the idea that the creator is one.

Possibility # 2: There exists more than one god…two, five, ten, or hundreds, etc.

Here we pose several questions to the mind which deserve some contemplation and answer. For example, do these different gods help each other and share in the process of creation and establishment of the laws? In that case, any creature together with the laws that govern him, have been created by these gods together!

Or does every god specialize in creating something particular in the universe and establishes its own set of laws? So there would be a god who created the sun, a god who created the moon, a god who created the stars, a god who created the fire, and a god who created beauty, etc. This ideology is similar to what the ancient Egyptians, Greeks, Romans, and some of the ancient philosophers used to believe. Furthermore, do these gods know about the presence of each other? What is their relationship and level of interaction with each other? And how is their relationships organized? Are they equal in power, strength, ability, dominance, and wisdom, or not? If this idea is true, then what does the mind expect the picture to be? If we use our mind, logic, and common sense to answer these questions, we will find the following:

In the first research topic, we had reached the logical conclusion that there must exist a strong, capable, wise, and powerful God that is perfect without any deficiency. So, logically if there exists more than one god, it would be necessary also that every god possess the same attributes that we agreed upon in the first logical conclusion. So, every god should be strong, dominant, powerful, wise and without any deficiency. If that is the case with every

god, then why would every god need each other to participate in the creation of the universe and creatures?

The idea of sharing and assisted cooperation is generally needed when there is deficiency in ability. This is what the human mind understands and this means that you may have a weakness in something and strength in another, while I have strength in one thing which you are weak in and weakness in another thing which you are strong in. In that case, you and I will need to come together to complement each other in the areas we lack so that we cover up for each other's deficiency. However, if you are capable, strong, and perfect in your abilities, then there will be no need for partnership or cooperation with other gods to create a universe, life, or creature. This is logical and agrees with common sense, so the idea of cooperation between gods to create something which means that every being is the result of cooperative creation from more than one god is a rejected idea for any logical and reasonable mind.

Another idea that may cross the mind is that every god specializes in the creation of a specific being in the universe. For example, one god created the stars; another god created the human beings, while another created the animals. If we accept this notion, it means that every god possesses his own will. Or else why would each god specialize in creating something that is different from the others? This is clearly logical and so long as we assume the multiplicity of gods, then there will also be multiplicity of wills and desires.

And this naturally leads to the fact that these different wills may either coincide or contradict each other. These supposed gods who should all be knowledgeable (as we reached in the previous research topic), should be very well aware and cognizant of each other's presence. Furthermore, they should know the wills and desires of each other. Now, if the desires of all the gods coincide with each other, then there is no problem. But, what will be happen if their wills and desires clashed or contradicted each other, as we expect that to happen whenever multiplicity exists? What will happen in this case and how will these conflicts and disagreements become resolved, taking in consideration that the creation is living together in one universe? Will one of the gods impose his opinion on the others, or will he surrender to the other's desires? Will they all reach to a compromise, or will each god take his creation along with him to a different place?

All of these scenarios are impossible to happen because they contradict the logical attributes of God. After all, if a god became defeated, was forced upon, surrendered, or conceded, then he cannot be called god since all of these actions indicate weakness and deficiency. Rather, we expect the god to be absolutely strong, perfect, powerful, and without any deficiency. So if all these scenarios are impossible and illogical, then this means that there are no contradictions. And if contradictions are impossible, it follows that multiplicity is also impossible which leads us to confirm that God is indeed only one.

What is the relationship between these gods and each other? Are they friends? Or are they enemies? Or are they neither friends nor enemies? If they are friends, then how will their friendship last when they have interests and desires which may clash or contradict each other? If they are enemies, what will happen to the universe and creation as a result of their hostility? And if they are indifferent to each other, how is that possible when they have common interests? It is clear that all of these possibilities are invalid and totally illogical since they go against common sense and sound judgment! If these gods are not equal in power, dominance, and wisdom, then the one who has the lesser share of these attributes will be weaker. This will automatically disqualify him from being god!

Furthermore, what is the scope and extent of the relationship between these gods? Is there an assembly, for instance, that gathers them all as some of the ancient people imagined? If that is the case, then it would be logical for us to expect that this assembly will be governed by a boss who will be chosen or elected by them. This boss will therefore have authority over the others and that means that he will be more powerful and the rest will be less powerful (authority here will be relative). And if they become less powerful, this disqualifies them from being gods. Furthermore, the boss would also disqualified from being god because his strength will depend on the selection and submission of the others. Therefore, he will be deficient since he gains power from others while the god as we logically concluded, is perfect and without any deficiency. Therefore, this possibility is invalid and impossible to accept

Now, what does our minds expect the state of the universe, creatures, and life to be if there exists more than one God? Our minds can picture that the situation be filled with many struggles, problems and conflicting laws. There will not be an ultimate governor to turn for decision-making. Hence, corruption will become widespread in the universe and between the creatures in such a way that life cannot be imagined! In fact, what we observe in the universe is totally the opposite! Life is running continuously in a very organized, systematic, and orderly manner. All of the creatures are living in peace and tranquility. This state of affair totally contradicts the notion that there are multiple gods.

From this, we conclude that the first possibility we proposed earlier, that there exists only one God without any partner, is the only logical truth and reality that is accepted by our minds. As for the second possibility, it is not acceptable at all and does not hold any water, due to its impossibility and contradiction to logical reasoning.

2) As we discussed before in the first research topic, the universe, creatures, and life around us are all built on stable and well-defined laws. Every creature and every part of the universe has its own specific laws. Fire, water, plants, animals, and human beings are all governed by laws. The same is the case with the ocean, air, sand, wind, mountains, stars, planets, clouds, electricity, heat, light, sound, etc. But that is not all! There is even another set of laws which regulate the relation and interaction between all these creatures with each other. So there are laws that regulate the scope of interaction between the fire and water, fire and air, air and water, heat and electricity, heat and water, sun and earth, earth and planets, stars and planets, galaxies with each other, acids and alkaline, cats with mice, birds with snakes, winds with clouds, and so on and so forth. The list of examples can go on and on without end.

Every creature has laws that regulate his relationship and interaction with the other creatures. These laws and regulations are stable and do not change in any time or place, so what does all of that indicate? Pure logic and common sense tells us that the creator of the universe and everything else is only one. Otherwise, if there is more than one god who each specializes in a particular creation, then why is there all that concern to regulate the relationships and interactions between the creatures and each other?

Furthermore, if every God established their own laws for their own creation, then who will take care of establishing the set of laws which govern the relationships between all the creation? For example, if one god creates the fire and another god creates the water with each of their individual set of laws, who then is the God who establishes the laws which precisely regulate the interaction between fire and water? Is it the god of the fire or the god of the water or a third god who is different from them? If it is the god of the fire, then how will it exercise his power over the water when it is not the god of water?

Similarly, if it is the god of water, how will it determine the relationship of water with fire when it is not the god of fire? And if it is a third different god altogether, how will it mediate the interaction between their individual creations? If this third god enforces its law on both of them, then that means that the other two gods are both disqualified to be gods because this third god will be more powerful than them. On the other hand, if the third god derives its power from their submission to them, then it also will be disqualified from becoming god since its authority will be dependent on the others. Therefore, it will be deficient and a God as we agreed earlier, has to be absolutely perfect without need for anyone or anything. Therefore, all of these ideas are rejected and deemed impossible!

Rather, what makes sense and follows logical reasoning is that the creator of the fire is the same God who created the water, and he is the same God who created everything else. Hence, He is the only one who established the laws which regulate the interaction between all the creatures and each other. There is only one creator, and one God without any partner or associate! This is what our minds accept as the logical and reasonable conclusion.

3) Furthermore, there is a clear similarity in many of the laws that are specific to every creature and the laws which overall regulate the interaction between the creation and each other. That in itself is a clear indication that the creator of these various sets of law is only one and not more. After all, if the law-makers were more than one, we would've seen a great difference in the laws. For example, the laws that govern living cells are generally constant, whether in the plants, animals, or human beings. The laws that govern the sun and its fire, and elements, and its movements and rays are similar to the laws which govern the rest of the stars in the universe.

In fact, the laws that control the earth and its movement are not different than those which govern the planets Mercury, Jupiter, and Saturn. The earthly elements are nearly the same as the elements present on the sun, moon, planets, and living organisms. The laws that connect the sun with the earth are similar to those that connect the sun with Venus and those which link a star with any planet. In fact, it is his similarity and huge resemblance in the laws which enabled man to make predictions, scientific guesses, and theories before even discovering or proving them! This is possible by using the laws as a tool of measurement and reference point. This actually happened and is presently occurring frequently in every branch of science and in the developing fields of study. Through this process, the scientists and scholars were able to make new discoveries and reveal more secrets.

So, the discovery of one compound in the body can lead (through prediction based on the similarity of laws) to the discovery of hundreds of other compounds in other bodies which perform different functions, but it is similar in law and regulation. Doesn't the fact that we're able to use comparison and measurement with the laws indicate that its creator, inventor, and organizer is only one without a partner? This is the conclusion that we reach using sound judgment and logical reasoning.

5) Furthermore, we observe great connection, network, and dependability between all the creatures. So there is no life without energy, no energy without heat, no heat without reactions, no reactions without elements and compounds, no life without food, no food without animals, no animals without plants, no plants without sunlight, oxygen and water, no light without sun and stars, no water without clouds, mountains, rain, wind, ocean, river, seas, and underground earth soil that is able to store water. There is no oxygen without plants and air, no galaxies without planets, no planets without stars, no stars without fire,

no agriculture without suitable valleys and freshwater, and no freshwater without saltwater, and all that is for the benefit of man. There are no inventions, development, or equipment without man, and the list goes on and on in one circular network or chain that links everything together and is dependent on each other.

Doesn’t this complicated but well-organized chain and dependency of creatures on each other prove that there is indeed only one God? After all, if different gods create different creatures and have no relationship with each other, there wouldn't be all that organization, dependency, and networking! If every God created something different without having any relationship with the other creatures, then why do we see strong interaction and dependency of these creatures with each other? For example, if you opened a television set to view its internal structure, you will find thousands of circuits and electric cells, fuses, and condenser that may be different in shape, form, content, laws, or function. But they are all part of one network and they all work together in harmony, complement each other, and depend on each other to achieve a function. Now, would you have any doubt at that moment that the maker of this television set is only one person, one manufacturer, and one designer? This is logical and clear without any disagreement or debate.

6) Notice the magnificent similarity observed between the biggest things in the creation which is the endless vast universe (including its solar systems, galaxies, stars, and planets), and the smallest particle in our earthly life which is the atom (with its nucleus, electrons, protons and rays). Doesn’t this miraculous similarity in the structure, organization, and movement indicate the oneness of the creator? After all, if the one who created the greatest thing in the universe is the same as the one who created the smallest particle in the creation, then we can logically conclude that anything between them from creatures and beings are also the production of the same one God.

Furthermore, doesn’t this harmony and resemblance in the universe contradict the notion of life being created accidentally or by chance? Isn’t it obvious that the creator intended for resemblance to exist in the universe so that we can reflect upon it, realize, and appreciate His extreme mightiness and His Oneness? Indeed, common sense and logical reasoning dictates that there exists only one God without any accomplice and one creator without a partner. Otherwise, what does that resemblance and similarity indicate?

From the previous items 1-5, we can comfortably conclude after thorough study and contemplation and after using our mind and logical reasoning, we can with all confidence, faith and without any doubt conclude that:

2nd Conclusion

The god and creator is only one, without any partner or associate with Him. He created everything alone with His own Power, Ability and Wisdom. This is surely a reality without any doubt and it is a truth that cannot be denied or refuted, logically, reasonably, or practically.

3rd Research Topic: The Logical, Expected, and Essential Attributes of God the Creator

Proposed Question:

What are the essential and logical attributes that should be present in the One God whom

we proved His Existence and Oneness?

Logical Reasoning:

We have established in the first research topic of this case study, that the existence of a creator is a reality that is logical and inevitable. Furthermore, we established the oneness of God in the 2nd research topic. Now, it is imperative on us that we pause and use our minds to examine this Creator and the logical attributes that are essential to be present in Him, based on the reality of the natural phenomena and creation that we observe around us in the universe.

In the first research topic, we had agreed on some logical attributes that we expect to be present in the Creator. However, it is worthwhile to take a closer look in this aspect as follows:

1) So far, we have concluded that God is the One and Only Creator of everything including the laws that govern all of creation. He is the Guardian and Caretaker who maintains the continuity and preservation of laws. He is the one who rules and everything eventually returns to Him. Therefore, among His characteristics is Lordship, which means continuous governorship, guardianship, and care which never ceases. Therefore, He is Lord and we can refer to Him as the Great Lord, or the Lord of All Creatures, or the Lord of All Worlds. This nomenclature is accepted by our minds and can be reached by pure logic. The Lord created everything from nothing, and He was not created, since He is Solitary and there is no one before Him or after Him. There is no one who shares His Lordship, He has no boundaries or limits, and this is logical being that He is the One and Only God. He is one without being divided or constructed, because the divided or constructed usually need its parts to function. And God, as we agreed, does not need anything. This attribute is logical to His divine and absolute Being.

2) Furthermore, it is logical that this One God has to possess a lot of Strength that is too great to imagine such that He is able to create all living and non-living things. In fact, our human minds cannot possibly reckon all the creatures, universe, and what’s behind them. Therefore, it is logical to conclude that no one can ever comprehend, imagine, or calculate the strength of God. Strength naturally leads to capability, and this capability cannot be measured because it is built on strength that cannot be conceived. Since this one Creator possesses immeasurable strength and capability, then this naturally means that He can do anything He desires and no one can prevent Him from doing so. That is because everything else will have much less strength than Him and their strength is derived from the Strength of the Creator.

Everything is deficient while the Creator is completely perfect. Therefore, the whole creation is submissive to His Will and Desire. So, it is logical that no being or creature can escape the divine will. Nor do they have any authority to change, appeal, or substitute this divine will because they do not possess the strength or ability to do so. Since the Creator possesses strength and ability that cannot be measured or conceived, we can therefore conclude that His Strength and Ability are absolute attributes.

3) Furthermore, God the Creator must be very magnificent and so great that we cannot measure His Greatness, and so magnificent such that minds cannot envision His Glory. After all, our simple minds cannot imagine the greatness of the universe, the number of stars, or number of atoms in one gram of iron while these are all simple creations from the Creator! Then how can our minds possibly comprehend the magnitude of the Creator

Himself?! Of course, the human mind cannot reach to such level of comprehension because it has limited capability in thinking, understanding, and imagination. God is very Magnificent and Great, and our minds cannot fathom or measure His Greatness. We can therefore conclude that the Greatness and Magnificence of the Creator is absolute and beyond any limits whatsoever!

Since God is absolute in His Greatness and Magnificence, then this also means that He is Greater than any of His creation. Even if you were to gather all of the creation and universe together, God is still greater than all in such a way that cannot be pictured or imagined.

Since God is absolute in His Greatness and Magnificence, it is fair to say that He is also Vast and All-Encompassing in an absolute manner. It follows then that absolute strength, mightiness, greatness, magnificence, all-encompassing attribute that is incomparable logically leads us to conclude also that God is the ultimate defeater of those who refuse to obey Him. He is absolutely Dominant over those who challenge Him, and He is an absolute Compeller over those who have the audacity to disobey, challenge, or oppose Him. All of these are attributes of God which we can logically and reasonably deduce using our minds and intellect.

4) It is clear and logical that the One and Great Lord must be very Knowledgeable and All-Aware. His Knowledge is so vast that it cannot be measured and is beyond any limit or imagination. After all, if our minds cannot comprehend some or part of the creation, then how can we possibly conceive or imagine the magnitude of God’s Knowledge of all His universe and creation? Therefore, we can conclude that the knowledge of God is absolute, unlimited, and is beyond everything; the past, the present, the future, the obvious, the hidden, the unknown, the interior and exterior of the earth and universe, etc. It is not possible to imagine that anything in the heavens or earth be concealed from His knowledge. Since His Knowledge is absolute, He is very well Aware of all the minute details and the secrets of the souls. Nothing is hidden from Him no matter what. The magnitude of all these attributes cannot be comprehended by our minds, except to believe in them since it is the correct way of thinking.

5) Furthermore, God the Creator should be Dominant and be in total control at all times. He should be the Sustainer and Preserver of all the laws which govern His creation. This dominance, control, and preservation of laws are absolute and cannot be conceived or imagined. After all, if our minds cannot conceive the preservation of one type of animal, or bacteria, or one of the galaxies which are all simple creations of God, then how can we possibly fathom the dominance of the Creator Himself? Hence, we can conclude that the dominancy, control, and preservation of God are absolute and beyond any limit. It is from the logical attributes that can be expected to be present in God so that life and the laws of the creations are kept stable and steady. It is also imperative that God be Truthful and Honest in an absolute manner. We can expect Him to be free from any fault or deficiency.

6) Our minds can also expect that God who possesses all of these attributes we discussed, is Boundless and without any limit. So, He the Lord cannot be described, imagined, or even fanaticized! It is impossible for us to specify a place, shape, body, resemblance, or image from His creation. Hence, it is logical to conclude that nothing resembles Him, describes Him, limits Him, or places a similarity to Him since all of that contradicts logic and common sense.

7) We can also logically expect God to be the Eternal and the Ever-Lasting one. His existence is before the existence of any of His creation, for He is the First (in an infinite

manner) and before anything. Since He is not bound by time, He is also the Last (in an infinite manner) and after everything. These characteristics are logically deduced and necessary to be present in God the Creator.

8) We can also expect that God who created the well-defined laws of the universe and created man with an intellectual and wise mind, be very Wise, Intelligent, Clever, and Guider in such a way that is greater than anything and is in harmony with His Glory, Strength, Knowledge, Awareness, and Dominance. These divine traits are logical and does not need any explanation or proof because as the saying goes, “A deficient thing cannot provide what it does not have.” After all, man is not capable of comprehending the magnitude of another being’s wisdom that is similar to him. Then how can he possibly comprehend the magnitude of the Creator’s wisdom? Therefore, we can conclude that God’s Wisdom, Intelligence and Brilliancy are all absolute. Wisdom is necessary to be present in God so that He can create the universe and manage His creation, considering that He is the One and Only creator who does not have any partner.

9) We can also logically expect God to be Independent of anything and anybody. His attributes are not characteristics of Him, but they are the essence of Him, e.g., sweetness of sugar is not a characteristic of sugar but rather its essence. He is not to be described by any adjective because His characteristics are the essence of Himself and He is not in need of anything. Hence, He is Rich, Perfect, and Independent of everything without any deficiency or change. This is an attribute that is logical to be present in God the Creator who by Himself created the universe and creation from nothing, and He created everything from nothing. So, He must have everything and is not in need of anything.

10) From among the attributes of God is that He originated and innovated everything. He is beautiful, since everything in His creation is wonderful and beautiful. After all, how can God provide splendor and beauty when He Himself lacks that attribute? His Beauty and Innovation are absolute and agrees with the attributes we previously concluded. He originated everything without a previous example, and that is logical due to His eternity. He innovated with His Power and Strength without needing an example to follow and without resembling anything. So He is absolute Beauty, and absolute Innovator, and Beautiful, as this can be reached logically by our minds and common sense.

11) Furthermore, among God’s logical attributes is that no one can envision or visualize Him. After all, how can the naked eye envision God with all His infinite Greatness, Magnificence, Strength and Knowledge? If the naked eye cannot look at the sun directly, then it is not surprising that it cannot see the Creator of the sun!

12) From among God’s attributes which we can expect to be present in Him is that He is the Absolute Justice, which fits well with his other attributes. So, He is the creator of justice and He is the one who provides for the creation. And the deficient thing cannot give what it does not have. He is the absolute Justice and He applies His justice between His creations. So, justice is a logical attribute that must be present in Him.

13) As we logically deduced earlier, there is nothing that is similar to Him and He has no equal. He is Solitary and His attributes are Absolute. Therefore, it is not possible for us to even imagine that He has a wife, father, mother, son, relative, or equal of any kind. After all, if God possessed any of these relations, then they would naturally be similar to Him and could be gods like Him. Of course, we had rejected the idea of polytheism in our past discussions, so this logically means that God does not have any companion or son. He does not beget nor is He begotten; nothing resembles Him and He does not resemble anything

because He is the One and Only God while everything else is His creation.

Our minds cannot accept the notion that God created a son, father, or wife for Himself. This is simply because He is not in need of any one and any relation since His Richness and Independency are absolute. Given that these types of relationships are typically associated with creatures like animals and human beings, it is not appropriate for it to be associated with the Great and Solitary God. Furthermore, a son of God would logically inherit the same attributes as God or at least some of them. This notion is totally unacceptable because there is nothing similar to Him in His attributes whether all or some of it!

Hence, it is also impossible for any of God's creation to possess even one of His attributes in an absolute and infinite manner because in that case, he would resemble God in His attributes. Therefore, we can logically and reasonably conclude that it is impossible for God the Creator to have a father, mother, wife, or to resemble anything in His creation. Any person who accepts this idea is going totally against logical reasoning and sound judgment.

14) It is also logical and natural that God's presence be Permanent and Eternal in an absolute manner. He does not cease to exist, for if He did, He wouldn't be God and therefore, the creation would not exist. He should also have absolute eternal life, for He is always Alive and Immortal and He never tastes death. If He died, then the whole creation and life would end. Also, among His attributes is continuous and absolute awakefulness, for if he slept or went into slumber even for one second, life would immediately end and the laws of the universe would be disturbed. His Presence is Constant and He does NOT experience change. That is because all the laws of the universe are maintained in a steady fashion by God. After all, if God changed, then the e laws would not be constant and there would be disturbance in the universe and kingdom. All these characteristics are logically necessary to be present in God being that He is God the Creator.

15) Based on the previously discussed attributes, we can logically deduce that God is the Absolute King, Ruler, and absolute owner of the whole universe, creation, and existence; both what we see and what we don't see. He is the Ultimate Judge between His creation and He has the total freedom to do anything in His Kingdom. No body shares Him in His Governorship except by His permission and command. These attributes are intuitive and there is no need for disagreement or debate because they conform to logical reasoning and common sense.

16) It is also imperative for God the Creator to be capable of setting alive and ending life in an absolute manner, and this is based on human logic and intuition. He should be capable of starting life and restoring life. He creates and destroys at any time in any way He pleases, and this fits well with His absolute Strength, Capability, and Magnificence.

17) Furthermore, it is not surprising that none of God's creatures are able to encompass any of His attributes or even imagine them because they are all absolute and infinite attributes. His attributes cannot be fathomed or encompassed by anyone. They are different to that which exists in the creation although these adjectives may bear the same title. None of His creation can encompass His Knowledge since His Knowledge is absolute.

18) It is also logical that God the Creator who created everything around us would be attributed with Dignity and Exaltation. Everyone in the creation fears Him due to His Power and Dominion over them. At the same token, all the creatures love Him because He is the One who brought them into existence and kept them alive. He granted them beauty and bounty and He sponsors and oversees their needs. Therefore, He deserves love, fear,

humility, and obedience from all His creation and this is certainly included among His logical and essential attributes.

19) It is also necessary that the attributes of the One and Only God who is Knowledgeable, Watchful, and a Great Sovereign that is dominant, obeyed, dignified, just and truthful also include that no one can have the audacity to fabricate things about Him, or make false claims on His behalf or against Him in such a way that displeases Him. Hence, nobody from His creation can in any way speak on His behalf in such a way which He doesn’t accept, or convey something from Him which He didn't order, or propagate a command from Him something which He didn't say. This would be inconsistent with His other attributes. Now, if any one of His creatures had the audacity to do such thing, it would be imperative for God to expose him, reveal his lies, inflict severe punishment on him, and eradicate him and his lies. This is very logical to be an attribute of God the Creator since He is the Sustainer who is Knowledgeable, Watchful, Dominant, and in control over His creation. Any other reaction from God is illogical and does not conform to common sense.

20) Last but not least, it is impossible for God to possess an attribute that conflicts with or contradicts any of the absolute and necessary attributes that we previously deduced logically.

From the previous items 1-20, after thorough study and contemplation, and after using our bare minds and logical reasoning, we can with all confidence and faith conclude the following truth without any doubt:

3rd Conclusion

Some of the logical and reasonable attributes that are the essence of God the Creator, in addition to His Oneness are as follows: LORDSHIP, STRENGTH, CAPABILITY, GREATNESS, MAGNIFICENCE, KNOWLEDGE, AWARENESS, WATCHFULNESS, AND DOMINANCE, etc.

He is present in every place, and He is not limited to a specific place. He has no boundaries, shape, form, or body and He does not resemble any of His creation. Nothing existed before Him and nothing will exist after Him. He cannot be defined by anything and it is impossible for anyone to imagine Him or draw a picture of Him or to envision Him in any way using our simple human minds. He cannot be composed or divided into parts and there is nothing like Him.

His Divine Presence is Eternal and is not limited by any time. He is the First and the Last and He is Wise, Judicious, Rich, Independent, Originator, Beautiful, Innovator, and no sight can envision Him. He is the absolute Justice and is Immortal. He does not sleep or slumber, His Presence is constant, and He is not subject to any change. He is the Governor, Judge, King, and Owner. He is capable of bringing life into existence and also bring life to the dead. He destroys and recreates, and He does as He pleases in any time and in any place. He is not in need of anybody or anything.

He does not have a father, or mother, or brother, or sister, or wife, or son, or partner. He does not have any equal and does not resemble anyone. He is free from everything and is the Solitary, the Loved one, the Compeller, the Defeater, the Protector, the Preserver, and the Self-Existing One. No one is capable of encompassing all of His absolute attributes. No one can encompass His Knowledge. Also, no one can make false claims or lie on His behalf without being punished and destroyed. Finally, it is not logical that that God possess an attribute which would contradict His other logical attributes.

All of God’s attributes are absolute and infinite and do not have any limit or similarity with anything. The scope of these attributes cannot be conceived or imagined and they are solely unique to God the Creator. He is not composed of them and He cannot be divided into parts. These attributes are the essence of Him and not a part of Him.

This conclusion is acceptable by our minds and our intellect, and it certainly conforms to pure logical reasoning and common sense. These attributes are necessary and imperative to be present in God and cannot be argued or refuted by anyone intellectually, logically, or practically.

4th Research Topic: Logical Reasoning and Inevitability that God the Creator Announces His Presence

Proposed Questions:

We had logically deduced the existence of God the Creator and some of His logical attributes. Now the question is: Will He keep His Presence a secret and hide this reality from His creation? Or will He make Himself known to His creation?

What does the mind and logic judge in this matter?

Is it logically possible that He introduce Himself to some of His creation, and not others?

Logical Reasoning:

1) As we agreed earlier, one of the attributes of God the Creator are absolute Wisdom and Guidance. So He must have created His creation for a specific reason and wisdom. Wisdom is typically a desired goal and objective, so can God achieve His purpose if He keeps His presence hidden from His Creation? Indeed, this idea does not conform to logical reasoning and common sense.

2) If God was to keep the reality of His Presence hidden from His creation, then logic deduces that the creation will naturally question themselves about the identity of their Creator and the purpose behind their existence. They will wonder who regulates the existing laws surrounding them and they will feel confused. This confusion and lack of knowledge may very well lead them to assume lordship to those who are not God or to others from among themselves. Every creature may take any God that conforms to its interest which may be different from that which the others choose, and so on and so forth.

So does it make sense that the Wise and Intelligent God leave the situation like that and allow for His creation to take someone other than Himself as God and give it false credit for their creation? Will He accept that without intervening presenting Himself so that the truth is revealed and falsehood abolished while He is the One and Only true God and Creator who is Strong, Capable, and Self-Existing? Will He leave the matter for every creature to decide based on their judgment so that they can assume divinity and lordship to whomever they desire? Our minds certainly refuses this idea since it goes against logic and common sense. After all, He is the real God who is knowledgeable, competent, all-encompassing, and deserves obedience as He is the real creator.

3) As we concluded before, one of the attributes of God the Creator is that He is the

Absolute Justice. Based on this attribute, God does not accept any type of injustice because it is against fairness and equality. So how can He allow for Himself to cause confusion in His creation regarding their Creator, while He is Present and capable of announcing His existence to everyone? This would actually be injustice committed on the creation, which is not appropriate to come from the absolute Just Creator.

Furthermore, how can He accept that divinity be given to others while He is the one who created, and He is the one who established the laws and maintained their effectiveness? How can He accept that His creation give their love, devotion, and obedience to someone other than Himself, when He is the reason for their whole existence? Indeed, this would be injustice committed against Himself and to His Lordship and His divine rights for love, guardianship, and obedience. And God the Creator as we know is absolute Justice who does not commit injustice to anyone! He must announce His presence, divinity, and His right of being obeyed, followed, loved, trusted, and dignified because He is the One and Only Great Creator. Our minds agree that this is logical and rather essential.

4) As we logically deduced, the Creator is the Sovereign King and Governor, so how can He rule over this kingdom without announcing that He is the ultimate King and Ruler. This is totally contradicting to every logical mind and sound judgment. There is no similar analogy in our lives such that we can refer to as a proof that it can happen. What will be the case if governorship and authority was claimed by someone else from His Creation? Will He accept that and still keep His presence concealed so that someone else can enjoy and take false credit for what they didn’t do or have?

Indeed, this does not fit the state of wisdom, guidance, truthfulness, and absolute justice which are among His logical attributes. Hence, it is not appropriate for our minds to accept this idea. Rather, what makes sense and is necessary is that the Creator announces His Existence as the One and Only God and the Solitary King and Owner who bears the final judgment. He must publicize His presence so that no possibility exists that someone other than Himself takes credit due to confusion caused by ignorance and concealed truth.

5) One of the attributes that we logically deduced and built on is that God is to be obeyed, glorified, and loved. He is also the Defeater, the Victorious, and the Compeller. So the question is: How can these attributes be recognized when His creation is not aware of His presence since He did not inform them of Himself and kept it a secret from them? How will He be obeyed, dignified, and loved when no one knows of His existence? How will He defeat and attain victory, and who will bear witness to that if His existence remains a secret? This is absolutely illogical and is not in harmony with God’s attributes which require that He reveal the truth of His Divine Presence to His creation. Only then can He demand obedience, love, and dignity from them and warn them of defeat, compellation, and victory. This is something that cannot be disagreed upon by any two human beings.

6) As to the notion that God the Creator who is the Lord of everything may reveal His presence to only some of His creation while hide it from others, this would clearly be injustice committed against the creatures that are not aware of His existence. However, we already established that God the Creator is absolute Justice; so therefore, it is not acceptable that the Just Creator would exhibit that. In addition, this scenario will lead to commotion and confusion in the universe since some creatures will know its true Creator and will be obedient to Him, while the other group of creatures will be confused and may very well take other creatures as false Gods. This discrepancy will certainly lead to a major conflict that cannot be accepted by the absolute Wise and Intelligent Creator. Therefore, the mind and pure logic dictates that this idea is absolutely impossible as it contradicts the

divine attributes of God and goes against common sense.

7) Since it is logical that God the Creator announces His presence and reveals the truth regarding Himself (as we already established the rationale behind it), then it is also imperative for Him to inform all His creatures of that, without any exceptions. It is an all-o--nothing concept! After all, is it logical that every atom and creature in the universe have no idea or knowledge about their Creator and that He conceal Himself from everyone? Indeed, this cannot be accepted by logic and common sense. Hence, if one creature was informed about the existence of God, then it is logical and necessary that God announces His Existence and introduce Himself to all of His creation.

From the previous items 1-7, after thorough study and contemplation, and after using our bare minds and logical reasoning, we can with all confidence and faith conclude the following truth without any doubt:

4th Conclusion

Logic and common sense dictates that the One and Only Lord and Creator must announce His divine presence to all of His creation. It is essential for Him to reveal His existence and present Himself as the One and Only God, Lord, King, Sovereign, Owner, Sustainer, and Governor who is Self-Existing, Dominant, Knowledgeable, and in control over all creation. This revelation and proclamation from God must be clear without any vagueness or ambiguity. This is absolutely essential and logical and cannot be refuted using our mind and common sense.

5th Research Topic: The Wisdom and Goal Behind the Existence of Creation Who Are Created By God

Proposed Questions:

Why did God create His creation?

What can He logically expect or demand from His creation, and what are their duties towards Him?

Logical Reasoning:

1) As we discussed before, among the attributes of God the Creator is that He is Wise and Intelligent in an absolute manner. So therefore, it is essential that He creates the whole universe and creation for a specific purpose and great wisdom. We had concluded in the 8th point of the 3rd research topic that it is impossible for anyone to encompass His Knowledge or Wisdom except through what is conveyed to us by Himself. From this we can logically deduce that we cannot know the great wisdom and reason behind the creation of the universe except if God Himself informs us. After all, it is not possible for the human intellect no matter how brilliant it is to encompass this Supreme Wisdom except by the absolute Wise Creator. This deduction is logical and reasonable to our minds.

2) If we use our minds and common sense to anticipate the possible things which God the Creator may demand from His Creation, we can imagine or expect that God would demand things from His creation which are intuitive and reasonable to the mind. For example, it is surely expected that He demand complete and absolute obedience from His creation,

complete loyalty, absolute sacrifice, surrender, submission, exaltation, reverence, respect, fear, love, and trust. He will also expect us to refrain from corruption and infliction of harm on anyone, and to be righteous and pious. In a nutshell, absolute worship will be expected of the creation because worship in its wide meaning includes all of the above meanings, definitions, and derivatives. This is what the mind and logic expects God to demand from His creation.

3) As for the duties required by the creation towards their Creator and Lord, we can certainly use logic to deduce the following:

First: To search for Him, to attempt to know about Him, and to try to get closer to Him. To anticipate that He conveys Himself to us and His revelation of the reality of His Divine Presence.

Second: Complete and unconditional obedience and loyalty to Him, and the execution of His Commands word by word.

Third: To dignify, revere, exalt, and respect Him unconditionally.

Fourth: To fear Him and love Him unconditionally, to be loyal to Him, and to seek His nearness (reunion).

Fifth: To thank and praise Him sincerely.

Sixth: To have faith in Him and believe in His absolute attributes. To avoid attributing anything that is inappropriate to Him or anything that would demean or belittle His great status and position as the One and Only Great God.

Seventh: Complete and unconditional surrender and submission to God.

Eighth: To live in peace with the rest of the creation and to refrain from inflicting any harm or corruption to anyone or to deviate from God’s laws and regulations.

Ninth: To be righteous and behave well towards God’s creatures and His Kingdom. To actively seek positively change for a better life.

Tenth: Unconditional sacrifice for Him and for the sake of carrying out His commands and desires.

Eleventh: To convey His Presence to others and enjoin the people to obey Him and to carry out His commands.

Twelfth: To accept and submit to His will, providence, laws, commands, rules, and to be pleased with them. In short, to worship Him unconditionally! The word “worship” here entails all of these twelve points from the creation towards their Creator.

All of that is logical and necessary and it is not possible for sound judgment to accept otherwise as the duties imposed on the creation towards their Creator.

From the previous items 1-2, after thorough study and contemplation, and after using our bare minds and logical reasoning, we can with all confidence and faith conclude the following truth without any doubt:

5th Conclusion

God the Creator must have a great purpose, wisdom, and meaningful goal behind the creation of the universe. However, it is impossible for our minds to encompass that great wisdom and purpose except through what He may convey to us Himself. Nevertheless, the mind and logic deduces that God the Creator will require from His creation that they obey Him and worship Him unconditionally with all the meanings that the word “worship” entails, as we clarified. Furthermore, the mind deduces that it is incumbent on the creation that they seek and search for their Creator and that they anticipate His conveyance and introduction of Himself to them. This reasoning is essential and reasonable to the mind and cannot be refuted using logic and common sense.

6th Research Topic: The Prophets and Messengers - Logical Reasoning and Inevitability of Their Existence, Their Trustworthiness and Their Nature, as well as The Nature of Their Message

Proposed Questions:

Did there appear any reports indicating that God the Creator announced Himself? If so, how?

Who exactly are the Prophets and Messengers?

Are they honest and trustworthy?

What is the logic and essentiality behind their existence, their nature, and their trustworthiness?

What is the nature of their Message?

Logical Reasoning:

1) The entire history of humanity did not relay any event whatsoever that indicates that any God announced Himself or any claim of divinity or creation of any type or from any source, except from only one source. This source is the Prophets and Messengers and nothing else.

These Prophets and Messengers are normal human beings in different age ranges who appeared in different places and time and for different nations and groups of people. They did not claim divinity or lordship for themselves. Rather, they said that they have received divine revelation and inspiration from God, and that they were assigned to convey and broadcast His Message to their people and their nations. They appeared and supported each other’s truthfulness in conveying and informing about the One Creator. None of them claimed that they were sent by another God except by the same God whom their predecessors called for.

Rather, they unanimously conveyed the lordship of One Great God. He is the Creator, the Sustainer of the creation, the Destroyer of Life, and He is the one who sent the messengers to convey that reality to the people of their time and place so that everyone knows who their God is. Each one of them confirmed and verified the authenticity of the prophecies of

those who were sent before them. None of them accused the other of lying or making false claims; rather they were one chain which not only verified each other but also informed and gave prophecy about the future appearance of each other. They even foretold the prophecy of the next messenger(s) who will follow them. Other than these prophets and messengers who conveyed their One and Only God, no other God announced Himself, no other God claimed divinity, and no other God sent any messenger or message to indicate His presence and claim his Kingship and Lordship.

As for these prophets and messengers, they conveyed and informed about one God from whom they all received their message. They were unanimous in His regard and in their support to each other, despite the difference in their times and places of appearance. Their number is many but the famous and most known among them are: Adam, Enoch, Noah, Hud, Saleh, Abraham, Lut, Ishmael, Isaac, Jacob, Joseph, Sho'ayb, Moses, Aaron, David, Solomon, Job, Jonah, Elias, Zachariah, John the Baptist, Jesus, and Muhammad.

They were all kind-hearted people who became known among their people for their righteousness, piety, truthfulness, honesty, wisdom, intelligence, and noble upbringing. All of the messengers unanimously conveyed that they received divine inspiration (by the command of the God) through unknown and unseen creatures called angels. None of them claimed that they saw the Great Creator with their own eyes, nor did any of them claim that they hold a higher rank than the rest of the human beings. The only thing they asserted was that they were chosen by God to deliver His message to them, convey His existence, and call for the worship of the One and Only God. None of them claimed that they have knowledge of the foreseen or the future except what was inspired to them from the Lord Himself.

None of them demanded or required any type of reward from the people in return for conveying the message of the Lord. They were from the most ascetic, humble, and well-behaved people of their time and place. They were all supported by extraordinary miracles that verified their claims and the truthfulness of their prophecies. Sure enough, history testifies the occurrence of some of these miracles and extraordinary events which were witnessed by the contemporaries of these prophets. This has been confirmed and narrated by the witnesses who lived during the time of those prophets.

2) If we place these facts regarding the messengers side by side with what we logically deduced in the previous research topics, we will recall that we had concluded in the 4th research topic that it is necessary and logical that the One and Only God announce His presence to His creation and introduce Himself to them. However, let us ponder a moment over how the Great Creator can accomplish this considering His great attributes which we previously proved must exist. How will He announce His existence? Will He appear to the people directly? This is absolutely illogical and impossible because it contradicts His absolute attributes such as His Magnificence, Strength, Greatness, infinite Vastness, and that no sight can envision Him, and no mind or feeling can encompass Him.

Man by nature has limited capabilities in recognition, sensation, and emotions. Therefore, it is logical and necessary that God convey His message through mediators. Due to the great differences between the absolute attributes of God the Creator and the monetary, moral, and limited attributes of mankind, it is inevitable that there would be numerous mediators who would relay the message between God and the human beings.

Let's consider this example: Suppose that you have a small radio that requires 9 volts of electricity. However, it will derive its energy from an electrical source that has over a

million volts. Is it possible to connect the radio directly to the main power source? Of course not, because it will lead to burning the radio and possibly causing a big fire. However, to complete this connection, it should be indirect and there must be a transformer or transformers in between. The greater the difference between the equipment and the source, the more converters will be needed in order to ensure a successful connection.

Similarly, it is logical to conclude that it is impossible for communication to proceed directly from God to the people, and that there must exist mediators who may be different in number or nature. The presence of these mediators is not peculiar, illogical, or surprising to the mind. Rather, it is completely anticipated, inevitable and reasonable. Furthermore, these prophets and messengers have conveyed to us about other creatures with different natures named angels that we can't see. Those angels have relayed the divine message to the prophets, so we now have more than one mediator. This is in fact very logical and is in agreement with sound judgment and conclusion.

3) Since these mediators will deliver their message to mankind, it is logically necessary that they be as close as possible to the nature of humanity itself so that they can successfully accomplish their mission. Rather, if you desired the best results for their performance, it is better and more prudent that they be human themselves just like the rest of humanity! This will make their job easier in connecting with the people and propagating the message to them. A human being will be more likely to accept and understand the relayed message in this case. It is part of human nature that he can better relate to, understand, and follow those who are like him much quicker and easier than following those who are very different in nature, physical characteristics, and abilities.

Consider this for example: If you wanted to deliver a message to a group of children, which scenario do you think is better? To send an old wise man to them, or a strong knowledgeable man, or a young child in the same age range as them who understands the message is capable of relaying the message to them? What is the judgment of the mind and logic in this case? There is no doubt that the young child will be much more capable in relaying the message to those like him and will be able to relate much better with the other children. He will be able to successfully accomplish his mission and they will understand and follow him more easily.

Similarly, if you wish to send a message to a group of birds, it is logical that you wouldn’t send to them a human messenger like yourself. Rather, it is better that you choose a bird from among them who will be able to receive and understand the message and carry out the mission of delivering the message to those fellow birds like him. This is the sound judgment of the mind and logic and leaves no room for disagreement or debate.

The International imperialization have benefited from this same simple logic when it utilized that same approached and realized its importance. It was then able to achieve its goals and ambitions in a much more successful and universal way. In the past, imperialism depended on the presence of an imperial ruler for the colonies and imperial foreign occupying forces to exploit the nation and control its resources and wealth. This policy was successful in the beginning. But it later led to revolt of the inhabitants of the colonies against the foreign imperial ruler with the foreign occupying forces. This happened because man by nature does not like to deal with those who are foreign and different from him in terms of race, gender, color and nature. Hence, revolution took place in all of the colonies and imperialization in its old form soon came to an end.

However, the new imperialists realized the reality we mentioned before, namely, that it is

the role of the mediator to achieve the goals. So they replaced the foreign rule with a ruler from the local population who would carry out the same mission of the foreign ruler. He would accomplish the imperialistic goal of taking control over the nations and their wealth, for the benefit of imperialism. But because he is not a foreign ruler to the local people, he is able to accomplish his mission more easily and successfully. The inhabitants of the colonies are less likely to be upset or rebellious because the ruler is one of them. His blood is their blood, his flesh is their flesh, his language is their language, and his culture is their culture. So he is very near to them. This fact is the key to his success in his mission.

The new imperialism replaced the foreign occupying troops with the national and local armies in which its loyalty and function are the same as the foreign occupying force. This function is to oppress and control the local people, but because its troops are from among the people themselves, it is more able to achieve the goal of imperialist. Those troops will not upset the local people because it has the same race, color, language, culture, faces, and names as the local people. But it achieves the same function of the foreign occupying troops. And this is exactly the new imperialism!

In the past, they used to bring British and French consuls from England and France to rule the colonies. When the inhabitants of these colonies revolted against the foreigners and strangers, they simply replaced the foreign ministers with local ministers from among the inhabitants of the colonies themselves. These local rulers and agents were westernized and their loyalty was for the imperialized. But because they are from among the same inhabitants of the colonies, nobody revolted against them. On the contrary, the people followed these local rulers, respected them, and recognized them as progressive reformers and modern leaders. That’s how colonization continued as well as exploitation and looting of wealth. But this time, it was in a new acceptable and hidden formula that is deceiving, yet successful. All that is due to the application of a simple logical rule, and that is, the mediators and messengers in this case, will be more successful in their mission if they are from the same race and nationality as those whom they’re sent to.

Based on this logical rule, we can conclude that the prophets and messengers which God will send to humanity to deliver the divine message will be chosen from the human beings themselves. This is to ensure the success and feasibility of the mission. Therefore, the idea of prophets and messengers being normal human beings is logical, essential, and anticipated using sound reasoning and common sense.

4) We know that the One God and Creator is the absolute Truth, Justice, Perfection and Wisdom. We also concluded earlier that it is expected that God will demand from His creation that they be righteous, pious, truthful, loving, merciful, and refrain from harming others and doing any type of corruption. Then, what do we expect when God chooses His messengers from the people? What characteristics do we expect to be present in these messengers? Logic and common sense ascertains that these selected prophets and messengers will certainly be from the most wise, intelligent, knowledgeable, truthful, just, honest, loyal, trustworthiness, righteous, loving, merciful, and well-behaved. After all, they will be the messengers of God who are characterized by these attributes.

Therefore, it is not logical that they possess different or opposite characteristics of God, although God's attributes are absolute and infinite and are not shared by anyone. However, the indication of the attribute itself remains the same. For example, since one of the attributes of God is absolute Justice, it is not logical that He chooses a prophet or messenger from humanity who is known and characterized for his injustice or oppression. No prophet or messenger can deliver an order from God and invite people to be good and

truthful, just, merciful, honest, etc., while he himself (the messenger) lack these attributes or has the opposite!

In other words, how can God send a messenger to the people to spread justice while he (the messenger) himself is unjust, and to command them to be truthful while he himself is a liar? Or to urge them to have mercy or love, while he himself is oppressive and malicious! This is impossible and contrary to every logic and reasonable thinking! Hence, logical reasoning and sound judgment dictates that those messengers and prophets should be at the highest level of behavior, justice, wisdom, goodness, compassion, truthfulness, love, honesty, trustworthiness, and generosity, etc. This way they will be most suitable to achieve their mission and function in the best ways to ensure all possible success to this sacred mission.

5) Furthermore, in order for the chances of success for accomplishment of the mission to be greater, it is logically better if the messengers are individuals from the same people, clan, and tribe, who speak the same language and live the same lifestyle as those whom the message will be delivered to. This will make it easier for the messenger to convey his message and communicate with the people. It will make it more probable that the people will listen to him, believe, understand, and follow him, and this logic is based on what we discussed previously in item #3.

6) Since the people on Earth are naturally divided into different nations, tribes, and countries, based on item #5 it is logical that there would appear many prophets and messengers who will fit the wide array of nations present on Earth. Furthermore, since these prophets possess the highest rank of manners and behavior, we can also expect that the rules of inheritance apply here, and that prophethood is passed on to the offspring or specific families. This is logical and accepted by the mind and is very likely to happen.

7) It is of human nature that man generally tends to forget over long periods of time. Since it is a known fact that man tends to forget, change, deviate or get confused over time, it is also essential and logical that these prophets appear at different time intervals instead of appearing all in one age in time.

8) Human nature, in general, is inclined to deny things which he cannot not see, touch, or feel with his senses. The mission of the prophets and messengers is to deliver the divine message from an unseen God, due to His absolute attributes which we logically deduced earlier and also due to the limited physical capabilities of man. Therefore, it is foreseeable that these messengers appear with extraordinary events and miracles to prove their prophethood and confirm the authenticity of their message. These miracles will help the people trust and believe in them and will serve as a logical proof of their mission. This is all very logical and rather essential and is not subject to debate.

9) As we know, there are many different classes, levels, and types of people. In order for the divine message and prophecy to be communicated to all of mankind across all classes, circumstances, types, it was logical and essential that the prophets sent to them also be of different classes, types, and with different providence. For example, we can expect to find among the prophets those who are rich, poor, king, ruled person, healthy, ill, patient, white, black, victorious, and those who are killed. We can expect to find those who are sent to some people, and those who are sent to all of the people. We may find those who are beautiful, those who are ordinary, those who were born in a normal way, and those who were born without a father, or without a mother, or without both parents.

We may find those who were born in a wealthy family or in a poor and deprived family; those who enjoyed parental affection and those who were deprived of that. We may find those who were born into a believing family or into a non-believing family; those who are fathers to a righteous son, or fathers to a nonbeliever, husband of a righteous wife, or the husband of a disobeying wife. We may expect to see those who are young and those who are old and so on and so forth. So, diversity of prophets is logical and essential and can certainly be expected so that the message is directed and compatible for all types of people at every time and place.

10) In item # 19 of the first research topic, we had logically concluded that among the logical divine attributes is that no one can make false claims or lie on His behalf without being eradicated, his lies exposed, or punished by God. Therefore, based on this attribute, it is not logical that God the Creator would allow these messengers or even one of them to falsely deliver a message on His Behalf which He does not approve of, or to make false claims in His Name which He does not agree with, considering that He is the absolute Truthful and Justice.

Furthermore, it is not logical that this would repeat itself time and time again in different places and occasions. If any of the prophets actually had the audacity to do that, then God would have surely exposed him and revealed his falsehood. He would have severely punished him and eradicated his existence in order to protect the people from those like him. However, none of that happened; rather, the complete opposite took place! Logic and common sense therefore dictates that these prophets and messengers were indeed truthful and honest in everything they conveyed. After all, if they lied even in one minor point or one moment, or if they omitted a part of the message or disobeyed one command or were deficient in relaying the message, God would have punished and destroyed them. This idea is logical and is in agreement with the absolute attributes of God. Therefore, we can conclude that these prophets and messengers are indeed truthful and are true representatives of God the Creator to the people.

11) We had concluded in the 4th research topic that it is necessary and logical for God the Creator to announce His presence and existence to all of His creation. However, we did not receive any revelation regarding a God who announced Himself and His divine rights, except through the prophets and messengers who spoke and represented the One and Only God who created the entire universe and is the Lord of all worlds. So it was necessary that God announce Himself, His presence and existence. Sure enough, there was no announcement from any God about Himself except the God of the prophets and messengers who delivered His message and claimed for Him divinity and lordship.

Therefore, we can conclude with 100% confidence that the God of those prophets and messengers is indeed God the Creator who is expected to announce Himself. As expected, He announced Himself through them and no other God announced Himself except Him. After all, if there is another God, then He should have and would have introduced Himself. Divinity and Lordship are surely His absolute rights, He has no partner, and there is no God but Him. He is the one who sent the messengers, and He is the one who conveyed Himself and informed everyone of His presence. This in itself indicates the truthfulness of these prophets and messengers in what they delivered from their Lord.

12) As we previously demonstrated logically, one of the attributes of God is absolute Justice. So how can He accept that a group of people falsely claim divinity and lordship to someone other than Himself, and that this would repeat itself in different times and places? It would indeed be great injustice committed against the Creator, so how can the absolute

Justice accept for such great injustice to happen against Him and His Divinity while He is the one who created, organized, and established the laws of the universe?

Furthermore, we had previously established that God is the Absolute Truth. So how can He possibly accept falsehood? After all, God is the only existent God is the Ultimate King, Owner and absolute Governor? So is it reasonable that the Absolute Truth accept that misguidance widespread by worshipping a false God? How can He accept that someone claim His kingship, ownership, and governorship while He stands helpless and conceals His Divinity, and while He possesses absolute strength, power, and capability? Indeed, this is all impossible to happen, so there is no doubt that the God represented by the prophets is indeed the One and Only God and Creator. Or else, if he wasn't the real God, He would never allow the prophets and messengers to claim divinity to somebody else. This is surely evidence which indicates without any doubt the truthfulness of these prophets and messengers.

13) Moreover, if these prophets and messengers ascribed attributes to their God whom they represent which contradicts the attributes we logically deduced, then we can definitely say that they violated the logical and reasonable truth which we previously demonstrated. We would then conclude that it is possible that they are liars and untruthful in their claim to prophethood. However, as history testifies, none of the prophets (despite their different places and times of appearance) attributed any characteristic to God that contradicts logical reasoning.

Rather, all of the attributes they mentioned regarding God are in complete agreement with the logical attributes that we expect to be present in God the Creator. This complete harmony and conformity is in itself a logical and irrefutable proof of their truthfulness and the verity of their message that they conveyed on behalf of their Great Lord. Then based on what do we accuse them of lying and making false claims? For example, if a person came up to you and told you that someone fell off from the 10th floor and immediately died, can you accuse them of lying? After all, it is logical that whoever falls from the 10th floor will immediately die. Therefore, what the man claimed is in agreement with logic and common sense and so he must not be accused of lying.

14) In the 5th research topic, we had discussed the logical duties that may be expected of the creation and demanded by God the Creator. So now the question to ask is: Did these prophets and messengers do anything to contradict these obligations? For example, we had concluded that one of the things that God will demand from us is honesty, loyalty, righteousness, goodness, and piety. Now, did these prophets come to the people and claim that God the Creator is demanding that the people lie, cause corruption, be unloyal, harm, or betray others? If they did that, then we can conclude that they have contradicted the logical obligations that we have deduced earlier, and therefore doubt the validity of their prophet hood. Was there an inconsistency in at least one of the duties that we discussed? On the contrary, all of their messages are in harmony with what we expected using logical reasoning.

Sure enough, the Great God demanded from His creation everything that we expected and deduced. Doesn’t this harmony and consistency in the message that the prophets relayed on behalf of God, indicate clearly that these prophets and messengers are truthful in what they conveyed on behalf of their Lord? Doesn’t it remove any doubt and nullify any accusation or even the possibility that they may be lying? After all, if they lied then their message would contradict the duties and obligations that we logically demonstrated. Since that did not happen, we can finally conclude that these prophets and messengers are

indeed truthful and honest in everything they communicated on behalf of the Creator.

15) Moreover, none of these prophets and messengers contradicted or differed with each other. None of them accused the other of lying or spoke negatively of each other. Rather, they supported each other and verified the prophethood of those who preceded them. They even foretold the prophecy of those messengers who will follow them. They were like beads in one chain or like bricks of one building that support and help each other. After all, if Abraham came and claimed that Noah was a liar, or if Muhammad belied Moses or Jesus, then we would doubt some or all of them. However none of this happened.

Rather, the complete opposite took place. Therefore, we can remove any doubt or question to the validity of their prophethood and what they conveyed. Since this doubt is now removed, we can certainly believe that these prophets are truthful. We can believe in them and in the God they represent whom we logically anticipated that He will reveal Himself to His creation. So their support and verification of each other's prophethood clearly proves their truthfulness, and if they were anything but truthful, the matter would've differed greatly.

16) Based on what we discussed so far, we can confidently and reasonably conclude that it is logical to believe that all the prophets and messengers are one, without division. So if their God is one, their message as a whole is one, and there is no discrepancy or disagreement between any of them, then it is not logical after this to believe in some prophets and disbelieve in others. This would certainly contradict the simplest rules of logic and sound judgment.

So whoever claims that Moses is truthful but Abraham is bogus, or that they believe in Moses but not in Jesus, or that they believe in Jesus but have nothing to do with Muhammad, they are totally contradicting the mind and logic and have to revisit their thought process. After all, there is no wisdom or reason in making distinction between these messengers, except for pure fanaticism or personal interest. This in itself contradicts what these prophets relayed from the truth and divine message from the Lord of the Worlds. Therefore, whoever falls in this sin and makes distinction between the prophets and believes in some while disbelieve in others, he has gone astray from the message and divine revelations of all these prophets. He has deviated from having true faith in their God and His divine message. This is clearly logical and can be accepted by sound judgment.

For example, suppose that five brothers assured you that they are the sons of the same father and mother. Each one of them assured you that they are biological brothers and they all delivered to you the same message from their father. On what basis or logic could someone come later and claim without proof that they believe three of the brothers but doubts the fourth or the fifth, or both of them for that matter? This is not permissible and is rather impossible as there cannot be any debate over this, except for the purpose of fanaticism or personal interest. Hence, we can conclude that it is necessary to believe in the integrity and truthfulness of all of the prophets and messengers without excluding anyone. It's either you believe in all of them or disbelieve in all of them, since division between them is unthinkable.

17) Furthermore, the actions, deeds and behavior of those prophets and messengers were in total harmony with each other and never contradicted their message. So they never ordered the people to be honest and truthful while they themselves were liars and dishonest. They never ordered the people to do good while they committed bad. They never ordered the people to obey God while they themselves disobeyed God. They did not

order the people to respect and love God while they themselves disrespected and disliked God. They never asked the people to follow the truth while they themselves followed falsehood. History and the contemporaries of those prophets and messengers bear witness to that. This complete harmony and agreement is in itself a strong proof and evidence to their truthfulness and authenticity of their prophethood, as they make their lives an example to the message.

18) These prophets and messengers have commanded us to be truthful and emphasized that as an integral part of the divine message. They forbade any type of deceit under any circumstances and made it clear that this would bring the wrath of God on the person who does that. So how is it logical that they enjoin honesty, forbid lying, and warn the people against God's punishment…yet at the same time they are lying on behalf of the Creator Himself?! How can they be safe from the curse and punishment of God, unless they all truly believe that God does not exist, so they found it easy to lie and engage in fraud?

Furthermore, isn't it more than a coincidence that all of the messengers behaved in the same way despite the difference in time and their places of appearance? A person may be doubtful of the existence of God, but no matter what, no one can ever claim with confidence that God does not exist or provide evidence in support of that. This is absolutely impossible using common sense and logical reasoning. Then how can a person with some doubt about the existence of God have the audacity to lie in such grave matter? A simple doubt regarding the presence of God would be sufficient to prevent that person from lying on His possible existence (even if that possibility is 50%) in fear of His wrath and punishment.

Based on this logic, it is not possible for a wise and sane person to have the audacity to lie about the absence of a God unless He is 100% sure of His absence. Therefore, it is impossible for a prophet or messenger to lie, especially considering that they came to promote honesty, truthfulness, and warn against revenge of God for those who lie, misguide, or fabricate. How can they practice what they are preaching against and neglect what they're commanded to do? Indeed, this is illogical and very unlikely to happen using logical reasoning and sound judgment.

19) History narrates a few examples of those who falsely claimed that they were messengers of God and thought that they would get away by doing so. Furthermore, history narrates to us how their lies and fabrication were revealed and exposed to the public and they were eradicated. So this in itself is a clear indication that the prophets and messengers are truthful. After all, if they did lie on behalf of the Creator, they would've surely received the same punishment from God as those imposters and fabricators. Therefore, logic takes from this point a clear proof and evidence of the truthfulness and integrity of those messengers, and it gives us trust in every word they said and conveyed on behalf of their Creator.

20) In addition, all of the contemporaries of these prophets who dealt with them personally, testified and acknowledged their good behavior, honesty, truthfulness, and loyalty long before they (prophets and messengers) even received the divine revelation from God. They were not known to ever lie and they were all well-respected and outstanding individuals who were liked by everyone. The people came to know them by their good behavior, noble manners, wisdom, intelligence, loyalty, sincerity and chivalry. Is it then possible that these righteous personalities would all of a sudden change into dishonest, fake and deceitful characters who would lie on behalf of God the Creator? Can the mind or logic accept such thing and did we ever witness such example in our real life? This idea is unlikely to happen

and goes against common sense and sound judgment.

Therefore, we can confidently conclude that it is impossible and improbable that those who became known for their honesty, loyalty, and good behavior would have the audacity to lie and fabricate on behalf of the Creator and claim for themselves the prophethood when they have no authority or permission from God. Even if we accepted the possibility that this may happen, it is unlikely that this possibility would repeat itself with all the prophets and messengers. Therefore, this is yet another proof and indication to the integrity and sincerity of the prophets and everything they conveyed.

We must also keep in consideration that those prophets and messengers did not have any personal interest, reason, and they did not benefit in any way from this claim of prophecy and from relaying the message to the people. On the contrary, they were often persecuted, harmed, fought, and deported by the enemies of God. So what could their motivation be for lying in such a grave matter and allowing themselves to be exposed to such torture and danger? In fact, the mere absence of motivation and interest is the greatest proof of their honesty and truthfulness!

21) As for the nature and content of the message which they delivered, it can be summarized as follows:

(a) They called for the worship of the One God and Creator and conveyed the reality of His Existence, absolute attributes, lordship, divine rights, kingdom, and governorship. They proclaimed that He is the Creator of the entire universe and creatures, and the sustainer who maintains regulation of life by Himself. He has control over fate, existence, life and death of everything. He is the Master and Protector and Controller alone of every creature. He has no partner and there is no God but Him. He is the Lord of the Worlds and everyone must be convinced of that in order to surrender and submit to Him with faith and conviction.

(b) They conveyed many of the divine attributes of God which are not different from the ones we logically deduced using the mind and logic. Rather, they are the same ones and are in agreement with our logical reasoning and this indicates their truthfulness.

(c) They conveyed that God has creatures of a different nature that we can't see like angels and jinni that each have their own unique characteristics and abilities, which they explained in detail.

(d) They narrated the story of the human creation beginning from Adam and how God honored him, followed by his disobedience to His Lord, then his descension to Earth and his trials. Man is always tested and placed in trial and tribulation. They spoke about the story of Iblees the devil (Satan) and how he harbored hatred and animosity to Adam and his children. The devil always tries to lure the people away from their God and entice them with temptation which leads them to disobey God and commit sin. Hence, some light was shed on the purpose of life.

(e) They conveyed that the whole worldly life (Dunya) is temporary and that a day will come when God will resurrect all of humanity back to life and will reckon them on all their deeds whether good or bad. He will judge them based on their faith and belief in the prophets and messengers and whether they believed and followed them or not. He will judge whether they believed in His Divine Existence, worshipped Him, and obeyed His commands. The prophets also conveyed that whoever believes, performs good deeds, and

obeys the Lord, God will let him enter a beautiful Paradise which has no similarity. Everything delicious and every desire imaginable and not imaginable are present there and that person will live there eternally. As for those who lied, disbelieved and worshipped other Gods besides Him or along with Him, or disobeyed His commands or disbelieved in the prophets etc., He will make him enter Hell-Fire where he eternally faces severe punishment. The prophets also made it clear that God is merciful on whomever He pleases and that He forgives those who repent and seek His forgiveness.

(f) They conveyed that above the heaven of this earth, there are six other heavens (total of seven) that are inhabited by different angels and other inhabitants whom we know nothing about. They also informed that most of the other creatures except man are aware of the existence of their God and are continuously praising Him and are in submission to Him. However, man alone is tested and given the choice from among the creation to act as they please. If he believes and does good deeds, he will be rewarded, and if he disbelieves and commits evil, he will be punished and this is the Justice of God.

(g) The prophets have conveyed what is expected and demanded by God, and the message they relayed is in full agreement with what we logically deduced in the previous research topics. They directed the people to the road of guidance and salvation; they warned and alerted them against evil, sin, and devils. They forbid committing major sins such as disbelieving, killing, committing adultery, stealing, and disobeying the parents. They urged the people to adopt good manners and behavior, to obey the orders of God, and to love, fear and sincerely worship Him. They commanded everyone to completely submit and surrender themselves to God.

The messengers have supported each other’s message and confirmed that their message, their God, as well as their teachings are all one. They foretold the prophecy of each other and called their people to worship the One and Only God. They ordered them to abandon the worship of idols and other deities, and not to associate any partner with Him. Furthermore, they relayed to us that the name of God is “Allah”, and that He has many other names which are also His divine attributes. God alone created the whole universe and creation from nothing by His Might, and He inspired life and created man from clay, jinni from fire, and angels from light. Everything they said is in complete agreement with what we logically deduced earlier.

All of the prophets were supported by extraordinary events and miracles from God which verified their truthfulness, as we previously demonstrated. These events and miracles were different with each prophet and each age in time. Some of the prophets were additionally inspired with divine books and revelations that contained cumulative rules and guidelines sent from God to the people. These instructions are to be followed and carried out by the people as they will be questioned about it on the Day of Judgment and will be held accountable. Man will be evaluated for their extent of obedience, respect, and abidance to the divine doctrine. These messages differed very slightly with the different groups of people, time, and prophets. However, the core essence of the creed is one and never changed which surely indicates the unity and oneness of the source of the revelation.

All divine messages and revelations were sealed with the message and prophethood of Muhammad who conveyed that he is the last of the prophets and messengers and that his message is universal and directed to all of humanity. Sure enough, since the demise of Muhammad till now, approximately 1400 years have passed. Since then, no prophet or messenger appeared with any new divine revelation, which proves that Muhammad’s message is indeed the last and final message. In brief, the core and essence of their

message is for guidance, mercy, peace, invitation and warning against punishment, glad tidings and encouragement, exhortation and apprehension, teaching and propagating knowledge, spreading truth and falsifying evil, seriousness not foolishness, certainty not imagination, honesty not lying, justice not bias, and light not darkness, etc.

None of the prophets claimed that they physically saw the Creator or that they are immortal. Nor did they claim that they are different from the rest of the human beings or that they will live eternally. Nor did they claim that they possess knowledge of the unknown or that they possess extraordinary abilities which others don't have, except that which Allah (SWT) gave them from the prophetic miracles. History, people, contemporaries, friends, enemies, followers, believers, and nonbelievers have all witnessed and testified to their honesty, truthfulness, justice, sincerity, good behavior and fulfillment of their mission and conveyance of the divine message to them. They witnessed that these prophets and messengers came to life empty-handed, and departed empty-handed. They did not gain any personal interest or benefit, nor did they ask for reward, position, or wealth from the people. Their lives were a continuous struggle that were filled with trial and tribulations. Their people accused them of lying, fought against them, and persecuted them to the point of deporting them from their homes!

However, Allah (SWT) the One God and their Lord gave them victory and destroyed their enemies. He propagated and protected their religion because it is His Religion and His Message. They are His prophets and messengers, so it is logical that God supports His messengers who are His representatives. This point in itself stands as a proof of the integrity and truthfulness of the prophets as well as their God. So moving forward, we can refer to God as ALLAH after it has logically been proven to us that He IS the God and Creator who has no partner and there is no God but Him. He is their Lord and our Lord, and the Lord of the entire universe, creation, kingdom, heavens, and earth. Glory be to Him, the Great King!

From the previous items 1-21, after thorough study and contemplation, and after using our bare minds and logical reasoning, we can with all confidence and faith conclude the following truth without any doubt:

6th Conclusion

The God and Divine Creator has announced His presence and existence through prophets and messengers whom we logically proved their truthfulness and integrity of their message and the authenticity of their Great God, who is Allah (Glory be to Him). It is reasonably proven that He is the Lord and Creator who does not have any partner. Everything these prophets and messengers conveyed is truth and reality; their existence is consistent with our logical deduction that their presence is necessary and inevitable. Their nature is also consistent with the characteristics we rationally deduced to be present in a messenger.

Everything they relayed to us confirmed their prophethood. We have also proved that all of these prophets are part of one chain without division. Believing in all of them is essential and required. After complete conviction based on common sense and logical reasoning, and after freeing ourselves from fanaticism, personal interests, and previous beliefs…Dear wise and intelligent Reader…we can both bear witness with our minds and intellect, with all our soul, without being forced or pressured by anyone, and after witnessing all the logical proofs and evidence clearly…we can bear witness with confidence and certainty of what we're about to admit and testify that:

“There is no God but Allah, the One and Only Great Creator. He is our Lord and our Creator who by Himself created everything from nothing by His Absolute Ability. He possesses many absolute attributes and there is nothing like Him. All of the prophets and messengers were sent from God; they are all truthful and we do not differentiate between any of them.

We only say ‘We heard and we obey’ in response to Allah, His Divine Message, and His prophets and messengers. We seek forgiveness from the Great Allah of everything in the past. We promise Him that we will continue to use our minds to search for the truth and to accept the truth that becomes obvious to us logically and rationally. We promise Allah (Glory be to Him) to follow Him and obey His commands when it is proven to us that it is the case.

We assure Him that we will be sincere to Him and we will worship Him unconditionally. We will not associate any partner with Him and we ask the reward, salvation, and Paradise from Him. We seek to attain His pleasure on the Day of Judgment and the Day of Resurrection. May Allah (Glory be to Him) bear witness to our testimony!”

****

Dear Reader, at this time we would like to congratulate you for becoming one the monotheists who have come to know their Lord based on faith and certainty. You are now a believer, not by inheritance or blind-obedience, nor by force or pressure. So all praise and thanks be to the Lord that He guided and blessed you with a logical mind and made you recognize His proofs and evidence! As a result, you became aware and guided to Him. You believed in Him and fell in love with Him. You responded to His call and obeyed Him with all your heart. You worship Him after knowing that He is the clear Truth and that He deserves Lordship and Worship. You worship Him as He wants, not as the others want you to worship Him.

Congratulations, for you have cleansed yourself from misguidance, falsehood, and darkness by the grace of your Lord. You came to acknowledge the truth and took the first step towards the right path. So keep up the good job and continue your thorough study in the next research topic until you reach the shore of safety! Glad tidings of Paradise to you so long as you are sincere with yourself and fulfill your promise and agreement with our Lord.

This is the promise of Allah, and Allah (Glory be to Him) does not break His promise because among His attributes are absolute Loyalty, absolute Trustworthiness, absolute Justice, and absolute Truth. Indeed, you are among the happy and lucky ones! And now, let’s move on to the second research topic so that your faith can be stronger and your belief completed. Continue walking on the road of truth, using your mind and intellect, sound judgment and conscience, and by your prayers to your God so that He completes His blessings on you and completes your religion!

2nd Case Study: Muhammad - The Messenger of God and the Seal of Prophets and Messengers

1st Research Topic - Logical Reasoning and Inevitability of the Termination of Prophethood and Divine Revelations

Proposed Questions:

Why is it necessary that there be closure to prophethood and the divine revelations?

Why is it essential that there exist a Seal of Prophets who would be the Last of Messengers?

What is the rationale and justification behind that?

Does that follow logical reasoning or not?

Logical Reasoning:

1) If we take a look at the things around us, whether living or dead, large or small, we will always find that everything has a limited lifespan and an end to it, after which it ceases to exist. This natural phenomenon is typically the course of life in the universe. Even the great celestial bodies have a specified age and they eventually die. So, everything in existence must have an end and this reality is inevitable and logical based on what we observe around us. After all, we never saw anything in this life that did not have an end to it for us to believe otherwise. Rather, everything has a beginning and eventually reaches an end. Beginning and end are natural phenomena which are a logical part of the universe and existence.

Prophethood and divine revelations represented by prophets and messengers had a beginning, so it also has to have an ending since it is part of life and existence. So, termination of prophethood and divine revelations is logical and essential to happen as that is the natural course of life. The mind can expect and deduce the essentiality of its occurrence even if it did not happen yet. So if it actually happened, then there is no surprise or peculiarity in this matter since surprise and peculiarity are only present in things that are illogical and contradicts sound judgment. As for the logistics, mentalities, and expectations, there is no peculiarity and no need for further proof or evidence.

2) As we mentioned in the 1st case study, the divine rules and laws of everything are regulated such that they are steady and constant. Even if they changed for a period of time, that change is for the purpose of reaching a steady state that is stable. For example, in the radioactive elements such as Uranium, they keep emitting rays and particles from its atoms until it eventually reaches a stable form. Radiation eventually stops and the atoms of Uranium change into another element. So the rule of this life and its existence is always stability and continuance, even if a transient change takes place. This is what we observe always and the scientists acknowledge this natural phenomenon in all branches of science. It is a trend seen in the universe and the life, and so it is observed, expected, and logical.

Likewise, prophethood and divine revelations are in essence divine rules and laws sent to humanity to organize their lives in this world. That is because human beings are the only creatures who are given the freedom to choose the laws and rules that will govern their lives and their interaction with the other creatures. God did not enforce these laws on the people as He did with other creatures. Hence, the Divine Creator willed to advice mankind and provide guidance towards the correct set of laws via prophets, messengers, and divine

revelations so that the people can make their own choice and act accordingly.

Since prophethood and divine revelations are in essence divine laws and regulations, the same logic applies here, namely stability and continuity. The divine messages have differed slightly in some aspects due to difference in time, place, people, and the nature of their community and society, etc. These changes between the messages were necessary in order to keep pace with the rapid developments and advanced changes in human life, whether positive or negative. However, these changes were only present on the “branches” of the religion, and not the fundamentals.

Despite these changes, based on the logic we demonstrated earlier, it was inevitable that these divine revelations and laws would eventually reach a “steady state”, as most laws of the universe. It was essential that change would transition into stability that would be compatible with all that comes afterwards. It was necessary that there would finally exist a set of stable laws and regulations that would be cumulative, universal, and directed to all types of people with different color, nations, language, and societies. In order for that to logically happen, there must be a concluding and final message that would take a final form and would accommodate all of humanity. Hence, the sealing of prophethood and divine revelations is logical and essential so that the divine laws take its final form, not to be changed or revised afterwards.

3) We have demonstrated in the last research topic of the first case study that all of the prophets and messengers must be truthful in their prophecy and conveyance of divine revelation on behalf of their Lord. With that in mind, many of the prophets and messengers foretold the prophecy of the termination of the Messages of God. They also informed and conveyed from their Lord that there will appear a seal of prophets who will be the final and last messenger and will deliver a cumulative, universal, and final message from God to all of humanity in every time and place. So, if the messengers are truthful in their prophecies and sayings, it would be logical for us to await this last prophet and to expect closure of prophethood with a final Message that would mark the end of all the divine revelations and messages! If that does indeed happen, then there is no surprise because it is logical and expected based on the reasoning we demonstrated. After all, everything built on logic and reasoning is also logical and reasonable.

4) Despite the differences in the human society, its organizations, languages, culture, and civilizations, in the end the human race is considered to be one because it has a lot in common which brings it together. This is very obvious especially in the modern time as there are many recent developments like the means of transportation and communication which connect people everywhere. In addition, there is the appearance of international organizations such as the United Nations, the international sport competitions like Mundial, international military forces, international companies, and international tribunals. So, man then is pushed by his ties with his fellow humans towards unity and globalization. He tries to find common grounds which can accommodate all humans and find orders that may be applied in all countries and nations. This is what they call the new world order. This is the nature of humanity and the nature of the laws which God established that drive us always towards unification, globalization and integration with each other. This is what we observe in the present but it was not known before.

The different prophecies and divine revelations came to various groups of people and different societies which had little or no communication with each other. This led to the need for many prophets to appear over the different ages and places on Earth in order to serve the different societies that exist and the revelations that will differ only in its

branches. Due to the fact that the human society is ultimately one as we explained, and is proceeding slowly towards unity and networking, so it was essential that these divine revelations also proceed towards oneness, unity, and universality. Namely - termination with one, final, and cumulative message that includes everyone and is directed to all of humanity, regardless of race, color, language, or culture, or civilization. A final message that is able to communicate with the human society and set its laws and guide it, so long as we use our mind that Allah (Glory be to Him) blessed us with over the other creatures and living things.

Since it is logical that these divine revelations would eventually head towards unity and crystallize into one last message, it is also logical that there exists a final message that accomplishes this goal. We could expect the appearance of a last messenger and seal of prophets who would deliver this final divine revelation to everyone. So, if this really did happen, it is no surprise because it is in agreement with common sense and sound judgment.

From the previous items 1-4 after thorough study and contemplation, and after using our bare minds and logical reasoning, we can with all confidence and faith conclude the following truth without any doubt:

1st Conclusion

Logic and sound reasoning necessitates that there should be termination, conclusion, and closure to the divine messages and revelations. Therefore, it is logical that there also appear a last messenger who would be the seal of prophets and would deliver the cumulative, final, and universal message directed to all of humanity in every time and place. We can expect this to happen even if it did not take place yet. And if it already did happen, then there is no surprise since it is in agreement with logical reasoning and is essential to happen, using common sense and sound judgment.

2nd Research Topic - Logical Reasoning and Essentiality Behind the Trustworthiness of the Prophecy of Muhammad as the Seal of Messengers Who Delivers the Final and Universal Divine Revelation to all of Humanity

Proposed Questions:

What are the logical proofs of the truthfulness of the prophecy and message of Muhammad?

Why is Muhammad son of Abdullah the Seal of Prophets and Messengers?

Is he the conveyer of the final expected message? Is this logical and what are the proofs to support that?

Is this Final Message really directed to all of humanity and is it cumulative and universal in its nature?

Logical Reasoning:

1) We had previously discussed in the 6th research topic of the first case study, the logical evidence and sound reasoning that proves the truthfulness of all the prophets and messengers, and the essentiality of their trustworthiness. And Muhammad is one of these prophets and messengers, so therefore, the proofs we presented earlier also applies to him and indicates the validity and authenticity of his prophecy. As matter of fact, we could assure that the truthfulness of Muhammad's prophecy is part of the truthfulness of all the other prophets and messengers, as we proved earlier. We had previously demonstrated that the prophets and messengers are all one, without division. It's either we believe in all of the prophets or we disbelieve in all of them as there is no middle position. So there is no need to provide extra evidence to support the prophecy of Muhammad since we already established the validity of prophethood and truthfulness of the prophets and messengers as a whole.

At this point, we advise the contemplative reader to review the 6th research topic in the first case study, specifically items 7, 10, and 12-20. After you review them, you will realize that all these points prove and verify the prophethood of Muhammad as well as the other prophets and messengers. They apply to him just like they apply to those preceding them.

2) History has narrated quite a bit and the contemporaries have witnessed many things which verify the prophethood of Muhammad and testify to the logic and necessity of his truthfulness. Before the commencement of his prophethood, the life of Muhammad in his society was a quiet, peaceful, and dignified life in which he became known among his people and among the tribes for his trustworthiness, honesty, truthfulness, nobility, wisdom, and intelligence. No one ever witnessed him lying, or exhibiting foolish or abnormal behavior, or showing symptoms of insanity or personality disorders. No one ever accused him or described him of any of that.

On the contrary, he was the focal point of respect and admiration by everyone. He grew up as an orphan who was deprived of the kindness and affection of his parents. He was poor and was raised by his uncle (Abu Talib) who had many children of his own and was in financial stress. Ever since Muhammad was young child, he learned that he has to earn his living by himself. So he went out to work at a very young age and got trained in many different tough jobs and tasks. He tasted the harshness of earning a living. Despite all the tough circumstances he faced while growing up, no one ever witnessed him lying or making a fool of himself, or betrayal, or dishonesty, or corruption, and that earned him respect and admiration.

So, how can a person known for having such noble traits and good behavior suddenly commit clear perjury on behalf of the Divine Creator and falsely claim prophethood?! This definitely contradicts logic and common sense! No one has ever witnessed him lying even in very simple and small matters, not even the attempt of lying. No one ever saw him exhibit signs or tendency of mental sickness, insanity, abnormal behavior, or psychological disorders during his life or any early signs of symptoms to these types of disorders. It is generally known and witnessed among people like lying, mental disorders, psychological disorders, behavioral disorders, and personality disorders usually don't appear suddenly, and rather start out with minor symptoms and signs which develop and increase with age until it reaches its mature form (full stage). It is impossible and we never see such disorders and traits appearing suddenly and unexpectedly without prior signs, signs, or indication. So this in itself testifies to the truthfulness of Muhammad in his claim of prophethood.

History and many of the contemporaries of Muhammad have also witnessed a lot of the extraordinary events and miracles which confirm the validity of his prophethood and

message. For example, there is the shading of the clouds on Muhammad even before his prophethood. A lot of the clerics and monks identified him from many of his characteristics which were mentioned in the early divine books long before his prophethood commenced. There are other miracles like the splitting of the moon, the event of Israa’ and Mi’raj (Surat Al Israa' in the Holy Quran), his discourse with the tree and the gazelle and the camel and their response to him, his cure of the sick and wounded, setting the dead alive, his prophecy of many of the unknown events whether in the present or future events, and the occurrence of these events exactly as he foretold (from what His Lord revealed to him).

Then, there is the divine book which God inspired to Muhammad directly and called it the Quran. It is a linguistic, moral, and intellectual miracle which all the scholars testified to its miraculousness. No one from the experts of the Arabic language ever came up with a similar or comparable book in terms of eloquence, content, or influence, etc. This is despite the fact that the Arabs were very capable and in control of their language, its format, its use and its art. Despite all that, no one since the time of Muhammad till now was able to imitate or reproduce any verse of the Holy Quran by any way or form. Although some attempted to do so because they were either disbeliever or have doubts or were stubborn, they failed and stood paralyzed in front of this challenge which is a miracle by any means or logic. It is a linguistic miracle with all the rules of logic and it stands as a proof to everyone who witnessed it or listened to it, even if they do not speak that language.

After all, if a whole nation acknowledged something to be a miracle, then it follows that it is also a miracle to the rest of the nations. These are just a few examples of miracles that accompanied Muhammad and there is much more that we did not mention (for the sake of brevity) which proves the truthfulness and integrity of Muhammad as well as the acknowledgement and support of God to him with such miracles which God had given to His prophets to acknowledge their truthfulness in front of their people.

People at every time and place generally have one of two reactions when they are confronted with a divine miracle. One group believes and follows it while the other group disbelieves and rejects it. This second group is usually stubborn and creates illogical and fake reasons for their disbelief. If some people doubt a miracle which took place in front of his eyes, that does not indicate a weakness or fault in the miracle itself. Rather, it indicates a deficiency in themselves either due to ignorance, lack of intelligence, self-interest, arrogance, or because of a stubborn mind. All of the above are character-related, personal, and self-shortcoming.

Muhammad had a lot of enemies from his relatives, tribe, people, and nation. They stood up against him, inflicted harm on him, and deported him from his homeland. They fought him aggressively in many battles which continued for many years. Despite the fact that his party was the weak and less in number in these battles, he was always victorious. Every victory was remarkable in a different way and each time, there was divine intervention to save Muhammad and support him despite the strength and great number of his enemy. Like all the other prophets and messengers before him, Muhammad had very little supporters and followers. Yet, he stood up strongly against his enemies in an extraordinary way that has no like.

If you review the history and its events during this age in time, you would wonder how such a simple and humble person could fulfill such mission considering the sharp teeth of his enemies. How did he escape them when they were the majority and they were the stronger and powerful party? So who is the one who saved and rescued him from their evil? Who enabled him to fulfill his mission, deliver the message, and widespread his religion which

came from Allah the Great? There is no doubt that the great and powerful God who sent him also protected him and gave him victory in the battles, despite all the odds, the opposing circumstances and the well-known earthly standards. So this alone stands as strong and irrefutable evidence that indicates the truthfulness of Muhammad and validity of his prophethood and message.

3) History testifies that many of the prophets and messengers foretold the prophecy of a last messenger in numerous occasions, whether directly or via books/tablets which they relayed from the Divine Creator. They provided details regarding his time and place of appearance, physical description, and signs of his prophethood. Sure enough, these characteristics and signs perfectly matched and corresponded with the personality, physical characteristics, place and time of appearance of Muhammad.

The prophets of God like Adam, Noah, and Abraham have foretold of his expected appearance and qualities and they prayed to God to support him and facilitate the accomplishment of his mission and make the people embrace his message. We have the Torah, the book that God revealed to Moses (AS) which provides specific details of Muhammad’s physical characteristics and time and place of appearance. It calls for the people to follow him when he appears and to believe and support him. Prophet Jesus (AS) also gave glad tidings that Muhammad will appear soon after him and he even specified his name.

So, it is no wonder that we see the Jewish and Christian scholars in the Arabian Peninsula propagating the appearance of the Prophet who was mentioned in their books. This happened shortly before the setting and official inauguration of Muhammad's prophethood. When some of them saw Muhammad as a young child traveling alongside his uncle Abu Talib, they recognized him from his different unique characteristics and they even advised his uncle to take care and protect his nephew because he (Muhammad) is the awaited Seal of Prophets. After Muhammad assumed the status of prophethood and received the divine message, many of the rabbis, monks, and clerics came to listen, ask, test, and identify him. Some of them even believed him when they witnessed signs of his prophethood which has been passed down by the preceding prophets and in the divine books. They promised to support and help him.

Some of them accepted Islam and others preferred to follow their own personal interests, fanaticism, and lower desires. These clerics, monks, and rabbis who bear knowledge from their books regarding the last prophet and actually believed in Muhammad when they came to know him, stand as strong proofs against those who refused to believe in him. After all, those who believed in Muhammad did not possess any motivation or personal interest in doing so; rather they suffered and underwent a lot of hardship when they believed in him and embraced Islam. On the other hand, those who disbelieved and turned away had a lot of motivation in doing so.

To clarify the picture to you, consider this example: A wealthy man disappeared years ago, so his relatives inherited him. However, after a period of time, a man came and claimed that he is the wealthy man who disappeared years ago and he came to request his money from his relatives. Now, in order for the judge to verify the identity of this man to determine whether he is indeed the wealthy man who disappeared, he summoned seven witnesses from those who personally knew the missing wealthy man and knew his physical characteristics very well. These seven men were asked to meet the man who claimed that he is the wealthy man who disappeared long ago. Three out of seven of these witnesses recognized him and confirmed that he is indeed the missing wealthy man. As for the other

four men, they denied him and indicated that he is not the wealthy man who disappeared.

At the same token, we know that these four men are among his relatives who inherited him and became very wealthy because of his disappearance. In this case, what do you think the judge will rule? Will he have doubt, or will he accept the testimony of the three unbiased men over the other four men who have personal interest in this matter? Will he accept the identity of the man who claimed that he is the missing wealthy man and order that his wealth be returned to him? Dear Reader, what will be your judgment in this case if you were the judge and how will you make your decision based on wisdom and sound judgment?

Furthermore, how will it affect your judgment if you learned that the three witnesses who confirmed the identity of the man are also among the relatives of the missing man in question and inherited and benefited from his disappearance too? But they chose to testify the truth and ignore their personal interests in this matter. Will you then have any doubt left in the integrity of the testimony of those three men over the other four biased men? We leave the matter for you to judge, dear Reader, and afterwards, the logic and truth will be clear to you. At this point, we'll be glad to present to you some examples to support what we had stated before.

First: There is Abdullah ibn Saloom who was a famous Jewish scholar and rabbi in Yathrib, Khaybar, and all of the Arabian Peninsula. He was well-known for his extensive knowledge and jurisprudence compared to other clerics. When he became sure of the signs of prophethood in Muhammad, he embraced the new religion which he identified very well based on the Torah. He didn't hesitate to accept Islam and follow Muhammad in the new religion. He used to say to Muhammad (SA) later on, “We knew you, Oh Rasulullah, just like we knew our children and family; even more due to the great quantity of your characteristics that we find in our holy books.”

Second: There is Salman the Persian, a man who researched many different religions and finally became a Christian. He spent time with a Christian monk in the area of Sham (includes Syria, Lebanon, and Palestine) and accompanied him for a period of time during which the knowledgeable monk informed Salman that the Last Messenger mentioned in their sacred books will soon appear. He gave prophecy that this prophet will migrate later to a place in the Arabian Peninsula called Yathrib. The monk then advised Salman when he was on his deathbed to go to Yathrib and meet the Seal of Prophets and to believe and follow him. He urged him to support this Last Messenger and fight with him. The monk then gave Salman a sign for him to recognize the prophet.

Sure enough, Salman fulfilled the monk's will because he was a devout and obedient man who loves God. He migrated to Yathrib and when he met Muhammad, Salman wanted to verify his identity from the sign which the monk indicated to him. As Salman was in the process of thinking about how to confirm his identity, Muhammad raised his shirt and exposed his back. He asked Salman to take a look between his shoulders so he can view the sign of his prophecy which the cleric told him is present on his back. When Salman recognized the mark of prophethood on his back, he verified the prophethood of Muhammad and was certain that he is indeed the last awaited messenger whom he came to meet. So Salam believed in him, embraced his religion, fought with him, and became one of the most righteous people of his time.

Third: There is Najashi, the King of Ethiopia and one of the scholars of Christianity. When he heard Jafar ibn Abi Taleb recite some verses of the Holy Quran, he and those Christian

clerics surrounding him wept and he said, *“This revelation and that which Prophet Jesus delivered is indeed coming from the same source!”* He believed in the prophethood of Muhammad, although he did not embrace Islam. He welcomed the followers of Muhammad and supported him, and he admitted that whatever Muhammad conveyed is the truth from God, just like the truth that Prophet Jesus (AS) conveyed.

Fourth: There is Caesar, the King of Eastern Roman Empire. Abu Sufyan, the leader of Mecca and the head of the opposing force who refused to believe in Muhammad and fought against him, came to ask Caesar for his support. Ceaser then asked him about the attributes of this man who claimed prophethood. He requested that Abu Sufyan describe the characteristics of Muhammad and he asked him specific questions.

From the answers he got from Abu Sufyan, Ceaser became very certain of the prophethood of Muhammad and presented the truth of what he learned to his confidants and advisors after Abu Sufyan left. He presented to them the facts he has known from Abu Sufyan and requested them to adopt the new religion and to believe in the prophethood of Muhammad. However, his people rejected the truth and denied Caesars' talk. They even threat to revolt and overthrow him if he embraced Islam, due to blind fanaticism and personal interests. King Caesar had no choice but to give up and submit to their desires despite the truth he learned of Muhammad’s prophethood.

Fifth: A delegation of Christian priests and elders from the city of Najran (southern part of the Arabian Peninsula) came to Medina to debate and negotiate with Muhammad. He challenged them to Mubahala (Imprecation) by the orders of God, which means that both parties invoke from Allah (SWT) that he who speaks the truth may survive, and he who is untruthful, may perish. The Prophet (SA) specified to them a time and place and they accepted his proposal.

However, when they saw him at the specified time coming and he was accompanied by his two grandsons, daughter, and cousin (son-in-law) who are the members of his household. The greatest scholar and most knowledgeable among them advised his people and said, “Do not imprecate with this man. Verily, I see divine light on the faces of our combatants; I am beholding such faces among them as can make the mountains move from their spots if they pray to God. So Beware! Never try to contest with them, otherwise you will perish and the entire nation of Christians will succumb to extinction!” Sure enough, the Christian delegate returned back from meeting Muhammad and refrained from imprecation.

Sixth: A man called Waraqa ibn Nawfal was knowledgeable of the religious matters and prophecies and he was familiar with the different religions. After he engaged in thorough and extensive research, he accepted Christianity since it was the last of the revelations which descended. When Muhammad and his wife Khadeeja who is related to Waraqa, visited him to tell him how the revelation began to descend on Muhammad and ask his opinion since he is an expert and scholar in religious matters. Waraqa confirmed to Muhammad that he is indeed the awaited seal of prophets. He assured him that what Muhammad experienced was divine inspiration from God via the same angel who communicates the divine inspiration between God and all the prophets. Waraqa promised that he will be one of the first to believe in Muhammad and embrace his religion once he openly conveys his message to the people. Unfortunately, Waraqa did not live long enough to see that day since he was a very old man at that time.

Seventh: When a Jewish man came to Muhammad to question, examine, and test him, he could not control himself and he immediately announced his acceptance of Islam. He

believed in Muhammad after he saw his good behavior, forbearance, wisdom, and came to realize that such degree of noble qualities could not be present except in a prophet, just like those prophets before him.

Eighth: A group of scholars from Bani Israel received delegates from Mecca asking them if Muhammad is truthful. So the scholars suggested to them that they test Muhammad and direct a few questions to him that cannot be answered by anyone except a true prophet or messenger from God. These questions included topics about the spirit, the People of the Cave, Dhil Qarnayn, and story of Prophet Joseph (AS). The scholars assured the infidels of Mecca that if Muhammad was able to answer these questions, then he is indeed a prophet and there is no doubt in his truthfulness. When the infidels presented these questions to Muhammad, these questions were considered to be a great test of his prophethood. He did not know the answers immediately, so he prayed to God to inspire him with the answers.

Sure enough, Muhammad received divine inspiration from God in the form of verses from the Holy Quran which gives full details of the answers to their questions. When the answers were presented to the scholars of Bani Israel, they verified its accuracy and correctness and they acknowledged the prophecy of Muhammad as well as his Book as the Final Revelation, as foretold in the Torah and other sources. So the infidels were surprised when they found out that these answers were truly correct. Some of them accepted Islam and believed in Muhammad, while others insisted on their stubbornness and disbelief. Dear Reader, after learning this, is there any doubt left in your mind about the logic behind the truthfulness of Muhammad and what he conveyed on behalf of God?

4) Let us take a close look at the story of Prophet Abraham (AS) who is considered to be the father of the Prophets, since many of them came from his offspring, as God promised him so and there is no any disagreement over that. Abraham was finally granted two boys when he reached old age. His first son is Ishmael who lived with his mother Hagar in Mecca, by the order of Allah (SWT). At that time, the land in Mecca was barren and lifeless, without any water present. The second son is Isaac who stayed with his father. As we mentioned, God promised Abraham to grant him prophethood in his offspring and progeny. Yet, we know that Abraham had two sons, both who are prophets themselves.

So logic and common sense dictates that in order to fulfill His promise to Abraham fairly, the Divine Justice would be established by granting prophethood to each of the son’s progeny; that is, both Isaac and Ishmael. As for some of those from Bani Israel who claim that God promised Abraham to grant him prophethood only in the sons of Isaac, this tradition is not confirmed and not unanimous. Furthermore, it contradicts the logical attribute of God that He is the Absolute Justice. Rather, what makes more sense is that God grant prophethood to the progeny of both sons of Abraham, so long that both sons are purified messengers from God.

Sure enough, Isaac was blessed with a son called Jacob (Israel) who was a prophet and was in turn blessed with a son called Joseph who was also a prophet. From Benjamin's (son of Jacob) progeny, the following prophets appeared after him: Moses, Aaron, David, Solomon, John, Zachariah, and Jesus. Hence, the covenant of God was accomplished in the progeny of Isaac, the son of Abraham. However, there did not appear anyone who claimed to be a prophet or messenger from the offspring of Ishmael, son of Abraham, except Muhammad. Therefore, it was inevitable that he would be a true prophet in order for the Justice of Allah (SWT) to be accomplished on the awaited progeny of Ishmael. In such case, the covenant of Abraham would be fulfilled and each of his sons would be fathers to one or more prophet.

On the other hand, the fact that Isaac had many prophets in his progeny while Ishmael had only one is considered to be injustice. So in order for justice to be accomplished, it is logical that God would counterbalance that inequality by providing uniqueness to Muhammad, that is to say that he is the Seal of Prophets and the Last of the Messengers who would deliver the final, cumulative, and universal message that is directed to all of humanity. Now, the balance is in equilibrium between Ishmael and Isaac. Isn't justice and equality beautifully achieved between the two sons of Abraham in this fashion by the Divine and Absolute Justice?

If you yourself wanted to be fair with your sons, is there anything else you could do to accomplish this justice or would you do anything less than that? Thus, it is clear that the prophethood of Muhammad is indeed from the progeny of Ishmael and is in agreement with logical reasoning and sound judgment. Any other possibility contradicts the absolute attributes of Allah (SWT) which we believe in.

5) As we mentioned before, Allah (SWT) has commanded Prophet Abraham to take his wife Hagar and infant son Ishmael and drop them off in an infertile land in the middle of a barren desert where there is no life or water and to return back home. This event happened for a specific wisdom that only Allah (SWT) knows. Sure enough, Abraham obeyed the order of Allah (SWT) although his heart ached over his infant son whom he was blessed with at old age. After all, Abraham is a prophet and if he doesn't obey the orders of Allah (SWT), then who will?

Afterwards, God burst out a spring of water in the middle of the desert to save Hagar and her infant son Ishmael from dying of thirst. With the presence of water, life began to sprout in that place and vegetation started to grow. Tribes began to gradually settle in the area near Hagar and her infant son. With time, a little community started to establish itself. After a period of time, Abraham returned to see what happened to his wife and son. God ordered him to build the sacred House in that specific location with the help of his young son Ishmael. Together, Abraham and Ishmael built the Holy House of Allah (SWT) and ordered the people to perform pilgrimage (Hajj) from everywhere, as Allah (SWT) inspired. A whole community and city developed around the Holy House which became known as Mecca.

Eventually, an entire nation flourished in the surrounding area which became the Arab nation. This nation which developed from nothing in a place that had no life did so but by the will and power of Allah (SWT). He (SWT) directly intervened as we mentioned and through the building of His Sacred House in this very distinct place. If God did not choose this specific location, Mecca would not have existed nor the Arab nation. Moreover, God sent messengers before and after that event to nearly all the nations on Earth except this Arab nation. No prophet or messenger ever came to this place to communicate a divine revelation with its own language as was the case with other nations. Is it logical that God abandon this nation which He (SWT) established by His Power and Wisdom (as we demonstrated earlier) and made it surround His Holy House? Would He (SWT) abandon the nation which He directly established by His divine will, without sending a prophet or messenger who can communicate to those people with their language and be one of them?

It is rather expected that God would send a prophet to this nation from its own people and that the appearance of this prophet would be alongside the Holy House of Allah (SWT) in Mecca which became filled with idols, misguidance, and polytheism. All this can be comprehended and logically expected, even if it still didn't happen. No prophet or messenger ever appeared in this Arab nation except Muhammad, whether before or after him. So it is logical that he, Muhammad, is indeed the awaited prophet of this nation which

was created and established by the power and will of God. Thus, it will be just like the other nations that received a divine message related to it by a messenger from its own people. This is surely consistent and in agreement with the Absolute Justice and Wisdom of God.

7) Furthermore, what does the development of this specific nation in such extraordinary and unique circumstances indicate? After all, this nation has been established by the inspiration of God to his prophet Abraham (AS). There surely has to be a great wisdom behind the development of this nation! A wisdom that is greater than just sending a prophet to it in the future just like the other nations on Earth. Furthermore, this nation surrounded the only Holy House of Allah (SWT) on earth; doesn't that indicate a great wisdom?!

So, if a prophet from this nation came and claimed that he is the Seal of Prophets and that his message is directed to all of humanity in everyplace and is the final message from God, wouldn't it make perfect sense that this is indeed the great wisdom of creating this nation in this specific place surrounding His Holy House? This is clearly logical since God willed to prepare and set the stage for His final message and choose a special location for it as well as a special nation and language. All this preparation started ever since God ordered Prophet Abraham to take his wife Hagar and beloved son to this strange, desolate place. Afterwards, the divine will created this nation and set the stage for the events which will lead to the appearance of the final prophet and the seal of messages.

Then God perfected His will by sending Muhammad and His Message starting from this nation which He (SWT) has established and developed and from this place which the divine will intended for this site to be His sacred House. So the unique status of the formation, preparation, and development of this nation by the Divine Creator in the hands of Abraham and his son Ishmael fits very well and is in agreement with the unique status of the Muhammadan message being that it is the final message directed to all of the humanity, not just one nation. So this is a clear and logical proof that the message of Muhammad is indeed the last of the divine revelations and is a universal and all-inclusive religion directed to everyone in every place and time. Here, the mind can understand and appreciate the great wisdom of God for the development of this nation in a direct manner.

7) It has also been confirmed by many of the prophets and messengers through their narrations that the divine revelation of the Seal of prophets and messengers will not only become the final message, but it will be directed to ALL of humanity and not only a group of people. Hence, every prophet conveyed to their followers and believers beforehand about the prophethood of the last messenger and urged them to follow that prophet when he appears and adopts his message because it is the final revelation from God to all of humanity. So this is yet another proof to indicate the universality and inclusiveness of Muhammad's message to all people which is why most prophets made it a point to mention him over all other prophets.

8) Since we have now acquired enough confidence of the truthfulness of Muhammad's prophecy and message, we must also add that Muhammad himself informed us and made it clear that his message is directed to all people at all times and places. He emphasized that his message is universal and incumbent on everybody to follow. He asserted that the people will be questioned by God in this matter on the Day of Judgment. Since it is established so far that Muhammad is truthful in his message and this part of his message, then it is logical that all parts of his message are also truthful. So long as we believe in him and proved his truthfulness, that applies also to everything he relayed to us. So it is logical and reasonable to believe that his message is universal as he conveyed from God.

9) More than 1420 years have passed ever since the time of Muhammad and until now, no any prophet or messenger appeared. Doesn't that indicate his truthfulness that he is truly the last of the messengers and prophets? Otherwise, if there was a prophet after him, then why didn't this prophet appear all this time? Hence, this is yet another logical proof that Muhammad is indeed the Seal of Prophets and Messengers!

10) In general, humanity was developed and structured during the time of Muhammad in such a way that allows for the revelation of the Last Message which is directed to all of humanity. This was impossible to happen in the early stages when humanity did not yet complete its maturity and development to make it ready to receive this final divine message. So the coinciding of the arrival of humanity to this stage of maturity with the revelation of the last message is clear and the logical evidence points to its universality. Such a critical message will need a certain level of development, organization, civilization, and communication to be present to make it feasible for this monotheistic message to grow, become widespread, be understood, followed, and applied at any place and any time.

During this era, humanity was distinguished by reaching a certain degree of understanding, morality, noble behavior, and good manners. Man came to know more about the earth which he lives on and the universe surrounding it. He learned how to plant, make, manufacture, trade, and travel, etc. He came to know of his Creator through prophets and messengers. He learned how to communicate with his fellow brother in humanity in far places. Ideology, politics, and economics had developed. Different civilizations had advanced and flourished in many places on Earth. All this development made man more fit and prepared psychologically, mentally, morally, and spiritually to embrace the final universal message regardless of his place, color, language, or time.

So the emergence of this final revelation in this time particularly is a clear proof to indicate its universality and all-inclusiveness. After all, if this message was revealed to humanity during the Stone Age, for example, we would've questioned ourselves: How could this message emerge at a time when man is still underdeveloped, inexperienced, and unprepared? Likewise, if this message did not emerge until today, we would've wondered why all this delay when man was ready long ago to embrace such message. Therefore, the coincidence here is proof to indicate the validity of the universal status of the message and its inclusiveness to everyone.

11) If we take a close look at the nature of Muhammad's message and its content, and compared and contrasted it to the divine revelations from the other prophets, we will immediately realize many and major differences which makes it unique compared to others. The most important of these differences is that it is more specific, more organized in the social affairs, and more regulated in the political, economic, religious, military, and judicial affairs of humanity. The message involved itself in the daily affairs of man, even the simple and daily routine. Hence, it provides a complete program and set of guidelines to the way of life from the beginning of the day when you wake up till the end when you go to sleep.

For that reason, it is fit for everyone and provides a comprehensive program to run our lives and addresses every issue we may encounter, whether big or small. However, what's more magnificent in the message which makes it unique over the other revelations is the amount of flexibility that is present in it. The message provides to us all what we need without placing any hardship on us in following the program it provides to us. To create a complete daily program is great. But what is greater is if this program is so flexible that it accommodates all human lifestyles which could differ greatly from person to person.

The combination of major differences between the final message compared to the messages before it, added to the comprehensiveness of this regulated and cumulative program, as well as the amazing and well-designed flexibility of this institution; all of that indicate that the final message is universal and cumulative. After all, if it was limited in its time and place (like its predecessors), it would be very similar to them. In that case, we would not find these great differences, nor this complete cumulative program or remarkable flexibility. All of these factors were not present in the previous revelations, so we can reasonably conclude that the nature of the Muhammadan message and its content is a logical proof to all people that it is irrefutable and indicates the finality, comprehensiveness, and universality of the message.

12) We had previously demonstrated and proved without any doubt that among the attributes of the Divine and Great Creator is that no one can falsely claim prophethood on His behalf or convey a message which Allah (SWT) does not approve. All of the prophets and messengers have confirmed this attribute of God. So if Allah (SWT) does not accept that someone lies on his behalf in the most trivial matters, then how can He (SWT) allow a person to not only falsely claims that he is a prophet, but also claim that he is the seal of prophets and the last of messengers who is delivering the final revelation from God to all of humanity in everyplace?!

Dear Reader, is it logical that God accept this extreme and serious fabrication from an ordinary man? Furthermore, will He (SWT) enable that fabricator to continue with his lies and misguide the people with a fake message that is claimed to be directed to all of humanity? After all, God didn’t accept for one nation or one group of people to be misguided, then how can He (SWT) accept that all of humanity be misguided? This is surely illogical, unacceptable, and contradicts the absolute attributes of God. In such case, God would definitely send another messenger at least to expose the lies of this fake messenger and expose his false claim.

However, what we see is the complete opposite! God supported Muhammad, granted him victory and assisted him to widespread the message. This in itself is the greatest proof that Muhammad is indeed the Last Messenger sent from God. To make the picture more clear to you, consider this example: Suppose that a person in America falsely claimed that he is a representative or messenger to a nonexistent God, or that he is sent from outer space, or that he is the king of a distant island. Do you think the President of the USA will question him on his claim or even pay any attention to him? The mind and logic says no, since in these countries, every person has the freedom of speech so long as he doesn’t inflict harm on others.

However, suppose that this man came and claimed falsely that he is a member or official in the administration of the President Himself, or that he represents and speaks in the President’s name. Do you think the President will accept that and stay silent in front of this liar who claims that he speaks in His name, but he really doesn't? Don’t you think that the President will arrest this imposter, expose his fraud to everyone, and send him to jail? We can imagine that the fate of the imposter be imprisonment and may even be deported from the country! Our mind and logic surely agrees that this is the expected reaction of the President and if something else happened, it would be illogical.

Now imagine that this man came to the American people and claimed that he carries a new message and constitution to them on behalf of the President of the USA and asked them to implement this new constitution and laws. Do you have any doubt that the President will immediately intervene to expose the man’s fraud which is so extreme and could lead to

chaos and misguidance of the whole American nation? However, if we saw that the President kept silent towards this man's claim, then there are only three possibilities:

1) The President is in agreement with what the man claims, therefore the man is indeed truthful in what he conveyed.

2) The President is insane and has lost his mind. He wants to misguide his people and can care less about them.

3) The President is weak or dead or non-existent to put an end to the false claims.

So Dear Reader, which of these possibilities do you think is logical? The matter is clear and simple! If the man was lying in this grave matter that will affect all of humanity in the present and future, then it is logical that the President will immediately make the truth apparent by revealing his fraud and punishing him immediately for his audacity in speaking falsely in the President’s name. And if the man is truthful in his claim, the President will remain silent and His silence will be an indication to the truthfulness of the man. If we examine this example more closely and apply it to our topic of discussion, we will realize that there is no doubt that Muhammad is truthful and his message from God is indeed final and universal.

13) There is yet another logical proof which is simple and clear to anyone with sound judgment. In the 1st research topic of the 2nd case study, we had already demonstrated the essentiality of terminating the divine revelations and message, and therefore, the necessity of the appearance of a seal of prophets who would deliver the final divine revelation to all of humanity. So if nobody from the prophets and messengers ever claimed to be the Seal of Prophets who is delivering the final message from God, except only Muhammad, then we can reasonably accept that he is indeed the Last Messenger without contention. Sure enough, as we expected, Muhammad claimed that he is delivering the final revelation from God that is comprehensive and universal. Dear Reader, is there now any doubt in your mind whatsoever after what we have discussed regarding the truthfulness of Muhammad, his message, its universality, finality, and comprehensiveness?

14) Some may argue: Why couldn’t there be more than one messenger sent by God simultaneously to deliver the same final message? In such case, each of them would convey that message to a group of people whom they are one member of and would all speak the same language. Why was it necessary that the Last Messenger be only one person who speaks one language, yet deliver the message to all people regardless of their language or culture? This question is reasonable to ask, however, if we think more closely, we will realize the following:

First: The presence of more than one messenger simultaneously to deliver the same message in different places with different languages, will certainly lead to multiplicity of opinions, interpretations, and application from every nation. This will be due to differences in language, culture, and inclination, which will undoubtly lead to the loss of the essence of the religion and lack of unity in its pure teachings and content. We may find ourselves after several years in front of a number of different messages rather than just one. This is logical due to multiplicity of sources present, therefore, the best and logical scenario would be only one source for the Final Message.

Second: It is of human nature that every group and every nation will tend to be more loyal to their own prophet or messenger, even if the overall message is the same. With time, the

presence of such loyalty and fanaticism will cause some people to some may add or delete from the message in order to make their messenger or prophet more unique and better than the others, as it is also of human nature. Thus, in order to prevent and avoid the occurrence of deviation and fanaticism, it is logically better and more wise that there exist only one final messenger who is sent to all people to avoid disagreement or favoritism towards him.

Third: If there are multiple sources for one message, how can we be sure that the people and nation don't disagree in the long run over the source of this message? One group of people may claim that their messenger is representing a different God than the other nations, and so on and so forth. Overtime, this may possibly lead to infidelity, polytheism, and deviance due to multiplicity of sources for the final message. Also, man by nature has the tendency behave that way due to his racial conflicts. So in order to accomplish unity, it is better and safer that only one messenger deliver the one message from the one God to all people.

Fourth: God desires unity for humanity without a doubt, so if He (SWT) sent numerous messengers all at the same time to them to deliver the final message, it will be analogous to calling them for division, separation, and fanaticism. This is illogical and inconsistent with the call of God for unity, cooperation, and people getting along with each other. It contradicts the call to refrain from discrimination and prejudice that will certainly lead to division, animosity, and war. Therefore, we can rationally conclude that in order to urge the people to become united, only one messenger must be sent who will convey to them the final and universal message.

We can now understand why God willed that there only exist one messenger who speaks one language who is sent to all people. In this case, there is great hint from God to call people to unity, to abandon division, partition, and racism, to unite on the worship of the One and Only God, to follow the final cumulative message, and to adopt the noble human morals and values which may bring all people together in unity regardless of their time, place, language, culture, skin color, or appearance. Dear Reader, do you think these noble objectives may be accomplished more easily with one messenger or with many different messengers even if they're all calling for the same message?

The logical answer to this question is that one messenger will make it easier to accomplish the goal and is fit for the situation. It is the natural judgment of the mind and logic. To present a practical example of this idea, we propose this scenario to our minds: You have an example in the General Secretary of the United Nations who by nature of his position delivers a universal message to all nations and countries. Do you think that the general secretary is only one secretary, or more than one secretary who each carry the same message and play the same role but in different places, using different languages? What we observe is that the countries which established the international organization have chosen to appoint only one secretary to play that role. Why? Well, that is because it is the wise and logical judgment to make in such cases.

From the previous items 1-14, after thorough study and contemplation, and after using our bare minds and logical reasoning, we can with all confidence and faith conclude the following truth without any doubt:

2nd Conclusion

The mind and logic confirms and concludes the truthfulness of the prophethood of Muhammad and truthfulness of his message. He is truly the awaited Seal of Prophets and the Last Messenger whom we anticipate his appearance. He is the deliverer of the final message which is directed to all of mankind in every place and time. This divine message is cumulative, comprehensive and universal (international) without being bound to any time or place. This conclusion is essential, inevitable, and cannot be denied or refuted using logical reasoning and sound judgment.

3rd Research Topic - The Nature of Islam and the Final Muhammadan Message: Logic and Inevitability of Accepting and Abiding By This Religion

Proposed Questions:

What is the nature of Muhammad's final and universal message?

Is it incumbent on everybody to embrace and believe in Islam as well as follow and abide by it?

What is the logical reasoning and essentiality behind that?

Logical Reasoning:

1) As for the nature of the Islamic religion which is final and comprehensive, its foundation is not very different from the other divine revelations that preceded it. The only thing that is different is that this new religion is distinguished with additional unique characteristics in its branches and the method of approach and codification that would be appropriate, considering its comprehensiveness and universality to all people at any time and place. We can briefly summarize these unique characteristics and content as follows:

First: Final warning to all human beings that they must abandon the worship of anything but Allah, the One and Great Creator. They must absolutely obey Him alone and refrain from associating any partner, resemblance, like, equal, rival, son or inappropriate attribute from that of the creatures or any adjective that contradicts His absolute attributes.

Second: Final warning to all human beings to abandon evil and refrain from corruption, committing sins, and inflicting harm on others. This is for the sake of running the universe in an organized and peaceful manner as God desires. Humans must not spread corruption on earth because of his deviant actions. If he does that, then he is standing against the will of the Great Creator whom no one should ever oppose or object to.

Third: To all those who responds positively to the above-mentioned warnings, God sends glad tidings of forgiveness, mercy, and a great paradise which has no limit in space and have all types of enjoyment; that which you can imagine and that which you can't. They will live there eternally and happily ever after. On the other hand, those who respond negatively, disobey God, insists on infidelity and disbelief, commits sin, evil, corruption and inflicts harm on others, God warns him of punishment, disgrace, and destruction in this life and the Hereafter. He will be exposing himself to the wrath of God and Hell-Fire where he abodes there eternally, except those whom God decides to have mercy on. On the Day of Judgment, God has Paradise and Hell-Fire, eternal bliss and eternal punishment. Paradise and eternal bliss are for the obedient, good, and righteous believers, while Hell-Fire and

eternal punishment are for the evil, the infidels, the nonbelievers, and the disobedient.

Fourth: Allah (SWT) is Forgiving and Merciful. So whoever repents to Him and regrets his wrongful action, and returns back to Him, Allah (SWT) will forgive him and have mercy on him. He (SWT) will excuse him no matter how much or how great his sins are (if this person is truly sincere in his repentance, regret, and return to God). This is because the compassion and mercy of Allah (SWT) are absolute and have no limits for those who are truthful and sincere in their repentance, regret, and return to Him.

Fifth: Allah (SWT) has approved this final message and religion to all of humanity. As for those who insist on adopting another religion, Allah (SWT) will not accept it from them on the Day of Judgment. He (SWT) will question them and set them accountable in this matter even if they were following one of the preceding religions that He (SWT) revealed before Islam.

Sixth: The Day of Resurrection is surely coming without any doubt. No one knows its exact time except Allah (SWT). When this day comes, the life of the Hereafter will begin whether it is bliss or punishment. On this fateful day, Allah (SWT) will resurrect all human beings and they will return as they were, by the power of Allah (SWT) who created them the first time. Then He (SWT) will reckon them in everything they did during their lives, as they have the choice and free will to do good or evil. God will question them whether they followed the prophets and messengers and the extent of their abidance to their religion and the final religion, Islam. Finally, Allah (SWT) will judge whether to give them eternal bliss and Paradise, or punishment and Hell-Fire. This will be the case after He calls the witnesses and hears their testimony, for He is the Absolute Justice. No one has the authority to change His judgment or make intercession to Him except those whom Allah (SWT) gives permission.

Seventh: The Final Revelation narrates details of the creation of Adam and Eve and their seduction by the devil. It recounts that they descended to Earth in the state of test and trial, and they were given free will to do as they please. There are also details regarding stories of some of the prophets and messengers, and clarification of the truth from the falsification that the people came up with using their imagination. There are also other stories which all have lessons and wisdom so that man may benefit from them in his life for the sake of the Hereafter.

Eighth: The religion outlines specific laws and rules in many of our social, political, financial, religious, and doctrinal fields which we must abide by. These regulations which God defined and established by His Will are obligatory on his servants and those who believe in Him. As for those who disobey these regulations, they have yet an opportunity for repentance, remorse, and return to the right way. As for those who insist on disobedience till their deaths, they have surely disbelieved in the worship of Allah (SWT) and have challenged Him. Allah (SWT) will reckon them in this matter with His Justice and judge them as He pleases on the Day of Judgment, and severe punishment will await them.

Ninth: The Message contains a clear and comprehensive program for upbringing, discipline, and good behavior which a person should ornament himself with. That is to say, if he desires a safe exit from this worldly life, if he seeks the pleasure of Allah (SWT), if he wants Him to increase his good deeds, and if he wishes to live a normal and secure life.

Tenth: Furthermore, the Message objected greatly to infidelity, hypocrisy, and corruption. It strongly opposed the nonbelievers, hypocrites, obstinate, corrupt, and immoral people. It exposed their evil ways, warned them, and warned the people about them. It directed a

strong threat of punishment from Allah (SWT) to them in this world and in the Hereafter. This is the consequence for taking Allah (SWT) as their enemy and opposing His worship and those who believed and obeyed Him. This is what they deserve for opposing those who sought the good and rejected the evil. The Message provided a detailed clarification of the types of nonbelievers, hypocrites, and evil people which may have not been clear before. The Seal of Messengers set things straight and presented to us a set of measures that will enable us to judge and make evaluations of a person whether he is corrupt, hypocrite, infidel, or disbeliever, etc.

Hence, the religion did not leave room for people to create these measures by themselves and make judgments on their own, according to their personal interests. It did not leave room for them to set the standards which could be used to judge a person and his deeds. So it did not allow the people to lay themselves these measures and use these human measures to judge anyone they want with infidelity, corruption, and hypocrisy, depending on their personal judgment. In this, there is protection to the human society and it provides a clear set of measures that leaves no room for doubt or interpretation without authentic proof from the message.

Eleventh: The Islamic message made it very clear that the relationship between man and His Creator should be governed by complete submission and unconditional surrender to Him. For this reason, the final religion was named “Islam” to emphasize the importance of this aspect in the relationship between man and his Lord. The real implication meant here is for the person to fully submit all of his matters to Allah (SWT) so that He (SWT) may judge on it based on the laws that He (SWT) established and conveyed in the message. Islam means to completely surrender to that divine judgment and accept it.

Furthermore, a person should become an obedient and humble slave who dedicates himself, his spirit, and his whole existence to his Creator. His life should be revolving around the continuous worship and service to his Lord, just like the life of a slave who serves his master 24/7 around the clock. He should submit to the will of God since it is the divine will, and this is the true meaning of the word “Islam”, as Allah (SWT) intended it to be the name of His final and last religion.

Twelfth: The message emphasized that we must be aware that Allah (SWT) knows everything inside of us. He knows all of our secrets and sees everything we do, even if the others don’t know about it. So, He is well-informed about us in every moment and it is impossible to run or hide from Him. One cannot hide anything from Him, for there are two angels present with every person who are appointed to keep record of all his deeds in a book. One of the angels records the good deeds while the other records the bad deeds. These two angels accompany the person at all times in every place.

Furthermore, the religion urged the people to fear Allah (SWT) and to have piety and bashfulness from Him because He is Watchful over us and Aware of everything inside of us. The call for Taqwa (fear of God) is one of the essentials of the final religion which leads to prevention of sin before its occurrence and cure of disease before it develops and spreads. The person should control himself when a negative thought or evil idea merely crosses his mind, since he knows that Allah (SWT) is very well aware of everything inside of him. If the person feared Allah (SWT) and rejected these negative thoughts from the start, we would have prevented much of the evil that takes place in the world around us. Even if the person who committed a wrongdoing realized that Allah (SWT) is watching him, he will fear Him, repent to Him, and seek His forgiveness.

Thirteen: Islam made it very clear that Allah (SWT) does not place a burden that is greater than what we can bear. He (SWT) alleviated the people from some of the restrictions that were obligatory on them in the previous religions. Islam explained that Allah (SWT) will not account for mistakes, forgetfulness, nor actions induced by force, and will not punish the sin except after the person hears and receives the divine message. For example, a Jewish person who did not receive a revelation except from Prophet Moses is only accountable for the message he was conveyed. This will be the case with the rest of the people.

Furthermore, out of His Mercy and Compassion, Allah (SWT) excused the sick, handicapped, insane, traveler, poor, and needy person from performing some of the obligatory worship and rituals. He gave the chance for the accused to prove his innocence, and confirmed the principle that doubt stands in favor of the defendant and the defendant is innocent until proven guilty beyond any reasonable doubt. Furthermore, Allah (SWT) opened the door for repentance and recompense of one's sins. All of that indicates the great flexibility that is present in this message in order to accommodate all people, which made it unique compared to all the other divine revelations.

Fourteen: Since Islam is the divine message sent to all of humanity, it is built on a very important foundation and that is, absolute equality between all human beings. There is no any difference between them in front of God the Creator, except how much faith and piety they have in Him. Being that true faith and fear of the Lord are not known by anyone except by God, then we must consider all of the people equal in everything because they are all creatures of God. Hence, there is no favoritism, bias, racism, or gender discrimination of any type. Therefore, the people are all equal and have the same rights and obligations in front of God. The road of God is open to all people depending on their obedience to God, their sincerity, efforts, intentions, wisdom, and purity of their hearts.

Fifteenth: The Message emphasized the importance of the Holy Quran, and the Sunnah of Prophet Muhammad and the Imams from his household. The message states clearly that they both are the core of the message and its soul. Both the Quran and the Sunnah of the Prophet and the Imams of his household carry the content of the message and are a part of it. They are the essence and backbone of the Divine Message. So, whoever holds on to them, acquires the teachings of the religion from them, studies them, and worships God through them and obeys them, he has certainly come to know the truth of the message and have followed it the right way. As for those who neglects them or takes one while abandoning others, they have surely gone astray and have not accomplished what's required. They will gain only part of the message, and that is not enough and unacceptable to God.

Sixteenth: The Final Message is one and cannot be divided. Each component of it complements the others. God made it clear that there is no faith or Islam or message except by adopting the whole content of the message as a package, without any deficiency. All parts of the message are related and interconnected with each other. It's either you accept it all and therefore please your Lord, or leave some parts out and therefore loose the essence of the message which will bring Allah's wrath upon you.

Seventeen: God emphasized in the message the importance of people getting acquainted with each other, cooperating with each other, and taking each other as brother. He urged them to refrain from fighting or struggling against each other except for the sake of truth and justice. He (SWT) ordered the Muslims to become one nation who would complete each other, cooperate, love each other, and to reproduce and increase in posterity. He ordered them to stand together against the nonbelievers, polytheists, and hypocrites. They should

oppose falsehood and injustice no matter what form it takes. They should be loyal only to the truth and participate together in the mutual teachings of truth, patience, and constancy.

They should enjoin the good and forbid the evil because that is from the foundation and pillars of Islam. God ordered them to be just, fair, and righteous even with their enemies. They should support the oppressed even if he is a nonbeliever. They should try to be good role models harboring good manners, forgiveness, clemency, love, compassion, brotherhood, loyalty, trust, honesty, truthfulness, and patience. They should stay away from nonsense, foolishness, profanity, and everything that God forbid, even if they like or desire it.

Eighteen: God made it clear that He will rule and judge His creation in their conflicts and disagreements on the Day of Judgment. He (SWT) will return the rights of those oppressed and retaliate from the oppressors on that day. The truth of every issue, conflict, debate, and disagreement between two groups or nations (or more) will be clarified and God will judge between them with His Absolute Justice, even in the most trivial of affairs. Every person who has a right will take it on this day. Every righteous person will know that they were on the right path, and every unjust person will realize that they committed wrong. Thus, everyone can be reassured that even if justice was not served in the life of this world, the day will certainly come when the Absolute Justice rules and no oppression or injustice will exist.

The oppressed will take his right from his oppressor and will witness the revenge of God on the oppressors. This will at least cure his heart and pacify his anger. Thus, there is no need to let oppression or injustice infuriate us in the worldly life. There is no need to yield to oppression and loose hope in attaining justice. This is the principle and truth which the Islamic message conveys. It is so critical for the stability of human life and the emotional state of the people which is subject every day to injustice, defeat, falsehood, oppression, and aggression. Experiencing all that may certainly turn human beings into spiteful people who may in also become oppressors and criminals themselves! This may ultimately lead to the prevalence of destruction of the community and corruption of life! The confirmation and application of these principles is unique to Islam and is strongly emphasized, compared to other religions.

Nineteen: To serve and promote all of the goals and contents of the message, as we described earlier.

The components of worship in the message are built on five pillars:

1) To sincerely testify with the heart, tongue, and mind that there is no God but Allah (SWT), and that Muhammad is his slave and Messenger. This testimony entails the belief and conviction of man with the Oneness of God, the Divine Message, and its conveyer. Doing so will guarantee his sincerity in carrying out the teachings, obligations, and content of the message.

2) To perform the five obligatory daily prayers on the specified times, which is preceded by ablution to cleanse one’s body before standing before God. These prayers promote the idea we discussed earlier in item #12, for it serves to remind man every few hours that God is constantly with us and watches our every action. Therefore, we should be bashful and fear Him in every action we do. This way, man will abstain from committing sins, injustice, and oppression, etc. Furthermore, prayer brings the person closer to his Lord and it is an

opportunity for him to raise his needs to his Creator and ask Him what he desires.

Through this process, a beautiful relationship may be developed between man and his Creator in which its essence is submission and unconditional surrender to God. This type of relationship would surely help increase the faith and certainty of a servant with His Lord. For the sake of these great important benefits, God made the daily prayers obligatory on every Muslim because prayer is the means by which a person can become a true believer, Muslim, righteous, and pious. It is a way to assess the extent of his sincerity, faith, and obedience to God and His Divine Message.

3) To give Zakat (alms). By definition, Zakat is a certain percentage of a Muslim's property, whether it be gold, silver, cattle, crops, and metals. This percentage of wealth should be distributed to the poor and needy Muslims and those who are in tough times due to difficult circumstances. God has specified the expenditure of the alms. The concept of Zakat serves to promote the ideas we presented earlier in items # 14 and 17. This type of team spirit and economic solidarity between individuals in the Islamic society promotes the racial peace, equality, love, compassion and brotherhood between the people. As a result, no poor or needy person will be spiteful towards the rich, and no rich person will feel disdain or contempt towards the poor. After all, most of the social conflicts, revolts, and fights arose due to the loss of economic harmony and equilibrium in the society. Since money is one of the dearest things to man in this life, giving it away for the sake of God is an indication to his certainty and strength of his faith.

4) Fasting is obligatory during the Holy month of Ramadan. Fasting also serves the foundation of belief and certainty in man that promotes self-discipline which will surely lead to fear of God and train that person to have will power and self-restraint. During the period of fast, the person changes his daily routine by abstaining from eating, drinking, and engaging in marital relations, etc. It transfers him to a new state in which he now views these human carnal desires in a totally different perspective. He benefits from this experience and learns the wisdom behind it which he wouldn’t have appreciated if he didn’t experience fasting. So, he learns patience and realizes that a lot of the things which he's used to and became a necessity for him, he is ready to sacrifice.

Sometimes, the reality becomes apparent that these things are not necessary to our lives, and we can live without it. Fasting teaches man that he shouldn't sacrifice the valuable things of life for the sake of things which are unnecessary and invaluable. It also teaches him not to humiliate himself by running after things which are not vital or necessary to his life and its continuity. The person who fasts will have the opportunity to feel what the poor and deprived feel when they suffer from hunger and thirst, which will in turn soften his heart towards everyone. He will change into a person who possesses feelings, emotions, and compassion towards others.

5) To perform the obligatory pilgrimage (Hajj) to the sacred House of God in Mecca. In this journey, God gathers all of the Muslims together in one place and one time where they all dressing the same uniform. This is to let everyone realize the essence of brotherhood devoid of all worldly appearance and illusory differences which separate between them whether socially, linguistically, ethnically, or politically. Hence, God puts down the arrogant, strengthens the weak, and breaks the arrogance of the conceited and superior. He raises the head of the weak and the submissive people. This is very important for the balance of society in terms of emotion, spirit, behavior, and morality. If this balance is lost, it will certainly lead to social unrest which may very well lead to evil and aggression inflicted on the people. There will be animosity and hostility which will result in combat and warfare.

This great gathering in Hajj plants love, affection, and acquaintance between Muslims from all over the world. It encourages them to exchange ideas, opinions, and to identify each other’s problems and bring them closer.

Furthermore, it will give them a sense of unity and strength when they witness the great crowd of fellow Muslims around them. It will strengthen their faith when they see each other worshipping the same God and obeying Him as they perform the same rituals. Whoever is weak in faith or shaky in belief will feel strong when they witness such great crowd performing worship to the one God. This great scene in itself strengthens, enforces, and stabilizes his belief. The extent of faith is shown when the person leaves his daily routine and sacrifices his wealth for this holy journey. This is a proof of the extent of sincerity of his belief and obedience to God. This experience will certainly change the person’s perspective in life in general and give him a better understanding of the wisdom behind it.

So, the pillars of worship in Islam, especially if we add them to enjoining the good and forbidding the evil are the main foundation which lead man to acquire true faith, certainty, and fear of God. Hence, it will lead him to good and sincere worshipping, fine deeds, wisdom, reform, and brotherhood. All of that are desired fruits for the sake of perfection of man's life and his salvation on the Day of Judgment in front of his Lord and Creator.

Twenty: One of the unique aspects that distinguished Islam is its strong campaign, stern attack, complete abolition, and clear warning of usury in all of its forms and what these types of usurious practices carry from destructive effects in human life, whether economical or social. These usurious practices hold negative and destructive effects on the people’s economic and social life. This becomes especially clear in our present time and age in which these usurious dealings have become the essence and backbone of economical life. We see with our own eyes that this policy led to the presence of great social differences between individuals, countries, and societies. It resulted in sucking of blood and money of those who work hard to fill up the pockets of capital owners in the easiest way possible. Usury, by definition, is to make money into goods and trade it, regardless of what type of deal takes place.

Twenty-one: The Message kept in consideration the society in which the divine message was revealed, the society which held the huge responsibility of accepting the faith and propagating it throughout the world. The religion treated it with a special upbringing and dealt with it with leniency at times and by intensity at other times as appropriate. It utilized a sophisticated method and wise program that did not pose a burden on this society which it couldn’t bear, and it did not communicate to him things which he can't understand or reject. Rather, it descended to its level of understanding and comprehension, with the knowledge that this society at its time was one of the most ignorant, undeveloped, and fanatic societies in all fields. So, to descend to the level of understanding and recognition of this society and at the same time, not disturb the content of the message and its cumulativeness and universality, is a very hard task to accomplish! Researchers in modern age should take that into their consideration and count this as a positive point in favor of the message. For example, how can the message communicate to the simple and ignorant Arab that the earth is global just like the celestial bodies that he sees? A simple mind cannot comprehend such idea and that will result in misunderstanding and consequently disbelief, stubbornness, and hostility. Such mind requires a lot in order to persuade and convince it. In many instances, the matter required the descent to his level and not to overload his mind more that he can handle. Actually, most of the laws and rules of the

message came in effect gradually like the prohibition of wine and abolition of the slavery system. Enough time was needed in order for the people to understand, realize, and accept the facts. Therefore, we should keep that in consideration and understand it since it is necessary for the propagation of the Message among those who will carry the responsibility of propagating and conveying it to all of humanity.

Twenty-two: The Message strongly called for education and encouraged us to seek knowledge. This could be the divine wisdom for the selection of this illiterate Arab nation to receive the Final Revelation from God. The call for education and learning in a nation that is ignorant is more effective than the call in an already learned and educated nation. Sure enough, that is what happened. Education and knowledge in all fields holds a very high position in Islam, especially beneficial knowledge and sciences which elevate mankind to a high level of humanity, spirituality, morality, materialistically, behaviorally, and intellectually.

Twenty-three: The Message urged humanity to reject oppression, injustice, and aggression in all its forms. It called to stand falsehood when the need arises in order to eradicate it. It urged humanity not to stand silent under any circumstances and at all levels, whether individually, nationally, or governmentally.

Twenty-four: The Divine Message belittled the affair of this worldly life and undermined its importance to man compared to the Hereafter. Rather, it urged man not to become slave of the Dunya (life of this world) and its ornaments, and to his carnal desires. It urged him not to sacrifice his religion, morals, values, and honor for the sake of this worldly life. On the contrary, the message requested him to work for the Hereafter (Akhira) and to sacrifice everything for the sake of the Hereafter. It advised man not to immerse himself in the luxuries of this world and indulge in the pleasures of this life. It advised against extravagance, overspending, and encouraged the people to stay away from living a luxurious life. After all, doing so links him to the world more and makes him become a slave to it and more in need of others.

Twenty-five: The Message made it very clear that the ultimate rule is for God alone, and He is the Absolute Sovereignty. However, God appointed man on earth and ordered him to inhabit and colonize it. So, man should pasture it and take care of the creatures living in it. Furthermore, God gave him some authority in governorship, for man rules by the power of God and carries out His Divine Laws. This is analogous to a king who appoints a governor or ruler to rule one of the villages or cities in the name of the king and in the way he pleases.

So, man should make an effort to understand his role in life and should take it seriously and with complete understanding. He should refuse every regime or system or trend which contradicts it. Man should focus on accomplishing the mission which God assigned to him. That is, to perform good on earth and to benefit from it and to beautify it in every way. He should spread justice on earth and apply the laws of God which He conveyed to him in the final Islamic Message. These are the dominant and upper laws that should be implemented and obeyed. This of course is not a call for aggression against others, but it is simply a call for propagation of the final message to all of humanity.

Twenty-six: The Message warned and attacked many negative aspects of personal behavior and called for avoiding and getting rid of them. These negative attributes include stinginess, selfishness, extravagance, spite, animosity, hatred, envy, arrogance, hypocrisy, lying, jealousy, conceit, haughtiness, vanity, false claim of knowledge, treason, betrayal, backbiting, tail-bearing, boasting, name-calling, foolishness, stupidity, carelessness,

recklessness, laziness, dependence, bribing, and nepotism, etc.

Twenty-seven: The Message specified and planned in detail the type of relationships between individuals, community, and the ruler in all of the political, social, and economic fields. It explained the rights and duties of each one of them. It recognized individual property that does not contradict the community's interest and it acknowledged human rights. It recognized the principle of consultation in the matters of life, as well as voting rights. It placed specific requirements, regulations, and limits and it put an end to the hereditary royal system. So there is no king, no crown prince; rather the ruler is elected by the people by their own free will from among those who fulfill the conditions and qualifications which God defined. This process would be overseen by a religious scholar who has the authority to dismiss the ruler if he violates these conditions or rules.

Twenty-eight: The Message gave authority to the religious scholars and clerics who fulfill the required criterion to practice Ijtihad, which means legal decisions are deduced by independent interpretation of the legal sources, the Holy Quran, and the Sunnah (the way of life and practices of the Holy Prophet). These legal statements are made in regard to matters in life which no rule or text descended in the message. Only the religious and diligent scholars and Mujtahids are capable of deducing and making wise judgments based on the general rules and regulations present in the message. The qualifications of such individuals are so strict that it would not be available except in a very few individuals in every age.

So, the matter is not left open to everyone who studies the religious sciences to make legal verdict (fatwa) however they please. Such a critical role demands specific requirements and attributes such as an exceptionally great degree of righteousness, piety, faith, sincerity, doctrine of beliefs, extensive knowledge, justice, and good manners, etc. Those who possess these characteristics collectively are the ones whom all the Muslims must return to for religious questions and concerns in our everyday life.

Twenty-nine: God ordered the Muslims to propagate this final message to all people in every place and time as it belongs to all of humanity and is directed to everyone. Therefore, God made it incumbent on every Muslim to propagate the message to the best of his ability. However, this call and invitation to Islam should be done without pressure, force, or violence, with discretion, wisdom, gentle preaching, soft talk, and by good example.

Thirty: The final Message ordered man not to accept disbelief, infidelity, and polytheism. It urged confrontation and boycotting of disbelievers, polytheists, and atheists and to refrain from making treaties or being cordial with them. This is the case only when there is a divine Islamic just government, as in the time of the Prophet (SA) and when the return of the divine government takes place at the end of time. The Muslims should show enmity to all those who are enemies of God. As for those who are from other divine religions, God has organized the relationship between them and the Muslims. This relationship is based on the worship of the same God who has no partner or associate. It is also based on rejection of the notion that God has a son, since it contradicts His Divine Absolute attributes. It is based on righteousness, justice, fairness, piety, peace, and the freedom to worship. Furthermore, they have to pay a religious tax if they are living in countries ruled by Muslims, in exchange for their protection and care politically, socially, and religiously.

Thirty-one: The Message concentrated on the importance of work in our lives. Employment should be through legitimate sources which God made permissible. A person should work for the sake of God and should not benefit from the nonbelievers, polytheists, or enemies of

the Muslims in any way or form, unless it will benefit Islam in the long run. For example, if a Muslim has no choice but to acquire training on a job or trade in the hands of a nonbeliever or polytheist, but his experience will benefit Islam in the long run, then it is permissible. Other than that, the types of jobs that help and benefit the oppressors and enemies of God are not permissible.

Furthermore, the message ordered man to be loyal, sincere, and exert his utmost effort in his work. It considered these noble manners to be a type of worship to God. It called for the people to depend on themselves to earn a living for themselves and their families by their own labor. It discouraged begging, pleading, and unemployment. In order to guarantee self-sufficiency for its soul, its homeland, and its Muslim nation, the Message urged the Muslims to be productive always and not just be a consumer. It encouraged the people to invent and innovate in their work for the benefit of themselves and all of humanity, and this is part of the Caliph's role on Earth. It allowed for a person to invest his money in businesses (whether trade, industrial, or agricultural-related projects). It prohibited accumulation and hoarding money. Hence, the community would flourish and prosper, and many employment opportunities would be available.

Thirty-two: The Message established the foundation and rules for complete social welfare for the family and society. It called for the care of children, orphans, handicapped, disabled, elders, the poor and needy, and those injured by natural disasters. And for the first time, it recognized and established women's rights, the rules of marriage and divorce, and the rules of inheritance, etc. It explained the rights of each member of the family towards each other and towards the society. It nullified some of the spoiled prevalent social habits such as exaggeration in dowries, over-spending, and innovation in celebrations and displaying lavishness in such events.

Moreover, it nullified the belief in and practice of magic. The message discouraged exaggeration in feelings and reassured that life does not end when a loved one or thing is lost, rather, life must continue on. Even if a person fails in his first experience, he can try again, and so on and so forth. It urged man to seek medical help when necessary, and it placed rules on the treatment process between medical professionals and patients. It clearly emphasized the responsibility of the ruler in ensuring the social welfare of everyone with justice and in the best way possible.

Thirty-three: The Message made it clear that there is no any relationship whatsoever between luck and worldly grants, and the pleasure and wrath of God, as some may think. It nullified this type of thinking that was common and misguided a lot of people as it continues to mislead them and cause confusion among the people. So, a wealthy man does not necessarily mean that he is more close to God than a poor and unfortunate man.

Thirty-four: The Message exposed many of the distortions that were introduced by some scholars of Ahlul-Kitab (People of the Book) from the previous religions in their books and revelations. Thus, it enjoined the truth and revealed the fabrications and falsehoods. It called them to return back to the origins of their religion as God revealed, and to ignore the distortions and alterations. For example, it confirmed that Jesus the Messiah did not get killed; rather, he was raised to God and will return to Earth at the end of time to call for the true religion and to fight with the Muslims for that cause.

Thirty-five: The Message indicated specifically and without any ambiguity the successorship and Imamate (leadership) after the Last Prophet. It clearly explained that the matter of successorship and Imamate with its appointed individuals is indeed a great part of the

message, such that the faith and belief are not completed without it. So whoever accepts the message as a package and adopts the faith with all its details and abides by it, he is indeed from the winners in front of God and will attain salvation on the Day of Judgment. He will enter the blissful Paradise by the mercy of God and will live there eternally.

As for those who refuse to accept the whole message and leaves parts out, there is no compulsion on them and they have the absolute free will to do as they please. On the Day of Judgment, God will question them severely and their reckoning will be difficult. After that, their fate will be up to God. If He (SWT) wishes, He (SWT) will punish or forgive them, for God does as He (SWT) pleases. He (SWT) is Self-Sufficient and is not harmed by their infidelity or disobedience, nor is He (SWT) benefited by their faith and obedience.

As you may recall, we had concluded in the 5th research topic of the first case study, that it is essential and incumbent on every being to give absolute and unconditional obedience to the Divine Creator. Furthermore, we proved in the 6th research topic that all the prophets and messengers are truthful and have fulfilled the requirements for complete and unconditional obedience to God. They themselves emphasized that this is an important part of the faith and is a command from Allah (SWT) to all people. We have also reached the conclusion in the 2nd research topic of the 2nd case study that Muhammad is indeed truthful and his message is from God. So if we know that the Divine Creator ordered us to accept and embrace this final religion, based on all of the logical reasoning we presented earlier, we can conclude that it is incumbent on all of us to obey and adopt this final religion.

There is yet another logical point which the human mind can accept and understand. It is logical for a person to follow and obey the last or most updated order issued from the higher command. For instance, consider this example: A military commander orders his soldiers to attack the enemy in the early morning. Then at noontime, he issued orders for ceasefire and retreat. Finally at sunset, he orders them to resume the fighting and resume the attack. So which of these commands do you think should be obeyed at the present time? There is no doubt logically that the last order which commanded attack should be obeyed.

So if you see some soldiers not attacking with the pretext that the commander previously issued an order for ceasefire and are therefore not committed to the last command, and that they have the right to choose whichever command pleases them, what will you describe these soldiers? You will surely describe them either with stupidity, craziness, or intentional disobedience to the orders of the commander in chief. Is their action in this case appropriate and acceptable? Furthermore, what punishment do you think the commander will inflict on them for their intentional negligence of his last command that is obligatory?

Suppose that a law was issued which ruled five year imprisonment as punishment for a specific crime. Then this law was changed and the punishment for this crime now became seven years imprisonment. Which of these laws will the judge implement when ruling on a defendant who committed this same crime? There is no doubt that he will definitely abide by the new law which rules for seven years imprisonment because the new law overrides and replaces any previous law and has become effective logically and rationally.

Suppose that a ruler or governor directed a message to you that you must pay new taxes consisting of 10% of your income. Then after a year, the governor sent another message stating that you must increase this tax payment to 15% of your income. Now, which of these messages will you obey and carry out? Furthermore, how much tax do you think the

governor will expect you to pay now? Logic and common sense says that you must follow the instructions in the new message because it automatically cancels and overrides the previous message. Hence, the governor expects you to pay 15% of your income as the new tax. So, the logic behind following the last or most recent message that invalidates anything before it is clear and cannot be refuted.

4) As we mentioned before, all of the previous messengers and prophets ordered the adherents to follow the last prophet who will deliver the final message from God when he appears. Therefore, it is essential and logical that the followers of these prophets obey their command in following the Seal of Prophets and Final revelation which was actually delivered to them by Muhammad and his message, and that is Islam. They must accept this religion, embrace it and apply it.

5) In the Final Message, God informed that whoever adopts a religion other than Islam, it will not be accepted from him. The religion approved by God is Islam, so whoever accepts and believes in Islam but does not embrace it as a religion, he is totally contradicting logic and sound judgment. He is contradicting his belief and faith in the final religion since he is going against its content which clearly states the essentiality of its embrace, acceptance, and entrance in it, as well as its practice and commitment to it.

6) Furthermore, all of the messages that descended from God before Islam were limited to its place and time and was not universal or comprehensive. No any prophet except Muhammad claimed that he is delivering the final and universal message that is directed to all of humanity without any limit to time or place. This is a reality that cannot be denied. All of the messages which preceded Islam were sent to specific nations in specific ages in time. The roles of these messages ended with the advent of the final, universal, and comprehensive revelation.

So Dear Reader, how is it possible to follow a message that was specifically directed to another group of people in a different time than your own? By this, you are putting things in its wrong place. For example, suppose that a hurricane was expected to affect a certain place at a certain time. So the governor announced a state of emergency and ordered evacuation of that place in that period of time. Now is this order applicable and incumbent on you to follow when you are present in a different place and time? And if a specific order was issued that a special group of people wear a specific uniform for a specific period of time in a specific place, is that order obligatory for you to follow when you are at a different time and place and are from a different group of people?

Similarly, is the divine message that was conveyed by Prophet Sho’ayb to the people of Madyan in his time applicable to those living in China today? If you meet a Chinese person who tells you that they are from the followers of Prophet Shoayb, what will you say to him and what will you describe him? In simple words, you will tell him that Prophet Shoa’yb was specifically sent to the people of Madyan during a specific time during his lifetime with a specific message. So how can you who come from China, claim after all these centuries that you follow the message of Prophet Sho’ayb, which was not directed to you? Yet you abandon the message that is really directed to you as it is directed to every person at any time and place. What was intended for a particular time, place, and group of people cannot be directed to those who are not part of that time, place, and group of people. Logic says that you must embrace, follow, and accept the divine message that was sent to you, not what was sent for others before you! This is the sound judgment of the mind and logic and is a clear point for every rational and sensible person.

8) As we demonstrated before, all of the divine revelations and messages call for Tawheed (oneness of God) and the worship and obedience of the Divine Creator. So in essence, they all represent one message and their main goal is one. Therefore, do you think the accomplishment of this main goal can be reached more easily if there is unity among the monotheists, under one religion and one message or if there is more than one religion which calls for the same thing? This multiplicity and division will certainly lead to conflict among these religions.

Sure enough, this is what we observe today. And the wasting of efforts in this conflict and competition, and exhaustion of their resources which could be directed towards the propagation of oneness and invitation to the final message, if all these religions has been unified and gathered under the umbrella of the final Islamic message, which of the two scenarios is better? If all of these religions unite under one religion, namely Islam, which scenario do you think will be better for the propagation of the oneness and worship of God? Which situation do you think will please God? Many different religions that call in God's name and fight each other at the same time, or one religion and one message that unites everyone and brings all the efforts together for the sake of accomplishing the ultimate goal? Logic and common sense says that the presence of one divine religion and one message that gathers everyone is much better and useful. But multiplicity in religion could lead to an opposite effect.

As for the idea of having multiple religions at the same time, this would not only disperse the energy of the people, but would actually lead to the opposite effect! It would promote the growth of disbelief, atheism, and deviation from religions, which actually happened and continues to happen. This makes sense because when people witness division, conflict, and separation between the heavenly religions that call for the same one God, this generally makes them wonder why all these religions are divided and are in disagreement with each other, if they all call for the worship and obedience of one God. This will lead them to think that some if not all of these religions are lying. As a result, the people will abandon these religions and lean towards disbelief, polytheism, or atheism.

All this totally contradicts everything that these divine religions call for and rather, it accomplishes the opposite. Therefore, it is logical and essential that the call for One God takes the form of one final religion that will be a role model to everyone regarding faith in God and His worship alone. This is demanded by all of the religions and this is what God willed when He descended the final revelation to all of humanity and ordered everyone to follow it, including the followers of the previous religions.

With this logic, we have established the necessity of following the last religion and embracing it as well as calling others to God through this religion. The matter here is not left for the people to pick and choose which divine religion to embrace. Rather, it is controlled by the best interest of the main goal, which is invitation to worship of the one God. The matter is not a hobby or type of sport in which you choose among them which one to practice, nor it is a social or political activity which you may decide which to engage and which to avoid. The matter is totally different from all these examples, as we explained.

9) Islam is the Final Divine Message and the Seal of Religions which gathers all what the prophets called for, despite their multiplicity, different places and time of appearance. The final message acknowledged all of them and called for their love and respect. Since we established that this is truly the case, we pose the following question: What prevents the followers of these messengers from accepting and embracing the final religion and message, Islam? After all, they're not going to loose anything, but will rather gain a lot and

will elevate in their faith.

So, what will a Jew loose if he accepts Islam? If he loves and believes Moses, does Islam invite him to disbelieve in Moses and curse him? No, on the contrary, the position of Prophet Moses in Islam is very high compared to his position in the eyes of the Jews themselves! That is because Islam vindicated him from many of false claims made regarding him and it raised him to an elevated position in the eyes of God. In fact, if you truly love Moses, you will find yourself loving and respecting him much more in Islam and with Islam.

Furthermore, does a Jewish person practice certain rituals in the Jewish religion which he will miss out on if he embraces Islam? Absolutely not, everything in the Jewish religion is present in Islam but in a more developed and simple form! And it is from the same God of Moses and is directed from Him. Dear Jewish believer, you will find yourself more happy and tasting more pleasure with the content, worship, and rituals of Islam and you will not miss anything at all from the religion that Prophet Moses (AS) delivered. Here, we must add that it is not our concern what some people introduced from distortions, alterations, and deviations in the Jewish religion. They are not to be included in the final religion since they are the innovations of the human beings, and are not from God.

The same case applies to the followers of Prophet Jesus (AS). If you love and sanctify Prophet Jesus, you will find yourself loving and respecting him more under Islam. In fact, it will be demanded of you but with the condition that you do not associate anyone with God in His Lordship and Divinity. Otherwise, that will be considered Shirk (polytheism). Also, you must not claim that Jesus is the son of God, because that contradicts the logical attributes of God. You must not claim that Jesus is not a normal human being because all of the prophets and messengers before and after him were normal human beings, so why would he be an exception? Also, do not claim that he was not a servant of God because slavery to the Great God is an honor for all creatures without any exception. As for love, faith, respect, and veneration, you are free to exercise all that in Islam towards the prophets and messengers and that will certainly not prevent you from embracing the new religion in any way.

So Dear Reader, tell me now: What will the followers of the preceding divine religions loose if they embrace Islam and what prevents them from accepting this new and final religion? That is of course, assuming that they don’t have a specific personal interest, motivation, or desire which they fear of losing. The devout and sincere worshipper in these divine religions will certainly not lose anything, but will rather gain a lot. Consider this simple example: A man likes to practice the sport of swimming in a specific place, while a 2nd person likes to play tennis in another playground, while a third person likes to play the sport of gymnastics in a third place that is specific to that sport only. How about if we built a large stadium or sports complex that include a spacious and attractive swimming pools, great tennis fields, and spacious place for gymnastics which contains modern and advanced tools and equipment?

Tell me, Dear Reader, what will all these three athletes loose if they abandoned their own old-fashioned playgrounds which they used to practice their favorite sport, and come together to this great and advanced sports complex that will offer them everything they love, and even more? It will not deprive them of the sport they like to play. Rather, this sports complex will enable them to practice their favorite sport more comfortably and with more enjoyment. Furthermore, it will give them the opportunity to learn about and consider other new beneficial sports that they may find interesting after all.

Therefore, it is logical and more convenient that these three athletes all go to the shared sports complex to practice their sport. Or else, why would they insist on staying in their own old-fashioned places to practice their sport? It does not make any sense and if they chose to do so, we may blame them of stupidity, ignorance, or blind fanaticism that does not provide any benefit. Quite the opposite, it may cause harm since it will deprive them of this great opportunity which they will loose nothing from. Therefore, we can conclude that it is logical and essential to follow the last and final religion and to embrace and abide by its rules, as there is no doubt or question regarding that.

From the previous items 1-8, after thorough study and contemplation, and after using our bare minds and logical reasoning, we can with all confidence and faith conclude the following truth without any doubt:

3rd Conclusion

The nature, content, and unique characteristics of the Islamic Message indicates that it is indeed the Final Revelation directed to all of humanity in every place and time, without exception. It is logically essential and incumbent on every person to embrace, accept, research, abide, and follow this religion without deviating from it. This is a logical reality that cannot be debated or refuted since it would be going against logical reasoning and sound judgment.

Dear Seeker of Truth, after thorough contemplation based on the mind and logic that is agreed upon by any sane person and after removing any personal interest, motivation, or fanaticism from ourselves…

We can bear witness with our mind and intellect, with all confidence and certainty, without being forced or pressured by anyone, and after clearly witnessing all the logical proofs and evidence and by using sound reasoning alone…both you and I can bear witness that (and now, we must perform Ghusl (ritual bath) to cleanse ourselves and to prepare ourselves for this great testimony in front of the Great Creator):

“THERE IS NO GOD BUT ALLAH, the One Great Creator who has no partner or associate, and bears no resemblance to Himself or His Absolute Attributes. He alone deserves lordship, worship, unconditional obedience, unconditional love, unconditional humility, and unconditional submission.

And we bear witness and testify that MUHAMMED IS THE SLAVE AND MESSENGER OF GOD and he is His Seal of Prophets who delivered the Last, Final, Comprehensive, and Universal Message that is directed to all of humanity in every place and time. His message is incumbent on all of us to follow and we must embrace, accept, study, and abide by it as Allah (SWT) ordered us. We must worship Him through it and make this religion our way of life such that it controls our carnal desires. We must strive to make this message the greatest word, to obey Allah (SWT), and to propagate this message to every person in any place and time with all peaceful means to the best of our ability.

From this moment on, we have become Muslims; our religion is Islam, our life revolves around Islam, our method is Islam. We will obey everything Islam tells us to do which came from Muhammad, the messenger of Islam, the Holy Quran, and the Sunnah (traditions and way of life of the Holy Prophet), the rulings, the commands, the forbidden, the directions, the non-recommended, the doubtful, the things which save you and things which lead you to destruction, the established laws, and the morals.

We accept Islam as our religion, Muhammad as our prophet and messenger, the Holy Quran as our Book and guide. And we surrender ourselves to Muhammad and His Message, and to Allah (SWT), the Lord of all Worlds. May Allah (SWT) bear witness to our testimony!”

****

Dear Reader, at this point we would like to congratulate you once again for you have now become one of the Muslims who submit themselves to Allah (SWT), and have embraced the final and last religion that He (SWT) approved and accepted for you. You have adopted this religion out of conviction that is based on clear proofs and evidence which lead to deep and sincere faith that comes from your mind and heart together, without any force or pressure. Now that you have really seen the truth, you chose to be an honorable human being who seeks the truth. So you followed the truth after discovering it, regardless of the consequences that may befall you from problems, hardship, and hostility from the enemies of the truth, fanatics, enemies of God in all their shapes and wherever they are. This is indeed the highest rank in humanity!

So, Congratulations to you Dear Reader and glad tidings of Heaven which has been created for those like you who seek and love the truth and sacrifice for its sake. Glad tidings of salvation to you on the Day of Judgment! When your Lord questions you about your religion, you will answer Him that you have embraced the religion which He approved for his servants. Thus, He (SWT) will be pleased of you, and whomever Allah (SWT) is pleased with on this very tough and terrifying day will indeed have won a great victory!

So keep up the good work, Dear Reader, and continue using your mind, intellect, and guidance which your Lord provided you. Your light will increase and you'll be more close to the truth with your Holy Book the Quran, and the Sunnah (traditions) of your Prophet. Continue treading this road and when you recognize the truth, follow it no matter how many obstacles you face. Do not become arrogant, fanatic, or stubborn so long as the truth is clear to you, logically and reasonably. By this, you attain salvation in this life and in your Hereafter.

And now, the next step is to complete your faith and to perfect your religion and for Allah (SWT) to fulfill His bounty upon you and accept your Islam as a religion that is without any deficiency. Let us move on together to the 3rd case study, as we depend first and foremost on Allah (SWT), then on the guidance and instructions (Sunnah) provided to us by the Messenger of Allah (SWT), and by using our mind, logic, and sound judgment, which are among the soldiers of Allah (SWT), and they are the best and wonderful blessings of Allah (SWT). So let us rely on Allah (SWT), and let us begin in the name of Allah (SWT)…

3rd Case Study: Ali - The Appointed Guardian From God, the Executor of the Prophet's Will and His Successor

1st Research Topic - Logical Reasoning and

Inevitability of the Existence of Guardians and Successors For Every Prophet by Divine Appointment and the Meaning of ‘Wali’

Proposed Questions:

Who are the Awsiyaa (executors of will)?

What is the meaning of “Wali Allah" (divinely-appointed guardians)?

What is the logic and essentiality behind the presence of these Awsiyaa (executors of will) and Caliphs (successors) for most of the prophets?

Does their selection take place by the Prophets themselves, or is it solely by divine selection without any intervention by the Prophets?

Logical Reasoning:

1) The Awsiyaa are those whom the prophets and messengers convey their will to so that they carry on the responsibility of protecting the message after them and executing its laws, goals, and content. They will continue the propagation and widespread of the prophet’s message to the people. The purpose of this is to ensure that the message reaches all of the people it is intended to reach. It is to guarantee that the message does not get distorted by the foolish people or by the enemies after the departure of the prophet or messenger. The Awsiyaa also focus on resolving all of the conflicts that may develop during the absence of the prophet or messenger, whether during his lifetime or after his departure.

2) As for the term “Wali Allah”, it refers to the person who is in charge of the affairs of the people and oversees their matters, by the order of Allah (SWT). This person should be very pious and righteous and a role model for the people on His earth and his role is to ensure the application of the rules and laws of Allah (SWT). Therefore, he has complete Wilayah (guardianship) on the people whom he is responsible for. Opposing him is equivalent to opposing the order of Allah (SWT) and that deserves punishment in this life and in the Hereafter.

Based on this definition, all of the prophets and messengers are Awliyaa of Allah (SWT). However, not all Awliyaa of Allah (SWT) are prophets or messengers. Likewise, the Awsiyaa of the prophets and messengers are all Awliyaa Allah, but not all Awliyaa Allah are Awsiyaa of the prophets and messengers. For example, Muhammad (SA) is a prophet, messenger, and Wali of Allah (SWT). Yosha’ ibn Noon (Joshua) is Wasi to Prophet Moses and he is also Wali Allah. Dhul Qarnayn and Taloot are both Wali of Allah, however, they are not prophets, messengers nor Awsiyaa. The term Imam refers to the leader, director, and governor whom the people follow and take as their example. So it is fair to conclude that all of the prophets, messengers, Awsiyaa, and Awliyaa are Imams. However, not every Imam is a prophet, messenger, Wasi, or Wali.

3) The message of Allah (SWT) conveyed by a prophet or messenger is very important, valuable, and precious. Logically, it is the most important component in the life of a human being since it guides him to his Creator, the reason behind his creation, and what are His expectations from him. Based on this great importance, we can logically deduce that such

great matter will not only end simply by the birth of the religion at the hands of the Prophet and its conveyance to the people. Rather, there must be continuous supervision and ongoing care to this newborn religion. That is necessary and essential until it becomes strong and stands firmly on its feet. This requirement leads us to further deduce that there must exist someone who will take on the role of caretaking during the absence of the prophet, whether during the lifetime or after his death. Therefore, it is logical to expect the presence of Awsiyaa for every messenger, even if it still did not happen.

For instance, consider this example: A king rules over a great kingdom for a long period of time and he does not have any inheritor or successor to manage his reign after him. The king then decides to get married and his wife becomes pregnant. So the king and the entire kingdom are anticipating the arrival of this important child who will become the successor and future king when he grows up. Now, what can the mind expect that the king will do when his child is born? Will the matter simply end with the birth of the child, or can you expect that the king will arrange for the best of caretakers and teachers to raise the prince child as well as protect, care, raise, and teach him? This would be the case until he grows up and is able to handle the responsibility of the kingdom alone when he becomes the new king after his father dies.

This is surely expected to happen and if anyone denied this idea, they would be contradicting logic and sound judgment. In some cases, the king may even form an advising council to look after the prince in all aspects of his life. In other cases, this council is given the responsibility of ruling the nation at the time of the king’s death in the interim, until the prince child reaches the age of maturity and is able to rule over the kingdom by himself. In conclusion, the logic behind the presence of Awsiyaa is clear, necessary, and expected to happen due to the importance and graveness of the newborn child, which is the divine religion that is conveyed by Allah (SWT).

4) The Divine Messages and Revelations provide the method and system for the way of life, behavior, and upbringing of a person. It transfers the person from one state into another psychologically, socially, politically, economically, and spiritually. These types of life-related, intellectual, behavioral, and educational programs are rich with many aspirations, ambitions, hopes, and guidelines that have a wide scope and range. So, in order for it to grow, stand on its feet, accomplish its goals, and produce the desired effect, it requires a significant amount of time.

Rather, it is certain that it will need a much greater time than the typical life span of a human being who will deliver the message from Allah (SWT). Such a prolific and great divine message would most likely need at least one to two hundred years for it to grow, establish itself, achieve its goals, and reform the generations. This also depends on the nature of the society that the message is delivered to, and the means of communication that is available, as well as the extent of its acceptance and scope of its cultural and intellectual development. Due to all these factors, it may even take more time than these years. Keeping in mind that the average lifespan of a human being on earth used to be between fifty and hundred years, then the supposed age of a prophet or messenger would in most cases be much less than the anticipated time needed for the delivery of the message, its growth, strength, and influence.

Therefore, we can logically deduce that there must exist other individuals who would cover the remaining time left in the life of the Message after the departure of a messenger. These individuals will oversee the propagation of the religion, its growth and protection until it accomplishes all its goals in the best way possible. So the presence of these Awsiyaa after

the prophets is completely logical and we can expect that to happen, even if it still did not take place. And if it did already happen, then there is no surprise, wonder, or denial at all.

5) If we review the first case study (6th research topic, 9th item), we will find that the presence of diversity in the fates of the prophets and messengers is necessary and is a reality. Some of them will be killed, some will be imprisoned, some others will travel, some will be deported, some will be boycotted, and others may die in a young age. In all such cases, the circumstances will prevent the prophet from taking care of the message and overseeing it after its birth, and propagating it for a longer period of time. This is expected and has actually happened in many cases. So, who exactly will take on the responsibility of looking after this precious newborn religion after the messengers' lives have ended or circumstances prevent them from taking care of the message until it grows and achieves its goals?

Thus, it is inevitable and necessary that there exist Awsiyaa to assume this role immediately if the prophet is prevented in any way from carrying out his role. For example, the president of a country will need to appoint a vice president for him in case he is not available to perform his job. Likewise, this role is absolutely required due to the great importance of the religion for humanity, and the need for it to grow, flourish, reap its fruits, and accomplish the goals which Allah (SWT) desires.

So, who will take care and look after the message of Prophet Moses when he temporary leaves to meet his Lord? Who will manage the affairs of the people when Moses climbs the mountain to meet his death? And who will act as guardian of the message of Prophet Jesus (AS) and propagate it when he is raised to Allah (SWT) and disappears, especially considering that the religion of Christianity was fairly new. The necessity of the presence of Awsiyaa here is very logical and essential in order for the divine message to continue its growth and flourish for generations to come.

6) As we previously mentioned and is observed over the ages, the nature of man is to distort, change, and deviate. This human characteristic has proven to be true in the past and present and it originates from the nature of human beings which tend to lean towards revolt, innovation, and change. However, the divine messages and revelations were sent to stay in a permanent form and cannot bear any distortion, modification, or change. Or else it will not accomplish the goals which Allah (SWT) willed, and there will be deviation from the true meaning of the message. As a result, it will not reap the intended fruits and will not reach the desired destination.

That's why it is necessary that there exist those individuals who protect and preserve the religion form distortion, change, and deviation while it is still in its developing stage. This is needed especially considering that the religion is in its early stages of growth and the original caretaker of the message, namely the prophet, is gone and is not present anymore to carry out that role. Therefore, we can conclude that the presence of Awsiyaa after the prophets is inevitable and absolutely necessary if we want the newborn message to have complete protection against the distorting nature of humans, especially if the messenger is prevented from carrying out this vital role. So the presence of Awsiyaa should accompany the presence of the prophets and messengers. This is logical, clear, and inevitable based on mere sound reasoning, proof, and evidence.

7) Furthermore, it is hard to imagine that no matter how talented a person is that he would be capable of achieving and completing the very major and significant goals, aspirations, whether educational, behavioral, social, or intellectual. There is no escape from getting

assistance in this regard whether during his lifetime or after his death. This idea is phenomenal and can be witnessed around us in every ideological movement that aims to influence humanity. Most if not all of these movements were initiated by one person who established and called for it. However, these movements would not be able to accomplish its goals without the continuous sincere work of one or more individuals, whether during the birth of the movement or afterwards.

For example, let’s take a look at the Communist and Zionist movements. Were these movements able to accomplish their goals by only the efforts of its founders, Karl Marx and Haiim Hartzog? Or did these movements need great amounts of effort from sincere and hardworking people to accomplish their ambitious goals? Well, in the communist movement, history tells us that there was Hegel, Lineen, Stalin, and Maotsetong who altogether established communism and helped in accomplishing its goals, whether during the life of Karl Marx or after his death. Otherwise, Marx alone would not have been able to accomplish all of that.

And in the Zionist movement, there was Ben Gorion, Golda Mayere, Manahem Begen, and Mose Diane who collectively adopted the movement and took care of it until its desired fruits were harvested. The list of examples can go on and on! So if this was the case with the human-founded movements which are limited no matter how big they grow, then what do you think would be the case with the heavenly and divine movement? Will a single person be sufficient for the achievement of all its goals, hopes, and aspirations? Logically, it is impossible and hard to accomplish, based on what we witness around us. Therefore, the presence of Awsiyaa to help the prophet or messenger during or after his life is necessary as it is demanded by the greatness of the Message and its grave responsibilities.

There is Prophet Moses (AS) who requested from Allah (SWT) that his brother Aaron join him in his mission so they can rise together to accomplish their great assignment. The reason why is because Moses felt that he alone may not be able to achieve such great mission. Prophet Jesus (AS) prayed to Allah (SWT) that He send to him those who would support, help him, and become his Awsiyaa or disciples. He also felt the same feeling as Prophet Moses (AS), so Allah (SWT) gave him John the Baptist and the disciples.

8) In general, the role of a prophet is to convey and propagate the divine message to the people. Most of his time in occupied in conveying the message, fighting its enemies, protecting it, and building the infrastructure of the religion from nothing. This is certainly not an easy task and it demands a lot of responsibilities and great risks on the prophet. So, this leaves him almost no time to dedicate for the organizational and intellectual aspects of the message. The message during the time of the prophet would be complete and finalized. However, it would still need some organization, order, classification, and clarification. All that requires that the prophet be given ample time so that he may take care of these affairs all by himself. However, the lifespan of the prophet may not be long enough and his circumstances may not give him the opportunity to all accomplish these tasks by himself.

The prophet or messenger is analogous to advanced forces that are given the task of attacking the enemy to take over their land and raise the flag of victory. After that, it is logical that there would be another troop of armed forces that would take on the task of clearing, establishing services, and organizing the affairs. In most cases, this would require the appointment of another military ruler to stabilize the matters in this new occupied land. This military ruler would be a different person from the courageous commander who attacked, fought, and occupied the land and found the footsteps and bridgehead from nothing. The brave and courageous commander is analogous to the prophet and

messenger, while the military ruler who organizes the matters afterwards is analogous to the Wasi.

So the presence of a Wasi after a prophet is necessary and critical for the welfare of the religion. It is important for organizing the affairs of the message and placing its intellectual, doctrinal, and jurisdictional aspects in order. Unlike the prophets and messengers who are preoccupied with the important mission of crystallizing the religion establishing the message from nothing, and fighting the forces of darkness, the Wasi will have more time to carry out this responsibility. Therefore, the presence of Awsiyaa is necessary and logical from this important point of view.

10) Since the role that the Awsiyaa will carry out is very critical, necessary, and inevitable for the welfare of Islam such that their existence has become an essential part of the message itself, we can logically deduce that their appointment and selection would take place directly by Allah (SWT). The people would not have any say in this matter, not even the prophets or messengers, except through recommending someone and hoping that Allah (SWT) would accept this recommendation. But in the end, the final word and selection is from the Creator alone. For example, Prophet Moses (SA) nominated his brother Aaron and requested from Allah (SWT) that his brother be appointed as his helper, minister, and Wasi. So Allah (SWT) approved his request, however, the final decision and choice belongs to Allah (SWT), just like the selection of the prophet himself. This is logical since the message is from Allah (SWT), and the messenger He sent was chosen by Him. Therefore, it makes sense that whoever assumes the role of guardianship of the message would also be chosen by Allah (SWT).

After all, it is not logical that Allah (SWT) would leave this grave and important position for human selection, even if it is the prophet himself. In general, the people including the prophets may be deceived in the personalities around them. Their choice may not be the best if it is not inspired directly by Allah (SWT) who is very well aware of the reality of the souls and essence of their beings. He (SWT) alone knows the extent of their faith, mental ability, intellectuality, and physical strength that is important to enable them to perform this vital role which requires a high degree of sincerity, true faith, certainty, patience, sacrifice, intellectual, mental, verbal, and physical talent.

All of these attributes are not very easy to find collectively in one person. Even if these qualities were available in a particular person, how will the people be able to confirm and verify that these qualities are present in a person without receiving inspiration from Allah (SWT). After all, qualities such as faith, patience, sacrifice, and courage are hidden and are not known or seen except by the All-Knowing Creator. Therefore, we can logically conclude that it is necessary and inevitable that God directly appoints these Awsiyaa by His absolute Will and based on His Judgment regarding their qualifications that is required to accomplish this important task.

10) Furthermore, we can imagine the harm that may affect the message if the selection of the Wasi was left for the people or prophets themselves to decide. If they made a mistake or wrong judgment in their choice, even if it is a deficiency in one simple aspect of the required qualifications, do you think Allah (SWT) will subject His message to such great risks and harm, without intervening to guarantee the likelihood of success? After all, He (SWT) is the one who sent this message so that it may accomplish its goals and reach its desired destination. Therefore, it is fairly logical that Allah (SWT) facilitate its way to success and not give a chance for any imbalance or mistake to take place. This cannot be unless the selection and appointment of the Awsiyaa is 100% the decision and appointment

of Allah (SWT) so that there is no any possibility of mistake in judgment. There is no room for human intervention in this matter unless it is approved by Allah (SWT), since the final decision in selection and appointment is up to Him alone.

11) Human beings by nature cannot reach an agreement easily. So how is it possible to leave the selection of a Wasi up to them? And what will happen if they disagreed and each one of them made their own choice of Wasi? Will the message be divided as well as its followers? Do you think that Allah (SWT) who revealed this message will be pleased in such case at a time when the message did not yet reach adulthood? Surely, this is not acceptable by the mind and cannot be agreed upon by Allah (SWT).

Furthermore, if Allah (SWT) left the choice of the Wasi for the prophet to make according to his desire, who will guarantee that the followers of the prophet would accept his decision when they very well know that his decision is based on his own desire? if they don’t accept the prophet’s selection, what will happen afterwards? We can imagine that some will obey him while others will refuse his selection, and thus, they will be divided and may even end up killing the prophet or rise against him. As a result, the message will collapse and will not proceed any further.

However, we know that Allah (SWT) revealed the message for the purpose of accomplishing its goals. So how can He (SWT) allow that His message be exposed to such danger and threat by leaving the selection of the Awsiyaa to the prophet's wishes himself. This is unaccepted and is illogical! The mere idea of keeping such door open for human selection will further open the door for personal interests, aspirations, and ambitions in this position. After all, some people who are weak in faith may see this position as a political position and an opportunity for attaining power, honor, and wealth.

So, to leave the matter for the people to choose and select will surely open the door for human competition, struggles over power, and conflicts among the people, which will naturally lead to hostility, envy, and enmity. Before you know it, the message will end up paying the price and will not reach its desired destination. Now, do you think Allah (SWT) will leave the message to be exposed to all that danger by allowing the people to make their selection in the appointment of Awsiyaa? This is rejected because logic and sound reasoning dictates that God Himself should be the one to select the Awsiyaa by His own Will in order to protect the message and ensure the achievement of its goals.

Furthermore, we can expect that the divine selection of the Awsiyaa should be made known and announced to the followers of that message. In other words, the followers of the message should recognize that the selection of the Awsiyaa is exclusively a divine choice, without intervention from anybody, not even the prophet himself. Hence, the people would relax and accept the matter as it is. There will be no room for division, struggle, or fighting, so long as they know and are assured that the decision is from God alone. If the choice is from God alone, they have to obey, abide, and submit to it because it is an order from God.

12) Sure enough, all of the logical deductions we came to are in total agreement with what actually took place in history. All if not most of the prophets and messengers had Awsiyaa and successors to them who were directly selected by Allah (SWT). The prophets and messengers would announce that divine appointment to their people and inform them that it is the choice of God, not theirs. Some of the prophets had successors who were also prophets themselves, like Prophet Abraham, Ishmael, Isaac, Jacob, Joseph, David, Solomon, Zachariah, John, Moses, and Aaron. Some of them acted only as Wasi and Wali, as was the case with Yosha’ ibn Noon (Joshua), the Wasi of Prophet Moses (AS), and Sham’oon Al Safa,

the Wasi of Prophet Jesus (AS). There are those whom Allah (SWT) mentioned in the Holy Quran and many others whom He (SWT) did not mention. However, their presence is confirmed and narrated to us by history over the years. This makes sense and is in agreement with logic, even if it still did not happen. But if it actually happened, then there is no surprise at all. And if it did not happen so far, then we must anticipate and search for their presence and identity, since we know that they must exist for almost every prophet and messenger.

From the previous items 1-12, after thorough study and contemplation, and after using our bare minds and logical reasoning, we can with all confidence and faith conclude the following truth without any doubt:

1st Conclusion

The presence of Awsiyaa, Caliphs, and Successors for every prophet and messenger is logical, necessary, expected, and should be anticipated even if it did not happen until now. If it did happen, then there is no surprise at all. And if it did not happen, then we must anticipate and search for them. The selection and appointment of these Awsiyaa and Caliphs must take place through a direct order from God, without interference from the prophet, messenger, or anyone else. This divine selection cannot be objected, protested, or rejected because it is one of God's orders which should be carried out as part of the divine message itself. It is a confirmed reality that cannot be refuted or denied intellectually, logically, or practically.

2nd Research Topic - Logical and Expected Attributes of the Guardians and Successors of the Prophets and Messengers Who Are Chosen by God

Proposed Questions:

What are the logical attributes that are necessary and expected to be present in the Wasi (executor of will) and successor of the Prophet, by which we may recognize the Wasi and identify him through its availability in him?

Logical Reasoning:

1) The Wasi will carry the burden of assuming the role of guardian and protector over the message during the absence of the prophet and looking after its affairs. Therefore, it is logical that he possesses an exceptional degree of faith in that message intellectually, and spiritually. He should be one of the strongest among the people in terms of sincerity and certainty in faith. His loyalty should be absolutely and solely for this message.

2) It is imperative that the Wasi possess complete knowledge of all the laws of the message, including its content, minute details, goals, aspirations, its hidden, its manifest, its major, its minor, and everything that is related to it. In fact, he should be the most learned and knowledgeable person, since thorough knowledge and expertise is a logical attribute to be present in the Wasi who will act as guardian of the message after the prophet or messenger.

3) It is also logical that the Wasi must be on the same level of good behavior and noble

manners as the prophet which distinguishes him from the other people. He should possess the noble characteristics that are necessary to propagate the message of Allah (SWT) [note: at this point, the reader may refer back to the 1st case study (1st research topic, item # 4). The logical reasoning presented there also applies to the Wasi.

4) The Wasi should also possess extraordinary mental and intellectual capabilities that would help him understand, comprehend, and memorize all of the knowledge related to the message. He should also have great physical capabilities not in terms of bigness, but in strength and competence in battle and absolute courage and bravery. After all, he will be carrying the burden of looking after the message and managing its affairs in front of its enemies? So how can he accomplish all of that when he is physically weak, incompetent, or cowardly? This is all logical and expected since it agrees with the mind and sound judgment. Furthermore, this requirement indicates that the Wasi should naturally be male since the female gender do not possess the required physical strength and competence to engage in combat.

5) We had logically deduced earlier in item #4 (1st research topic in the 3rd case study) that the typical life span of a human being is much less than the anticipated time that is needed for the newborn religion to establish itself, grow and stand firmly on its feet. From this, we logically concluded that there must exist a Wasi or Awsiyaa after the prophet, to complete and make up that difference in age gap between the prophet and the time needed for the religion to grow. Since we have agreed on this point, we can also logically expect that there would be a big difference in age between the Wasi and the Prophet. This is needed in order for him to cover this gap in age. Otherwise, if the Wasi was similar or near in age to the prophet, how will he be able to accomplish the intended goal when his lifespan is near to the lifespan of the prophet?

For example, if the lifespan of a prophet is between 50 and 100, and if the Wasi is similar in age to the prophet, then the expected lifespan of the Wasi will also be like the prophet. What wisdom is there for his selection to become a Wasi of the prophet when he is expected to die either before the prophet or after him, by one, two, or 5 years? In that case, he would not be qualified for his expected role since he will not live long enough after the prophet to carry out the intended mission.

On the other hand, if the Wasi is from another generation and there is at least a 20-year difference in age between him and the prophet, then the matter will be appropriate. In such case, the Wasi will be able to assume his role for a good number of years after the departure of the prophet. From this, we can conclude that the mind and logic expects that the Wasi would be very much younger than the prophet, and that he would be from the youth at a time when the prophet is in old age. Without this gap in age, the role of the Wasi cannot be accomplished. So the person whom God will choose to carry out the role of the Wasi is expected to be from the youth or early-to mid-age.

6) Money is usually corruptive and encourages people to procrastinate, retire, be lazy and pay a lot of attention to the life of this world and its luxuries. All of that will not help the Wasi in carrying the burden of protecting the message and exerting all his efforts and sacrificing for it. Therefore, we can logically expect that the Wasi not be from the rich, or the wealthy, or the prosperous. Rather, we can expect him to be from the ascetic, the righteous, and the humble.

7) From among the logical attributes that we can expect to be present in the Wasi is noble origin and good upbringing so that he gains the respect, admiration, and obedience of his

people. This also ensures that his character, personality, and behavior will not be affected by any low standard behavior which may drive the people away from him and therefore, make him unqualified to achieve his mission. In order for him not to feel inferior among the nobles and chiefs of his people, it is necessary that he himself be from the noble people as was the case with the prophet. This is logical and can certainly be expected.

8) Furthermore, wisdom is one of the important attributes that must be present in the Wasi in order for him to fulfill his role and steer the ship of the message through the rough waves of water until it reaches safe haven. Just like wisdom is from the attributes of the prophets, it must also logically be among the attributes of the Wasi.

9) Being very dear and close to the prophet is among the important attributes that we can logically expect to be present in his Wasi and successor. This very close relationship is needed so that the Wasi can interact with the prophet on a personal level and learn from him. The prophet can transfer his knowledge to his Wasi in a continuous and thorough manner. This tight relationship will enable the Wasi to become knowledgeable and all-aware of the message with all its details, laws, goals, wisdom, and everything related to it. Rather, we can expect that the Wasi be the closest person to the prophet who also fulfills the other requirements. So the Wasi is expected to be the prophet's brother, son, close relative, adopted son, very close follower, or any other similar relationship that would allow for continuous attachment and close proximity to the prophet.

As for mere friendship or companionship, these types of relationships are not sufficient or strong enough to allow for such continuous attachment. That is because friends are usually from the same age, group, or generation. Each one of them is occupied with his own life, family, and engagements. Therefore, they are close but within a limit that is controlled by their circumstances. But they will never be totally attached at all times as it is required for a Wasi. This is what we generally witness in relationships of friendship and companionship.

10) As we mentioned in the 1st research topic of this case study, it is logical that the Wasi be directly chosen by Allah (SWT) alone by His order, without any intervention from human beings including the prophet himself. In fact, we can consider this to be a necessary attribute that must be present in a Wasi. After all, Allah (SWT) is the one who chooses and He (SWT) is the one who decides. This divine selection must be announced to everyone through the prophet who is inspired by Allah (SWT). This way, everyone will know that the selection was made by Allah (SWT) alone, and therefore, there will be no room for any dispute, doubt, or disagreement. Thus, one of the logical attributes of the Wasi is that his selection is not made by human selection, but rather, by direct appointment by God Himself.

11) Also, among the logical attributes of the Wasi is that he should play a great and significant role during the time of the prophet’s life. So he should always be by the prophet’s side, shadow him, help him, support him, and be in the picture with him. After all, it is not logical that the Wasi would be a person who would suddenly appear out of nowhere after the prophet’s departure or absence. For example, it is not reasonable or logical for the Samara to be the Wasi of Prophet Moses (AS) during his absence when he went to meet his Lord. That is because the Sameri did not have any critical role to play in the scene of events beside Prophet Moses (AS) preceding that. So his sudden appearance after the absence of Moses is a logical proof that he is not his Wasi or successor.

However, what is more logical and reasonable is that the Wasi in this case would be Aaron (AS), the brother of Prophet Moses (AS) and his minister (wazeer) and associate who was

always by his side and present in the scene of events. So, it is not surprising that Aaron (AS) would be the Wasi during the absence of Prophet Moses to meet his Lord, and this is a logical attribute that must be present in every Wasi and successor. The Awsiyaa are always present in the scene of events alongside the prophet in every situation to provide him support, help, and protection. They sincerely and immediately perform any task requested of them by the prophet. That is to say that the prophet in every case depends on them because of their sincerity, knowledge, talent, and readiness to sacrifice. Furthermore, the Wasi should be well-known for his great virtues and high merits that is apparent during the life of the prophet. He plays a critical role during the growth of the message and its completion in the hands of the prophet.

12) Moreover, we can logically expect that the Wasi would be among the first people to embrace the message and believe in the prophet. He should be the first to stand by his side and support him in all occasions. Surely, it is not reasonable or logical that the Wasi to be among those who delayed in accepting the faith. So, his rush to embrace the message, believe, and support the prophet is a clear proof of his sincerity, certainty, and faith, which are all necessary attributes that must be present in the Wasi, as we demonstrated in the first item of this research topic.

From the previous items 1-12, after thorough study and contemplation, and after using our bare minds and logical reasoning, we can with all confidence and faith conclude the following truth without any doubt:

2nd Conclusion

The logical, reasonable, and expected attributes that must be present in the Wasi and successor of a prophet are as follows: He should have extreme faith, certainty, and sincerity in Allah (SWT), His Message, and in the Prophet (SA). He should possess vast knowledge and complete awareness of all the minute details, laws, goals, and content of the message. He should exhibit noble characteristics and very good behavior and manners that are very similar to that of the prophets. He should possess great intellectual capabilities, physical strength, courage, and competence in warfare, dareness, as well as patience.

Furthermore, the Wasi should be young in age, he should be an ascetic person (not wealthy), have noble origin, and belong to an honorable family. He should possess wisdom, be very close to the prophet and shadow him most of the time. He should specifically be chosen and appointed by Allah (SWT) Himself, and the people should be made aware of that very clearly by the prophet. The Wasi should naturally play a very critical role in the message and have known virtues that are apparent to everyone during the life of the prophet.

He should be the first person to embrace the faith and believe in the prophet and the message as well as defend it and sacrifice for its sake. These are all attributes that should collectively be present in the Wasi without deficiency in any one of them. These attributes are logical and essential in order for him to accomplish his mission and carry out his role in safeguarding the message and promoting it after the absence of the prophet.

3rd Research Topic - Logical Reasoning Behind the Presence of a Guardian and Successor for Muhammad

- the Seal of Prophets and Messengers

Proposed Questions:

Is it necessary to have a Wasi and Successor for the Seal of prophets and messengers - Muhammad (Peace be upon him and his progeny)?

What are the logical proofs to support that?

Logical Reasoning:

1) Muhammad is a prophet and messenger who was sent by Allah (SWT) just like the rest of the prophets. We have already demonstrated the truthfulness and logic behind this fact in the 1st and 2nd case studies. All of our logical reasoning confirms the necessity of the presence of a Wasi and successor for every prophet, as we demonstrated in the 1st research topic of this case study. Therefore, all the logical proofs and evidence which confirms the presence of a Wasi and successor to every messenger applies also to Muhammad.

2) If Muhammad is the deliverer of the last and final message from God (as we proved earlier), then it is even more logical and critical that there exists a Wasi and successor for this last messenger, more than for any other prophet! Since there will not be any prophet after Muhammad, logic dictates the absolute necessity for having a Wasi to safeguard and protect the message. Given that the last message is more important than any other divine revelation and will not change till the Day of Judgment, that makes it all the more necessary and essential to safeguard and protect the religion until it reaches its desired destination. After all, there will be no more revelations or new prophets to correct what became corrupt and to fix what was obliterated or to reveal what has been concealed, as was the case with the messages that preceded the final revelation.

Therefore, it is very logical that the topic of guardianship (wasaya) and successorship of Muhammad would be the most important key topics that Allah (SWT) would be concerned about in this final message. It is also expected that Allah (SWT) would pay considerable attention to this matter, especially that He (SWT) himself made it obligatory for Muslims to write a will regarding their wealth before they depart this world.

Now, is there any wealth more important than the message itself and the whole nation? Of course not! Then how can we imagine that the prophet did not leave a will or executor of will for this nation and final message? If the prophet neglected to do that, then he would be abandoning some of the commands of the holy Quran and this is impossible and is not in agreement with sound judgment! After all, it is only logical that God would give great concern to this matter because the Wasi of Muhammad will be carrying a heavy burden on his shoulders that is very important and critical for the fate of the religion. The scope of his mission will be much greater and vital than any of the Awsiyaa of any prophet who preceded Muhammad, just like the mission of the Seal of Prophets is considerably much greater and tougher than the mission of the other prophets and messengers before him.

Therefore, logic dictates that the existence of a Wasi for the Last Messenger is more necessary compared to the other Awsiyaa before him. We can certainly imagine the graveness of the mission that will fall on the shoulders of the Wasi of the Seal of Prophets. He will be the last Guardian and caretaker of the Final Message coming from the Divine Creator. So if the mission of the Wasi of Prophet Muhammad (SA) is so critical and

necessary at this stage, do we then have any doubt left in our minds regarding the presence of the person who will carry out that responsibility?

Furthermore, is it reasonable that Allah (SWT) would overlook such an important issue that is absolutely essential for the welfare and survival of His Final Message which He Himself sent? Of course not! Therefore, it is logical and natural that Allah (SWT) would ensure all means and resources to reach the desired destination, even more than before. This can be clearly understood by any sane mind, even that of a little child!

3) As we mentioned earlier, the Final Revelation is cumulative and directed to all of humanity in every place and time, until Allah (SWT) inherits the earth and everything in it. Hence, it is the greatest and most comprehensive divine message intellectually, spiritually, as well as judiciously. The previous revelations which were much simpler had Awsiyaa and successors that came after the messengers. Therefore, it is even more logical and appropriate that there exist a Wasi after the Seal of Prophets, since the messages before that which were much shorter and brief needed Awsiyaa.

After all, a religion of such magnitude and depth requires many more years of effort and continuous care in order for it to establish itself and grow. In order for the message to stand on its feet and organize its matters in such a way that would be presentable and compatible with all nations and races of the world, it surely needs a long duration of time that is much greater than the lifespan of the last messenger. Furthermore, the final revelation is in need for a lot of structuring and arrangement, and that is one of the most important duties of the Wasi.

So, who will carry out this important role in the final revelation if it is not the Wasi ? For example, the Holy Quran, the juristic judgments, the moral values, and the Prophetic Sunnah are all cornerstones and pillars which the Final Revelation is based on. All that were revealed and conveyed to the people before the prophet’s demise. However, there was still some lack of organization, arrangement, and classification. Who will take of this great responsibility after the prophet (SA) other than the Wasi? Now, is there any doubt left in your mind regarding the necessity of the appointment of the Wasi through divine selection since his role is extremely important to make the message reach the consumer and its beneficiary in the most efficient way? As the circle of consumer and beneficiary widens, the need for this role and Wasi is even greater. Then imagine if this circle includes the whole world with all its nations, without any limit in time or place!

For example, suppose that you owned a cow which you milk everyday and sell its milk to only a certain group of your neighbors. Perhaps at that time, you alone could handle the process of sterilization of the milk as well as its distributing, bottling, and packaging to make it ready for sale to consumers. However, if you were going to sell the milk to all of the people in your town or village, then surely you will not be able to handle that job on your own. You will need assistance from more than one person and may even need to create a small factory to get this job done. And if you plan to sell the milk to all countries of the world, will there be any doubt left in your mind that you will certainly need to build a very huge industrial factory to help you achieve the task of preparing the milk to reach all its consumers in a complete, purified, and organized form. Similarly, the fact that the final divine message targets the entire world in every place and time is a logical proof that there must exist a Wasi or even Awsiyaa who are appointed by Allah (SWT) for the last prophet.

4) Muhammad (AS) who is the deliverer of the final, cumulative, and universal message lived for only 63 years. So, dear contemplative reader, do you think that this short lifespan

is sufficient to establish, grow, and propagate a message of such great importance, magnitude, and depth? Maybe if the lifespan of Prophet Muhammad (SA) was as long as the age of Prophet Noah (AS) who lived approximately 950 years, we could say that it is possible to accomplish the mission with such age. However, 63 years is much less than that and is certainly not enough to accomplish such great task.

Therefore, it is logical and essential that there exist a Wasi for Prophet Muhammad (SA) to take on that burden after him and carry out the critical role which we discussed previously. It makes sense that the Wasi be appointed by Allah (SW) due to the seriousness of that role with respect to the whole message. Therefore, we can conclude that the relatively short lifespan of the Seal of Prophets who is delivering the final, comprehensive, and universal message is the greatest proof pointing to the necessity and inevitability of having a Wasi after him who is qualified and fulfills all the necessary requirements that we logically deduced earlier.

5) Due to the nature of the Islamic message and its universality, it faced a lot of hostility from different people, both inside and outside the Arabian Peninsula. It faced animosity from the non-Muslims and also from the hypocrite Muslims. So, who will stand up against all these enemies after the departure of the prophet? Who will protect and safeguard the message from distortion, change, and attempts to prevent its widespread? So the presence of many enemies of Islam is a logical proof and indication of the required presence of a Wasi who will confront those enemies and safeguard the message after the prophet's departure. This is certainly needed for the message to accomplish its goal, establish its presence, and confirm its identity. Otherwise, how could Allah (SWT) leave this final and universal message to be a victim to all these vicious enemies?!

6) Furthermore, if we take a closer look at the Arab society during the era of ignorance in which the Final Message was revealed and if we study it closely and recognize its nature psychologically, culturally, politically, socially, and intellectually, we will immediately realize the importance and necessity for the presence of a Wasi after the prophet.

In summary, the Arab community during that time was an ignorant and backward society with a petrified mind and mentality. It was poor to the severest degree of poverty. Pathetic inherited ideas dominated this society which was idolatrous for many long years and generations. They worshipped stones, so their hearts, minds, and feelings became petrified and affected by the nature of their god. So how can such an important, magnificent, and newborn religion be safe in the midst of this society and among such people, even if they end up embracing the new religion? That is, especially if you keep in consideration that the Prophet (SA) did not live among them except for twenty-three years only. Is twenty-three years enough to transform such community from its previous state which could not possibly embrace any religion of such great magnitude and importance, to one who is capable of accomplishing that?

Most of the members of this society embraced the new religion or forced themselves to do that. However, did they really change much in their environmental, intellectual, sentimental or psychological nature such that it suits a religion of such magnitude, complication, and importance? It is known in general that a person may believe and surrender to something, but his nature may continue to be dominant over his actions to a great extent. That is because his cultural, intellectual, and psychological conformation control his mind and actions to a great extent. That is because this conformation is derived from his upbringing and social influences that affected him over a long period of time. All of that is indeed hard to change overnight and would require a very long time, perhaps many generations! So,

what can the mind expect to happen in such community if the Divine Creator does not appoint someone who will safeguard and protect this religion until it grows and flourishes? This clearly indicates the logic behind the appointment of a Wasi to Prophet Muhammad (SA).

Dear Reader, suppose that a very important newborn came into existence to deliver a great and important Message directed to all of humanity. However, it was born in the midst of the unknown regions of Africa where the tribes survive on cannibalism. Then shortly afterwards, the parents of this very important child died after its birth. Now, is it logical to abandon this very important child who holds a great role in the future and leave it among the barbaric tribes for them to eat up him up, or to distort him, or to disfigure him? Surely, this is not logical and contradicts the sound judgment. It only makes sense that Allah (SWT) appoint a Wali and Wasi for this great newborn who would safeguard and protect it until it develops, matures, and reaches its desired destination.

From the previous items 1-6, after thorough study and contemplation, and after using our bare minds and logical reasoning, we can with all confidence and faith conclude the following truth without any doubt:

3rd Conclusion:

It is especially necessary, inevitable, and logical that there exist a Wasi and Successor who is divinely appointed by Allah (SWT) for the Seal of Prophets and Messengers, Muhammad (SA) - the deliverer of the Final, Cumulative, and Universal Message to all of mankind. This is a confirmed reality since it is logical and obvious, and it cannot be denied or refuted by anyone. We must predict and anticipate the presence of this Wasi, identify him, confirm his identity, and then follow him afterwards.

4th Research Topic - Logical Proofs that Ali ibn Abi Taleb is the Awaited Guardian (Wasi) and Successor of the Seal of Prophets and Messengers - Muhammad

Proposed Questions:

Why is Ali ibn Abi Taleb (AS) in particular, the awaited Wasi and Successor of the Seal of Prophets and Messengers, Muhammad (SA)?

What are the logical proofs and evidence to support that?

Why is it not possible that someone else other than Ali ibn Abi Taleb be the Awaited Wasi?

Logical Reasoning:

1) Ali ibn Abi Taleb is the cousin and adopted son of Prophet Muhammad (SA), and he is the husband of the Prophet’s daughter. He was the only person who possessed all of the logical attributes that are expected to be present in the awaited Wasi and Successor. He was the only person who fulfilled all of the requirements for a Wasi which we clearly demonstrated and proved in the 2nd research topic of this case study. In the following pages, we will prove that Ali ibn Abi Taleb (AS) indeed fulfilled all of these requirements, by the will of Allah (SWT).

First: REQUIREMENT OF SINCERE FAITH

History and all of the contemporaries of Ali ibn Abi Taleb testify that he was the most genuine person from Muhammad's family and companions in terms of faith in Allah (SWT), the Prophet (SA), and in the Message. He was the most sincere and submissive and there is no disagreement or debate over this. There is no need to present evidence for it is clearly demonstrated in all of the history books, traditions, jurisprudences and in the books of interpretation. We cannot count or reckon them due to its great amount, thus, it is a confirmed reality that cannot be doubted by any Muslim or non-Muslim who study the historical events and personalities of the Islamic religion. So, this requirement is present and fulfilled in him. It suffices that he is the only person whom the Holy Prophet (SA) testified in reliable and successive traditions that, "Ali loves Allah (SWT) and His Prophet, and Allah (SWT) and the Prophet (SA) loves him too." It is also a fact that Ali ibn Abi Taleb (AS) was the first male to accept Islam and adopt the new religion after Khadeeja, the wife of the Prophet (SA).

Second: REQUIREMENT OF VAST KNOWLEDGE AND AWARENESS OF ALL THE SPECIFIC DETAILS, RULINGS, GOALS, AND CONTENT OF THE MESSAGE

Everyone including history testifies that Ali ibn Abi Tale b (AS) was the most knowledgeable in Islam from Muhammad's family and companions and the rest of the people. He was a scholar who specialized in the religion and had a very good understanding of all its fundamentals (usool), branches (furoo') and rulings (ahkaam). All of the historians who study Islam, (whether Muslim or non-Muslim, his enemies and opponents before his lovers and followers) are in agreement that this merit and uniqueness is present in him alone. It suffices for us to report a successive tradition from the Holy Prophet (SA) in which he says, "I am the city of knowledge and Ali is its gate, so whoever intends to enter the city should come through its gate."

Prophet Muhammad (SA) who is known as "the truthful and loyal one" among his people, did not give this testimony to any other person even among those who possess knowledge of the religion. We can also report a quote which Ali said about himself, "Ask me before you loose me, for by Allah (SWT), there is no verse in the Book of Allah (SWT) which I don't know when it descended, where it descended, and for which group of people it descended and in which hour, day, or night it has been revealed." This statement certainly indicates self-confidence and extensive knowledge such that no one had the audacity to make a similar statement, whether those in the past or those who will follow. No any Muslim scholar in the past or present ever claimed to possess such extensive knowledge. Some feel embarrassed, act evasively, or have fear due to lack of knowledge such that one of them (Imam Shafi'i) once said, "Whoever says 'I don't know' in answer to a question; this in itself is a Fatwa (verdict)." So after this, is there any doubt left in your mind that Ali ibn Abi Taleb (AS) was the most learned person on earth in the Islamic religion?

It is enough to know that each of the Caliphs who preceded Ali chose him to be their primary advisor in all of the religious, juristic, philosophical, judicial, and social affairs. They did not reject a saying or judgment of his and they did not permit for him to be absent from their eyes even if for a few days for the sake of consultation. They did not give this treatment to anyone else but him. Hence, this requirement is absolutely available in Ali and he has fulfilled it to the greatest extent without any doubt.

Third: REQUIREMENT OF POSSESSING HIGH AND NOBLE MANNERS WHICH CLOSELY RESEMBLES THE MANNERS OF THE HOLY PROPHET (SA)

Once again, by the consensus of his enemies before his friends, his contemporaries before the non-contemporaries, they all testified that Ali ibn Abi Taleb (AS) was a truthful and loyal man who did not ever lie in his life, not even once. Ali ibn Abi Taleb (AS) was a trustworthy, honest, and generous person who was kind-hearted, gallant, righteous, fair, and patient. He was affectionate, loving, merciful, clement, wise, brave, intrepid and chivalrous. He was not known to be a backbiter or a talebearer, nor was he silly or flirtatious. All of these noble manners which he possessed made him resemble the manners of the prophets in general and Muhammad (SA) in particular. This type of conduct is not in need for us to prove or present evidence since it is written and indicated in all of the Islamic books, regardless of its different schools of thought. Even his opponents and enemies admit that since it is a reality that cannot be denied as it is narrated by all of the sources and historians from all over the place.

Hence, there is no need for evidence since there is no any disagreement over this matter as the truth is clear, obvious, and narrated successively through the history and generations, and we can reach the conclusion that this requirement is available in him and Ali has fulfilled it well. After all, it is not a surprise since he is the adopted son of the Prophet (SA)! The Prophet (SA) is the one who raised and nurtured him, so it is logical that Ali resemble the manners, behavior, noble deeds, and good attributes of the Prophet himself. This is expected and is in agreement with sound judgment, even if the history and scholars did not narrate that to us. It is natural that every person typically behaves according to his upbringing, and is disciplined the way he was raised. A person's conduct usually resembles the one who raised him, took care of him, and taught him. And Ali ibn Abi Taleb (AS) was the closest of people to the Prophet (SA) in terms of behavior, manners, and ethics. They were both very similar in good manners just like a person and his mirror image, or a man and his shadow, or a twin and his identical twin brother, or a son who is very similar to his noble father.

Fourth: REQUIREMENT OF POSSESSING INTELLECTUAL, MENTAL, AND PHYSICAL CAPABILITIES AND TALENT AS WELL AS COURAGE AND PHYSICAL STRENGTH

By the consensus of all the historians and non-historians which includes the lovers and enemies, they all agree that Ali ibn Abi Taleb (AS) has great mental and intellectual capabilities and he was smart and fast in deduction. He was quick to memorize and had well-focused all the time. He was quick-witted, fond of learning, and was a meticulous person. He can correctly associate between the matters and always makes accurate deductions which he may build on. Everyone knew that all of these attributes were present in him and that is what made him properly choose to support the prophet and not oppose him. His characteristics enabled him to become a consultant and advisor, and his opinions were valuable and highly respected (whether during the time of the prophet or afterwards when others undertook the matters).

It enabled him to safeguard the social aspects of human life and deal with them wisely. He was able to compile, classify, and organize the Holy Quran, and he understood the philosophy of the jurisprudence and was capable of making logical deductions from it. He was an expert in the types of human beings and knew how to deal with them wisely. His unique intellectual capabilities are what enabled him to acquire vast knowledge which others did not possess. He remembered what others could not remember and comprehended what others could not. Thus, his uniqueness in this area was notable and is agreed upon by all. So, there is no need to present further evidence or proof from his life, for it is present abundantly in every book of Islamic history, jurisprudence, tradition, and

eloquence, etc.

As for the physical strength, courage, and combat skills, Ali ibn Abi Taleb (AS) was a great example and role model in all these aspects throughout the history of Islamic mission. None of the Muslims in any time or place reached a unanimous consensus on something as they did on Ali's strength and bravery that was witnessed in the Battle of Badr, particularly in the first round of combat. It is enough to mention the Day of Al Khandaq as he courageously volunteered to fight the most strongest and bravest of all the Arab knights, Amr ibn Abd Al Wud. Just the mention of Amr's name scared everyone. Then imagine if we counted the other battles in which his courage was displayed such as the Battles of Khaybar, Uhod, Honayn, Jamal, Siffeen, and Nahrawan!

All of these battles testify to his great combat skills, as well as his readiness to sacrifice his own life for the sake of the Message, its Lord, and its Prophet. His extraordinary heroism and valor stirred fear in the hearts of his enemies and the enemies of the Message. This also earned him a lot of enemies among the Arab tribes since he killed many of their leaders, heroes, and chiefs in the famous battles for the sake of the new message. They avoided facing him or standing against him in combat as they feared him from his reputation in the battlefield. Thus, he humiliated their pride, so they hated him and wished to get rid of him. Most of the tribes in the Arabian Peninsula, Iraq, and Sham had vengeance which they wanted to take from him. Those who study and research the nature of the Arab world during that period of time will easily realize the ignorance that was present, even after the widespread of the Message. The pre-Islamic conflicts were still present in them for long years after that. They still bore animosity against the one who stepped on their pride and killed their leaders, heroes, and noblemen.

During that time, the pride of an Arab person was considered the most important aspect of his whole life. If he was deprived of this pride, he would transform into a beast who would seek revenge and attack with his teeth. In such case, he will not care about the religion, prophet, or religious teachings. Nothing moves him except his pre-Islamic ignorance and his old habits that he was raised on. This is exactly what happened and that's why Ali had many enemies due to his courage, heroic accomplishments, and remarkable competence in combat throughout his life. Therefore, we can conclude that this requirement is available in Ali and he has fulfilled it to the greatest extent and this reality cannot be denied by anyone.

Fifth: REQUIREMENT OF BEING FROM THE YOUTH

This requirement is indeed fulfilled in Ali ibn Abi Taleb (AS). He is younger than the Prophet (SA) by 30 years, and this difference is very much suitable for the role of Wasi. So when the Prophet (SA) started to receive the divine inspiration, Ali was only 10 years old. And when the migration to Medina took place, he was about 23 years old. When the Prophet (SA) departed from this world, Ali was 33 years old. So, he was a young man who was in the peak of his youth, strength, and fitness, which is naturally needed in order to carry the burden of guardianship and successorship.

Sure enough, he lived 30 more years after the death of the Holy Prophet (SA) and this period of time is definitely sufficient for safeguarding the religion so that it stands firmly on its feet. So this requirement is available in him without any doubt. Actually, quite surprising, this specific requirement of young age is one of the main reasons which caused many of the ignorant companions to object and prevent Ali from practicing his role which Allah (SWT) appointed him with. They didn't realize that his young age logically makes him more suitable for this position! But then again, how could this Bedouin nation judge logically in

these matters when the mind itself is petrified, the mentality is backwards, and the judgment is not rational?!

Sixth: REQUIREMENT OF ACETICISM AND NOT BEING WEALTHY

Ali ibn Abi Taleb (AS) did not possess a lot of money or property such that many of the companions of the Holy Prophet (SA) criticized him (the Prophet) when he decided to give his daughter Fatima in marriage to Ali ibn Abi Taleb (AS). The Prophet (SA) agreed in compliance to the order of Allah (SWT) despite many of the wealthy and noblemen who came to ask for her hand. They asked the Prophet (SA) how he can marry his daughter to a poor man who has no wealth. Furthermore, Ali became known to be a very ascetic man all of his life who owned little money and property, and led a very simple life. All of the Muslim historians in all ages are in consensus regarding this fact, so there is no need to explain further or provide more evidence.

It is enough for us to bear in mind the well-known saying of Ali, “Oh life of this world, deceive people other than me…whether you come to me or go away from me … I have no need for you…I have divorced you three times with no return after it!” So is there any statement stronger than this that would indicate asceticism? Ali ibn Abi Taleb (AS) became a role model for asceticism and a great example for the Sufis and the ascetics throughout time. Therefore, this requirement is surely available in Ali and he has fulfilled it to the greatest extent.

Seventh: REQUIREMENT OF HAVING NOBLE ORIGIN, FAMILY, AND UPBRINGING AS WELL AS HONOR AND RESPECT

Ali is the son of Abi Taleb (AS) who is the son of Abdul Muttalib who is the leader of the well-respected tribe, Bani Hashim, and the Chief of Mecca. His family and origin is the same as the family and origin of the Prophet (SA). He is the prophet’s direct cousin, so we will conclude the discussion here without needing to provide further proof in this matter.

As for the noble upbringing, it is enough to say that he grew up in the arms of the Prophet (SA), for he adopted Ali since he was a child and took him from his father and raised him like his son. Now, is there any type of upbringing that is more noble than being raised by the Prophet (SA) himself? As for honor and respect, they are certainly attributes of the family of Hashim. In fact, these attributes is what made this family be from the most honorable and respected tribes among the Arabs. Therefore, it is not a surprise at all that we find Ali, his family, tribe, and origin standing as a great example of nobility, honor, and respect. This is clear and logical and does not need any more proof or verification of family history, for it is the best of tribes and origin!

Therefore, this requirement is fulfilled in Ali, just like it is fulfilled in the Prophet (SA) himself. It suffices that on the day of the prophet’s demise, Ali was the 2nd man in all of Bani Hashim despite his young age, and on the day he became Caliph, he was the leader of Bani Hashim without any disagreement. So, is there any origin more noble and honorable than this which makes him more suitable and qualified for the Wasaya and successorship of the Seal of Prophets?

Eighth: REQUIREMENT OF WISDOM

No one can deny the great wisdom of Ali ibn Abi Taleb (AS) except one who is ignorant and unwise person who will not be able to recognize wisdom even if he saw it clearly. All of the

scholars, historians, and researchers have unanimously agreed that Ali is the wisest of people. Rather, his wisdom was to a great degree which enabled him to become the Wazeer/minister and consultant to the Prophet (SA) and to those who ruled after the Prophet (SA). After all, is it logical that a person who lacks wisdom could take on this position alongside the Prophet (SA) and the rulers after the Prophet (SA)?

To prove his wisdom and insight, it is enough to present some of the critical situations in his life and the life of the Islamic religion. For example, on the day when Ali's divine right for successorship was usurped by others, he sacrificed his right for the sake of the public interest of Islam, and practiced his role of guardianship from behind the scenes. He did so peacefully and calmly after he was denied the successorship forcefully and aggressively. This act on his part certainly indicates great wisdom in dealing with the matters at hand. If he acted otherwise, war and fighting would've started and eventually resulted in the fall of Islam and the Message from day one.

Afterwards, there was also the incident when the Caliphate was offered to him after the assassination of Uthman ibn Affan. At that time, he rejected their offer and said to those who urged him, "It is too late, it will be very hard to fix what was corrupted and the price for that will be very high!" No one believed him at that time; however, as the days passed by, he proved to be very wise in his judgment.

Furthermore, there is also the wise and brave decision that Ali ibn Abi Taleb (AS) took in fighting the Nakitheen (those who turned back on their allegiance to Imam Ali), the Qasiteen (misguided sinners who are the illegitimate ones), and the Mariqeen (those who went astray by disobeying Imam Ali and deviated from the religion). They were all Muslims and some of them even had a prominent status during the time of the Prophet (SA). Despite the hesitation of those who were in doubt, he made the wise decision to fight. If it was not for this wise decision, mischief would have spread all over the Muslim nation and the truth would have been mixed and integrated with falsehood. Without Ali's great insight, it would have been difficult to differentiate right from wrong.

Bearing all that in mind, is there any doubt left in our minds that Ali ibn Abi Taleb (SA) was the most wise person among the people of his time such that many of them used to seek his help in solving the most complicated cases! He was fairly quick in making a just decision and verdict in a matter and that was due to his great wisdom which is a gift from Allah (SWT) and became obvious in his eloquence in speech which he became known for. Hence, we can conclude that Ali ibn Abi Taleb (AS) definitely fulfilled this requirement of possessing wisdom which was not fulfilled by anyone else in this great magnitude after the Prophet (SA).

Ninth: REQUIREMENT OF CLOSE PROXIMITY TO THE PROPHET (SA) AND STRONG ATTACHMENT TO HIM

This attribute was not present or feasible in any person on earth during that time, except Ali ibn Abi Taleb (AS). After all, he was the adopted son and cousin of the Holy Prophet (SA). He did not separate from the prophet and used to always accompany him just like his shadow ever since he was a young child. He continued to accompany him at all times until the Prophet (SA) passed away while he was in his hands. Now, is there any proximity and attachment that is more close and tighter than that?

Ali ibn Abi Taleb (AS) was close to the prophet due to his kinship, upbringing in his home, and also by his marriage to the Prophet's beloved daughter. He became closer to him by his

unconditional faith in the Divine Message and in the messenger who is delivering it. He was close because the Prophet (SA) used his help in every occasion (big and small). He was close to the Prophet (SA) because he was there in the forefront of mostly every battle. He defended the Prophet (SA) and sacrificed his whole life for the sake of the religion and the message. He was close because of his fatherhood to the grandsons of the Prophet (SA), Imam Hasan and Imam Husain (AS).

So, who else was this close to the Prophet (SA) than Ali? Many were envious of Ali because of his strong attachment to the Prophet (SA). It is enough that we present the statement of Ali himself in which he said, “The Prophet (SA) used to carry me with his hands, feed me with his mouth, and I used to follow him wherever he went, just like a baby camel follows its mother. Everyday, I would witness the light of prophecy and nobility in him and I used to accept, work according to it and follow it like it was a divine command.” No two Muslims or researchers ever disagreed that Ali ibn Abi Taleb (AS) was the most person among the Prophet’s family and companions who was closely attached to him and always accompanied him, whether before the Divine Revelation or after it, even till the time of the Prophet’s departure from this world. With that in mind, is there any doubt left in your mind that this requirement has been totally fulfilled by Ali ibn Abi Taleb (AS) in such a way that he was second to one, neither from the family of the Prophet (SA), nor from the Prophet's companion?!

Tenth: REQUIREMENT OF BEING DIVINELY APPOINTED BY ALLAH (SWT) AND THAT HE (SWT) ANNOUNCES THAT SELECTION TO THE PEOPLE VIA THE PROPHET (SA) WITHOUT ANY VAGEUENESS OR DOUBT

This attribute in particular was not present in anyone in the world at that time except Ali ibn Abi Taleb (AS). This requirement was clearly fulfilled in the occasion of Ghadeer in which all the historians, narrators, researchers, and scholars (whether Muslim or non-Muslim, friend or foe) are in consensus that it occurred. Therefore, there is no disagreement over it and it is a fact in history just like the Battles of Badr, Uhod, Khandaq, or the incident of Migration (Hijrah), or the Mi’raaj, or the conquest of Khaybar. All these events are historical, however, the only disagreement among the narrators is how the events are narrated or presented. There are many opponents and haters who confirmed the occurrence of this event but they mention it without highlighting or acknowledging its great importance and significance. As for the sincere and truthful people, they narrate the event with all its details and acknowledge its importance in Islam.

This great event occurred after the Farewell Pilgrimage in the 10th year after Hijra, a few months before the demise of the Prophet (SA). On the way back from the farewell pilgrimage trip as they were leaving Mecca and heading towards Medina, the angel Gabriel descended to officially inform Prophet Muhammad that Allah (SWT) have chosen Ali ibn Abi Taleb (AS) to be his successor, Wasi, and Wali after him. Angel Gabriel also conveyed to him that Allah (SWT) orders him to announce this matter publicly to all the Muslims who accompanied the prophet in this trip, which according to some traditions, reached almost between 70,00 and 120,000 people and even more. These Muslims represented all of the tribes in the Arabian Peninsula. Allah (SWT) ordered the Holy Prophet (SA) to make this official announcement publicly and clearly at this specific time because there will not be another opportunity like this for him to convey this critical divine order to a great audience of people.

It is obvious that Allah (SWT) planned the timing of this event and set the stage by his Great Wisdom. So Allah (SWT) willed for the Prophet (SA) to go out for pilgrimage in that

year. And he did not go to pilgrimage the year before. After all, if he had went in the preceding year, this event may not have occurred since there would still be ample time left in the prophet’s life and there would not be need for that yet. As to the timing of the Farewell Pilgrimage, there was not a lot of time left in the Prophet’s life, so it was the perfect time for this event to take place. Allah (SWT) willed for the great mass of people to come together, keeping in mind that Mecca and the season of pilgrimage did not witness before in history that a great amount of people gather from all over the Arabian Peninsula.

So who gathered all of these people when most of them did not know that Muhammad (SA) himself will lead the pilgrimage that year? The means of communication was not yet developed back in those days to relay the news to every tribe so that they can go to pilgrimage in the quickest way possible. And the Prophet (SA) did not decide to lead Hajj himself except on the 10th of Dhil Qi'dah, one month before Hajj. We may also bear in mind that the probability of the Prophet (SA) going to pilgrimage in the year before the Farewell Pilgrimage was greater since that year was the first pilgrimage season to come after the conquest of Mecca. Despite that, there was not a great crowd of people attending the year before compared to the Farewell Pilgrimage.

So who gathered this great crowd without any logical reason? The answer here is very clear for there is no doubt that it is the miraculous power of Allah (SWT)! It was not an accident or a coincidence, and there is no doubt that the real reason was to publicly announce the divine appointment of the Wasi and successor over the Final and Universal religion! This is clearly logical and is in agreement with all the events that occurred.

Furthermore, the Holy Messenger (SA) informed everyone in the Farewell Speech on the day of Arafat that he will return to his Lord and depart from this world very soon. He informed them that he will not see them after this year, and indeed he is the truthful and loyal one as all of the listeners knew that well. Dear Reader, if you yourself was present during this great farewell speech and heard with your own ears the Prophet making this statement, what is the first thing that will cross your mind logically? Surely, the first thought that will cross your mind after feeling sad and shocked, if you really love Muhammad is:

“Who will take care of the matters of the Muslim nation and religion after Muhammad, if he will soon depart this world? The message is still new-born and needs care and protection so that it grows, propagates, and stands firmly on its feet!”

Isn’t this question going to cross your mind and occupy your thoughts, Dear Reader? You may even find yourself worried about the fate of the message and the religion! If you are from those who have high aspirations and ambitions in leadership and power, you may find yourself feeling desire and aspiration to attain that honor. All of these thoughts are logical to cross a person’s mind. You may recognize what we mean if the president of your country suddenly announced publicly on TV that he decided to resign from his post after a few days. Surely, the first question that will come to your head is who will be his successor and the new president after him? This is a logical question to ask and it is part of our nature.

So, how will Allah (SWT) deal with this questioning and confusion that surfaced in the heads of the people when Muhammad (SWT) announced his near death suddenly while he is still not very old or sick? Especially when they realize that conflicts and disagreements may naturally develop after the prophet’s death! Sound judgment and logic says that God would not leave this great crowd which is the pulp of this nation in this state of ambiguity and confusion without putting an end to it very soon, before the ambitions grow in the sick hearts. And the enemies of the religion hope to attack the new religion as they are aware of

the near departure of the Prophet from this life. This is very logical and is in agreement with sound judgment and with the absolute divine attributes which we demonstrated earlier. It is in agreement with the best interest of the newborn religion and its need for continued care in order for it to grow and accomplish its goals.

The person who reflects and contemplates over the splendor of divine wisdom and management will clearly realize that Prophet Muhammad's announcement of his approaching death in the Farewell speech on the 9th day of Dhil Hijjah, the 9th year of Hijra, was intentional. It was for the purpose of stirring the minds to question and tune their minds to about the topic of successorship, before the answer to their question comes after exactly nine days. Actually, this is a modern educational style that the new educational systems resort to in our world today. So instead of offering the information to the students directly, it presents a question or inquiry first to get him engaged in the process of thinking and pondering over that matter. Then, after giving him some time to think about it himself, it finally presents the answer to him. This way, he is more prepared to accept, understand, and absorb the answer.

More importantly, he will more likely be able to remember the answer and not forget it in the future, since he has exerted some mental effort in this matter. Typically, when the answer to a question is presented directly to a person, it is easy for him to forget it quickly. Actually, the teachers and scholars of education and school have found this method more efficient and more effective in learning and remembering the information for a long time, and this method is widely applied in all the countries of the world. Even the mass media organizations have come to use this method to create suspense and provide motivation to follow a piece of news or advertise a product. So it does not directly relay the news or the advertised product to you. Rather, it uses the style of inquiry which stirs up our thoughts first, then it offers you the news or product, so you find yourself more acceptant and affected by it.

This is exactly what Allah (SWT) intended when the Prophet (SA) announced that his death is approaching, so that minds can think about and anticipate the successor. This way, they will be better prepared in receiving the awaited news after nine days exactly. Furthermore, we can logically assert even if we did not read about or know that some of the companions of the Prophet (SA) went up to him in the most trivial matters. Then isn't it expected that they will certainly question him about the issue of successorship throughout the nine days, keeping in mind that they were approximately twenty thousand people?!

This anticipated news is very important to them as they come from different tribes and are all hoping to attain the honor and pride of successorship to Prophet Muhammad (SA). So it is surely expected that they would be on their toes and ask the Prophet (SA) who will be the person honored with the successorship. The position of successorship would be similar to a king over the whole Arabian Peninsula which was never unified before, so in their eyes it is a great honor! We should bear in mind that these same people were going to fight each other years ago on who would have the honor and pride of raising the sacred Black Stone from the ground and place it in its position inside the Holy Kaaba! So isn't it likely that such people would be very eager and curious to know who will attain the honor of successorship to the Prophet (SA) and kingship over the Arab nation as some of those power-seekers may imagine?

We had previously mentioned that honor and pride were one of the most important and sacred things among the Arabs during that time. So we can logically deduce that at least some of the companions asked the Prophet (SA) directly regarding this issue, and he

probably was pestered with their repeated questioning which came from different persons and many times from the same person, as they thought that Muhammad (SA) was the one who will decide and choose his successor and Wasi himself. We can clearly picture this since it is logical to happen, even if the narrators overlooked that matter or did not report it.

Furthermore, we can also assert that the Holy Prophet (SA) responded to their questioning by informing them that he did not receive any divine inspiration or command regarding this matter. He would explain to them that the matter is not in his hands and it is not up to him to choose who his successor will be. He would promise them that he will immediately inform them as soon as he receives divine inspiration and order from Allah (SWT) regarding this issue. He would see in their eyes the glitter of aspiration and ambition in attaining this high position and honor for themselves or their tribes. All this surely caused the Prophet (SA) great tension since he knew that most likely the choice and decision of Allah (SWT) may disappoint them and put some of their hopes down, while some others may reject it openly. Their reaction may pose a direct threat and danger to the newborn religion.

The Prophet’s life is approaching its end and he fears on the religion from its enemies, greedy people, and the conflicts, division, and disagreements that may arise afterwards. He knows his people best and he knows their motivation, personal interests, and the key to their personalities which did not change much after embracing Islam. They were still affected by their pre-Islamic ignorance, and he himself had suffered before from their rejection to the choice of Allah (SWT) in appointing him as the last prophet and messenger. So how can he guarantee their acceptance and submission to the choice of Allah (SWT) in his successor and Wasi when most of them were still in their pre-Islamic ignorance, even though they embraced Islam, fought along with him, and sacrificed their lives for him and for the sake of Islam?

So there is no doubt that the Holy Messenger (SA) was worried about this matter during these nine long days and his thoughts were preoccupied about what may happen when he receives the revelation about the choice of Allah (SWT) and the order to convey it to them. He was sure that Allah (SWT) was going to convey His decision soon since the time was limited and his life may end very soon. Furthermore, he knew very well that all of the prophets and messengers before him had a Wasi and successor who were divinely appointed by Allah (SWT) and were announced by the Prophets before their deaths. So he expected that the same thing will happen to him, especially since he is the last Messenger and is delivering the final and cumulative message that is directed to all of humanity.

Furthermore, what worried the Prophet (SA) was that he knew beforehand and expected that Allah (SWT) would choose Ali ibn Abi Taleb (AS) for this great position, namely, the guardianship and successorship. The reason for his anxiety was that Prophet Muhammad (SA) knew the nature of his people very well and he knew that they will never accept that both the successorship and prophethood would fall in the same tribe, that is, Bani Hashim. They all considered themselves to be equal to Bani Hashim in terms of nobility, honor, and glory. Therefore, they felt qualified to be given the honor of successorship, since Bani Hashim was already given the honor of prophethood. After all, they reluctantly submitted to the prophethood after engaging in many battles and after witnessing the miracles from Allah (SWT) in His support to His prophet whom He (SWT) chose from among them.

At this point, it is worth remembering the day when the noblemen from the different tribes of Mecca disagreed on who would attain the honor of placing the Black Stone in its position on the Holy House of Allah (SWT). They disagreed to the point that they were going to fight

each other over this matter. So, do you now understand how their minds think? They were ready to shed blood for the sake of attaining the honor of placing the Black Stone in the Holy Kaaba! We can remember the solution that Prophet Muhammad (SA) proposed when they came to ask him for his judgment. At that time, he had not yet received revelation from Allah (SWT) and he was an ordinary person in their eyes.

So what judgment did the wise and knowledgeable Muhammad make in this matter? He wanted to please them all and prevent bloodshed over this simple matter, yet distribute the honor to all of them. So he spread out a piece of cloth and placed the Black Stone on it. Then he requested that the chief of every tribe hold one end of the cloth and they altogether raise it with the stone on it and transfer it to the Holy Kaaba. Then the Prophet (SA) himself picked the Black Stone and placed it in its position on the Holy Kaaba. This way he resolved the issue and pleased everyone by a very simple and wise solution.

Now imagine this same Muhammad who does not want the people to fight each other for a trivial matter and wants them to avoid conflict. He is now the seal of prophet and last of messengers sent from God to them, and his departure from this world is approaching while the Islamic message is still newborn. So how can he not worry when he knows the nature of his people very well as they are repetitively pestering him about this matter throughout the nine days? We can imagine how these nine days were for him! [Speaking of nine days, we may add as a side note that since Allah (SWT) specified nine days to be the duration of time that is suitable to arouse the thoughts and create anxiety in the minds of the people so that they are ready to receive a particular news, we can present this piece of information to the psychologists, media, advertisers, and marketers to benefit from it. Since it is from Allah (SWT), then it is definitely true. So if you wish to prepare the people in receiving a great news or announcement and to create some suspense, all you need to do is to propose a question or inquiry to them first to get them thinking. Then leave them for nine days before releasing the answer or announcement to them. We guarantee the best results for this idea, and this is the way and wisdom of Allah (SWT)].

Based on our previous discussion, we can logically assert the falsehood of those who claim that this verse in the Holy Quran [5:3] descended on the Prophet (SA) on day of the Farewell Pilgrimage after he gave his farewell speech on Mount Arafat: "*This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion* [5:3]." After all, how can Allah (SWT) say that He completed and perfected the religion at a time when He (SWT) have not yet provided the answer to the issue of successorship after He posed the question in their minds that is very important in the history of Islam? There is still a deficiency and a gap in the religion which must be filled! It is necessary and inevitable that Allah (SWT) inspire the answer of that important matter to the Prophet (SA), especially since he himself have already announced the news of his approaching death. If that interpretation of the verse is what the people really thought, then they would have logically questioned the Prophet (SA) about how Allah (SWT) completed the blessing and perfected the religion when they were still confused about who will be the successor and Wasi over them! Surely, this interpretation of the verse is illogical.

Rather, it is logical that this verse descended after the incident of the Farewell Pilgrimage, and after removing any confusion, and after answering the question of who will be the successor of Muhammad, by an order from Allah (SWT). For example, suppose that a professor raised a tough question in the minds of his students in one of the topics of his course, which he will provide the answer in the next lecture. Is it then acceptable for this professor to suddenly announce that the course has finished and the school year has

ended, and then say farewell to them? Surely this is not logical especially after he aroused their thoughts with a tough question that still needs to be answered. Rather, what is logical to happen is that the professor explains the answer to them at a later time and removes the confusion from their minds. He must present the answer to the question he posed before he ends the course. Only then can he comfortably announce that he has completed his job and terminated the course.

We return back to our topic of discussion. After exactly nine days from the Prophet's farewell speech in the Pilgrimage, angel Gabriel descended to inform Muhammad (SA) that Allah (SWT) has chosen Ali ibn Abi Taleb (AS) to be his successor and Wasi, and to publicly announce this important news to everyone. The Prophet (SA) felt great tension and stress since he knew how his people will react to this decision, and how the chosen Wasi himself will suffer in the future because of their animosity against him.

This situation is similar to the time when Allah (SWT) commanded the Prophet (SA) to order Zayd ibn Haritha, his Mawla (freed slave), to divorce his wife Zainab bint Jahsh, so that the Prophet would marry her afterwards. At that time, he became very worried, so he said to Zaid, "Keep your wife to yourself and fear Allah". He prayed to Allah (SWT) to make the matter easier on him and lessen the burden on him and help him in carrying out the divine order. Sure enough, the holy verse descended at that time to support and aid the Prophet (SA) in that matter.

Here, we would like to clarify something very important. There are generally two types of divine orders which Allah (SWT) gives to the Prophet (SA). The first type is that the Prophet (SA) is commanded to verbally convey the orders to the people himself. And the second type is that Allah (SWT) reveals a verse in the Holy Quran with the order directly from Allah (SWT) to the people. In some cases, the Holy Prophet (SA) would feel tension and nervous in conveying the 1st type of order, since he knows very well the nature of the people and their weak faith and ignorance. Especially, since they would often accuse that these orders are from Muhammad himself, and not from Allah (SWT).

As for the 2nd type of order, that was easier on Muhammad (SA) since the people would have no excuse and no option except to obey the order. That's why in some situations like that of Zainab bint Jahsh and Zaid ibn Haritha, and also in this situation, the Prophet (SA) would pray that Allah (SWT) make the order be of the 2nd type which is much easier on him and more likely to be accepted by the people. Sure enough, Allah (SWT) answered his prayer and made the order be of the 2nd type by revealing it as a verse in the Holy Quran, instead of a verbal order from the Prophet (SA). This also happened in the command that descended regarding Al Mo'alafata Qoloobohom (those whose hearts have been recently reconciled to the Truth) [9:60], when the people refused to obey the order as they thought that it was coming from Muhammad (SA) himself.

So Allah (SWT) revealed a verse to confirm the order and to alert the people surrounding the Prophet (SA) of their negative reaction to His orders which may lead to anxiety and tension to be felt by the Prophet (SA) in conveying the message of his Lord. Furthermore, the verse serves to encourage the Prophet himself at that time to obey the command of Allah (SWT) and not pay any attention to what the people around him think or react. Now, let us take a closer look at the holy verses which descended to settle the case of Zaid ibn Haritha and Zainab bint Jahsh, after the Prophet (SA) implored his God to assist him in this matter.

Verse: [33:37] *"In the name of Allah, the Beneficent the Merciful. And when you said to him*

to whom Allah (SWT) had shown favor and to whom you had shown a favor, 'Keep your wife to yourself and fear Allah'; and you concealed in your soul what Allah (SWT) would bring to light, and you feared the people, and Allah (SWT) has a greater right that you should fear Him. So when Zaid had dissolved (his marriage) with her, We gave her to you as a wife, so that henceforth there should be no difficulty for the believers in respect of the wives of their adopted sons, when they have performed the necessary formality (of release) of them; and Allah's command shall be performed."

These verses speak for themselves, for Allah (SWT) encourages His Prophet and confirms that the order is from Him (SWT), and not from Muhammad. It also gently lifts the attention of the people to stop bothering Muhammad. It warns them that Allah (SWT) is stronger than them and is more worthy to be feared than them. It would be incorrect for one to think that the verse, *"And Allah has a greater right that you should fear Him"* is directed towards Prophet Muhammad (SA). After all, he is the Messenger of Allah (SWT) and he is the most person who would know that. Rather, this statement is directed to those people surrounding the Prophet (SA) who pester and annoy him and give him a hard time in obeying his order. Allah (SWT) wants to inform them that if Muhammad fears them in obeying His order, He the Almighty God is much stronger and capable than all of them, and therefore, more worthy of being feared than them!

The same situation repeats itself on the 18th of Dhil Hijjah on the 10th year after Hijra. Prophet Muhammad (PBUH) is overcome with tension and he implores his Lord to makes the divine appointment of the Wasi and successor after him be a direct order in the Quran. Sure enough, Allah (SWT) accepts his prayer, but this time, His Wisdom accepted it in a different way. The verses that were revealed in this matter came to encourage the Prophet (SA) and warn the people who pester him in a very direct way this time that Allah (SWT) is capable of protecting His Prophet from them. This time, the Divine wisdom saw that it would not explicitly reveal the content of the matter in the Quranic verses. So the verses that were revealed did not specify the name of the awaited successor and Wasi, as the Messenger hoped so that there would be no room for dispute or disagreement in this matter. No matter how much we try, we will not be able to encompass the great wisdom of Allah (SWT), because that is from His logical and expected attributes, which is actually mentioned in the Quran in the following verse, *"And they cannot encompass anything of His Knowledge except what He pleases* [2:255]". However, we can use our simple minds to make an effort to logically search for some aspects of this great wisdom.

If we are correct in our thinking, then all praise be to Allah (SWT) that He guided us to that, and we surely would not have been guided if it was not for Allah (SWT). On the other hand, if we are mistaken, then we ask Allah (SWT) for His forgiveness and we hope that He (SWT) grants us the reward of those who sincerely exerted the effort but was mistaken. We seek Allah's help and we use our mind to reach the following deductions:

The first reason is that Allah (SWT) willed by His great wisdom that this matter be a test and trial for all of the nation. The Prophet (SA) has spoken about a great test that will take place after his death and it will differentiate the truth from falsehood, and guidance from deviation. If it is not for this great test, the right will be mixed with wrong and that is one of the worst things which the Muslim nation can suffer from. Thus, Allah (SWT) made this nation the best nation that came to the people because they enjoin the good and forbid the evil. It verifies the truth and invalidates the falsehood, and so the matters are not mixed with each other as it happened in the preceding nations and was the reason for its destruction.

The second reason is that Allah (SWT) had officially declared war against the hypocrites in the previous year, as indicated in Surat Al Bara'a (Al Tawba) in the Holy Quran. Those hypocrites were the first to inflict harm on the Prophet (SA) and doubt him in his words, actions, and orders. And they try to nullify, escape from it, and not abide by it. It is illogical that after declaring war against the hypocrites a year ago, that Allah (SWT) now prevents them from taking a test which will certainly reveal their hypocrisy and expose the reality of their hearts so that the whole nation stand as a witness against them. Through this test, He (SWT) can establish the proof on them that He (SWT) will judge them in this life and more importantly in the Hereafter. If Allah (SWT) specifically and clearly stated the name of the Wasi in the Holy Quran, the chance of exposing them would have been lost, and there would be no other opportunity to reveal their true character and establish the proof on them, especially since there is not much time left in the Prophet's life.

The third reason is that Allah (SWT) had repeatedly made it clear to them that the Prophet (SA) does not speak out of his own desire. Every time they accused the Messenger (SWT) that the orders were coming from him, the Quranic verses would descend from Allah (SWT) to clarify to them that the matter is all in the hands of Allah (SWT). It would explain that the Prophet (SA) does not own anything for himself and does not make any decision, except that he is to obey Allah (SWT) only and convey the message from his Lord, Surat Al Haaqa, [44-47] And if the apostle were to invent any sayings in our name. We should certainly seize him by his right hand. And we should certainly then cut off the artery of his heart. Nor could any of you withhold him (from Our wrath).

It is enough to refer to the holy verse in the Quran in which Allah (SWT) clearly states that what Muhammad says to them is from Allah (SWT) and not from himself. So how long will this stubbornness continue and after how many times will these people come to understand this fact? It was inevitable that after a while, the time of teaching and learning would stop and it would be the time of trial and examination. They would have to make their own decision and choice based on what they learned in the past that the Prophet (SA) does not speak out of his own free will and that everything he says is from divine inspiration. So Allah (SWT) decided to test them this time to see if they benefited from what they learned and were taught repeatedly. The test will serve to find out who is the ignorant one who learned from the previous lessons and benefited from it and recognized it totally, and who is stubborn, ignorant, envious, and does not want to learn even if he was taught, due to the corruption of his heart, evil in his self, and weakness in his faith. The situation is similar if you teach some young children throughout the school year, then you test them in the end to see if they benefited anything from what they learnt. Some of them pass the test while others fail it.

The fourth reason is that the danger this time is very grave. All of the tribes are hoping to attain this great honor of leadership and the desired kingship. Every tribe has great ambitions and hopes. If this is the condition and the people have returned back to their pre-Islamic ignorance, it is not a guarantee that they will obey the Quranic verse even if the Holy Quran explicitly states the name of the Wasi. Their pre-Islamic ignorance that is dominant over them may lead them to very openly refuse the Quranic verse and cross limits which they never crossed before, as they dare disobey the Holy Quran itself. Their disobedience in this matter, however, will be a great disaster and will result in the fall of the Message from its foundation, as and the Quran as well, particularly when a holy verse is disobeyed openly. Certainly, the death of the message will be expected with the first disobedience to a verse in the Holy Book which is the constitution of the Ummah (nation).

So it is logically better in this case to not expose the Quran to such danger in order to protect the main foundation and infrastructure of the message and nation. So by His Mercy, Allah (SWT) desired that He (SWT) does not impose a burden on them that is more than what they can bear and not to drive them to disobey Him openly and deviate from His Book. That is because they are driven by their ignorance, fanaticism, doubt, weak faith, and their extreme love of power, authority, leadership, pride, and honor. If it was not for this great wisdom from Allah (SWT), the matter of this nation would have been dispersed since the very beginning and the Message would've totally been stepped over and there wouldn't be any traces left of it. Praise be to Allah, and He is the Most Wise!

We now return to our topic of discussion. The verses of the Holy Quran descended on the Prophet to encourage him and protect him. However, the divine command does not explicitly convey the command and it descended as follows: *"Oh Messenger, proclaim the message which has been sent to you from your Lord. And if you don't do it, then you have not fulfilled and proclaimed His Message. And Allah will completely protect you from the people (who mean mischief)* [5:67]." This verse clearly encourages the Prophet (SWT) by correlating for him the conveyance of this particular order (which is without a direct Quranic text) and conveying the whole message. So if he does not deliver this last order, he will have wasted all his efforts for 23 years which he spent in conveying the message, piece by piece, and order by order. So, will the Prophet (SA) accept this and disappoint his Lord? Surely not! This was the best way for Allah (SWT) to encourage the Prophet (SA). Furthermore, the equality between the whole message on one hand, and conveying the matter of successorship and Wasaya on the other, gives the successorship great importance which in itself encourages the Prophet (SA) to achieve the mission.

Furthermore, Allah (SWT) promises him that He (SWT) will protect him from the people who are sick in the heart and the hypocrites surrounding him who bear hostility towards him and the religion he represents. The word "Ismah" (ya'semoka is derivative of the word 'Ismah) is stronger in meaning than the word protection. Ismah in Arabic means to prevent the occurrence of something permanently. As for the meaning of protection, it is temporary, whether in time, place, or both. The verse in this case is not only directed to Prophet Muhammad (SA) in promising him divine protection from the people, but it is also directed to those people to remind and warn them that Allah (SWT) is stronger than them and that He will totally protect His Prophet from their evil talk and actions. At the same token, it also indicates that He (SWT) will protect His Wasi from their evil too. Perhaps with this warning, they will back off when they are reminded that Allah (SWT) will protect His Prophet. Thus, it will motivate them to unconditionally obey and submit to the orders of Allah (SWT).

Sure enough, these holy verses accomplished their intended effect. So, the worries went away from the Prophet (SA) and he made his decision. He immediately ordered that all of the people stop wherever they were on the journey back from the farewell pilgrimage trip and he waited until all of the people who fell behind arrived. He summoned everyone who were ahead to come back and gather in one place. Then a Mu'adhin (person who calls the attention of others) called out to the people and announced that there is an important matter that the Prophet (SA) wants to convey to all of them. He wants to convey it to the twenty thousand people who were present in this pilgrimage journey. So, all of the people gathered in a place known as Ghadeer Khum. A high pulpit was set for the Messenger of Allah (SWT) so that everyone is able to hear him.

We can logically assert here that most if not all of the people knew and expected that the Prophet (SA) will without a doubt announce to them the name of the appointed and awaited

successor and Wasi. After all, they were anxiously waiting for that news especially since the past nine days. So here is the Prophet (SA) summoning them for a matter that is very important that such that he ordered the people to stop immediately and gather one more time. Now, could such an important matter be anything else other than the announcement of the name of the successor and Wasi which everyone is anticipating?

The sincere believers are waiting to find out who their Wasi and Wali after the Prophet (SA) would be whom they will pay their Zakat, Khums, and earnings to. They're waiting to find out who will be the Imam whom they will obey when he calls them for Jihad under his banner and who will be the guardian over their religion. Then there are those who have their eyes on power and leadership and are eager to win this great honor for themselves and their tribes. And the third party are the hypocrites and enemies of Islam who accepted Islam under the threat of the sword. So without a doubt, all of the people knew very well why they were gathered all of a sudden by the Prophet (SA) at such a time.

This is similar to when we gather ourselves at the 'Night of Doubt' (Laylatul Shak) before the Holy month of Ramadan, and the radio broadcaster announces the important news that is coming from the Dar al-Iftaa (the House of Verdict). So, all of us at that time will naturally expect that the news will be about the viewing of the crescent. We will be excited to know whether the crescent have been seen or not and whether the 1st day of the month of Ramadan will be tomorrow or not.

Similarly, these people at Ghadeer Khum were on their toes as they anxiously waited to hear the name of the Wasi and Successor. Since the Holy Prophet (SA) expected that Ali ibn Abi Taleb (AS) would be the divinely appointed person even before the divine command descended, it was not a surprise to him. But the people who had their eyes on this position did not think that although they had some fear from it. With their ignorance, they thought that Prophet Muhammad (SA) is the one who will choose his successor. So they thought that he would take into account the habits of the Arabs, and so he would choose a well-respected person who is a chief and leader of his tribe.

Furthermore, they expected that the Prophet (SA) should give this honor to another clan that is not Bani Hashim so that they can share in this pride and honor. This is all that they were concerned of due to their ignorance. As for the best interest of the religion and the logical attributes that should be present in the Wasi and successor, all of that did not matter to them at all. Nor did they truly believe that the choice is from Allah (SWT), although they were taught that more than once in the past, but to no avail.

We could imagine how the situation was with such a great crowd that included many tribes, noblemen, and chiefs. They are all gathered together as their ears were open and their hearts were beating quickly as their minds were pondering over the different possibilities. Many were hoping to attain this honor of leadership over all the Arabs for the 1st time in history after a new state had been established by the virtue of this new religion.

The Holy Messenger (SA) stands up as he sees in their eyes what he sees. He praises Allah (SWT) and thanks Him. Then he reminds the people that he is the Messenger of Allah (SWT) and that he does not speak or act out of his own free will. Anything he says is an inspiration from God and he is now carrying out an order from Allah (SWT). He then seeks refuge with Allah (SWT) from the evil of the soul and the people. He depends totally on Allah (SWT) who completely protects and safeguards him. Then he reiterates to the people the news of his pending death and departure from this world. He asks them to bear witness in front of Allah (SWT) at that moment as they will do on the Day of Judgment and that he truthfully

conveyed the Message to them from Allah (SWT) as He (SWT) ordered him. So the whole audience answered in one unanimous voice that they bear witness to that in front of Allah (SWT). Then he requested that they testify that they believe in Allah (SWT) and His Messenger, and that the Day of Judgment is truth, resurrection is truth, Paradise is truth, and Hell-Fire is truth. And they testified to all of that.

Then he said to them, “Dear People, listen to me carefully. Allah (SWT) has ordered me to inform you that I will soon depart from this world to meet my Lord. I am leaving for you two precious things and if you adhere to both of them, you will never go astray after me. They are the Book of Allah and my progeny, which is my Ahlul-Bayt (the People of my Household). The two shall never separate from each other until they meet me by the Pool) on the Day of Judgment. So my advice to you is that you be obedient and loyal to them. Do not go ahead of them or stay behind or you shall go astray.”

Then the Prophet (SA) asked them, “Who is more worthy of your obedience than yourselves?” The people answered, “God and His Messenger know better.” The Prophet (SA) asked them, "Do I not deserve your obedience than yourself, as Allah (SWT) mentioned in His dear Book?" So, they answered, "Yes, yes we testify to that."

Then, the Prophet (SA) leaned forward and raised the hand of Ali ibn Abi Taleb (AS) from among them and made him stand in front of him, showing him to everyone. Then he said loudly, "As I am worthy of your obedience, Ali is also worthy of your obedience than yourselves. Whoever I am his guardian, Ali is also his guardian too." Then, he raised his hands to the heavens and prayed to his Lord, “Oh God, safeguard those who take him as guardian, and be the enemy of those who take him as enemy. Give victory to those who support him, and let down those who let him down."

Then the Prophet (SA) asked them, "Have I not conveyed the order of Allah (SWT) to you?" They all replied in one unanimous voice, “Yes, yes.” Then he raised his hands to the heavens and said, “Oh God, bear witness to that.” Then he announced, “You may now be dismissed, and may those present inform the absent with what they heard from me.” Then he ordered all of them to shake the hands of Ali and give their pledge of allegiance after they finished, and all of them did.

At this very moment, as it is logically expected, a divine inspiration descended with the following Quranic verse, *“Today I have perfected your religion for you, and completed My Bounty upon you, and have approved for you Islam as your religion* [5:3].”

This verse is indeed a proof that Prophet Muhammad (SA) obeyed His Lord and carried out His orders. It indicates that Allah (SWT) is pleased with Muhammad’s speech and his carrying out of His orders, and thus, the religion has been perfected and bounty of God has been completed, truly and fairly. As to the reaction of the audience, some of them were totally shocked with the announcement. Some felt frustrated and the surprise fell upon them like lightening. Some were able to control their feelings, while others could not and they publicly announced their hostility as their hopes were let down. They publicly vented their anger and showed their animosity.

One of them stood on their camel and said to the Prophet (SA), “Oh Muhammad, you claimed that you were the Messenger of Allah, and we believed you. And here you are now, wanting the kingship and power to be in Bani Hashim after you! No, by Allah, we will not believe you in this matter at all! If what you say is truly from Allah, then may Allah shower on us stones from the sky!” No sooner had he completed his sentence till a flying stone

dropped from the sky and penetrated his body through his head and came out of his rear end and he fell down dead instantly, as a punishment to his disbelief and ignorance in Allah (SWT) and His Prophet. Everyone was dumbfound when they witnessed with their own eyes the punishment of Allah (SWT) and no one had the audacity afterwards to openly object or show his doubt in this matter.

It is as if Allah (SWT) willed by His wisdom and ability to show the audience the punishment of one who denies or disagrees with the truth. This is indeed the 'Ismah which Allah (SWT) promised to give to His Prophet (SA) in the holy verse and demonstrated it in a practical and clear way as an example for everybody. This event in particular is very logical to happen and if it did not happen, our minds should predict that it will happen especially in this situation, to stand as a warning and lesson from God in a practical and clear way to everybody. So, this incident cannot be denied because it is in agreement with sound judgment. This incident was revealed as a verse in the Holy Quran as a proof to everyone, *"A questioner asked about a penalty to befall* [70:1]."

After his announcement in Ghadeer, the Prophet (SA) arranged for a procession to allow the people to give their oath of allegiance to Ali ibn Abi Taleb (AS) and congratulate him personally. He started first by his wives who are the "Mothers of the Believers", then the Muhajireen (those who migrated from Mecca to Medina) and Ansaar (the inhabitants of Medina), then the elders and chiefs of the tribes, then the rest of the Muslims. This pledge of allegiance was legitimate and was witnessed by twenty thousand people who represented all of the tribes and companions of the Muslims who gave their oath of allegiance on behalf of themselves and their people, most of the Muhajireen and Ansaar, and the noblemen of Quraish.

There was no one in the Arabian Peninsula who did not have a representative in this great crowd who paid allegiance to Ali ibn Abi Taleb (AS) as the successor and Wasi after Prophet Muhammad (SA). The pledges of allegiance to Ali took place under the supervision of the Prophet (SA) himself, by the order of Allah (SWT). The Prophet (SA) conveyed the Message of Allah (SWT) to the people and he made it very clear that it is the order and choice of Allah (SWT). Everyone testified that he conveyed that matter to them and they all gave their pledges of allegiance to Ali ibn Abi Taleb (AS). They understood that whoever does not obey Ali deserves immediate punishment just as they saw before their own eyes.

Along with the announcement of the divine appointment of Ali ibn Abi Taleb (AS), the Quranic verses were revealed to give glad tidings to the completion of the religion and perfection of bounty. It is as if the Holy Quran spelled out the name of Ali ibn Abi Taleb as the Wali and successor (Caliph) and this point cannot be argued or disagreed upon by any sane and logical person. So no one should claim that the Quran did not explicitly state the name of Ali as the Wali and successor of Muhammad! He would either be an insane or stubborn person who is spiteful and wants to argue only for the sake of arguing. In that case, he would not be a truth seeker. After all, is there anything stronger than this historical event and these Quranic verses which descended immediately after this event, even if it did not explicitly spell out the name of Ali?

What's important is the end result and that is that Allah (SWT) perfected the religion and completed His Bounty with the appointment of Ali ibn Abi Taleb (AS) as the successor and Wasi. This is an acknowledgement from Allah (SWT) to the appropriateness of what took place. So, it became like a direct order from the Almighty. After all, is there any other allegiance in all of the Islamic history that is more important, truthful, and worthy of following than this allegiance which was a direct order from Allah (SWT), under the

supervision of the Holy Messenger (SA) and in the presence of most of the Muslim nation at that time? Afterward the event of Ghadeer, the people dispersed. Some of them had good intentions to obey the Prophet (SA), while some others planned to disobey him, reject the successorship, and wait for the best time to rebel. And Allah (SWT) will surely reckon every soul!

So, dear sincere and contemplative reader, after reading and learning about this event, do you have any doubt left in your mind that this important requirement of being divinely appointed by Allah (SWT) has been fulfilled in Ali ibn Abi Taleb (AS)? No one else fulfilled this requirement and this is what distinguishes Ali from the others. All the narrators of this event are in consensus with all the historians and reporters regarding the details of what happened in this event. However, the disagreement happened only among some of the foolish scholars who disagreed in its interpretation, but not its occurrence. We leave the interpretation to the reader who is seeking the truth, as it is very clear as the shining light. Soon after, everything will be clear and the reader will be convinced that this requirement that is logical to be present in a Wasi, is surely fulfilled in Ali ibn Abi Taleb (AS), as it was not fulfilled by anyone else.

Some individuals intentionally tried to underestimate or underemphasize the significance of this great event known as Hadeeth (Tradition) of Al Ghadeer. They will surely be reckoned by Allah (SWT) for misguiding and misleading most of the sons of this nation away from the true religion and the true successor after the demise of the Holy Prophet (SA). Does not this event remind you of what happened when Prophet Moses (AS) appointed his successor Yosha’ ibn Noon (Joshua)? This divine appointment took place in a very similar manner and same setting as the appointment of Ali ibn Abi Taleb (AS). It is as if the director for both events is One, Glory be to Allah, the Lord of all Worlds!

Eleventh: REQUIREMENT THAT THE WASI POSSESS UNIQUE VIRTUES AND PLAY A GREAT ROLE DURING THE LIFE OF THE PROPHET (SA) AND THE EMERGENCE OF THE NEW MESSAGE

This does not need much explanation and it is enough to take a brief look at the Islamic history books, the fair and unfair, the just and unjust, to realize that the name of Ali ibn Abi Taleb is written in all of its pages! This is in spite of its differences in direction and leniency of the writers since the very first moment when the divine inspiration descended on the Prophet (SA), even when Ali was only a young boy of 10 years.

As for the unique and memorable positions which Ali was known for, there is the following: the day of Hijra (Migration) to Medina, the day of brotherhood between the Muhajereen and Ansaar after Hijra, the day of Hadeeth Al-Daar, the Battles of Badr, Uhod, Khandaq, Honayn, Khaybar, the day of conquest of Mecca, the day of Bani Quraydha, the story of Hatib in Abi Balta’a, the day of Surat al Bara’a, the day of Ghadeer Khum, and the day of the Prophet’s departure from this world, etc. Were there any other great roles or virtues during the presence of the Holy Prophet (SA) and during the emergence of the Message which were greater than that?

In fact, if Ali did not play great roles in all these memorable events, one may logically deduce that perhaps the history of Islam and its establishment would’ve been very different than what it is today! That is because in every great incident in the course of the Islamic history, we always find Ali ibn Abi Taleb (AS) present as he stands dignified, influential, an diligent fighter, brave hero, protector, working militant, honest, and hard-worker who sacrificed his life for the sake of Islam. So what role is greater than that, and what effect is

there more than that, except the effect and role of the Holy Prophet (SA) himself?! Ali ibn Abi Taleb (AS) was by his side all the time during the prophet's life and after his death. He was there to support, protect, help the Prophet, and sacrifice his whole life and money for the sake of the Message. So is there any doubt left in your mind that Ali ibn Abi Taleb (AS) has definitely fulfilled this requirement? This cannot be denied or doubted by anyone, whether friend or foe, truthful or biased, historian or researcher, throughout all of the Islamic history till now and until the Day of Resurrection.

Twelfth: REQUIREMENT TO BE ONE OF THE FIRST TO BELIEVE IN THE PROPHET (SA) AND EMBRACE THE RELIGION, DEFEND IT, AND WORK FOR ITS SAKE.

Actually, Ali ibn Abi Taleb (AS) was the first person to believe in the Holy Prophet (SA) along with Lady Khadeeja, the Prophet’s wife, despite his very young age. The first house in Islam included only the Prophet (SA), his wife Khadeeja and Ali, without a fourth person. Ali was the first person who showed his readiness to defend the Prophet (SA) and the Message, as demonstrated in the event of Hadeeth Al Daar. On that day, Prophet Muhammad presented Islam to his family and relatives. He offered to them that whoever among them volunteers and promises to support him, believe in him, and provide assistance to him, he will be his Wazir/minister and successors. None of his family members stood up to accept that offer except Ali ibn Abi Taleb (AS) who insisted firmly despite being the youngest in the audience. So the Holy Messenger (SA) accepted his offer and informed them that Ali will be his supporter and Wazir (minister), and he announced that Ali will be his successor and Wasi after him.

Sure enough, his prophecy was true and Ali fulfilled his promise to the Prophet (SA). He did all his best to support and defend the Prophet, the Message, and the religion. He dedicated all of his life, time, and effort for the service of Islam, its Prophet and Holy Book, its laws and its goals. He did all that with sincerity and utmost faith which history never witness it’s like whether in the past or in the present. Hence, the fulfillment of this requirement is present in Ali ibn Abi Taleb (AS) and is agreed upon unanimously by all scholars, researchers, and historians, whether Muslim or non-Muslim, sincere or insincere, lovers or haters.

In conclusion, we have proved that all of the twelve logical attributes that are necessary to be present in the Wasi and successor, are indeed fulfilled and present in Ali ibn Abi Taleb (AS). No one else fulfilled all of these attributes except him. Therefore, we can logically conclude that we must believe in, accept, and testify that Ali ibn Abi Taleb (SA) is indeed the truly awaited Wasi and successor of Prophet Muhammad (SA) without an associate, rival, opponent, or equal.

2) All of these requirements were not totally fulfilled in its entirety in any of the companions who were around the Prophet (SA) during that time. So for example, whoever had strong faith did not possess vast knowledge. Whoever was knowledgeable was not from those who were the first to embrace Islam. Whoever was closely shadowing the Prophet and played major roles in the growth of Isla, did not meet the requirement of being from the youth. Whoever was young was not ascetic. Whoever was ascetic did not also possess great physical capabilities and skills in combat. And whoever had those physical capabilities did not also have great intellectual capabilities or wisdom, and so on and so forth.

We challenge all the researchers, historians, and scholars of the Islamic history to pinpoint one person from any of the companions, family members, or tribesman of the Holy Prophet (SA) who possess all of these attributes collectively without any deficiency, except Ali ibn

Abi Taleb (AS). Since no one could suggest another person who is qualified with all these requirements, it is a proof in itself that Ali ibn Abi Taleb is indeed the Wasi and successor who is divinely appointed by Allah (SWT). If you find all these attributes collectively in someone else, then this proof is not valid. In such case, we would say that person A, B, C, and D all fulfill the requirements, and therefore, they are each qualified to be the Wasi and successor. But this never happened! So, the lack of fulfillment of all these conditions required except only in one person is a clear proof that this person deserves and is actually the Wasi and awaited successor for this nation after the Prophet (SA). After all, suppose that you advertised for a job and you specified the job requirements and qualifications that you are looking for. Then about a hundred people applied for this position. However, none of them fulfilled all of the requirements except only one person. Will there be any doubt that you will hire that person for this position since he is the only person who is qualified and have met the necessary conditions for the job? However, if more than one person fulfilled the requirement, you would have found yourself in a dilemma in making your choice. But in this case, there is no confusion or dilemma since there is only ONE candidate who is qualified to take on this position and deserve that right.

3) Furthermore, no any companion, family member, or those who were living at the time of the Prophet (SA), ever claimed that they had the divine right of being the Wasi and successor after the Prophet, except Ali ibn Abi Taleb (AS) alone. As for those who actually ruled after the Holy Messenger (SA), none of them ever claimed that they were more worthy of taking that position, or was divinely appointed. Rather, the matter was either by choice, or nomination, or circumstance, or by force, or by agreement whether before the caliphate of Ali ibn Abi Taleb (AS) or after. Despite the audacity, arrogance, and transgression of these people, none of them ever claimed that they had the divine right for successorship, except Ali.

So what does that logically indicate as we already proved the necessity of the presence of a Wasi after the prophet? Here Ali is appearing and he is the only person to claim successorship, so therefore, it is logically his right for successorship! After all, suppose that you found a watch or pen on the street and you announced it to the people so that its owner may identify it. However, no one claimed to be its owner except only one person. What will you do in that case? Without a doubt, you will surely hand the watch or pen over to that person without any hesitation and without even asking for proof. Why? That is because it is logical that since no one else claimed to be its owner except him, then he has to be its one and only owner. Likewise, this point proves that Ali ibn Abi Taleb (AS) truly has the right of successorship and Wasaya.

4) Moreover, the mere presence of the prophetic traditions that are mentioned in the texts regarding Ali ibn Abi Taleb (AS) and his divine right of Wasaya and successorship are more than enough proof to confirm this matter. For example, there is the well-known tradition of Al Ghadeer which we narrated in detail earlier, and there is the tradition of Al Daar in which the Prophet (SA) said about Ali in front of all of his family members and relatives, “He is my Wazir (minister), my Wasi, and my successor over you after me.”

There is the well-known tradition of the Manzel (Home) in which the Prophet (SA) said, "Oh Ali, you are to me like Aaron is to Moses, except that there is no prophet after me." There is also the tradition in which the Prophet (SA) asserted, “Ali is with righteousness, and righteousness is with Ali; they do not separate.” There are many other reliable narrations which are agreed upon unanimously and narrated in all the books of traditions. The mere presence of such narrations by the very tongue of the Holy Prophet (SA) whom we believe

in and proved his truthfulness certainly indicates and confirms that Ali ibn Abi Taleb (AS) is surely the awaited Wasi and appointed successor over this nation and over this final, eternal, and universal religion.

5) Using the same logic, the fact that there did not exist any other prophetic traditions that indicate the position of successorship and guardianship to be for anyone else other than Ali ibn Abi Taleb (AS) is in itself a strong and clear proof that Ali is the real owner of this position and status. After all, if there was anyone else who was more worthy and deserving of this position, the Messenger of Allah (SWT) would have surely mentioned that person in many traditions, or at least in one major narration, as he did with Ali in many traditions that designate him for the successorship. However, this did not happen at all! We challenge any researcher or scholar to present to us one narration in which the Prophet (SA) points to someone else for the right of successorship after him. Even if we researched for a million years, we will not find any such tradition despite the great abundance of fabricated narrations on behalf of the Prophet (SA). But still, no one actually had the audacity to lie on his behalf in this matter and claim a narration by him which designates someone else other than Ali for the successorship, even though there was a great abundance of temptation and enticement that was present. So what does that indicate?

Surely, it is the protection and ‘Ismah to the Prophet (SA) and to Ali ibn Abi Taleb (AS) in this matter which Allah (SWT) undertook in the holy verses. Despite their efforts, the wrong-doers and hypocrites could not exceed this limit which has been laid by Allah (SWT) and He (SWT) intended it that way so that it remains as a clear and logical proof over the years. So, there's not even one narration stating that anybody has the right for successorship except many narrations about Ali ibn Abi Taleb, which stands as a strong proof in front of everyone throughout the ages, despite the efforts of those who were misguided and have sickness in their hearts to hide the truth and distort the interpretation of the narrations. However by the will of Allah (SWT), the truth overrode falsehood which is a great blessing and bounty from Him to every person who has sound judgment and logic.

6) When Ali’s divine right for caliphate and successorship was unjustly snatched away from him after the departure of the Prophet (SA), he did not abandon or neglect his role of Wasaya (guardianship) that was given to him by Allah (SWT). That is because it was an entrustment and command of Allah (SWT) that must be carried out no matter what the circumstances are. No one could prevent him from playing his role of guardianship over the religion which is more important than anything. That’s why we did not find him to be sad or angry when he was deprived of his political right of leadership. Nor did he stay in his house and seclude himself as anyone in his place would do if he asked for his right of power or leadership but was denied it.

As we see around us, this is what usually happens any seeker of power is deprived of it. However, Ali continued to carry out his responsibility of guardianship in the best way possible for the sake of Islam. He compiled the Holy Quran, managed the affairs of the religion, classified its rules, and categorized its laws of jurisprudence. Then he kept himself available to the ruler at all times to advise him, direct him, and guide him if he deviates or digresses from the right way. He was on the lookout behind the scenes in order to protect and conserve the original message so that it stays in its pure form eternally, as the Prophet (SA) conveyed. Thus, the truth could always be distinguished from falsehood and this is exactly the role which Ali ibn Abi Taleb (AS) carried out.

So the mere fact that Ali insisted in performing his role of guardianship even after he was denied his divine right of successorship over the nation, certainly indicates that he is truly

the owner of this position and the person designated by Allah (SWT). Otherwise, why would he insist to carry out his role in spite of the hardships and obstacles that faced him? That is because Wasaya without Wilayatul Amr (political power) makes the job much tougher and dangerous, and without guarantee of successful results. Despite all that, it did not discourage Ali from carrying out his appointed mission. So, what does that indicate? The proof here is very clear and logical that Ali's insistence to perform his role despite all the circumstances is in agreement with his huge feeling of responsibility that is based on the knowledge that he is the true Wasi and successor after the Prophet (SA). Since Ali ibn Abi Taleb (AS) wanted to maintain his role of guardianship behind the scenes, that also meant that he abandon the idea of fighting for his divine right for the sake of peace so that he can be able to carry out his function as the Wasi and incubator over the Message, especially that the message at that time was in great need for an incubator, guardian, and sustainer more than anything else so that it wouldn't die or be disrupted in its early stages.

7) The rulers usurped the successorship after the Holy Prophet (SA) while they knew very well that they were not the most qualified for that position. Some of them passed on this position to others as part of their will before they died. But if according to them the Prophet (SA) passed away without leaving any will as to who would be his successor, then why didn't the Caliphs follow his same Sunnah (practice)? In such case, we must describe them as those who innovated in the religion and deviated from the Sunnah since they claim that the Prophet (SA) did not designate anyone as his successor!

And if they answered, "No, the Prophet appointed a successor and gave a will and we are abiding by his Sunnah", then we must ask them who did he appoint and what was his will? Thus, we can conclude that if the claim, "The Prophet died without leaving a will" is indeed a lie, then they have followed the same policy of the Prophet (SA) but have denied the true Wasi of the Prophet (SA) from his divine right of successorship. On the other hand, if that claim (The Prophet died without leaving a will) is truthful, then they have deviated from the Sunnah of the Prophet (SA) and have introduced innovation in the religion, hence they are misguiders and deserve Hell-Fire since the Messenger of Allah (SA) said, "Every new thing is an innovation, and every innovation is misguidance, and every misguidance will end up in Hell-Fire."

So, which claim will they choose? In both cases, the results are in favor of Ali ibn Abi Taleb (AS) and support the idea that the Prophet (SA) designated him as the Wasi. But this matter has been concealed, whether intentionally or unintentionally and Allah (SWT) knows best who prevented Ali from his divine right of successorship. And He (SWT) alone will account those responsible based on their intentions. In the meanwhile, we have established the logical reasoning behind the necessity of having Wasaya and successorship after the Prophet (SA), otherwise the companions wouldn't have followed the same policy after him.

8) After almost twenty-six years from its due time, Ali ibn Abi Taleb (AS) eventually became the official Caliph. His divine right finally returned to him after all this time, by the Will and Wisdom of Allah (SWT). Despite the brief period in which he became Caliph and the great number of problems that he faced as well as enemies who stood up against him, Ali ibn Abi Taleb (AS) proved to be most fit and worthy of this position of successorship. Until now, the true and sincere Muslims (whether during that time or throughout the following generations) admit to themselves when they study the era of his Caliphate that f only Ali had assumed the Caliphate since day one as Allah (SWT) and His Prophet (SA) had ordered, the nation would have avoided many of the misguidance, deviations, and distortions which took place.

In such case, justice and equality would have prevailed under his command, and the religion would have grown and flourished since day one, in the midst of a peaceful environment that is surrounded by the care and protection of the true Wasi who has been appointed by Allah (SWT). As a result, the enemies of Islam would not have been able to infiltrate Islam and intoxicate it as long as they found many doors open to them by the rulers who were unqualified to assume the role of guardianship. So, whoever carefully and closely analyzes the period of time in which Ali ibn Abi Taleb (AS) officially assumed his role as the Caliph will easily recognize this reality.

During the period of Ali's Caliphate, everything returned back to the way it was supposed to be and Ali ibn Abi Taleb (AS) revived the prophetic Sunnah which had been abandoned for a long time. Under his caliphate, the divine rules were applied and the divine law of justice and equality was implemented and revived. The non-prophetic Sunnahs that were previously introduced in the religion were abandoned. Ali revived the true Islamic spirit of submission to Allah (SWT) and he invalidated the falsehood and innovations. He fought to get rid of extravagance, luxury, and overspending which became part of the people’s lives ever since they invaded other people's land and conquered new areas. This acquisition of wealth and land corrupted their souls and took them away from the spirit of the Message. Ali ibn Abi Taleb (AS) tried to direct their focus away from the life of this world and raise the human being from his earthly nature to the high and noble qualities of humanity.

Furthermore, he was tough in his reckoning of his appointed deputies and governors in the different countries and he chose them very carefully. If he observed weakness or deficiency in them, he did not hesitate to fire them from their posts. Thus, the people felt comfortable to his just government and return to the way of Allah (SWT) and the Prophet (SA) as well as the true principles, origins, and branches of the religion.

Ali ibn Abi Taleb (AS) was able to accomplish all that and more during the time he was facing conflicts and establishing the truth. Nothing prevented him from doing so even if those who went astray were the very companions of the Holy Prophet (SA) who believed in the Prophet and fought along with him. However, they are now deviating from the right path and are crossing the limits of the religion. So he stood up against them no matter who they were in order to protect the religion with his blood, spirit, and body. He did so regardless of the results, obstacles, or dangers he faced and no matter what negative propaganda had been said about him. After all, his duty in protecting and conserving the religion and the affairs of the Muslims which Allah (SWT) assigned to him is the most important and sacred goal for him. In fact, it is dearer to him than his own life, children, and the Muhajireen (those who migrated from Mecca to Medina) and Ansaar (the inhabitants of Medina) themselves! As a result, he fought, struggled, stood in opposition, ruled over, judged, revived, invalidated, and did all that he could for the sake of accomplishing his mission of Wasaya and Wilayah which he was appointed for by Allah (SWT).

Dear reader, after learning that, is there any doubt left in your mind that Ali ibn Abi Taleb (AS) was the most worthy person to become Caliph since the very beginning? Do you have any doubt that he is the divinely appointed Wasi who is most fit for this role, practically and realistically as the Prophet (SA) had clearly stated? The period of his Caliphate in itself is a clear proof to support that statement. It is as if Allah (SWT) willed to return the Caliphate to Ali after 26 years, although it is illogical to happen after things were lost and changed over the years, especially since the circle of conspiracy against Islam grew bigger until it included almost the majority of the people. The truth became mixed with falsehood although the people were still close to the time of the Prophet (SA), yet they did not

hesitate in disregarding his orders and they did not give due respect to the fact that the Prophet (SA) was just buried in his grave recently!

What kind of power and ability was capable of returning the right of successorship to its owner, as falsehood has long been engraved in the souls? Surely, nothing could have enabled the truth to return except the Great Might of Allah (SWT) and His direct intervention to change the natural course of events to one that is divinely destined to be! This way, the people can witness with their own eyes and realize what they lost when they neglected the order of Allah (SWT) in appointing Ali ibn Abi Taleb (AS) for the Wasaya, Wilayah, and Caliphate on the Day of Ghadeer Khum. They would come to know what the practical results are for breaking their oath of allegiance to him and accepting others who were unqualified for this position.

What they did was put things in its wrong place which is analogous to asking a blacksmith to cure you from a disease, or going to a doctor to ask to make a piece of furniture for you. Each of these individuals are not fit for these tasks! And this is surely placing things in the wrong place. Doing so will lead to failure and you will discover this corruption only if everything returns back to its proper place. At that time, you will then realize the benefits that were lost when you didn't put things in its proper place by not appointing each person in the place and role that is suitable for him. This is part of the wisdom of Allah (SWT) in enabling Ali ibn Abi Taleb (AS) to assume his divine role, even for a few years, after Allah (SWT) made the Muslims taste the price of abandoning His order throughout the 26 years, after which, they became thirsty for justice and for the true and pure religion as they observed during the life of the Prophet (SA). They felt that they will never be cured from this curse except by returning back to the first sin and correcting it although it was too late. That is why they rebelled and revolted to the extent of killing the 3rd Caliph in Medina.

When they did so, they were in a way expressing their internal conflict against deviation away from the order of Allah (SWT) revolt on the Day of Ghadeer. So, their killing of the Caliph was a symbol for killing their deviation from the orders of Allah (SWT). Allah (SWT) have taught them a lesson by leaving them until they reach this desperate state and see for themselves what the consequences are for disobeying His orders. They challenged His Orders and refused to allow the message to be completed and perfected as Allah (SWT) desired.

So Allah (SWT) abandoned them and left them to themselves and left them to the beasts to devour their religion and play with their fates until they reached this point where a revolt started and became widespread in all the countries. Those who rebelled and revolted insisted in their subconscious minds to return back to carry out the order of Allah (SWT) and to appoint Ali ibn Abi Taleb for the Caliphate so that the right return back to its owner and they fulfill their oath of allegiance which they gave to him 26 years ago. Hence, gathered around Ali and urged him to accept their pledge of allegiance for Caliphate while he refused. They even threatened to kill him if he refused the Caliphate!

Why did Allah (SWT) will for all of that to happen? Surely, it was to show them how the matter would be corrected and returned to its right way when Ali ibn Abi Taleb (AS) assume his rightful position of Caliphate. Justice and righteousness would prevail and this is what was originally designed to happen if they had carried out Allah's order after the demise of the Prophet (SA). This was a great lesson from God to the people, but who could see, who could hear, who could recognize, and who could understand?! After all, wasn’t Islam built on the unconditional obedience to Allah (SWT) and His Holy Prophet (SA) in everything; the minor things before the major, the simple before the complicated without any carelessness

or neglect to His Orders under any circumstances whatsoever?! We would like to name this particular item and proof as “the testimony of history on the truthfulness and worthiness of right of Ali ibn Abi Taleb (AS) for Wilayah, Wasaya, and Caliphate over the nation and religion.”

9) In general, falsehood does not accrue a lot of enemies and this is the Sunnah and wisdom of Allah (SWT) as can be witnessed over the years. That is because the nature of falsehood is usually the attempt to please the people and satisfy their desires in order to gain a lot of supporters and thereby live for a long time. As for righteousness, it is always characterized by having a lot of enemies and this is what we observe around us in our lives and throughout history. It tends to have a lot of opponents since it promotes the truth and does not sacrifice the principles for the sake of satisfying the desires of the people. Rather, it stands up against it and does not accept anything other than the truth. That is why it is hated by those who succumb to their carnal desires, impulses, and those who tend to deviate from the right way.

The awaited Wasi came to establish the truth at all times and invalidate falsehood. He came to stand up to all the carnal desires, cravings, and impulses that drive a person to deviate from the right path. Therefore, based on what we just mentioned, it is logical that we find the Wasi to have a lot of enemies and opponents. It is expected that he will be involved in many endless battles and wars. Every day that passes, he accrues more enemies. If we indeed find him to be like that, then it is an indication that he is truly the Wasi who is always verifying and promoting the truth. So the question now is: Was Ali ibn Abi Taleb (AS) like that? We leave it for the history to testify and narrate to us how much enemies Ali had like no one else before him. History will give us an idea how many wars and battles Ali got involved in as the people rose up against him from everywhere. It is enough to say that during the brief period of his Caliphate, Ali engaged in war after war, in which all of his enemies were from the Muslims themselves and even from those closest to him.

For example, history narrates to us the Battle of the Camel which Ali fought against some companions of the Prophet (SA) who turned back on their oath of allegiance to him and rose up against him for no particular reason, except that he was promoting the truth. They were annoyed from Ali’s policy of justice and they allowed for one of the “Mother of the Believers” to lead their army against the person who should be obeyed, as Allah (SWT) and His Prophet (SA) ordered on the Day of Ghadeer, and in abidance to their oath of allegiance which they gave to him on the day of Uthman’s assassination. Many of the known Muslims went out to join this huge army that was promoting falsehood. The battle took place and hundreds of Muslims were killed!

Then there was the Battle of Sifeen which was a war against the Qasiteen (the misguided), the corrupt, and those who called for deviation in Islam so that it may become a kingdom like Caesar. In this misguiding army, there were thousands of Muslims that included companions who actually fought alongside the Holy Prophet (SA). This battle took place against Ali ibn Abi Taleb (AS) and his supporters who represent the truth, and thousands of people fell dead as a result of this war. Last but not least, the day of Nahrawan came and this time, the enemy was from the Khawarij who broke their oath of allegiance to Ali, let him down, and turned their backs on him. Once again, hundreds of Muslims were killed in this battle!

So why were there all of these hostilities, rebellions, and turning back from the oath of allegiance? Furthermore, why didn’t all of that happen with the Caliphs who preceded Ali?

The answer is the known reality which we mentioned in the beginning of this point. Truth always has a lot of enemies, while falsehood has minimal. The abundance of enemies is therefore a logical proof that Ali ibn Abi Taleb (AS) is indeed the true Wasi and successor who is divinely appointed by Allah (SWT). The fact that he has a lot of enemies is in his favor and not against him, as some people may falsely think.

10) The Islamic Message and the Final Revelation descended from Allah (SWT). Among its important goals is to stand up against arrogance and those who are arrogant as well as the oppressors in every place and time. The message came to extend its hand to the weak, helpless, poor, simple, and oppressed people and to provide them support in every place and time. So, it is natural that we find these people to be the most sincere supporters of the Message and the most concerned that the religion does not deviate from its way. Otherwise, they will find themselves again exposed to oppression and those who belittle them out of pride and vanity. Therefore, it is the best interest of the poor and destitute that the religion continues in its pure form the way it originally was revealed and that all of its laws are followed. With the true and pure Islam, the weak becomes strong and the oppressed are given justice. So who will carry out this duty of protecting the religion after the Holy Prophet (SA) if it is not the Wasi himself?

We can imagine that during those nine days which preceded the Day of Ghadeer, these poor and simple people also questioned the Prophet (SA) about the name of the new Wasi over the religion, ever since they learned the news of his pending death. They were eager to gain a sense of security about their future and the future of the religion which gave them dignity, freedom, and respect. There is no doubt that they were the most happiest of people on the Day of Ghadeer when they learned that Allah (SWT) appointed Ali ibn Abi Taleb (AS) to become the Wasi and successor after the Prophet (SA). That is because they knew very well that he is the best person for this position, he will steer them on the way of their Prophet (SA), and he will take good care of the religion.

Thus, we find them to be the first to give their oath of allegiance to Ali, like Ammar ibn Yasser, Bilal ibn Rabah, Miqdad ibn Al Aswad, Abi Dhar Al Ghiffari, and Salman the Persian. We have established that these weak and deprived people are always with the true Wasi and support the truth since that is the road to attaining their dignity and freedom. That's why the Messenger of Allah (SA) has testified, “Ammar is always with the truth”, and he foretold, “Ammar will be killed by the unjust party.” This means that since Ammar is from the weak people, he truly knows the way of the righteousness and the religion is on his side. Therefore, it is very likely that his killer is not with the righteousness, but is rather with oppression and misguidance. Hence, the party that will be against Ammar and will kill him is the oppressive one, and vice versa. This invalidates the lies of those hypocrites who attempted to misguide the people by saying that the real person who killed Ammar is the one who bought him to the battlefield.

Now, let us see what exactly was the position of these weak people to Ali ibn Abi Taleb (AS). In fact, ever since the demise of the Holy Prophet (SA), they never separated from Ali. If he refused to give his oath of allegiance, they also refused, and if he gave it, they did the same. They were the ones who gathered around Ali the day that Uthman was killed, and they pleaded with him to accept the Caliphate. They stood with him, gave him support, and they struggled and fought along with him. They never turned their backs away from him and they ended up attaining martyrdom in his hands. So, based on their position which was in favor of Ali, we can confirm that he was indeed with the truth. Their oath of allegiance to him is a strong proof and indication that Ali ibn Abi Taleb (AS) is worthy of the

successorship and Wasaya over the Muslims.

11) In general, absolute falsehood and disguised righteousness faces very little disagreement or opposition among the people, and the nation doesn’t divide if the above rules among them. It doesn't fight against each other so long as it is all falsehood, and this is a historical reality. People generally say that absolute falsehood or righteousness that is distorted is not disputed. However, the pure form of righteousness is usually disagreed upon by the nations which results in the formation of two different groups: one group is with the truth and righteousness and the other group is against it. Usually, people belong to one group without division, until the appearance of a prophet. Then they started disagreeing, dividing, and they end up forming two parties: one group is with the prophet and the other group is against him. The opposing group tends to be on the side of misguidance, falsehood, and fabrication. This is a clear and observed phenomenon that we often witness around us.

So, the fact that division appeared in a nation and fighting took place indicates that a pure righteousness has appeared. We know that the Arab nation had disagreed among each other in the matter of Ali ibn Abi Taleb (AS) being the successor after the Prophet (SA), and the nation has been divided and has fought each other as a result. So, doesn’t that logically indicate that Ali ibn Abi Taleb (AS) is indeed the source of pure righteousness and that is why the nation has become divided regarding him? Surely, the division and disagreement of the nation regarding Ali is a proof that he is with the righteousness, and the righteousness is with him. This is exactly like what happened with the appearance of the prophet. Also, let's remember that before the appearance of Prophet Muhammad (SA), there was no disagreement, division, or fighting among the Arabs.

12) The Messenger of Allah (SWT) prophesized that Ali ibn Abi Taleb (AS) will get martyred in the hands of the most miserable person of the nation who will dye his (Ali) beard by the blood of his own head. Up till the last years of his life, Ali anticipated his martyrdom and would often say, “When shall the most miserable one rise?” So, if the Prophet (SA) referred to the murderer of Ali as the “most miserable and worst person of this nation”, then what does that indicate? The mind and logic deduces that the reason why the murderer of Ali is considered to be the “most miserable person of the nation” is because he will kill the best person in this nation. After all, if Ali is not the best person in the nation, then why would the Prophet (SA) name his killer as the “most miserable one of the nation?” Why would his murderer be considered the worst person in the nation? It is logical that the killer of Ali ibn Abi Taleb (AS) must be the worst and most miserable person of the nation since he will deprive the whole nation from its best and most noble person! Since we agree with the fact that Ali ibn Abi Taleb (AS) is indeed the best person in the whole nation, then it is certainly logical that he is the Wasi and successor over that nation!

12) The divine selection and appointment of Allah (SWT) to the position of Wilayah and Wasayah over the nation and the message after the Seal of Prophets is without a doubt, a very unique status and specialization from Allah (SWT) to that chosen person. Just like the divine selection of the prophets and messengers is a unique status and specialization from Allah (SWT) to their noble characters. As we typically observe, unique status and specialization tends to be various and numerous in the life of a person and are not limited to one specific situation or role. So the person who is bestowed a unique status by Allah (SWT) is usually granted unique status also in more than one aspect in his life, whether personally or publicly.

This miraculous indication from Allah (SWT) proves to us that this person is really

specialized and has a unique status compared to the rest of the people. Thus, the people will more likely believe in their main unique status, whether it is prophethood or Wasaya (guardianship) and Wilayah over the message. After all, if Allah (SWT) distinguished a person with a unique status among the people and this unique status was only limited to that specific role, the people may hesitate on the choice of that person and may even object to him. But if that person with that unique status is also bestowed uniqueness in many other aspects of his life from Allah (SWT), he will be distinguished in his life generally. And that will make him exceptional among the people, hence they will more likely accept the main specialization that Allah (SWT) bestows him (which is the unique role) so long as he has many other unique aspects. This is part of Allah's wisdom which we cannot encompass all of its aspects.

For example, Prophet Moses was not only specialized with the delivery of God's message. He also had many other unique status and different aspects of his life which made him special and different from others. His upbringing after his birth, him being thrown in the sea, growing up in the house of his enemy (Pharaoh), the lisp in his speech and the deformity on his hand, him killing the Egyptian with one strike, his escape to the desert alone, his marriage from the daughter of a prophet, his discourse with Allah (SWT) as he is the only one among the prophets whom Allah (SWT) spoke with directly, and his extraordinary physical strength, etc. All that made him especially unique among the people which are in addition to the major unique status of prophethood. So when we learn later on that Allah (SWT) chose Moses to deliver His Divine Message, we shouldn't be surprised and we should easily believe in him. After all, if Allah (SWT) distinguished him with many extraordinary things in his life, why wouldn't He (SWT) also distinguish him with the unique status of prophethood and the divine miracles?

Prophet Jesus (AS) was also granted unique status by his extraordinary and miraculous birth without a father. He also didn't get married and did not have any offspring. He was unique in his asceticism and the fact that he spoke while he was still a baby in his cradle. Last but not least, he was miraculously raised to Allah (SWT), so all these unique characteristics in his life are in addition to his unique status of being chosen for prophethood. These extra unique characteristics certainly make it easier for us to accept, understand, and even expect the unique status of being chosen for prophethood. This is the Wisdom and Bounty of Allah (SWT) to the people in order to make it easy for them to believe in their prophets, messengers, Awsiyaa, and Awliyaa who are divinely appointed by Allah (SWT). And if we analyze the history of all the prophets, we will certainly find a similar case with them such as Abraham, Joseph, David, Jonah, Ishmael and Jacob, etc.

Finally, there is the Seal of Prophets and Messengers who was also gifted with special and unique status throughout his life and before his prophethood which distinguished him among the people. For example, he was unique in being born on the year known as the "Year of the Elephant" which is the year in which Allah (SWT) directly intervened with a divine miracle to protect and save His Holy Kaaba. He was unique in that his father died before his birth followed by the death of his mother when he was only a little child. He grew up as an orphan who was deprived of his parents. He was distinguished by being raised in the house of his grandfather for some time, then in the house of his poor uncle.

Prophet Muhammad (SA) was unique in his poverty and in seeking work at a very young age as he practiced pasturing and trade. He did not learn how to read or write in the hands of any person. He possessed exceptionally noble manners throughout his life such that he was referred to as the "loyal and truthful one." He was unique in that he always kept

himself away from nonsense and amusement, unlike the other youth. He was unique in his marriage to Khadeeja who was older than him. The continuity and success of this marriage and the fact that the Prophet (SA) did not marry any woman during Lady Khadeeja's life was an exclusive aspect of his life. He was matchless in his secret worship to Allah (SWT) as he went out alone to Cave Hira in the darkness of night. Among his other unique status are his pleasant looks, beauty and inspiration, eloquence in speech, the purity of his tongue, his exceptional wisdom and insight, and his outstanding behavior and enjoyable company, etc. All these unique characteristics are in addition to him being chosen for prophethood and to deliver the Final Revelation that is directed to all of humanity.

Using the same logic, we can also expect that the Wasi and Wali possess unique status in his life as a gift from Allah (SWT) to him which complements the unique status of being chosen by Allah (SWT) for the role of Wasaya and Wilayah after a prophet. It does not matter if we see this unique status as valuable or invaluable in its outward appearance, recognized or not, accepted or rejected. Rather, what matters is that it is a unique status which distinguishes him from the others and makes him one of a kind. So now the question is: Did Ali ibn Abi Taleb (AS) possess any unique characteristics in his life that supplement his uniqueness of being chosen for the Wasaya, and Wilayah, so that people can feel more at ease in accepting and believing him?

To answer this question, we can comfortably say “Yes” a thousand times! Ali surely had many unique characteristics which Allah (SWT) granted him and made him distinct among the people and among his rivals and contemporaries. In view of the fact that he was given special uniqueness from Allah (SWT) in many aspects and occasions in his life, then why not accept the idea that he was also given the honor of successorship and caliphate after the Seal of Prophets over the rest of the people including his family, relatives, companions, and contemporaries?

Suppose that the event of Ghadeer Khum and announcement of divine selection of Ali as a Wasi and successor did not take place and instead, a hundred of the best companions of the Prophet (SA) were presented to us so that we may nominate a Wasi after the Prophet from among them. Even then, we should logically choose Ali ibn Abi Taleb (AS) based on the abundance of unique virtues and qualities that Allah (SWT) bestowed him and did not specialize to anyone else. So why don't we accept him for our guardianship as Allah (SWT) chose him and made him unique for many other virtues which are not present in any other candidate?

For example, suppose that you advertised for a position in which a hundred candidates applied. There is no doubt that you will choose the person among them who is unique in his knowledge, experience, manners, behavior, and has an award of recognition from his previous jobs. You will certainly take these unique characteristics into consideration even if it is not directly related to the job description. A similar situation took place on the day of Saqifa Bani Sa’eda when a group of Muslims applied that same principle but they applied it incorrectly using their foolish minds. The principle they used was valid, but the way they applied it was dim-witted. They used this principle as a reason to break their pledge of allegiance to Ali which they gave to him on the Day of Ghadeer. So what did the people who were present in the Saqifa say when the Caliphate of Abu Bakr was proposed to them?

They said, “If the Prophet (SA) accepted him to our religion, then shouldn’t we also accept him for our Dunya (life of this world) too?” They were referring to the event in which they claimed that the Prophet ordered Abu Bakr to lead prayer on the day which preceded his death (and this really never happened as the Prophet did not give any such order). So they

gave their pledge of allegiance to Abu Bakr in Saqeefa and the folks considered his supposed role as prayer-leader to be a unique status for him which distinguished him. Based on that, they agreed to also give him the unique status of successorship. The principle here was correct but their application was wrong, because even if we accepted their narration of what happened, we will find that Abu Bakr has only one unique quality while Ali has a thousand unique qualities throughout his life or more!

Furthermore, this invented unique status of Abu Bakr is from the Holy Prophet (SA) himself (assuming that it is correct) and may be due to circumstances we don't know of. On the other hand, the unique characteristics of Ali ibn Abi Taleb (AS) that were manifested throughout his whole life was destined and willed by Allah (SWT) Himself! Also, evaluation of the unique attributes itself should be of significant value so that it can be applied on a greater degree. For example, one cannot suggest that a person who has been given the coat of the Holy Prophet has a unique status and therefore deserves the guardianship over the nation, a status which is much more significant than a person given the coat of the Prophet! Or that a person whom the Prophet (SA) gave the commandership of a battalion has a unique status; therefore, he deserves the Caliphate!

If we keep on making our judgments in this naïve manner, we will find that most all of the companions have some type of unique status and therefore, all of them deserve the Caliphate! Sound judgment and logic certainly invalidates this idea because the topic of Wilayah, Wasaya, and Caliphate is much more important and critical than simply leading Salat (prayer), or commanding a battalion, or holding the reign of the Prophet's camel, or simply accompanying him in the migration trip to Medina, or being present with him in a cave!

In order for us to make sound deductions, the logical train of thought should be balanced. For instance, if a nation wanted to elect a person to be the President of their country, it is not enough for them to choose a person simply because he greeted the former president once in the past, so he possesses a unique quality since he appeared once in an event or celebration alongside the former king. So, he now has the unique status that makes him deserve the presidency! This type of thinking is certainly foolish, illogical, and will only lead to danger due to poor choice and judgment!

We now pose ourselves this question: What were these important and divine unique qualities in the life of Ali ibn Abi Taleb (AS) which truly qualify him for the unique status of having the right of Wasaya and Wilayah over the nation, after the Holy Prophet (SA)?

In order to answer this question, we present the following unique characteristics, qualities, and virtues of Ali ibn Abi Taleb (AS) which are only a handful and certainly do not represent all his merits. Based on these unique attributes, it is up to the reader to judge if they are worth to build on the right for successorship and Wasaya.

First: Ali ibn Abi Taleb (AS) is the only person among all human beings who was born inside the Holy Kaaba which is the Sacred House of Allah (SWT) located in Mecca, Saudi Arabia. We had previously mentioned the story of the building of the Kaaba in the hands of Prophet Abraham and his son Ishmael, by the command of Allah (SWT). No one before or after Ali ibn Abi Taleb (AS) ever attained this great honor, not even the prophets and messengers themselves! This great unique status which Allah (SWT) has honored this person certainly indicates a lot to every believer; however we will not comment further on this unique virtue as it is out of the scope of this discussion. Rather, we will leave it up to you, Dear Reader, to reflect about this unique status and ask yourself, is it from Allah (SWT) or is it from the

people? What does that distinction to Ali ibn Abi Taleb (AS) indicate? Without a doubt, the answer to this question will be logical, correct, and useful so long as these minds are smart, sincere, and wise.

Second: Ali ibn Abi Taleb (AS) is the only person who attained the honor of marrying Fatima Al Zahra, the daughter of the Holy Prophet (SA), who is the Master Lady of All Worlds, as narrated by the Prophet (SA) in many reliable narrations (authentic by multiplicity of narrators). This marriage took place by the direct order of Allah (SWT) to His Prophet, in spite of many suitors from the noblemen and chiefs of Quraish who came to ask for her hand in marriage, and despite her young age at that time and despite the people's opposition to Ali due to his poverty. They argued that Fatima will suffer with Ali if she accepts that marriage proposal and that it will not be the case if she marries one of the noble or wealthy men since she will then be living a luxurious and comfortable life that is appropriate for the daughter of the prophet and the Master Lady of All Worlds. However, the Prophet (SA) informed them that this matter is in Allah's hands and he has no say in it.

So what does the choice of Allah (SWT) to Ali in attaining this honor which he himself didn't dream of indicate? Is this selection human, or even coming from the Prophet (SA), or is it solely the divine selection and will? What can we deduce from this unique status of Ali from Allah (SWT)? Furthermore, what can we conclude from the marriage of the Master Lady of All Worlds which was directly chosen for her by Allah (SWT)? Logically, the husband of a queen must be a king, and the husband of a princess is a prince, or at least the most honorable and dignified man. So, how can we imagine the husband of the Master Lady of all Worlds to be? Surely, he has to also be a master, or a saint, guardian, Wasi, or a prince! However, he would not necessarily be a prince over a country or piece of land which is a uniqueness related only to the mundane world. The matter is not related to countries or land, rather, it is related to religion and faith. So, he should be the prince of faith or the prince of the faithful!

This is actually the title given to Ali ibn Abi Taleb (AS) by Allah (SWT) and His Messenger. So, the Prince of the Faithful (Ameer Al Momineen) marries the Master Lady of all Worlds! Yes, this is logical and accepted by common sense and sound judgment! After all, will Allah (SWT) accept that the marriage of the Master Lady of all Worlds whom He (SWT) purified and raised in the highest of ranks among all women, be united with anyone except he who is at the highest level of purity, faith, honor, and certainty?

Lady Fatima (AS) was the only wife of Ali and he did not marry anyone else during her lifetime, although polygamy was very common among the Arabs during those days. So this is another unique status for Ali ibn Abi Taleb. He did not divorce her, nor did he die such that she marries someone else after him, although that was also common in the Arab community at that time. After all, if Lady Fatima remarried to someone else after becoming divorced or widowed, then this honor would have been distributed to more than one person. However, this did not happen and Ali ibn Abi Taleb (AS) was unique in that he was the only man who married her.

Let's bear in mind that back in the days, the Arab ladies could sometimes marry a total of five or six men in their lifetime, one after the other and this was common whenever they got divorced or became widowed. But that did not happen and the unique honor was bestowed to Ali ibn Abi Taleb (AS) alone. So, dear reader, what does that indicate to you? Furthermore, based on this unique status, is it worthy enough to build on it his right of also attaining the unique status of successorship and Wasayah after the Holy Prophet (SA)?

Third: Both Imam Hasan and Imam Husain are the Master Youth of the Inhabitants of Paradise as narrated by the unanimously agreed and authentic narrations by the Holy Prophet (SA). So who are their parents? Actually, their father is Ali ibn Abi Taleb (AS) and their mother is Fatima, the Master Lady of All Worlds. So isn't this yet another unique status for Ali being that he is the father of the Master of Youth of the Inhabitants of Paradise? Furthermore, the only progeny of the Prophet (SA) is from the offspring of Ali since none of his (Prophet) sons survived and his only chain of progeny is from his daughter Fatima. Therefore, all the descendants of the Holy Prophet (SA) are from the loins of Ali ibn Abi Taleb (AS).

Is there any honor and pride for Ali that is greater than that? We ask ourselves the same question as before: Is this unique status to Ali by the will of God or by the choice of the people? And what does that indicate? After all, the father of the Master Youth of the Inhabitants of Paradise must be a saint who possesses very high degree of faith and certainty, such that Allah (SWT) honored him with this special fatherhood. Isn't this great and unique status enough for us to accept that he can also be chosen for the unique status of Wasaya and Wilayah after the Holy Prophet (SA)?

Fourth: Most of the scholars and exegetists who study the interpretation of the Holy Quran unanimously agree that many of the Quranic verses descended and were revealed in honor of Ali ibn Abi Taleb (AS), although these verses did not explicitly spell his name. Some of these verses narrate events and actions which no one accomplished except Ali. Thus, it is obvious that they were revealed in his favor, like the verse of giving alms during the state of Rukoo' (bowing during prayer) [Ayat Al Wilayah in Surat Al Ma-eda, verse 55].

Ali had given away his ring as charity during prayer to a needy person who asked for alms when they entered the Mosque. There are also the verses in Surat Al Insaan regarding feeding the needy, the orphan, and the captive, which were revealed in praise of Ali ibn Abi Taleb (AS). He and his family had fed all three in one day: a needy person, an orphan, and a captive. All in all, there are many verses in the Holy Quran which the interpreters unanimously agree that they were revealed in honor of Ali. Knowing that, shall we then not accept him for the position of Wilayah and Wasayah? Or shall we instead prefer others over him?!

Furthermore, are these unique qualities which are exemplified in the Quranic verses from the will of Allah (SWT) or is it from the creation of the people? Finally, doesn't all these verses stand as a strong proof which we can logically deduce from and expect that he would have the right of successorship and Wilayah based on human judgment, even if Allah (SWT) have not yet chosen him from this position?

Fifth: If you recall the Event of Mubahala which we discussed earlier in the 2nd case study, it was the day when the Messenger of Allah (SA) was ordered to go out for Mubahalah (Imprecation) and challenge the Christian leaders in Najran. So whom was the Prophet (SA) ordered to accompany him? In fact, he was ordered by Allah (SWT) to take with him only Lady Fatima, Imam Hasan, Imam Husain, and Imam Ali. Once again, what a great honor it is for Ali to be chosen for this unique status! Fatima is the daughter of the Prophet (SA) so it is logical that he would take her with him. Same is the case with Imam Hasan and Imam Husain as they are his grandchildren. However, why did he take Ali ibn Abi Taleb (AS) with him, and why was that honor given to him?

The Quranic verse of Mubahala (Imprecation) was revealed and referred to Ali as the "self" of the Prophet. So what does that expression mean and who distinguished him with this

unique status? Is it Prophet Muhammad (PBUH), or the people, or the Great Lord of the Universe? After learning about this unique status which Allah (SWT) gifted him from among all of the Prophet's companions, are we to consider it too much that he also be gifted with the unique status of successorship and Wasaya over the nation? After all, whoever truly loves Allah (SWT) will also love those whom Allah (SWT) has specialized with a unique status and will naturally choose those whom Allah (SWT) selected. As for those who worship Allah (SWT) with doubts and weak faith that penetrates their hearts, they only follow their lower desires.

Sixth: There is also the Tradition of the Cloak which is narrated and confirmed in most of the Islamic books. In this event, the Holy Prophet (SA) gathered Imam Ali, Lady Fatima, Imam Hasan, and Imam Husain around the cloak and declared, *"These are the family members of my household whom Allah (SWT) has kept away from them sin and have absolutely purified them."*

This statement indicates that they are the ones whom the holy verse of purification (Ayat Al Tat-heer) in the Quran descended in regards to (Surat Al Ahzaab, verse 33). Now, is there any other unique status for Ali ibn Abi Taleb (AS) that is greater than that? Did any of the other family members of Muhammad, his cousins, blood relatives, or companions attain such great honor, purification, and unique status like Ali ibn Abi Taleb (AS)? Furthermore, is this unique status coming directly from Allah (SWT), or from Muhammad, or from the people? Surely, it is very clear that the unique merit and choice here is from Allah (SWT) alone. After all, Prophet Muhammad (AS) is only a messenger who simply conveys the message and does not speak out of his own free will.

So what does this unique status to Ali indicate? After learning this, do you have any doubt left in your mind that Ali ibn Abi Taleb (AS) is indeed distinguished by Allah (SWT), as shown by the many special qualities and divine bounties which He (SWT) granted Ali? Furthermore, if this is truly the position and rank that Ali possesses in Allah's eyes, shall we then become stingy and deprive him from the Wilayah and successorship over the nation which he logically deserves and is qualified for?!

Seventh: The homes of the companions of the Holy Prophet (SA) surrounded the Holy Mosque of the Prophet (SA) and their doors were open to the Mosque. Later on, Allah (SWT) inspired the Prophet (SA) to order all his companions to close the doors of their houses that were previously opened to the Mosque, except only his own house and the house of Ali and Fatima. When some companions objected to this, the Prophet (SA) informed them that Allah (SWT) desires to keep the door of Ali ibn Abi Taleb (AS) opened to the Mosque and close all the other doors. He insisted that it was not out of his own free will, yet they doubted him in this matter! This disobedient behavior on their part is what often bothered the Prophet (SA) as we mentioned earlier.

So what does this unique status from Allah (SWT) to Ali ibn Abi Taleb (AS) indicate? Doesn't it point to a great and honorable position which Allah (SWT) specialized him with? Will there be any surprise or wonder when we later on find out that Allah (SWT) chose Ali for the position of Wasaya and Wilayah over the nation after the Prophet's departure? Rather, we should expect that Allah (SWT) would select Ali for this important and critical position since all the evidence indicates that he is the first and only qualified candidate for this position!

Eighth: Who specifically chose Ali ibn Abi Taleb (AS) among the many children of Abi Taleb to be raised and adopted by Prophet Muhammad (AS)? Without a doubt, He (SWT) is none other than Allah (SWT)! The divine will and power decreed that Ali and not anyone else be

transferred to the house of Muhammad to be raised in his house and learn from him. So Ali was the first to embrace Islam, and the first to defend, protect, and make a covenant with the Holy Prophet (SA). Ali was the first person to learn the teachings of Islam directly from the Prophet (SA), so is there any evidence greater than this so that people may understand, accept, and be convinced that Ali ibn Abi Taleb is the most qualified person who is worthy of the position of Wasayah and Wilayah? Shall we then turn our backs away from the divine selection and dishonor those whom Allah (SWT) honored and raised in high rank in numerous occasions? Shall we then replace him with one who supposedly lead the people in prayer or accompanied the prophet in the desert? Surely, that would be foolishness and lack of sound judgment.

Ninth: Furthermore, who is the person whom Allah (SWT) honored with the privilege of performing Ghusl (ablutionary bath) to the sacred body of the Seal of Prophets and the best of all His Creation after he passed away? Who is the person who led the funeral ceremony and prayer of the Holy Messenger (SA) and buried him with his own bare hands? He is none other than Ali ibn Abi Taleb (AS)! Allah (SWT) has chosen him among all people to carry out this great responsibility. Is there any honor and unique status greater than this? After all, if there was anyone else who deserved this honor more than Ali, Allah (SWT) would have surely granted it to that person!

However, Allah (SWT) took a look at all His Creation and did not find anyone else who deserved this honor more than Ali ibn Abi Taleb (AS). So He (SWT) chose to grant him this honor at a time when others were preoccupied and too busy struggling with the Caliphate and successorship, as they saw it as a means of political power and pride, and not as a great responsibility and mission. They forgot or intentionally neglected their oath of allegiance to Ali on the Day of Ghadeer whom Allah (SWT) divinely appointed for this great position. They totally disregarded all of that and ran in pursuit of a transient reign, mortal debris, and fake pride. So Allah (SWT) granted Ali ibn Abi Taleb (AS) the true honor of preparing the burial procedures of the Holy Prophet (SA) and He (SWT) distinguished him with it. In contrast, Ali abandoned the pursuit of this transient world, its fake pride, and temporary power for others to go after. So what does this distinctive selection and unique status given by Allah (SWT) to Ali indicate?

Tenth:

WHO is the One who chose Ali ibn Abi Taleb (AS) and bestowed him with the unique status of sleeping in the Prophet’s own bed on the day of migration? It was actually the first self-sacrificing operation in the history of Islam, even before Allah (SWT) legitimized fighting. He is Allah (SWT) alone!

WHO is the One who granted Ali ibn Abi Taleb (AS) the unique status of conquering the fortresses of Khaibar which was a very difficult and challenging task for the knights and military leaders to accomplish in spite of the illness in his eyes during that time? He is Allah (SWT) alone!

WHO is the One who granted Ali ibn Abi Taleb (AS) the unique status of standing up against Amr ibn Abd Wud in the Battle of Uhod and engaging in a duel with him and killing him, at a time where all others retreated ? At that moment, angel Gibrael called out, "The complete faith has come out to duel complete polytheism!" It is Allah (SWT) alone!

WHO is the One who granted Ali ibn Abi Taleb (AS) the unique status of reciting Surat Al Bara’a (Al Tawba) to the people on the greatest day of Hajj? He is Allah (SWT) alone!

WHO is the One who granted Ali ibn Abi Taleb (AS) the unique status of fighting the Khawarij and standing up against them, although there were other Caliphs who came after the Prophet (SA)? He is Allah (SWT) alone!

The Khawarij were and still are a great threat to the religion. So, fighting them is considered to be a great honor from Allah (SWT) to Ali which no one else was given! They were hypocrites of a dangerous and malicious type who were present during the time of the Holy Prophet (SA). However, the Prophet (SA) prophesized their widespread and he gave glad tidings to Ali ibn Abi Taleb (AS) that he will be the chosen person who will fight them and reveal their true reality. The Prophet (SA) gave him proof on that prophecy in the well-known story “Dhil Thediya” (the man who had an extra breast) which is cited in all of the Islamic history books, Sunnah, and traditions. The hypocrites during the time of the Prophet (SA) who were present in Medina were known by their clear attributes. They would usually try to evade from participating in the battles and discourage the others from doing so. They would spread skeptical rumors and speak negatively about the Prophet (SA) behind his back. However, they are cowards when they’re in front of him, and if it is time for prayer, they become lazy. They are reluctant in taking out Zakat from their money, and they jump at any opportunity to become allies with the enemies of Islam and to break their covenants!

As for the Khawarij, their hypocrisy was of a different type which was sly, cunning, and malicious. They read the Holy Quran, master its recitation, and perhaps even weep from it! But their recitation does not exceed their tongues. When you see them, you find them to master worship and prayer in such a way that you may even belittle and despise your own prayer compared to theirs. They are fanatics when it comes to the minor aspects and branches in the religion; however they are careless when it comes to the major and important aspects in Islam.

They exaggerate and become overly excited in their talk and way of thinking. In their outward appearance, they seem to be tough in religion, but in reality their hearts contain inherited hypocrisy. Their hearts are closed and their minds are petrified. They are very timely when it comes to prayer and they pay the Zakat (alms) by the penny. However, they do not hesitate in killing Muslims for the silliest and most trivial of reasons! Nor are they ashamed of stealing, engaging in usury, legitimizing the forbidden, or forbidding the permissible! They are proud that they are the protectors of the religion and its supporters. But, Allah (SWT) is a witness that they are hypocrites from head to toe! Their hypocrisy is dangerous because it is deceitful and they blend the truth with falsehood in such an exaggerating way that one would be misled into thinking that it is the truth.

The difference here is that the first group of hypocrites in Islam rejected the religion from the start, but these hypocritical Khawarij enter and exited out of the religion so quickly just like an arrow that leaves its bow! That's why they are called the Mariqeen. They have deceived and continue to deceive thousands of Muslims every day and they insert their fatal poison which causes paralysis to the nation. It buries the true religion in the dark crypt underground and replaces it with a fake and imaginary religion that a true but is in reality fake, petrified, and without life or meaning to it. Sure enough, they are present around us until now as they continue to poison our lives, thoughts, and deprive us from the pure form of the religion. They are those whom the world today refers to them today as "Islamic terrorists" or "extremists". They are the ones who are destroying the reputation of Islam everywhere. The whole world now recognizes its cancerous danger and the whole world tries to stand unified against them.

Ali ibn Abi Taleb (AS) alone has been chosen by God to be the first person to recognize their

danger, stand up against them, fight them, nearly eradicate them, and gain martyrdom because of them. If only we would have another Ali to fight under his leadership and get rid of these Khawarij!! Because of Ali, ever since their appearance till today, these Khawarij are known to bear great hostility and hatred towards Ali ibn Abi Taleb (AS) and his followers. So Dear Reader, beware of them for they are like an epidemic or disease which affects the minds before it affects the body. May Allah (SWT) protect us from their evil in every place and time! May Allah (SWT) relieve us from them and their evil! And may Allah (SWT) have mercy on the first person who fought them and exposed their reality! Indeed, it is a great honor from Allah (SWT) to Ali ibn Abi Taleb (AS) and it was certainly a unique status from Allah (SWT) to end the pure honorable life of Ali ibn Abi Taleb (AS) with this last mission.

Hence, we can say that the whole life of Ali from birth to death was a divine selection, honor, and unique status, just like the lives of the prophets, messengers, and Awsiyaa before him and even more than that! With that in mind, do you now have any doubt left in your mind that Allah (SWT) has certainly chosen and preferred Ali ibn Abi Taleb over others, and raised him to a high and unique status filled with pride and honor? Doesn't Ali ibn Abi Taleb (AS) deserve that we accept his unique status and divine selection by Allah (SWT) for Wilayah, Wasayah, and Caliphate?

From the previous items 1-13, after thorough study and contemplation, and after using our bare minds and logical reasoning, we can conclude the following truth with all faith and certainty and without any atom of doubt:

4rth Conclusion

Ali ibn Abi Taleb (AS) is certainly the awaited Wasi (executor of will) and expected Successor and Caliph of Prophet Muhammad (SA). He is the Wali of Allah (guardian) over the nation after the Holy Prophet (SA) and he is the chosen person by Allah (SWT) for this great role and mission. No one else but Ali is appointed for this job and this is a confirmed reality that is supported by logical evidence. Thus, it is impossible to rationally or practically deny or refute it.

Dear mature, sincere, and intellectual reader, at the end of this case study and after what was presented to you…after complete conviction that is based on an unbiased intellect, meditation, and pure contemplation…and after getting rid of any personal interest or fanaticism…we can both testify with our minds and intellect, with all our soul and without being forced or pressured by anyone, and after clearly witnessing all of the logical evidence and truth with our own eyes …we can bear witness with confidence and certainty that:

"There is no God but Allah, the One Creator who has no partner or associate, and Muhammad is His Slave and Messenger. He is the Seal of Prophets who delivered the last, final, comprehensive, and universal message that is directed to all of humanity in every place and time. And ALI IBN ABI TALEB IS THE WASI OF PROPHET MUHAMMAD (SA) AND HIS SUCCESSOR OVER HIS RELIGION AND NATION. He is Wali Allah after the Prophet (SA), who is divinely chosen and appointed by Allah (SWT) for this great role, so he is our guardian after Prophet Muhammad (PBUH). His way is our way, and obeying him is equivalent to obedience to Allah (SWT) and His Messenger, and it is incumbent on us in all our matters."

****

Dear Reader, at this point, we would like to congratulate you, for you have perfected your religion and completed upon yourselves the Bounty of your Lord, just like Allah (SWT) has

willed for you. Your religion is now complete without deficiency; thus you have removed yourself from the group of hypocrites, those who turned their backs on their oath of allegiance, and the Qasiteen (the misguided)! You have passed the most difficult test after embracing Islam and have overcome the greatest obstacle! You have survived the great temptation and trial by which Allah (SWT) tests every Muslim after accepting Islam. He (SWT) knows whether a person is sincerely worshipping and obeying Him unconditionally, or if he is offering limited obedience that is affected by his own personal interest and motivation. In such case, if the order of Allah (SWT) coincided with his interests, he will obey Him. And if it contradicted it, he will reject the order, disobey it and turned his back against it.

As a matter of fact, this was the attribute of Satan, may Allah (SWT) grant us refuge from him. The devil was not a disbeliever nor did he deny the existence of Allah (SWT). He was neither a polytheist nor an atheist. On the contrary, he was one of the most creatures who worshipped Allah (SWT). However, his worship was governed by his personal interest and desires. When these desires contradicted his worship and obedience, he turned his back and disobeyed the order of Allah (SWT). He failed the test and fell into mischief. So Allah (SWT) cursed and dismissed him from His Mercy because He (SWT) only accepts unconditional obedience, complete worship, and submission to Him! So, He (SWT) tests and trials the people so that He exposes this aspect in particular.

In this case, Allah (SWT) has tested the nation of Islam in the matter of Ali ibn Abi Taleb (AS), the Wasi of the Seal of Prophets by the order of Allah (SWT). This way it will be clear who obeys him unconditionally without any personal desire of his own. Unfortunately, most of the nation failed in this great test which is still ongoing. They have demonstrated their weak faith, shaken beliefs, and their lack of submission to Him. Allah (SWT) exposed and revealed the malice and reality of their souls with the test of Ali ibn Abi Taleb, just like Iblees (the Satan), was tested with Adam. In that case, the devil’s arrogance and evil became exposed and he lost everything. Same is the case when Allah (SWT) presented the test of Ali ibn Abi Taleb (AS) in order to expose the reality of the hearts and distinguish those who truly believed, submitted, and struggled in the way of Allah (SWT).

So, Congratulations to you dear Reader, for you have passed the great test and have saved yourself from mischief and sedition which most of the Muslims failed in though they think that they are safe. They do not realize that they have committed disobedience to Allah (SWT). And if they were upright in their way, Allah (SWT) would have given them abundant water, and they would have attained a great victory in this world and the Hereafter (as Allah SWT said in the Holy Quran)! However, it is the Wisdom of Allah (SWT)!

So glad tidings to you! By your testimony, you have certainly joined the group of true believers whom Allah (SWT) have forbidden Hell-Fire! He (SWT) has dedicated His compassion to them if they sinned and have guaranteed bliss and Paradise to them if they performed good and righteous deeds. You are now one of the true Muslims after you have passed the greatest and most difficult test and fulfilled your covenant with Allah (SWT) in following the truth when you truly recognized it. So welcome to the group of true believers whom Allah (SWT) is pleased with and whom they are pleased with Him!

Now, there are two simple matters left for you to tackle, after you have passed the most difficult test, in order for you to place your foot in the beginning of the Right Path which Allah (SWT) specified for you, as you are clear about your Lord, your Religion, your Prophet, your Wasi, and your Wali. So, let us move on to continue our journey in the 4rth important case study of this book.

4th Case Study: The Eleven Executors of Will, Leaders (Imams), Guardians, and Proofs of God

1st Research Topic - Logical Reasoning Behind the Inevitability of Continuous Guardianship and Successorship after Ali ibn Abi Taleb over the Final Revelation

Proposed Questions:

Is it logical and essential that the Wasayah and Wilayah over the Final Message continues on after the martyrdom of Ali ibn Abi Taleb who is the divinely appointed Wasi and Wali?

What are the logical proofs and rationale behind that?

What is the meaning of the term “Hujjat Allah”?

Logical Reasoning:

1) As we have previously demonstrated, the final Islamic message is without a doubt the greatest and most rich of the divine revelations. Thus, it is logical and natural that this message would need ample time (decades at the least) until it establishes itself, grows, and flourishes. So if the previous messages which were much smaller in scope and less significant needed hundreds of years to establish itself, then it is expected that the Final Message which is greater and more complicated would certainly require double the amount of time and even more! For example, it may take at least 300 years. If that is true, then it will be clear to us that neither the lifespan of the prophet nor the age of one Wasi after him will ever be sufficient to cover all of this time.

Therefore, it is necessary that there exist other Awsiyaa (plural of Wasi) after the first Wasi to complete the mission of guardianship and look after the final and universal message. It is just like growing and taking care of a huge and fruitful tree that is rare and old. It needs several generations of care and nurture until its growth is completed and its fruits are harvested. Due to the fact that some of the less complicated and smaller messages (compared to the Final Revelation) required more than one Wasi after the departure of the prophet, then it is logical and natural for us to expect that the greater and final message will certainly require more than one Wasi after the Seal of Prophets. This is logical and is in agreement with the mind and sound judgment.

2) The Wasi after the last Prophet who is Ali ibn Abi Taleb (AS) was martyred and departed from this world while he was only sixty-three years of age. He did not live long enough to finish his role of Wasaya after the death of the Prophet (SA) except for only thirty years. This amount of time is certainly not enough and impossible to complete the great role of guardianship and carry this tremendous burden on the shoulders of only one Wasi. Perhaps if Ali lived for a hundred years after the Prophet’s death for example, his age may have

been enough to accomplish the job. But thirty years is certainly not enough, so therefore, we must anticipate the appearance of other Awsiyaa after him to continue his mission and complete his role which his lifespan did not permit him to complete.

In addition, there were many battles, hostilities, and wars which occupied most of Ali's time and did not give him enough opportunity to complete the role of Wasaya over the message with all its universality. Thus, it is logical for us to deduce the essentiality of the presence of Awsiyaa (guardians) after him to complete the unfinished business due to the tough circumstances and instability that was present at the time of Ali ibn Abi Taleb (AS). This is logical based on the historical events which have already taken place posed as obstacles to the first Wasi.

3) We must also take into consideration the nature of the nation which the Final Revelation descended to. This ignorant and backward society was illiterate and very hard to deal with. The message came to transform this nation from its Stone Age which controlled its life and way of thinking, to a nation that would absorb this huge and rich message and transform it in such a way to adapt to this message. In order for this process of transformation and adaptation to happen in such a nation with a tough nature and attributes, it will certainly need a much longer time and greater effort. Thus, the lifetime and efforts of one Wasi, or two, or four will not be sufficient.

For example, suppose that you hired a clever cook and requested him to bake a very enormous cake that has no like in history. This cake should be beautified and decorated in such a way that is unique in magnificence and taste. So you provided him the raw materials he will need, but instead of giving him flour, you gave him the wheat spikes which he has to manually extract, peel, and grind from scratch. Instead of giving him eggs, you gave him small chickens which he has to raise and wait until they lay their eggs. Instead of giving him chocolate powder, you gave him the cocoa beans and left it up to him to plant it, harvest, break, grind it and take the end product. Instead of giving him milk, you gave him small calves to look after and then milk it afterwards.

And so on and so forth, instead of handing him the simple raw materials that will suit the great task at hand, you provided him the complicated and difficult raw materials that are hard to use or deal with. In such case, do you think that the cook can accomplish this great task all by himself in such a short period of time, especially considering its complicatedness and the challenging raw materials? Or don't you think that he will logically need many helpers and assistants, as well as days and months to accomplish this great task with such complicated raw materials?

The nature of the Arab nation during that time necessitates that there should be several Awsiyaa after the first Wasi to complete the mission in order for the newborn message to continue its growth and development until it reaps its fruits and accomplishes its goals. One who studies the psychological, sentimental, and intellectual components of this nation during that time will immediately realize the difficult and complicated raw material that was present at that time. He will realize the need for continuous guardianship after the first Wasi for a long period of time afterwards.

4) The multitude and diversity of enemies against the Islamic message continued on afterwards especially after the Islamic conquests and that certainly indicates the need for many Awsiyaa. After all, if the hostility against Islam ended with the death of the first Wasi, then there would not be the need for multiplicity of Awsiyaa after him. However, the continued increase of these enemies and the presence of means for destruction, whether

from inside the Arab nation or from other nations, posed a direct threat to the existence of Islam. This calls for the necessity of having more than one Wasi who would stand up and protect the message. This is indeed a logical proof to the presence of those who would carry out this role, so long as the Message has yet to grow and establish itself, at least in the nation in which it descended.

5) The conquest of many countries in the East, West, North and South by Muslims, the embrace of inhabitants of these countries into this new religion, and the entrance of most of these different countries into Islam led to important influences and new circumstances which affect the atmosphere and climate in which the Final Message developed during the period of its growth, development, and establishment. We can summarize these changes and influences as follows:

First: POLITICAL CHANGES AND INFLUENCES

The Islamic state have enlarged quickly and extended greatly, and have started to maintain many new political and organizational relations with the other nations. The distance between the central government and the states in the conquered countries became widespread over time. Consequently, the control over the regime and the political stability in this growing empire became in need of a lot of organization, wisdom, and cleverness. All of that was very new and different to the Arabs who did not ever unite themselves or merge with each other inside their peninsula. Not even two tribes have been united under one political regime even if they lived in the same city. So the political regime was totally tribal and was based on the loyalty of the tribe to its leader and elderly who represented the center of political power. Thus, the political circle was very small and limited. Those who were ruled lived near the ruler, whether directly or closely. There was no need for the establishment of political foundations or organizations since loyalty was guaranteed according to the habits and traditions. The ruler was aware of his citizens by name and therefore, political life was simple without any complication.

Now all of a sudden, these same Arabs now find themselves in the midst of a totally imperialistic political regime that is very different. This change did not happen gradually such that it would permit the people to assimilate and adapt. Rather, it occurred suddenly, so without a doubt it led to political turmoil and chaos at the very beginning. Then, the Arabs leaned towards ruling the new empire in an authoritative and tribal way for the purpose of getting rid of that political conflict. It made them resort to using the policy of “iron and fire” in order to take control over the different nations whose loyalty was not anymore guaranteed as it was in the tribal system. All of that resulted in an unhealthy and disturbing political atmosphere that was troubled, unorganized, and unstable. This led to the increase in enmities, hostilities, and warfare for two reasons:

1st Reason: It was between the Arabs themselves. The widespread and increase in the conquered land and the diversity of wealth, and the importance of the ruler was greatly emphasized like that of an emperor. There were also the ruler’s tribal absolute powers in the absence of any clear political regime. The nobles and elderly of the tribes became ambitious in attaining such position, just like they had their eyes on the position of successorship after the Holy Prophet (SA). That is because they thought that taking this position meant having political power and leadership over the Arabs. Then imagine in this situation as the leadership has now extended nearly over half of the world with its wealth, influence, and great power!

This situation resulted in the increase of enmities, hostilities, and competition among the

Arabs to climb the lofty throne of power and judicial and treasurer positions (Baytul Maal). In this position, they saw the glitter of pride, honor, power, and leadership, but they now see it as an entrustment and employment for the sake of protecting, safeguarding, and propagating the final message. Due to these factors, there were a lot of hostilities and conspiracies between them and everyone was waiting for the right opportunity to seize power from the other. There was an abundance of coalitions, cues, and alliances (both openly and secretly), as well as many attempts for rebellion and revolutions.

2nd Reason: It was from outside the Arab nation, the inhabitants of the countries and civilizations which were conquered by the Muslims. Those inhabitants saw that they owned ancient and new civilizations of development and possessed a long and rich history just like Persia, Egypt, Yemen, and Sham (includes Syria, Lebanon, and Palestine) which were influenced by the Roman Empire. All of the populations of these countries used to look down upon the Arabs in the Arabian Peninsula with inferiority and they saw them as ignorant and uncivilized people who only knew of Bedouin type of life.

Now all of a sudden, those people saw these Arabs occupying their land and conquering it. They found themselves under the rule and power of the Arabs, occupied after they were superpowers, and occupied by whom?! By people who are much less developed and civilized than them! So all of that caused them to be very disappointed and led to feelings of animosity to develop in their hearts towards the new tyrant leaders and to the rule of "iron and fire" which they were never used to. They may not necessarily be enemies of the Islamic message itself, but their hostility was towards the tyrannical political regime that is derived from the tribal political system which was very new to them, so animosity started to surface from the new population which accepted Islam. Then, animosity started to appear from other countries which have not been conquered by the Islamic state, countries like the Roman empire, the Turkish, Russian, Asian, and the Ethiopian populations who all harbored animosity and grudge towards the new developing state and tried to prevent its widespread and growth.

Although these nations welcomed the Islamic message, they refused the power and leadership of the tyrannical Arabs whom without a doubt presented the worst picture of Islam. By their trivialness and silliness, the Arabs showed these nations that Islam is just the outer covering which covers their desire for power, expansion, and wealth. That's why those people refused these oppressive rulers, and bore animosity towards them. As a result, the inhabitants of the conquered lands were not able to comprehend and understand the true nature of the Islamic message because they saw the message deformed and disfigured in the hands of the authoritative leaders. After a while and gradually, most of the people from these different nations felt at ease with the Islamic message and adopted it voluntarily.

But after a period of time, they saw it necessary that there exist separation between the Islamic message and those tyrannical Arab rulers. Thus, these nations started to promote the idea of separation of their area from the central government and tried to control the local rulers in their own local civilizations. They sought to integrate and attract the other civilizations to them.

Second: ECONOMICAL CHANGES AND INFLUENCE

There is no doubt that the wealth and money started to flow abundantly in the developing Islamic state due to the conquest of many countries which were full of bounties as well as the natural resources. As a result, there was a great economic luxury which led to

corruption of the souls, especially if we keep in mind that the Arabs were among the poorest nations of the world during that time. This poverty was due to lack of resources and water in their peninsula. So they suddenly found themselves in midst of an affluent economy, vast wealth and property, as well as variable resources which became available to them. They became the owners who had control over all of that.

After all, we can imagine a hungry person who is starving and have spent most of his life barely meeting the needs of his day. Now, he finds himself in front of a big dinner table with all the delicious types of food set on it. Then he is told that the whole meal now belongs to him and he can help himself as he pleases! Thus, it is no wonder that these hungry and weak souls go after the money and property and rush to own it. It is no surprise that this be their first priority over everything else. Furthermore, they went on seeking compensation for what they and their parents missed out on. So they indulged themselves in extravagance and over-spending, and they sought to satisfy all their desires. They did not observe the teachings and regulations of the Final Islamic Message which under its name they were able to conquer and seize control over all that wealth. They did not abide by the orders of the Divine Creator and did not stay away from the forbidden and unlawful. Rather, they went after their nomadic and bohemian instincts.

At the same time, this rapid flow of wealth seduced the souls and caused them to deviate from their religion. They sold their conscience and replaced it with enmity, competition, fighting, and disagreement. All of that ultimately led to many battles and wars that took place, as mentioned earlier, which the first Wasi and Wali, Ali ibn Abi Taleb (AS) faced when he sought to bring the religion and its application back to the way it originally was at the time of the Holy Prophet (SA). This state of enmity and competition over the wealth continued on as it dominated the life of this nation for a long time after the conquest. With the presence of abundant money and economic prosperity, the tyrannical ruler had the opportunity to take control over the leadership very easily. This led to an increase in absolute centralism and the appearance of significant differences in the classes, as well as discrimination when it came to distribution of grants.

All that resulted in the increase of tyranny and oppression of the solitary ruler and difficulty in revolting and rebelling against him. That was due to the fact that his treasures were filled with money in which he only had control over. This also caused the tyrannical ruler to have authority over the consciences, opinions, and everything else. Anything coming from the tyrannical ruler is seen as a grant since he is the only owner of all the wealth and grants. So everybody strives to please him, even if pleasing Him is tantamount to displeasing Allah (SWT). This policy ultimately led to the establishment of tyranny and terror (politically, religiously, and intellectually).

Third: CULTURAL INFLUENCES AND DEMOGRAPHIC CHANGES

The nations of the conquered countries entered the Islamic state as they carried with them their different cultures, habits, traditions, languages, civilizations, religions, populations, and demographics. So if we keep in mind that the Arabs were primitive people without any previously existing civilization or culture, then it is logical for us to conclude that they will certainly be influenced and their lives will be greatly affected by the other cultures, habits, civilizations, and languages. Sure enough, the Arabs were heavily influenced by the different civilizations and cultures as well as the various languages and traditions. They were not concerned whether these influences would be in agreement with the Islamic teachings or not.

In the midst of all these changes, they forgot that they are the ones who should affect and influence the nations of the world, rather than become affected themselves. They are the ones who should carry the torch of light from Allah (SWT) and convey the teachings of the final divine message to them. They should be the ones inviting them to the religion and calling them to abandon their own civilizations, cultures, and habits, which contained many devilish actions and trivial human desires that are destructive. They forgot that they are the ones who should influence and not become influenced. Unfortunately, however, the opposite is what happened.

Instead of bringing the people of these conquered countries out from darkness of ignorance and into the light of guidance, the Arab Muslims entered into darkness themselves along with the others. They came out of the shadow of true Islam and were affected by the cultures, habits, and innovations. Even their own language which is the language of the Holy Quran became affected by other languages and dialects. It started to integrate Arabic words with strange accents appearing on them. After the passage of a few hundred years, new generations appeared among the Arabs who barely knew the meaning of some of the words in the Holy Quran and were unable to pronounce them correctly.

The new Islamic state was also influenced by the demographic composition of the residents living in the conquered areas and its vast population. Many of the Arab tribes migrated quickly to these countries to seek wealth and money, while being indifferent to their low number in comparison to the huge numbers of population in the host countries. So they totally dissolved in the midst of the huge population of citizens living in the conquered countries. They gradually lost their identity until they almost vanished among this huge crowd. They could not resist its influence so they decomposed and integrated with it.

If we take into account all these great changes and influences that affected the atmosphere in which the Final Message will grow and establish in, how can we feel safe leaving this religion in such circumstances without providing any guardianship, care, or protection until it reaches the safe haven? Surely, that is not logical! After all, is it safe to leave a small child of five years under the care of a mother who is with a different husband everyday? Could we leave this child under her guardianship when this mother is occupied with fulfilling her carnal desires? Of course not! Then imagine if this kid is a VIP child, it will be even more necessary for him to grow up in the best environment. Do you think it will be wise to leave that child under the care of this mother in the midst of such disturbing atmosphere and influence? Certainly not! Therefore, it is inevitable that there exists a Wasi and protector of the child who takes care of him and protects him from this insecure environment, until he grows up and reaches the age of puberty and maturity.

So, if the first Wali or Wasi was martyred while the Message was still in its childhood stage, then it is logically necessary that we expect continuation of the Wasaya and Wilayah in order to complete the mission at hand. This is especially needed if the situation is going from bad to worse, as a result of the changes and influences that have been introduced with the ongoing conquests. So who will be the one to judge and make the decision regarding these innovations? Who will guide and direct the people to what is permissible or forbidden? Who will set things right, verify the truth, and invalidate falsehood if there’s no Wasi appointed from Allah (SWT) for the Muslims to perform the vital role?

6) The occurrence of the great test, the division between the Muslims and their combat with each other, followed by the finalization of the conflict in favor of oppression, hypocrisy, and darkness as well as the start of complete deviation away from the religion, its rules, spirit, and content, then its exchange for a deformed, false metamorphosis; all of these historical

events that took place logically require the presence of a Wasi to protect the religion and safeguard it in order to remain in its original and pure form throughout the years and generations to come. The Wasi is needed so that the message does not vanish or get dissolved between the atoms of fake metamorphosis. Such role is needed so that the form, description, and place of the message are known for those who seek the guidance, light, and true faith.

After all, if these historical events did not take place, then perhaps one may have argued that the presence of one Wasi after the prophet is sufficient since the state of affairs are stable and there is no any threat to the religion. However, these historical events actually took place, so it is logical for us to expect the appearance of more than one Wasi to look after the religion and protect it from distortion and fabrication in the hands of the oppressors who assumed the power and leadership.

7) What’s even more dangerous than all of what was discussed so far is the appearance of a group of fake scholars who have complete support (financially, morally, and behaviorally) from the tyrannical and hypocritical rulers. They are the ones who took it upon themselves to distort the message and conduct surgery to the message to deviate it from its original form which was revealed from God, whether done out of ignorance or intentionally. In return, they accepted monetary rewards, honor, and reputation from the tyrannical rulers. This policy made it easier for these corrupted rulers to rule the countries and have authority over the people in the name of the fabricated religion which was faked by those who claimed to possess knowledge.

Thus, the oppressive rulers raised these false scholars to a high position and opened for them schools of jurisprudence (Fiqh). They encouraged and rather urged the people to follow them as true and authentic scholars. The rulers showed that they respect those fake scholars and submit to their word, while at the same time, the rulers forced them to issue legal statements (Fatwa) issued which would enable these rulers to cross the limits of the religion, to justify their oppression towards the Muslims, and to enjoy a luxurious life without restriction from the religion or the message.

As for those fake scholars, they engaged deeply in studying the different fields of religion like jurisprudence, interpretation, beliefs, usool (foundations), and foroo’ (branches). They also meddled and fooled around with the traditions of the Holy Prophet (SA). They picked and chose what they liked and deleted and modified what did not fit with their best interest, depending on their leaders who are the sole reason behind their popularity, prosperity, and existence. So doesn’t the presence of such fake scholars who readily sell their religion for the sake of worldly interests, call for the need of continuous guardianship over the religion in order to protect it from their own personal interests? After all, the true origin and essence of the religion would disintegrate permanently if these people were left to do as they please.

We can conclude that the appearance of those who falsely claim to possess knowledge in every place and every field in religion is in itself a logical proof to the necessity of continuous and everlasting guardianship over the Message so that it stands up against this danger which threats its very existence and try to make an empty and disfigured model of Islam which may deceive the people by its false appearance that it is the true Islam. After all, Allah (SWT) would not at all approve this fabrication and distortion! So therefore, it is logical that He (SWT) appoint a Wasi who would protect His true religion until it grows and establishes itself far away from the distorters and fake scholars.

8) Furthermore, there was a great abundance of trials, tribulations, mischief, and opinions that affected the developing Islamic state in many different ways and in every place and time. All that was present during the guardianship of the first Wasi, especially throughout the hundred years that followed the conquest of countries and the establishment of the Arab-Islamic Empire. This required the need for one who would stand up against these tribulations, conflicts, and diseases. One who would direct the people towards the right path and guide them in their problems.

For example, if the nation is subjected to dominance of materialism, there should be a Wasi and Wali who can stand up against this problem and guide the nation to the right path. If the nation is subjected to danger at a later time due to the presence of fake scholars, the presence of the Wasi is imperative in order to verify the truth and invalidate the falsehood. If the nation becomes exposed to tyranny, oppression, torture, and imprisonment, then there would definitely be a need for one who would stand up against that. One who would become a role model for patience, and sacrifice for the sake of principles, no matter how great the omnipotence of the ruler. And so on and so forth, the great amount and increase of such problems is a clear indication of the need for many Awsiyaa and Awliyaa, and the multiplicity of their roles for the protection of the religion, as well as to address these different problems.

9) As for the term “Hujatullah”, it means the Wasi, the Wali, and the Imam who is divinely appointed by Allah (SWT). His role is to verify the truth, invalidate falsehood, provide guidance, and establish the proof upon the people. Thus, they are proofs on the people from Allah (SWT). So no one can come afterwards and claim that they didn’t know or that no one informed them. No one can say, “I did not realize”, or “I did not find a guide”, or “I did not observe”, or “I was deceived”, or “The truth was not present”, or “The truth was not clear to me.”

And so on and so forth, all of the excuses which a person may say to his Creator on the Day of Judgment when he is questioned. Therefore, Hujjatullah refers to the Wasi, Wali, and chosen Imam from Allah (SWT) so there is no other Hujjah to the people after him in front of Allah (SWT). Thus, he is named Hujjatullah or the proof and evidence, the clarity, the light, the certainty, and the clear truth to every human being, and to every seeker of truth at any time and any place. So everyone who carries out this great role and is directly appointed by Allah (SWT) is referred to as Hujjatullah. Therefore, every Wasi is considered to be a Hujjah (evidence) from Allah (SWT) against the people on the Day of Judgment, as they will be brought forward forth as witnesses over the people.

From the previous items 1-9, after thorough study and contemplation, and after using our bare minds and logical reasoning, we can with all confidence and faith conclude the following truth without any doubt:

1st Conclusion

Sound judgment and logic dictates the necessity having guardianship/Wasaya and Wilayah over the Final and Universal Religion after the death of the first guardian/Wasi, Ali ibn Abi Taleb (AS). Furthermore, it is logical that there exist numerous guardians to allow enough time for the religion to establish itself and grow, as necessity dictates. Therefore, it is logical for us to anticipate the presence of a second and third Wali, and even more. The multiplicity of Awsiyaa for the Final Revelation is very much expected since it is inevitable. If it happened, then there is no wonder and if it did not happen, then we must anticipate its

occurrence.

We must search for the identity of those Awsiyaa and get to know them. We must follow them and become guided by their guidance. We must learn from their knowledge and abide by their curriculum. That is because they are trustees and guardians of the Final Message as Allah (SWT) revealed and as the Prophet (SA) conveyed. They are the Hujjaj (proofs) from Allah (SWT) against us on the Day of Judgment. Therefore, it is incumbent on us to follow them alone, tread their path, and take from them. This is a confirmed reality and truth that is supported by logical evidence. Hence, it is not possible for us to deny or refute it logically, mentally, or realistically.

2nd Research Topic - The Logical and Expected Attributes of the Guardians over the Final Islamic Message after the First Guardian - Ali ibn Abi Taleb

Proposed Question:

What are the logical attributes that are essential and expected to be present in the Awsiyaa over the Final Revelation, after the martyrdom of the first Wasi, Ali ibn Abi Taleb (AS), who are known, identified, and recognized by their fulfillment of all these requirements?

Logical Reasoning:

1) Complete, sincere, and pure faith in: Allah (SWT) the One and Only Creator, His Absolute Attributes, His Last Messenger and Seal of Prophets, Muhammad (SA), all of the Final Message including its details, and the first Wasi. This is the most important and logical requirement that must be fulfilled in all of these Awliyaa, regardless of their number. Otherwise, how will they act as Awsiyaa and Protectors of a religion which they do not believe in or have any doubt in its content, position, its messenger, or the concept of installing Wasaya/guardianship after the prophet? They must be role models in having complete and absolute faith that will enable them to carry out their roles in the best way possible.

2) Strict observance of all the laws and regulations of the Final Message without crossing its boundaries at any time or in any aspect. These guardians must set a very good example in completely applying these rules and regulations in all aspects of life, on themselves first and on their families. This way, they can be true role models to all people.

3) Good manners and noble behavior that distinguishes the prophets and is a necessary condition for them as well as the first Wasi. It should also be among the logical attributes that are necessary to be fulfilled in all of the Awsiyaa who will follow afterwards. (At this point, the reader may review the 1st case study, 6th research topic, 4rth item; third case study, 2nd research topic, 3rd item). This is logically derived from the same points we mentioned in our previous topics.

4) Complete knowledge and awareness of all the laws and regulations of the Message, its content, the hidden, the obvious, its goals, objectives, directions, and the method of Ijtihad (effort a scholar makes to issue a verdict about recent matters which there is no ruling stated the Islamic message) and deduction in Islam. By nature, this is a logical condition for the Awsiyaa as it is for the first Wasi, which enables them to perform their required duties perfectly and in the best way possible.

5) Noble origin and family, and disciplined upbringing are without a doubt an expected requirement that must be fulfilled in these Awsiyaa as it was fulfilled in the first Wasi. The reader may refer to the 3rd case study (2nd research topic, 7th item) in order to review the logic behind the necessity of this requirement for the Awsiyaa.

6) These Awsiyaa should possess special intellectual and mental capabilities that will enable them to memorize, comprehend, absorb, and encompass all branches of religious knowledge. Furthermore, they must be able to make deductions from the religion that will appear to the society and nation during the period of their guardianship. These abilities will also enable them to continue the organization and regulation of the religion and its sciences, until it reaches an organized state that is acceptable to use and deal with in all the different ages to come.

7) As we mentioned before, wisdom is one of the most important attributes that must be present in these Awsiyaa as it was fulfilled in the first Wasi. They must possess great wisdom in order for them to carry out their mission especially in the midst of these events, influences, and tyrannical leadership. So in order to steer the ship in the midst of these turbulent waves and perform their duties of Wasaya and protection to the message in the best and safest way possible, it is logically necessary that they entertain a great amount of wisdom which is a bounty and blessing from Allah (SWT). He (SWT) bestows it to those whose role is in need for it.

8) Having little wealth and being ascetic is an important requirement that is logical to be present in those Awsiyaa as it was in the first Wasi. This attribute is needed especially considering the fact that the periods of time in which guardianship will exist are filled with seduction, wealth, and luxury. So how will the Wasi stand up against and face these seductions when he himself is a part of this wealth and extravagance and will be prone to bias? Surely, that is not logical and therefore, this condition is essential to be fulfilled by them, even more than anyone else.

9) As we mentioned in the 3rd case study (2nd research topic, 5th item), among the logical attributes that are expected to be present in these Awsiyaa is young age. This is required in order for them to continue each other’s roles and follow the preceding Wasi for a significant period of time. Therefore, it is necessary that the guardians follow one another.

10) Direct and successive leadership between the Awsiyaa is logical and inevitable. It is not acceptable that there exist a big difference in time between one guardian and the next one who will follow him. The religion cannot be abandoned during this gap in time without a protector, caretaker, and guardian who would look after its affairs and protect it from the influences, changes, and forces that may affect it even if it is a short period of time. There must be continuous protection of the religion from corruption, political tyranny, instability, and fake scholars. So it is not safe to abandon it in such an environment without a Wasi, thereby resulting in a big gap in time between these Awsiyaa. After all, they must continue their mission until the religion grows and stands firmly on its feet. So the consecutive succession in guardianship is necessary and inevitable and it is expected by the mind, logic, and historical events.

11) Extreme closeness and attachment between the new Wasi and the former Wasi is also among the logical and necessary attributes of a Wasi. This interaction is needed in order for all of the knowledge to transferred to him in a direct fashion. As we previously concluded in the 3rd case study (2nd research topic, ninth item), we can logically expect that the Wasi will be the closest of people to the Wasi who precedes him. So, the new Wasi would either

be his son, brother, adoptee, or any person with such a relationship that will allow for complete and continuous attachment and direct contact between the two individuals.

If we combined items 9-11 of this research topic and pondered over how these requirements could be fulfilled in a practical and realistic way, we will find ourselves in front of only one conclusion without escape. This logical deduction is that all of these Awsiyaa must be part of one chain of ancestry in which the son inherits his father in guardianship. This scenario is the only practical way to accomplish these requirements in addition to the 5th item too. Any other way are just theoretical possibilities that is hard accomplish in a successive manner even if it happened once.

12) It is predictable that each Wasi will face different problems, conflicts, and tribulations of his own, due to difference in time, developments, and circumstances around him. He is required to address these issues and protect the religion from these influences. He must establish the truth and nullify falsehood in the midst of a tyrannical political system and enmities that has no limit. Therefore, it is logical for us to conclude that each of these guardians must possess special unique capabilities that will enable him to face these special problems and conflicts. For example, if a Wasi had to face the disease of extreme wealth and financial extravagance, then it is necessary that he possess special capabilities to face this particular problem and to protect the religion from it. He must be able to guide the people back to the right path and true religion without fabrication or falsehood. Similarly, each Wasi must possess personal characteristics and abilities that will suit his own role which may be different from the others.

13) As we mentioned, these Awsiyaa will carry out special roles that are very important and critical for the Final Message in order for it to grow and establish itself in a pure manner as it was revealed. After all, this is the Last Revelation that is universal and directed to all of humanity in every place and time. After all, there will be no any other prophet or messenger that will come after Prophet Muhammad and these Awsiyaa are the last ones to appear for the divine revelations. If we take all that into consideration, in addition to the great roles that these Awsiyaa will be accountable for, we can logically conclude that their appointment and selection must come directly from Allah (SWT) without any intervention from the human beings, not even from a Prophet or Wasi! Furthermore, we can expect that this divine selection be made known to everyone so that the people do not have any doubt or confusion in this matter.

However, the situation here is different. In order for the people to accept and believe in the validity of the message from Allah (SWT), the matter must be conveyed by the Prophet (SA) himself before his death. This matter cannot be relayed by the Wasi since the people may question his authority in conveying a message on behalf of Allah (SWT) being that he is not a prophet. Therefore, logic and common sense dictates that the Seal of Prophet must have clearly announced the specific names of these successive Awsiyaa who will come after him in the years and centuries to come.

Furthermore, it is expected that the Prophet (SA) have made it clear that this is the choice of Allah (SWT) Himself. Therefore, the people do not have any right to argue or disagree in this matter at all, as was the case with the first Wasi, Ali ibn Abi Taleb (AS). Logic and common sense says that it is not enough for the prophet to simply announce their expected appearance in the future or to only indicate the tribe that they will be from. Rather, it is logical that he explicitly and straightforwardly announces the specific names and personalities of these Awsiyaa to the people. In addition to their names, we can expect that he also provide their descriptions and time of appearance in order to confirm that they are

indeed appointed by Allah (SWT). After all, if the prophet foretold the name of the Wasi who will come after 100 years or more, is there any doubt left that this Wasi is indeed appointed from Allah (SWT)? Otherwise, how can the prophet know the future by his limited human capabilities?

Therefore, one can feel confident that the choice is truly from Allah (SWT) alone and the prophet is simply conveying what Allah (SWT) inspired to him directly. With that in mind, it is incumbent on us to research the traditions and autobiography of the Holy Prophet (SWT). We will then find this direct announcement from Allah (SWT) with the names of all those Awsiyaa, including their characteristics, time of appearance, their specific roles and some of the events which will occur to them.

Furthermore, it is logical that these Awsiyaa inform each other about the name of the next Wasi who will follow them and confirm the ones who preceded them. This is clearly expected to happen, so if it actually happened there is no wonder or surprise. Based on that, it is also necessary for us to conclude that belief in all of these Awsiyaa is one package. One cannot separate between them or believe in only some of them while disbelieve in the others. Since the Prophet (SA) foretold about all of them, and the Awsiyaa themselves foretold about each other (as was the case with the prophets), then we must believe in all of them as one package. In conclusion, direct appointment by Allah (SWT) is a necessary requirement to all of these Awsiyaa. This logical attribute is a proof in itself of the obligation of following them, obeying them, and taking them as our role models.

14) As we mentioned before, there were a lot of enemies of Islam present throughout time due to the great mischief which happened after the killing of the 3rd Caliph which ended in favor of falsehood, fabrication, and misguidance. Oppression, tyranny, and political corruption became dominant in the centuries to come due to expansion of the Islamic state. Based on what we mentioned in the previous case study that the presence of righteousness between the people naturally result in division between these people into two parties, one supporting truth hood and one against it. It acts as a test and trial, hence the people end up dividing into two groups because of disagreement.

Similarly, these Awsiyaa are the epitome of truth from Allah (SWT) that is walking on Earth as they are Hujjatullah on the land. In consideration of all of the above, it is necessary for us to conclude that it is likely that these Awsiyaa become oppressed, persecuted, face animosity, and the people will differ over them and form a second group. It is expected that people disagree over them and become divided in two groups. One group will stand with them and believe in them and they would be the minority as it is usually the case. That is because what is generally observed is that those who support the truth and righteousness are always the minority.

The other group will oppose the Awsiyaa and become their enemies since they are stubborn, corrupt, and rejecters of truth and righteousness. They compose the majority since they are with the falsehood. Once again, this is usually observed in real life, as the group supporting falsehood is usually the dominant one. This is especially the case if we take into account the nature and structure of the society that was present during that time. We can take in consideration the nature of the corrupted and tyrannical political regime that was dominant and the influences that was present due to the conquest, as well as the extravagance and luxury. All of that logically indicates that the majority of the people will be the opponents and enemies of the Awsiyaa who deny them and their roles.

Finally, we can expect the presence of a 3rd party who will become victims since they do

not possess any knowledge whatsoever about these Awsiyaa. That is due to vastness of the expanding Islamic state and lack of means of communication, and also the oppression and tyranny of the rulers who strongly oppose these Awsiyaa. These rulers will do anything to deny the right of the Wasi and even the presence of any Wasi over the Message after the Holy Prophet (SA). We can expect that this 3rd party will be great in number. Most of them will be the inhabitants and citizens of the conquered countries who don't know anything about the truth and will take only what is presented to them by the totalitarian, oppressive, and corruptive rulers.

15) Based on our logical deduction in the previous point, we can expect that these Awsiyaa will become exposed to the toughest types of oppression and injustice. We can expect that they be killed and martyred, one after the other. It is very likely that they become imprisoned, tortured, confined, and deprived.

Furthermore, we can expect that there exist a great media propaganda against them that is sponsored by the tyrannical rulers. Academic universities and schools of jurisprudence will become established which will try to stand up against them and deprive them of performing their roles. They will try to lessen the influence of these Imams and distract the people away from them. All of that is logically expected due to the great abundance of enemies and the stance of the political ruling power against them. Therefore, it is logical that these Awsiyaa become oppressed, tortured, treated unjustly, and killed. We can assert that this attribute should be fulfilled in them and it will be a way to recognize them. This is the sound judgment and logical reasoning, so therefore, it must be true!

From the previous items 1-15, after thorough study and contemplation, and after using our sound intellect and logical reasoning, we can with all confidence and faith conclude the following truth without any doubt:

2nd Conclusion

The logical and expected attributes that are necessary to be fulfilled in the Awsiyaa of the Final Message after the first Wasi are:

Absolute faith, sincerity, and certainty in the Message, the Last Messenger, and the 1st Wasi.

Strict observance and application of the message, its laws and regulations.

Good manners, noble behavior, complete knowledge and awareness of the message, its rules, content, and interpretation.

Noble origin and ancestry, special intellectual and mental capabilities, wisdom, asceticism, lack of wealth, and young age.

Succession in guardianship without gap in time, and extreme closeness and attachment and direct contact with the preceding Wasi.

Presence of special unique and personal capabilities that suits the individual roles assigned to each of the Awsiyaa and the tribulations that they will face.

Direct appointment by Allah (SWT) and the public announcement of that selection clearly and straightforwardly to all people via the Last Messenger (SA) and specification of their

names, descriptions, and time of appearance.

These Awsiyaa must inform each other about their presence, and inform the subsequent Wasi of the next Wasi who will follow him. They are all one package that cannot be separated or divided. It is essential and inevitable to believe in all of them without exception or denial to any of them.

People will disagree over them and they will face hostility and enmity from the enemies of Islam.

A group of people composing the minority will believe in them and follow them, while the majority of the people will stand against them and bear hostility towards them. A third group of people will not know anything about them and they will also constitute a significant majority of the people.

The Awsiyaa will become oppressed, persecuted, isolated, tortured, imprisoned, and then finally killed as martyrs in the hands of their enemies by instigation of the ruling power.

All of these attributes should collectively be fulfilled in each of these Awsiyaa, one by one without any deficiency. That is because they are all inevitable and logical to be present in them. This is a confirmed reality and certain truth that cannot be denied or refuted logically, mentally, and realistically.

3rd Research Topic - Logical Proofs that the Eleven Sons and Grandsons of Ali ibn Abi Taleb are the Appointed Guardians over the Final Islamic Message after the First Successor Ali ibn Abi Taleb

Proposed Questions:

Who are the eleven Imams from the sons and grandsons of Ali ibn Abi Taleb (AS)?

What are the logical proofs to support that:

These eleven Imams from the descendants of Ali ibn Abi Taleb (AS) are truly the expected Awsiyaa over the Final Revelation after the first Wasi.

They are really chosen by Allah (SWT) to carry out their critical roles for the final message.

They are the ones whom we should follow, abide, and be guided by their light of guidance and we should follow their leadership.

Logical Reasoning:

1) The eleven Imams from the sons of Ali ibn Abi Taleb (AS) are: Al Hasan ibn Ali Al Mujtaba (lived from 3-50 A.H.[after Hijra]), Al Husain ibn Ali Seyyid Al Shuhadaa (4-61 A.H.), Ali ibn Al Husain Al Sajjad (37-95 A.H.), Muhammad ibn Ali Al Baqir (57-116 A.H.), Jafar ibn Muhammad Al Sadiq (83-148 A.H.), Musa ibn Jafar Al Kadhem (128-183 A.H.), Ali ibn Musa Al Redha (148-203 A.H.), Muhammad ibn Ali Al Taqi (195-220 A.H.), Ali ibn Muhammad Al Hadi (212-254 A.H.), Al Hasan ibn Ali Al Askeri (232-260), Muhammad ibn Al Hasan Al Mahdi (minor occultation: 255-328 A.H.) >> MAJOR OCCULTATION (328 A.H till now)

Dear Reader, as you see they are all fathers and sons who succeed each other. So familiarize yourself with their names in preparation for the points that will be discussed in this research topic.

2) These eleven Imams are the only individuals on the face of the earth who have fulfilled all of the necessary requirements and expected attributes that should logically be present in the awaited Awsiyaa who follow the first Wasi. As we clarified in the previous chapter, they completely and entirely possessed all of the required attributes which are as follows:

First: REQUIREMENT OF ABSOLUTE FAITH AND SINCERITY IN THE MESSAGE, ITS GOD, ITS PROPHET, AND ITS WASI

This attribute is completely fulfilled in each of them, one after the other. All of their contemporaries have testified to that despite their different times of appearance. No one ever doubted this attribute in them whether from their enemies or their deniers. Therefore, there is no need to dwell in this point since it is agreed upon historically. After all, how can the sons and grandsons who come from the household of prophethood and guardianship not entertain complete faith and certainty?! They were brought up in the laps of their fathers who were prophets and Awsiyaa, one after the other! Who else will entirely fulfill this requirement if they themselves do not?

Therefore, there is no need to present historical proofs or testimony as this requirement is logically fulfilled. We leave it up to the reader to review the history books and personal autobiographies of each of these Imams from the sources of their enemies and opponents, before their proponents. This way you will see for yourself how these esteemed personalities represented complete faith and submission, and are analogous to the Holy Quran walking on Earth!

Second: REQUIREMENT OF BELIEF AND COMPLETE OBSERVANCE OF THE MESSAGE, ITS RULES AND REGULATIONS

As we mentioned in the first point, the case here is similar for there was no any doubt raised by the enemies regarding their observance of the message. On the contrary, their absolute adherence of the message and their desire to apply its rules perfectly is what caused them to have many enemies and face torture and tyranny from the oppressive rulers and hypocrites. After all, if they did not show strict observance to the religion, do you think they would have faced enmity from the deviators and corrupt people? In that case, they will have been welcomed and highly respected by those people, as it happened with others who did not abide by the laws and regulations of the message and deviated from the right path.

So their fulfillment of this requirement is logical and supported by the evidence that they have many enemies and face enmity and oppression from the rulers and corrupt people. After all, who will be the role models and example for observance of the message if it is not for those who were raised in the lap of the prophetic household? Once again we urge you, dear reader, to review the pure autobiographies of these Imams which were written by their enemies and opponents to see for yourself how each of these Imams were great examples for application and observance of the message as well as its rules and regulations, whether on themselves or the members of their household or Shia (their followers and supporters).

Third: REQUIREMENT OF EXHIBITING HIGH MANNERS AND NOBLE CONDUCT

Dear reader, this point especially is obvious! If all philosophers can envision one day a perfect city (as Aflaton called it) and the manners and ethics of its inhabitants, it can never pass their imagination one out of thousands of the good manners and ethics of these Imams! All of their contemporaries and enemies testified to that on their behalf as well as those who came after them whether from their enemies or their lovers. They became great examples of good behavior as their conduct resembled that of the prophets and messengers. They even attained high respect and veneration from their enemies, oppressors, captives, torturers, and killers due to their exceptionally high manners. This unique and high degree of manners also earned them the love and loyalty of their admirers and devout followers throughout the years and centuries.

The following noble attributes were present in all of the Imams as they are essential attributes that should be present in every prophet and Wasi: truthfulness, trustworthiness, generosity, gallantry, dignity, nobility, giving without limit (munificence), patience, honor, courage in battle, manhood, kindheartedness, modesty, good speech, no backbiting or tale bearing, forgiving, humility, eloquence in speech, etiquette, and pleasant appearance, etc.

All of the above high-quality manners and behavior was instilled in them as it was with every prophet and messenger. After all, is there any doubt in our minds that those individuals who were raised in the purified laps of the Prophet and Wasi would certainly inherit these good and noble manners? Again, we encourage you, dear Reader, to explore the history books and autobiographies and to judge for yourself by the books of their enemies before their followers. These Imams were even described to be angels in the form of human beings, as their exceptionally noble behavior was the best of all mankind. It is as if they were personified “noble behavior” walking on Earth!

Fourth: REQUIREMENT OF COMPLETE KNOWLEDGE AND AWARENESS OF THE MESSAGE, ITS LAWS, INTERPRETATION, ORIGIN, CONTENT, AND THE ABILITY TO MAKE DEDUCTIONS AND LEGAL VERDICTS

This requirement is surely fulfilled being that they were raised in the very households of the Holy Prophet (AS) and first Wasi. Thus, they were able to acquire the prophetic knowledge directly and successively from the original source, just like an electric wire transfers electrical energy to you from a source that is much further away from you. However, the continuity of the wire without any interruption guarantees that the current intensity will be equal from the beginning till the end. After all, if they do not enjoy the true and complete knowledge of all parts of the message as they grew up one after the other in the household of prophethood and guardianship, then who will?

For example, if a skilled and talented person does not pass on the secret of his talent to his son or grandson, who will take it from him? So, it is a common phenomenon seen in front of us all that a talented athlete is in most cases the son of a talented athlete, a clever politician is usually raised and carry the same cleverness from his father, a magician usually passes on the secrets of his profession to his son, etc. This is a logical phenomenon that we usually observe around us. So is there any doubt about the logic of passing on all the knowledge from the ancestors to the sons and grandsons? Is there any doubt that the Imams have fulfilled this requirement and that they are most worthy of it, much more than those who have not been raised in the household of prophecy, guardianship, and knowledge?

Once again, if you take a look at the books of jurisprudence, traditions, and exegesis that were written by the hands of their enemies before even their believers, you will find that in

many cases, their enemies had to refer back to the Imams for their knowledge and judgment in most of their matters. With that in mind, there is no room for doubt in our minds in recognizing this attribute of theirs as it has not been fulfilled by anyone else in such a high degree and level. You will realize that they are the core of “knowledge” walking on earth to benefit the people. They are like a fountain that never ceases to spring its water, and a sun which never dies down. It is enough that you realize that all of the branches of knowledge and jurisprudence originated from these Awsiyaa and were established by them. Later unfortunately, it was distorted by the personal interests and lower desires.

Fifth: REQUIREMENT OF NOBLE ORIGIN AND ANCESTRY

It is enough for us to know that they are all from the family of the Holy Prophet (SA) and he is their great grandfather. His origin is their origin, his family is their family, and his roots are their roots. Furthermore, it suffices that they are from the same family as the first Wasi, Ali ibn Abi Taleb (AS), and he is also their great grandfather. His origin is their origin, his family is their family, and his roots are their roots. Therefore, it is a good and blessed tree in which its origin is fixed and its branches extend high up in the heavens. They are descendants of each other, just like Prophets Noah, Abraham, Isaac, Jacob, the Asbaat (Tribes), Joseph, Moses, Aaron, and Jesus (peace and blessings be upon all of them). Therefore, there is no room for argument here and there is no need to present logical rationale or discussion.

Dear Reader, you can take a break this time from researching the history books and autobiographies. These Imams were without a doubt from the noble ancestry, origin, and roots which are walking on earth in the form of a human body!

Sixth: REQUIREMENT OF POSSESSING SPECIAL INTELLECTUAL AND MENTAL CAPABILITIES

This attribute was very much fulfilled in all of the Imams from the time they were very young and throughout their lives. In fact, due to their extraordinary capabilities at a very young age, the people used to consider these abilities as miracles or divine gifts. The Imams would attend gatherings of jurisprudence (Fiqh) and issuance of verdicts (Eftaa’) and they would debate, challenge, and engage in very intellectual discussions with the grand scholars when they didn’t even exceed the age of ten! Some scholars used to come to them and ask them about jurisprudence when they were only children while these scholars were old and experienced! Despite the age difference, the Awsiyaa would stand before the Imams as young students in the schools of divine knowledge.

Now isn’t that a strong proof that these Imams indeed possessed extraordinary intellectual and cognitive abilities that enabled them to memorize, comprehend, remember, understand, deduce, conclude, and acquire knowledge when they were very young in age?! After all, it is not a wonder for it to happen to the inheritors and grandchildren of the Holy Prophet (SA) and his first Wasi, at least based on the rules of inheritance? Once again, you may research the history books and autobiographies written by their opponents to find out for yourself the special intellectual and cognitive abilities which they possessed as it was the source of wonder witnessed by their contemporaries and followers, as well as their enemies. They are analogous to intellectual and cognitive miracles that are walking on earth in the form of a human body!

Seventh: REQUIREMENT OF WISDOM

Was there anybody much wiser than the Awsiyaa? History testifies in their favor how they stood up against the rulers and were diplomatic and wise in their dealings with them. This policy was needed in order for them to perform their roles of guardianship over the message in the best way possible. They faced oppression, confinement, imprisonment, banishment, spying, aggression from the rulers, threats, torture, and more. Despite all that, they were able to attract many followers and supporters. They were able to propagate and communicate the true message to the people and reveal the fabrication of the fabricators. So how were they able to accomplish all of that without exercising wisdom in dealing with the events and circumstances that face them?

History is surely a witness to their great wisdom and exceptional insight which enabled them to accomplish all that. The policies they implemented and their way of dealing are a strong indication of the tremendous wisdom that they possessed. After all, how can a person who grew up in the household of prophethood and guardianship be unwise and not inherit the prophetic wisdom, generation after generation? Dear Reader, if you open the history books and autobiographies of the Imams, you will certainly be able to recognize the wisdom that they entertained and is clearly obvious in their way of dealing with the current events and the ruling power, their enemies, followers, and fake scholars. You will find yourself in front of wisdom that is walking on earth in the personalities of all these Imams.

Here, we do not want to present simple examples of their wisdom, since such examples will not do justice to the extent of their wisdom. Nor can we present all the different aspects of their wisdom throughout their lives for it will require volumes of books and endless texts! For this reason, we leave it up to the personal efforts of the reader to research and find out from the enemies before the friends about the exceptional wisdom of those eleven Imams.

Eighth: REQUIREMENT OF ASCETICISM AND LACK OF WEALTH

All of these Imams were great examples in asceticism and self-restraint from indulging in the pleasures of this earthly world which became very prevalent among the people of that time. None of the Imams were wealthy or enjoyed prosperity and money which came in abundance in the countries due to the numerous conquests. These Imams held a highly respectable position and were loved by the people, as they are the descendants of both Prophet Muhammad (AS) and the first Wasi Ali ibn Abi Taleb (AS). So if they desired, they could have easily became the most rich and wealthiest people of their time since they are the inheritors of the prophetic household and the grandsons of Ameer al Momineen Ali ibn Abi Taleb (AS).

However, this did not happen despite the fact that it contradicts the logical expectation for them during that time, especially considering all of the wealth that came in abundance to the Muslim nation. The reason is simply because of their asceticism and humility as well as their intention to avoid living a life full of luxury, extravagance, and wealth that is corruptive. They would immediately give away everything that came to them to their families, the poor, the needy, the orphans, the widows, and the transit travelers. They did that for the sake of attaining the pleasure of Allah (SWT) and sacrificing everything they own for His sake. As a result, their lives were very simple and down-to-earth which was contrary to the luxury lives of most Muslims of that time, especially the tribal leaders and some of the companions and those who followed them, the fake scholars, and the supporters of the ruling power.

As a matter of fact, their lives were much simpler and they possessed much less property than the average person or even poor person among the Arabs during that time. After all,

why wouldn’t they when they are the sons and descendants of the Holy Prophet (SA) and the first Wasi who called for asceticism and discouraged extravagance? If these individuals do not possess this attribute, then who will? Once again, take a look at the autobiography books of these Imams, and you will clearly find evidence that they all lived very simple and modest lives compared to the economical situation present during their times. You will find that they were great examples of unlimited generosity as they often times gave away a lot of alms and charity from everything they owned. They are truly role models for every ascetic person, worshipper, monk, and devotee over the years and centuries! They are analogous to asceticism walking on earth amidst the people in the form of human bodies!

Ninth: REQUIREMENT OF BEING FROM THE YOUTH

As for the attribute of being young in age, they all assumed the position of Imamate and Wasayah when they were very young in age. Some of them were even considered to be children by our standards. Dear Reader, the following is a simple report of their ages at the time when they each assumed guardianship and Imamate over the Message:

Imam Al Hasan - 37 years Imam Husain - 45 years

Imam Zainul Abideen - 25 years Imam Al Baqir - 38 years

Imam Al Sadeq - 33 years Imam Al Kadhem - 20 years

Imam Al Redha - 35 years Imam Al Taqi - 8 years

Imam Al Hadi - 8 years Imam Al Askeri - 22 years

Imam Al Mahdi - 5 years

After learning this, is there any more explanation needed in this matter? Did they fulfill the requirement of being from the youth and having young age or no? The numbers speak for themselves so there is no need for further discussion.

Tenth: REQUIREMENT OF SUCCESSION IN GUARDIANSHIP WITHOUT GAPS IN TIME

As for the attribute of succession in guardianship without gaps in time, all of these Imams were fathers and sons who are part of one consecutive chain. So, on the same day which the Wasi of the time dies, he passes on the responsibility of Imamate and Wasayah to his divinely appointed son. The son immediately undertakes his role of guardianship and custody over the message, even if he is still a young child of five or eight years old. Hence, succession was present without any gaps in time or interruption in the role of Imamate, not even for one moment.

During the years that followed, the people did not ever miss the presence of an Imam or Wasi. As soon as the preceding Imam gets martyred, his appointed son simultaneously raises the banner of guardianship. He immediately becomes the Imam and Hujjah from Allah (SWT) over the people.

Eleventh: REQUIREMENT OF CLOSE ATTACHMENT AND DIRECT AND CONTINUOUS CONTACT WITH THE PREVIOUS WASI

The same is the case here as with the tenth requirement. Being that all of the Imams were fathers and sons in one complete and connected family, the new and subsequent Wasi

grew up in the house of his father. Thus, he naturally attains extreme closeness and direct contact with his father who is the preceding Wasi. He acquires the knowledge from his father and that information is transferred to him in a direct, continuous, and flawless manner. Therefore, the requirement that all of these Awsiyaa be part of one chain and family in which guardianship is successively passed on from father to son is certainly fulfilled.

Twelfth: REQUIREMENT OF POSSESSING UNIQUE AND PERSONAL ABILITIES THAT FIT THE ASSIGNED ROLE AND CIRCUMSTANCES WHICH EACH OF THE AWSIYAA WILL FACE

One who studies the autobiographies of these Imams will certainly realize the great and miraculous harmony that exists between their nature, their abilities, and their roles. whoever from them was assigned to make peace with the ruling power for a specific great wisdom, we find him performing that role with political smartness and tactfulness, as well as extreme patience. Whoever was assigned to face the ruler, stand up against him, and expose himself to danger, we find him performing that with absolute courage, boldness, gallantry, and insurgency that have no resemblance. The one who was assigned to face materialism, we find him performing his role with absolute asceticism, worship, and spiritualism. The one who was assigned to carry the burden of research and knowledge, we find him performing that with all sincerity, effort, seriousness, intelligence, talent, and competence.

The one who was assigned to propagate knowledge and teach jurisprudence, we find him carrying out his mission with all perseverance, patience, endurance, benevolence, wisdom, intelligence, tactfulness, and knowledge. The one who was assigned to stand up against oppression and injustice of the tyrannical ruling power, we find him performing his role with utmost patience, tolerance, fortitude, sacrifice, and so on and so forth. If we studied all of their lives and assigned roles, we will find that each of the Imams possess special personal abilities or attributes which are bounties from Allah (SWT) to them, in order to enable them to adapt to their roles and execute them in the best way possible.

Thirteen: REQUIREMENT OF DIRECT SELECTION AND APPOINTMENT BY ALLAH (SWT) AND CLEAR DECLARATION OF THAT DECREE THROUGH THE LAST MESSENGER (SA)

This requirement has been fulfilled by the Imams in many occasions by the testimony of the Holy Prophet (SA) himself. For example, Jabir ibn Abdullah Al Ansaari narrates in a holy tradition that the Messenger (SA) specifically identified them by their number, their names, descriptions, and agnomens, one after the other. He clearly proclaimed that they are the Awsiyaa, Imams, and Awliyaa who are chosen by Allah (SWT). He called for the nation to follow them, take them as their guardians, love them, and consider them their role models whom they receive their guidance from.

Furthermore, the Prophet (SA) warned the people against opposing the Imams and he promised that whoever bears enmity towards them will certainly displease Allah (SWT) and deserve His wrath and punishment. Such tradition or rather traditions are present in its entirety in the books of the just and trustworthy authors who chose the truth over misguidance, and the hereafter over this worldly life. These traditions are also present in the books of the hypocrites and enemies of Ahlul-Bayt, but they have been shortened, distorted, deleted, and modified. They did that for the sake of the worldly pleasures and to attain the pleasure of the misguided rulers and sacrifice that over the religion. They preferred blindness and misguidance over light and guidance.

They would narrate a tradition in an altered or partially deleted form, so for example they would narrate that the Prophet (SA) has stated that, “The Imams after me are twelve like the number of the tribes of Bani Israel. All of them are from Quraish.” They present the tradition in this way only and do not complete the rest of the narration in which the Prophet (SA) spelled out the names, descriptions, and agnomens of all the Imams and Awsiyaa. They delete and hide parts of a narration that does not serve their best interest and may very well expose them to the wrath and punishment of the oppressive and tyrannical rulers. Logic and common sense testifies to their lies and fabrication.

After all, how can the mind accept that the Seal of Prophet and Messenger stand up to foretell a prophecy that is incomplete in this manner? In order for a prophecy to be considered a valid prophecy and be considered as such, it must fulfill certain criteria so that there is no question or doubt in the matter. It should present the entire and complete prophecy of what will happen in the future and not just half or 1/4rth of the information.

For example, suppose that a prophecy is presented to you which states that “The American Presidents after George Washington are one hundred and they are all from the Anglo-Saxon race.” Now, is that prophecy worth anything to you if it came from a fortune-teller or psychic? Of course not! Then, how can such an incomplete prophecy possibly come from the Seal of Prophets himself? After all, does the Holy Messenger present a prophecy in order to prove that he is truly a prophet? Or does he intend to arouse people’s curiosity for the sake of putting them in suspense? Or does he aim to accomplish a much greater, important, and wise goal, by the order of Allah (SWT)?

There is no doubt that the mind and logic agrees with the last scenario. A prophecy from the Messenger surely has to have a valuable goal in the lives of the people. So what could be this great and important goal that will be accomplished if the people only learned that the Imams are twelve in number and that all of them are from Quraish? What will they benefit in learning this piece of information? Let us think about this more thoroughly. It does not make sense because in order for the information and prophecy to be valid, the Prophet (SA) has to mention the names of all these Imams and Awsiyaa and urge the people to follow them! This way, the goal would be accomplished and the objective of the prophecy will be clear to us. Otherwise, there would be no point to the prophecy. Therefore, the mind and logic does not accept their altered narration and we must say those who try to misguide us that Allah (SWT) have revealed their lies and fabrication! He (AS) has given us the mind and intellect to logically distinguish between truth and falsehood.

Sure enough, the complete and original narration is present in the books of the honorable scholars who are sincere in their research, knowledge, and study. They did not hesitate from revealing the whole truth. In fact, there are many narrations regarding these Imams starting from Ali ibn Abi Taleb (AS), until Muhammad ibn Al Hasan Al Mahdi (AFS) whom Rasulullah (SA) prophesized that he will fill the earth with equity and justice after it becomes filled with injustice and unfairness. These traditions are in fact cited in all of the Muslim books, but as we explained earlier, they were truncated and modified in the books of the fabricators. But at least they were mentioned and they were not able to deny its existence!

If you were to ask one of those fabricators and fake scholars to name for you the twelve Imams who are mentioned in their books by a narration from the Holy Prophet (SA), they will not be able to do so. You will find them confused, puzzled, and they will try to evade your question. Hence, their lies, fabrication, and hypocrisy will be apparent and it will be clear that they intentionally try to conceal the truth and misguide the nation, even after all

these years and centuries.

So, the requirement of being directly chosen by Allah (SWT) is fulfilled in its entirety in many of these prophetic traditions which specifically provides the names, descriptions, and agnomen of the Imams. They even state their time of appearance, martyrdom, and places of burial. As we expected, the Prophet (SA) conveyed the divine appointment of these Imams on behalf of Allah (SWT) and without any intervention from the people. He conveyed His divine order to obey them, follow them, and adhere to their path. He proclaimed that to the people publicly and straightforwardly without any vagueness, just like he did on the Day of Ghadeer when he conveyed that Allah (SWT) selected Ali ibn Abi Taleb (AS) for the guardianship over the religion and nation after him. The Prophet (SA) gave glad tidings to all those who will obey and follow them in adherence to the order of Allah (SWT) and that they will attain the pleasure of the Great Creator as well as the eternal abode in Paradise. On the other hand, the Prophet (SA) warned their enemies from the severe punishment and wrath of Allah (SWT).

Hence, this requirement has been fulfilled and may all praise be to Allah, the Lord of all Worlds! Dear Reader, research the books of traditions from both the opponents and those who bear hatred and hostility towards the Imams, as well as the fair and righteous. Compare and contrast all the narrations regarding the description of the Imams and Awsiyaa after the Prophet (SA). We are sure that your sound judgment will discover the whole devastating truth of fabrication and distortion that took place over the years by some of the fake scholars from the past or present. You will realize that by their actions they have misguided the nation from its true religion and Imams.

Furthermore, each of the Awsiyaa have mentioned and confirmed to us who will follow them, as Allah (SWT) ordered and as Rasulullah (SA) have foretold. So, Ali announced that the Wasi after him is his son Hasan. Hasan in turn, publicized the guardianship of his brother Husain after him. Husain announced his son Ali Al Sajjad, and so on and so forth. Every Wasi informs the people of who will follow him. The Imam or Wasi may have several sons, however, only one of them is chosen by Allah (SWT) for the role of guardianship and Imamate. That chosen son is the one whom Rasulullah (SA) had mentioned and confirmed his guardianship. The present Wasi confirms the words of the Prophet (SA) again and declares the new Wasi to the people of his time before his death.

Once again, we stress the necessity of believing in all of the Awsiyaa as one whole package. It doesn’t make sense to believe in Husain but deny the Imamate of Al Sajjad. Or to believe in Imam Al Sadiq but refuse the guardianship of Imam Al Kadhem (AS). Each of them informs the people who will be his successor, so having doubt or disbelief in the successor is equivalent to belying the Imam himself and disbelieving in him! In addition, he would be disbelieving in the Prophet (SA) himself who foretold about all of them. From this logic, it is clear that one should believe in all of the Imams without any exception or division. This is similar to the case of believing in all of the prophets and messengers, as we previously demonstrated. So it is either you believe in all of them or deny all of them.

Fourteen: REQUIREMENT THAT THE IMAMS FACE ALOT OF ENEMIES AND THE PEOPLE DIFFER OVER THEM AND BECOME DIVIDED INTO THREE GROUPS

One group is the minority which is composed of the true followers and believers (commonly known as the Shias), and the other group is the majority which is composed of the enemies and opponents of the Imams. Finally, the third group are the ignorant who do not know any better about the matter and are deceived. Sure enough, history testifies that this is exactly

what happened. The nation has been divided into three groups: A minority group who believed and followed the Imams and was referred to as the “Twelver Imamiya”. The majority denied their guardianship and instead followed others. They became divided and submitted to their rulers as the Quranic verse states, *“Pharaoh led his people astray instead of leading them aright* [20:77].”

And the third group is composed of a good majority of the inhabitants of the conquered countries who do not know much about the Imams. Although they only heard about them vaguely, they showed them love and respect. However, they did not follow them or tread their path. Rather, they followed the path of their enemies and became divided and misguided since they were blind to the fabrication and concealment of truth. They did not use their minds to differentiate between truth and falsehood, reality and fabrication. Rather, they surrendered to what was presented to them and accepted it without thinking. Therefore, this requirement is logically fulfilled in these Imams and sound judgment is in total agreement with the actual reality. With that, we can relax and feel relieved that we are on the right path, by the grace and blessings of Allah (SWT).

Fifteen: REQUIREMENT OF BEING OPPRESSED, ISOLATED, TORTURED, IMPRISONED, AND KILLED BY CONSPIRACY FROM THE TYRANNICAL RULING POWER

History testifies and confirms that this is exactly what happened to them! The oppressive and hypocritical ruling powers harbored animosity against the Imams and feared them, as falsehood usually fears the truth since it reveals and exposes its hidden reality. They were greatly concerned about their positive effect on the people due to their love and attraction to the Imams. They feared the Imams’ role of guardianship on the Final Revelation since it limits their movements and restraints their desires. As a result of all that fear and anxiety, all of the oppressive political governments that came afterwards unanimously undertook the policy of being their enemies and bearing enmity towards them. Despite the differences and competing struggles for power, all of these political systems treated them with cruelty and planned conspiracies to get rid of them, then finally killing them in the most inhumane way.

The Imams had many followers, believers, and those who loved and respected them throughout the developing Islamic state. Because of that, the oppressive ruling power could not kill the Imams openly as it did with others, especially after it saw the consequences of what happened after the killing of Imam Husain ibn Ali (AS) in Karbala. Therefore, it avoided engaging in such act publicly despite its great hatred and hostility towards the Imams. Rather, it resorted to secret assassination by inserting poison in the food of the Imams to kill them or by prison guards or a third party agent. That way, their deaths will seem natural and would not stir up any doubts or cause the people to be angry and bear hostility towards them (ruling power).

Rather, the ruler or caliph himself may even go to convey his sympathy for the death of the Imam and give a speech in his praise, yet at the same time he is the killer! This is what led to the multiplicity of the Imams and guardians. Every time they killed a Wasi, Allah (SWT) sends to them another Wasi, just like Bani Israel used to do with their prophets. They would kill them, so Allah (SWT) would send to them other prophets. As a result, the number of prophets sent to them increased. As Allah (SWT) says in the Holy Quran, “They desire to put out the light of Allah with their mouths, and Allah will not allow but that His Light should be perfected, even though the nonbelievers may detest [9:32].”

Dear Reader, if you read the Islamic history books and personal autobiographies of these

Imams, you will certainly shed tears of blood in learning what each and every Imam faced from pain and suffering. Throughout the years, they faced punishment, isolation, oppression, injustice, imprisonment and murder in the hands of the oppressive Caliphs and rulers who inherited the Caliphate one after the other and ruled the countries with the policy of "iron and fire". You will curse the day in which the Muslims neglected and abandoned their first Wasi! The day when they started this rotten chain that increased in corruption and deviation away from the religion day after day and ruler after ruler, until it surrendered to its lower desires and interests and totally deviated from the religion! And with the help of the fake scholars and phony Sheikhs, they were able to deceive the people in believing that they are the Caliphs of Rasulullah (SA) and the leaders of the believers. But in reality, they do not have any relation to the Prophet (SA) whatsoever, whether close or far, or to the faith or to the believers!

It is enough to note that all of the ten Imams were killed and martyred in the hands of the oppressive ruling power, with the exception of the last Imam, Al Hujjah ibn Al Hasan al Mahdi (AFS). In his case, Allah (SWT) directly intervened to save him from this fate which his fathers faced in the hands of the murderer rulers. So, Imam Hasan was killed by Caliph Mu’awiya ibn Abi Sufyan. Imam Husain (SA) was killed by Caliph Yazeed ibn Mu’awiya. Imam Al Sajjad was killed by Caliph Al Waleed ibn Abd Al Malik. Imam Al Baqir was killed by Caliph Hisham ibn Abd Al Malik. Imam Al Sadiq (AS) was killed by Caliph Al Mansoor Al Abassi. Imam Al Kadhem (AS) was killed by Caliph Haroon Al Rasheed. Imam Al Redha (AS) was killed by Caliph Al Ma’moon. Imam Al Taqi (AS) was killed by Caliph Al Mu’tasim. Imam Al Hadi (AS) was killed by Caliph Al Mu’taz. And Imam Al Askeri (AS) was killed by Caliph Al Mu’tamad Al Abassi. So dear Reader, what do you conclude after learning that? Haven’t these Imams fulfilled this requirement? Is there any doubt left in your mind that this attribute was present in them and was a reality in their lives?

3) The fact that all of these attributes were not present collectively in anyone else other than these Imams is a clear proof that they are indeed the eleven Imams from the sons of Ali ibn Abi Taleb (AS)and they are the awaited and expected Awsiyaa over the Final Message. After all, if we were to find another group of people who possess all these attributes without any exception, then it is logical that they would share with them in the right of Wasaya. However, we do not find any and we challenge any person to present the name of at least one person who collectively possesses all of these logical attributes that are necessary to be fulfilled in these awaited Awsiyaa. We will not find any and this in itself is a strong proof that they are the only ones who fulfilled these requirements.

4) Furthermore, the Holy Prophet (SA) has informed us of them and have specifically mentioned their names, descriptions, and some of the events that will happen to them. We must keep in mind that Prophet Muhammad (SA) is the “truthful and loyal one” (Al Sadiq Al Ameen) who does not speak out of his own desire, but only speaks what he is inspired with from Allah (SWT). Let us return to the books of narrations and the pure autobiographies which are not influenced by any oppressive ruling power. We will find thousands of proofs that cannot be doubted or refuted.

So long as we believe in what the Prophet (SA) have conveyed and foretold, then it is incumbent that we also believe and accept this matter, so long as it is confirmed to us that he foretold about them. Or else we would be contradicting ourselves by choosing parts of the Message while abandoning others and this is not acceptable in front of Allah (SWT). It will certainly lead to disbelief in the Message as a whole. As Allah (SWT) said in the Holy Quran, *“Do you then believe in a part of the Book and disbelieve in the other* [2:85]?*”* The

Final Revelation is one whole package that cannot be divided. It’s either you accept all of it or reject it all.

5) At the same token, the fact that the Holy Prophet (SA) did not inform us of anyone else other than these Imams is a logical proof that confirms the validity of their guardianship and Imamate. Whoever denies their Imamate and successorship should then present to us who are the Awsiyaa whom the Messenger of Allah (SA) indicated and mentioned by name? No matter how good he is in lying and fabricating, he will not be able to come up with any tradition whatsoever that point to others for the position of Wasaya and Imamate over the Message!

6) The fact that these Awsiyaa informed and foretold each other about who will be the next successor is yet another logical proof that indicates succession of a chain that is built on each other. Since we already confirmed and proved the validity of the guardianship of Ameer Al Momineen Ali ibn Abi Taleb (AS), then we must also believe and accept the guardianship of Al Hasan ibn Ali (AS) since Imam Ali (AS) conveyed and announced him as the next successor (by the order of Allah SWT). Since Al Hasan ibn Ali has conveyed the Imamate of Al Husain ibn Ali (AS) himself, then we have to believe in Husain since we already accepted and believed in Imam Hasan’s guardianship. And so on and so forth, the successive chain continues on one after the other. Each of the Imams are supported by the previous Wasi.

For example, if a trustworthy person tells you that another person is trustworthy, then it is logical that the 2nd person is really trustworthy since the narrator himself is trustworthy. Similarly, if the 2nd person points to a 3rd person and testified that he is truthful, then it is logical to believe that he also is truthful. Using that same logic, since each one of the Imams informed us of who will succeed them (as the Prophet indicated), and since we believe that the first Wasi is Ali ibn Abi Taleb (AS) who is known to be honest and truthful, then it is logical for us to conclude that all those who come after him are truthful and honest Awsiyaa. Their integrity is derived from his integrity and each other’s integrity which is accepted by the mind and sound judgment.

7) Furthermore, no one else other than these Imams ever claimed Wasaya over the Message or Wilayah over the nation by the order and divine appointment of Allah (SWT). We have previously concluded the absolute necessity of continuation of the Wasaya and Wilayah over the final revelation after the first Wasi. We established the logic behind the multiplicity of the Awsiyaa and our expectation for that to happen. After research, we did not find anyone except these eleven personalities from the descendants of Ali ibn Abi Taleb (AS) who claimed that they are the awaited guardians and successors who are appointed by Allah (SWT). Therefore, we can conclude that since no one else claimed that great and sacred position, then it logically belongs to them!

Let us present again the example of the missing watch which you happen to find in the street. We remind ourselves here the example which we presented earlier about a lost item which you announced it but no one claimed to own it except only one person. In that case, will you hesitate in giving this watch to him based on the logical deduction that the absence of a claimer other than him indicates that he is the true owner? Otherwise, if someone else had the right for it, they would have certainly made themselves apparent and announced that they are the awaited Wasi! This did not happen so based on that, we must logically conclude that these Imams are indeed the true owners of guardianship and successorship after the last messenger.

8) Let us review the 3rd case study (4th research topic, 13th item) which discusses the unique status given by Allah (SWT) to the divinely chosen person(s) for the position of Wasaya in many other aspects of their lives besides the unique status of assigning the Wasaya to them. If we applied that idea in the case of these Imams, we will certainly find many other important and unique attributes that are present in them and makes them worthy of this guardianship (since they were specialized by Allah SWT with the other unique status in their lives).

First: These Imams are the sons and descendants of Ali ibn Abi Taleb, the Commander of the Faithful, the Wasi of the Holy Prophet (SA), and the Wali of all the Believers. They are the sons of Fatima Al Zahra, the Master Lady of All Worlds and the daughter of the Holy Prophet (SA), and the core of the "People of the Cloak". Now, isn't the end product of this purified and blessed marriage which took place by the direct order and inspiration of Allah (SWT), considered to be a unique status and great purification? Their grandfather is the Seal of Prophets and Last of Messengers who is the best of all creation. Their father is Commander of the Faithful and the Wasi of the Last of Messengers! Their mother is the Master Lady of all Worlds!

As you can see, the Imams have been bestowed this unique status from Allah (SWT) with this purified ancestry, chaste loins, and virtuous laps. So this is indeed a great honor for them which no one before them or after them attained. After all, suppose that a hundred individuals were presented to us so that we can choose five of them by human selection to become the Awsiyaa and Imams over the Message. Among these hundred are five individuals who are the grandsons of the Prophet (SA) and the sons of Ameer Al Momineen and the Master Lady of all Worlds. Will you then have any doubt that these five individuals will win the human votes and that the people will choose and elect them based on this unique status? Surely, the people will not elect anyone else who did not fulfill this unique status which is given to them by Allah (SWT), without intervention by any human being.

Dear Reader, permit us to lift your attention to another important and logical point! If Allah (SWT) is the one who arranged for this marriage to take place between Ali and Fatima (AS), then what do you think is the wisdom behind that? After all, Allah (SWT) is the most Wise and He (SWT) does not make an order unless there is some great divine wisdom behind it. This is similar to what happened in the divine command with the marriage between Zaid ibn Haritha and Zainab bint Jahsh. After they got married, Zaid divorced her and the Prophet (SA) married her afterwards. All this happened for a great divine wisdom which Allah (SWT) clarified in His Holy Book. Allah (SWT) does not issue a direct order in such grave matters except for a very great wisdom. What is the wisdom then behind the divine order of marriage between Ali, the Commander of the Faithful, with Fatima, the Master Lady of all Worlds?

Go ahead, dear Reader and try to deduce why Allah (SWT) sent Angel Gabriel to order His Prophet to marry his daughter to Ali! We will not be able to fully encompass the wisdom of God, however, it is okay to try to think and deduce. Did this direct divine intervention take place to complete the marriage between two people since marriage is the way of life? If that was the case, it would have been sufficient for Him to will for that to happen in a normal way as it usually happens among the people. He (SWT) would simply determine the fate as "Be, and it is." So what is the motive behind sending an angel to the prophet to convey the order of Allah (SWT) directly to him and that he informs the people of that? To whom is the message and wisdom directed to?

It is very clear that it is directed to us, the believing Muslims, so that we may ponder over

why Allah (SWT) took that action. Allah (SWT) desires to direct our attention through this event and this direct divine inspiration to the Prophet (SA) and realize that the matter here is not simply the will of a regular marriage as it happens with all people. Rather, the matter is intentional for the sake of a great divine wisdom. This marriage did not last in time except for only eight years. After that, Fatima Al Zahra (AS) departed from this world while in the midst of her youth as she was absolutely purified by her Lord.

So what is the wisdom behind this short-lasting marriage that would deserve for it to happen via direct order from Allah (SWT)? No matter how much you contemplate and ponder over this matter, you will find yourself in front of only one clear and shining truth. Namely, that the reason for this divine intervention from Allah (SWT) was for the sake of attaining a progeny from this marriage which Allah (SWT) has willed a very important role for. So He (SWT) set up this marriage by Himself in order to establish the purified progeny that will carry to the nation its guardians and Imams who will reap this precious fruit. Those who will carry the burden of Wasaya over the Message after the departure of the Prophet (SA) until it reaches the safe haven!

This is analogous to the process of hybridization in the agricultural factory which we carry out with our own hands among some types of plants. You plant it in order to harvest the fruit which is very unique and has pure and desired characteristics which you will use later to extract an important medicine or compound for agriculture or industrial purpose. The wisdom behind setting up this marriage between Ali and Fatima by the direct order of Allah (SWT) is to give rise to this very blessed and important fruit! Doesn’t that indicate to us that these Imams who are the fruits of this divine marriage are indeed the truthful Awsiyaa and awaited Awliyaa?

We had previously explained how Allah (SWT) established this Arab nation by His Ability and direct order when He (SWT) inspired His prophet and friend, Abraham, to take his son Ishmael and his wife Hagar to a barren area in the desert. Then he built His Holy House in that special location. What do you think is the wisdom behind establishing this Arab nation? It is obvious that Allah (SWT) chose this nation to receive the Final Revelation and Message and set the stage for the appearance of the Seal of Prophets and Messengers. So the careful planning of events took place by the direct order of Allah (SWT) and was certainly for a great wisdom.

If we analyze all the events that are of this type, we will find that there is always a similar divine wisdom behind them. For example, Sarah, the wife of Prophet Abraham became pregnant by the order of Allah (SWT) even though she was old and sterile. Why? The wife of Prophet Zachariah became pregnant by the will of Allah (SWT) even though she was infertile and he was an old man. Why? Prophet Moses was thrown in the river by the will of Allah (SWT) while he was still a suckling infant. Why? Virgin Mary became pregnant with Jesus by the will of Allah (SWT) even though no man touched her. Why? Prophet Joseph was thrown in the well by the will of Allah (SWT). Why?

The People of the Cave went to the cave by the will of God. Why? Prophet Job becomes sick by a very strange and painful illness by the will of God. Why? Prophet Jonah was thrown in the sea by the will of Allah (SWT). Why? The Muslims and nonbelievers faced each other without previous appointment on the Battle of Badr, by the will of Allah (SWT). Why? And so on and so forth, the examples can’t be reckoned!

Allah (SWT) wills that a matter take place via direct order from Him so that He (SWT) may attract our attention to the wisdom behind it. It is not just for the purpose of simply

accomplishing the matter at hand. After all, the accomplishment of the matter does not require the direct intervention of Allah (SWT) and it is enough for it to take the form of “Be and it is” like any other fate or will. However, the matter in question is intended to attract the attention of those who have intellectual minds so that they contemplate over the wisdom and ability of Allah (SWT). Thus, they better appreciate His power, magnificence, might, and wisdom. They would be convinced of the matter and accept it as a proof that is intended by Allah (SWT) to make it easier for them to believe in His Prophets, Messengers, Awsiyaa, Awliyaa, Hujjaj and Ayaat (signs of His divine presence). Praise be to Allah (SWT), the Lord of all Worlds who guided us to that, for we would not have been guided if it was not for Allah (SWT)!

Second: The extraordinary preparation and special training by God to those Imams and the unique personal capabilities and attributes that suit the nature of their roles are certainly considered to be a special and unique status that is bestowed to them by Allah (SWT). Not all of the Muslims or believers possess such unique status or characteristics which are almost like miracles. Therefore, the unique status from Allah (SWT) is a clear proof that they are indeed truthful in their claim to guardianship, Imamate, and Wilayah!

Third: Furthermore, all of the sincere and reliable exegetists of the Holy Quran unanimously agree that certain verses were revealed in their honor, even before the Imams appeared. These scholars rely on the interpretations of the narrations from the Holy Prophets (SA), the first Wasi, and the faithful companions. This in itself is a great and unique status from Allah (SWT) to them which no one else attained. The following is a list of some of the holy verses that were revealed in their honor:

Verse of Purification [Surat Al Ahzab, Verse # 33], Surat al Bayyena, Surat Al Saffaat [40-61], Surat Al Waqe’a [10-26, 88-89], Surat Al Zomor [73-75], Surat Al Motafifeen [18-28], Verse of Mawwadah fil Qorbah (Closeness to Kin), Verse of Salaat on the Nabi, [Surat Al Ahzaab, 56], Surat Al Mominoon [1-6], Surat Al Forqaan [63-76], Verse of Mubahala, and there is much more!

So what does all that uniqueness indicate? Doesn’t it logically qualify them to become the Awsiyaa and awaited Awliyaa, even if they did not claim that position and even if Allah (SWT) did not appoint them and the Prophet didn't announce His divine selection?

Fourth: Isn’t their presence represented by Hasan and Husain under the Cloak with the Holy Prophet (SA) in that renowned event considered to be a unique status and honor from Allah (SWT) to them which no one else attained? Likewise, their presence (represented by Hasan and Husain) with the Holy Prophet (SA) on the Event of Mubahala by divine order surely indicates a special uniqueness from Allah (SWT) to them that no one else was given.

Fifth: There is also the massacre of Karbala and the martyrdom of most of the purified progeny of the Prophet (SA) for the sake of Allah (SWT) and to protect His Final Message. Most of them died except for one person, and that is, Ali ibn Al Husain Al Sajjad Zainul Abideen who is the only male survivor of the aggression of the oppressive rulers. His miraculous survival from death on that very tragic day is a miracle and will continue to be among the amazing secrets indicating divine care and ability! Those evil people killed the suckling infants from the family of the Prophet (SA) and even the women.

With that in mind, how did they overlook the killing of Ali ibn Al Husain who at that time was a young man of about 24 years old? No one knows the answer to this question except Allah (SWT), for it is due to the great ability of Allah (SWT) which saved both Ishmael and

Abdullah, the father of Prophet Muhammad (SA) from being slaughtered. It is the same divine power which intervened to save the Holy Prophet (SA) from being killed the day the polytheists surrounded his house and plotted to kill him. It saved Moses from Pharaoh, Jesus from being crucified, Jonas from the stomach of the whale, and Joseph from dying inside the well. It is the same great power of Allah (SWT) which intervened to miraculously change the logical flow of events for the sake of a greater wisdom!

So, what could be the great wisdom for saving Ali ibn Al Husain in this miraculous and strange manner which the historians and analysts stand amazed and bewildered when they learn about it? What is the secret behind the unique status in that all of them were martyred and this did not happen to anyone else, despite the fact that they are the members of the household of the Prophet and the first Wasi? It wasn't logical for this to happen to them, but it was the power of God which willed so.

Surely, we do not find any wisdom in front of us except the wisdom of continuing the guardianship and Wilayah from this specific door, embodied in Ali ibn Al Husain ibn Ali ibn Abi Taleb! Hence, all the other doors were closed by the martyrdom of the rest of the family members of the purified household of Prophet Muhammad (PBUH). Perhaps in that, Allah (SWT) willed to finalize the matter of Wasaya and Wilayah by specifying that the chain of Imams and Awsiyaa come only from Ali ibn Al Husain (AS). This limitation serves to prevent the likelihood of disagreement and division among the believers regarding who their Imams are. So this unique status gifted by Allah (SWT) to them is clearly a strong proof of their truthfulness in their claim to guardianship and Wilayah. It indicates that they are truly the awaited Imams who would protect the Message after the Holy Prophet (SA) and the first Wasi.

Sixth: The fact that all of the Imams are very well respected, venerated, and loved by all of the Muslims, despite the difference in time, place, and race is considered to be a unique status for them. Even if the people deny their Imamate and guardianship, they never denied their virtues, love, and special status. Now, who planted this love and veneration in the hearts of the people? Surely, the great power of Allah (SWT) is what granted them this unique status which He did not give to others at the same degree. If we were to take a survey of the number of people among the Muslims who were named Hasan, Husain, and Ali throughout the fourteen centuries, and compare it to the number of those called by other names such as Abu Bakr, Umar, Uthman, or Khalid etc., we will find that the former set of names have exceeded the latter by billions of times! So what does that indicate?

Surely, without a doubt, it points to the love and veneration which the Muslims carry in their hearts for these names and personalities despite their time, place, school of thought, or belief. Who else granted the Imams this unique status if it is not Allah (SWT)? Doesn't this unique status from Allah (SWT) stand as a strong proof that compels us to accept them for the position of guardianship and Imamate?

9) These eleven Imams did not differ or disagree about each other or with each other at all. Isn't their support and verification for each other stand as a logical proof to the validity of their guardianship and Wilayah? As was the case with the prophets and messengers, we had logically deduced that their support and agreement for each other proves that they are truly prophets and messengers from Allah (SWT).

For example, suppose that Jafar ibn Muhammad Al Sadeq claimed that Ali ibn Al Husain was not a Wasi or Imam, or if Imam Al Kadhem differed in opinion in a jurisdictional matter with Imam Al Baqir, then we would have concluded that they are not truthful and therefore cast

doubt on all of them regarding their Imamate. However, that did not happen and rather, the opposite was the case! Hence, it is incumbent for us to believe in their truthfulness and remove any doubt regarding their Imamate which is one package that cannot divided or separated.

10) The fact that these Awsiyaa have complemented and continued each other's roles and are in harmony with each other is yet another logical proof that supports their guardianship, Imamate, and Wilayah. If we were to study the roles that each of them executed and compared them with each other taking in consideration the diversity of these roles, we will immediately realize the amazing harmony and synchronization that could not exist without the great divine magnificence and absolute divine perfection! This in itself is a clear proof to everyone which supports their guardianship, Imamate, and Wilayah over the message, the nation, and the religion.

11) There is also the occurrence of some of the obvious miracles which were witnessed by those who accompanied the Imams and were recorded in history throughout the years. For example, God delays the time of sunset for one hour for the sake of Ali ibn Abi Taleb (AS) until he accomplishes victory over his enemy. Husain ibn Ali (AS) throws a handful of the blood of his killed infant son up to the sky as he supplicates to his Lord and not one drop of blood fell to the ground and that was witnessed by his enemies and killers! Husain foretells the fate of his killers one by one and his prophecy is fulfilled exactly with the details that he mentioned.

Ali ibn Al Husain (AS) recites Tasbeeh [the ritual process of glorifying or praising Allah (SWT)] during his prostration (Sujood), so those who were with him actually hear with their own ears the sounds of the rocks, stones, and dust particles reciting Tasbeeh along with him. Muhammad ibn Ali Al Taqi (AS) defeats the supreme judge of the Islamic Caliphate by his extensive knowledge when has not yet reached the age of ten. Ali ibn Muhammad Al Hadi (AS) was thrown in a cell containing hungry lions, but instead of devouring him instantly they prostrated to him and licked his slippers out of respect to him.

Al Hujjah ibn Al Hasan Al Mahdi (may Allah hasten his reappearance) disappears in his minor and major occultation, yet he is still alive and present throughout all these ages. So what is the significance of all these divine miracles which Allah (SWT) distinguished them with? Should we then consider anyone other than them for the Imamate? Should we then seek knowledge from those who were never honored with such miracles from God?!

12) The knowledge and school of thought of these Imams which is the true divine revelation was able to reach us in the way it was revealed by Allah (SWT). It reached us despite all the dangers, risks, hostilities, and wars from tyrannical ruling power that existed throughout all these decades and centuries. It arrived to us despite all the efforts which were exerted to erase their positive influence and eradicate and distort their school of thought. It reached us despite the hostility of the enemies, the jealousy of the envious, the oppression of the oppressors, and the fabrication of those who misguide the people.

Despite all that which took place over the past centuries, we were still able to receive their knowledge and benefit from their school of thought which is the continuation of the true and pure Muhammaden message. How did that happen? Surely, it is a miracle from Allah (SWT) just like His miracle in protecting the Holy Quran! So do you think if Allah (SWT) did not approve of this school of thought and if these eleven Awsiyaa were all lying in their claim of successorship and Imamate, will He (SWT) have granted this miracle for them and protected the Message through them, such that it reaches us today in this complete, pure,

and rich form, despite all the obstacles and danger it faced until now? Doesn't this miracle indicate their truthfulness in being guardians, Awliyaa and Imams?!

13) Most of the scholars of the other schools of thought in Islam were students of these eleven Imams who learned from them and narrated from them. However, the opposite never happened. Doesn't this fact indicate that these eleven Imams are indeed the origin, the foundation, and the source while the others are the branch, the imitation, and the outer-covering? Being that this is the case, wouldn't it be all the more appropriate that these eleven Imams would be the Awliyaa, Awsiyaa, and the awaited Imams over the Message, without any partner or associate? Surely, this is a very clear logic that cannot be denied by any wise and sane mind!

14) Let us review the 3rd case study (4rth research topic, 10th item) which researches the position of the oppressed people that is always with the true Wasi and uses that as a proof for the truthfulness of that Wasi. So if we search in history, we will find that those who followed the eleven Imams, benefited from their guidance, and believed in them were indeed people who were oppressed, deprived and unfortunate. They were the only ones who supported the Imams and stood by them. They abided by their school of thought and defended it throughout the years, in spite of what they faced from the tyrannical ruling power and the enemies of the religion who attempt to deviate from and distort the religion at every opportunity they got. So based on the position of those oppressed and unfortunate people who stood alongside the eleven Imams, we can logically deduce the truthfulness of their guardianship, Imamate, and Wilayah over the religion and the Islamic nation.

15) Despite the fact that these eleven Imams were deprived from their role of political Wilayah, they still continued to play their role of guardianship over the Message and safeguarding the religion. Rather, the matter was not limited to depriving them; it went on to the point of bearing hostility towards them, chasing them, persecuting them, imprisoning them, then plotting against them and killing them in the hands of the unjust and tyrannical political ruling power. Despite all these harsh and grueling circumstances, we find these Imams carrying out their mission in the best way possible. They took advantage of any opportunity they found, so they were like one who grinds a boulder, or dig by his hands in the bottom of the sea, or fight without a shield or sword. Doesn't their actions logically indicate that they are truly the owners of this important position which they were assigned to by Allah (SWT)? Therefore, they did not hesitate to execute their role no matter what the circumstances were.

In general, the insistence of a person to perform his role under the most difficult circumstances is a logical proof that this person is without a doubt the true owner of that position. So, the fact that these eleven Imams were exposed to oppression indicates that they were indeed carrying out their role of guardianship. After all, if they were not performing their role, the rulers would have left them alone and not be bothered by them. Their persistence in performing their roles despite the oppression, persecution, and isolation they faced is a clear proof that they are really the true owners of this position.

16) The number of disciples from the sons of Prophet Jacob (AS) (Israel) and the Awsiyaa after him were twelve. The number of leaders of the sons of Israel in Egypt was twelve. The number of springs which sprang out for the Israelites in the desert of Sinai was twelve. The number of disciples and Awsiyaa of Prophet Jesus (AS) were twelve. The number of months in the Book of Allah (SWT) on the day He (SWT) created the heavens and the earths are twelve. The number of constellations in the sky is twelve. The only number which can be written in English in a form that is different from the numerical form is twelve (we say

dozen indicating the number twelve). With all that in mind, doesn't the self feel somewhat at ease in learning that the number of Awsiyaa over the Final Revelation after the departure of the Seal of Prophet (SA) is also Twelve?!

17) Allah (SWT) has honored the family of Prophet Noah (AS) and granted prophecy to his descendants. He (SWT) honored Prophet Abraham (AS) and granted prophecy to his progeny. He (SWT) honored the family of Imran as well as the family of David by granting them prophecy and guardianship in their descendants. So why would it be hard for us to believe that Allah (SWT) also honor the family of Muhammad who is the Seal of Prophets and Messengers and the best of His creation and most beloved one to Allah (SWT)? Not surprisingly, He (SWT) blesses the descendants of Muhammad with guardianship and Wilayah! Surely, this is logical and accepted as you will not find change in the Sunnah (way) of Allah (SWT).

18) The total amount of time in which the eleven Imams spent in their role guardianship over the Message after the Holy Prophet (SA) is about 300 years. This duration of time is quite logical and reasonable to allow for the Final Revelation that is universal and comprehensive to stand firmly on its feet. This agreement between the duration of their guardianship and the approximate required amount of time that is logical for the safeguarding of the message and guardianship over it is in itself a clear proof that supports the truthfulness of their guardianship and Wilayah over the nation.

19) These Imams did not have political Wilayah and Caliphate over the Muslims as they were supposed to, and that is the wise providence of Allah (SWT). This is yet another logical proof of the truthfulness of their guardianship over the Final Revelation that is due to the following reasons:

First: If these Awsiyaa assume the Caliphate, it will result in the return to the way of the Prophet (SA) and the way of the first Wasi. But the time had already passed and it was too late for that to happen. If it did happen, it would have certainly resulted in a great division in the nation! The enemies of the Awsiyaa and the pure form of the Religion would have increased in their animosity and initiated a bloody counter-revolution for the sake of their best interests that will be harmed if the matters in the Islamic state returned to the way of the Holy Prophet (SA) and the true final message.

And if that happened, it would certainly pose a great threat to the stability and very existence of the Islamic state! It will lead to its division at a time when it is still growing and surrounded by enemies from all sides and from within its people. This will surely lead to its downfall and the enemies will jump at the opportunity to destroy and eradicate the religion once and for all. In order to avoid all that, it is logically necessary that none of the Awsiyaa actually assume the position of Caliphate. Rather, they would only practice their roles behind the scenes in the midst of the most difficult circumstances. This was their destiny which they had no choice but to face it and execute their roles.

Second: If the Imams actually assumed the Caliphate, one of their logical attributes which we had deduced the necessity of it being present in those Awsiyaa over the Final religion would not have been fulfilled. We are referring to the 15th attribute that is discussed in the 15th item of the 2nd research topic in the fourth case study. That is because if they did take hold of this position, they would no longer be oppressed, imprisoned, or killed.

As we agreed earlier, the Awsiyaa should fulfill all of the logical attributes that we previously concluded logically, without any exception. Therefore, the fact that they were

deprived from their right of Caliphate made them fulfill this requirement and possess this attribute from Allah (SWT). This way, they have fulfilled all of the logical requirements and this will certainly make it easier for us to recognize them. It is as if Allah (SWT) desired that they be in complete agreement with the mind and logic! So the fact that they did not assume the position of Caliphate politically is proof to the truthfulness of their guardianship and that they truly deserve the Imamate since they have fulfilled all of the necessary attributes that should logically be possessed by the awaited Imams and Awsiyaa.

Third: If they had really assumed the position of Caliphate, the people would have followed them since they would have become the official rulers. In such case, these eleven Imams would no longer stand as a test (fitna) for the people and they would not be proofs (Hujjaj) over the people. After all, the people would have to take them as guardians since they are the dominant political ruling power that is feared by everybody. In that case, the people may not follow them sincerely for the sake of obeying Allah (SWT). The obedience of the people will be contaminated with the desire to please the ruler. Hence, the good will not be distinguished from the bad nor will the true believer be known from the hypocrite. This would contradict the most important duty of guardianship and that is the conservation of truth and its distinction from falsehood. It would go against the role of nullifying falsehood, deceit, and forgery, and separating that from the truth, light, honesty, and certainty.

Thus, it was necessary that the Imams don't assume the political role of Caliphate and that they be persecuted, oppressed and tortured, such that no one follows them except those who are really truthful believers, and sincere to Allah (SWT) and to the Message. Therefore, we can conclude that they are truly the Hujjaj and Awliyaa from Allah (SWT) and they are the Imams and Awsiyaa over the Final Islamic Message after the Holy Prophet (SA) and after the first Wasi.

From the previous items 1-19, after thorough study and contemplation, and after using our bare minds and logical reasoning, we can with all confidence and faith conclude the following truth without any doubt:

3rd Conclusion

The Eleven Imams from the sons and grandsons of Ali ibn Abi Taleb (AS) and Fatima Al Zahra (AS) are as follows: Al Hasan ibn Ali, Al Husain ibn Ali, Ali ibn Al Husain, Muhammad ibn Ali, Jafar ibn Muhammad, Musa ibn Jafar, Ali ibn Musa, Muhammad ibn Ali, Ali ibn Muhammad, Al Hasan ibn Ali, and Al Hujjah ibn Al Hasan (AFS). They are the awaited and expected Awsiyaa over the Final Islamic Message after the first Wasi. They are the ones whom Allah (SWT) chose for this vital role and mission. They are the Imams, the Awliyaa, and the Hujjaj from Allah (SWT). Therefore, it is logically incumbent on us to believe in them, follow them, and be guided by them. We must take them as our role models, our Imams, and derive our knowledge from them. This is a confirmed truth and reality since it is logical, rational, and essential. Thus, it is not possible to deny or refute it logically, intellectually, or practically.

And now, dear sincere and free thinker, after what was presented to you and at the conclusion of this case study, after complete conviction that is based on sound intellect, contemplation, and pure thought, and after getting rid of any personal interest or fanaticism, both you and I can bear witness with all our souls and without being forced or pressured by anyone, and after witnessing all the logical proofs and evidence, and after it has been proved to us by logic and sound reasoning alone…We can bear witness that:

“There is no God but Allah, the One Creator who has no partner or associate, and that Muhammad in His Slave and Messenger. He is the Seal of Prophets who delivered the last, final, comprehensive, and universal Islamic message that is directed to all of humanity. And Ali ibn Abi Taleb (AS) is the Wasi and Caliph of Muhammad, and Wali Allah after him over the message and nation. The Imams from the sons and grandsons of Ali and Fatima Al Zahra (AS) are as follows: Hasan ibn Ali, Husain ibn Ali, Ali ibn Al Husain, Muhammad ibn Ali, Jafar ibn Muhammad, Musa ibn Jafar, Ali ibn Musa, Muhammad ibn Ali, Ali ibn Muhammad, Al Hasan ibn Ali, and Al Hujjah ibn Al Hasan (AFS).

They are the Awsiyaa over the Final Islamic Message after Ali ibn Abi Taleb (AS). They are the Imams, Awliyaa, and Hujjaj from Allah by direct divine selection for them to assume this important role and position. Their way is our way, their path is our path, their school of thought is our school of thought, and their obedience is obligatory on us since it is equivalent to the obedience of Allah (SWT) and the obedience of the Messenger of Allah (SWT). May Allah (SWT) bear witness to our testimony!”

****

Dear Lucky and Happy Reader, by this testimony you have completed the pillars of your faith and the verification and security of your belief! You should now prostrate to Allah (SWT) in praise to Him! You must show gratitude to Him for His Bounties upon you. After all, He (SWT) is the one who first created you, then granted your life, and then blessed you with His Sustenance. He (SWT) continuously provides you your needs in life until He decides otherwise. He (SWT) then chose you and blessed you with the bounties of the mind, intellect, cognition, and comprehension. By that, He (SWT) favored you over the creation. He (SWT) then guided you to believe in His Oneness, to know Him, and to worship Him alone without any partner or associate. He (SWT) guided you to believe in all of the prophets and messengers, and in their Last Messenger, Muhammad (SA). He (SWT) then guided you to believe in His true Wali and Wasi after His Prophet, Ali ibn Abi Taleb (AS) and He saved you from the great test (fitna).

And now, He (SWT) is completing His Bounty on you and finalizing your faith. He (SWT) made the truth apparent to you and showed you falsehood as it is. He (SWT) opened your heart and guided you, so you became transformed by His Bounty and Generosity into a truly sincere Muslim believer who now has the correct set of beliefs. Dear Lucky Reader, if you truly recognized the greatness, significance, and importance of that bounty which Allah (SWT) gave you, you would have flied out of happiness and you would not find it enough to spend your whole life in prostration to Allah (SWT) out of gratitude! After all, those whom Allah (SWT) grants His Bounty like He did with you are very little throughout all ages in time.

Dear Fortunate Reader, it is enough that you hear the words of Allah (SWT) in this Sacred Tradition in which He (SWT) says, “Whoever knows that there is no God except me, and that Muhammad is My slave and Messenger, and that Ali ibn Abi Taleb (AS) is my Caliph, and that the Imams from his descendants are my Hujjaj, I will let him enter my Paradise by My Mercy. I will save Him from the Hell-Fire by My Forgiveness and allow him to be my neighbor. I will make him deserve My Generosity and I will complete My Blessings upon him. I will make him be from My special and close ones. If he calls Me I will respond to him, and if he prays to Me I will answer his prayer. If he asks Me I will give him, and if he is silent I will initiate with him. If he sinned I will have mercy on him.

If he escaped from Me I will call and invite him. If he returns to Me I will accept him, and if

he knocks on My door I will open it for him. Whoever doesn't testify that there is no God except me, or testified that but does not testify that Muhammad is my slave and messenger. Or testified that but does not testify that Ali ibn Abi Taleb is my Caliph, or testified that but does not testify that the Imams from his progeny are my Hujjaj, he will have been ungrateful to My Bounty! He will have belittled My Greatness and disbelieved in My Signs and Books. In that case, if he comes to Me I will return him back, and if he asks Me I will not give him. If he calls Me I will not listen to his call, and if he prays to Me I will not answer his prayer. If he hopes from me I will fail his hopes, and that is his punishment from Me and I am Not unjust to my slaves."

Now what is your opinion regarding these great glad tidings from Allah (SWT) and this high position and universal status that you now possess! So go ahead and thank your Lord and praise Him! Pray to Him that He increases His precious Bounties on you and makes you stand firm on the right path after He guided you to Him, until you meet Him and depart from this life victoriously and safely with your religion! Pray to him that He provides you support in facing His enemies and your enemies, and the enemies of the truth who will turn against you from this point on! They will try to discourage you and make you turn back from your faith. They will try to misguide you and counterfeit the truth out of enmity and jealousy since you have been guided while they have not. They will become envious that you have been saved while they have perished. So they'll try to lure you and let you join them in their lost way, misguidance, and punishment.

But no matter how hard they try, do NOT allow them to accomplish that now that you have witnessed the truth by the grace of Allah (SWT)! Stay firm on the truth and use the help and support of Allah (SWT) over them regardless of who they are and where they are! Let your weapon be your sound intellect as well as your cognition and wisdom. That is of course after depending on Allah (SWT), His Book, and the guidance of His Prophet and Awsiyaa. This is the best weapon from Allah (SWT) which He gave you and guided you by it to where you have reached now. You have completed your religion and faith and won the pleasure and love of Allah (SWT), the Great Creator!

After all, man has lost his way and became misguided the day he abandoned his mind and intellect. The day he stopped thinking and allowed for the others to lead him, manipulate his mind, and control him! So they made him into a clone with no mind or opinion or logic or cognizance! By that, they turned him into the worst of human beings, or rather, the worst of animals! May Allah (SWT) protect us from all those who want to deprive us from using our minds and getting in the way of our logic reasoning and thoughts! And from those who fabricate and counterfeit our religion and beliefs! Oh Allah (SWT), protect our religion and true faith until we meet you as you are pleased with us, for You are the All-Hearing, the Responsive! We will follow Your Right Path and adhere to the Sunnah of the Seal of Your Prophets and Last of Messengers. We will conform to the guidance of the Lanterns of Guidance from your Awsiyaa, Imams, and Hujjaj of your religion. We have boarded Your ship of salvation and we are the followers of the guides whom You have sent. May Peace and blessings be upon all the messengers and the Last Messenger and his purified progeny! Praise be to Allah, the Lord of All Worlds!

And now dear Reader, in order for you to make your faith and belief more firm and stronger, and to clarify the complete truth to you, we will go ahead with you to the last case study in this book which Allah (SWT) throws on the falsehood by His Will, so it becomes eradicated! We have dedicated this case study to the 12th Imam who is the Last of the Imams and Awsiyaa. The reason why is because he has a special case that is miraculously

unique and we must clarify and understand it. We must comprehend the aspects of the greatness, significance, and wisdom behind it. We must make the truth apparent since it was concealed, distorted, and fabricated to the point that it became like a confusing riddle that is unknown to most of the Muslims. This is in spite of the fact that it is a very important pillar and cornerstone of their religion, creed, and Final Message. The Muslims must belief in it, present it, reveal it, and clarify it to all people. But how will they accomplish that when they themselves have doubt or confusion in it?! Therefore, we find it necessary to discuss this matter and make an attempt to research and study it together.

So let us move on, Dear Reader, as we are accompanied by our mind, logic, and sound judgment, and by our human guidance that is agreed upon by all people, to continue this journey in its last stage! Afterwards, it will reach the safe haven by the will of Allah (SWT), and the ark will finally rest on Mount Judi! By that, the matter will be finished, the bounty will be perfected, and the light will be completed! We will then prostrate to Allah (SWT) and say “Praise be to Allah, the Lord of All Worlds!”

5th Case Study: The Twelfth Imam, the Occulted & Awaited One, the Sustainer and Rising One - Al Hujjah ibn Al-Hasan Al-Mahdi

1st Research Topic - Logical Reasoning and Inevitability of Termination of the Divinely-Appointed Guardians and Chosen Leaders (Imams)

Proposed Questions:

Why doesn’t the presence of the Awsiyaa continue on, one after the other till the end of time?

Why is it inevitable that there be a Seal to the Awsiyaa (guardianship)?

What is the logic and necessity behind that?

What are the proofs and evidence to support that?

Logical Reasoning:

1) We had previously concluded in the 2nd case study (first research topic, 1st item) that beginning and end are logical phenomena that are present in the universe and are part of the way of life. So everything that has a beginning also has to have an end. This principle has been applied on the divine prophecies and revelations and it was logical that it would eventually conclude and reach an end. Sure enough, that happened and the revelations were concluded with the Final Islamic Message, and the prophets and messengers were sealed with Muhammad (SA).

So shouldn’t we also apply this principle to the Awsiyaa after the Seal of Prophets? After all, so long as they had a beginning with Ali ibn Abi Taleb (AS), they also must have an end! This chain of Awsiyaa must conclude and discontinue, otherwise it contradicts the simplest rules of logic. It is logically inevitable that we expect the termination of the chosen Awsiyaa and Imams who were appointed by Allah (SWT) to safeguard and protect the Message after the departure of the prophet.

2) As we know, the Awsiyaa were assigned the mission of caretaking and looking after the Final Revelation until it establishes itself and stands firmly on its feet, and to protect its pure form after organizing it in such a way that is feasible for all of the nations to use and follow at any time or place. So if the mission was accomplished and the Message have grown and stood firmly on its feet, then what is the need for further continuation of the chain and more branches to form over the ages until the end of time? The accomplishment and completion of the desired goal is a logical proof that there is no need any more for one who would accomplish the goal. Therefore, the fact that the Message has reached its desired destination and has actually established itself is a clear proof that the termination of prophets is logical to happen with the termination of the mission.

3) It has not been narrated that the last Wasi, Al Hujjah ibn Al Hasan, married nor had any kids, so there is no possibility of passing on the guardianship/Wasaya to a son after him just like it was passed on from his forefathers to each other. The probability that Wasaya would continue after him and be transferred from this pure prophetic chain to another chain that is lower is very farfetched and almost impossible as well as illogical. Imam Al Hujjah ibn Al Hasan al Mahdi (AFS) was occulted most of the time so therefore, there did not exist any person who was in direct contact with him such that this person would acquire direct knowledge from him. Because of that, this logical and necessary attribute was not fulfilled in a potential Wasi after (if there is one) as it was fulfilled in those before him. Therefore, it is not possible that a new Wasi appears after the 12th Imam, Al Hujjah ibn Al Hasan Al Mahdi, and this is a reality that can very well be comprehended by the mind and logic.

4) Furthermore, there did not appear anyone else who claimed Wasaya and Imamate over the Message by divine appointment from Allah (SWT) after Imam Al Hujjah ibn Al Hasan Al Mahdi (AFS). Therefore, logic dictates that there is no any Wasi after him and that the Awsiyaa were terminated and sealed by him. So the lack of presence of a claimer in this regard indicates the lack of presence of another appointed person after the 12th Imam.

5) As we know, the Holy Prophet (SA) who does not speak out of his own will or desire, have foretold about the termination of the 12 Awsiyaa after him with Al Hujjah Muhammad ibn Al Hasan al Mahdi (AFS). The Prophet (SA) conveyed that he will be the last of the Awsiyaa. Thus, his name will be the same as the name of the Holy Prophet (SA) himself, and that is, “Muhammad”. He conveyed his description, occultation, and return which are depicted in detail among all the Muslims. Only the opponents have deviated and distorted it by the direct command of the oppressive ruling power. So if we already believed and testified the prophecy of Muhammad (SA), then it is logically incumbent on us to also believe him in this matter, namely, that Al Hujjah ibn Al Hasan Al Mahdi (AFS) is the Seal of Awsiyaa and the last one of them, by the order of Allah (SWT).

6) All of the twelve Imams and Awsiyaa have conveyed that Al Hujjah ibn Al Hasan Al Mahdi is the Last Wasi and that the Awsiyaa will end with him. There will not be any Wasi after him until the end of time. Even the 12th Imam himself had confirmed that he is the Seal of Awsiyaa, Awliyaa, and Imams who are appointed by Allah (SWT). Since we have already established their integrity and believed in the Awsiyaa, then we must also believe them in

this matter, and that is, Al Hujjah ibn Al Hasan Al Mahdi is the Seal of Awsiyaa and the last one of them.

7) Ever since Allah (SWT) sent the twelve successive Awsiyaa who are qualified and fulfill all the requirements, they have been lied upon, tortured, and killed! Only a very small group of people believed in them and followed them. With that in mind, what sense does it make to continue their successiveness till no end? Surely, it is inevitable that Allah (SWT) eventually puts an end to this bounty which was not appreciated by most of the people since they disbelieved in it and killed it. It is logical that Allah (SWT) would take this light away from them after a while after they expressed disdain and hatred towards it. This is a very logical expectation and it is the tradition of Allah in the universe!

For example, suppose that Allah (SWT) granted a person with many children, so he kept on killing and torturing each one of them, one after the other. Being that he has rejected this bounty from Allah (SWT) and was unappreciative to it, do you think it is logical that Allah (SWT) take this bounty away from him and put an end to it? Or do you think that He (SWT) will continue to give that bounty to that man until his life ends? There is no doubt that logic says that this bounty from Allah (SWT) will eventually be confiscated due to lack of gratitude and appreciation, just like it would increase and continue with thankfulness and praise.

As Allah (SWT) says, *“If you thank Me, I will increase you, but if you disbelieve, then My punishment is severe.”* So the termination of Awsiyaa is logical and expected in this matter. Whoever refuses the bounty and sustenance of Allah (SWT), he surely does not deserve to receive that bounty anymore. We have an example in the sons of Israel when they refused the bounty of Allah (SWT) and did not appreciate the “Mann and Salwa”. They insisted in replacing the pure sustenance of Allah (SWT) which descended from the heavens with sustenance from the earth with its impure beans. So what did Allah (SWT) say about them and what did He (SWT) punish them with? Similarly, there is also the example of the village which used to receive plenty of sustenance, but it disbelieved in the bounties of Allah (SWT). So it tasted the consequences of its own actions.

Suppose you were to receive pure sustenance directly from the heavens from Allah (SWT) but you disbelieved in it and was ungrateful for that divine bounty. Then you rejected that pure sustenance and instead went after the impure source to get the sustenance from. Similarly, you rejected the Awsiyaa whom Allah (SWT) specified and appointed and granted them extensive knowledge so that they may be signs and guides for you. Instead, you replaced them with others from the fabricators and fake scholars and the followers of the oppressive ruling power to take them as your role model and tread their path. Is it expected after this that Allah (SWT) would continue providing this bounty to you when you have rejected it? Or will He (SWT) put an end to it as a consequence to your disbelief? Isn’t He (SWT) going to leave you to follow your fake Imams and scholars to misguide you and make you go astray? He (SWT) will surely let you depend on yourself so that you may lose your way, and this is what we observe in reality.

8) The Awsiyaa are the divinely appointed scholars and guides from Allah (SWT) who are purified and have the responsibility of teaching the people and guiding them. Thus, they are in essence the teachers who provide the coaching and training. So if this stage of teaching was provided by Allah (SWT), it is logically necessary that it be temporary. It is expected that this teaching phase would end after a period of time so that it may be followed by a time of test and trial! At that time of trial, the teacher will be taken away and the student will be left alone to apply what he learned from the teacher in the exam given

to him. This is similar to what happens in any school or college. The teacher or professor teaches for a period of time then after completing the curriculum, there is no more teacher or professor.

Rather, it is time for the students to be tested and examined for what they learned all along. This is logical and based on that, we can conclude the necessity of termination of Awsiyaa so that afterwards, the time of trial would begin. This way, these Imams stand as Hujjaj (proofs) of Allah (SWT) over the people. So, if they were really sealed and terminated, then it is no wonder or surprise! Rather, it is very well expected rationally and logically!

9) In general, the Awsiyaa are in continuous struggle and conflict with the ruling power. Now, will this struggle continue forever by the sustained presence of the chain of Awsiyaa endlessly? Surely, this is not logical! If they were victorious in their struggle with the authorities such that they became the ruling power themselves, then they would no longer be fulfilling one of the logical requirements for being Awsiyaa. This is not permissible so therefore, it is logically necessary that this continued struggle eventually reach an end with the termination of Awsiyaa.

10) If there was continued presence of the chain of Awsiyaa in front of the people's eyes for hundreds of years, it would have been a clear proof of their truthfulness. Thus, it is a reason for the people to follow them and believe in them. In such case, the purpose of testing the people will be nullified. These Imams will no longer stand as Hujjaj through which Allah (SWT) differentiates the good from the evil, the liar from the honest, and the believer from the hypocrite. Since a clear proof for their truthfulness was available by the continuation of their chain throughout time, then whoever believes in them will be forced to do so since the proof is clearly present. Their belief will not be based on true faith and the desire for truth itself. Even if this truth was fabricated or hidden from the person, he would strive to seek for the truth and he is the one who will deserve the reward and retribution from Allah (SWT).

After all, if you are able to see with the light on, that is not a miracle. However, the real challenge is to be able to see and find your way in the presence of darkness and obstacles. So, the termination of Awsiyaa is logical in order for the test and trial to manifest itself to the people, and so that these Imams may continue to stand as proofs on the people till the Day of Resurrection. The mind and logic accepts that and rather expects it even before it happens. So if it actually happened, there is no wonder or surprise since it is in agreement with the mind, logic, and sound judgment!

From the previous items 1-10, after thorough study and contemplation, and after using our bare minds and logical reasoning, we can with all confidence and faith conclude the following truth without any doubt:

1st Conclusion

The termination of the chosen Awsiyaa and divinely appointed Imams is logical, necessary, and inevitable. Imam Al Hujjah ibn Al Hasan al Mahdi (AFS) is indeed the last Imam over the Final Revelation. He is the Seal of Awsiyaa and there is no appointed Wasi or Imam from Allah (SWT) after him. This is a confirmed reality since it is logical and rational. Therefore, it is impossible to deny or refute it.

2nd Research Topic - Logical Reasoning and Inevitability of the Continuation of Both the Guardianship and the Relationship Between the Heavens and the Earth, the Caretaking and Safeguarding of the Final Revelation

Proposed Questions:

Is it essential that the Guardianship continues on for the Final Revelation?

What is the logic and rational evidence to support the necessity of continuing this guardianship and continuing the relationship between the heavens and the earth?

Why couldn't everything end with the termination of the Awsiyaa?

Logical Reasoning:

1) Dear Wise Reader, is it comprehendible that the One and Only Divine Creator who is the Dominant, the Capable Sustainer, the All-Knowing, the Protector, the Truth, the Ever-Living One, the First, the Last, the Manifest, and the Hidden who does not sleep or slumber, that He (SWT) abandons His creation without providing divine care for the message sent from Him? Is it comprehendible that the relationship between the heavens and earths end with the termination of prophecy, revelations, and also with the termination of the Awsiyaa?! After all, how could that be possible when the earth and all those in it derive their existence from the divine power and creation and from the protection of its laws day and night? If this connection is interrupted for one moment, everything will certainly collapse and cease to exist! Therefore, the continuation of direct relationship is necessary and imperative for the continuation of existence itself.

So, if we agree that the connection is present continuously at every moment, then how is it possible that Allah (SWT) abandons His slaves without providing them care in their affairs and their Final Revelation? How can He (SWT) leave them to deal with their matters on the basis that the prophethood and guardianship have been terminated and this relationship has come to an end? This may be logically permissible when it comes to the relationships between human beings in the formal occasions, e.g., business relationships. However, is it permissible in a relationship between a father and his children? Of course not!

After all, the parent-child relationship does not end after the parents provide care and education to their children and they grew up into adults. This is not logical or permissible in these types of human relationships. Then how can one imagine that to be the case in the relationship between the Creator and His Creation whom their whole lives and existence were originate and revolves around Him?! After all, He (SWT) is the one who provides them sustenance, grants them life, brings death upon them, and manages their affairs. How can one imagine that He (SWT) would abandon them and end His relationship and care with them and with His Final revelation that He sent for their guidance? This idea is illogical and is totally rejected! Rather, what is logical is the continuation of the relationship between the heavens and the earth which does not ever cease to exist with regards to the following aspects:

• Materialistically in maintaining its existence, life, and laws

• Morally and spiritually in protecting the Final Message

• Protecting the religious and behavioral goals from the heavenly revelations and protection of the good for the people

• Continuation of the struggle between truth and falsehood

In all of the above, there is protection to the life and existence in the way that Allah (SWT) desires. So the continuation of the relationship between the heavens and the earth is absolutely necessary for the continuation of life and of existence itself and to protect it from corruption.

2) Dear Wise Reader, can one imagine that Allah (SWT) neglect His universal and Final revelation that is directed to all of humanity at every place and time? Can He (SWT) abandon His religion which He approved for His slaves without providing continuous guardianship throughout time? The ways of life are continuously changing as well as the nature, behavior, and morals of the people especially as new events, incidents, and innovations are introduced in their lives. Thus, all that is not permissible and is illogical if Allah (SWT) desires to protect and safeguard His Final Revelation such that it continues over the ages and gets propagated throughout the world. The mind and logic here deduces the continuation of the guardianship and divine care over the Final Revelation till the end of time.

3) It is of human nature that people tend to lean towards misguidance, disbelief, freedom, corruption, selfishness, and self-serving interest. All that naturally calls for the necessity of continuation of guardianship over the Final Revelation. It calls for a long-lasting and endless relationship between the heavens and the earth. Suppose that you had a patient whose health was deteriorating day after day or is subject to deterioration at any moment in time. In such case, you will place him in the intensive care unit where he has continuous supervision by the physicians. This continuous supervision does not come to a halt due to the instability of his situation and bad prognosis.

Similarly, because the nature of humankind is always leaning towards misguidance, corruption, disbelief, and freedom, that calls for the necessity of having continuous guardianship and actual contact from the heavens to the earth from the Divine Creator to the people and everything including the Final Revelation, the religion, and the continuous struggle that exists between truth and falsehood.

4) The cursed devil (Shaytan), Iblees, had requested from Allah (SWT) that He (SWT) postpone his punishment till Judgment day so that he may misguide the people. Allah (SWT) accepted his proposal and Shaytan became among those who have respite. So the devil, his supporters and progeny are continuously practicing their role of misguidance and corruption until the promised time. And Allah (SWT) does not break His Promise.

So how can one fathom that Allah (SWT) would give permission to the devil to carry out his intentions to misguide the people by inspiration of poisonous ideas, evil desires, and sickness of the soul, yet He (SWT) abandons the human beings in such a weak and solitary state after terminating the prophets, messengers, and Awsiyaa? Not only that, He (SWT) allows for this state to continue on for many long centuries to come! Surely, this is illogical and totally contradicts the attribute of Absolute Justice which is one of the names of the Divine Creator. So it is necessary that in exchange for Shaytan’s seduction, Allah (SWT) would grant guardianship and guidance to the people via continuous relationship between

the heavens and earth, so that it may serve as a weapon for humans to resist the Shaytan and his soldiers. This guardianship must continue till the end of time since the devil will try to misguide the people till the Day of Resurrection. This way, there will be equality and the human struggle will be balanced; thus absolute divine justice will be accomplished!

This is the sound judgment of the intellect and anything other than that is rejected by the mind. So the presence of the devil and the continuation of his role certainly call for the necessity of continuous guardianship and guidance that would work in the opposite direction. So the devil misguides while the guardianship guides. The devil corrupts while the Imamate sets things straight. The devil plans evil while the guardianship nullifies and reveals its mockery and planning, and establishes the truth. And so on and so forth!

5) As we observe and continue to witness in history, the continued presence of enemies against the Final Revelation at every place and time calls for the necessity of maintaining continuous guardianship, protection, and guidance to the religion. It calls for the continued guardianship between the heavens and the earth so that it safeguards the message and stands up against its enemies. The religion must continue its journey throughout the centuries despite the animosities, hostilities, attacks, and events that it will face. So how will the Message accomplish all that if it is left abandoned in the midst of the wavering waves, without any guardianship or divine guidance? Surely, that is not comprehendible because logically the presence of enemies against the message throughout the ages dictates the necessity of having guardianship and protection from the heavens.

6) There was continued presence for a number of factors which logically calls for the continuation of guardianship over the Message as well as guidance and protection. For example, there was the distortion, deviation, and fabrication in the Message coupled with the ongoing attempt to empty the religion from its true contents and propagate a counterfeit and lifeless religion to deceive the people, the increase in such aggressive attempts with the passage of time, the great increase in the number of fake scholars of knowledge and their misguidance of the people, and also their conspiracies with the oppressive ruling power in every place. Guidance and protection can only be accomplished by maintaining an ongoing relationship between the heavens and earth.

This way, the Message will stay in its pure and original form for everyone who seeks the truth and guidance. It will be available for every believer who desires to worship his Lord they way that God desires. Hence, all the devout believers at every age in time will find in that message a sense of security and a safe haven from the events, incidents, emergency cases, and innovations that may occur. They will find guidance and laws for everything that they come across their lives which will be relevant to the changes that may happen over time.

Thus, they will find in it a pure life, not a petrified and isolated life. In doing so, the Message will live on throughout time with its flexibility and livelihood, otherwise it will break due to its rigidness and strictness, as it what happened with the false religion of idol-worshipping that were created by the sons and inheritants of Al Sameri who falsely claimed knowledge. And the leaders from the ruling power who misled the people in thinking that this was their religion, the religion of Muhammad, while the religion itself had vindicated itself from them!

Yet, how is that possible in the absence of continuous guardianship and ongoing guidance that is needed for the message to maintain its continuous life, movement, and flexibility? And to be able to adapt with the events and problems, solve it, react with it, nullify its corruption, and benefit from its good aspects while abandoning the negative.

7) One of the main goals of the Final Message is to provide aid and support to the weak, deprived, and oppressed people. Its objective is to save them from the evil of the arrogant, dominant, and luxurious people who torture them without any right out of aggression and conceitedness. So if the relationship ended between the heavens and the earth by the termination of the Prophets and Awsiyaa altogether, and if the mission of guardianship, guidance, and protection ceased to exist, then who will look after these weak and deprived people who are present in every place and time in great masses and their number increases throughout the ages? Who will take care of their matters, support them, and offer them a helping hand? Surely this is not logical and the mere presence of this set of guidelines which the Final Message highlighted is a clear and logical proof of the necessity and inevitability of maintaining continuous guardianship over the Final Religion as well as Wilayah, protection, and guidance for it.

8) Logical reasoning also supports the continuous presence of a Hujjah (proof) from Allah (SWT) over the people so long as the people continue to exist. Otherwise, what sense does it make for some people to have a Hujjah (proof) from Allah (SWT) over them, while others do not? In such case, the latter would have an excuse on the Day of Judgment to escape punishment. Certainly that does not comply with the absolute divine justice! It contradicts the wisdom of having a Hujjah (proof) from Allah (SWT) over the people. So long as the people continue to exist, the continued presence of a Hujjatullah is the only logical and acceptable scenario and can only be accomplished by the continuation of guardianship, guidance, and protection of the Final Islamic Revelation.

From the previous items 1-8, after thorough study and contemplation, and after using our bare minds and logical reasoning, we can with all confidence and faith conclude the following truth without any doubt:

2nd Conclusion

It is logical, necessary, and inevitable that there exist continuous guardianship, guidance, protection, and supervision over the Final Revelation. This would take place through maintenance of a continuous relationship between the heavens and the earth. Continuous guardianship calls for the continued presence of a Wasi, Guider, and Protector who would be directly appointed by Allah (SWT). This is a confirmed reality that is built on logical rationale, thus, it is impossible to deny or refute it.

3rd Research Topic - Logical Reasoning and Essentiality of the Divine Protection to the Last Guardian (12th Wasi) From Being killed By the Tyrannical Rulers, and the Method for Accomplishing This Goal

Proposed Questions:

Why is it expected and logical that Allah (SWT) intervene to protect the Last Wasi and the 12th Imam, Al Hujjah ibn Al Hasan Al Mahdi, from being killed by the tyrannical rulers, as it happened to the Awsiyaa from his father and grandfathers before him?

What is the logical reasoning behind the necessity of anticipating its occurrence?

How is it possible for that to take place?

Logical Reasoning:

1) It has been observed as a trend with the previous eleven Awsiyaa that the tyrant and oppressive rulers are very much insistent and determined to kill all of the Awsiyaa no matter where they are or how many they are. They have become addicted to committing such heinous acts and have taken the matter very lightly. The reason why is because they would sense great danger from these Awsiyaa who posed a direct threat to their seat on the throne. Thus, they could not ignore or neglect that matter. So it was logical and necessary to put a final stop to this pattern of killing and that it comes to an end, just like everything eventually comes to an end.

2) The aggression and assault of these tyrannical rulers have increased over time and crossed all limits and boundaries. It even reached to the point of killing and imprisoning the Awsiyaa publicly! They tortured and isolated them openly without any bashfulness or regard to their status, knowledge, kinship, or followers. The aggression reached to the point of transgression (Toghyaan) and wickedness. Usually, when the situation reaches such a grave state, the heavens intervene to protect the purified believers from this transgression.

Furthermore, there were a great number of enemies who came from all places, while there were very little supporters who were weak and did not take any action due to the pressure of oppression and persecution that was inflicted upon them. All that created an atmosphere which made it impossible for the Wasi to practice his role or be given any opportunity to do so. This in itself is a proof that leads the mind to logically deduce that divine intervention should take place in order to protect the Wasi, especially after the matters have become worse to such degree. This intervention would enable the Wasi to carry out his mission and duty despite all of these unbearable circumstances.

3) The last Wasi, Imam Al Hujjah ibn Al Hasan Al Mahdi (AFS) is the only Wasi whose father, the eleventh Imam Al Hasan ibn Ali Al Askeri, passed away and left him when he was only five years of age. So how can the divine care abandon this last Wasi and Wali who is chosen and appointed by Him (SWT), when he is still very young and is exposed to the assault and aggression of the corruptive ruling power? Let’s keep in mind that this ruling power had already killed his fathers before him who were grown-men.

Then imagine what could happen to this very young child when they come to know that he is the last Wasi! Surely, they will plan to get rid of him as soon as possible so that they could finish off all of the Awsiyaa and finally rest from all this agony! This is not permissible or acceptable at all! Rather, what is acceptable and logically expected is that the heavens would directly intervene to protect this young Imam from those tyrant rulers and enemies and save him from their jaws until he completes his mission that he is appointed for.

4) Imam Al Hujjah ibn Al Hasan Al Mahdi (AFS) is the last Wasi and Wali in the purified chain of Awsiyaa and Awliyaa. Being that he is the last one and there is no Wasi after him, this logically demands the need for extra special protection for him which differs from the protection of those who preceded him. After all, no one will come after him to complete his role if he does not complete it. His mission will exceed the limits of his time, as we will later see. Hence, increasing and tightening the circle of protection on him is logical and expected to happen.

5) A similar situation took place with Prophet Muhammad (SA), the Seal of Prophets and

Messengers. Since he was the last of the prophets and messengers, Allah (SWT) guaranteed his protection to shield him from his enemies. After all, there is no prophet or messenger after him and he is the one who is carrying the universal and final revelation to every place and time. This logically calls for special protection and divine care to be provided for him. Sure enough, that happened and Allah (SWT) protected Prophet Muhammad (SA) from getting killed the day when the tribes in Mecca plotted to kill him in his house. They chose a representative from each of their tribes to share in the shedding his blood. So Allah (SWT) saved the Prophet (SA) from them and he came out to them when they encircled his house, but they did not see him and it was miracle from Allah (SWT)! Then, Allah (SWT) saved him once again when he was in the Cave of Thawr with his companion. When the nonbelievers were about to see him, Allah (SWT) sent out a bird to lay its egg at the opening of the cave. He also sent a spider to spin its web on the door and therefore, mislead the nonbelievers in thinking that the cave was vacant, and so they left that place.

Then, Allah (SWT) saved the Prophet (SA) yet another time from Zoraqa ibn Malek and also from the conspiracy of the Jews in Medina to kill him. He (SWT) also saved him from the plot of the Jewish woman who presented the poisoned lamb to him. The special divine care also came to his rescue on the day of Battle of Uhod and Hunayn when the enemies surrounded him and wanted to kill him. Allah (SWT) saved him the day when the nonbelievers saw him standing under a tree and they intended to kill him. Allah (SWT) also saved him when some of his hypocrite companions planned to kill him at the Aqabah (cliff) on his way back from the Battle of Tabuk. So, the divine care surrounded him with special protection since he is the Seal of prophets and his message will extend throughout time.

So in order for his message to be conveyed and his role completed, it was inevitable that Allah (SWT) protect him from his enemies by the divine power. Based on this example, why shouldn’t we expect the same case to happen with the Seal of Awsiyaa and Awliyaa whose role will also extend throughout time and there will not be any prophet or Wasi after him? The situation here is similar, so it is logical that what happened there would also happen here. It is expected that the special divine care would include the Seal of Awsiyaa, Imam Al Hujjah ibn Al Hasan Al Mahdi, just like it included his grandfather before him, the Seal of Prophets and Messengers, Muhammad (SA). After all, there is no change in the tradition of Allah (SWT).

6) The same set of circumstances also happened with Prophet Jesus, the son of Mary, who was the last of many prophets sent to the sons of Israel. The sons of Israel went on killing their successive prophets whom Allah (SWT) sent to guide them, one after the other. They were not ashamed from Allah (SWT) and they did not fear Him. So, the divine care intervened to protect their last messenger, Jesus (AS), from their assault, mockery, and plots. Sure enough, their conspiracy reached to the point of killing and crucifying him, just like they did with those who came before him. Their last victims were Zachariah and John the Baptist who were killed by a plot that was carried out in the most degrading manner.

However, by His Great Capability, Allah (SWT) willed to protect their last prophet from his enemies. This is the sound judgment of the mind and logic, hence, it is expected and it surely happened. But what was illogical is that the pattern of killing the prophets continues on without any end, especially when he is their last prophet. So Allah (SWT) desired to teach them a great lesson and demonstrate His Divine Capability to them. An expected miracle took place and Allah (SWT) raised Prophet Jesus (AS) to Him. They were deceived into thinking that the person they crucified was Jesus as Allah (SWT) made that person resembles Jesus. So, their weakness and lack of ability became apparent to them. Until this

moment, they are not sure if they really killed him or not! Hence, this logic is true and has repeated itself twice in front of our eyes. Then why wouldn't it repeat itself yet another time with the Seal of Awsiyaa, since the circumstances resemble each other closely in all aspects?

7) As we know, the 12th Imam is the only Wasi who did not get an opportunity to have close and direct contact with his father who is a Wasi, and time did not permit for him to grow up in the arms of his father and learn directly from him. Therefore, the mind and logic expects that Allah (SWT) does something to compensate for that loss. After all, Allah (SWT) is the Absolute Justice and He (SWT) is the Most Wise. It is very logical that since Allah (SWT) took away something from him which He (SWT) gave to all of the Awsiyaa before him, that He would also give something to him in return which He did not give to the other Awsiyaa. This "something" is expected to be extraordinary and unique to him.

So what could this divine bounty be if it is not the divine care that will extend its hand to save and protect him from his enemies in a direct manner? It will distinguish him forever throughout the years to come. Furthermore, it is logical that Allah (SWT) transfers to him the knowledge of the prophets and Awsiyaa directly. Thus he is named Al Mahdi (the Self-guided), or one whom Allah (SWT) will guide miraculously by granting him direct knowledge miraculously without it being passed to him by someone else.

8) Furthermore, the mercy of Allah (SWT) which is greater than everything must benefit the weak and deprived in every place and time, as they are the backbone and core of the Message. So, what will these people do if their last Wasi and Imam is killed like those before him? It is expected that the divine care intervene to save those weak and oppressed believers who do not seek high status or corruption on earth. It would save their Wasi and caretaker who is the protector of their religion. We often observe this logical phenomenon which happens around us when the divine care intervenes to raise the oppression from the weak and deprived, even if they're not from the believers and worship another God. Despite that, the mercy of God includes them and sends to them one who would liberate them and defend their rights.

Based on this logic, we can expect that Allah (SWT) save the last Wasi from being killed and assaulted, and that this would be out of mercy and compassion to those unfortunate believers who have already lost their Awsiyaa repeatedly. So they became more weak and oppressed over time. And if they also lost their last Wasi, it will be a great disaster for them! After all, the Final Revelation descended to save them and shower its mercy on them, so how can one imagine that it abandon or neglect them in such manner? Therefore, it is logically necessary that the divine care intervenes to save their Wasi and Imam for them, so that he is present throughout time.

9) Furthermore, it is logical and expected that in the end, Allah (SWT) would demonstrate His Capability, Greatness, and Strength to his enemies. We can expect Him to challenge their arrogance, haughtiness, and assault like he did with Pharaoh, Hamaan, Qaroon, Namrood, the sons of Israel, and everyone who tries to assault His Prophets, Awsiyaa, and Awliyaa and take His orders and religion lightly. This is the tradition of Allah (SWT) that is observed around us. Thus, it is logical and expected to happen.

So if it really happened, then there is no wonder or surprise since it is expected based on the lessons of history which we can benefit from. It is expected that He (SWT) intervenes to show His enemies that He (SWT) is Omnipresent and He listens, sees, and is capable of supporting and protecting the Awliyaa and Awsiyaa of His Final Message and religion from

their assault. He (SWT) would show them that He is capable of making them feel weak and paralyzed, despite their arrogance, power, and tyranny towards the young Imam who did not even pass the age of five. What a great and amazing miracle from Allah (SWT)!

The Kings stand helpless as they are not able to inflict harm on a young child whom they heard the prophecy that he will be the one who will destroy the kingdom of evil over their heads and the heads of their fathers and children. Despite that, they stand helpless in front of the power of Allah (SWT), just like the helplessness of Pharaoh in front of Prophet Moses (SA). So, the occurrence of such event and Allah's rescue to His last Wasi by a miracle is expected. This example from Allah (SWT) is very important for the protection of the Message from its enemies in the future and the long centuries that will come after the last Wasi. It is important for disintegrating the group of oppressors who will rule over the Muslims for many long ages, until our time now and until Allah (SWT) wills.

10) As for how that can take place, we pose ourselves this question: How may Allah (SWT) protect His Wali and Wasi from the assault, persecution, and killing of the oppressive rulers who are insistent on killing the Wasi no matter what the price is? In fact, we are in front of two possibilities only:

It's either Allah (SWT) raises the Wasi to Him, OR that He (SWT) conceals and hides him from the eyes of the people. There is no third possibility!

As for the possibility that Allah (SWT) raises the Wasi as He (SWT) did with Prophet Jesus (AS), this is unlikely since Prophet Jesus (SA) had already accomplished his mission and so it was okay for him to be raised to the heaven after he performed his role. As for the last Wasi, Imam Al Hujjah ibn Al Hasan Al Mahdi (AFS), he was still in the beginning of his journey and he has yet to finish and complete his role. He still has a long way to go as his mission is very critical and important! Without accomplishing his mission, he cannot be raised to the heavens. Therefore, his presence on Earth is necessary and inevitable as there is no escape from it so that he may complete and perfect his mission.

The other possibility is that he be occulted and hidden from the eyes, just like the Holy Prophet (SA) was hidden from the eyes of those who surrounded his house and wanted to kill him the day he left for migration. This possibility is actually valid since it guarantees him protection from the enemies. At the same time, he is available and present on a continuous basis to perform his role and duty. Therefore, the possibility of being occulted and hidden from the eyes is more logical so that Allah (SWT) may protect the Message by maintaining the role of guardianship and Imamate.

From the previous items 1-10, after thorough study and contemplation, and after using our bare minds and logical reasoning, we can with all confidence and faith conclude the following truth without any doubt:

3rd Conclusion

It is logical, necessary, and expected that Allah (SWT) intervenes with His direct and divine power to protect and save the last Wasi, Imam Al Hujjah ibn Al Hasan Al Mahdi (AFS) from being killed and assaulted by the tyrannical and hypocritical rulers. It is logically expected that this would happen directly from Allah (SWT) by the miracle of occultation and concealment of the last Wasi from the eyes of the people. This will enable the 12th Wasi to perform his role while being protected from his many enemies. This is a confirmed reality since it is logically deduced and therefore, it is expected to happen. So if it actually

happened, then one cannot deny or refute it. And if it did not happen yet, then we must anticipate its occurrence since that is the sound judgment of the intellect and it is not possible to imagine or prove the occurrence of something else, logically or realistically.

4th Research Topic - Logical Evidence Behind the Continued Presence of the Awaited Mahdi throughout Time While in Occultation, then his Return and Reappearance on Earth at the End of Time

Proposed Questions:

Is Imam Al Hujjah ibn Al Hasan Al Mahdi present now?

Is he the Awaited Mahdi?

Why do we not see him?

Will he return back and reappear?

If so, when will he reappear?

What is the logical evidence supporting the occurrence of such event?

If it is expected to happen logically, is it necessary for us to believe in the Awaited Mahdi or not?

Logical Reasoning:

1) Before anything, we must pose a very important question which is as follows:

What happens if the mind and intellect reaches two confirmed logical facts that are expected to happen, yet each of these facts contradicts each other? In such case, how can we solve this tough contradiction between the two logical facts? And how can we proceed when we have reached a dead end with these two contradicting and opposing realities?

The truth is that this problem or “knot” is impossible to solve mentally or intellectually because the minds stand totally helpless in front of these two opposing logical facts which are inevitable to take place. In fact, this impossible state is the only logical solution. The only logical solution in this situation is either total collapse of the whole life and hence, ending the whole argument from its foundation and disappearance, or resolving it in an illogical way that cannot be comprehended by the mind.

In other words, to solve it in an extraordinary and miraculous way that is beyond the comprehension of the mind and logic. Therefore, expecting the occurrence of a miracle as the solution to this problem is the only logical possibility in order to resolve this issue. The mind and logic dictates that if two logical facts that are expected happen oppose each other, then we must expect the occurrence of a great and extraordinary divine miracle in order to solve this logical problem.

For example, it is logical and expected that Prophet Abraham (AS) who was sent from Allah (SWT), lives to complete his assigned role. At the same time, it is also logical and expected

that Abraham dies when he is thrown into the fire, just like any person would naturally die if he was burned in fire. Here, we are in front of a logical problem since the two expected and logical facts are opposing and contradicting each other. So how can one find an exit from this situation?

In fact, it is not possible to solve this problem except by ending this world and having Judgment day, thereby eliminating the whole problem. Or, to solve it in an illogical way that cannot be comprehended by the mind and logic. That is, to expect the occurrence of an extraordinary divine miracle that is the only logical solution to this problem. So, if the miracle actually took place and Abraham is saved, it is no wonder. Sure enough, the miracle happened and Prophet Abraham (AS) survived the fire! It is no wonder since this miracle is expected to happen in order to satisfy both realities.

Similarly, Allah (SWT) saved the sons of Bani Israel with Prophet Moses (AS) and allowed them to leave Egypt to survive for the sake of completing a specific role, and to proceed to the "promised land". Here, it is logical that they live and continue their procession, and this is a logical fact that is expected to happen. But at the same time, Pharaoh and his great army caught up with them until they reached the sea and the enemy was now behind them! This situation leads us to logically expect that they be totally defeated and perished once and for all. In such case, we will find ourselves in front of two contradicting but inevitable realities. There is no solution here but to expect a divine and heavenly miracle that is illogical and cannot be comprehended by the bare mind. Otherwise, the only other option would be to accept destruction of this life and resurrection in the Hereafter to eliminate this problem from its roots. If not, then how will the sons of Israel become saved while they're all supposed to be killed and destroyed? It is impossible and a miracle here is expected and inevitable to solve this problem, as there is no any other way out.

So, if the miracle actually happened and the sea has been divided and separated to enable them to safely pass to the other side and to drown their enemies when they attempted to cross the sea, then there is no wonder or surprise! Rather, what happened is absolutely logical and expected in order to solve this logical problem.

So if two logical and inevitable facts oppose each other, then we should logically expect and anticipate the occurrence of an extraordinary divine miracle. There should be direct divine intervention to solve this contradiction and logical opposition.

2) We had previously deduced in the conclusion of the 1st research topic of this case study the logic and essentiality behind the termination of Awsiyaa and Wasayah (guardianship) with Imam Al Hujjah ibn Al Hasan Al Mahdi (AFS). We had presented sufficient evidence and logical proofs to support that idea. Then in the 2nd logical reasoning, we deduced the necessity of having continuous guardianship and therefore, the continuous presence of the Wasi which we had also presented logical evidence and proofs.

By making those two logical conclusions, we have reached the same situation of having two contradicting and opposing facts that are each logical and expected to happen. After all, how will the guardianship be terminated with the 12th Wasi and at the same time how will the guardianship continue on with him such that there is no Wasi after him? Surely, this is impossible to happen logically since these two facts are certainly opposing each other! As we had explained in the first point, we must logically expect the presence of a great divine miracle that will solve this logical problem. So what could this inevitable miracle be that will eliminate this problem? And how can we imagine it to be, especially if we take into account the 3rd logical conclusion of this case study which deduces that it is expected that Allah

(SWT) protects His Last Wasi by a miracle through hiding and occulting this Last Imam and Wasi from the eyes of the people.

Let’s think more carefully to picture how the miracle of Allah (SWT) will take place such that it satisfies both conclusions of termination of Wasaya AND its continuation throughout time. It must satisfy the conclusion we reached that the 12th Imam must be the Seal of Awsiyaa and the Wasi’s presence must be continuous. In addition, appropriate protection of the Imam is to conceal and occult him from the eyes of the people. Sure enough, if we pondered over all of this, we will reach only one possibility to solve these problems once and for all. This logical and accepted solution is as follows:

Allah (SWT) will grant a miracle to the 12th Imam Al Hujjah ibn Al Hasan Al Mahdi (AFS). He (SWT) will hide and occult him from the eyes of the people for a specific period of time. During this period, the Imam will carry out his role, then afterwards, Allah (SWT) will hide him completely from the people. The Imam will still be present but cannot be seen physically. However, he is the acting Wasi, the Rising one, and the protector of the Message until the end of time.

This is the extraordinary miracle from Allah (SWT) which will accomplish a satisfying solution. This solution assures that there is termination of Awsiyaa with Imam Al Hujjah ibn Al Hasan Al Mahdi (AFS). At the same time, the mission of Wasaya and Wilayah will continue to exist under the same Imam who is the Seal of Awsiyaa until the end of time. This way, the Imam will be protected during the period of his presence so that he can practice his role of direct guardianship from the oppression of the tyrannical rulers. Thus, we can logically conclude that Allah (SWT) will grant a miracle for the Seal of Awsiyaa that will take the form of occultation of him from the eyes of the people, initially for a period of time where he carries out his role and duties directly via disciples and intermediates. These disciples are the only ones who will be capable of seeing him. Then afterwards, there will be complete occultation in the sense that the Imam will be completely hidden from the eyes of the people. He will continue to live afterwards throughout time by the power of Allah (SWT). However, he will be hidden and occulted and at the same time, he will be practicing his role of guardianship but in an indirect fashion. He is present until the end of time and this is the miracle which is the sound judgment of the bare mind and intellect!

So if this miracle actually happened by Allah (SWT) in this form, then it is not a surprise! In that case, it will be incumbent on us to believe in it and accept it. On the other hand, if it did not yet happen, we must anticipate its occurrence since it is in agreement with the mind and logic. After all, there is no other way of solving this logical problem except by this solution alone.

4) Sure enough, the miracle took place and the 12th Imam was saved by complete occultation from the eyes of the people such that he continues to live throughout time for the purpose of accomplishing continuous guardianship. However, the logic and mind says that the miracle will not be completed logically except by the return and reappearance of the Imam to the people one more time. This way, the miracle will be apparent to everyone. Otherwise, it will only be a fantasy or illusion that may be seen as truth or falsehood. In such case, its true value and miraculous aspect will become lost. After all, what value is the miracle of the People of the Cave if Allah (SWT) did not awaken them from their sleep and allow them to return one more time to the people? Also, what value is the miracle of raising Prophet Jesus (AS) if he is not going to return back and descend another time?

What is the miracle of Uzair if Allah (SWT) did not resurrect him after 100 years, restore life

to him, and recreate his donkey in front of him after it was only bones left? What value is the miracle of dividing the sea for the sons of Israel if it was not completed by their successful passover in crossing the sea to the other side safely, followed by the perishment of their enemy? In all these scenarios, these miracles are completed and they manifested itself and became apparent to everyone that they are indeed miracles. No one can deny or refute it especially since it is of human nature to deny and falsify anything that the eyes can't see and hands can't touch.

Similarly, the miracle of Imam Al Mahdi (AFS) in being hidden and occulted and living through all these ages is not completed logically, EXCEPT by his return and reappearance to the people in the same appearance and description which the people already know so that they can recognize him. They know that he is occulted from them as that fact is passed on to them by others. So if he reappears with the same description and characteristics that are known to be attributed to him, the miracle will be manifested and apparent to the people! Thus, they will all have to submit and admit the greatness and power of Allah (SWT) until the Day of Judgment.

4) As for the occultation and concealment of the Imam from the eyes of the people, it had a beginning, so its situation is the same as everything else. It must logically have an end! As we previously mentioned, the logical phenomenon of things is termination and end, so long as it has a beginning. Therefore, termination of occultation with the reappearance of Imam Al Mahdi (AFS) is logically expected to happen.

5) We have an example in the ascension of Prophet Jesus (AS). This event happened and it had a beginning, so it must also have an end. It is logical that Jesus (AS) would eventually descend from the heavens another time, even if Allah (SWT) did not inform us of that. Sure enough, Allah (SWT) and the Last Messenger (SA) conveyed that to us, as well as the Messiah himself who informed us of that event, including his disciples and those who believed in him. They all mentioned this prophecy and expected its occurrence. So, if we logically accepted that and believed in it, then we must also believe in the return and reappearance of Al Mahdi (AFS). We must accept that his occultation will end sooner or later. Dear Muslims, how is it that you confirm the return and descension of Prophet Jesus (AS) later on, yet at the same time, you reject and refuse to accept the idea of Al Mahdi reappearing another time?! Why is it that your minds do not question the first scenario and you accept it as a fact? Yet, you reject the 2nd scenario which your minds deny although the logic behind both scenarios is the same! If you accept the first scenario, then it is logical that you must also accept the second!

6) Allah (SWT) has confirmed His promise in the Holy Quran and He (SWT) does not break the promise that every self will taste death. Imam Al Mahdi (AFS) is a noble self just like any self, thus, he must die like any other person. He is currently alive and occulted by the power and miracle of Allah (SWT), yet the previous fact logically necessitates that he must return and reappear, and then he must die just like all the creatures die. In this manner, the promise of Allah (SWT) would be fulfilled as it is logically expected. Without this event happening, Allah (SWT) will have broken His Promise as He (SWT) allowed for a soul to live eternally. It is logically impossible that Allah (SWT), who is the Great and Powerful Creator, break His promise. Therefore, it is logical that Imam Al Mahdi (AFS) must return and reappear so that he may die just like everyone else before and after him. This is what happened with the People of the Cave, and you don’t find change in the tradition of Allah (SWT). Allah (SWT) saved them and put them to sleep for 309 years, but that did not prevent them from returning back to life and waking up one day so that they may die

afterwards just like everyone else.

Based on this logic, we can also deduce the inevitability of the return of Prophet Jesus (AS) to Earth after he was raised to the heavens, so that he too can die like the rest of the people. As Allah (SWT) said in his regards, “And peace on him on the day he was born, and on the day he dies, and on the day he is set alive [19:5].” So his death is inevitable, but how will Prophet Jesus (AS) die when he has been raised to the heavens? It is inevitable that he must return and descend to Earth so that he may die like all people. Similarly, the return and reappearance of Imam Al Mahdi (AFS) is necessary and logical from this same perspective.

7) We have already accepted and believed that Prophet Jesus (AS) is alive in the heavens and receives his sustenance all these years and ages, by the power of Allah (SWT). Based on that, why can’t we also accept the fact that Al Mahdi (AFS) is alive too as he is present on Earth and receives his sustenance through all these ages in time? If anything, this is easier to believe and accept since life on earth among the people while in the state of occultation, is easier to comprehend than life in the heavens with the inhabitants of the heaven who are not human! So if the power of Allah (SWT) allowed for that to happen with Prophet Jesus (AS), then why wouldn't it repeat with Imam Al Mahdi (AS) as there is no change in the tradition of Allah (SWT)? After all, if the great power of Allah (SWT) was able to keep a person alive all these years in the heavens, then it is also logically expected that this same absolute power can keep a human being alive for a long time on earth! This would be to demonstrate an flavor of the different types of the divine capability, just as Allah (SWT) created a human being without a father, namely Prophet Jesus (AS) so that He (SWT) may manifest all the aspects of the absolute divine capability. Then, He created a human being without a mother, and she is Eve (mother of Adam). And He created a human being without father and mother, who is Adam. This way, all forms of absolute divine power is demonstrated!

If Jesus (AS) remained alive in the heavens all these ages to be saved from his enemies and for a great wisdom that relates to his reappearance, so why wouldn’t we also accept that Imam Al Mahdi (AFS) also remain alive on earth all these ages, since he is more worthy of that? After all, the purpose is not only to save him from his enemies, but it is to enable him to carry out his role of guardianship over the Final Revelation and religion on Earth. However, this will take place in an indirect and invisible manner during the period of his disappearance and occultation.

Furthermore, we believe that the miracle of Allah (SWT) is keeping Prophet Jesus (AS) alive all these ages in the heavens till Allah (SWT) wills since he is the Last Prophet of Bani Israel. Then why do we find it hard to believe that the miracle of Allah (SWT) is also keeping Imam Al Mahdi (AFS) alive all these ages till the end of time? After all, he is the Seal of Awsiyaa and the inheritor of all the knowledge of the prophets, messengers, Awsiyaa, and Imams till the Day of Judgment! Since we already witnessed a similar example of the divine power previously, then why is it hard for us to believe that Allah (SWT) may repeat it again as He (SWT) has already done it before?

Haven’t we seen time and time again that Allah (SWT) presents many examples of His Power and Capability in creating life from dead, as He (SWT) demonstrated to Prophet Abraham in restoring the life of the bird, and to Prophet Jesus (AS) in breathing life into the dead and the living? He (SWT) manifested His Capability to Uzair in bringing life again to his donkey, and also to the People of the Cave after their long period of sleep. So why does Allah (SWT) present all these examples? Surely, He (SWT) presents them so that we may be

assured that since Allah (SWT) did it once, then He the Almighty can certainly do it again on the Day of Resurrection! He (SWT) can bring life to the dead and resurrect those in the graves.

As Allah (SWT) says in the Holy Quran, “Say: He will give life to them Who brought them into existence at first, and He is cognizant of all creation [36:79].” He also says, "And certainly you know the first creation, why then do you not reflect [56:62]." For surely, it is easier for the mind to believe that something can happen again if it already happened once before. So there is no surprise or wonder in this aspect and there is no room for denial!

8) Hence, the miraculous case of Prophet Jesus (AS) and Imam Al Mahdi (AFS) is the same in that they both live for a long time over the ages and centuries to come, except that one resides in the heavens, while the other is present on Earth by the power of Allah (SWT). It is logically expected that both of their reappearances occur at the same time by the power of Allah (SWT). The mind and logic expects that Prophet Jesus (AS) descend from the heavens at the same time in which Imam Al Mahdi (AFS) reappears after his occultation on Earth. Since the miracles were similar and unified, then why wouldn’t their times of appearance also coincide with each other? Thus, Prophet Jesus (AS) returns by descending and Imam Al Mahdi (AFS) returns by reappearing simultaneously.

This way, the Oneness of the Divine Creator is substantiated and the completion of His Miracles confirms the unity of the religion, which is Islam. By these miracles, He (SWT) would unite the monotheists and believers in everyplace and the great benefit will be accomplished by the return of both Imam Al Mahdi (AFS) and Prophet Jesus (AS) together. This will be an extremely great and amazing miracle for everyone in that both miracles will take place at the same time! The people will see with their own eyes how the religions are united and terminated with the inheritor of knowledge of the prophets, and the Seal of Awsiyaa of the Final Revelation who will bring everyone together. This is the will of Allah (SWT) for the people.

So in order to accomplish these goals and finally unite all of the monotheists under one divine banner to fight the enemies of Allah (SWT) and purify the Earth, it is logically necessary that we expect the reappearance of Prophet Jesus (AS) and Imam Al Mahdi (AS) simultaneously.

9) The Holy Prophet (SA) who is known to be the “truthful and honest one,” have foretold the appearance of the Antichrist (Dajjal) at the end of time who will misguide the people away from their religion. During that time, he will spread corruption on Earth, so it is also logically expected that his appearance will also coincide with the descension of Prophet Jesus (AS) from the heavens and the reappearance of Imam Al Mahdi (AFS) on Earth. Together, they will fight a holy war against the Antichrist (Dajjal) and his supporters, after which mankind will rest forever from his evil. This is also expected to happen logically based on the current events.

10) Overall, as time passes, the Earth is increasing in oppression, injustice, and corruption. The people are becoming more misguided and are deviating from their religion, their Creator, and their morals, or rather humanity. The arrogant are increasing in their arrogance, and the weak and deprived are becoming more weak, oppressed, and deprived! As a result, injustice and darkness are becoming more widespread with time. This is what is observed ever since the departure of the Seal of Prophet (SA) till now. So, until when will all that continue? It is logically inevitable that it will eventually reach an end, as it is the norm with everything.

There must come a time in which light and justice returns to Earth. A time when truth is established and falsehood is nullified! A time when oppression stops and the nonbelievers, arrogant, and oppressors are all defeated! A time when the weak people and the believers attain victory and finally become the inheritors and the Imams! A time when they will be supported by Allah (SWT) and win a great triumph after being oppressed, defeated, and deprived for a long time! Especially considering that they were the main focus and concern of the messages and revelations over time. So it is logically expected that a time will come when their rights will be returned to them and they will attain revenge from their oppressors. This way, the balance of justice will be accomplished on Earth before the Day of Judgment.

Logic dictates that all of this will happen under the leadership of a religious leader for them who will unite them all under his banner in every place wherever they are. Under this leader, they will engage in holy war of liberation and purification that will eradicate the roots of injustice and evil which became widespread throughout the past centuries. In its place, they will plant the seeds of goodness, love, faith, and peace on Earth, as Allah (SWT) desires. Thereafter, the absolute government of Allah (SWT) will be established on Earth, under the Final Islamic Message. It will be run by its Wasi, Protector, caretaker, and guider, and the Wali of the believers, the Imam of the monotheists, Imam Al Hujjah ibn Al Hasan Al Mahdi (AFS), who is the Seal of Awsiyaa. He will carry the banners of goodness and blessings.

So, logic calls for the expectation of all that to take place, even if it still did not happen since it is logical and rational. If it did happen, then there is no wonder or surprise. And if it did not yet happen, then we must expect and anticipate its occurrence. After all, it is logical that the oppressors and those who committed injustice against the people be accounted for their injustice and oppression. Justice must be served in favor of those who were oppressed and defeated. The hearts of those victims of injustice must be satiated as they have patiently waited for the day in which Allah (SWT) will take vengeance for them from those who committed injustice to them. Anything other than this is illogical, or else the whole world will turn into a jungle where the people fight each other endlessly. In such case, the people will strive to attain justice on their own, from those who committed injustice to them as they lost all hope in attaining justice one day in the future.

11) Can a person comprehend that Allah ((SWT) create the Earth and all those on it along with the universe, without establishing a pure, perfect, and righteous government for even a period of time that will rule all of Earth? In this government, the divine code of conduct and law will be established and run alone. Only Allah (SWT) will be worshipped, and the Caliph on Earth will be the person whom Allah (SWT) will allow him to inherit all the knowledge and virtues of the prophets, messengers, Awsiyaa, Awliyaa, and Imams. So it is illogical that Allah (SWT) end the life of this world without establishing His absolute just Government, even if for a specific period of time. This government will be a great paradigm of the divine wisdom for the existence of life and the creation of man. So, will this government be led by someone other than the Seal of Awsiyaa who should logically appear to lead and run this divine government that will rule over the world for the first and last time?

12) Prophet Joseph (AS) returned back once again after he was thrown into the well and all hope was lost for his return. Prophet Moses (AS) returned after his absence when he went to meet His Lord, and also after his absence from Egypt when he went to the land of Madyan. Prophet Jonah returned after his disappearance in the stomach of the whale.

Prophet Job (AS) returned from his absence after being subdued by the cursed illness. With all that in mind, why wouldn't the 12th Imam and the last occulted Wasi also appear, as the other prophets did before him? After all, every absent or hidden person must eventually return and appear one day, and this logic is certainly agreed by the mind and sound judgment.

13) The return of the 12th Imam and the formation of the absolute government of God, then the death of the Imam followed by the permanent termination of guardianship…all that must logically happen at the end of time. After that, there will only be a short period of time left before the Day of Resurrection, during which there is the expected return (Raj'aa) of all the Prophets and Imams to share the continuity of the divine government. This period of time will be so short and it will be at the end of time. The 12th Imam will appear at the end of time near the end of the world. This is logical and is in agreement with our previous deduction.

14) It is also logically expected that the Power and Wisdom of Allah (SWT) must terminate the prophecies, revelations, and guardianships. There must eventually be an end to the divine light, bounties, mercies, grants, and guidance to human beings. Furthermore, it is expected that it should end with a great miracle that extends through time and is eternal such that it becomes a witnessed miracle at the end of time. So if all of the prophets and Awsiyaa were granted miracles, then what about that person who will conclude the relationship between the earth and heavens and is the inheritor of all of the human representatives of God? Don't you think that such personality will carry the greatest, long-lasting, and most amazing of miracles? Isn't that expected to happen logically and rationally? So if we really do hear about a miracle, shall we then deny or wonder or claim that it is illogical? In reality, it is very logical and can be deduced based on what we know from the lives of all the prophets and Awsiyaa!

15) The verses in the Holy Quran indicate the continuous protection of the Message and therefore, the presence of continuous guardianship. For example, *"Surely, We have revealed the Reminder (the Holy Quran) and We will most surely be its guardian* [15, 9]." And "*It is for us to collect it and promulgate it* [75:17]." Also, there are verses which indicate the establishment of the absolute government of Allah (SWT) and of the weak people such as, *"And we desired to bestow a favour upon those who were oppressed in the earth, and to make them the Imams and to make them the inheritors* [28:5]."

So, who will be the leader of the oppressed people if he is not the Last Wasi who shall appear at the end of time to lead them directly? And how will the weak people inherit the Earth without the presence of the inheritor of knowledge, virtue, and light of the prophets and Awsiyaa before him? How will that happen without the presence of a person who will terminate the chain of divine light from the heavens to the earth so that he can be with them to guide them and be their caretaker? When will this happen? And under whom will the absolute government of Allah (SWT) become established if it is not in the hands of the Seal of Awsiyaa who must reappear one day to carry out this final and conclusive role? The holy verses of the Quran which are the Words of Allah (SWT) stand as a clear and logical proof to the necessity of appearance of Al Mahdi (AFS) after his occultation, so that he may lead the government of Allah (SWT) on Earth and fill it with justice, light, and truth.

16) There are many successive narrations of the Holy Prophet (SA) regarding the right of Imam Al Mahdi (AFS). Many narrations indicate that he will emerge at the end of time to fill the earth with equity and justice after it was filled with oppression and tyranny. These traditions are unanimously agreed upon by all Muslims without division since it is

successive and reported from multiple sources. According to some schools of thought, disbelief in the awaited Mahdi is even considered to be deviation from the religion and Kufr (disbelief) since that person would be contradicting a successive narration from the Prophet (SA) that is unanimously agreed upon by all Muslims.

However, the disagreement happened when some Muslim scholars denied that the awaited Mahdi is himself Imam Al Hujjah ibn Al Hasan Al Mahdi, the Seal of Awsiyaa. Of course, their denial was due to pressure and influence from the oppressive and tyrant rulers. They claimed that the Mahdi will appear at the end of time, he will be from Quraish, and that he will be from the progeny of the Holy Prophet (SA). However, according to them, he will be born and grow up as a normal child just like any other person. This claim is rejected since it is illogical and contradicts sound judgment. It disagrees with everything we logically deduced earlier and we present the reasons for its irrationality as follows:

First: The Awaited Mahdi will rule under the final Islamic message, so therefore, it is logical that he will be one of the guardians and Imams of the Final Message. We had previously deduced in the first logical conclusion the reality that Imam Al Hujjah ibn Al Hasan Al Mahdi (AFS) is the last Wasi and there is no Wasi after him. So how can the awaited Mahdi be a person other than this Last Imam and Wasi? Surely, the Awaited Mahdi has to be a Wasi over the message! That is impossible logically, so therefore it is rejected. Rather, it makes sense that both are really one person who will return after occultation.

Second: If according to them, Imam Al Mahdi (AFS) is another person who will be born and grow up like a normal human being and become the Wasi over the Final Message, the question that poses itself is, how can he become a Wasi when he lacks two of the logical attributes that we previously concluded its necessity of being fulfilled in any Wasi? The first condition is succession without any gap in time compared to the Wasi before him. And the second condition is close attachment and direct contact with the preceding Wasi to enable him to obtain the knowledge from him completely. Therefore, he cannot be a Wasi and so he cannot possibly be the awaited Mahdi who must be one of the Awsiyaa over the message.

Third: If a young child was born and grew up like any other kid, then where is the divine miracle that will accompany the Mahdi and will thereby gather all the people together? A miracle that will accompany the person who will have an army with which he will eradicate the roots of injustice and defeat arrogance, oppression, and corruption!

Fourth: If the Mahdi was born as a child and grew into another person, how can one guarantee that the people don’t think that he is another prophet? After all, they may mistakenly take him as God or give him the status of prophethood due to his vast knowledge and wisdom! In that, there is great fabrication and danger to the nation! It is not logical that Allah (SWT) subject his nation to such misguidance, and he is the Most Wise and Most Merciful!

Fifth: Opening this door in front of the minds may set the standard that every person who acquires a significant amount of knowledge in religion is allowed to think that he is the awaited Mahdi. So long as the picture itself is not clear to them, he may deceive and mislead others so that they believe in him. Sure enough, that has happened as a result of confusion. Over the years and centuries, many people claimed and are still claiming that they are the awaited Mahdi and their followers believed and sanctified them. Another group of people did not claim that, but their followers later on claimed that they were the awaited Mahdi, and so on and so forth. Opening this door gives the opportunity for the foolish and

ignorant, and all that is certainly not accepted by the mind or logic.

Sixth: If the awaited Mahdi will be born as a child and will grow, then how will the people identify him and with what signs will they recognize him? After all, those people from Quraish are many and the descendants of the Prophet (SA) are from several branches, and many of them are false claimers. So how will the people be able to identify their real Mahdi and Imam so that they can follow him? Furthermore, if they followed him, will they be certain and sure of his identity such that they are ready to present their lives between his hands? Will this scenario be appropriate for the establishment of the absolute government of Allah (SWT) on Earth, and the destruction of the thrones of the arrogant and the oppressors? In this case, the Mahdi will find thousands of people who doubt or deny him, so long as the matter does not have clear evidence that cannot be denied or doubted.

Seventh: There are many reliable and successive narrations which explicitly states that the Awaited Mahdi is the same person as Imam Al Hujjah ibn Al Hasan Al Mahdi, the occulted one who will return and reappear again. These narrations are cited in many books of the well-known, trustworthy, and sincere scholars who refused to submit to the pressure of the rulers. They refused to change the truth, modify, or delete parts of the prophetic traditions. So why then, do we refuse these narrations which draw a complete, logical, and realistic picture that can be comprehended and accepted by the mind? Why do we instead accept the incomplete, shaken, and doubtful picture that is distorted and unclear to the mind?

After all, if a clear scenario for a logical event was presented to you along with a shaky, incomplete, and vague scenario, which one shall you logically choose? And which one will you abandon? So if the name of the Mahdi is associated with the 12th Imam, then it is not logically possible that someone other than the 12th Imam would be the owner of this title or agnomen (kunya), since it was for him to begin with. This is a proof for the mind that Imam Al Hujjah ibn Al Hasan (AFS) is indeed the awaited Mahdi and no one else was ever given this name or title before him. So what does that indicate to you?

Eighth: Is it comprehended that Allah (SWT) and the Prophet (SA) would neglect this grave and decisive matter and allow there to be confusion without clearly completing the prophecy? Would they leave the picture blurred, disturbed, and ambiguous? This surely contradicts the logic as well as the etiquettes of prophethood and prophecy! It goes against what’s known and observed from the manners and speech of the Holy Prophet (SA). After all, how can he relay a prophecy from his Lord that is deficient and unclear? Will Allah (SWT) inspire the Prophet (SA) something that is deficient? Surely, this is not permissible or logical!

Or do you think that Allah (SWT) would inspire to the Prophet (SA) something complete, but the Prophet (SA) is the one who is making changes such that it becomes deficient? This also is impossible, so the mind and logic says that the Prophet (SA) must have clarified the whole truth in many traditions numerously. He drew a complete picture and narrated a full prophecy that is crystal clear. And if he conveyed it unclearly or vaguely, then why didn’t his companions ask him for further explanation knowing very well that they used to ask him about everything, even the simple and trivial issues? Why didn’t they request him to clarify for them the exact signs of the awaited Mahdi in detail? After all, they were in hope that this honor would be granted to them or be related to them in any way! All of this is certainly unlikely.

Rather, the only logic in front of us is that we accept the many successive and authentic narrations that are reported from multiple sources. We must accept these traditions which

draw a clear and logical picture for us and present a complete prophecy from the Seal of Prophets and Messengers who does not speak out of his own desire. This way, the weakness and poor logic of this silly claim becomes apparent.

Let’s also keep in consideration the political factors and great test and mischief which followed, as well as the exposure of all the Awsiyaa to injustice, oppression, and murder in the hands of the ruling power. Not to mention the weakness of the self in front of money, in addition to the presence of fake scholars who distort the religion and narrations due to pressure from the rulers so that they can distant the virtue from those who deserve it. Instead, they replaced them with distorted narrations which they propagated among the people, just like what happened in the Caliphate of the Holy Prophet (SA) when the divinely appointed Caliph was denied his right for successorship!

Rather than following the divinely appointed Caliph, a replacement was presented in such a way that the Caliphate was rotated among the Arab tribes. So if we take all that into consideration, the picture will become clear to us. It will be obvious why the narrations were distorted, modified, denied, and deleted. The picture was shaken intentionally because it could not be hidden completely, so they had to resort to concealment of certain aspects of the truth which did not serve their best interest and they put the truth aside wrapped in vagueness, mysteriousness, and ambiguity. This was done for two main reasons. First, to remove or distant the virtues from those who truly deserve them since they pose a direct threat to the rulers. And second, to open the door for all the Arabs from Quraish to think that they too can compete for this honor and claim it one day if they found the opportunity.

However, they plotted and planned and Allah too planned, and the best of planners is Allah (SWT)! The truth is clear and falsehood is also clear. The free and sane mind chooses its way smoothly if it is truly seeking the light, the truth, and its One Creator. Glory be to Allah (SWT) who is Exalted High above the partners they ascribe to Him!

17) All of the Awsiyaa relayed the same prophecy regarding the 12th Imam Al Mahdi (AFS) and his occultation, followed by his expected reappearance at the end of time. We have already believed in their integrity as a whole and in the truthfulness of their Wasaya (guardianship) based on logic and common sense, so they must be truthful in this matter too! Namely, that Imam Al Hujjah ibn Al Hasan Al Mahdi (AFS) is the awaited Mahdi who is anticipated to emerge at the end of time after the termination of his occultation. This logic is clearly understood and accepted by the mind and sound judgment.

18) History testifies that occultation of Imam Al Hujjah ibn Al Hasan Al Mahdi (AFS) really took place and that he introduces himself as the Seal of Awsiyaa. This in itself is a great proof that logically calls us to accept and believe that Imam Al Hujjah ibn Al Hasan Al Mahdi (AFS) is indeed the occulted and awaited Imam and the Hujjah of Allah (SWT) over His creation. He will return and appear at the end of time to establish the absolute government of Allah (SWT) on Earth and fill it with equity and justice, after it was filled with injustice and tyranny.

From the previous items 1-18, after thorough study and contemplation, and after using our bare minds and logical reasoning, we can with all confidence and faith conclude the following truth without any doubt:

4rth Conclusion

The 12th Imam, Al Hujjah ibn Al Hasan Al Mahdi (AFS) is the Awaited Mahdi and he is the

Imam of the Time and Age. He is alive and present, but he is occulted and hidden from the eyes, by the power of Allah (SWT). He will continue to be present while in the state of occultation, as he practices his role of Imamate and guardianship over the final and universal Islamic Message. However, he will perform his role in an indirect way and this is the miracle of Allah (SWT) which is similar to the ascension of Prophet Jesus (AS) to the heavens. Imam Al Hujjah ibn Al Hasan Al Mahdi (AFS) will reappear once again and his period of occultation will terminate at the end of time. This event will coincide with the descending of Prophet Jesus (AS) to Earth who will join him.

The 12th Imam will establish the absolute government of Allah (SWT) on Earth. He will be surrounded by a group of true believers and the weak and oppressed people in every place who will fight along with him. The monotheists will gather around him and embrace the Final Islamic Religion of Allah (SWT). He will take revenge from the oppressors and take vengeance for the oppressed people. He will also overcome the great test (fitna) of the Anti-Christ (Al Dajjal). Allah (SWT) will finally be worshipped alone without any partner or associate, just as He the Almighty (SWT) willed.

Imam Al Hujjah ibn Al Hasan Al Mahdi (AFS) will fill the earth with equity and justice after it was filled with oppression and tyranny. Subsequently, life on earth will only last for a short period of time during which the Raj'ah (return) will take place. Soon after, the Day of Judgment will come and the trumpet will be blown which will be followed by the agonies of the Day of Resurrection. This is a confirmed reality that is based on all of the proofs and logical evidence. Therefore, it is impossible to deny or refute it logically, mentally, or practically.

5th Research Topic - How Does The Awaited Mahdi Execute the Duties of Guardianship Over the Final Message While He is Veiled From the Eyes and Physical Senses?

Proposed Question:

1) Is it possible that the Imam carry out the duties and mission of guardianship during the time that he is occulted from the physical and visual senses? How could it happen and in what way?

Logical Reasoning:

1) The coach of a soccer or basketball team or any other sport practices his role of caretaking and guardianship over his team. He works on that role during the whole game until he leads the team to victory or at least accomplishes the best results and performance. Throughout the game, he continuously practices that role without interruption, not even for a moment. But is he physically present in the play field? Actually not, he stays outside of the play field and is not present in it. The players don't necessarily see the coach every moment during the game since they are busy playing, performing, and exerting physical effort. However, does the lack of the coach's presence inside the play field and the players not seeing him every minute of the whole game prevent the coach from practicing his role as the leader, caretaker, and guider of the team?

The coach directs, coordinates, plans, instructs, and is obeyed by his team even though he

is outside the field. So how does the coach carry out his role? He issues directions and instructions to the captain or leader of the team who is present inside the sports field. The captain in turn passes it on to all the team players so they can follow it. This captain or leader of the team is usually appointed before the game and he is usually one of the players and he makes sure that these orders are obeyed. However, he is not any player as he is the most learned and experienced of them. He is the most well-behaved, active and smart player with a strong personality. The coach is not required to contact each player of his team.

It is understood that as the obedience of the team to their coach increases, the better the performance and the more the team gains admiration from others, and the opposite is also true. The more the players rebel against the orders of their coach, leader, and caretaker, and the more negligent they are in carrying out his instructions on the pretext that he is located out of the field and is not present in front of their eyes and that they know better the affairs of the game since they are present inside the field, the more they fail in performance and dispute with each other and play without an organized plan. As a consequence, they will lose the game due to poor performance and failing results. If the captain or leader of the team assumed that he should act as the Wasi and caretaker, or if he became greedy to assume that role, or if he became arrogant over his co-players, and if he rebelled on the coach who is seated outside the sports field, the team will be divided and revolt will widespread which will eventually lead to chaos, humiliating loss, and disappointment of the audience!

This is an example which helps bring the picture closer to the mind regarding the ability of the guardian and caretaker to practice his role and duties, even if he is not present inside the field of competition, and even if he is not visually seen by every person at all times. It also clarifies one of the ways by which he can accomplish that and what the consequences would be if his orders and instructions were disobeyed and he was prevented from performing his role. Even if he is not physically present in the sports field, he closely follows every minor and major event, he observes every detail and he reacts with every incident and development by providing updated instructions, directions, and guidance. His only goal is for his team to perform well and obtain final and decisive victory.

All of that happens in a simple sports game. Then, imagine if the ‘game’ represents the struggle of the whole life itself, and if the sports field is the world around us, and if the players are us ourselves, and if the ultimate goal is to attain the final victory, salvation, and eternal abode in Paradise as well as the pleasure of God who observes our performance and efforts. In such case, don't we need a coach and caretaker (in this case would be the Wasi and Imam) who would direct and guide us even though he himself is not present inside the field? Nor is he seen during the game, however, his existence is critical and essential since he is the coordinator, organizer, guider, planner, and caretaker from behind the scenes. Whoever obeys him will win and attain salvation. And whoever revolts against and disobeys him will fail and be misguided.

2) There is also the aviation controller who is seated in the aviation controlling tower and observes and directs the planes that are arriving, departing, landing, and taking off. To the plane and its pilot, this controller is the one who acts as the caretaker and Wasi until the plane arrives safely to its destination with all its passengers. He issues instructions, orders, and directions to the pilot of the plane who blindly obeys him because in that lies the safety of the plane and its passengers. In this case, however, is that aviation controller physically present inside the plane itself? And is he seen by the pilot, crew, and passengers? Of course

not, he is usually present in the aviation controlling tower at the airport, but his location does not prevent him from practicing the role of guardianship and caretaking over the plane and its passengers.

So, isn’t it also fair to conclude that the presence or absence of the Wasi and caretaker himself does not at all contradict his ability to carry out of the duties of caretaking and guardianship. The question that comes to mind is how does the aviation controller carry out his duty when he himself is not present inside the plane? Rather, he accomplishes that via electronic and wireless communication with the pilot and the crew. This recent human technology are based on natural phenomena which was present before the existence of man, but he simply discovered it and learned how to use it. Surely, it is from the miracles and secrets of Allah (SWT) in His universe and glory be to Him! If a human being had informed people 200 years ago that this could be possible, they would've accused him of being insane. And if he really achieved it, they would've considered that a miracle from God. This is only a tiny example of God's bounties which He (SWT) bestowed us and does not even compose one drop from the oceans of divine knowledge. Then imagine how the vast and all-encompassing knowledge of God is! Would it then be appropriate for us to ask "how"?!

The pilot simply carries out the orders, directions, and instructions of the aviation controller in the controlling tower. He doesn't question him since he does not possess the information which the aviation controller has. The orders and directions of the aviation controller naturally changes and is updated every minute, rather every second with changes in the status of the air traffic and the weather forecast. They also change from one plane to another depending on the circumstances of the air traffic and airlines. Now, if the pilot failed to perfectly execute any instruction from the guardian and the caretaker at the moment it is issued, a catastrophe may very well take place! And in seconds, the plane and its passengers will have lost its way and perhaps crash with another aircraft which may double the disaster! However, if the pilot immediately abides by the instructions, then the plane and its passengers will arrive safely to the airport without accidents, trouble, or disaster.

So, if all that happens in just an air flight, then imagine if this journey represents the struggle of life itself! If the plane represents the life around us, and the passengers are us ourselves, and if the ultimate goal is to arrive safely to a safe haven and desired destination, then don't you think that we'll certainly need the guidance, the aviation instructor, and caretaker who in this case is the Wasi and Imam who directs and saves us even though he is not physically present inside the plane, nor is he visually seen throughout the journey? However, his existence is necessary and critical since he is the coordinator, organizer, director, and caretaker from behind the scenes. Whoever obeys him will attain salvation, and whoever revolts against him and disobeys him will fail and be doomed.

2) There is also the gynecologist who follows the growth of an embryo in the womb of its mother until it is born and sees the light and comes to life safely. He gives the embryo full attention and follows every development and event that happens to him during the period of pregnancy. To the baby, this doctor is the one who plays the role of the caretaker and the guardian until delivery takes place safely both to the baby and the mother. The gynecologist continuously issues instructions and directions to the mother and prescribes for her treatment, investigation, and reports. At the same time, the mother obeys him because in doing so, there is safety for her and her baby that is in her womb. However, is

that doctor (the caretaker and guardian) present himself inside the womb of the mother? And is he seen by the embryo who is being taken care of and looked over? Of course not! Rather, the doctor is present in his office or hospital, but his location certainly does not prevent him from practicing the role of guardianship and caretaking over the embryo in the mother's womb.

Thus, the presence or absence of the Wasi and caretaker with the person who is being taken care of does not contradict carrying out the duties of his role as a guardian and caretaker. But how can the doctor carry out his role of guardianship and caretaking of the embryo when each of them are located at a different place and they never meet until the moment of delivery?

Well, the doctor carries out his role through conveying the knowledge to the mother and through continuous examination, checkup, and issuing directions based on the status of the embryo, health of the mother, change in circumstances, and age of the embryo. He accomplishes that also through recent methods of investigation by which he can closely follow the status of the embryo, although he is not physically present with the embryo and does not see it directly. So from where did the doctor gain the knowledge?! And what drives the mother to obey him? Who permitted the discovery of sciences and laws upon which the modern devices and equipment to screen the embryo was built on (ex: ultrasound, genetic analysis, blood work, and different scanning methods)?

All that is from the miracles and secrets of God! So is it appropriate to ask “how” when it comes to the power and miracles of Allah (SWT)? This proof and evidence is very clear and we witness it every day hundreds and thousands of time in every place of the world. One visit to a prenatal care clinic is enough to discover the miraculous truth and Glory is to Allah (SWT) who is Capable of everything!

Now, the mother simply obeys the instructions and directions of the doctor. She doesn't question them since she doesn’t possess the knowledge nor experience of the doctor who is like the “Wasi”, nor does she possess what he possesses from resources and devices which Allah (SWT) equipped him with. Through them, he sees what she does not see, and so she surrenders to the instructions of the doctor who acts as the Wasi and she submits to his leadership and obeys his directions by the word. But if she disobeyed or didn't exactly carry out any direction of the doctor (acting as caretaker and Wasi), this will immediately reflect negatively upon her and her baby. Consequently, the pregnancy and delivery may end in a tragic way for the mother, the baby, or both of them! However, if she closely abides by the instructions of the Wasi who is assigned and qualified, then the duration of pregnancy and the delivery will proceed safely. The baby then will see the light of life and the mother will recover peacefully.

If all these concerns is present in the duration of pregnancy, then imagine if this pregnancy represents the struggle of life itself, and if the uterus of the mother and her womb is the world around us, and if the embryo is us ourselves, and if the ultimate goal is to exit safely from this life and to be born safely in the Hereafter and live in the house of peace in the kingdom of Allah (SWT)! Don't we then need the obstetrician, caretaker, and guider who in our case is represented by the Wasi and Imam? One who would take care of us and direct us with his knowledge and with what Allah (SWT) placed at his disposal from the extraordinary abilities and miracles, even if we do not see him physically in front of our eyes? Whoever obeys him will have achieved his goal and attained salvation. And whoever deviates and disobeys him will fail and loose his way.

3) There is also the chief military commander who follows the progress of war in the battlefield as well as the performance of his military army until they achieve final victory. He oversees this army and monitors every development and event during the battle. To the soldiers, this chief military commander is the one who practices the role of caretaker and guardian until he completes and achieves victory in the war. He issues the directions and updated orders continuously to the field commanders and they execute it with their soldiers. They must all blindly obey him since there is safety for the army and troops by doing so. However, is that chief military commander present physically in the battlefield among the soldiers and is he seen by them all the time?! Of course not!

Rather, the chief military commander is situated at the central command headquarter, and this usually is a secret place which only few people know and only few can see him. However, his absence from the battlefield does not prevent him from practicing his role of guardianship over the army and soldiers in the battlefield. Thus, the absence of the Wasi and caretaker alongside the one who is being taken care of does not at all contradict with carrying out his duties as a guardian and caretaker. Now, how does the chief military commander practice his role as the guardian and caretaker of the army and soldiers when he is not physically present with them and they may not even meet him during the battle, except maybe after the goal is accomplished and victory is achieved?

Well, the military commander accomplishes that via ranks of officers in the chain of command who conveys his orders from rank to rank until they reach the smallest rank soldier for the orders to be carried out. He accomplishes that also by his experience, wisdom, courage, bravery, and military abilities upon which he was chosen for commandership. He accomplishes that also through the continuous flow of information coming to him from the battlefield and the surrounding areas. This information reaches him through intelligence, satellites, and radars, etc. All of that are from the recent technologies. From these pieces of information, he can make changes in his decisions, design an alternate plan, change tactics and movements, and then issue the orders that are for the benefit and protection of the army and soldiers whom he is responsible of.

So from where did the commander gain knowledge and wisdom, and who inspired him? And who made the rank officers and commanders below him submit to his obedience, and who established the natural laws upon which all these recent technologies were built on? He is Allah (SWT) who is capable of everything and controls the everything, and He (SWT) is the organizer and planner of everything. Is it appropriate to still question “how” and “in what way” if the question is in regards to the absolute power and ability of Allah (SWT)?

The officers and soldiers simply carry out the orders and directions of the chief military commander. They do not debate or argue since they are not provided the knowledge of the guardian and the leader, nor his wisdom, courage, expertise, or the information that he possesses about the whole front, upon which he makes his decisions. So, they surrender and submit to his orders and instructions carefully and exactly. And if any of them, whether the rank officers or soldiers, disobeyed the orders of the chief military commander even if in one issue or simple order, the chain will fall apart and chaos will prevail. Rebellion will become widespread, the branches of the army will tear apart, and the soldiers will go astray. Defeat and failure will start to grow in the hearts of the soldiers which will reflect negatively in the battlefield and in the whole front. Retreat and tragic loss will be the ultimate result. But if the orders of the guardian military commander are carried out carefully and precisely in an organized manner, then the army will surely achieve victory and reach the desired goal.

So if all that is present in a military battle, then imagine if this battle represents the struggle of life itself, and the battlefield represents the world around us. The army and soldiers symbolize ourselves. The ultimate goal is to achieve victory over the Satan (devil), the self, the lower desires, and the corrupt, and to achieve the ultimate goal of pleasing Allah (SWT). Don't we then need the chief commander, the guardian, the caretaker, and the instructor, who in this case will act as the Wasi and the Imam who will take care of us, direct and guide us through his knowledge, and through what Allah (SWT) enabled him of miraculous abilities, even if we don't see him personally or visualize him in front of us.?! Yet his presence is essential and vital! Whoever obeys and submits to him will attain victory and get saved. And whoever disobeys and rebels against him will fail, be defeated, and go astray.

5) There is also the "remote control" which has recently been introduced by man and many of the modern inventions and technology were built based on this invention like an airplane which flies without a pilot, a boat sails without a sailor, a submarine without a crew, a car without a driver, a space craft that carry out discovery missions, electronics, and children's toys, etc. This concept is built on the lack of need for direct contact to control what we desire to control. So you can control anything even if you are not in front of it, inside it, or near it! Miles may even separate you from it! Despite the distance, you can control that object and direct it as you please. This is very clear in front of our eyes today which is represented in many of the modern inventions. This is regarding controlling an object in another object, or a human in an object or device, using applied physical sciences that are built on divine, physical, and stable laws.

The role of guardianship and caretaking is in essence controlling, managing, and directing. So why do we wonder about the possibility of assuming or carrying out this role from a distance without seeing or direct physical presence of the controller, while these materialistic and worldly examples are in front of us? Especially if the guardian is the true Imam and guidance who is enabled by the Lord of all Worlds. After all, the thing which is being looked after is the final divine message for all humanity. And the Assigner of the whole mission is the Divine creator who is the Lord of all worlds, and the Lord of the laws, and universe, and lord of the human who innovated the innovations and invented the inventions!

6) Is it necessary for us to visualize all the different natural phenomena in life in order for them to play their role?! For example, you feel the effects of electricity, magnetism, gravity, heat, and sound, etc., but you cannot see them. Similarly, bacteria, viruses, and fungi all perform their roles which Allah (SWT) created them for without enabling you to see them with your naked eye. So, now the question to ask is: Does your lack of ability to see and visualize these things prevent them from performing their different functions? Some of these things affect you although they are far away and distant from you, like sunlight and its heat, the gravity of the moon, and the earth's magnetism. How does all that happen? Surely, all of these are signs that testify first to the capability and power of Allah (SWT) who is the Only Creator. And second, that it is unnecessary to have direct contact between the affecter and the thing which is being affected. It is not necessary to have direct contact between the controller and the thing which is being controlled, or between the guardian and the person who is being guarded.

7) Furthermore, the cursed devil carries out his role of misguiding the human beings. However, is the devil visible to you? He whispers, inspires, tempts, deceives, instigates, puts down, orders, forbids, directs, and arouses the desires. But do you actually see him?

And does your lack of ability to see the devil prevent him from playing his devilish role? That is just a question to ponder over. How does he perform all these roles and in what way? Well, he is enabled by the power of God who gave him ample time and empowered him, so what Allah (SWT) willed happened. After all, if the matter boils down to the power and capability of God, should we still question "how"? So if Allah (SWT) enabled the devil to lure and misguide without being seen, couldn't He (SWT) also enable the Imam and the guardian to guide and direct without being seen? So if the devil was enabled, then it is all the more worth it that the Imam become enabled even more so than what the devil has been enabled. With the absolute power and might of Allah (SWT), there is no need to question "how" or "in what way?"

8) Regarding the divine presence itself, Allah (SWT) is the Sustainer, Caretaker, Guider, and Protector, etc. But does the fact that you don't see the Divine Creator Himself prevent Him from assuming these roles?

9) The gradual transition between the Imams (AS), from the complete and continuous presence (which was present in the beginning of the Imamate), to the gradual decrease in this presence and attachment, especially during the time of the 10th and 11th Imams, Al Hadi and Imam Al Askeri (AS), respectively, up till the time of minor occultation of the 12th Imam Al Qaem (May Allah hasten his reappearance). Did that prevent the Imams from carrying out their roles as Awsiyaa over the message and nation? Or did it lead to any deficiency in their performance compared to what their noble fathers? Of course not! So, it is fair to conclude that complete vision, or partial, or none does not at all effect the performance of the Imam and Wasi as a caretaker. Through this gradual decrease, Allah (SWT) demonstrates to us that visualizing is not a requirement for the Wasi to practice his role. Its purpose was to set the stage and train the nation for the period of occultation where the Imam and Wasi practices his role completely without been seen or present physically.

10) If the whole issue is divine, then we cannot ignore the miracles and extraordinary aspects of it. That is, if we really believe in God and His absolute attributes!

11) When discussing the performance of functions, it suffices to judge by the results. In other words, did the function get done or not? As for how this function has been accomplished, that is a secondary and complementary question that is very specific. It is harmless if you do not know the immediate answer to that question, so long as the function itself is accomplished and the performer is known and trusted.

Consider this example:

Is it important to know how the pilot operates an airplane? Or is it more important that the plane itself fly and reach its desired destination safely, and to have confidence in the experience and competence of the pilot himself? Surely, what's more important is that the plane fly and reach its destination safely and to be sure that it is operated by an efficient and experienced pilot. Regarding how the pilot operates a plane, that is a secondary and more specialized question that would not cross your mind to ask, so long as the function will get done and the person who will perform the function is known and trustworthy.

Similarly, is it more important to know how a computer works, or that the computer works and carries out its function and that you feel comfortable with the company that will provide online service for your computer? Long time ago, man didn't know how clouds and rain form, and how oceans and rivers form, and how the sun rises and sets. Did this lack of

knowledge of "how" prevent him from benefiting from the water, oceans, rivers, rain, sun, moon, night and day? Along the same lines, when man didn't know how his organs function, did that prevent him from benefiting from the functions of the different organs and systems of his body?

Logic and sound judgment says that performing the function and the identification of the performer and trusting him is generally what's more important. As for the question "how", that is a secondary question that is left for the professionals, specialists, and scientists, and it is not a question to be posed to the general public. That's why when Allah (SWT) designated Prophet Abraham (AS) as an Imam and close friend and choose him to be from the special ones, Abraham then requested that Allah (SWT) provide him the knowledge of "how". So he prayed, "*Oh My Lord, show me how you give life to the dead.*" So Allah (SWT) responded to him, "Don't you believe?" And that response carries a confirmation from Allah (SWT) that asking how is not important, rather having faith is what's more important.

So, Prophet Abraham (AS) answered, "*Yes, but it is so that my heart would feel reassured.*" Meaning that with Allah's answer to his question, he would be reassured that he has become from the very special ones, since the special ones only are those who seek the knowledge of “how” and are bestowed that knowledge. So, Allah (SWT) granted him the knowledge of “how” which was simply represented by the power of Allah (SWT) through "Be and It is". Glory be to Allah (SWT) the Strong, the Magnificent, and He (SWT) is the True King!

12) Performing a function or task may be done in many different ways without limit and that depends on the competence of the performer and his nature. It also depends on the nature of the function itself, its duration, its scope and importance. Then, it depends on the assigner who will appoint the performer and assure the availability of the resources, circumstances, and abilities. So if the assigner is none other than Allah (SWT), the Capable Divine Creator, and if the performer is a competent infallible Imam by the power of Allah (SWT) who is occulted by divine miracle till the end of time, and if the task at hand is to overlook over the final divine message and act as guardian sent to all of humanity throughout time and age, is there any question left after that regarding how the job will be performed? This is in light of the knowledge that the assigner is the Lord of all Worlds, and the performer is the best of all creation after his purified fathers, and the task is the most important, greatest, and most complicated job and mission for the benefit of man and creation till the end of time.

From the previous items 1-12, after thorough study and contemplation, and after using our bare minds and logical reasoning, we can with all confidence and faith conclude the following truth without any doubt:

5th Conclusion

The occultation of the 12th Imam Al Mahdi the Awaited one (May Allah hasten his reappearance) from the physical and visual senses does not at all prevent him or contradict with him carrying out the duties of guardianship and mission of Imamate. As for how that happens, there are many different ways but its most important is the miraculous power from Allah (SWT) and divine enablement to the Imam and divine support to him which makes "how" have no meaning to it in front of the absolute power of Allah (SWT) who is the Lord of all Worlds. This is a confirmed reality that is indicated by the observations, logical proofs, and thus, it is not possible to contradict, deny, or cast doubt on it.

Dear Reader, in the end of this case study, both you and I can bear witness to the last testimony by which we will have reached the safe haven and approached the house of peace, by the Grace of Allah (SWT). We can testify after complete conviction that is based on logical reasoning, meditation, and pure thinking, and after getting rid of any personal interests or fanaticism, and after depending on Allah (SWT) firstly and on our minds and intellectual capabilities secondly without being forced or pressured by anyone. We can bear witness with our bare minds, intellect, with all our soul and with confidence and certainty with what we're about to admit that:

"There is no God but Allah, the One Creator who has no partner or associate. He does not beget nor is he begotten, and that Muhammad is His slave and messenger. He is the Seal of Prophets who delivered the last, final, comprehensive, and universal religion that is directed to all of humanity. The Awsiyaa over the Islamic Message after the Holy Prophet (SA) are twelve. Their first is Ali ibn Abi Taleb, then Al Hasan ibn Ali, then Al Husain ibn Ali, then Ali ibn Al Husain, then Muhammad ibn Ali, then Jafar ibn Muhammad, then Musa ibn Jafar, then Ali ibn Musa, then Muhammad ibn Ali, then Ali ibn Muhammad, then Al Hasan ibn Ali, then Al Hujjah ibn Al Hasan Al Mahdi (May Allah's peace and blessings be on all of them).

They are the Imams and Awliyaa by the order of Allah (SWT). Their obedience is obligatory and incumbent on us since they are the Awsiyaa over the Final Revelation. Their last Wasi who is the Awaited Mahdi is currently present but he is hidden and occulted from the eyes. He is the Imam of the Time by the power of Allah (SWT) and He is the Sustainer and Wasi over the Last Religion. He will return at the end of time and reappear after his occultation by the power of Allah (SWT) to establish the absolute divine government on His Earth, to attain final victory for the oppressed and weak people and to raise God's word.

The 12th Imam will fill the earth with equity and justice after it has been filled with oppression and tyranny, by His Will. We have testified to that, believed in it, and accepted it. And if we lived long enough and caught up with the time of his appearance, we will certainly be from among his supporters, believers, and soldiers. We will sacrifice ourselves for him with our bodies, blood, and money. May Allah (SWT) bear witness to our testimony!"

Conclusion

And now…dear believer…dear truthful monotheist and purified reader, prostrate now before anything out of praise and gratitude to Allah (SWT) that He (SWT) guided us to the truth. After all, we would not have been guided if He (SWT) has not guided us. It is only now that you have completed your faith and your religion and the Bounty of Allah (SWT) has been perfected on you as He (SWT) approved for you Islam as a Religion. We can both finally sleep a good night's sleep, for the whole life of this world is now in your hands. You are the most rich in it although you may be poor or deprived. You are its master even if you are a weak or oppressed slave. You are now truly the Caliph of Allah (SWT) on Earth and He (SW) has created it for you, not for anyone else. You now have many duties towards it, for you must strive to raise the word of Allah (SWT), His rules and laws on Earth. You must invite the people to His Worship, Oneness, and Belief in Him. Let the light of true faith shine from you to the others and become a lantern for those who miss their way, those who are confused, and those who are hesitant.

Let us challenge and stand up against the oppressors, corrupters, arrogant, hypocrites, and

nonbelievers, for they are your enemy and the enemies of Allah (SWT) and the Religion. Stand up against them, expose their falsehood, and fight them if you can! After all, they represent the seeds of evil and seduction, and they are the reason for the torture of humanity, and the soldiers of the devil. Every time you stand up against their injustice and corruption, you will be pleasing Allah (SWT), the Imam of the Time, and the Wasi of the Final Revelation and Religion and you would be facilitating the establishment of his government when his time comes.

So, help propagate the truth on Earth, for you are worthy of that and the whole Earth is created by Allah (SWT) for you, dear true believer! You are the Caliph in it, so perform the righteous deeds sincerely and seek the knowledge and help from God. Place your hands in the hands of the other believers like yourself and stand by them. Cooperate with each other on the righteousness and piety, and enjoin the truth with each other, and exhort one another on patience, as Allah (SWT) ordered. Do not seek high status or corruption on Earth. Rather, arm yourself with patience and good manners, and put everything in its proper place the way it’s supposed to be. And beware of seeking the pleasures and luxuries of this worldly life, for it is the door of all destruction! So try to live a simple life and be satisfied and content with what Allah (SWT) willed for you. Always seek the Hereafter and do not remove your eyes from it. Try to enrich your Hereafter with good deeds and charity, and beware of fanaticism except for Allah (SWT) alone.

Always enjoin the truth including yourself and be fair to the people, even with your enemy. Support those who are weak and oppressed and be with them and for them. Watch your tongue and desires, and use your intellect as much as you can. After all, do not forget that Allah (SWT) saved you by your mind and distinguished you from the others. With your mind, He (SWT) made you complete your religion and reach the shore of salvation. So hold on tightly to the chain of your faith, starting from your One and Only Creator, and ending with your last Wasi and the Awaited Mahdi!

This is the firm handhold which could never be untied and this is indeed the whole Book! This is the right path, the path of those whom Allah (SWT) has bestowed His Favour upon including the prophets, messengers, Awsiyaa, Imams, Awliyaa, and those who believe in them and follow their path. Beware of neglecting this chain or any part of it, for each part supports each other and are built on each other. This blessed chain is what attracts you to your Creator and Lord, and connects you with Him. It sets up a lively, continuous, and lovely relationship with Allah (SWT), and this relationship is the guarantee for your salvation!

If you commit a sin, He (SWT) will guide you to repentance so that you repent and He (SWT) forgives you. If you fall down, He (SWT) will raise you. If you make a mistake, He (SWT) will alert and correct you. If you face a problem, He (SWT) will help you, and if you undergo hard times, He (SWT) will provide you relief. If you pray to Him, He (SWT) will accept your prayer. If you remember Him, He (SWT) will remember you. If you transgress, He (SWT) will forgive you and if you go astray He (SWT) will guide you. If you forget, He (SWT) will remind you, and if you knock on His door, He (SWT) will open it for you.

If you seek His Help, He (SWT) will help you, and if you seek His Sustenance, He (SWT) will provide sustenance to you. If you seek His Pleasure, He (SWT) will be pleased with you. If you become distant from Him, He (SWT) will wait for your return. If you become angry, He (SWT) will soothe and appease you. If you become sad, He (SWT) will make you feel better. If you become worried, He (SWT) will remove your worries from you. If you make an intention, He (SWT) will protect you. If you depend on Him, He (SWT) will be your caretaker.

If you seek His victory, He (SWT) will make you victorious. If you go out, He (SWT) will take care of you. If you stay, He (SWT) will be your companion. If you sleep, He (SWT) will watch over you. If you awake from sleep, He (SWT) will initiate with you. If you become sick, He (SWT) will cure you. If you feel pain, He (SWT) will award you. If you pray, He (SWT) will connect with you. If you give charity, He (SWT) will thank you. If you fast, He (SWT) will accept it from you. If you perform pilgrimage, He (SWT) will welcome and host you. If you take a palm-length step towards Him, He (SWT) will take one full arm-length step closer to you!

If you walk towards Him, He (SWT) will come rushing to you. If you swear upon Him, He (SWT) will fulfill your vow. If you cry out of fear from Him, He (SWT) will secure you. If you love Him, He (SWT) will love you. If you become sincere with Him, He (SWT) will raise and dignify you. If you struggle for His Sake, He (SWT) will support you and give you power.

If you fight for His sake, He (SWT) will guide your shot to its target. If you seek His Help, He (SWT) will not turn you down. If you call Him, He (SWT) will answer “Here I am!” If you seek His Refuge, He (SWT) will provide refuge for you. If you seek His protection, He (SWT) will protect you. If you contemplate about Him, He (SWT) will inspire you. If you extend your hand to Him, He (SWT) will fill it for you. If you fear Him and avoid His anger, He (SWT) will increase your light. If you perfume yourself for His sake, He (SWT) will make you beloved by the other. If you beautify yourself for Him, He (SWT) will beautify you.

If you place Him alone in your heart and life, He (SWT) will please you and give you comfort. If you forgive, He (SWT) will forgive you. If you have mercy, He (SWT) will have mercy on you. If you take revenge, He (SWT) will support you. If you hold your anger, He (SWT) will take the revenge for you. If you walk, He (SWT) will protect you. If you travel, He (SWT) will provide you a safe return. If you marry, He (SWT) will bless your marriage. If you judge, He (SWT) will pass your judgment. If you have children, He (SWT) will honor them for your sake.

If you ask Him, He (SWT) will answer you. If you become patient and content, He (SWT) will reward and satisfy you. If you obey Him, He (SWT) will make everything obey you. If you became humble to Him, He (SWT) will dignify you. If you worship Him, He (SWT) will accept your worship and empower you. If you raise His Word, He (SWT) will make the people fear you. If you keep contact with your kin for His Sake, He (SWT) will lengthen your age. If you prostrate to Him, He (SWT) will approach you. If you reach old age, He (SWT) will give you health and enrich you. If you feel satisfied with Him, He (SWT) will let you enjoy your life. If you seek to meet Him, He (SWT) will also seek to meet you.

If your death is pending, He (SWT) will be near you. If you die, He (SWT) will pray on you. When you enter your grave, He (SWT) will grant you with a secure statement and testimony. When you die, He (SWT) will provide you relief and show you your place in Paradise and He (SWT) will make your grave become a garden from the gardens of Paradise. When the trumpet is blown, He (SWT) will resurrect you in your best picture and place your Book in your right hand. He (SWT) will provide you safety from agony and enlighten your face. He (SWT) will make your reckoning easy and will facilitate your passage across the bridge of Hell (Siraat). He (SWT) will let your prophet and Awliyaa intercede on your behalf.

He (SWT) will bring you to the pool of Prophet Muhammad (SA) to drink from it with your own hands. He (SWT) will call upon you to enter Paradise and join the group of Prophet Muhammad (AS) and his progeny, for they are your loved ones! You will meet Ridwan and

the guards of the Garden who will greet you with peace and permit you to enter in the highest of ranks, so Congratulations to you! You will then have seen the Garden of Bliss (Jannatul Na'eem) and you will become eternally joyful! You will achieve the Great Paradise so your heart will feel happy.

You will reside in the House of Majesty (Daar Al Jalala), how happy you will be?! In the Garden of Refuge (Jannat Al Ma'wa), how happy you'll be! You will reside there eternally, in the company of the good, the purified, and the righteous people, how happy you'll be! In the Garden of Eden, how happy you'll be! You will live near those who are close to Allah (SWT), in proximity to Muhammad and his progeny, near your Lord, by the love of your Lord! How happy you’ll be! And no one will be granted such goodness except those who exercise patience and self-restraint, and none are granted it except the persons of the greatest good fortune!

So, Peace be upon you, dear truthful believer and faithful reader, may the mercy and blessings of Allah (SWT) be upon you! We ask you for your prayers and farewell to you! See you (God willing) in Paradise, the extensiveness which is that of the heavens and the earth, which is prepared for the righteous! See you (God willing) in the seat of honor, in the presence of the most Powerful King! See you (God willing) in the group of those who love each other for the sake of Allah (SWT), those who gathered over Him and became separated over Him! Peace be upon you, Oh Seal of Prophets and may His Mercy and Blessings be on you! Peace be upon you, Oh Prophets and Messengers altogether and may His Peace and Blessings be upon you all! Peace be upon you, Oh Awsiyaa, Awliyaa, and Imams altogether!

Peace be upon you, Oh Sustainer, the Awaited Mahdi, and may Allah (SWT) hasten your honorable appearance and may His Mercy and Blessings be upon you! May He (SWT) make us among your supporters, soldiers, defenders, and those who attain martyrdom between your hands! Peace be upon us and the good worshippers of Allah (SWT)! Peace be upon those who follow the guidance till the Day of Judgment! Peace be upon all of the angels of Allah (SWT)! And praise be to Allah, the Lord of all Worlds!!!

URL di origine: http://www.al-islam.org/it/node/29870

Links
[1] http://www.al-islam.org/it/user/login?destination=node/29870%23comment-form
[2] http://www.al-islam.org/it/user/register?destination=node/29870%23comment-form
[3] http://www.al-islam.org/it/person/dr-hatem-abu-shahba
[4] http://www.al-islam.org/it/person/jerrmein-abu-shahba
[5] http://www.al-islam.org/it/library/general
[6] http://www.al-islam.org/it/library/spirituality
[7] http://www.al-islam.org/it/tags/right-path
[8] http://www.al-islam.org/it/tags/spiritual-guidance
[9] http://www.al-islam.org/it/feature/spirituality