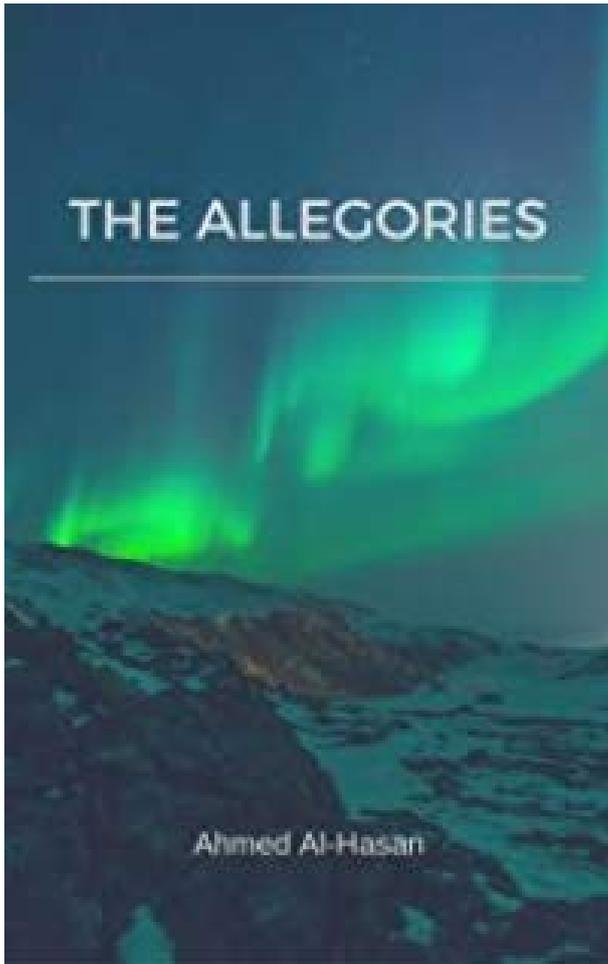


The Allegories Volume 1



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The Allegories Volume 1 Link : <https://goo.gl/DqGQy8> Translated from Arabic to English by Ansar of Imam Ahmed Al-Hassan pbuh Other books of Ahmed Al-Hasan pbuh, <http://www.saviorofmankind.com/books/> In the name of Allah, the Merciful, the Intensely Merciful Praise be to Allah, the One, the Alone, and the Eternal Refuge, Who neither bears, nor is born, and there is nothing equivalent to Him. Praise be to Allah, Who has created creation, and sent them messengers, and made knowledge in the Divine Books a proof of theirs, by which they are recognized by whomever is sincere in his intention and is striving to know the truth. Praise be to Allah, Who has made the knowledge of the book exclusive to those whom He purified, and He prepared Hell Fire for whomever usurps their rank, and they reach hell humiliated and disgraced. Praise be to Allah, Who has made Muhammad and his progeny a way for us to his satisfaction, and made none other than them a path of survival. Praise be to Allah, Who has made their allegiance a good deed with which no bad deed can harm, and He made denying them a bad deed with which no good deed can be useful. Praise be to Allah, Who has made them a translation of the Book, and made the Book without them locked with no doors. They are the justice of the Quran and its translation. They are the successors of the Messenger and his call. They are the refuge of creation and the suns in darkness and lions of the battlefield. Whoever turns away from them becomes of those with a light scale. O Lord, pray over them whenever a sun sets and rises, and whenever a wind blows or is silenced. O Lord pray over them by the number of the grains of sand on the earth, the raindrops, the leaves and all that is contained by land and sea. O Lord pray over them by the number of the

breaths of creation, the ones which speak and the ones which do not. Pray over them a constant purifying prayer, which reaches You at its beginning and which never ends. Make it an asset of ours on the day we meet You, that day when no money or children are of benefit un they are brought with allegiance to Ahlul Bayt pbut and denial of allegiance to any other than them pbut. O Lord, make all Your prayers over their grandfather Muhammad Al-Mustafa first, and over them pbut second. Do not ever separate us from them, by Your mercy, for You are the most Merciful of the merciful. Allah (m) said, {It is He Who has revealed unto you the Scripture wherein are explicit revelations—they are the Mother of the Book—and others [which are] allegorical. But those in whose hearts is doubt pursue that which is allegorical seeking [to cause] dissension and seeking its interpretation. None knows its interpretation except for Allah and those who are firmly grounded in knowledge, they say, We believe therein; All is from our Lord; but only men of understanding really remember.} And the Prophet and his progeny pbut stated that the allegories of the Quran are only known by the Messenger pbuhap and the Imams from his lineage pbut, and the allegories are never known except through them and through their door pbut. Abu Jafar pbuh said, “We are the ones firmly grounded in knowledge, and we know its interpretation.” And Abu Abdullah pbuh said, “The ones firmly grounded in knowledge are the Prince of Believers pbuh and the Imams of his children.”³ And Abu Jafar pbuh said about the saying of Allah swt, “{And if they had referred it back to the messenger and those of authority from among them, then those of them who derive it would have known it}, they are the Infallible Imams pbut.” And there are many narrations stating the same thing, and by these narrations it is made clear that the interpretation of the allegorical verses is a knowledge particular to the Imams from the successors of Muhammad pbuhap until judgement day. No one other than them possesses it, un he had taken it from them pbut. Rather the entire Quran is explicit to them pbut and there is nothing allegorical to them, because the allegorical is what is amibigious to someone while the Quran is never an ambiguous matter to Ahlul Bayt pbut as they are its translation after the prophet Muhammad pbuhap. Harwal Bin Hamza narrated that he heard Abu Abdullah pbuh saying, “{It is clear verses in the hearts of those who were given knowledge}, they are the Imams in particular.” Therefore, the verses of the entire Quran are clear to the Imams pbut and there are no allegories in them, which is why the interpretation of the Quran is exclusive to the Imams pbut. This is because any other than them would not know which of the Quran is allegorical, nor know its interpretation, and he who does not possess something cannot give it. And the Imams pbut mentioned this many times in their narrations, and they warned about interpreting the Quran based on opinion. They also mentioned that the words of Allah swt’s are not like the words of humans, therefore these words of Allah swt cannot be estimated by humans. Here is a narration of theirs regarding this matter: Al-Mala Bin Khanees said that Imam Abu Abdullah pbuh said in a letter, “Verily, the Quran is examples for people who know while others do not, and it is examples for people who recite it as it should be recited, and those are the ones who know it and believe in it. As to the people other than those, they are greatly confused by it and it is greatly far from the paths of their hearts. This is why the Messenger of Allah pbuhap said, ‘Nothing is farther from the hearts of men than the interpretation of the Quran, and this [the interpretation] has been a confusion to the entire creation except whoever Allah wills,’ and Allah has done this so that people pay attention to His door and His path, and so that they would worship Him and obey the people of His Book and the ones who speak by His command, and so that they would refer to them in deriving what they need from the Quran rather than referring to themselves, {and if they had referred it to the messenger and to those of authority, then those among them who derive it would have known it}. And no one other than those people would have this knowledge and they never will. And I knew that it would not be right for the entire creation to be people of authority, because in that case, they would not have anyone as a follower to preach to him about the commands of Allah, therefore Allah swt has made the successors particular people to be followed, so understand that if Allah wills. And do not ever, ever recite the Quran by your opinion, because people are not associates in its knowledge like they are associates in other matters. They cannot interpret it, except by its door which Allah has made for them, so understand that if Allah wills. And request the matter from its rightful place, and you will find it if Allah wills.” And the Imams pbut have clarified the obligation of the nation towards the Quran, what they must do and what they are permitted to do. Saad bin Tareef narrated that Abu Jafar pbuh said to Amro Bin Obayd about the verse, “{And he upon whom My anger descends has certainly fallen}, people must read the Quran in the form in which it descended, so if they need its interpretation, then O Amro, guidance is by us and to us.” Ali pbuh said, “Fear Allah and do not preach to people by what you do not know,” and he was asked, “What are we to do with the verses we have in the Quran?” So he pbut answered, “The knowledgeable ones from the progeny of

Muhammad pbuh are the ones to be asked about them.” And Abu Baseer said that Abu Abdullah pbuh said, “Whoever interprets the Quran by his opinion, if he is right [in his interpretation] he is not rewarded, and if he is mistaken he moves even farther from the sky.” We also notice how the Imams pbuh spoke against those who preached to people, and interpreted the Quran by their opinion, like Abu Hanifa: A companion of Imam Abu Abdullah pbuh said, “I was with Abu Abdullah pbuh and a young boy came and asked him about a matter, so Abu Abdullah pbuh answered him. So I knew the young boy and what he asked about, and when I went to the city of Kufah I met Abu Hanifa and I saw the same young boy asking Abu Hanifa about the same matter, and he answered him differently than Abu Abdullah pbuh. So I said to him, ‘Woe to you Abu Hanifa, I was on pilgrimage last year and I went to Abu Abdullah pbuh, and I found the same young boy asking him about this issue and the answer had been different than what you said,’ So Abu Hanifa said, ‘And what does Jafar bin Muhammad [Abu Abdullah] know? I am more knowledgeable than he is. I met clerics and heard from them, while Jafar bin Muhammad is a man of books,’ so I said to myself that I must go to pilgrimage this year even if I had to crawl, and I made it to pilgrimage and when I saw Abu Abdullah pbuh I told him what had happened, so he pbuh laughed and then said, ‘May the curse of Allah be upon him, but regarding his saying that I am a man of books, then he is honest there. I have read the books of Abraham and Moses,’ so I said to him, ‘How would Abu Hanifa ever acquire these books?’ At that time, somebody was knocking on the door while some of Abu Abdullah’s companions were present, so he pbuh told a young boy to see who it was and it was Abu Hanifa, so Abu Abdullah pbuh said, ‘Let him in.’ So he came in and said Salam to Abu Abdullah pbuh and he pbuh answered, and Abu Hanifa said, ‘Would you allow me to sit down?’ So he pbuh continued talking to his companions and did not turn to him to answer him. So Abu Hanifa asked for the second and third time, and Abu Abdullah pbuh would still not answer him, so Abu Hanifa sat down without his permission, and when he pbuh knew that he sat down he turned to him and said, ‘Where is Abu Hanifa?’ So he said, ‘Here I am, may Allah ease your matters.’ So he pbuh said, ‘Are you the cleric of the people of Iraq?’ He said, ‘Yes.’ Abu Abdullah pbuh asked, ‘By what do you preach to them?’ He said, ‘By the book of Allah and the Sunna of his prophet.’ Abu Abdullah pbuh then said, ‘O Abu Hanifa, do you know the book of Allah as it should be known? Do you know the abrogator and the abrogated?’ He said, ‘Yes.’ Al-Sadiq pbuh said, ‘Abu Hanifa, you claimed to have this knowledge. Woe to you, for Allah has not given this knowledge except to the people of the book whom the book had descended upon, Woe to you for it is only for particular ones from the progeny of our Prophet. Allah has not bequeathed you a single letter of His book, so if you are as you say, which you are not, tell me about the saying of Allah swt {Walk in them, safe, in nights and days}, where is that on the earth?’ He said, ‘I think it is between Mecca and Medina.’ So Abu Abdullah pbuh turned to his companions and said, ‘Do you know that people are mugged while travelling between Mecca and Medina, so their money is taken and they do not even guarantee their safety, and they are killed?’ They said ‘Yes.’ So Abu Hanifa kept quiet, so he pbuh said, ‘O Abu Hanifa, tell me about the saying of Allah swt {He who enters it is safe}, where is that on the earth?’ Abu Hanifa said, ‘Al-Kaaba.’ So he said, ‘Do you know when Al-Hajjaj bin Yosef used the catapult against Ibn Al-Zubair at Al-Kaaba and so killed him, was he safe at it?’ So Abu Hanifa kept quiet. He then said, ‘O Abu Hanifa, if something was reported to you which was not in the book of Allah nor in the Sunna, what would you do?’ He answered, ‘May Allah ease your matters, I analogize and work with my opinion,’ so he pbuh said, ‘O Abu Hanifa, the first one to analogize was the cursed Iblis. He analogized upon Allah swt and said, “I am better than him. You created me of fire and created him of mud.”’ So Abu Hanifa kept quiet. He then said, ‘O Abu Hanifa, which is more impure, urine or the state of Janaba?’ He answered, ‘Urine.’ He pbuh said, ‘People are only obligated to take a purification shower in the state of Janaba.’ So Abu Hanifa kept quiet. He pbuh said, ‘O Abu Hanifa, which is better, fasting or prayer?’ He said, ‘Prayer.’ So he pbuh said, ‘Then why does a menstruating woman have to make up her fast and not her prayer?’ So Abu Hanifa kept quiet.” Zaid bin Al-Shahham narrated that Qotada met Abu Jafar pbuh, and he pbuh said, “Qotada, are you the cleric of the people of Basra?” He answered, “That is what they claim.” So Abu Jafar pbuh said, “I heard that you interpret the Quran.” He said, “Yes,” until Abu Jafar said, “Woe to you Qotada! If you interpreted the Quran on your own, then you and the others have perished, both at your own hands. If you interpreted it by taking its knowledge from men, then you and the others have perished, both at your own hands. Woe to you Qotada! The only ones to know the Quran are those to whom the Quran has spoken.” And from these stories and narrations we have certitude that no one can preach to people or interpret the Quran based on opinions as long as he is not from those who recognize the explicit verses of the Quran from the allegories and the abrogator from the abrogated. And we have certitude that this knowledge is

particular to the infallible progeny who are the successors of the Messenger pbuhap until judgement day, they are the Imams and the Mahdis pbut. And a part of the wisdom behind specifying the knowledge of the allegories to the infallible successors is to recognize the infallible and the need to obey him as there is no door through which to know the Quran other than him and so that true Imamate would not be legitimately claimed by just anyone, because whoever does so shall find himself in seas of crashing waves, and his contradiction and confusion about the interpretation of the Quran shall be made very clear like fire on a flag, made clear to those with hearts by which they realize. The Prince of the Believers pbuh said in his argument with a disbeliever who asked him about allegorical verses in the Quran, "...And Allah has made [particular] people for the knowledge, and He made it obligatory for worshippers to obey them in His saying, {Obey Allah and obey the messenger and those of authority from among you}, and in His saying, {Fear Allah and be with the honest ones}, and in His saying, {None knows its interpretation except for Allah and those firmly grounded in knowledge}, and in His saying, {Enter the houses from their doors}. And the houses are the houses of knowledge in which the prophets have placed their knowledge, and their doors are the prophets' successors, so each good deed performed without allegiance to the successors and by other than their jurisprudence, laws, Sunna is not accepted. The people of those deeds are disbelievers, even if they were apparently believers. Allah swt divided His words into three parts, so He made a part which is known by the ignorant and the knowledgeable, and He made a part which cannot be known except by Him with a clear mind and kind sense and correct distinction who had his heart open for Islam, and a part which none knows except for Allah, His angels, and those firmly grounded in knowledge. And He swt has done so in order for no one from the people of falsehood who usurped the legacy of the Prophet of Allah pbuhap to claim knowledge of the Book un Allah swt has bestowed it upon them, and in order for the necessity to lead them into following the one who is given authority over them, then they became too proud to obey him." It was narrated that there is an interpretation of the Quran at each era, and no one knows this interpretation except the infallible Imam who is appointed by Allah swt. Isaac Bin Ammar said that he heard Abu Abdullah pbuh saying, "The Quran has an interpretation, some of it has already occurred and some has not. So if the interpretation occurred in the time of one of the Imams, then the Imam of that time is to know that interpretation." It is made clear, from the previous narrations, that the interpretation of the Quran at the time of the appearance of Al-Mahdi pbuh is only known by Al-Mahdi pbuh or he who has direct contact with him and learned that knowledge from him pbuh. Therefore we know that Imam Al-Mahdi pbuh or he who is in contact with him is recognized by his clear proofs against all clerics in the knowledge of the allegories of the Quran and its explicit verses, which is the same way his grandfathers proved their Imamate which was by this knowledge specific to them pbut. Therefore, people who are against this call and who claim to be clerics must discuss Ahmad Al-Hassan concerning this sacred knowledge. If they fail to do so or do not respond to him, then the righteousness of Sayyed Ahmad Al-Hassan is proven, and it is proven that he is the successor and messenger of Imam Al-Mahdi pbuh because this knowledge is only carried by the successors of the Messenger Muhammad pbuhap as the narrations have stated. And praise be to Allah Lord of the worlds. And may His peace and prayers be upon Muhammad and his progeny, the Imams and the Mahdis. _____ Sheikh Nathum Al-Oqaili 1429 Hijri Ahmed Al-Hasan is the promised Mahdi to be born in the end times, the successor and messenger of 12th Imam- Muhammad ibn Hassan and the messenger of Al Khidr to the Muslims, the awaited Comforter sent from Jesus to the Christians, and the messenger sent from Elijah to the Jews before their return. The Absolute Proof of Ahmed Al-Hasan: <https://www.youtube.com/watch?v=HmwjO...> Official Website: <http://almahdyoon.org> Official Facebook Page(Arabic): <https://www.facebook.com/Ahmed.Alhasa...> Official Facebook Page(English): <https://www.facebook.com/AhmedAlhasan...>