

ISLAM

THE ABSOLUTE TRUTH

Surely!
The Religion of Allah is Islam.

A Contemporary Approach
to Understanding
Islam's Beliefs and
Practices

Jameel Kermalli

Islam. The Absolute Truth.

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Jameel Kermalli



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CONCLUSION



An increase in knowledge of the sciences weakens faith of the follower of other religion, but increases the faith of the followers of Islam.

Sharl Meesmar

From the article by Magomedov, M
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Russia. Dagestan. Ukraine.

Kepler, the famous scientist and founder of modern Astronomy has said:

The more we know about the creation and grandeur of heavenly bodies, the deeper should be our faith.

Mr. McCombs, a biologist, who has been the head of the Academy of Sciences, Florida, says:

Every new discovery in the world of science increases the firmness of our faith hundreds of times, dispels the hidden doubts, which more or less lurk inside our hearts, and replaces them with the nobler ideas of the acknowledgment of God and His Unity.

Thus, there exists a close relationship between the progress of sciences and the firmness of faith in God. The more the scientific knowledge expands, the firmer will the faith grow in the one source of knowledge and power.

In this book, we make a humble approach in explaining the laws of Islam, in particular Shia Islam, in the light of science, and the logic rationale as to why Islam has been merciful enough to all its followers by setting strict rules that a Muslim has to observe on a daily basis.

ALLAH, THE PERFECT CREATOR

In the Invocation of Adeelah, al-Mahdi (AS) says:

Allah (Himself) is witness that there is no god but Him.

The angels and the men of wisdom, standing firm for justice (too are witness).

That there is no god but Him, the Almighty, the All Wise. Verily, the religion with Allah is Islam.

And I, a timid servant, sinful, guilty, insignificant, needy, destitute, give witness of my Benefactor, my Creator, my Sustainer, and my liberal patron, just as He Himself testifies, and testify the angels and the men of wisdom, His servants, that verily there is no god but He, possessor of bounties and favors, generosity and blessings.

Eternal Almighty, Ever Lasting, Knower, One and only Ever Living, Ever-Existing, Hearer, Seer, Willing, Discriminating, Aware, Independent. Worthy is He of these attributes, although, truly speaking, He is over and above attribution.

He was Almighty prior to the actuality of might and power was created. He was wise before the conception of knowledge and reason was brought about. He was absolute sovereign even when there was no kingdom or possession. He is Glory under all circumstances. His supreme being is prior to antecedence, and eternal, without a beginning. He will survive continually beyond the end of everything, imperishable, and without an end. He has no needs, in the beginning as well as in the end. He is free from dependence, by Himself, whether inward, or outward, there is no injustice in His judgment, no unfairness in His management, no oppression in His administration. (It is) impossible to deny His sovereignty, or to run away from His firm grip, or to avoid His punishment.

His mercy overtakes his anger. If a (handicapped) person asks for anything from Him, unable to approach Him (properly) because of frustrating trouble, he is treated in the matter of fulfillment at par with an able beseecher. He has given capacity to carry out (His) commands, has made it easy to avoid (His) prohibitions and has not made obedience cumbersome but according to one's competency.

Glory is to Him! How much kind is He! Highest is His glory. Glory is to Him! How wonderful His gifts! Moreover, certainly his favors are countless. He sent down Prophets to explain clearly His justice, appointed guides to make known His power and generosity, and put us among the ummah (followers) of the Prophet-in-chief, the closest friend of Allah, the superlative being, and the most pious, Muhammad, Allah's blessings and peace be on him and on his descendants.

The learned divine Abu Ja'far, the son of Babawayh al-Qummi (AR), says:

Know that our belief concerning Tawhid is that Allah (SWT), exalted is He, is One and absolutely unique. There is no one like Him, He is prior, He never was, and never will be, but the Hearing and the Seeing One. The Omniscient; the Wise; the Living; the Everlasting; the Mighty; the Holy; the Knowing One; the Powerful; the Self-Sufficient.

You cannot describe Him by His essence, His body, His form, or by His accidental qualities. Nor in terms of length, breadth, surface, weight, lightness, quiescence, motion, place or time. He, exalted is He, transcends all the attributes of His creatures. He is beyond both the limitations of transcendence and of immanence.

He is a thing, but not like other things. He is Unique, Eternal Refuge; He begets not lest He may be inherited, nor is He begotten lest He may be associated with others. There is no one like Him. He has no equal or opponent, compeer or consort. Nothing can be compared with Him.

He has no rival, no partner. Human eyes cannot behold Him, while He discerns the power of eyes. The thoughts of men cannot compass Him, while He is aware of them. A slumber overtakes Him not nor sleeps.

He is the gracious and the Knowing One, the creator of all things. There is no deity other than Him. To Him alone belongs the Power of creation and authority. Blessed is Allah, the Lord of the Worlds.

About Allah, Imam Ali (AS) says the following in [Nahjul-Balagha \(Peak of Eloquence\)](#), and certainly, there are several other sermons explaining the Creator, Allah:

One condition does not prevent Him from (getting into) another condition, time does not change Him, place does not locate him and the tongue does not describe Him. The numbers of drops of water, of stars in the sky, or of currents of winds in the air are not unknown to Him, nor the movements of ants on rocks, or the resting place of grubs in the dark night. He knows the places where leaves fall, and the secret movements of the pupils of the eyes.

Glorified is Allah before Whom every one in the skies or the earth bows in prostration willingly or unwillingly, submits to Him by placing his cheeks and face (in the dust), drops before Him (in obedience) peacefully and humbly, and hands over to Him full control in fear and apprehension.

The birds are bound by His commands. He knows the number of their feathers and their breaths. He has made their feet to stand on water and on land. He has ordained their livelihoods. He knows their species - *this is the crow, this is the eagle, this is the pigeon and this is the ostrich*. He called out every bird with its name (while creating it) and provided it with its livelihood. He created heavy clouds and produced from them heavy rain and spread it on various lands. He drenched the earth after its dryness and grew vegetation from it after its barrenness.

He manifests Himself over the earth with His authority and greatness. He is aware of its inside through His knowledge and understanding. He has power over every thing in the earth by virtue of His sublimity and dignity. Nothing from the earth that he may ask for defies Him, nor does it oppose Him to overpower Him. No swift-footed creature can run away from Him to surpass Him. He is not needy towards any possessing person so that he should feed Him. All things bow to Him and are humble before His greatness. They cannot flee away from His authority to someone else in order to escape His benefit or His harm. There is no parallel for Him who may match Him and no one like Him to equal Him.

Allah knows the cries of the beasts in the forest, the sins of the people in seclusion, the movements of the fishes in the deep seas and the rising of the water by tempestuous winds. I stand witness that Muhammad is the choice of Allah, the conveyor of His revelation and the messenger of His mercy.

Two narrators, Muhammad ibn Abi Abdillah and Muhammad ibn Yahya, narrate a tradition related by Abu Abdullah Imam Ja'far al-Sadiq citing the Commander of the Faithful Imam Ali ibn Abu Talib delivering a sermon once in order to solicit people's support in his second war against Muawiyah ibn Abu Sufyan. In it, the Commander of the Faithful says:

All praise is due to Allah, the One and Only God Who is sought by all, the Unique One Who is neither created out of anything pre-existing, nor has He created anything out of something. Through His Might does He manifest Himself, and it is through His Might that anything manifests itself. None of His attributes can be fully comprehended, nor does He have any measure whereby He is compared. The tongue in any language is too crippled to describe His attributes, and the circumlocution of His attributes leads into nowhere but a blind alley. The sharpest of intellects are too puzzled to comprehend His kingdom; all comprehensive explanations are rendered short of delving into His kingdom. Unknown curtains obstruct the understanding of the lowest levels of His hidden



knowledge, and the keenest insights are totally lost in comprehending the most (seemingly) superficial of His subtleties.

Therefore, Glorified is Allah Who cannot be reached by the most ambitious of wills, nor can He be grasped by the deepest of insights. Exalted is He for Whom there is neither measure of time, nor any fixed duration, nor any limited description. Praised is He Who has no beginning at all nor any end, nor any extinction. Glorified is He as He has described Himself. Those who attempt to describe Him can never do so. He delineated the boundaries of all things when He created them without having modeled them after any pre-existing models, thus distinguishing Himself from their similitude. Never has He resided in them, so it could be said that He is contained therein, nor has He been apart from them, so a place outside them could be sought for Him.

Rather, He, all Praise is due to Him, encompassed them in His knowledge, perfected their design, and computed them. Even things beyond the curtains of the atmosphere are never hidden from His knowledge; nor are those obscurities within the depth of the dark; nor are those in the high heavens; nor are those in the lowest layers of the earth. For each thing in them, there is a custodian and a keeper; each one of them surrounds the others, while His knowledge encompasses them all. He is the One and Only God upon Whom all depend for their existence and subsistence, the One Whom the passage of time never alters, nor does the creation of things tire Him. Whatever He wills, He says to it, *Be!* and it is. He created everything without following a pre-existing model or a precedent, and without encountering any fatigue or a prior planning. Whoever makes something makes it out of something else, whereas Allah created everything out of nothing. Every scholar acquires knowledge after being ignorant, while Allah is never ignorant, nor has He ever acquired knowledge out of what He creates.



He encompasses all things in His knowledge before creating them. Nothing is added to His knowledge because of their coming into existence. His knowledge is the same before and after He brought them into existence. He never created what He created in order to enhance His control; nor out of fear of its decay or loss; nor to seek help out of it against His adversary; nor to seek the upper hand over a progressive competitor; nor seeking to be the equal of a dominating partner. He nurtures all creation; everyone and everything are humbled slaves before Him.

Glorified is He Who never feels weary on account of creating what He creates, nor in nurturing whatever He creates, nor does He, out of inability or slackness, terminate what He creates. He knows what He creates and creates what He knows. Whatever He creates, He creates neither out of deliberating on any new knowledge, nor does any doubt entertain Him because of what He creates. Rather, He creates out of His inviolable decision, firm knowledge, and exact command. He made Himself unique in His Mastership, peerless in unity, grandeur, and sublimity. He remains peerless in praise and exalted in glory. He is far above parenthood, purified from and sanctified against any cohabitation.

He is too Great and too Mighty to seek any partners. Thus, none among what He creates opposes Him, nor is there any equal peer like Him from among His possessions, nor is there any partner in His Kingdom. He is the One, the Unique, the One sought by all, the Eternal, the Everlasting, the Lord of the cosmos Who has always been and shall always be, the eternally all alone before the beginning of time and after the end of all affairs. He will never terminate nor expire. Thus do I describe my Lord; there is no god except Allah; Great is He and how Great! Glorified is He and how Glorified! Almighty is He and how Almighty! He is far above what the unjust ones say about Him, far, far above that!

ISLAM, DEFINED

Verily, the religion of Allah is Islam....
(al-Qur'an – Chapter 03, Verse 19)

This day I have perfected for you, your religion, and have completed my favor on you, and chosen for you Islam to be The religion.
(al-Qur'an – Chapter 05, Verse 03)

He it is Who sent His apostle with guidance and the religion of Truth, that He may prevail it over all other religions, though the polytheists may detest it.
(al-Qur'an – Chapter 09, Verse 33)

Therefore, you shall devote yourself completely to this perfect religion (Islam), before a day comes which is made inevitable by God. On that day, they will be shocked.
(al-Qur'an – Chapter 30, Verse 43)

He it is Who sent His apostle with the guidance and the true religion that He may make it prevail over all religions, and God is enough for a witness.
(al-Qur'an – Chapter 48, Verse 28)

(Allah it is) Who created the seven heavens layer above layer; you will not see any defect or incongruity in the creation of Allah. You may look again! Do you see any gap? Then repeat your look again and, your gaze shall return to you amazed, being wearied.
(al-Qur'an – Chapter 67, Verses 03-04)

- HAVE YOU FULLY REALIZED WHAT ISLAM IS?
- IT IS INDEED A RELIGION FOUNDED ON TRUTH.
- IT IS SUCH A FOUNTAINHEAD OF LEARNING THAT SEVERAL STREAMS OF WISDOM AND KNOWLEDGE FLOW FROM IT.
- IT IS SUCH A LAMP THAT SEVERAL LAMPS WILL BE LIGHTED FROM IT.
- IT IS A LOFTY BEACON ILLUMINATING THE PATH OF ALLAH (SWT).
- IT IS SUCH A SET OF PRINCIPLES AND BELIEFS THAT WILL SATISFY EVERY SEEKER OF TRUTH AND REALITY.
- KNOW YOU ALL! THAT ALLAH (SWT) HAS MADE ISLAM THE MOST SUBLIME PATH FOR THE ATTAINMENT OF HIS SUPREME PLEASURE AND THE HIGHEST STANDARDS OF HIS OBEDIENCE.
- HE HAS FAVORED IT WITH NOBLE PRECEPTS, EXALTED PRINCIPLES, UNDENIABLE WISDOM, CONVINCING ARGUMENTS AND UNCHALLENGEABLE SUPREMACY.
- IT IS UPON YOU TO MAINTAIN THE EMINENCE AND DIGNITY GRANTED TO IT BY THE LORD, TO FOLLOW IT SINCERELY, TO DO JUSTICE TO ITS ARTICLES OF FAITH AND BELIEF, TO OBEY IMPLICITLY ITS TENETS AND ORDERS, AND TO GIVE IT THE PROPER PLACE IN YOUR LIVES.

(Ali (AS) in Peak of Eloquence, Nahjul-Balagha)

EXECUTIVE INTRODUCTION

More than a thousand years ago, Ali (AS) - *the Master of the Faithful, the Prince of all Believers, the First Successor after the last Prophet of Islam, Muhammad (S)* - discussed the following observances and only today are such facts being established by science. In one of his invocations, which appears in Sahifatul-Alawiyyah, Ali (AS) glorifies Allah in the following manner:

Glory to Allah! You are One and You have no partners.

Glory to Allah! The One to Whom the mountains glorify with their voices, and (these mountains) say, *Glory to my God, the Great, and all praise due to Him.*

Glory to Allah! The One to Whom the trees glorify with their voices, and (these trees) say, *Glory to Allah, the Master, the Truth, the Separator of truth from evil.*

Glory to Allah! The One to Whom the seven skies and earth glorify, and what is in them. They all glorify Him by saying, *Glory to my God, the Great, and the Patient One, the Merciful. All praise due to Him.*

- Albert Einstein showed with his well-known equation that the material world is nothing but energy and that everything in existence is part of this universal field of energy, vibrating at different frequencies and intensities.
- If this universal energy field is the sum total of existence then it can only be organized and acted upon by itself, and so must be conscious.
- This energy also stores memories, learns and evolves.
- All forms of energy are simply different manifestations of this one consciousness, and this means that things we previously may have thought were non-living or inanimate are very much alive and connected to us.
- Because we are part of this consciousness, our thoughts as well as our actions can influence anything and everything in existence. This has been shown by quantum physics, as well as by regular scientists in the field of energy.

- Consciousness itself is a kind of energy that has intelligence and organization, which is integrally related to the tiniest of creation.
- Eastern traditions refer to the human energy field as being the electro-magnetic field of energy that surrounds the physical body. As a tape cassette holds electro-magnetically-recorded events, the human energy field also holds the patterns of vibration (electro-magnetic frequency) related to all such information.
- Quantum physics has further demonstrated the uniqueness of this universal energy field with the discovery of instantaneous communication between macroscopically distant subatomic particles.
- The discovery also that these properties of subatomic particles respond directly to the thoughts of an observer confirms that the mind is part of this energy field and is able to influence it.
- As we understand the energetic functioning of the human body and all creation, and the concept of a universal life force, we can begin to understand not only ourselves, but also our connection to nature, the secrets of the universe, and our relationship to other objects. The relationship of matter to energy lies in the invisible connection between the physical body and the subtle energy field.

Science has further informed us that the body uses electrical control systems to balance many basic functions of life in the cosmos and that the flow of these electrical currents produces externally measurable magnetic fields. Therefore, it is safe to postulate that a person's ability to use his or her own electrical control systems to produce external electrical energy fields that interact with those of another person is highly probable and a scientific fact.

For instance, thought-forms and vibrations that have high frequency, coherent waveforms of energy are able to transform thought-forms and vibrations that have low frequency and incoherent waveforms of energy through a process of induction and entrainment. Moreover, the more that a certain thought-form or pattern of energy is produced, maintained, and given attention, the stronger that its presence and resonant effect becomes, making it more likely that other people and things will attune to it. *A simple analogy is of a note that sounds louder and louder until all surrounding objects that can vibrate at that note do, helping that note to sound even louder.*

Albert Einstein writes:

A human being is part of the whole called by us the universe, a part limited in time and space. We experience thoughts, our feelings and ourselves as something separate from the rest - a kind of optical delusion of consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from the prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty.

Energy is therefore informational, info-energy. The energy itself is an information-bearer, self-regulated and accordingly programmed.

The earliest reported documentation on matters of energy and its intelligence (conscious info-energy; energy with information, stored memory, and experience) in all creation (living and non-living) can be seen during the early days of creation, and after the creation of the Prophet (S) and the Infallible (AS).

After creating the Emyrean from the Light of the Prophet (S), Allah created the Pen and addressed it by saying, Write My Unity. The Pen lay confounded a thousand years by hearing the divine command, and when it returned to reason, said, Lord! What shall I write? The Most High rejoined, Write, There is No God but Allah, Muhammad is the Apostle of Allah. When the Pen heard the name of Muhammad, it prostrated itself in adoration, and said, Glory to the Unity! The Omnipotent! Glory to the Great! The Most Almighty!

al-Majlisi (1627), one of the most learned Jurist in his time and for all times, continues to narrate in his *Hayatul-Qulub* that the Pen continued conversation with Allah and was ordered to write everything Allah created until the Day of Judgment.

This is one of the first documentations that an inanimate object and something material, besides human, angels and animals, can communicate and can have a conscious reality. The heavens and the earth are therefore, also conscious, including everything else in creation, including the biggest of stars and galaxies.

In another incident, al-Majlisi (1627) reports that when Allah wanted to form Adam from clay using the earth, Iblis (Shaytan, the accursed rebel) hastened down to the earth in a hurry and said to the earth that Allah wishes from your substance to form a creature that He may punish in Fire. The angels came to the earth and remarked in a similar manner.

The earth refused and took refuge in Allah when angel Jibraeel (AS) came to execute his command. Then, Allah sent the angels Mikaeel and Israfeel (AS) and both returned empty-handed. When the Angel of Death was sent and commanded to do the same, he said to the earth that he also took refuge in Allah and had to execute the command from the Most High. He (Izraeel – the Angel of Death) then gathered the dust from all parts of the earth.

When asked by the Most High as to why he did not have mercy on earth when the other angels had mercy, the Angel of Death replied that obedience to Him (Allah) was greater in his eyes than compassion to the earth. Izraeel (AS) was then given the power to take away the souls of all the creation.

In another instance, when Allah created the heavens and the earth, He asked both of them to obey His power and they both replied affirmative.

Then He (Allah) directed Himself unto the heaven, which was yet only a smoke, so He said unto it and the earth, *Come the two of you, willing or reluctant. The two (heaven and earth) said, We do come willingly.*
(al-Qur'an - Chapter 41, Verse 11)

In the Invocation of Iftitah recited in the month of Ramadhan, al-Mahdi (AS) praises Allah thus:

Praise is to Allah. In His awe-inspiring fear the heavens and its dwellers tremble and shiver; the earth and its inhabitants shake and quiver; the oceans and all that floats and swims in its waters flow together in excitement and tumult.

In the Invocation of Kumayl, Ali (AS) remarks that even the heavens and the skies cannot withstand or bear the punishment from Allah. The heavens even cried on hearing the merciless massacre of al-Husain (AS) in Karbala. In the Ziyarat of al-Ashura, this is said to al-Husain:

What great sorrows (you experienced)! How great was your tragedy, for Islam and in all the Heavens and the earth!

Being conscious and aware, it is reported in authentic works that the heaven, after its creation, endlessly repeats the phrase, *I am ever-longing for Muhammad, Ali, Fatima, al-Hasan and al-Husain*, and it will continuously do so until the Infallible make the heaven their eternal resting abode. (Professor Abdul Hakim in one of his sermons)

The above communications with the earth shows it having a conscious reality and intelligence, and this communication has been repeated several times in history. A case in point involving Ali (AS), *the first successor and beneficiary to the last Prophet of Islam (S), Muhammad*, who was once observed to stop an earthquake by keeping his blessed hands on the earth and commanding it to do so. This is reported in details in later sections. Ali was even observed to communicate with the earth and demand water from it.

The story of Prophet Ibrahim's son Ismail (AS) is well documented by historians. As his mother was looking for water in the scorching sun, the young baby struck his feet on earth (a desert) and the Well of Zam Zam (source of water) was created, and people until today drink and benefit from that water. Similar other occurrences have been observed and reported in the history of the Prophets.

When Prophet Isa (AS) was born into this world, he (or Jibraeel in other traditions) struck the earth, whereupon water gushed forth (al-Jibouri, 1987). It is said that the water was cool and sweet when the mother of Prophet Isa drank of it, and was lukewarm when she washed herself. Clearly, there was a direct communication between the baby and that part of the earth that felt obliged to produce water as requested by the infants - Isa and Ismail.

The energy of water also recognized the presence of the mother of Prophet Isa and changed its temperature and sweetness accordingly. Of course, all this happened only with the permission from Allah, the Creator, Commander and Final Judge of the entire creation.

The following verse of al-Qur'an is enough to explain another similar incident during the time of Prophet Musa (AS):

And, remember when Musa sought water for his people. He was informed to strike the rock with his staff. Then gushed out from the earth twelve springs, people knew their respective drinking place...

(al-Qur'an – Chapter 2, Verse 60)

al-Majlisi (1627) in Biharul-Anwar - Volume 13, Page 245 says:

For forty days, the earth complains to God because of the urine of the uncircumcised man (that falls on the ground).

During the incident in Karbala (mentioned in later sections), it is reported that the earth refused al-Husain (AS) to let the blood of his six-month old

massacred son, Ali Asghar (AS) to spill on it and so al-Imam (AS) applied the blood to his blessed face.

In Qur'an, chapter al-Zilzal revealed at Makkah to the Prophet of Islam, Muhammad (S) - after discussing the scenes of destruction and disaster the earth will suffer on the Day of Judgment, Allah (SWT), in His Infinite Mercy declares that on that Day, *the earth will reveal to the assembly what had transpired, and what took place. The earth will have recorded all the actions and thoughts of humanity.*

In brief, the following account by Ali (AS) would suffice and make things more clear:

Pebbles in the hand of Muhammad uttered praise to God, notwithstanding they were stones and had no soul. The dead spoke to Muhammad, and implored deliverance from the divine punishment they were suffering.

When Muhammad besieged the castle of Taif, a roasted sheep prepared with poison was sent to him. The shoulder of the mutton immediately warned him as the meat was poisoned.

Trees obeyed the Prophet's call and came to him; domestic animals and beasts of prey in many instances spoke to him, testifying to his prophetic office and warning men not to oppose him.

In the expedition of Hunain, Muhammad took a stone in his hand, which uttered adoration and praise. He then ordered the stone to cleave, and it separated into three parts, from each of which the voice of adoration was renewed, every piece, however, differing in its utterance from the others.

On another occasion he called a tree to him; the ground broke away from around it, and it obeyed the summons, every branch of it with a loud voice proclaiming the divine unity, and uttering ascriptions of praise. He then ordered the tree to cleave asunder in the center, which was instantly done.

Next, he commanded the parts to unite, which forthwith followed. Now, said Muhammad, *Testify to my prophetic office.* The tree obeyed, after which he remanded it to its place, and utter ascription of praises to God.
(al-Majlisi, 1627)

The following account on Muhammad, the last infallible Prophet of Islam (S) and the most perfect of humans, by al-Majlisi (1627) in his book Hayatul-Qulub summarizes the evidence that the whole universe and its contents is conscious, learning, stores memories, and can relate themselves to humans, animals, and inanimate objects. Furthermore, and as we shall note later, all things are subjected to the commands of Allah, Who also directed obedience to the 14 Infallible (AS) all things existent.

One day, the Archangel Jibraeel visited the Prophet who was in the state of sadness. On inquiring the cause, he said that he was grieved at the violence and falsehood of infidels. *Shall I give you proof* – said the angel – *that Allah has subjected all things to you? Do you wish to know in what estimation the Most High holds you?*

Call that tree. It came near the Prophet and made a prostration, and at the command of Muhammad returned to its place. *The angel Ishmaeel, the Regent of the First Heaven now descended and saluting the Prophet said, My Lord has commanded me to obey you implicitly in everything. If you order, I will pour the stars upon your enemies and burn them. The angel of the sun appeared and offered to consume Muhammad's enemies by bringing the sun upon their heads. The angel of earth proposed to have them swallowed up by the opening ground. The angel of the mountains wished to hurl all the mountains on them, and the angel of the ocean asked permission to drown them beneath the mighty waves of the sea.*

After having first demanded of these angels if they were all commanded to aid him, and receiving an affirmative answer, the Prophet raised his blessed face towards heaven and said, *I am not sent to inflict judgment but enjoined to be the Mercy of the Universe.* As we shall observe, this is why even rocks prayed to the Prophet for intercession.

And, We sent you not, but as a mercy unto all the worlds.

(al-Qur'an – Chapter 21, Verse 107)

The majority of these points mentioned by al-Majlisi (1627) that follow are explored in much detail in later sections, *with scientific proof.* However, the narration would make an excellent conclusion to this executive introduction.

On his passing the gates of Makkah, every rock and tree reverently bowed before him and saluted him Prophet of God.

Date-trees in the court of Abu Talib bowed their heads so that Muhammad, when a child, could gather fruit from the highest branches.

Once, the Prophet threw a seed of a date he was eating and instantly, it vegetated.

In the wilderness, two trees left their positions and came together to screen the Prophet when relieving himself.

A date-post in his mosque at Madina wailed because of him leaving it.

At the request of certain Quraish chiefs who demanded a miracle, he called a tree to his presence, halved it, and finally restored it to its original position.

At the request of a certain man who asked for a miracle, he caused two trees distant from each other to unite, and then sent them to their respective places.

At the desire of Abu Talib, he called a tree to him, which prostrated itself before him.

A mountain poured forth water and testified to the prophetic office of Muhammad, in proof of his assertion that the rocks were less obdurate than the hearts of the people around him.

On another occasion, and to convince some unbelieving Jews, he summoned a mountain to his presence, halved it by a horizontal section, and put the base on the top, all by his command.

The idol Hubel prostrated itself on its face before Muhammad, testifying to his prophetic office and to Ali, as successor to Muhammad.

The Prophet put a stone in the middle of a road to turn water from his field.

To satisfy a non-believer, The Prophet ordered Ali to take, as many seeds there were date-trees in the pond. He put the seeds into his blessed mouth and gave them to Ali who planted them. The vegetation followed so rapidly that the orchard was no sooner planted than it appeared laden with various kinds of dates.

As Muhammad and Ali were once walking in a date-orchard, the trees said to one another that this is the Prophet of God, and he who accompanies him is his successor.

The Prophet leaned himself against a dry tree, which immediately became verdant and produced fruit.

On one occasion, the Prophet caused the branches of a tree to grow so much that the shadow produced covered all the people nearby Muhammad from the scorching sun. This verse was then revealed – **Don't you see how your Lord has extended and widened the shade? If he pleases, He makes it abiding.**

(al-Qur'an – Chapter 25, Verse 45)

Once while circuiting the Ka'bah, the Prophet omitted to put his hand on the west corner when it immediately complained. The Prophet saluted the corner and assured it that he will not abandon it.

On a certain occasion, the Prophet entered a date-orchard when each tree besought him to partake of its fruit. They even bent their branches enough so the Prophet had no difficulty plucking the dates.

On a certain expedition, Muhammad and his army came across a mountain impassable for the horses. At his prayer, the mountain sunk into the earth, was broken into pieces and a way opened.

The castle of Bani Kareezah, which the Prophet besieged, was surrounded by date-orchards, to which he signed and ordered them to move to a distance. All the trees obeyed this command.

Muhammad said there was a rock in Makkah, which saluted him before his assumption of the prophetic office.

Muhammad once gave a pebble to Ali, which immediately said, there is no God but Allah.

Once, a difficult and unconvincing Jew believed in Islam only after nearby rocks and everything else around Muhammad declared him as the Prophet.

On entering a certain garden, a stone on the mouth of a well saluted him, and besought him to intercede that it should not be numbered among the stones of Hell, and the Prophet prayed. (As noted, the Prophet was sent as Mercy to the entire universe and the whole of creation, including stones, and so the Prophet was given the power to intercede. The stones were aware of this and asked the Prophet to intercede on their behalf.)

A case in point involves the Messenger of Allah (S) who once gave Ali a small stone. When Ali (AS) held the stone in his palm, the stone said, *There is no god but Allah and Muhammad is the Messenger of Allah. I am pleased with Allah as a Lord, with Muhammad as a Prophet, and with Ali as a successor.*

Then the Prophet (S) said, *Those of you who are pleased with Allah as your Lord and with the Wilayat of Ali Ibn Abi Talib are safe from Allah's punishment.* (Amali of Tusi - Volume 1, Page 289)

In the Expedition of Taif, the Prophet's army marched towards a wilderness in which were many lote-trees. When his camel approached one of the big trees, it cleaved into half and the camel was able to pass. This tree remains in this condition until today.

To convince a man of his truth and prophetic office, Muhammad summoned a tree and ordered it to testify the truth.

On another occasion, Muhammad took nine pebbles, which in his hand uttered praises to God, but was silent when he laid them on the ground.

Muhammad prayed one morning in the house of his uncle Abbas, and when he concluded, the corners and walls of the house responded, amen.

Certain persons dining with the Prophet heard voices from the food uttering praise.

At the Battle of Badr, Akashah broke his sword, upon which Muhammad gave him a stick and asking him to fight with it. The stick transformed to as hard and strong as a sword and he fought with that stick in all other battles he participated. At the Battle of Uhud, the Prophet is reported to have done a similar act. (Such transformations can also be observed in several historical accounts, specifically the miracle of the stick of Prophet Musa (AS) that transformed into a devouring snake whenever he willed. This story is in al-Qur'an – Chapter 20, Verse 17 – 21.

And, what is that in the right hand, O Musa? *He said*, It is my rod - on it, I lean; with it, I beat down fodder for my flocks; and in it, I find other uses. *(Allah) said*, Throw it, O Musa! He threw it, and behold! It was a snake, active in motion. *(Allah) said*, Seize it, and fear not. We shall return it at once to its former condition ...

(al-Qur'an – Chapter 20, Verses 17 - 21)

Ammar bin Yasir once said to Muhammad that he was never in doubt of his prophetic office but requested a miracle. The Prophet agreed and on his way home, Ammar heard trees and stones testifying that Muhammad was the Prophet of Allah.

In one instance:

Abi Bakr Abdullah bin Uthman says, *We were with the Prophet in Amir bin Saad's garden. As we were walking in the garden, we heard a palm tree shout to another palm tree.*

Then the Prophet asked, *Do you know what the palm tree said?*

We replied, God and his Messenger know better.

The Prophet said, The palm tree shouted, *This is Muhammad, the Messenger of God, and his heir, Ali Ibn Abi Talib.*

So the Prophet named the palm tree, al-Nakhlah al-Saihani (The shouting palm tree).

(Kharazmi in [Manaqib](#) - Page 221, and many others)

To provide evidence to the above narrations, during Me'raj – the Heavenly Journey, Allah (SWT) said to the Prophet,

O Muhammad! I looked at all of My creation and I chose you from among all of them. Then I derived a name for you from My name. Therefore, it is not permitted that anyone mention Me without mentioning you with Me. My name is Mahmud and your name is Muhammad.

Then I looked again (at all of My creation) and I chose Ali, and I derived a name for him from My name. So My name is Ali, the extremely high, and his name is Ali.

O Muhammad, I created you, Ali, Fatima, Hasan, Husain, and the rest of the Imams from Husain's sons from My own light.

Then I asked all of my creation in the skies and the earths to accept your Wilayat. I consider those who accept it as believers, and I consider those who refuse it as unbelievers.

([Biharul-Anwar](#) - Volume 27, Page 199, and many others)

al-Khumeini and al-Taba Tabai quote [al-Kafi](#) recording Asim bin Hameed who said that, one person came to Ali Ibn Husain and asked about *Tawhid*. The Imam replied:

Indeed! God knows that in the last phase of this earth, there will be a nation who will research,

and this is why He has revealed Surah Ikhlas and Surah Hadid until the words, *He has full knowledge of whatever is in the breasts*. But if some one wants to delve more in this matter then He will destroy himself by going astray.

Allah says, *Whatever is in the heavens and the earth glorifies Allah. And He is the Almighty, All Wise.*

Al-Taba Tabai (AR) writes:

The word *Tasbih* means to keep clean and God being clean here means that we should deny that anything unclean could ever reach Him or be attached to Him any sense. We should firmly believe that God does not have these attributes. All the creations know this whether they are intelligent like the angels, humans, and Jinns or without intelligence like the minerals. The verse speaks about the common creations whether they be intelligent or non-intelligent. God has mentioned those names that are specific to the intelligent beings like those under the divine control and those with the freedom of intelligence.

The verse actually says that all that exists on the earth and in the heavens, the entire universe considers God pure and above all needs. Some have opined that The Glory mentioned here should be taken in the literal sense and not symbolic. The existence of the creations on earth and the heavens proves that there is a Creator who has created them and He is clean of all impurities and is perfect. He has not attributed to the common creation that every thing should Glorify His purity like the glorification by the intelligent beings.

The glorification or the *Tasbih* is the truth in the literal sense like He said in verse 44 of Surah Isra, *The seven heavens and earth and all that is therein, glorify Him and there is not a thing but glorifies His praise. But you understand not their glorification.*

If the Tasbih here was meant to be in the literal form then there was no sense in saying that you understand not because Tasbih in the literal sense means that the creations praise their creator as a proof of His glory and this proof should be consolidated on the disbelievers. If all the creation chants the praise in the same way then it should not be said, *But you do not understand*.

Therefore, the Tasbih of all the creation in the heavens and on earth are the chanting through their tongues even though we may not understand them. If we do not understand, it does not mean that the minerals and stones do not speak. Qur'an speaks the truth and says that all creations speak He says in verse 21 of Ha Mim Sajdah, *Allah has caused us to speak as He has caused everything to speak and He is almighty and all wise*. It means God is elevated He breaks all powers and none can break Him. His deeds are overpowering and well founded. Nothing can contaminate Him. These are such irrefutable proofs that they cannot be denied.

al-Khumeini writes in his exegesis of the blessed Chapter al-Hamd, that:

All Existing Things Glorify Allah

As we are veiled, we cannot perceive it. but it is a fact that the sublime qualities are reflected even in the things lower than man and animals. At the most, these qualities are reflected in them according to the capacity of their existence. Even the lowest creations possess the quality of perception. The Qur'an says, **There is not a thing that does not praise Him, but you do not understand their praise.** (al-Qur'an – Chapter 17, Verse 44)

As we are veiled and do not understand the praise of all existing things, the ancient scholars did not know that the imperfect beings also possessed perception. That is why they took this praise to mean the praise indicated by the creation of all things, but in fact, this verse has nothing to do

with that kind of praise, which is quite a different matter, as we already know.

According to a tradition once, the people heard the pebbles in the Holy Prophet's hand praising Allah. They could understand the praise of the pebbles, but this praise was such that the human ears were quite unfamiliar with it. It was in the pebbles' own language, not in any human language.

Hence, it is clear that the pebbles possess perception, although of course according to their existential capacity. Man who considers himself as the source of all kinds of perception, thinks that other things are devoid of it, but that is not a fact, although it is true that man has a higher degree of it. Being veiled, we are unaware of the perception of other things and their praising Allah, and think that there is no such thing.

There are Many Things that we do not Know

There are many things about which man thinks that they do not exist, but in fact, they do, though we may be unaware of them. Every day new discoveries are being made.

Formerly it was believed that the plants were inanimate objects, but now it is said that they have a hearing system. If you put the tissues of a tree in hot water and pass a voice through them, there will be a reaction and you will hear some voices in response. (This aspect is explored in details in later sections).

We do not know how far this report is correct. But it is certain that this world is full of voices and sounds. The whole world is living and is a name of Allah. You yourselves are a name of Allah. Your tongues and your hands are names of Allah.

The Qur'an says, **Allah is the light of the heavens and the earth.** Everything is illuminated by His light. Everything has appeared

by dint of His light. This appearance itself is a reflection of His light. Man's appearance is also a light. Therefore, man himself is a light. Animals are also a light of Allah's glory. The existence of the heavens and the earth is a light from Allah. This light has so passed away in Allah that the Qur'an has said, **Allah is the light of the heavens and the earth.**

It has not said that the heavens and the earth are illuminated by the light of Allah. The reason is that the heavens and the earth are a nonentity. Nothing in our world has an independent existence of its own. In other words, there is nothing here that is self-existing. In fact, there is no existent other than Allah, which is why the Qur'an says, **With the name of Allah, all praise belongs to Allah. With the name of Allah say, He is Allah the One.**

Perhaps the Qur'an does not ask you to utter the words, **With the name of Allah, the Compassionate, the Merciful.** It actually mentions a fact. By asking you to say so with the name of Allah, it means that your saying so is also a name of Allah. The Qur'an has said, **Whatever there is in the heavens and the earth glorifies Him.** It has not said whoever there is in the heavens and the earth glorifies Him. That means that everything whether animate or inanimate praises and glorifies Allah, for all are a reflection of the light of His glory and all movements are caused by His glory.

INTRODUCTION

In the Name of Allah (SWT), the Beneficent,
the Merciful

When the earth shall quake with her (terrible) quaking, and the earth brings forth her burdens. Men shall say, *What has happened to her?*

On that day, she (the earth) shall relate her news (about all that happened to her) that your Lord has revealed on her.

On that day, people shall come out (from their graves) in (scattered) groups, to be shown their own deeds.

Then he who has done an atom-weight of good shall see it, And he who has done an atom-weight of evil shall see it.

(al-Qur'an – Chapter 99, Verses 1-8)

Apparently, the earth will divulge all the events that ever took place on her. The present order will pass away, but the deeds done therein, even the most secret, will be made known when Allah will give the command. al-Saduq relates in [Itiqadatul-Imamiyah](#) (quoted from al-Qummi's [Stages of The Hereafter](#)), that once the Commander of the Faithful, Ali passed by some youths who were busy in vain and useless gossip, and were laughing. He said, *Why do you blacken your scrolls (of deeds) with such vain talks?* They said, *O Master! Are these also recorded?* Ali replied:

Yes! And even the breath that you exhale. The reward of removing a thorn or a stone or a skin from the path of other people is also recorded. These small deeds too do not go wasted.

In Qur'an:

In addition, the Book (of Deeds) will be placed (before you); and you will see the sinful in great terror because of what is (recorded) therein; they will say, *Ah! woe to us! what a Book is this! It leaves out nothing small or great, but takes account*



***thereof!* They will find all that they did before them and not one will your Lord treat with injustice.**

(al-Qur'an – Chapter 18, Verse 49)

Every man's fate We have fastened on his own neck. On the Day of Judgment We shall bring out for him a scroll, which he will see spread open.

(al-Qur'an – Chapter 17, Verse 13)

The Prophet (S) says that every deed of us will remain for eternity and they will be accessed on the Day that Allah wills it. We have a tradition from the Prophet (S) in [Nurul-Thaqalayn](#) - Volume 5, Page 649, commenting on the above chapter and he says that the news of the earth – *her news* – is that she is witness to all the deeds that every servant has done on her surface. She will say *so and so had done such and such on a particular day*. And this is *her news*.

In another verse of al-Qur'an, Allah (SWT) reminds all of humankind:

Establish prayer (regularly) from the declension of the sun until the darkness of the night, and the recital at the morning. Indeed! The recital at the morning is witnessed.

(al-Qur'an – Chapter 17, Verse 78)

We know from Qur'an, the witness above not only implies God in His Infinite Power, but the Prophet (S), the surrounding environment, the carpet, the walls, the earth, etc. will all witness and proclaim truth for the creation. According to al-Qur'an, the limbs, hands and legs of a person will also witness on the Final Day of reckoning. For general purposes, the witnesses will also include the places where the act was performed or a thought was executed, mats and clothes of prayer, trees, walls, buildings, books, writings, food thrown away, water spilled for no reason, and so forth. The Prophet in [Nurul-Thaqalayn](#) - Volume 5, and Page 649 says:

There is no jinn or human or stone that hears it, but does not bear witness to it on the Day of Judgment.

al-Khumeini (AR) narrates from al-Kulayni in [al-Kafi](#) (the section on Tawbah, repentance, tradition one), the following tradition in his exposition on repentance, tradition number 17, which appears in [al-Tawhid Journal](#), and reports with his long chain of narrators that reach al-Sadiq, who says:

When a servant turns to God with sincere repentance, God loves him and covers him (i.e. his sins) in the world and the hereafter. He makes the two angels (assigned to write his deeds) forget that which they have written of his sins.

Then He inspires his bodily members (saying), *Do conceal his sins*, and He inspires the earth's places (saying), *Conceal the sins that he used to commit over you*. Then he meets God, at the time that he meets Him, in such a manner that there is nothing to give witness against him regarding any sin.

A case in point, Prophet Muhammad (S) will be the witness to all the 1, 23,999 Prophets and over all witnesses (living, non-living or inanimate) as his blessed existence supercedes every creation by Allah (SWT), the creator. The following two verses make obvious the unique spiritual existence of the Prophet from the very beginning of the world to the end. Allah remarks:

In addition, on the Day when we will raise up in every people from among themselves, a witness (upon them), and bring you (Muhammad) as a witness upon (all) these....

(al-Qur'an – Chapter 16, Verse 89)

How will it be when We shall bring forth from every people a witness, and when We shall bring you (the Prophet (S)) a witness over those witnesses?

(al-Qur'an – Chapter 04, Verse 41)

Dr. Bahmanpour (Senior Islamic Lecturer at the Islamic College for Islamic Studies in the UK, 2005) reports a tradition that once the Prophet asked a companion to recite the Chapter al-Nisa, and when he reached the above verse (on his overall witness), the Prophet was observed crying and shedding tears over this great responsibility.

Apparently, and in general law, evidence can only be accepted when the individual giving the evidence has witnessed the object under question (Mir Ahmad Ali, 1988). And so, because the creation of last Prophet Muhammad (S) is first, his blessed existence will easily be THE main witness over the entire creation and its doings, and no one will have more say on that Final Day than the Prophet (S), including all the humans, jinn, angels, and all living, inanimate objects.



Many indigenous cultures around the world also appreciate that everything has a spirit. Everything is living and conscious including rocks, animals, plants, trees, places, rivers, storms, mountains, and oceans. These so-called non-living objects also retain memory, evolve and learn through means of energy and its intelligence, info-energy.

As we shall note in later sections, Qur'an has provided clear evidence of the above citations and that the information within the energy from all thoughts and actions is stored and available for access. The 12th living Imam in occultation, al-Mahdi (AS) accesses these very info-energies (energy with stored specific information) from his followers every Thursday night, then weeps, and prays for our vile actions. A near-death experience also produces similar images, all from the personal and specific energy surrounding that person. We can now appreciate that these energy signatures are easily accessible.

In traditions, the Infallible (AS) have even gone to an extent and advised all Hujjaj (pilgrims to the House of Allah – the Ka'bah) to bury their hair under the earth in Mina after performing Taqseer or Halaq, an act of cutting one's hair or shaving one's head. Mina is a place in Saudi Arabia that the able Muslim pilgrims are obligated to visit at least once in their lifetime. Undoubtedly, this buried hair will proclaim and witness that person's performance of the Hajj on the Day of Reckoning. Muslims are also recommended to salute Allah and praise Him as they pass the Black Stone whilst circulating the Ka'bah – this is repeated seven times - No doubt, the Black Stone registers all that salutations and the Stone will witness on the Day of Judgment.

Ali once said to Abu Hafiz:

The Messenger of Allah (S) did not embrace it
(the Black Stone) save for wisdom he knew...

In Fatima, The Gracious, Ordoni (1987) writes that Ali said:

When your Lord drew forth from the children of Adam (from their loins) their descendants and made them testify concerning them (saying), *Am I not your Lord?* They answered, *Yes! We do testify.* Thus, when they affirmed their obedience to Him as their Lord and as His slaves, He made a covenant with them that they would make pilgrimage to His sacred House.

He then created parchment finer than water and said to the Pen, *Write down My creatures' fulfillment of pilgrimage to My Sacred House.* The

pen wrote humanity's fulfillment of pilgrimage on the parchment, then the (Black) Stone was addressed as thus, *Open your mouth; it opened and the parchment was inserted there.*

Ali then quotes Allah as having said to the Black Stone:

Safeguard it and testify for My worshippers their fulfillment (of Pilgrimage). The Stone then descended in obedience to Allah.

In many instances, we shall note such intelligent relationship between Allah and His creation, and exactly why the universe, the sun and the moon and all of the contents in the world follow certain specific rules set by the Almighty. Also, why some foods are medicinal if taken in a certain way, why some acts yield fruitful outcomes, some do just the opposite, and so forth.

Further advice to Muslims is to say their Prayer at different mosques and different places on earth or in the mosque, as our Infallible (AS) did, so these places may witness. Such advice and examples are unlimited in the history of Islam, the Prophets and the Infallible. This narration can be found in [Layalul-Akhbar](#) - Volume 5, and Page 79.

Yet another tradition denotes that when Ali finished the act of dividing the public treasury of the Muslims, he used to say two units of prayer to the Almighty and then said addressing that particular place on earth where he fulfilled his duty:

Bear witness for me on the Day of Judgment that I filled you justly and emptied you rightfully.

In this vein, Ali has remarked:

By Allah, to pass a whole night, awake on the poisonous thorns of a desert and be drawn in chains round the neck is more pleasant than to meet Allah if I have done injustice even to a single person or have usurped anything belonging to any one.

If I am given all that is in the heavens and on the earth, in the seven continents, to do injustice to an ant by taking away from its mouth the husk of a grain or an oat, while it is going to its abode, I shall refuse it.

([Nahjul-Balagha](#))

People observed Ali (AS) to communicate with a huge pile of gold and say to it, *O yellow gold! O white silver! Do not waste your glamour on me. Beguile others. I have divorced you thrice. Now there is no link between us.*

Clearly, he established communication and consciously involved himself with the energy of the gold and talked with it. God Forbid! These Prophets and the Infallible – the best of creations - were not out of their minds when performing such communications with inanimate and so-called non-living objects. These blessed souls knew exactly that these objects understand, and store memories of certain experiences and will witness in front of Allah when given the command. Historians narrate that on the 20th of Ramadhan in the year Ali was hit by the sword, he looked at the sun and said, *be witness that today is the only day you have observed Ali in bed when you arose*, for Imam Ali was always and daily in prayer until the sun arose.

In Qur'an, Allah (SWT) in His infinite wisdom, reports to the Prophet (S) and the whole of humankind that He asked the heavens, the earth and mountains to take on the responsibility of Trust, Will and Choice in this worldly life and then account for them on the Day of Judgment, but they all refused. However, man was ignorant and took the responsibility for a greater reward in Paradise, after having fulfilled the trust. Allah (SWT) says:

We have offered the responsibility (freedom of choice) to the heavens and the earth, and the mountains, but they refused to bear it, and were afraid of it. Nevertheless, the human being accepted it; he was transgressing, ignorant.
(al-Qur'an – Chapter 33, Verse 72)

This relationship between Allah and His creations further demonstrates and confirms that the earth, the heavens, the mountains, and all creation having a conscious reality and are living, responsive and keen to their environment. This is also, why Allah in Qur'an and the Infallible (AS) in their statements and invocations swear and commit their actions on behalf of these creations. We find that in several chapters in al-Qur'an, Allah, the Almighty has taken swear on the Star, the Sun, the Night, the Noon, and so forth before He makes a statement.

A good example is from al-Qur'an - Chapter 74, Verses 32-34 - **No! By the moon! In addition, by the night when it retreats! And by the morning when it brightens!**

Because of the consciousness of these creations, it is further abominable for Muslims to face the moon, the sun or the Ka'bah whilst evacuating bowels or bladder. These practices in Islam are explored in details in later sections.

al-Mahdi in his Salutations to al-Husain (after his sacrifice in Karbala) remarks the following to the limbs of al-Husain – we know that to reply a salutation in Islam is obligatory – and so these limbs do reply the salutations from al-Mahdi and from the believers.

Peace be upon the blood-smearred necks. Peace be upon the lips that were parched due to thirst. Peace be upon the deluge of the (martyrs') blood. Peace be upon the dismembered limbs. Peace be upon the heads that were raised on the lances. Peace be upon the bodies that were hung after being killed. Peace be upon the (pure) heads, which were severed from the bodies. Peace be upon the teeth that were hit with an (oppressive) baton. Peace be upon the dust-smearred body. Peace be upon the blood-smearred cheeks.

In brief, we can now appreciate that everything in this completely wide universe is conscious and submits to Allah.

Do they seek any other religion than the religion of Allah (Islam), when everything in the heavens, and the earth submit to Allah, willingly or unwillingly, and to Him shall all return.

(al-Qur'an – Chapter 03, Verse 82)

Do you not realize that to God prostrates everyone in the heavens the earth, the sun, the moon, the stars, the mountains, the trees, the animals, and many people? Many others among the people are committed to doom. Whomever God shames, none will honor him. Everything is in accordance with God's will.

(al-Qur'an – Chapter 22, Verse 18)

al-Sajjad (AS) remarks the following in his supplication in morning and evening, in Sahifa-Sajjadiyya:

O God! I call You to witness – and You are sufficient witness – and I call Your heaven and Your earth to witness ...

Mir Ahmed Ali (1988) comments on chapter al-Zilzal in his translation and commentary of al-Qur'an:

Lady Fatima (AS) reports that once in Madina an earthquake was felt and the people got panicky and rushed to Abu Bakr and Umar who took the whole multitude to Ali (AS).

Ali then came out with perfect peace of mind and took the people outside Madina and sitting on a mound, addressed the huge crowd and asked them, saying, *You are panicky at this quaking of the earth, what will you do when it will quake before the Day of Judgment?*

Saying this, Ali placed his hand on the ground and addressing the earth, said, *What has happened to you?* The quaking stopped and the shaking of the houses of Madina suddenly ceased. Then Ali (AS) returned to the multitude and asked, *Do you wonder at this? I am the one to whom the earth will speak on the Day of Judgment* and recited this chapter of al-Qur'an.

Clearly, with this incident, we see a very close and intelligent relationship between a human being and earth. Now we may understand why people awarded Ali the title *Abu Turab* – Father of Earth.

The Prophet (S) has further said:

Save yourselves from calamities by always being clean with ablutions. Save yourselves by always being regular in your prayers. Beware of your good and evil deeds on earth, for it (the earth) will disclose everything on the Day of Judgment.

O Abu Dhar (AR)! No man puts his forehead (in prostration) in any place on earth but that place bears witness of that for him on the Day of Judgment. There is no place that groups of people visit but that it starts either sending salutation on them, or cursing them.

O Abu Dhar (AR)! There is no place of lodging or departure of the places of the earth but they call

one another, *O Neighbor! Did anyone pass by you who remembered Allah (SWT) or worshipped by placing his forehead on you in prostration to Allah (SWT)?* So one replies affirmative and one replies negative. When one says yes, it shakes and opens up (in happiness) and sees that it has (been favored) a greater rank over its neighbor.

The above narration explains further, why the advice to Muslims is to remember Allah constantly and always utters praises, recite chapters from al-Qur'an, or even recite invocations as we make our living. This way, that part of the earth, nearby trees and stones, and so forth, can all witness on the Day of Judgment, when Allah will account for the tiniest of good action with evidence.

al-Sadiq (AS) says:

If you are intelligent, then you should be of firm resolution and sincere intention before you set out for any place, for surely the self's nature is to overstep the bounds and encroach on the forbidden. You should reflect when you walk, and take note of the wonders of God's work wherever you go.

Lower your gaze from whatever is inappropriate to faith, and remember Allah (SWT) frequently. Those places where, and in connection with which, Allah (SWT) is mentioned will testify to that before Allah (SWT) on the Day of Judgment, and will ask forgiveness for those people so that Allah (SWT) will let them enter the Garden.

Even though the Infallible (AS) and contemporary scientists believe and propagate the concept of energy, one of the first documented and well-accepted accounts we have on the *Human Energy and its Interactions* is from al-Sadiq (AS), the sixth Shiite Infallible Imam, some 100 years after the last Prophet of Islam's (S) migration to Madina.

al-Sadiq (AS) taught many fields of knowledge to his vast majority of students including Astronomy, Evolution, History and Medicine. al-Sadiq (AS) said:

Sick patients emit special kind of energy (rays) and that this energy has a deleterious effect on the healthy person nearby, and they are strong enough to cause sickness in him or her.

Physicians and Biologists rejected the above observation at the time simply because they firmly believed that microbes and viruses caused disease and that only insects, water, and food could transmit a disease. Centuries later, scientists invented the specific equipment, and after careful experiments, their conclusions were affirmative and confirmed al-Sadiq's theory.

Russia, which was the center of research for Medicine, Chemistry and Biology for many years, performed numerous experiments, and their studies established that the human cells do emit many kinds of energy, and that this energy does interact with energy emitted from different sources, material or non-material. According to Ali Mirza (1996), the Russian scientists performed approximately five thousand experiments during a period of 20 years and the results were the same, confirming al-Sadiq's observations, which he related hundreds of years before.

The above presentation provides a solid foundation for this work and confirms the existence of energy and its interactions with humans and other objects centuries before the observations made by modern scientists. As we have observed and shall note, al-Qur'an has confirmed these theories and has revealed many verses commenting on the nature of the universe and all within. In addition, the material and non-material, living and non-living are alive, conscious and intelligent, and their info-energy (living energy systems with stored information and memory) interactions are unavoidable.

On concluding this introduction, historical incidents have narrated that after the Prophet cleaved the moon into half, after Ali moved the sun from its original place, and after the star prostrated itself on the door of Fatima (AS), all of these blessed individuals prostrated themselves on earth showing all of humanity that they were NOT god. People also observed Prophet Isa, Jesus (AS) to remark – *with the help and assistance from Allah* – every single time he performed a miraculous event of giving sight to the blind or awakening the dead. He did this also because he wanted his followers to know that he was not the Lord, as he knew his followers would later mistake him as god or son of god.

Besides the power of the Almighty, several possible explanations exist when explaining such miraculous events and all of them are explained in several sections throughout this book. However, this introduction warrants some of these instances.

The Infallible were created before any other creation and have been given the power over the entire creation, including the mountains and clouds, the bacteria and viruses, and so forth. So, the Prophet and the Infallible, many times, performed miraculous events by just plain order to the object to do what it was ordered to do. Through communication with the energy and the intelligence of these objects, such communication is possible.

Asking Allah to do the miracle for the benefit of unbelievers is also another option utilized by the Prophets. Finally, it is possible that these perfect souls possessed hidden knowledge and were able to resonate with the frequency of certain objects to cleave it or bring it under control.

Several scholars of Islam have further commented that the Prophet, the Infallible, all the Messengers of Allah, and several other divine and sacred persons were sinless and clean. One cannot even compare their lives to the lives of normal human beings. There are many such examples as in the case of Fatima – the daughter of the last Prophet of Islam, Muhammad - not experiencing menstruation and parturition, and the physical birth of Ali inside the Grandest and most sacred mosque in this entire universe, and so forth.

In addition, the Infallible, always prostrated to Allah as soon as they were born into this world, and always professed the Unity of Allah just after birth. Prophet Isa was born just after three hours or three days in her mother's womb. Prophet Isa grew up in each day as much as infants would grow in a month. He (Prophet Isa) conversed with the priests and even taught them at a very young age, even talking in his infancy.

The Shiite 12th Imam, al-Mahdi in occultation was observed to have grown into a four year child when only forty days old. On his birth, Ali read the Chapter of Believers from Qur'an when al-Qur'an was not yet revealed and even asked the Prophet if he wants him to read Taurat, Zabur or Injil. The bravery and power of Ali in battles is significant. The stopping of an earthquake by Ali by just communicating with the earth, and so forth, are all clear examples that the lives and experiences of such sacred persons are significantly different from average humans, *and the command and superiority of the Infallible over the entire creation including the Prophets remains a fact and will be explored in details later.*

In the history of Prophets and the Infallible, as well as some divine persons, thousands of such examples exist and some are mentioned, and many others will be mentioned throughout this book.

Concerning the Infallible, al-Mahdi – the Shiite 12th Imam in major occultation says the following, which appears in the book Kalimah al-Imam al-Mahdi by Hasan Shirazi:

Allah has protected them from all kinds of sins.
He has purified them from all kinds of defects,
and has made them clean from all sorts of vices.
He has appointed them as the treasurers of His
knowledge and the custodians of His wisdom. He
has made them the focal point of His secrets and
has strengthened them with proofs.



If this had not been there, then every person would have claimed (this position) and it would not have been possible to discern truth from falsehood. In addition, knowledge would not be distinct from ignorance.

O you who believe! Obey Allah and the messenger and those vested with authority from among you. Then if you quarrel about anything, refer it to Allah and the messenger if you believe in Allah and the last day; this is better and very good in the end.

(al-Qur'an – Chapter 4, Verse 59)

Ibn Babawayh has narrated through his chain from Jabir ibn Abdillah al-Ansari that he said:

When Allah, the Mighty, the Great, sent to his Prophet, Muhammad (S), the verse, **O you who believe! Obey Allah and the messenger and those vested with authority from among you.** I said, *O messenger of Allah! We know Allah and his messenger, but who are those vested with authority whose obedience Allah has conjoined to your obedience?* The prophet said:

They are my caliphs, O Jabir! and the Imams of the Muslims after me. The first of them is Ali son of Abu Talib, then al-Hasan, then al-Husain, then Ali son of al-Husain, then Muhammad son of Ali who is mentioned as al-Baqir in the Torah. You will surely meet him, O Jabir! When you see him convey my salam (greetings) to him.

Then, al-Sadiq Ja'far son of Muhammad, then Musa son of Ja'far, then Ali son of Musa, then Muhammad son of Ali, then Ali son of Muhammad, then al-Hasan son of Ali, then Muhammad (whose name will be the same as mine) son of al-Hasan - the proof of Allah on His earth and Baqiyyatullah (the one kept safe by Allah) among his servants.

He is the one by whose hand Allah, sublime is His remembrance, will conquer the whole world from the East to the West. He it is who will remain hidden from his followers and friends for a such a long period, that no one will remain firm on the

belief of his Imamah except he whose heart has been tested by Allah for faith.

Besides the Prophets and the Infallible, the general population also had powers and manifested them in many different ways. One good example involves Salman al-Farsi – a companion of the Prophet, and a close friend of Ali. History narrates that he had powers that enabled him to have some influence (over nature) in his existence, and that is why not a drop of curry spilled off even when the vessel overturned. The story goes:

Abu Dhar once came to Salman while he was cooking on a cooking pot. While they were conversing with each other, the cooking pot overturned and its front side fell down on the ground, but not a drop of the curry or the cooking fat therein fell down. Abu Dhar was highly amazed at seeing this. Salman picked up the cooking pot and placed it on the fire the second time, and they began conversing once again.

While they were talking to each other, the pot overturned once again, and nothing of the curry or cooking fat spilled. Abu Dhar left in great astonishment, and while he was in his thoughts, he suddenly met Amirul-Mu'mineen, Ali, the Commander of the Faithful.

When Ali saw Abu Dhar's state, he said to him, *O Abu Dhar, what made you leave the presence of Salman? Moreover, what made you frightened?* Abu Dhar said to Ali, *I saw Salman doing - such and such - a thing and that amazed me.* Thereupon Ali said to him, *O Abu Dhar! If Salman were to tell you what he knows, you would have said, May Allah have mercy on the killer of Salman.*

(Bahjul-Sabagha Fi Sharhi Nahjul-Balagha - Volume 3, Page 402)

This is like saying a knower sought rain for people, hence, they received rain; or sought recovery for them, hence, they recovered; or wished them ill, hence they were cast down, inflicted by earth tremors, or perished in another way. This is also like saying he wished them well, hence they were emancipated from diseases, murrain, torrential stream and flood; or a beast submits to some of them, or no birds flee from them, or other similar things occur that do not count as belonging to the kind of things that are clearly impossible.



Whatsoever the case, Allah, the creator and designer of this universe, is the final Judge of what happens in this entire universe. He has power over all things created. Qur'an repeatedly remarks this fact.

You do not get into any situation, nor do you recite any Qur'an, nor do you do anything, without us being witnesses thereof as you do it. Not even an atom's weight is out of your Lord's control, be it in the heavens or the earth. Nor is there anything smaller than an atom or larger that is not recorded in a profound record.

(al-Qur'an – Chapter 10, Verse 61)

Allah is the creator of everything and He has authority over everything. His are the treasures of the heavens and the earth. As for those who disbelieve in the communications of Allah, they surely are the losers.

(al-Qur'an – Chapter 39, Verses 62-63)

1

Background – a Review of the Current Literature

A spectacular panorama of colors, whole galaxies of lights, blue, gold, green, violet, all shining and twinkling! Whole luminescent labyrinths flashing, twinkling, flaring. Some of the sparks were motionless and some wandered against a dark background. Over these fantastic galaxies of ghostly lights, there were bright-multicolored flares and dim clouds. It is indescribable! Electric flames light up, then flare or crowns of blue and orange. Great channels of blazing violet, fiery flashes. Some lights glitter constantly; others come and go like wandering stars. It is fantastic, alluring, mysterious game – a fire world!

Most important, these shining galaxies and brilliantly colored radiant labyrinths and sparkling flares were scientifically observed by great Soviet scientists to radiate from the HUMAN BODY. (Ostrander and Schroeder, 1970)

For thousands of years, man believed in energetic and electrical qualities inherent in humans. Scientific investigations into the nature of this *Electrical Man* show clearly that something is going on beyond what Physics might predict. Man is surrounded, internally and externally with these electrical frequencies (energy) and he can learn to control them at volition, thereby achieving peak mental, physical, and spiritual status.

Measurable electrical energy has been observed to emit from the human body, and some have even learnt to alter these electrical frequencies at will. These individuals can influence events from a distance with energy (or signal) emitted from their hands. They can decide to be vibrant and full of energy that they change the atmosphere of a room when they walk in, or simply make you feel better being around them. We have also experienced the person who *can light up the room, those who can darken the room with their emotions, and those who radiate joy, have positive energy, and glow with expectation.*

Humans are an electrical reality, and so is life. To understand this concept, we venture into the universe, where everything is made of atoms and undoubtedly, atoms are made of vibrating frequencies of energy. According to Heistand and Coleman (1999):



Energy is everything and everything is energy. Every single frequency of energy interfaces with, is affected by, and is connected, seamlessly to every other frequency of energy.

Heistand and Coleman (1999) write that the only way we can understand ourselves and the world we live in is to understand it from an energy and electrical perspective. Poole (1999) quotes the Shamans as having said that *there is no such thing as a closed system*. We are all connected to each other and to all sentient beings. Truly, this is one significant method with which we can fully understand the human body and the workings of the Almighty Allah (SWT), the Most High, and the Most Sublime. In their words:

God is Light and light is everywhere. The only way we can make this world into the Garden of Eden is from an energy perspective, because there is nothing else.

The following verse from Qur'an elucidates further the above concept:

Allah is the Light of the heavens and the earth...

(al-Qur'an – Chapter 24, Verse 35)

al-Khumeini remarks:

Everything is illuminated by His light. Everything has appeared by dint of His light. This appearance itself is a reflection of His light. Man's appearance is also a light. Therefore, man himself is a light. Animals are also a light of Allah's glory. The existence of the heavens and the earth is a light from Allah. This light has so passed away in Allah that the Qur'an has said, *Allah is the light of the heavens and the earth*.

Just for clarity, Muslims do not believe in Allah having a form, so this light (in the above verse) means that Allah manifests the heavens and the earth, and that the light that shines the whole of creation is the source of truth and guidance. It is there for every creation to perceive.

According to Schwartz and Russek (1999), everything in this universe is energy, and all energy communicates with all other energy. Everything we do, experience, feel and touch everything that everybody else does, has a solid impact on the frequencies of energy that are then released into the surrounding environment or

the *electrical universe*. Apparently, material and non-material, living and the non-living, all create patterns of information that radiate and remain forever in space.

All inanimate materials, trees, rocks, and living materials such as plants, also have electrical fields and energy because all are composed of particles, atoms and cells (Weston, 2000). The Qur'an has confirmed that every particle in the universe is living with energy and glorifies Allah (SWT).

Celebrate His glory in the seven heavens and the earth, and all those in them. And, there is not anything but it glorifies Him, but you do not understand their glorification. Verily, He is the forbearing, the oft forgiving.

(al-Qur'an – Chapter 17, Verse 44)

Allamah Taba Tabai (AR) writes that:

This glorification of all the creation in the heavens and on earth, are chanting through their tongues even though we may not understand them. If we do not understand, it does not mean that the minerals and stones do not speak. Qur'an speaks the truth and says that all creations speak.

He says in verse 21 of Chapter Ha Mim Sajdah (in Qur'an), **Allah has caused us to speak as He has caused everything to speak.**

Moreover, He is almighty and all wise.

It means God is elevated. He breaks all powers and none can break Him. His deeds are overpowering and well founded. Nothing can contaminate Him. These are such irrefutable proofs that they cannot be denied.

In Tafsir Ayyashi, Abu Sabah has quoted Imam Sadiq, I asked him about the words:

There is not a thing but glorifies His Praise.

And he said:

Everything Praises God and the gaps we see in
the wall are those praises of God.

All this is based on a proven and measurable theory that an energy field surrounds each aspect of our bodies, the physical, emotional, and mental. These subtle (emotional and mental) bodies have a high rate of vibration so they cannot be seen with the physical eyes. However, they do manifest a reflection or summary of themselves that can be sensed, felt, seen, and even measured with scientific devices. There is also considerable evidence that such energy fields do communicate and react with other energy fields causing either a positive or a negative response.

Quantum Physics informs us that we are made mostly of space and waves of energy particles. Quantum Field Theory further states that there are fields of energy, which interact with each other and create particles with each interaction (Zukav, 1979). Such particles of energy can affect each other from great distances. Dr. Valorie Hunt (1989), a professor and researcher at UCLA has studied the human energy field for more than 20 years and her conclusion in her book, Infinite Mind, is as follows:

As a result of my work, I can no longer consider
the body as organic systems or tissues. The
healthy body is a flowing, interactive electro
dynamic energy field.

The Prophet (S) of Islam, and the Infallible (AS) were most aware of such a concept. In this work, we provide theories, explanations and evidence from traditions and encounters that these most trustworthy creations of Allah (SWT), the Most High, the Most Sublime, did acknowledge the concept of conscious info-energy, with the ability to retain information, learn and respond, and considered this energy as intelligent. They even taught us ways to charge it, produce and maintain within ourselves the most free flowing energy and unadulterated information within these fields of energy.

The following traditions from the Aimmah suffice in explaining the nature of intelligence in the whole of creation. All of these concepts will be explored in details later. Commenting on Verse 44 of Chapter 17 from al-Qur'an, Allamah Taba Tabai writes:

This verse speaks about the Unity of God and His praise and says that He has no partners of any kind. He is the Lord of all that exists in the heavens and earth and in between them. The verse stresses upon His Oneness, omnipotence

and purity. Everything living and non-living thing praises His glory. Man too praises Him but the others do in order of the system enforced. They may glorify Him either through words, sounds, through obedience, or may do so through the revelations.

When this point has been understood we know that everything is dependent upon God because of its imperfectness. No one is perfect except God. This is why everything praises Him without finding any fault.

Imam Muhammad al-Baqir quotes the Holy messenger in Tafsir Ayyashi to have banned the branding of animals or hitting them and injuring their faces because they praise and remember their Lord. In Kafi too there is the tradition about banning the branding of animals.

The wailing of a bird when it is hunted on the water or land is a praise and remembrance of God.

Imam Jafar al- Sadiq (AS) has quoted Imam Muhammad al-Baqir in Tafsir Ayyashi, Once a person come to him and said, *May my parents be sacrificed upon you , what is the meaning of God's words, **And all that is therein glorify Him and there is not as thing but glorifies His praise.** Did the ancient trees praise Him too? The Imam replied, Indeed they did. Have you not heard the snapping of wood in the house? That sound is the praise of God and He is the Absolute Purity.*

In al-Dur al-Manthur Abu Huraira quotes the Messenger to have said, *Indeed ants too extol God.* In the same book Ibn Umar narrates that the Messenger asked the people not to kill frogs because its voice is a praise of God.

In al-Dur al-Manthur Au Hamza narrates, We were with al-Sajjad when some birds flew past

chirping and the Imam said, *Did you understand what these birds were saying?* And we said, *No.* He then said, *I know what they said, but I have heard my father quote Ali Ibn Abi Talib say, when the birds wake in the morning they praise their Lord and ask for their sustenance.*

A similar Hadith is found in al-Dur al-Manthur from Imam al-Husain (AS).

Ayisha has quoted the Messenger to have said, in al-Dur al-Manthur, One day the messenger came to me and asked me to wash the two blankets in the house and I said, *I have washed them only yesterday.* He said, *I know that when the clothes are dirty, they stop praising their Lord.*

The same book states that once the Messenger passed certain people who were riding their animals and he said, *Ride them with ease and call them with love. Do not take them as your mounts because these animals are better than their riders for they always remember and praise their Lord.*

It is reported in Kafi that once the messenger of God was giving his sermon in Madina. The pulpit was brought when the people increased. He went up the dais and then called out in a camel's voice so a camel came and paid his respect to him. It was like a small child that stops crying when it becomes familiar with a person. (This narration is similar to the ones mentioned later with the Aimmah (AS), for this behavior repeated itself in different manners in the sacred lives of the Aimmah (AS))

All these things are sign of praise and witness of God. He is the ultimate truth. The praise may be silent and discerned through its composition or verbal and can be heard professing the truth.

Brief History of Energy

As in many other areas of investigation, what researchers were absolutely certain about 20 years ago has changed dramatically. For example, in a few decades scientists have gone from a conviction that there is no such thing as energy around the human body, to an absolute certainty that it exists. Moreover, we have begun to understand the roles of energy in health and disease.

It has long been known that activities of cells and tissues generate electrical field that can be detected on the skin surface. Nevertheless, the laws of Physics demand that electrical currents generate a corresponding magnetic field in the surrounding space. Since these fields are too tiny to detect, biologists assumed they could have no physiological significance.

In the 1920's and 1930's, a distinguished researcher at Yale University School of Medicine, Harold Saxon Burr, suggested that diseases could be detected in the energy field of the body before physical symptoms appear. Soviet experimenters observed similar findings in relation to plants. Moreover, Burr was convinced that altering the energy fields could prevent diseases.

These concepts were ahead of their time, but are now being confirmed in medical research laboratories around the world. Scientists are using *SQUID* (Super-Conducting Quantum Interference Device) instruments to map the ways disease alters bio-magnetic fields around the body. Others are applying Pulsating Magnetic Field to stimulate healing (Blank, 1995). Again, sensitive individuals have been describing these phenomena for a long time, but there was no logical explanation of how it could happen.

In the early 1980's, Dr. John Zimmerman began a series of important studies on *Therapeutic Touch*, using a SQUID magnetometer at the University of Colorado, School of Medicine in Denver. Zimmerman discovered that a huge pulsating bio-magnetic field emanated from the hands of a therapeutic touch practitioner. The frequency of the pulsation was reportedly not steady, but swept up and down, from 0.3 to 30 Hz (cycles per second), with most of the activity in the range of 7-8 Hz.

Confirmation of Zimmerman's findings came in 1992, when Seto and colleagues, in Japan, studied practitioners of various martial arts and other healing methods. The *Qi* (energy) emission from the hands was reportedly so strong that they could be detected with a simple magnetometer consisting of two coils, of 80,000 turns of wire. A similar finding was noted earlier by Hisamitsu et al. al. (1992).

Modern Science and Energy

During the early 70's, scientists at Massachusetts Institute of Technology, using SQUID magnetometers, confirmed the heart studies, and detected minute electrical fields around the head that are produced by brain activities. Subsequently, it was discovered that all tissues and organs produce characteristic magnetic pulsation, which have come to be known as *bio-magnetic field*. Bio-magnetic recordings, called *Magneto-Cardiograms* and *Magneto-Encephalograms* respectively complement the traditional electrical recordings, the Electrocardiogram (ECG) and Electroencephalogram (EEG).

Remarkably, Italian scientists have found that living tissues have the same electronic circuitry that is used in the SQUID. This explains why the practiced energy therapist can detect the distorted energy field from damaged or diseased tissues. Medical devices such as the *Infra Sonic* device mentioned in later sections is being developed and emit signals in the same frequency range as those emitted from the hands of energy therapists and practitioners of the martial arts.



Boddington (1946) mentions a Harley Street Specialist who invented an apparatus based on a step-down transformer connected to electrical current with high voltage, low amperage, and a handle connecting to the transformer, completing the *subject-earth* circuit. The researcher would then approach the subject with an electrical bulb, and the closer the bulb was to the subject, the brighter it glowed. *Some invisible emanation, the like of energy had to emanate from the subject's body.* Kirlian Auric/Energy Photography was later introduced.

Science and Practical Nature of Energy

John and Eva Pierrakos (scientists and pioneers in bioenergetics) have developed a system of diagnosis and treatment of psychological disorders based on *visual and pendulum-derived* observations of the human energy. The information from these observations combined with body psychotherapeutic methods eventually developed into *Bioenergetics*. This process called *Core Energetics* was delineated in a publication The Core Energetic Process, in 1977.

Richard Dobrin, John Pierrakos, and Barbara Brennan (1978) measured the light level of a wavelength of around 350 nanometers in a darkroom before, during, and after there were people in that room. Results showed a slight increase of light when people are in it. When someone feeling exhausted and full of despair was in the room, the *light value actually fell*. With a *colorizer*, they were able to show part of the energy on black and white television.

Hiroshi Motoyama measured low light levels coming from people who have practiced yoga for many years. He did this with a movie camera in a dark room. In addition, he studied the strength of a *sender* and *receiver's* energy meridian before and after treatment. Most of the time, the sender's energy level dipped and then rose again. Also, the energy at the heart of the sender or healer increased after treating a patient. Refer to his 1979 publication The Functional Relationship between Yoga Asanas and Acupuncture Meridians, for exercises that he has developed to impact on the human energy.

Valorie Hunt (1977) and colleagues at UCLA published a Study of Structural Neuromuscular Energy Field and Emotional Approaches, which was a study of the effects of *stroking* on the body and the psyche. She placed electrodes on the skin to record the low mV signals from the body during stroking sessions.

Rosalyn Bruyere (1977) observed the energy and recorded her observations of both the therapist (one who strokes) and the patient. Bruyere's observations were recorded on the same tape as the electronic data. She even described the color, size, and energy movements of the human energy field involved. Scientists then mathematically analyzed the wave patterns recorded by a *Fourier analysis* and a *Sonogram Frequency Analysis*. The waveforms and frequencies reported by Rosalyn Bruyere correlated specifically with the colors reported.

When Bruyere saw blue in the human energy at a specific location, the electronic measurements would always show the characteristic blue waveform and frequency in the same location. Hunt repeated this experiment with seven other readers of energy. Each of the seven also saw the *energy colors* that correlated with the same frequency wave patterns. In 1988, the results of their research showed these color and frequency correlation. Hunt comments in her work:

Throughout the centuries in which scientists have seen and described the *auric* (human energy) emissions, this is the first objective electronic evidence of frequency, amplitude and time, which validates their subjective observation of color discharge.

Robert Becker of Upstate Medical School mapped a complex electrical field on the body that was shaped like the body and the central nervous system. He named this field The Direct Current Control System in his publication of the same name in 1962. He found that this field changes shape and strength with physiological and psychological changes.

Energy, Explained

Back in the 1100's, Liebault said that humans have an *energy that can either react on someone else's energy, at a distance or close by*. According to Liebault, a person can have either an unhealthy or a healthy effect on someone else just by being present. The energy of one person may be harmonious, or it maybe discordant with another; the energy may be nurturing, or it may be draining to the energy of another.

In the 1800's, Mesmer, the father of modern Hypnotism, suggested that a field similar to an electrical field might exist around the human body. Mesmer suggested that the power of this electrical field, which he believed behaved as a fluid, might also be able to exert influence on the field of another.

Further, Von Reichenbach also showed that with the *odic (energy) force*, like poles attract. In other words, *like attracts like*. In his work, Physico-physiological Researches on the Dynamics of Magnetism, Electricity, Heat, Light, Crystallization, and Chemism, in their Relation to Vital Force, printed in New York in 1851, Von Reichenbach showed that electropositive elements gave his subjects feelings of warmth, and produced unpleasant feelings. In the reverse, electronegative elements produced cool and agreeable feelings.

Von Reichenbach also found that the odic field could be conducted through a wire. It traveled slowly at 13 feet per second. This speed depended on the density of the wire rather than its conductivity. Von Reichenbach's experiments suggested that the energy field was energetic, like a light wave, and also particulate, like a fluid. Also, he showed the right side of the body as being a positive pole, and the left as negative. This agrees with the ancient Chinese principles of *yin and yan*.

According to scientists, the human energy can be seen as an energetic, multidimensional field that surrounds, penetrates, and forms the human body. It has rivers of energy called *meridians* that nourish every organ and cell in our bodies. These rivers are supplied by cone shaped vortexes of energy called *chakras*. These vortexes, in turn, collect energy from the surrounding environment that is all around us. When blocks accumulate in the field, a disruption in the flow of energy through the energy centers result. As we shall observe, *it is these blocks that disrupt the harmony in the field and eventually are the cause of ailments, as well as, emotional and mental disorders in the physical body. Besides the blockage, this energy also stores the specific information related to the act, thought or disease and can have an impact.*

Chakras can be further divided into seven major energy centers surrounding the body. The first is in the sexual organs at the base of the spine and is associated with reproduction and sexuality. The second is about two fingers down from the belly button and is associated with family and relationships. The third is the solar plexus and relates to ones identity and his or her definition of this world. The fourth is the heart chakra. The fifth is the throat chakra and is associated with communication and self-expression. Disharmonious energy is also released from here. The sixth is the third eye, which is the seat of individual consciousness. The final and seventh chakra is the seat of cosmic consciousness and located on the top of the head.

In the last 30 years or so, scientists have confirmed that unstable and disharmonic energy within us can and does result in significant physiological alterations. The medical community now accepts the infamous group of Healing Touch Practitioners and their treatment methods have undergone extensive scrutiny by the medical research scientists. At best, they could only be proven correct, and the reason why we see such health-care professionals in traditional healing centers, alternative medicine centers, surgical units, as well as recovery rooms. Extensive studies have reported the efficacy of such a treatment modality. Apparently, all of their treatment involves only *balancing, charging and clearing the energy field, allowing the energy to move along open channels for increased well being.* The process also allows entry of unadulterated information replacing the blocked and adulterated energy fields.

Undoubtedly, the human body has within, and surrounding it, an electrical network. When we experience health, silence and peace, this electrical network is balanced and fully charged. When something in one's life or environment threatens that balance, the electrical system responds by either short-circuiting or overloading. Unsteady nature in the electrical system immediately affects the human energy system. The body then goes into high gear in an effort to correct the unsteady nature of the energy fields, spiritually or physically. If the body does not succeed, that person will physically manifest the unbalance. *Emotional reactions, thoughts, actions, and so forth, are all types of energy vibration.*

Everything we transmit, every thought, word and deed is a frequency of energy that is released and attracted (*Law of Conservation of Energy*). This energy can also be converted into physical matter. Everything we do affect upon each other and on everything.

Schwartz and Russek (1999) make the following strong predictions in their book The Living Energy Universe, each one of which will explain further the statements made in the following pages. These two scientists are amongst the first to confirm scientifically statements made by al-Qur'an, the Prophet Muhammad (S) and the twelve Infallible, leaders of the Shiite faith, *that the universe and all its contents, material and non-material alike, living and the non-living, are alive and conscious*. Their stored info-energy (the surrounding electrical network) or memories remain available and will be accessed on the Day of Judgment. According to Schwartz and Russek (1999):

Photons, and even energy itself, can be eternal, alive, and evolving.

Electrons and protons can resonate, like tuning forks, and should store information and energy in the process.

Simple molecules like water and complex molecules like DNA should be alive, vibrant, and collect histories as they live.

Every cell on the earth, including every cell in your body, should store information concerning everything it comes into contact with.

In the same way that your brain learns, your heart should learn, the tree should learn, the earth as a whole should learn, the solar systems should learn, the galaxies should learn, and even the universe, as a whole should learn.

Energy and matter are not without life and intelligence; it only appears that way until we look more closely.

Indeed, Allah (SWT) records all our actions and thoughts and is aware:

The record will be shown, and you will see the guilty fearful of its contents. They will say, *Woe to us. Why does this book leave*

nothing small or large, without counting it? They will find everything they had done brought forth. Your Lord is never unjust towards anyone.

(al-Qur'an – Chapter 18, Verse 49)

Those who disbelieve have said, The Hour will never happen! Say, Absolutely! By my Lord, it will most certainly come to you. He knows the future. Not even the equivalent of an atom's weight is hidden from Him, be it in the heavens or the earth. Not even smaller than that or larger (is hidden).

(al-Qur'an – Chapter 34, Verse 3)

The different forms taken on by our energy, good and bad deeds, are likewise imbued with stability and permanence. They are preserved in the archives of the universe as the determining factor in our ultimate fate, whether it be good or evil, eternal happiness or permanent torment. We are obliged to submit to the consequences of our deeds.

These scientific accomplishments are in themselves an indication of the reality of resurrection; they provide a method, which joined together with reflection, may permit us to understand resurrection and prove it scientifically.

(Lari (1993). Mahjubah - No. 112, September 1993)

In Chapter 83, Verses 7-9, Allah mentions *Sijjin*, a place in heaven that records the tiniest evil deeds of all men. *Specific energy signatures* released from our actions are thus a reality. The records of the righteous are recorded and preserved in *Illiyyun*, a place in heaven. This citation is from the same Chapter, Verses 18-21. All this energy from our actions is transformed into physical reality and appears in a book recorded and preserved by the Almighty. al-Mahdi (AS) is also able to access all these energy signatures of his followers and react to them, and pray for our forgiveness.

As we shall note later, with the alliance of the Archangels, and with these specific info-energy signatures released from each individual, animal, or an object, al-Mahdi is also aware of all the queries and requests he gets on a daily basis, and at times, millions of requests are made in just a few seconds that happens in a large congregation. It is possible that these personal energy signatures (being intelligent) with specific information have the responsibility to reach the Guide in occultation and present themselves. This also explains how al-Mahdi is able to receive and reply millions of salutations sent to him on a daily basis. In brief, he would access these energies with specific information anytime they are performed and as they

go to their destination – Sijjin or Illiyun, or at least he would be aware of them. All deeds, good and bad, are correctly preserved as in a secured record of documentary evidence (Mir Ahmed Ali 1988).

al-Majlisi (AR) writes that Imam Ali is reported to have said that the deeds of servants are presented to the Prophet (S) every Thursday. According to yet another narration, he said that every Thursday they are presented to the Prophet (S) as well as the Imams.

Similarly, it is reported that Imam al-Ridha (AS) was once requested by one of his near companions for praying for him and for his family members. The Imam told him:

Don't I pray for you? By Allah, your deeds are presented to me every night and every day. That companion says, *I gave extraordinary importance to these words of the Holy Imam.*

Then the Imam said:

Perhaps, you have not read the Holy verse:

And say, Work, so Allah will see your work and (so will) His Apostle and the believers.

(al-Qur'an – Chapter 9, Verse 105)

It is also reported that once Imam al-Sadiq (AS) addressed his companions:

Why are you making the Prophet (S) sorrowful? One from the audience asked, May I be sacrificed for you. How are we grieving the Prophet (S)? The Imam replied:

Perhaps you do not know that your deeds are presented to the Prophet (S). When he sees disobedience and sin in your deeds, he becomes sorrowful. So do not give sorrow to the Prophet (S) by your misdeeds; rather make him happy through your good deeds.

On a separate note, it is said that even when there is a knife near a person's throat and he or she will be killed within a few seconds, he can call the living al-Mahdi and he will come for help. Clearly then, al-Mahdi is able to access such information and prayer at will and they reach him instantly. Such quickness is possible when it comes to prayer and info-energy released during such prayer. The information is intelligent and reaches the Infallible. This aspect will be explained in detail later.

Concerning the vast, hidden, future, present, past, extensive and unlimited knowledge of the Prophet and the Infallible, al-Khumeini (AR) quotes the following narration in his exposition to tradition number 32, *The Indescribability of God, the Prophet, and the Imams*, which appears in al-Tawhid Islamic Journal. al-Kulayni reports in Usul al-Kafi - Volume 1, Page 272, that one of the Infallible said:

O Jabir! Verily, there are five spirits in the Prophets and the Infallible - *the Holy Spirit, the Spirit of Faith, the Spirit of Life, the Spirit of Power, and the Spirit of Appetite.*

By the means of the Holy Spirit, O Jabir, they know everything from the Throne to underneath the earth. Then he added, *O Jabir! All the four spirits are subject to vicissitudes, but not the Holy Spirit, which does not engage in diversion or play.*

According to scholars, angels are pure intelligent energy and the reason why they have been given so many responsibilities in this universe and can fulfill them at ease. Some of these sacred beings are in existent only to serve the Infallible (AS) as is the case with Angel Fitrus (AS) and several others.

al-Sadiq continues:

The Holy Spirit is one of the creatures of God, the Blessed and the Exalted, greater than archangels Jibraeel and Mikaeel, that was with the Prophet of God (S), and which used to inform and guide him, and after him it is with the Infallible (may God bless them).

al-Khumeini writes:

From the first tradition one comes to know that the Prophets and the *Awsiya* (Infallible), may peace be upon them, possess a sublime spiritual station, which is called the Holy Spirit (*ruhul-quds*; the Spirit of Holiness).

By the means of that station, they (the Prophets and the Infallible) encompass all the particles of the universe ontologically.

In that spirit (the Holy Spirit), there is no negligence, sleep, error, forgetfulness and other vicissitudes associated with contingency or any of the changes and deficiencies pertaining to the realm of the universe.

In addition, Allah (SWT) confirms in Qur'an that deeds and acts, as well as thoughts will assume a physical force, weight, or entity in the next world, so they can be weighted in the Scale. The deeds of unbelievers will also be in vain and Allah will assign to them no weight.

And the measuring of the deeds that Day will be just, so the weight of whoever is heavy those are they who shall be successful. And those whose measure is light, those are they whose souls suffer loss for what they, with Our signs, did behave unjustly.

(al-Qur'an – Chapter 7, Verses 8-9)

And We shall setup the balances of justice on the Day of Judgment, so no soul shall be dealt with unjustly in the least; and even if there be a weight of a grain of mustard seed, even that will We bring it into account. And we are a sufficient Reckon.

(al-Qur'an – Chapter 21, Verse 47)

These are they who disbelieve in the signs of their Lord and meeting Him, so vain will be their deeds, nor will We on the Day of Judgment, assign unto them any weight.

(al-Qur'an – Chapter 18, Verse 105)

Systemic Memory Process

How would you feel if you knew scientifically that everything is eternal, alive, and evolving? Not just animals and plants, but rivers and clouds, planets and stars, electrons and protons, waves and particles, even light and energy itself.

(Schwartz and Russek, 1999)

A good example to illustrate the point being made about *energy having a reality and conscience* is with tuning forks. We have two tuning forks (A and B) that are similar in shape, size, and constitution. If we strike one of them (A), the other one

(B) will begin to vibrate as well. The physics term for this relationship is called *Resonance*. Unfortunately, Schwartz and Russek (1999) comment that Physics only explains the one-way relationship from A to B, and not vice versa, and most certainly not over and over again, affecting each other's responses.

When fork A is struck, the air begins to vibrate which travels to fork B. Since fork B is same as fork A, it responds to the vibrating energy coming from tuning fork A, and fork B begins to vibrate in synchrony with it. However, not only fork B is vibrating with fork A, the tuning fork A also has a chance to vibrate with B. In reality, if we change the movement in fork B, this change can also be seen in tuning fork A. This is very easy to verify scientifically if you measure the vibrations of tuning fork A and simultaneously measure the vibrations of tuning fork B.

The *systemic memory process* (Schwartz and Russek, 1999) explains that this energy *relationship* between tuning fork A and B is intelligent and learns from each other. The tuning forks become an A-B system that accrues *integrative system memories*. Logic tells us that this relationship is also happening *within* tuning forks A and B. This aspect is also easy to verify using modern recording, computer, and statistical analysis techniques. The *systemic memory process* further predicts that if and when tuning forks A and B are separated, fork A would *remember* resonating with fork B, and that there was *memory* involved. One reliable experiment will explain these concepts further, that *energy and electrons do carry information and this can affect matter*.

Schwartz and Russek (1999) quote the following experiment by Reid (1987), that he took one beaker containing the albumin-salt solution and another beaker containing a pure salt solution. He placed these two beakers inches apart. He then took a 1.5-volt battery, and connected it to gold wires, creating an electronic circuit between the two beakers. To complete the circuit, Reid placed a gold wire from the albumin-salt beaker into the pure salt beaker. What he predicted was that if electrons carried information, then as the electrons passed from the albumin-salt beaker, the information would travel through the pure salt solution with the albumin-salt solution. Since this was a continuous circuit, the current would circulate over and over, creating a *dynamic systemic memory* in the process. A and B, therefore, interact and share information and energy. This interaction occurs in the vacuum of space.

In brief, Reid (1987) expected the pure salt solution to look like the material of albumin-salt, even though there was *no* material albumin in the pure salt solution. *Reid did report observing an albumin-salt crystal growth in the absence of any material albumin in the pure salt solution.* The electrons thus carried information from A-B and vice versa, affecting matter in the process. This study was published in the Journal of Biological Physics back in 1987. Therefore, as energy and information become conscious and learning info-energy systems, they can function just as intelligent and informative (Weston, 1998).

The understanding is that the energy released into space has its own intelligence, memory, and identity, and extends further into space. This energy does not get destroyed. A good example given by Schwartz and Russek (1999) is that when you mix sugar in a glass of water, the sugar crystals dissolve and disappear, but they do not lose their identity. The sugar crystals not only exist, but they have evolved to include energy about water. Once you allow the water to evaporate, the sugar crystals re-appear. Further, according to the *systemic memory process*, the water that has evaporated includes the history of having shared space and time, and hence energy and information with the sugar. This notion is presented later again when Homeopathy is introduced, since homeopathic products contain 90-95% water and sometimes, the original therapeutic ingredients cannot even be measured, and the final medicine is potent enough to affect one's physiology.

In brief, the human body is a flowing river of endless energy. The cells within are conscious and thinking. Immune cells, for example, make decisions to either kill or spare a bacteria or virus invading its territory. After the human body has recovered from a disease, B-cells produce memory cells that attack the disease-causing organism if it invades again in the future. This second response is much quicker than the first, thus preventing symptoms of the disease from occurring. *To make these kinds of decision requires thought and logic, and this makes cells, all billions and trillions of them, conscious and thoughtful.*

The whole human body is a field of energy and information. For example, if a body encounters a bacterium, even though it has never encountered that specie before, the DNA remembers the first time human specie encountered that bacterium and the whole evolutionary history of humankind, and then makes the precise antidote for that bacterium. That is intelligence according to Deepak Chopra (1991).

Infinite correlation, according to Chopra (1991), is yet another great quality of the human body making the cells intelligent and conscious. Achieving many goals at the same time – fulfilling the digestion process, detoxification, making excretory products, fighting invaders, maintaining homeostasis and the circadian biological rhythm, and so forth, are all done by the human body and the cells at the same given time. For these actions to take place in harmony, there has to be learning and memory involved.

When there is a wound, blood rushes to the site and forms a clot, it has not traveled there at random. It actually knows where to go, which site, and what to do. Even though the blood may not be labeled as intelligent, there is no doubt intelligence is at work. Finally, the human body may be considered the most intelligent when it comes to taking care of itself. It produces diuretics, painkillers, tranquilizers, sleeping agents, antibiotics, and every other agent manufactured by drug companies, but the body makes them much better and at the right moment, in the right dosage and quantity, minimizing side effects.

Before an immune cell even secretes any anti-cancer agent, the immune system has to go through several intelligent and decision-making steps. The cells will detect a problem and identify it thoroughly. Then, using a class of message carriers called helper T-cells, the rest of the immune system are notified and activate itself to produce more natural killer cells. The enemy's identity is well memorized so the killer cells do not destroy healthy normal cells. The immune cells have to be intelligent and store memory to perform such acts.

In damaged nerves, the normal signal pattern is often changed or interrupted causing the nerve to fire spontaneously creating a pain message to the brain. These changed neural patterns are often *memorized* by individual nerves and continue firing in the memorized spontaneous pattern, even after the initial damage. This neurological pain may persist for years. If the nerves are taught the normal pattern of nerve conduction, they will memorize the normal pattern and not the previously memorized spontaneous pattern.

Many years of research by Dr. John A. Allocca, a Medical Research Scientist, resulted in a theoretical model of nerve conduction and the associated composite waveform (see *Theoretical Analysis of Nerve Conduction and Rehabilitation*, Allocca, J. A., *American Journal of Electro Medicine*, second-third quarter 1987). The composite waveform of the theoretical model was put into electronic circuitry and applied through the nerves from the surface of the skin. The results indicate that the nerves begin to follow and memorize the composite waveform instead of the *memorized spontaneous* patterns. This composite waveform activates and initiates the rehabilitation of damaged nerves, enhancing their ability to function normally.

Apparently, we see similar happenings in the universe whereby the moon and the sun follow a specific order set by the Almighty, and so do all the creation, including the tiniest of bacteria living miles under the sea.

And a sign to them is the night: We draw forth from it the day, then lo! they are in the dark; and the sun runs on to a term appointed for it; that is the ordinance of the Mighty, the Knowing.

And (as for) the moon, We have ordained for it stages till it becomes again as an old dry palm branch. Neither is it allowable to the sun that it should overtake the moon, nor can the night outstrip the day; and all float on in a sphere.

(al-Qur'an – Chapter 36. Verses 37-40)

Memory Metal

In 1965, the Naval Ordnance Laboratory produced the first of a series of metal alloys of Nickel and Titanium. These alloys are called Nitinol, for Nickel Titanium Naval Ordnance Laboratory. Many of the alloys have a rather remarkable property; *they remember their shape*. This smart property is the result of the substance's ability to undergo a phase change - a kind of atomic ballet in which atoms in the solid subtly shift their positions in response to a stimulus, like a change in temperature or application of mechanical stress.

When doctors reconstruct shattered legs and arms, they normally use stainless steel wire to hold bones together. But the stainless steel does not always hold its shape, which means that the bones may move out of place and heal badly.

However, researchers at Ohio State University say Nitinol - a Nickel and Titanium alloy - has the potential to help broken bones heal faster - a metal alloy that can remember its shape. Used in the place of stainless steel the researchers found Nitinol held in position far better. The trick is to cool the Nitinol, then stretch it before wrapping it around the damaged bone section. When it heats up again, it tries to return to its original shape, and exerts a constant pressure while doing so - pushing pieces of broken bone together.

A simple demonstration involves bending a sample, then exposing it to a source of heat like hot air or hot water. The sample recovers its original shape as its temperature is raised above the temperature corresponding to the phase change. This temperature may be tuned by varying the ratio of nickel to titanium atoms in the solid by a few percent relative to a 1:1 ratio. Thus, the metal Nitinol can be *trained* to have a new shape.

Energy Interactions – A Brief Note on Shamanism and Sufism

The spiritual nature within humans is possible because of the existence of human energy fields in which their spiritual nature resides. This energy is able to influence all living organisms because all living and non-living organisms have energy fields.

Happiness is what we feel when our biochemical - of emotion, the neuropeptides and their receptors, are open and flowing freely. It is a scientific fact that we can feel what others feel - *emotional resonance*. The oneness of all life is based on this simple reality. Our molecules of emotion are all vibrating together.

(Candace Pert, in Schwartz and Russek, (1999), The Living Energy Universe)



Schwartz and Russek (1999) remark:

If the idea of living energy systems has plausibility, and living energy systems live in the vacuum (in space), then everything that lives will be connected energetically to everything else that lives to various degrees.

Research into the energy surrounding humans, plants and inanimate objects has found that the energy is not only informative and electromagnetic in nature, but interacts and affects each other. All living and non-living matter seem to be in constant communication with and affect each other, even down to the cellular level (Jablonski, 2000). Further, tiniest change in any system in the body affects all other systems of the body in the same manner (Bentov, 1988) and other systems nearby.

Physicists have established this and that these waves radiate out at the velocity of light into the farthest reaches of the cosmos and interact, and affect all other radiating waves. This interaction can be positive or negative. Whenever a disturbance in this energy drives it out of harmonious rhythm, this discordant pattern radiates outward and disturbs the surrounding energy. The 100th Monkey Principle mentioned below explains further this concept.

As is, the human body is also a receiver of energy, and therefore, life is filled with constant interactions. In Bentov's (1988) words, *Life is constantly communicating and interacting with everything else in the universe on subtle or imperceptible energy levels*. We also know that no energy is lost in a closed system.

As we noted earlier, the scholars Boirac and Liebeault in the early 12th century observed that humans have an energy that can cause an interaction between individuals at a distance. Remarkably, several scientists have reported such positive and negative interactions with machines they work with. Because illness, emotion, states of mind, thoughts, fatigue, all make their distinctive imprint on the human energy, such reports are considered highly reliable. Many later scientists and investigators into the human energy made similar conclusions.

In the early 19th century, the discovery and investigation of electrical phenomenon led to the concept of a *field* – condition in space, which has a potential of producing a force. Thus, the concept of a universe filled with fields that create forces, and that interact with each other was born (Brennan, 1987). Ultimately, there was a scientific framework that could explain our ability to affect each other at a distance.

The harmonious and disharmonious nature of the energy interactions say a lot about how we come to know and love a person we never met, sense anger in a

friend before even the episode occurs, and so forth. Mothers often know when their children are in trouble, no matter where they are. An interesting study by Watson, in his book *Life Tide: The Biology of Consciousness*, in which he describes the popular *Hundredth Monkey Principle*, found that after a group of monkeys learned a new behavior, suddenly other monkeys on other islands with no possible normal means of communication learned that behavior, too. Undoubtedly, *the information stored in the energy field*, which was released into space, had to be the primary source of interaction in this instance. The Shiite 5th Leader al-Baqir (AS) says that Muslims are created out of the same nature, and when a serious accident occurs to one, someone else feels sorry in another land and place.

In relation to electrical currents flowing in living organisms, the implication is that they are producing magnetic fields that extend outside the body and can be influenced by external magnetic fields as well. Human energy *intercommunication* is therefore, a scientific fact.

Becker (1990) had postulated such a theory from his array of experiments back in the 60's, but the scientific community revoked him and concluded that such a device would never be made and that the strength of such fields would play no physiological significance. Such devices have not only been made and employed in scientific studies, the energy with its stored information has been concluded to be strong enough to influence the person himself, and people nearby – negatively or positively.

Ostrander and Schroeder (1970) quote Cleve Backster (1968) and Bacon (1969) to have good evidence to show there is a sort of primary perception inherent in all living things. For instance, when tiny shrimps are killed, there is a reaction in other living things, such as plants, in the surrounding area, and that not even lead shields can prevent such *energy communication*. They also recorded plants to show a measurable reaction on a lie detector when any living thing dies in their presence. Surprisingly, plants (and water, as mentioned later) seem to recognize their owners and respond to their thoughts and emotions. This interaction confirms the conscious and intelligent energy systems inherent in all things.

In *Elixir of Love*, Shaykh Rajab Ali says that plants are alive too and they talk:

I speak to them and they tell me about their properties.

With regards to plants, Dr. H. Burr and F. Northrop (1939) at Yale University could measure the energy field of a plant seed and could tell how healthy the plant grown from that seed would be. Evidence that the human energy carries information for the growth, development, and repair of the physical body is existent in scientific literature. Weston (1998) quotes a medical doctor stating that human children under the age of ten can regenerate the severed tip of a finger if medically permitted to do so. He has cited over two hundred recent cases of such tissue regeneration.



This extends the implications of Burr's work with salamanders. Weston (1998) reports having observed tissue regeneration in humans, including the eye, ear, limb or even life itself in a person who is clinically dead.

Ramesh Couhan has screened twenty-five thousand women with bioelectrography points of the human energy field, and can now diagnose cancer and arthritis months before their physical appearance by identifying the unique energy signature of these two diseases (Weston, 1998). Couhan's data indicates that the illnesses reflected in energy fields normally take three to twelve months to affect body tissue. For example, once the arthritis energy signature is discovered, it may take six to twelve months before physical symptoms appear.

Weston (1998) quotes Nash, a renowned Neurologist:

Many of the traditional academicians and teaching centers, as well as research scientists, have difficulty in comprehending that the prime cause of health, and probably disease, is some sort of energy pattern modulated by electromagnetic fields.

Brennan (1987) observed that when she dissected a plant, she suddenly noticed a disturbance in the energy surrounding the plant. The energy balanced after a minute or two, however, the plant's surrounding energy remained unsteady, with lower vibrations. Some damage in the electrical field was existent. The plant showed some definite signs of missing a part. Brennan even apologized to the plant!

According to the systemic memory process, the plant would remain with the info-energy and memory of being dissected. Such findings have also been reported by Moss (1974). It is now clear why hunting or even uprooting trees and branches are forbidden acts during Hajj, inside the vicinity of Makkah, and the Ka'bah.

Hajj shall be observed in the specified months. Whoever sets out to observe Hajj shall refrain from sexual intercourse, misconduct, and arguments throughout Hajj. Whatever good you do, God is fully aware thereof. As you prepare your provisions for the journey, the best provision is righteousness. You shall observe Me, O you who possess intelligence.

(al-Qur'an – Chapter 2, Verse 197)

You shall not permit hunting throughout Hajj pilgrimage. God decrees whatever He wills.

(al-Qur'an – Chapter 5, Verse 1)

O Believers! Do not kill (or hunt) during pilgrimage.

(al-Qur'an – Chapter 5, Verse 95)

Shariati (1965) in his book Hajj. The Pilgrimage summarizes the prohibitions as follows, all of which affect one and the environment at the energy level, directly or indirectly:

Do not look in a mirror in order not to see your image. Therefore, forget the self temporarily.

Do not use or smell perfume in order not to recall the enjoyable times of the past. You are now in an environment of spirituality. Therefore, smell love!

Do not give orders to anyone. Therefore, exercise a sense of unity!

Do not harm animals or insects. Therefore, for a few days live as Jesus!

Do not break or uproot plants. Therefore, kill the tendencies of aggression by being peaceful toward nature!

Do not hunt. Therefore, be merciful to others!

Do not indulge in lovemaking and intercourse, therefore, be inspired by real love!

Do not marry or participate in marriage ceremonies.

Do not use make up. Therefore, see yourself as you are!

Do not be dishonest, argumentative, cursing, (i.e. swear), or arrogant.

Do not sew your Ihram (cloth for Hajj). Therefore, evade self - distinction!

Do not carry weapons, but if it is necessary place it under your Ihram.

Do not stay in the shade. Therefore, be exposed to the sun.

Do not cover your head (males).

Do not cover your face (females).

Do not wear shoes or socks. Therefore, let your feet be bare!

Do not use ornaments.

Do not cut your hair.

Do not clip your nails.

Do not use creams.

Do not allow blood to flow.

Based on these communications, there is a very high possibility that one person can inadvertently transmit his feelings of emotions like anger, fear or violence to another person nearby, thus affecting his energy field. The effects may include pain and unpleasant bodily sensations. Some tests have even reported the intended subject to suffer for hours after the transmission of negative emotions. Remarkably, tests with positive emotions yielded a positive emotional reaction in the intended subject. EEG tests by Repetsky (1967) and Ryzl (1968) have further confirmed such events.

In another study, Serov and Troskin (1961) demonstrated that the number of white blood cells rose by fifteen hundred after they spontaneously and telepathically suggested positive emotions to subjects. After impressing negative emotion, the white cells decreased by sixteen hundred. Eminently, Figar (1959) found that intense mental anxiety in one man caused, at a distance, a slight change in blood volume in a resting person. He measured this with a Plethysmograph, a device like those in lie detectors. At Rosary Hill College in Buffalo, New York, Smith (1969) documented that such spontaneous and impulsive dissemination of emotions and unsteady energy may significantly alter an individual's *enzyme* activity as well.

Several other studies have documented such effects of impromptu influence on blood volume. To these scientists, *mind does influence body, vice versa, and body may also influence body*. When a person thinks, he radiates some form of energy

and this energy has the ability to interact with the energy and information within the energy of persons nearby. Ostrander and Schroeder (1970) quote Dr. Jack Ward and Thomson, an inventor, to have been successful in scientifically recording the relationship between individuals' energy patterns as the group interacts.

Schwartz and Russek (1999) write:

Our electromagnetic signals always precede us. Some Physicists go so far as to propose that personal information actually travel instantaneously, the electromagnetic waves merely travel at the speed of light, while the body, obviously, lags way behind at a snail space.

This means that information and energy may arrive much sooner than the physical system does. Communication made with people who are miles apart remains a scientific fact and many Prophets, Saints, and just regular people have been observed to perform such acts of communication. The communication the Prophet made to Ali during one of the battles and Ali reaching him that instant remains a historical fact. These events have also been recorded in history as a human possibility and will be explored later.

Schwartz and Russek (1999) write that all physical systems. create non-material conscious and intelligent info-energy systems, so the capacity for people to see without their eyes and hear without their ears is not nonsensical. The two scientists quote an incident where a surgical patient was able to describe his whole surgery and outcome while he was in anesthesia the whole time. It is highly probable that that person saw without his eyes, and heard without his ears, as his energy-self suspended itself on top of his body and viewed the whole procedure. Reading letters inscribed on paper with one's hand is also a fact and will be explored later in details. Bongard and Smirnov (1965) made this remarkable conclusion in their study of Rosa Kuleshova (who was blind):

Rosa Kuleshova can read a text by touching it, she can identify colors and light with her hands.

These incidents have been reported and well documented in scientific literature, and many of such scientific observations explain the rationale behind many Islamic rituals and practices. Closest to Muslims, Shamans believe that all inanimate objects, the whole of creation is living, conscious and can be contacted – whether the object is food, tree, animal, rock, animal, etc. Shamanism is, therefore, an ancient practice for accessing intuitive or spiritual realms for guidance and healing.

Shamanic practitioners are also reported to have such abilities to venture into space and make contact with any spirit they desire – the spirit of animals, the spirit of trees, etc. – and ask for assistance or more information. They even enter these

spirits of birds and animals and travel with them and experience what the animals experience. Such incidents have been quoted in many books in particular, the book by Siegel (1994) titled The Eyes of The Jaguar.

Shamanic healers, for example, are reported to have access to all kinds of spirits when they are in what they call *altered state of consciousness*. They can make contacts with the spirit of an airplane, the spirit of trees, the spirit of a particular snake, and so forth, and either get information, ask for help or even convince them to help in the healing session.

In tribal culture, the Shaman is a person who can enter an ecstatic state of altered consciousness, and while in the state of altered consciousness or trance, he communicates with his guardian spirit who gives him information and/or power to heal the sick person. Usually the shaman who enters the trance is said to seek information from another reality. In fact, he who knows the archaic techniques of ecstasy is called a Shaman (Eliade, 1972).

Therefore, a Shaman is an indigenous healer who deliberately alters his consciousness in order to obtain knowledge and power from the world of the spirits in order to help and cure the members of his tribe (Krippner, 1990). The Cambridge Encyclopedia states that a Shaman is that person to whom special powers are attributed for communicating with the spirits and influence them *dissociating* his soul from his body. The spirits help him do his chores, which include discovering the cause of sickness, hunger and any disgrace, and prescribing an appropriate cure. They are found among the Siberians and other Asiatic people; his activity also evolves among many other religions and with other names. A modified state of consciousness is an essential medium for the development of the Shaman activity.

Islam has prohibited such kinds of practices for several reasons – one being that the person becomes intoxicated in this altered state of consciousness and loses his ability to judge. Harner (1997) writes that many students of Shamanic faith have the tendency of using mind-altering psychedelic and entheogen drugs to take them into this land of ecstasy. Siegel (1994) also writes in her book Eyes of The Jaguar that she had to drink a mind-altering drug cocktail to be able to experience such events. Islam has forbidden drugs, games of chance, and drinks containing alcohol that lead to intoxication.

Also, with the aid of rhythmic drumming and chanting, the shaman enters a very deep or ecstatic trance. This trance frees the shaman's consciousness from the body, allowing it to fly into the realms the spirits inhabit, and to experience these *other worlds* with all the senses of the ordinary physical realm. And, in those drug-induced or just plain ecstasy states, there is a reduction of the capacity of self-control by the subject. At the same time, his capacity of realizing the external is diminished. A good example is the state of trance found in Caribbean Voodoo. This is highly un-Islamic

Further, the possibility to get misled by these spirits is large, since practitioners of the Shamanic faith depend entirely on spirits and follow their guidance – this is basic teaching in their faith. In the Shaman's world, heaven and the mountains represent the superior world, more intellectual and spiritual. According to Shamans, the unlimited spirits out there in the universe are more intelligent than they are and the spirits are always their teachers. In Islam, the knowledge of humans and spirits is firmly believed to be extremely limited compared to the knowledge of Allah and the Infallible, who have been blessed with the Hidden Knowledge as well.

Also, there is a possibility that the spirits will not leave the body of a human and he or she will become possessed. This possibility is high. Siegel (1994) experienced this and asked if the spirit of the serpent had not leaved her body, what would be the outcome? Her reply was that a Shaman has to be present during these exercises so they can overcome the spirits. However, there is still a chance of being possessed and re-possessed.

Sometimes, the Shamans may even force a particular event they would like to happen not appreciating the fact those other communities nearby might desire just the opposite. Sympathetic weather response has been reported – rain falling just because the small community members pray strongly for rain. The Guajiro of South America, for example, shoot arrows and firearms into clouds to pierce them and force the release of rain. Other tribes in South America shoot or brandish arrows at unwanted storms to frighten them away (Wilbert, 1996).

Deliberate attempts to evoke the pity of weather spirits are also employed. Among the North American Koyukon, it is advised that to pinch a female dog until she yelps can work to avert a storm. The Ayrnara and Quechua may beat their children or tie up large numbers of black sheep in a city plaza and starve them in hopes that their suffering will bring rain-the tears of the spirits of weather (Wilbert, 1996). Plutarch, a philosopher of ancient Greece, noted that heavy rains often fell on major battle sites once the fighting was over (Swan, 1992). All this is not only unwarranted, but also un-Islamic.

Shamans also put their faith in on spirits (and believe that spirits rely on them). Shamans have long acted on the principle that humans are part of the totality of nature, related to all other biological forms, and not superior to them (Harner, 1998). Muslims on the other hand rely mostly on prayer and asking Allah (SWT) and the Infallible for assistance, as their God-given knowledge supercedes all spirits, the whole of creation and the entire universe.

No spirit can beat that as all spirits are accountable and dependent on the orders of the Fourteen Infallible – *the entire universe was created for their love*. Those spirits that are unbelievers and are more willing to please humans or animals before their creator, they will most certainly be tried and they are the ones causing havoc in this world.

In any case, why get help from the servant (spirits) when the master (Allah, the Most High) and the Infallible, whom Allah made the whole of creation subservient to them), are available? This aspect will be explored in details in later sections.

The advice is to never get taken in by Shamans, much less by self-proclaimed spiritual leaders who cannot tell you truthfully, where they received the permission and training to perform these ceremonies. It is dangerous when these people attempt to perform these ceremonies and involve others who do not know any better. Native communities do not tolerate these people, and lately many of their medicine people have traveled off the reservation to put a stop to these charlatans. In fact, many Native Americans find the terms *Shaman* and *Shamanism* offensive.

Shamanism also leads to spirit possession and other forms of occult bondage. For example, in shamanistic healing the acquiring of true health demands both the practitioner and patient to be energized by his or her *power animal*, or spirit guide. Possession by one or more spirits for empowerment, enlightenment, personal health maintenance, and healing abilities is fundamental. Finally, temporary insanity, demon possession, and tremendous physical suffering are some of the other effects. Those treated with shamanistic techniques or methods may become converted to the occult.

Generally, Muslims are also against the Sufi faith, which embraces and incorporate some of the practices of Shamanism and their methods to reach ecstasy. Not only is the practice innovation, they fully withdraw from social and political activity. They may also use music or ingest plants that take them into the spiritual world. Muslim leaders like Imam al-Shafi and al-Hanbal ordered Muslims to avoid contact with Sufis or even read their books, or attend their gatherings. al-Shafi believes that if a person exercises Sufism (Tasawwafa) at the beginning of the day, he does not come at Dhuhr (afternoon) except an idiot. Nobody accompanied the Sufis forty days and had his brain return (never).

To sum up, the great scholars opposed the innovations that the Sufis have brought to Islam through their deviated spiritual approaches. Some great Sufis have even compared Allah, the Most High to sun and moon – a form of polytheism and this is forbidden in Islam as Allah is Perfect and far superior than His creations and above what our minds can contrive. He is the Ultimate.

Islam does strongly believe in life and consciousness in inanimate objects and that every-THING created has a living and conscious reality. However, a life of a Muslim is not dependent or governed by these ritualistic principles, whose approach and end product is always a question. And, the ability to fall into the realms of intoxication and dependency on such spirits, when they are simply a creation and not masters of this universe. Not only in Islam, even Christianity has spoken against such practices in that Shamanistic practices involve pagan methods and beliefs that are forbidden (Exodus - 20:5-4; Deuteronomy - 18:9-12).

It is reported that the sight of the Prophet of Islam, Muhammad (S) extended to the utmost bounds of the universe, earth and heavens, seas, mountains and deserts (al-Majlisi, 1627). It is possible he had access and control over all the spirits to everything that has been created and he chose to see and experience what he desired. It is reported that he even saw what happened in his back. The Infallible have been observed to possess the same qualities as a gift from Allah, the Most High. For sure, the Prophet did not take help or even request the spirits as all spirits are his servant, and so is all the creation including the angels, animals, trees, etc.

Irene Siegel (1997) reports that during her training with the Shamans she was able to meditate and see what was there on top of the mountain that she focused on. She was also able to enter the spirit of a cat and then walk with that animal and experience what that animal experienced. This happened several times with several animals including an eagle whom she flew with into the skies.

Recently, it was shown that deaf people undergo brain changes that allow them to perceive music in much the same way that hearing people do. The research suggested that this part of the brain is geared for processing sound-like sensations, and shows people born deaf can adept to hear what their fingers feel. Shibata (2001) pointed out that these findings are important because they suggest that tactile listening aids may better help deaf children understand speech and other sounds. These devices convert sound energy into vibrational energy, which deaf individuals can feel with their fingers.

Shiite Muslims use a similar approach on the 15th of Sha'ban, the birthday of the living Infallible in occultation, al-Mahdi (May Allah (SWT) hasten his re-appearance). On this day, the followers of al-Mahdi (AS) write on a piece of paper their *prayer and intentions* with their fingers and place it in water or underground for the Imam to read and respond. It is now apparent that these thoughts (energy and specific info-energy) are readily available and al-Mahdi can pick them up accordingly, and one does not have to write the needs physically.

In one instance, the 11th Imam al-Askari (AS) was challenged and tested by a hostile man who wanted to prove or disprove the status of the infallible. He wrote to him a letter without using ink. If the Infallible (AS) could read and reply the letter, then and only then, would he accept him as the true representative of Allah (SWT). Apparently, he did as he said he would. After a while, al-Askari (AS) replied all his questions, and to his amazement, his shame and above all, his satisfaction. The man then accepted him (AS) as the leader of the time.

Ali (AS) says in one of his sermons:

There is no doubt that Allah (SWT), the Almighty has made His remembrance the polish of the hearts. By means of it, the deaf begin to hear, and the blind begin to see and the arrogant becomes

submissive. In every age and period Allah (SWT), the Almighty has created men in whose minds He puts His secrets and through whose intellect He talks to him.

(Sermon 220 in Nahjul-Balagha)

According to Becker (1990), the *ethmoid sinus* (located high up at the back of the nasal passage, just in front of the pituitary gland), and the pineal gland, which is part of the brain, may be the two main organs we need to look at when we discuss human energy interactions. These two *magnetic organs* have a way to respond to electrical fields produced by either machines, or humans, and the reactions may be positive or negative. In fact, chronic exposure to unsteady fields of energy and adulterated info-energy may result in significant abnormalities in physiology and function. Even though such kinds of physiological damage are constrained to electrical blankets, televisions and computers, the electrical damage from abnormal and unsteady energy emitted from unstable individuals can also be devastating.

Several studies have shown that electromagnetic fields, similar to overhead power lines can have a significant biological effect on human cells, an effect that could contribute to the complex cellular processes that leads to cancer, research at Michigan University shows. The work of James E. Trosko, a professor of Pediatrics and Human Development, and colleagues is published in the October 2000 issue of Environmental Health Perspectives. His study has contributed to what many others have shown that there is biological effect on the energy imparted by extremely low frequency electromagnetic fields on living systems.

Attributes of Energy

Schwartz and Russek (1999) write that energy is living and evolving; carrying different forms of vibrations, and does have an effect on the person in contact. This energy also grows with experience; meaning each time an object came into existence, it added its form information to the overall and universal, *morphic field* (Sheldrake, 1981). Sheldrake (1981) proposed that this information, and the alterations was stored everywhere, equally, and this storage transcended space and time. Therefore, *besides the frequency and rates of vibration, energy morphology, energy history and experiences become factors as well.*

An important attribute of energy is that it responds to ones thoughts and feelings. Energy will flow more strongly or be weakened in its action depending on the quality of ones thoughts and feelings. It is our negative thoughts and feelings that are the main cause of restriction in the flow of the energy. All negative and emotional thoughts and feelings will cause a disruption in the flow of energy. Therefore, the extent and strength of the energy varies considerably from person to person, depending on his state of health, mental and emotional state (Anderson, 1975).

This energy field around itself acts like a highly charged magnet or electrode. This force reflects its energy throughout the human body and becomes the driving life force behind all of its activities and processes. The life force not only energizes the body but also gives it its identity. You may therefore attract and transmit energy of various kinds into the environment and the universal energy field (the surrounding environment). Our thoughts, emotions and actions can be viewed as an energy discharge, radiating from a localized source into the universal field. Our personal energy or self, as well as everyone else's personal energy reside in and receive *nourishment* from this universal field. This energy also has stored experiences and memories; it has *acquired intelligence*.

The relationship between humans and the whole of creation, the entire contents of the universe may therefore extend beyond physical and material means. The idea of *remembering universe* forwarded by Schwartz and Russek (1999) is probable, and the fact that the earth is going to avenge for all the electromagnetic energy pollution, spiritual and energy toxins we release into the environment remains a possibility. The energy field of the earth is both influenced by and influences the state of human consciousness.

For centuries, the world has been imprinted with the energy patterns of negative thoughts and feelings, and adversely affected by pollution, environmental degradation, and poorly thought-out planning and construction. This has been observed that major energy lines cross at political headquarters, banks, military bases, power stations, television studios, post office towers, and other modern power centers (old centers include churches, temples, and castles). Where the energy of the earth's grid has become low, blocked, distorted, or heavy with discordant energy, physical manifestations such as seismic activity, barren land, illness, accident black spots, and social disharmony can result.

Islam has advised all Muslims to care the environment and this area will be explored. Clearly, our actions have a direct effect on the environment. Schwartz and Russek (1999) continue to write that the earth may be learning and remembering, and we may be making it sick. These may not be viewed as punishment or calamity from Allah, but a result of the actions of the very people living on this earth.

The conscious and intelligent info-energy constantly interacts with the energy of others and with stimuli in the environment. Everything that affects the body must first pass through this field. Some of the information contained in the field enters our awareness via our senses, thoughts, or intuition. Much of the information, however, remains hidden, affecting the choices we make and our physiology. Dr. Valerie Hunt (1977) recorded brain waves, blood pressure changes, galvanic skin responses, heartbeat, and muscle contractions of subjects while energy readers observed changes in the overall energy field. Hunt states that alterations occurred in the field before any changes in the other systems.

Undoubtedly, wherever thought goes, energy and life force follow. Many of us are aware of energy circuits in the form of emotional ties and bonding to other human

beings and to pets. The thoughts that occupy one's mind indicate where energy is flowing. When thoughts contain an underlying fear of loss or over-identification with an object or person, energy is being lost. Being *hooked* on people or objects in a way that causes one to lose power means that *energy circuits are so thoroughly connected to the target that they no longer have the use of their own reasoning ability.*

Concepts in Islam

No believing man or believing woman, if God and His Prophet issue any command, has any choice regarding that command. Anyone who disobeys God and His Prophet has gone far astray.

(al-Qur'an – Chapter 33, Verse 36)

For Muslims, Allah is the only One Who legislates every rule of their lives. Such a code of legislation regulates everyone's relationship with all others as well as with his or her lord and maker (al-Jibouri, 1987). No man-made law is acceptable since man is fallible and vulnerable.

Since Islam is a *rational* religion, we expect its beliefs and practices to have solid implications, logic and credible responses to all the queries on rites observed by Muslims on a daily basis. These may include prayer, fasting, eating only halal (Muslim-slaughtered) meat, avoiding gatherings that are un-Islamic, taking a shower after sex, and after urinating or passing-out fecal matter, general cleanliness when in contact with an impure element like blood, alcohol, etc, avoiding sins, good eating habits, and so forth.

The Islamic Laws are divided into several branches including the obligatory, the recommended, the forbidden, and the abominable. For example, the religion lists down more than forty major sins that its followers must avoid on a daily basis throughout their lives. These forbidden acts are listed in details in the book Understanding of Islamic Laws by Kamoonpuri (1998). He also lists down more than thirty disliked things in Islam.

Further, because these laws are divine in nature and directly from the Most High, the rationale behind them is irrefutable. One reason why other religions have failed miserably is because they follow man-made laws and everybody has his or her opinions. Islam is governed **ONLY** by Allah, through the Prophets and the Infallible (peace be on all of them).

Rites enjoy an important role in Islam. In al-Qur'an:

Then We have set you (Muhammad) on a course of law – so follow it – and do not

follow the vain desires of those who know not.

(al-Qur'an – Chapter 45, Verse 18)

According to al-Sadr in his article, A Study in the Philosophy of Islamic Rites:

Islamic Shariah (jurisprudence, laws) has not prescribed prayer, fasting, pilgrimage, and other Islamic rites temporarily, or as a juridical formula limited to conditions such Shariah lived in its early epochs of history. Rather, it enjoined these rites on man while he uses atomic energy to mobilize the engine, just as it has enjoined them on man while ploughing his field with a hand plough.

Husain Fadhullah, the author of the book Fatima al-Ma'sumah, a Role Model for Men and Women writes in his book that the Prophet (S) asked his daughter Fatima al-Zahra to relieve her pains, sufferings and discomfort of this world by becoming busy with Islamic rites and values and propagating them to people. No doubt, such Islamic practices ordered by Allah, the Most High have a direct relationship with ones energy and strength, and this aspect will be dealt with in details later.

For instance, Muslims emphasize on cleanliness in all aspects of life, they are also advised to respect and revere the whole of creation including the tiniest animal or object, living or not, whether the object can sense discomfort and pain or not. Muslims are also advised to avoid urinating or defecating at just any place, hurt flies or insects, pluck a leaf from a tree for no reason, or even hit or move something with their legs, or disrespect any item of creation.

For Muslims, it is not desirable to stand for urinating, or facing the current of the wind. It is also abominable to sit on the roadside, in lanes, in front of the doors of the house or under the shade of the fruit-yielding trees. It is also not desirable to eat something in this condition or take more than usual time sitting there or to wash with the right hand. Unnecessary talking is also not desirable. It is abominable to urinate while standing, or on hard earth, or in the holes of the animals, or in the water (especially standing water).

Muslims will wash themselves when they are exposed to all unclean items including blood, alcohol, dirt, and so forth. It is in the nature of Muslims to stay away from drugs, alcohol, bars, pubs and places where dance and music is played and naked men and women can be observed. They also abstain from uprooting plants for no reason, throw away food or spill water deliberately, killing animals for pleasure, and everything else that disturbs nature and introduces some kind of pollution and dirt into the environment. The Muslim way of life is thus perfect for the whole world and its contents - the trees, the animals, the environment, the humans, and so forth. For all these have the ability to complain on the Day of Judgment.

Basis of this Work

The Greek writer Plutarch had expressed the notion that energy revealed the desires and vices of man through their levels of vibration and movements. Gina Allan, author of the best seller, Gifts of Spirit, believes that:

Auras (energy) are like a signature, each as individual as the person they surround. There are two separate auras that are with all individuals. The physical auras color (vibrations) changes with the moods/emotions of the moment. The spiritual aura has colors reflecting the evolution of the person. Both auras are changing (and affecting persons nearby) constantly.

With latest technology, this intelligent energy, which surrounds humans, animals, plants and all matter in electrical light energy, can be observed and have been photographed at a distance, revealing *passionate reds, healing greens, sensitive blues, creative oranges, relaxing violets, and spiritual white* (Lindgren, Madden and Dlott, 2000).

The human energy is truly an effect, which is taking place with the mind, soul and spirit of the individual. The field is strongly a reflection of one's health, mental, emotional and spiritual state. When we change the generation of force radiation within us, it automatically changes the condition surrounding us. Thus, everyone has an energy that surrounds and inter-penetrates the physical body. Ravitz (1959), at William and Mary University showed that the human energy field fluctuates with a person's mental and psychological stability. As noted earlier, Becker (1979) was able to conclude similar findings in his experiments at Upstate Medical School, Syracuse, New York.

White and Krippner (1977) list the following properties of energy fields, all of which may apply, and are also vital to understanding the concepts introduced to this work:

Energy permeates all space, animate and inanimate objects, and connects all objects to each other. It flows from one object to another, and its density varies inversely with the distance from its source.

It also follows the laws of harmonic inductance and sympathetic resonance – the phenomenon that occurs when you strike a tuning fork and one near it will begin to vibrate at the same frequency, giving off the same sound.

The energy field is basically synergistic – simultaneous action of separate agencies that together have greater total effect than the sum of their individual effects.

Facts

Hallowed is He in Whose hand is the Kingdom (of the heaven and the earth), and He is All-Powerful over all things.

(al-Qur'an – Chapter 67, Verse 01)

The first and foremost belief in Muslims is that Allah is One and the final source of power, magnitude and destiny. He is the creator, Most High, and Most Sublime. He controls every-THING, as He is the creator. He has made the whole of creation living and conscious, under His command. As mentioned before and in later sections, He has blessed most of His powers to the Infallible. Whenever any-THING is invoked or asked to obey, Allah is the final Judge.

Mir Ahmed Ali (1988) comments the following in his discussion on Verse 4, Chapter 45 concerning the Unity of Allah, His Power and Creations:

To any intelligent seeker of the Truth, there are volumes of knowledge in the manifest universe about the Unity of its Maker – His Existence, Power, Authority, and Knowledge.

The Unity of God is manifestly declared in the perfect unity of the will, working in the diversity of the creation and the perfect harmony in the functioning of the forces of nature.

The uniformity of the laws, regulating the life in the universe, obviously proves the Unity of the One and the only Creator, Lord of everything in existence. His Self-Existent Being, His Omnipotence to execute His Will and His Infinite Knowledge and Unlimited Wisdom.

- As we have already noted, the systemic memory hypothesis forwarded by Schwartz and Russek (1999) inform us that all energy, in general, should always be construed as conscious and intelligent energy, because that energy has stored information, experiences and memory.

- Further, the variations in the energy of a person according to shape and texture may be solid or brittle, thick or thin, luminous or dark, light or heavy. Fear, confusion, greed, envy, or doubt produces many times a brittle or broken energy. It is also possible to re-organize and heal blocked energy by prayer and meditation, being faithful, and having a positive outlook in life. One's energy may further be strengthened by exercise, pure thoughts, fresh air, and proper nutrition (Margo von Phul, 2000).

Bruce, Lindgren and Dlott (2000) quote Ferguson (1996):

Of course, the quality of the energy fields depends on the energy and consciousness of the individual. This is determined by their complete being and lifestyle, past and present, food, environment, past experiences, thoughts, present attention, and most of all, their mind and thoughts.

- Pure and steady energy, favorable information within the energy fields is released from that person who is stable, fasting, in prayer and meditation, and performing virtuous deeds (Lindgren & Dlott, 2000, Weston, 1998). According to scholars of Islam, these effects can be felt and experienced within the congregation, as the individual's energy resonates with the group's rate of vibration.
- Such practices also serve as a medium to develop solid energy protective screens within the group so that the individuals can repel incoming energy that may be harmful to their physical and spiritual growth. The surrounding energy of this individual can thus obstruct and impede all adulterated energy from nearby sources.
- Like the Prophet has said, *Decorate your mosques with the remembrance of Ali* – so invocations and supplications, reciting al-Qur'an, and performing virtuous acts within a room will create more balanced vibrations and coherent fields of energy in that room, and the reason why there should be a special room for prayer.

According to Weston (1998), the energy fields have the *ability to bathe everyone in the room. It flows into the carpet, the walls, and furniture, leaving a residue of it present at all times. This sacred group energy field is filled with information, the information from the intent and content of your vocal prayers together.*

Apparently, Islam has laid much emphasis on the practice of the perfect souls (Prophets and the Aimmah) and us humans repeating them in the same manner and in the same places. The contact these blessed souls made with

these objects make these observances even more beneficial to humankind. For instance, the rituals for Hajj are exactly what Prophet Ibrahim (AS) and his son practiced, even praying where he prayed. It is said that his blessed and pure fields of energy will not leave those places and will forever help those individuals who happen to go for Hajj.

Another example involves many Prophets being commanded to visit and circumambulate the Ka'bah; performing seclusion from all worldly affairs, for Allah only in those mosques where the Prophet and the blessed Aimmah had performed their seclusion.

- The opposite is the case with amoral person, deeply involved in crime and passion, only concerned with fulfilling lustful desires. He or she will produce and attract only precarious and dissonant energy, rather energy that is weak, blocked, not evenly distributed, and stagnant, creating massive electrical faults within the energy fields of that person. Such unfavorable energy, with corrupt information, abominable experiences and memory can distort one's perceptions and also dampen feelings and thoughts. The emotional body, therefore, contains the full spectrum of energy vibrations, extends outward beyond the etheric body, and is filled with mood swings, desires, fear, pain, joy, hate, love, anger and all of the other emotions. It is wild, chaotic when agitated and a calm, relaxed model of symmetry at other times.
- Electrical current customarily flows from higher rate of vibration to a lower one – so if one's rate of vibration is low, unsteady and unstable, he will most certainly attract similar energy from nearby sources. The transference of energy works in a similar manner – *like attracts like*. However, if that individual happens to be within a congregation that is deeply involved in spiritual upliftment and performance of good, moral deeds, his energy will draw and attract only free flowing energy with higher vibrations and favorable information from the congregation. Further, because the energy discussed in these concepts is electrical and magnetic by nature, there is also frequency and strength of such fields - the stronger the emotion, the stronger and more reactive the energy; the longer the ritual, the stronger the fields of energy.
- Electrical fields, conscious, learning and evolving energy do exist even in inanimate, non-living objects, human excretory products, and they also have a reaction on the human energy. Certain foods and drinks can also have highly unsteady electrical fields (info-energy with adulterated information and memory), and these can and do react on the person consuming that particular product (Chopra, 1991). Thoughts, actions, and even intentions may be placed in this category as well. One's state of mind is truly reflected in the electrical activity of the brain. This is because the



brain of one person can impose its rhythm on the brain, body and soul of another. Spontaneous energy transference or influence is therefore, highly practical and scientifically proven.

- Not only water has the ability to ground and eliminate the false charges in electrical faults, so do spiritual work, prayer and meditation (Weston, 1998). Also, when a person is disturbed, irritable and emotionally upset, his energy is instantly at fault, lowers its rate of vibration, and becomes weak. He will release into the atmosphere highly unstable electrical fields of energy and whoever nearby is in the same frequency (or at a lower frequency) will build up this highly unstable electrical network.
- The only way to avoid such negative and harmful energy interactions is to have and maintain a solid energy protective screen within oneself that is of highest frequency and vibratory rate possible. This is why the Infallible have recommended to us that we should be the most knowledgeable in each and every field, and the most practical, so we maintain such a high level of frequency/vibration in our energy at all times.
- Further, changes in the earth's electrical fields and energy caused by storms, earthquakes, and so forth, can also cause significant disturbances in the human energy and its rate of vibration. A weak person may allow such violent info-energy into his energy fields and make him weak.
- Humans have been endowed with strong abilities to balance their energy and the information within this energy whenever they are forced into an environment filled with highly unfavorable and disharmonious energy sources. These individuals have this energy protective screen of higher frequency guarding them at all times. This person can always protect himself from damage from nearby faults and shortages in energy, and would not be lured into an unstable network of energy. Such persons are highly spiritual and disciplined, with good self-control skills. They do not even allow their thoughts to disturb the information within their conscious and learning energy system and its rate of vibration.

2

Non-Halal Meat is Unhealthy and Indisposed - A Scientific Explanation

We live in a world inhabited not only by humans but also by countless other creatures that share the world with us. Animals provide resources and services that we use. They form part of the life-support system of the earth on which all life depends. Every kind of thing is produced on the earth in due balance and measure. The Qur'an amply describes this ecological and organic vision of the world:

The earth We have spread out (like a carpet), set thereon mountains firm and immovable, and produced therein all kinds of things in due balance.

(al-Qur'an - Chapter 15, Verse 19)

We see that each animal has been created with a specific purpose, either to benefit human beings directly, or as symbols for people to ponder over God's greatness (al-Qur'an - Chapter 16, Verse 5, 8; Chapter 24, Verse 45).

And, you will see many of them striving with one another to hasten in sin and exceeding the limits, and their eating of what is unlawfully required. Certainly evil is that which they do.

Why do not the learned men and doctors of law prohibit them from speaking of what is sinful and their eating of what is unlawfully acquired? Certainly evil is that which they work.

(al-Qur'an- Chapter 5, Verses 62-63)

Say, Did you note how Allah (SWT) sends down to you all kinds of provisions, then you render some of them unlawful, and some lawful? Say, Did Allah (SWT) give you permission to do this? Alternatively, do you fabricate lies and attribute them to Allah?

(al-Qur'an- Chapter 10, Verse 59)



Meat of that Animal Slaughtered by Non-Muslims is Forbidden in Islam

al-Qur'an has clearly stated that consuming that animal's meat, which non-Muslims have slaughtered, and in an un-Islamic manner, is forbidden and prohibited.

Allah (SWT) has forbidden you what dies of itself, and blood, and the flesh of the swine, and that over which any other name than that of Allah (SWT) has been invoked

...
(al-Qur'an- Chapter 2, Verse 173)

Qur'an, Chapter 5, Verse 3, and in Chapter 6, verse 146 calls for a similar behavior in Muslims. For the meat to be halal and consumed by Muslims, the following must take place and this is agreed in general by ALL Muslims around the world.

- The person who slaughters the animal must be a Muslim.
- The name of Allah must be pronounced before incision is made, facing the animal in the direction of the sacred Ka'bah in Makkah al-Mukarramah.
- The instrument being used for slaughtering should be extremely sharp.
- The incision should be made in the neck just below the glottis, cutting the throat and esophagus, the jugular vein and the carotid artery without cutting the spinal cord.

Kamoonpuri (1998) makes a further statement and says that the person slaughtering the animal must not interfere with the carcass before convulsions have completely ceased and the animal is pronounced dead. Skinning or dismembering the animal just after the slaughter is also not recommended in Islam.

Youth and Muslims of today question as to why the Book of Allah has such strict commands when people in modern societies live together and work together as friends and brothers, and strongly believe in sharing. There are two reasons for this ruling, and we shall explain both, and in the light of conscious and intelligent info-energy that we have already introduced.

Animals Slaughtered the Muslim Way does NOT Cause Harm to the Animal
The Prophet (S) has said:

Allah (SWT) calls for mercy in everything. So be merciful when you slaughter; sharpen your blade to relieve its pain.

According to Kamoopuri (1998), the prescribed method of slaughtering an animal in Islam saves the animal from any kind of pain. When the animal's major blood vessel in the neck is cut-off that produces an immediate stunning effect. The advantage of not cutting the spinal cord is that the brain continues to send it electrical impulses to the heart demanding blood. As all the blood is drained, the pipeline, which takes blood to the brain, has already been cut off. The violent reactions in the animal are from the natural muscular contraction and no pain is experienced. Kamoopuri (1998) mentions two researchers, Gucel and Erbil who subscribe to the fact that blood can cause toxicity in the animal's meat, all has to be drained, and the Islamic way of slaughtering takes care of that.

Schultz and Hazim surgically implanted several electrodes at various points on the skull of animal subjects; then making a deep incision with a sharp knife on the neck of the jugular veins and carotid arteries of both sides. Some animals were then slaughtered by making a swift, deep incision with a sharp knife on the neck cutting the jugular veins and the carotid arteries of sides as well as the trachea and esophagus (Islamic Method). Other animals were stunned using a Captive Bolt Pistol (CBP). During the experiment, electroencephalograph (EEG) and electrocardiograms (EKG) recorded the condition of the brain and the heart of all animals. The results were as follows:

Islamic Method

1. During the first three seconds after slaughtering, the EEG did not record any change, thus indicating that the animal did not feel any pain during or immediately after the incision.
2. For the following three seconds, the EEG recorded a condition of deep sleep unconsciousness. This is due to the large quantity of blood gushing out of the body.
3. After this total of six seconds, the EEG recorded zero level, showing no feeling of pain at all.
4. As the brain message (EEG) dropped to zero level, the heart was still pounding and the body convulsing vigorously (a reflex action of the spinal cord) driving maximum blood out of the body.

Stunning

1. The animals were apparently unconscious soon after stunning but the EEG showed severe pain immediately after stunning.
2. The heart of the stunned animal stopped beating earlier than the one slaughtered the Islamic way thus resulting in the retention of more blood in the meat.



Professor Schultz and Dr. Hazim of the Hanover University in Germany concluded the following through an experiment:

Islamic way of slaughtering is the most humane, compassionate and sympathetic method of slaughter (no pain, deep sleep recorded due to the large quantity of blood gushing out from the body), and that the captive bolt stunning practiced by the Western methods causes severe pain to the animal.

Humankind and Animals

Allah created animals for the service of humans and are a boon to him, and one must utilize them in the name of Allah. We should make judicious use of them for our benefit and must be grateful to God. Due care should be there. There is a hierarchical ranking and distinction between living beings. The animals are superior to plants, which can be sacrificed for them, while plants and animals can be sacrificed for man. However, only the prescribed and permitted animals can be sacrificed (al-Qur'an - Chapter 6, Verse 145; Chapter 5, Verses 3, 96; Chapter 6, Verse 121; Chapter 40, Verses 79–81) for humans in a prescribed manner. Humankind should remember that the earth belongs to all living creatures.

And, He has set out the earth for all creatures.
(al-Qur'an - Chapter 55, Verse 10)

In Qur'an:

And, Allah has made subservient to you whatsoever is in the heavens and whatsoever is in the earth – all of it – on His behalf. Verily, in this are signs for people who reflect.
(al-Qur'an– Chapter 45, Verse 13)

What, do they not see that We have created the cattle for them, of what Our hands have wrought, and of them, they are the masters?

In addition, We subjected unto the cattle; and some of them they ride upon, and some of them they eat. And, for them, in them are benefits and drinks. What, will they not be grateful?
(al-Qur'an– Chapter 36, Verses 71-73)

In such cases, it is also possible that the animal offers itself for slaughter. The recommendation to hunters is to invoke the name of Allah even when they are about to fire a bullet, or send a dog, and so forth, to subdue the animal. Moreover, because certain specific animals have been sent into this world to care and provide food to the humans, the act of invoking the name of Allah would remind them of their responsibility in this world.

It is reported that Prophet Isa (AS) once called a Deer and it came towards him and agreed to be slaughtered. Prophet Isa (AS) consumed the meat of the animal and then, by the permission of Allah, he gave life to the animal and resurrected the Deer. The animal then disappeared in the bushes.

Allah confirms that animals are conscious, have a purpose in life and will return to Allah:

There is not an animal (that lives) on the earth, or a being that flies on its wings, but (forms part of) communities like you. Nothing have we omitted from the Book, and they (all) shall be gathered to their Lord in the end.

(Qur'an – Chapter 6, Verse 38)

Many passages from the Qur'an and traditions state that all animals are endowed with spirit and mind and there is ample evidence in the Qur'an to suggest that animals' consciousness of spirit and mind is of a degree higher than mere instinct and intuition.

We are told in the Qur'an that animals have a cognizance of their Creator and, hence, they pay their obeisance to Him by adoration and worship:

Don't you see that it is Allah Whose praises are celebrated by all beings in the heavens and on earth, and by the birds with extended wings? Each one knows its prayer and psalm, And Allah is aware of what they do.

(al-Qur'an - Chapter 24, Verse 41)

The following verse tells us how all the elements of nature and all the animal kingdom function in harmony with God's laws; it is only humans who infringe, and thus bring affliction on themselves. The Qur'an dwells on this theme repeatedly to emphasize the point that man should bring himself into harmony with nature, according to the laws of God - as all other creation does:

Don't you see that all things that are in the heavens and on earth pay adoration to Allah - the sun, the moon, the stars, the mountains, the trees, the animals, and a large number among mankind? However, there are many (humans) who do not and deserve chastisement...

(al-Qur'an - Chapter 22, Verse 18)

A Dutch team of scientists recently found scientific evidence of mental suffering in animals. They have discovered that, like the human brain, an animal's brain too releases a substance called *Endorphin* to cope with emotional distress and pain, caused by frustration or conflict. This substance is 100 times more powerful than morphine. (Report by Compassion in World Farming Agscene, August 1985, 20 Lavant Street, Petersfield, Hants, England).

History also narrates that when Namrud was preparing the fire for Prophet Ibrahim (AS), there was a little frog that used to fill its mouth with water, and pour it on the fire to try to extinguish the fire. Apparently, the frog was just fulfilling his part of the responsibility if the animal is asked about this on the Day of Judgment.

Animals have been reported and observed to communicate with humans, and many such incidents have been recorded in the blessed life of the Prophet (S). In several instances, and as we shall note later, animals have complained of their hunger to the Prophet (S). They have even witnessed the Prophet's leadership on many occasions. Many instances in the history of Prophet Suleiman show his ability to communicate with animals. Shamanic practitioners have also been observed to communicate with animals and ask their spirits before they make a sacrifice. Apparently, Allah (SWT) has given this power to humans as well. It is therefore possible that animals offer themselves when one invokes the name of Allah, as the animal would associate the name as his or her creator and his or her responsibilities on earth. Allah knows better.

Allamah Tabai (AR) discusses the following about sacrificing animals and consuming their flesh, and is worth mentioning in his own words:

It shows that as far as eating of meats are concerned, humanity is divided in numerous categories. The spectrum shows on one side total prohibition and on the other unrestricted indulgence. When he uses some meats, he follows the dictates of nature, and when he refrains from some items, it emanates from some ideology, or is a result of his second nature.

The Buddhist system prohibited use of all animals altogether. This is one extreme, and its opposite is the excess which was prevalent among uncivilized people, in Africa and elsewhere, who had no hesitation in eating any meat, even the flesh of man.

The Arabs used to eat the meat of quadrupeds and other animals, even rats and lizards. They ate all types of dead cattle, which they killed by slaughtering, or which died by itself, was strangled or beaten to death. They ate what died as a result of fall, or by being gored by another animal, or which was killed by beasts of prey. They ridiculed the Muslims, saying, *Why is it that you eat what you kill yourselves and do not eat what has been killed by Allah.* Many people offer similar objections even today. Some people say, *What is the difference between one flesh and the other, when the human body does not get any harm from, especially if it is hygienically prepared, because the digestive system does not differentiate between this and that?*

The Arabs also used to eat blood. They filled the intestine with blood, roasted it and offered it to the guests. During famine days, they used to wound their camels with arrows and drank the blood, which came gushing out. Even today, eating of blood is common among many non-Muslims communities.

The Chinese Buddhists are more liberal than the ancient Arabs are. Reportedly, they eat all types of animals including dogs and cats, even the worms, seashells and all types of insects.

Islam has chartered a middle course, and has allowed the meats, which are agreeable to the normal human nature. It has selected in quadrupeds the cattle like sheep, goats, cows and camels (also horse and donkey, although with dislike); among the birds, it disallowed the birds of prey and allowed those other birds which have crawl and those which flap their wings more often and do not have talon. In marine animals, it has



allowed some categories of fish, details of which may be found in books of Islamic Laws.

Even while allowing the above-mentioned animals, it has prohibited its blood and that which has died of itself and on which the name of Allah has not been invoked. The purpose behind these rules is to revitalize the natural canon, inasmuch as the man naturally likes to eat meat. Together with it, Islam respects the correct thinking and normal nature as these too are repulsed from eating those things, which may prove harmful to human being, or which the human nature thinks odious and unclean.

He also remarks:

The prohibition of strangling an animal or beating it to death comes under this category of rules. In addition, it has forbidden slaughtering an animal with another one looking at it. At the time of slaughtering, many rules based on mercy have been laid down, as for examples, the animal should be given water before slaughtering, and so on, details of which can be seen in books of jurisprudence.

When all is said and written, the fact remains that Islam is a religion of reason, not of sentiments. It does not give precedence to the dictates of sentiments over the rules, which are meant to bring reform in the human society. It accepts only that sentiment which is accepted by the reason. So in the end, that too becomes the dictate of reason.

As for the talk of divine Mercy and His being the most Merciful of all, do they think that Allah is tenderhearted being? On the other hand, that his senses are influenced and He feels pity on some things? Obviously, these are material and physical characteristics and Allah is far above such things. The Divine Mercy means that Allah bestows good on someone who deserves it as much as he deserves it. That is why sometimes

what we think is punishment turns out to be the Mercy from Him, and vice versa. Consequently, according to the reason, it is not good to neglect or discard a beneficial action by listening to what is suggested by our false mercy. Nor is it allowed to be negligent in legislating the Islamic Laws, keeping in view the realities of the creation.

Meat of Animals Slaughtered by Muslims is Electrically Balanced and Stable – A Note on Battery-Farmed Meats and Leather Belts

Dr. Hazim remarks further that the Electro-Encephalographic (EEG) recordings of the animals (after being slaughtered) dropped to a zero level, and the heart was still pounding, the body convulsing vigorously (a reflex action), and driving maximum blood out from the body. This procedure greatly results in hygienic and electrically balanced (with steady energy fields) meat for the consumer.

Schwartz and Russek (1999) make a stern comment in their book The Living Energy Universe on ingesting just any meat, *in particular that meat from animals that are often raised (and slaughtered) under stressful and abusive circumstances and we ingest their cells (with unfavorable info-energy) into our bodies. Their molecules then replace some of our molecules, and we end up living with the info-energy of the animal's pain and suffering.* One's health can thus be compromised.

Concerning battery cages in the US and several countries in the West, it has been argued that there may be no experience of life more fraught with stress and pain than that of the battery-caged animal. These animals do not live on a farm, but inside a gigantic metal factory. Such facilities hold literally millions of animals that are confined in row after row of tiny wire battery cages. These cages are too small to allow them to stand in a normal upright position, much less stretch, unfold their limbs, or exercise. Throughout the course of her short life, the battery-caged animal will be forced to endure beak mutilations, overcrowding, filth, disease, and periodic starvation.

On July 24th 2003 and on behalf of People for the Ethical Treatment of Animals (PETA), Sir Paul McCartney ran a full-page ad, featuring an open letter to one fast-food restaurant (not named) CEO, in today's *Louisville Courier-Journal*, the hometown paper of this fast-food restaurant's corporate offices. In the ad, McCartney challenged the CEO to improve living and dying conditions for the 750 million chickens that are raised every year in overcrowded, feces-filled sheds on factory farms and killed in frightening ways for these restaurants.

Among the improvements that McCartney and PETA wanted the restaurants to implement were the following - *replacing crude and ineffective electric stunning and throat-slitting with painless gas killing; phasing out the forced rapid growth of chickens, which causes their leg bones to become crippled; and implementing*

gentler, automated chicken-catching, which would reduce the high incidence of bruising and broken wings and legs, and much of the terror associated with manual catching by low-paid catchers, who often roughly sling the birds into wooden crates.

In brief, the cages are frightening, smelling of death and disease. Animals sit on vast stretches of land, countless rows of giant metal structures protruding into the sky. From a distance, you can get an eerie sense of the overwhelming number of animals who live day after day, minute after minute, inside the long windowless sheds. From rows of cages stacked floor to ceiling, the animals have been observed to cry out. The air is dense with the screams of thousands of animals that are suffering extreme physical and psychological pain.

Texas County pig farm worker in the US pleaded to three counts of felony cruelty to animals stemming from a PETA undercover investigation. The videotape showing the manager of this particular farm (not named) owned pig farm, mercilessly bludgeoning pigs with iron gate rods in three separate incidents. This is the first time in U.S. history that a farmer has pleaded to felony cruelty to animals for injuring and killing animals raised for food. On May 14th 2001, PETA submitted the video to Texas County District Attorney Donald E. Wood, whose office filed charges against the manager on August 31.

Employees at this farm, North America's third largest pork producer, were also caught on video routinely throwing, beating, kicking, slamming against concrete floors, and bludgeoning animals with metal gate rods and hammers. Other pigs were left to die slow and agonizing deaths with severe injuries, illness, and lameness, often unable to reach food or water, without even a trace of veterinary care despite the fact that Peña was fully aware of their conditions.

In 1999, in North Carolina, the first-ever felony indictments for cruelty to animals on a factory farm in the U.S. were issued against 3 workers after an investigation into a pig breeding facility. In that case, all three workers were convicted for their parts in the beating and bludgeoning of pigs, including the skinning of a sow, which was still fully conscious.

On September 5th 2001, PETA announced that it will continue its campaign moratorium against one of the largest chain fast food restaurants in the world, but will pressure the corporation to adopt less abusive slaughter standards for chickens and to internationalize its animal welfare standards. In 1997, this worldwide chain of restaurant was found *culpably responsible* for cruelty to animals in a court of law.

Chickens raised for this fast-food restaurant (not named) are crammed into crowded, filthy warehouses with less space per bird than a standard sheet of paper. This overcrowding causes disease, suffocation, and heart attacks. Some breeding

pigs raised for this restaurant live their entire lives in cement stalls, unable to turn around, lie in a comfortable position, or nuzzle their babies. U.S. federal standards for slaughter say that all animals should be fully stunned before their throats are slit, but this restaurant considers it acceptable if slaughterhouses inadequately stun 1 in 20 animals, and refuses to ask their suppliers to hire extra stunners.

Most people who eat meat don't think too deeply about all the processes involved in converting a living animal to meat on their plate. For modern animal agriculture, the less the consumer knows about what's happening before the meat hits the plate, the better. If true, is this an ethical situation? *Should the animal agriculture be reluctant to let people know what really goes on, because we're not really proud of it ...?* (Cheeke, 1999)

In a press release dated May 20th 2003, US Congressman Jim Moran (VA) says:

The vast majority of meat, milk, and eggs in America come from factory farms, which hardly resembles bucolic family farms many Americans envision their food comes from. Instead, they are part of *agribusiness*, where animals are mass-produced for the slaughterhouse. And, in the agribusiness, financial profitability takes priority over treating animals humanely.

Unfortunately, the Food Marketing Institute's (FMI) Animal Welfare Program guidelines do not require that a sow (mother pig) have enough room to walk or turn around, but rather that she actually has enough room to fit in the cage without being forced against the bars (FMI-NCRR Animal Welfare Program - January 2003 Report).

Up to six egg-laying hens have been observed to live in a battery cage with a wire floor area of 1.7 square feet. These conditions lead to lameness, bone brittleness, osteoporosis, and muscle weakness (Rollin, 1995). During transport, all farmed animals lose at least 3% of their weight, most in the first hour, from urination and defecation as a result of stress. These animals must stand in their excrement and they are exposed to extreme weather conditions in the open trucks, sometimes freezing to the trailer (USDA, 1997).

Competition to produce inexpensive meat, eggs, and dairy products has led animal agribusiness to treat animals as objects and commodities. The worldwide trend is to replace family farms with factory farms; warehouses where animals are kept in crowded pens or restrictive stalls. Large numbers of beef cattle, dairy cows, pigs, chickens, and turkeys are raised under such conditions.

Because of the respect, honor and reverence Muslims give to animals and individual animal slaughter (more on this under the section – *Islam’s Stand on Vegetarianism*), scientists have shown beyond doubt that Muslim-slaughtered (Halal) meat is the most electrically balanced meat, and therefore most hygienic and healthy. Heistand and Coleman (1999) write in their book Electrical Nutrition that animals display extreme fear in the *slaughterhouse* environment employed by western societies. Commercially produced chickens are traumatized and react with extreme fear when slaughtered, because of their unbelievably cramped and over-crowded cages. All this creates a highly unstable network of energy within the animal and thus affecting its meat. In their words:

The most disharmonic food by far, from an electrical understanding, would be battery-farmed chicken.

Imam Ali (AS) has said, and reported in al-Kafi - Volume 6, Page 229:

Do not slaughter a sheep in the presence of another sheep and a camel in the presence of another camel while they are looking at the animals being slaughtered.

Interestingly, non-Muslim researchers, Heistand and Coleman (1999) continue:

All slaughtering undertaken with honor and as a part of a ceremonial sacrifice, as in HALAL killing as practiced in the Middle East, and other ceremonies practiced by many cultures around the world, balances any of the emotional traumatic frequencies that one would be concerned about.

It is, therefore, apparent that the non-Halal meat in supermarkets, non-Muslim butchery centers, and meat in fast-food restaurants contains disharmonic, highly unstable and weak fields of energy, together with painful and traumatic info-energy, thereby affecting the meat and making it unhealthy for consumers. To consume such meat would not only mean disobeying Allah (SWT), the electrically unstable meat would introduce a host of electrical, energy and info-energy malfunctions into one’s system as he or she consumes the meat, making that individual vulnerable, and prone to health and mental challenges.

Besides the disturbance to the electrical network of the meat, the fear and panic caused to the animal slaughtered in battery-farms would further cause the animal to produce stress-related chemicals into their system that would alter the meat’s chemical composition as well. Heistand and Coleman (1999) report that such kinds of unstable meat, when consumed on a long-term basis may lead to cancer, and

other degenerative diseases. The psycho-physiological effects of long-term stress in humans have been documented in ample studies. The hormones and chemicals released during stress do a lot of damage to the tissues rendering them unfit for human consumption (Kamoonpuri, 1998).

The effects of unfavorable and unsteady energy contrived within the animal during slaughter are therefore significant and the studies worth mentioning. Weston (1998) writes that Dr. Puharich and seven other U.S. Navy physicians discovered that when they radiated mice with a lower frequency, unstable 5 Hz frequencies, cancer was induced within 48 hours. When the mice were radiated with the higher frequency, free flowing, balanced healer energy frequency of 8 Hz the mice's tumors were healed within 48 hours.

Ostrander and Schroeder (1970) quote Dr. Errera, Councilor of nuclear matters to the Belgian government, that traditional healers have been recorded in reliable experiments to be able to induce free flowing and harmonious energy from their hands to *animal flesh*. This act has been observed to purify the meat with higher and more balanced/coherent vibrations of energy, so much that it does not deteriorate for a month, even though the meat was never refrigerated.

Moreover, Kamoonpuri (1998) lists down the following that also has to take place during any kind of Islamic slaughter:

- The knife must not be sharpened in front of the animal.
- The animals should not be slaughtered in front of each other.
- The animals should be given water to drink before slaughtering.
- The animal should be laid on its sides, soothed and should be stroked gently on its back.

Having the animal slaughtered on its right side with its left side exposed, the benefits are worth mentioning. According to Kamoonpuri (1998), this advice by the Prophet is perfect and a scientific fact. When the left side of the neck is incised, the carotid arteries are cut first thereby stopping oxygenated blood from reaching the brain. The animal thus becomes unconscious because of oxygen depletion. This procedure results in the same two actions mentioned earlier – convulsions based on the muscular contractions that drives out all the remaining blood, and no pain is experienced.

Islam has strictly prohibited tampering with the lives of animals and inflicting torture upon them just for the sake of fun. Setting animals against each other, such as cocks, oxen, or sheep, for the sake of fun or for any other reason, is completely

forbidden in Islam. Using an animal as a target for shooting practice with a gun or bow is forbidden. The Prophet cursed one who kills a living creature as a mere sport. The Prophet prohibited the setting of animals so as to fight one another. The birds, which are flying beauties, are not to be harmed for the sake of fun, since the Prophet said:

A sparrow that was killed just for fun would, on the Day of Judgment, complain (to God) against the person who did so, just for fun and not for any material gain.

The Prophet admonished us to avoid the *seven abominations* (sins), and for one of the sins he recited the following verse of the Qur'an, (Kill not a living creature, which God has made sacrosanct, except for a justifiable reason). *That person will be answerable to God if he kills a sparrow or anything smaller without a justifiable reason.* When asked what would be a justifiable reason, he (the Prophet) replied, *to slaughter it for food—not to kill and discard it.* The Prophet prohibited stoning animals even with pebbles - *Even if it does not kill or bleed, it may harm their eyes and teeth.*

Since animals are communities, just as humankind is, they, too, deserve mercy and affection. The Prophet said, *Our Most Merciful God showers His mercy on those who are themselves merciful. One who has been endowed with a gentle nature has received a portion of the goodness of this world and the next. If you want to be loved by your Creator, love His creatures.* God says, *If you are anxious to receive kindness from Me, offer kindness to My creatures.*

When the Prophet (S) was asked to define Islam, he said *to believe in Allah and be kind to the whole of creation.*

Leather Belts

People for the Ethical Treatment of Animals (PETA) reports that every year, the \$14.5 million global leather industry tans millions of animal skins, many animals from whom these skins are taken suffer all the horrors of factory farming, including extreme crowding and confinement, deprivation, anaesthetized castration, branding, tail docking, dehorning, and cruel treatment during transport and slaughter.

Humaneness is not a priority of those who poach and hunt animals to obtain their skin or those who transform skin into leather. Alligators on farms may be beaten to death with hammers and axes, sometimes-remaining conscious and in agony for up to two hours after being skinned (Reid, 1997).

Crocodiles are often caught with huge hooks and wires and reeled in, when they weaken from blood loss. Poachers sometimes kill one species of animal to use as

bait to capture another. Snakes and lizards may be skinned alive because of the belief that live flaying imparts suppleness to the finished leather.

Kid goats may be boiled alive to make kid gloves and the skins of unborn calves and lambs, some purposely aborted, others from slaughtered pregnant cows and ewes, are considered especially luxurious. Shearling, contrary to what many consumers think, is not sheared wool. The term refers to the sheep. A Shearling is a yearling sheep, which has been shorn once. A Shearling garment is made from a sheep or lamb shorn shortly before slaughter. The skin is tanned with the wool still on it.

For the above reasons and reasons mentioned below, *Muslims are prohibited from wearing leather belts during prayer - leather from an animal, which was slaughtered in a non-Muslim manner.* The weaker fields of energy and tainted info-energy remain in the memory and energy surrounding the belt. These memories of torture and pain most certainly have the ability to interfere with the energy fields related to one's attention in prayer. This concept is explored in details in the section on Prayer.

Kindness to Animals

The Islamic worldview and guidelines give sufficient basis for a humane treatment of animals. One major objective of Islam is that it seeks to make the human being kind hearted towards fellow creatures. Kindness is an important ingredient of the human conscience. God Himself is compassionate and kind and wants man, His vicegerent on earth, to be kindhearted towards all living creatures.

The animal world in Qur'an has its own rights, just like that of the human world. Animals have similar characteristics, peculiarities, temperaments, and consciousness of their own. They have the ability to experience what we all consider to be morally relevant states of consciousness such as pain, distress, fear, anxiety, loneliness, boredom, joy, and pleasure. Many animal species other than mammals share abilities we thought made humankind singular, such as communications, tool using and tool making, love and nurturing a partner and family. Altruism has been observed in most species. This modern ethological finding is reflected in the Qur'anic concept of animals as a community just as humanity is, **(there is no creature on earth, or a bird, which flies on wings, but they are communities like you, al-Qur'an - Chapter 6, Verse 38).** This verse elegantly speaks also of the sanctity of life.

The ancient nation of Thamud was warned that even a thirsty camel has its own drinking right. The story of Prophet Salih (AS) and the people of Thamud illustrate the moral that denying animals their basic right to pasture and spring for food and water is a heinous sin in divine vision. The Thamud had arrogated all rights of water and pasture to themselves. On Prophet Salih's intervention, the due of the poor and their cattle was given to each in turn. As a test case, a she-camel was selected, which, according to the agreement, would enjoy free access to the

spring and the pasture. However, the privileged people killed the she-camel, which caused their destruction by an earthquake.

One of the messages in the story is that all animals have their rights in the resources of nature and that man can only deny them at his own peril. In the anecdotes of Prophet Nuh (AS) and his ark, the Prophet was directed to load (in the ark) from everything a pair, male and female. This is indicative of the divine scheme of life on earth, which for balance requires preservation of all types of animals. Qur'an lays down the duty of being good towards, and doing good to, the animals. God loves those who are kind and enjoin kindness.

People should not kill a living creature, which God has made sacrosanct, except for a justifiable reason. Even the faithful are specifically enjoined not to kill game while in the sacred precincts in pilgrim's garb. Reflecting the prominence of animals in the divine scheme of things, many chapters in al-Qur'an are named after animals in the Qur'an - the Cow, the Cattle, the Bee, the Ant, the Spider, and the Elephant. Thus, we see that Islam sanctifies life in all its aspects, omitting nothing from its embrace.

As Imam Ali (AS) says that, *he would not steal a morsel of food from the mouth of ant even if the entire heavens and the earth were handed to him*. His son Imam al-Husain (AS) displayed a similar behavior in the event of Karbala (just before his martyrdom) by giving water to his horse first.

Allamah Taba Tabai (AR) writes that Husain bin Saeed has also narrated the following tradition from the same Imam. In the same book Ja'far bin Muhammad narrates from his father, *the Holy Messenger had ordered us to desist from physically branding animals or hitting them on their faces because these animals too chant their praises of the Lord*. We shall mention the praises of each animal later.

The same book records Ishaq bin Ammar bin Abi Abdullah quoting from Imam Sadiq:

Every animal on land and in sea falls prey because
it has been negligent in praising the Lord.

Kulayni has quoted this tradition from Muhammad bin Muslim and he in turn from Imam Sadiq that the Messenger said:

No one should scar or brand the faces of the
animals.

Allamah Taba Tabai (AR) writes:

This question gives precedence to the feelings over realities. Legislation follows the real good of humanity and not the emotional feelings. We may expound it as follows, Look minutely all the things, which you find around yourselves, you will see that all of them in their creation and follow the law of continuous change. All things without exception do change to other things; and those other things in their turn do change into these things – directly or indirectly. Nothing comes into being unless another thing loses existence in the process. Nothing continues living on this earth without something else going out of existence. This material world is the world of change and exchange; or you may say, the world of the eater and the eaten. The earthly compounds eat the earth itself by absorbing its chemicals to themselves changing them to their own images; then after sometime, the earth again eats and destroys them. Again, the vegetable world gets its nourishment from the earth and absorbs the air, then later the earth eats it and breaks it down to its original ingredients, the first elements; and this cycle continues.

How comes the animal world which gets its nourishment from vegetables, water and air. Some animals feed themselves on other animals, like the wild beasts, which eat the meat of their preys; and likewise predatory birds eat the pigeons and sparrows. The digestive systems of these carnivorous animals and birds do not accept any other food. The small birds in their turn feed on grain, flies, fleas, insects and mosquitoes, while the mosquitoes feed on blood of man and other animals. Then, finally, the earth devours them all.

Clearly, the system of creation, which has overall control on all the creatures, has ordained that man should get nourishment from meats, etc., then it has guided the previous parts of existence towards it.

It is the system, which has created in human beings the ability to get sustenance from both animals and vegetables. He has in the front of his alimentary system the teeth, some of which are made to cut, the others to break, some to tear and others to grind. They are called canines, molars, premolars and incisors. Man is not like goat or cow, which cannot cut or tear apart, nor is he like the beasts of prey, which cannot grind or incise.

Islam is a natural religion. Its only aim is to revive the tracks of nature, which the human ignorance has obliterated. It is bound to declare lawful what the creation guides to and the nature decrees. Islamic Legislation revives this natural commandment; and in the same way, it restores other arrangements, which the Creator has ingrained in our nature. We have already mentioned that it confirms the decree of reason that one should abstain from such meats, which are harmful physically or spiritually, and it strengthens the inner feelings by prohibiting what the normal human nature dislikes or feels aversion. These two principles ultimately are based on the Divine management of the creation, and Islam has given credence to them. It has prohibited that, which harms the growth of the body and has forbidden that, which is injurious to the well being of human society. For example, that which has been slaughtered in the name of other than Allah or that which has been obtained through gambling and dividing with arrows and so on; and it has prohibited those repulsive things which the nature abhors.

Meat of Pig is Forbidden in Islam

Muhammad ibn Abdillah narrates from one of his companions that he said - I said to Abu Abdillah (AS), *May I be made your ransom! Why did Allah forbid the dead animal, blood and flesh of swine?*

He said:

As for the flesh of swine, verily Allah had transformed some groups in various forms, resembling swine, monkey, bear and other such animals. Then He prohibited (His servants) to eat the animals of similar shapes in order that they should not be polluted by it and should not take the Divine punishment lightly.

In Islam, Pig's meat is forbidden, and the reason why this rule was prescribed upon Muslims is that Pigs are mainly scavengers. However you struggle to maintain their food intake, they will return to what they are normally used to and is a normal way of living and eating to their standards. Pig is an animal, which lives on offal and pigsty. Abstention from eating pork is a measure to safeguard health. Of all the domestic animals, Pig is the most avaricious, eating anything including human excreta. It is the cradle of harmful germs and parasites. Its meat is a carrier of diseases to man, thus making it unfit for human consumption. Such prohibition is also found in the Bible:

The Pig also, because it is a splitter of the hoof but there is no cud. It is unclean for you. None of their flesh must you eat and carcass you must not touch.

Deuteronomy 14:8 (Bible)

The Westminster Dictionary of the Bible clearly states that:

The swine is ceremonially unclean animal ... It is dirty, does not refuse to eat offal or carrion, and the use of its flesh for food in hot countries is supposed to produce skin diseases. It was not raised by Arabs, and was regarded as unclean by Phoenicians, Ethiopians, and Egyptians ... To the Jews, swine's flesh is abominable, and the Pig was the emblem of filth and coarseness...

Athar (1986) asked farmers in Fisher, Indiana who breed Swine, and their comments:

Swine is cheaper to breed, since it does not require pasture, it can live on manure and other such items including dead meat. In fact, it can even eat its own feces. Their sexual habits are also different from other animals like cow, sheep and

goat. Swine have very little shame i.e. engage in sex acts anytime, anywhere.

The female hog is very aggressive in sexual activities, and when she is in heat she does not care about anything (i.e. food or privacy) until she has the sex. They i.e. swine, also lick the genitals of their partners after sex like dogs, but not other mammals like cow, sheep or goat.

It is apparent that an animal who lives such a life and spends most of his time scavenging food particles, which have astonishing unstable and low charge networks of energy, making the energy fields surrounding the body and soul of that animal highly unstable and the meat, therefore unhealthy. The unfavorable and corrupt info-energy within Pigs can hardly be questioned.

When humans consume the flesh of Pigs, they take into their system the kind of meat that is unsteady in electrical terms, and they also ingest meat with unfavorable experiences and adulterated memories. According to Schwartz and Russek (1999), the Pig's info-energy within the cells in the meat would have the ability to interact with our cells and cause an effect. Because of this interaction, that individual will act as a magnet and may further attract similar available unstable fields of energy. Further, this person will be vulnerable and have less control over his thoughts and actions. He will perform in an inhumane fashion and he will be considered even worse than the Pig itself; because when humans act like Pigs, they become even worse. This is why we have a tradition from the Prophet (S) that:

Whosoever eats the meat of Pig shall have no shame.

And, because Pigs love watching their partners have sexual relations with other male Pigs, this makes its meat even more dangerous. This is why we see this practice in Western continents. Athar (1986) writes that consuming dead meat, for example, can and does also lead to that individual following after the instincts of that animal. This aspect is explained further in details in the section on Transplants.

In folkloric terms, eating the meat of the Pig is said to contribute to lack of morality and shame, plus greed for wealth, laziness, indulgence, dirtiness and gluttony. We insult a person by calling him or her a *Pig* when they demonstrate these characteristics. This is much apparent in societies where Pig's meat is consumed in large quantities.

Many Far Eastern traditions also discourage the eating of pork. The 3,000-year-old Confucian Book of Rites says that *a person does not eat the flesh of Pigs and Dogs*. Although many Chinese are avid eaters of pork today, physicians of ancient

China recognized eating pork as the root of many human ailments. Kamoopuri (1998) quotes Nanji and a French scientist who found a significant correlation between eating pork and the incidence of a liver disease, Cirrhosis. An even higher incidence was revealed when alcohol consumption was added. Shepard (1952) found a similar correlation.

The argument that certain farms will raise Pigs in a very clean and unpolluted manner is weak, since one can hardly proclaim to watch the animal all the time when it is feeding or having sex. Further, according to the systemic memory process, the fields of energy within Pigs (with stored previous memories and experiences) may contain significant adulterated memories and will have already affected the meat in some way. This may also apply to other animals, but more to Pigs.

Such foods can and do affect people and make them vulnerable. It is reported that in the event of the battle in Karbala, al-Husain (AS) informed the troops of Ibn Sa'ad who were his enemies and denied the Truth of Islam from the grandson of the Prophet (S) *that a lot of their behaviors and decisions against Islam were a result of eating non-Halal foods.*

al-Husain (AS) addressed the troops of Yazid as follows:

Your bellies are filled with the unlawful. Now you will not accept the truth. Why don't you deal with justice? Why don't you listen to me?

Clearly, the Infallible complained in general about the people's un-Islamic eating behaviors and the effect on one's mind, body and soul. Apparently, to abstain from consuming such products is also one of the many rules to attain *spiritual perfection* (Taba Tabai, 1991).

A similar incident was observed when Muhammad Hanafiyya was in the battle of Siffin fighting for Islam and refused to proceed further because of too many forthcoming arrows. Ali (AS) patted him on his shoulder and told him that such a nervous behavior was a result of his mother's milk when he was a baby and being breastfed, (The mother of Hanafiyya was not Fatima al-Zahra (AS)).

Certain other animals are also considered as *Forbidden Foods* in Islam. These include beasts of prey with canine teeth – Muslims cannot eat the *primates* (monkeys, man, etc) and the *canidae* (dog, wolf, fox, etc), as well as the *felidae* (cat, lion, tiger, etc).

Ayatullah Sayyid Dastghaib al-Shirazi has the following to say on the effects of forbidden foods and food prepared by a non-Muslim:

As long as even one morsel of haram (unlawful) food is in the body of a person, he is himself like

the Satan. Beating drums and seeking protection from Satan is his hypocrisy. As long as he is not able to shake away the influence of Satan from his person, all his prayers are mere pretences.

About Rizq-e-Halal (legitimate food), there are several traditions of Ahlul-Bayt (AS). Rizq-e-Halal is like a seed on which the quality of the plant will depend. Care must be exercised and good seed to ensure the health and sturdiness of the tree.

Allah says in the Holy Qur'an:

O people, eat pure and halal food and don't tread the footprints of Satan.

When one has doubt about the food being halal, he should rather abstain from eating it. Avoid using haram food and clothes. The use of these will have such deleterious effect on the person that he becomes the victim of fears and doubts.

The foods we consume take us to darkness. There is no light in them that can give nourishment to our spirits. Our tongues too are influenced by these foods that we utter falsehoods and abusive language. We indulge in misguiding games and play. Backbiting has become our habit. All our limbs and organs have been exposed to the effects of haram and unsavory (makruh) foods. The body has therefore become insensitive to the instinct of remembrance of Allah. The limbs and organs have thus turned into the playthings of Satan.

One type of haram food is najis (impure) food. If impure food goes down the throat, Satan will transmit his effect throughout the body.

Even babes in arms should not be fed with najis food. One should not think that a child is innocent and free from the incidence of the rules of Islamic Law.

Remember, the adults are bound with the requirements of the Islamic Law and it is their duty to take care to nourish their children with

pure food. When a child is brought up on najis food, he will develop negative and un-Islamic tendencies as he grows up. It is to be borne in minds that only animals can take Najis food.

The occasion when one is required to abstain even from Halal food is when he is fully satiated and can eat no more at that moment. Over-eating is a taboo and a satanic trait.

Sayyid Tawus has recommended application of this verse to all foods, although the verse pertains only to animal foods. Sayyid Tawus says, *All the edibles that are prepared without taking the name of Allah before commencing the preparation, I don't partake!* How can a believer eat the bread that has been cooked by the baker without taking the name of Allah?

Qur'an:

Verily those who guard (themselves against evil) when an evil thought from the Satan afflicts them, they become mindful (of God and are awakened) then lo! They see (aright).

The people who are in the process of escaping from sinful acts and Satan tries to overwhelm them, they instantaneously busy themselves in the remembrance of Allah. With the felicity of this act, the curtains of thoughtlessness are raised from their eyes and they comprehend the evil schemes of Satan very clearly. Thus, they are able to save themselves from the evil bait of Satan.

We have mentioned that piety is a very important tool concerning our food habits. Our food, or nutrition, is like the seed of plants. The type of food one takes nourishes good or satanic tendencies in a person. If the seed is satanic, then the body acquires evil tendencies. If a haram morsel goes down the throat, then the control over the body will come into the hands of Satan. Till the time that morsel remains in the body, Satan too will occupy it.



Dead Animal's Meat is Forbidden in Islam

Muhammad ibn Abdillah narrates from one of his companions that he said - I said to Abu Abdillah (AS) - May I be made your ransom! Why did Allah forbid the dead animal, blood and flesh of swine?

He said:

As for the dead body, nobody goes near it or eats it but his body becomes weak and thin, and his strength is lost and his generation is discontinued; and one who (habitually) eats dead body will not die but unexpectedly.

As for blood, it creates burning thirst and hard-heartedness, mercilessness and unkindness; one cannot be sure that he would not kill his child or parents; he cannot be trusted about his friends or companions.

Athar (1986), Clinical Associate Professor of Internal Medicine and Endocrinology at Indiana University School of Medicine, Indianapolis comments on the effects of ingesting dead meat:

All hormones and antibodies are retained in the blood, and all infected organisms including virus flourish in the blood media, therefore ingestion of such will be dangerous medically. It may also induce animal instincts as seen in carnivorous animals like dogs, cats, and lions.

The above view is similar to Schwartz and Russek (1999) that the ingested meat with such traumatic memory can infiltrate the human cells and cause an effect mentally and in ones behavior. As explained in later sections, Muslims are also advised not to imitate the clothing and design of unbelievers as a change of heart may be apparent in Muslims.

For the above-mentioned reasons, the meat of a dead animal is also forbidden in Islam. Moreover, the meat does not meet the requirements of a balanced electrical matrix. Once an animal dies on its own, the body stops producing the life-preserving hormones and enzymes thereby lowering the charge of the electrical matrix of its meat, altering the chemical composition, and making the meat unhealthy and toxic. In a few hours or so, the animal starts decomposing, radiating unstable energy and thus the meat becomes even more harmful to consumers. The network of info-energy within such an animal is also less desirable.

Further, eating such kinds of meat is forbidden because we would be introducing in our system weaker fields of energy that have the strong ability to interfere with our emotions, thoughts processes, and our health. However, that animal, which is slaughtered in the Islamic manner, meets the requirements of electrically balanced and healthy meat since the meat is preserved from the blood, as almost all of it gushes out during the slaughter. Also, the life-preserving hormones and chemicals are at work until the time of slaughter. There is no pain or torture, so the memory within the network of info-energy of the animal is not disturbed. In brief, the Islamic method of slaughtering an animal causes the energy and information contained within the energy surrounding that animal remain stable throughout the pre and post-slaughter period.

Food Prepared by an Atheist

Islam is such a perfect way of life that Allah has even prohibited sacrificing animals on idol stones and images, as the meat of the animal becomes spiritually unclean.

Forbidden to you is that which dies of itself, and blood, and flesh of swine. And that on which any other name than that of Allah has been invoked. And the strangled (animal) and that beaten to death, and that killed by a fall and that killed by being smitten with the horn, and that which wild beasts have eaten, except what you slaughter,

and what is sacrificed on stones set up (for idols),

and that you divide by the arrows, that is a transgression. This day have those who disbelieve despaired of your religion, so fear them not, and fear Me.

This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion; but whoever is compelled by hunger, not inclining willfully to sin, then surely Allah is Forgiving, Merciful.

(al-Qur'an – Chapter 5, Verse 3)



Allamah Taba Tabai (AR) says:

The verse prohibits eating the flesh of an animal slaughtered on stone. In this way, it prohibits of the customs of the Days of Ignorance. They had set up around the Ka'bah stones, which they venerated and over which they offered sacrifices. It was a custom of idolatry.

An advice from the Prophet of Islam, Muhammad (S) to Abu Dhar (AR):

O Abu Dhar! Do not accompany but a believer, and let no one eat your food but a pious person, and don't eat the food of the evildoers.

Several scholars in Islam have passed a ruling to Muslims to avoid eating food prepared by non-Muslims or by Atheists, and some of them have forbidden this completely, in particular when the non-Muslim has made contact with the food or ingredients for that matter, with wet hands. Even though the ingredients may not be involved, the contact the Atheist may have with the food while preparing the meal is what is in question.

It is very likely that Atheists do not follow the prescribed rulings in Islam and therefore drink alcohol, commit adultery, not wash themselves after going through natural episodes, and so forth. The nature of the vibration in their energy is lowered and the info-energy surrounding these people is corrupt. Even though Muslims can have such adulterated info-energy within their energy systems (by following un-Islamic behaviors), the possibility is greater in non-Muslims who do not have guided principles in order to act accordingly.

This low-charged energy in a person may thus interfere with the energy of the food causing a reaction. The quality of the vibration (from the energy) in food is vital and important in understanding how the food will react on the person ingesting the food (Chopra, 1991). According to Chopra, the one who prepares a meal involves him at the energy level with the ingredients, and the effects are noticeable. He writes that there is a big difference when a sick child is presented with soup made by his mother than the soup from a can. There is also a difference in the quality of food prepared by an angry and upset individual than a loving and caring person.

In any case, fields of energy in an atheist or an unbeliever will have retained emotional and adulterated memory episodes that may interfere in the network of energy fields of the food being prepared. Just as ingesting non-Halal meat or Pig's meat may be dangerous to one's health, so is the case with food prepared by non-Muslims.

Allamah Taba Tabai (AR) writes the following about the lives of non-Muslims:

Allah has, in these verses, condemned interest in the most emphatic words. No other deed has been condemned in such a harsh tone. The only exception is befriending the enemies of religion, which also has been execrated with equal force. All other major sins have been condemned emphatically in the Qur'an, but the level of their condemnation is far below that used for these two evils.

Not only fornication, liquor and gambling, but even more grievous sins like murder and creating mischief in the earth seem milder than these two - interest and making friends with the enemies of religion.

And why? The reason is very clear. *The bad effects of the above-mentioned sins remain mostly confined to individuals, one or more; further, they impair only some particular psychological traits of the doer.*

But these two evils bring such destruction in their wake that religion is uprooted and even its signs are obliterated, the lifeline of human social order is severed, human nature is overpowered by their harmful intoxication, and it loses all its control over the people's thinking and action.

For these reasons, non-Muslims, unbelievers and infidels, as well as unclean Muslim individuals are prohibited from entering the mosques or taking care of them, as there is greater possibility to infiltrate, adulterate and corrupt the pure network of energy fields within the environment of the mosque. This is also, why all Saints have forbidden vile acts of sin and ignorance to be performed in Churches and Synagogues.

Even Muslims have been prohibited to enter the mosques and even touch the writings of al-Qur'an when in the state of Janabat (after having sex and before taking the prescribed shower), or women in the state of menstruation.

The idol worshippers are not to frequent the mosques of God, while confessing their disbelief. These have nullified their works,

and they will abide forever in Hell.

(al-Qur'an– Chapter 9, Verse 17)

Forbidden foods and everything that is unlawful to ingest does cause harm to the individual. Islam has thus, prohibited its followers from consuming and even to participate in its production. Shaheed Dastaghaib Shirazi (AR) quotes a tradition from Safinatul-Bihar, in his book Greater Sins - Volume 2, in which the noble Prophet of Allah reported:

Prayers of the one who eats a single morsel of the forbidden are not accepted for forty nights, nor are his invocations accepted for forty days. Every piece of flesh that grows by consuming the forbidden is most deserving of being burnt in hell fire, and even a single morsel consumed causes some growth in flesh.

Muslims are Advised Not to Make Friends, Imitate the Behavior, Clothing and Fashion of Non-Believers

Mr. Ahmed Ali writes in his comments under Qur'an – Chapter 3, Verse 118:

The believers are warned not to make friends with the enemies of Islam, their associates and relatives. Tolerance is desirable only when it is known that there is no joining of hands to launch an offense against the true faith. It is a wise maxim to preserve the faith from the contaminating influence of impiety and infidelity. The disbelievers will not fall short in corrupting or vitiating the true belief of the believers, because they cannot control their hatred. The believers are bound to believe in all revealed books, but their enemies do not believe in the final book of Allah. To make mischief they pose as believers and plot to harm the faithful, but in the end their goal shall never be achieved. The glory of the true believers shall continue and increase and shall never perish. Allah knows the spite that is rankling in the breasts of the enemies of the true faithful, and has laid it bare.

And indeed He has revealed to you in the Book that when you hear Allah's communications disbelieved in and mocked at, do not sit with them until they

enter into some other discourse. Surely then you would be like them. Surely Allah will gather together the hypocrites and the unbelievers all in hell.

(al-Qur'an – Chapter 4, Verse 140)

al-Sadiq (AS) has said, Allah (SWT), the Exalted and Most High, inspired one of the prophets commanding him - *Tell the believers not to wear the clothes of My enemies, not to eat like My enemies, and not to walk like My enemies, so as not to be My enemies as they are My enemies.* This citation can be found in al-Jawahirus-Saniyah, chapter on Abu Abdullah Ja'far, son of Muhammad, al-Sadiq, Tradition 60.

Islam has been kind enough to prohibit their followers from wearing and observing dresses or performing actions similar to the infidels. Undoubtedly, if one were to observe clothing and fashion similar to the non-believers, this act can make one oblivious to the teachings of Islam as he permits the sharing and tarnishing of his network of info-energy with the energy of the infidels, thus adulterating one's information and memory within his or her system of energy.

By observing such fashion seen in non-Muslims, the effects are visible, clearly show in one's pride, and decrease in humility that Islam encourages. For instance, men wearing earrings, the hair-cut and color, shape of beard and hair style, the bikini and tight-revealing dresses, the tie and knots on one's shirt, the openings in trousers and the relevant shortness, the kind of fashionable clothes seen in films and movies, and so forth. In many cases, such clothes are even forbidden for a Muslim to observe.

Ali (AS), the Prince of Believers, has said that there are effects in the fashion and tailoring of clothes. *It sometimes happens that those who wear the clothes cut similar to those of the foreigners, gets a feeling of ignorant attachment to them, and thus, he repulses and abominates the friends of Allah (SWT) and His Prophet, and loves their enemies.*

From Allah, the advise is, therefore, *not to adopt the style and mannerism of my enemies, lest you may be considered as one of them. He who appears like a certain type shall be identified as of that type.*

Commenting on Qur'anic Verse 54, Chapter 51, Allamah Taba Tabai (AR) says:

Briefly, Allah warns the believers against taking the Jews and the Christians for friends, and threatens them most severely. Then, He points in an apocalyptic way where such friendship was to take them and how it would turn into ruins



the magnificent structure of religious character. Then, Allah will bring on scene a people who will manage the affairs and restore the religion's structure to its original splendor.

This is what makes a lover of a group a member of that group and unites him with it. It has been said, Whoever loves a people, he is one of them. Also [it is said], A man is with whom he loves. And Allah has said forbidding loving the polytheists, **O you who believe! Do not take My enemy and your enemy for friends, would you offer them love while they deny what has come to you of the truth ... (60:1).**

The verses go on in the same vein, until it says, **.....and whoever makes friends with them, these are the unjust (60:9).** Also He says, **You shall not find a people who believe in Allah and the latter day befriending those who act in opposition to Allah and His Messenger, even though they were their fathers, or their sons, or their brothers, or their kinsfolk ... (58:22).**

Allah has also said regarding the love of the unbelievers – and the wording is general which includes the Jews, the Christians and the polytheists – **Let not the believers take the unbelievers for friends rather than the believers, and whoever does this, he shall have nothing (to do) with Allah, except (when) you guard yourselves against (them) for fear from them. And Allah cautions you of Himself ... (3:28).** The verse clearly speaks about the *wilayah* of love and affection rather than that of covenant and pact. Remember that when the third chapter, *The House of Imran*, was revealed. The Prophet (S) had already concluded pacts and truce with the Jews and the polytheists.

Thus, the clause, *do not take the Jews and the Christians for awliya*, clearly forbids loving them or having any affection towards them.

This is because such feelings pull the souls and spirits towards each other and it creates mutual moral effects on both sides. And if Muslims are influenced by un-Islamic behavior, their society will diverge from its religious way (which is based on the felicity of following the truth) to the way of unbelief (which is based on following the low desires and worshipping the Satan); and thus it will go astray from the path of the natural life.

They are friends of each other - As explained earlier, wilayah here means friendship, because their hearts are nearer to each other and their souls have mutual attraction. Consequently, they think similar way; they join hands in following their low desires, and their haughtiness leads them to reject the truth; they strive together to extinguish the light of Allah, and help each other in fighting against the Prophet (S) and the Muslims. It seems, as all of them are one person of one religion. Although actually they are not of one religion, yet they have joined their forces and have become one power against the Muslims, simply because Islam calls them to truth and opposes what in their eyes is the greatest goal - To follow their low desires and licentiousness in objects of desire and enjoyment of worldly attractions.

3

Cleanliness in Islam

O Believers! Do not observe the prayers while intoxicated, so that you know what you are saying, nor after sexual orgasm without bathing, unless you are on the road, traveling. If you are ill or traveling, or you had urinary or fecal-related excretion, or contacted the women (sexually), and you cannot find water, you shall observe Tayammum (dry ablution) by touching clean dry soil, then wiping your faces and hands therewith. God is The One Who Pardons, Forgives.

(al-Qur'an – Chapter 4, Verse 43)

Islam is one religion that emphasizes cleanliness to its limit and considers purity as part of faith. The application of this tradition to the person's enclosing network of energy is significant. The few sections below on energy aspects to cleanliness intend to relate laws of cleanliness in Islamic jurisprudence to modern scientific laws, in particular in relation to the human energy system.

al-Qudah (2000) in his article, Supremacy of Preventive Medicine in Islam, which appears in the book Islamic Medicine by al-Ghazal, says:

Ablution (Wudhu) cleans those parts of the body that are most exposed to microbes. Microbiologists proved that on each cubic centimeter (of the exposed parts), there are around 1-5 million microbes. To remove them, continuous washing of the skin is required and this is actually achieved through performing ablution, which is constantly repeated during the day.

In his book on Microbes of the Skin, Dr. Kelgman visualized the skin with all the bacteria, viruses, fungi, and parasites on its surface, as the earth with its existing living creatures and their differences.

Professor Vaindov proved in his study that bathing removes more than 200 million microbes from the skin. These microbes do not stop multiplying, so they must be removed continuously, in order to decrease their number, so that the body can resist them.

One of the secrets of preventive medicine in Islam is that it made cleanliness an act of worship. This gives it spiritual essence and a kind of continuity that no other law can provide. The Prophet (S) legislated for us more than 17 different total ablutions (an action of washing the whole body), to be performed after sexual discharge, end of menses, end of post childbirth confinement, on feast day, and others.

The mouth contains no less than 100 kinds of bacteria that vary between 500-5000 million microbes in one millimeter of saliva. These microbes are nourished by food remnants between the teeth, and on the teeth themselves. Their growth and multiplication results in the production of several acids and secretions that affect both the smell of the mouth and the color of the teeth. If these microbes are not removed several times a day, they cause tooth decay and other gum diseases. Modern science proved that the miswak (a branch of a tree used as a toothbrush) Muslims use following the tradition of Prophet (S), has the effect of protecting the teeth, as it removes the microbes on its fibers, and even kills some of them chemically. Therefore, it prevents accumulation of food and microbes on the teeth.

Quoting al-Sadiq (AS) in Misbahul-Shariah - Chapter 9:

The washing closet where one relieves oneself, the toilet, is called so because people are relieved from the weights of the filths, and they clear out their dirt and impurities. The believer learns from this that the pure of the ephemeral things of this world (i.e. food) will finally have such an (impure) end. Then, abandoning this world and turning away from it will relieve him.

He empties his soul and his heart from being engaged with it, and disdains collecting and possessing it, as he disdains the impurities, the feces and filth. He thinks, of himself, how he is honored in an instance and feels humiliated in another. He then realizes that adhering to satisfaction and fear of God gives him relief in both worlds. That comfort is in neglecting this world, in refraining from enjoying it and in removing the impurity of (wanting) the unlawful and the doubtful. And so, he closes the door of arrogance to himself after knowing it, runs away from sins, opens the door of modesty, remorse and shyness, strives to carry out His commands and to refrain from the forbidden, hoping for a good return and a delightful proximity.

He imprisons himself in the prison of fear, patience and abstinence from (satisfying) the desires until he arrives, with Allah (SWT)'s custody, in the eternal abode, and tastes His pleasure, as this is what is reliable (counted), and everything else is nothing.

Besides physical cleanliness a Muslim experiences from every visit to the washing closet, Islam has laid much more emphasis on the spiritual and info-energy pollution, and ways to safeguard oneself. It would only be complacent for any person to replace the unfavorable information within the fields of energy released by the damage from the microbes and parasites, with pure and favorable, free flowing unadulterated energy of water. Scientists have observed clean water to store higher vibrations of energy and strongly favorable info-energy. The many times this happens, the better – and that's why the Prophet (S) recommended being clean and in ablution at all times. The Prophet (S) has considered ablution as light (energy), and Allah considers it an act of oppression if one's ablution is broken and he or she does not perform the ablution again.

Muslim males also perform *Istabra* after urinating – a procedure where the penile organ is squeezed to get rid of the remaining urine in the organ. Silent coughing and a push in the groin area are also recommended after urinating.

On a separate note, when one washes himself or herself, Islam emphasizes looking at the flowing water, which has been associated with numerous merits. No doubt, the energy fields surrounding the eyes and the body becomes highly charged from such a communication (with water) improving eyesight and other functions of the human body. This aspect will be explained in details in later sections on the

importance of looking at the Qur'an, looking at the face of scholars, looking at greenery, looking at certain gemstones, and looking at the Ka'bah in Makkah al-Mukarramah.

Muslims Wash Themselves After Going Through Natural Episodes

O Believers! When you observe the prayers, you shall wash your faces, wash your arms with the elbows, wipe your heads, and wash your feet to the ankles. If you were unclean due to sexual contact, you shall bathe. If you are ill, or traveling, or had any digestive excretion (urinary, fecal, or gas), or had (sexual) contact with the women, and you cannot find water, you shall observe the dry ablution (Tayammum) by touching clean dry soil, then rubbing your faces and hands.

God does not wish to make the religion difficult for you; He wishes to cleanse you and to perfect His blessing upon you, that you may be appreciative.

(al-Qur'an – Chapter 5, Verse 6)

al-Khumeini quotes al-Ridha (AS) in his book The Disciplines of The Prayer as having said:

They (Muslims) were ordered to perform the *ghusl* because of the *janabah*, but they were not ordered to do it after the *khala* (relieving oneself from feces and urine), though it is filthier than the *janabah*. This is because the *janabah* (becoming unclean after sexual intercourse) pertains to the soul of man, and that which comes out is something from the whole body, while the *khala* does not pertain to the soul of man, and what comes out is the food that goes in through an inlet and comes out from an outlet.

(Tradition 4, quoted from al-Ilal - Volume 1, Page 281, and Uyunul-Akhbar al-Ridha - Page 291)

In Islam, purifying the organs (after sex, after urinating and so forth) is considered the *shadow* of the purity of the heart and spirit. Energy contamination created from excreting waste products has been largely documented (Schwartz and Russek,

1999) and the negative effects are clear. We don't only excrete waste physically, but *informational and energetically* as well. And if not properly disposed or cleaned, we may be developing a *sea of electromagnetic energy pollution*. When humans interact, their energy also interacts with each other. According to Weston (1998), the energy of persons who are angry, fearful, or sick does contaminate other people's energy unless they are protected. This low-frequency energy and adulterated info-energy can and does short circuit the normal flow and balance of one's energy and causes fatigue and malaise. In Islam, and according to the blessed, Infallible (AS):

The environment has a right upon us.

In Majmaul-Bayan - Volume 10, Page 526, the Prophet says:

Be careful of your ablution; and the best action of your deeds is prayer. Then, protect the earth, because she is your mother; and there is no one on her who does good or evil, but that she reports it.

As Muslims, one cannot live a life, pray or perform acts of worship in an unclean state. Men and women have to take a shower (in a prescribed manner, as per the rulings) after sexual intercourse; women have to do the same after monthly bleeding; women also wait for ten days after giving child-birth and then take the ceremonial shower, and so forth. Washing away blood in wounds is also an obligation before prayers. We now also appreciate the alterations in the energy fields at the site of wound (Burr, 1972). Washing the wound with water will not only balance the unsteady energy and violent nature of the info-energy from getting hurt, but the free flowing fields of energy in water will also replace the surrounding environment with strong, vibrant energy as the site of the wound becomes clean and pure.

Muslims are further obliged to perform *major ablution* (ghusl) after having sexual intercourse. This individual, who is ceremonially unclean, is neither permitted to enter a mosque, unless passing through it without stopping for a single second. Furthermore, unclean individuals (Muslims or not) are not allowed to even enter or pass through the mosque of the Prophet (S) and Masjid al-Haram, the sacred Mosque in Makkah that holds the Ka'bah. Apparently, for similar reasons, atheists and infidels are also prohibited to visit these sacred mosques.

O Believers! The idol worshipers are unclean. They shall not be permitted to approach the sacred Mosque after this year. If you fear loss of income, God will shower you with His provisions, in accordance with His will. God is Omniscient, Most Wise.

(al-Qur'an, Chapter 9, Verse 28)

Scholars of Islam have interpreted this verse as the idolaters being physically and spiritually unclean. al-Majlisi (1627) writes that the whole city of Makkah is sacred and should be held in purity at all times. The whole city is a place of prayer and can be considered as a mosque.

For such persons, touching the writings of the Qur'an or names of Allah (SWT), Prophets (AS) and the Ahlul-Bayt (AS) in any script is strictly forbidden. Apparently, and as we shall explore later, the mosques, the writings of Allah (SWT) and names of the Prophets and Aimmah (AS) all contain within them free flowing energy and unadulterated info-energy, and to contaminate them with ones adulterated energy is prohibited. This person has to wash and purify himself first.

O you who believe! Do not violate the sanctity of the Monuments of Allah, nor the sacred month, nor the offering (during Hajj), nor the symbolic garlands, nor those repairing the Sacred House (the Ka'bah)....

(al-Qur'an - Chapter 5, Verse 02)

The command is as follows:

The following five things are unlawful for junub (after sex and ejaculation):

To touch with any part of his body the writing of Qur'an or the names of Almighty Allah in whichever language they may have been written. And it is better that the names of the Prophet and Imams and Lady Fatima Zahra (peace be on them) should also not be touched in that condition.

Entering Masjid al-Haram or Masjid al-Nabi, even though it may be only entering from one gate and going out of another.

To stay in all other masajid except Masjid al-Haram or Masjid al-Nabi, and similarly, based on obligatory precaution, to stay in the shrines of the Aimmah. As regards the masajid other than Masjid al-Haram and Masjid al-Nabi, however, there is no harm if a person enters through one gate and goes out of another.

To go and place something in the Masjid, or to enter or take out something from it even from outside.

To recite any one of those verses of the Qur'an, the recitation of which performance of prostration becomes obligatory. These verses occur in four chapters of the Qur'an: (i) Alif Lam Mim al-Sajdah, 32:15 (ii) Ha Mim al-Sajdah, 41:98 (iii) al-Najm, 59:62 and (iv) al-Alaq, 96:19.

Keeping in mind the nature of a person, sex produces powerful urges and the couple gets into deep ecstasy during the act. After ejaculation, both are fatigued and store unsteady fields of energy. The info-energy is not only filled with information about the sex, but needs to be replaced with a better and more favorable information with that of water – since water is *mercy from Allah*. In order to return our state of energy to a higher state of vibration once again and worship Allah (SWT) sincerely and without distractions, we are obligated to perform ghusl that will eventually ground and discharge the *sexual energy* and energy shortages and replace them with more stable network of energy. The weaker fields of energy from sexual relations would also be replaced with the free flowing and pure info-energy of water. After the ghusl (bathe), the couple's energy will return to a higher rate of vibration and will return to remembering Allah (SWT) and achieve higher stages of piety.

In Biharul-Anwar - Volume 78, Page 51 – *Book on Purification* – al-Majlisi relates *under each hair, there is remnant of impurity after sexual intercourse* and the reason why major ablution (ghusl for the entire body, including the hair) is compulsory after sexual intercourse. The major ablution has also been termed as the *absolute light* by Muslim scholars and ablution as *light*.

Washing oneself, bathing and showering with flowing water has a special designation in the science of human energy. Weston (1998) writes that taking a shower cleanses the energy field. He even advises one to take a shower after work or an argument. The water, according to Weston (1998) has the ability to purify the information within the energy, eliminate fatigue, and fully recharge the relevant fields of energy.

In actuality, the water will flush and wipe off all the unsteady energy with lower vibrations within the system, and there is a chance to create and introduce pure, free flowing energy with higher rates of vibration. However, the prescribed manner of the shower (ghusl) is undoubtedly a part of the obedience to the Almighty Allah (SWT) and the science of Islamic Jurisprudence.

The use of shower to clear negative energy works on and beyond the physical level. According to Poole (1999), running water provides a potent solution for the discharge of unwanted energy. al-Khumeini in his book The Disciplines of The Prayer also advises Muslims to perform *ghusl* (major ablution) at all times, as a sinful life can taint a person at the physical and spiritual level. According to him, even leading a life of polytheism and disobeying the commands set by Allah and following satanic ideas requires ablution *that will eventually cleanse the person at various levels*. This unclean person is not fit for standing for prayer in front of the Almighty. The Prophet (S) has said, *Indeed, if a servant commits a sin, then performed Wudhu (ablution), and asked forgiveness from Allah from his sin, it shall be incumbent on Allah to forgive him.*

Water is therefore one of the most pure elements in this universe and even the Prophet compared a faithful believer to water. al-Qur'an also considers water as a source of the mercy from Allah.

From The Disciplines of The Prayer by al-Khumeini, it is stated in Misbahul-Shariah that al-Sadiq said, *When you intend purification and wudhu (ritual ablution), proceed to the water as you proceed to Allah's mercy, because Allah has made water the key to His proximity and supplication, and a guide to the court of His service. And, as Allah's mercy purifies the sins of the servants, similarly the outer filths are purified by water and by nothing else.*

And He it is Who sends the winds as good news heralding His mercy, and We send down purifying water from the sky.
(al-Qur'an – Chapter 25, Verse 48)

Moreover, and as Allah has mentioned in Qur'an in the above verses, only earth can most favorably replace water as it is an excellent source to ground and eliminate low-charged energy in an unclean individual or that individual. When there is no water, this unclean person can use earth to perform *Tayammum* (to purify himself) and then say his prayers. Of course, he will perform the obligation with water when it is available.

Similar is the case with a woman in her monthly periods. It is unquestionable that monthly menstruation causes women to feel nervous, shy and dejected despite the fact that this occurrence is an involuntary natural course. The insult to the tissues and blood gushing out of the woman's female organs involve pain, discomfort, anxiety, and highly disharmonic energy processes. This event creates in the woman a disharmonious energy reality and makes her fatigued, irritable

and depressed. The info-energy released during this period is also detrimental to the overall energy. Similar applies to a woman who just gave birth to a child – she also has to make a ceremonial shower after ten days, almost what it takes for the woman to recuperate.

In Hinduism and Orthodox Christianity, a woman cannot be a priest during menstruation. In Hinduism, a menstruating woman cannot participate in group-prayer in the temple. In Judaism, this woman must cleanse/purify oneself at end of period and after childbirth (Jewish mikvah). Several other religions hold similar commands, and some of these observations are made below. However, as we shall note, Islam has been the most merciful and respectful to a menstruating woman disallowing her only from certain acts of worship.

Jewish laws and regulations concerning menstruating women are extremely restrictive. The Old Testament considers any menstruating woman as unclean and impure. Moreover, her impurity infects others as well. Anyone or anything she touches becomes unclean for a day:

When a woman has her regular flow of blood, the impurity of her monthly period will last seven days, and anyone who touches her will be unclean until evening. Anything she lies on during her period will be unclean, and anything she sits on will be unclean. Whoever touches her bed must wash his clothes and bathe with water, and he will be unclean until evening. Whoever touches anything she sits on must wash his clothes and bathe with water, and he will be unclean until evening. Whether it is the bed or anything she was sitting on, when anyone touches it, he will be unclean till evening.

(Lev. 15:19-23)

Due to her contaminating nature, a menstruating woman was sometimes banished in order to avoid possibility of any contact with her. She was sent to a special house called *the house of uncleanness* for the whole period of her impurity. The Talmud considers a menstruating woman fatal even without any physical contact - Our Rabbis taught ... *if a woman menstruating passes between two (men), if it is at the beginning of her menses she will slay one of them, and if it is at the end of her menses, she will cause strife between them* (bPes. 111a).

Furthermore, the husband of a menstruating woman was forbidden to enter the synagogue if he had been made unclean by her even by the dust under her feet. A priest whose wife, daughter, or mother was menstruating could not recite priestly blessing in the synagogue. No wonder many Jewish women still refer to menstruation as the curse.

Observing the laws of purity is a sacred duty for every Zoroastrian. A Zoroastrian woman in her menses is doctrinally held to be in a state of impurity. This is not an indictment against women alone for even a priest who has a bleeding sore or a festering wound is not permitted to enter the precincts of a fire temple until he undergoes ritual purification.

The Roman (the original incorrectly stated Greek) author Pliny in his Natural History (Book 7, Chapter 13) states, *On the approach of a woman in this state (i.e., menses), wine will become sour, seeds which are touched by her will become sterile, grafts wither away, garden plants are parched up and the fruit will fall from the tree beneath which she sits.* In Book 28, Chapter 23, he continues ..., *bees, it is a well-known fact, will forsake their wives if touched by a menstruating woman ... Fire itself, an element that triumphs over every other substance, is unable to conquer this.*

We gather from the Vendidad (16.2) (the only part of the Avesta, the collection of holy texts in Zoroastrianism), that the observance of seclusion during menses in a separate place has been in vogue since times immemorial. This custom, again, is not unique to the Parsi community alone. A Hindu woman, in her menses, abstains generally from worship, cooking and remains aloof from other members of the family. The Jews believe Prophet Musa (AS) had interdicted Jewish women from going near rivers, wells, fire or kitchen, grain fields, gardens and cattle.

Clearly, Islam does not consider a menstruating woman to possess any kind of contagious uncleanness. She is neither untouchable nor cursed. She practices her normal life with only few restrictions: prayer, sex, etc. Any other physical contact between them is permissible. A menstruating woman is permitted to do everything else for that matter.

Therefore, what a woman goes through during menstruation is why the Muslim woman in her monthly period is refrained from fasting and saying her prayer, because she will be presenting herself to the Almighty in an unpurified and unstable state. This woman is thus absolved from prayer and fasting for that period of time to relieve herself from duties of worship. And if she continues to bleed after certain number of days, then she has to perform ablution accordingly or ghusl before each prayer. This Muslim woman is further prohibited from sexual intercourse with her husband due to medical and reasons related to the info-energy system.

Further, according to the Infallible (AS), this kind of woman and a polluted person (who is ceremonially unclean and whom ghusl of janabah is obligatory) are even refrained to approach a dying person as the angels dislike this and leave the dying person alone in a dreadful and fearful state. Prophet Suleiman never approached his wife when she was menstruating (al-Jibouri, 1987). Apparently, Maryam – Mother of Prophet Isa (AS) – always left the temple, in which she resided, whenever she was unclean and her periods began. She would remain at her aunt's house until she

became clean again (al-Jibouri, 1987). She also bathed with water after her periods ended and began assuming responsibilities of worship.

They ask you about menstruation, say, it is harmful. You shall avoid sexual intercourse with the women during menstruation. Do not approach them until they are rid of it. Once they are rid of it, you may have intercourse with them in the manner designed by God. God loves those who repent, and He loves those who are clean.

(al-Qur'an – Chapter 2, Verse 222)

Allamah Majlisi (AR) says:

It is narrated from Ali, son of Husain that whenever Adam had sexual desire he used to take Hawwa out of the sanctuary and after performing the ritual baths they returned.

As soon as the monthly period is complete, the woman takes a shower and makes her ghusl in the name of Allah, returning her energy to higher vibrations before worshipping Allah (SWT). The water grounds and eliminates most of the unstable energy fields that accumulated within her and replaces them with favorable info-energy of water, with higher frequency fields of energy, and/or energy frequencies with higher rates of vibration. Psychological, physiological and physical discomfort and pain before, during and after menstruation remains a fact and experienced by most women.

The reason for the prescription of ghusl after touching a dead body, which has not yet been washed, is only now apparent. As soon as the dead body is washed and bathed, no ghusl is necessary on whosoever touches the dead body with his bare hands. This is because the bathe will have eliminated and/or balanced the remaining weak and disharmonious energy patterns surrounding the dead body, the info-energy that accumulated during his or her lifetime, and the ones that surfaced from the person dying. Even though the physiological activities have ceased in a dead person, the energy still surrounds him or her, and unless cleansed, this energy enveloping the dead person with weak fields of energy and lower rates of vibration can be unfavorable to persons nearby.

Even though the brain waves and the heartbeats are absent, force fields do remain in a dead person as long as three days after the death of the individual (Garrett, 1959). The energy radiated has been reported to be as free flowing or blocked and muddled as might be in a live person. Joy (1979), a medical doctor states that he

was able to feel the energy of his patients for several hours after their death, if their physical body was intact.

In 1966, Victor Adamenko cut away a small portion of a leaf and used Kirlian photography to take an electro-photograph of the remainder. The developed photograph showed a shadowed image of the cutaway portion, as if the entire leaf were still present. The energy image was present and projected itself after the physical death of the leaf. Phantom limb pain can be explained using the same above observations. Siegel (1994) writes that during her journey with the Shamans she observed one of her students absorb the physical pain from a priestess and was experiencing a stabbing in her shoulder, as the priestess had when her arm was cut off.

Muslims Prefer Cleanliness

Studies have shown significant alterations to one's energy system from the different rays produced from television and computer screens. For example, these machines and many others radiate so much muddled energy fields that living plants nearby dry up and die, as their pure and unadulterated info-energy is eaten up and destroyed. The physiological damage caused by electrical devices has been extensively covered by Becker (1990), in his book Cross Currents – The Perils of Electro-pollution, The Promise of Electro-medicine.

The alteration in the fields of energy as a result of drawing and attracting to oneself adulterated info-energy from other humans is also significant and notable. There are many instances where humans can become vulnerable to these faults and shortages in the energy, and water (taking a shower, or even washing up several times per day) is one main act of cleaning up. This way, we can balance some of the disharmonious energy patterns that we have attracted (from machines or humans) or produced ourselves during the day.

Siegel (1994) writes that during her journey with the Shamans she noted one of the Shamanic healing techniques in which the healer sucked the disharmony, lower vibrations and painful info-energy brought about by illness out of the sick person using water as the main medium.

Minor ablution (wudhu) is therefore highly recommended, over and over again, as per the Infallible (AS) - *light upon light*. And as we have observed before, this act has a strong ability to strengthen the fields of one's energy and bring about favorable information within the energy to increase productivity during worship.

Surely, Allah loves those who turn unto Him constantly and loves those who continually purify themselves.

(al-Qur'an – Chapter 02, Verse 222)



Therefore, of several non-obligatory things that can come to the aid of a believer is always maintaining the state of wudhu. The Prophet of Islam (S) says, *Wudhu is the weapon of a believer*. It is the duty of a believer to confront the satans that he is in mortal combat with them. Therefore, he must always be clean and with valid wudhu.

A person should always be with wudhu, and if some time has passed after performing the ablution, he should renew it as a measure of carefulness that it might have gone void without the person noticing it. It is said, *Wudhu is light and performing wudhu over another is a bigger light*. This is the light that dispels the darkness created by Satan in the hearts of the persons.

The Infallible have further said:

If you can always be in the state of wudhu (minor ablution), than do so. For verily, if the angel of death were to take the soul of a servant of God while the latter is in the state of wudhu, martyrdom is written for him. Wudhu upon wudhu is light upon light.

Burujardi, al-Khumeini's son-in-law narrates:

On several occasions I have seen al-Khumeini performing wudhu, and noticed that he closes the water tap between the acts of wudhu, and re-opens it (only) when it is necessary, to avoid any extra water to flow from the tap. This is while most of us do not have the smallest degree of attention toward the matter of wastage.

For example, from the time we intend to perform wudhu, the tap is open until when our ablution is completed. Whenever al-Khumeini wanted to perform wudhu, he was very careful in using less water. This vigilance was witnessed in the most minor of his movements.

He always performed ghusl (the Friday major ablution) before the call of prayers at Friday noon, and his Friday ghusl was never left. Whenever the Imam performed wudhu, he would perform all the parts of it facing the direction of the Ka'bah in Makkah. Even if the basin was not in the direction of the Ka'bah, at every instance, after taking a

handful of water, he closed the tap, and facing the Ka'bah, washed his face or hand. al-Khumeini, in accordance with his self-commitment and Islamic belief, tried to practice whatever he preached.

Islam is one religion that has specific rulings on pure and impure items. The religion also has rulings on ways to purify an impure element, and whether with water, earth or stones. Even though some of these rulings are now applied in the modern-day society, man has had to wait for decades until science gained crucial knowledge over the different types of dirt and proper cleansing agents.

Islam for example, considers urine, fecal matter, semen, as impure elements and you have to purify yourself after you get into contact with these elements. Alcohol is also forbidden, and it is an impure element. The internal and external faults and alterations in the energy fields that occur after drinking alcohol is only now being appreciated and the West is spending a fortune to educate the young to abstain from alcohol. The info-energy in alcoholics remains to be desired and his or her weak and corrupt info-energy system will attract the same. This is exactly why an alcoholic may simply do anything that is considered way immoral and indecent – a similar example relates to shame as a result of eating the meat of a Pig.

Muslims are advised to wash their hands before they prepare food and eat, and to wash their private parts with water after urinating or passing out fecal matter. As we have noted, water can most successfully drain the faults and shortages in the surrounding energy fields (caused by the dirt and tainted info-energy inside a restroom) and bring about a balance in one's surrounding energy. Stones may be used for cleaning after passing out fecal matter, but several different stones have to be used. Even though tissue may remove the dirt physically, these paper towels hardly do the job of cleansing the fields of energy and so the network of energy fields within the organ remains unstable to an extent, with lower vibrations in the energy and adulterated info-energy from the excretion.

Similar is the case with a dog licking any given material, blood squirting out from one's wound, intoxicants or any other forbidden drink getting into contact with a person, and so forth. All of these require cleansing with water or earth, so that the individual can wash out the unstable energy and replace the unfavorable info-energy residing the energy fields.

Circumcision Obligatory in Islam

Circumcision is obligatory on Muslim boys and science has favored this act of worship to have limitless advantages, from physical cleanliness to cleanliness of the energy fields, and maintaining vibrant energy within the male organ. It is apparent that an uncircumcised individual will always have part of the skin overlapping his organ and this creates a fault in the network surrounding the energy whenever he urinates (or has sexual relations) and filth remains on the skin. The info-energy of the dirt also remains stored within the energy surrounding the penile organ.

Urinary tract infection, impotency, early and immature orgasms are some of the health problems that occur when the male organ is physically unclean and surrounded by low-charged and blocked fields of energy. As mentioned later, too much hair in these areas also has the same effect on the organs and Muslims have been advised to cut-off the hair every few weeks.

According to Morris (1996) in his article Medical Benefits of Circumcision:

The increased risk of infection may be a consequence of the fact that the foreskin presents the penis with a larger surface area. The moist skin under it represents a thinner epidermal barrier than the drier, more cornified skin of the circumcised penis. The presence of a prepuce is likely to result in greater micro-trauma during sexual intercourse and, as one might expect, the warm, moist mucosal environment under the foreskin favors growth of microorganisms.

The blockage and decreased vibrant nature to the energy fields surrounding the penis brought about by lack of circumcision is apparent. Circumcision has been observed in many studies to reduce the risk of infection with HIV and also reduce the incidence of cervical cancer in their life partners. In addition, Morris cites references from over 40 studies showing that uncircumcised men have about a three-fold increased risk of contracting heterosexual HIV infection, leading the World Health Organization to recognize the role of circumcision in preventing worldwide AIDS.

Dr. Morris lists numerous other ailments and disorders that may arise due to lack of circumcision, and the reason why medical practitioners are now urged to inform parents of the benefits of having their male children circumcised. Even if death and chronic health problems are not an issue, the damage to the person's energy system and adulteration of the information contained within the energy is enormous and unfavorable to himself and his peers.

The accumulative dirt and smegma, a white cheesy substance also create this spiritual and energy contamination with a peculiar odor in patches over the glans and in the groove where the glans joins the foreskin on uncircumcised men.
(Kazim, 1996)

Ablution (wudhu) Before prayer

O Believers! When you get ready for prayers, wash your face and hands with the elbows, and wipe a part of your head and a part of your feet to the ankles; and if you are impure, then clean yourself...
(al-Qur'an – Chapter 5, Verse 6)

Quoting al-Sadiq, al-Khumeini writes the following narration in his book The Disciplines of The Prayer:

The servant has been commanded to perform the *wudhu* (ritual ablution) so as to be pure when standing before the All-Powerful and supplicating, and by obeying Him, to be purged from filth and impurity, beside his removing laziness, expelling sleep and purifying the heart to stand in the Presence of the All-Powerful.

Confining it (the *wudhu*) only to the face, the two hands, the head and the two feet, was because when the servant stands before the All-Powerful, the parts, which are exposed, are those, which have to be washed in the ablution. As with his face he performs the prostration, with his hands he requests, desires, dreads and supplicates, with his head he inclines to Him in his bowing down and his prostration, and with his legs he stands and sits.

Not only does water have physical cleansing abilities, Weston (1998) writes that water also has the ability to charge one's energy and introduce pure, and refreshing energy. As we shall note later in the case of Prophet Adam, water is mercy from Allah and has significant abilities to replace the adulterated energy present within us. Therefore, saying prayer, reading from Qur'an, and performing acts of worship are all recommended acts after a shower, wash or even rinse. Weston further recommends washing of hands, and also rinsing one's face and hands in water as ways to charge and increase the rate of vibration in one's energy. These practices have been recommended and performed by Muslims in an obligatory fashion.

Muslims further speculate as to why the obligatory act of minor ablution (the act of *wudhu*) before prayer. This is largely because Allah, in His infinite mercy would like us to approach Him and perform at our peak during each prayer and so we may be more attentive and productive. Coherent energy fields mean *increased*

vibrant nature, and increased productivity is the goal during prayer. Ablution is one effective method to increase one's rate of vibration and to charge one's energy. Water also has a remarkable way of clearing negative energy within us and replaces the info-energy with one that is pure and unadulterated.

When the Prophet was asked as to how one can achieve good concentration, fear of Allah and presence of heart in prayer, he replied that the person should take seriously the performance of wudhu – the minor ablution, washing before prayer, and perform it well. Clearly, the Prophet meant a direct relationship between the wash and increased vibration in ones energy resulting in increased attention in prayer or other kinds of worship.

An advice from the Prophet (S) to Abu Dhar (AR):

O Abu Dhar! Performing wudhu during difficulties is among the things that wipe out sins, and frequent visits to the mosques, that is establishing (a pious) relationship with Allah (SWT).

In addition, if we have spent hours during the day meeting different kinds of people, shaking hands and sharing energy with frequencies of different rates of vibration, it would only be lucrative to us if we wash the face and hands before prayer. This act will neutralize the unfavorable info-energy and energy toxins we have gathered from people, machines, and from within ourselves as a result of anger or fatigue. Weston (1998) and many other energy practitioners go to the extent and recommend one to take a shower after any kind of work to balance one's energy.

Ablution is, therefore, one of the most divine and productive suggestions we have in Islam, and to perform this act for Allah (SWT) before any worship or even before any job may increase our attention and concentration significantly. Shaykh Najmuddin (AR) says:

While engaging in invocations (to the Almighty) it is preferable to take a bath (ghusl). In case it is not possible one must make ablutions, because invocation is tantamount of waging wars against enemies in the battlefield, which cannot be done without armaments. This is why the ablution has been called as the armaments of believers.
(Self-Building)

Apparently, this concept is not only related to Islam, but numerous mediaeval books of etiquette insist upon the washing of hands, face and teeth every morning. According to Qur'an:

Truly, Allah (SWT) loves those who often turn to Him, and He also loves those who cleanse themselves.

(al-Qur'an - Chapter 2, Verse 222)

And to all the rulings we have in Islam, Allah (SWT) has only this to say, Allah (SWT) does not desire to make any impediment for you, but He desires to cleanse you, and that He may complete His blessings upon you. haply you may be grateful.

(al-Qur'an - Chapter 5, Verse 6)

Sayyid Muhammad Rizwi (1989) provides us with a very good example in that the human soul is like a light bulb:

If the bulb is protected from dust and dirt, it will enlighten the area. But if dust and dirt is allowed to accumulate on the bulb, then it will not be able to illuminate the area as much as before.

Therefore, humans have to cleanse their fields of energy at all times in every way possible. Apparently, Barbara Brennan (1987), a world-renowned energy scientist, practitioner and teacher suggests that traditional healers should take a 20-minute bath early morning to replenish one's energy and become more active and resourceful during therapy sessions.

History narrates that after performing the undesired act of eating the fruit from the tree, even the energy fields surrounding Prophet Adam (AS) were replaced and cleansed with the purity and energy of water, *a direct order from Allah to wash the four parts of his body with water*. We also can now appreciate that even the thought process that takes place before one commits an act of disobedience to the Almighty can adulterate one's fields of energy and lower the rates of vibration. Ablution is the answer.

The tradition is from The Disciplines of The Prayer by al-Khumeini:

A group of Jews came to the Messenger of Allah and asked him questions. Among their questions was why the four organs were given the *wudhu* (ablution), while they are the cleanest parts of the body?

The Messenger of Allah (S) said:

When Satan whispered to Prophet Adam and he came near the tree and looked at it, he lost

face. He stood up and walked to it - the first step taken towards the performance of an undesired act (although a sin was never committed as all Prophets of Allah are sinless). He took with his hand some of what was of it and ate it. Off his body flew what were on him of jewelry and apparel. He put his hand on the top of his head and wept.

Allah accepted his repentance, but made it incumbent upon him and his offspring to purify those four organs. So, Allah ordered the face to be washed, because it looked at the tree. He ordered the hands to be washed with the elbows, because he took with them (the fruit of the tree). He ordered the head to be anointed (with the hand wet with water), as he put his hand on the top of his head, and He ordered the feet to be anointed because with them he walked to sin.

Ablution Becomes Null and Void

In Islam, there are numerous reasons as to why ablution, the act of purifying oneself, becomes invalid and has to be renewed. For example, your ablution is void with flatulence; if you sleep; if you visit the lavatory and urinate or defecate; have sexual intercourse, and so forth.

Even though flatulence is a normal way for the body to detoxify itself, there is significant release of unfavorable energy from this act (because it is part of the excretory process) and purification is recommended. The info-energy of the dirt and inside the lavatory also has the ability to adulterate the energy system of that person. It is highly recommended for one to repeat the ablution – for the benefit to oneself or before standing in front of the Almighty for daily prayer. As discussed before, Islam wants the best for its followers and that's exactly why Allah (SWT) Himself is responsible for these rulings, and they are indeed perfect.

Whenever we visit the lavatory (and because of the many visits and dirt involved), the act will most certainly reduce the rate of vibration in our fields of energy and also adulterate the information contained within the energy. These alterations would most certainly create weaker fields of energy within the surrounding and the individual's energy system. Therefore, one needs to stabilize these alterations in the energy system by performing ablution, thus increasing his or her force field's rate of vibration. Clearly, now we can understand why Prophet Suleiman always gave his ring (with the name Ali) to any of his present followers before he visited the lavatory (as we shall note in later sections, even stones, writings have surrounding energy and interact with nearby fields of energy).

An advice to Muslims is to refrain from performing the act of ablution inside a lavatory, where the surrounding energy and the lower frequency vibrations and tainted memories fill the info-energy. One can now appreciate this ruling in Islam, since the energy released from contamination (from excretory products) do remain in the atmosphere affecting nearby energy and its rate of vibration (Weston, 2000).

When we sleep the electrical field surrounding us drops in strength and frequency (Becker, 1990) and become stagnant, with not much activity. With such slow frequency and vibration, we will not be able to perform at our peak during worship, as higher frequency fields of energy (surrounding a person) is required to maintain higher levels of attention and concentration. The performance of ablution takes care of this problem before sleeping and before the morning prayer.

The advice to Muslims is to say their prayers, recite al-Qur'an, and so forth before sleeping and on waking up, in order to charge one's energy and limit its adulteration. Ablution also has the ability to balance the alterations in the info-energy that would accumulate during the night. No wonder, Allah (SWT) in His Infinite Mercy incites his followers to perform Ablution before sleeping and that this act carries the merits of worshipping Him the entire night. One's sleep is also conscious and the reason why even sleep in the month of Ramadhan al-Mubarak praises the Almighty Allah, Great is He. As mentioned later, drinking water in a certain manner leads to the water (inside ones system) praising Allah (SWT). Like animals, humans, angels, and the whole of creation, water is also living and can perform praises. Science has explored this aspect in details.

Islam Prefers White Clothing

al-Majlisi (1627) reports that the Prophet (S) preferred white clothing and that most of his garments were of white color. According to the *Science of Colorology*, white is the color of purity. It will purify the body on the highest levels. It is the highest charging field to bring peace and comfort at the highest level. Apparently, Islam has much emphasized white clothing, in particular when praying to Allah (SWT). For centuries, Muslims have been wearing white clothes during prayer and employed white shrouds for their dead, and now we have the advantage of knowing its merits.

Color is light and light is energy, so color is energy. Recent research into the effect of color on people has shown that people who are blind from birth can learn to differentiate colors through their fingertips by noticing the color's rate of vibration. No wonder why most fast food companies use red and orange as their colors. Red and orange both stimulate the info-energy related to appetite, which makes you feel hungrier.

Today, most recent discoveries confirm the validity of using colors for healing and harmonizing the balance of body and mind. Innumerable experiments and tests have scientifically proven the influence of color on the human psyche. The color

white in many cultures equals purity and it is the color of integrity. It is made of all colors and therefore is complete. It is the highest charging field to bring peace and comfort at the maximal level. Therefore, the recommended white clothing is supposed to increase our attention and concentration in prayer, as we become more productive and energetic. The Prophet (S) was correct when he said:

White is the best and purest of all colors, which one should wear whilst praying.

In Energy Field Soma:

The White pomander has the distinctive quality of containing the entire rainbow, and may be used for protecting the whole electrical field, (chakras or energy centers) and bringing them into balance. It has cleansing and protecting essences. (Bonkosky, 1999)

The color white also acts as a guard to watch over the individual's energy. The advice by the Prophet (S) to wear white clothing whilst saying prayer is now clearer than ever. By wearing white clothing, the highly charged, coherent, and favorable info-energy one releases into the surrounding environment as a result of prayer will remain, and one's energy system will not attract energy fields with faults and shortages since the later is weaker and at a much lower rate of vibration. This way, one would maintain good energy, attention and concentration during prayer. Wearing white clothing thus shields the body from absorbing negativity (Poole, 1999).

Medical doctors and nurses have been wearing white clothing for centuries, and besides cleanliness, the specific color clothing does have a protective effect and shields away the weak energy released by the sick people. We have noted that such energy interactions can lead to sickness.

Since colors are based on frequency vibrations, color therapy is sound and scientifically proven. The Prophet of Islam (S) favored the color green when it came to choosing the color of his general clothing, and he advised his followers to wear green color shoes whenever possible. In Islamic traditions, looking at greenery improves eyesight and health. It seems that the frequency of the color Green and its high rate of vibration have a direct effect on improving eyesight. The high-energy vibrations may have a direct effect on the fields of energy surrounding the eyes, and as the vibrations in the fields increase, the productivity in the eyes increases. This relationship will be explored in details in the section on gemstones and fertility.

According to Margo von Phul (2000):

Green is the color of balance. It is the colors of doctors and nurses and symbolizes youthfulness and fertility...Green's energy both relaxes the body and stimulates the nervous system...Eating green foods, taking nature walks, and wearing green can provide a welcome change from the hectic pace of life.

MORE on Cleanliness

There are five recommendations about the head, and five others related to the body. The first five concerning the head are washing the mouth, trimming the mustache, combing the hair, and drawing up water through the mouth and nostrils. The second five concerning the body are; circumcision, shaving the pubic hair, shaving off the hair in the armpits, clipping the nails, and cleansing the private parts.

(al-Khisaal, by Shaykh Saduq (AR), Page 125)

Continued cleanliness is one of the basic rules for attaining *spiritual perfection* (Taba Tabai, 1991). Islam recommends brushing teeth before performance of rituals, and especially at the time we perform wudhu and before prayer. This would help balance any faults and unpleasant info-energy within the mouth (created by decaying food particles, etc) so we can communicate well and in an appropriate fashion with the Almighty. As the Prophet (S) has advised:

If I were not hard upon my followers, I would enjoin them to brush their teeth before every prayer.

(Biharul-Anwar - Volume 76, Page 126, al-Majlisi, 1627 (AR))

The Prophet (S), in particular, brushed his teeth before taking his ablution for prayer, upon waking up for his supererogatory night prayer, and before the dawn prayer. Apparently, the Prophet (S) also brushed his teeth before retiring and on his deathbed (al-Akili, 1993).

To apply perfume at all times, and in particular during prayer, burning incense, wearing clean and white clothes, shave or trim unwanted hair every forty days are also recommended. Undoubtedly, hair that has remained insipid, stagnant, and without ventilation for weeks will certainly create in its surrounding weak energy,

that will cause detriment to the energy system of that person. Barbara Brennan (1987) has further attributed such alterations and energy blockages in the pubic area to impotence, insufficient orgasm, and lack of physical pleasure from sex, and premature ejaculation in men. This is why Ali (AS) has said:

Whenever a person's hair increases, his sexual desires have also decreased.

The Prophet (S) further said:

Your body has a right on you. From the acts of nature are five: circumcision (obligation for men, but not for women), removing pubic hairs, trimming the mustache, cutting the nails and plucking the hair from under the armpits.

4

Prayer in Islam

O Believers! Your servants and the children who have not attained puberty must request permission (before entering your rooms). This is done in three instances, before the dawn prayer, at noon when you change your clothes to rest, and after the night prayer. These are three private times for you. At other times, it is not wrong for you or them to mingle with one another. God thus clarifies the revelations for you. God is Omniscient, Most Wise.

(al-Qur'an – Chapter 24, Verse 58)

The institution of prayer is one of the most established concepts in Islam, and the healthiest prescription to all Muslims is to say prayer five times daily. Prayer has not only been researched to have numerous benefits to the surrounding energy fields, the health and spiritual benefits of prayer have only been recently confirmed by scientists and health-care researchers. Medical scientists now consider religious prayer to be a reliable answer to stress-free life, longevity, and healthy living. The hormonal, chemical, electrical, physical and physiological effects of prayer and meditation are apparent and this information is extensively covered in contemporary medical journals. Fortunately, even schools are compelled to implement a prayer program for their students in the daily curriculum. Weston (1998), for example, recommends his patients to pray daily for a month to invite good health to oneself and others.

If there were a stream at the house of one of you in which one washes himself five times a day, will there remain any dirt over his body? Verily, the likeness of prayers is the same as the stream. The person who establishes ritual prayers clears out his sins ...

(al-Sadiq (AS) - Biharul-Anwar - Volume 82, page 236, al-Majlisi, 1627 (AR))

The Prophet further said:

The daily prayer is like a fountain of clean water right in your home, which removes, five times

a day, the dirt, which settles on your body and soul.

We have a tradition from the Prophet (S) that says:

When you go to bed, the devil comes from behind and ties three knots over your vertex. Over each knot, he recites an evil spell, saying, *sleep a long and slumberous night!* When you wake up; if you commence by invoking God's Name, the first knot will breakup; if you leave your bed to make ablution, the second knot will breakup, and when you stand up for prayer, the third knot will breakup. Upon breaking up the devil's spells, one will feel energetic and in good spirits, otherwise, he will feel exhaustion and malice.

There are many situations in Islam where even a sick person or an injured person has to worship Allah (SWT) and say his prayer, regardless of his position, even if his time of death is nearby. The Prophet (S) further advised sick people to stand up and say prayer whenever they are sick, in pain or feeling unhealthy. He often used to say to the sick:

Stand up and pray, for there is a cure in prayer.

In an instance, when a thief asked the Prophet the solution to his stealing, the blessed Muhammad told him to pray to Allah and it is reported that this act of prayer in itself refrained him from stealing again. Clearly, the act of praying resulted in the transformation of the information resting within his energy fields and a change was imminent.

This concept of body and mind, when in harmony, can exert a powerful influence on the person's energy and force fields were studied in depth in the sixties by Dr. Ravitz, a Yale Neuro Psychiatrist. The role of prayer in spiritual growth has been well documented and is widely accepted. Its role in creating Islamic equality, discipline, unity, good ethics, discipline, and limitless reward cannot be overlooked. With years of praying and performing rituals, one's energy and information contained within the energy system becomes well-adjusted, free flowing and favorable. With prayer:

Images and misconceptions about reality within our negative belief system also clear away, creating more lightness, less stagnation and higher vibrations in energy.
(Brennan, 1987)

Brennan calls prayer the *Energy Metabolizing System*, which serves as a *protective screen*, drawing only pure energy and limiting entrance of lower vibrations of energy from the space and the universal energy field. When the human energy is charged up and bright with vital energy, even personal troubles tend to slide away (Lindgren et. al., 1997).

If we do not have such a protective screen (which Muslims apply on them five times per day), then the energy becomes weaker and the frequency of the fields start to slow down, unable to repel incoming adulterated energy that is unhealthy for one's system to assimilate.

Apparently, scientists nowadays employ infrasonic machines to balance energy in disturbed and sick people. According to Richard Lee (1999), one of the functions of energy therapy with the infrasonic equipment is to *allow ones energy to harmonize and create an energy barrier whereby the individual concerned heals faster, strengthening and increasing the vibration of his energy system*. Islam has another answer, a much better and natural answer – *the daily prayer at different times during the day, afternoon and evening*.

Ostrander and Schroeder (1970) report scientists at Kazakh University in the Soviet, for a while, were trying to figure out as to what procedures or actions would strongly affect the human energy filed in a positive manner, when they realized it was none other than the simple act of breathing. Breathing seems to charge the entire body, renews the reserves of vital energy, and helps to equalize disturbed energy patterns (Bruce, Lindgren & Dlott, 2000). No doubt, there is breathing aspect involved in all rituals, and the reason why Muslims have been encouraged to say prayer at all times, in particular before eating, before entering the bathroom, before intercourse, before rituals, and so forth. As in prayer, relaxation and meditation, one slows down his breathing and makes it deep, abdominal, without even noticing. Prayer puts one in this state.

Fortunately, the role of prayer in medicine is now being confirmed and medical doctors and surgeons permit this practice in their offices without hesitation. In a review of prayer and meditation as medical therapies, Harmon and Myers (1999) write the following:

Prayer and meditation have been used as health-enhancing techniques for centuries. Their use has been investigated more recently in the context of more conventional, allopathic medical approaches. These studies, despite methodological limitations, show some promise for the formal application and integration of these techniques into western medical practice.

Some potential benefits from meditation include reduced perceived stress and improvement in mild hypertension. Prayer appears to offer subjective benefit to those who pray; the effects of intercessory prayer on the health status of unknowing individuals require more investigation.

Few years ago, a review showed that 20-year old Americans could expect to live 6.6 years longer if they attend religious services at least once a week. Now Harold G. Koenig, who teaches Psychiatry at Duke University, reports that elderly people who are not disabled run a 47 percent greater risk of dying before long if they are not engaged in regular prayer, meditation or Bible study (Siemon-Nieto, 2003).

Koenig is the Director of the Center for the Study of Religion, Spirituality, Health, and editor-in-chief of Research News in Science and Theology. Discussing his long-term study with a sample group of 4,000 men and women above the age of 65, he related in an interview that praying and attending divine service regularly seem to result in a *40 percent reduction in the likelihood of high blood pressure*.

It is true that when one is deeply involved and pre-occupied in prayer, he is introducing to his system, free flowing and highly charged energy, and attracting the same, thereby making his surrounding network of energy fields stronger and favorable. The info-energy is also that of peace, quite and solitude. This kind of *energy purity* within his system is not only good to that person's body and soul, but to the people near him as well. This code of behavior can be observed in almost all energy therapists as they prepare for a healing session. They organize their energy flow and the surroundings by several forms of meditation and prayer. Brennan (1987) lists more than 20 such exercises of bodywork including breathing and repeating phrases that should be employed before a healing session.

Muslims Pray Five Times Daily

And, the believers keep their word. They are trustworthy. Their testimony is truthful. They consistently observe their prayers on time.

(al-Qur'an – Chapter 70, Verses 32-34)

al-Ridha (AS) has said:

The secret of prayer is that it is the confession of the lordship of Allah (SWT) and negating all kinds of partners and plurality for Him. In addition,

standing before the Omnipotent, with humility, humbleness and the confession (of sins), and begging forgiveness of the previous sins; placing the face on dust five times a day as (a sign of) honoring and confession of His Greatness.

Prayer is the cause of remembering Him and taking distance from the arrogance and neglect. Prayer becomes the cause of humility, submission and humbleness (towards Allah (SWT)), and the eagerness, keen fullness, enthusiasm regarding the desire of enhancement of material and spiritual progress (both in the world and hereafter).

Moreover, prayer makes a person engaged constantly in the remembrance of Allah (SWT), both day and night, so that one must not forget one's Lord, Master, Administrator and Creator, since forgetfulness will become the cause of rebellion.

Man, while offering prayer, stays in the presence of His Lord and in the state of His remembrance, and this very condition constrains, stops him from sins, and prohibits him from many kinds of corruption.

Hughes (1997) examined the relationship between prayer and healing and its relationship to holistic health. He writes that the apparent healing that results from prayer mystifies researchers. Numerous theories may be offered as to the mechanism by which this healing occurs. The belief of the praying person in the power of the prayer itself may stimulate healing, as the placebo effect suggests. The relaxation response and the sense of self-efficacy gained through the act of praying may enhance the immune system. All the above physiological and psychological changes are strongly related to one's energy system. The favorable additions to one's info-energy can hardly be ignored.

Scientists have for long related the effects of prayer and meditation, and the so-called *unknown factors* to the human energy system - the more strong and balanced the system is, the more healthy and vibrant that person will turn out to be in that particular situation. Unfortunately, medical doctors are infrequently aware of faith-healing beliefs and experiences among their patients, and they are further divided in their views about faith healing, with a majority expressing skepticism about faith healing, and a sizable minority favorable toward it (King et. al, 1992).



Further, the study by Bushwick and King (1994) supported the hypothesis that although many patients desire more frequent and more in-depth discussions about religious issues with their physicians, the concerned physicians generally do not discuss these issues with their patients.

Many doctors are aware that spiritual, mental, and emotional factors play a major role in illness and health; but, their training has emphasized the physical, and they often feel at a loss as to how to address the energy concept. The divine Qur'an has suggested to all Muslims to meditate and remember Allah constantly. Prayer, as we understand, is clearly the most effective way of creating exceedingly steady fields of energy and favorable info-energy system within the person.

And when you have finished the prayer, remember Allah (SWT) standing and sitting, and reclining...

(al-Qur'an – Chapter 4, Verse 103)

The verse below from Qur'an confirms that prayer is indeed a powerful *energy metabolizing system* that will repel all incoming unsteady energy and unfavorable, corrupt info-energy:

... Verily! Prayer restrains one from filth and evil. And certainly, the remembrance of Allah (SWT) is the greatest (duty of the believers) and God is aware of what you do.

(al-Qur'an – Chapter 29, Verse 45)

In his interview with the Prophet of Islam Muhammad (S), Shaytan, the accursed said:

Allah made one deed, which if your followers performed it with right intention and at right time, I can never deceive them. And that deed is the five daily prayers (salat/obligatory prayers).

But, to solve this problem, what I did is that with every one of your followers I have assigned one of my soldiers whose name is *Mutawaqee*. And, his job is to make your follower lazy and involved in such activities due to which your follower recites prayer at the last time. When your follower recites prayer (salat) in the last minute, he / she recites it in such a way that his prayer is not acceptable to Allah.

Therefore, the tradition from the Infallible (AS) that *if one's morning prayer is accepted, then he would not involve himself, or even be attracted to sinful or vile acts until the time for afternoon prayer. And the same applies until the time for evening prayer*, is now clear. This avoidance is due to the powerful energy screen developed during prayer that assists the person to counter and balance any weaker fields of energy and adulterated info-energy he comes across during the few hours before his next prayer. This way he is less vulnerable to disobedience to the Almighty. This person is also protected from his own thoughts.

Lindgren et. al. (1997) report such negative encounters not only to unbalance the individual's energy system and make him or her vulnerable, but also develop in the person depression, confusion, unhappiness, or just becoming plain sick, as the energy centers are stuck or torn (due to the absence of the protective screen). Islam, therefore, takes good care of its followers throughout the day, and throughout one's lifetime.

Weston (1998) further believes that major healing outcomes are through *Soaking Prayer*. One must constantly bathe in prayer and good energy and this therapeutic level can be well maintained. This is another reason why Muslims soak themselves in prayer five times daily, and perform regular acts of worship and meditation throughout the day, and throughout ones life.

Islam and Restrictions on a Child

The right of a child upon his father is that he should give him a nice appellation, train him well and teach him al-Qur'an.
(Ali (AS), Nahjul-Balagha - Saying 399)

When your children grow up to seven years, teach them the prayer; when they are ten years of age, seriously admonish them for it...
(Prophet (S), Kanzul-Ummal - Volume 16, No. 45330)

Islamic law strictly prescribes that all puberty-aged children should have been given enough training to begin fasting, saying prayer and to have good moral character before the time these actions are strictly due from them. This firm ruling for prayer requires Muslims to wake up early in the morning and say prayer, as well as during the day and evening. This kind of attention and growth in the fields of energy surrounding the child is only now clear after researchers and scientists are encouraging parents to introduce their young children to the science of energy early during childhood.

As a human being matures, and the energy surrounding him develops, each field represents the psychological patterns evolving in the individual's life. If the child is let free to do what he or she wants, or if that child is encountering parental aggression for example, his energy centers will develop blockages and there will be a disruption in its growth (Brennan, 1987). According to Brennan, large changes in the energy also begin at puberty. The energy becomes infused with *vibes* from peers, and is vulnerable to disharmonious and discordant energy.

The history and current sets of information, memory and experience within this young person's energy system are also vulnerable. The blocked energy brings about new longing and new vulnerability that the individual has not yet experienced. At times, the entire energy system may be disrupted, resulting in psychological and physiological harm. Therefore, by training the children from the very young to be highly involved in prayer, fasting and other rituals, alterations and adulterated additions to the energy system, from an energy perspective, cannot reach the Muslim child whose energy system is protective and pure, much stronger, highly charged and free flowing. This is why the learned scholars of Islam always kept their babies near them when they were having Islamic discussions.

Importance of Early Morning Prayer

The prayers are decreed for the believers at specific times.

(al-Qur'an – Chapter 4, Verse 103)

Early morning is a time when we have a relatively clear mind after having had enough sleep. After the right amount of sleep but still with a little bit of sleepiness left, it is most difficult to get up, but this period remains the best time for prayer.

There is freshness about the early morning, which belongs to no other period of the day. The sun has a more kindly brightness, with little geomagnetic activity that could affect one's energy fields. The air is fresher and this freshness is largely lost, as the day grows older. Because of all this, the ablution before prayer and prayer itself has a larger and more significant effect on one's energy system than any time during the day. This is why Islam has laid much emphasis on early Morning Prayer. Moreover, the increased rate of vibration developed during early Morning Prayer would serve as *an energy protective shield* and repel most of the low charge, discordant and disharmonious energy that one would encounter during the day. No wonder why spiritual masters, researchers and scientists recommend meditation during the early hours of the day.

Sri Chinmoy writes:

If you meditate in the morning, you will find that your meditation will be most fruitful. Before

the sun rises, the earth-consciousness is not yet agitated. The world has not yet entered into its daily turmoil. Nature is calm and quiet, and helps one meditate. When nature is fast asleep, the animal in us also sleeps. At that time, we are still in the world of energizing and fulfilling dreams, from which reality can grow. That is why the awakened aspiring consciousness can get the most out of early morning meditation.

Once the day dawns, Mother-Earth becomes divinely energetic or undivinely restless. Especially in the West, because of its present dynamic nature, there is some feeling of irritation in the cosmos or in the outer nature. These restless qualities of the world do not have to enter into you, but usually they will. When people move around, immediately their vibration enters into you, no matter where you are. The air, the light, everything around you becomes permeated with the vibration of human activity and human anxieties. The world is standing in front of you like a roaring lion. How can you enter into your highest meditation in front of a roaring lion? But if you can meditate before the world awakens, when the cosmos is still and people around you are taking rest, then you will be able to have a deeper meditation.

Meditating during the day is very difficult. In the evening, meditation is also a little difficult, because for eight or ten hours you have been in the hustle and bustle of the world. During the day, you have met with many uninspiring people, and unconsciously their undivine thoughts and impure ideas have entered into you.

Recent scientific research has shown performing Fajr (dawn) prayer regularly in time daily is the best preventive and remedial measure for heart diseases, congestion of blood vessels, arteriosclerosis and cardiac infarction which causes brain stroke. A research conducted by the Jordanian Heart Doctors Society said the studies established that the cardiac infarction disease, which is one of the most dangerous diseases and congestion of blood vessels, was mainly caused by long hours of sleep in the day or night. The study stressed the need to refrain from long periods of sleep and get a sleep not exceeding more than four hours after which it is important to get up and do an activity for 15 minutes at the least.

The 8 Units of Prayer in the Middle of the Day

You shall consistently observe the prayers, especially the middle prayer, and devote yourselves totally to God.

(al-Qur'an – Chapter 2, Verse 238)

The influence of *Circadian Rhythm* on the human body is a scientific fact. Our bodies display hundreds of these circadian rhythms; a few of the most important are sleep and wakefulness, body temperature, blood pressure, and the production of hormones and digestive secretions. Circadian rhythms are controlled by a biological clock in the brain, a tiny clump of cells known as the suprachiasmatic nucleus, or SCN. The SCN is strongly influenced by the daily change between sunlight and darkness, with morning sunlight promoting early wakefulness and darkness setting the stage for sleep.

In essence, we are *programmed* by our circadian rhythms to sleep at night and to be awake in the daytime. For most people, it is difficult to concentrate and maintain alertness between midnight and 7 a.m. and to sleep during the daylight hours. And it is hard to eat in the overnight hours, when our digestive system essentially shuts down.

Dumont, Montplaisir and Infante-Rivard (1997) and Scand (1998) have studied such effects and their results showed that a high insomnia index was associated with a high number of awakenings, and that former night-shift workers had a significant reduction in slow-wave sleep, whether or not they had subjective sleep complaints. These results suggest that working at night may have persistent deleterious effects on quality of sleep.

According to Islam and Qur'an, the day has been reserved for all humanity to work and produce for their families, and the night has been reserved for quietude:

He is the One who designed the night to be a cover, and for you to sleep and rest. And He made the day a resurrection.

(al-Qur'an – Chapter 25, Verse 47)

Allah is He Who has made for you the night that you may rest in it and the day to give you light. Verily! Allah is gracious unto the people, but most people are unthankful.

(al-Qur'an – Chapter 40, Verse 61)

A similar call is made in the following verses in al-Qur'an - Chapter 10, Verse 67; Chapter 28, Verse 73; Chapter 30, Verse 23.

There is also strong evidence of heightened solar activity during the day, and the sun continuously emits streams of charged particles, mostly electrons and protons, which travel at speeds from 400 to 700 meters per second. Even though the earth's magnetic field acts as a shield protecting us from such damage, some particles do escape and may affect the human or the surrounding universal energy. Because of the sun's large effect on the geomagnetic field and human behavior (Becker, 1990), Islam has prescribed men and women to work during the day and say prayer in the afternoon (and return back to work), and earn a peaceful rest during the night when such disturbances to the frequencies of these energy fields to humans are minimal.

Islam has thus reserved the longer obligatory worship during the mid-day when every Muslim is obligated to offer eight units of prayer, when morning prayer includes only two units and the evening prayer seven units. One wonders as to why the burden of long worship during the mid-day when most people are exhausted and want to return back to their respective work schedules. Some people do not even spare time for this prayer because of their busy work schedule.

In most cases, the office space, meetings with people, and the interaction with electronic machinery, all introduce weak electric and magnetic fields to our energy system. This can compromise our energy. Further, the air conditioning strips air of its electrical vitality, and the steel structure blocks earth's magnetic field. When our energy becomes weak, our thinking becomes cloudy and our productivity declines. We also become more sensitive to the 60 Hz. electrical activities from fluorescent lights and office equipment, and the high frequency magnetic fields from the computer (Payne, 1988).

As noted, these effects can be dramatic to plants, humans and animals. The afternoon prayer is thus a required and much needed act of obedience to Allah and assisting in bringing about a balance in one's energy fields. Nowadays, even doctors of stress management advice their patients to take a few minutes off their schedule every afternoon to quiet the mind to be more resourceful in the later part of the afternoon. Prayer does just that.

Another reason as to why the long worship during mid-day is because; most persons are at most unstable and fatigued at noon, in particular after sharing various energy frequencies and info-energy (favorable or unfavorable) with different people while at work. To cleanse the spiritual dirt and bring back to the body, soul, the free flowing, and highly charged energy to perform during the later part of the afternoon, Allah (SWT), in His Infinite Wisdom has prescribed to all Muslims to be patient, perform ablution and say their 8-unit prayer in the afternoon. Regardless of the circumstance the people are in (those working late, those not working, and so forth), they may still earn the benefits of the afternoon prayer by balancing their energy fields through meditation, relaxation and worship, achieving higher states of vibration in the individual's force fields.

Saying Prayer on Time

Of the important distinguishing characteristics of Imam al-Khumeini was that, he always performed the prayer at the beginning of its time. He would also give importance to the recommended prayers (nawafil). This characteristic was present in him since the beginning of his youth age, when he had not exceeded twenty years.

Some friends used to say, *We thought in the beginning that God forbid, he performs his prayers at the beginning of its time, out of show off. For this very reason, we tried to do something that if this action was out of showiness we stop the same.*

For a long time we thought of it, and tried him several times in various ways. For example, exactly at the beginning of the prayer time, we would spread the tablecloth (for having our meals), or arrange to set out on a journey. However, he would say, *You go on with your food, and I shall perform my prayers. I shall eat whatever remains.*

On the other hand, while leaving for a journey (at the beginning of the prayer time) he would say, *You go ahead. I shall follow and reach you.* A long time had passed since this matter took place, and not only was his timely prayer not left, he (also) compelled us to perform our prayers at the beginning of its time.

Muhammad Abai

The other issue was prayer at the beginning of its time, that he laid great importance to. He would narrate a tradition from Imam Ja'far al-Sadiq that said, *If a person takes his prayer lightly, our intercession will not reach him.* Once I said to him, *Taking prayers lightly may mean that a person sometimes performs his prayers, while sometimes he does not.* He said, *No. This, rather, is against the religion. Imam al-Sadiq meant that when Dhuhur (noon) comes to transpire (for example), and the person does not perform his prayers at the beginning of the prayer time, he has in reality given preference to something else.*

Mahmud Burujardi

al-Mahdi (AS) has said:

Reciting prayer on the dot of time at its very outset is a cause of disgrace for Satan.

Know that the people of knowledge and of observance pay attention to, and take care of, the times for the prayer (five daily prayers) according to the depth of their knowledge of the sacred state of the Lord. According to their longing for supplication with the Creator, Honored be His Name, as these times are for supplication and meeting Allah.

They watch for the times of the prayer with all their hearts, and eagerly wait for the time of supplication to Allah, preparing them to be present at a fixed time to meet Him. Their hearts are present, and from the Presence, they demand the Present, as they respect the Presence for the sake of the Present. They believe that servitude is association and sociability with the Absolute Perfect and their eagerness for worship is due to this fact.

(al-Khumeini, The Disciplines of The Prayer)

al-Tabataba'i and Ayatullah Behjat (a contemporary Shia Gnostic presently residing in Qum-Iran) quoted Ayatullah Qadhi (the teacher of al-Tabataba'i in Gnosticism), as saying, *If a person prays the obligatory prayers at the beginning of its time and does not attain lofty stations, he should curse me!* (Alternatively, he said, *he should spit at my face!*).

The beginning of prayer time is a great secret! Safeguarding your prayers is itself a point other than establish the prayer the fact that man gives importance and binds himself to perform prayer at the beginning of its time in itself has many effects, even if the prayer is not performed with the presence of heart (and concentration).

Shaykh Muhsin Gharawiyyan

Some wives of the Messenger of Allah have said that the Messenger of Allah used to talk to us and we used to talk to him. But when the time for the prayer (daily prayer) arrived, he appeared as if he did not know us and we did not know him, as his attention was completely directed to Allah.

When he (the servant) knows that it is time of prayer and he does not pray, he is indeed careless about Me.

(Hadith al-Qudsi)

In Wasail al-Shia – Volume 3, Page 90, al-Sadiq (AS) says:

Whoever performed the obligatory prayer at the beginning of their times and observed their restrictions, the angels would raise them white and pure into heaven. The prayer would say (to the performer), *May Allah (SWT) preserve you as you preserved me and entrusted me to a generous angel.*

Nevertheless, whoever performed them after the appointed times with no excuse, and did not observe their restrictions, the angels would raise them, black and dark. The prayer would shout at the performer, *You have lost me, may Allah (SWT) lose you, and may He not care for you as you did not care for me*

Therefore, the importance of saying prayer on time is established. Now we can look at the science behind this command.

Weston (1998) writes that in a large city, 100,000 people praying would produce 10 billion sacred units of *prayer energy* that can significantly transform the group. In a nation of 10 million, one million citizens would produce one trillion units of prayer energy for their sacred group's energy field. If people in a particular city got together five times daily and said their prayer together, or they all prayed at one given time, the corresponding network of energy produced can have remarkable effects on the physical and spiritual nature of that group and nearby people. *This is one of the main reasons, why Islam has recommended its followers to say their prayers in congregation. In addition, at a given time, and that this time for prayer becomes lapsed after a few hours.*

We can also appreciate the fact that with all this specific and intelligent acting energy produced by thousands of worshippers at one given time in a congregation or throughout the country/world would most certainly have a constructive effect (including increased attention, concentration) on the energy fields of that person saying his prayer on time.

According to Weston (1998), these countless units of energy are strong enough to even ward off an earthquake, reduce airborne and water pollution, remove man-made radioactivity throughout the planet. This energy may even control weather patterns and topical storms (Nelson, 1983). Sending energy (coupled with the right information, as in prayer) to clouds and other objects of creation is possible and history notifies us of many such occurrences.

For instance, the Infallible Prophet communicated with Allah and sometimes directly to the clouds for rain. Emoto (2004) writes that such communication with clouds is very possible and anyone can try to be successful. Shamanistic practitioners communicate with the spirits of weather and request a change in weather patterns (not having full knowledge of the effects of rain or no rain on the creation as a whole), though this is a highly unwarranted practice and this aspect has been explained.

On saving the earth from a comet or meteor that is heading towards earth, Weston (1998) suggests that four billion people praying for the comet's path to veer away from the earth will create 16,000,000,000,000,000 volts of intelligent-acting energy (far stronger force than nuclear bombs could provide). This conscious and intelligent energy, with information, might just do the job. In a similar way, groups of people praying can alter the path of a hurricane or stop a predicted earthquake.

One can now understand the importance and benefit of individuals offering their prayers together and in one time. Islam has not wanted anything but good for its followers. No wonder, Muslims practice invocations and prayers for the sick in large gatherings. Furthermore, there has to be clear benefits to Muslims all around the city or the world when they gather at a particular place or in their homes and recite couplets or send salutations to the Infallible at a *particular, specific time*. Such kinds of practice take place only at certain hours and in certain days, so thousands may gather at one time to fulfill the act.

A good example is sending salutations to al-Husain and his children on the 40th day after his martyrdom is highly recommended and the timing – afternoon prayer time – is very important to achieve maximum productivity. Undoubtedly, such practices like the Pilgrimage bring together thousands of Muslims to perform worship, all of which have a strong effect on one's energy fields and the surrounding universal energy.

Quantum physics has shown that energy follows thought. Consider what will happen, then, if many people in a gathering or across the world focus on the same vision at the same time. Thought, then, is energy, and can influence all aspects of reality. This is particularly the case if it is held in clarity with focused intent, and even more so if large numbers of people do this together.

The world has witnessed many *Prayer Circles* arranged by large communities informing the entire world to pray at a particular time. Most recent, the Global Prayer for Iraq was launched in May 27th 2003 by the leaders of National Christian Evangelical Organizations. Ted Haggard, President of the National Association of Evangelicals (NAE), announced operation - Iraqi Care at a press conference in Washington. The initiative provides an opportunity for Christians worldwide to join as *prayer partners* in helping Iraqis rebuild their country.



The internet-based effort, supported by the World Prayer Team, the Presidential Prayer Team, World Relief and the Christian Emergency Network, provides a specific avenue for Christians *to encourage and bless the Iraqis through the power of prayer and through the adoption of a specific Iraqi city to lift up in prayer*, Haggard said. In fact, the World Prayer Team and the Presidential Prayer Team were developed for these very reasons; to have millions of people pray at the same period of time or in the same time span, just what Muslims do on a daily basis when it comes to prayer, praying for the sick, or worship.

September 10th, 2003 has been made the World Earth Healing Day and the request to people is to gather in their respective and nearest energy portals and pray collectively on that day to heal the soul of the planet earth and invite peace on earth and reduce suffering. These energy portals or energy centers of the planet earth and power vortices that include many rock formations around the world are mentioned later. There will be two simultaneous global linkups in meditation. The first will be at 12 noon GMT (1pm in the UK). The second will be at 16:30 GMT (5:30pm in the UK). This day would provide an opportunity for people across the world to join in spirit and hold a collective vision of universal love and peace. When people who pray join in this way, their collective energy is greater than the sum of our individual energies. This annual event, which began in 1996, has linked up thousands of people across the world in meditation, prayer, and mindful activity to help raise world consciousness and further world healing.

The World Earth Healing Day thus seeks to promote a greater awareness of our interconnectedness as a global family. It provides an opportunity for individuals to express collectively their vision of a more harmonious and peaceful world in which all forms of life are honored as sacred aspects of one essential whole - the universal energy that the new physics says underlies all manifestation.

It is believed that sufficient numbers of people sharing the same focused intent at the same time can influence the collective consciousness or planetary energy field. It has been shown that subatomic particles do in fact respond to focused intent, and recent experiments conducted in the United States have shown that dramatic changes can be registered in the earth's magnetic field in response to our experience of planetary love.

It is reported in historical war accounts that devout persons have been able to pray and send powerful energy to destroy incoming attacks. In one incident, it is reported that two helicopters crashed onto each other after a prayer was made for that to happen. Of course, these events and many others do not get the attention of science. The possibility of such events will be explored in much detail in later sections.

Special Room for Prayer

Muslims have been strongly advised by the Prophet (S), the Infallible (AS) and the Scholars of Islam that the place they say their prayer should be special. al-Amini (AR) writes the following about the prayer room in his book Self Building - rooms that we do not use regularly, and should be neat and clean, a comfortable temperature, and dark. We should also burn incense to perfume the room. It should be an isolated place reminding us of Allah (SWT) and the hereafter. It is advised to select an isolated place free from noises and interference.

The place should be free from pictures and other objects that might attract our attention or stimulate a memory or thought. Finally, it should not be where we practice disobedience to the Almighty on a daily basis.

All this is because whatever low charge energy, and unfavorable info-energy (energy with adulterated information and memory) we have projected into the environment whilst doing undesired acts inside that room will lower the vibrations in our energy, the surrounding energy and thus weaken our performance in prayer, and make us lethargic and inattentive. This alteration and fault in the ambient energy field would take place because, while praying, we would be in direct contact with discordant fields of energy that the machines or we ourselves produced in that room.

Emotional outbursts, radiation from television and computer screens, and so forth, have their own way of unbalancing the electrical matrices in any given environment. Such unsteady and unbalanced energy fields, with adulterated info-energy do remain in a room long after the acts are committed. Goldberg has extensively studied this aspect in the late sixties, as well as Becker in the early nineties. The harmful effects of radiation, X-rays, fluorescent lights, rays from computer screens, and so forth on the energy as a whole can hardly be questioned. The mental and physical effects are also apparent. Their negative effects on the growth and health of plants and water have also been studied.

Weston (2000) comments that he preferred sick people not to enter his room because not only they had severe energy blockage, it took a long time for their energy to go away and the energy in the room to neutralize. Apparently, the Prophet advised Muslims to decorate their mosques with the remembrance of Ali. Clearly, the info-energy produced from such conversations of the life of an Infallible would bond itself to energy fields on carpets and walls, and even walls have been recorded to respond in a specific manner.

Shia Muslims have also been strongly recommended to perform the same actions performed by the Infallible and Prophets, and in the same places. A case in point, the learned scholars of Jurisprudence have advised Shia Muslims to perform I'tiqaf (seclusion from everything except the worship of the Almighty for a few days) only in mosques where the Prophet or the Aimmah have led the Friday prayers. Clearly,

this order is there to establish a relationship with the energy of the Infallible (AS) and us Muslims who would benefit from such a communication.

Barbara Brennan (1987) writes the following about her special room for healing:

The room has to be clean and cleared of low energy, bad vibes, or dead energy. Burn incense – sage and cedar recommended (the smoke apparently attracts dead energy and carries it out the door). Some of these herbs are well known for their ability to unclog weak and clogged energy frequencies and charge the human energy field. Avoid fluorescent lights, as they have a very unhealthy spectral and frequency range. A ventilated room is advised.

In order to have stable and favorable info-energy in a room, we have to reserve that room only for prayer and worship that will project into the atmosphere highly charged and free flowing energy. This type of favorable info-energy in any given room would not impede our performance while praying since our energy system will be projecting energy with similar and higher, stable frequencies and wavelengths. But if we watched movies, entertained alcohol drinks, had emotional flare-ups, or even committed undesired acts in that room, we will have created and introduced into the room fields of energy with lower vibrations and adulterated information. Undoubtedly, to say one's prayer in that room will only be difficult and hard work for us, thus being unsuccessful and apologetic in our endeavors. This is a reason why Muslims have been recommended to say certain prayers on an open ground and directly under the sky.

Islam also prohibits impure items, ceremonially unclean individuals, swearing, backbiting, and so on, so forth inside a mosque. Inside a mosque, one is not allowed to hang pictures or drawings of people, have parties or commit sins. For the same reason, Atheists are not allowed to near the vicinity of the Ka'bah in Makkah, or even a mosque. Refer al-Qur'an – Chapter 9, Verse 17. The corruption of the surrounding info-energy is imminent. This aspect has been well explained.

The idea of a *holy ground*, or sites and places of religious congregations such as mosques, the Ka'bah in Makkah, achieves a completely new meaning. This worship area becomes a sacred space where reverence is shown through personal attitudes and sacred usage. According to Weston (1998), this is why spiritual wisdom advises people to carry out their spiritual disciplines of worship, meditation and prayer in one place in their homes. Experienced healers do all their healing in one particular healing room, even placing subjects in the same chair.

A Brief Note on Breastfeeding

Based upon the above understanding it is now clear why a Muslim woman will abstain from watching illicit movies or even participate in immoral acts whilst breast-feeding her child. The negative effect on ones energy fields and the effect of unfavorable info-energy developed from these acts alters the milk production and changes its chemistry at many levels.

As noted, during the battle of Siffin, Muhammad Hanafiyya was seen by Imam Ali (AS) to falter and weaken whilst in the battle. Imam Ali (AS) tapped his shoulders and told him that this weakness in his behavior during the battle was a result of his mother's milk (not Fatima al-Zahra (AS)). al-Husain (AS) also informed his enemies in Karbala that it was the forbidden foods creating such illicit behavior and denial.

Muslims also do not wear clothes or belts that are made of leather that is from an animal that has been slaughtered in a non-Muslim manner. Even if they wear such belts, they remove the belt during their obligatory prayer as prayer becomes void when performed with the leather-belt on.

It is related that Ayatullah Murtadha al-Ansari was one of the greatest scholars of his century, and all this was because his mother always breastfed him in the state of wudhu, ablution – a state of purification that creates in the surroundings of a person highly charged energy fields. Apparently, and as mentioned, scholars of Islam have for centuries even kept their babies nearby the discussions they had on religious matters.

It is now apparent that the energy and physical relationship with ones baby is a crucial matter and Islam has laid great importance to it. A Muslim woman carrying a baby is not recommended to watch, hear, or participate in events that lead to illicit and immoral acts of disobedience to the Almighty. This woman is also recommended to read Qur'an daily - certain specific chapters in Qur'an for the child to develop certain characteristics, be in the state of ablution at all times, spend much time in prayer, and so forth. Islam knows and appreciates the effects of the surrounding energy fields and info-energy on an unborn baby. Moreover, these acts create a peaceful state of mind and highly charged energy fields, both of which have positive effects on the unborn baby.

In Elixir of Love, Shaykh Rajab Ali's mother once told him:

One night when I was pregnant with you your father - who was then working in a restaurant - brought home some wholesome Kebabs. When I proceeded to eat, I found that you began to stir and beat my belly with your feet. I felt I should not eat from this food. I refrained from eating and asked your father why he had brought wholesome

Kebabs that night, whereas the other nights he used to bring the customers' leftovers. He said he had actually brought these Kebabs without permission! So, I did not eat from that food.

The science on the above acts by Muslims follows.

According to scientific experiments, a baby's heart rate often slows down when its mother is speaking; suggesting that he not only hears and recognizes the sound, but is calmed by it. Research findings on the ability of a baby in the womb to recognize its mother's voice, and even distinguish it from other female voices, confirms what scientists have speculated about for more than 20 years, *experiences in the womb help shape your newborn's preferences and behavior.*

The findings about the baby's learning and memory during gestation period and influence of maternal environment on the unborn baby bring even greater responsibility for a family. This extremely exciting finding provides evidence of sustained attention, memory and learning by the fetus. The fetuses learn about their mother's voice in the womb and then prefer it after birth. The findings provide evidence that in-utero experience has an impact on newborn/infant behavior and development, and that voice recognition may play a role in mother-infant attachment.

Further, newborns have been shown, via a variety of learning paradigms, habituation, classical conditioning, associative learning and imitation, to possess a functioning memory (Hepper, 1996). After all, babies do enter this world with certain emotional tendencies and these emotional tendencies are not entirely derived from inherited genes. Environment also plays a part in shaping a child's emotional tendencies. Well, if the environment does shape behavior, what about the maternal environment, the only environment with which the unborn baby is involved.

The mother's emotional state of mind and her physical health during pregnancy constitute the maternal environment for the baby. We know that excessive stress or depression experienced by the mother can somehow influence the baby in the womb and he or she may enter this world with skewed emotional characteristics. A mother must do her best to minimize her stress level and to remain in a happy and positive mood during pregnancy. A father must do his best to give maximum emotional support to the expectant mother to help give the baby a jump-start in this world.

The idea that the pregnant mother's emotional state during pregnancy might have a positive or deleterious effect on the developing baby within is certainly not new. In an early study from 1941, Sontag found that pregnant women who were anxious, angry and/or afraid tended to have babies with higher heart rates,

digestive problems, lower birth weight, and hyperactive. Numerous studies since have confirmed these findings, reinforcing Sontag's original results.

For instance, emotionally disturbed women tend to have infants who are irritable, poor sleepers, prone to gastrointestinal difficulties, have higher activity rates, cry more, are perceived by their parents as having a difficult temperament, and score lower on mental and motor skills tests. Several studies have connected anxiety and/or various psychiatric diagnoses in pregnant women with a much higher incidence of various birth complications.

Along with the ability to feel, see, and hear comes the capacity to learn and remember. These activities can be rudimentary, automatic, even biochemical. For example, a fetus, after an initial reaction of alarm, eventually stops responding to a repeated loud noise. The fetus displays the same kind of primitive learning, known as habituation, in response to its mother's voice, Fifer has found. But the fetus has shown itself capable of far more.

In the 1980s, Psychology Professor Anthony James DeCasper, Ph.D., and colleagues at the University of North Carolina at Greensboro, devised a feeding contraption that allows a baby to suck faster to hear one set of sounds through headphones and to suck slower to hear a different set. With this technique, DeCasper discovered that within hours of birth, a baby already prefers its mother's voice to a stranger, suggesting it must have learned and remembered the voice, albeit not necessarily consciously, from its last months in the womb. More recently, he is found that a newborn prefers a story read to it repeatedly in the womb - in this case, *The Cat in the Hat* - to a new story introduced soon after birth.

Behavior doesn't begin at birth, declares DiPietro. It begins before and develops in predictable ways. One of the most important influences on development is the fetal environment. As Harvard's Als observes, *the fetus gets an enormous amount of hormonal bathing through the mother, so its chronobiological rhythms are influenced by the mother's sleep/wake cycles, her eating patterns, and her movements.* Studies have also indicated that a fetus heart races when mom reads poetry.

Scientists have advised parents-to-be who want to further their unborn child's mental development should start by assuring that the antenatal environment is well nourished, low-stress, drug-free. Various authors and experts also have suggested poking the fetus at regular intervals, speaking to it through a paper tube or pregaphone, piping in classical music, even flashing lights at the mother's abdomen.

One study looked at the ability of the fetus to learn a TV theme tune, *Neighbors*, frequently heard by the mother during her pregnancy. In the first experiment, newborn infants (2-4 days of age) of mothers who watched *Neighbors* during

pregnancy (and heard the theme tune) became alert stopped moving and their heart rate decreased (orienting) upon hearing the tune. These same individuals showed no such reaction to other, unfamiliar tunes. Newborns of mothers who did not watch the TV program during pregnancy showed no reaction to the tune. There was no exposure to the TV tune after birth, the last exposure occurring before birth. Hence, individuals must have learned the information about the tune prenatal and retained it 2-4 days until tested postnatal.

These studies do indicate that the fetus is able to learn and remember familiar auditory stimuli in the womb, retain this information over the birth period and that this learning is specific to the familiar stimulus. Other studies have confirmed the ability of the fetus to learn familiar auditory stimuli in utero.

Scientists have further advised us that it is not a real stretch to say that by carefully choosing and presenting appropriate sensory experiences involving movement, touch, and sound for your child before birth, you can guide the development and perhaps even increase her learning potential. More importantly, you can give your child a sense of security while you are developing a sense of closeness through emotional communication, even before birth.

Scientists also report that prolonged exposure to rock music can result in fetal distress and may actually inhibit sensory perception. It is best to avoid any music with a very heavy beat. As we shall note later, Islam has not only prohibited pregnant Muslim woman to avoid exposure to loud, piercing rock music, but it has prohibited such an act in general to all Muslims at all times.

Therefore, Islam has been in the forefront recommending its followers the importance of a good quality psycho affective communication between mother and child during pregnancy. This relationship has been shown to be decisive for fetal growth and for the prenatal period and further development of the child. Maternal psychological stress leads to adverse pregnancy outcome. Chronic anxiety causes an increased stillbirth rate, fetal growth retardation and altered placental morphology.

Experimental studies have demonstrated a relationship between specific episodes of maternal psychological stress and exacerbation of fetal asphyxia in utero. It is concluded that all the psycho affective interchanges between the mother and child are decisive for harmonious fetal growth and brain development (Relier, 2001).

Prayer, meditation, fasting, reciting Qur'an, not engaging in disobedience to the Almighty (in general), to be in the state of ablution at all times, are all ways to refresh one's energy fields and thus create a favorable stress-free environment for a growing child in the womb of the mother. Suffice to note that the great scholars of Islam – Allamah Taba Tabai, Shaykh Murtadha Ansari, and so many others are reported to have attained such high status in fear of the Almighty because they were breastfed in the state of purification at all times.

Perfume Before Prayer**O Children of Adam! Be adorned at every time of prostration ...**

(al-Qur'an – Chapter 7, Verse 31)

Mir Ahmed Ali (1998) comments on the above verse and refers adornment to cleanliness and decency of apparel. He reports al-Hasan (AS) putting on decent dress whenever he went to pray. When asked about his appearance and fragrance, he used to reply:

God is All-beauty and loves beauty!

Adornment may further represent perfect attention toward God whilst praying. It is reported that the Prophet (S) applied the oil of musk before he wore his pilgrim's cloth, on the Day of Sacrifice, and before he performed circumambulation of the Ka'bah. Apparently, he enjoyed using perfume extensively. His house was most fragrant. The smoke of wild sage, cedar, sweet grass and lavender has been used for centuries to cleanse the human energy and the surrounding universal energy. This process, also known as *smudging* purifies the energetic fields (Poole, 1999).

The recommendation to perfume yourselves and burn incense during prayer is one of the most effective ways to charge your energy fields during prayer. Apparently, aroma has been scientifically proven to open energy blockage within a person or in any environment and permit free flowing of energy. So, to apply perfume or burn incense whilst praying is highly meritorious to one's worship. Surprisingly, more health-care professionals (dental surgeons, in this study) are employing aroma in their clinics to help balance their patients' anxiety, so treatment can occur at ease and without fear (Smith, 1998).

Although it has been researched and used longer by European physicians than Americans, aromatherapy, or the applied use of scent to affect physical or psychological changes, is a rapidly expanding scientific frontier in the entire world. In fact, medical research is spurring the development and use of aromatherapy products with life-enhancing capabilities. Some of the more compelling results promoted by inhaling certain scents include weight loss, anxiety reduction, deep relaxation, etc. Considering all these benefits, the scents most certainly have something to do with one's energy system and the information within.

Further explanation forwarded by Schwartz and Russek (1999) is that *these oils extracted from plants contain essential systemic memories that reflect the wholeness of the plants themselves in addition to the unique combination of physical components that comprise the individual plants*. The aroma also charges one's energy, and introduces favorable info-energy into the room, replacing the lower vibrations energy fields that may hinder the performance of prayer.

Another way of looking at the significance of scent is the physiology and the way aroma works. The scent is first perceived by the nerve endings at the back of the nose, and signals are passed to the limbic system in the brain. An important part of the limbic system, the hypothalamus, governs the pituitary gland, which controls hormone release throughout the body. Additionally, production of different neuro-chemicals can be triggered by smells. These neuro-chemicals can change your moods - like serotonin, which calms, or endorphin, which gives a natural high. Therefore, applying scents into one's clothing for prayer is another nice and effective way to balance the surrounding energy during prayer.

Muslims Face the Ka'bah whilst Praying

Verily! The First House made for humankind is the one at Makkah, blessed and guidance for the worlds.

(al-Qur'an – Chapter 3, Verse 96)

Wherever you go, you shall turn your face (during prayer) towards the sacred mosque (Ka'bah); wherever you might be, you shall turn your faces towards it. Thus, the people will have no argument against you, except the transgressors among them. Do not fear them, and fear Me instead. I will then perfect My blessings upon you, that you may be guided.

(al-Qur'an – Chapter 2, Verse 150)

Burujardi, al-Khumeini's son-in-law narrates:

Whenever the Imam performed wudhu, he would perform all the parts of it facing the direction of the Ka'bah in Makkah. Even if the basin was not in the direction of the Ka'bah, at every instance, after taking a handful of water, he closed the tap, and facing the Ka'bah, washed his face or hand.

In al-Qur'an – Chapter 2, Verse 125, Allah makes the Ka'bah a resort and sanctuary for Muslims. He has specifically asked the Prophet (S) to keep it pure for the believers who direct themselves towards it. Even Prophet Ibrahim was asked by Allah (SWT) to keep it clean and maintain its purity.

Remember We made the House a place of assembly for men and a place of safety; and take the station of Ibrahim as a place of

prayer; and We covenanted with Ibrahim and Ismail, that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves (therein in prayer).

(al-Qur'an – Chapter 2, Verse 125)

And, when We fixed for Ibrahim the place for the House, saying, associate not with Allah and clean My House for those who make the circuits and stand in prayer, bow and prostrate themselves.

(al-Qur'an – Chapter 22, Verse 26)

One of the main reasons why Muslims say their prayer directing themselves to the Ka'bah in Makkah is *to draw and attract to oneself from the Ka'bah, highly charged energy and favorable info-energy and therefore, be as energetic, attentive, and humble as one possibly can during prayer and other worship.* What a powerful *energy unity* exists when thousands of Muslims stand for prayer and direct themselves towards the Ka'bah, all projecting and sharing higher vibrations of energy with desirable info-energy from the same untainted source.

Similar is the case when millions of Muslims visit the Ka'bah once a year and this is compulsory for every healthy and able Muslim man and woman, and this has been done for centuries. It seems that circling the rock and absorbing its highly charged fields of energy is an ancient practice that Shamans do it until today and tomorrow. Siegel (1994) writes in her book *Eyes of the Jaguar* that during her journey with the Shamans, she circled the Inti Huatana rock in Machu Picchu and leaned her hands and forehead against the rock to absorb its power.

Muslims do a similar act with the Ka'bah; the water of Zam Zam; the Qur'an; the Mohr and the Shrines of the Infallible (AS). We know that even water in these areas has the ability to form beautiful crystallizations (Emoto, 2004 – Water on Machu Picchu, and Zam Zam water near the Ka'bah). This entire process creates an extremely powerful, free flowing universal energy fields around this group of people performing the Hajj and other rituals.

A case in point, even when the Qur'an, the mohr (earth/stone from Karbala where al-Husain and his family were mercilessly martyred) or other sacred books fall down or dirt falls on it, Muslims pick them up in reverence, kiss them, and clean them. This is because the Qur'an or the mohr understands that it fell or has been mishandled and the act of kissing it, cleaning it or embracing it results in exoneration. Muslims also keep the Qur'an on their heads several times in a year in the month of Ramadhan. This act can now purport to have energy, as well as physical benefits.



For everyone is a direction, to which he turns. Hasten to do more good than others do, wherever you may be. God will bring you together unto Him. Verily, God has power over all things.

(al-Qur'an - Chapter 2, Verse 148)

Allah has given to you the Ka'bah; a sacred house; a sanctuary for humankind; the sacred month; the offerings and the garlands. This is what you may know that whatever is in the heavens and whatever is in the earth is known to Allah. Allah knows everything.

(al-Qur'an - Chapter 5, Verse 97)

In al-Kafi - Volume 4, al-Sadiq (AS) is reported to have said:

Three things are sacred for Allah; His Book that is full of light and wisdom. His House that is the Qiblah towards which people offer their prayers, and Allah does not accept from him who directs towards any other direction save the House, and the household the Prophet (S).

Even though the Ka'bah is made of stone, there is life, conscious and intelligent energy in rocks and all inanimate objects that vibrate in a certain frequency, as discussed in previous and later sections under gemstone. The energy, history and the approach to Makkah al-Mukarramah, and the Ka'bah are much desired (this aspect will be explained in details later), and to be in constant and direct relationship with such a kind of intelligent energy is only fruitful to humans.

Allah has made the approach and handling of the Ka'bah as perfect and absolute since time immemorial – as the first House on this earth. This does not leave the slightest chance that the Rock and its nearby vicinity will be disrespected or mishandled. Prophet Adam (AS) built it first, and not even spillage from drinking water was allowed near al-Ka'bah.

The first sanctuary appointed for humankind was that at Bakka a blessed place, guidance to the peoples.

(al-Qur'an – Chapter 3, Verse 96)

Lindgren et al. (1997) report several major power vortices (with free-flowing, higher vibrations of energy and unadulterated info-energy radiating from them)

and millions of minor ones, and many energy and sacred sites all around the world. One of these rocks is the Funeral Rock at Machu Picchu, which Siegel (1994) reports an electric shock going through her body as she touched the wall. It was as if the rock was vibrating under her. There are many other earth's natural energy portals, power centers and sacred sites. Most of them are entirely made up of stones.

Some of them include *the Glastonbury Tor, the Silbury Hill, the Avebury, the Stonehenge, the Roll Right Stones in England; the Gomateshwars and the Sravanabelagola in India; the Angkor Wat and Bayon in Cambodia; the Mount Bromo in Indonesia; the Mount Fuji in Japan; the Mount Cook and Mount Ruapehu in New Zealand; the Ayers Rock (Uluru), the Wilpena Pound, the Glasshouse Mountains and the Olgas in Australia; the Giza in Egypt; the Monument Valley and Sedonba in Arizona, Mount Shasta in California; Macchu Pichu in Peru, and the Delphi in Greece.*

Shamans, as well as many ordinary people from many religions visit such places for healing, so it is of no surprise if Muslims make regular visits to the Ka'bah, the shrines of the Infallible, the graves of their beloved and very religious and spiritual people, Mt. Marwa in Makkah and Mt. Tur in Madina, in which Muslims climb. There are more than hundred such sacred sites for Muslims in Iraq, Iran, Saudi Arabia, Egypt, Syria and Jerusalem. Most of these objects are stones, houses, tombs, wells and even houses that most sacred and sanctified persons including the Infallible had constant access to, and continue to have access until the Day of Judgment. It is reported that al-Mahdi (AS), the 12th Infallible directs himself to the Ka'bah at all times during prayer and other rituals, and makes the visit, in person, once a year as do all able Muslims.

The entire ceremony of Hajj is sacred, in which millions of people throughout the world visit several places, some barren and dry, but to gain proximity to Allah, the Almighty. These people are prohibited from certain acts and behavior that are allowed in normal circumstances. So, the approach to these sites has forever been sanctified, pure, and favorable, and thus the high status of these sacred lands and stones remains. It is said:

Hajj is a week of total loyalty. The body is denied all kinds of comforts. The mind and the heart are tuned to bask in the light of devotion. It enables man to rise to the glorious heights of spiritual bliss.

The proud, rich and the egotistic celebrities are made to know and realize their true insignificance, otherwise, in any other situation, they would prefer to spend any amount to avoid association with the ordinary people and being brought to the level of the meek .



No distinction of wealth, fame, birth, color or nationality is of any use when the hajj begins. All are in the service of the Lord. It is a training ground to put the idea of fellowship of man into practice. Whoso fails to do in day-to-day life what he has experienced during the hajj, is not a true believer.

There is no other religion, which has such an institution to inspire effective voluntary control to curb brutality and pride, so easily acquired by the men of the world. Islam would have been labeled as an imperfect code of life if hajj has not been prescribed as an obligatory duty.

We now know that these sacred shrines (holding the graves of the Infallible, or places they visited) and objects contain powerful healing abilities through the physical realm and the realm of the energy. We will mention later several incidents including the angel Fitrus who received forgiveness and healing (from the damage in his wings) by just touching the cradle of al-Husain (AS) when he was born (the body of al-Husain in other narrations). Shamans have been observed to place their foreheads and kiss the above-mentioned stones that are known worldwide to have a powerful vibratory nature. The following advice from al-Mahdi to those who visit these sacred shrines is as follows:

You should not prostrate on the graves. However, you can touch your face to the grave. And, there is no harm in performing prayer in front of the grave.

It is reported in authentic traditions that even animals have sought intercession from the Infallible, in their lives and in their death. In one incident, a wounded lion was observed caressing one of his legs on the grave of Ali, the Commander of the Faithful, and instantly the dust presented itself as a cure and the lion left the scene, (the grave of al-Husain; the earth of Karbala has similar powers and this area is explored in the next section). In his Salutation to his grandfather, al-Mahdi salutes al-Husain (AS) by saying that at that time, your horse galloped towards your camp, weeping and neighing, and that even the horse of al-Husain (AS) performed lamentations on his blessed death.

The Messenger of God has said:

While I was going up with Jibraeel on the night of Me'raj, we reached the fourth sky. I saw a house made of rubies. Jibraeel told me, *O Muhammad, this is Bait al-Ma'mur (Qiblah of the inhabitants*

of the skies). God created this house fifty thousand years before He created the heavens and the earths. O Muhammad! Pray directing yourself to this house.

Then God ordered all of the other prophets and Messengers to come. Jibraeel aligned them (all of the other Prophets and Messengers) in one line behind me and I led the Salat.

(Biharul-Anwar – Volme 26, Page 307)

The Ka'bah appears to draw most of its energy from the most pure higher source in Paradise, since it is directly connected to the *Bayt al-Ma'mur*, the Ka'bah in Paradise. These two are situated in one line, the *Bayt al-Ma'mur* is situated directly above the Ka'bah, even so when anything is dropped, it would fall on the roof of the Ka'bah. To draw energy from a source hundreds of miles away is a proven fact of science and Quantum physics, and Ostrander and Schroeder (1970) quote ample studies that have confirmed such kinds of communication. No wonder the Ka'bah has been rightly termed the *House of Guidance and whosoever approaches it or directs him towards it shall gain from it.*

Besides the general respect, reverence and power given to the Ka'bah, the visits by the most purified Infallible and clean Muslims, unlimited numbers of angels have circumambulated the Ka'bah. Archangel Jibraeel (AS) once informed Prophet Adam (AS) that he also performed the circumambulation of this holy House 300 years before him. And since angels are pure energy, the rates of frequencies of the energy fields within the surroundings of the Ka'bah would most certainly increase in abundance from such visits and humans would greatly benefit from drawing such energy from the Ka'bah. This source of cleansing the information within the energy fields of humans and increasing the charge in these fields would be the most favorable spot in the entire universe. No wonder, Muslims face the Ka'bah almost hours and hours in a day.

In the book Hajj, the Islamic Pilgrimage, the author Sayyid Mohammed Zia Abadi writes:

The House, highly respected, is the Qiblah towards which Muslims all over the world perform their prayer, slaughter cows, sheep, and camels, and bury their dead. All deeds are accepted only when they are performed in the direction of the Ka'bah. Muslims deem such respect for the Ka'bah in the remotest and most hidden places. They are careful not to ease nature with their face or back towards it. The House is so sacred that sacrificial animals and precious assets are offered to it.

God does not withhold His favor from man and protects him with His special kindness and mercy. To prepare man to ascend to a metaphysical world, God has made a house of stone and mud in this world calling it His House and inviting His helpless and shelter-less servants to shower them with His special blessings.

What a great favor God has done to human beings to choose a House for Himself on the earth! What need does God have for a house in a ruined village? To fondle the villagers and to shower them with favor, God has chosen a house of the village as His to invite the helpless people to it once a week, a month, or a year calling them His guests. He bestows gifts on them so that they will improve their living conditions, learn manners, and obtain knowledge and Gnosticism. They would come to the city from the village and come to the capital city to be worthy of being received by the king and become His favorites.

The Ka'bah is also wrapped around throughout the year with a cloth – *Kiswah* - containing different verses from Qur'an and pure names of Allah, and we have seen and shall note later that these writings can store and release powerful energy within them that humans can benefit from nearby or a far. The *Kiswah* is woven from pure natural silk, which is dyed black. The sentences *La Ilaha Illallah, Muhammad Rasulullah, Allah Jalla Jalalah, Subhanallah Wa Bihamdih, Subhanallah al-Adheem, Ya Hanan, Ya Manan* are embroidered on the black silk in thread of gold. The *Kiswah* is made up of 41 pieces. Each piece is 14 meters long and 95 cm wide. The wide belt, 45 meters long and 95 cm wide, comprises 16 parts.

The chapter *al-Ikhlās* from the Qur'an is embroidered in gold as circles on the four corners. These circles are surrounded with squares of Islamic decorations. Under the belt, there are also 6 verses of Qur'an, each of them inside a separated form. The drape (*Sitara*) of the door of the Ka'bah, which is called the *Burqa*, is made of the same black silk material, and it is 6.5 meter in height and 3.5 meters in width. The border and drapes are embroidered with silver threads covered with gold. The whole *Kiswah* is lined with a thick material of cotton.

Prostration on Earth is Better

al-Majlisi (1627) reports that Allah once addressed the Prophet (S) that on him and his sect, He has bestowed the treasures of His Own Empyrean, namely the first and second chapters of the Qur'an. And contrary to the restrictions laid to the

other sects, the whole world is a place of adoration and prayer for the Prophet and his followers. Allah continues further and remarks that He constituted the dust of the earth to him as a purifier, and has given to the Prophet and his followers the exclamation – ALLAHU AKBAR – God is great!

O Believers! You shall bow, prostrate, worship your Lord, and work righteousness that you may succeed.

(al-Qur'an – Chapter 22, Verse 77)

Grounding one's energy into earth is one most efficient way to eliminate most of the blocked fields of energy (with lower frequencies) and replace the unfavorable info-energy accumulated during the day. Because we absorb muddled and low charge energy from peers, we also let our energy be drained by peers whose fields of energy are at a much lower rate of vibration. Also, because we work with different electronic machines on a daily basis, we ought to ground them before they manifest into any kind of mental or physical discomfort.

According to the Berkely Psychic Institute (1989), and as quoted by Lindgren et al. (1997) in their work, Aura Awareness, the grounding technique is as old as the hills and is taught by many mystical schools and healing programs – *connecting yourself to the earth physically and allowing the energy to release down into the earth*. Muslims prostrate on earth several times in a day during their five daily prayer program. The earth is the first recommended element to be employed during prostration, and other elements may be used only in absence of earth. Now we understand the significance of such an act when performed several times a day.

Furthermore, the Shia sect of Islam firmly believes in prostrating on the earth at all times during prayer, and prostrating on the earth from Karbala (where the sacrifices of al-Husain and his sacred family took place) is much recommended. The information and history contained within the energy fields that is found on earth from Karbala can only be productive to one's energy system. al-Husain (AS) did fight the infidels on that land and proclaimed the absolute truth, thus saving Islam and its beliefs from torture. This is the reason why the earth from Karbala is called *Khaaq-e-Shifa*, the earth that intercedes.

The Land of Karbala has been a place of visitation for the past Prophets (AS). Prophet Adam, Prophet Nuh, Prophet Ibrahim, Prophet Yusha, son of Noon, Prophet Suleiman and Prophet Isa (AS) have all passed through this land at some point in time. In fact, history is witness that circumstances compelled them to pass through this land. Each one of them was informed about the tribulations and ultimate martyrdom of al-Husain (AS). On this information, each one of them wept bitterly and cursed the killers of al-Husain. We have already noted the energy transference to such places from the pure servants of Allah, the creator and sustainer of this universe.

Allamah Majlisi (AR) writes in Hayatul-Qulub - Volume 3:

Through reliable sources, Shaykh al-Tusi (AR) had narrated a tradition from Imam Zain al-Abidin (AS) that the place described as a far-off place by Allah where Maryam had moved for delivering is Karbala. Maryam had covered a long distance from Damascus to Karbala in a split second. Prophet Isa (AS) was born at a point near the grave of Imam al-Husain (AS) and she returned to Damascus that same night.

Authentic traditions report that:

Once the land of Ka'bah declared proudly, Which land is like me? Allah has made His House on me. People from all parts of the earth come to pay homage to me. I have been made a place of inviolability (Haram) and sacredness by Allah.

On hearing this Allah, revealed, Be silent! Wait a little (before you say anything further). I swear by My Might and Honor, the excellence and distinction I have granted to the land of Karbala is more than what I have given you. Compared to Karbala, your position is like a drop the size of a needle head in front of the sea.

If the dust of Karbala had not been there, I would never have bestowed this honor upon you. If the one resting in Karbala (al-Husain (AS) had not been there, I would neither have created you nor the House over which you are so haughty.

Wait, adopt humility and modesty and do not be arrogant and haughty. Do not try to prevail over Karbala in importance (as that is not possible). Else I will be displeased with you and throw you in Hell.

(Kamil al-Ziarat – Page 267, Tradition 13, from al-Sadiq (AS)

Allah, the Almighty, has granted this elevated status to the land of Karbala also because of its humility. Safwan Jammal narrates from al- Sadiq (AS):

...when earth and water were boasting about their superiority over the other, Karbala was also asked to narrate its merits. Karbala declared:

I am Allah's blessed and purified land. There are healing powers in my dust and water, however, I do not consider that a source of pride and arrogance. On the contrary, I stand humbled and disgraced in front of my Lord. I do not consider myself superior to anyone. I thank Allah (for everything).

Allah was so pleased with this sign of humility that He elevated the already exalted status of Karbala with the martyrdom of al-Husain (AS).

The Shiite Muslims have been recommended to recite an invocation on the day of the birth of al-Husain (AS), and in that invocation, the following is mentioned:

...And there is intercession in the earth from Karbala.

In a long narration, part of which the Prophet (S) says:

Cure is placed in the soil of his place (of martyrdom).
(Biharul-Anwar – Volume 36, Page 285, Hadith 107. Mustadrakul-Wasail - Volume 10, Page 276, Hadith 30)

It is reported in Amali of Tusi – Volume 1, Page 325, al-Tahdheeb – Volume 6, Page 74, and Biharul-Anwar - Volume 110, Page 118, that a companion once said to Abu Abdillah, Ja'far bin Muhammad (AS), *I am very ill. I am suffering from several diseases. I have used every kind of medicine but have not seen any result.*

He replied:

Why have you not used the clay of the grave of Husain bin Ali (AS)? It is the best cure for every disease and it is the safety from every fear. Take the clay of his grave and say:

O Allah, I ask you through this clay, and through the right of the angel who took from it, and through the right of the Prophet who held it, and

through the successor who is laying in it, to send your blessings to Muhammad and his family and to ...ask for your needs.

Abu Abdillah (AS) added:

The angel who took from it was Jibraeel who showed the land of Karbala to the Prophet (S) saying, *This is the dust (from the grave) of Husain (AS) who will be killed by your nation.*

And the prophet who held it is Muhammad, the Messenger of Allah (S). And the successor who is laying in it is Husain (AS) along with the rest of the martyrs.

I (Harath bin Mughira) asked, *I understood (that the dust is) a cure from disease but what do you mean by safety from every fear?*

Abu Abdillah (AS) replied:

If you fear a ruler or anyone else, do not leave your house unless you are carrying some of the clay of the grave of Husain (AS) and say, *O Allah! I have taken this clay from the grave of Your Wali and son of Your Wali, so make it (a guarantee of) safety and protection from that which I fear and that which I do not fear.* And you will be protected.

So I did what Abu Abdillah (AS) ordered me to do. I said what he ordered me to say and my diseases were all cured. And just as he said, (the dust) was (a guarantee) of protection and safety for me from which I feared and that which I did not fear. And I have not seen any misfortune ever since.

al-Mahdi (AS) says in the Salutations of Nahiya – addressing al-Husain (AS) - *Peace be upon whom Allah placed a cure in the soil of his place (of martyrdom), or in other words, Peace be upon the one whose grave's soils bestowed with curative powers by Allah.*

In this regard, al-Sadiq (AS) narrates:

Allah, the Almighty, has made the dust of my ancestor al-Husain (AS), as a cure for every sickness and safety from every fear.

(Amali Shaykh al-Tusi - Volume 1, Page 326)

In another tradition, it is mentioned:

The dust of al-Husain's (AS) sacred shrine is a cure for every sickness and this is the biggest medicine.

A companion was once sitting with a group of our people (Shia) with Imam Ja'far bin Muhammad al-Sadiq (AS) when he said:

Allah, the Most Exalted, has made the dust of the grave of my grandfather, Husain (AS), the cure of every disease and protection from every fear and misfortune.

When you hold the dust of his grave, kiss it, place it over your eyes, and then rub it over the rest of your body and say:

O Allah! (I ask You) by the status of this dust; by the status of the one who is lying in it; by the status of his father, his mother, and his brother. By the status of the Imams from his sons, and by the status of the angels who have surrounded his grave, to make this dust the cure of every disease, recover from any illness, salvation from any evil, and protection from that which I fear.

Zaid bin Usama continued, *I have been using it ever since and praise be to Allah for I have not seen any misfortune.*

(Amali of Tusi – Volume 2, Page 326)

In the book Qasasul-Ulama, there is an anecdote of the period of Abbas, the Safawid. A Christian King sent a messenger to Abbas with the message that he may be given a chance to debate with Muslim scholars and if he defeats the Muslim scholars, they must all accept Christianity. Now the person sent by the Christian King had some powers by which he was able to guess accurately what others held in their fists. The scholars were invited to debate with him and they included Muhsin Faiz.

When the debate began, Muhsin remarked that the Christian King has sent an ordinary man instead of a religious scholar for debate. The envoy brushed the remark aside and told him to hide something in his fist so that he can prove his miraculous powers.

Mulla Muhsin kept the *tasbeeh* (rosary) made of dust from the grave of al-Husain (AS) in his fist and challenged him to guess. The man thought for sometime but kept quiet. When Mulla urged him to speak up, he said, *According to my knowledge, there is a piece of Paradise soil in your hand but I am astonished as to where it was and how it came into your hands.*

Mulla Muhsin said, *You are correct! It is the dust from the grave of al-Husain (AS) who was the grandson of our Prophet (S). Your statement itself proves that the Imam of Muslims was on the right. Hence, you must accept Islam.*

The Christian followed his conscience and became a Muslim. Clearly, therefore, there are more merits prostrating on the dust from Karbala than any other.

Furthermore, Muslims also take off shoes while they pray allowing easy grounding with the earth. Weston (1998) writes that many times healers are able to take energy from the magnetic field of the earth for the healing of patients. However, sometimes the carpet on which one prays makes a difficult grounding. On the day of Ashura (when al-Husain and his family were martyred), the Shiite Muslims also commemorate this event by walking bare-footed, and so are Muslims recommended to walk bare-footed when they proceed to pray the prayer of Eid on the last day of the month of Ramadhan.

Chopra (1998) advises his patients to regularly visit the woods and walk between trees early in the morning to allow energy change and communication. The trees have a much higher force field and fresh energy to give out during the morning. This was customary for the American Indians in the past.

Besides prostration, the command is also to stand and sit for a period. According to Lindgren et. al. (1997):

When grounded, one is planted firmly in the earth. Energy flows from the planet through your feet into your body, and helps you release stress, other people's problems and so forth down the grounding ... Your grounding automatically releases any energy that is not your core essence. In other words, if it is not yours, it just falls down the grounding. You can release the energy of other people.

In Islam, the act of prostration signifies piety and humbleness, and is an act of worship. No wonder, Muslims have been recommended to spend much time in prostration proclaiming the mightiness of Allah (SWT), as the low charge energy is drained into the earth and replaced with higher frequency energy fields. Of course, prostration also signifies the niche of worship. The Infallible were many times observed to prostrate and their prostration prolonged from the daybreak till the noon prayer.

It is a common knowledge that a human being is exposed to extra waves of radiation and lives, in most cases, in the middle of electromagnetic fields, which affects the cells and adulterate the energy. So, as stated by Dr. Mohamed Dia al-Deen Hamed, Professor of Biological Sciences and head of Food Radiation Department in Radiation Technology Center, prostration frees the body from the extra waves that cause many diseases.

There has to be an earthing connection to free these extra waves and this is to be done by sujood (prostration) to ALLAH Almighty, as we are obliged. Connecting the forehead to the floor does this process. In sujood, the negative waves move from the body to the floor, which is a negative pole. Consequently, the emptying process happens especially if you make the sujood with your seven members (forehead, nose, hands, knees and feet).

Some studies showed that, in order to empty the waves, you have to face Makkah in your Sujood. That is what we are all doing in our prayer (Qiblah). Scientists give out the reason that Makkah is the center of the earth (where the earth started to spread). The studies revealed that Makkah is the best direction to free these waves because of facing the center of the earth that is effective in freeing the human being from his grieves to feel peacefulness afterwards.

Therefore, besides physical dirt, there is another reason why the earth, which Muslims use to prostrate, blackens and the command to clean it at all times. It is because the blackness is due to the excessive undesired and unsteady fields of energy absorbed. One's prayer may even be considered void if the *mohr* (the earth Muslims use to prostrate) is too dirty and prevents direct contact with the skin of ones forehead.

Al-Jibouri remarks:

Is it not most exemplary and the best thing to do to make the prostration on a soil from which springs of blood gushed out colored with the dye of love for Allah and crafted on the Sunnah of Allah and on pure and sincere loyalty to Him?

Is there anything better than a soil kneaded with the blood of a pure and revered person, an individual the rewards of loving that are the token of appreciation of the Conclusive Divine Message?

It is a soil fermented with the blood of the Master of the Youths of Paradise, a symbol of love for Allah and for His Messenger (P) and the trust left by Muhammad (P) among his Muslim nation as we are told by the Sunnah.

When the Shia use Karbala's soil to prostrate upon, they do not claim that doing so is absolutely obligatory; nor do they claim that it is an obligation derived from the Islamic Law or the creed; nor is it one of the sect's obligation; nor does anyone among them, from the very first day, distinguish between it and others collected from the earth's soil, when they regard prostrating upon it as permissible. Contrary to what ignorant folks claim, those who base their claim on their own personal views.

Finally, such is our Husain (AS), and such is our love for him. Such is his mourning. Such is Karbala and its turba - the piece of earth upon which we prostrate. Allah is our Lord and our Sunnah and its tradition is the Sunnah of our Prophet (S) and its tradition, and to Allah does all Praise belong.

Importance of Qunut - Raising one's Hands in Prayer

Muslims have been recommended to raise their hands whenever they supplicate (in prayer or not) as a measure of humbleness. Now we are able to understand more its merits related to the human energy field.

According to the science of energy, raising one's hands up to the sky may not only mean giving oneself totally to God, but also a way to draw energy from higher sources (Lindgren and Dlott, 2000), in particular from al-Mahdi (ATFS). Being an infallible, his energy is pure, most sanctified and unadulterated, and is abundant and available in the universe. We can receive his infallible energy if we make a request and he desires that kind of communication. His energy forms part of the planetary energy, or the universal energy that anyone may have access.

Scholars have cautioned us that the final stages of spiritual perfection (the final objective of every human being) require a special kind of preceptor. Only the Prophet (S) and his rightful successors (AS) hold this extremely high position.

Their guidance and company are vital and crucial throughout the journey (which starts from birth to ones death). The nature of this company is esoteric and not physical, *for the real nature of the Imam (AS) is his luminosity, the authority of which extends to everyone and everything in this world.*

Allamah Taba Tabai (AR) writes that:

Whatever stages the spiritual traveler traverses, he covers them in the light of the Imam (AS), and the Imam (AS) controls every position to which he advances in that position. Throughout his journey, the spiritual traveler enjoys the company of the Imam (AS) and remains associated with him. Even after reaching his destination, he needs the company of the Imam (AS), for it is the Imam (AS) who teaches him the rules that are observed in the world of divinity.

In the Invocation of Nudba, al-Mahdi (AS) asks us to pray and ask:

...Where is the link that connects the cosmic complex?

(The 12th Imam (AS) - because of whose blessings all living beings get their daily bread, because of whose presence, the heaven and the earth stay stable. And through him Allah will fill the earth with equity and justice, when it is run over with tyranny and oppression.

I bear witness that their words are decisive arguments; to follow their example is obligatory, to obey them is compulsory, to love them is necessary (because it has been) preordained, to take after them is sure salvation, to oppose them is certain destruction. They are the chiefs of the people of paradise, effective helpers on the Day of Judgment, and the best guides for the humankind, surely the best-approved successors.

The systemic memories of the Infallible and Prophets (AS) do exist in space in form of energy, as well as Hitler's. So those who can *read* energy need to be careful. The potential to resonate with the most horrific aspects of past and present is a huge possibility. Shamanic practitioners are trained to access and recognize such spirits and energy, and even ask assistance directly from them. One of the other

dangers of practicing Shamanism comes from encountering wounded spirits who may want to do mischief or harm, or from misplaced energies which may want to lodge in your energy field. However, Shamans believe that if you do not engage with these spirits or energies, they cannot harm you.

In any case, the ability to resonate with the holiest individuals is possible. The info-energy of al-Mahdi (ATFS, in occultation) is present in space if one should wish to communicate with it in order to develop and maintain such kinds of energy transfer and communication. This is easily achieved when one recites *Ziyarat* (salutations) to the Infallible, raises hands with such specific intention of energy transfer with the energy fields of his sacred body and soul, and initiates this kind of communication.

Intention is therefore vital (Weston, 1998). The minds of illumined masters, who have perfectly attuned their will with God's will, can transmit the divine power to bring instantaneous healing of body, mind, and spirit. The writings and lectures of spiritual therapists and healers abound with examples of such healing. They have explained that though they seem miraculous, divine healing is the natural result of scientifically fulfilling the universal laws of creation.

Calling and asking for assistance, and receiving help from the Infallible (AS) is therefore an understandable aspect. For those at the receiving end and would like to be certain, knowing this energy is from al-Mahdi (ATFS) is vital and important to establish this connection. With practice and recognition, one can have access and be aware of his highly charged energy vibrating in him. Similar is the case when one directs himself at the Ka'bah during prayer and is absorbing all the energy from this highly pure and untainted energy source. In many cases, one is not even aware of such energy transfer, but it does happen and it has been proven scientifically.

The transmission of healing energy to a person located at a distance from the healer (the Infallible (AS) in this case, or even an ordinary person with a high spiritual status and good health), is a well-practiced belief. This healing method has been in use for many thousands of years and in many cultures and religions.

Einstein was amongst the first to have theorized about resonance. Although healers used distant healing for many thousands of years before his time, he made an interesting scientific re-discovery. His theory on vibratory resonance was that:

If two electrons of a single atom are separated, and one of these electrons is placed on the moon (for example) and the other on earth, then by altering the frequency of the electron on earth the frequency of the electron on the moon would change simultaneously, and also instantly. This

is how healing energy is applied during distant healing.

Albright (1999) writes that even though we may not be familiar or even believe in the *prayer* phenomenon, we should be aware of the latest studies covering this topic. In the past 40 years, he quotes more than 150 formal controlled studies on *distant healing* have been published, with more than two thirds of them showing significant (observable and measurable) effects in the recipients - the recipients reporting to be more healthy, vibrant, and motivated.

Many present-day energy practitioners (who can read and recognize energy patterns) raise their hands up towards the sky and meditate as they draw free flowing energy from higher sources like the sun for example. As these practitioners take in the energy from the sun, they also breathe deeply the fresh morning air. The hand acts as a receiver, draining energy from higher sources into the hands and into one's body and soul. This is a normal practice within energy practitioners (Bruce, Lindgren and Dlitt, 2000).

Importance of Mentioning Basmallah (In the Name of Allah) and Names of the Infallible

...and when you determined out of clay a thing like the form of a bird by My permission, then you breathed into it and it became a bird by My permission, and you healed the blind and the leprous by My permission; and when you brought forth the dead by My permission...

(al-Qur'an – Chapter, 5, Verse 110)

And be not like those who forsook Allah (SWT), so He made them forsake their own souls ...

(al-Qur'an – Chapter, 59, Verse 19)

In one of his advices to his son, Shaykh Rajab Ali (AR) writes:

If you rise up for God, all the universe's assets will guide and support you. Since their perfection lies in merging in you, they wish to deliver what they naturally possess to achieve real perfection. If man rises up for God, all existing creatures will line up in his cause to present to him what they possess and to be his guide.

Sadr al-Mutallihin (one of the great Philosophers in Islam) says in his commentary of the Verse of The Chair/Throne – denoting His Power, Knowledge and Dominance – the importance of starting everything in the name of Allah and the verse, **Who is it that can intercede with Him without His permission?**

This is about the ones who will be the intermediaries between humankind and God for they hear his words in their hearts.

When he says, *Kun* and His decree enter the realm of activity and existence. *All things pay heed to it and obey it.*

Imam al-Sadiq (AS) has said:

Everything is humble to a believer even the pests and the beasts of prey on the Earth, and the birds in the sky.

The oppressor King (during the time of Prophet Jirjis (AS) fed Jirjis with a deadly poison. When the Prophet prayed, *Bismillah ...* (in the name of Allah), the poison failed to have any effect on him. The magician then said:

Had I given this poison to all those living on earth everyone would have definitely become blind and worthless in every way. It would have totally altered their physique and all their joints would have been disbanded. So, O Jirjis! You surely are the light of divine guidance and a lamp in the dark world of ignorance. I testify that your Allah is the only true Allah and all others are false deities. I believe in your Allah and treat all of His Prophets as truth tellers and I repent for all of my past sins.

The relationship between the energy within the poisonous food and energy of the Prophet and Ali, as well as other purified souls will be explored later. Suffice to say that these foods never harmed them, and they always confirmed the fact that **NO-THING** in this universe can harm them unless it is the will of Allah.

Muslims start everything in the name of Allah (SWT). The Basmallah precedes every action, worship and even thought. Allah even refuses Muslims to partake any meat from an animal, which was slaughtered without mentioning the name of Allah. Weston (1998) suggests that the word of God must be present in every healing encounter. Barbara Brennan (1987) appeals to all healers to begin their healing sessions by making an affirmation to align oneself with the Lord, and the higher energy sources like the angels.

So eat of (meats) on which Allah's name has been pronounced, if you have faith in His signs.

Why should you not eat of (meats) on which Allah's name has been pronounced ...?

And do not eat of that which Allah's name was not mentioned...

(al-Qur'an – Chapter 06, Verses 118, 120 and 121)

In one tradition, the Prophet of Allah (S) says:

Anything, which does not start with the name of Allah (SWT), is cut-off (from Allah's blessing).

Sayyid Tawus has recommended application of this verse to all foods, although the verse pertains only to animal foods. Sayyid Tawus says:

All the eatables that are prepared without taking the name of Allah before commencing the preparation, I do not partake! How can a believer eat the bread that has been cooked by the baker without taking the name of Allah?

Also, without the mention of Allah, the Creator, the work itself becomes empty of divine intervention and the relationship between the work and Allah is non-existent. If one were to say the name of God before he or she began to water a plant, for example, then the plant would understand this communication as it is intelligent enough to be aware of its creator and designer. The work itself will be blessed to produce favorably due to the mentioning of the name of the creator. Indeed, all of creation knows and understands its creator. This is why research has shown water and plants to react to positive words and experiences.

al-Taba Tabai (AR) writes in his exegesis of al-Hamd, that:

People often take the name of one of their great and powerful personalities at the time of doing or beginning a work. By this association, it is believed, the work would achieve success, greatness and blessings; or that it would be a memorial to keep the named one's memory alive forever. This is also observed in naming a child, a project, a house or an association - they give it the name of a deeply loved

or highly respected person, so that his name would continue in this form; for example, a man names his son after his father, in order to perpetuate the father's memory.

This verse runs on the same line. Allah began His speech with His Own name - Great is His name - so that the ideas taught in this chapter be stamped by, and associated with it. Also, it teaches a lesson to mankind, showing them the perfect manner of starting all their talks and actions; it guides them to put the stamp of the divine name on all their activities; doing every work for the sake of Allah, associating it with His good names and attributes. In this way that action would be rendered neither null and void, nor remain incomplete; it has been started in the name of Allah, and negation and annihilation cannot reach that sacred name.

Allah has declared variously in the Qur'an that what is not for His Person must perish, is in vain; He Will proceed to the deeds not done for His sake and shall render them as scattered floating dust. He shall forfeit what they have done and shall nullify their deeds, and that nothing shall remain except His honored Person.

Therefore, what is done for the sake of Allah and performed in His name shall continue and will not perish. Everything, every work and every affair shall have its share of eternity - as much as it is related to Allah. It is this reality that has been hinted in the universally accepted tradition of the Prophet, *Every important affair, not begun with the name of Allah, shall remain incomplete ...*

Also, it is now clear why Shiite Muslims take the names of Ali, the Prophet (S) and the remaining Infallible (AS) before they act, since these perfect souls are the reason for this creation. The mentioning of such names would create an understanding between the person and what he or she is about to do. Further, these very objects can witness the glorification of that person on the Day of Judgment.

Ayatullah Sayyid Shahbuddin al-Mar'ashi (one of the great scholars of understanding in the history of Islam) wrote the following Will to his children, When you raise your hands in Qunut for an obligatory prayer, recite the following invocation:

Allahumma Inni As-aluka Bihaqqi Fatima Wa Abiha
Wa Ba'liha Wa Baniha Wa Sirril Mustawdai Fiha.

An Tusalli Ala Muhammadin Wa Aali Muhammad.
Wa An Taf'al Bi Ma Anta Ahlu Wa La Taf'al Bi Ma
Ana Ahluh.

*O Allah! I am asking you on behalf of Fatima, Her
father, her husband, and her two children ...*

This dua was taught to me both by my father as well as by my teacher Jamal-us-Salikeen Shaykh Muhammad Husain Shirazi. He was narrated this authentic hadith from Shaykh Murtadha Kashmiri Ridhwi by Ibne Tawus from the Holy Imam (AS).

It is possible that that food or water that is consumed will not hurt the person who recites a familiar name like *in the name of Allah* before consuming them. The food, water, plants know Allah, Ali and all the Infallible. Foods are intelligent and have many times said praises in the hands of the Prophet and the Infallible. This has been noted earlier and well mentioned in history. Apparently, Dr. Weil explains such communication between a person and his cancer, boils, and that these growths have responded and shrink on the person's constant requests. It would also be possible to communicate with a stone inside ones kidney or bladder and ask it to come out in from the body. Emoto (2004) also writes that water (that has been recited upon certain positive remarks) has the ability to form beautiful crystals as it enters the human body producing favorable results. In Islam, water also has the ability to praise and glorify Allah.

Certainly, if these requests are made on behalf of the Infallible and the Prophet – and since the whole of creation, including the tiniest bacteria, virus or cancer cell know the status of the Infallible in this universe - the outcome would certainly be positive. This aspect has been explored, and will be addressed again in details in later sections. A good example involves *miracle cures* - when a sick person or a person who suffers from cancer or a debilitating disease that is going to end his or her life, and instantly he or she is cured.

On the other hand, a healthy person gets sick and dies, or dies without any known cause. Many times a placebo is given credit, or something that must have happened, but most of the time it is the intelligent relationship between the bacteria or the cancer and the prayer or certain prayer made on behalf of the Infallible. *The cancer would appreciate the order from the Almighty and the Infallible and spare the human from going worse and into death.* In a similar instance, the disease can stop from going worse because it has been requested to do so by its master. Many such cases have been reported and Deepak Chopra, Andrew Weil, Gary Null, are amongst the foremost healthcare professionals who favor and explain such occurrences as possible events well explained by science. Indeed! Allah is the final source of cure, and everything happens under His Awareness.



In al-Ihtijaj - Volume 2, Page 225:

al-Sadiq was once asked by an atheist as to why is it deserving for a small child to suffer from ailments and sicknesses while he is sinless and has committed no crime. The leader responded saying:

Surely illnesses are of various kinds. The illness of divine tribulation, the illness of divine punishment, and illness as a means for death.

Do you think that the reason behind illness is to eat rotten food and drink contaminated water, or a malady that was present in the child's mother? Do you think that whosoever manages his body properly, takes good care of the conditions of his spirit, and distinguishes the dangerous foods from the advantageous will never turn sick?

Suffice to say that the entire creation was created in front of the Infallible and the entire contents of the universe have been ordered to accept orders from the Infallible; the Prophet, Ali, the Prophet's daughter and the wife of Ali - Fatima, and the remainder eleven purest souls.

Further, Ali is the benefactor to the whole of creation and the only way to Allah for intercession in this world and the next. We also know that all the Prophets, including the last Prophet Muhammad (S) asked Ali for help and Ali delivered in so many different ways. (This will be explored in the last section on Ali)

The Prophet once said to Ali:

If there had not been the risk of people idolizing him as the Christians worship Prophet Isa, he would have made public such of your merits as would make people use the soil under your feet to cure their ailments, and the water from the remainder of your WUDHU (ablution) in order to be cured.

(Amali of Saduq - Page 86. Yanabiul Mawaddah. Tarikh Tabari)

In another tradition, we have reports saying that only the Prophet and Ali know the status of Allah. Only Allah and Ali know the status of the Prophet, and only Allah and the Prophet know the status of Ali.

Apparently, even soil on which Ali walks becomes infused with higher vibrations and curative info-energy that can provide healing of the blocked and low charge energy fields of humans and animals at the energy level. Many such examples have been and will be mentioned. One authentic and most recent narration involves a great scholar of Islam and lover of Ali, whose eye problems disappeared after he applied the soil (on his eyes) on which the visitors to al-Husain (AS) were walking. The incidence with the leg of a lion cannot be ignored, as well as the earth from Karbala.

Shiite Muslims invoke Allah through Ali at all times, exactly what the Prophet and all other Prophets have done. This narration is noted in later sections that some of the people of Quraish were cursed and the thirty persons were told to cover their eyes and supplicate to Allah to heal them on behalf of Muhammad, Ali and their pure progeny. This formula was no sooner pronounced, they were instantly restored to a more healthy and vigorous condition.

So many other examples like this have been recorded in history. Apparently, as we have noted, even God Himself has advised the entire creation, at several occasions, to pray for ones needs by mentioning the name of Ali.

al-Mutahhari writes the following narration in his article Ahlul-Bayt – Its Meaning and Origin, which appears in The Message of Thaqalayn – an Iranian publication. al-Kashani, one of the great Islamic Scholars, reports a similar tradition in his commentary of the Qur'an:

When Almighty Allah created Adam, the father of humankind, and breathed His spirit into him, Adam looked to the right hand side of the Empyrean. There he saw five figures in the form of silhouettes engaged in prostration and genuflection.

He asked, God, have you created any one from the dust before me? God replied, No. Adam said, So who are five figures that I see resembling my own shape and form? God answered, These are five of your offspring. If it were not for them, I would have not created you. They are five people whose names are derived from My own. If it were not for them, I would have not created paradise or hell, the heavens and the earth, the skies and the lands, the angels, the human beings and the jinn.

I am Mahmud and this is Muhammad. I am A'ala and this is Ali. I am Fatir and this is Fatima, I am Ihsan and this is Hasan. I am Muhsin and this is Husain. By My Glory, whoever bears even an atom's weight of grudge against them will be cast into hell. O Adam! They are My chosen ones. For them, I will save or cast others to perdition. If you want anything from me, you should resort to these five people.

Apparently, the following sacred wooden plate was hanging in the ark of Prophet Nuh (AS). It contains the names of the vicegerent - Muhammad, Ali, Fatima, al-Hasan, al-Husain (AS). Apparently, Prophet Nuh (AS) pleaded to them for help during the great flood. It is written in the ancient Samani language. In the book, Elia - Light, Knowledge, and Truth, by Shaykh Ghayas Uddin - honorary editor, Lahore, 10/7/69 and by Hakim Sayyid Mahmud Gailaini:

During the month of July 1951 a team of Russian experts, were surveying the valley of Kaat. Perhaps they were busy in finding out a new mine. They noticed a few pieces of rotten wood at a place. The group officer started digging the place. To his surprise he found heaps of woods pressed there under the earth.

Experts by observing a few layers speculated that these woods are extra ordinary and possess obscure mystery. They excavated the place with deep interest. They found quite a good amount of wood and many other things. They also found a long rectangular wooden plate.

The experts were surprised to observe that this particular plate measuring 14x10 inches was in far better condition among other wood, which were on the verge of decomposition due to aging. After investigation at the end of 1952 experts concluded that this particular plate to the Prophet Nuh Ark, which had rested on the peak of mount CALFF (JUDY, Chapter al-Hud). And the plate, on which a few words of some ancient language were inscribed, was fixed on the Ark.

After it was proved that woods found in the excavation are that of the Nuh's Ark, the curiosity as

to what is written on the wooden plate was aroused. A board of experts was appointed by Russian Government under its research department to investigate the language of the wooden plate.

In the center of the plate, there is a drawing of a palm shape on which some words of ancient Samani language are written. Mr. N. F. Max, Expert, Ancient Languages, Britain (Manchester), has translated the words written on the wooden plate, in English as follows:

O my God, my helper! Keep my hand with mercy and with your Holy Bodies, Muhammad, Ali, Fatima, Shabbar, and Shabbir. They are all biggest and honorable. The world established for them, Help me by their names. You can return to right. The board started its work from 27 February, 1953. Following were the member of this board:

1. Professor Solonon, Macow University
2. Professor Ifa Han Kheeno, Lu Lu Han College China
3. Mr. Mishaou Lu Farug, Officer I/C fossils
4. Mr. Taumol Goru, teacher, Cafezud College
5. Professor De Pakan, Lenin Institute
6. Mr. M. Ahmed Colad, Zitcomen research association
7. Major Cottor, Stallin College

The translation was documented in the following newspapers:

- Weekly – Mirror, U.K., December 28, 1953.
- Star of Britain, London, Manchester, January 23, 1954.
- Manchester Sunlight, January 23, 1954.
- London Weekly Mirror, February 01, 1954.
- Bathrah Najaf, Iraq, February 02, 1954.

al-Mufid narrates a tradition in his al-Amali:

Once when Ali, Amirul-Mu'mineen was near the mountain at Siffin, the time for Maghrib (evening) prayers set in. So he went farther away and called for the prayers. When he finished the Adhan (call for prayer), a man appeared from near the mountain, having grey hair and beard, with a bright, white face. He said, *Peace Be Upon*

You, O Amirul-Mu'mineen! And Mercy and Blessings from Allah! Welcome to the successor of the last of the Prophets, leader of the ones with bright, brilliant faces, (on the Day of Judgment), magnanimous and protected, excellent one and one who has the reward of the truthful, master of all the successor.

So, Ali said, *And peace be upon you, how are you?* He replied, *I am well, waiting for the holy Spirit. I do not know of any name, which is greater in the estimation of Allah, at the time of ordeal, than yours is, nor of any who has earned more rewards than you, or of anyone who has an elevated place higher than yours. Put up with all that you are in, O my brother, until you meet the al-Habib (the beloved Prophet).*

When Ali was asked as to who that person was, he replied, *He is Sham'un, the successor of Isa. Allah sent him to me to give me solace for this confrontation with His enemies!*

al-Majlisi (AR) writes that, according to a reliable tradition of Imam al-Sadiq (AS), a Jew came to the Prophet and asked and glared at him in anger. The Prophet inquired, *O Jew! What do you want?* The Jew asked, *Who is better, you or Prophet Musa, Son of Imran, upon whom the Almighty sent Torah, held conversation with him, granted him the Staff, split the sea and provided a cloud to shade him?* Prophet Muhammad (S) said, *It is detestable for a person to praise himself but it is incumbent upon me to inform you.*

When Prophet Adam took false step, he repented for it in the following words, *O Allah, forgive by Muhammad and the Family of Muhammad and Allah forgave him.*

When Prophet Nuh boarded the ark, he thought he would be drowned. He prayed to Allah for the sake of Muhammad and the family of Muhammad to save him from the storm, so Allah saved him.

When Prophet Ibrahim was thrown into the fire, he invoked Allah for the sake of Muhammad and

the family of Muhammad. Allah cooled the fire and kept him safe.

When Prophet Musa cast down his staff, he was afraid, he prayed to Allah for the sake of Muhammad, and the family of Muhammad, make me overcome my fear. Allah told him not to fear, you have an elevated status.

O, Jew! If Musa had been present in my time and had no faith in my Prophethood and me, his own Prophethood would not have benefited him. O Jew! al-Mahdi is from my progeny when he would reappear, Prophet Isa, Son of Maryam would descend for his assistance and perform prayers behind him.

On one occasion, some of the people of Quraish were cursed and the effects were apparent. Instantly, the thirty persons laboring under the effects of the curses were then brought and laid down before Muhammad and Ali, who said to them to cover their eyes and supplicate to Allah to heal them on behalf of Muhammad, Ali and their pure progeny. This formula was no sooner pronounced that they were instantly restored to a more healthy and vigorous condition.

Based on the above connotations, it makes perfect sense to include the name of the Prophet, name of Ali, or the remaining pure and purified twelve Infallible whenever one has to invoke Allah. Also, in Hayatul-Qulub, al-Majlisi (AS) writes that Allah, the most Sublime once said to Prophet Adam (AS):

These (five lights) are the best of creatures and I have created them. This is Muhammad and I am Praiseworthy (Hamid) and Praised (Mahmud). Because whatever I do for my creatures deserves praise. I have named him as a derivative of one of My Names.

This is Ali and I am High and Great. This name (Ali) is also a form of one of My Names.

This is Fatima and I am the originator of the earth and the heavens. This Fatima shall separate My enemies from My mercy on the Resurrection Day and she shall remove the defects from my devotees. That is why I named her with conjugation of My quality.

This is Hasan and Husain and I am the One who does goodness. I have given them names related to this little of Mine because they are My exalted creation and the most honored.

I shall accept My worship only through their channel, and through them I will bestow salvation to My creatures. Through them shall I punish and reward. O Adam! Approach Me through their mediation. If a detestable action is committed by you, seek forgiveness through their intercession. Because I have vowed not to reject anyone who petitions Me through them. I shall not spurn anyone who prays for forgiveness through their intercession.

When Adam committed *Tark al-Awla*, (going for a lesser good - and neither was there any law in Paradise to go against) he prayed for divine forgiveness through them, and he was forgiven.

It is further reported that when Prophet Adam (AS) committed this error, Allah ordered him and Hawwa (AS) to go far from His presence. Those who disobey His orders cannot stay in the heavens so Allah sent them to the earth. When the merciful Allah wanted to forgive him, He sent Archangel Jibraeel (AS) to them. He came and said, *Certainly! You are the losers by disobeying the order. Now recite the names that are written on the Throne for forgiveness, and pray to Allah to accept your repentance.* Adam prayed to Allah, *for the sake of Muhammad, Ali, Fatima, Hasan and Husain, accept my prayer and have mercy on me.* Allah forgave him as He is kind and merciful. After that Adam memorized the names of the holy five and informed the people of his community.

There are numerous traditions attesting to this fact.

Therefore, the main reason for reciting *the name of Allah* is to create a strong physical and energy connection (and communication) between the person and the act itself, or an object. If one were to begin in the name of Allah before operating complex machinery, the parts of the machinery, being living, would understand the communication since all has been created by the one creator, Allah. The machine would even be gentle and expose itself and its secrets to the person. In another instance and in Islam, if a person recites *in the name of Allah* and then drinks water, the water continues to perform the glorification of Allah as it works itself inside the body of a person. There are ample of studies showing that water does have consciousness and responds/acts accordingly.

The same applies when a person opens the door, or lifts something heavy, or walks on the earth – he is away from danger simply because he prays, or says *the name of Allah* at all times and before doing anything and the opposite party understands that communication and is willing to help. If one is looking for a certain paragraph of information in a very big book with hundreds of pages, he should try asking the book, and the book many times has fulfilled these kinds of favors, though we are not aware.

Shamanic practitioners have been observed to develop such communications – with the spirit of a particular book – and ask for specific favors. They have even been able to find long-lost objects. *These books are therefore living by nature and Allah has given them consciousness.* Additionally, when these objects are called upon, the spirit (or info-energy) of that lost object replies (Turner, 1996).

The writings of Shaykh Rajab Ali (AR) in Elixir of Love are as follows:

Try to set your heart for God. When your heart is for God, He will be there. When He is there all that relates to Him will be present and evident there. Whenever all will be with you, God is there, the spirits of the Prophets and Awliya will be there. If you will, even Makkah and Madina will be with you. So try that your heart be just for God so that whatever is created by God be present to you!

After all, and as mentioned before, one of the many purposes of Islamic rituals is to increase the rate of vibration in our fields of energy so we may attain higher stages of the spiritual journey. For instance, the *Ziyarat* (salutations) of al-Mahdi (ATFS) and the other Infallible (AS) is recommended on a daily basis. Tabrizi in his book Spiritual Journey of The Mystics writes that:

It has been narrated that in appraisal of deeds nothing is more precious and esteemed than sending salutations upon the Prophet Muhammad and his holy progeny, the Infallible.

The above communication with ones energy and reaping benefits from this kind of relationship is a fact and should be practiced. Most certainly, and like the intention of a person who prays hard and vivid, the energy begins to flow during this *Ziyarat*, and the energy of the Infallible with higher rates of vibration will begin to flow into the weaker energy of fallible humans and the later will derive benefit and also share the goodness. In history, it is recorded that the Prophet and the Infallible often prayed for their people by name, and even embraced them to impart knowledge and guidance. This sharing of energy and information within the energy is therefore an act that has been practiced for centuries.

Apparently, Allah (SWT) confirms such energy and direct communication between the Prophet (S) and his faithful believers, and that whenever the people experience sadness and come across a misfortune, those feelings of sadness also overcome the Prophet (S) and he feels the suffering. This also explains why a mother would experience pain and discomfort on a child's misfortune that transpired hundreds of miles away; and why the 12th Imam al-Mahdi becomes sad and dejected whenever he is informed about our vile actions, be in through our specific energy reaching him, or through the angels.

Indeed! The Prophet is among you. He grieves whenever you are in distress; he is solicitous regarding your welfare; he is compassionate and merciful towards the faithful.

(al-Qur'an – Chapter 09, Verse 128)

It is, therefore, customary for Muslims to invoke *the name of Allah (SWT)*, and sometimes *the name of Allah* on behalf of the Infallible whenever they do anything important, or whenever they seek His protection against His archenemy and ours, Satan, the Accursed.

Therefore, this manner is undoubtedly one way to continue charging the human energy system. The advice is as follows:

So let us start in the name of Allah (SWT); Who created and determined everything from nothing, the Ever-Living, the Eternal; Who is never affected by time, nor space, nor anything else; Who never initiated a place for His being, nor did He attain His might after having created everything, nor was He weak before then.

In The name of Allah (SWT); Who never needed company before creating everything.

In the name of Allah (SWT); the like of Whom there is none at all, nor was He without His domain before the latter creation.

In the name of Allah (SWT); Who hears without a hearing faculty, Who sees without vision.

In the name of Allah (SWT); Who is Mighty without having to derive His might from His creation.

In the name of Allah (SWT); the eyes of Whose creatures can never see Him, the Most Exalted One, the all-Knowing.

I testify that Allah (SWT) is the One and Only God; there is no partner with Him, the One and only One upon Whom all things and beings depend. He does not beget, nor is He begotten, nor is there anything like Him.

I further testify that our master Muhammad is His Servant and Prophet, bearer of His Message and of the glad tidings, the one whom He trusted for His revelation; blessings of Allah (SWT) be upon him and his righteous and pure progeny.
(al-Jibouri, 1997)

al-Sadiq (AS) states:

Shut the doors of sins through seeking refuge to Allah (SWT), and open the doors of obedience by reciting Basmallah (before acting).
(Biharul-Anwar - Volume 92, page 216. al-Majlisi, 1627 (AR))

Finally, Allah Himself advises us in Qur'an to reach Him through the Infallible, and why three blessings (salawat) on Muhammad before and after we invoke Allah is recommended for acceptance of the invocation.

O you who believe! Do your duty to Allah, seek the means of approach unto Him, and strive with might and remain in His cause, that you may prosper.
(al-Qur'an – Chapter 5, Verse 35)

Imam Ali (AS) beautifully summarizes:

Those who ask Allah through us will succeed, and those who do not will wear (themselves) out and will be destroyed.
(Biharul-Anwar – Volume 23, Page 102)

Muslims Observe Prayer during an Earthquake, Tornado or Eclipse

Electromagnetic fields, similar to those found in overhead power lines can have a biological effect on human cells, an effect that could contribute to the complex cellular process that leads to cancer, research at Michigan State University shows.

This work of James E. Trosko (2000), a Professor of Pediatrics and Human Development, and colleagues is published in the October issue of Environmental Health Perspectives, the Journal of the National Institute of Environmental Health Sciences.

Humans are connected, by resonance, with the entire solar system. Numerous biologists have forwarded the idea that living things could be influenced by changes in the earth's low-strength geomagnetic field and that the earth's magnetic field can affect the cyclical behavior of living organisms. The process, according to Becker (1990), involves the physical interactions of the fields and the electrical currents flowing within the organisms. This knowledge was called *Feng Shui*, or the science and art of winds and waters. Further, Mesmer was amongst the first to believe that planetary changes exerted an influence on humans (Payne, 1988). As early as the fifties, Ostrander and Schroeder (1970) quote Dr. Ravitz who wrote in the Yale Journal of Biology and Medicine:

Phases of the moon, the sun's position, cosmic and gamma rays, sunspot radiation, and other disturbances of the earth's magnetic field have an impact on the force fields around our bodies.

All living organisms appear to respond to minute magnetic changes. This geomagnetic field can penetrate everywhere, passing easily through inanimate objects, water and air, and the human energy system. Living organisms are more sensitive than electronic equipment and therefore more susceptible to malfunction at times of geomagnetic storms (Payne, 1988).

Even gardeners today are turning to the moon for sage advice on the best time to plant, prune, weed, and harvest. The practice, known as moon or lunar gardening, is cultivating a cult following. Lunar gardening is the oldest form of gardening known to man. The practice centers on the moon's gravitational effect on the flow of moisture in soil and plants and, to a lesser degree, the effect of moonlight on seed germination.

During an eclipse, there is a heightened level of energy that affects both the world environment and our own internal environment. Whenever an eclipse takes place there are many effects on the natural world. For example, our digestive power is greatly reduced, many animals and birds stop eating and go to sleep; nature turns within.

The energetic effects of the eclipse can occur between 2-3 days before and after the eclipse. Due to the potent energy released during this time, emotions (both positive and negative) can be heightened and mishaps can happen more easily. Therefore, it is important to be especially mindful of our thoughts, words, and actions during this time. In this way we can contribute to the welfare of the whole universe.

Clearly then, whenever there is an earthquake or a tornado, the earth's magnetic field is shattered and becomes highly unstable. This *magnetic storm* is often strong enough to cause very high power currents to flow in electric transmission and telephone lines, causing their breakdown. Similar events produce major disturbances in radio and television signals. Such fluctuations can be observed and experienced on a daily basis, but the massive change in the earth's magnetic fields mainly occurs during natural disasters.

The effects on living organisms have been measured and recorded. Howard Friedman and Robert Becker (1963) looked at the possible relationship between magnetic storms and human behavior. In their study, they found the storms to correlate with a significant increase in the admissions to mental hospitals, weekly, and psychiatric patients' behavior.

Payne (1988) reports Dr. Frank Brown who worked at Woods Hole Marine Biological laboratories, to have written about 50 papers on responses of animals and plants to geomagnetic parameters, vulnerable mainly during storms, eclipses, earthquakes and sunspot activities. Payne also quotes Gauquelin, a French researcher, on a number of studies showing increased accidents, heart attacks, blood disease, and other ailments at times of heightened planetary and earth activity. Payne also quotes research going on in laboratories in India, China, Europe, and the United States to discover how magnetic fields affect the chemistry of the cell, the nervous system, or the circulatory system.

Therefore, it would be certainly beneficial for the people to have a powerful *protective screen* enveloping them during these events, so the disastrous effects are minimized. Researchers and scientists like Philpott and Taplin (1990), authors of the Biomagnetic Handbook have suggested that people sleep facing north during such storms to avoid excessive damage to their energy and therefore, one's emotions and behavior. These effects have been documented to be psychological as well as physiological. Islam has a different and extremely effective answer to such a problem.

Because humans become highly vulnerable during such natural disasters, which bring about magnetic storms, Muslims have been obliged to direct themselves towards the Ka'bah in Makkah and say prayers during such events, and continue to say their prayer until the event is over (the later is recommended).

Undoubtedly, and as we have noted before, the prayer and directing oneself to the most pure source of energy, the Ka'bah would create within the person, an *energy-shielding screen* (filled with highly charged and free flowing fields of energy) that would hardly be affected by such magnetic storms. Even though such kinds of magnetic storms occur on a daily basis, they are stronger and more harmful during natural disasters, and thus the reason for the prescription to say a longer, special kind of prayer during those hours.



Further, the Prophet (S) himself prohibited acts like sexual intercourse on the night of the new moon and on the night of eclipses. Such avoidance is necessary, and the command to offer prayer at those times is a prescription for all Muslims. The Prophet (S) even linked mental illnesses in people to natural disasters and natural signs, exactly what scientists have studied and proven (Islamic Medical Wisdom, the *Tibbul-Aimmah*).

Suffice it to comment that prayer can develop within a person highly charged energy that will screen him or her from these electrical disturbances. The info-energy released from the act of prayer would also be powerful enough to stop the interference of the info-energy released from the earth or disturbances in space. Apparently, members of the World Earth Healing Day take into account several astrological implications before selecting the one-day in the year for global prayer.

Fasting on the 13th, 14th and 15th of Every Month - Full Moon Days

There is a strong recommendation by the last Prophet of Islam, Muhammad (S) to fast on the 13th, 14th and 15th of every Islamic (lunar) month, the *white days*, so one can have a protective energy-shielding screen guarding him during the full moon days when there are significant magnetic disturbances radiating into the earth and affecting mankind at different levels. The positive effects of fasting on one's energy fields cannot be overlooked and will be explored in details in the next chapter.

Moreover, when a Muslim fasts, he or she is supposed to behave in such a manner that causes a significant alteration in his energy system making it even more non-penetrative to the outside energy disturbances. Apparently, the Hindus consider the full moon day, (Purnima) sacred. Some Hindus fast on this day or at any rate take only light food in the night.

We know that man is composed of 80% liquid and 20% solid. The moon has an effect on the sea, making the tides rise or fall. In the same way, the moon may also have an effect on the liquid content in man - this results in man becoming tense and irritable. That is how the term *lunatic* came into being. *Luna* means moon in Latin. Lunatic means *insane*. Lindgren, Dlott and Corder (2000) quote Alessandra, author of Seeing Auras, that a chaotic electromagnetic field (i.e. a power line, full moon, and so forth) can completely de-vitalize one's physical energy. However, some astronomers reject the above argument as being based on a crude and misleading analogy. However, more researchers report a relationship between the lunar cycle and the rate of homicides (Lieber & Sherin, 1972), the utilization of emergency mental health services (Blackman & Catalina, 1973), suicides (Jones & Jones, 1977), and the rate of emergency calls to local authorities (De Voge & Mikawa, 1977).

Data on several aggressive and/or violent human behaviors were examined to determine whether a relationship exists between the lunar sydoic cycle and

human aggression. Homicides, suicides, fatal traffic accidents, aggravated assaults and psychiatric emergency room visits occurring in Dade County, Florida all show lunar periodicities. Homicides and aggravated assaults demonstrate statistically significant clustering of cases around full moon. Psychiatric emergency room visits cluster around first quarter and shows a significantly decreased frequency around new and full moon. The suicide curve shows correlations with both aggravated assaults and fatal traffic accidents, suggesting a self-destructive component for each of these behaviors. The existence of a biological rhythm of human aggression, which resonates with the lunar sydoic cycle, is thus postulated.

At the University of Miami, psychologist Arnold Lieber and his colleagues decided to test the old belief of full-moon *lunacy*, which most scientists had written off as tale. The researchers collected data on homicide in Dade County (Miami) over a period of 15 years — 1,887 murders, to be exact. When they matched the incidence of homicide with the phases of the moon, they found, much to their surprise, that the two rose and fell together, almost infallibly, for the entire 15 years! As the full or the new moon approached, the murder rate rose sharply; it distinctly declined during the first and last quarters of the moon.

Dr. Lieber and his colleagues should not have been so surprised. An earlier report by the American Institute of Medical Climatology to the Philadelphia Police Department entitled The Effect of the Full Moon on Human Behavior found similar results. That report showed that the full moon marks a monthly peak in various kinds of psychotically oriented crimes such as murder, arson, dangerous driving, and kleptomania. People do seem to get a little bit crazier about that time of the month.

5

Eating Habits in Islam

The religion Islam has one of the most comprehensive eating and dietary habits and one even wonders as to why all the strict rulings. This is true because the stomach is one of those bodily organs that is largely unstable in electrical terms and when there is over-eating or there is junk food ingested, this over-stresses the stomach and the organs concerned with digestion become chemically and electrically at fault. The resulting faults in the surrounding energy would not only cause alimentary and digestive disorders, but also mental disorders. Such a person would have weak and low charge energy surrounding him making him more vulnerable to unsteady fields of energy.

Islam Prohibits Over-Eating and Prescribes Good Dietary Habits

There is substantial evidence to link over-eating to numerous diseases. Islam's prescription comes to us from a tradition by Ali (AS), who said:

Do not sit for food unless you are hungry; and do not leave the table but you still have an appetite for it, and chew your food in your mouth well.
(Biharul-Anwar - Volume 24, Page 245. al-Majlisi, 1627 (AR))

(Truly) Over-indulgence of food causes various kinds of diseases.
(Ghurarul-Hikam - Page 359)

For instance, the Prophet (S) only drank water half-hour before and after his meals, and never during meals. It is also reported in authentic traditions that he never combined certain foods and kept his intake to a minimum. He did not eat fish and yogurt together, or drink milk with fish, and he did not eat anything sour with it or immediately after it. He never mixed in the same meal two hot foods or two cold foods.

Now, we may understand the introduction of low charge energy to that person's force fields after ingesting several foods (with different chemistry, different base, different taste, and different info-energy) at once or drinking water during meals. All this creates faults within the energy system and diseases originate from here. Of course, proponents of the human energy theory firmly believe that before any chemical imbalances can take place, and before symptoms occur, the faults in the energy appear first, and this can be felt. Mixing foods with different chemistry and morphology would contain within them different info-energy as well.

From a nutritional point of view:

Everything we do to our food changes its subtle electrical reality, its electrical matrix and how it interfaces with our body.
(Heistand and Coleman, 1999)

If we eat junk food, food that has been sprayed and preserved, food that has been flavored or frozen, these foods will have confusing energy that has been adulterated, and by eating these foods we will be developing faults in our network of energy. The results of such insults to over-eating and eating preserved foods are chronic fatigue, intestinal disorders, stomach ulcers, and so forth - all because of an electrically and chemically unstable stomach brought about by our improper ingestion of food or over-eating. Islam, therefore, has advised its followers to abstain from junk food (though the religion has not made these foods forbidden), sprayed and preserved foods, etc. – foods that are un-natural.

In Elixir of Love, one of the Shaykh Rajab Ali's devotees related about him that the Shaykh was once holding a session in one of his friends' house. Before starting his talk, he felt somehow weak due to hunger and asked for some bread. The householder brought him half a loaf of bread for him to eat, and then he started the meeting. The following night he said:

Last night I made salutations to the holy Imams (AS) but I did not see them. I pleaded to find the reason. I was told intuitively, *You had half of that food and the hunger alleviated. Why then did you eat the other half!* Having some food enough for body's need is all right, but extra to that would cause veil and darkness.

Eating with Washed, Wet Hands

Washing hands before meals is yet another concept in Islam and many other religions. Further admonition is not to dry our hands and proceed to eat with wet hands. This concept is now clear because if we were to wash our hands and then dry them with a tissue/towel, we are likely to introduce low charge energy into the energy fields of our hand. *This towel is normally used for many other purposes and by different people, or even tissue/towel that is clean but filled with faults from the surrounding air, or the universal energy.* The unadulterated and pure info-energy of water would also be contaminated or at least altered with the info-energy in the towel. Therefore, to eat with those hands may be unhealthy.

The Prophet (S) was also observed to draw his wet hands over his face whenever he washed his hands after eating (al-Majlisi, 1627). To maintain the higher kind of energy purity, one needs to avoid contact with towels or tissues after washing

hands before eating. Physical contact with the bacteria and viruses in towels and tissues is also something to consider and the reason why many organizations including many religions advise the washing of hands before eating, but Muslims have been further recommended to refrain from drying their hands until contact with food is made.

A case in point, Muslims have also been recommended not to dry themselves after performing ablution for prayer. The higher rate of vibrations in the energy fields of the person having performed ablution should remain until the start of prayer. Water has the ability to do just that.

In modern bathrooms, there are blow-driers located (instead of tissue) and this is a much better way to dry ones hands.

Remembrance of Allah (SWT) is Prescribed Before, During, and After Eating
In the Invocation of Kumayl, Ali (AS) remarks:

O' He! Whose name is a remedy.

Remembering Allah (SWT) and reciting several small invocations before eating have been greatly endorsed in Islam and other religions, and Muslims are supposed to perform this small act of worship before meals. Scientists have only now proven the benefits of deep breathing and relaxation (a state produced when invoking Allah (SWT) in prayer) before, during, and after meals. This practice has been well researched to increase nutrient absorption and allows the body to introduce the correct and healthy enzymes to break down the foods. True, blessings, prayer or silent contemplation before eating will improve digestion, assimilation and well being on all levels. The free flowing fields of energy and favorable info-energy released during these small episodes of prayer will undoubtedly affect the rate of absorption and elimination.

It is reported that besides washing hands, Muqaddas Ardabeli (one of the great Islamic Jurist) always performed ablution before eating. The powerful and positive effects of ablution on one's energy fields has been noted, increasing the assimilation and productivity of the food at the physical and energy level.

Eating in the Same Table where Alcohol is served is Forbidden
al-Kulayni has narrated through his chain from Abu Ja'far (AS) that he said:

Allah never raised any prophet but it was in Allah's knowledge that when He would perfect his religion it would include prohibition of intoxicants. Intoxicants were always unlawful, even though they are carried away from (one) trait

to (another) trait. And if it were imposed on them all together, it would have cut them off short of religion.

As Allah (SWT), Most Sublime, Most High commands us in Qur'an:

They ask you concerning alcohol and gambling? Say! In them are great sin and some profit for men, but the sin is greater than their profit ...

(al-Qur'an – Chapter 2, Verse 219)

O you who believe! Intoxicants and games of chance, idols and divination by arrows are only an abomination of Satan's handiwork. So stay away from them so that you may be successful.

The Shaytan only desires to cause enmity and hatred in your midst through intoxicants and gambling, and keep you away from remembering Allah and from prayer. Will you then abstain from them?

(al-Qur'an – Chapter 5, Verses 90-91)

al-Taba Tabai (AR) quotes az-Zamakhshari that he has written:

Three verses were revealed on the subject of intoxicants:

They ask you about intoxicants and games of chance ...

(al-Qur'an – Chapter 2, Verse 219)

Some Muslims then left it and some continued to drink, until a man drank it, began his prayers, and talked nonsense.

Then was revealed:

O you who believe! Do not go near prayer when you are intoxicated until you know (well) what you say ...

(al-Qur'an – Chapter 4, Verse 43)

Still some Muslims continued drinking it; until Umar drank it; then he took a jawbone of a camel and bashed with it the skull of Abdur-Rahman ibn Awf, and then sat lamenting those (unbelievers) who were killed in the battle of Badr, reciting the poem of al-Aswad ibn Yaghfur:

*How many spears (i.e. braves) and noble drinkers are (thrown)
In the well – the well of Badr?
How many nobles and feeders of humps are (here)
In the well – the well of Badr?
Does Ibn Abi Kabshah threaten us that we shall be made alive again?
And how can (happen) the life of ghosts and skulls?
Is he helpless in averting death from me?
And will raise me (again) when my bones become rotten?
Well, who will convey my message to the Beneficent (God)
That I am abandoning the month of fast.
So tell Allah to stop my drink from me,
And tell Allah to stop my food from me.*

The Polytheists of Quraish used this nickname for the Prophet (S) in a sneering manner.

This (news) reached the Messenger of Allah (S) and he came out enraged, dragging his cloak along; he raised something that was in his hand to strike him (Umar). So he (Umar) said, *I seek refuge in Allah from the wrath of Allah and the wrath of His Messenger*. Then Allah, the Glorified, the Sublime, sent down (the verse), **The Satan only desires to cause enmity and hatred** Will you then desist? So Umar said, *We desist*.
(Rabiu-Abrar)

The adulterated info-energy and the negative effects on the human energy and the universal energy field from intoxicants can be further explained by narrating the following tradition from al-Ridha (AS) who has said:

Allah (SWT) forbade the drinking of wine, since it causes corruption, disturbance and intoxication of the mind ... and becomes the cause of all the sins including murdering, and accusing falsely chaste woman of adultery and committing adultery, lessening abstinence, and refraining from forbidden deeds ...
(Wasail-Shia - Volume 17, Page 22)

Drug experts describe alcohol as the most dangerous drug on earth. Water loss, vitamin deficiency and electrolyte depletion are few of the health hazards of alcohol, besides liver damage, pancreas disorders, and major psychiatric illnesses. Because of the adverse side effects of this drug and a few others, Islam has prohibited its use even in small quantities, as the drug is also addictive. The faults within the fields of energy created from ingesting such a drug is disturbing and the reason why we have a list of illnesses that are alcohol-related:

Nausea, vomiting, flushing, mental excitement or depression, drowsiness, impaired perception, stupor, coma, even death may occur.
(Gosselin, R. E. et. al., 1984)

Muhammad ibn Abdillah narrates from one of his companions that he said - I said to Abu Abdillah (AS) - May I be made your ransom! Why did Allah forbid the dead animal, blood and flesh of swine? *He said:*

As for intoxicants, Allah has made it unlawful because of its effect and disorder.

Verily! The one addicted to liquor is like the idol-worshipper. It creates in him tremor and takes away his radiance. It destroys his sense of honor, and incites him to indulge in unlawful activities like bloodshed and fornication. When he is intoxicated, there is no guarantee that he would not assault sexually the women who are within the prohibited degree (like mother, daughter or sister) without being aware of it. The liquor does not lead the drinker except to every type of evil.
(Man La Yahdhuruhul-Faqih)

Apparently, Muslims have also been recommended to avoid eating where people eat and drink forbidden drinks, behave shamelessly and perform forbidden acts. The reason for this advice is clear, and is because that person would be sharing his or her info-energy with alcoholics who have disharmonious energy patterns and contaminated info-energy from the alcohol, which will contain memories of abuse and intoxication. This sharing of energy (with alcohol or alcoholics) would not only adulterate one's energy system, according to Dye (2000), but also make him weak and prone to evil, lustful desires. The mind works less convincing if its energy fields are low charged and blocked.

The same applies to all other addictive elements such as cocaine, marijuana, etc. No wonder alcohol, like music leads to other major sinful acts. Drinking alcohol is considered the mother of all vices. Using similar explanations, we shall explain

how music also leads to adultery, a saying of the Prophet (S), and how truthful he was. This is another reason why the Aimmah have linked alcohol to other sinful acts.

The negative effects of alcohol at the physical and energy level in the surrounding universal energy have been well explained by Ali when he said:

If a drop of liquor falls into a well and a minaret is built on its nearby land I will not recite Adhan (proclamation to prayer) from it; and if it falls into a river and in its dry bed grows grass, I will not let my horse graze on it.

It is reported that in one instance the enemy of al-Naqi (AS), the Shiite Tenth Infallible (AS) was unable to pick up a glass that contained alcohol in it and wanted to give it to the Imam (AS). In other words, alcohol itself refused to be picked up and go near one of the cleanest individuals on this earth. We all have had similar experiences wherein we relate to the object in question – like a glass of water spilling on us just because it is dirty and the water does not want the person drinking it, a trip that was suddenly changed or cancelled, and so forth.

Islam Recommends Salt Before and After Each Meal

Salt is one of the best foods you can take before and after meals, and the recommendation by the Prophet (S) is very current and important. It is reported that the Prophet (S) always used to have salt before and after meals, and he said that a person who does this act is protected from 70 types of diseases (curses), among which leprosy is the minor one. Islam made this calling because of the benefits of salt (sodium chloride) to the physiology and the human energy system, in particular when taken before and after meals, when it has the most merit during the digestion process.

Without salt we cannot live. Salt ensures the transmission of electrical nerve impulses to and from the brain and the contractions of the heart and other muscles. Salt is necessary to the flow of nutrients around the body and is vital to the digestion of food. This help in digestion is what we need during meals. Salt stimulates the sensory nerve endings on the tongue to prepare your system for digestion, and increases the rate of absorption.

Sodium is also a principal component of a person's internal environment, the extra-cellular fluid. Nutrients reach your body's cells through these fluids. Sodium facilitates many bodily functions including fluid volume and acid base balance. Sodium enables the transmission of nerve impulses around the body. It is an electrolyte, and like potassium, calcium and magnesium it regulates electrical charges moving in and out of cells in the body.

Chloride, too, is essential to good health and is a fundamental element in the digestion process. It preserves acid-base balance in the body. It aids potassium absorption. It supplies the essence of hydrochloric acid used in the stomach to help us to breakdown and digest the food we eat and controls the level of bacteria present in the stomach.

A case in point, the main reason why we have medical doctors and health-care professionals restraining the general community from consuming salt is that it may cause or exacerbate high blood pressure. Unfortunately, the problem is not in the Prophet's advice, but with the advancement in food processing and preserving technology, and we have too much salt content already in our processed and highly adulterated foods. Therefore, consuming extra salt would be harmful.

Second, the table salt lacks potassium and the companies concerned extract the important mineral and sell it as a supplement, so when people take too much table salt, it has the disadvantage to cause high blood pressure problems in a vulnerable person. The advice is to ingest pure sea salt that is balanced in sodium, potassium and other minerals, and to consume less preserved foods.

No matter what, the advice of the Prophet (S) remains an important matter to all of humankind to maintain that electrical and chemical balance during and after meals. Because salt has so many electrical properties within the body, its role in balancing the ambient energy fields cannot be ignored. Improper food digestion will affect the energy of the person concerned.

Scientists and observers have reported that a bowl of sea salt placed in space has the ability to purify the surrounding universal energy from all the shortages and blockages. The salt would attract any negativity to it (Poole, 1999). It is highly probable that ingested salt also has the same ability.

Islam Recommends One-Third of your Stomach to be Reserved for Water

This tradition comes to us from the Prophet (S) that:

One-third of your stomach should be filled with food, one-third with air, and one-third with water.

Islam therefore, recommends its followers and the whole of humankind to drink lots of water throughout the day and this has several electrical and chemical merits as well. According to Heistand and Coleman (1999):

The entire electrical function of every cellular process in our body depends on the electrical conductivity contained within every molecule. This conductivity increases and decreases



depending on the hydration levels of our cellular structure.

Drinking water will greatly increase the hydration of every cell within minutes of taking the drink. And, this rapid interface can only be achieved with water (because of its highly balanced electrical matrix) and no other fluids.

Apparently, drinking lots of clean water is one Islamic way to cleanse oneself from toxins inside the body and introduce highly charged energy to the energy fields surrounding the stomach and intestines. Truly, water (mercy from Allah) has been termed the elixir of life. Brennan (1987) suggests (to healers, especially) to always drink a full glass of spring water between healing sessions. Drinking water before any kind of performance that involves mental effort has been well researched to have endless advantages.

Fasting

al-Qur'an remarks:

O Believers! Fasting is decreed for you, as it was decreed for those before you, that you might attain salvation.

(al-Qur'an – Chapter 2, Verse 183)

The levy of the body is fasting.

(Ali (AS))

al-Taba Tabai (1991) relates that the late Ali Agha Qazi once related a wonderful story about starvation. In short, he said:

Once during the days of the former Prophets three persons were traveling together. At nightfall, they set out in three different directions with a view to get food, but agreed to assemble next morning at a particular place at an appointed time. Some person already invited one of them.

The second man also by chance became the guest of someone. The third man had no place to go. He said to himself that he should go to the mosque to be the guest of Allah.

He passed the night in the mosque, but could get no food. Next morning they assembled at the appointed place and each one of them related

his story. At that time, the Prophet of the time received a revelation to the following effect, *Tell Our guest that We were his host last night and wanted to provide him with sumptuous food, but found that there was no food better than hunger.*

Fasting is one of the most effective ways to correct blockages in the energy (Lindgren and Dlott, 2000), and this prescription has been given to Muslims one whole month every year. The difference between therapeutic fasting (where vegetable juices and raw fruits are allowed) and fasting in Islam is that the fasting for Muslims is not only therapeutic, but also spiritual and a revolution of one's soul, balancing each and every blockage in the fields of energy regardless of its origin - mental, physical, spiritual or even emotional origin.

When researchers and scientists, the like of Brennan (1987), a previous research scientist at NASA and a practicing energy psychotherapist, want to employ a program of *energetic cleansing* to severely disabled people and those suffering from drug addiction and other degenerative disease, they prescribe fasting as the primary component in the program. This helps to cleanse the energy, and therefore allow free flowing of energy and increase balance.

Islam has further associated fasting with good living, and Muslims are required to abstain from certain actions (sinful and abominable) in order to make a successful fasting. During fasting, Islam discourages backbiting and slandering, watching illicit movies, listening to music, and so forth. Most certainly, all these actions bring about an *energy revolution* of the body and soul that is of great benefit to that person, living in a world filled with faults that are easily accessible. More on this, at the end of this part.

Dr. Allan Cott in his book, Fasting, The Ultimate Diet, explains some of the reasons why people do fast. The following is a partial list of the aims of fasting as seen by the author of that book, the majority of which have been proven scientifically and in folk medicine:

To feel better physically and mentally; to clean out the body; to give the whole system a rest; to lower blood pressure and cholesterol levels; to cut down on smoking and drinking; to get more out of sex; to let the body heal itself; to relieve tension; to end dependence on drugs; to sleep better; to digest food better; to regulate bowels; to feel euphoric; to sharpen the senses; to quicken mental processes; to boost self-esteem; to learn better eating habits; to share with the hungry; to gain

control of oneself; to seek spiritual revelations; to observe religious rites; to call attention to social issues; to slow the aging process.

All the above health and spiritual benefits can only be achieved if fasting really had all the chemical and energy balancing properties. The human energy system is strengthened with fasting, as one furthers into spiritual and physical bliss. Moreover, he will attract only free flowing energy from nearby sources making his energy fields pure and impregnable. This alteration in the info-energy is also of great benefit to the individuals fasting in the prescribed manner by Muslims, and doing this act together. The following narration explains further, what a Muslim has to go through while fasting:

One who while fasting does not guard his tongue from telling lies and does not refrain from bad deeds, is not respecting his fast. Allah does not approve of mere abstention from food.
(Holy Prophet (S))

When you are fasting, you should not speak ill of anybody, nor should you be rough and noisy. If anybody speaks ill of you or tries to pick a quarrel with you, reply him not, but say to him that you are fasting.
(Holy Prophet (S))

The day of your fast should not be like any ordinary day. When you fast, all your senses - eyes, ears, tongue, hands and feet must fast with you.
(al-Sadiq (AS))

O Jabir! Whoever during the month of Ramadhan, fasts in its days, stands up for prayers in parts of the night, controls his desires and emotions, puts a rein on his tongue, keeps his eyes down, and does not injure the feelings of others, will become as free of sins as the day he was born.
(al-Baqir (AS))

The following adapted from an article by the Late Ahmed Sheriff Dewji, published in the Light Magazine:

The most important consideration in undertaking a fast, as in any act of devotion, is to seek nearness to God, and seek His pleasure and Forgiveness. This itself generates a spirit of piety in man.

Fasting gives man an unflinching training in endurance, a spirit of acceptance. This could well prepare him to put up with the unchangeable situations in life in the same spirit of resignation as cultivated during the fasts.

Fasting develops courage, fortitude, and a fighting spirit in man to surmount the heavy odds in life with a cool and tranquil mind. It sharpens his power of concentration to overcome obstacles through a vigorous exercise all throughout the month, leading to a steeling of his will power and resolve, which could help him in challenging situations in life. It is seen that many an undesirable habit, which is difficult to give up, is more easily given up during the days of fasting.

Fasting teaches man reliance on God, and confidence in Him. Just as the vigorous state of fasting for a whole month is undertaken with His assistance, bitter situations in life could also be surmounted with His help.

Fasting develops a spirit of patience in man, with the realization that the days of fasting, though seemingly unending, do have a successful and happy end. Thus is life. All bitter situations pass, and ended.

Fasting is meant to conquer anger and develop self-control in man. The vigorous effort required putting up with hunger and thirst can well be extended to conquer other infirmities of human character that lead man into error and sin.

Fasting inculcates a spirit of tolerance in man to face unpleasant conditions and situations without making his fellow beings the victim of his wrath. Many people, when facing discomfort and deprivation, become irritable and annoyed. This anger is then vented on those around them. Fasting helps a man become more tolerant despite his own discomfort.

Fasting mellows a man and enhances his character, giving a jolt to the human instincts

of pride, haughtiness, jealousy and ambition. Fasting softens his character, and clears his heart and mind of many negative emotions.

Fasting demands a rigid sense of discipline, mental, spiritual and physical. This forms characteristics, which are an essential ingredient to success in life.

Fasting creates spiritual reformation in man, infusing him with a spirit of enthusiasm and zest to change and become a better human being in the eyes of God. This is an excellent opportunity, given to believers each year, to change themselves and consequently their destinies.

On the physical side, fasting cleanses the human system of the accumulated impurities of uninterrupted eating throughout the year. It prepares the body to face diseases or conditions of scarcity. The rigid abstinence of a fast regulates man's health, sharpens his intellect and enhances the qualities of his heart.

In Hayatul-Qulub, by al-Majlisi, he writes that Sayyid Ibn Tawus has narrated in the book Sadhus-Saud that I have seen in the scriptures of Idris (AS) that:

- ❖ Keep your soul away from impure things whilst fasting. In addition, fast with a pure and sincere intention only for Allah.
- ❖ Clean your intention from filth, because Allah will segregate people with pure hearts and pure intentions.
- ❖ For fasting and abstaining your mouth from food it is necessary that you be away from sins because Allah is not pleased if one just abstains from food but it is expected that you abstain from all evil when you worship.
- ❖ Then his heart and his thoughts should be directed towards prayers and to establishing a link with Allah and supplicate and ask your hearts' desire which will be your gain and should be expedient with humility and helplessness.

- ❖ And, when you prostrate be away from worldly tensions, evil thoughts and bad or unexpected actions.

Clearly then, Islamic fasting leads to a revolution of the soul and permits one to near the zenith of morals. These acts, thoughts and behaviors during fasting do strengthen the fields of one's energy and purify the information within the energy.

Islam's Stand on Vegetarians

O you who believe! Fulfill the obligations. The cattle quadrupeds are allowed to you, except that which is recited to you, not violating the prohibition against game when you are entering upon the performance of the pilgrimage. Surely, Allah orders what He desires.
(al-Qur'an – Chapter 5, Verse 1)

In Qur'an Allah clearly states that He created the cattle for human benefit and consumption:

What! Do they not see that We have created the cattle for them, of what our hands have wrought, and of them, they are the masters? And, We subjected unto the cattle, and some of them they ride upon, and some of them they eat. And for them, in them are benefits and drinks. What! Will they not be grateful?
(al-Qur'an – Chapter 36, Verses 71-73)

The Infallible (AS) have said:

Of all the foods in the heaven and the earth, which can be taken with bread, meat is the best. Eating meat increases the growth of flesh and increases energy significantly.

In the Bible:

For one believes he may eat all things, but he who is weak eats only vegetables.
(Romans, 14:2)

Muhammad ibn Abdillah narrates from one of his companions that he said - I said to Abu Abdillah (AS) - *May I be made your ransom! Why did Allah forbid the dead animal, blood and flesh of swine?*

He said:

Verily when Allah, the Blessed, the High, prohibited these to His servants and made the other things lawful to them, it was not because Allah liked these prohibited things for Himself; Blessed and High is He, nor did He dislike other things and so, allowed His servants to use it.

The fact is that He created the creatures and knew what would sustain their bodies and keep them in good health. Therefore, he made it lawful for them as a favor from Himself for their own well-being. Moreover, He knew what would be harmful to them, so He forbade it to them and made it unlawful. Yet He allowed it for those facing emergencies, and made it lawful to him when his body could not be sustained otherwise. Therefore, He ordered him partake from it to that amount which would avert the emergency, but not any more.

Unless they choose a proper balance of foods, strict vegetarians are at risk for several deficiencies, especially vitamin B12. The other nutrients at risk are riboflavin, calcium, iron, and the essential amino acids lysine and methionine. Vegetarian children not exposed to sunlight are at risk for vitamin D deficiency. Zinc deficiency can occur in vegans because the phytic acid in whole grains binds zinc, and there is little zinc in fruits and vegetables. Since B12 is present only in animal foods and a limited number of specially fortified foods, vegans should probably take B12 supplements prescribed by a physician. Further, the symptoms of vegetarianism may include protein deficiency, amino acid and mineral depletion coupled with chronic low levels of energy.

Islam's inclination to ingesting meat is an important dietary advice to Muslims and a prescription to healthy life. Animal products have been researched to have powerful vibratory frequencies, healthy and nutritious.

A major argument put forth by vegetarians is that an animal has to be slaughtered and this fear within the animal will adulterate its flesh and lower the charge in the energy of the meat, thereby causing harm to whosoever eats the meat (as documented earlier). However, we have shown in the previous sections that the

Islamic method of slaughtering creates honor and reverence in the slaughter, and this act carries no traumatic frequencies that could unbalance the electrical matrix of the meat.

Surprisingly, Heistand and Coleman (1999) quote an experiment in which the frequency of energy contained within the carrot had a bigger change when pulled from the ground than a cattle beast's energy change when slaughtered. This means that *the carrot actually screamed louder than the cow*.

In Islam:

- Animals have been created mostly for the benefit of humankind; men are the masters of them.
- God has created cattle for men, in which there is a sign of God.
- Cattle have been made for man to ride on and to serve as food and for various other advantages.
- Man can make use of the flesh, skin, feathers, and bones of animals.
- Qur'an approves dogs to be used for hunting.
- It points out that man, through the application of his skill and intelligence, has been able to make multiple uses of the skin and hair of animals for his comforts and conveniences.

Mir Ahmed Ali (AR) writes:

The criticism of the slaughter of animals by the opponents of Islam is unreasonable. Animals have been created by the creator to provide food for the human beings. There is *life* in everything man or animal eats or drinks. Therefore, saving or sparing *life* is not possible. This is the law of nature. The very existence of life depends upon the proper consuming of life. Life in the lower stages of creation has been purposely created to be sacrificed to serve the survival of the species in the higher realm.

Similarly, man has been created to sacrifice his self, which is dearest to him, to reach the higher realms of divinity or spiritual bliss. It is true that purposeless slaughter of animals is a waste of Allah's bounty when it is carried out in contravention to the laws of the author of nature. Even for those who hold animals sacred, the surest way to show their concern is to slaughter them at the proper time, because one day they will

be eliminated by death. Therefore, if an animal is to die anyway, it is better to use it for sustenance of human life, rather than letting it go waste. The merciful creator, therefore, has allowed slaughter of animals for the sustenance of human life.

In the days of ignorance, man sacrificed man to please his man-made gods. Islam stopped this practice. Instead, to keep alive the spirit of the intended sacrifice of Ismail by Ibrahim, to show his obedience to his Lord, sacrifice of animals has been prescribed. On the other hand, Islam prohibits purposeless killing of animals. As long as a haji is in ihram, he cannot kill even a mosquito. Hunting is not only forbidden during the hajj but also as a sport in ordinary life. Imam Ali, on his deathbed, asked his children to take care of the birds he had domesticated, or else to set them free. Once, a disciple of Imam Ja'far al-Sadiq killed some pigeons in exasperation. The Imam asked him to give one dinar in charity for every pigeon he had killed as expiation.

Once, the companions of Imam al-Hasan tried to make a dog run when the unclean animal came near them while they were having meals with the Imam. The Imam prevented them, began to eat one morsel himself, and gave another to the dog. He said:

I should feel ashamed if a creature of Allah looks at my food and I turn it away.

Allamah Taba Tabai (AR) writes:

Clearly, the system of creation, which has overall control on all the creatures, has ordained that man should get nourishment from meats, etc. Then it has guided the previous parts of existence towards it. It is the system, which has created in human beings the ability to get sustenance from both animals and vegetables. He has, in the front of his alimentary system, the teeth some of which are made to cut, the others to break, some to tear and others to grind. They are called canines, molars, premolars and incisors. Man is not like goat or cow, which cannot cut or tear apart, nor

is he like the beasts of prey, which cannot grind or incise.

The faculty of taste with which his mouth is equipped finds the taste of meats pleasant. Then other organs of his digestive system likewise find the meats delicious and long for it. All this is a part of creative guidance, which proves that the Creator has given him permission to use and eat various meats. How can we separate this creative guidance from lawfulness of the work, which this guidance leads.

Islam is a natural religion. Its only aim is to revive the tracks of nature, which the human ignorance has obliterated. It is bound to declare lawful what the creation guides to and the nature decrees. Islamic Legislation revives this natural commandment. And in the same way, it restores other arrangements, which the Creator has ingrained in our nature. We have already mentioned that it confirms the decree of reason that one should abstain from such meats, which are harmful physically or spiritually. And, it strengthens the inner feelings by prohibiting what the normal human nature dislikes or feels aversion. These two principles ultimately are based on the Divine management of the creation. Islam has given credence to them. It has prohibited that which harms the growth of the body and has forbidden that which is injurious to the well-being of human society. For example, that which has been slaughtered in the name of other than Allah or that which has been obtained through gambling and dividing with arrows and so on, and it has prohibited those repulsive things which the nature abhors.

There is no doubt that mercy is a fine gift of Allah, which has been ingrained in the human nature and in many animals as well, as we have sometimes observed. However, the Creator has not given it the status that it should enjoy absolute power over all affairs, or should command unqualified obedience. The creation itself has not given the

mercy free rein; otherwise, there would not have been in this world any trace of grief, disease, suffering and various types of tortures and oppressions.

Moreover, human mercy in itself is not like justice, inasmuch as it is not an absolute noble characteristic, which admits no restriction. Had it been so, then it would not have been proper to punish an oppressor for his oppression or to penalize a criminal for his crime; nor would we have been allowed to confront a transgression with similar action. If mercy means this, then the earth and all that is on it would perish.

However, Islam has not neglected the demands of mercy altogether, because it is among the creation's gifts. It has ordered us to deal with the animals with mercy. It has forbidden us to torture the animal at the time of slaughter. It does not allow dissecting the limbs of the slaughtered animal before it has died, nor is it allowed to skin it while it is alive.

And,

As for the talk of divine Mercy and His being the most Merciful of all, do they think that Allah is tenderhearted being? Alternatively, that his senses are influenced and He feels pity on some things? Obviously, these are material and physical characteristics and Allah is far above such things. The Divine Mercy means that Allah bestows good on someone who deserves it as much as he deserves it. That is why sometimes what we think is punishment turns out to be the Mercy from Him, and vice versa. Consequently, according to the reason, it is not good to neglect or discard a beneficial action by listening to what is suggested by our false mercy. Nor is it allowed to be negligent in legislating the Islamic Laws, keeping in view the realities of the creation.

6

Islamic Medicine

al-Kadhim (AS) has said:

Stay away from the treatment of physicians as long as you are well. It is similar to a building, a little of it leads too much.

al-Hasan (AS) remarks:

Every medication stirs up an illness, and there is nothing more beneficial for the body than withholding from it all except what it requires.

The Infallible (AS) have further cautioned us to avoid medications as long as the body can bear the illness. Natural medicines used by the Prophet (S) were simple and non-artificial remedies. They were all designed to stimulate the healing process within a person. Neither he, nor any of his companions even used any synthetics, pharmaceutical or composite chemicals (al-Akili, 1993).

Clearly, Hippocrates preferred and prescribed herbal remedies first, and if these did not work, he resorted to alternative methods, mostly drugs (Becker, 1990). The herbs, according to healers at that time, assisted in balancing the energy flow within the sick person. Also, these herbal preparations and natural whole food vitamin supplements have a strong ability to play a significant role in the energetic system of the body. Brennan (1987) postulates further that herbal preparations and vitamins may significantly affect the human energy in a positive manner and fasten the healing process.

Herbs and whole foods as root vegetables are rich with electrical energy derived from the earth and have more grounding power (Poole, 1999). Because all living things possess a life force, even such herbs can have significant effects on the human body via their electrical properties. Pharmaceutical grade drugs contain within their structure the most unstable and unsteady electrical matrix, together with unfavorable, confusing and altered info-energy, and consuming them on a daily basis is the real cause of many of the major illnesses in this present society. Herbal and food preparations for medicinal purposes are natural, and many of their families contain researched medicinal qualities. Therefore, to consume these herbs and foods when ill will help balance the blockages in the energy field brought about by sickness and ailment, as well as physical complaints.

Reporting in the Journal of the American Medical Association, Dr. Lucien Leape of Harvard School of Public Health, has calculated that:

180,000 people die in the U.S. each year partly as a result of iatrogenic injury (injury caused by medicines), the equivalent of 3 jumbo jets crashes every two days.

In another issue, the journal points out that:

Injury from medical treatment in the U.S. dwarfs the annual automobile accident mortality of 45,000 and accounts for more deaths than all other accidents combined.

An average 50% of patients return to their medical doctors simply because of *medically - induced* problems. Further, most of the medical drugs in existence 30 years ago cannot now be used because of their discovered toxic effects! This is exactly why approximately 15% of hospital days are devoted to the treatment of drug side effects. Furthermore, recent surveys from the United Kingdom and America have shown that as many as 80% of patients feel that their underlying complaint, their reason for going to the doctor, was not satisfactorily resolved when they left the office (Chopra, 1990).

Pharmaceutical Drugs and Electrical Damage

Pharmaceutical grade drugs significantly affect the energy (Brennan, 1987; Margo von Phul, 2000) and traditional healers and energy scientists have thoroughly documented such reports. To report from one such health-care professional, Brennan (1987) has observed dark energy forms in the liver left from drugs taken for various diseases. She also reports chemotherapy to clog the whole energy field, especially the liver, with greenish-brown mucus-like energy.

To her amazement, she also saw a radiopaque dye that was used to observe the spine that was injected into the spinal column to diagnose injury ten years after injection, although it is supposed to clear the body in a month or two. She even observed side effects of certain drugs in her patients as many as ten years after the drug was taken. The example she gives concerns a drug for hepatitis that was causing immune deficiencies five years later. A red dye placed in the spinal column for exploratory purposes was inhibiting the healing of spinal nerves ten years later. Apparently, Shamanic healers have also been reported to observe such energy blockages and disruption in energy flow in sick patients.

Such kinds of observations are true and have been extensively reported in scientific research. With proper training, the eyes can be taught by the mind to physically see beyond normal vision and witness the energy of thoughts, emotions, and life itself manifesting in every human being.

A common side effect of all drugs is not talked about - the nutrients that are stripped away and depleted by taking medication. These vitamins, minerals and enzymes are used up in the process of processing and detoxifying all drugs. Diuretics wash potassium, magnesium, sodium, zinc and vitamin B2 right out of your body; antacids steal vitamins A and B1, folic acid, calcium, copper, iron and phosphorous from your tissues; antibiotics deplete numerous vitamins - B2, C, D, niacin, folic acid, biotin, and so forth. The stealing of such minerals and vitamins from the body tissues create significant electrical damage to the cells as most of the above-mentioned elements play significant roles in the body's electrical processes, and in turn affect the energy system.

Side effects and diseases caused from medicines will further develop blockage to our energy system, as we become weaker and lethargic. The only way to balance and charge this energy around oneself when ill is to try herbal and whole food preparations that will provide balance and health to the system. Moreover, the electrical properties of such herbals and foods will most definitely strengthen the human energy system, thereby hastening the healing process.

Even further, many medicines have metals and exposure to many of them can lead to illnesses. Emoto (2004) found in his experiments that Aluminum, for example, has a similar vibration frequency to sadness, anger to lead, uncertainty to Cadmium, and stress to Zinc. Therefore, these metals can and do cause illnesses – as Alzheimer's is believed to be caused by excessive Aluminum.

Islam Prefers Natural Medicine over Drugs

The preferred method of medical therapy in Islamic Medicine during the time of the Prophet (S) and the Infallible (AS), and during the reign of the most revered Islamic physicians, the like of Ali Ibn Rabban al-Tabari, (838-870 A.D.), Mohamed Ibn Zakariya al-Razi, (864-930 A.D.), and Ibn Sina, (980-1037 A.D.) was a scheme starting with nutritional therapy. If this failed, drugs were employed.

al-Akili (1993) writes that in May of 1970, the World Health Organization (WHO) paid tribute to Abu Bakr Muhammad Ibn Zakariya al-Razi by stating that, so important a physician al-Razi was that the well-known writer George Sarton wrote in his Introduction to the History of Science, that al-Razi was the greatest physician of the medieval ages. In addition, al-Razi confirmed his preferred method of treatment by saying:

If a medical doctor can treat a patient through nutrition rather than medicine, he has done the best thing.

Electrical Power of Herbs and Foods

Herbal preparations carry and store within them the earth's higher frequency vibrations, and essential systemic memories that reflect the wholeness of the plants

and its history (Schwartz and Russek, 1999). Further, *it is highly probable that the Almighty Allah (SWT) Himself has allowed higher frequencies of energy within these plants and implanted specific restorative info-energy in them. These plants know what to do when ingested by humans and animal.* A good example involves a plant that the ancient people used to eat to reduce cravings for food in times of hunger. The herb literally sends message to the brain that it is filled and satiated.

Apparently, Allah (SWT) has given such power to humans and has allowed such relationship with plants. *Shamans* are a group of people who are reported to have been observed to develop such relationships. Shamans talk with plants and animals, with all of nature. They do it in an altered state of consciousness. Students of Shamanism rapidly discover that by talking with plants, they can discover how to prepare those plants for remedies. Shamans have been doing this since ancient times. They typically know a great deal about plants.

Harner (1997) reports that one shaman is reported to have developed a practice of discovering and using healing plants based on his *learning directly from the plants*. Later, he found that the pharmacopoeia he developed was very close to the ancient, classic Chinese pharmacopoeia knowledge of how to prepare and use these plants for different ailments. Another former Shaman in Germany worked with minerals and found how they could be used in healing. It turned out that her discoveries were very close to what has been known in India from ancient times.

A good example is a tradition from the Prophet (S) that eating 21 raisins reduces allergies. Apparently, the number 21 may also have a strong meaning, for Allah may have developed this relationship between Him and the raisins, and that if consumed 21 of them, the raisins become medicinal. Drinking water in 7 sips has been advised for stopping hiccups. The number 40 has even superior qualities and Ayatullah Najm al-Din Kubra (1221) has devoted a whole chapter to this number in his book A Treatise on Wayfaring. He says:

We have seen clearly (through direct experience) and known through the statements (of the sages) that this noble instance from among the instances pertaining to numbers has a particular significance and a special effectiveness in the development of inner potentialities and the perfection of enduring qualities and in covering the stages and traversing the phases (of wayfaring).

Relevant to previous and forthcoming sections in this book, he quotes the following tradition by al-Majlisi (1627) in Biharul-Anwar - Volume 14, Page 512:

Verily, if one recites the Chapter of al-Hamd forty times on water and pours it on someone suffering from fever, God shall cure him.

It is further reported that writing 40 times the chapter of al-Inshirah with saffron on a piece of paper, and the ailing person soaks the writings in water and drinks it for 40 days, his kidney stones would break-down into small pieces for elimination. Clearly, (and as we have noted) the verses of al-Qur'an store much coherent vibrations and powerful force fields of energy to affect the person in a physiological manner. Water has a similar strength.

We have noted earlier (and mentioned later) the advantages of reciting such couplets or Chapters from Qur'an on water or foods. The water not only has the ability to store the pure and unadulterated info-energy in its memory but also transfer this vibrant and healing energy to the sick person and transforms the faults in his or her energy system. The only difference now is that the number 40 is associated with the specific healing abilities. Water and food are able to understand such communications as explained by Emoto (2004). He writes:

Water records information, and then while circulating throughout the earth distributes information. The water crystals that are formed when water is shown positive words are simply beautiful. The response to water of love and gratitude is nothing less than grandeur. These positive words give spirit to water ...

The power of words, or incantation on water and food has been rigorously investigated and Emoto (2004) writes in his book that besides him, other scientists have also been able to show the effect of prayer on water – *energy from the spirit of words seem to do the change* (and become a healing source). Even lakes have been observed to respond to prayer (to harden) and certain words.

Science and medicine has only now appreciated the beneficial aspects of honey and bee by-products, olive, figs, and so forth. All of these foods have been mentioned in Qur'an, the honey specifically mentioned as a cure for people.

Then eat all the fruits and walk in the ways of your Lord submissively. There comes out from within it (bee) a fluid of different colors in which there is a healing for men. Surely, there is a sign in this for people who reflect.

(al-Qur'an – Chapter 16, Verse 69)

Live foods and fresh fruits have been largely documented to assist in balancing one's energy (Morse (2000) quoting Alice, (1996). Practitioners of natural medicine further agree that the effect of herbal preparations and foods deal with the underlying disease mechanism, such as an immune deficiency or dysfunction

rather than dealing with the superficial symptoms. Consequently, the effect is truly curative and not just symptomatic or palliative in nature.

The second feature is that the therapeutic effect is restorative in nature regardless of direction of the abnormality. This is usually a common feature of natural herbs and other natural therapeutic modalities, unlike synthetic pharmacological preparations where their effect is usually in one direction and progressive with increasing doses beyond the desirable normal range.

7

Congregation in Islam

Ostrander and Schroeder (1970) quote Naumov, a Soviet scientist commenting on one of their group studies:

Just recently, we held a seminar to discuss our research of telepathic influence on groups. *We can get a total electromagnetic impression of a group; then we introduce a new person into the group, the total electromagnetic pattern of the group changes.* There seems to be an effect of one person on a group telepathically.

Weston (2000) confirms the above-mentioned energy interactions and alterations in a group of people when another person enters the gathering. He reports to have experienced these situations since he was young and that some situations would develop in him fear and unbalance, as the energy in the environment would suddenly split, and he became aware of the different and new energy force that was an intense emotional force. Such vibrations can be noticed and felt through training, and with either programming with an expanded range of perception or altering the state of frequency of their consciousness with an act of will (Bentov, 1988).

Grow (2000) comments:

Everyone is familiar with this phenomenon on a more modest level; there are people around whom things go better, meetings are more productive, people naturally concentrate on deeper issues, and conflicts arise less often. Such people need not speak to be effective. Their presence alone helps. They communicate, by their very being, vital messages about what matters in life. Those who heal by presence carry this ability to its utmost and radiate something that can cause others to change without a word being spoken.

Group, and global consciousness does exist and it has shown up on a worldwide scale. Cahill (2001) reports that the events in the US on September 11 provided the latest indications of this possibility. This is because devices around the world

registered significant anomalies before, during and for some time after the attacks.

The 38 devices called *eggs* are located around the world. These eggs generate random data continuously and send it for archiving and analysis to a special central location at Princeton University. They are known as *Random Number Generators* (RNG). This network is like an EEG or brain map for the planet. The RNGs are the brainchild of scientists at Princeton University, who have been operating since the late 1990s ongoing research called the *Global Consciousness Project* (GCP).

On September 11, the egg network registered an unmistakable and profound response. That morning, data that normally flows randomly suddenly began to register distinct concentrations in pattern, like a peak on a graph. Extreme deviations began *before* the first World Trade Center tower was hit and continued for nearly three days, to the end of September 13th. The anomalous trend began at about 4 a.m. EST on September 11, several hours *before* the attack in the early morning.

Apparently, in Japan, thousands of miles from the Middle East, Emoto (2004) was able to measure repeatedly the vibrations (in water) from substances (harmful by-products of bombs) at almost the exact time the war broke out.

The RNGs also registered some deviations before from random patterns during a global meditation organized by the Gaiamind Project, designed for the five minutes between 17:30 and 17:35 Greenwich Mean Time on January 23, 1997 to coincide with an unusual astronomical conjunction. However, no anomalies were registered during an attempt to replicate the January 23, 1997 Global Meditation.

Cahill (2001) quotes Henry Reed, Ph.D., senior fellow at the Edgar Cayce Institute for Intuitive Studies, who also teaches at ancient wisdom in Boone, as having said, *This study is adding to a growing body of evidence that a group of people, setting their intent and working in consciousness alone, can have an impact worldwide.* The importance of millions of Muslims saying their prayer together and on time, saying their Hajj rituals together, and so forth, has an even wider significance.

Muslims are Recommended to Say their Prayer Together, Visit Scholars, Avoid Evil and Shameless Gatherings

Morse (2000) quotes Alice (1996) as having said:

Our energy is also affected by the closest strongest resonate field which is around us. A person needs to surround himself with healthy strong energy to keep his health up ... This procedure increases well-being and assists one in keeping his own energy vibrating at a frequency that promotes personal wellness.

One of the studies involving how the energy reacts in relationships, showed a girl's energy shrink and reduce in size (decreased vibration) as she was around her parents. This was very consistent from family to family. Dr. Moss also studied energy transference between people and was able to show with *Kirlian Photography* the energy being transferred from one person to another as he or she concentrates on transferring her energy.

Muslims are highly recommended to shake hands and embrace each other when they meet. Weston (1998) recommends an act of embracing each other to charge one's energy. Further, to be present in a gathering where participants are highly religious and pious people, the advantage and sharing of the purified info-energy is of significant advantage to the human body and soul. This is one reason why Islam has greatly recommended praying in congregation, attending scholarly and religious lectures in multitude. Grow (2000) comments that with this direct energy-level communication, people are healthy, happy, and in touch with themselves. Weston (1998) writes that the size of the resulting group energy field can be enormous, and with no expectations, a passerby could be adjusted and healed outside the congregation.

Further, *affection has enormous healing power in its own ways, and touch is a sense that best expresses affection*. The aspects of prayer on healing touch deserve a whole section and are dealt with in details. For instance, laboratory researchers fed extremely high cholesterol diet to groups of rabbits. However, one technician who was feeding these groups of animals got into a habit of taking some of them out of their cages; he would pet the rabbits, and cuddle them before feeding them their poisonous food. Although this behavior was much unauthorized, it turned out to be the most significant part of the study.

Rabbits that received affectionate treatment showed a significant decrease in arterioscleroses, and a much lower incidence of heart disease of all kinds. The simple act of touching these animals totally transformed their body's ability to metabolize cholesterol. Deepak Chopra (1998) quotes this study, as well as Borysenko (1994) in the journal Science. Apparently, the rabbits, which were cuddled, were actually protected from the harmful effects of the high cholesterol diet fed to them. They repeated the study three times to make sure of the results and the findings were the same. Apparently, those who advocate hugging, which shares energy, believe that four hugs a day maintain health.

In another study, cocaine-addicted infants gained more weight when massaged several times per day. Parents have been observed to embrace their ill children for many hours at a time (Weston, 1998). These studies and observations confirm the importance of shaking hands, making contact, embracing each other, acts performed by Muslims many times on a daily basis. Weston (1998) comments that touch healing can take place by merely holding hands and placing ones hand on the subject's forehead or neck. This is exactly the act recommended and practiced

by the Prophet himself and all the Infallible. They all did this long time even before these studies were done.

The videotaped Chouhan-Weston clinical studies demonstrated that within three seconds of touching most people, their normal blue energy field with a white fringe is transformed. According to researchers, passing of healing energy - high frequency, free flowing and pure - is part of the energy sharing process. However, energy that is low in frequency, adulterated info-energy can also be attracted and cause blockages in the other person's energy field. This is why Muslims avoid shameless and immoral places and gatherings where decadence resides and where unabashed acts are performed. In studies, angry and emotional people have been observed to raise the blood pressure of a person nearby without even touching him.

Further, it all depends on intention:

If the intention is to heal, the transmitted energy reflects that energy so that healing occurs. If the transmitted energy is to harm, the transmitted energy contains energy that harms (Weston, 1998).

Weston (1998) writes that when a *group energy field* is formed, the field acts intelligently to restore the participants to their optimum state of life. It is filled with the intentions (forming the conscious info-energy) of all those present.

Three of the seven reasons why the Archangel Jibraeel (AS) desired to become a human included *participation in congregational prayer, companionship with scholars, and attending a funeral procession*. All the above three represent a group of pious and religious people sharing not only unity and brotherhood, but also highly charged energy and favorable info-energy for that given duration. To share one's energy with others absolved in piety and knowledge is beneficial for us and in a way, their energy would correct the malfunctioning and faults we have in our energy system, and vice versa. This is one reason why we feel encouraged, uplifted and reverent when we sit in congregation with people of such high ranks.

al-Ridha (AS) further confirms that *such gatherings prevent too much disobedience against Allah (SWT), Almighty and Glorious*. Weston (1998) writes that such kinds of people emit free flowing and unadulterated info-energy at all times and sharing your energy fields with such people is highly meritorious.

The tradition from the Prophet (S) that *looking at the face of Ali, or looking at the face of a learned pious scholar is worship*, should be sincerely accepted, in particular to its application of *energy communication and transference*. Deepak Chopra (2000) quoted a study during his interview with Larry King, live on CNN, on the relationship between the levels of (immunoglobulin) IgE and looking at

Mother Theresa on television. In this highly reliable study, people were observed and objectively measured to boost their immune system by just *looking* at Mother Theresa on television.

Looking at the face of Ali (AS) was also considered a form of worship with endless merits. Apparently, one of the recommended acts of worship during pilgrimage to the House of Allah (SWT) is to spend some time *looking* at the Ka'bah, the House of God. We have noted Qur'anic verses storing different levels of vibratory force fields and therefore, looking at the verses of Qur'an has similar physical and spiritual merits (In several days in Ramadhan al-Mubarak, Muslims spend their time only looking at the verses of Qur'an). The merits of looking at running water, green grasses and trees in forests have a much wider significance.

As mentioned, looking at the House of Allah has been much encouraged by the Infallible. In al-Wafi - Volume 2 and 4, al-Sadiq (AS) is quoted to have said:

Whoever looks at the Ka'bah, rewards are written for him and his wrongdoings are written off until he takes his look away from it.

Whoever looks at the Ka'bah, a reward is written for him and ten of his wrongdoings are written off.

Allah sends down one hundred and twenty blessings in the precinct of the Ka'bah; sixty for those who circumambulate, forty for those who worship, and twenty for those who look at it.

We have a tradition brought down to us by the Prophet (S) that once a blind man came to him and complained that there was nobody to take him to the mosque to attend the congregational prayer, The Prophet (S) replied:

Stretch a rope from your house unto the mosque and attend the congregational prayer.

(Biharul-Anwar - Volume 3, Page 236. al-Majlisi, 1627 (AR))

It is true that when the prayers of thousands are united, pray at one given time, when rituals are performed together, then the powerful, intelligent and conscious vibrations of peace and divine healing that are generated are of inestimable value in helping to manifest the desired results. Muslims have been well advised to congregate each Friday afternoon and say the Friday prayer together, the one prayer that is not to be offered alone.

O You who believe! When the call is made for prayer on Friday, then hasten unto the remembrance of God and leave off trading; that is better for you, if you only knew.

(al-Qur'an – Chapter 62, Verse 9)

Furthermore, and to encourage different families of Muslims to meet at least once per week, Allah has ordained that the Prayer on Friday cannot be offered in two mosques that are less than seven miles apart. The people from the other mosque are supposed to attend their Friday Prayer at one mosque so there is a larger gathering. The followers of the Shiite faith also meet together several nights and days during the year and perform hours of meditation, reciting verses from Qur'an, and other invocations.

Apparently, the 1989 Chouhan-Weston clinical studies, which involved videotape bioelectrography to observe the healing experience and energy transfer, also showed that energy accumulates in power, reaching a specific threshold before it can be beneficial to one another and the intended recipients. The hours spent in worship may thus be only fruitful and beneficial.

The World Earth Healing Day was organized for similar reasons, to get people throughout the world to gather at one time, inside a sacred place or one of the earth power vortices, and pray together. Prayer circles mentioned earlier have similar goals. Muslims have further been advised to congregate several times during the day and say their obligatory five daily prayers. The unlimited rewards of such prayer (said on time) in congregation have been much emphasized.

To entice Muslims to say their prayer together and in congregation, Allah in His infinite mercy informed the Prophet (S) to impart to his followers the following narration:

Whosoever prays in a congregation, and in that congregation, there are more than ten people, then even if all the trees became pens, all the creation became writers and all the oceans became ink, the reward of the people in congregation cannot be written or counted. Further, if only two persons congregated then for each unit of prayer the person would get the reward of 150 units of prayer.

The 23rd night of Ramadhan al-Mubarak, as well as all odd nights starting the 19th has been given great importance, that one night is better than 1000 months. A good example is that Allah has refused fighting even with the infidels during the month of Rajab, the seventh month in the Islamic calendar. Allah revealed to the Prophet

that Muslims should fast for several days in this month of Allah, to congregate often to worship and pray. Muslims operate in this manner throughout the year. Besides the rewards, the sharing of the steady, free flowing, and favorable info-energy between pious people in the congregation, eliminating low charge energy and tainted info-energy, and increasing the field's rate of vibration becomes largely apparent and healthful.

This aspect of connection between humans has been much emphasized by spiritual as well as the medical communities, including Deepak Chopra (2000), a famous medical doctor who practices alternative, energy and spiritual medicine. In one of his March 2000 lectures, he advised his audience that one of the main ingredients to good, long-term physical and spiritual health involved being connected to people, plants, and the environment. This sharing of energy has been much noted and adhered to in history.

Muslims do many things together - they even eat together in large numbers. Apparently, Muslims do not practice this custom alone. There is a simple and beautiful tradition established about 500 years ago in India, in which all people regardless of class, religion, race or gender, sit together as equals and share in a blessed meal. No one has special seating or dishes. Every person, regardless of ethnicity or financial position, sits on the floor and is served. This is called *Langar* (also sometimes called a *free kitchen*). At the Golden Temple in Amritsar, India, over 10,000 people are served every day in this way.

Similarly, to be part of shameless and immoral gatherings would adulterate and taint the information within the fields of energy, making him or her vulnerable to shameful and evil practices. The adulterated info-energy released into the atmosphere from the evil acts or behavior will also lower one's energy field rate of vibration, and alters his or her energy as a whole. According to Weston (1998), evil emotions in a group are also transmittable and parapsychology experiments have confirmed this. According to Weston, the group's energy can be so overwhelming, that an individual with a weaker energy shield can begin to act and follow on the evil nature of the group.

The energy becomes a mass mind that overpowers individual thought, caution, and responsibility. The feelings of a group are contagious, enveloping any vulnerable person entering the group energy field. Be with substance abusers or criminals and their information-bearing energy fields will slowly subvert your best intentions (Weston, 1998).

This is how such forbidden acts (sins and vile acts of disobedience to the Almighty) in Islam may lead to other major sinful, despicable acts. For instance, the Prophet has said that *music leads to fornication*. This relationship is explored in details

later. Suffice to understand that the unsteady and low charge energy fields produced from such gatherings are harmful to the human body and soul and the reason why we have many vices developing and being bred from such gatherings - from rape and adultery in school proms and dance, to murder in pubs and musical gatherings. The energy fields do always correlate to one's emotional state. Lindgren et. al. (1997) write that such *energy bites* is much apparent in such gatherings and with such kinds of people.

Allah (SWT) confirms the above interactions of the unfavorable information within the energy fields as follows:

He has instructed you in the scripture that if you hear God's revelations being mocked and ridiculed, you shall not sit with them, unless they delve into another subject. Otherwise, you will be as guilty as they are. God will gather the hypocrites and the unbelievers together in Hell.

(al-Qur'an – Chapter 4, Verse 140)

A similar command exists in Chapter 6, Verse 68 and Chapter 28, Verse 55.

It is important to note that such kinds of adulterated info-energy also affect one's health. Because every organ and cell of a living being has its own unique frequency, extensive disruptions in these frequencies correlate with disease, infection and injury (Townsend, 1996). On the other hand, sacred group energy can bathe you in power, love, joy, and peace. This energy can even change the negativity in a person (Weston, 2998).

8

Qur'an, and the Importance of a Spiritual Teacher

The traditions in Islam explain that not every person is able to reap the benefits of deeper understanding of the Qur'an, except a few who have sacrificed their lives and souls searching for the divine truth in so many different ways. The unbeliever, or an individual with a tainted heart and soul, will be unable to derive joy and apprehension from Qur'an and its deeper context. The reason for this insufficiency can be well explained through the concept of energy fields of the Qur'anic verses and the rates of vibration and the energy fields in the person concerned.

In Mustadrakul-Wasail - Volume 4, Page 239, the Prophet (S) is quoted:

Recite the Qur'an in such a way that your hearts develop a love for it and your skin becomes softened by it. However as soon as your hearts become indifferent to it (meaning that the Qur'an has no effect on you), then stop reciting it.

Only the Pious will Reap Benefits from al-Qur'an

In the same way the fourteen perfect souls are flawless and celestial beings, it is related that the origin of Qur'an is also pure energy and light. In addition, on the Day of Judgment, a person in the form of light will appear, intercede certain individuals, and make their accounting easier, for these people revered the Qur'an in this world. Ali (AS) says in Nahjul-Balagha that the intercession by Qur'an will be accepted on that Final Day.

Qur'an – the Book of Allah – is living and we have already explained this notion. Suffice to quote the following tradition by Ali from the book Fatima, the Gracious by Ordoni (1987) that, *The Qur'an has two eyes and two lips and possesses a keen tongue that testifies for those who fulfill their obligations to it. The Qur'an also curses that reader who is a hypocrite.*

In Qur'an:

Alif Lam Mim! This is the book - there is no doubt in it. It is guidance for the pious.

(al-Qur'an – Chapter 02, Verses 01-02)

This (Qur'an) is only a clear statement of events for mankind, and a guidance and admonition for the pious ones.

(al-Qur'an – Chapter 03, Verse 137)

It may be argued that if one were to open a book in the Name of Allah, then the book would understand that the person is beginning in His Name that even the book recognizes – since all the creation of Allah (even the tiniest of animals, plants and objects) understands that Allah is their lord and creator. The book then welcomes that person to handle it and it opens up its treasures for that person.

This is why when one intends to look for a particular quote from Qur'an, he just has to think about it, have a sincere intention, open Qur'an in His Name, and he finds exactly what he is looking for. Even though the book is very thick and contains hundreds of pages, what the person looks for just appears in front of him. This energy communication can be developed with any book, and the results can be replicated.

It is related in history that the non-Muslims who are not open and willing, would not be able to appreciate or understand the Qur'an when the Prophet (S) read the verses aloud, mainly because of the knowledge, spiritual and/or energy barrier that existed between them and the Prophet (S). According to Qur'an:

**When you (O Muhammad) recite Qur'an,
We set between you and those who do not
believe in the hereafter a hidden veil.**

**And We have set upon their hearts
coverings lest they should understand
Qur'an, and in their ears a heaviness, and
when you mention your Lord alone, in
(reciting) Qur'an, they turn their back in
aversion.**

(al-Qur'an – Chapter 17, Verses 45-46)

On commenting the above verse, Mir Ahmed Ali (1998) writes that the spiritual barrier between the Prophet (S) and the unbelievers was so strong, that sometimes the unbelievers could not even see the Prophet (S) stand beside them, even though they could see other people and things nearby.

**And We have put a bar in front of them and
a bar behind them, and further, We have
covered them up; so that they cannot see.**

(al-Qur'an – Chapter 36, Verse 9)

According to al-Khumeini (AR):

Qur'an has many degrees of meanings. It has been revealed in 70 or 70,000 layers. Having been reduced in intensity in each layer it has come to us in a form that we may be able to understand

with our limited intellect.
(Prophet Muhammad (S))

Qur'an is a book, like other books and creations of Allah that always understands its reader and is willing to impart knowledge to the one who is in sincere need and will understand that level of communication. This is why different people understand Qur'an differently, and why Ali (AS) gave ten different replies to ten different people with the same question. The Infallible understood their level of knowledge by the vibrations and energy that emitted from their bodies and answered them accordingly.

Of course, Ali also had the power of hidden knowledge that Allah (SWT) blessed him with. Anyway, such a relationship with Qur'an is also possible.

The Prophet (S) has further said that Qur'an is like a rope, which extends from one hand into the heavens and the end is infinite, because Allah is Infinite. There is no depth to understanding the Qur'an and that every time you read it, a different understanding of the verses will present to the individual. Three traditions will suffice what we just said about Qur'an.

al-Suyuti writes under the words of Allah, **And hold fast by the cord of Allah ...** Ibn Abi Shaybah and Ibn Jarir have narrated from Abu Saeed al-Khudri that he quotes the Messenger of Allah (S) having said:

The Book of Allah, it is the cord of Allah (which is) outstretched from the heaven to the earth.
(al-Dur al-Manthur)

In a similar vein, Ibn Abi Shaybah narrates from Abu Shurayh al-Khuzai that he quotes the Messenger of Allah (S) said:

Surely this Qur'an is a rope, one end of which is in the hand of Allah, and the other end is in your hands. Therefore hold fast to it, because you shall never slip nor will you ever go astray after (holding fast to) it.
(al-Dur al-Manthur)

al-Baqir (AS) said:

The progeny of Muhammad, they are the cord of Allah, which He has ordered (the believers) to hold fast to. So He has said, **And hold fast by the cord of Allah all together and be not divided.**
(al-Tafsir al-Ayyashi)

Irene Siegel (1994) relates that during her trip with the Shamans, she was once able to understand her tutor exactly what he said, even though the tutor was speaking in Spanish, a language she was not familiar. Siegel (1994) says that *the tutor of his spoke in great energy in Spanish*. She did not understand a word he said, but the meaning came loud and clear.

An example will be sufficient to explain the above concept. It is true that we have radio waves around the atmosphere, floating in space, you only need a machine like a radio that will synchronize to a certain frequency, you pick up the station, and you get to listen to whatever you desire. According to scientists, every person has this ability to send and receive energy waves (Popovkin, 1966). However, like any ability, it is necessary to train oneself and develop this science, and *one requirement is to increase his force field's rate of vibration, so he is able to reach and attune to the higher, freer flowing frequency desired*.

As documented in earlier sections, the verses of Qur'an are conscious, living, also emanate energy with certain or various frequencies. Written texts have been scientifically shown to contain energy of their own nature, with increased and low charges. Because Qur'an is a divine text directly from Allah, the creator Himself, and unlike other divine texts, no adulteration has taken place. The approach to the Qur'an (like the Ka'bah) has been forever clean.

Concerning one of the verses of Qur'an, the Messenger of Allah (S) touched the chest of one of his followers and told him:

May your knowledge be wholesome to you. By the One in Whose hand is Muhammad's soul, this verse has two tongues and two lips, which glorify the Lord below the Divine throne of authority.
(al-Dur al-Manthur - Volume 2, Page 8)

According to al-Huwaizi, Allah has said to the Ayat of Kursi (confirming the living nature of the verses of al-Qur'an):

By my supreme authority, whoever recites you after his daily prayers I will place him in the world of *Quds* and every day I will look at him seventy times. Every time I will solve seventy of their difficulties and the least of them will be *salvation*. I will give them victory against every enemy and nothing can stop them from entering the heaven until the time they die.

al-Kashani remarks (in his commentary of the Verse of The Chair/Throne – denoting His Power, Knowledge and Dominance) that the verse is conscious and aware of its surroundings:

It is also said that the Kursi (Chair) being inside the Arsh (Throne) does not refute the Arsh being inside the Kursi too because both are interdependent. One is connected with intelligence and other with observation. Some times the Kursi symbolizes His total control by saying that Kursi is the symbol of His great control. It is symbolization, for He has never sat on it nor will He ever do so.

It is further feasible that these *Qur'anic Waves* are vibrating at a much higher frequency than the normal vibratory rate of a person. Apparently, only that individual who is pious, highly spiritual and his energy fields are free flowing and whose energy surrounding him stores higher rates of vibration will be able to tune into the frequency of Qur'an and understand its verses. The allegorical verses, as described in Chapter 3, Verse 6 and 7, may store within themselves even higher rates of vibration. Of course, Allah is the final source and has to allow these experiences.

Apparently, only the purest (the Aimmah, whose origin is light and energy) can have access to the meanings of these verses and Allah confirms this by saying:

He it is Who has revealed the Book to you; some of its verses are decisive, they are the basis of the Book, and others are allegorical; then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation.

But none knows its interpretation except Allah, and those who are firmly rooted in knowledge say, *We believe in it, it is all from our Lord; and none does mind except those having understanding.*

(al-Qur'an - Chapter 3, Verse 6)

Those *firmly rooted in knowledge* are none other than the blessed Aimmah (AS). This is according to many Shia and Sunni exegetes. Several other verses (for instance al-Nisa, 42) confirm such knowledge of the Aimmah. Mir Ahmed Ali (AR) says:

Verse 49 of al-Ankabut says that the Qur'an is in the hearts or chests of those who have been endowed with divine knowledge. It is a gift of Allah. No mortal had taught or tutored such

men described as *rasikhuna fil ilm* in this verse. The Prophet, Ali, Fatima and the Imams in their progeny, historically, had never been taught and tutored by any individual or group, yet the Prophet is the city of knowledge and Ali is its gate. They are the fountainhead of wisdom and indisputable authority on any branch of knowledge, physical as well as spiritual. Although the other human beings have also attained distinction in knowledge and learning but the Prophet and his Ahlul-Bayt are the ultimate in awareness of all the divine laws governing the whole universe.

Please refer to the commentary of al-Baqara, 136, 177 and 285; Ali Imran, 84, and Nisa, 136 and 152 for belief in all the messengers of Allah and the books given to them.

The Qur'an clearly states that all the infallible prophets and the messengers of Allah were the bearers of glad tidings and warned in order that there be no plea for mankind against Allah after these messengers had come to them with His commandments and guidance. Although the essence and origin of all revelations were similar, yet, as some of the prophets have been exalted over others (Baqara, 253), the final message, the Qur'an, revealed to the last and the most superior messenger of Allah, the Prophet, is complete and perfect in all dimensions and in its scope and application.

The ayah al-Tathir (al-Ahzab, 33) confirms that only the thoroughly purified Muhammad and the progeny of Muhammad are the *rasikhuna fil ilm*. Verse 13 of Luqman says that polytheism (shirk) is the most grievous iniquity, the worst type of impurity.

It is a historical fact that all the companions of the Prophet, before embracing Islam, for a long time in their lives, were idol worshippers. The Prophet, Bibi Fatima and Ali Ibn Abi Talib and their children were the only ones who were free from the impurity of polytheism right from the

day they were born. All Muslims, in every age, add *karramallahu wajhu* (Allah graced and honored his face above others) after the name of Ali, because he never worshipped any ghayrallah (other than Allah). The Prophet pointed out the essential purity of body and soul in Ali, equal to his own purity, when he said:

O Ali! Your flesh is my flesh. Your blood is my blood. You and I are from the same divine light.

Verses 18 of Ali-Imran, 162 of al-Nisa, 49 of al-Ankabut, and 11 of al-Mujadala refer to those who have been divinely endowed with knowledge.

We have noted earlier the power of verses of Qur'an – when written with saffron and soaked in water – has the ability to affect the person at the physiological level. No doubt, these verses store high levels of free-flowing and smooth energy and healing info-energy. Muslims have even been advised to look at the verses of Qur'an as a way to increase one's blessing from the Almighty, and now we can appreciate the effects of these vibrations (from the verses of the Qur'an) on the human energy system.

No wonder, an individual can become fully engrossed in Qur'an and his or her understanding becomes deeper and finer, or understands differently the same verse which he has read a couple of times already. This is why we have some people who understand Qur'an much better, and others who do not. Even though it is one's level of knowledge that is related to understanding the Book of Allah, the spiritual status and vibratory nature of the person's energy are two main ingredients that are also vital in this learning process – the force fields rate of vibration being directly related to one's level of knowledge.

When al-Sadiq (AS) was asked as to why Qur'an appeared newer when more of it was read, he replied that the Qur'an was not sent for one particular age or time, but for all mankind to the Day of Judgment.

There is increasing body of evidence, that we have electromagnetic fields emitting from written text. These writings have been ascertained to vibrate at different frequencies. Bongard and Smirnov (1965) performed reliable and valid experiments and even concluded in one case:

Rosa Kuleshova can read a text by touching it; she can identify colors and light with her hands.



Novomeisky (1963) and Lozanov (1969) successfully trained a few soviet students to achieve such a talent and were highly successful in their endeavors. They realized that colors and texts emitted certain frequencies of electromagnetic fields and if properly trained, one can learn to pick up the energy and ascertain what the text is. Novomeisky (1963) even noted that when these *reading hands* were grounded (making it difficult or almost impossible to communicate with the electrical frequencies); the information on the text was hard to retrieve.

It is, therefore, clear that if one's energy field is pure, the conscious part of it is unadulterated, and with higher vibratory frequencies, he or she is in a much better position to understand and reflect on the verses of Qur'an, a Divine Book from Allah (SWT). The interaction with the energy (and information contained within the energy) from the divine verses supposedly increases communication with Allah (SWT), the Creator. No wonder why Muslims have been advised to refrain from other worldly acts whilst reading Qur'an or when the verses of Qur'an are being read. These acts would seemingly interfere with the person's higher rate of vibration as he is trying to communicate with Allah (SWT), the divine source of knowledge.

al-Majlisi (1627) and Mir Ahmad Ali (1988) firmly believe in the above concept in that, man has to attain a special talent and a special place in the eyes of Allah (SWT) before he or she can fully comprehend some verses of the Book of Allah. The more blessed he is, the more meanings he can draw from the verses (al-Amini, 1997). And one can only attain such high status through piety, God consciousness, and sincerity in actions, all of which strengthen the human energy and increase its rate of vibration.

Muslims have been recommended to perform ablution before reciting the Book of Allah, and observing prayer or certain acts of worship on certain days during the year. Another recommendation is to recite blessings on Muhammad (S) and his pure Family (AS) before invoking Allah (SWT) for any desire; to spend approximately 40 nights in a certain kind of worship before they can meet with al-Mahdi (ATFS), and so forth. Apparently, Allah (SWT) is more willing to accept our invocations when we are in a congregation. After fasting for the whole day, Allah (SWT) promises to fulfill our desires. Truly, the days of fasting are the best times for worship, prayer, supplication, and charitable deeds, attaining self-control, and charging the human energy. All these acts create within us favorable info-energy, and increase the force field's rate of vibration to be able to understand Qur'an in a better fashion.

Like the Ka'bah, the Qur'an and all its contents are also divine and all approaches to it are divine and pure. The Book of Allah also has unlimited powers and is one of the best sources of most vibrant energy, favorable and unadulterated info-energy. This is the reason why Muslims place the Qur'an on their head several times in a year. This act is specifically enacted more in the month of Ramadhan when hours

are spent in worship. No doubt, the body absorbs and changes its vibrant nature whenever in close contact with Qur'an and this whole process is beneficial to all Muslims.

Therefore, the approach to Qur'an is and has been forever pure. We also have to purify ourselves (by performing ablution, being physically clean, and so forth) and charge our energy before reading the Book of Allah, touching the verses from Qur'an, and trying to learn from its divine and unlimited source of knowledge. One is not even supposed to keep the divine Qur'an under any object, or on any unclean place. When it falls, one has to instantly kiss and return its respect and reverence by kissing the book.

Finally, the verses are from Allah, the most purified source. In Qur'an:

Touch it not (al-Qur'an), save the purified ones.

(al-Qur'an - Chapter 56, Verse 79)

Spiritual Teacher

Najm al-Kubra (1981) writes in his book A Treatise on Spiritual Wayfaring on the importance of having a spiritual teacher and guide:

In order to guide him on the path of attaining perfection so that he may attain to *Haqq* (Ultimate Truth, Allah). For, the seeker is like a patient who is surrounded by various maladies, evils and afflicted by numerous diseases and ailments.

The person is unaware of them, and even if he is aware, he does not know how to cure his *nafs* (evil nature). So he has no option but to seek out a compassionate and friendly physician who can diagnose his diseases and help him to recover and overcome his maladies.

In other words, that person is like a traveler in a perilous and dreadful desert. He has no choice but to find a guide in order to be led to his destination.

It is a fact that we may spend years trying to uplift our souls and grow spiritually, but the growth will be limited if we do not assign ourselves to a spiritual advisor. This suggestion comes to us from a great scholar in Islam, al-Taba Tabai (RA). Because we need to charge our energy to increase its rate of vibration every day, Muslims have been advised to say prayer, fast, perform virtuous acts, and so forth

on a daily basis. However, we need a *jump-start* or a *boost* every now and then to keep us on track; we also need our queries answered to remove worries and emotional unbalance; and we need to draw pure and higher sources of energy from persons who have attained and maintained such elevated spiritual status.

Weston (1998) writes that coming into the presence of a well-beloved person intensely brightens one's energy and increases its rate of vibration. Some people's energy is brightened by interesting intellectual conversations. This clearly explains why and how a sick patient feels a little bit better when in presence of his or her doctor. According to Weston (1998), caregivers naturally emit a healing and favorable info-energy when in presence of a sick and ailing patient. This aspect will be explored in details later.

However, besides such *spiritual guides*, we ought to sacrifice and familiarize ourselves more with prayer, enjoining and performing good deeds, recite and understand Qur'an, and remember to send salutations to al-Mahdi (ATFS), and so forth. This is why we have traditions in Islam to recite a few verses of the Book of Allah everyday, to fast, to send salutations to the Infallible, to visit the sick, to visit congregation, and so forth. Such kinds of practices can have remarkable effects in strengthening the human energy system and developing unadulterated info-energy around us.

Imam al-Mahdi (ATFS) has said, *We are not negligent of your affairs and are not forgetful of your remembrance. Had it been so, then terrible calamities would have struck you and your enemies would have destroyed you. Fear Allah, strengthen your hands, so that we may relieve you of the tribulations that have afflicted you.* (Biharul-Anwar - Volume 53, Chapter 21)

Because, the living Imam al-Mahdi (AS) is the only reason why the world and all its inhabitants (living and non-living) has sustained life (Invocation of Adeelah); and he is the reason for all the successes we have in our endeavors to spiritual perfection, he is there for us at all times. We have shown before that the Imam is able to assist us whenever we need or ask for him, even if there is a knife on one's throat. The Imam is able to sense these specific energy signatures immediately upon its release by the thought through several means, which have been reported.

This is very easy to apprehend and fully understand that Shaytan has been given some power to be at different places at once, access the thoughts of millions of people so he and his army can deceive humans and lead them astray. The Angel of Death and his army can also take-out souls of thousands of people at one time, as he has also been blessed with this power. And so, no wonder the Infallible (AS) can do so much (more) because their origin is light and energy.

Imam Ali (AS) cautions us the importance of a leader and remarks:

He who proceeds independently in his opinion is destroyed, and he who seeks advice of men becomes partner in their wisdom.

To seek advice is the guidance itself, and he who proceeds independently with his opinion incurs the danger.

The Prophet (S) further states:

There is no solitude drearier than pride, and no support stronger than consultation.

As we have noted before in details, only after we have firmly kept the Prophet (S) and his progeny (AS) as our energy, physical and spiritual guides, in particular Imam al-Mahdi (AS - may Allah (SWT) hasten his reappearance - then we can have access to their assistance. They all were indeed great and we can spend hundreds of years trying to learn and appreciate the devout and pure lives they lived. In the end of this book, there is a short account of Imam Ali (AS). No Wonder! Without him, we are helpless. Certainly, he was, he is, and he will remain perfect of all the creation, after Prophet Muhammad (S).

9

Sins and Iniquity in Islam

al-Maududi writes in his book Islam and the Economic Problems:

Islam permits the people to obtain their livelihood in anyway, they choose. They have their freedom to choose their occupation and obtain the necessities of life, but Islam does not allow them to earn in a manner that is harmful for society. It should also not endanger the social equilibrium.

Islamic Laws not only prohibit the consumption of wine, intoxicants and gambling, but also prohibit any action that causes these sinful things to come into being.

For example, to undertake cultivation of grapes for wine making, to manufacture wine, to buy or sell wine, to give it and to use it; all these are forbidden.

Islam does not consider free sex to be a human activity. Islam has prohibited dancing. It does not consider singing and playing musical instruments lawful professions. Any activity that is beneficial to one person but harmful to someone else or to society is considered unlawful in Islam. All such types of actions cause a heavy punishment in this world and a dreadful retribution in the hereafter e.g. bribes, stealing, interest-taking, adulteration and frauds, unlawful hoarding of edible items to hike their rates making life difficult for the poor.

In the same way, all such actions that instigate wars and those occupations that do not require effort, making the person rich by luck, such as lottery. All these occupations are unlawful and forbidden in Islam.

Allah, in His Infinite Wisdom, remarks:

Verily! Allah (SWT) enjoins justice and benevolence to others and gives to the kindred, and forbids lewdness and evil, and rebellion. He exhorts you that you may take heed.

(al-Qur'an – Chapter 16, Verse 90)

In Biharul-Anwar - Volume 37, Page 332, Ali (AS) says:

Perfume yourself with penitence so that the stench of your sins does not disgrace you.

There is no servant except that there appears a white spot on his heart. When he commits a sin, a black spot arises on that white spot. When he repents, this black spot moves away. Moreover, if he continues on committing sins the blackness of these spots increase until such time it overwhelms and over rides the whiteness. When the whiteness is covered over, the owner of the heart seldom returns towards beneficence and goodness. And this is what Allah (SWT) means when He says:

No! Rather, what they used to do has become like rust on their hearts.

(al-Qur'an – Chapter 83, Verse 14)

The above tradition clearly describes that shameless and immoral acts of disobedience to the Almighty produce a stench in the person who performs them, most likely meaning the effect on the person's human energy system and others. al-Khumeini in his book The Disciplines of The Prayer also considers leading a life of polytheism, disobeying the commands set by Allah and following Shaytan to uncleanliness at different levels and requires cleansing with water (ablution) that will eventually cleanse the person at those precise energy levels.

From these narrations, we may confirm Schwartz and Russek's (1999) notion that the immoral act remains on the person and the earth's conscious and intelligent info-energy and may adulterate other energy, and the only way to balance or eliminate the blockage is constant penitence and repentance. *We have mentioned earlier a tradition by al-Sadiq that when repentance is made Allah, in His Infinite Mercy not only forgives the person at the physical level, but at the info-energy level as well, as He commands the body parts, the earth in which the sin was committed to forget about the sin and not witness it.* This is why Allah, in His

Infinite Mercy is known as, *He Who makes his (the penitent person) two angels forget that which they have recorded of his sins.*

It is reported in authentic traditions from our Aimmah (AS) that:

Everyday early in the morning, all the organs of the human body address themselves to the tongue and exclaim, *If you are safe today then we all are safe.*

al-Amini writes in his book, Self-Building:

Likewise, all the parts of the body should be addressed individually to comment themselves not to commit sins. For example, the tongue should be asked that lying, backbiting, tell-bearing, fault finding, abusing, babbling, insulting, self-praising, disputing, and false testimony are moral abjectness and divinely forbidden, which destroy eternal life of human beings. Therefore, I will not allow it to indulge in these acts. O tongue! Be kind to yourself and me and do not commit immoral acts because everything said will be taped and deposited into the treasure box containing the deeds and I will be accountable on the Day of Judgment.

In this manner, the tongue should be required to commit itself not to indulge into sinning. After that, the righteous deeds, which could be performed by it, should be reminded and their performance should be made obligatory during each day.

For example, it could be said to the tongue, *you may recite such and such invocation (dhikr), such and such supplication, may fill up the treasure box of deeds with joy and illumination and may receive a good result in the hereafter.* Therefore, do not be negligent otherwise, you will feel terribly sorry later on. Similarly, all other parts of the body should be required to commit themselves to perform only righteous deeds and to guard them against sins and transgressions.

The Prince of Believers – Imam Ali (AS) has said:

Whenever one repents and God the Almighty accepts his repentance, God will employ his body parts to cover up his sins. God will employ the places where the sins were committed to hide the sins, and will make the guardian angels that record the sins forget them.

According to Brennan (1987), the disruption and alterations to the energy system can be felt and seen when a person commits immoral acts regularly. Thus, one's energy becomes polluted, darkened, and the fields blocked. However, *prayer and Istighfar* (repentance to Allah (SWT)), which is greatly recommended after one performs a sin, will restore the field's unbalanced nature and replace the sinful info-energy with a more favorable one and this has been suggested by several scholars of Islam. The reason is because obedience to the Almighty has taken place and one has understood his immoral and sinful acts and has made a firm decision to repent and not repeat the act. In actuality, the intention is enough to cause this shift in energy. Thus, when asking for repentance, the energy fields can be observed changing and transform into another, even more purified reality. Certainly, Allah loves the repentant (al-Qur'an – Chapter 2, Verse 222).

al-Khumeini writes:

Know that *Tawbah* (repentance) is one of the important as well as difficult stages, which signifies the return from (physical) nature (*tabiah*) to the soul's spirituality after that the light of (primordial) human nature (*fitrah*) and the spirit has been blinded by the darkness of carnal nature through sins and disobedience. (al-Tawhid Islamic Journal, Tradition Number 17 on Repentance)

As Allah says in Qur'an:

And if an enticement from Shaytan entices you, then seek refuge in Allah. Verily! He is All Hearing, the All Seeing.

(al-Qur'an – Chapter 41, Verse 36)

Sin after sin would not only make a person more conducive to evil, but his whole energy system will be stagnant, producing and collecting lower charged and adulterated info-energy. This weakened state in the energy can cause serious transformation to the person and may even lead to confusion and physical/mental

ailments (Weston, 1998). Weston further confirms than followers of Shaytan and sinful people's energy can be a bad influence and can be felt by a sensitive person.

al-Sadiq (AS) remarks:

Indeed, when a sin is committed secretly, it does not harm but the one who commits it. Where as, if it is committed openly and conspicuously and a restraint is not put upon it, then it harms the public.

(Qarbul-Asnad - Page 26)

This person becomes like an animal, and sometimes even worse. Allah (SWT) confirms in Qur'an:

Do you think that most of them do hear or understand? They are not but like the cattle; No! They are further worse from the right path.

(al-Qur'an – Chapter 25, Verse 44)

The effects of committing sins are therefore binary. Besides the effect on oneself, the actions do also affect other persons that are close to you, including the surrounding environment. Because the slightest of actions we commit only permeate the conscious, universal info-energy of space. These fields of energy are present and may have a solid effect on the energy fields of passers-by who happen to be vulnerable. The most detrimental effect is that after committing sins regularly and without remorse, Allah (SWT) decides to disengage us and we become even more vulnerable.

Have you seen him who has taken as his god his vain desires; God has allowed him to be astray, with his knowing it, and set a seal upon his ear and his heart, and caused upon his eyes a veil ...

(al-Qur'an – Chapter 45, Verse 23)

A Brief Note on The Science of Resurrection and Reckoning

Allamah Tabataba'ee (AR) writes in his commentary of Chapter 66, Verse 8 of Qur'an that, on the Final Day, the light (energy emission) of faith will be ahead of the people and the light of deeds will be on their right hand side. The verse says - **... Lord, keep perfect our Lights for us and grant us forgiveness. Verily you are able to do all things.**

Here we learn that the diminishing of the radiance of the light effects is attached to the forgiveness that they ask for.

We therefore discern the meaning that the believers find the light that day to be dimmer, for it reflects the belief they had and the deeds they did in this world. They find that their sins have taken the place of their good deeds and there is no good recorded any more.

The forgiveness they ask for is due to the absence of sins and the gap left by the sins cannot be filled by anything else. So they ask God to perfect the light and forgive them, the verse 19 of Surah Al Hadid says the same, **And those who believe in God and His Messengers are the true ones and the martyrs with their Lord and shall have their reward and their light.**

In Kafi, Salih bin Sahal Hamdani says Imam Sadiq spoke about the verse, **Their light will run forward before them**, and said:

These will be the Imams of the believers. Their light will shine ahead of the believers and on the Imam's right side until they reach their destination in Paradise.

In Tafsir Qummi Abu Jarud has quoted Imam Baqir to say:

Whoever has light on that day will be forgiven and indeed every believer on that day will have light.

Because all actions, thoughts and feelings emanate certain types of energy into space and such energy is not lost, Allah (SWT) will account for every deed of ours, and judge us accordingly, so no deed or thought shall be left unaccounted. It will also be very simple for Allah (SWT) to account for the countless number of people who have lived on this earth, the jinn and other beings in other worlds, since all of their actions will be present in time and space, and with their conscious info-energy (personal energy signatures) easily accessed. Allah (SWT) is far Mightier than what we humble creatures ascribe to Him. Allah remarks in Qur'an:

(Prophet Luqman to his son) O my son! If there were (but) the weight of a mustard seed and it were hidden in a rock, or (anywhere) in the heavens or earth, Allah will bring it forth. For Allah understands the finest mysteries, and is well acquainted with them.

(al-Qur'an – Chapter 31, Verse 16)



There is nothing in the heavens and the earth that is hidden (from God). Everything is in a profound record.

(al-Qur'an – Chapter 27, Verse 75)

You do not get into any situation, nor do you recite any Qur'an, nor do you do anything, without us being witnesses thereof as you do it. Not even an atom's weight is out of your Lord's control, be it in the heavens or the earth. Nor is there anything smaller than an atom or larger that is not recorded in a profound record.

(al-Qur'an – Chapter 10, Verse 61)

Moreover, the fact that a dying person's actions and experiences flash before him or her just before death should now be accepted as a possible fact, since the energy released from the actions and thoughts is available and ready to be retrieved, even if the events took place decades ago. Siegel (1994) writes that as they were journeying with the Shamans, one of her friends got flashbacks from her traumatic past life when she was much younger. This experience was scary and brought her into tears. Such flashbacks are a reality.

With personal energy signatures emitted from each human action, thoughts and even body parts, Allah will resurrect each individual on the Final Day, even though his or her body parts may be miles apart, have gone to wrack and ruins, and become disintegrated. Allah, in His Infinite Power may even order all individual parts to re-unite before the Day of Resurrection and form the original human being that he or she was in this world. This is easy for Allah because He has made all body parts, and every **THING** in this universe living, and some of them are accountable. These body parts; together with the actions, thoughts and experiences, are intelligent and will accept orders from the Almighty, the Creator, to assimilate together.

Also, transferring energy and information within the energy back into matter (body parts that have disintegrated and released the personal info-energy into space, etc) is not only scientific, but a reality that Allah will deliver before the Day of Reckoning. This aspect has already been explored in explaining how our actions in this world will assume a physical reality in the next.

In Qur'an:

And when the Trumpet is blown, Lo! People will hasten from their graves to their Lord.

(al-Qur'an – Chapter 36, Verse 51)



With their eyes cast down, they shall go forth from their graves as if they were scattered locusts.

(al-Qur'an – Chapter 54, Verse 07)

He says, Who will give life to the bones when they have rot? Say, O Muhammad! He (Allah) will give them another life after He created them in the first place. And, He is Fully Cognizant of all the creation.

(al-Qur'an – Chapter 36, Verses 78-79)

Such kinds of verses have been repeated many times in the Book of Allah.

In fact, trained personnel through *Perceptual Transference*, a concept developed by Dr. Carlisle Holland, may also access such energy. The efforts of researchers to capture the sound waves emitted by men of the past have enjoyed some success, to a limited degree and with the aid of special equipment, they have been able to recapture the sound waves emitted by the makers of tools, imprinted on the surface of those tools by the radiation of their hands.

The earth is also conscious and remembers, and our skins, limbs as well, and no wonder why Allah (SWT), the Most Sublime, will ask these very objects to re-confirm our good and evil actions.

Until they come into Hell, their ears, their eyes, and their skins will bear witness against them as to what they did.

In addition, they say unto their skins, why do you testify against us? They reply, Allah (SWT), Who gives speech to all things, has given speech to us, and it is He Who created you at the first and to Him shall you return. You did not hide yourselves lest your ears, your eyes and your skins should testify against you. You deemed that Allah (SWT) was ignorant (Allah (SWT) forbid!) of your action.

(al-Qur'an - Chapter 41, Verses 19-22)

Further:

On that day, we will seal their mouths, their hands and feet will bear witness to



everything they had done.

(al-Qur'an – Chapter 36, Verse 65)

**On that Day, will bear witness against them,
their tongues, their hands and their feet, as
to what they did.**

(al-Qur'an – Chapter 24, Verse 24)

In the Invocation of Kumayl, Ali (AS) says:

...And whom You have made, along with my bodily
members, witness against me...

al-Sadiq (AS) once said to Hasan:

O Hasan! Verily the ear, the eye and the heart,
all of them will be asked. The ear as to what it
listened to; the eye as to what it looked at and the
heart as to what it intended.

Allamah Taba Tabai (AR) says:

The reports that have come down to us from the
Imams show that the acts of worship will appear
on the Day of Resurrection in their appropriate
forms and will talk to the human beings.

Even in the Qur'an, it has been mentioned that the
ears, the eyes and other organs will be speaking on
that day. Similarly, the mosques, which appear to
be composed of bricks and mortar, have a living
and conscious reality. That is why some reports say
that on the Day of Judgment the mosques and the
Holy Qur'an will make complaints to their Lord.

One day a Gnostic was lying on his bed. When
he turned from one side to the other, he heard
a shriek coming out of the ground. He could not
immediately know the reason. Subsequently either
he himself realized or somebody else pointed out
to him that the ground, having been separated
from him, was shrieking.

Clearly, contemporary police detectives almost never depend on the words of a
convicted killer and he can lie in whatever ways he can to absolve himself. Instead,
the police collect his DNA from the blood sample, and several other signature items

that will connect the convicted person to the raped and murdered victim. In brief, the detectives depend more on the blood, saliva DNA, fingerprints, than the word of a convicted killer. The same will be the case on the Day of Judgment.

A popular tradition in Islam is that the water with which ghusl was performed due to forbidden reasons (like masturbation or adultery), that water, and the earth on which the water flowed will both complain on the Day of Judgment. As we noted earlier, the earth complains to God when an un-circumcised man urinates on it, and the trees would do the same if urinated on them and they lose respect.

There is another tradition in Islam that the earth, place and the surrounding environment you pray will be your witness on the Day of Judgment. This explains why the Infallible observed their prayers in different mosques, in different places in the mosque, and on different mountains. Leftover or thrown-out food will also complain on the Day of Judgment – and so is the potential of every-THING in this universe to become a witness on that Day.

Moreover, these very deeds (energy into matter) will appear in front of us in the way of a companion who will give us either joy or suffering inside the grave (Prophet (S); Jamiul-Sadat - Volume 1, Page 17). Allah (SWT), in His Infinite Power and Mercy can easily shape a companion for us from the free flowing, highly charged and favorable info-energy that permeated from our actions and thoughts.

Imam al-Sadiq (AS) said:

When a believer is placed in his grave, his prayers enter from the right side, his alms enter from the left side and his good deeds make a shadow over him. His patience enters and asks his prayers, his alms and his good deeds to help the believer when the angel comes to ask questions, and says it will also help when needed.

The following narration will further elucidate this concept (energy into matter) as having originated during the early days of the creation. We know that the Light of Muhammad and Ali were FIRST created and Allah said this to Muhammad (S) during the Ascension:

The Prophet (S) says that during the night of Me'raj, I approached my Lord and I was at a distance of two bows or nearer still (Qur'an – Chapter 53, Verse 9). He spoke to me between the two Aqiq (carnelian) mountains and said:

O Ahmad, I created you and Ali from My own light, and I created these two mountains from the light of Ali's face.

I swear by My magnificence that I have created these two mountains to be a sign that is used to identify the believers. And I swore on Myself that I make it Haram to send to hell those who wear the Aqiq ring on their hands and follow Ali.

It is reported that the prayer of al-Raghaib, prayed on the first Thursday of the month of Rajab will appear in the shape of an adorable, handsome person and accompany the dead person in his lonely grave. Further, these very actions will have weight on the Day of Judgment for them to be weighted on the Scale, and we will have to bear that weight on our necks on that Day. Allah remarks:

We have caused every man's destiny to cling to his neck, and we will bring forth unto him on the Day of Resurrection a book, which he will find wide open.

(It will be said to him) Read your (own) record. Sufficient is thy soul this day to make out an account against yourself.

(al-Qur'an – Chapter 17, Verses 13-14)

Imam a-Sadiq (AS) has said:

When a person maintains his prayer and offers it at its stipulated time, it ascends in the form of a pure white light and calls out to him, *You have guarded me, may Allah protect you.* However, if he does not maintain his prayer and does not offer it at its decreed time, it ascends as a dark and gloomy form and says to him, *You have destroyed me, may Allah destroy you.*

According to scholars, this book will contain ALL our thoughts and actions. Taba Tabai (RA) quotes a long tradition in the Exegesis of al-Qur'an, al-Mizan, translated into English by Sayyid Akhtar Ridhwi, part of which says:

After his death, if he is a friend of Allah (SWT), there comes to him a visitor, the most sweet scented of all people, of most beautiful appearance and wearing the most adorned apparel, and says to him, *Rejoice with refreshments from Allah (SWT), and flowers from the Garden of Bounties. You have had a good arrival.* Thereupon he says, *Who are you.* The visitor then replies, *I am your*

good actions. Proceed from the world to the Garden.

Imam Ali (AS) says that a dying person, after addressing the wealth and children, he then turns to his actions and remarks:

By Allah (SWT)! I was indifferent to you and you were distasteful to me. What do you have for me? So it says, *I am your companion in your grave as well as on the Day of Gathering when I am presented with you before your Lord.*

In another tradition quoted by al-Jibouri (1987), the visitor in ones grave will reply – *I am the pleasure, which you bring your brother in the life of the world.* In some authentic reports, the visitor will also form itself from *the love of Muhammad and his blessed Family.*

Ayatullah al-Khumeini (AR) says:

Allah (SWT) has made man superior to other living beings by endowing him a superb constitution and a beautiful appearance. Yet there is another form and a different face of him, which is determined by the qualities of his soul and his inner nature. If fiendish forces govern the power of imagination and invention and his inner self is made vicious, governed by vices like deceit, dishonesty, slandering, which are the attributes of Shaytan, he may undergo a metamorphosis and assume one of the forms of Shaytan on the Day of Judgment.

Sometimes it is also possible that he would have an appearance that symbolizes two or several vices. In that case, a form, which does not resemble any of the brutes, but an unusual and queer form, with which cannot be compared he will acquire the most terrible and ugliest monster in the world.

It has been recorded from the Prophet of Allah (SWT) that some persons will be raised on the Last Day in such a manner that even monkeys and dog flies will appear better looking than that, because that world is not like this world, where one individual cannot acquire more than one form.

It is in this very state and form that man's soul enters the realm of Barzakh. At the time of entering the other world, that is, the domain of the hereafter, the first stage of which is Barzakh, in whichever state one's soul departs from the body, it assumes a form suited to it in the next world also. Because, it is not necessary that man may enter the next world in the same physical state as he had in this world. Allah (SWT) Himself says:

He will say, O Allah (SWT)! Why have you raised me blind when I had sight before?
(al-Qur'an - Chapter 20, Verse 125)

al-Khumeini (AR) comments further on a similar theory and says that Heaven and Hell are empty places and humans build into them buildings with bricks of peace or terror. The energy released from the actions achieves an immortal state and becomes a physical reality in the next world, and all this is possible and already explained. One recitation of *La Ilaha Illallah* – There is no God but Allah becomes a brick and contributes to a building in Paradise, but an evil act destroys that particular brick in Paradise. In another tradition quoted by al-Jibouri (1987) is that, whosoever recites *La Ilaha Illallah*, Allah will plant a tree for him in Paradise of red sapphire and white musk. Fasts will act as a shield against the flames of the fire of Hell, and so forth. All energy will thus assume a physical reality, as per the command of Allah.

We have seen earlier that the advice to Muslims is to observe their prayer at different places in a mosque, so those places can proclaim his observance of prayer on the Day of Judgment. People have observed al-Sajjad (AS), the Shiite fourth Infallible, to say his prayers on different mountains. This way, those very mountains can attest and witness to his prayers. We reported earlier that Ali (AS) always talked with the earth confirming his justice in dealing with the moneys of the people. The Prophet (S) always wore the same fine garment when he went for Friday Prayer. Some scholars even bury themselves with the cloth (in which there are tears of al-Husain), or items that have been caressed with the shrines of the Infallible (AS) or the Ka'bah. Shiite Muslims also bury themselves with the earth from Karbala, the source of intercession.

Prayer will also become a witness on that Day. In Wasail-Shia, Volume 3, page 90, al-Sadiq (AS) has said:

Whoever performed the obligatory prayer at the beginning of their times and observed their restrictions, the angels would raise them white and pure into heaven. The prayer would say (to the performer), *May Allah (SWT) preserve you as you preserved me and entrusted me to a generous angel.*

Nevertheless, whoever performed them after the appointed times with no excuse, and did not observe their restrictions, the angels would raise them, black and dark. The prayer would shout at the performer, *you have lost me, may Allah (SWT) lose you, and may He not care for you as you did not care for me.*

Clearly, from the above narration, we see that regular prayer will talk, complain and become a witness. Certainly, and as we have mentioned before, such acts release energy into space. This energy is intelligent and aware of its surroundings.

According to Schwartz and Russek (1999), the energy released from actions, is here and there, and everywhere to various degrees, waiting to materialize in a specific form. It is possible that everything that has ever happened in the universe is ultimately stored everywhere in the universe.

In brief, man's intentions and his doings (i.e. a drop of water that falls on the ground and is absorbed; the smoke of a cigarette that rises in the air; the various fuels that are consumed by industrial machinery; the flame that arises from burning dry wood, and the candle that burns, scattering its particles in the air). None of this is utterly lost and destroyed. Science now has the means of reassembling their component parts and we would thus obtain the same original materials, without the slightest decrease. It is only our superficial way of viewing things and our limited and inadequate way of thinking that makes us imagine all these things disappear.

According to Hami (2005 – email conversation):

The different forms taken on by our energy, good and bad deeds are likewise imbued with stability and permanence; they are preserved in the archives of the universe as the determining factor in our ultimate fate, whether it be good or evil, eternal happiness or permanent torment. We are obliged to submit to the consequences of our deeds.

Lavoisier, the celebrated French scientist and the founder of modern chemistry provides an answer to the above three questions. The law concerns the fact that matter is anything that occupies space and weight; matter cannot be destroyed; transformation of matter into energy and energy to matter is indeed a scientific fact. Therefore, nothing is ever lost – thought or action. Whenever a person performs good deeds, energy is released. One day this energy will convert to matter and can assume shape and weight.

It is a Muslim's belief that all deeds of men have a profound effect on their beings. All of our words and deeds are stored in the vast and mysterious archive of our

body and soul, and they will be brought forth in the tribunal of resurrection. The totality of our acts, good and bad are stored up within us and will ultimately take shape to confront us.

Therefore, if one wishes or intends to commit an act, that particular part of the energy goes into space and surrounds the individual, and the reason why the Prophets and the Infallible could see the future and talk about it. Besides divine knowledge that these blessed souls are gifted, the energy with information of such thoughts does exist in space and near the person, and one may access these energy signatures. The learned man Khidhris, reported in Qur'an, to say to Prophet Musa that a particular boy they met on their way deserved to be killed as he was going to eventually kill his parents.

A case in point and in the days when Ayatullah al-Qadhi was in Najaf, Ayatullah al-Khui came to him and requested, *I would like you to instruct me in some matters.* He probably meant *Irfan and Divine gnosis and Spiritual Exercises.* Agha Qadhi gave him some special spiritual instructions, which Ayatullah Khui faithfully followed.

Then one night in the blessed Month of Ramadhan, al-Khui visited his illustrious teacher, al-Qadhi, who showed him a vision of his future. Suddenly, al-Khui saw a man who resembled himself, appear in front of him. The man slowly began to age until his beard turned white. He saw the man teaching students of hawza at the highest level in the Masjid-e Hindi in Najaf. He saw him beginning to issue edicts (fatawa) and then saw that his treatise of Fiqh (risala amaliyya) was printed.

After a long time he heard the loudspeakers in the mosque of Kufa announce, *the grand Ayatullah al-Khui has passed away.* When the vision was over, Ayatullah Qadhi turned to Ayatullah Khui and said, *This was your life, from now until your death. You have a good future, now you may go.*

al-Husain (AS) performed the same miracle during the battle in Karbala as he showed – between his two fingers – the fate of the soldiers as they are massacred for the sake of Islam.

Shaykh Rajab Ali (AR) had attained such higher stages of spiritual perfection and Allah (SWT) blessed him to view these energy signatures, something that we

ordinary people cannot comprehend. One of the Shaykh's devotees said:

Once I left home for visiting the Shaykh. On my way to his house, I happened to see an unveiled woman (with no Islamic modest dress) who attracted my attention. I got in the Shaykh's house and sat next to him. He took a glance at me and said:

Such and such! What do I see in you?

I said to myself (addressing Allah), *Ya Sattar al-Uyooob* (O One Who Conceals Defects)!

The Shaykh smiled and said, *What did you do that what I was seeing disappeared?*

Attaining high spiritual stages is highly recommended in Islam and the reason why we have to make changes and alterations in our lives on a daily basis. It is reported that sometimes the energy can be stuck, or plugged with stagnate energy because the individual concerned is living a redundant life, an inadequate lifestyle, with no spiritual growth (Lindgren et. al. 1997). Such stagnation can cause massive, long-term electrical faults within the person's human energy system leading to health disorders.

Therefore, the suggestion is that the universe is designed with responsibility and justice. If we knew in our heart of hearts that everything was eternal, and evolving, we might live our lives on earth with more love, appreciation, and responsibility (Schwartz and Russek, 1999).

A Case of Anger and Slandering

You should eagerly race towards forgiveness from your Lord and a Paradise whose width encompasses the heavens and the earth. It awaits the righteous who gives to charity during the good times, as well as the bad times. They suppress anger, and pardon the people. God loves the charitable.

(al-Qur'an – Chapter 3, Verses 133-134)

According to Ostrander and Schroeder (1970), the Soviets believed in three things that affect the human energy, namely, unsteady fields produced by machines,

natural fields produced by sun, moon, and probably planets, and most importantly, *human emotions*. Weston (1998) also believes that human emotions are the causes of physical, mental ailments as the energy of the emotions are stored, and the emotions are stuck in one's energy system.

Symptoms of illness such as pain have been observed because of absorbing the emotions of people around us (Poole, 1999). Without knowing it, a sensitive and empathic person can absorb the energy of anyone around her; in particular the blocked energy fields and adulterated info-energy that may transform into physical pain. An angry thought is said to be like a blow, while a loving and pleasant thought leaves a favorable glow. Surprisingly, bad temper has been linked to *public littering* and contamination of the nearby surroundings with tainted energy.

If we happen to be angry for any reason, we produce highly unstable energy fields, unfavorable info-energy that radiates into the atmosphere. This blocked energy moves into space and can be easily picked up by individuals whose fields of energy happen to be in the same electrical frequency or at a lower vibratory rate. And just like that, the person has taken in the unsteady fields of energy that you had originally released and now both of you have, to an extent, unstable energy systems. According to Weston (1998), an angry person sends out energy field emanations with extreme power. The probability of this contaminated info-energy causing disruption in the flow of energy in a healthy person is significantly high.

Undoubtedly, energy is perceived from the same frequency it was transmitted. As this person picks up more low charge energy from many different people, he suddenly explodes and hurts someone. Heistand and Coleman (1999) call this aggressive contact and physical aggression as the *re-physicalization of all the disharmonic energy that was originally transmitted by several people*. This happens to be a closed electrical circuitry. Poole (1999) agrees to the above concept that a vulnerable individual can suddenly become angry and emotional simply because that kind of energy is abundant in the surrounding atmosphere or universal energy, but he or she has to be vulnerable.

Unfortunately, this person *feels better* when he or she hits the person or an object with force. This is why Islam recommends self-control at all times of anger and discomfort. Islam has even provided active solutions like doing ablution with water, changing posture, and so forth, all because the result can lead to aggressive contact and beating of an individual. Fights usually start like this.

Barbara Brennan (1987) reports an incident where she was able to see a young woman light up like a *Christmas tree* as she screamed about the death of her father. *Bright beams of red, yellow, orange and some blues streamed from her head*. Such irregular frequencies and blockages in the energy are unsafe to the person himself, and people nearby. This highly precarious info-energy shoots off the person and flashes like bolts of lightening that move away from the person.

Researchers and scientists with high sensory perception have reported a red haze around the angry person, blockages and a disruption in the energy flow.

Garrett (1968) also reports to have been able to see every plant, animal, and person encircled by a misty surround. Taba Tabai (AR) (1991) writes that the Prophet (S) reports it:

Had you not been talkative and of uneasy hearts,
you would have seen what I see and would have
heard what I hear.
(Mizanul-Hikmah)

And:

There is no servant (human being) except that
he or she has two eyes on their faces to see the
worldly things with, and two eyes in their hearts
to see the affairs of the hereafter. Whenever God
wants the good of a servant, He opens two eyes in
their hearts by which they can see His promised
bounties and believe in the unseen through their
unseen eyes.
(Mizanul-Hikmah)

Further, a scientist named Harry Oldfield in the U.K., who invented a video-recorder that records live, the human energy, has recently confirmed such experiences. The equipment is named *Polycontrast Interface Photography*. PIP uses a video camera and a special computer program that interprets colors and patterns in a person's energy to reveal latent weaknesses before physical symptoms manifest so that preventive medical treatment can be sought.

Apparently, negative emotions observed in the human energy as weak and unstable electrical frequencies have also been recorded in experiments to *affect plant growth*. Plants are living objects, sensitive, rooted in space. They also seem to radiate energy forces that interact with man. Life force, surrounding all living things is therefore, sharable among plants, animals, humans, and inanimate objects.

The opposite is the case with that person who is involved in self-regulation, virtue, with good morals and his or her energy is transmitted and taken by several people nearby. When you express a positive attitude, it will cohere in your energy field, and you will start attracting positive events in your life. This is one reason why Islam has strictly enjoined good temper and has linked good temperament to Paradise and limitless reward. As Ali (AS) puts it:

No life is more pleasant than being good tempered.

Now, we may understand the impact of sins and prohibited acts. They not only affect us, the sin also affects individuals nearby. Next time you are angry, or feel like slandering a believer, or even performing adultery, drinking alcohol, telling lies, looking at women with lustful desires, you should keep in mind that your evil and sinful actions have a major impact on other people and if they happen to share the energy you transmit - zap! *You have a partner in your sin!*

A pious Muslim will see the effects of his or her actions whenever a vile and shameful act is performed, and how the low charge electrical projections and unfavorable info-energy affect other persons nearby. With these people, their sight is sharpened and the veil is lifted, so they see exactly what their actions result in – the build-up in hell. Consequently, these people do not even think of disobeying Allah (SWT), rather acting on the sin. As Allah (SWT) confirms this aspect in the hereafter:

(It will be said), You were heedless of this, now We have removed the veil from you, so your sight today is sharp.

(al-Qur'an – Chapter 50, Verse 22)

It is reported that al-Sadiq (AS) was once explaining to a person how a sin and a disobedient act towards Allah appears to the Infallible. The Imam took him to a pile of rubbish and asked him if he would partake and eat the intestines and stomach-fillings of the animals that have been wasted and in the garbage. The Imam (AS) remarked that any sin looks like this in front of our eyes and we do not even think of disobeying the commands set by Allah.

Taba Tabai (1991) quotes a tradition from the Prophet (S):

Had not the Shaytan been roaming around their hearts, the human beings would have seen the whole kingdom of the heavens and the earth.

Taba Tabai (1991) continues:

One of the characteristics of this high human position is that it enables the individual holding it to comprehend the divine kingdoms according to his capacity. He gains the knowledge of the past and the future of the universe and can dominate and control everything, everywhere.

One can explain the above statements with the notion of *morphic* energy fields forwarded by Sheldrake (1981). The universal energy is vulnerable to thoughts, feelings, behaviors and actions of people, and therefore, whenever a vile or sinful act is performed, the *morphology* of the surrounding energy field's change and either lowers or increases in vibration. The tradition that if you perform one good act of obedience to the Almighty, he will reward you ten times may now be scientifically relevant, since you may have partners in your good deeds. However, even though you may have a partner in your sin, Allah will ask and punish you once, because of His Mercy, the Most Sublime.

al-Khumeini says in his article, Allah, His Praise and His Dominance:

A man who was convinced that if he slandered anybody behind his back, his backbiting would assume the shape of a dreadful animal with a long tongue stretching from the slanderer to the slandered and this animal would be crushing him, he would never indulge in backbiting anybody. If a man were sure that *slandering is the food of the dogs of hell*, and they would ceaselessly devour the slanderer, he would never stoop to this vice. We occasionally indulge in backbiting only because we are not fully sure of the consequences of this bad habit.

If man was convinced that whatever deeds he performed would appear in the hereafter, the good deeds assuming a good shape and the bad one a bad shape, and that he would have to give an account of all that he did, he would not commit a bad deed even unconsciously. We need not go into the details of this affair. It is enough to say that everything will be reckoned. If a person slandered anyone else, he would be accountable for doing that. If anybody harassed or injured the faithful, he would go to Hell. The good men would get Paradise. One must be fully convinced and sure of this procedure. It is not enough to read the law in the books or to understand it rationally. Knowing and understanding are quite different from heart-felt conviction. By heart, I mean the real heart, not an organ of the body. (No wonder, backbiting is considered the food for the dogs in Hell)

Islam Prohibits Close Contacts with Na-Mahram Women

Tell the believing men that they shall subdue their eyes (and not stare at the women), and to maintain their chastity. This is purer for them. God is fully cognizant of everything they do. And say to the believing women that they cast down their gaze and guard their private parts...
(al-Qur'an – Chapter 24, Verses 30-31)

The religion Islam has been strict enough to restrain its followers to have close eye contacts with *na-mahram* women, shake hands, embrace, kiss or even be alone with her in an enclosed space. Islam has also advised Muslims not to flirt with women and the ethical reasons are only now becoming clear as rape, adultery, divorce, teen pregnancy, become self-evident in those societies that have decided to believe and act otherwise. These reasons are sound enough to lead one or the community to avoid such practices. For those vulnerable, these contacts do incite alterations and excite one's sexual energy leading to vice.

According to Brennan (1987) in her book Hands of Healing, and Weston (1998), in his book How Prayer Heals, a great deal of interaction takes place between people on the astral level. Energy in various forms flutter across the room between people. A whole lot of communication becomes apparent in people standing next to each other with good amount of eye contact, with lots of energy forms moving between them. And between a man and a woman, this communication may be very persuasive affecting each other's thoughts, behavior, and actions. Imam Ali (AS) never started the conversation with young girls because he did not wish to establish such a communication even through voice, as women also have to safeguard their voices as part of the Hijab. He only started the conversation when he had to.

This kind of energetic phenomenon may lead to fantasizing and even illicit actions between the pair, if there is no proper control and balancing of this energy. This is why Satan's main weapon is a woman. So Islam has been kind enough to advise its followers to avoid the root of the problem by completely avoiding such kinds of situations and gatherings. Truly:

An unlawful look (at na-mahram) is an arrow from the arrows of the devil, which is poisonous...
(al-Sadiq (AS). Man La Yahdhuruhul-Faqih - Volume 4, Page 18)

This is why the recommendation from the Infallible to all Muslims is to avoid direct eye-contact, concentrating, focusing or converging on an unlawful object, be it a young beautiful girl, or an unlawful image. Energy flows with attention and with

such kind of focusing, one becomes more vulnerable and ends up disobeying the commands of Allah. Once the relevant energy fields transform and adulterate with immoral information, there is little one can do.

Islam Commands Strict Clothing for Women and Men, the Hijab

O Prophet! Say to your wives and your daughters, and the believing women that they let down upon them their cover garments, that they may be known, and so that they will not be molested...

(al-Qur'an – Chapter 33, Verse 59)

According to al-Mutahhari (1991), *One of the main reasons why the western cultures are shaken by the waves of deceit and immorality is because their women have lost the war of dignity and respect, and that this war is being dominated mainly by men in these advanced cultures.* We have evidence in each place in any given western society - nudity in women as clearly seen in resorts, movies and entertainment centers is clearly a sign of a lost struggle and lost respect. Extra-marital affairs, adultery, rape, and so forth are all the result of an unsteady society wherein the people project and attract to themselves only unfavorable and adulterated info-energy and the result is mass immorality. The way men are playing with the women in western societies is clear, and only now these faults have been diagnosed and the concerned people (non-Muslims as well) are trying to correct the problem.

Islam has won its war of dignity and respect for women by prescribing Hijab (female covering) and limiting physical contact with males. This covering of a Muslim female is obligatory so as not to attract opposite men, thus avoiding promiscuous relationships and immorality. The Hijab covers that Muslim woman's beauty and only the husband has access to the beauty. *A Muslim woman observing Hijab and its specified rules signifies respect, dignity, power, self-control and victory over dominating men who may have only lustful strategies in mind. This is exactly what Allah (SWT) means by avoiding trouble in the above verse.*

The reason for such a powerful and strict *dress code* is because, as a woman reveals and displays her beauty, she is also attracting and permitting her energy to be shared, thus interacting with persons unknown to that woman - because her intention is to show-off. This energy interaction can take place even when the parties are way apart and do not notice each other, but more when there is eye contact. Such interactions have been well studied and recorded in scientific experiments (Brennan, 1987. Ostrander and Schroeder, 1970).

Therefore, the Islamic covering for woman is only a healthy prescription to repel and refuse incoming energy from persons walking nearby to interact with



her energy. With the covering, and the charms not displayed, the woman would hardly attract attention and thus the interaction at the energy level does not even take place, or takes place in a very insubstantial manner involving no deceit or transformation. Therefore, energy communication begins with intention, gaze and eye contact, which the Hijab in a Muslim woman purports to avoid.

Progen (1990) confirms the above energy communication and writes that if a woman happens to be disinterested or disengages herself from the lustful eyes of males, then she can be successful in creating this *barrier* around her that will not permit the energy interaction, and thus the communication will be in-existent. Further, in his study and observations, there is attraction only when both parties allow communication at the energy level first, then communication at the physical level begins. Finally, the energy interaction may signify that the woman has accepted the advances made by the male. Allah (SWT) has thus commanded the women as follows:

And say to the believing women that they cast down their gaze and guard their private parts, and they should not display their adornment save what is apparent of it; and to draw their veils over their bosoms, and they display not their adornment save to their husbands or their fathers ...

(al-Qur'an – Chapter 24, Verse 31)

Another reason why Muslim women are recommended to wear black color Hijab and covering is that the color black happens to be the dulllest of colors and hardly attracts attention, or lustful and adulterated info-energy from seekers nearby. The interaction may not even exist. The color actually discourages people to look and this way the dignity and respect of that woman is preserved. In a way, the woman with her black Hijab is hiding (her beauty) from strangers. It seems that the black color may serve this very purpose of doing away with the attention (Murphy, 1999).

This is what people say of al-Khumeini (AR):

The Imam believed that the covering of a woman should be such that it should not incite evil and should not show the contours of the body. The colors of clothes should also be dark, i.e. it is possible that a bright red color could incite mischief.

Imam also believed that one's tone (of voice) and looks be pure. In the work place, he did not

think laughing loudly or speaking out of turn was at all suitable. Overall, his advice was to always observe chastity and guard Hijab.

Overall, he thought the chador (a long piece of black cloth normally worn by Iranian women over their clothes) was better and believed that it was more becoming. Imam considered the chador to be the symbol of the Revolution. When he used to see women in poor Hijab, he would get very upset at the person who had acted contrary to the Islamic Laws, and it would be evident from his expression. If at dinner, our hand would come out more than allowable from our sleeves, he would remind us.

10

Protection in Islam

I take refuge with the generous face of Allah; and with His words, which no pious or impious can pass; from the evil of what descends from the heaven and ascends to it; from the evil of what enters into the earth and what comes out of it; from the evil of the troubles of the night and the day, and from the evil of the knockers at the night and day, except the knocker who brings good.

(The Prophet's Prayer in Biharul-Anwar - Volume 91, Page 215)

Allamah Huwaizi (AR) quotes a tradition by Ali bin Ibrahim in Kafi with the ultimate narrator being Imam Ja'far Sadiq (AS) who said:

A man complained that the people of the soil indulge in frivolities with his relatives, so he asked, what is the height of your roof? *He said*, ten lengths. Then he said, Its height should be 8 lengths. Now, between 8 and 10 lengths write Ayat Kursi, and as you know in any house where the height is more than 8 lengths the Jinns come to live there.

Ali bin Ibrahim has quoted his father who has quoted Abu Abdullah to say:

If the height of the roof of the house is eight lengths, then it is a place worth living in. However, if it is more than eight lengths then write Ayat Kursi in the space above.

Besides the Verse of The Throne, it is a common practice for all Muslims to keep amulets under the pillows of their children, or recite the four *QULS* (*Chapters al-Ikhlās, al-Kafirun, al-Naas, and al-Falaq* from Qur'an) for protection. Muslims also keep protective amulets (amulet of *Umm al-Subyan*, being one of them) under the pillow of their newborn child to avoid Shaytan from harming the baby. We have also noted in previous sections that these Qur'anic verses are living, conscious and aware of the surroundings and can affect a person at the energy and physiological level.

And We sent down the Qur'an, which is a healing and mercy unto the believers...

(al-Qur'an – Chapter 17, Verse 82)

Apparently, the reason for this is to keep these infants safe from the evil eye and detrimental info-energy emancipated from the evil spirits and from different people they encounter each day. It is a fact that there are people who can affect their victims by merely looking or thinking about them, and without any physical contact, because of their high level of ill nature and unstable energy fields they carry (Weston, 1998). Shamanic healers firmly believe in such kinds of evil eye and always try to get rid of the source of energy that is blocking ones energy centers.

The evil eye is a fact and one can compare it to the lethal energy released by some snakes when they look at their prey and the victim instantly freezes and sometimes immediately dies of a heart attack.

(al-Akili, 1993)

As Allah (SWT) says in Qur'an:

The unbelievers would almost trip you up with their eyes when they hear the message...

(al-Qur'an – Chapter 68, Verse 51)

Say, I seek refuge in the Lord of the dawn from the evil of His creation; from any evil darkness may conceal; from the evil of those who practice secret arts; and from the evil of an envious one when he exhibits envy.

(al-Qur'an – Chapter 113)

As we have observed, corrupt and tainted information within the energy and low-charge energy has the ability to weaken any vulnerable person's energy system thereby causing malfunction in the fields, blockage, and even illness. This is the reason why the Prophet (S) always advised his followers to keep themselves safe from the evil eye by reciting invocations, chapters from Qur'an, performing ablutions and even keeping amulets (with Qur'anic verses) around one's arm/shoulder. These kinds of text and recitations do increase the rate of vibration in ones energy fields keeping them protected from low vibrations and unfavorable energy, as well as adulterated info-energy.



Apparently, al-Majlisi (1627) reports that Allah presented to the Prophet (S) a shirt when he was born (physical birth), and was informed that that shirt was going to be his protection from the calamities of the world.

When angry or upset, or even when an evil eye inflicts a person, the recommendation is to perform ablution. This act of applying water on oneself has also been recommended by Weston (1998) and will not only mean ceremonial cleanliness for the individual, but also a cure because the water will balance and ground the faults (energy blockage resulting in restricted flow). The act will also introduce and replace most of the existing info-energy with the pure and unadulterated info-energy of water. This is evidence in itself that the Prophet (S) himself believed in energy and its interactions, and he has taught us ways to avoid its adulteration.

When a person is involved in a fight or intense argument, the Prophet (S) has further specifically recommended one of the persons to perform ablution, bathing and spraying the other individual with the water from the ablution. This way, both individuals will have balanced their info-energy system with a pure and untainted one, and increasing their energy's flow and rate of vibration. In brief, anger, an emotion that introduces lower vibrations of energy and unfavorable info-energy will be replaced with higher vibrations of the same.

The significance of treating oneself from skin disorders, health challenges, and even a poisonous bite with invocations, and reciting chapters from Qur'an (in particular, the two guardian chapters - *al-Maudhatayn*), take an entire new meaning. These acts are as effective methods suggested and practiced by the Prophet (S) centuries ago. Even Muslim mothers place their hands on the site of pain the child is experiencing, recite a few couplets or some verses from Qur'an, and permit the favorable energy alterations in that child, reducing or even eliminating the discomfort.

Shaykh al-Mufid writes in al-Amali, Abul Qasim Ja'far, son of Muhammad (AR), reported to me from his father, from Sa'd, son of Abdillah, from Ahmad, son of Muhammad, son of Isa, from al-Husain, son of Saeed, from Muhammad, son of Abi Umayr, from Muhammad al-Ja'fi, from his father who said, I always complained about my eyes. Once I complained about it to Abu Abdillah (AS), he said, *May I teach you a prayer, beneficial for your life here and hereafter? And, which treats the pain in your eye?* I said, Yes. He said:

Say after morning and Maghrib prayers:

O Allah, I beseech You in the name of Muhammad and his progeny; to bless Muhammad and his progeny; and to bestow light upon my eyes and insight upon my faith, certitude upon my heart, sincerity upon my acts, security upon my self,

abundance upon my subsistence; and grant me to be ever thankful to You as long as You keep me. And, may Allah bless our master Muhammad and his progeny.

We have already shown and will show in details in later sections the importance of praying on behalf of the Aimmah (AS) and that the act of just plain prayer and invocation has the ability to replace and transform one's energy system into a more favorable one, creating a healing process.

al-Sadiq (AS) has further said that, *Whosoever recites the chapter of al-Zilzal (from al-Qur'an) in his optional prayers will never be involved in an earthquake and he will not die by it.* Such remarkable statements of health care have been mentioned hundreds of times by the Infallible linking Qur'an recitation to good health and protection from natural and evil forces of nature and unhealthiness.

Imam al-Sadiq (AS) says:

If one attends to what God likes, God will attend to what he likes. If one asks refuge in God and piety, then God will protect him. Moreover, if Allah attends to a person, and He protects that person, he should not fear even if the sky falls on the earth, or a disaster comes and affects everything on the earth. The person will be safe from any disaster since God protects him via his piety. Is it not so? God the Almighty said:

As to the righteous (they will be), in a position of security.

(al-Qur'an – Chapter 44, Verse 51)

Now we have the opportunity to understand that not only the recitation of verses from the Book of Allah can introduce highly charged energy, but also enclose one with protective, favorable info-energy that will notify the earth to not hurt him whenever it quakes. History has recorded such incidents and these will be explored in details later – between humans and objects, and between objects. For instance, *the floods avoid drowning mosques and the Ka'bah in water, thus causing no damage. Water, also surrounding the grave of al-Abbas (son of Imam al-Husain (AS) and not drowning the sacred body. This clearly explains an intelligent relationship between the energy of water and the energy of the Ka'bah, or the energy of the persons and energy of the hurricane or any weather emergency.* The consciousness of water is a reality.

We have noted earlier that the earth (and the entire creation) is intelligent and communicates in this manner. Gemstones, holy water, shrines, and so forth can also be curative in this manner. Clearly, these objects store not only higher vibrations of energy, but also store powerful, unadulterated memories of healing information that can replace the existing unfavorable info-energy of the individual as a result of an evil eye, evil spirits, or even sickness.

Moreover, by correcting the faults in the energy fields and the info-energy within your system, you would drive away the evil and harmful, corrupt info-energy produced from the lethal venom, for example. The increased vibrations and free flowing energy produced by recitation of chapters from Qur'an will reduce or eliminate the effects of low vibrations caused by the bite and pain, thus alleviating the suffering. We have shown that reciting, and writing verses from Qur'an (with saffron, soaked) produces highly charged energy that can affect a person physiologically, only because the verses of Qur'an are vibrating, alive and conscious.

The power of such kinds of meditation and prayer in reversing the effects of low-charge and tainted energy caused by injury or an evil eye has been confirmed by the Prophet (S) and explained in full by al-Akili (1993) in the book which he translated from Arabic - Natural Healing with the Medicine of the Prophet (S). The Prophet (S), many times, used his saliva to get rid of pain and discomfort in many people and such incidents are present in history.

At the siege of Khaybar, Ali's eyes were so inflamed that he could not open them, and the pain was extreme. The Prophet put some of his saliva on them and this healed the eyes of Ali immediately. Ali, according to some traditions received forty wounds at the battle of Uhud. The Prophet's saliva cured him and removed traces of all the wounds. The Prophet once cured a man from leprosy with his blessed saliva. In a certain battle a man who had his foot cut off was healed by Muhammad's casting his blessed saliva on the stump, to which he re-united in a perfect manner, the amputated leg. al-Majlisi (1627) writes that during the battle of Khaybar a man received a desperate wound, which the Prophet healed by breathing on it three times.

Fortunately, we find such practice today is surgery units and recovery rooms, where patients recover and heal their wounds much faster than the normal rate, in particular when these patients were exposed to *healing and steady energy* from healing touch practitioners. The Prophet (S) employed a similar procedure to cure a scorpion's sting and other poisonous bites. Further, he even treated eczema, boils, cuts, general pain, malaise, and fever with prayer (al-Akili, 1993).

al-Sadiq (AS) has said:

Treat your ailments with charity, and repel
varieties of affliction by invocation.
(al-Tahdheeb - Volume 4, Page 112)

The strong, free flowing and favorable info-energy produced within one's energy system with prayer and invocation is an undeniable fact, and the field force's ability to repel ailments at the energy level is well documented. Most certainly, the Prophets, the Infallible, many saints and even regular people have used the power of prayer to produce healing and change. Even what comes out from their body (like saliva, breath) has healing capabilities, as the source is pure with highly charged energy fields.

According to Weston (1998), the voltage emissions from a hand of a person can be a billion times stronger than brain-wave voltages, one hundred million times stronger than heart voltages, and a million times stronger than large psychophysiological skin-potential. *All this means that the energy emission from the hands of a person offering invocation can make a difference at the physiological level.*

What the Prophet and the Infallible practiced remains a scientific fact and only the persons receiving this kind of healing can vouch for their progress. Nevertheless, since science has made significant progress and many individuals ask for more scientific and statistical evidence, a few studies are hereby quoted.

Five studies utilized randomized, double blind, placebo controlled protocols to analyze the effect of an experimental derivative of *Non-Contact Therapeutic Touch* (NCTT) on the healing rate of surgically administered full thickness human dermal wounds. The experiments introduced many original concepts and approaches to healing research and nursing practice. The data from the five studies indicated a statistically significant accelerated rate of wound healing for the treatment group in the initial two experiments, and non-significant and reverse significant effects for the remaining three studies (Ramnarine-Singh S., 1999). The significant outcome of the first two experiments should be enough to encourage the medical practitioner to explore and utilize a similar non-invasive therapeutic touch treatment method for patients with dermal lacerations. An energy approach is thus warranted.

Another study, which was a replication and extension of previous research, further indicated that non-contact therapeutic touch had a significant effect in normalizing the activity of the end organ for the central nervous system (Wirth D. P., et al., 1994).

John A. Astin (2000), assistant professor in the School of Medicine's Complementary Medicine Program, analyzed 23 clinical studies involving prayer, a technique called



non-contact therapeutic touch, as well as other unconventional forms of spiritual intervention in which there is no physical contact between the practitioner and the patient. Astin says 57 percent of the studies showed a positive impact on the patients, such as less pain or a faster than expected recovery time. Statistically speaking, the figure of 57 percent is highly significant and it is far more than one would expect to see by chance alone, he adds. Astin (2000) comments:

The highest number of positive results was found in the studies involving therapeutic touch, a controversial practice founded on the belief that the human body has an energy field. The practitioner moves his or her hands over the patient's body to modify the field and promote healing. This technique does not involve physical contact.

(Annals of Internal Medicine, 2000 Jun 6; 132 (11). Pages 903-910)

A Case of the Prophet of Islam, Muhammad (S)

On revelation of Surah al-Falaq, there are some narrations cited in most of the commentary books to the effect that the holy Prophet (S) was affected by some magic incantations, practiced by a few Jews, and became sick. Jibraeel (AS) came down and indicated the place of the magic paraphernalia, which were hidden at the bottom of a well, by the Jews. Ali took them out of the well, and then, the physical condition of the Prophet (S) improved on recitation of these verses.

However, the late Tabarsi and some other researchers reject these kinds of narrations whose reference is limited to only Ibn-Abbas and Aisha, because:

First, the Surah is popularly known as Makkan, and the tone of the verses are also similar to Makkan Suras, while the problems, which the holy Prophet (S) had, with the Jews, occurred mostly in Madina, which is, itself, a testimony that these kinds of narrations are not correct.

Second, if the holy Prophet (S) could, so easily, be affected by the witchcraft of sorcerers, so much so, that he became sick and stayed in bed, it would have, also been easy to stop him from reaching his great goal. Surely, the Providence, Who had sent him for such a great and important mission, the Prophecy, protected him against the witchcraft of sorcerers.

Third, if sorcery is to have had an effect on the body of the holy Prophet (S), then, people might imagine that witchcraft could affect his holy soul, too, and his thoughts would be subject to the witchcraft of sorcerers, so, this idea would destroy the principle of confidence in the Prophet (S).

11

Gemstones in Islam

Stones have had a place in different religions for thousands of years. The Bible refers to the twelve stones set in the breastplate of the high priest symbolizing the twelve tribes of Israel. In the Book of Revelations, there is a mention of twelve stones as the foundation stones of the wall of New Jerusalem. Though the symbolism of each stone is open to speculation, churches use most of these stones in one form or another, since the inception of Christianity. Precious stones adorn the tiara and miter of the Pope and Bishops as well as the shrines and icons found in Christian churches.

Temples and places of worship of all religions were and still are adorned with stones, as signified particularly by Moonstones in India, Malachite and Azurite in Egypt, Agates in Rome, Jade in China, Crystal in Japan, Turquoise in Persia (Iran), Amethyst wherever Christianity developed in Europe, and the Black Stone of al-Ka'bah, the House of Allah on earth, in Makkah. The Prophet, as well as the Infallible embraced the stone and so were the companions advised to do the same. The advice to Muslims is to salute the Black Stone as they pass by, as the sacred stone will register the salutation and witness on the Final Day. The stone is therefore, conscious.

In Islam, a tradition states that Ali (AS) used to wear four rings on his hand – *Opal (Yaqut)* for beauty and dignity; *Turquoise (Feruz)* for obtaining divine help and victory; *Hadid Thin* for strength, and *Carnelian (Aqiq)* to protect himself from enemies and all types of misfortunes. The religion Islam has strongly recommended its followers to wear rings made from different stones, as a way to increase faith, piety, and endurance. The stones of *Aqiq*, *Feruz* and so forth have been specifically recommended by the Prophet (S) himself to wear them at all times, and especially during prayer.

Stones have unlimited practical and medicinal properties. Besides Muslim scholars, many other researchers in other religions wrote of stones as a form of medicine. The ecclesiastical writers compiled the first major treatises on healing with stones. The use of stones for healing was carried out in different ways. At times, the mere presence of the stone was sufficient to affect a cure. At other times, the stone afflicted part of the body and sometimes the stone was powdered and eaten.

In any case, the theory follows that gemstones carry *vibrational rates*. By placing these higher vibrations of fields of energy within the human energy system – his or her energy's vibrational rate and information within the energy also, change for the better. They are also wonderful resonators. Often the effects are indirect

but very potent. Other times, the effects are very specific, direct and repeatable. The vibrational qualities of the gemstones can further help achieve balance and awareness on physical, emotional, mental and spiritual levels (Morse, 2000), quoting Alice, (1996). Of course, different stones have been reported to have different effects on the person wearing it, and the persons nearby.

The energy of each such element creates an energy exchange when touching or in close proximity to the body. The above therapy and prevention of illness works through two methods. The spherical gemstone is a living container of sound and light energy that can transmit to other living beings by entering the energy field. Each gemstone has a unique rhythm, character, substance and magnetism, and so has different therapeutic properties. Therefore, wearing *Aqiq*, *Feruz* rings do not only qualify Muslims as being among the pious group, their physical and spiritual benefits create within us powerful and highly charged energy. Undoubtedly, most of these holy stones have within them pure and unadulterated info-energy as well.

Further, because these gemstones have the ability to assimilate and neutralize all the low-charge energy and unfavorable information within the energy we make contact with; the prescription to Muslims to wear such stones is therefore a medical necessity. We often collect stress and other's emotions throughout the day, and this blocked nature of our energy, if left untreated, can cause pain or chronic illness (Morse, 2000). The stones help one maintain a free flowing field of energy. The powerful beads mentioned later, the ones used in research often contain such stones within them, and people wear them as necklaces. In many instances, during an affliction, the *Aqiq* stone seems to take in, absorb into itself most of the negative energy in the environment, and even break into pieces. Such stones are not used again as their powerful nature have been utilized.

Finally, and as we shall observe, it is possible that specific gemstones have specific health benefits because each stone has its own definite reaction on the person's specific energy center. For example, the relationship between Turquoise and fertility is explored later. As noted in earlier sections, Allah, the Most High Himself, may have also established this healthy relationship. For instance:

Aqiq (stone) protects Shia from unjust rulers and
from everything else, which causes fear.
(Amali of Tusi – Volume 1, Page 36)

This means that the stone recognizes a Shia of Ali and produces strong energy fields that block adulterated nearby sources of energy. This is why Muslims have been advised to keep their rings in one place at all times when they are not wearing the stones – this way the energy that is absorbed and released from such stones surround themselves within the stone.



Islamic Gemstones

Carnelian, *Aqiq* is the most important stone in Islam and the most favorite stone of the Prophet, the Infallible and his followers. Besides the stone being the first stone to affirm the existence and unity of Allah (SWT), it also confessed the Prophethood of Muhammad (S), the caliphate of Ali (AS), and confirmed Paradise for the friends and followers of Ali (AS). There are also mountains made of carnelian in Paradise that shed the palaces of the Prophet (S). The carnelian, *Aqiq* stone has a sincere love for Allah and the Ahlul-Bayt (AS). As we now know, Carnelian and all other stones constantly glorify Allah and recite the formula – There is no God, but Allah! As we now are fully aware, stones are living and they conversed with the Prophet (S).

Carnelian has a sincere love of Ali because the creation of this stone was from the energy of Ali emanating from his blessed face. The Prophet has said that Allah once remarked:

O Ahmad, I created you and Ali from My own
light, and I created these two mountains from the
light of Ali's face.

This stone has several healing properties in relation to the human energy. In Islam, whosoever wears the *Aqiq* stone signifies and finalizes his belief in Islam and is amongst the groups of pious people. Moreover, the info-energy of *Aqiq* also includes, besides others, its confession and confirmation of divine unity and relationship with Allah (SWT), the Most High, and Most Sublime.

The Carnelian stone balances creativity and mental processes. Historically, people used the stone to pull excess fever out through the feet. According to gemstone science, its color allows one to relax and helps to adopt a more positive outlook at life. This stone protects one from evil and unsteady energy, elevates the spirit, grounds low-charge and blocked fields of energy, thus assisting concentration and mental focus by clearing the mind and focusing one's thoughts - no wonder why the stone has been recommended to be worn during prayer.

Carnelian enhances mental clarity and positive emotions, promoting a brighter outlook and an appreciation for life lessons by teaching the individual to balance his or her higher and lower energy. According to the Gemisphere Luminary Therapy Guide (Katz and Hall, 1997), because of Carnelian's stirring and dislodging action, the stone is an excellent gemstone to use in preparation for and during an energy-cleansing program. The stone also releases sorrow, envy, fear, apathy, and rage, all at the info-energy level, which then translates in physical results.

Jewelry Mae (jewelrymae.com) writes the following in her description of the Carnelian stone:

Carnelian is a hard and tough translucent form of chalcedony that usually occurs in a uniform color of red, orange or red-brown.

Known thousands of years before the birth of Christ, Carnelian has been used extensively in jewelry ever since, particularly for signet rings, seals, cameos and scarabs because of its hardness and rich orange-red color.

Engraved with Arabic characters, it protected the wearer from the tricks of the envious. Throughout the east, envy is feared, for it is believed that it will cause the envied to lose his possessions.

It was the favorite stone of the Prophet Mohammed and verses from the Koran have been found engraved on this stone. Carnelian is said to stimulate analytical capabilities and precision. It provides perceptiveness, awakens one's inherent talents and skills, and protects against fear and rage. It helps to alleviate sorrow and can be used to dispel apathy and indolence. Carnelian is linked with emotional warmth, sociability, creativity, individuality, memory, and appreciation of nature, harmony, courage, happiness, and self-esteem ... It also can aid reproduction, sexuality, menstrual cramps, lungs, asthma and arthritis. Carnelian has been used in the treatment of neuralgia and rheumatism, gall and kidney stones, pollen allergies and colds, and can aid in the relief of disorders of the spine, spleen and pancreas. It has also been effective in the treatment of infection, fever, blood poisoning and muscle spasms.

A worthy note - the faithful believers are identified from wearing this stone and in ones prayer. He, the Almighty has said to Muhammad (S):

... I swear by My magnificence that I have created these two mountains (of Carnelian) to be a sign that is used to identify the believers. Moreover, I swore on Myself that I make it Haram to send to

hell those who wear the Aqiq ring on their hands and follow Ali.

The Messenger of Allah (S) once told Ali Ibn Abi Talib (AS) to wear an Aqiq (agate) ring on his right hand because those who wear it have a quality that Allah has given to those who are close to Him.

In reports, Ali (AS) once asked the Prophet (S) as to who are those who are close to Allah? The Prophet (S) replied, *Jibraeel, Mikaeel, and the angels between them.* Ali (AS) asked, *what kind of Aqiq should I wear?* The Prophet (S) replied:

Choose the red Aqiq because the mountain of the red Aqiq testified that there is no god but Allah, that I am the Messenger of Allah, that you are my heir, that your sons are the Imams, your Shia will go to Paradise, and that those who hate them will go to Hell.

(Manaqib al-Khawarezmi – Page 233. Manaqib al-Mughazeli - Page 281. al-Umadah - Page 378)

Opal, *Yaqut* is another stone that Muslims have been wearing throughout centuries. Gemstone therapists use Opal to see all the possibilities in a situation and find it very freeing when blocked in a situation. Gemstone science has even attributed Opal stone for protection against anger and for calming one's nerves. The stone also aids inner beauty, faithfulness, and eyesight. During the middle ages, Opals helped women to relax during childbirth. Once again, it is highly possible that the info-energy and vibrant nature of this energy within the stone helps stabilize and balance the blocked, unstable and painful info-energy produced during childbirth because of pain. Suffice to say that menstruating women should wear this stone to relieve the pain and sufferings of menstruation.

Turquoise, *Feruz* is a stone favored by many Muslims, and native people around the world have used it for centuries. People have used it for protection, healing, good luck, and longevity. It is enormously absorptive. The Turquoise stone will grow pale on a sickly person and recover its color when returned to a healthy person. This is clear evidence that the stone, amongst other things, does play a major role in the health and spiritual growth of a person, in particular balancing one's energy fields, neutralizing blocked energy, and makes it difficult the entry of adulterated energy from nearby sources.

Ancient people have employed this stone to promote meditation. According to Poole (1999), this stone is highly valuable for its ability to dissipate negativity from outside sources and aids in friendship, mental relaxation, and the respiratory system.

Jewelry Mae (jewelrymae.com) writes the following in her description of the Turquoise stone:

The stone is believed to enhance creative expression, peace of mind, communication, friendship and loyalty. Turquoise is considered to be generally healing and fostering of empathy, positive thinking and sensitivity. It connects us with all life. In ancient times, it was used to heal eye problems, especially cataracts, and in medieval times, it was used as a cure for malaria and heart complaints.

It is still considered by many to be a master healer and is said to help in the absorption of nutrients, strengthening the entire anatomy and stimulating tissue regeneration. It is particularly good for the throat and lungs and, because of its high copper content, is a conductor of healing and good for rheumatism and arthritis.

al-Sadiq (AS.) reportedly advised Mufaddhal about wearing a ring encrusted with the Feruz stone and said:

It gives strength to the eyes, gives relief to the chest and increases the strength of the heart.

Many such stones are linked to good health. The Infallible (AS) further prescribed such stones as the Feruz to solve the problems of infertility. It is probable that the stone may lead to normalization of proceedings that result in fertility in men and women. The first Chakra (energy center) is in the sexual organs at the base of the spine and the energy released from this stone may have a direct effect on this energy center that is associated with increased sexual performance and reproduction.

It is said that reciting blessings on Muhammad and his Pure Infallible progeny alleviates anger episodes, stimulates memory and one should recite these blessings whenever in a situation he has forgotten something. The scholars of Islam have used this technique for centuries. Reciting Adhan and Iqamah – *a Muslims call to prayer, where the glorification of Allah and the leadership of the Prophet and Ali is testified* – recited on the ears of a newly born baby.

A case in point, it is said (based on the following tradition by the Prophet (S) that whatever stone Ali walks on become Durre Najaf – the Stone of Najaf al-Ashraf, and is infused with healing energy. The Prophet once said to Ali:

If there had not been the risk of people idolizing him as the Christians worship Prophet Isa, he would have made public such of your merits as would make people use the soil under your feet to cure their ailments and the water from the remainder of your WUDHU (ablution) in order to be cured.

(Amali of Saduq - Page 86. Yanabi al-Mawaddah)

Further, Ali (AS) wore Hadid-Theen on his finger during all the wars. This is why his followers wear such a stone when nearing an oppressive ruler.

Similar explanations can be given to the relationship between trimming facial hair and good teeth hygiene, or improvement in eyesight from looking at the Carnelian stone or greenery, and so forth. These aspects have yet to be scientifically studied, but the power and ability exists through normalization of energy centers (and information within these energy centers) surrounding a specific area. Moreover, these specific stones (with specific verses and invocations engraved) eliminate satanic possessions, evil eye, and ease of baby delivery for the mother.

Select your Gemstone

As we have observed, gemstones have within themselves an electrical reality that have the ability to interact with both the universal and the human energy system. These stones may act as a solid barrier and protect the individual's energy from harmful, unstable fields of energy. One can wear an Amethyst, for example, to strengthen the energy centers and make it less permeable. Several others soak up the dead and unfavorable energy.

However, research into gemstones has revealed vital information that not all gemstones are created equal (Brennan, 1987). Because each stone has its own vibratory rate, one should investigate and make sure the stone is the right one for him or her. If the stone is too strong, it will increase your vibrations and eventually deplete your field. On the other hand, a slightly stronger electrical field from the stone may enhance one's energy system. If you wear a stone that vibrates slower than your field, it will put a drag force on your energy and slow your vibrations down.

Purify your Gemstones

One of the most vital aspects of a therapeutic gemstone is its cleanliness and purity. Gemstones must be cleansed frequently to maintain their effectiveness because they tend to accumulate the negative energy you release in the process of healing or from nearby sources. This kind of accumulated energy with lower vibrations burdens the gemstone gradually inhibiting it, until it stops functioning completely. Daily cleansing of your gemstones and wearing the gemstones during prayer and

other rituals will maintain their efficacy while providing you with the opportunity to complete the process of *release* (of the blocked and adulterated info-energy within your system). Storing these stones in one place has been noted.

Looking at your Gemstones Improves Eyesight

For centuries, healers and therapists have employed color to affect moods and influence action. Because colors are powerful vibrations of energy, one can hardly ignore their influence and interaction with the human energy. According to the Infallible (AS), *looking at the Aqiq stone improves eyesight*. Similarly, science has recommended looking at other stones of different colors as they have different effects and science has noted such affects.

For example, the color orange in some Aqiq stones energizes the body. It also helps build energy and gives strength and endurance. The color green in some Turquoise stones balances the mind and nerves. Finally, the color red in some Yaqut stones increases energy and vitality (Lindgren et. al. (1997). Putting all this together, if one were to constantly look at such colors for a period of few minutes, the energy centers surrounding his eyes would undoubtedly increase their rates of vibration as more steady and free flowing energy is absorbed from the specific color vibrations. Looking at greenery has also been associated with similar fascinating results (Margo von Phul, 2000).

12

Prayer and Healing Touch in Islam

In Qur'an:

And, when I am ill, it is Allah (SWT) Who cures me.

(al-Qur'an – Chapter 26, Verse 80)

The Bible says that *the effective prayer of a righteous man can accomplish much*. According to Becker (1990), the use of energy medicine to influence internal energy systems of the body may be traced back to the beginning of written history. Such kinds of practice can be seen in several eastern civilizations of that time. In his words:

Since we know that the body uses electrical control systems to regulate many basic functions, and that the flow of these electrical currents produces externally measurable magnetic fields, it does not require a great leap of faith to postulate that the healer's gift is an ability to use his or her own electrical control systems to produce external electrical energy fields that interact with those of the patient ...

Several scientists have proposed the existence of energy to explain the experimental effects of healing touch. According to Weston (1998), healers have extensively reported energy flowing from their hands into the recipient. Some scientists even observed that human beings acted like electrical capacitors for healing energy. This healing energy, was of higher 8Hz frequency, stable, free flowing and with favorable information within the energy. *The energy was informational, information-bearer, self-regulated and programmed to achieve certain goals.*

Imagine reaching out and touching someone. Not with a phone or a note card or an e-mail. Just with your energy and intention. The person you reach out and touch could be in the next room, the next city, the next state, or in another country or on a different continent or even on a boat in the middle of an ocean. It could be the person you love most in the world, or a stranger in need. Wherever they are, your energy and intention can reach them.

With a healing intent, your energy can help that person be whole. (Goldner, 2003)

During the later part of the 19th century, Kilner (1965) discovered that by looking through glass screens stained with a particular dye, he could actually see the energy (aura) around the human body. *The energy centers could alter in size, frequency, color and vibration when the individual is sick, fatigued, or emotionally disturbed.* He was even successful in developing an entire system for diagnosing illness from the energy perspective long before the disease would manifest itself. Energy therapy, by employing ones hands, was thus favorable and accepted in revered medical institutions.

European clinical reports have documented energy and healing touch in treating immune deficiencies, gall bladder diseases, anxiety, hysteria, skin diseases, lung ailments, to name but a few. The Prophet (S) used to keep his hands on the chest or forehead of a sick person and recite Qur'anic verses or invocations, allowing the sick person to heal even faster. As he constantly repeated:

The best medicine is al-Qur'an.

This custom is widely practiced amongst the contemporary Muslims and many revere this act of healing. Truly, this is a fascinating science that Islam has taught to its followers hundreds of years ago. The relief that is brought about by this practice has been proven by science, as free flowing and favorable info-energy is introduced to the weak patient, and his or her blocked energy is neutralized. Of course, there are masters in this field who have spent decades perfecting this technique, and their healing powers are greater than one of us.

And, We sent down the Qur'an which is a healing and a mercy unto the believers ...

(al-Qur'an – Chapter 17, Verse 82)

Allah (SWT) made a similar call in another place in Qur'an, Chapter 41, Verse 44 in which Allah in His Infinite Mercy says that the Qur'an was sent to the believers as a guidance and cure.

The use of one's hands to heal has a significant and rich history often combined with religious practices. Today, most energy therapies are administered without attachment to any religious sect. Their aim is to balance the body's energy, introduce favorable info-energy (through meditation and/or prayer), and enhance the body's own healing response. Based on century old practices, their staying power and growing popularity speak to their effectiveness. There are scientific studies that provide further evidence.



For instance, research has documented increased chlorophyll in plants treated with healer-charged water. Studies have also documented increased oxygen in hemoglobin by up to 12% (Weston, 1998). Alpha range, eight-twelve frequencies a second, has also been reported dominating the recipient's brain waves as he or she receives the healer's energy, nearby or further way.

Therefore, the science of healing touch has been well documented by the medical community and in research hospital settings. *Therapeutic Touch* is believed to help promote relaxation, reduce pain, accelerate the healing process, and alleviate psychosomatic illness. The surgical significance of therapeutic touch is well established and respectively reviewed by Ramnarine-Singh (1999).

Grad's (1957) wounded mice experiment was the first scientific healing study, according to Weston (1998). After surgically removing one-half inch square of skin from the backs of 48 mice, Grad documented significantly increase wound healing rate in mice treated with healing energy from a therapeutic touch practitioner. His presentation appearing in several scientific journals, Benor in 1990 statistically evaluated 131 controlled trials on cells, enzymes, yeast, bacteria, plants, mice and humans. He demonstrated a positive effect of healing in more than fifty-five trials, with a significance level of $p = .01$ (Weston, 1998).

Apostle-Mitchell and MacDonald (1997) propose therapeutic touch as an adjunct to pharmacological intervention. According to these scientists, this mode of therapy is a non-invasive, holistic practice that promotes comfort, relaxation, stress reduction and healing. Clinical studies suggest that therapeutic touch prolong the interval between analgesics. The authors highlight a 10-year clinical experience of a critical care nurse practicing this treatment modality in a 30-bed critical care and trauma center. By tapping into certain frequency currents through the use of these tools, nurses may build, re-pattern, or facilitate human energy fields to replenish children's minds, bodies, and souls, creating wholeness and harmony.

Moss (1974) did an experiment whereby some participants held a damaged leaf in their hands and focused on *healing* the leaf. Before and after Kirlian photos were taken of the leaf and of a control leaf that was not touched. The participants even tried healing at a distance, where the participant simply focused his or her thoughts on the leaf in question without touching it. What Dr. Moss found was that the healed leaves had a brighter, freer flowing energy than the unhealed leaves whose energy appeared blocked. She also discovered that some leaves had responded negatively to touch from participants who were plant destroyers. Water has been reported to produce similar results in accordance to one's behavior. It is also well established that prayer from far away can yield significant therapeutic health effects on targeted patients, than do controls.

Wirth (1990) demonstrated that subjects who received five minutes of exposure from a non-contact therapeutic touch practitioner experienced a significant acceleration in the healing rate of identical wounds as compared with control

subjects who received either no such exposure or exposure from fake energy therapist.

According to Goldner (2003), author of *How People Heal*, back in 1996 Michael Onstott, then 46, thought he was going to die. Sick with AIDS, he had only a few T-cells left in his body to fight deadly germs. Kaposi's sarcoma, a form of cancer, was spreading across his body, creating dark lesions everywhere. He was rapidly losing weight. He was deeply depressed. Two months later Onstott was putting on weight. The Kaposi's sarcoma had slowed down. His depression had lifted.

All of a sudden, he recalls being optimistic. He attributed his miraculously improved health to a new medication and anti-viral regimen. But doctors at California Pacific Medical Center in San Francisco had a far more shocking explanation, *Onstott, one of 40 men and women in a ground-breaking double-blind study, had been receiving long distance healing energy an hour a day, six days a week, for ten weeks.*

Onstott had no idea he had been receiving healings. Although he had signed up for the study, he never met or talked to a single healer. The healers and the patients never met each other. The healers were given the names of the patients and a photo to work with. While Onstott was in San Francisco, the healers were all over the country, some as far away as New York and Pennsylvania. The doctors overseeing the study wanted to control for the power of touch and the power of suggestion. They were trying to isolate the healing energy in a pure form.

Other studies have found that healers can influence plants, fungi, and even cancer cells in vitro, just by intention, even if the healer and the subject of the healing intention were in different rooms, cities or states, as Dr. Daniel Benoir notes in *Healing Research*. Recently, several double-blind studies of heart patients have looked at the power of prayer, considered a form of distance healing. These studies, including one published in the conservative research journal, *Annals of Internal Medicine* on October 25, 1999, found that intercessory prayers significantly improved medical outcomes in the critically ill, even when they had no idea they were being prayed for by people they had never met. *This result suggests that prayer may be an effective adjunct to standard medical care*, wrote the researchers, a group of doctors and scientists.

Present-day scientists have even invented machines that produce energy vibrating at a particular frequency to mimic the healing energy emitted from the hands of powerful and experienced healers. Machines like the *Infrasonic Qi-Gong* have achieved thorough medical attention and are widely employed in the treatment of asthma, indigestion, immune problems, leukemia, malignant tumor, and even cancer. The findings provide concrete evidence that the higher free flowing energy released can induce real physiological changes in a patient from several feet or even miles away. Further, this may help to explain the higher rate of recovery

from degenerative disease in multitudes of hospital patients under the care of practitioners in energy medicine. These studies were carried out by several scientists and are listed in the book by Richard Lee (1999).

Praying for the sick people and those in need, however far they may be and unknown to the individual offering the prayer (just the name is mentioned), has been much encouraged and is a regular practice by Muslims, and science has now demonstrated that this act is not only important but effective. Jablonski (2000) quotes a thirteen-year series of experiments by Braud and Schiltz (1991) who demonstrated the human ability to mentally influence biological systems. This ability was effective regardless of distance or isolation of the subjects. Many controls were implemented to rule out error or extraneous influences.

Through intention, focused attention and visualization of desired outcomes, subjects were not only able to influence the other person's electro dermal activity, blood pressure, and muscular activity, but also increase the rate of hemolysis of human red blood cells. These experiments have been documented and considered laboratory analogs of mental healing and prayer. Attention is energy, says Alice (1996), energy flows where my attention goes. So, *if I use my attention to focus on those areas, the energy begins to flow.*

The Prophets (AS), the last Prophet of Islam Muhammad (S) and the Infallible (AS) have often been seen praying for the people mentioning their specific names and specific problems, and this practice can be observed in Muslims on a daily basis. Muslims often pray for the dead, the sick and all those who need help and assistance by name, and sometimes location. Now we understand that *energy flow* is true and takes place, and the final outcome is the deliverance of the sick person.

As mentioned, such combined prayer can also stop a tornado or earthquake, and all this from the energy and info-energy perspective - the earth does understand our plea, learns, store memories and acts accordingly. For instance (and as reported earlier), al-Sadiq (AS) says, *Whosoever recites the chapter of al-Zilzal (from Qur'an) in his optional prayers will never be involved in an earthquake and he will not die by it.* This link between Qur'an recitation to protection from natural and evil forces should be more clear.

However, in all cases, the final source of obedience is the Almighty and NOTHING will happen without the knowledge of Allah, the creator.

Chopra (1990) in his book Quantum Healing narrates that a Dr. Simonton had suggested and trained one of his cancer patients to visualize the tumor, and attack the cancer by visualizing his immune system as the white blood cells successfully attacking the cancer cells. The patient did the act required of him and managed to shrink his tumor growth and in two months, the tumor was gone.

The power of attention goes beyond the physical realm.

Weston (1998) reports that dozens of times, patients were diagnosed with cancer, but during surgery, only normal cells were found, with all symptoms disappearing. Some medically untreated ruptured discs became symptom free within twenty-four hours.

Redwood, the author of [A Time to Heal - How to Reap the Benefits of Holistic Health](#), one of the pioneer works documenting the power of the mind in healing is [Getting Well Again](#), a 1978 book by O. Carl Simonton, M.D., Stephanie Mathews-Simonton, and James Creighton. Dr. Simonton, a Radiation Oncologist, got his first inkling of the power of the mind in healing when he ran a research study of 152 cancer patients, and found that *a positive attitude toward treatment was a better predictor of response to treatment than was the severity of the disease*. This led Simonton in a new direction, in which he combined visualization exercises and counseling with the standard radiation therapy, and found that many of his cancer patients achieved outcomes far better than expected.

After learning a progressive relaxation exercise, in which they mentally relaxed their bodies step by step, the patients visualized their cancers being overwhelmed by *tiny bullets of energy*. Then, they pictured their weakened and dying cancer cells being flushed out through their livers and kidneys by their own white blood cells. Simonton's stunning results generated great controversy within the medical profession, since they confounded the then-current conventional wisdom that cancer was something that happens to people, something over which patients can have little or no personal control.

Simonton described his initial results as follows:

In the last four years, we have treated 159 patients with a diagnosis of medically incurable malignancy. Sixty-three of the patients are alive, with an average survival time of 24.4 months since the diagnosis. Life expectancy for this group, based on national norms, is 12 months...

With the patients in our study who have died their average survival time was 20.3 months. In other words, the patients in our study who are alive have lived, on the average, two times longer than patients who received medical treatment alone. Even those patients in the study who have died still lived one and one-half times longer than the control group.



After four years, the status of the patients still living was as follows:

	Number of Patients	Percent
No evidence of disease	14	22.2
Tumor regressing	12	19.1
Disease stable	17	27.1
New tumor growth	20	31.8

Simonton reminds us to keep in mind that *100 percent of these patients were considered medically incurable*. These findings, which were published in the Medical Journal of Australia, stood the test of time. As detailed in Simonton's 1992 book The Healing Journey, follow-up reports were obtained on 98 percent of the patients in the original study, and their survival times were twice those achieved at the world's leading cancer centers. Skeptics have argued that Simonton, a man whose reputation has been built on using the power of the mind to facilitate physical healing in cancer patients, may not qualify as a credible and unbiased observer. And Simonton himself admits that due to limited funds, his initial study lacked the randomization, and a matched control population, necessary for maximum scientific credibility.

At the time of Simonton's initial studies, no scientifically unbiased research existed to demonstrate the powerful effect of the mind in surviving cancer. There is now such a study. In 1989, a controlled, randomized study on women with advanced breast cancer was published by researchers at Stanford and the University of California, Berkeley, led by Dr. David Spiegel of Stanford. They reported that rates of survival among those who received counseling were twice the national average, and their statistics matched Simonton's percentages almost exactly. Researchers who did not expect that counseling would have any effect on cancer survival rates conducted this study.

Within the last few years, the New York Times has listed as best sellers at least half-dozen books extolling the value of prayer in some form. Cover stories have appeared in popular magazines like *Newsweek*, and television programs such as *Dateline NBC* have devoted entire shows to this subject. In particular, physician Larry Dossey in his book Prayer is Good Medicine - How to Reap the Healing Benefits of Prayer (1996) and Healing Words - The Power of Prayer and the Practice of Medicine (1993) has popularized the notion that there is scientific evidence that prayer does work. This aspect is now being called *distant intention* - the ability to affect change at a distance through your thoughts.

One of the most exciting results reported was in a double blind experiment with people admitted to a coronary care unit. Patients who were the focus of a distant intention had fewer complications and required less medication than the people in the control group who did not receive prayer (distant intention).

The following results of other research efforts have confirmed the effects of distant attention and prayer:

The effects of mental imagery on distant others can be compared in strength and efficacy to the effects of one's thoughts, feelings, and emotions on one's own physiology. Put simply, you can affect others with your thoughts about as powerfully as you can affect yourself.

The ability to use distant intention is widespread throughout the population. The older generation employed this technique with no hesitation.

Some reports indicate that subjects with greater need for help seem to be the most receptive.

Reports also indicate that the effects of distant intention can occur without the recipient's knowledge of the experiment.

Specifically, no harmful effects have been reported

According to Dossey (1996):

Dr. Randolph Byrd, a cardiologist at the University of California at San Francisco Medical Center, conducted the most famous prayer study. He took 393 people who had been admitted to the hospital with a heart attack. All of the subjects received the same high-tech, state-of-the-art coronary care, but half were also prayed for by name by prayer groups around the country. No one knew who was being prayed for - the patients, the doctors, the nurses. *The prayed-for group had fewer deaths, faster recovery, less incubations and used fewer potent medications.*

If the subject of this study had been a new medication instead of prayer, this would have been considered a medical breakthrough. Up until then, most medical people had considered prayer a nice thing. It did not hurt much, but they certainly did not consider it a matter of life and death.



One of the complaints about Byrd's and others' studies is that they are not rigorously done. In writing my books, I looked at all of the studies, some 160 of them. While it is true that some have problems, many are fanatically precise and admirably designed. Two-thirds show that the impact of distant prayer is statistically significant.

Previous studies suggest praying for patients in intensive care are beneficial, even if you do not know them. New research reveals praying for people with a blood infection shortens fevers and time spent in the hospital. Researchers from Israel analyzed more than 3,390 patients with a blood infection to see if prayer had an effect on their health. Patients were separated into two groups. One group received a short prayer for the well-being and full recovery from a person unknown to them. The other group did not receive prayer. Researchers compared the number of deaths, length of hospital stay, and how long fevers lasted between the groups.

In those patients who heard a prayer, death rate was about 28 percent compared to more than 30 percent in those patients who did not receive a prayer. Length of time spent in the hospital and fever duration was also shorter in the group who received a prayer. Authors concluded that prayer could significantly improve outcomes in those patients with a blood infection. Apparently, this intervention is cost effective, probably has no adverse effects, and should be considered for clinical practice.

Targ did a randomized, double blind study of what she calls *distant healing*, in which volunteers prayed for AIDS patients. Targ and her colleagues found that the prayed-for group had fewer hospital and physician visits than a control group and showed other indicators of improved health.

One study of 1,000 seriously ill men in veteran's administration hospitals found that religious coping, including prayer, decreased depression, though it did not prolong life span. A study of self-described Christian patients found that prayer accelerated recovery from depression caused by illness; a study of self-described Muslims found that prayer accelerated recovery from anxiety disorder, a mild form of clinical depression suffered by many people. Other academic, peer-reviewed studies have also found that prayer reduces depression.

In two separate other studies, a surprising correlation was observed between prayer and conception on the one hand, and longevity on the other. A team from Columbia University was amazed to discover that prayer appeared to double the chances of pregnancy in women undergoing in-vitro fertilization treatments. Women who were prayed for had a 50% pregnancy rate, compared with a 26% success rate among those for whom no one prayed (Cuvelier, 2002).

Apparently, several experiments on mental influences and prayer suggested that there are forces beyond the electromagnetic spectrum responsible for these interactions; for in some experiments related to plants, the leaves and branches responded even when placed in a *Faraday* cage that blocked and/or hindered penetration of electromagnetic waves (Tompkins and Bird, 1973). This influence is NOT nature or evolution, but Allah, the creator and designer of the universe Who allows these effects to take place and they do, even in the presence of so many obstacles.

Even though numerous theories may be offered as to the mechanism by which this healing occurs - the belief of the praying person in the power of the prayer itself may stimulate healing, as the placebo effect suggests, the relaxation response and the sense of self-efficacy gained through the act of praying may enhance the immune system. Despite these explanations of the mechanisms through which prayer promotes healing, there sometimes exists a facet of prayer and healing that defies rational explanation and seems to suggest the existence of a higher power (Hughes, 1997).

Weston (1998) summarizes the following scientific evidence of practical benefits of prayer and healing by touch:

Humans accumulate, attune, focus and transmit an energy that heals.

This energy is information bearing and acts intelligently to restore humans to their optimum condition for life.

The energy works by restoring the human energy fields, including that of the mind.

These restored energy fields then repair the physical, emotional, mental, and spiritual components of a human being.

And finally, healing energy can be imparted to water, wool and cotton cloth, surgical gauze, and then be stored in these substances indefinitely. These then produce effects similar to those produced by a healer.

Shiite Islam and Rosary Prayer Beads

It is believed that making, using, and wearing prayer beads (made of plastic and sometimes, sacred stones) creates a tactile communication, linking our senses to universal prayer energy. The first beads were grooved pebbles, bones, and teeth -

made over 40,000 years ago - and had talismanic and symbolic connotations from the beginning.

Beads officially sanctioned as instruments of prayer have been an important fixture of most spiritual traditions for centuries. And most of the world's inhabitants - nearly two-thirds of the planet's population - pray with beads (Shannon & Wiley, 2003), including many religions like Islam, Christianity, Judaism, Buddhism, and so forth.

In one study, Italian and Polish researchers studied the effect of a rosary prayer and yoga in heart beat patterns. Researchers measured the breathing rate and blood pressure in 23 healthy participants during normal talking and during a rosary prayer. They also recorded breathing patterns while participants repeatedly performed a typical yoga pose. Results showed both prayer and yoga caused significant increases in heart rhythm. Researchers conclude, *Rhythm formulas that involve breathing at six breaths per minute induce favorable psychological and possibly physiological effects*. These studies have been reported in detail in the British Medical Journal 2000, 323. Pages 1446 to 1451.

It is a common practice observed in Shiite Muslims to perform Tasbih of Fatima al-Zahra (the daughter of the Prophet (S), after every prayer. It involves repeating 34 times ALLAHU AKBAR, 33 times ALHAMDU LILLAH and 33 times SUBHAN ALLAH. While reciting these phrases and repeating them, a rosary (some are even made using the earth from where al-Husain (AS) was martyred) is used in which there are 100 prayer beads for the 100 phrases. This act is very similar to the above research and no doubt, this practice reaps the same benefits.

Ali once said to Fatima al-Zahra, when he saw the signs of great hardship and suffering on her, *What if you go to your father to ask for a servant to relieve you a little?* She refused, as she was shy to ask the Prophet of Allah for such request. Therefore, when they arrived, it was Ali (AS) who said to the Prophet (S), *She grinded with the mill until her hands became hard, and it affected her chest, and swept the house until her clothes became dusty*. However, the Prophet (S) replied:

Would you like me to teach you something? If you learn it, it would be better than the servant would - if you go to sleep say ALLAHU AKBAR 34 times and ALHAMDU LILLAH 33 times and SUBHAN ALLAH 33 times (The Tasbih of Fatima al-Zahra). It is better for you than the servant! They (Ali and Fatima) said, *We are satisfied with Allah*.
(Wasail al-Shia - Volume 6, Page 446. Sahih al-Bukhari)

With this Tasbih, Fadhullah al-Husain writes in his book Fatima al-Ma'sumah – a Role Model for Men and Women that:

This perpetrated the praise after every prayer performed by the believers and before they would go to sleep, remembering through it the living hardships of their Lady al-Zahra (AS), who transcended her difficulties and forgot her concerns when she sat to praise Allah (in that particular way). In this way, they learn how to live with Allah and feel the company of Allah and the sweetness of His praise when their concerns, difficulties and pains assail them.

It is reported that a man went to see Imam al-Sadiq (AS). The Imam started to talk with him but he did not hear what the Imam (AS) said and complained to him about having difficulty hearing well. Imam Sadiq (AS) said:

Why do you not recite the blessed Fatima's glorifications of the Lord? He asked what they are. Imam al-Sadiq (AS) said:

You say, God is Great thirty four times, Praise be to God thirty three times, and Glory to God thirty three times for a total of one hundred times.

The man reported that he said these praises for a short time, and then his hearing difficulty was cured.

According to the Prophet and the Aimmah – who speak nothing but what they are inspired by Allah, the Tasbih of Fatima is the best thing in this world and the best form of praise to the Almighty, and a way to remember Allah a great deal (al-Qur'an – Chapter 33, Verse 35, 41). It is better than 1000 units of Salat and culminates the entire dhikr (remembrance) of Allah.

The reasons why specific gemstones, certain prayer with specific intention, prayer taking the names of the Infallible (for whom, the whole of creation was created and have powers over the entire creation, be it the tiniest of bacteria) so on, so forth, have a direct effect on certain specific energy centers in the body (thus making a physiological change or produce a healing in those areas) have already been explored.

It is now understandable that instead of assistance, the Prophet gifted his daughter with the *tasbih* (repeated phrases praising Allah) to give her strength and endurance. We can appreciate the relationship between the performance of

the Tasbih of Fatima al-Zahra and its positive effects on the surrounding fields of energy, in particular its effect on centers of energy related to physical strength.

Tasbih has also been observed and commented by the Aimmah (AS) to cure several ailments – the tradition above suffices.

Ayatullah Sayyid Shahbuddin al-Mar'ashi (one of the great scholars of understanding in the history of Islam) wrote the following will to his children:

Always recite the tasbih of our wronged grandmother respected lady Fatima al-Zahra (AS). That tasbih is not only for recitation after prayers, but it should be recited all the time.

Apparently, these recitations emit energy that has the ability to interact and even provide sustenance to angels in the heavens. According to al-Sadiq (AS), rosary beads made from the earth where al-Husain (AS) was martyred perform glorifications themselves (the beads, being Inanimate, perform glorification of the Almighty before one does the act of praise). The Aimmah (AS) have also commented that like Salat and other acts/thoughts, the Tasbih of Fatima Zahra (AS) will also bear weight on the scale (energy into matter) on the Day of Judgment, and this form of remembrance of Allah will be considered supreme.

al-Baqir (AS) has said:

Allah will forgive one who recites the tasbih of Fatima Zahra (AS) and after that, asks for forgiveness (for his sins).

This tasbih on the tongue is (the recitation of the dhikr) 100 times, but as for the weight in the scale (of deeds), it is counted as 1,000 (good deeds); and (in addition, this tasbih) will distance Satan from one's self and makes 'The Beneficent' (Allah) pleased (with that person).

as-Sadiq (AS) was asked a question in relation to making the tasbih with the dirt of two particular places and which one was better – the dirt around the grave of Hamza or (from the grave of) Imam Husain ibn Ali (AS)? The Imam (AS) replied:

As for the tasbih whose beads are made from the dirt of Imam Husain's (AS) grave, before one does tasbih with it, the beads itself perform the tasbih!

Prostrating on the dirt from the grave of Imam Husain (AS) radiates Celestial Light up to the seventh Earth. The person who has a tasbih, which is made from the dirt of the grave of Imam Husain (AS) in his possession, will be counted as being one who glorifies Allah, even if he is not doing the act of tasbih with the beads!

There is a narration which states that, *Whenever the heavenly individuals see Angels who are going towards the Earth for some work, they see that they use the tasbih which has been made with the dirt of the grave of Imam Husain (AS) to find their way around the Earth.*

The Tasbih is, therefore an act of divine origin, and the rosary beads made from the earth where al-Husain (AS) was martyred are living and conscious. Not only the beads themselves perform the act of glorification, but:

The Messenger of God (S) once said:

Allah has created one hundred thousand angels in the fourth sky and three hundred angels in the fifth sky. Allah has created one angel in the seventh sky that is so big that his head is under the throne of God and his feet touch the earth; and Allah has created many more angels.

The only sustenance for these angels is SALAWAT on Ali, the Commander of the Believers, and his lovers, and seeking forgiveness for the sins of his Shias and his lovers.

Why Muslims Breath-Out into Water and give it to the Sick?

Ali (AS), the Commander of the Faithful says in his Peak of Eloquence, Sermon 196:

When the Prophet - the peace and blessing of Allah be upon him and his descendants - died his head was on my chest, and his (last) breath blew over my palms and I passed it over my face.

Allah, the Most Sublime is so merciful that during the month of Ramadhan, even one's breath praises and glorifies Allah, and so the breath is conscious, as is every creation in the universe. Further, water also has for long been used as a healing medium and the Prophets and the Infallible have trained us to do the same. Siegel (1994) writes in her book Eyes of The Jaguar that she observed one of the Shamanic healing techniques in which the healer sucked the illness out of the sick person using water as a medium.

Weston (1998) writes:

Healing energy can be imparted to water, wool and cotton cloth, surgical gauze, and then be stored in these substances indefinitely.

He quotes a 1986 study in his book, How Prayer Heals examining the infrared absorption spectra of water placed in sealed vials and treated by fourteen different healers. Statistically significant variation in the pattern of an infrared spectrophotometer analysis was observed between healer-treated water versus controlled water samples. These changes were attributed to alterations in the chemical bond characteristics between the oxygen and hydrogen atoms in the water molecule. Further, healer-treated water has been accounted for and documented to significantly increase seed and plant growth in several studies.

Even when the water was stored for two years, the energy fields and the strength to cause a transformation remained the same. This aspect is well explained below under the homeopathy section. Healer charged items like water; cotton and wool have also been documented and researched to improve the quality and frequency of the receiver's energy fields.

Matter processed to finer and finer particles develops finally into energy and vice versa, the physical is but concentrated energy.

The highly potent remedy like processed pitchblende (radium) continues to radiate energy year after year without perceptible loss. Homeopathic remedies unused for 20 or 30 years cure as readily as those freshly potent (Moore, 1939).

As we already know from Schwartz and Russek (1991) that water is able to collect histories as they live, it becomes clear why homeopathic medicine works and is effective. This is because homeopathic products are significantly water based and the explanation given is that water can store energy and information (water can have memory and store experiences).

Homeopathic medicines go through an intensive dilution process whereby the original ingredients are diluted in water. Some of the medicines are so dilute that virtually no physical molecules of the original material dissolved in the water can be measured. Apparently, the information and energy of the dissolved (medicinal) materials still remains in active form, and can be used to help cure disease. *Water, therefore, can remember and retain the curative nature of the original ingredients.*

The Prophet has said:

O Ali! If there had not been the risk of people idolizing you as the Christians worship Prophet Isa, I would have made public such of your merits as would make people use the soil under your feet to cure their ailments and the water from the remainder of your WUDHU (ablution) in order to be cured.

(Amali of Saduq, Page 86)

No wonder, why the scholars of Islam insist on drinking from another Muslim's left-over food or drink.

A Brief Note on Zam Zam and Holy Water

The idea of *holy* water takes on a new plausibility (Schwartz and Russek, 1999). The *systemic memory process* and the experiment by Reid (1987) mentioned earlier explain the possibility of water retaining such kinds of curative memory and history. The water of *Zam Zam* in Makkah, a well founded by the struggle of the son of Prophet Ibrahim's (AS) centuries ago is reported to possess significant healing properties due to the contact these pure souls had with the water.

Persons who visit this great well, which is near the vicinity of the Ka'bah, also have to be pure. Many other practices allowed in other areas like hunting and uprooting plants, are not permitted in the vicinity of the Ka'bah. This aspect of the House of Allah being kept in the purest form has been explored already, and so the surrounding fields of energy of the water and the well are highly favorable.

Muslims are further advised to recite a few couplets of prayer and meditation before, during and after drinking such water. These acts develop and maintain the higher states of vibration and introduce pure, unadulterated info-energy within the energy system of the water of Zam Zam. It is also possible that the water of Zam Zam has been ordered by Allah to become a healing agent whenever one asks for a cure. Allah is the final source and judge. It is thus said:

The best water on the earth is Zam Zam. It is blessed, for drinking and for curing. It is a cure for what it is drunk for.

Ali formed a well near the Baratha Mosque, after he returned from the battle of Nahrwan. Passing through this place, when Ali (AS) and his companions needed water for drink and ablution, Imam (AS) pushed a rock aside from the place and water gushed out of the earth, gushing out even this day. The public, as a source of healing water, is also using this water.



Emoto (2004) writes that such healing waters do exist and they do have the ability to impart powerful info-energy to the person drinking that water. One example he gives is the Lourdes in France, which is said to have healing powers, filled with the feelings of appreciation by the mother Mary.

On The Well of Zam Zam:

It is reported that this well has never dried up. On the contrary, it has always fulfilled the demand for water. It has always maintained the same salt composition and taste ever since it came into existence. Its portability has always been universally recognized as pilgrims from all over the world visit the Ka'bah every year for Hajj and Umra, but have never complained about it. Instead, they have always enjoyed the water that refreshes them. Water tastes different at different places.

Zam Zam water's appeal has always been universal. This water has never been chemically treated or chlorinated as is the case with water pumped into the cities. Biological growth and vegetation usually takes place in most wells. This makes the water unpalatable owing to the growth of algae causing taste and odor problems (Tariq Husain and Muin al-din Ahmed, 1971).

The book, Hidden Messages in Water explores water's susceptibility to human words, emotions and thoughts. Japanese scientist Masaru Emoto has been researching this new field of science by freezing samples of water that have been exposed to either positive or negative words, emotions and music. Through photographs, Dr. Emoto has found that water exposed to positive influences produces beautiful, perfectly formed crystals, while water exposed to negativity produces ugly, malformed crystals.

Because the worlds and our bodies are both composed of 70% water, the power to change the essence of water means that humans have the power to evoke change on a global or personal scale, by way of water.

Water, as we know it, is intelligent and can store memories. A good example from this world is the oceans wherein the salt water flows side by side with sweet water and they do not mix. The two kinds of water must be intelligent and store memories in order to avoid interaction; and it may be the order from Allah, the

creator of these waters, never to mix. Water can understand and apprehend these kinds of orders and also fulfill their responsibilities. Earlier we mentioned that drinking water in seven sips can stop hiccups and this order to the water can be a direct result of an order from Allah, the creator of all things, seen or unseen; experienced or not; felt or unfelt. The human energy system, as we have noted, also works in a similar fashion and can fulfill hundreds of responsibilities at any given time. Clearly, intelligence is involved.

And He it is who has made the two seas join and flow together, one palatable and sweet, and the other salt and bitter. And yet He has made a barrier between the two, which is impassable.

(al-Qur'an – Chapter 25, Verse 53)

Allah makes a similar call in al-Qur'an, Chapter 27, Verse 61.

It is now evident why Muslims have been advised to recite chapters of Qur'an (in particular the chapter of al-Hamd), invocations and meditate, and as they increase the vibrant nature of their energy centers, they breathe out into food or even a glass of water and give it to the sick person to eat or drink. This way the food/water is able to retain the free flowing and stable fields of energy, and favorable info-energy for as long as it takes, and pass it on to the needy person.

Emoto (2004) actually has shown a remarkable difference generated in the water crystals when the water is shown different words, such as *Gratitude/Angel or Stupid/Satan* – REGARDLESS of the language. He also describes from his experiments, that water exposed to *Thank You* formed beautifully hexagonal crystals and when exposed to harsh and negative words the water barely formed any crystals. Emoto (2004) concludes that water is a good source as a *transporter of energy, and also has the power and ability to copy information.*

If we made it, a non-Arabic Qur'an they would have said, *Why did it come down in that language?* Whether it is Arabic or non-Arabic, say, *For those who believe, it is a guide and healer. As for those who disbelieve, they will be deaf and blind to it, as if they are being addressed from faraway.*

(al-Qur'an – Chapter 41, Verse 44)



The Prophet (S) once said to Jabir, son of Abdullah al-Ansari (RA):

O Jabir! Don't you want me to teach you the most merited chapter revealed by Allah (SWT) in His Book? Jabir said, O yes, may my father and mother be your ransom, Prophet of Allah (SWT), teach me.

He, thus, taught him *Chapter of al-Hamd*, the Mother of the Book.

Then he said, *O Jabir! Don't you want me to tell you about it? Yes, may my father and mother be your ransom, Prophet of Allah (SWT), tell me, said Jabir, It is a cure for every ailment except death.*

(al-Ayyashi's Exegesis - Volume 1, Page 20, Tradition 9)

The Prophet (S) has also said:

The opening chapter of al-Qur'an is the cure for every illness.

(al-Ayyashi's Exegesis - Volume 1, Page 20, Tradition 9)

al-Sadiq (AS):

If the Chapter of the opening did not cure a person, nothing else would cure him.

(al-Ayyashi's Exegesis - Volume 1, Page 20 & Biharul-Anwar - Volume 89, Page 237, Tradition 34)

A Brief Continuation on Qur'an – The Source of Cure

In Man La Yahdhuruhul-Faqih, the Messenger said to Ali:

O Ali, in the person whose stomach has yellow water writes Ayat Kursi on it and he should drink the water on which Ayat Kursi is read. He will be cured.

Imam Ali taught his companions:

If any complains to you about a stye then recite the Ayat Kursi quietly till he is cured and indeed God will cure him.

In Usul Kafi Muhammad bin Yahya has quoted Ali:

A man came up to him and complained that he has the yellow water in his stomach - Is there a chance of being cured? He asked. *Yes, provided you write Ayat Kursi on your stomach and drink the water. God will declare it to be a cure and you will be cured.* The man did as he was told and he was cured.

It is widely known that Muslims write verses of Qur'an using saffron and wash the verses with water. The water is then given to the sick or even the healthy for intercession and repelling ailments. Since these verses are divine writings, vibrate, are alive and conscious and contain significantly higher-charged energy fields and favorable info-energy, the effect on a person's network of energy, levels of vibration of the fields and overall health cannot be ignored.

Similar applies to the names of Allah (SWT), the Infallible (AS), and the Prophets (AS). For the same reason, these writings are to be revered and not touched with impure hands, or without ablution, so the approach to these writings are pure, like the approach to the Ka'bah.

Emoto (2004) in his book Hidden Messages in Water, writes from his experiments that water crystals were as perfect when exposed to written words with positive expressions, and barely formed crystals or formed malformed crystals when exposed to harsh words expressing negative expressions such as *Stupid/Satan*. This clearly means that written words do vibrate and have an effect on people/objects close by. The written words themselves actually emit a unique vibration of a certain kind.

We have noted that Qur'an stores significantly higher energy, freer flowing and unadulterated info-energy, and its verses have to vibrate at a significantly higher rate of vibration for them to cause a transformation and be curative by nature. The Qur'an is reported to store such scheming info-energy that even the info-energy and energy fields of mountains cannot withstand and may shutter into pieces in its presence.

**And if there had been a Qur'an with
which mountains could be moved (from**



their places), or the earth could be cloven asunder, or the dead could be made to speak (it would not have been other than this Qur'an). But the decision of all things is certainly with Allah. Have not then those who believe yet known that had Allah willed, He could have guided all mankind?

And a disaster will not cease to strike those who disbelieve because of their (evil) deeds or it (i.e. the disaster) settle close to their homes, until the promise of Allah comes to pass. Certainly, Allah does not fail in His promise.

(al-Qur'an - Chapter 13, Verse 31)

Had We sent down this Qur'an on a mountain, you would surely have seen it humbling itself and rending asunder by the fear of Allah. Such are the parables, which We put forward to mankind that they may reflect.

(al-Qur'an - Chapter 59, Verse 21)

Clearly, the info-energy of the mountain cannot withstand the power of the Qur'an as it knows the book is from Allah, its creator, and contains unmeasured powers. On the other hand, the rate of vibration within Qur'an would be strong enough to bring down the mountain into pieces as the energy of the mountain is forced to lower its charge, and humbles itself.

There is a sentence in the Samat Supplication, which says:

By the light of Your glory You revealed to the mountain and thus sent it down crashing...

The influence of the powerful nature of gemstones on the energy of a weak human body has already been mentioned. The markings of the Prophet's feet on hardened rock has already been explored, and his power over the mountains. Many such incidents have been mentioned and will be noted in later sections as well.

See you not that to Allah prostrates whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and

the trees, and al-Dawab (moving living creatures, beasts, etc.), and many of mankind? But there are many (men) on whom the punishment is justified. And whomsoever Allah disgraces, none can honor him. Verily! Allah does what He wills.

(al-Qur'an - Chapter 22, Verse 18)

Verily, We made the mountains to glorify Our Praises with him (Dawud (David)) in the Ashi (i.e. after the mid-day till sunset) and Ishraq (i.e. after the sunrise till mid-day).

(al-Qur'an - Chapter 38, Verse 18)

Then his Lord (Allah) revealed His glory to the mountain.

al-Qur'an - Chapter 7, Verse 143)

In brief, the mountains, being conscious and intelligent would give way to Qur'an, a revelation from its Master and Lord Almighty and break into pieces (in fear of Allah) when in contact with the Book of Allah. In Qur'an, even the skin of a person is conscious and fearful of Allah. As we have noted, the skin will also be our witness on the Day of Judgment.

Allah has sent down the best recital, a consistent book with iteration at which the skins of those who fear tremble in fear of Allah, and so do their hearts. This is Allah's guidance. He guides whomsoever He wills, and for whomsoever Allah permits to go astray, there is no guide for that person.

(al-Qur'an – Chapter 39, Verse 23)

For the above reason, and the power of Qur'an and its verses, no one is allowed to handle it without ablution or having washed oneself. The physical, mental and behavioral approach to Qur'an has forever been pure and the reason why the book of Allah stores within itself the highest vibratory nature possible, and the purest information within this energy surrounding the book of Allah. This aspect has already been explored but it suffices to quote again the following verse from the Qur'an:

Touch it (the Qur'an) not, save the purified ones.

(al-Qur'an – Chapter 56, Verse 79)



Further, no object or book may be placed on top of Qur'an. This act may interfere with the rate of vibration of the Qur'an and may even compromise the higher rates of vibration and energy within the Book of Allah. Thus, only Qur'an may be kept on top of Qur'an. There is also a high possibility that the info-energy of other books and objects can adulterate Qur'an's divinely pure info-energy. Further, no object or book can claim superiority to Qur'an by being placed on top of it.

For the same reasons, Qur'an should not be kept on top of television sets and places where alcohol or impure items are consumed, or even where music is played. This is exactly why Prophet Suleiman always removed his ring (with the name Ali) whenever he visited the lavatory, and why the Prophet and the Infallible never had a shadow in case their own shadow appeared in front of them and claimed superiority over them. Undoubtedly, the vibration and information in these fields of energy do have a communicative effect.

A Brief Note on Holy Shrines and Sacred Garments

The same applies to garments kept on religious walls and shrines (the graves within where the Infallible are buried), and their replica. The approach to these shrines is as pure as the approaches to the Qur'an or the Ka'bah. As these objects collect and store higher vibrations of energy, the restorative nature of the garment becomes helpful to the person given the garment. This behavior is widely practiced by Muslims throughout the world. The memories within the energy fields of curing ailments would also be present inside these info-energy centers.

According to Weston (1998), healing energy acts as do holy relics, the bones, the clothes and possessions of noted religious persons. These agents have been documented in spiritual, religious, as well as research settings to heal with their stored high frequency energy. According to authentic and reliable historians, a person was observed to cause rainfall by mere prayers, when it was concluded that that person always held in his hands a part of the bone from one of the Prophets of Islam.

The prayer of the person and the bone was able to communicate with the clouds and the prayer was answered. In one way, the clouds were able to understand and respond to the request. A similar incident is mentioned to explain the ring with the name Ali inscribed on it that gave unmeasured powers to Prophet Suleiman. Of course, Allah is the Final Power to cause or refuse any comings and goings.

Apparently, history narrates that Prophet Yusuf (AS) recited a few verses from Qur'an and breathed out onto a piece of cloth. This cloth (with now increased vibrations, free flowing energy, and favorable info-energy) was sent to his father. When the father of Prophet Yusuf (AS) applied the cloth over his ailing eyes, his father's eyesight was returned after being blind from chronic shedding of tears and crying over the disappearance of his son, Yusuf (AS).

With the assistance of Allah, the higher vibrations and healing energy, with information to return his fathers eyesight within the cloth returned the eyesight of his father that had been lost. We have noted earlier that gemstones have been researched to transform and heal certain specific energy centers with the body.

And when the caravan with the shirt of Yusuf had left (Egypt), their father said, *I feel the smell of Yusuf, if you think not I dote. They said, By God! You are in error.*

So when the bearer of glad tidings came, he cast the shirt on Ya'qub's (Jacob) face, and his eyesight returned. He said, *Didn't I say to you? Verily I know from God what you do not know.*

(al-Qur'an – Chapter 12, Verses 94-96)

According to Dr. Kazim Dhalla (2006):

The prophet's shirt acquired the healing property by virtue of it being associated with ISMAH. It is Allah who put that property of healing in the shirt; the shirt on its own had no power. An ordinary thing, even man-made, becomes extraordinary and special when associated with special people. It becomes a cause, means and source of physical as well as spiritual cure. It becomes a WASILAH to get proximity to Allah and for miracles to happen.

Another good example involves garments that have been kept on the walls of the Ka'bah in Makkah, and/or the holy shrines, and given to the sick for their therapeutic nature. Embracing these holy shrines and the Stone of al-Ka'bah can also be curative. Many times, sick and disabled people have been reported and observed cured or their disease lessened because of their contact with these garments and holy shrines. Visiting such places has also been strongly advised. Shiite Muslims visit these shrines and go for pilgrimage several times during their lives. The reasons and benefits are now clear. Shamans have been observed to embrace such stones known by millions in the world to possess power and high vibratory nature. These stones have already been mentioned.

It is reported in authentic traditions that Archangel Fitrus (AS) received blessings and got his wings (and thus ability to fly) back to serve the Almighty after being disciplined for laziness. This happened by just touching his wings and body with the cradle in which al-Husain (AS) was resting. This event took place on the birthday

of al-Husain (AS), and the advice to Fitrus to touch the cradle (the body in other narrations) and receive mercy was from the Prophet (S) himself. Apparently, the energy within the cradle and body was vibrant enough to bring about a physical change in Fitrus's body.

In al-Amali by al-Mufid, al-Saduq quotes al-Sadiq as saying that:

When al-Husain was born, Allah commanded angel Jibraeel to descend upon the earth with a thousand angels and congratulate the Prophet on His behalf and Himself. Jibraeel descended and on the way he passed by an island where an angel named Fitrus, who was a bearer of the Emyrean, lay there banished. Allah had once assigned a job to Fitrus who delayed it due to laziness; hence, Allah took away his wings and expelled him to the island. Fitrus worshipped Allah there for seven hundred years until the time al-Husain (AS) was born.

When Fitrus saw Jibraeel he inquired of him as to where was he going. Jibraeel answered that, *Allah, the Exalted, has bestowed His blessings (al-Husain) upon Muhammad, thus Allah has commanded me to go and congratulate him on His behalf and me.* Fitrus said, *Then O Jibraeel! Take me too along with you to the presence of the Prophet, perhaps he might pray for me.* Jibraeel lifted him up and brought him to the Prophet.

When he reached there he offered condolence to him on behalf of Allah and himself, then he presented the matter of Fitrus. The Prophet commanded Fitrus to touch himself with the body of al-Husain (cradle of al-Husain in other traditions) and arise. Fitrus did so and ascended upwards saying:

O Prophet of Allah! This son of yours will be mercilessly killed by your nation. Therefore, it is incumbent upon me in exchange of this favor that I recompense. Hence, there is no person who visits his grave except that I receive him, and there is no Muslim who offers salutations

to him or who prays for him except that I take it to his presence and carry his message. Saying this Fitrus flew away.

In another narrative, it is related that Fitrus flew away saying, Who is similar to me? For I am a freed one of Husain, the son of Ali and Fatima, whose Grandfather is Ahmad.

al-Majlisi (1627) reports in Hayatul-Qulub that the shirt of the last Prophet of Islam, Muhammad (S) was also powerful in many ways. Apparently, the shirt had the healing ability to deliver all the 1, 24,000 Prophets (AS) from their calamities. The Most High, Allah (SWT) accepted the penitence of Adam (AS) on account of this Shirt; Prophet Yusuf was brought again before the face of Ya'qub, and Yunus by its favor, was saved from the stomach of the fish, which swallowed him. This shirt of contentment was made of six gems - ruby, pearl, yellow crystal, emerald, red coral and the Light from the Lord of the Universe.



13

The Sick and Ailing in Islam - Visiting the Sick

The Prophet (S) has said:

When you visit a sick person, comfort him, though this does not alter his destiny, but it will calm him his worries and refresh his spirit.

Such ethereal support, according to al-Akili (1993) helps the human spirit, builds up will of the patient, and empowers his psycho-physiological process to defeat the illness. The religion Islam has strongly recommended its followers to constantly visit the sick, and the rewards attached to such an act are limitless. The reason for this behavior is not only related to the fact that the sick person gets company and confidence, but the stronger relationship is to one's energy system, and the interaction with the fields of energy of the sick person and its rate of vibration.

An emotional mental trauma can create interruptions in the flow of energy within an ailing person and may surface as physical pain, illness, or disease. When someone is ill, he suffers a big hole in his energy and chances are that the force fields have slowed down and are not spinning quite so fast (Lindgren et. al., 1997 & Weston, 2000). This hole can be filled up with higher sources of energy, i.e. the healthier people who come to visit the sick person, and various other elements, or meditation and prayer. For instance, we have seen that the Prophet (S) always advised the sick to stand up and pray to the Almighty.

Grad (1965) of McGill University in Montreal observed in his experiments that if depressed psychiatric patients held the flasks of water (which was later poured on barley seeds), the growth of the seeds was *retarded*. The opposite was the case if spiritually and emotionally balanced healers held the flasks of water. Weston (1998) writes that a depressed person or any person with an evil thought or lustful intention releases detrimental info-energy that is powerful enough to cause a disturbance in someone else's energy system. These experiments have concluded that the energy surrounding a sick person is blocked, the force fields being unstable with low vibrations. The information within the energy is also agonizing.

Because the sick person's energy will have low-charged, weak, and unstable fields of energy, he may naturally draw and attract stronger and much free flowing energy from the higher energy source, the healthier friend or relative. There is also a possibility that a sick person's energy flow is in the opposite and wrong direction. This visitor's energy will go on to balance and reduce blockages that exist in the energy centers of the sick person.

If more healthy people and friends visit the sick person, the weak energy can completely be transformed and the sick person may feel vibrant and active and the energy will begin spinning clockwise indicating the start of healing. This is why we have Muslims visiting the sick always in a group, and in his presence, there is recitation of Qur'an, or invocations. These types of practices are deeply rooted and contain powerful ingredients to heal a sick person at the energy level.

It is recorded in history that when the American Indians needed to replenish their energy, *they would go into the woods; arms extended, and absorb as much energy from the trees as possible*. Apparently, Deepak Chopra (1998) in Healing the Heart recommends daily walking around the woods in the morning, and that the trees at that particular time have fresh and unadulterated energy to release and allow free flowing energy communication with the person. Weston (1998) also recommends putting one's arms around a tree to draw energy.

Peter Tompkins and Christopher Bird (1989), in their book The Secret Life of Plants, quote an experiment in which a few unhealthy plants were kept in the middle, surrounded by a large group of healthy plants. Because the healthy plants emitted stable, strong and highly charged energy that almost instantly interacted with the sick plant's weak energy, the sick plants got stronger and healthier day by day. This change can be strongly attributed to the energy interactions, the higher vibratory source feeding the lower source - the blocked and low-charge energy replaced with pure and steady source of energy.

Results of a study, which were published in the year 2000 in the journal Horttechology, says that people in rooms with houseplants and a view of trees could tolerate more physical pain than those in surroundings without any plants or trees. The Washington State University conducted this study. Clearly, there was a relationship between the energy in plants and trees and the energy within an ailing person.

Tompkins and Bird (1989) quote yet another experiment by Marcel Vogel, in which the experimenter paid some *attention* to a particular leaf, and none to other leaf, the control. He found out that the leaf to which there was no attention paid appeared flaccid, turning brown and beginning to decay. The leaf on which there was focused attention was radiantly vital and green, just as if it had been freshly plucked from the garden.

There was indeed some kind of power that was keeping the leaf in a healthy state, and that power was the energy interaction between the person and the plant. Simply the person attending to it observed significant growth in a leaf. Vogel continued his experiments in different situations and found similar results. In some experiments, the leaves that were attended to by *human attention* appeared to even *heal their wounds* caused by being ripped off from the tree.



Islam has also been kind enough to advise the healthy people and relatives to refrain from staying for a long time with a sick person. Not only would this act make the sick person lethargic, there could be a reversal effect, in that the sick person's energy may absorb too much free flowing and balanced energy from the healthy person thus lowering his healthy and vibratory nature. This may further cause short-term illness or lethargy because of the excessive amounts of highly charged energy being drained from the healthy person.

Praying for the Sick

We have already noted the benefits of prayer, even if the ailing person is in another continent. It is customary for Muslims to ask their brethren to remember them in their prayers, and Muslims pray in congregation for each other all the time. In particular, when someone is sick, then Muslims gather together and pray for that sick and ailing person. According to Weston (1998), a group of people, saying prayers has the following effect on the group, its surroundings, and the persons the prayer may be offered to:

When you pray with other family members, you form a sacred group energy field. The energy released bathes everyone in that room. It flows into the carpet, the walls, and furniture, leaving a residue of it present at all times. This sacred group energy field is filled with information, the information from the intent and content of your vocal prayers together.

Group power, according to Weston (1998) can achieve same healing results as that of one world-class healer. Scientists accept this type of prayer, with intention (as the person's name is being mentioned), as proven acts that provide healing to the recipient. Several specific studies have already been quoted in the earlier sections, but one large meta-study is quoted below.

Recently, studies were identified by an electronic search of the MEDLINE, PsychLIT, EMBASE, CISCOM, and Cochrane Library Databases from their inception to the end of 1999 and by contact with researchers in the field. Studies with the following features were included; random assignment, placebo or other adequate control, publication in peer-reviewed journals, clinical (rather than experimental) investigations, and use of human participants. Two investigators independently extracted data on study design, sample size, type of intervention, type of control, direction of effect (supporting or refuting the hypothesis), and nature of the outcomes.

A total of 23 trials involving 2774 patients met the inclusion criteria and were analyzed. Heterogeneity of the studies precluded a formal meta-analysis. Of the trials, five examined prayer as the distant healing intervention, 11 assessed non-

contact therapeutic touch, and seven examined other forms of distant healing. Of the 23 studies, 13 (57%) yielded statistically significant treatment effects, nine showed no effect over control interventions, and one showed a negative effect.

The study concluded that the methodological limitations of several studies make it difficult to draw definitive conclusions about the efficacy of distant healing. However, given that approximately 57% of trials showed a positive treatment effect, the evidence thus far merits further study. This study appeared in the Annals of Internal Medicine 2000.

14

Music in Islam

Muadda Ibne Ziyad says:

I was in the company of Imam Ja'far al-Sadiq (AS) when a person said, *When I go to the toilet, I can hear the singing girls of my neighbor. Sometimes, I remain (in toilet) longer so that I may listen to more of it.*

Imam (AS) said, *Desist from listening to music and songs attentively.*

Then this man further said, *Master, I do not go to music gatherings! I only hear the sounds!*

al-Sadiq (AS) said, Have you not read this Qur'anic verse - **Surely, the hearing and the sight and the heart, all of these shall be questioned about that?**
(al-Qur'an - Chapter 17, Verse 36)

The man replied, *I was not aware of this Ayat. I regret my actions. I shall not do so in the future. I repent for my past sins and I seek forgiveness from my Lord.*

Seeing his condition, Imam (AS) said:

Get up! Go and perform ghusl and offer Salat and pray for forgiveness. You have certainly been involved in a deadly sin and a terrible situation. You have repented for it and I thank Allah for that, and I seek forgiveness of Allah for all those things that He dislikes. Certainly, Allah only dislikes the evil things. Leave the evil things to the evil people because there are different people suitable for different things.
(al-Kafi – Chapter on Music)

The above narration clearly indicates the knowledge of the Infallible of the energy system within humans and the way loud and hard-core music can reduce the force field's rate of vibration in one's energy system. Further, the bath with water – as noted before - has the ability to stabilize and reduce the suffering at the energy level and introduce powerful, vibrant and highly charged energy into ones system. Water has the ability to do just that.

Islam has always prohibited its followers from listening and becoming engrossed into music and musical instruments, and the scientific and medical community is just now revealing the reasons. The long-term physiological effects of any kind of music to the human body and soul are evident in scientific literature. True, several studies have indicated that instrumental and classical music to have strong and healthy effects on the central nervous system as well as the autonomic nervous system, thereby enhancing the healing process. However, music in modern societies has undergone a large metamorphosis, and this change is what needs to be avoided, in particular the *rock n roll*.

The effects of rock n roll music, and other types of fast, noisy, irritable music has been extensively investigated to have major unhealthy ingredients to cause several known physical, mental and spiritual damage to the individuals concerned. The harmful effects on the energy system remain to be desired.

Effects of Noisy, Loud, Piercing Music - e.g. Rock n Roll, Rap
According to Dastaghaib al-Shirazi (AR) in his Greater Sins:

Music creates vibrations and these are conveyed to all the parts of the body through the nervous system. Because of this, indigestion occurs.

Music affects the heart in such a way that the heartbeats become irregular. The blood pressure goes awry. All such ailments make a person permanently ill. Consequently, even modern medical science, in spite of it astonishing progress, fails in such a situation. Sometimes the music is so intense that the listeners lose their sanity. They become dumb and various kinds of mental diseases occur. In places where music is more prevalent, we find that there are illnesses that are more neurotic. It is for this reason that more mental hospitals are to be found in Europe and America.

Apparently, loud and piercing music happens to significantly disturb the harmonious relationship between the sympathetic and para-sympathetic nervous systems in humans. This leads to an unbalance and a major shift in the body equilibrium.

It is well known that the energy system, which surrounds the human body, can be affected, indirectly by music and sounds. The way the energy is affected is in the variations and resonance of certain select vibrations of the tune. How we feel, what kind of emotional state we are in, obviously has a direct bearing on our energy. Barrios-Choplin and Tomasino (1998) studied the effects of different types of music on mood, tension and mental clarity. With grunge rock music, significant increases were found in hostility, sadness, tension, and fatigue, and significant reductions were observed in caring, relaxation, mental clarity, and vigor.

Bradley, Harris and Titus (1992) observed persons at a state mental health hospital by direct care staff and indicated that the persons appeared to act in ways that are more inappropriate when hard rock or rap music was played in an open courtyard, than when easy listening or country music was played. In brief, the results demonstrated that behavior that is more inappropriate was observed under conditions in which hard rock and rap music were played than when easy listening and country western music were played.

Clark (1992) reports that excessive noise exposure (through listening to some types of music) annoys individuals, produces stress, impairs the ability to communicate, interferes with work and play activities, and, in high enough doses, produces permanent damage to the auditory system, which leads to significant hearing loss.

Exposure to increased noise levels was even observed to impair wound healing in surgical patients and in rats (McCarthy, Gourmet, and Daun, 1992). Apparently, the high level sound and/or noise is able to penetrate into the energy system, create blockages and lower its vibratory nature, and even replace the existing info-energy with information with that which may be unfavorable and inciting. The negative effects of such music on a growing baby in the mother's womb are also apparent.

Data pertaining to whether noise can increase the risk of damage to the fetus is a case in point. A study published by L. D. Edmonds, P. M. Layde, and J.D. Erickson in the July-August 1979 issue of the Archives of Environmental Health found no significant data suggesting an effect of noise on fetal development in pregnant women who lived near airports. However, in the October 1997 issue of Pediatrics, the Committee on Environmental Health of the American Academy of Pediatrics published a policy statement based on a review of research on the potential health effects of noise on the fetus and the newborn. The committee concluded that:

Excessive noise exposure in-utero may result in high-frequency hearing loss in newborns and further that excessive sound levels in neonatal intensive care units may disrupt the natural growth and development of premature infants. It recommended that noise-induced health effects

on fetuses and newborns are clinical and public health concerns that merit further study.

Apparently, neonatal care units are traditionally relatively noisy places, replete with beeping machines and the hum of conversation, and research by Gerhardt, DeCasper and others is raising awareness and questions about how the sounds *preemies* are exposed to may influence normal growth and development.

The research, which has received more than \$1 million from the Navy, the National Institutes of Health and the March of Dimes, contributed to federal workplace safety guidelines that today limit the duration of extremely loud noise exposure for pregnant women. The opposite is the effect on the fetus when it comes to soothing and classical music (Kaminski, 1996).

Temporary hearing loss can happen, after you have been exposed to loud noise for 15 minutes or less. If you have temporary hearing loss, you will not be able to hear as well as you normally do for a while. You may also have tinnitus, which is a medical term for ringing in the ears. Your ears can feel full, too.

If someone is exposed to loud noise over a long period, like every day, permanent hearing loss can occur. This means the person's hearing will not ever be as good as it once was. That is why construction workers and factory workers need to wear ear protection. Lawn mowers and power tools, like chain saws, can also be loud enough to affect a person's ability to hear high-pitched noises. This kind of noise also can cause a person to have tinnitus all the time. Listening to extremely loud music a lot can cause the same kind of damage, especially if headphones are used. Some famous musicians have lost hearing and developed tinnitus.

Studies have revealed that as children grow they are exposed to sounds that can threaten their health and cause learning problems. For instance, in the September 1997 issue of Environment and Behavior, Cornell University environmental psychologists Gary Evans and Lorraine Maxwell reported that the constant roar of jet aircraft could cause higher blood pressure, boosted stress levels, and other effects with potential life-long ramifications among children living in areas under the flight paths of airport.

Other human and animal studies also have linked noise exposure to chronic changes in blood pressure and heart rate. For example, in the July-August 2002 issue of the Archives of Environmental Health, a team of government and university researchers concluded that, *Exposure to sound acts as a stressor-activating physiological mechanisms that over time can produce adverse health effects. Although not all the effects and mechanisms are elucidated, noise may elevate systolic blood pressure, diastolic blood pressure, and heart rate, thus producing both acute and chronic health effects.* Apparently, Emoto (2004) describes in his book that classical music had a positive effect on water and the well-shaped crystals

they formed, and that rock music developed malformed crystals when exposed to the same distilled water.

The above narrations have indicated only some of the many psychological, physiological and negative effects on the energy fields from certain kinds of music, and to abstain from such music is a prescription to all Muslims.

Effects of Noisy, Loud, Piercing Music on the Energy - HOW Music May Lead to Fornication

As we have noted earlier, Quantum Physics demonstrates that everything is made up of vibratory fields. You have a physical body, emotions, mind, soul and spirit, each of which can be considered a vibratory field. Sound can cause different effects in each one of these fields. Some types of music stimulates our emotions and mind, some types heal our body. Other vibration breaks down our force fields, possibly leading to mental, physical and spiritual challenges.

Illicit and sexually oriented music (words, actions and behavior inclusive) has been documented to have a noteworthy impact on one's energy system by not only lowering the vibratory nature of the energy fields within that person, but also replacing the information within the energy of that person with sexual excitement and aggressive behavior. Music like some *rock and roll* for instance, has been shown to amplify one's sexual energy (Losey, J. 2000), and the reason why the tradition of the Prophet (S) stands correct, in that:

Music leads to fornication.

Qur'an further states:

**In addition, do not approach adultery.
Verily! It is a shameful act, and an evil way
(leading to many other evils).**

(al-Qur'an – Chapter 17, Verse 32)

The understanding is that, as one's body and mind is affected by any piece of music, one's energy system, and information within, is also affected. According to Losey (2000), this influence is only indirect through the conscious state the music engenders. For that reason, two people can listen to the exact same piece of music and have their energy affected in completely different manner.

Studies with plants have further indicated a very strong relationship between the health of a plant and fast, loud, and piercing modern-day music. The effects of such music on the plant's energy are reported to be disastrous, damaging, killing or restricting the plant's growth almost perpetually.

One such study by Pierrakos (1978) suggested that the energy of a plant could be severely affected by loud noise such as rock n roll, or rap music. He found that the force fields of a plant contract markedly when a person shouts at it from a distance of five feet, and loses its blue-azure color, while its pulsation diminishes to one third. The effects of such music on the energy are therefore significant and can lead to other immoral acts and the info-energy fields are transformed.

15

Weeping in Islam - Islam Recommends Weeping and Wailing

The Prophet (S) once informed Abu Dhar (AR), one of his pious companions that:

O Abu Dhar! Whoever is able to cry let him cry. Whoever is not able to cry then let him have his heart feel sadness and let him try to cry. Surely, the hard heart is far from Allah (SWT), but they do not realize.

O Abu Dhar! Allah (SWT) has not been worshipped with a thing like that of length of grief.

In Qur'an, man has been constantly advised to fear Allah (SWT) and shed tears when communicating with the Almighty, the One with Absolute Power. A good cry can be good for the body and soul. Apparently, crying has evolved as an effective tool in eliminating stress and emotional unbalances, and is a healing of the soul.

The one conclusion that scientists have inferred is the *advantages of providing a safe place in which to notice feelings, and to listen to each other cry*. This kind of practice can be seen in many religions and the events in September 11, 2001 in New York have made this kind of practice a normal way to express and share feelings of sadness. The only difference is that the Shiite Muslims – as we shall note later - have been doing this for centuries, several days in a year, and sometimes for weeks.

Further, this is exactly what Muslims do in their gatherings as they remember their iniquity and wrongdoing whilst praying to Allah (SWT) to forgive their submissive souls. As these people become more humble, submissive and remembering their faults - we have noted earlier in several studies that these actions in a group result in sharing of the favorable info-energy and the energy fields thus become stable and highly charged. This is the true meaning of piety.

al-Kubra (1981) writes the following in his book A Treatise on Spiritual Wayfaring, and considers grief as one of the many qualities that every devout and pious person should try to attain. According to him:

The sixth principle is permanent grief (*huzn*). The Prophet (S) said, *God loves every grieving heart*. Regarding the Prophet's attributes, it is said that

he was always in the state of contemplation and grief.

According to the learned scholars of reason, every heart, which is devoid of grief, is nothing but clay. How can a believer manage to be cheerful while he does not know what was written by the pen of pre-eternity about his fate, whether it is felicity or wretchedness? In addition, he is unaware of his end, for he does not know what he will earn tomorrow (in the way of virtue or vice). He does not know whether his obedience will be accepted by God or not, and whether his sins will be pardoned or not.

Shaykh Abul-Hasan al-Kharqani was among the people of grief. One day he was asked the reason of the grief of the great mystics. He replied that the reason is that they want to know God, as He deserves to be known. That is impossible. For no one can know God, as He deserves to be known.

Shiite Islam

In the book, A Plan to Divide and Destroy The Theology an interview with Dr. Michael Brant, a former CIA agent says that the US government has always been against the Shiite Muslim's practices of Azadari, and their efforts to bury this practice.

In Shiite Islam the practice of mourning of al-Husain (AS) brings about great emotion within the Shiites. The Shiites get together to commemorate and recall the event of Karbala. One person recites and/or speaks of the tragedy that took place and presents a vivid picture of Karbala. The young and the old grieve and mourn for Husain (AS) and his household. The speaker and the masses that attend the lecture are important to consider. It is due to this gathering and speech that the emotions of Shiites are invigorated in such a way that they are ready to stand up and fight for the truth against falsehood and evil, even if it costs them their lives. Hence, billions of dollars must be spent in order to not only hijack the speakers but also the mass.



First off, those Shiites who are more materialistic and whose beliefs are weak, which have some fame and can be used as sources amongst the people must be found. These people will be used in order to influence the saying of the Azadari practice. Then to bring out and encourage such speakers who do not possess correct knowledge or the gnosis of Shiite Islam. Furthermore, look for and find those Shiites who need some kind of financial or material gain and use them to campaign against the Shiite faith.

Weaken the foundations of the Shiites and blame it all on the Shiite scholars and leaders. To encourage such practices in the mourning of al-Husain (AS) which do not conform the real Shiite beliefs and introduce new practices, which will be against the teachings of the Shiite faith.

Present the Shiite Azadari practices as a group of ignorant and violent people who create disturbances amongst the general masses. (Already can be found in various news articles on the internet) Sanction large funds to disseminate such movements and promote the speakers who will speak in a way as to present Azadari as something illogical. Hence, a school of thought based on logic will be presented to be without logic and spurious. This is to cause distress and dissections between the Shiites. At the end strike them in the weaker moment.

Research, investigate, gather information against the Shiite scholars and leaders, and then provide this information to unknown writers. Spend vast amount of money to propagate the distorted information. Spread this literature amongst the general people and speakers. In this way, during the last phase of this movement against the Shiites, the final blow would be to dismantle the central authority on which Shiites rely for their verdicts. By 2010 this is to be achieved and disperse the Shiites and weaken them. The Shiites themselves to destroy the power of the Shiite scholars would subdue the authority of Shiite scholars, which

would stand up to the ruling authorities. Some of the activities for such a movement have already been launched successfully. Some are on the way to be executed in the future.

In brief, al-Husain, son of Ali (AS), the chief of martyrs, was the grandson of the Prophet (S) and the third divinely appointed guide after him. He, along with 18 members of his family and relatives as well as 72 faithful companions, was slain while thirsty on the lands of Karbala, Iraq on the tenth of Muharram (known as Day of *Ashura*) in the year 61 AH (680 AD) by the brutal army of Yazid in an inequitable and imposed battle.

In al-Amali by al-Mufid, al-Sadiq says:

Whoever sheds a tear over our spilled blood, or over our usurped rights, or over the dishonor we have suffered, or any of our followers has suffered, Allah, Most High, shall bless such a person in paradise for a long period.

In the same al-Amali by al-Mufid, al-Husain says:

Whoever sheds a tear from his eyes for us, or fills his eyes with tears for us, Allah will grant him for that an eternal place in paradise.

It is customary for one to begin his or her new-year marked with joy. However, there is but one unique community, whose people begin their year with grief and sadness. They cry, lament, and come out in processions holding black flags and banners to deliver their message of Islam.

This community attends gatherings throughout the first two months of any given year, and shed tears for their leader al-Husain (AS) who has proven beyond doubt to be the leader of all martyrs and the savior of the religion Islam. al-Husain (AS) together with his close family members and children were brutally massacred on this month more than a thousand years ago, but he never stood for evil or bowed down to infidelity. This community sheds tears in remembrance of this great and revered family and their sufferings and cry aloud to answer the call al-Husain (AS) made to all Muslims nearing the end of the sacred war in Karbala:

Is there anyone from amongst the helpers to help us? Is there anyone from amongst the responders to respond to us?



Besides crying over the death of his close relatives, the Prophet of Islam (S) wept on several other occasions, including for his grandson al-Husain (AS). This total state of grief and sadness, piety and lamenting over sins, and crying over al-Husain (AS) and his family members, all result in alteration in the energy fields and spiritual growth, and one reaps the benefits of sharing the energy within the commemorative group. The info-energy of al-Husain (AS) and the events in Karbala are re-introduced to this group at all times from such commemoration and the advantages have been noted.

Further, and as we have noted before, the replicas of sacred shrines and crypts in these gatherings only add to the vibrations and favorable info-energy within the commemorative group. Shiite Muslims do not worship these shrine replicas, but only sympathize with what happened hundreds of years ago and re-live the scenery. Also, because of their nature, purpose and reverence, and because the physical, spiritual and mental approaches to these shrines have been forever pure, these very replicas have within them sacred energy with higher rates of vibration, pure and unadulterated info-energy that is conscious, and stores the memories that can have a significant effect at the energy level.

Significance of Tears

Shedding tears (whether it is meant for commemorative purposes or the fear of Allah (SWT) holds a strong significance in Islam. In a pioneer study of primal patients, Dr. William Frey of St. Paul Ramsey Medical Center and Dr. Barry Bernfield of the Primal Institute (U.S.) measured ACTH (stress hormone) in human tears. Results indicated that human tears may aid in stress reduction by the removal of ACTH through crying. From this psycho-biochemical view we can understand why so many people, normal as well as patient populations report feeling better after crying. Apparently, the act of crying also releases blockages within the human energy system and replaces them with higher frequencies of energy from the higher energy sources, and the reason why one feels good after shedding tears for any particular purpose.

Bernfield (1983) writes:

Not only is the venting of emotions liberating, the actual chemical composition of the tears themselves may be involved in increased feeling of well-being. This theory suggests that tears of emotion may be chemically different from other types of tears; i.e., irritant. This has been shown to be the case regarding some substance, specifically protein concentrations but no chemical found in emotional tears has been shown to be associated with emotional stress.

I find it exciting that research from many areas seems to support the work at the Primal Institute. That crying is natural, healthy and curative has always been our position, and I feel confident that more and more research will shed light on the natural healing abilities of humans in the years to come.

As we have noted, researchers and lay people alike have recommended a commemorative gathering at different intervals to commemorate the 9/11 attacks on the US soil, the World Trade Center. Researches continue to reiterate the importance of such commemorative groups. Apparently, they have understood the importance and energy perspective of being in a group setting and sharing sadness and shedding tears. Shiite Muslims do this throughout the year, commemorating the death of all the Infallible and important person in Islam.

It is reported that on the Day of Judgment, the eyes that wept in tears commemorating the death of al-Husain and his sacred family, Fatima, the mother of al-Husain will have gathered all the tears and will present them as evidence in favor of the Shiites who cried for her son. Now we understand – just as Allah will order all the body parts of the person to unite before awakening on the Final Day, in the same way Fatima will re-collect the energy of all the tears that either dropped into ones face or in a handkerchief that has been washed and re-washed. The energy from the tears will remain and each individual will have access to those tears on the Final Day as evidence.

Ahmad bin Yahya al-Azdi said that I saw Husain bin Ali (AS) in my dream and I said, Mukhawwal bin Ibrahim narrated for me, from Rabi bin Munthir, from his father, from you, that you have said:

The tears of those slaves who shed tears on us will be collected and kept in containers in Paradise for them.

Is this true?

Husain bin Ali (AS) replied, Yes.

I said, *From now on, I will narrate this Hadith quoting you directly.*

(Amali of Mufid & Tusi)



Fatima (AS) is reported to not only collect all the tears that flow from one's eyes but also be present in all gatherings that remember her son and commemorate the event of Karbala. Together with other Infallible (AS), this makes her origin from light as she has the power to be at different places at one time, and at different continents – the same is the case with the 12th Imam al-Mahdi who is able to respond to queries throughout the world, how Ali ventured into other worlds, and so forth.

The followers of Ali, Fatima and al-Husain even go to the extent to bury themselves with the handkerchief or cloth that is filled with the tears of the sufferings of al-Husain and the merciless massacre of his entire family including infants, even though the tears can be collected as evidence from any source. Shiites also bury themselves with the soil from Karbala (this land has already been introduced) and al-Mahdi has the following remarks in this reference:

Yes, it can be kept in the grave. Moreover, by the command of Allah! The threads of the shroud are mixed with the soil.

Undoubtedly, these acts have been reported to be very successful after one's death and during the questioning in the grave. The angels concerned would be able to read the information within the surrounding energy of the materials he or she is buried with. Shiite Muslims consider the intercession of al-Husain as one of the most revered type of intercession and considered most successful. This kind of behavior and clothing on a dead person, before he is buried, can be observed in all Shiite Muslims.

Ayatullah Sayyid Shahbuddin al-Mar'ashi (one of the great scholars of understanding in the history of Islam) wrote the following will to his children:

Every Thursday night my sons should come to my grave, recite the Holy Qur'an, and listen to the remembrance of Imam al-Husain (AS).

O my son, every Thursday night, ask someone to come to the side of my grave and recite about the suffering of Imam al-Husain (AS).

Avail yourself of the blessings of the Ziyarat of the Holy Ahlul-Bayt (AS). Reach the places where they are buried, after reciting salutations, repent, and ask dua - in these actions there is untold benefits.

The tasbih, made from the earth of Karbala with which I used to recite my Istighfar (asking for forgiveness) should be buried with me.

I have gathered the earth from the graves of Ahlul-Bayt (AS) the Holy Imams (AS), their children, their companions and scholars in a small bag. Bury it in my grave with me, so that I am blessed.

Also put in my grave the black clothes I use to wear in the grief-ridden remembrance of the sufferings of the children of the Holy Prophet (S) during the months of Muharram and Safar.

After shrouding me place on my chest the handkerchief with which I used to wipe my tears in mourning my grandfather (AS)

Significance of Black Clothing

Color has been used for centuries to denote disposition. Learned scholars today wear black or black and white for simplicity, and white to symbolize purity. Besides crying and shedding tears, this Shiite community also wears black clothing throughout the period of sadness and decorates black for forty consecutive days in the month of Muharram. This is to commemorate the sufferings and killings of al-Husain (AS) and his family.

As noted earlier, this community also meets on several other days during the year to commemorate the sufferings and martyrdom of the remaining Infallible, the Prophet and very important persons in history. They also meet together and commemorate the passing away of their loved ones for forty days. Moreover, this gathering of people also observes black clothing when they commemorate these days of *Wafat*, several days throughout the year, which denote the death of an Infallible Imam (AS), or a spiritual leader.

The color black is for a reason and according to the science of color, black is considered the color of sadness. Moreover, black tends to anchor in that sadness because it sits in the human energy. Wearing black can actually prolong and even influence the grief and suffering (Lindgren et. al., 1997). This is probably the reason why learned scholars from the Sayyid family (descendants of al-Husain (AS) wear black turbans (so they are able to maintain the sorrow if they so wish). The Prophet (S) also wore a black turban when he was commemorating a sad event and a white turban when leading prayer. However, to observe black clothing is considered abominable during prayer, unless the individual is commemorating a sad event. The importance of white clothing during prayer has been noted earlier.



In any case, one of the main reason why the Shiites, followers of Ali and al-Husain still weep and wail till today after hundreds of years, and express sadness as if the event of Karbala took place yesterday, is because all the followers of al-Husain have within their body a part of clay that was originally formed and molded to make the Perfect Creations, the Infallible. This means that all the followers of al-Husain have within them *living energy and conscious info-energy* from the original clay that made Fatima, Ali, al-Husain, the Prophet and the remaining Infallible. Because of this physical, spiritual and energy interactions, their experiences also happen to be our experiences. The energy of the event, and people commemorating the event for decades is also present in the universal energy field and can be accessed and the reason why the sadness continues to exist.

al-Majlisi quotes al-Baqir saying that:

The Most High formed Muhammad of clay, which was a gem under the Empyrean. From the excess of the clay, the Commander of the Faithful was formed, and from the superabundance after his creation, the college of the Infallible was formed. And from what remained, the hearts of all the Shiites were made.

In another tradition, this can be seen in [al-Amali](#):

The Prophet said to Ali, *May I not give you glad news? May I not award you?* He said, *Yes, O Messenger of Allah.* He (i.e. the Prophet) said:

Surely, you and I are created from the same clay and from what remained, our Shia were created. When the Day of Reckoning will dawn, all people will be called by their mother's names, except your Shia, who will be called by the names of their fathers, confirming their legitimacy.

On a separate note, it is reported that scores of angels have made their resting abode in the grounds of Karbala after al-Husain refused their assistance to help him fight with the infidels and that these angels were ready to do anything to overpower the infidels during the war. These angels will remain in Karbala until al-Mahdi (the Shiite 12th Infallible in occultation who will reappear with Prophet Isa, Jesus (AS) to bring back the Truth in this world) reappears and avenges the blood of al-Husain and his blessed family. After receiving his ability to fly from touching the body (or cradle) of al-Husain (AS), we noted earlier that angel Fitrus (AS) is now the servant of al-Husain.

al-Mahdi remarks the following in his Salutations to al-Husain and his sacred family, and recorded in the Ziyarat of al-Nahiya:

Peace be upon the one for whom the angels of the sky wept. Peace be upon you and upon the angels that accompanied you.

al-Mufid (AR) has narrated through his chain of transmitters, that al-Sadiq said that when al-Husain left Madina, a group of angels, having distinct marks, met him on the way. They carried swords in their hands and had mounted the horses of paradise. They came to al-Husain, saluted him and said, *O Allah's Proof upon the creatures after your grandfather, father and brother! Allah, the Glorious had rendered help to your grandfather through our medium in many of his battles, and has now sent us to assist you.* True, the angels are servants of the Infallible, as narrated by the Prophet.

16

The Tree Bowing Down in Respect to the Prophet of Islam (S)

We have mentioned several times before the conscious and living nature of trees and that these trees responded to several commands of the Prophet Muhammad (S). In commenting on chapter 17, verse 42 of the Qur'an, al-Taba Tabai writes:

In the books of the Ahle Sunnah Ibn Ziyad, Abu Darda and Abu Huraira have quoted these words from the Messenger.

In the same book Imam al-Sadiq (AS) narrates from his father - a person came to my father and said:

May my parents be sacrificed upon you, I read in the Qur'an that God says, *There is not a thing but glorifies His Praise but you do not understand their glorification. What does this mean?*

My father answered, *It is correct.*

He asked, *Do you say that these withered trees chant the praises of God?* He answered,

Yes! Have you not heard the sound of the woods in your house? It is the praise from the dry pieces of wood and it means, *Praise is for God for my condition.*

al-Majlisi (1627) narrates that once the Prophet (S) had to relieve himself and the hypocrites thought this was the moment to embarrass the Prophet (S). The Prophet commanded two trees to come together and they instantly did, covering the Prophet from all eyes. It is reported that the trees closed together like lovers and the Prophet (S) retired behind them. The earth then consumed all traces and the hypocrites were all amazed at such an incident.

In Hayatul-Qulub, al-Majlisi (AR) writes that the Prophet once said that, *Allah has made our flesh unlawful to the earth and forbade it to consume any part of our body.*

Ali is quoted the following narration in the book Beacons of Light, by al-Tabarsi:

It is related on the authority of the Commander of the Faithful, Ali that he said, I was with the Prophet when the notables of Quraish came to him and said:

O Muhammad, you have surely made grave claims, which were never made by your forefathers or anyone else of your clan. We shall, therefore, test you with a request, and if you can fulfill it, we shall know that you are a prophet and messenger. But if you cannot, then we shall know that you are a magician and a liar.

He answered, *What do you wish to ask of me?* They said, *We ask that you call that tree so that it uproots itself and comes and stands before you.* He said, *Allah has power over all things. If He does this for you, would you have faith, and witness to the truth?* They answered positive.

Then he (the Prophet) exclaimed, *O tree, if you truly have faith in Allah and the Last Day and know that I am the Messenger of Allah, then uproot yourself and come and stand before me, by Allah's permission.*

By Him who sent Muhammad with the Truth (continued Ali), it did uproot itself and came to him with a soft buzzing sound and a thunderous noise like the sound of the flapping of the wings of many birds. Thus it came, and stood before the Messenger of Allah with its branches spread out. It placed its highest branch lightly upon his head, placing others on my shoulders, as I stood at his right hand.

When the people saw this, they said with haughty arrogance, *Order now that only half of it comes to you and the other half remains in its place.* He commanded the tree, and only half of it came to him, with haste and great noise, so that it nearly wrapped itself around the Messenger of Allah.



Still remaining in their rejection of faith and stubbornness, they exclaimed, *Command this half that it returns to the other half*. He commanded it and it returned. Then I exclaimed, *There is no god but Allah, and I am the First of those who accept faith in you, O Messenger of Allah, and the First to testify that the tree did what it did by Allah's command, and in proof of your Prophethood and in reverence of your word*. But the people said, *No, but you are a liar and a skillful magician! Would any other believe in you except this man?* By this, they meant me.

An Explanation

We have noted in earlier sections the consciousness of all the creation (be it the tiniest living or non-living particle) and their understanding of events around them. These creations have the ability to learn and evolve in accordance to the Will of the Almighty Allah. And, the Infallible have been blessed with the knowledge, power and domination over the entire creation, past and future, and that these creations are under their service and command.

It is well established that trees are conscious and have energy radiating from their branches and leaves at every instance (Schwartz and Russek, 1999. Weston, 2000). Absorbing stable and unadulterated fields of energy from the trees has long been a practice for the older American Indians. We have also learnt from the works of Schwartz and Russek (1999) that all that is energy is literature and learning from previous experience.

Weston (2000) talks about this relationship between humans and trees and that with exercise, *a relationship may be formed with trees. When this happens, the person may be able to perceive the consciousness of the trees*. From this relationship, it is easier to accept the narration by the great al-Majlisi (1627) in his book Hayatul-Qulub, Part 2 that the trees bowed down in respect and reverence to the Prophet (S), as he approached them. Stones have been reported to recite aloud the blessings of Allah, and also relate their intentions and converse with the Prophet of Islam (S). It is highly probable that the Prophet (S) conversed with the stones and trees revered his personality through his relationship with the energy of the trees and stones. He was able to grasp the information within the energy fields of such trees and stones. Shamans have been observed to talk with the spirit of trees and also depend on the trees for their health, sustenance and even life.

History has been the custodian of so many such events that have been either observed or written in authentic works, and herewith some of these are mentioned.

The Prophets and the Infallible, and their Intelligent, Powerful and Dominating Relationship with Nature

- To document that even trees have a conscious reality, al-Majlisi (1627) reports in his Hayatul-Qulub that the trees testified their joy, and ascribed glory to Allah on the birth of the Prophet Muhammad (S) and his arriving to this world. The trees also testified his Prophethood many times, and also bowed down in reverence.
 - ❖ On a separate note, it is reported that the mountains respond to human cries and emotions and that when the Quraish shouted ALLAHU AKBAR (Allah is Great), during a happy occasion, the mountains of Makkah trembled (in al-Qur'an, mountains have been reported to fear Allah and His Power). al-Mahdi (AS) remarks in his salutations to al-Husain that the mountains also wept in sadness after the merciless massacre of al-Husain and his children in Karbala.
- On the birth of Muhammad (S) and his coming to this world, there was great commotion among the stars, which fell in countless numbers, and meteors darted to all parts of the horizon. Every mountain joyfully echoed the glad tidings to other mountains, all-joining in the chorus. Paradise is also reported to have laughed with joy on the birth of the Prophet (S) into this world, and will continue to laugh till the Day of Judgment.
- Pebbles uttered praises in the Prophet's hand (al-Majlisi, 1627). According to al-Majlisi (1627), all creatures honored the Prophet (S), every rock and tree he passed bowed and saluted him. He also left no traces with his feet whenever he walked on soft sand. The energy of the sand particles knew exactly the steps of the Prophet (S) and always regrouped itself so no trace was seen (a similar incidence was mentioned earlier with trees safeguarding the Prophet (S)). Some observers also report to have seen footprints of the Prophet (S) on hard rocks.
- In Hayatul-Qulub, al-Majlisi (1627) writes that every stone and clod, which Hashim passed, moved with divine power, addressed him saying, *Joy to you! O Hashim! That so soon a son will be born from your offspring who will be dearest of creatures to Allah, and the most excellent of all – Muhammad (S), the Seal of all Prophets (AS)*. Muhammad (S) is also reported to have been seen taking dates and nourishment from thorn and dead trees.
- From Fatima, daughter of Asad, the wife of Abu Talib (AS), it is related that she said there was an old tree in their yard, which had been dead and dry for several years. One day Muhammad went and stroked his blessed



hand on the tree, which immediately became verdant and produced fresh dates. Also, one day I told him the tree had not dropped fruit that I could collect for him. He went out to the trees and communicated with them. And on my oath, I saw one of the trees bend its top down towards him so low that he easily plucked the fruits, and the tree returned to its upright position (al-Majlisi, 1627). I then supplicated at the Throne of Divine Mercy to give me a son like him, and I was blessed the following night with the conception of Ali, the Commander of the Faithful.

- al-Majlisi (1627) reports that after the Prophet divided the spoils won at the battle of Hunayn, the people continued to press on him for more. This annoyed him so much that he went and leaned his back against a tree, where the people pressed more on him until his back was bruised and he retired to another place. It is reported that the tree derived such virtue from the Prophet's leaning against it, that it was always verdant the whole year.
- Mir Ahmed Ali (RA) reports in his commentary of the Verse 23, Chapter Maryam in al-Qur'an:

When Mary felt the pangs of childbirth, she came out of the synagogue and sat resting upon an old trunk of a dead palm tree. But as she leaned upon the trunk it became green and spread new leaves, and branches began to shoot out of it bearing fresh and ripe fruits in them.

Quite a similar miracle had been affected when the Prophet (S) while migrating from Makkah to Madina rested on the trunk of a dead tree. The dead tree's woods became once again fresh green and the leaves of the tree acted like elixir for the sick making them free of their ailments.

Quite simply, there was a direct communication between the energy of trees and these perfect and sinless creations of Allah, as has been the case in many instances. The tree basically knows and appreciates the presence of the mother of Isa and does what is required of it, i.e. to produce fruits or store the energy for future purposes. The tree is also able to withhold and absorb the Prophet's higher vibrations and favorable info-energy, making the surrounding energy and the environment strong and steady enough to later attend to the sick and provide intercession from their sickness. As noted earlier, such energy can be stored and transferred into a person who desires it for a cure.

- al-Mahdi (ATFS), the Shiite 12th Imam in occultation remarks the following when he addresses his great grandfather al-Husain (AS) after he and his

children were martyred in Karbala. He says that even *the sky, the fishes, the buildings, and the sea wept in sadness* after the merciless massacre of al-Husain and his sacred family (the mosque of Hannan also lamented on the killing of Ali (AS)).

Hence the Prophet (S) became very aggrieved and his soft heart began to weep. The angels and the Prophets offered condolences to him with regard to you. Your respected mother, Zahra was in agony because of your massacre.

Armies after armies of angels arrived to offer their condolences to your respected father Amirul-Mu'mineen (AS). And the Matam (soft beatings to oneself as a result of sadness) started for you in the skies. Huries (heavenly ladies) of Paradise slapped their own faces in your grief.

And the sky begun to weep
and so did its inhabitants
and the chain of mountains began to cry.

And the sea
and the fishes wept.

And Makkah
and its buildings
and Paradise
and its young male servants
and Ka'bah
and the Maqam al-Ibrahim
and the hill
and Haram (the mosque, sacred place of worship
in Makkah) all began to sob.

al-Sadiq says:

For no one the heavens wept for forty days save
Yahya and Husain.

al-Ridha (AS) has said:

Certainly, the seven heavens and earths cried
because of the murder of al-Husain.



- Imam Ali (AS) once passed through a city that had turned into ruins. One of his companions recited a poem, which described how everything in this world would perish. Imam (AS) instantly recited the following verse from Qur'an:

**So the heavens and the earth did not weep
on them (the wicked unbelievers), nor were
they given respite.**

(al-Qur'an – Chapter 44, Verse 29)

Referring to al-Husain (AS), Abdullah, son of Umar was once quoted saying that even the skies love this man so much.

The earth and one's grave have also been reported in Islam to call out and warn mankind daily that it will be the house of loneliness, terror and worms, the house of sufferings and afflictions, and so forth.

- Imam al-Sadiq (AS) narrated a tradition from his father as follows:

When night approaches it makes an announcement, which is heard by all the creation except human being and Jinns as follows:

O' sons of Adams! I am a new creation and will testify about all the deeds performed during my tenure. Utilize my existence to the best of your advantage, because, after the sun-rise you will never see me again. After that you would not be able to increase your righteous deeds and offer repentance for your sins and transgressions. After the night departs each coming day repeats the same announcement. (Wasail al-Shia - Volume 11, Page 380)

- Indeed! The grave says everyday:

I am the house of loneliness! I am the house of wilderness! I am the house of ants, and the grave can be one of the gardens from the gardens in Paradise or a ditch from one of the ditches in Hell.

Surely, He (Allah (SWT)) will over-power the unbelievers in his grave with enormous snakes that

will chew his flesh and break his bones, and will continue doing so until the Day of Resurrection. If only one of these enormous snakes were to blow on earth, no vegetation could ever grow. O servants of Allah (SWT)! Surely, your weak souls and your delicate pleasure loving bodies, which enjoy comfort, will not be able to withstand it. (Imam Ali (AS))

- Allah (SWT) states in Hadith al-Qudsi:

O Son of Adam (AS)! The earth always says, *You walk on me, but in the end you will be within my bowls. I am a dwelling where you will have to stay alone. I am a dwelling, which is full of ferocious things as well as serpents and scorpions. So, O Son of Adam (AS)! Do good deeds and thereafter enter me; only then would you be happy and without hardships.*

- Apparently, Prophet Dawud (AS) wept so much for his slip-up that the mountain sincerely felt and wailed likewise (al-Majlisi, 1627). We also find a similar expression of grief in one of the two recommended invocations that Shiite Muslims recite on the day of birth of al-Husain (AS). The salutations to Imam al-Husain (AS) recited on the 15th of Sha'ban, the birthday of al-Mahdi (ATFS) also contain similar notations.
- In regards to Prophet Dawud, al-Qummi in his book Stages of the Hereafter, writes that Prophet Dawud had been blessed with a pleasant voice in the world. Its effect was such that when he sat to recite the *Zabur* – a Revelation from Allah - animals and beasts gathered around him and entered into a trance. When people heard it, they fell unconscious while some even died. Ali in one of his sermons in Nahjul-Balagha (Peak of Eloquence) says while describing the state of Prophets in Paradise that:

In Paradise, Prophet Dawud will entertain its inhabitants with his pleasant voice...

As noted earlier, experiments have shown that the whole of creation, the animals and plants do react and respond to experiences in their environment, and they also respond to intentions of people in their surroundings. They also appear to pick up on people's thoughts and emotions. These interesting results have been further reproduced over and over, and shown that more sensitive people may be more able to establish such kinds of relationship with plants (Tompkins and Bird, 1973). Schwartz and Russek (1999) have documented earth to be living and conscious, and the systemic memory process applies and extends to the earth as a whole system.



- With regards to the earth, Allamah Taba Tabai (AR) narrates an incident that when the pharaoh and his people had been drowned in the Nile, Musa delegated the authority to Harun. This caused envy in Qarun towards Musa and Harun. To degrade Musa he employed a woman, bribing her with two purses of gold, and told her to say before public that Musa had committed adultery with her.

Next day when Musa was preaching to the crowd against adultery, Qarun stood up and asked if the same punishment would be against Musa also if he committed the crime? Musa said that it would certainly be, at which Qarun pointed out to the woman and said that the woman alleged that Musa had committed adultery with her. Musa called the woman and asked her to tell the truth. When face to face with Musa the woman divulged the secret plan of Qarun saying that she had been hired by Qarun to lay this false charge against him.

Musa got emotional and prayed to Allah to punish Qarun. Allah responded to Musa's prayer and asked Musa to order the earth to swallow Qarun and his fellow disbelievers who were with him.

When the earth had taken up Qarun and his party to their waists they shouted for mercy but Musa did not stop the earth and they were completely swallowed. Allah addressed Musa, at this stage, and said to Musa that Qarun and his men cried for mercy several times but Musa commanded the earth to swallow them completely.

Had they called Me even once, I would certainly
have forgiven them and saved them.

Another narration is that Hazrat Musa was modest and covered himself. He bathed far from the public eyes. The Bani Israel asked him as to why did he hide himself from us? They said he suffered from skin disease or small pox scars. One day he went to bathe and kept his clothes on a big stone. The stone walked away with his clothes. He ran after it asking for his clothes and the Bani Israel saw him (in his natural state) and found him to own one of the most beautiful physiques. So God declared him absolved of the people's accusation.

- Mir Ahmed Ali (1988) reports in his commentary of the chapter al-Saba in Qur'an, that whenever Prophet Dawud (AS) sang the praises of Allah (SWT), the mountains, the trees and the birds used to sing the praises along with him. This is in direct reference to the following verse:

**Indeed! We gave Prophet Dawud an
extraordinary quality saying, O Mountains!**

Sing the praise of Allah (SWT) along with him (Dawud), and you birds as well. And We made the iron soft for him.

(al-Qur'an – Chapter 34, Verse 10)

Then We made Suleiman to understand it; and unto each one (Prophet Dawud as well) We gave wisdom and knowledge, and We made the mountains and the birds subservient to Dawud, to sing rhythms of Our praise. We were the doers.

And We taught Dawud the art of making the coat of mail for you that you might protect yourselves in your battles; will you then be grateful?

(al-Qur'an – Chapter 21, Verses 79-80)

- In another case, a Gnostic was lying on earth and when he turned from one side to the other, he heard a shriek coming out of the ground. He could not immediately know the reason. Subsequently, he realized that the ground, having been separated from him, was shrieking (Taba Tabai, 1991). Walls have been known and heard to respond and vibrate as persons recite invocations and lament to the Almighty for His forgiveness. Walls have also been observed to vibrate and produce sounds in response to prayer, meditation, or the recitation of invocations by just regular people.
- Furthermore, al-Majlisi (1627) reports those walls have been observed to participate in the Prophet's Prayer and respond – *Amin* – to his invocation. al-Mahdi remarks in his salutations to al-Husain that the buildings of Makkah also wept in sadness after the merciless massacre of al-Husain and his children in Karbala. In another tradition, it is reported that when a person praises Allah using beads made from the clay from Karbala, the beads recite the praises together with the person and the rewards are two-fold. The beads have also been observed to turn themselves into red during the later hours of the 10th of Muharram – the day when al-Husain (AS) was mercilessly massacred.
- It is reported that in Madina, the Prophet (S), while discoursing to the congregation, used to lean his back against a date-tree post. After listening to the people's request to make a pulpit so he may sit higher and all in the congregation may see him, the date-tree felt the absence. The tree began to wail like a mother wails over her dead son. At this juncture, the kind and merciful Prophet descended from the pulpit and went to the tree, embraced it and soothed it saying that he did not leave the tree in



less affectionate, but for greater edification of the servants of Allah. The Prophet (S) then said to the people that had he not soothed the tree, it would have not ceased its wailing till the Day of Judgment.

- al-Zuhri relates from Saeed, son of al-Musayyib, that he said, *The people were not going out of Makkah until Ali, son of al-Husain (AS), the chief of the worshippers went out. So he went out, and they went out with him. He stopped in one of the way stations and prayed two units of prayer. Then he glorified Allah – I mean with this glorification during his prostration – there were no tree and no clod of earth that did not glorify along with him.* As in the case of Prophet Dawud (AS), it is true that whenever the Prophets and the Infallible (AS) used to glorify Allah, everything would have a chance to participate in this invocation. Apparently, a strong believer is also said to be able to communicate and move trees and mountains at will, and that some purified individuals have been blessed with such energy communication and understanding with the creation as a whole.

It is reported that if you fast on *Dahwul-Ardh* everything between the Heavens and Earth will ask for your forgiveness. Dahwul-Ardh comes once per year, and is when the Ka'bah was sent down to earth - The first Sanctuary appointed for mankind was that at Makkah, a blessed place, a guidance to the peoples; a day when two great prophets in Islam, Prophet Ibrahim, and Prophet Isa were born; a day when Allah spread out all the land underneath the Ka'bah.

- It is recorded in history that once an Imam (AS) was just explaining to a faithful believer that if one were strong at heart that if he willed that this tree moves, it will move. It is said that the tree began moving until the Imam (AS) remarked as to why the tree was moving when it was not even ordered by the Imam. The tree instantly moved back to its original position.
- al-Majlisi (1627) reports in his Hayatul-Qulub that one day Ali (AS) with the Prophet (S) neared Mount Hira when it suddenly began to move. The Prophet (S) calmed it and demanded quietness as only he and the true martyr (Ali) were present. On another occasion, they both passed a mountain, which was weeping. On asked the reason for its sadness, the mountain replied that according to Qur'an there is a verse that rocks and people will fuel the fire of Hell. Since then, the mountain has been weeping lest it should be included in the fuel. The Prophet (S) calmed the mountain and said to him to stop wailing as the rocks mentioned would be brimstone. At this declaration, the mountain was quiet and its tears ceased. Most certainly, the Prophet was sent as a mercy to the entire creation.
- It is narrated that once on a dark night the Prophet (S) ascended Mount Hira and the Jews followed him so they could kill him – they even poisoned

their weapons. The mountain, however, interposed a wall between them and the Prophet (S). This event recurred forty-seven times and the Prophet (S) continued his devotion. On reaching the top of the mountain, the ground on which the Jews were standing withdrew, leaving a great space between them and the Prophet (S). This was repeated a number of times till the completion of Muhammad's prayers (al-Majlisi, 1627).

- Allah in His Infinite Mercy has created a Tree in Paradise (Tuba, which originates from the celestial place in Paradise where Ali lives) that believers can just express their desires to the Tree, and the kind of fruits will be delivered by the Tree to that person. This clearly shows that in Paradise, people will be able to communicate with inanimate objects just as it is possible in this world.

al-Majlisi (1627) writes that there is not a residence in that blessed world to which a branch of this tree does not extend. The shadow of Tuba is so extended, that a horseman cannot gallop across it in a hundred years. Every branch in the palaces of the believers produces a hundred thousand different colored fruits. Beneath the tree is a river from which four rivers proceed; one of crystal water, one of milk, another of wine, and the fourth of limpid honey.

To make things clear, al-Majlisi (1627) writes that wine in Paradise is different from the wine in this world, which is attended with drunkenness, excretions, vomiting, nausea, and excites foolish talk, abuse and vituperation. The wine of Paradise has none of the above bad qualities, while it possesses the most delightful flavors.

- According to al-Majlisi (1627), in the expedition of Khandaq, the Prophet (S) softened a stone and the hard rocks of Bayt al-Muqaddas, and they appeared as soft dough under his feet. Ali (AS) reports the same miraculous events in other military expeditions. Prophet Dawud also softened huge amounts of iron and metal to make clothes so they could be used in battles. It is now possible to understand that the iron – with the permission from Allah - accepted the request of Prophet Dawud to become brittle so he could shape the iron the way he wanted. We have mentioned this kind of intelligent energy relationship in the general population as well.

Therefore, we now understand that besides humans, every THING, including trees and earth is conscious and may also share feelings and experiences in a very remarkable manner. They also have capabilities to worship the Almighty in their own way.

As per Qur'an:

**Glorifying God is everything in the heavens
and everything on earth. He is The Ever**



Prevalent, Most Wise.

(al-Qur'an – Chapter 57, Verse 01)

(al-Qur'an – Chapter 61, Verse 01)

Allah makes a similar statement in the following verses as well, Qur'an – Chapter 59, Verse 01; Chapter 62, Verse 01 and Qur'an – Chapter 64, Verse 01:

Do you not realize that to God prostrates everyone in the heavens the earth, the sun, the moon, the stars, the mountains, the trees, the animals, and many people? Many others among the people are committed to doom. Whomever God shames, none will honor him. Everything is in accordance with God's will.

(al-Qur'an – Chapter 22, Verse 18)

The thunder praises His glory, and so do the angels in reverence for Him.

(al-Qur'an – Chapter 13, Verse 13)

Everything in the heavens and the earth prostrates unto Allah, willingly, or by constraint, including their shadows, in the morning and evening.

(al-Qur'an – Chapter 13, Verse 15)

The stars and the trees prostrate.

(al-Qur'an – Chapter 55, Verse 6) - (As they did on Prophet Yusuf (AS) – Chapter 12, Verse 04)

Don't you see that Allah is He Whom every creation of His glorifies Him in the heavens and earth; and the birds flying with their wings spread? Everyone of His creation knows its own (mode of) prayer and praise. And Allah knows what they all do.

(al-Qur'an – Chapter 24, Verse 41)

He is Allah! The Creator, the Maker, the Fashioner. His are the Most Beautiful Names. Whatever is in the heavens and in the earth declares His Glory. And He is the Mighty, the Wise.

(al-Qur'an – Chapter 59, Verse 24)

- Allamah Taba Tabai (AR) writes in his al-Mizan that, in the books of the Ahle Sunnah Ibn Ziyad, Abu Darda and Abu Huraira have quoted these words from the Holy Messenger. In the same book Imam Sadiq narrates from his father:

A person came to my father and said, May my parents be sacrificed upon you, I read in the Qur'an that God says, *There is not a thing but glorifies His Praise but you do not understand their glorification.* What does this mean?

My father answered, *It is correct.*

He asked, *Do you say that these withered trees chant the praises of God?* He answered:

Yes! Have you not heard the sound of the woods in your house? It is the praise from the dry pieces of wood and it means, *Praise is for God for my condition.*

- In a similar note, al-Mahdi glorifies Allah in the following manner in the Invocation of al-Iftitah recited during the month of Ramadhan:

Praise is to Allah! In His awe-inspiring fear the heavens and its dwellers tremble and shiver; the earth and its inhabitants shake and quiver; the oceans and all that floats and swims in its waters flow together in excitement and tumult.

Praise is to Allah! Who has guided us to this? We could not truly have been led aright if Allah had not guided us. Praise is to Allah, Who creates but is not created; gives subsistence but needs no provisions; gives food to eat but takes no nourishment; makes the living dead and brings the dead to life; and He is the ever-living, there is no death for Him; in His hands is all the good. And He is able to do all things.

- al-Sajjad (AS) remarks the following in his *Supplication in Morning and Evening*, in Sahifa al-Sajjadiyya:

In the morning, we and all things, everyone, rise for thee, the heaven and the earth, and what You

have scattered in earth, the still and the moving,
the resident and he journeying, what towers up in
the air and what hides under the ground.

- It is reported in Amali of Saduq, Page 453, Biharul-Anwar – Volume 15, Page 272, Taweel al-Ayat – Volume 2, Page 622, Tafseer Furat al-Kufi – Page 174, that the Prophet (S) at one night remarked to his followers that at that particular night, a star should fall down and prostrate on the door of the house of his future successor and helper. On that night, the one star fell and prostrated itself on the door of the house of Ali, son of Abu Talib (AS) and the people were amazed. In this reference, Allah the Almighty says:

By the star when it goes down.
(al-Qur'an – Chapter 53, Verse 01)

Apparently, we also see a similar incident in history when Allah confirms in Qur'an that Prophet Yusuf (AS) dreamt that eleven stars had prostrated themselves in his dream.

**When Yusuf said to his father, O my
father! Verily I did see (in a dream) eleven
stars and the sun and moon, I saw them
all prostrating unto me.**
(al-Qur'an – Chapter 12, Verse 4)

- It is narrated by the Infallible (AS) that whosoever delays the Maghrib Prayer (first evening address to the Almighty just after sunset), the first star that comes out curses that person. This further shows that stars are living and experience events surrounding their lives, and they also experience emotions. Just as the Imam confirms no harm to that individual from an earthquake, on he who constantly recites the chapter al-Zilzal from Qur'an.
- al-Majlisi (1627) reports that a cloud spread over the house of the mother of Muhammad (S) when he was born into this world. The only reasoning is that the cloud appreciated Muhammad's (S) birth and was paying its kind of reverence that was due. al-Majlisi (1627) further reports that a cloud always over-shadowed the Prophet (S) in the sun, and neither were birds seen flying over his head. A blessing followed everything he cast his saliva, which likewise removed every pain by being rubbed on the place.
- It is narrated in 64th volume of Biharul-Anwar by al-Majlisi (AR) from the book al-Kharaij (by Sayyid Hibatullah Rawandi) that someone asked the grandson of the Prophet Muhammad (S), chief of martyrs, leader of youths of paradise, al-Husain (AS) in his very youth about the voices of different

animals and species and their chanting. As Imam knows the language and chanting of every species and animals, therefore Muhammad bin Ibrahim bin Harris Tamamie reported that al-Husain (AS) replied as follows:

When a vulture cries he says:
*O children of Adam live as you may live! But the
end of it will be death*

When an eagle (hawk) cries he says:
*O Knower of the Hidden and O Who Resolves the
Problems*

When peacock cries he says:
*O my Lord! I had been unjust to myself and was
deceived of my beauty so, pardon me*

When a francolin (a bird) cries he says:
The merciful upon its eternal throne is sitting

When a rooster cries he says:
*Whoever acknowledges Allah never forgets to
remember Him*

When a hen cries she says:
*O Lord of Justice! You are just and Your word is
just, and O Lord! O Just!*

When a sparrow hawk cries he says:
*I have my faith in Allah and upon The Day of
Judgment*

When a courser (a bird) chirps, she says:
*Be hopeful with Allah and you will be given your
sustenance*

When a falcon cries he says:
One who obeys Allah he is never unlucky

When a peregrine cries he says:
Glory to Allah Who is right and certainly right

When an owl hoots he says:
To abandon human is peace

When a crow caws he says:
*O provider of the sustenance bless me with the
food which is legitimate*

When a crane cries he says:
O my Lord! Guard me against my enemies

When a stork cries he says:
*Whoever is in seclusion is safe from the torment
of people*

When a duck quacks he says:
O Lord! You are The Forgiver of me

When a coffin bird (hoopoe) sings he says:
*One who violates the commands of Allah, how
unfortunate he is*

When a turtledove coos he says:
O knower of hidden and whisper, O Lord

When a bear growls he says:
*You are the Lord, O Lord! There is no Lord except
you*

When a magpie chirps he says:
*Glory to him from whom nothing is hidden and
never going to be hidden*

When a parrot mimics he says:
*Who remembers his Lord his sins are going to be
pardoned*

When a sparrow sings he says:
*I beg forgiveness from those things, which cause
Allah to get angry*

When a nightingale sings he says:
*There is no God except Allah! Certainly and
surely*

When a partridge coos she says:
The Truth is closer and really closer

When a quail cocks he says:
*O children of Adam! About death how much
heedless you are*

When a soozanik (a bird) cries he says:
*There is no God but Allah, Muhammad (S) and
his offsprings are the selection of Allah*

When a robin coos, she says:
*O the only One! O the Unique! O the Singular
who is independent, absolute*

When a roller cries he says:
O my Lord! Set me free from the fire of Hell

When a lark chirps he says:
O my Lord! Forgive every sin of the sinners

When a warshan (a bird) cries he says:
*If You would not forgive me I will be
unfortunate*

When a ray (a fish) mutes he says:
*There is no power except Allah's who is ever
exalted and ever majestic*

When an ostrich cries she says:
*There is no lord except Allah deserving to be
worshiped*

When a swift chirps she recites the chapter of al-
Hamd and then she says:
*O acceptor of the repentance from those who
repent, O Lord! Praise is only to You*

When a giraffe cries he says:
*There is no lord except Allah who is the only
One*

When a lamb cries he says:
Death, as an advisor is sufficient

When a young goat cries he says:
*Death came to me too early; my sins were more
in number and were multiplying*

When a lion roars he says:
*The command of Allah is important and really
important*



When a bull cries he says:
*O Son of Adam! Be patient and very patient, you
are before One who is seeing you and He cannot
be seen, that one is Allah*

When an elephant cries he says:
*From death there is no escape or any way to
avoid it*

When a cheetah growls he says:
*O Ever Respected! O Dominant! O Loftiest in
Pride! O Lord!*

When a camel cries he says:
Glory to one who humiliates the proud ones

When a horse neighs he says:
Glory to our Lord Who is Glorious

When a wolf howls, cries he says:
Whoever Allah protects, he will never be ruined

When a jackal howls he says:
*Condemned is one who persists upon his
wrongdoing*

When a dog barks he says:
Disobedience to Allah is sufficient for disgrace

When a rabbit cries he says:
*Don't destroy me O my Lord! Praise is only for
you*

When a fox howls he says:
The world is an abode of deceit

When a deer cries he says:
Free me from difficulties

When a rhinoceros cries he says:
Help me otherwise I am going to perish

When a caribou cries he says:
*For me Allah is sufficient and He is the Guardian,
Allah is sufficient to me*

When a tiger growls he says:
*Glorify to one who has His prestige due to His
overwhelming power*

When a snake hisses he says:
*How much unfortunate is one who disobeys You,
O Merciful!*

When a scorpion cries he says:
The most evil thing is loneliness

al- Husain (AS) mentioned that Allah has not created anything but it has its own glorification by which he praises his Lord. At that time Imam recited this Qur'anic verse, **There isn't anything, which is not glorifying His praise, but you do not have a perception of it** (al-Qur'an - Chapter 17, Verse 44).

Commenting on this verse, al-Taba Tabai (AR) writes that in the Tafsir Ayyashi, Ja'far bin Muhammad narrates from his father, *the Holy Messenger had ordered us to desist from physically branding animals or hitting them on their faces because these animals too chant their praises of the Lord.*

The same book records Ishaq bin Ammar bin Abi Abdullah quoting from Imam al- Sadiq (AS),

Every animal on land and in sea falls prey because it has been negligent in praising the Lord.

- In al-Amali by al-Mufid, al-Ridha (the Shiite eighth Infallible) says:

When the rulers utter lies, the rains are withheld.

And when the monarch is oppressive, the country is weakened and when Zakat (Islamic Tax) is withheld, the livestock (upon which Zakat has been due) suffer death.

Even the stones are reported to be living and contain memories, for the walls will complain and witness on the Day of Judgment. The relationship between stones, pebbles and the Prophet has been mentioned already.

**For verily of stones are some from which
gush forth streams; there are other stones
which split asunder and from them comes
out water; and of them are some that fall**



down for fear of Allah (SWT). And Allah (SWT) is not heedless of what you do.

(al-Qur'an – Chapter 2, Verse 74)

- Mir Ahmed Ali (RA) reports in his translation and commentary of Qur'an that Tamim, son of Hatim once said:

We went to Basra and while we were about to camp, a quake of earth was felt. We were all panicky, but Ali (AS) got down from his camel and placing his hand on the ground addressing the earth said, *What has happened to you.* The quaking stopped.

- The above reports also explain how the fire went cold and comforting on Prophet Ibrahim (AS), when Namrud threw him into the blazing fire. It is reported that the fire was so strong and blazing, that birds flying over the fire got roasted and fell dead. But this fire went cold on Ibrahim's entrance. It is highly probable that the energy of the fire realized and responded to the energy of the Prophet (AS) by going cold on him. Of course, this was AFTER the command from Allah. It is said that the fire appeared peaceful to Prophet Ibrahim (AS) and he lived inside the fire for more than seven days receiving sustenance and mercy from Allah.

An incident with regards to Ali (AS) would not be out of place here. He was once approached by a faithful follower of his and repeated his love for the Imam. Ali then asked him to enter a stove in which fire was burning and he hesitated. When another lover of Ali approached the meeting, he was asked by Ali and he instantly threw himself inside the stove. The fire appeared cool in his presence and he was sitting calmly inside the stove.

A similar incident involves Imam al-Kadhim; and him sitting inside a blazing fire, when he had to prove his leadership in front of a group of people and his elder brother, Abdullah. The narration by Dr. Murtafha Alidina (2006 lecture) continues in this vein of Leadership/Imamat in Shiite Islam and that once a person came to Imam al-Kadhim (AS) and asked him a question in Arabic language. The Imam replied him in Farsi language as this was the mother tongue of that person. The guest was alarmed and the Imam remarked as to how was it possible for him to be the Leader of the Entire Creation if he was not aware of all the languages, including the language of the birds!

al-Mutahhari writes in his book The Divine Justice that al-Baqir (AS) , the fifth successor of Prophet Muhammad that he said:

There was a believer who lived in the land of an oppressive king. That oppressor threatened the believer, and thus, the believer fled to a non-Islamic land, arriving at the place of a polytheist man. The polytheist sat him beside himself and hosted him well. As soon as the polytheist man died, God addressed him, *I swear by My Honor and Glory that if there were a place in Heaven for a polytheist, I would put you in that place; but O' fire, make him fear, but don't harm him.*

As He (SWT) confirms in Qur'an:

We said, O Fire! Be cold and safe on Ibrahim.

(al-Qur'an – Chapter 21, Verse 69)

When the fire of Namrud had engulfed Prophet Ibrahim, there was a little frog. This little frog used to full its mouth with water, and pour it on the fire. Others laughed at this mindless, random act of kindness, and told the frog that your mouthfuls of water won't stop the (massive) fire of Namrud. Apparently, the frog was just fulfilling his part of the responsibility in case if the animal is asked on the Day of Judgment.

Another instance involves a non-Shia Muslim person who performed Azadari and softly beating himself on the chest commemorating the merciless killing of Imam al-Husain (AS) in Karbala. It is reported that when his body was being burnt for ashes before burial, his hands and chest was un-burnt and it was as if the fire refused to burn those parts. Clearly, this was an intelligent relationship between the fire and the hands and chest of that dead person.

- The Infallible (AS) have also been reported to order their staunch believers into fire, and they were never harmed once in it. Shamanic practitioners have also been observed to communicate with the spirits of fire and the fire obeys and goes cold (Siegel, 1994). Of course, the final power, control, command and obedience are to Allah, the Most High. If Allah wills, the fire would never go cold even if the spirits are invoked. Allah, alone in His Domination, the Most Powerful is the creator and maintains full control.
- It is said that there is a valley in Hell for the proud called *Saqa*. Once it complained to the Almighty about the intensity of its heat, and requested Him to relieve it for some time so that it may take a breath. As soon as it breathed, its breath filled the entire Hell with fire. Like Paradise, even Hell has been reported to make conversations.

- On the Day of Judgment, the Leader of the Faithful (AS) will command the Bridge (*al-Sirat*) over Hell to yield to the visitors of al-Husain (AS), and will command the fire (surrounding it) to hold back its scorching heat before them until they pass it with an angel accompanying them. Just like Ali conversed with earth and inanimate objects during his life, he will also have these powers on the Day that counts.

al-Mufid, one of the great Islamic Jurists, once gave a note containing *In the Name of Allah, the Beneficent, the Merciful* to a student. Thereafter, he was able to walk on water so as not to be late for his discussions and this continued until he opened the piece of paper and lost faith. Incidents are also reported that the sincere followers of Imam al-Mahdi (AS) are able to walk on water as they make visits to him, just as some can cover remarkable distances in seconds.

- History narrates of a student who was able to walk on water by just holding a paper in which it was written *In the Name of Allah (SWT), the Beneficent, and the Merciful*. The energy of *the Name of Allah* was conducive and powerful enough to communicate with the conscious and intelligent energy of the river and was strong enough for the river to allow the student to walk on it and cross the waters without drowning.

al-Jibouri (1987) writes that one of miracles of Prophet Isa was walking on water and one day when he reached a sea, he said – *Bismillah*, in the Name of Allah – and in health and conviction he started walking on the water. Ali (AS) is also said to walk on water and this event will be narrated in the last section on this perfect soul.

Regardless of ones origin and religion, history is filled with such incidents. Similar incidents have been extensively reported and people have been able to cross and walk on water by just reciting the Name of Allah. The Prophet and his companions also performed this miraculous act, as noted by al-Majlisi (1627). We also noted that Prophet Suleiman was gifted the power over the entire creation and could communicate with the wind, animals, seas, and so forth.

- The author of Uyunul-Akhbar narrates that Ali once remarked to a Jew why he was able to walk on water and that:

Amirul-Mu'mineen (AS) said to him, *So what did you yourself say to cross over the water?* The Jew replied, *I called Allah (SWT) by His Greatest Name.* So Amirul-Mu'mineen (AS) asked as to what was the Great Name of Allah (SWT). The Jew replied, *I asked Him by the Name of the Successor of Muhammad (S).* Therefore, Amirul-Mu'mineen (AS) said to him, *I am the successor of Muhammad (S).*

- Another remarkable event narrated by Shaykh Tabarsi that Shayateen (multitude of Satan) made for Prophet Suleiman (AS) a 35-mile long platform of gold and silk, and also made a pulpit in middle of the platform full of gold on which he used to sit and around him, there were 3000 chairs of gold and silver. In those days, the Prophets used to sit on golden chairs and scholars on silver chairs. Around them all humans, Shayateen and jinn stood. Birds shaded them with their wings.

Apparently, the origin of this power was a ring in which the name of Ali was inscribed. Undoubtedly, there was an intelligent relationship between all the miracles he performed, the attention given to him by the whole of creation, and the ring, which had the Name Ali on it. Allah had everything to do with this as the prayer for power, knowledge, understanding by Suleiman (AS) was directly to Allah.

In fact, it is said that whenever Prophet Suleiman put on the ring, the Jinns, the humans, the demons, the birds, and all animals would be under his power and would obey him (al-Jibouri, 1987). Apparently history also narrates that once Shaytan got the ring from his wife Amina (by assuming Prophet Suleiman's form) when Prophet Suleiman was in the lavatory, and instantly he had powers unimaginable. Soon the devils, the Jinns, the humans, the birds and all animals put themselves under his (Satan's) command – but not for long.

- Even one's shadow is believed to have a conscious reality and Allah, in His infinite mercy and knowledge, did not allow the Prophet and his successors to have a shadow. According to the sun's position, the shadow can at times appear in front of a person and lead him or her. Allah never allowed this to happen with the Prophet and the Infallible. Therefore, the bodies of the Infallible (AS) and of Prophet Muhammad (S) never had shadows to lead them just in case the shadow becomes proud due to this. al-Majlisi (1627) says that this was one of the miracles of the Prophet as the Prophet of Allah.

Qur'an has confirmed and discussed these issues more than 1,400 years ago. The book and revelation from the Almighty, confirms that shadows are living and conscious in the following verse:

**Everything in the heavens and the earth
prostrates unto Allah, willingly, or by
constraint, including their shadows, in the
morning and evening.**

(al-Qur'an – Chapter 13, Verse 15)

In Tafsir Qummi, Imam al-Sadiq (AS) explained the words, the heavens and earth prostrate before Him. He said:



Those in the heavens (the angels) prostrate before Him willingly. On earth those who are born in Islam willingly prostrate before God. Those who prostrate out of compulsion are those who accepted Islam out of compulsions and not willingly. *The shadow of the one who never prostrates does prostrate every morning and evening.*

- History also informs us that when Prophet Musa (AS) went to approach Fir'aun in his palace, the lions in the forest ran away after recognizing his presence and never attacked him. He also opened all the doors of Fir'aun's palace by hitting them with his rod. This is clear conscious and intelligent communication between the Prophet (AS), his rod, and the doors. A similar instance is mentioned later with Ali (AS) lifting the massive door of Khaybar, and the locked doors of shrines of the Infallible (AS) opening as soon as a devout person approaches the door.

Prophet Muhammad (S) and Ali (AS) had many visits from ferocious animals that only bowed down in reverence in their presence. Killer wolves only bowed their heads near the Prophet (S), saluted him, and testified to his prophetic office. The animals even pointed to Ali (AS) when they had to make a point and prove his leadership.

Abdullah Bin Yahya al Kahili has been quoted in Kharajj and Jarai to have said the Imam Ja'far Sadiq said:

What do you say when you face a beast? I said,

I do not know! He said:

When you meet a beast then recite Ayat Kursi before him that I put you under the oath of God, His Messenger and Suleiman son of Hazrat Dawud; Amirul-Mu'mineen, Ali, and his progeny of Imams - *move far away from my path*. You do not hurt us and we will not hurt you.

Historians narrate that a person once asked Prophet Musa (AS) that he wanted to know the Greatest Name of Allah, and so he was told to go near a river and he would learn this Name of Allah. When this person neared the river, a large crocodile came forth with his mouth open ready to devour the person when he instantly said, with pure intention, ALLAHU AKBAR (Great is Allah) and instantly the crocodile returned to the river and left the person alone. Clearly, there was an intelligent understanding between ALLAHU AKBAR and the crocodile.

As noted earlier, animals have been forbidden to eat the flesh of the Infallible and this act in itself shows a clear communication between humans and animals at the energy level. On several occasions the Infallible (AS) were placed near ferocious snakes and lions, but the animals were never reported to even approach the Infallible, but revere their presence. We can now appreciate the relationship between animals and Allah, and their responsibility on this earth could be to sacrifice themselves for human consumption.

As clearly mentioned in authentic books, the 10th Imam al-Naqi was once being mocked at by the gathering because of a magician playing with the Imam. The Imam instantly ordered a beast/animal to come alive from a drawing and the animal was instantly out and living, from the picture. On the order of the Imam, the animal devoured and ate the magician. This clearly explains the high status of the Aimmah (AS), but also communication at the energy level between the animal (inside a drawing) and the Imam.

- When the believers were amazed at some of these events happening before their eyes, the Prophet (S) told his followers that Ali has even greater respect and is even more revered in the heavens. Allah even made an image of Ali so the angels can pay their respect to him whenever they desire to.

With regards to the status of Ali in the heavens, the Prophet, (S), once said to a companion:

Did you see the person who presented himself to me? I said, Yes, O messenger of Allah. He said, He was an angel who had never descended before this. He sought permission from Allah, Most High, to greet Ali. He was granted permission and then greeted him. And he gave me glad news that al-Hasan and al-Husain are the masters of the youths of Paradise, and Fatima is the leading lady of all the women in Paradise.

- It is reported in the book Beacons of Light, by al-Tabarsi, that one day Abu Jahl swore by Allah that he would break the Prophet's head with a stone when he fell prostrate in prayer. When the Messenger of Allah stood at prayer, praying and prostrating between the two corners of the Ka'bah - the Black Stone and the Yemenite - and facing the Ka'bah, Abu Jahl carried a stone and came toward him. But as he approached, he suddenly turned away, pale with fear, his hands gripping the stone tightly until at last he threw it away from him. Some men of the Quraish came to him, enquiring, *What has happened to you O Abul-Hakam?* He answered, *A powerful camel stood between him, and me the like of its head, thick neck and sharp teeth as I had never seen. It was about to devour me.*

- In one incident after the battle of Badr, and reported by al-Majlisi (1627), the Prophet (S) was brought a dish containing a roasted goat and offered it to the Prophet (S). Instantly, and by divine power, the dead, cooked and roasted goat exclaimed to the Prophet (S) that its meat was poisoned and that he should not partake of that meat. Poisoned foods also did not affect the Prophet as the poison was aware of the personality and never took away his life or made him sick. He once said to Ali (AS), Abu Dhar, Miqdad, Salman and Ammar that nothing in the universe can do harm, unless Allah wills it. So, even poisonous foods have a relationship with their creator, as do medicines, water and plants and they will not cause a reaction without the knowledge of Allah.
- al-Majlisi (1627) reports that the Prophet (S) and Ali were once together in a gathering when poisoned food was brought before them. The Prophet requested Ali to say grace and thus he prayed, *In the Name of God, the Giver of Health! In the Name of God, the All Sufficient! And in the Name of God, the Forgiver! In The Name of that Lord without Whose Permission Nothing is Injurious, or Can Inflict Pain on Earth or in Heaven! He Bears and Knows All Things!* The whole party then ate till they were satisfied, after which they were uninjured and harmless, they returned home.

Allah, the Almighty often used non-living and living, and many times the animals to testify the Prophethood of the Prophets (AS) and Prophet Yunus (AS) is one of them. After his weeklong ordeal within the body of a giant sea animal, he returned to his people and they were not ready to believe in his re-appearance. With the help of the Almighty, an animal near the Prophet (AS) mentioned his name and testified his Prophethood.

- The Prophet (S) also had a black ass, which acquired speech at all times he had to communicate with the Prophet (S) (al-Majlisi, 1627). Animals also sought help and assistance many times from the Prophet (S) and the Infallible (AS). It is reported in history that wolves once complained to the Prophet (S) of hunger, and a camel complained to the Prophet that it worked too hard and had little to eat. Once the Prophet (S) had to free an animal to feed and milk her off springs. On another occasion, a small lizard had to testify to the existence of Allah and to the prophetic office. Several more of these incidents have been quoted by al-Majlisi in his book Hayatul-Qulub.
- al-Majlisi relates an incident that one day Allah directed Archangel Jibraeel to bring the remainder of Abu Jahl's fowl, which forthwith appeared. Abu Jahl persisted that he did not recognize it, and he had never tasted it and added that there were many a half eaten fowl in the world. Muhammad then addressed the fowl and saying to him to testify as to what happened as he and Jibraeel were accused of lying. By divine power, the fowl spoke

and said, *Best of Creatures! I bear witness that Abu Jahl is the enemy of God, and knows the truth but opposes it. He has eaten of me and laid up the remnant of me, and on him be the curse of God, and the curse of all who utter curses.*

- In Majmuah Warram – Volume 1, Page 179, it is reported that a man accompanied Prophet Isa (AS) the son of Maryam (AS) and said that he would go with him. They continued along until they came to a river. They sat and started to eat. They had three loaves of bread. They ate two of them and one remained.

Prophet Isa (AS) went to the river, drank some water and returned. He did not find the third loaf. He asked the man who had taken that loaf. He said that he did not know.

They continued until they came to a doe followed by two fawns. Prophet Isa (AS) beckoned one of the fawns, killed it, roasted it and they ate it. Then Jesus addressed the fawn [that had been eaten,] saying, *Live!* It came to life and went. Then Prophet Isa (AS) said to the other man, *By the God Who has shown you this miracle, who took that loaf of bread?* He said that he did not know.

They continued until they reached a lake. Prophet Isa (AS) took the hand of the man and led him over the water. When they reached the other side, Prophet Isa (AS) said, *By the One Who has shown you this miracle, who took that loaf of bread?* He said that he did not know.

They continued until they reached a desert. They sat down. Jesus gathered some sand or dust and said, *By the permission of Allah, be gold!* It became gold. He divided it into three portions.

He said, *One-third is for me, one-third for you, and one-third for whoever took that loaf of bread.*

The man said, *Alright, I took that loaf of bread.*

Prophet Isa (AS) said, *Then all of this gold is yours.* Then he left him.

The man encountered two other men in the desert. They wanted to take his gold and kill him. He said, *Let us divide the gold into three portions.* They sent one of them to the village to buy food.

The one who went said to himself, *Why should I let them have portions of this wealth? I shall put some poison into the food, and kill them.* So, he poisoned the food.



The other two said, *Why should we give a third of this wealth to him. When he comes back, let us kill him, and divide the rest of the wealth between us.*

When he returned, they attacked him and killed him. Then they ate the food and died. The wealth remained in the desert with the three dead men beside it.

Prophet Isa (AS) passed them and saw the situation. He said to his disciples, *This is the world, so beware of it!*

- It is further reported by the same al-Majlisi (1627) that at one time several Jews including Malik, son of al-Sayf, Abu Lababah and Kaab, son of al-Ashraf demanded from the Prophet (S) that their animals and the inanimate objects they were sitting on would testify to his prophetic office. Soon after the Prophet's order, the carpet spoke and said there was no God but One Adorable God, Who has no associate, but is sole in creating and governing all things. The carpet continued its praise and finally bore witness to the prophetic office and the Imamate of Ali (AS). The whip of Abu Lababah did the same, and so did the donkey of Kaab.

Muhammad (S) even addressed different kinds of foods and ordered them to testify his Prophethood and Leadership of Ali after the Prophet (S). Foods even uttered praises after being touched and eaten by the Prophet (S) and his blessed family, Ali, Fatima, al-Hasan and al-Husain (AS).

- Once, a flock of Gazelles likewise approached Halimah (nurse of Muhammad (S) and said to her if she knew whom she was waiting for. The Gazelles replied that he was the purest of the pure. Every mountain and plain we passed saluted the child (Muhammad), by whose blessing our property rapidly increased till we became rich.
- On a separate note, Tamusa, the chief of all fish that swim the sea, and has 700,000 tails, on whose back are the same number of bullocks that walk up and down, each larger than this world and having 70,000 horns of emerald, was so immersed in joy at the birth of the Prophet (S) that had not Allah quieted him, he would surely have overturned the earth.

Therefore, the animals are aware of our reality and practices in this world and also respond with prayers. For example, the fish pray for forgiveness of that person who teaches others how to read Qur'an. al-Mahdi remarks in his salutations to al-Husain that even the fishes and the sea wept in sadness after the merciless massacre of al-Husain and his children in Karbala. It is further reported of the birds that were near Ali voiced their concerns when he was about to proceed to the mosque to lead prayers on the 19th Day of Ramadhan, when he was going to be hit

by a sword that would eventually cause his death. Even dogs barked at Aisha whilst she was going to fight against Ali in the Battle of Siffin.

- On Page 96 of Thawabul-A'mal Wa Iqabul-A'mal, and also on Page 48 of his book al-Amali (Page 29-32 of old editions), al-Saduq (306-381 AH) and Page 183-185, Volume 8, of Biharul-Anwar, it is reported that the Prophet (S) said:

On the tenth day (of the month of al-Ramadhan al-Mubarak), He gives you the fulfillment of seventy thousand of your worldly wishes and orders the sun, the moon, the stars, the animals, the birds, the beasts, every rock and every rain-drop, everything wet and everything dry, all fish in the oceans and all leaves on the trees, to pray for your forgiveness.

It is reported by the Aimmah that one who disdains prayer he will be detested by all creatures. This clearly explains the fact that daily prayers produce a kind of specific energy that can be accessed by and interacts with the whole of creation, including the tiniest of creatures. These creatures would see in that person that specific energy produced as a result of ignoring the five daily prayers. It is further written in authentic texts that even animals recognize the followers of Ali and even the most dangerous of animals should not scare a Shiite of Ali.

For this to happen, the fish (or the concerned animal) have to know and understand that certain individuals have acted in a specific manner that would invite the fish to pray for the individuals. This kind of communication has to be at the energy level, or a direct command from Allah. It is also possible that the fish and all other creatures have been designed to respond in such a manner by the Greatest Designer, Allah. It is therefore clear that the entire universe is responsive to human actions or emotions and responds in a particular manner.

al-Sadiq has further said:

Verily, every creature of the heaven and the earth asks forgiveness for the seeker of knowledge, even the fish in the sea.

al-Kulayni (in al-Qummi's Stages of The Hereafter) narrates from al-Sadiq that he said:

Whenever you talk about the Prophet, send Salawat (blessings) on him. When a person sends blessings once on Him, Allah orders a thousand ranks of His angels to send a thousand blessings

on the person himself. And because of Allah and His angels sending blessings, *the whole creation sends blessings on him*. And the person, who does not do so, is an arrogant and ignorant person. And Allah, His Prophet, and the Infallible Ahlul-Bait (People of The House) leave such a person to himself.

- al-Majlisi (1627) continues his narration saying that one day a mob was pursuing Muhammad and Ali out of the city when he saw rocks falling down from the mountains. The infidel rejoiced and thought that the huge rocks will only overpower the Prophet and Ali and kill them. But the rocks, on approaching to these two illustrious persons, by the power of the Omnipotent Lord, saluted them by name and title in the most respectful manner. The infidels were astonished at such an occurrence.
- In one instance, the Prophet (S) came across a very high and inaccessible mountain to which angel Ishyael exclaimed at the mountain to stoop before Muhammad (S) as the best of the Prophets wishes to ascend on you. The mountain immediately sank so low that Muhammad easily ascended the summit, whence he surveyed the other side and saw many ferocious snakes and venomous reptiles. Ishyael commanded the same to the animals and they all disappeared and let the Prophet (S) pass the other side of the mountain with no hindrance.

17

The Prophet of Islam (S) and Splitting of the Moon

The Day of Judgment has drawn near and the moon is split in two. Yet, when they see a sign, the unbelievers turn their backs and say, *ingenious magic*.

(al-Qur'an – Chapter 54, Verses 1-2)

Taba Tabai (1991) writes in one of his articles published in Light Within Me, that one of the characteristics of a high human position (Gnosticism) is that it enables the individual holding it to comprehend the divine kingdoms according to his capacity. He gains the knowledge of the past and the future of the universe and can dominate and control everything, everywhere. It seems that the Prophets and the Infallible have this authority and position.

al-Majlisi (1627) writes that the Archangel Jibraeel (AS) once remarked to the Prophet (S) that all things were subjected to his command. The Prophet (S) then ordered the moon to cleave into half and it did. He then restored it to its original shape.

It is reported those five years before the Immigration of the Prophet (S) from Makkah to Madina, the heathens of Makkah came to the Prophet (S) and asked him to split the moon if he was an Apostle. The Prophet (S), with his finger pointed towards the moon, split it into two parts. The son of Masud says that he saw the peak of the Mount Hira interposing between the two parts of the Moon. Then the people wanted the two parts joined together and it was done. Some of the Jews were convinced of this great act and miracle and embraced Islam. Travelers from Sham and Yemen coming back from their journey also confirmed this event.

Dr. Najjar relates that a British Muslim young man who introduced himself as Daud Moussa Peetcock, head of the British Islamic Party, once reported the following:

At the time when I was searching in religions (before he embraced Islam), a Muslim student gave me as a present the translation of the meaning of Qur'an. I thanked him and took it home. The first chapter I came across when I opened the book was chapter of the Moon and I read the first verse.

I said to myself, *is this statement logical?* Is it possible for the moon to split and then reattach and what kind of power may cause this? The man explained that this verse made me reluctant to continue reading.

I became busy with my life, yet Allah of course knows how sincere I was about finding the truth. So one day Allah made me sit to watch TV. It was a talk show between a British commentator and three American Astronautics Specialists. The show host was blaming the scientists for spending thriftily over space trips at a time when earth is suffering hunger, poverty, diseases and backwardness. He was telling them, it would have been more feasible to allocate this kind of money for reconstruction of earth.

To this argument, the three men answered defending their position that such technology is widely applied in many wakes of life such as medicine, industry and agriculture. They added that the money is never wasted but it rather supported the development of highly advanced technology. During their dialogue, they mentioned the trip in which a man landed on the moon surface as it consumes the largest cost which comes to more than US \$100,000,000,000

The British TV anchor screamed saying what kind of thrift is this? Hundred thousand million dollars just to plant the American flag on the moon surface?

They answered, *No! The objective was not to plant the American flag but rather to study the interior composition of the moon. We actually came to a finding that would cost us double folds of this amount for people to believe and yet they will never believe.* The show host inquired what this fact is. They replied:

One day this moon was split and then reattached.
The show host again probed as to how did they

realize that? The scientists responded about finding a belt of transformed rocks cutting the moon from its surface to core and then to the surface again.

They continued:

We consulted with earth scientists and geologists who explained that such phenomenon would never occur unless this moon one-day split and then reattached.

A case in point - If Allah allows it, it is therefore possible to halt, split or even move the sun or moon.

Apparently, the Christians report a similar incident in the Book 10 – Verses 12-13, of Joshua:

Then Joshua spoke to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand still upon Gibeon, and you, Moon, in the valley of Ajalon.

And the Sun stood still, and the Moon stayed, until the people had avenged themselves upon their enemies. Is this not written in the Book of Joshua? So the Sun stood still in the midst of heaven and did not haste to go down about a whole day.

The above incidence is widely accepted by Christians as well as Muslim scholars.

It is reported that during the event of Ghadir (when the Prophet was returning back from his last pilgrimage to the House of Allah, and he selected Ali as his first successor) there were hundreds of thousands of people who had to shake hands with Ali to endorse their belief and acceptance of Ali as the first successor to the Prophet. It is reported that all of this was done and completed in one afternoon. Several scholars in Islam believe that the sun was ordered to halt and not orbit around the earth as it usually does, so the afternoon was longer and each present individual completed the endorsements. It is possible that Allah ordered the sun in His Infinite Power, or even the Prophet himself (or Ali) communicated with the energy of the sun and ordered it to not move until the endorsements were complete. This feat was easy for the Prophet and the Infallible, as it was for Joshua.

Based on the above citations and experiences (more to follow), we can accept the fact that the Prophet of Islam, Muhammad (S) split the moon into half, and his first successor Ali (AS) moved the sun – possibly by just resonating with the frequency of these stars.

In regards to the Prophet moving the sun from its original place, al-Mufid narrates a tradition from Fatima, the daughter of the Prophet, after mentioning a long list of authentic narrators of this tradition:

Fatima said, Asma, daughter of Umayy reported to me that, once, the revelation from Allah descended upon His Prophet, and it overwhelmed him. Ali covered him (i.e. the Prophet) with his cloth, till the sunset. When the revelation ceased, the Prophet asked Ali if he had offered his Asr (afternoon) prayers. Ali replied negative as his attendance on the Prophet prevented him from that. Then the Prophet prayed, *O Allah, cause the sun to return for Ali*. The sun had set, so it rose again till its rays reached my (Fatima's) room and half the height of the mosque.

al-Majlisi (1627) writes that once the Prophet (S) sent Ali on a business and he did not return till the hour of afternoon prayer had passed. When Ali came back he laid his head on the lap of the Prophet (S) when the Prophet ordered the Sun to return back several degrees so Ali could offer his prayer *on time*. Ali (AS) also performed this miracle for the Prophet (S).

al-Mufid writes in Kitab al-Irshad that among the wonderful signs which God, the Exalted, has brought forth through the hands of the Commander of the faithful, Ali bin Abi Talib, is one, the reports of which have become widespread among the biographers and historians. The poets have composed verses about this when he sent back the sun (to its earlier position) on two occasions, once during the life of the Prophet and another time after his death.

The account of it being sent back on the first occasion has been reported by Asma daughter of Umayy, Umme Salama, the wife of the Prophet (S), Jabir al-Ansari, Abu Saeed al-Khudri and a group of the Companions.

One day the Prophet (S) was in his house and Ali (AS). The Prophet (S) was in front of him when Jibraeel (AS) came to him to speak privately to him about Allah. When inspiration closed in upon him, he used the thigh of the Commander of the Faithful (AS) as a pillow. He did not raise his head from it until the sun had set. Thus he compelled the Commander of the Faithful (AS) (to remain) in that position. So he prayed the afternoon prayer sitting, giving a nod (with his head) for his bowing and

prostration. When (the Apostle) awoke from his trance, he said to the Commander of the faithful, *Have you missed the afternoon prayer?*

I could not pray it standing because of your position, Apostle of God, and the circumstances of hearing inspiration which I was in, he answered.

Ask God to send the sun back for you so that you may pray it standing at its proper time just as (it was) when you missed being able to do it, he told him. God, the Exalted, will answer you because of your obedience to God and to His Apostle.

The Commander of the Faithful (AS) asked God to send back the sun. It was sent back for him so that it came into its position in the sky at the time for the afternoon prayer. The Commander of the Faithful (AS), prayed the afternoon prayer at its proper time. Then it set.

In another incident, it is being sent back for him after the Prophet (S) wanted to cross the Euphrates at Babylon; many of his followers were occupied in taking their animals and baggage across. He (S) prayed the afternoon prayer himself with a group who were with him. The people did not finish their crossing and many of them missed the time of the prayer. The people recalled the merit of being together for that (prayer) and they spoke about that. When he heard their talk about it, he asked God to send back the sun so that all his followers might be together to perform the afternoon prayer at its proper time.

God, the Exalted, answered him by sending back the sun for him. The horizons became such as they are for the time of the afternoon prayer. When the people had said the final greeting (at the end of the prayer), the sun disappeared and a violent throbbing was heard from it which terrified the people. They became profuse in their glorification of God, in their declarations of His uniqueness, and in seeking forgiveness from Him, and in praising God for the favour which He had shown to them.

The reports of that have reached the (distant) horizons and its account is widespread among the people. Concerning that al-Sayyid bin Muhammad al-Himyari (AR) recited:

The sun was sent back for him when he missed the time of the afternoon prayer and sunset had drawn near.

So that its light shone (the same as) at its time for the afternoon. Then it fell like a shooting star. For him it was sent back another time at Babylon. It has not been sent back for any Arab creature, only



so that his first (view of it) may be mixed with his later (view of it) and so that it being sent back may be an explanation of a wondrous matter.

Similar to that is (the account) which the historians report and which has become famous among the Kufans because of it being widespread among them. Hence the report has spread to other people in other places. The scholars also confirm it. (It is) that the fish talked to him at the Euphrates by Kufa.

Different narrations have been mentioned attesting to these facts and this means that we either have these miracles performed more than once, or the same miracles explained in a different manner.

Some historians further believe that Ali (AS) would never miss his timely prayers and that he prayed in the sitting position and then prayed again when his attendance to the Prophet (S) was over. Or, the miracle was performed just because they had to in order to convince the unbelievers. Mir Ahmed Ali writes that Dhikr/Salat does not refer to compulsory prayers, because a prophet would not be forgetful of such prayers.

There are three explanations to these miraculous events. From the info-energy perspective, the explanation is simply that the Prophet ordered the moon (since it is intelligent and understands orders – especially from its master) to cleave and it did. The Prophet (S) was able to communicate with the information within the energy of the moon and ordered it to split into two so the miracle could be performed.

Second, the Islamic perspective is that the Prophet just prayed to Allah for this miracle. As we are aware, nothing transpires in this entire universe without the knowledge and will of Allah, and Allah has personally linked Himself to many miracles to prove His Existence.

Third and final explanation, and again from the energy perspective, the Prophet (S) was simply able to resonate with the frequency of the moon, and with the movements of his fingers he was able to disturb and interfere with the moon's vibration and make it unstable. This way, the moon would move and/or split because of unsteady and unstable energy frequencies introduced to the Moon (or Sun) by the Prophet. This aspect is explained in details below.

A Possible Explanation

Nikola Tesla, one who invented AC current and AC generators that empower humankind, actually envisioned collapsing and breaking up buildings through the

gentle power of what may be called as *Sympathetic Vibration or Resonance*, or what Nikola called *Mechanical Resonance*. Since everything was vibrating, as we have noted in earlier sections, if specific sympathetic information and energy was added to each vibration, this could most certainly accentuate the natural vibrations that the target naturally expressed. He even applied this theory to skyscrapers.

A good example that Schwartz and Russek (1999) provide involves swinging a child. First, you apply a soft force; the child begins to swing back and forth. You add a push with each cycle of the swing, as you're sympathizing with the vibration. Little by little, the child swings out further and further. However, the main part of this operation is to synchronize one's swinging with the cycle of the swing, and to resonate with it. Once you are able to resonate with the swing of the child, each synchronized push will swing the child further and further.

So, if one's goal were to bring down a huge building, you would first measure the subtle, spontaneous swaying of that particular building and begin to shift your weight in synchrony with the building. Once you are able to resonate with the building's rate of vibration, you may add a gentle, synchronized force as the building swayed each time. Since your force would add to the building's rate, frequency and direction of its vibration, the building would continue to swing in the direction of your force until it is no longer balanced and falls over. According to Schwartz and Russek (1999), *if gentle sympathetic vibrations are consistently added through positive feedback for weeks and weeks, it is statistically possible that certain buildings could collapse.*

Sledgehammers could not have done it; crowbars could not have done it, but a fusillade of taps, none of which could have harmed a baby, did it.
(Schwartz and Russek, 1999 quoting Tesla)

Tesla, back in 1988 had apparently created shambles all around a building, broke steel, and all of this with just small equipment, an oscillator or vibrator, which recognizes and resonates with the frequencies of an intended object. He also tried this approach trying to bring down an empty building, ten stories high. He was able to develop cracks in the structure and the steelworkers at the time came down the building thinking there was an earthquake. Rumors spread that the building was about to fall and the police were called. Tesla says that the building could have been brought down with just ten more minutes of resonating, and adding vibrations to the building's vibration. Tesla even noted that he could bring down the Brooklyn Bridge in less than an hour and in the same manner, with just an oscillator.

Tesla even boasted to be able to split the earth in the same way. He even studied the earth's vibrations. In only a few weeks, he said he could set the earth's crust in such a state of vibration that the earth would raise hundreds of feet, throwing



rivers and wrecking buildings. He postulated that since the earth's vibrations had a periodicity of about one hour and forty-nine minutes, then as soon as the earth begins to contract, he explodes a ton of dynamite. In one hour and forty-nine minutes, there would come an equally accelerated wave of expansion, as he will have interfered with the earth's vibrations and begin resonating with it, adding explosions to it.

For this reason, he was known as a mad inventor. However, Tesla concluded that even though the principle could not fail, it would be impossible to establish a perfect mechanical resonance of the earth.

The Prophets and The Infallible, and Their Intelligent, Powerful and Dominating Relationship with Nature

- Mir Ahmed Ali writes in his Commentary to the Qur'an that during the Event of Mubahila the Christians had the following to say about the five purest of souls – Muhammad, Ali, Fatima, al-Hasan and al-Husain:

The Prophet raised his hands to the heaven and said, *O my Lord! These are the people of my house.* The chief monk (from the Christians) looked up and down at the faces of the pure five from who emanated a radiant and brilliant glow; and this sight filled him with awe and anguish. He cried out aloud:

By Jesus! I see the faces that if they turn upward to the heavens and pray, the mountains shall move. Believers in Jesus of Nazareth, I tell you the truth. Should you fail to come to some agreement with Muhammad, he, along with the godly souls with him, shall wipe out your existence forever, should they invoke the curse of God on you.

- In al-Kafi - Volume 1, Page 441, al-Kulayni reports that Abu Ja'far said:

O Muhammad! Verily God, the Blessed and the Exalted, is ever unique in His Unity. Then He created Muhammad, Ali and Fatima. They remained for a thousand eons. Then He created all the things and made them witness their creation and decreed them to obey them, delegating their affairs (i.e. of the creatures) to them. Hence they permit whatever they will and forbid whatever they will and they will not do anything, except what God, The Exalted, wills.

Then he said, *O Muhammad, whoever goes beyond this creed, transgresses the bounds (of right doctrine) and whoever lags behind perishes, and whoever adheres to it attains (to the truth). So hold on to it, O Muhammad!*

al-Sadiq, the sixth Shiite Infallible continues:

O Mufaddhal! We (the fourteen Infallible) were with our Lord and there was none else, except us in *the Green Shadow*. We glorified Him, called Him Holy and One and extolled Him. Besides us there was neither any archangel nor any spirit, until when it appeared to God to originate the creation. Thereupon, He created whatever He willed and howsoever He willed of the angels and the other creatures. Then He gave the knowledge of that to us.

- After invoking Allah, al-Jibouri (1987) writes that He, in His Might and Power, even moved back the sun on the prayer of Prophet Suleiman so that he could offer his afternoon prayers. Prophet Suleiman communicated with the earth, winds, and the animal species and ruled the satanic world, and Prophet Dawud also communicated with the mountains and birds. Prophet Suleiman did have command on the entire creation. Prophet Dawud (AS) had the power to soften iron and make iron-coats for use in battles. Prophet Isa (AS) had powerful healing touch abilities during his time.

Then We made Suleiman to understand it; and unto each one (Prophet Dawud as well) We gave wisdom and knowledge, and We made the mountains and the birds subservient to Dawud, to sing rhythms of Our praise. We were the doers.

(al-Qur'an – Chapter 21, Verse 79)

And unto Suleiman did We subject the wind blowing violent, blowing at his command unto the land wherein We had blessed. And We are Knower of all things.

And of the Satan there were those who used to dive for him and to do other work besides that. And we were guardians over them.

(al-Qur'an – Chapter 21, Verses 81-82)



With regards to Prophet Suleiman (AS), it is recorded in history that once he was just about to invoke Allah (SWT) for rain when he met an ant that had already prayed to Allah (SWT) for rain. Instantly, rain fell and all animals and humans benefited from the drought.

In another instance, the Prophet Suleiman's army of men was interrupted by an ant (whose name was Takhia) who thought the people of Prophet Suleiman would crush them and ordered all the ants to move away from the army and into the holes. Wind carried what everyone said to Prophet Suleiman's ears and he heard this statement by the ant from three miles away. Instantly, Prophet Suleiman remarked to the ant that he was a Prophet and sinless and that he would never step on an ant and kill it. The ant remarked that it was the people of Prophet Suleiman that they feared and not Prophet Suleiman. In Qur'an, this whole event is discussed in Chapter 27, Verses 17-19.

- Apparently, a miracle was reported in the Hyderabad newspaper in India (December 5th, 2004) that a local man Faruq Ali found out that the termites had eaten-up all the Urdu translation of the Qur'an and left the Arabic text of the Qur'an intact. The Urdu translation was printed under the Arabic text and lines of Urdu text were eaten and the termites did not eat the Arabic text that were below and parallel. This clearly explains a relationship between the energy and understanding of termites and the information within the energy of the Arabic text of Qur'an. We have observed these instances before in relation to the flood and water not approaching the Ka'bah, mother of Ali and breaking-up of the Ka'bah, Ali and the massive door of Khaybar, and so forth.
- During one of Prophet Suleiman's times, he asked his followers to bring the Queen of Sheba and her entire throne to him, which was thousands of miles away. One of the Jinn named *Ifrit* replied affirmative and said he would be able to bring the throne before Prophet Suleiman completed his briefings.

Suleiman said, *O You Chiefs! Which one of you can bring unto me her throne, so they come unto me submitting?*

Said an audacious one among the Jinn, *I will bring it to you as you rise up from your place; for verily I am strong and I am also a trusted one.*

One person said and he had some knowledge of the book, *I will bring it to you in the blink of an eye and we saw the*

throne settle besides him. He said, this is by the grace of my Lord that He may try me if I am grateful or ungrateful. Verily! He is grateful for his own self, and whoever is ungrateful, then verily my Lord is Self-Sufficient, Bounteous.

(al-Qur'an – Chapter 27, Verses 38-40)

Asif, son of Barkhiyya, was just another person and vowed to bring the throne in the blink of an eye, and he did it. It is reported in authentic traditions that Asif (brother of Prophet Suleiman) had in his possession that Name of Allah that Prophet Suleiman taught him, and the Name that made the whole universe subservient to whosoever utters it. According to Mir Ahmed Ali (1988);

The greatest Name of Allah (SWT), with which one could have everything he desires, is concealed in several names, so that one may remember and recite all the divine names of the Lord.

- Commenting on this verse, Mir Ahmed Ali (1988) writes that Asif mentioned the Name of Allah and it was Ali who brought the entire throne to Prophet Suleiman in the background. The throne was 1,400 miles one-way, 2,800 miles return, but Ali brought the throne for Asif in less than one second and fulfilled the query of Prophet Suleiman. This tradition is from the Prophet (S) himself and is quoted by many authentic historians. One of the books is [Khulasatul-Minhaj](#) of Tha'labi, a renowned Sunni commentator. After attributing this act to Ali, the Prophet further said:

O Ali! You have been hidden with the Prophets of Allah, preceding me, and with me you are manifest.

In his words, Mir Ahmed Ali (1988) says that after Prophet Suleiman asked that the throne of Bilqis be brought to her:

Large powerful Jinn offered his services and assured Suleiman that he would do it before he would rise from his council. However strong and big a creature might be it was not possible for him to go to a distant land and bring her and her throne in a few moments, unless the Jinn had supernatural powers to do it.

Although the Jinn had boasted of his strength and supernatural power, yet when a man who



had knowledge of the book said that he would bring them to him within the twinkling of an eye, Suleiman gave him permission. Soon the Queen, with her throne, was before him.

It is reported by Abu Is-haq Tha'labi that Abdullah, son of Salam asked the Prophet to give the name of the man who had knowledge of the book and brought the Queen of Sheba with her throne within the twinkling of an eye. The Prophet said that it was Ali.

- According to al-Khumeini (AR) in his article – Allah and His Glory, he says:

The hoopoe said so to Prophet Suleiman who was a Prophet and who had a companion who brought to him the throne of Bilqis in the twinkling of an eye. No one knows how could he do that.

Was there any electric system of transportation, or was it a case of annihilating a thing and then bringing it back into existence, or was the throne of Bilqis transported after having been converted into electric waves?

According to a report one of the companions of Prophet Suleiman knew a letter of Allah's Exalted Name and by virtue of it could bring anything desired to Prophet Suleiman before the twinkling of an eye. To such a prophet the hoopoe said, *I know what you do not.*

- According to Shaykh Muhammad Baig (2006 – personal communication):

The Unbelievers say, You are not an apostle you. Say, Enough for a witness between you and me is Allah, and such as have knowledge of the Book.

(al-Qur'an – Chapter 13, Verse 43)

Said one who had knowledge of the Book, I will bring it to thee within the twinkling of an eye! Then when (Suleiman) saw it

placed firmly before him, he said, ***This is by the Grace of my Lord, to test me whether I am grateful or ungrateful! And if any is grateful, truly his gratitude is (a gain) for his own soul. But if any is ungrateful, truly my Lord is Free of all Needs, Supreme in Honor!***
(al-Qur'an – Chapter 27, Verse 40)

The second verse which denotes the throne being brought in-front of Prophet Suleiman (AS) in the twinkling of an eye is from a person named Asif who had knowledge FROM the Book (Qur'an); whilst Ali contains knowledge of the Book and is Qur'an himself.

- Mir Ahmed Ali in his commentary of the above two verses writes:

Imam Ali Ibn Abi Talib is *he who has the knowledge of the book*, and is therefore, along with Allah, a witness of the Prophethood of the Holy Prophet.

It is reported by Abu Is-haq Tha'labi that Abdullah bin Salam asked the Holy Prophet to give the name of the man who had knowledge of the book and brought the queen of Sheba with her throne within the twinkling of an eye. The Holy Prophet said, *It was Ali*.

It is stated in Minhaj al-Sadiqin and Umdat al-Bayan that then the Holy Prophet said to Ali:

O Ali, you helped all the prophets of Allah incognito (concealed from view), and you help me in propria persona (in person) manifestly.

Ali Ibn Abi Talib is known as *mazhar al-aja-ib* and *mazhar al-ghara-ib* because, as willed by Allah, he used to appear in different forms to carry out divine plans under very special circumstances. These two epithets are exclusively reserved for Ali. Even today the true believers invoke Allah to send him for help. The famous dua, known as *Nadi Ali*, which the Holy Prophet recited, as commanded by Allah, at Khaybar refers to Ali as *mazhar al-aja-ib*. Ali Ibn Abi Talib is also known



as *mushkil kusha*, the remover of hardships. In every age, to many persons he comes personally to remove hardships. Through his name great spiritual achievements are attained. The Holy Prophet, and after him, Ali are acknowledged as the most superior possessors of the spiritual powers.

- According to Allamah Tabataba'i in his Qur'an Exegesis, al-Mizan, Abu Saeed al-Khudri says:

I asked the Prophet (S) about the Qur'anic phrase, *said he with who was knowledge from the Book*, (which is found in the story of Suleiman). He answered, *He was the inheritor of my brother Suleiman and replaced him*. I inquired, *Whom is it (the above verse) talking about and to whom allusions are being made?* He answered:

He is my brother Ali Ibn Abi Talib (AS).

- Muslim scholars have quoted the author of Atyab al-Bayan that:

We may say the objective in mind of *the knowledge of the Book* is the greatest Name of Allah, of which Asif Ibn Barkhiyya, the inheritor of Prophet Suleiman, only knew a fraction and not more.

And Amirul-Mu'mineen, Ali (AS), as well as other Immaculate Imams (AS), knew all in its entirety except what was kept by Allah for Himself.

Some Islamic traditions denote that the relationship of the Qur'anic phrase, *min-al-kitab* to *ilm-ul-kitab* is just like a drop with respect to a green sea.

Certainly, when one of the companions of Prophet Suleiman, who had some partial knowledge of the Book, could at a glance revoke the throne of the queen of Saba before him, how mighty one might be if he possesses all the knowledge of that Book!

According to the quotations, as we said, the objective in mind about which he has the knowledge of the entire Book is Hadhrat Ali (AS) and Ahlul Bayt (AS).

For further information about these quotations one can refer to Tafsir Nur al-Thaqalayn, Tafsir Burhan, Tafsir Safi, and Tafsir Kanz al-Daqaiq.

As mentioned, one other explanation is that this whole universe and its contents were created for the love of the Infallible (AS). It is, therefore, conceivable that these objects humbly recognize the presence of the Infallible, or any loved Prophet of Allah (Peace be on all of them). The universe and all its stars, moons, galaxies, mountains, and so forth, all humble themselves and allow them to be maneuvered and controlled accordingly, because the order is from the master. Even organisms that cause illness can be invoked on behalf of the Prophets and Infallible. We have noted earlier that praying on behalf of the Infallible is more favorable just because every THING was created out of their love and under their control.

- The Prophet (S) has said:

Allah, Most High, created the souls two thousand years earlier, then bodies were attached to them and all were near the Throne. Allah ordered them to greet me and obey me. So, the first one among men who greeted me and expressed his obedience to me was the soul of Ali, son of Abu Talib (AS).
(al-Amali)

- In Hadith al-Kisa, Tradition of the Cloak, a well-respected narrative quoted by many scholars of Islam as authentic:

Almighty Allah said:

O My angels! O Inmates of the Heavens!

I created this solid firmament, well-stretched earth, well-lighted moon, shining sun, rotating planes, rippling oceans, floating boats, and all other things for the sake and love of these five persons who are inside the cloak.

(The five – Muhammad (S), Ali, Fatima, al-Hasan and al-Husain (Peace be on them))

At this the Archangel Jibrael (AS) asked, *O Lord! Who are they inside the cloak?*

The Lord said:

They are Ahlul-Bayt (Family; People of the House) of the Prophet and the assets of the Prophethood. They are Fatima, her father, her husband and her two sons.

Jibraeel (AS) said, *O Lord! Permit me also to descend to earth and join them as the sixth inside the cloak.*

The Lord said:

You are permitted.

Thus Jibraeel (AS), the Archangel came down to earth and said:

O Prophet of Allah! Peace be on you. The gracious Lord, the Almighty Allah sends His greetings to you to bestow on you His grace and mercy and says:

By My Grace and Grandeur! I have created this solid firmament, well-stretched earth, well-lighted moon, shining sun, rotating planets, rippling oceans, floating boats and all other things for the sake and love of you and your chosen people.

Authors have written this Event of the Blanket from the Shiite and Sunnite faith.

- Abdullah bin Masud quotes the Messenger of Allah having said:

When Allah created Adam and blew from His soul to Adam's body, Adam sneezed and said, *Alhamdulillah.*

So Allah sent a revelation to him and said, *You praised Me, My slave. I swear by My Glory and Magnificence that if it were not for two slaves I would not have created you.*

Adam asked, *My Lord, are they from me?*

Allah replied, *Yes. O Adam, raise your head and look up.*

Adam raised his head and saw (the following) written on the Throne of Allah:

There is no god except Allah, Muhammad is the Messenger of Allah, he is the Prophet of Mercy and Ali is the decisive argument of Allah. Those who know Ali's HAQQ (right) are clean and pure (from all that is corrupt), and those who deny his HAQQ are cursed and will be the failures.

I swear by My honor that I take those who obey him to Paradise, even if they disobey Me; and I swear by My honor that I take those who disobey him to Hell, even if they obey Me.

(Ghayatul-Maram – Page 7. Yanabi al-Mawaddah – Page 11. Biharul-Anwar- Volume 68, Page 130)

al-Kadhim (AS) has said that when Allah created the Infallible (AS), he then created EVERYTHING else; the whole universe. He then ordered ALL of the creation to be subservient to any and all requests that the Infallible make. al-Sadiq says that all the laws of creation and even the flower blooms because of the love of Muhammad and his blessed family (AS).

- According to Tha'labi, the Prophet said:

At the time of Me'raj (the Physical Ascension) when I was among the Prophets and the angels, I asked the Prophets as to what purpose they were sent into the world. They all replied in one voice - *For your love and the love of Ali, son of Abu Talib.*

We have noted earlier that al-Mahdi (AS), the awaited savior is the reason for the mercy shown for the inhabitants of this world and we no longer face severe and fatal punishments and calamities that people in previous centuries had to go through. Apparently, all the laws of creation and life itself would collapse if there is no living Infallible Imam present in this world. The whole world and its contents would sense the absence of the Imam (AS) and they would stop functioning all together.

The living 12th Imam al-Mahdi is thus present and in occultation, and his energy is sensed by the whole world, the entire and the tiniest of creation, and everything in the world has a reason to operate in a manner prescribed by Allah (SWT). This is in direct reference to Ali when he said to Kumayl that the universe and all its governing laws would fall into pieces if the leader of the time was not present. al-Mahdi is, therefore, the proof over the entire creation.

- In the Invocation of Adeelah:

... I testify that they (14) are pious Imams and righteous successors, after the chosen Messenger ... then, the awaited savior, evident argument and established successor, my hope, because of whose perpetuity, the world is going on; because of whose blessings all living beings get their daily bread, because of whose presence, the heaven and the earth stay stable; and through him Allah will fill the earth with equity and justice, when it is run over with tyranny and oppression.

- al-Sajjad (AS) remarks the following in his *Invocation for Praise and Laudation of Allah*, in Sahifa al-Sajjadiyya:

Praise belongs to God, who chose for us the good qualities of creation, granted us the agreeable things of provision, and appointed for us excellence through *domination over all creation*.

al-Majlisi (AR) reports in Hayatul-Qulub that Allah created the Empyrean from the light of the Prophet (S) (and therefore the whole Empyrean is subservient to him); He created the angels from the light of Ali (AS) (and the angels are subservient to Ali (AS)); He created the heavens and the earth from the light of Fatima (AS) – wife of Ali, and daughter of the Prophet (S) - and whatever is in them is obedient to Fatima (AS). Finally, Allah created the sun and moon from the light of al-Hasan and the heavenly ladies from the light of al-Husain (AS) – the two grandsons of the Prophet (S), and made them superior and obedient to their commands.

It is now clear how easy it is for the Infallible to take control over every-THING in this universe, be it the moon in space, or the tree in a forest – particularly so if the moon was created from the energy of al-Hasan, and the entire contents on the earth from the energy of Fatima. No wonder Shiite Muslims always pray on behalf of these blessed souls as they have a direct and indirect (through Allah only) relationship with ALL creation.

- Ayatullah Sayyid Shahbuddin al-Mar'ashi (one of the great scholars of understanding in the history of Islam) wrote the following will to his children, *when you raise your hands in Qunut for an obligatory prayer, recite the following invocation:*

Allahumma Inni As-aluka Bihaqqi Fatima Wa
Abiha Wa Ba'liha Wa Baniha Wa Sirril Mustawdai
Fiha. An Tusalli Ala Muhammadin Wa Aali
Muhammad. Wa An Taf'al Bi Ma Anta Ahlu Wa
La Taf'al Bi Ma Ana Ahluh.

- It is further reported that during Me'raj (the Ascension), the Prophet heard repeatedly the phrase - *I am Ever-Longing for Muhammad, Ali, Fatima, al-Hasan and al-Husain* – and the Prophet asked as to whom this caller was? The Archangel Jibraeel informed the Prophet that as soon as the Heaven was created (during the early days of creation) it started uttering the above phrase and has repeatedly done so for millennia. It seems that the Heaven is eagerly waiting for the Infallible to make it their final and eternal abode.
- Once the Prophet (S) told Imam Ali:

O Ali! Allah has ordered me to keep you near me.
You are to me like an ear that retains everything,
because yours are the retaining ears that the holy
Book (al-Qur'an) has praised.
(al-Dur al-Manthur, Suyuti)

On the birth of Ali (AS), the Ka'bah is reported to exclaim that it would now be cleansed (off all the idols).

Using the same explanation, it is how Prophet Musa (AS) delivered his people from the Pharaoh of that time by parting the seawater, either by resonating with the frequencies of the energy fields within the water and added his own frequency, or by a simple command to the water to part. Whatever the case, the energy of the water had to recognize and communicate with Prophet Musa.

As per Qur'an:

We then inspired (Musa) Moses, *Strike the sea with your staff, whereupon it parted. Each part was like a great hill. We then delivered them all. We thus saved Musa and all those who were with him. And we drowned the others.*



This should be a sufficient proof, but most people are not believers. Most assuredly, your Lord is the Almighty, Most Merciful.
(al-Qur'an – Chapter 26, Verses 63-68)

The Prophet (S) performed the same miracle when he and his followers were in a predicament. al-Majlisi (1627) reports that as the Prophet's battalion marched to the battle of Hunayn, they came to a river, whose depth was fourteen fathoms. Muhammad (S) dismounted his camel and prayed to his lord for a miracle, and soon the whole army was able to walk over water and not even the hoofs of the horses were wetted in the passage. The science on this aspect has already been explained.

- Jabir bin Abdullah al-Ansari has said:

I was walking with the Commander of the Believers (AS) on the shore of the Euphrates River when a huge wave came out of the river and engulfed the Commander of the Believers (AS), and I could not see him.

When the wave receded, I could see the Commander of the Believers (AS) (again) but he was not even wet. I was astonished so I asked him about the wave.

Imam Ali (AS) replied:

This wave was the angel (that is responsible for) water. He came out to say Salaam to me and to embrace me.

(Amali of Tusi, Volume 1, Page 304)

- It is said that the staff of Prophet Musa was taken from a tree in Paradise. Its length was ten cubits, the height of Prophet Musa himself. Prophet Adam from Paradise to earth carried it, so people inherited it one from another till it reached Prophet Shuaib who gave it to Prophet Musa (al-Jibouri, 1987). In addition to this, the contact Musa had with his staff on anything produced the desired results. Most certainly, this indicates a strong, conscious and intelligent relationship between the energy of the person holding the staff, the staff itself, and the energy of the objects (earth, stones, river, trees, etc) concerned. It is said concerning the staff of Prophet Musa:

It had two split ends. At the bottom of both ends there was a hook and iron spearheads. If Musa had to enter a cave at night, and there was no moon (light), its split ends would light for him as far as his eyes could see.

And when he needed water, he used to dip it in a well; it would then extend up to the bottom of the well and its head would become like a bucket, so he would drink.

If he needed food, he would strike the ground with it and food enough for one day would come out for him.

If he desired to eat a particular type of fruit, he would plant it in the ground, so the branches of the tree he desired would come out and instantly provide him with that fruit.

It is also said that the staff was of an almond tree. Whenever he felt hungry, he would plant it in the ground, so it would shoot leaves and produce its fruit, and he would eat almonds from it.

If he met an enemy, on both sides of its split ends would appear two dragons. He used to strike with it the rough terrain of a mountain, or stones and thorny bushes, and it would make a path for him. If he wanted to cross a river without a boat, he would strike it with it, it would split open and a path would appear for him... (al-Jibouri, 1987)

- Ali (AS), the Commander of the Faithful and the first Shiite leader and successor to the Prophet Muhammad is reported to have lifted the massive door of Khaybar, plucked it, and threw it aside during the war with the infidels who failed to realize the truth and wanted war. According to historians, Imam Ali (AS) was levitating while attempting to lift this huge door, and the door was so heavy that 40 men of great muscular strength could not have even nudged the door.

Now it is possible to understand that the energy of the door, as intelligent as energy can be, was able to appreciate the presence of Ali (AS) and allowed it to be thrown by just one push of his hand. There was a definite communication between the two. (We noted earlier the possibility of the energy of mountains humbling themselves

and even crushed into pieces – due to fear - when in contact with Qur'an). Another explanation is simply his divine physical strength given by Allah, the kind he used only in battles and demanding situations.

When Ali was asked about this feat he replied:

I swear by Allah! I did not uproot the door of Khaybar and throw it 40 dhira's away while the members of my body did not feel anything, with bodily strength, or nutritive momentum, but celestial power and the Spirit supported me, which is radiant with the Light of its Lord.

- Once Ali was questioned about his strength when he was trying very hard to break the hard bread he was about to eat. The person asked as to where was the strength that shook the massive door at the battle of Khaybar, and where was the strength that defeated Amr Ibn Abduwud? This soldier was said to have possessed the strength of 1000 men. Ali replied that the strength at Khaybar was divine strength directly from Allah, compared to his own human strength trying to break the hard bread. It is therefore apparent that such Infallible personalities were indeed given power, strength and endurance directly from the Almighty, besides the power to communicate, defeat and over-power conscious and intelligent inanimate objects, however difficult or huge they may be.

It was *Love of Allah (SWT)* that was the basis of Imam Ali's (AS) courage and bravery. His courage was not that of a ferocious beast. It was the courage produced by the faith and love of Allah (SWT). He was over 60 years when he fought against the Khawarij and in a single engagement killed 4000 of them. He was also at the height of bravery about being patient and not pressing his rightful claim. He kept quiet when he was required by Allah (SWT) to overlook his right. At that time, he was in the prime of his life. His conscience was aflame with the fire of youth. However, Islam had told him to keep quiet and be patient, despite the violation of his rights.

(Ayatullah Baqir al-Sadr (AR), during the final days of his last Ramadhan, gave a powerful speech to religious scholars. This speech is translated in the book Trends of History in The Qur'an by the same author)

- Suwayda bin Ghafla says:

One day I went to see Ali (AS) in the government house (Darul-Imarah). It was the time of breakfast and before him there was a cup of milk and some barley bread. The bread was dry, stale, and hard and did not contain any butter or oil. It could not be easily broken into pieces.

Imam Ali (AS) was exerting himself to break it and to soften it. I turned towards the maidservant, Fizza and said, *Fizza! Have you no pity upon your old master, and why can't you give him softer bread and add some butter or oil to it?* She replied, *Why I should pity him when he never pities himself. He has given strict orders that nothing is to be added to his bread and even chaff and husks are not to be separated from the flour. We, ourselves eat much better food than this, although we are his servants.*

Hearing this, I told him, *O master! Have pity on yourself, look at your age, your responsibilities, your hard work and your food.* He replied, *O Suwayda! You have no idea what the Holy Prophet (SA) used to eat. He never ate his fill for three consecutive days.*

- The Ka'bah also exclaimed *ALLAHU AKBAR* (God is Great) on the birth of the Prophet Muhammad (S) as reported by al-Sadiq and al-Baqir (AS). The Ka'bah further said that, *My Lord now sanctifies me from the defilement of the idolaters*, at which the idols trembled and fell on their faces - The idols also fell by themselves on the ground in each and every land when Prophet Isa was born - This is reported by al-Majlisi (1627) in his work, Hayatul-Qulub and by al-Jibouri in his book Allah, The Concept of God is Islam. The Ka'bah also refused to be immersed in water when the storm hit during Prophet Nuh. It is reported that everything drowned and was annihilated, except the House of Allah and the Ark of Prophet Nuh. Clearly, there was a relationship and understanding between the energy of the Ka'bah and the energy of the water. The recent Tsunami that hit India in the year 2005 had many structures destroyed to ruins but several Houses of Allah, Mosques, which were very near or next to these ruins and damages caused by water.



- In one instance and during a severe storm-by-the-sea with disturbing and fatal waves that could have over-turned the boat, a passenger threw into the sea the clay of al-Husain (AS) from Karbala, and instantly the waves normalized. The boat was then able to continue its journey in the calm waters of the sea (Dungersi, 2002 – personal communication). Apparently, the water understood and revered the earth from Karbala, and therefore reduced its assault on the boat. It is also probable that the seawater accepted the prayers of the trembling persons inside the boat, and Allah allowed this to happen.

A similar incident was quoted earlier with Imam Ali (AS) holding the earth with his hands and calming down the earthquake. Such incidents are many in the numerous historical accounts and in different religions. As mentioned before, personal prayer and invocation can have a demanding effect on the waters, rain or storms.

Weston (1998) further explains the above events and all miracles as existence and relationship between powerfully acting, intelligent and conscious info-energy, and communication at the energy level. This relationship provides the credibility needed for miracles. He explains Prophet Isa (AS) calming a stormy sea, Prophet Musa (AS) parting the Red sea in a similar manner, and that the energy released by a group in prayer can produce similar results.

However, as Allah confirms in Qur'an in Chapter 5, Verse 110, that all miracles by the Prophets, the Infallible, the Angels, and the common people happen under the acceptance and supervision of Allah, the Most High, the Most Sublime. This is why these pure souls always prostrated to the Almighty after performance of such acts that defied laws of nature.

Verily! Your Lord is Allah who created the heavens and the earth in six days, then established Himself upon the Throne. He threw the veil of night over the day, which pursues it incessantly, and the sun, moon and the stars made subservient to His command. Be it known, He is the creator and the command. Blessed is Allah, the Lord of the Worlds.

(al-Qur'an – Chapter 7, Verse 54)

In many instances, though, Allah (SWT) has allowed events to happen that fallible humans can never perform. In Qur'an, Allah says that He made a whole mountain hang in the air and over the heads of the Israelites.

And when We shook the mountain over them as if it was a covering, and they

thought that it was going to fall down upon them. (We said) You hold firmly what We give you and are mindful of what is there in it, that you may guard yourself (against evil).

(al-Qur'an – Chapter 7, Verse 171)

- One of the Shaykh Rajab Ali's (AR) children related the following account:

One day my father and I went to Bibi Shahr Banu. On the way we ran into an ascetic, and my father asked him:

What has been the outcome of your (ascetic) self-discipline?

The ascetic bowed down and picked up a stone from the ground.

The stone turned into a pear and he offered it to my father, saying, *Here you are, help yourself!*

My father cast a glance at him and said:

You did this for me, let me know what you have done for Allah?! Hearing this, the ascetic burst into tears!

- As mentioned earlier, Salman al-Farsi – a companion of Prophet Muhammad (S), had powers that enabled him to have influence in existence, and that is why not a drop of curry spilled off even if the vessel overturned.

In another instance, it is reported that Ahmad Muqaddas Ardabeli was once visiting the Mausoleum of Ali, son of Abu Talib in the darkest of the night, and suddenly the doors opened and he entered to ask his query. Clearly, the intelligent energy of the door realized the presence of such a blessed person and opened itself for him so he could enter the mausoleum of his master, Ali. Neither was Muqaddas a Prophet, nor was he sinless, so this proves the fact that communication with these objects – at the energy level - is possible even by an ordinary person.



18

Me'raj – The Physical Ascension by the Prophet (S)

The heavenly journey of the Prophet of Islam has been straight-forwardly explained in two Chapters of Qur'an.

Glorified be He who carried His servant at night from Masjid al-Haram to Masjid al-Aqsa, the precincts of which We have blessed so that We may show him of Our signs. Verily He is the All Hearing, the All-Seeing.

(al-Qur'an – Chapter 17, Verse 01)

Will you then argue with him about what he saw? He certainly saw him (Jibraeel) during his other ascent to the Lote-tree (in the seven heavens) near which is Paradise. When the tree was covered with a covering, (Muhammad's) eyes did not deceive him, nor did they lead him to falsehood. He certainly saw the greatest (signs) of the existence of his Lord.

(al-Qur'an – Chapter Najm, Verses 12-18)

From the apparent reading of the verses, the physical journey took place with the Prophet riding on Buraq and began from Masjid al-Haram to Masjid al-Aqsa - The Bayt al-Muqaddas. After the journey, the Prophet said:

During the Me'raj, I met with the various Prophets; I saw the angels; Heaven and Hell were shown to me; I was brought to the Arsh (Throne) and reached to Sidratul-Muntaha. I also met people in heaven who were being showered with the blessings of Allah and also I saw people in hell who were being punished by the harshest types of punishment; I was also informed as to why they were in such a state.

Faith al-Kashani summarizes the above event very nicely in his book Me'raj – The Night Ascension, and says:

The Prophet of Islam began his historical night journey, along with the trusted protector of the revelation, the angel Jibraeel from the house of Umm al-Hani, the daughter of his uncle and sister of Amirul-Mu'mineen Ali, in the blessed city of Makkah.

With the aide of his steed al-Buraq, he traveled to Bayt al-Muqaddas, which (at that time) was located in the country of Jordan and is also known as Masjid al-Aqsa (the furthest Masjid). He disembarked at this place and in a very short period of time, visited various places inside the Masjid - including Bayt al-Laham, the birthplace of Prophet Isa al-Masih, in addition to the houses and other important places of the various Prophets. In some of these places, he even recited two units of prayer.

In the next stage (of his journey) he traveled from this spot to the heavens, where he was witness to the celestial bodies and the entire universe. He spoke with the spirits of the (previous) Prophets and the angels; he saw from very close both Paradise and Hell; and the various stages and levels of the people of paradise and those in hell. It was these unknowns of the creation, the secrets of the origin of the universe, the expanse of the world of creation, and the unlimited power of Allah, the Highest, that he was given complete knowledge of.

Subsequently, he continued on with his journey until he reached to the region known as Sidratul-Muntaha, a place that was covered in grandeur and magnificence. It was from this same path that he traversed that he returned, and upon coming back, once again visited to Bayt al-Muqaddas, proceeded on to Makkah and then to his home.

On the return trip, he came across a trade caravan from the tribe of the Quraish who during their journey had lost one of their camels which they were searching for. The Prophet drank from the water that the people of the caravan had



with them and by the rising of the morning sun, reached back to the house of Umm al-Hani.

Upon his return, the Prophet told Umm al-Hani of the secrets (that he saw) and that evening, in a gathering of the people of the Quraish, lifted all the curtains of the secrets of the Me'raj and his journey and opened their minds to this event. The word of his travels spread from mouth to mouth amongst all the groups, and now more than ever, the Quraish were upset (with him).

The Quraish, as was their old-time habit, belied the Prophet and in the gathering, a man stood up and asked if there was anyone in Makkah who has seen Bayt al-Muqaddas so that he could ask the Prophet in regards to the physical building.

Did the Prophet describe the physical particularities of Bayt al-Muqaddas, rather, he even informed them of the event that took place between Makkah and Bayt al-Muqaddas - and it was not long after that the travelers (of that caravan) reported the exact events (as had occurred).

The Prophet Before Me'raj

The Prophet has said:

Every time I went to Me'raj (the minimum number of times reported for ascents to Me'raj is two and the maximum reported is one hundred and twenty. For more information, refer to Biharul-Anwar - Volume 18, Pages 306-307 and 387. Allah told me to convey His Salaam to you and to tell you that you are the Imam of His friends and the light of those who obey Him.

O Ali! I congratulate you for this honor.

(Biharul-Anwar - Volume 40, Page 53. Amali of Saduq, Page 252)

Apparently, this has been the practice of Allah (SWT) since He created the one light of the Prophet (S), the first and foremost creation, and centuries before any other thing were created. In the form of light and energy, the Prophet is said to

have gone through many decades and centuries of journey and transformation in which Allah taught the Prophet first-hand many things and made him the most perfect human being. In the end, the light was transferred into the human body and the Prophet of Allah was born. No wonder, the Prophet has remarked that he has moments with his creator ALLAH, that no angel or human can withstand – the experience is so challenging.

al-Majlisi (1627) writes in his Hayatul-Qulub that Shaykh Saduq (AR) states, on the authority of al-Sadiq (AS), that the Commander of the Faithful declared that the Most High, Allah (SWT) created the Sacred Light of Muhammad, the asylum of Prophecy, before the heavens or earth, empyrean or throne, table of decrees or divine pen, paradise or hell were formed. His light was also created previous to the creation of any other Prophets by the period of 424,000 years.

Apparently, only Allah and the Infallible (AS) can explain years here, as during that period even time was not created yet. The Laws we see today were not in effect in that era.

al-Majlisi (1627) continues the narration by Ali that:

In this light Allah formed twelve compartments; namely of Power, Greatness, Grace, Mercy, Felicity, Munificence, Official Dignity, Religious Direction, Prophecy, Exaltation, Majesty and Intercession. Allah then stationed that intelligent light in the compartment of power for the period of 12,000 years, and the journeys for this light continued. In the last journey to the compartment of intercession, the light cried for one thousand years – glory and thanks to the Mighty Lord!

The Most High then formed twenty seas of light, in each of which were a number of sciences that no one understands but Allah. He then commanded the light of Muhammad to go down through the sea of Glory; of Patience; of Humility; of Submission; of Contentment; of Faithfulness; of Mildness; of Abstinence; of Fear; of Repentance; of Good works; of Abundance; of Religious Direction; of Carefulness and of Modesty, till he had passed through the twenty seas.

When he came forth from the last sea, the Most High addressed him saying, *O My Beloved! Best of My Prophets! First of My Creatures! Last of My Apostles! Be the Advocate on the Day of*

Reward! That light (of Muhammad) then fell into adoration, and when it arose, 1,24,000 drops fell from the light, from everyone of which Allah made a Prophet, thus completing the number of those sacred Prophets.

It is further reported that the Prophet, in the form of light and energy, dwelt under the Empyrean 73,000 years, and then resided 70,000 years in Paradise. Afterwards, the light was rested another period of 70,000 years at Sidratul-Muntaha (The Prophet visited this very place during the Me'raj in the human form). Emigrating from heaven to heaven it arrived at length in the lowest of these celestial mansions, where it remained until the Most High willed the creation of Adam, the Father of Mankind.

Me'raj, a Physical Possibility – A Note on The Infallible's Ability to be Present and Respond to Millions of Prayer, Salutations, and Requests at the Same Time
al-Ridha (AS) has said:

One who denies (any of these) three things is not among our followers: The Me'raj, the questioning in the grave and Intercession.

In brief, it is related in most reliable and authentic traditions that on this blessed night, the Prophet was taken from his resting bed to the celestial boundaries and the ends of the universe, and to a place where even angels were not permitted to visit. He was shown many secrets of the world, met many Prophets of Islam, and several orders and Islamic Laws were revealed and changed. All this happened in a very little *earth* time and the Prophet returned to his bed the same night and the whole event took place within a short time.

Moreover, as we shall note later, this kind of journey took place many times and by other Infallible and humans as well. The grandson of Ali, al-Sajjad (AS) was observed to travel hundreds of miles within seconds to bury his father and relatives who were left barren in the desert of Karbala, after the merciless massacre of his father. Ali (after his physical death) was also present at an instant when his daughter Zainab (AS) called for her the night after the killings of her brother and many relatives in Karbala.

Further, Ali is also reported to be aware of the Ascension and the possibility of his presence cannot be refuted. The Almighty could have allowed Ali to experience the same journey, as both of them were ONE light and energy. Mir Ahmad Ali (1988) writes that when the Prophet (S) returned from his heavenly journey, before he could relate his experiences, Ali began giving him the minutest details of the journey, making it quite obvious that Ali was with the Prophet (S) throughout his journey. The Prophet (S) was true in saying that *him and Ali are of one and the same light*.

Ali and His Travel to the Other Worlds

As mentioned before, Mir Ahmed Ali (1988) writes that Ali had to manifest himself many times and fulfill some divine plans and assist the creation (animals, humans, jinn, trees or just about anything or any matter) in so many different aspects of life in the different worlds and in space. He quotes an authentic tradition (mentioned earlier) from the Prophet (S) to have confirmed Ali's presence in countless events that required his presence.

He says:

Ali Ibn Abi Talib is known as *mazhar al aja-ib* and *mazhar al ghara-ib* because, as willed by Allah, he used to appear in different forms to carry out divine plans under very special circumstances. These two epithets are exclusively reserved for Ali. Even today the true believers invoke Allah to send him for help.

In every age, to many persons he comes personally to remove hardships. Through his name great spiritual achievements are attained. The Holy Prophet, and after him, Ali are acknowledged as the most superior possessors of the spiritual powers.

To be able to do this, he had to be living before any other thing that was created. And his ability to travel long distance at shorter periods of time and be physically present means that his body was able to transform into energy particles, travel at speeds greater than the speed of sound and light, and then transform himself back to physical form – and all with the assistance of the Almighty. Ali could also have accessed wormholes, or Allah just willed and Ali was there. These aspects are explained in detail a bit later in this section only. In any case, all the laws of physics and chemistry, and other laws of the entire creation have an obligation to the Infallible as Allah willed this from the beginning of creation.

In the book Kashful-Ghummah, as narrated by Faidh al-Kashani, from Umar that when the Prophet (S) was asked as to what voice did Allah (SWT) speak to him during the Journey, the Prophet replied:

My Lord spoke to me with the voice of Ali Ibn Abi Talib and said, *O Ahmad! I am an Entity that is not like anything else. I cannot be compared to anything else and I know all the secrets of your heart. With the exception of Ali Ibn Abu Talib, you have no other close friend. Thus, I speak to*

*you with the voice of Ali Ibn Abi Talib so that
your heart will be at ease.*

Schwartz and Russek, and several other established Physicists have noted that energy waves can radiate out at the velocity of sound or light (and even faster) into the farthest reaches of the universe. According to Jablonski (2000), *everything, everyone, every action, every thought, every feeling* - ALL is energy. The laws of energy also relate that energy may be transformed into matter and back to energy.

Based on these scientific facts, there was no difficulty in taking the Prophet to the farthest of the cosmos and the Heavens on the Night of Ascension. The physical Ascension was possible then and is possible now, with the permission of the Almighty.

During the initial creation, the Prophet was pure energy and light and was able to undergo the entire journey Allah assigned for him and mentioned earlier. However, on earth the Prophet had a human body and because the human body cannot withstand itself at speeds faster than the speed of light or sound, a good and reliable explanation is that the Prophet's body was transformed into energy, traveled at extremely fast speeds; then his energy-self transformed into matter so he could experience everything in a physical manner – this process is termed as *dematerialization*. He was then sent back into earth in a similar manner and transformation.

Another good explanation is that the Prophet (S) could have easily accessed a wormhole and ventured at extremely and unbelievably fast speeds into the Heavens. Time on earth slowed down and was significantly distorted. When the Prophet came back, it was as if just a few moments had passed by, when he made remarkable journeys and met many Prophets, and experienced lots of Allah's secrets of the universe.

Ali and His Responsibilities to the Jinn Community

Besides the Prophet's Me'raj and sacred journey, Ali also had to venture into other worlds of the Jinn and other communities (The jinn are among the creatures that Allah (SWT) created). Allah (SWT) created angels, jinn, mankind, animals, plants and others. Jinn have some qualities like human beings. These qualities are intellect, discrimination, freedom, and the power to choose between right and wrong, between true and false, as well as between good and bad. Jinn are created from fire of hot wind (al-Qur'an - Chapter 15, Verse 27) and from smokeless fire (al-Qur'an - Chapter 55, Verse 15)

Ali had to journey several times and fought many battles with the unbelieving Jinns, and also solved their problems – he was the Leader of all creations, not only humans. Therefore, it is a scientific possibility that Ali could have transformed

himself into energy and venture into those worlds at a speed faster than the speed of sound and light. When he came back into the earth, only little time had passed and he could resume his other responsibilities. This aspect is well explained by science.

It is reported by Sayyid Lavasani that, Imam al-Khui (AR), one of the greatest Shiite Mujtahid (Jurist) of his time, used to communicate with the spiritual community (in particular the Jinn community) and they often came to him so that he can answer the questions from the jinn.

Several narrations follow:

Muhaqiq Ardabili in the book, Manhaj al-Tahqiq Ila Sawa al-Tariq, from Abu Saeed Khudri has narrated that one day, Abu Saeed Khudri was with the Prophet (S) along with a group of his companions in Abtah. While the Prophet (S) was busy talking, a dust suddenly appeared from afar and gradually came nearer until it stopped in front of the Prophet (S). From the dust came a loud voice, which said

Peace be upon you O Messenger to all the worlds,
O Seal of the Prophets!

He answered his greeting and asked him as to who he was? He replied:

O Messenger of God, I am a member of the people of the jinn. My people bother me and even take possession of my pasture and water. This is why I have sought your support and I beg you to send someone with me to issue a just ruling for us. In your presence I promise and guarantee the safe return of your messenger to you.

The Prophet (S) then asked as to what was his tribe? He replied:

I am Arafat bin Shimrakh from the tribe of jinn. We used to approach the heavens before your appointment to the Prophethood and we would overhear some of the news and tell others about them. When God had chosen you as a prophet we were barred from doing this, so we believed and accepted your prophecy. There are some of us who acted in a hostile manner and did not believe, unfortunately, their number is too great and we are unable to resist them. We hope that you would be generous to us because you are a mercy to the worlds.

The Prophet (S) asked him to show them the form in which he was created so they could see his face in that form. The Jinn said, *I hear and obey*. At that very moment, he showed his face.

I saw a person coming out of the dust with an elongated head, with one eye in a small eye-socket in the middle of his head, teeth like that of a beast and his entire body was covered with hair like a bear.

The Prophet (S) made him promise to guarantee the safe return of whomever he sent with him. He then turned toward Abu Bakr and said, *Stand up and go with your brother Arafat to see his tribe, ask about their situation, issue a fair ruling for them and then come back*. Abu Bakr asked, *O Messenger of God, where do they live?* He answered, *Under the ground*. Abu Bakr said, *I cannot go through the earth and judge among them when I don't understand their language*.

Then, the Prophet (S) turned to Umar and asked him the same questions as Abu Bakr did and made the same response. Thereupon the Prophet (S) looked to the left and right and said, *Where is the light of my eyes? Where is the victor over my sorrow? Where is my son-in-law? Where is the father of Hasan and Husain? Where is the payer of my debts?*

Amirul-Mu'mineen, Ali (AS) answered, *Here am I, here am I, O Messenger of God! I am at your service, I will do whatever you command*.

The Prophet (S) said, *O Ali! Go with Arafat and ask about the situation of his people and make a legal ruling between him and his people*.

Ali (AS) declared, *I hear and obey, Ya Rasulallah!*

Arafat then stood up and Amirul-Mu'mineen (AS) girded his sword and went off with Arafat. Abu Saeed Khudri, Salman Farsi and a group of companions set out behind them to see where the Jinn was taking him and what the result would be. When Ali (AS) arrived between Safa and Marwa they saw the earth opened and Arafat entered the ground. Amirul-Mu'mineen (AS) looked at the companions and said, *May God reward you*, and he himself followed Arafat into the ground which once more closed up after they disappeared within. The Companions went back to where they had been concerned about the fate of Amirul-Mu'mineen (AS).

The next day the Prophet (S) said the morning prayer with the companions and they sat together until noon but there was no news about Ali (AS).

The time for the noon prayer came, they prayed and still there was no word of Ali (AS). The companions were very concerned, but the hypocrites were happy and said to each other that the Jinn must have tricked Ali (AS) and took him away to kill him. Thus they would be free of the Prophet (S) priding himself on Ali (AS) and

be relieved of the latter's presence. The time of the afternoon prayer arrived, but there was still no news of Ali (AS).

The Prophet (S) went to Safa and sat down talking all the while about Ali. When the hypocrites felt sure that he had been killed they began to rejoice at his misfortune. By the time the sun had begun to set the companions were in a somber mood. Suddenly they saw the same ground in which they had disappeared split apart, Arafat came out in front, Ali (AS) came out behind him with his famous sword DHULFIQAR.

The Companions gave a loud Takbir (the cry of ALLAHU AKBAR) and the Prophet (S) got up and embraced Ali (AS). He kissed between the eyes of Ali and said, *Dear Ali! Why did you delay? You had us worried.* He answered:

O Messenger of Allah! When I arrived there I invited Arafat's family to three things, the first of which was to bear witness that there was no god but Allah and that Muhammad (S) was the Messenger of Allah, which they did not accept.

Second, they refused to pay the jizya poll tax (tax levied upon non-Muslims living under the protection of the Islamic State).

Third, I ordered them to come to an agreement with him that they would have the use of the water and pasture one day and he would have the use of them on the other day but they did not accept this either.

So out of necessity I drew my sword and fought them and I killed many of them, then they shouted, *al-Aman! (pardon)*. I said to them, *Aman would only be given with belief*, so they were forced to believe in God, the prophecy of the Messenger of Allah and they agreed to make peace with Arafat. I reconciled them with each other and they shook hands in fraternity dissipating the hostility among them. O Messenger of God, I was busy with these tasks up till just now.

Arafat then came forward and declared:

O Messenger of Allah, may God reward you and strengthen Islam through you for it has helped

us secure our rights. Our tongues are not able to thank you for what you have done. If it was not for this help, there would not have been any Islam among us.

And then the Jinn went away.

Muhaqiq Ardabili again narrates in his book, *Shawahid al-Nabuwwa*, from ibn Abbas that when the Messenger of God (S) headed towards Makkah from Hidaybiyya the army was overcome by thirst by the time they reached Juhfa. In that arid environment, the Prophet (S) said, *The trees you see in the distance have a well near them. Who among you will take a group with him and go over there to bring us back some water for us?* One man got up and said, *I am ready.* He set out with a large group towards the direction of the trees. When they got there a blazing fire burst out and they heard very loud and terrifying voices. Fear overcame them and they came back and told the Prophet (S) what had happened. He said, *They are Jinn, if you had gone ahead you would have been victorious and whoever goes and is not afraid I will guarantee him Paradise.*

Another man got up and set out with the same group. They had not gone too far when the voices got louder and the fires increased in intensity with a huge roar and there were flashes of lightning and the clash of thunder. Fear once again took hold of them and they came back without reaching the well and the fear now started to affect the others.

The third time, a group known for their bravery pressed forward but as soon as they saw heads without bodies and bodies without heads they were forced to remain thirsty preferring to escape than to stay there. When they came back to the Messenger of God (S) they told all they had seen. The Prophet (S) called for the Commander of the Faithful (AS) saying, *Go and save the men from the trials of thirst.*

Salmat ibn Akwa said:

I was with the group all four times, but when the Commander of the Faithful (AS) reached the trees and heard the men speaking out of fear and terror, he ordered them to walk directly in his footprints and not look around and he recited some lines of poetry which meant:

*I seek refuge in Allah Who is the One and Only,
He is the Creator of jinn and men, and earth and
the sky, I don't care about fire and thunder, I am
not afraid of noises and voices like the others.*

When they reached the well, they let the bucket down the well and filled it but when they tried to pull it up the jinn cut the rope leaving the bucket at the bottom. Imam Ali (AS) asked his men as to who was ready to enter the well, when none came forward.

At that moment I saw that the Commander of the Faithful (AS) was ready and willing to serve. He said, *Be patient! Do not be afraid of anything you see and hear!* He climbed into the well and not long after he had descended into it the sounds of singing and laughing were heard.

There were also noises that sounded as if some people had a blockage in their throats and were asphyxiating. Suddenly, the men heard a sound, which made them think that Ali (AS) had fallen into the well. They became very afraid and their patience changed into anxiety.

Then they heard the cry of *ALLAHU AKBAR* by the Commander of the Faithful (AS) and they understood that he had drawn his sword to fight with them, because the jinn began to utter the cries of *al-Hazar* and *al-Aman*.

The boisterous laugh had been converted into the sounds of weeping. The Commander of the Faithful (AS) asked for a rope to be thrown into the well, to which he tied the bucket full of water and then shouted to pull it up! Thus did his men draw up bucket after bucket of water, filling water skin after water skin with water until they were completely satisfied and then he climbed out. Each of them had taken one water skin while he had taken two. When they arrived at the trees the fires and the dreadful voices had disappeared.

They went to see the Prophet (S) and related the whole story as they had witnessed it. Everyone was excited about what had happened and after that, no one felt any trepidation to go and fetch water from that well. The Prophet (S) said that the jinn that inhabited that place had been the brother of one who had been killed by Ali (AS) in Safa and Marwa and he intended to seek revenge, but he was killed and the Muslims were now rid of him.



Shaykh Mufid, Tabarsi and Majlisi have narrated it that when the Prophet (S) went to war with the Bani al-Mustalaq, they dismounted near a rough valley. Late in the night, the angel of revelation descended and informed the Prophet (S) that a tribe of unbelievers and rebellious jinn were lying in ambush in this valley and they were going to attack and harm his companions. The Prophet (S) called the Commander of the Faithful (AS) and said, *Go to the place where the jinn who are the enemies of God are lying in ambush and save the army of Islam from their evil. Use the power that God has given you and the Divine Names of which He has informed you.*

Afterwards, the Prophet (S) sent one hundred armed Companions with Ali (AS). He said to stay with Ali (AS) and obey him as he ordered them. The Commander of the Faithful (AS), the devoted soldier, knew the valley and when they reached near the place of ambush he told his companions to halt next to the valley and to not move until he said so. He himself, however, sought refuge in God from the evil of the enemy and recited the best names of God and advanced toward the enemy. Eventually he motioned to his companions for them to come towards him.

When they reached near the valley, Ali (AS) said to stop there and not go any further. He himself entered the dreadful valley. A severe wind arose that seemed like it would blow them off their feet and the men started to quake with fear. In the middle of the valley, the Commander of the Faithful (AS) shouted with a loud voice, *I am Ali Ibn Abi Talib, the cousin and the successor of the Messenger of God (S) and if you want, indeed, if you can, stand up against me and don't run away.*

At that moment persons with African like features appeared with flames of fire in their hands all over the valley, but Ali (AS) was chanting the Qur'an and advanced swinging his sword left and right. When he got close to them they became black like smog, which drifted upwards and finally disappeared. The Commander of the Faithful (AS) came out of the valley saying *ALLAHU AKBAR* and went to his companions. When the smoke and fire disappeared, the companions

said, *O Ali! What did you see? We were about to die of fright!*

The Commander of the Faithful (AS) replied, *When they appeared and were preparing to attack, I started reciting the best names of God and I was not afraid of them when I was attacking them. They were unable to resist me and if they did not change their forms I would have killed them all. God saved the Muslims from their evil and the survivors sought refuge with the Prophet (S) to believe in him and to seek his pardon. When the Commander of the Faithful (AS) returned to the camp with his fellows, he went to the Prophet (S) and informed him of the news. The Prophet (S) became glad, made a prayer for him, and then said, O Ali, the Blessed and the Almighty Lord frightened the survivors with your sword and they came to me trembling with fear and begged pardon from me and became Muslims. So I accepted their conversion to Islam.*

Muhammad ibn Abdullah ibn Hakim Neishapuri was a Sunni scholar and researcher. In his book, Fadhail al-Ashra, he writes, *One day, a jinn was sitting with the Prophet (S) when as soon as Ali (AS) entered he disappeared. This prompted the Prophet (S) to ask him why he had hidden himself when he saw Imam Ali (AS).*

The jinn replied, *O Messenger of God, during the time of Suleiman (AS), Ali (AS) wounded me, and I am still groaning as a result, so when I saw him, I began to shudder. The Prophet (S) said, God has created an angel that looks like Ali (AS) in order to fight in support of the prophets. (Ali and this angel used to fight for the Prophets (AS) and the Jinn for Islam)*

There is another version of the story, which says that one day a jinn was sitting in the presence of the Prophet (S) when the Commander of the Faithful (AS) came in. When the jinn saw Ali (AS) he sought refuge with the Prophet (S) saying, *O Messenger of God, help me and save me from this young man!* The Prophet (S) asked him as to why he was afraid? *What has he done to you?* The jinn replied, *O Messenger of God, I was one of the jinn in the service of Prophet Suleiman (AS).*

The Infallible, Prophets and Humans on These Journeys

Humans have also been reported to make such journeys – by the power from Allah – examples of Shaykh Rajab Ali and Tabrisi have been detailed and will be mentioned again. Therefore, besides the Prophet and Ali, other sacred and



highly spiritual persons have also initiated and experienced such remarkable and impossible journeys. The Aimmah (AS) are even reported to have made days of journey in seconds to attend a funeral, and make a return.

In al-Irshad by al-Mufid, Page 304-305:

Ali, son of Khalid was a Zaydite, and as such he did not acknowledge the Infallible who came after the fourth Infallible Ali Zain al-Abidin. He lived in the time of the Infallible Muhammad Taqi al-Jawad, the ninth guide and Infallible. He says, I was in the city of Samarra, when I was told that a man from Damascus who claimed to be a Prophet had been brought there and put in prison. Ali, son of Khalid went to see him and asked him what the matter with him was.

I was in Syria where I was busy in worship at the site supposed to be the resting place of the holy head of al-Husain, the doyen of the martyrs. One night I found all of a sudden a man standing before me. He asked me to get up. I rose unconsciously and went a short distance with him when I found myself in the mosque of Kufa. He asked me if I knew that mosque. I said that I did and that it was the mosque of Kufa (in Kufa). He offered his prayers. I too offered my prayers along with him. Then we set out again. We had not gone far, when I noticed that we were in the mosque of the Prophet, al-Nabi (in Madina). There he invoked blessings on the Prophet, and then we both offered our prayers.

Thereafter, we left that place too and set out again. A moment later I found myself in Makkah. There we circumambulated the Ka'bah, and then left the mosque of al-Haram.

After walking a few steps I found myself at my original place in Damascus. Then all of a sudden that man disappeared from my sight as if he was a slight draught of breeze, which swept my face and vanished.

A year had passed since this incident when I met that man again. He took me on the same journey and we two visited once again all the holy places, which we had visited the first time. When he wanted to leave me, I said to him, *I beseech you in the name of Him who has given you such a wonderful power to be so kind as to let me know your name.* He said, *I am Muhammad, son of Ali, son of Musa, son of Ja'far,* He was the ninth Infallible.

And the story continues...

It is reported that Prophet Suleiman used to order the wind to take him wherever he wanted to go and he traveled great distances in seconds. This is the meaning of the verses 12 and 13 of the chapter of Saba, 34 in al-Qur'an. al-Jibouri (1987) writes that Prophet Suleiman would say his morning prayers in Syria and his noon prayers in Persia. It is reported that Khidhr (a divinely appointed scholar and teacher of Prophet Musa) used to appear in front of the Prophet and the Infallible in an instance when he had any questions that required the attention of the Infallible.

As we noted earlier, humans (besides the Infallible and the Prophets (AS), though considered impossible, have been reported to experience such events and one by Shaykh Rajab Ali is relevant here. It is reported that the invocation of an entrapped young man entreating, *O God! Train me for Your-Self!* was answered in that sensational situation and caused such a leap forward in the spiritual life of this holy young man that the superficial people are unable to comprehend. With this leap, Rajab Ali traveled in one night a one hundred-year-long distance (defying the limits set by space and time), and became renowned as *Shaykh Rajab Ali Khayyat*.

In the first step of Divine training, his eyes, ears, and heart opened up so that he could see beyond the world of matter and through the High Heaven, the things other people could not see and hear. This esoteric experience prompted the Shaykh to believe that *Ikhlas* (sincerity and devotion) causes the eyes and the ears of the heart to open up.

One of the Shaykh's devotees who had been closely associating with him for so many years wrote about the Shaykh's spiritual achievements:

As a result of his great love in Almighty God and the Ahlul-Bayt (AS), there remained no veil between him and God. He had access to all *worlds*. He would talk to all the souls residing in Barzakh (purgatory world) since the beginning of creation



up to the present. He would see, by his own will, whatever anyone had done in their whole life and would tell the signs, and would reveal what he willed and would be allowed to.

Apparently, visiting the kingdom of the heavens and the earth with the eye of the heart is a prologue to attaining the high status of intuition of certitude. All those who have been delivered from the snares of nafs and Shaytan, by tearing apart the heart's veils, are able to observe the kingdom of the heavens and the earth, and to bear witness to the Oneness of the Sacred Essence of God. As noted earlier, Ayatullah al-Beheshti used to travel hundreds and thousands of miles to pray behind the living 12th Imam al-Mahdi (AS) and then came back to lead prayers for the general people.

The Prophet (S) has said:

If it were not that devils are dominant over the hearts of human beings, they would be witnessing the kingdoms of the universe.

One of the Shaykh Rajab Ali's disciples related:

I asked the late Haji Muqaddas whether the following hadith attributed to the Prophet (S) is correct - if it were not that devils are dominant over the hearts of human beings, they would be witnessing the kingdoms of the universe. He answered, *Yes*. I asked, Do you see the kingdom of the heavens and the earth? *No, but Shaykh Rajab Ali Khayyat does!* He replied.

Shaykh has said:

Try to set your heart for God; when your heart is for God, He will be there; when He is there all that relates to Him will be present and evident there; whenever you will all will be with you, for God is there, the spirits of the Prophets and Awliya will be there; if you will, even Makkah and Madina will be with you. So try that your heart be just for God so that whatever is created by God be present to you!

If you rise up for God, all the universe's assets will guide and support you. Since their perfection lies in merging in you, they wish to deliver what they

naturally possess to achieve real perfection. If man rises up for God, all existing creatures will line up in his cause to present to him what they possess and to be his guide.

A case in point, it is reported that Fizza – the maid of Fatima al-Zahra (AS) – traveled from Africa to Madina in seconds and this was done with the assistance of the Prophet (S). This was a miracle on those days, but a simple act by the Prophet of Islam who had the kingdom of the heavens and the earth in his domination.

Allamah Majlisi (AR) writes in Hayatul-Qulub - Volume 3:

Through reliable sources Shaykh al-Tusi (AR) had narrated a tradition from Imam Zain al-Abidin (AS) that the place described as a far-off place by Allah where Maryam had moved for delivering is Karbala. Maryam had covered a long distance from Damascus to Karbala in a split second; Prophet Isa (AS) was born at a point near the grave of Imam al-Husain (AS) and she returned to Damascus that same night.

The 12th Imam al-Mahdi being present in an instant when any of his sincere follower asks for him; the fact that Fatima al-Zahra (AS) has promised to be present at all gatherings that commemorate the event of Karbala and cry for her son; and so forth, make the origin of these pure 14 souls light upon light, and this power was also given to certain specific Prophets and individuals. More on this follows.

The Science of these Journeys

It remains a scientific fact that as one travels fast into space, the slower the time passes on earth. This aspect of science has been proven and explained well in Physics and Astronomy. Einstein's theories of General and Special Relativity can be used to actually prove that time travel is possible. Government research experiments have yielded experimental data that conclusively illustrate that fast moving aircraft have traveled into the future (as time on earth ticks slower than time recorded on the person making the fast voyage – time slows down). This phenomenon is due to the principal of Time *Dilation*, which states that bodies moving at high velocities experience a time that ticks slower than the time measured at zero velocity. Phenomena known as *Wormholes and Closed Time like Curves* are also additional possible means of time travel into other realms of the universe.

According to Bosak (2003), this feat has not yet been accomplished - to our knowledge - and its theory involves complicated scenarios of tears in four-dimensional space-time and traveling near the speed of light. Obstacles, which prevent our humble attempts to cheat time, include our inability to move even close

to the speed of light, and finding a source of energy as powerful as an exploding star.

Bosak (2003) quotes Professor Michio Kaku of the university of New York who believes that space flight may one day unlock the secret of time itself. This will require the development of spacecraft that can travel at speeds on the order of two hundred million meters per second, that's about four hundred and fifty million miles per hour. *Craft Traveling* at this speed will take us near the speed of light, where time actually slows down. This is what's known as *Time Dilation*.

Einstein's theories predict that the faster a spacecraft moves the slower time ticks inside of it. Imagine that a rocket ship takes off from earth and approaches the speed of light. If we were to watch it from earth with a very powerful telescope as it traveled away from us, we would see everyone inside the ship as being frozen in time. To us their time would slow down, but to them nothing would change! This has been measured in the laboratory and on location using atomic clocks, aircraft, satellites and rockets. It is proven that time slows down the faster you move.

Bosak (2003) continues in his article titled Time Travel and Inter-dimensional Voyages that in 1975 Professor Carol Allie of the university of Maryland tested Einstein's theory using two synchronized atomic clocks. One clock was loaded on a plane and flown for several hours, while the other clock remained on the ground at the air base. Upon return, the clock on board the plane was found to be ever so slightly slower than the one on the ground. This was not due to experimental error, and has been repeated numerous times with the same result. This difference in time is even more pronounced in satellites such as the space station. This is because these objects are traveling at speeds much faster and for much longer periods than possible in an airplane. The faster an object moves, the more time is distorted.

Now that we know that it is possible to travel into the future by moving at great speeds, the next problem is how to travel in time a respectable amount without having to sit in a fast moving spaceship for years. This problem is solved by the theoretical existence of what are known as closed time-like curves, and wormholes.

Timeline means that the body under consideration experiences time that increases in one direction along its world line. Princeton University physicist John A. Wheeler, and Kip S. Thorne of California Technology have shown that a closed time-like curve is one way to create a kind of shortcut through space-time called a wormhole. Wormholes are holes in the fabric of four-dimensional space-time, that are connected, but which originate at different points in space and at different times. They provide a quick path between two different locations in space and time. This is the four-dimensional equivalent of pinching two pieces of a folded sheet of paper together to make contact across the gap. Distortions in space cause the points separated by the gap to bulge out and connect. This forms a wormhole through which something could instantaneously travel to a far away place and time. No more problems of traveling in a rocket ship for years to get into the future!

In reality however, it would require a much more elaborate scheme to create a wormhole that connects two different points in space-time. First it would require the construction of two identical machines consisting of two huge parallel metal plates that are electrically charged with unbelievable amounts of energy. When the machines are placed in proximity of each other, the enormous amounts of energy - about that of an exploding star - would rip a hole in space-time and connect the two machines via a wormhole. This is possible, and the beginnings of it have been illustrated in the lab by what is known as the *Casimir Effect*. The next task would be to place one of these machines on a craft that could travel at close to the speed of light. The craft would take one machine on a journey while it was still connected to the one on earth via the wormhole. Now, a simple step into the wormhole would transport you to a different place and a different time.

Chapter 27, Verse 32, Allamah Tabataba'i has the following to say about Asif, the successor of Prophet Suleiman (AS) and his ability to bring the throne of Bilqis from thousands of miles away in the blinking of an eye. The great scholar explains wormholes and constriction of space as a possibility in the creation of Allah. He says:

In the book Basair, the closest of the greatest name of God has been derived from 73 alphabets and one of the alphabets was known to Asif Barkhiyya and when he used it, the land between Suleiman and Bilqis constricted so that he could catch the throne with his hands, lift it and kept it there. The land expanded to its original form again. This was done between the times spent in the batting of the eyelids. We have 72 out of the seventy-three alphabets and one is with God and He has secreted it with the unknown knowledge. There is none mightier and more powerful than God.

Allamah says that this has been quoted from Imam al-Sadiq (AS) too. The late Kulayni has quoted it from Imam al-Baqir (AS) and Nufili has quoted it from Abul Hasan (AS).

In Majmaul-Bayan it is reported that the angels must have brought the throne. The second explanation is that the wind must have brought it. The third is that God must have created consecutive motions in it. The fourth is that the land must have sunk and the throne came close to Suleiman. The fifth is that God must have removed it or vanished it and brought it before Suleiman.



Presence of The Infallible in All Congregations and their Ability to Immediately Respond

It is a fact that the essence and origin of the Prophet, Ali and the Infallible is light and so are all the Infallible. Shiite Muslims believe that whenever they call upon the Infallible, whenever they commemorate the merciless death of al-Husain and his family in Karbala, and that whenever they stand for Ziyarat and salute the Infallible, they happen to be present and also reply to the *Salaam* and it is compulsory to reply to a *Salaam* – salutation.

The fact that millions of Shiite Muslims worldwide, together with trees and other non-human creation - as these creations are intelligent, aware, send their prayer (like the stones did to the Prophet) and also lament and commemorate the incident of Karbala (as mentioned in the Ziyarat/Salutations of al-Nahiya by al-Mahdi) - congregate and commemorate this incident at their favored time, the presence of the Infallible on such occasions means that they are pure energy, their essence that of light, and can travel at speeds unknown to mankind to be present in these congregations held at different places throughout the universe. Another possible explanation is that the personal/specific info-energies of these blessed souls are ever present in these many congregations throughout the universe.

It is further apparent that the *conscious and intelligent personal energy signatures with the information of salutation* released from each individual direct themselves instantly to the Infallible and the Guides are able to understand and respond in a required manner through energy interaction and energy communication. The practical nature of energy allows such energy signatures to instantly reach the blessed Infallible.

We have also noted earlier that the holy spirit, a different angel than the four sacred angels we are aware of, is responsible for releasing to the Prophets and the Infallible all the information that transpires in the world and they need to know about it – this way they are well versed and can respond.

Besides the energy explanation and the other explanations, the Angel Fitrus is also responsible for sending all these salutations to al-Husain. He did say the following after receiving intercession and ability to fly after touching himself with the cradle (body in other traditions) in which the body of al-Husain resided:

O Prophet of Allah! This son of yours will be mercilessly killed by your nation. Therefore it is incumbent upon me in exchange of this favor that I recompense. Hence there is no person who visits his grave except that I receive him, and there is no Muslim who offers salutations to him or who prays for him except that I take it to his presence and carry his message.

In another instance, the Prophet (S) has said:

There is no Muslim that greets me but that Allah delivers it to my soul so that I may return the greetings to him.

(al-Dur al-Manthur, by al-Suyuti - Volume 1, Page 570, under the commentary of Chapter 2, Verse 203. For more detailed account, see al-Ghadir – Volume 5, Pages 98-99)

al-Qur'an (al-Qur'an – Chapter 7, Verses 11-15) remarks:

It is We Who created you and gave you shape; then We bade the angels prostrate to Adam, and they prostrated; not so Iblis; He refused to be of those who prostrate.

(Allah) said, *What prevented you from prostrating when I commanded you? He said, I am better than he - You did create me from fire, and him from clay.*

(Allah) said, *Get down from this; It is not for you to be arrogant here; get out, for you are of the meanest (of creatures). He said, Give me respite till the day they are raised up. (Allah) said, Be among those who have respite.*

He said, *Because You have thrown me out of the way, lo! I will lie in wait for them on Your straight way - Then will I assault them from before them and behind them, from their right and their left; Nor will You find, in most of them, gratitude (for Your mercies).*

It stands to reason that if Shaytan, the accursed rebel was blessed with the ability to be present near each individual (countless at a time), at all times, when that person is about to disobey Allah, this blessing and ability was undoubtedly gifted to the Prophets, Aimmah (the 14 Perfect Souls), and some humans with a high status in front of Allah. This ability is a gift from Allah to His believing persons so Shaytan is unable to misguide the righteous, as they have constant guidance from the Aimmah (AS).



19

Organ Transplant in Islam - Why Muslims should be Careful and Vigilant after an Organ Transplant?

As we have noted, Schwartz and Russek (1999) in their work, *The Living Energy Universe*, forward the plausibility of memory in every cell, and detail how a transplant patient may encounter the feelings and experiences from the person whom the organ originated. We know that brain cells learn from complex network of feedback loops. It is therefore possible that the cells in other organs store memories and that these experiences may be transferred when a transplant takes place. *The story science has created for explaining how brains learn applies equally well to how hearts, lungs, kidneys, or even bones can learn.* The explanation is that through a *systemic memory process*, as explained in the introductory section, these organs create *integrative systemic memories* from experiences, and as time unfolds they create *universal living memories*.

Muslims are not permitted to donate their organs after they die. However, Islamic Fiqh allows an organ of another human being to be transplanted into ones body to save his or her life. Even though organ transplants are permitted in Islam, and that these organs become *tahir* (pure) as soon as they become part of the body, Muslims need to be careful of the repercussions of these procedures. Schwartz and Russek (1999) quote a few incidents in which behaviors, actions and preferences were reported to change in the person as soon as the transplant was over. In one case, a health-conscious, thin and fit lady ordered fried chicken nuggets as soon as she was discharged. This lady who received the transplant never ate fried chicken before and was surprised to learn that the 18-year-old person whose heart and lungs now lived inside her had had a fondness for them.

According to Schwartz and Russek (1999), *These claims are often explained as coincidences or misconceptions, side effects of the immune suppressant drugs, or the expression of the pre-existing psychopathology interacting with the stress of surgery.* In reality, many incidents have been reported (Pearsall, 1998).

Further, the systemic memory process forwarded explains this concept, as they view all material systems as dynamic, living, evolving *informational energy systems*. It is therefore possible that the transplanted organ may stimulate new behaviors and preferences in the patient who has had the surgery, and caution is recommended. In summary, it is the conscious info-energy within the transplanted organ that stimulates new actions and behaviors in the patient who has received the transplant.

20

Ali – the Perfect Creation, an Energy and Physical Perspective

Greatness of the Prophet (S)

The Prophet has said:

By Allah, I can tell you who among you will go to paradise, and who among you will burn in hell for ever. The whole universe is before my eyes. Beware! If I tell you about things and events, you will not like it.

I have already told you all that which brings you near to Allah, so you must carry out those commands, and I have disclosed all that which separates you from Him and takes you to hell, so do not do what I have forbidden.

Do not transgress the boundaries laid down by Allah. If you ask questions about the things He has not disclosed, because of His wisdom, you will find yourselves in deep trouble.

Before we begin to mention and discuss the virtues of Ali, it would be sufficient here to quote a statement from the Invocation of Adeelah to confirm the supremacy of the Prophet Muhammad (S) above the entire creation. Imam al-Mahdi (ATFS) says:

You are the most generous, the most Merciful. O Allah! Send blessings on the *best creature*, Muhammad, and on his pious and pure progeny. There is no authority and no might except Allah's, the High, and the Great. (All) praise is for Allah, the lord of the worlds.

al-Khumeini (AR) writes the following about the Prophet (S):

The Prophet (S), whose knowledge was derived from the divine revelation, and whose soul was so great that it could predominate over the spirits of millions upon millions of human beings; who

rejected all the practices and customs of the pagan Arabs; who shattered under his feet all the false creeds; abrogated all the scriptures and the circle of Prophethood achieved its completion in his noble existence; who was the ruler of the world and the hereafter, and who was the master of all the worlds, with the permission of Allah (SWT) Almighty - yet his humility towards the creatures of Allah (SWT) was more than of any other human being.

In Hayatul-Qulub, the great al-Majlisi (AS) writes that authentic chain of reporters mention from al-Ridha (AS) and al-Sajjad (AS) that the Messenger of Allah (S) said:

The Almighty Allah created 124,000 Prophets and I am the most honored one before Allah. However, I do not pride myself over it. And, He created 124,000 Successors, among whom Ali is the most exalted.

Safwan al-Jamal from al-Sadiq (AS), has also narrated the above tradition.

al-Mahdi has the following to say about Muhammad, the last of Prophets, in the Invocation of al-Iftitah recited during the month of Ramadhan al-Mubarak:

O Allah! Send blessings on Muhammad, Your servant, messenger, confidant, friend, beloved intimate, mercy unto all the created beings, bearer of your sacraments, quotient of your messengers, the most superior, the exquisite, the most handsome, the most perfect, the upright, the more prospering, the more pleasant, the thoroughly purified, the sublime; who has more and better blessings, advantages, mercies, affections and salutations than You made available to any one of Your servants, prophets, messengers, friends, and those honored by You from among Your created being.

And then he says the following about Ali:

O Allah! Send Blessings on Ali, the leader of the faithful, and the successor to the messenger of the lord of the worlds, Your servant, Your beloved

representative, brother of Your messenger, and Your decisive argument over mankind, Your most important sign, and the great news from You.

And finally, he says the following about Fatima:

O Allah! Send blessings on the truthful pure Fatima, the chosen leader of the women of the worlds.

It is reported that Archangel Dardaeel once produced a pair of scales, which was equal to the space between heaven and earth. He placed the Prophet on one side of the scale and one hundred of his future companions on the other, but they proved a mere feather to their leader. The angel then put against him a thousand of his most renowned and eminent followers, but they weighed nothing against the Prophet. Half of his sect was also tried, and then his entire sect.

Then, Dardaeel placed all the angels, mountains, seas, deserts, trees and the whole universe Allah has made into the opposite scale, but the whole inconceivable amount was totally overbalanced by the Prophet Muhammad (S) (al-Majlisi (1627)).

Such status was (and is) the Prophet (S). And, according to authentic traditions, the best creation after the Prophet is Ali, the Commander of the entire Universe – since Ali was created from the same light of the Prophet. Ali proved this aspect in his life in so many ways. The Holy Prophet had said:

I and Ali are from *one and same* divine light. He is the head of my body.

al-Majlisi (1627) writes in his Hayatul-Qulub that Shaykh Saduq (AR) states, on the authority of al-Sadiq (AS), that the Commander of the Faithful declared that the Most High:

Allah (SWT) created the Sacred Light of Muhammad, the asylum of Prophecy, before the heavens or earth, empyrean or throne, table of decrees or divine pen, paradise or hell were formed. His light was also created previous to the creation of any other Prophets by the period of 424,000 years.

In this light Allah formed twelve compartments; namely of Power, Greatness, Grace, Mercy, Felicity, Munificence, Official Dignity, Religious Direction, Prophecy, Exaltation, Majesty and

Intercession. Allah then stationed that intelligent light in the compartment of power for the period of 12,000 years, and the journeys for this light continued. In the last journey to the compartment of intercession, the light cried for one thousand years – glory and thanks to the Mighty Lord!

The Most High then formed twenty seas of light, in each of which were a number of sciences that no one understands but Allah. He then commanded the light of Muhammad to go down through the sea of Glory; of Patience; of Humility; of Submission; of Contentment; of Faithfulness; of Mildness; of Abstinence; of Fear; of Repentance; of Good Works; of Abundance; of Religious Direction; of Carefulness and of Modesty, till he had passed through the twenty seas. When he came forth from the last sea, the Most High addressed him saying, *O My Beloved! Best of My Prophets! First of My Creatures! Last of My Apostles! Be the Advocate on the Day of Reward!*

That light (of Muhammad) then fell into adoration, and when it arose, 1,24,000 drops fell from the light, from everyone of which Allah made a Prophet, thus completing the number of those sacred Prophets.

It is further reported that the Prophet, in the form of light and energy, dwelt under the Empyrean 73,000 years, and then resided 70,000 years in Paradise. Afterwards, the light was rested another period of 70,000 years at Sidratul-Muntaha. Emigrating from heaven to heaven it arrived at length in the lowest of these celestial mansions, where it remained until the Most High willed the creation of Adam, the Father of Mankind.

Greatness of Ali (AS)

Ibn Abbas (one of the most authentic and revered Shia narrators) is quoted to have said that the Messenger of God said:

If all the trees were pens, and all the seas were ink, and all the Jinn were counters, and all human beings were writers, they would not be able to

count the incredible virtues of Ali.
(Kanzul-Ummal. Manaqib Khazrami. Kifayatul-Talib. Lisanul-Mizan. Mizanul-Itidal, and more than 10 other references)

Ja'far bin Muhammad (6th Imam), from his father (5th Imam), from Ali bin Husain (4th Imam), from his father (3rd Imam), from the Commander of the Believers who said that the Messenger of God said:

Allah has given so many incredible virtues to my brother, Ali that they are impossible to count. So if someone mentions one of his virtues while believing in it, God will forgive all of his past and future sins. And if someone writes one of his virtues, angels will seek forgiveness for him for as long as that written text continues to exist. And if someone listens to one of his virtues, God will forgive all of the sins that he committed using his ears. And if someone reads a book about his virtues, God will forgive all of the sins that he committed using his eyes.

Looking at Ali is worshipping God, and mentioning him is worshipping God.

God does not accept the belief of anyone who does not accept Ali's WILAYAT (successor to the Prophet (S)), and who does not renounce his enemies.

(Biharul-Anwar. Manaqib Khazrami. Kifayat al-Talib. Mizan al-Itidal. Amali al-Saduq and several other references)

The Origin and Essence of Ali (and the rest 13 Perfect Creations of Allah (SWT) – Light and Energy

al-Qur'an remarks that the creation of Light before the human-form is a reality and we have observed that the origin of the whole of creation is Light.

O You Who Believe! Turn to Allah with sincere repentance. In the hope that your Lord will remove your ills from you and admit you to Gardens, beneath which Rivers flow. The Day that Allah will not permit the Prophet and those who believe with him to be humiliated.

Their Light will run forward before them and by their right hands, while they say, *Our Lord! Perfect our Light for us, and grant us Forgiveness, for You have power over all things.*

(al-Qur'an – Chapter 66, Verse 8)

And,

On the Day you shall see the believing men and women - their light running forward before them and on their right hands.

(al-Qur'an - Chapter Hadid, Verse 12)

In the Salutations of al-Warith, we say to the Aimmah and Ali:

I know and bear witness that you were *light* in the sublime loins and in the pure wombs, the dirt of ignorance never touched you, and neither did obscurity conceal you in its folds...

Abu Dhar (AR) remarks:

I swear to Allah that I heard the Messenger of Allah (S) with my own ears say – and may Allah make me deaf if I lie about this:

Ali and I were created from the same light. We were to the right of the throne sanctifying Allah two thousand years before Allah created our father, Adam. And, when Adam was created, Allah placed us in his backbone and kept moving us from the honorable backbones to the purified wombs until we reached the backbone of my grandfather, Abdul Muttalib.

Then Allah divided us into two halves and sent me to the backbone of Abdullah and sent Ali to the backbone of Abu Talib. Allah chose me for the Prophethood as a mercy and a blessing, and He chose Ali for his courage, knowledge and eloquence.

Allah derived two names from us from His own names. The owner of the Throne is Mahmud and I am Muhammad; Allah is A'ala and this is Ali.
(Amali of Tusi. Rawzatul-Waizeen)

Abdullah bin Masud says that I heard the Messenger of Allah say:

The sun has two sides - one side gives light to the inhabitants of the heavens, and one side gives light to the inhabitants of earth. There is writing on both sides. Do you know what is written (on both sides of the sun)?

We replied, Allah *and His Messenger know better.*

The Prophet said,

The writing on the side that gives light to the heaven says, **Allah is the light of the heavens and earth** (al-Qur'an – Chapter 24, Verse 35). The writing on the side that gives light to the inhabitants of earth say, *Ali is the light of the earths.*

(Biharul-Anwar. Madinatul-Maajez)

Before we proceed to explore the highest possible physical, mental and spiritual status of Ali in this whole creation and entire universe, we will first explain the status of Ali in the entire creation in matters of energy. This will make him the greatest and most pure personality who was ever created – most certainly, after the Prophet of Islam – Muhammad (S), and after him only; second to him and third to none.

As we shall note, Ali was blessed with and attained the highest possible level of *energy wholesomeness* (energy in its purest and most vibrant form compared to the whole of creation – animate and inanimate). Apparently, the qualities, greatness and behavior (in light/energy and physical form) in him also contribute to his *total sense of purity*, and we shall exhaust these reports on his greatness.

Ali is a celestial being – pure energy - and he has been blessed access to all information within the energy of the entire creation. Because he was second in creation (after the Prophet (S) – he has been endowed with power and knowledge over the entire creation, and witnessed all events, and shall keep on witnessing the creation as it reaches its perfection and THE final goal set by Allah. No wonder the Prophet (S) had witnessed a Camel during his Me'raj which kept growing new humps every now and then. The Archangel Jibraeel (AS) remarked that the humps have never stopped growing since its birth. Apparently, these humps denote the praises of Ali as they are discovered.

Because of the knowledge and happenings of the entire creation, al-Majlisi writes that these Purified Souls are thus *witnesses* upon the entire creation. In Kafi and in Basair, Imam Ali (AS) is reported to have said:

Allah has made us clean of evils, infallible and made us witnesses over the creation; proof (Hujjat) in His earth and also He has made Qur'an with us and us with the Qur'an. Neither we will separate ourselves from it nor will it separate itself from us.

No wonder Ali said that if the veils of the heavens were lifted, his certainty and knowledge would not increase even a bit, for he has been blessed with the knowledge of the entire creation, from the tiniest bacteria, to the biggest of galaxies.

All in these make up the reasons why Ali is such a perfect personality, that his energy was and is in union with the entire creation during the beginnings of time, and at all times – and the main reason why he and only he always put forth this question, *Ask me anything you want – I know the way of the heavens more than the earth.*

In Nahjul-Balagha, he even explains the origins of creation in such an explicit manner, that there is no doubt he witnessed all such events. He explains Allah, in a way no one has ever or will ever describe Him. He explains the creations of the sky, earth, clouds, the angels, and the reasons behind the creation. He even explains the feelings and remarks from these creations.

For example:

He has arranged the depressions and elevations of the openings of the sky. He has joined the breadths of its breaches, and has joined them with one another. He has made easy the approach to its heights for those (angels) who come down with His commands and those (angels) who go up with the deeds of the creatures. He called it when it was yet (in the form of) vapor. At once the links of its joints joined up. Then Allah opened up its closed door and put the sentinels of meteors at its holes, and held them with His hands (i.e. power) from falling into the vastness of air.

He commanded it to remain stationary in obedience to His commands. He made its sun the bright indication for its day, and the moon, the gloomy indication for its night. He then put them in motion in their orbits and ordained their (pace of) movement in the stages of their paths in order to distinguish with their help between night and day, and in order that the reckoning of years and calculations may be known by their fixed movements. Then He hung in its vastness its sky and put therein its decoration consisting of small bright pearls and lamp-like stars. He shot at the over-hearers arrows of bright meteors. He put them in motion on their appointed routine and made them into fixed stars, moving stars, descending stars, ascending stars, ominous stars and lucky stars.

Then Allah, the Glorified, created for inhabiting of His skies and populating the higher strata of his realm new (variety of) creatures namely the angels. With them He filled the openings of its cavities and populated with them the vastness of it circumference. In between the openings of these cavities there resounds the voices of angels glorifying Him in the enclosures of sublimity, (behind) curtains of concealment and in veils of His Greatness. And behind this resounding, which deafens the ears, there is the effulgence of light, which defies the approach of sight to it, and consequently the sight stands, disappointed at its limitation.

He created them in different shapes and with diverse characteristics. They have wings. They glorify the sublimity of His Honor. They do not appropriate to themselves His skill that shows itself in creation. Nor do they claim they create anything in which He is unparalleled.

Allah spread the earth on stormy and tumultuous waves and the depths of swollen seas, where waves clashed with each other and high surges leapt over one another. They emitted foam like the he-camel at the time of sexual excitement. So the

tumult of the stormy water was subdued by the weight of the earth, when the earth pressed it with its chest its shooting agitation eased, and when the earth rolled on it with its shoulder bones the water meekly submitted. Thus after the tumult of its surges it became tame and overpowered, and an obedient prisoner of the shackles of disgrace, while the earth spread itself and became solid in the stormy depth of this water. (In this way) the earth put an end to the pride, self-conceit, high position and superiority of the water, and muzzled the intrepidity of its flow. Consequently it stopped after its stormy flow and settled down after its tumult.

Thereafter He did not leave alone the barren tracts of the earth where high portions lacked in water-springs and where rivers could not find their way, but created floating clouds, which enliven the unproductive areas and grow vegetation. He made a big cloud by collecting together small clouds and when water collected in it and lightning began to flash on its sides and the flash continued under the white clouds as well as the heavy ones He sent it raining heavily. The cloud was hanging towards the earth and southerly winds were squeezing it into shedding its water like a she-camel bending down for milking. When the cloud prostrated itself on the ground and delivered all the water it carried on itself, Allah grew vegetation on the plain earth and herbage on dry mountains. As a result, the earth felt pleased at being decorated with its gardens and wondered at her dress of soft vegetation and the ornaments of its blossoms. Allah made all this means of sustenance for the people and feed for the beasts. He has opened up highways in its expanse and has established minarets (of guidance) for those who tread on its highways.

The origin of Ali (AS) is light, and his living and life after death is light, and so his presence permeates anything and everything – so these events that are mentioned are not at all difficult feats for a person his status....

It has been said that:

The traditions relating to the nature of their (the Aimmah (AS) bodies and the creation of their spirits and hearts; and those which speak of their having been given the knowledge of the Greatest Name; the sciences bestowed upon them from the unseen divine stores of the prophets, the angels; what is above that and that which does not enter into the imagination of you and me; and that which is mentioned of their other excellences in the various chapters of reliable works of our associates, especially in the Usul al-Kafi, are such as to confound the intellect, *no one can apprehend their mysteries and realities except their own sacred beings.*

Imam al-Baqir (AS) once said:

We (the Aimmah, 14 perfect souls) have been taught the language of the birds and bestowed with knowledge of everything.

Ali says in the Peak of Eloquence (in several of his remarkable sermons):

They (the Aimmah) are the trustees of His secrets, shelter for His affairs, source of knowledge about Him, center of His wisdom, valleys for His books and mountains of His religion. With them Allah straightened the bend of religion's back and removed the trembling of its limbs.

None in the Islamic community can be taken at par with the Progeny of the Prophet. One who was under their obligation cannot be matched with them. They are the foundation of religion and pillar of Belief. The forward runner has to turn back to them while the follower has to overtake them. They possess the chief characteristics for leadership. In their favor exists the will and succession (of the Prophet). This is the time when right has returned to its owner and diverted to its center of return.

No person in the world can be brought at par with them, nor can any one be deemed their equal

in sublimity, because the world is over laden with their obligations and has been able to secure eternal blessings only through their guidance.

They are the corner stone and foundation of religion and the sustenance for its life and survival. They are such strong pillars of knowledge and belief that they can turn away the stormy flow of doubt and suspicion. They are such middle course among the paths of excess and backwardness that if some one goes far towards excess and exaggeration or falls behind then unless he comes back or steps forward to that middle course he cannot be on the path of Islam.

They possess all the characteristics, which give the superiority in the right for leadership. Consequently, no one else in the ummah enjoys the right of patronage and guardianship. That is why the Prophet declared them his vicegerents and successors.

He is the leader (Imam) of all who exercise fear (of Allah) and a light for those who seek guidance. He is a lamp whose flame is burning, a meteor whose light is shining and a flint whose spark is bright. His conduct is upright, his behavior is guiding, his speech is decisive and his decision is just. Allah sent him after an interval from the previous Prophets when people had fallen into errors of action and ignorance. Allah may have mercy on you.

In the Invocation of Alqamah, it is said about the Aimmah (AS):

I beseech You in the name of Muhammad, the last Prophet, and Ali, the commander of the faithful, in the name of Fatima, the daughter of Your Prophet, and in the name of Hasan and Husain.

I direct myself towards You, through them, in my address, through them I try to get a hearing, through them I put forward my case to get Your favors, in their names I make a request to You; bound to You by oath, living a life according to Your commands.

I carry out my pledge by every means, in the name of the love and devotion You have for them, and the influence and status they enjoy in every dimension of Your will; the superior most preeminence in wisdom and character You bestowed upon them to transcend above everything in the whole universe.

In the name of Your name You revealed to them in trust; on account of which You chose them in preference over everything found in the heavens and the earths; through which You built their respect, developed to perfection their surpassing excellence in knowledge, learning and deeds, out of all the rest of the people, till their completeness surpassed the total achievement of all the people put together.

The Aimmah (AS) were indeed created perfect and are flawless creations of Allah, and only He knows the extent of their Infallibility because He created them. If they are the leaders over the entire creation, the Aimmah (AS) also had to excel in every science so their knowledge is God-given and vast, unlimited. This is why they could answer queries in any language and no one was able to overcome these blessed souls in any manner, be it worship, knowledge or just plain discipline and behavior towards the public. Also, the inanimate objects were under their watch and command, be it the tiniest creation.

Ali (AS) remarks:

By Allah! I have learnt the proclamation of the messages, the fulfillment of promises and perfection of words. With us, the Ahlul-Bayt, are the doors of wisdom and the lights of all things. Where are those who claim that they, instead of us, are deeply rooted in knowledge? They do so lying and rebelling against us. Allah has elevated us and degraded them, and has bestowed upon us and deprived them, made us enter and expelled them. It is through us that guidance is sought and blindness removed. Certainly, the Imams will be from the Quraish, they have been planted in the line of Hashim. The Imamate is not right for others, neither is it for the governors to the exclusion of others.

We are the close ones and the companions, the treasures and the doors. Houses are not entered except by their doors; whosoever enters them in any other way is called a thief.

Within them (Ahlul-Bayt) is the nobility of the Qur'an, and they are the treasures of the Merciful one. When they speak they utter the truth, and when they are silent, none should speak before they do.

They are the life of knowledge and death of ignorance; their forbearance tells you of their knowledge and their silence the wisdom of their speaking. They do not go against the truth nor do they differ about it. They are the pillars of Islam and the asylums of protection. Through them the truth has returned to its rightful position, falsehood has vanished and its tongue severed from its root. They have understood religion attentively and carefully, not from hearsay or from relaters, because the relaters of knowledge are many, but few observe it.

His (The Prophet) progeny is the best of progenies and his family the best of families. His tree is the best of trees, grown in sanctity and excelled in generosity, for them are long branches and fruits that cannot be reached.

We are the tree of Prophethood, the station of divine message and the place where angels visit. We are the mines of knowledge, the fountainheads of wisdom. Those who support and love us, can expect mercy, our enemies and one who hates us, await the wrath [of God].

We are the noble ones, and our progeny is the progeny of the Prophets. Our party is the party of Allah, the most Glorious and Majestic. The rebellious groups are the party of Satan. Whoever equates us with our enemy is not from us.

Where do you go and how [much] do you lie?
The standards are raised and the signs clear. The

minarets have been erected, so where are you wandering? How can you wander blindly, when among you is the progeny of the Prophet (S) and they are the pillars of truth, standards of religion, the truthful tongues? Accord to them the same position as you do to the Qur'an and come to them as thirsty camels approach water springs.

O people, take it from the seal of the Prophets (S) that he who dies from amongst us is not dead, and he who decays from amongst us does not really decay. Do not say what you do not understand, because most of the truth lies in what you deny. Accept the argument of one against whom you have no argument. It is me. Did I not act according to the more weighty thing (the Qur'an) and did I not leave for you the less weighty thing (the Ahlul-Bayt of the Prophet) and did I not fix for you the standard of faith?

Examine the Ahlul-Bayt of your Prophet and follow their character and footsteps and they will never lead you astray. They will never make you return to destruction. If they lie down, then you lie down, and if they arise, then you arise. Do not precede them otherwise you will go astray. Do not lag behind them as you will be ruined.

In a tradition quoted by al-Majlisi (AR) in Mi'atul-Qul, Kitabul-Iman wal-Kufr and Bab al-Musfaha, with his continuous chain of transmission reaching the august Shaykh, the best of the narrators, Muhammad, son of Ya'qub al-Kulayni, from Ali ibn Ibrahim, from his father, from Hammed, from Ribi', from Zurarah, from Abu Ja'far (AS). Zurarah says, I heard him say:

Verily, God the Almighty and the Glorious, cannot be described. And how could He be described when He declares in His Book, *They measure not God with His true measure*. Hence He cannot be described by any measure, and if described He would transcend it.

And verily, the Prophet (S) cannot be described, and how could one describe a servant whom God, the Almighty and the Glorious, has concealed with seven veils. Allah made obedience to him in

the earth like obedience to him in the heavens. He declared, *Whatsoever the Messenger gives you, take it. And whatsoever he forbids, abstain from it.*

And He has declared, *Whoever obeys him assuredly obeys Me, and whoever disobeys him disobeys Me.* Hence He has delegated authority to him.

And we (Imams of the Ahlul-Bayt) cannot be described. And how could a group of people be described whom God has kept free from impurity, which is doubt.

And neither can the believer be described. And indeed, when the believer takes his brother with the hand on meeting him, God looks at them and sins are shed from their faces in the way leaves fall from a tree.

In Qur'an:

Verily! Verily Allah intends to keep every kind of uncleanness away from you – O People of the house, and purify you a thorough purification.

(al-Qur'an – Chapter 33, Verse 33)

In the Ziyarat of al-Jamia, the Shiites of Ali say:

You (the 14 Infallible), whom Allah has kept all impurity and filth far away from you...

Mir Ahmed Ali (1988) writes in his Qur'an - Translation and Commentary that when this verse (of purification) was revealed, the Prophet (S) was in the house of Umme Salama. He then gathered his daughter Fatima, his cousin and Fatima's husband Ali, and their two sons al-Hasan and al-Husain – AS – and the Prophet said - *O Allah! THESE constitute my Progeny.* Even Umme Salama was not permitted in this gathering of the five blessed individuals. This gathering is mentioned in details earlier in the Tradition of the Cloak. In this tradition there is also a mention about this entire universe created because of the love of the Prophet, Ali and the Infallible – AS.

In the book Hayatul-Qulub, al-Majlisi (AR) relates that when Allah created Adam (AS), He told him that He would not have created him (Adam) if it were not for these two personalities. Upon enquiry, he was informed to look at the divine inscription upon which was written:

Muhammad is the Prophet of Mercy and Ali is
the Key to Paradise.

Further Discussion on the Origin of Ali – Light and Energy

We have noted before that the first creation was the light of Muhammad (S), before any other creation. al-Majlisi (1627) writes that the Most High created him, Ali, Fatima, al-Hasan and al-Husain – in the form of light - before the creation of Adam, and when as yet there was neither heaven, nor earth, nor darkness, nor light, nor sun, nor moon, nor paradise, and nor hell. Then, Allah made the Prophet's soul journey through different stages for thousands of years and purified him with the utmost perfection. These journeys are listed in details in the book Hayatul-Qulub, by al-Majlisi (1627), one of the foremost and most revered scholars in Islam.

al-Majlisi relates that on the respectable authority of Abu Dhar, a companion of the Prophet (S), Muhammad said that Ali and I were created one light, and we ascribed glory to Allah on the right side of the Empyrean two thousand years before Allah created Adam. In al-Amali by al-Mufid, the Prophet has said:

Allah, Most High, created the souls two thousand years earlier, then the bodies attached it to the Throne and ordered them to greet me and obey me. So, the first one among men who greeted me and expressed his obedience to me was the soul of Ali.

In al-Kafi - Volume 1, Page 441, al-Kulayni reports that Abu Ja'far said:

O Muhammad! Verily God, the Blessed and the Exalted, is ever unique in His Unity. Then He created Muhammad, Ali and Fatima. They remained for a thousand eons. Then He created all the things and made them witness their creation and decreed them to obey them, delegating their affairs (i.e. of the creatures) to them. Hence they permit whatever they will and forbid whatever they will and they will not do anything, except what God, the Exalted, wills.

Then he said, *O Muhammad, whoever goes beyond this creed transgresses the bounds*

(of right doctrine) and whoever lags behind perishes, and whoever adheres to it attains (to the truth). So hold on to it, O Muhammad!

al-Sadiq, the sixth Shiite Infallible continues:

O Mufaddhal! We (the 14 Infallible) were with our Lord and there was none else, except us in *the Green Shadow*. We glorified Him, called Him Holy and One and extolled Him. Besides us there was neither any archangel nor any spirit, until when it appeared to God to originate the creation. Thereupon, He created whatever He willed and howsoever He willed of the angels and the other creatures. Then He gave the knowledge of that to us.

In the Invocation of Adeelah:

We paid attention to him, believed in what he said, and in the Holy Qur'an. You revealed to him, and in his successor Ali, appointed by him on the day of Ghadir, and identified in clear words, *This is Ali*.

I testify that there are pious Imams and righteous successors, after the chosen Messenger, from Ali, the one who subdues of infidels.

After him, his eldest son, Hasan bin Ali, thereafter his brother, Husain, the grandson of the Messenger of Allah, obedience unto whom is the will of Allah; then Ali, the adorer of Allah (al-Sajjad), then Muhammad, the treasure of knowledge (Baqir), then Ja'far, the truthful (Sadiq), then Musa the sagacious (Kadhim), then Ali the devoted (Ridha), then Muhammad the pious (Taqi), then Ali an-Naqi, then Hasan the gatherer (Askari).

Then, the awaited savior, evident argument and established successor, my hope, because of whose perpetuity, the world is going on; because of whose blessings all living beings get their daily bread, because of whose presence, the heaven and the earth stay stable; and through him Allah will fill the earth with equity and justice, when it is run over with tyranny and oppression.

I bear witness that their words are decisive arguments; to follow their example is obligatory, to obey them is compulsory, to love them is necessary (because it has been) preordained, to take after them is sure salvation, to oppose them is certain destruction.

They are the chiefs of the people of paradise, effective helpers on the Day of Judgment, and the best guides for the mankind, surely the best approved successors.

I testify that death is certain, interrogation in the grave is certain, raising of the dead is certain, Sirat (the bridge over hell) is certain, Mizan (trail) is certain, Hisab (accountability) is certain, the Book (Qur'an) is true, Paradise is real, Hell is real, and certainly there is no doubt in the hour of resurrection. Verily Allah shall raise the dead from their graves.

To provide further explanation that Ali was created in the form of light eons before the entire creation, including all the Prophets; it is reported that Ali, besides the Prophet, also experienced most of the heavenly journeys into the boundaries of the universe that the Prophet made. And since the Prophet and Ali are from the same Light, their stories of these sacred journeys would be the same, as in the case of Me'raj, the physical Ascension mentioned clearly in Qur'an and explained in earlier sections.

It is reported that when on the Night of Ascension, the Prophet visited the Kingdom of Allah in the heavens. He told him, *Go and inform your followers what you have seen here.* The Prophet asked, *who would testify my statement?* Allah replied, *Ali will testify.* As noted earlier, Ali was also the only person to venture into other worlds of the Jinn community and fight battles with the unbelievers and solve their problems. Some of these narrations have been mentioned and some will be noted later.

In many traditions, we have that from the light of Ali, many of the angels were created. This is yet another explanation that the original existence of Ali is light, as all angels are in the form of light. And since Allah confirms in Qur'an that angels have been kept responsible for every-THING in the universe (including the counting of rain-drops that have fallen on earth since its creation), Ali is far superior to them and governs their knowledge and understanding. With his blessed powers, he commands the whole universe and its governing laws, and he has the ability to employ, alter and break these rules when he desires to, with the assistance from Allah.

The Messenger of Allah once said:

Allah created seventy thousand angels from the light of Ali's face. All they do is seek forgiveness for him, for his Shia, and for those who love him until the Day of Judgment.

(Ghayatul-Maram. Madinatul-Maajez. Khazrami in Manaqib and in Maqt al-Husain, and several others)

One of the main verses in Qur'an concerning the knowledge of Ali, and only Allah and His Prophet can confirm such a high status of Ali:

...And everything We confined into a Manifesting Guide.

(al-Qur'an – Chapter 36, Verse 12)

Similar quotations can be observed in Chapters 2, 6 and 34, Verses 124, 59 and 3 in the Qur'an respectively. In most authentic traditions, this guide is Ali, and he holds knowledge of the entire creation and such treasures of knowledge unknown to mankind.

To possess such knowledge on the entire creation means Ali has had and continues to have access to the entire creation, living and non-living, the tiniest atom's energy (and the information within, its evolution) released from the parts, actions, or experiences of *EACH THING CREATED*. This makes Ali a perfect *resonator* of the different frequencies of energy released from each thing created, whether the energy is positive and highly charged or low charged and blocked.

Ali once remarked to his followers:

If the forces of evil had exterminated the Qur'an, not leaving a single verse, I would have even then related every event that would happen till the Day of Judgment.

It is reported by authentic historians that when the first verses of the chapter of Ha Mim was revealed, Ali said to the people that all of the comings and goings in the past, now and the present, and the future in creation has been amassed in these letters and if not the following verse of Qur'an, I would have informed you of all these happenings.

Allah effaces out or confirms what He pleases; with Him is the Mother of the Book.

(al-Qur'an – Chapter 13, Verse 39)

In another authentic tradition, it is mentioned by al-Baqir (AS):

Among all the knowledge given to us by Allah is the explanation and the commandments of the Holy Qur'an and that we have also been given the knowledge of the changes taking place in every time and age or era. And he added, *We used to tell it whenever we found any writer who would not reveal our secrets or to any such person who could be informed of the secrets.*

One final narration confirming the energy wholesomeness and ability to unify with all creation (at the energy level), the Shia of Ali say in the Salutations of al-Jamia that *you (the Aimmah (AS) are witnesses over the entire creation.* Earlier, al-Majlisi was even quoted with such an explanation.

Verses from the Qur'an that the Prophet will bear witness over the entire creation on the Day of Judgment do exist. Ali, Fatima and the remaining perfect 12 will do the same. Dr. Bahmanpour explains further that some of these powers were also gifted to Prophets and Prophet Isa (AS) used to tell his followers that I can see what you eat (past, present and future meals), what you do even when I am not with you.

Dr. Bahmanpour (Senior Islamic Lecturer at the Islamic College for Islamic Studies in the UK - 2005) says that Ali, and the Aimmah have been endowed with great powers and knowledge so as to unify with the entire creation and are able to see and report of all actions, and this is the only way for them to be able to bear witness over our actions, and so can every THING in this universe.

We narrated earlier how our actions reach the 12th Imam (AS) every week. Imam Ali (AS) used to say that *I am going to witness over your actions.* No doubt, in Sunni and Shia traditions, Ali has been termed as – *one who will distribute Heaven and Hell.*

Continuing with the Salutations of al-Jamia, the followers of Ali remark – *our accounts (on the Final Day) are with you, you will be our judge, and our final destination is with you (the Aimmah (AS) and then Allah (SWT).*

The Birth of Ali Signifies His Eternal Energy Purity

Authentic reports narrate an incident wherein Sasa'a asked Ali in his deathbed, *Who is superior, you or Prophet Isa?* Ali said:

I am superior, for when Maryam became pregnant by the Grace of Allah, and the time of her delivery approached, a revelation was granted to her,

Leave this holy House for this is a House for prayers, not a place for the delivery of children. Accordingly, she left the holy House and went to the wilderness where she gave birth to Isa.

But when my mother, Fatima, daughter of al-Asad, felt labor pains within the precincts of the Ka'bah, she clung to the wall and prayed to Allah in the name of that House and the builder of that House, to lessen her pain. Soon a fissure appeared in the wall, and my mother heard a mysterious voice telling her, *O Fatima! Enter the House of the Ka'bah.* She went in, and I was born inside of the Ka'bah.

With regards to walls and their living nature and consciousness, we have explained that even walls have the ability to respond to prayers and commands. In Tafsir Ayyashi, Abu Sabah quotes al-Sadiq (AS), I asked him about the words,

There is not a thing but glorifies His Praise.

and he said:

Everything Praises God and the gaps we see in the wall are those praises of God.

The birth of Ali took place in Makkah, inside the Grand Mosque of Allah, the Ka'bah. He was the only one gifted with such a blessing. We have noted earlier that Makkah remains one of the most sanctified cities in the world and polytheists and non-Muslims are not permitted to even visit Makkah, as per the ruling of Allah (SWT), the Most Sublime. Atheists and even unclean Muslims are not permitted inside the vicinity of the *Mosque of al-Haram*. al-Khumeini in his book The Disciplines of the Prayer confirms that leading a life of a polytheist, disobeying the commands set by Allah, leading a sinful life and so forth lead to un-cleanliness at different levels and requires ablution with water that will eventually cleanse the person at those specific levels already mentioned.

According to al-Majlisi (1627), the entire vicinity of the Ka'bah (and maybe the whole city) should be considered a mosque and the reason why we have so many restrictions. Hunting, uprooting plants, war, shedding of blood, urinating or defecating facing the Ka'bah, and so many other acts that have the ability to induce blockages in the universal energy field surrounding the Ka'bah are also forbidden near the vicinity of this House of Allah on earth. Apparently, the command to Prophets of Allah was to forbid these acts even in the sacred city of Jerusalem.

Besides the general respect, reverence and power given to the Ka'bah, the visits by the most purified Infallible and clean Muslims, unlimited numbers of angels and many Prophets of Allah have circumambulated the Ka'bah, keeping the House at a higher vibratory rate. It is said that 300 Prophets of Allah have been buried near al-Ka'bah and since there are no reports that these Prophets resided in Makkah, it stands out to reason that these blessed individuals were ordered to visit, and perform circumambulation of the Ka'bah, raising and sanctifying the energy surrounding this House of Allah.

Archangel Jibraeel (AS) once informed Prophet Adam (AS) that he also performed the circumambulation of this holy House 300 years before him. And since angels are pure energy, the rates of frequencies of the energy fields within the Ka'bah would most certainly increase in abundance from such visits. The Prophet (S) narrates:

Allah has not created any creation greater in number than the angels. Everyday seventy thousand different angels come down to do Tawaf around Bayt al-Ma'mur. Then they come down and do Tawaf around the Ka'bah, after which they go to the grave of the Prophet (S) and say Salaam to him. Then they go to the grave of the Commander of the Believers, Ali Ibn Abi Talib (AS) to say Salaam to him, after which they go to the grave of Husain (AS) and say Salaam to him, and then they ascend back to the heavens. This will continue until the Day of Judgment. (Bayt al-Ma'mur - the Qiblah of the inhabitants of the skies. It is in the fourth sky, exactly on top of the Ka'bah – Biharul-Anwar - Volume 18, Pages 285-350)

About Bayt al-Ma'mur (the House above al-Ka'bah), the scholars have remarked that Allah once distanced a multitude of Archangels from the Arsh (Throne) as far as the distance of five hundred years. They gathered around it and pointed at it with their fingers, whereupon the Lord looked mercifully at them and set up for them the Ma'mur House and said to them, *Circle around it, leave the Throne alone*. So they circled it, and it is the House entered every day by seventy thousand angels who never return to it. Allah, therefore, made the Ma'mur House for the repentance of the residents of the heavens, then He made the Ka'bah for the repentance of the residents of the earth.

About the greatness of al-Ka'bah (on earth and in Paradise), Ali himself says in Nahjul-Balagha:

He selected from among His creation those who on listening to His call responded to it and testified His word. They stood in the position of His Prophets and resembled His angels who surround the Divine Throne securing all the benefits of performing His worship and hastening towards His promised forgiveness. Allah the glorified made it (His sacred House) an emblem for Islam and an object of respect for those who turn to it. He made obligatory its pilgrimage and laid down its claim for which He held you responsible to discharge it.

(Peak of Eloquence - Sermon 1)

We have noted earlier that the first land to re-surface when the earth was born is the land that houses the Ka'bah, and so Ali also had the honor of being born in the first and foremost house on earth, first built by Prophet Adam after the earth was created. Since then, Allah ordered all the Prophets to revere it and maintain its purity. It stands to reason, therefore, the Ka'bah is most likely the first non-material witness on the Day of Judgment of all the actions and histories that transpired in the world. We have also explained earlier that the first human to witness all actions will be the Prophet as his creation is the first compared to the creation of the WHOLE universe and it's tiniest of contents.

The Ka'bah in Makkah also remains one of or the most *electrically vibrant* structures on this earth, for the fact that millions of Muslims worldwide direct their attention and energy to the Ka'bah daily during their prayer and other activities, and absorb the same. This has been extensively explored. Moreover, the higher source and intelligent energy the Ka'bah draws from the higher (straight-ahead) Bayt al-Ma'mur in Paradise (the Ka'bah in Paradise) should also be considered and forms part of the energy system surrounding the Ka'bah and what is released from it.

Billions of Muslims worldwide visit the Ka'bah several times during their lives. And, when Muslims visit the Ka'bah, their energy remains at the highest rate of vibration since they visit and circulate the Ka'bah only in ablution and physical purity. Spiritual purity is also encouraged. The circulating energy is thus desirable. These people have so many restrictions that even lawful sexual relations with one's wife are not permitted during those three sacred days. Other restrictions are to avoid war and shedding of blood, to avoid producing evil thoughts and images, and so many others that may compromise one's energy and reduce its level of vibration.

Allah has made the approach and handling of the Ka'bah as perfect and absolute since time immemorial – as the first House on this earth. The Kiswah (cloth, with

specific divine writings wrapped around al-Ka’bah, and Bayt al-Ma’mur (Ka’bah in Paradise) above the Ka’bah adds to the unlimited and eternal energy purity of this House. No wonder, the Ka’bah has been rightly termed the *House of Guidance and whosoever approaches it or directs himself towards it shall gain from it*. It is considered as the most blessed house on earth.

If Allah (SWT) is so protective and does not wish the slightest of disturbance or compromise to the energy circulating the environment of the Ka’bah, then *the only person born inside the Ka’bah, and who lived in this House of Allah (SWT) for three consecutive days must be physically and spiritually perfect and cleansed at all levels*. This person blessed with eternal purity is Ali (AS), son of Abu Talib.

It is reported that even the birth of Ali had to be perfect, for Allah (SWT) would not have allowed impurity (as a result of the birthing process) inside the Ka’bah, a mosque wherein even the minutest of impurity is not allowed. This is applicable in all mosques, and the Grand Mosque is even more applicable. Once a companion of the Prophet requested him to allow him to give water to the pilgrims near the Ka’bah and the Prophet replied – *Allah does not prefer such an act*. It seems that Allah would not even allow drips of water from people’s mouth to spill near the Ka’bah.

al-Bazzar records on the authority of Sa’d, that the Apostle of God said to Ali, *It is not lawful for anyone to be in the mosque, while under the obligation of performing a total ablution, except for me and for you*. This tradition in itself signifies further eternal purity in Ali, physical, spiritual and in terms of energy.

When Ali was about to be born, his blessed mother Fatima approached the Ka’bah and it is reported by observers and historians that the walls of the Ka’bah instantly cleaved into half and a passage was made. The mother of Ali spent three nights and three days inside the Ka’bah and Ali was born.

We have mentioned before with significant scientific indications concerning rocks and their ability to listen, learn and transform. The tradition below would not be out of place here.

al-Taba Tabai quotes the following tradition in Light within Me, that Ammar Yasir (AR) narrated,

I came to my Master Ali (AS) one day and he recognized feelings of sadness in me. So he said, *What’s wrong?* I said, *A debt, which the debtor came to claim*. So he pointed to a rock and said, *Take this and pay your debt off from it*. So Ammar said, *but it’s a rock*. So Amirul-Mu’mineen (AS) said, *Call upon Allah (SWT) by my name, He will turn it (the rock) into gold for you*.



Ammar (AR) said, *So I called upon Allah (SWT) by His name and it became soft, and I took what I needed from it. Then he said, Call upon Allah (SWT) by my name to make the rest of the rock as it was.*

The above incident explains how Ali relates with Inanimate (in particular, rock) structures – his communication with gold (and that he divorced it) has been mentioned.

On a separate note, we have noted earlier that the walls of Makkah even cried in sadness after the event that took place in Karbala and al-Husain and his children were martyred for the sake of Islam, and that walls respond to one's prayers as well.

These narrations make it clear to understand the communication – at the energy level – between Ali as an infant in the womb, and the walls of the Ka'bah.

Moreover, there was no impurity normally associated with giving birth as Allah would never allow impurity inside the Ka'bah, the Grand Mosque in this entire universe. Clearly, there was a relationship between Ali, his body and soul, the light inside his mother's womb and the walls of the Ka'bah. The walls having observed the presence of Ali and his mother cleaved and made a passage for the mother of Ali to pass.

Authentic reports narrate that just before delivery, part of the (lady Fatima, daughter of Asad, mother of Ali) discourse addressing Allah and the Ka'bah was:

I was forever a believing women, I believe in the Prophet Muhammad (whose Prophethood was declared a decade later, but she was well aware of it), I believed in all other Prophets; on behalf of the baby inside my womb who has already been born (in the form of light) and who talks to me mysterious things and happenings, and on behalf of this baby who is a sign amongst your many signs, and a sign of Your Oneness,

and instantly, the walls of the Ka'bah cleaved apart. Fatima, the mother of Ali expected this by proceeding into the House and was not afraid as would any other human being.

After delivery, the mother of Ali came out the same way after the walls cleaved once again and remarked the following:

I was chosen amongst the entire creation, and Allah has made me better than the most revered ladies like Maryam and Asiya. This is because I have had the privilege to give birth inside the House of Allah. I also stayed in for three nights and days and I was fed with food that was brought directly from Paradise.

After the three days and on my decision, I decided to leave the Ka'bah and I heard the following from the Most High – that Allah kept the young boy's name Ali (High) as Allah is the Most High; Ali will have the same character as Allah has and desires; Ali will destroy all the idols in the Ka'bah. I (Allah) have made Ali the benefactor of the entire creation in the entire universe and every creature who has a request to make to Me or invoke Me has to come through Ali; Ali is the guide and leader of the entire creation; Ali is the one who will closely assist the Prophet in his mission; love of Ali will win Paradise, and hate of Ali will be the cause for one to taste the fire of Hell.
(Abdul Hakeem, 1999)

Also, it is reported in another tradition that people saw Fatima, daughter of Asad (AS), mother of the Commander of the Believers (AS), come close to the Ka'bah. She was nine months pregnant with him and she was in labor.

Fatima bint Asad (AS) said:

O Allah! I believe in you. I believe in what You sent to Your Messengers. I believe in Your books. I believe in the message of my grandfather, Ibrahim al-Khaleel, and the one who built Your house. I ask You through the right of the one who built this house and through the right of the baby that I am carrying to make my labor easy.

Then we saw the wall of the Ka'bah open from the rear. Fatima bint Asad (AS) entered the Ka'bah and she disappeared with the wall closing behind her. We tried to open the door of the Ka'bah but failed. We then understood that this was a miracle.

After four days she came out of the Ka'bah with the Commander of the Believers in her arms and said:

I have a higher status than all of the women before me because Asiya bint Mozahim worshipped Allah

secretly in a place that was not recommended to worship Allah except when necessary; Maryam bint Imran shook a dry palm tree and ate from its fresh ripe dates, but I entered the Holy House of Allah and I ate from the food of Paradise.

When I wanted to come out, a caller called me and said, *O Fatima! Name him Ali because he is Ali (High) and Allah is Ali al-A'la (The Highest). Allah tells you, I derived his name from My name. I educated him with My manners, and I taught him My most obscure knowledge.*

He is the one that will break the idols in My house, and he is the one that will give the ADHAN (announcement), sanctifying and glorifying Me on the roof of the Ka'bah. Bliss and happiness be on those who love him and follow him, and woe unto those who hate him and disobey him.
(Ilal al-Sharae by Saduq. Maani al-Akhbar. Amali. Biharul-Anwar)

During the delivery of Ali, his father Abu Talib cautioned all the people and said that this child will be the successor of the Prophet and that one will not be satisfied with his life if he or she does not believe in Ali.

Most certainly, the Prophet (S) said:

O Ali! You are like the Ka'bah. People should come to you and you should not go to them. So if these people come to you and ask you to govern them, accept their request. But if they do not, do not go to them until they go to Allah.
(Biharul-Anwar)

MORE on Greatness of Ali

In a tradition, quoted by more than 15 narrators, the prophet (S) said that – Jibraeel (AS) once told me:

Ali is the best human being. Those who deny this are unbelievers.
(Biharul-Anwar. Ghayatul-Maram. Uyun Akhbar al-Ridha)

The Messenger of Allah said:

No one has a higher status than Ali Ibn Abi Talib except me. He is the Imam of my nation, he is my heir, and he is my successor. Those who follow him are guided to the right path; those who follow anyone other than him are lost and have strayed off the right path.

Indeed, I am the chosen prophet. I do not say this about Ali from my own inclination. What I say is nothing but revelation brought by Jibraeel from Allah, who owns everything in the skies and in the earth, and whatever is between the skies and the earth, and whatever is under the earth.
(Ghayatul-Maram. Kanzul-Ummal. Biharul-Anwar)

He further said:

Ali is God's best creation after me. Hasan and Husain are the Masters of the Youth of Paradise, and their father enjoys an even higher status than them, and Fatima is the Mistress of all of the Worlds' Women.
(Saduq in Khisal. Bihar. Ibn Shahr Ahub in Manaqib. Maani al-Akhbar and several other references)

Finally,

Ali to me is like my skin; he is like my flesh; he is like my bones; and he is like the blood that flows in my veins.

Ali is my brother, my heir, my caliph, he repays my debts, and he fulfills my commitments.

Ali is my replacement in the world when I die.
(Ghayatul-Maram)

The Commander of the Believers (AS) said, *I was sitting in Ruhbah and people were sitting around me. Then someone stood up and said, O Commander of the Believers! It is Allah that has made your status so low, and your father will be tortured in Hell.*

I replied:

Be quiet! May Allah shut your mouth! I swear to Allah, who sent Muhammad (S) as a prophet, that if my father intercedes for all of the sinners on earth Allah will accept it.

How can my father be in Hell, while I, his son, am the one who divides between Paradise and Hell?

I swear to Allah who sent Muhammad (S) as the prophet, my father's light on the Day of Judgment exceeds the light of all creatures except the light of five lights: the light of Muhammad (S), my (Imam Ali's) light, the light of Fatima, the light of Hasan and Husain, and the light of the Imams from the sons of Husain.

Beware that the light of Abu Talib is from our lights. Allah created his light two thousand years before He created Adam.

(Amali of Tusi. Burhan. Biharul-Anwar. Ihtijaj. Ta'weel al-Ayat)

In Anwar al-Numaniyya, Tafseer al-Qummi, al-Amali of Saduq, the Messenger of Allah (S) is reported to have said:

O people! Who can be a better speaker and more truthful in speaking than Allah?

O people! Your Lord, Allah, has ordered me to appoint Ali as the flag, Imam, successor, and caliph for you. He ordered me to choose Ali as my minister and my brother.

O people! Ali is the door of guidance after me. Ali is the caller to Allah after me; he is the most righteous one of the believer, and who is better in speech than he who calls to Allah and does good and says:

Verily I am (one) of the Muslims.

(al-Qur'an – Chapter 41, Verse 33)

O people! Ali is from me. His sons are my sons and he is the husband of my love.

Ali's orders are my orders, and his prohibition is my prohibition.

O people! Obey Ali and abstain from disobeying him, because obeying Ali is obeying me, and disobeying Ali is disobeying me.

O people! Ali is the most truthful one in this nation. Ali is the separator of right from wrong and Ali is the narrator of hadith in this nation.

Ali is the Harun of this nation, Ali is the Yusha' of this nation, Ali is the Asif of this nation and he is Sham'un of this nation. (Harun was the brother and minister of Musa. Yusha was the successor of Musa, Asif was the successor of Suleiman. Sham'un was the successor of Isa).

Ali is the door of sustenance for this nation, Ali is the ark of survival for this nation. Ali is the Talut (Talut here means the commander. For more information, refer to the Qur'an 2:247-249) of this nation and he is the Dhul Qarnain (the owner of two branches, that is, Imam Hasan (AS) and Imam Husain (AS) of this nation.

O people! Ali is the trial of the creatures. He is the greatest decisive argument, the greatest sign of Allah, the Imam of the inhabitants of the world, and the strongest handhold.

O people! Verily, Ali is with HAQQ and HAQQ is with Ali and (HAQQ is) on his tongue.

O people! Ali is the divider of Hell. His friends will not enter it, and his enemies will not survive.

O people! Ali is the divider of Paradise. His enemies will not enter it, and his friends will not be prevented from entering it.

O my companions! I have advised you and I have conveyed the message of my Lord to you, but you do not like the advisors.

I said all of this, and I seek forgiveness for myself and for you.

When the Commander of the Believers, Ali Ibn Abi Talib (AS) came back from the Battle of Nahrwan to Kufa, he heard that Muawiya had been cursing and insulting him, and was killing his followers. So he gave a speech in which he started by praising Allah and by sending Salawat to the Prophet (S). He mentioned the blessings that Allah had bestowed on His Prophet and on him.

Then he said, *If it was not for this verse in the Qur'an. I would not mention what I am about to say. Allah says:*

Keep recounting (make mention of) the bounties of your Lord.

(al-Qur'an – Chapter 93, Verse 11)

O Allah, praise is only for You for Your countless blessings and Your unforgettable favors.

O people! I have heard the news (of Muawiya's behavior) and I can see that my death is approaching and that you are ignoring my status.

O people! I leave behind that which the Prophet (S) left for you, the Qur'an and my family, which is the family of the Guide to Survival, the last of the prophets, and the Master of Nobility, Prophet Muhammad (S).

O people! You will not hear this after me except from a liar.

- ❖ I am the brother of the Messenger of Allah (S) and his cousin.
- ❖ I am the sword of his revenge and his pillar of intense strength and support.
- ❖ I am the round molar of Hell and I am its fierce teeth.
- ❖ I am the supporter of orphans.
- ❖ I am the taker of souls.
- ❖ I am Allah's strength that cannot be suppressed.
- ❖ I am the disputer of wrong.

- ❖ I am the killer of knights.
- ❖ I am the destroyer of KUFRA (disbelief).
- ❖ I am the son-in-law of the best of all creations.
- ❖ I am the master of all of the successors and I am the heir of the best of the prophets.
- ❖ I am the door of the city of knowledge.
- ❖ I am the keeper of the knowledge of the Messenger of Allah (S) and I am his heir.
- ❖ I am the husband of Batul (a woman who is never in the state of menses), the Master of All of the Worlds' Women, Fatima, the pure, the pious, the guided, the benevolent, the love of the love of Allah (the Prophet (S), the best of his progeny, and the flower of the Messenger of Allah (S). His (Prophet) grandsons are the best of grandsons and my sons are the best of sons.

Is there anyone who can deny this? Where are the Muslims who believe in Qur'an?

My name in the Bible is ILIYA, in the Torah is BARI, and in the Psalter is ERI. Indians know my name as KABEER, Romans know me as BIT'RISA, Persians know me as JUBEIR, Turks know me as TABIR, blacks know me as HEYTAR, priests know me as BUSI, Abyssinians know me as BITRIK, my mother knows me as HAYDARA, my nurse knows me as MAYMOUN, Arabs know me as ALI, Armenians know me as FAREEQ and my father knows me as DHAHEER.

Beware that I am the special one in the Qur'an with many names. Do not change these or you will loose your religion.

Allah says - **Fear Allah and be with the truthful ones** (al-Qur'an – Chapter 9, Verse 119). I am the truthful one.

I am the muazzin in this life and in the Hereafter, as Allah says - Then a muazzin between them will say - **The curse of Allah be on the unjust** (al-Qur'an – Chapter 7, Verse 44). I am that muazzin.

And Allah says - **An announcement from Allah and His Messenger** (al-Qur'an – Chapter 9, Verse 3). I am that announcement.



And Allah says - **Verily Allah is with those who do good** (al-Qur'an – Chapter 29, Verse 69). I am the one who does good.

And Allah says - **Verily there is a reminder in this for whosoever has a heart.** (al-Qur'an – Chapter 50, Verse 37). I am the one who has a heart.

And Allah says - **Those who remember Allah standing, sitting, and reclining** (al-Qur'an – Chapter 3, Verse 191). I am the one who remembers.

And Allah says - **On the heights shall be men who know them all by their marks** (al-Qur'an – Chapter 7, Verse 46). Those men are my uncle (Hamza), my brother (Ja'far), my cousin (the Prophet S), and I.

I swear to Allah, the Creator of seeds, that Hell will not touch any of our lovers, and none of those who hate us will enter Paradise.

Allah says - **He created man from water, and made for him a relationship and son-in-law** (al-Qur'an – Chapter 25, Verse 54). I am the son-in-law.

Allah says - **It might be retained by the retaining ears** (al-Qur'an – Chapter 69, Verse 12). I am the retaining ear.

Allah says - **A man wholly belonging to one man** (al-Qur'an – Chapter 39, Verse 29). I am that man for the Prophet (S).

Mahdi is from my sons.

I have been made your test. The hypocrite is exposed through his hatred for me, and Allah tests the believers with my love.

The Prophet (S) promised me, *O Ali, no one loves you but a believer, and no one hates you but a hypocrite.*

I am the owner of the flag of the Prophet (S) in this life and in the Hereafter.

On the Day of Judgment, the Messenger of Allah (S) will precede me, and I will precede my Shia. I swear to Allah that none of my Shia will be thirsty and none of them will be scared (on the Day of Judgment).

I have authority on my Shia, and Allah has authority on me.

Those who love me, love someone who loves Allah. Those who hate me, hate someone who hates Allah.

I have heard that Muawiya has insulted and cursed me! O Allah! Increase Your punishment on him and descend the curse on the one who deserves it, Amin. O Lord of the Worlds, Lord of Ismail, and the Sender of Ibrahim, You are Glorious.

Then he (Imam Ali AS) came down from the platform and he never addressed the public like that again for the rest of his life, which came to an end when Ibn Muljim (may Allah's curse be on him) killed him.
(Maani al-Akhbar)

The Prophet has said that Allah honored me with five virtues and Allah honored Ali with five virtues:

- ❖ Allah gave me the knowledge of everything and gave Ali the knowledge of everything.
- ❖ Allah appointed me as a Prophet and appointed Ali as the successor.
- ❖ Allah gave me the river of Kauthar and gave Ali the river of Salsabil.

They shall be given to drink there of a cup tempered with ginger from a spring by the name of Salsabil.

(al-Qur'an - Chapter 76, Verses 17-18)

- ❖ Allah gave me the revelation and gave Ali the inspiration.
- ❖ Allah took me to Me'raj and Allah opened the doors of the skies for Ali and removed all the covers, so Ali could see me and I could see him while I was in Me'raj.

Once, the Messenger of Allah (S) started crying. So I (Ibn Abbas) asked him, *Why are you crying, O Messenger of Allah? May I sacrifice my father and mother for you.* The Prophet (S) replied:

O Ibn Abbas! On the night of Me'raj, the first thing that Allah told me was, *O Muhammad, look down.*

So I looked down, and I saw the doors of the skies were open and all of the covers were removed. I could see Ali and he was looking up at me. Ali spoke to me and I spoke to Ali. Then Allah spoke to me.

So I (Ibn Abbas) asked, *What did Allah say to you?*

The Prophet (S) replied, *Allah said to me:*

O Muhammad! I have assigned to Ali as your successor, your minister, and your caliph after you. So let Ali know because he can hear you. So I told Ali what Allah had ordered me to say.

Ali replied, *I have accepted this position and I will obey.*

Then Allah ordered all of the angels to say Salaam to Ali, and they all did. Ali replied to their Salaam, and I saw that the angels were pleased that Ali had replied to their Salaam.

I did not pass by any angel who did not congratulate me and say, *O Muhammad! We swear by Allah, who sent you as a Messenger, that all of the angels became happy when Allah appointed your cousin, Ali.*

Then I saw the carriers of the Throne lowering their heads toward the earth.

So I asked Jibraeel, *Why are the carriers of the throne lowering their heads toward the earth?*

Jibraeel replied, *All of the angels were honored by looking at the face of Ali except the carriers of the Throne. Now they have asked permission from Allah to look at his face and Allah granted them permission.*

Then when I came down from Me'raj I was telling Ali about what had happened, but it was Ali who was telling me about everything that had happened. So I knew that I had not stepped foot anywhere without it being uncovered for Ali and without Ali seeing it.

Then I (Ibn Abbas) said, *O Messenger of Allah! Advise me.*

The Messenger of Allah (S) said, *O Ibn Abbas! I advise you to love Ali Ibn Abi Talib.*

I (Ibn Abbas) said to him, *Give me some other advice.*

The Messenger of Allah (S) said:

- ❖ I advise you to love Ali Ibn Abi Talib.
- ❖ I swear by Allah who sent me as a prophet, that Allah will not accept the good deeds of any slave without first questioning him about his love for Ali Ibn Abi Talib, and Allah knows the truth.
- ❖ So if the slave had the Wilayat, Allah will accept all of the deeds of that slave, despite his shortcomings.
- ❖ If the slave did not have the Wilayat, Allah will not question him about anything else and will order him to be taken to Hell.

O Ibn Abbas! I swear by Allah, who sent me as a prophet, that Hell is harsher on those who hate Ali than it is on those who believe Allah had a son.

O Ibn Abbas! Even if all of the high-ranked angels and all of the prophets hated Ali, which they do not, Allah would torture them in Hell.

So I asked the Prophet (S), *Is there anyone who hates Ali?*

The Prophet (A) replied:

Yes, some people who think they are from my nation hate him and they have nothing to do with

Islam. One of the signs of those who hate Ali is that they elevate people who are lower than Ali, above Ali.

O Ibn Abbas! I swear by Allah who sent me as a prophet that Allah did not send any prophet more honorable in His eyes than me, and Allah did not appoint any successor more honorable in His eyes than my successor, Ali.

Ibn Abbas narrates that he continued loving Ali (AS) just as the Prophet (S) had ordered and advised him, and that this was his most important deed.

Ibn Abbas further narrates that he went to visit the Prophet (S) on his death bed and said to him, *May I sacrifice my father and mother for you, O Messenger of Allah! Your death has approached, so what do you command me to do?*

The Prophet (S) replied, *Be against those who are against Ali. Do not support them or associate with them.*

I asked him, *Why don't you order people not to be against Ali (AS)?*

The Prophet (S) started crying until he fainted. When he woke up he said:

O Ibn Abbas! Allah knows them (those who are against Ali (AS)). O Ibn Abbas! I swear by Allah who sent me as a prophet that none of those who hate Ali or ignore his rights will leave this world without first being disgraced.

O Ibn Abbas! If you want to meet Allah while He is pleased with you, follow the path of Ali Ibn Abi Talib. Turn when he turns and accept Ali as your Imam. Be the enemy of his enemies, and be the friend of his friends.

O Ibn Abbas! Beware of having doubts about Ali, because doubt about Ali is Kufr to Allah.
(Amali of Tusi. Biharul-Anwar. Ta'wil al-Ayat)

Allamah Taba Tabai, one of the most revered scholars and author of al-Mizan – Qur'an Exegesis, quotes al-Ihtijaj:

I adjure you by Allah; do you know that Ali was the first among the companions of the Messenger of Allah (S) to forbid the desires to himself; then Allah revealed:

**O You Who Believe! Do not forbid
(yourselves) the good things which Allah
has made lawful for you.**

(al-Qur'an – Chapter 5, Verse 87)

Jabir, son of Abdullah al-Ansari reports a tradition that the great al-Mufid (author of more than 190 books and treatises) writes in his book al-Amali, the angel Jibraeel (AS) descended unto the Prophet, and said:

Allah commands you to address the people around you, informing them about the excellence of Ali, son of Abu Talib (AS) and has commanded all the angels to listen to what you will say. And He reveals to you that whoever will oppose you about his affair, he shall enter Hell fire, and Paradise is for him who obeys you.

Then, the Prophet caused the announcement, *(join) the congregational prayers*. People assembled and the Prophet climbed the pulpit and commenced first by saying, *I seek refuge from Shaytan, the condemned and I begin in the Name of Allah, Most Merciful*. Then he said:

O People! I am the bringer of good tidings and I am the Warner. I am the Prophet, born in *Ummul-Qura*. I am now conveying to you, from Allah, Most High, about a man whose flesh is from my flesh and whose blood is from my blood; he is treasure-house of the knowledge and he is the one who Allah has selected from this community, chosen him, befriended him and guided.

Allah created me and him from one essence and blessed me with the Prophethood and blessed him with the task of purveying on my behalf. He made me city of the knowledge and made him its gate. He made him a treasurer of the knowledge and the source from whom divine laws are received. He blessed him with specific divine appointment, made clear his position, forewarned against animosity to him and made affection towards him obligatory, enjoining all people to obey him.

And He, Most High, says:

Whoever hates him, hates Me and whoever befriends him, befriends Me. Whoever rises against him, rises against Me and whoever

opposes him, opposes Me. Whoever disobeys him, disobeys Me and whoever harms him, harms Me. Whoever despises him, despises Me. And whoever loves him, loves Me and whoever obeys him, obeys Me.

Whoever pleases him, pleases Me and whoever protects him, protects Me. Whoever fights him, fights Me and whoever helps him, helps Me. Whoever intends foul against him, does so against Me and whoever plots against him, plots against Me.

O People! Listen to my command and obey it. For I warn you against the severe punishment by Allah. On the Day when every soul will find present before it every good deed it has done; and whatever evil it has done, it will wish that there be between it and the evil it has done, a great distance. And Allah cautions you of Himself.

Then he took Amirul-Mu'mineen (Ali) and said, *O people! This is the Master of the Believers and the Annihilator of the Infidels and the Proof of Allah to all mankind. O Allah! I have indeed conveyed and they are your servants. And You are able to reform them so reform them by Your mercy, O Most Merciful.*

Then he came down from the pulpit and the Angel Jibraeel came unto him saying, *O Muhammad, Allah sends you Peace and says:*

May Allah reward you best for having conveyed. You have indeed conveyed the message from your Sustainer and given your community the correct advice. You have pleased the faithful and constrained the infidels. O Muhammad, your cousin will be stricken with affliction and because of him, some will be surely tried. And those who do wrong shall soon come to know what punishment awaits them.

Abdullah, son of Umar reports from Umar Ibn al-Khattab who said that we asked the Messenger of Allah about the status of Ali. The Prophet replied angrily:

What is wrong with you people, asking me about someone to whom Allah has given a rank and position as high as mine, except for the Prophethood!

Beware! Those who love Ali love me, and those who love me please Allah, and Allah rewards them with Paradise.

Beware! The angels seek forgiveness for those who love Ali. The gates of Paradise are open for them, and they will enter from any door they choose without being questioned.

Beware! Allah will give those who love Ali their book (of deeds) in their right hand, and their questioning (on the Day of Judgment) is an easy questioning; it is like the questioning of the prophets.

Beware! Those who love Ali will not leave this world without first drinking from the Pool of Kauthar, eating from the tree of Tuba, and seeing their place in Paradise.

Beware! Allah eases the death process of those who love Ali, and makes their graves a garden from the gardens of Paradise.

Beware! Allah gives those who love Ali one HUR, for each vein in their body. They (those who love Ali) will intercede for eighty of their family members and Allah will give them one city in Paradise for every hair on their body.

Beware! Allah sends the angel of death to those who know and love Ali in the same way He does to the prophets. He removes the terror of Munkar and Nakeer; He lights their graves and makes it (their graves) as big as seventy light years; and He raises them on the Day of Judgment with their faces shining brightly.

Beware! Allah places those who love Ali under the shade of His Throne with the company of the truthful, the martyrs, and the virtuous. They are safe from the great and the loud terrors on the Day of Judgment.

Beware! The good deeds of those who love Ali are accepted and their sins are forgiven. They will be in Paradise in the company of Hamza (the Prophet's uncle), the Master of the Martyrs.

Beware! Allah places wisdom in the hearts of those who love Ali; Allah places truth on their tongues; and Allah opens the doors of His mercy to them.

Beware! Earth is the prison of those who love Ali and Allah will free them. Allah boasts about them to His angels and to those who carry His Throne.

Beware! An angel will call on those who love Ali from under Allah's Throne and say, *O Allah's servant, carry on because all of your sins have been forgiven.*

Beware! On the Day of Judgment, the faces of those who love Ali will be shining like a full moon.

Beware! Allah will place the crown of dignity on the heads of those who love Ali and they will wear the suit of glory.

Beware! Those who love Ali will pass the bridge with the speed of light and will not feel the difficulty associated with passing.

Beware! Allah writes a guarantee (of protection) from Hell to those who love Ali, and a pass for the bridge and a guarantee (of protection) from the torture.

Beware! The book of those who love Ali will not be published and they (those who love Ali) will not be measured; they will be told to enter Paradise without judgment.

Beware! Those who love the family of the Prophet are secure from the calculation, the scale, and the bridge.

Beware! Angels shake hands with those who die with the love of the family of the Prophet. The souls of the prophets come to visit them and Allah fulfills all of their requests.

Beware! Those who die hating the family of the Prophet die as unbelievers.

Beware! Those who die with the love of the family of the Prophet die with faith, and I guarantee Paradise for them.

Beware! Those who die hating the family of the Prophet will have the following written between their eyes on the Day of Judgment, *excluded from the Mercy of Allah.*

Beware! Those who die hating the family of the Prophet will not even smell the fragrance of Paradise.

Beware! Those who die hating the family of the Prophet will come out of their graves with black faces.

(Biharul-Anwar. Ghayatul-Maram. Fadhail al-Shia. Ta'wil al-Ayat. Tabari in Bisharatul-Mustafa. Arbaeen al-Khozayee)

From Tawus, Ibn Abbas says:

After the Prophet led the ASR Salat (prayers), he stood up and said, *Those of you who love me and love my family, follow me.* So we all followed him until we reached the house of Fatima. The Prophet knocked on the door and Ali came out of the house. His hands were stained with clay.

The Prophet said to him, *O Abal Hasan, tell the people what you saw yesterday.*
Ali said:

Yes, O Prophet, May I ransom my mother and father for you. It was DHUHR Salat time and I wanted to do Wudhu but I had no water. So I sent Hasan and Husain to get water, but they took a long time. Then I heard a voice calling me and saying, *O Abal Hasan look to your right.* So I looked and there was a pot hanging made of gold, filled with water that was whiter than ice, sweeter than honey, and it had the fragrance of a rose. Then I did Wudhu from that water and I drank a little from it. Then I put one drop (of this water) on my head and I felt the coolness of this drop in my heart.

Then the Prophet asked, *Do you know where this pot was from?* Al replied, *Allah and His Messenger know better.* The Prophet said:

The pot was from the pots of Paradise and the water was from the river of Kauthar. That one drop (you put on your head) was from under the Throne of Allah.

Then the Prophet hugged Ali and kissed his forehead and said to him, *O my love, Jibraeel was your servant yesterday. You have a great position and status in Allah's eyes.*

(Ghayatul-Maram. Madinatul-Maajez)

al-Tusi has recorded, after quoting several references, in his Amali a tradition as related by Ammar Ibn Yasir, who says that the Prophet of Allah said to Ali:

Allah has decorated you with those excellent qualities and ornamental attributes, which are dearer to Him than those with which He has decorated any other of His slaves. He has decorated you with religious devotion and fervor, and denouncement of worldly pleasures from which you will feel no loss nor will anything be missed by you. And He has bestowed upon you love for the indigent, and made you agreeable to their following, and (made) them agreeable to your Imam (Leadership). Blessed is he who loves, testifies and supports your words, and woe

to him who hates you and denies the truth of your words.

al-Qummi (in his book Stages of The Hereafter – Manazil al-Akhirah) quotes al-Saduq who quotes from Abdullah, son of Abbas who says that he heard the Prophet Say:

The one who doubts the greatness and high honour of Ali will arise from his grave in a manner that in his neck will be bound a collar with three hundred thorns in it, and on each thorn Shaytan will be seated who will be spitting on his face with rage.

The Prophet has said:

O Ali! If there had not been the risk of people idolizing you as the Christians worship Prophet Isa, I would have made public such of your merits as would make people use the soil under your feet to cure their ailments and the water from the remainder of your WUDHU (ablution) in order to be cured.

(Amali of Saduq)

In Qur'an:

He (Allah) said, O Iblis! What prevented you from doing obeisance to one whom I created with My Own Hands? Are you proud, or are you of the exalted ones?

(al-Qur'an – Chapter 38, Verse 75)

According to al-Khudhri, as we are told by al-Saduq in his book Fadhail al-Shia, a man once came to the Prophet and asked him about the *Exalted Ones*. The Prophet replied that, *They are I (myself), Ali, Fatima, al-Hasan and al-Husain. We were in the Pavilion of the Throne praising the Almighty, and the angels were repeating after us, one thousand years (in other reports, two thousand) before Allah, the Exalted and the Almighty, created Adam* (al-Jibouri, 1987).

al-Baqir (AS) said:

O Abu Hamza, do not place Ali (AS) below the level to which Allah has raised him, and do not elevate him above the level where Allah has kept him. It is



enough (excellence) for Ali that he is the one who fought the apostates and he is the one who will pair off the inmates of paradise.

Amirul-Mu'mineen, Ali Ibn Abi Talib (AS) said, The Prophet (S) held my hand and said:

Whoever dutifully performed the five (daily) prayers, and then died with your love in his heart, he will have redeemed his pledge. And whoever died with hatred for you, died a death of ignorance (i.e. the era before Islam), though he will account for his deeds as ordained by Islam. And he who lives after you, with your love in his heart, Allah will end his life with security and faith, till he arrives near me at the Pool.

Saeed, son of al-Musayyib has said:

I heard a man ask Ibn Abbas about Ali Ibn Abi Talib (AS). Abbas told him, *Surely, Ali is the one who prayed towards both the Qiblah and swore allegiance to the Prophet on both occasions. He never worshipped an idol nor did he divine by the arrows. He was born a Muslim and did not associate any partner to Him, even for a wink.*

The man said, *I did not ask you that! I want to know from you about the sword which he proudly carried over his shoulder, came to Basra and killed forty thousand. Then he went to Syria, confronted the Arab leaders, pitting one against the other and then killed them. Then he came to Nahrwan and killed the Muslims up to the last one.*

Ibn Abbas told him, *Who do you think is more knowledgeable, Ali or myself?* He said, *If I had thought Ali to be more knowledgeable, I would not have come to you!*

Upon hearing this, Ibn Abbas was enraged and he said:

May your mother mourn you! Ali is the one who taught me. And his knowledge is from the Prophet (S) and the Prophet received knowledge

from Allah, Most High. So, the knowledge of the Prophet is from Allah, and Ali's knowledge is from the Prophet and my knowledge is from Ali. And the knowledge of all the companions of Muhammad, (S) when compared to Ali's knowledge is just like a drop in the seven oceans.
(al-Amali)

In Ziyarat of Nahiya, al-Mahdi (AS) refers to al-Husain (AS) as thus:

...And for the sake of his brother who is the greatest mine of knowledge and wisdom, that is Ali (AS), Amirul-Mu'mineen, and for the sake of Fatima (AS) the chief of the ladies of the worlds...

And, after mentioning the fourteen Infallible (AS), he says:

... They are the best of the creations...

In the Invocation of Nudba, the Imam al-Mahdi (AS) asks us to pray and ask:

... Where are those who *know all the answers* scholars who communicated and made clear the religion of Allah? The fundamentals of knowledge and wisdom!

Jabir, son of Abdullah al-Ansari was once asked, (during his old age) when his eyebrows had fallen over his eyes, *Tell us about Ali, son of Abi Talib (AS)*. Jabir lifted his eyebrows with his hands and said:

He is the best of all creatures, no one hates him but a hypocrite and no one doubts in him except an infidel.

The Prophet (S) said:

The night I was taken to the heavens, I ended up at Sidratul-Muntaha, I heard:

O Muhammad, counsel (your people) good about Ali, for he is the master of the Muslims, Imam of the people of Taqwa (those who guard themselves from all sins), and leader of the hopping horses with white spots on their foreheads (leading to the paradise), on the Day of Judgment.
(al-Amali)

The Prophet (S) remarked in several instances that, *Ali is with Allah and Allah with Ali; Ali is with the Truth and the Truth is with Ali; Ali is with Qur'an and Qur'an is with Ali; Ali is the Hand of Allah; Ali is the Face of Allah; Ali is the Soul of Allah*, and so forth. Apparently, Allah preferred to associate with Ali and the Infallible because they were the ones who manifested His Names in action at all times. In fact, only Allah and the Prophet really know the real status of Ali in the heavens and the earth, as this tradition is only from the Prophet himself in praise of Ali.

In Kitab al-Tawhid, Shaykh Saduq (AR) says:

Ali is the eye of God, the hearing of God, and the divine proximity.

Allah (SWT) states in Qur'an that He is with the Believers, He is with the Faithful and He is with the Pious, and so forth. Since Ali is the Commander of the Believers, the Commander of the Faithful and the Leader among the Pious people, there would be no hesitation in affirming that Ali is with Allah at all times. Many a times, Allah even attributed Ali, the Prophet and the actions of the Infallible as His actions.

The Prophet once informed Ali:

O Ali, your high qualities cannot be counted. I swear to God, who created the seeds and created people, if all creatures would concede to loving you and understanding your true status, God would not have created hell.
(Ghayatul-Maram. Ehqaq al-Haq)

The Messenger of Allah further said:

I swear to Allah, who has sent me as a Warner and a Guide, that the Throne of Allah did not settle, the universe did not start moving, and the heavens and the planets were not created until after Allah wrote on them:

LA ILAHA ILLALLAH.
MUHAMMAD RASULLULLAH.
ALI WALIYULLAH.

Then the Prophet explained what Allah told him, in His own voice:

Allah said, *O Muhammad*. I replied, *LABBAYK WA SAADAYK*. Allah said:

I am Mahmud and you are Muhammad. I derived your name from mine and I made you superior to

all of My creatures. Assign your brother, Ali, to be a flag for My slaves to guide them to My religion.

O Muhammad! I have made the believers the chosen ones, and I have made Ali their commander. Therefore, I curse those who give commands to Ali and I torture those who disobey him. But those who follow him, I will bring them closer to Me.

O Muhammad! I have made Ali the Imam of Muslims. Those who proclaim to precede him, I disgrace them. I imprison those who disobey him.

I have made Ali the master of all of the successors, and I have made him the glorified leader of the believers.

He is My decisive argument on My entire creation.
(Madinatul-Maaje. Ghayatul-Maram. Biharul-Anwar. Jawahir al-Saniyya. Taweel al-Ayat)

A companion once asked Abu Abdillah, Ja'far bin Muhammad (AS) about the meaning of fifty of the letters in the Qur'an and he answered my questions. Then I said, *You are the most knowledgeable about Qur'an.* Abu Abdillah (AS) said:

How can Allah use someone as an argument on the Day of Judgment who does not know everything that His creation needs.

al-Mufid writes in Kitab al-Irshad:

When the waters of the Euphrates overflowed and grew so big that the people of Kufa became anxious about drowning. They resorted to the Commander of the faithful. He rode out on the mule of the Apostle of God, and the people went with him until he reached the banks of the Euphrates. He dismounted and performed the ritual ablution and prayed alone, by himself, while the people watched him. Then he called on God with prayers which most of them heard. He went towards the Euphrates, leaning on a stick

which was in his hand. He struck the surface of the water with it and said, *Abate, with God's permission and His will.*

The waters sank so that the fish at the bottom (of the flood) appeared. Many of them greeted him with title of the Commander of the faithful. However some kinds of fish did not speak. They were eels, a scaleless fish (marmaliq) and mud fish (zumar). The people were amazed at that and they asked for the reason that some who were able to speak and some others could not. He said, *God made those fish which were ritually pure speak to me and He kept those silent towards me which were forbidden, impure and worse.*

This is a widespread report, the fame of which is, through its transmission and narration, like the fame of the wolves speaking to the Prophet, the stones praising God in the palm of his hand, the trunk of the tree bending towards him and the feeding of many with little food.

Whoever continues to find fault with the miracles of Ali is one who can only find the doubts about it in what the denigrators depend upon, in what we have enumerated of the miracles of the Apostle.

al-Khumeini (AR) writes the following in his Exegesis of The Blessed Chapter Tawhid in the Qur'an:

Wahab ibn Wahab further quotes Ali ibn al-Husayn (AS) explaining as-Samad. He also reports Imam al-Baqir's explanations concerning the secrets of the letters of as-Samad. He says that Imam al-Baqir (AS) said:

Had I found bearers for the knowledge which Allah has bestowed upon me, I would have spread knowledge about at-tauhid, Islam, faith, religion and the laws out of as-Samad.

But how can I find bearers of such knowledge, while my grand father, Amirul Mu'minin, could find none to carry his knowledge, such that he used to painfully sigh and tell his followers, on

the minbar (pulpit), Ask me before you miss me.
Behind the ribs of my bosom is great knowledge.
Oh! Oh! that I can find no carriers for it.

Ali and the Verses that begin with O Believers! In al-Qur'an

When asked to comment on al-Qur'an, Chapter 36, Verse 20 - **and from the remote part of the city there came a man running, he said, O My People! Follow the messengers ...**, the Prophet (S) said about this Believer from the people of *Ya Sin*:

There were three persons who, without a moment of hesitation, responded to the call of three prophets, believer from the people of Fir'aun (Qur'an – Chapter 40, Verse 28); believer from the people of Yasin (Qur'an – Chapter 36, Verse 20), and Ali Ibn Abi Talib (Qur'an – Chapter 26, Verse 214); and they never worshipped any god save Allah even for *the twinkling of an eye*, they are the most truthful and Ali is the best amongst them.

(Tafsir Tha'labi)

And the best of believers, *it is Ali*, the Prophet has said and reported in al-Dur al-Manthur.

Chapter 3, Verse 7, Mir Ahmed Ali (AR) comments further:

It is a historical fact that all the companions of the Prophet, before embracing Islam, for a long time in their lives, were idol worshippers. The Prophet, Bibi Fatima and Ali Ibn Abi Talib and their children were the only ones who were free from the impurity of polytheism right from the day they were born. All Muslims, in every age, add *Karramallahu Wajhu* (Allah graced and honored his face above others) after the name of Ali, because he never worshipped any *ghayrallah* (other than Allah).

Ikrimah narrates from Ibn Abbas that he said:

No verse was revealed (with the words) O You Who Believe!, but Ali is its chief and its head. Allah has admonished the companions of Muhammad (S) in more than one place, but He has never

mentioned Ali except with good (words).
(at-Tafsir al-Ayyashi)

Allamah Taba Tabai (AR) says that the same hadith up to the words *its head* has been narrated in Tafsir al-Burhan from Muwaffaq ibn Ahmad from Ikrimah from Ibn Abbas; al-Ayyashi also has narrated it from Ikrimah; and we have quoted this hadith earlier from al-Dur al-Manthur. Some traditions quote al-Ridha (AS) as saying:

There is not in the Qur'an O You Who Believe!,
except about us.

al-Hajj Mujahid has narrated in many traditions concerning the virtues of Amir al-Mu'mineen Ali (AS). He writes:

Whenever in any place the phrase O Believers! occurs in the Qur'an Amir al-Mu'mineen Ali (AS) is to be considered the foremost of them and the most meritorious, as he has surpassed them all in embracing Islam.

(Furat al-Kufi, Tafsir Furat al-Kufi (Tehran - 1410/1990, p. 49. In his exegesis of the verse 274, in the Chapter of al-Baqara of al-Qur'an.)

- The Tafsir (exegesis) of Abu al-Hajjaj Mujahid, son of Jabr (or Jubayr), a Makki and Makhzumi (21-104 or 105/642-722 or 723), is the work of a leading commentator of an Iranian origin and belonging to the Tabi'un, the generation following that of the Prophet (S) and his companions.
- He had studied the sciences of the Qur'an and the arts of Qur'anic hermeneutics (Tafsir and Ta'weel) under Amir al-Mu'mineen Ali Ibn Abi Talib (AS) and Ibn Abbas, Jabir al-Ansari, Umm Salama, Umm Hani bint Abu Talib, and others.
- Ibn Asakir (d. 571/1175), in Tarikh Dimashq, has given an elaborate biographical account of him and describes him in these words - Sufyan Thawri would say, *One should learn the exegesis of the Noble Qur'an from four persons, Saeed ibn Jubayr, Mujahid, Ikrimah and Dahhak ibn Mozahim*. Qatadah would say, *Mujahid is the most learned of the Tabi'un in the exegesis of the Qur'an*.

Ibn Abbas reports:

We were sitting with the Prophet when Ali entered.

Ali said, *Peace be on you, O Messenger of Allah.*
The Prophet replied, *Peace be on you too, O
Commander of the Believers.*

Ali responded, *O Prophet, you call me the
Commander of Believers while you are still
alive?*

The Prophet answered, *Yes, while I am alive.*

Then the Prophet continued, *O Ali! You passed
by Jibraeel yesterday and did not say Salaam.*
So Jibraeel said, *Why did the Commander of
the Believers not say Salaam to us. I swear to
Allah, we would have been pleased if he had said
Salaam to us and we would have responded.*

Ali answered, *It looked like you and Dehya
were in a private meeting so I did not want to
interrupt.*

The Prophet said, *He was not Dehya, he was
Jibraeel. I asked Jibraeel why he called you the
Commander of the Believers. Jibraeel told me
that in the Battle of Badr, Allah told Jibraeel to
come to me (the Prophet) and tell me to order
the Commander of the Believers to ride his horse
in front of the army lines because the angels
love to watch him do that. So Allah named you
the Commander of the Believers that day in the
heavens.*

Then the Prophet said, *O Ali! You are the
commander of everyone in the heavens and the
commander of everyone on earth. You are the
commander of those who have passed away
and the commander of those who are yet to
come. There is no commander before you and no
commander after you. It is forbidden for anyone
who has not received this title from Allah to be
called by this name.*

Harith bin al-Khazraj the holder of the flag of Ansar, once said, I heard the Messenger of Allah telling Ali:

No one precedes you after me except a *Kafir*
(unbeliever), and no one disobeys you except

a *Kafir*. The people of the seven skies call you the Commander of the Believers by the order of Allah.

Ali and the Verse of Obedience

Jabir al-Ju'fi has said:

I asked Abu Ja'far (AS) about the verse; **obey Allah and obey the Messenger and those vested with authority from among you.** He said, *The Imams.*
(Tafsir Ayyashi)

Ibn Shahrashub narrates, al-Hasan ibn Salih asked al-Sadiq (AS) about it and the Imam replied:

The Imams from the *Ahlul-Bayt* of the Messenger of Allah (S).

Abdullah ibn Ajilan has narrated from Abu Ja'far (AS) that he said about this verse of obedience:

It is about Ali and the Imams; Allah has put them in places of prophets except that they do not make anything lawful or unlawful.
(Tafsir Ayyashi)

Abu Basir has narrated from Abu Ja'far (AS) that he said:

It (i.e. the verse of obedience) was revealed about Ali Ibn Abi Talib (AS).

I said to him, People say to us as to *what was to prevent Him from naming Ali and his Ahlul-Bayt in His Book?* Abu Ja'far (AS) said:

Tell them, Verily Allah revealed (the order of) *prayer* to His Messenger; but he did not name three (units) or four, until it was the Messenger of Allah who explained it.

And He revealed (the order of) *Hajj* and did not reveal to circumambulate seven times, until the Messenger of Allah (S) explained it.

[Likewise] Allah revealed, **Obey Allah and obey the Messenger and those vested with authority from among you**, and it was revealed about Ali and al-Hasan and al-Husain (AS).

And he (the Messenger of Allah (S)) said about Ali:

Whoever's master am I, Ali is his master.

Also the Messenger of Allah (S) said:

I admonish you concerning the Book of Allah and my *Ahlul-Bayt*. Verily I have asked Allah not to let them be separated from each other until He brings them to the *hawdh* (reservoir (of Kauthar)), and He has granted it to me.

And he said:

Do not teach them because they are more knowledgeable than you; verily they shall never take you away from the gate of guidance and shall never let you enter the gate of misguidance.

If the Messenger of Allah had remained silent and not identified the people (of his *Ahlul-Bayt*), surely the progeny of Abbas, and the progeny of Aqil and someone else's progeny would have claimed (to be among them); but Allah revealed in His Book, **Allah only desires to keep away the uncleanness from you, O people of the House! And to purify you a (thorough) purification** (33:33)

And Ali, al-Hasan, al-Husain and Fatima (AS) were the interpretation of this verse; so the Messenger of Allah (S) took the hands of Ali and Fatima and al-Hasan and al-Husain (AS) and entered them under the mantle in the house of Umm Salama and said, *O Allah! Every prophet had had his precious things and his people; and these are my precious things and my people.* Umme Salama said, *Am I not from your people?* He said, *Verily you are (proceeding) to good but these are my precious things and people of my (house)...*

(*Tafsir Ayyashi*)

The Sincerity of Ali

The Prophet (S) has said:

The victory of Ali on the day of the battle of the Ditch is much more in worth than the devotional worship performed by the created beings of both the worlds (seen and unseen) till the Day of Judgment.

Also:

HAQQ is with you. It is in your tongue, it is in your heart, and it is between your eyes. Faith is mixed in your flesh and blood just as it is mixed in my flesh and blood.

(O Ali) if it had not been for you, the believers would not have been known after me.

(Amali of Saduq)

al-Khumeini (AR) confirms the sincerity of Ali in every second of his life (since the beginnings of creation), that even one strike of his sword on the day of Khaybar was, is and continues to be weightier in the books of Allah than the worship of the entire creation, including the non-living, the angels and the jinn. al-Sajjad (AS) – the Chief of Worshippers – comments that this also includes my worship.

I swear by the station of Ali Ibn Abi Talib (AS) that even if all the Archangels (AS) and all the Prophets of Allah (SWT) (AS), except the Seal of Prophets (S), who is the lord of Ali (AS) and all others, if they try to utter a single Takbir (i.e. ALLAHU AKBAR - Allah (SWT) is Great) of Ali's, they will not be able to do it!

Shaykh Bahmanpour says that this tradition uncovers the sincerity of Ali (AS), which preceded all of creation. He also says that it was only Ali (AS) who fought the Kharijites (extremely pious, but misled people) and said that he was the only one capable of fighting them, that he revealed the eye of transgression, and to not fight them after him.

It is reported from Ja'far bin Muhammad, from his father, from Ali bin Husain, from his father, who said that the Messenger of Allah is reported to have said to Ali:

O Abal Hasan! If the beliefs of the entire creation and their good deeds were put on one side of a

scale and your good deeds, for only one day, on the other side of the scale, your good deeds for a single day would undoubtedly be greater than all of the good deeds of the entire creation.

In the Battle of Uhud, Allah boasted about you to His high-ranked angels. He removed the covers from the seven heavens on that day, and Paradise and everything in it started shining for you. The Lord of the Worlds was pleased with what you did, and Allah will reward you for that day with a reward which will make all of the prophets, the messengers, the truthful ones, and the martyrs envy you.

(Gayatul-Maram. Yanabi al-Mawaddah)

We have noted earlier that the Prophet has said that Ali is with the truth and the truth is with Ali. In Ziyarat al-Jamia, we say to the Aimmah (AS) and Ali that you are WITH the truth, IN the truth, FROM the truth and truth will always RETURN to you. Truth is so much with Ali that the Prophet used to say to his followers that whenever you are undecided in any particular situation, and if you are with Ali, then see what Ali does.

The sincerity of Ali was so great, that it was unmatched after the Prophet of Islam. It is reported that he lived in many worlds altogether, and more with humans and was able to communicate with beings at different levels. Once when he was praying and in bending position, a beggar asked for some assistance and Ali – in the state of total concentration in the worlds of the heavens – he realized the beggar and lifted his hand for him to take the ring, sell it and keep the money. Allah so much loved this act that a verse was then revealed.

**Only Allah is your Wali and His Messenger
and those who believe, those who keep up
prayers and pay the poor-rate while they
bow.**

(al-Qur'an – Chapter 5, Verse 55)

Mir Ahmed Ali (AR) says:

All the commentators unanimously hold, as Qushaji admits in the Sharh al-Tajrid on the subject of Imamah, that this verse refers to Ali when he gave his ring to a beggar while bowing down in the course of his prayers.



Nasai has also recorded this tradition in his Sahihah al-Nasai, and so has the author of al-Jama Bain al-Sihah al-Sittah (corroboration of the six authentic books) in discussion of the commentary on al Maidah, and so does al-Tha'labi in his Tafsir Kabir, and al-Balakhi in his Yanabi has copied it from Ahmad bin Hanbal's Musnad, volume 5, margin of page 38, and so many other books.

When Abi Ishaq Ahmad ibn Muhammad ibn Ibrahim Naysaburi al-Tha'labi reached this verse he recorded the following in his Tafsir al-Kabir on the authority of Abu Dhar al-Ghifari, who said:

Both of my ears may turn deaf and both my eyes may become blind if I speak a lie. I heard the Prophet saying:

Ali is the guide of the righteous and the slayer of the infidels. He who has helped him is victorious and he who has abandoned him is forsaken.

One day I said my prayers in the company of the Prophet; a beggar came to the Masjid and begged for alms, but nobody gave him anything. Ali was in a state of ruku' in the prayer. He pointed out his ring to the beggar, who approached him and removed the ring from his finger. Thereupon the Prophet implored Allah, saying:

O Allah! My brother Musa begged You saying, My Lord, delight my heart; make my task easy; undo the knot in my tongue so that they may understand me; appoint from among my kinsmen, Harun, my brother, as my vizier; strengthen my back with him and make him participate in my mission so that we may glorify You and remember You more frequently. Certainly You see us, and You inspired him. O Musa! All your requests have been granted. (The Prophet continued) Delight my heart and make my task easy and appoint from among my kinsmen Ali as my vizier and strengthen my back with him.

(Abu Dhar proceeds) By Allah, the Holy Prophet had not yet finished his supplication when the

trustworthy Jibraeel descended to him with this verse.

Observers report that during the Battle of Khandaq, Imam Ali (AS) was on top of Marhab and when about to massacre him, Marhab spat on the face of Ali and he got emotional. He instantly raised himself from the body of Marhab and refrained from hitting him with the sword, as he would have done that out of anger and not because of Allah.

The Bravery of Ali in Battles for Islam

And among men is he who sells himself to seek the pleasure of Allah; and Allah is affectionate to the servants.

(al-Qur'an – Chapter 2, Verse 207)

Tha'labi, Ghazali, the author of Ahyaul Ulum, and all the Shia commentators say that this verse was revealed to praise Ali, when he slept in the bed of the Prophet, during the night of hijrat/migration. Mir Ahmed Ali (AR) says:

It is reported that immediately after the death of Abu Talib, Abu Sufyan, the chief of the branch of Umayya, succeeded to the principality of Makkah. A zealous votary of the idols, a mortal foe of the line of Hashim, he convened an assembly of the Quraish and their allies. All tribal heads held a conference on the instigation of Abu Sufyan and Abu Jahl. It was resolved that one man from every tribe should go to the Prophet's house in the darkness of the night and kill him jointly, in order to divide the guilt, and baffle the vengeance of the Bani Hashim.

In the stupidity of their ignorance, they forgot that Allah is seeing, hearing, and His hand (Ali) was alive, who, from his earliest days, had committed himself to save the Prophet at all costs.

In the dark night, the conspirators surrounded the house of the Prophet. Meanwhile, Allah commanded the Prophet to leave Makkah at once and go to Madina. The Prophet explained Ali of the divine plan and asked him to lie down on his bed, in order to lead the enemies into thinking that it was the Prophet himself who was sleeping,

thus giving him enough time to go away from Makkah. Ali asked the Holy Prophet if his lying down in his bed would save the Prophet's life, to which he answered in the affirmative. So Ali lay down on the Prophet's bed, covering himself with his blanket. Ali made a willing choice of certain death, as the blood-thirsty enemies were lurking around the house to kill the Prophet in his bed at any time during the night.

The bravery of Ali in all battles is well mentioned in history books and has been cited by many historians, and by even those who disliked him. Ali put so memorable a fight in all battles, that in the battle of Badr, the Archangel Jibraeel (AS) gloried Ali's action with the celebrated sentence, *La Fatah Illa Ali* (There is no man save Ali) and *La Sayf Illa Dhulfiqar* (There is no sword save Dhulfiqar).

Concerning the bravery of Ali, al-Mahdi remarks the following in his Salutations to al-Husain in Ziyarat of al-Nahiya:

(After al-Husain tried to convince the infidels about his position in Islam) So you warned them of divine retribution before you made Jihad with them. And you emphasized to them, and presented a firm argument against them, but in spite of this they broke every oath and allegiance regarding you.

And they angered your Lord and your grandfather and initiated the attack upon you. So you also became prepared with spear and sword for the battle and attack. And you routed the army of transgressors.

And you were surrounded in the dust of the battle and fighting with Dhulfiqar with so much ferocity as if Ali (AS) was himself fighting.

Suffice to mention the following by Aqa Mahdi Puya (1988):

According to well-known traditions in Sahih, Musnad and Tafasir, Ali was the only person who owned the qualities mentioned in Verse 29 of the chapter of al-Fath.

In all the battles fought by the Prophet against the enemies of Allah, the Shaykhayn (the first caliph, Abu Bakr and the second caliph, Umar) never played a decisive role in any battle, nor won victory in single combats or general confrontations; on the contrary they were always either overpowered or ran away from the scene of action. More often they did not carry out the orders given to them by the Prophet.

(An example) The Prophet knew that Dhith-Thadiyyah was an apostate, so he asked the Shaykhayn to kill him, but they disobeyed and spared his life; and it was this renegade who, according to Sahih al-Bukhari and others, became the leader of the Khawarij, and was finally killed by Ali in the battle of Nahrwan.

In the Battle of Nahrwan, Ali (AS) himself was fighting like any other ordinary soldier. During this battle, a man came to face him and in the encounter lost his sword. He realized his hopeless plight of standing before Ali without any weapon in hand. Ali's hand was raised for a blow when he saw the opponent trembling with fear, he lowered his hand slowly and said, *Run away, friend, you are not in a position to defend yourself.*

This attitude made the man bold and he said, *Ali! Why don't you kill me, it would have made one enemy less for you.* Ali replied, *I couldn't strike a man, who cannot defend himself. You were begging for your life and it was spared.*

The opponent got bolder, and said, *I am told that you have never refused a beggar. Now I beg you of your sword, will you grant it to me?* Ali handed him over the sword! Taking possession of the sword he said, *Now Ali! Who is going to defend you against me and save you from my killing-blow?* He replied, *of course Allah will defend me if He so wills! He has appointed my death to be my guarding angel, no one can harm me before it is due and no one can save me when it arrives.*

Nobility of thought and action affected the foe and he kissed the bridle of Ali's horse and said, *O master! You are a great man indeed! You cannot only forsake the life of your enemy in a battlefield but also you can grant him your sword. May I have the honor to act as your bodyguard and to fight for you?* Imam Ali replied, *Friend! Fight for truth and justice and don't fight for individuals!*

During the Battle of the Ditch, the famous Amr bin Abduwud - succeeded in crossing the moat at a point where it was not very wide. Amr was one of the best

warriors in all of Arabia. In battle he was considered equal to 1,000 warriors. He began to challenge the Muslims to fight, but his reputation made them hesitate. Three times the Prophet (S) urged the Muslims to fight Amr. Each time only Imam Ali (AS) stood up. Finally, the Prophet (S) allowed him to go, giving him his own sword and tying a special turban on his head. As Imam Ali (A) went to the battle field, the Holy Prophet (S) exclaimed,

The whole Faith is going to fight the whole
Infidelity.

When Amr learnt the identity of Ali (AS), he refused to fight him, saying that Abu Talib had been his friend and he did not want to kill his friend's son. Ali (AS) told him not to be concerned about his death because if he died he would be blessed with a place in Heaven while Amr would end up in Hell.

He then reminded Amr that he had once said that if any opponent made three requests, Amr would always grant one of them. Amr agreed to this. Imam Ali (AS) then invited Amr to accept Islam or to return to Makkah or to come down from his horse as Imam (AS) had no horse and was on foot.

Amr agreed to the last request and came down from his horse. A fierce battle followed.

For a time, so much dust covered both warriors that nobody knew what was happening. Amr sent a murderous blow to the head of Imam Ali (AS).

Although Imam Ali (AS) blocked it with his shield, Amr's sword broke through and inflicted a serious cut on his head. Imam Ali (AS) then struck a blow to Amr's feet which brought Amr down. Suddenly the shout of *ALLAHU AKBAR* was heard from Imam Ali (AS) as he chopped off Amr's head. The killing of Amr shocked the other warriors who had crossed the moat, and they fled away.

When Ali killed Amr, he came to the Prophet and his sword was still dripping with the blood of Amr. When the Messenger of God saw him, he said:

O Allah! Give Ali some qualities that you have not
given to anyone else before him and you won't
give to anyone after him.

So Jibraeel came down from heaven and he had a Tangerine from paradise and he told the Prophet, *The Magnificent Lord sends His salaam to you and says - Give greetings to Ali Ibn Abi Talib with this Tangerine from Me.* So the Prophet gave the Tangerine to Ali and it split into two parts. There was a green silk cloth in it that had the following written in it, *This is a present from the glorious Lord to Ali*

Ibn Abi Talib.

(Khazrami in Manaqib. Mizan al-Itidal. Yanabi al-Mawaddah)

During the Battle of Khaybar, both Abu Bakr and Umar led the Muslims on separate occasions to try and enter the forts but they were forced to retreat. Umar even demoralized the Muslims by praising the courage of the chief of the Jews, a fearful warrior by the name of Marhab. This action of Umar displeased the Prophet (S) very much.

Finally, the Prophet (S) announced a famous message. He declared, *Tomorrow I shall give the standard to a person who loves Allah and the Prophet and who is loved by Allah and the Prophet, and Allah will accomplish the conquest of this fort at his hands. He is a man who has never turned his back to the enemy and does not run away from the battlefield.*

All the soldiers were curious to learn who that person would be, and the next morning they gathered around the Prophet (S) to see who would be chosen to lead the soldiers. The Prophet (S) asked, *Where is Ali?*

He was informed that Ali (AS) was suffering from an eye infection so severe that he was unable to see. The Prophet (S) ordered that Imam Ali (AS) be brought to him. When Ali (AS) came, the Prophet (S) rubbed his eyes with his saliva and prayed for his recovery. The eyes of Imam Ali (AS) were instantly cured and he never had trouble with them again.

The Prophet (S) then ordered Imam Ali (AS) to advance against the enemy. He told him to ask the chiefs of the forts to accept Islam. If they refused he was to ask them to surrender and live freely under Muslim protection and pay tax to the Muslim state. If this offer was also refused, then he should fight.

Ali (AS) approached the forts wearing a strong coat of armour and carrying his twin-tongued sword, Dhulfiqar. The Jews sent out one of their best warriors, Harith the brother of Marhab, to fight the Muslims. The soldiers of Islam were struck with fear when they saw the powerful Harith advance toward them. However, Ali (AS) met his challenge and after a brief fight, Harith lay dead on the ground.

The death of his brother enraged Marhab. He came out of the fort fully armed and in a deadly mood. He was dressed in a heavy coat of armour and wore on his head a cap made of stone which he had covered with a helmet. As he challenged the Muslims, he recited his war poem stating, *The walls of Khaybar testify that I am Marhab. I am the best of warriors and those who face me in the battlefield are colored with their own blood.*

Ali (AS) stepped forward and recited his own poem, stating, *I am the person whose mother named him Haidar, a wild lion. In battle I make short work of my enemies.*



The words of Ali (AS) were carefully chosen. He knew that Marhab had been recently having bad dreams about being ripped apart by a lion and his words therefore caught Marhab by surprise and disturbed him. However, Marhab advanced with a terrible fury, determined to use all his skill to avenge his dead brother.

The blows of the two warriors struck awe in the hearts of the onlookers. Suddenly Marhab plunged his three-pronged lance towards Ali, who avoided the thrust and struck a powerful blow to the head of Marhab. The sword of Ali (AS) broke through the helmet, stone cap and head of Marhab and finally stopped at his teeth.

A silence fell as the Jews unbelievably watched their champion fall dead. As he shouted *ALLAHU AKBAR* in victory, several experienced Jewish soldiers surrounded Ali (AS). However, they could not match his skill and soon they lay dead.

During the fight someone struck a blow at Ali (AS), breaking his shield. He turned to the gate of the fort and wrenched it off its hinges and used it as a shield. When he finally threw it away, even 10 Muslims could not lift it (70, in other reports). Ali (AS) later commented that he had lifted the gate by the strength granted to him by Allah due to his firm faith in the Day of Judgment.

As a result of the bravery of Imam Ali (A), the fort was taken and soon all forts were within the hands of the Muslims. The Muslims lost 20 men in this battle while the Jews lost 93 men. The Prophet (S) had made the Jews realize how useless it was to plot the downfall of the Muslims. After the victory he restored all their land to them with the orders that half of the profit from their agricultural activity should be given over to the Muslims in return for protection.

On a separate note, it is reported that once Ali (AS) said to Malik – al-Ashtar that during battles, he looks in-between the eyes of the non-Muslim out to kill him and if that person had within his loins the spirit of a believing Muslim 70 generations down the line. Ali would thus only wound the enemy and not kill him – such was the hidden knowledge and bravery of Ali (AS). The same knowledge was handed to his son al-Husain (AS) in Karbala and he refrained from just striking everyone who came forth.

It is said of Ali (al-Mufid writes similar words in his book [Kitab al-Irshad](#)):

Among the signs of God, the Exalted, concerning Ali (AS) is the fact that there is not mentioned a single contestant during the battles whom he met as an opponent, whom he did not overcome at one time and did not overcome at another time. He did not give any of his enemies a wound unless that man died of it immediately or recovered after a time.

No rival escaped from him in battle, no one could escape his blow. For that it is appropriate that there was no doubt about his victory over every rival who came against him and his killing of every hero he fought. This is also among the things by which he was set apart from all other men and by which, God caused ordinary human behavior to be transcended at every time and occasion. It is among the clear indications of his (position).

Allamah Taba Tabai (AR) writes that Majmaul-Bayan writes under the verse, **O you who believe! Whoever of you turns back from his religion, then soon Allah will bring a people He shall love them and they shall love Him.** And it has been said:

They are, the Leader of the faithful Ali (AS) and his companions, when he fought those who fought against him – the nakithin (pledge-breakers), the qasitin (deviators from the truth), the mariqin (heretics) [in the battles of Jamal, Siffin and Nahrwan, respectively.] It has been narrated from Ammar, Hudhayfah and Ibn Abbas; and it is also narrated from Abu Ja'far and Abu Abdillah (AS).

As for the attributes of being gentle with the believers and hard against the unbelievers, and waging war in the way of Allah, without being afraid of a censure of any censurer, nobody can than Ali (AS), who fully deserved these virtues. His jihad against polytheists and unbelievers is well known, and everyone is aware of his strivings in strengthening of Islam and helping the religion, as well as his gentleness before the believers.

Apart from that, there are a lot of traditions narrated through Sunni chains that the verse, **Only Allah is your Guardian and His Messenger and those who believe, those who keep prayers ...**, was revealed for Ali (AS) although it uses plurals.

Mir Ahmed Ali writes:

A careful study of (Chapter 5) verses 54 and 55 indicates that they have no relation with

the preceding verses prohibiting friendship with infidels. The subject matter of verse 54 is quite different. It is in praise of Ali, about his nomination to political and religious leadership; and wherein the renegades have been warned of his might and valor, and frightened of his great overwhelming influence.

The Prophet said:

The resolute co-operation among the Quraish will not dissipate unless Allah appoints over you a man whose heart Allah has tested through severe trial of faith. He will strike your necks and you will be as afraid of him as frightened sheep.

Whereupon Abu Bakr inquired if he was that man and Umar inquired if he was that man. The Holy Prophet replied, *No. But the person who is mending shoes inside the room is that man.* And Ali turned up with shoes in his hand which he was repairing for the Holy Prophet.

A companion reports to swear to Allah that he has never seen a knight and a speaker who was comparable to Ali. He remembers seeing him in the Battle of Siffin. He had a black turban on his head and his eyes were like two shining lights. He would come to each troop and lecture them. When he came to my troop, we saw a large battalion of twenty thousand men from Muawiya's army (may Allah's curse be on him) coming toward us. People became very scared and some of them started running.

The Commander of the Believers (AS) said:

O people of Iraq! What is this fear and this cowardly behavior? They are nothing but men with hearts, and if the swords of the people of HAQQ touch them they will be like locusts on a very windy day.

Fear Allah and be calm. Have patience, lower your voice, unleash your swords, look fiercely at them, strike them hard, and meet them with your swords and spears. Be ashamed of running, because if you run you will be disgraced in this world and will be punished in the Hereafter.

Cleanse your souls by walking eagerly toward death. Allah and my brother, the Messenger of Allah (S) are watching you.

Attack this dark pavilion and destroy it. Shaytan is resting under this pavilion. Shaytan has opened his arms to receive you and he is ready to jump toward you. So stay steady with HAQQ and you shall have the upper hand, **Allah is with you, and never will He put you in loss for your deeds** (al-Qur'an – Chapter 47, Verse 35).

Here I go to attack so follow me.

BISMILLAHIR RAHMANIR RAHIM, HAA MEEM, LA YUNSAROON.

Then the Commander of the Believers (AS) attacked and less than one hundred men followed him. He led them and they attacked the battalion of Muawiya and I could see nothing but dust. When the scene cleared, we looked and all we could see were hands and heads on the ground, while the rest of the battalion ran for their lives. Then the Commander of the Believers (AS) came back toward us. His sword was still dripping (with blood) but his face was shining like a full moon. He said:

Fight the leaders of Kufr. They have no faith. Kill them and finish them.

Ali and His Assistance to Prophets (AS) – *asking Allah on behalf of Ali*
The supplication on the 28th day of Ramadhan is as follows:

O Allah! Let me make a greater offer of *Nawafil* (the recommended) prayers in this month. Let my religious duties be uppermost in my mind. Let me be near to the means of approach (Muhammad (S) and his Infallible progeny) that are the select best medium to gain Your favors. O He who does not get confused on account of the ceaseless demands of the countless beseechers, but attend to each and every supplication.

The Prophet remarked several times that the character and actions of Ali culminate the qualities and actions of all the Prophets, and that any action or quality observed in all the Prophets can be seen in Ali. He said that if anyone wanted to see the zenith of all the Prophets, including *the knowledge of Adam, the piety of Nuh, the devotion of Ibrahim, the awe of Musa, and the service and abstinence of Isa*, then look at the bright face of Ali.

Historians have further noted that all the 1, 23,999 Prophets of Islam stood erect in respect to the Prophet Muhammad when he met with them during the nightly Ascension of Me'raj. Whenever Fatima came to the Messenger of Allah, he would rise from his seat, kiss her on the forehead, and make her sit with him. Additionally, historians narrate that Fatima always stood erect in respect for Ali whenever he graced her presence. No doubt, such personality is immersed in divine light and energy that encompasses the whole of creation.

The former Prophets could think of no station higher than that of the vision of the divine names and attributes, with the result that they had to face many difficulties and hardships, and were able to get rid of them only by invoking the station of the spiritual guardianship of the Prophet, Imam Ali, Fatima al-Zahra and their progeny. It was the spiritual guardianship of these personalities that delivered the former Prophets from their worries and grief.

Scholars believe that:

Although the former Prophets were to a certain extent conscious of the high position of the Aimmah and that is why they invoked it, but till the end of their life they did not know all its characteristics. Some Qur'anic verses show that only Prophet Ibrahim once or twice viewed these higher truths, but only momentarily. The permanent vision of them will be in the other world only.

Besides helping the whole of creation including all the Prophets (AS), it is said that Ali, at the will of Allah, appeared in many forms to fulfill some divine plans (the possibilities of such journeys have been explained). al-Majlisi (1627) writes that Ali and the Prophet were present when Adam was created, when Prophet Nuh embarked into his Ark, when Namrud threw Prophet Ibrahim into the huge fire, and so forth. Ali was also there for Prophet Suleiman (AS).

It is stated in Minhaj al-Sadiqin and Umdat al-Bayan that the Prophet once said to Ali:

O Ali! You helped all the Prophets of Allah concealed from view, and you help me in person, manifestly.

Qais, the servant of Ali, son of Abu Talib (AS) said:

Once when Ali, Amirul-Mu'mineen was near the mountain at Siffin, the time for Maghrib prayers set in. So he went farther away and called for the prayers. When he finished the Adhan, a man appeared from near the mountain, having grey hair and beard, with a bright, white face. He said, *Peace*

be upon you, O Amirul-Mu'mineen and mercy and blessings from Allah! Welcome to the successor of the last of the Prophets, leader of the ones with bright, brilliant faces (on the Day of Judgment), magnanimous and protected, excellent one and one who has the reward of the Truthful, master of all the successors!

So, Amirul-Mu'mineen (AS) said, *And peace be upon you, how are you.* He replied, *I am well, waiting for the Holy Spirit.*

I do not know of any name, which is greater in the estimation of Allah, at the time of ordeal, than yours, nor of any who has earned more rewards than you, or of anyone who has an elevated place higher than yours. Put up with all that you are in, O my brother, till you meet the al-Habib (the beloved Prophet (S)). Verily, I have witnessed whatever befalls our colleagues in the past at the hands of the children of Israel. They cut them apart with the saw and carried them over the bier.

And then pointing towards the people of Syria, he said, *And if these poor, ugly faces know what chastisement and exemplary punishment awaits them for fighting against you, they would withdraw.* And then pointing to the people of Iraq, he said, *And if these bright faces knew what award awaits them for having obeyed you, they would love to be cut by the scissors. And peace and His mercy and blessings be upon you.* Then he disappeared.

At that time, a group from his followers stood up and said, *O, Amirul-Mu'mineen, (for they heard what the man had said) who is this man?* Amirul-Mu'mineen said, *He is Sham'un, the successor of Isa (AS). Allah sent him to me to give me solace for this confrontation with His enemies!*

They said, *May our parents be your ransom, By Allah, we will help you the way we helped the messenger of Allah (S) and none from the al-Muhajir nor al-Ansar shall desert you, except the*



unfortunate one. (Upon hearing this), Amirul-Mu'mineen spoke to them kind words.
(al-Amali)

When Prophet Suleiman asked from Allah the power over the creations of Allah including wind, animals, seas, etc., it is said in Qur'an that Allah gifted him with such abilities to communicate with inanimate objects, animals, and the jinn community that no one could perform during his time. For example, Hud-Hud (hoopoe) is a light, graceful bird, with a yellow crest on its head. It is said that this bird served Prophet Suleiman as an efficient scout, and also used to discover water beneath the surface of the earth. In Qur'an:

We made the wind subservient to him (Suleiman); it followed his command to run gently wherever he desired.
(al-Qur'an – Chapter 38, Verse 36)

And Suleiman's host of the jinn, men and birds were gathered to him, and they were formed into groups (at his service and ready to carry out his orders)
(al-Qur'an – Chapter 27, Verse 17)

When al-Ridha or al-Sadiq (AS) was asked as to the origin of this power, he said that Prophet Suleiman always wore a ring in which the name of Ali was inscribed and he always performed such miraculous events with the ring (with the name Ali) on his finger (Abdul Hakim, 1999).

We now appreciate that it was Ali who brought the entire throne of Bilqis, which was several hundreds of miles away - and in a blink of an eye - when Prophet Suleiman asked this feat from his followers. Asif, the brother of Prophet Suleiman agreed to do it and did it by just mentioning one of the names of Allah he knew and Ali was there to assist. According to scholars, the Prophet, and after him, Ali are acknowledged as the most superior possessors of the spiritual powers.

It is reported in reliable traditions that when Prophet Yusuf (AS) was thrown into a well by his brothers, he prayed to Allah taking out the name of Muhammad and his Infallible family and he was thus relieved from the sufferings. Uddin writes that Prophet Nuh (AS) also asked assistance from Ali and his purified progeny during the great flood. Moreover, Ghayas Uddin (1969) reports that:

Krishna also prayed to God through Ahli – (Ali),
as per a Hindu magazine – 1931.

His findings from some Hebrew sources regarding one of the Psalms of David which clearly mentioned Aillee (Ali), his epithet Haidar (sic) - Lion, and the Ka'bah. This, we are told was in the custody of the Bishop of Damascus.

And the Song of Prophet Suleiman (AS) - which refers mainly to Muhammad, and his pure progeny.

We have also noted in details that the Prophet once said to an unbeliever who questioned his and the status of his sanctified family:

When Prophet Adam took a false step, he repented for it in the words of Muhammad and the Family of Muhammad and Allah forgave him.

When Prophet Nuh boarded the ark, he prayed to Allah for the sake of Muhammad and the family of Muhammad to save him from the flood.

When Prophet Ibrahim was thrown into the fire, he invoked Allah for the sake of Muhammad and the family of Muhammad.

When Prophet Musa cast down his staff, he prayed to Allah for the sake of Muhammad and the family of Muhammad, to overcome the fear he had in him.

No wonder Ali was given the titles – *The One Who Manifests Wonders, The Exhibitor of Marvels and The Removal of Difficulties*. Ali and none other in this entire universe have owned these three titles. Ali once said to Nouf, as reported by al-Amini in his book Self Building:

He is the God-Almighty, the Magnanimous through whose special benevolence your wishes are granted. Pay attention towards Him with your full strength and do not allow satanic whispers to enter inside your heart, and if you find it difficult then consider me as your guarantor.

Ali even helped the last Prophet of Islam, Muhammad in many instances. For instance, during the Battle of Khaybar, it was observed that Ali responded to the Prophet's call for assistance, as commanded by Allah. He was several miles away and in an instant, Ali was present near the Prophet. Such kinds of journeys by Ali

and the Prophet have been explored in much detail in earlier sections, but suffice to say that he was there when the Prophet called for him, as he was present when all the Prophets needed assistance.

The Shiite Muslims always call Allah for assistance and supplicate to Allah on behalf of Ali, and the remaining Infallible, as this has been the order of Allah to Prophet Adam (AS) and to all mankind (Abdul Hakim, 1999). It is reported that when Prophet Adam (AS) was in distress and discomfort, he was asked by the Most High to invoke Him on behalf of Muhammad, Ali, Fatima, al-Hasan and al-Husain (AS), and Allah would grant his supplication as well as the supplication of every person. No wonder, it is the common practice of Shiite Muslims to send salutations and blessings on Muhammad and his Infallible Progeny three times before they invoke Allah, and also end with this blessing. Tabrizi quotes al-Sadiq having said:

Unless and until a prayer is accompanied by salutations upon the Prophet and his holy progeny, the Infallible; it is far away from being granted.

An authentic report says that (a Jinn once said) - One day I disobeyed his (Prophet Suleiman) command, so he sent some people to look for me but I disregarded them and did not pay any attention to his commands. Suddenly this young man (Ali) came toward me on horseback and hurt me so badly that the wound has left a mark that still has not healed, and he showed the location of the wound to the Prophet (S).

Other researchers and historians write that one day, a jinn went to the Prophet (S) and asked him some questions. Suddenly Ali (AS) came in and the jinn became small like a bird. When Ali (AS) left, the jinn asked the Prophet (S), *O Messenger of God, who is this young man?* The Prophet (S) in turn asked him, *Why did you change your form? What business do you have with him and why are you afraid of him?* The jinn replied, *During the time of Nuh's (AS) Deluge I wanted to make a hole in the ship to sink it, at that very moment that young man came after me and amputated one of my hands with his sword.* Then he showed his amputated hand to the Prophet (S) who said, *Yes, this is the very young man you had seen before.*

The Knowledge of Ali

al-Mufid writes in Kitab al-Irshad that when the pledge of allegiance was made to the Commander of the faithful (AS) for the caliphate, he went out to the mosque wearing the turban and cloak of the Apostle of God (S). He went up on the pulpit. After praising and glorifying God, and giving admonition and warning, he sat down confidently, knitted his fingers together and placed them on his stomach. Then he said:

Question me before you lose me. Question me, for I have the knowledge of those who came earlier and those who will come later. If the cushion (on which a judge sits) was folded for me (to sit on), I could give judgements to the people of the Torah by their Torah, to the people of the Gospels by their Gospels, to the people of Psalms by their Psalms and to the people of the Furqan (i.e. Qur'an) by their Furqan, so that each one of these books will be fulfilled and will declare, *O Lord, indeed Ali has given judgement according to Your decree.*

By God, I know the Qur'an and its interpretation (better) than anyone who claims knowledge of it. If it were not for one verse in the Book of God, Most High, I would be able to inform you of what will be until the Day of Resurrection.

Then he said:

Question me before you lose me, for by Him Who split the seed and brought the soul into being, if you questioned me about (it) verse by verse, I would tell you of the time of its revelation and why it was revealed, I would inform of the abrogating (verse) and the abrogated, of the specific and general, the clearly defined and the ambiguous, revealed in Makkah and Madina. By God, there is not a party who can lead astray or guide until the Day of Resurrection, without me knowing its leader, the one who drives it forward and the one who urges it on.

Examples of such reports are so many, that the book would become unduly long in reporting them.

Ibn Abbas reports the Messenger of God having said to Abdul Rahman bin Awf:

O Abdul Rahman, you people are my companions, but Ali Ibn Abi Talib is from me and I am from him. So those who compare him to anyone, are not fair to me. And those who are not fair to me, hurt me. God's curse is on those who hurt me.

O Abdul Rahman, Allah sent His book to me and ordered me to teach it to all people except Ali, because he does not need to be taught. God made Ali's eloquence as my eloquence and Ali's knowledge as my knowledge.

If patience was a person, it would be Ali; and if moral excellence was a person it would be Hasan; and if modesty was a person it would be Husain; and if everything that is good were to be a person it would be Fatima, and she is even better than that.

The origin of my daughter, Fatima, is greater than any other inhabitant on earth, as is her honor and her generosity.

(Ghayatul-Maram. Khazrami in Maqtal-Husain. Faraid al-Simthain)

We have already mentioned in details about the knowledge of Ali, but herewith are some more quotations declaring his highest level of sanctity in his energy and the information within. In Nahjul-Balagha, Ali says about himself:

By Allah, if I wish, I can tell every one of you from where he has come, where he has to go and all his affairs, but I fear lest you abandon the Messenger of Allah - peace and blessing of Allah be upon him and his progeny - in my favor.

I shall certainly convey these things to the selected ones who will remain safe from that fear. By Allah, Who deputed the Prophet with Right and distinguished him over the creation. I do not speak save the truth. He (the Prophet) informed me of all this and also about the death of every one who dies, the salvation of every one who is granted salvation, and the consequences of this matter (the caliphate). He left nothing (that could) pass into my head without putting it in my ear and telling me about it.

O people! By Allah, I do not impel you to any obedience unless I practice it before you and do not restrain you from any disobedience unless I desist from it before you.

(Sermon 175)

In sermon 192, he says:

Beware! Surely Allah has commanded me to fight those who revolt, or who break the pledge, or create trouble on the earth. As regards pledge-breakers, I have fought them, as regards deviators from truth, I have waged holy war against them, and as regards those who have gone out of the faith, I have put them in (serious) disgrace.

As for Shaytan of the pit, he too has been dealt with by me through the loud cry with which the scream of his heart and shaking of his chest was also heard. Only a small portion of the rebels has remained. If Allah allows me one more chance over them I will annihilate them except a few remnants that may remain scattered in the suburb of the cities.

Even in my boyhood I had lowered the chest of (the famous men) of Arabia, and broken the horn points (i.e., defeated the chiefs) of the tribes of Rabi'ah and Mudar. Certainly, you know my position of close kinship and special relationship with the Prophet of Allah - peace and blessing of Allah be upon him and his descendants.

When I was only a child he took charge of me. He used to press me to his chest and lay me beside him in his bed, bring his body close to mine and make me smell his smell. He used to chew something and then feed me with it. He found no lie in my speaking, nor weakness in any act.

From the time of his weaning, Allah had put a mighty angel with him to take him along the path of high character and good behavior through day and night, while I used to follow him like a young camel following in the footprints of its mother. Every day he would show me in the form of a banner some of his high traits and commanded me to follow it.

Every year he used to go in seclusion to the hill of Hira, where I saw him but no one else saw him. In

those days Islam did not exist in any house except that of the Prophet of Allah - peace and blessing of Allah be upon him and his descendants - and Khadija, while I was the third after these two. I used to see and watch the effulgence of divine revelation and message, and breathed the scent of Prophethood.

When the revelation descended on the Prophet of Allah - peace and blessing of Allah be upon him and his descendants - I heard the moan of Satan. I said, *O Prophet of Allah, what is this moan?* And he replied, *This is Shaytan who has lost all hope of being worshipped. O Ali, you see all that I see and you hear all that I hear, except that you are not a Prophet, but you are a vicegerent and you are surely on (the path of) virtue.*

I was with him when a party of the Quraish came to him and said to him, *O Muhammad, you have made a big claim which none of your forefathers or those of your family have made. We ask you one thing; if you give us an answer to it and show it to us, we will believe that you are a prophet and a messenger, but if you cannot do it, we will know that you are a sorcerer and a liar.*

The Messenger of Allah said, *What do you ask for?* They said, *Ask this tree to move for us, even with its roots, and stop before you.* The Prophet said, *Verily, Allah has power over everything. If Allah does it for you, will you then believe and stand witness to the truth?* They said, *Yes.*

Then he said, *I shall show you whatever you want, but I know that you won't bend towards virtue, and there are among you those who will be thrown into the pit, and those who will form parties (against me).*

Then the Prophet said, *O tree, if you do believe in Allah and the Day of Judgment, and know that I am the Prophet of Allah, come up with your roots and stand before me with the permission of Allah.* By Him who deputed the Prophet with

truth, the tree did remove itself with its root and came with a great humming sound and a flapping like the flapping of the wings of birds, till it stopped before the Messenger of Allah while some of its twigs came down onto my shoulders, and I was on the right side of the Prophet.

When the people saw this they said by way of pride and vanity, *Now you order half of it to come to you and the other half of it remain (in its place).* The Prophet ordered the tree to do the same. Then half of the tree advanced towards him in an amazing manner and with greater humming. It was about to touch the Prophet of Allah. Then they said disbelieving and revolting, *Ask this half to get back to its other half and be as it was.* The Prophet ordered it and it returned.

Then I said, *O Prophet of Allah, I am the first to believe in you and to acknowledge that the tree did what it did just now with the command of Allah, the Sublime, in testimony to your Prophethood and to heighten your word.* Upon this all the people shouted, *Rather a sorcerer, a liar; it is wonderful sorcery, he is very adept in it. Only a man like this (pointing to me) can stand testimony to you in your affairs.*

Certainly, I belong to the group of people who care not for the reproach of anybody in matters concerning Allah. Their countenance is the countenance of the truthful and their speech is the speech of the virtuous. They are wakeful during the nights (in devotion to Allah), and over beacons (of guidance) in the day. They hold fast to the rope of the Qur'an, revive the traditions of Allah and of His Prophet. They do not boast nor indulge in self conceit, nor misappropriate, nor create mischief. Their hearts are in Paradise while their bodies are busy in (good) acts.

Ali also said:

I swear to Allah that the Messenger of Allah made me the successor of his nation. Therefore,



I am Allah's decisive argument after the Prophet, and I swear that following me is mandatory on the inhabitants of the heavens as it is on the inhabitants of earth. When angels want to praise Allah they talk about my qualities.

O people! Follow me and I will guide you to the path of righteousness. Do not go right or left because you will get lost. I am the heir of your Prophet and his successor. I am the Imam of the pious and the believers; I am their commander and their Master. I will lead my Shia to Paradise and my enemies to Hell.

I am Allah's sword on His enemies and I am His mercy on His friends.

I am the owner of the Prophet's Pool (Pool of Kauthar) and I carry his flag.

I have his position and I have his right of intercession.

Me, Hasan, Husain, and the nine sons of Husain, are Allah's successors in His land. We are the only ones trustworthy of His revelation. We are the Imams of Muslims after the Prophet and we are Allah's decisive arguments on His creatures.
(Ghayatul-Maram)

The fifth Shiite Infallible, al-Baqir (AS) says that when the verse (Chapter 36, Verse 12) was revealed:

...And everything We confined into a Manifesting Guide.

(al-Qur'an – Chapter 36, Verse 12)

There was Abu Bakr and Umar who asked the Prophet if the manifesting guide was the Torah, the Evangel, or the Qur'an – the Prophet replied negative. The Prophet then turned towards Ali, son of Abu Talib, and he said:

Verily! This is the manifesting guide, in whom God has contained the knowledge of everything! The Prophet continued, O group of men! There is no branch of knowledge, which God did not bestow

on me and I have conveyed that knowledge to Ali. Verily! God has contained in me knowledge and I have contained it in Ali. I am the city of knowledge and Ali is its gate.

On commenting these verses from Qur'an:

Verily! It is Qur'an honorable; In a book hidden; Touch it not save the purified ones.

(al-Qur'an – Chapter 56, Verses 77-79)

Mir Ahmed Ali (1988) quotes a tradition saying that the Prophet is *the Hidden Book* on this earth and in that book *the Qur'an is treasured*. The Prophet then passed this treasure to all the Infallible and the first custodian of this transfer of unlimited knowledge that the Qur'an holds was Ali, who got it direct from the Prophet.

Once, Ali, son of Abu Talib (AS) passed by riding the Prophet's mule and Salman was present among the people. So Salman (AR) said:

(O people)! Do you not rise to detain him and ask him questions? By Allah, Who split the grain and created the breathing creatures, no one but he (i.e. Ali) will inform you about the secrets of your Prophet. Indeed, he is the most learned about this earth and its chief element on which it rests. If you miss him, you will miss the knowledge and deny the people (its benefit).

(al-Amali)

Shahr, son of Hawshabn said:

By Allah, the authority of Muawiya cannot stop me from speaking the truth about Ali (AS). I heard the Prophet (S) say:

Ali is the best among you; and in matter of religion, he is the most learned jurist among you, and he knows incisively about my traditions, more than any of you. And as far the Book of Allah (i.e. the Qur'an), he is its best student among you all. O, Allah! I love Ali, so You also love him; O Allah! I love Ali, so You also love him.

(al-Amali)

In Chapter 2 and Verse 2 of the Qur'an, Allah says that this is the Book; in it is guidance sure, without doubt, to those who fear Allah – The Prophet (S) pointed towards Ali and said *he* is the Book, you should have no doubts about him.

In Firdaws al-Akhyar by Dayami and Tafsir al-Ayyashi, when the Almighty Lord decided to create the Universe, He assembled all His creatures together before Himself and asked them, *Who is your Lord?* Thereupon the first to answer was the Prophet, and next was Ali, son of Abu Talib, and then all the eleven remaining Infallible who were to be his descendants. They all said, *You are our Lord*. Then the Almighty Lord made them the repositories of divine knowledge and said to the Angels, *Behold! These are the repositories of My Knowledge and these are the trusted ones from among all My creatures and they shall be the guides of all in everything.*

In the book Ikmal, al-Saduq has recorded and supported by references, a lengthy tradition of the Prophet as related by Salman:

O Fatima! Do you not know that we are the Ahlul-Bayt for whom Allah has preferred the hereafter to this world and that Allah, the One Who Bestows Blessings and the Most High, cast a glance over the inhabitants of the earth and chose me out of all His creatures. Then He cast a second glance and chose your husband and inspired me to give you to him in marriage and take him as my friend and to appoint him as my minister and successor over my followers. So, your father is the best of all the prophets, and your husband the best of all the executors of will. And you will be the first to rejoin me (after my death).

Imam al-Sadiq said:

The ink a scholar used to write is superior to the blood a martyr sheds. As has been proved in the commentary of the above noted verses, the Holy Prophet, Ali, Fatima and the eleven holy Imams, in their progeny, are the fountainheads of knowledge and wisdom. It is a historic fact that none of them ever received any tutoring from any mortal. It is Allah who thoroughly purified them, taught them and granted wisdom to them from His infinite wisdom.

According to what we know, the teacher of Ali was Allah, the Creator, and Prophet Muhammad (S), so his knowledge is unlimited and only He has set the limits. Kafi

says that a man once asked Imam Ali (AS), *Is God carrying the heavens or the Arsh is carrying God?* The Imam answered:

God is the creator and sustainer of the heavens and earth and all that exist between them. He has told us about this in His own words.

al-Khumeini (AR) writes in his article Allah – His Praise and Dominance:

As a matter of fact we all are under a veil except the Holy Prophet who was educated direct by Allah and the Holy Imams of the Holy Prophet's Progeny who received training from Him.

For instance, he was well aware of the Qur'an before its revelation and recited the first twelve verses of the chapter of al-Mu'minin as soon as he opened his eyes under the arms of the Prophet after he was born – though the Qur'an was revealed ten years later. He even asked the Prophet (S) if he could recite for him from the earlier revelations – the Taurat, the Injil and the Zabur. So, this is all apparent in history. We are aware that Prophet Isa also spoke in his infancy and even taught the priests at that time when he was a child.

We have narrated a tradition earlier that Ali happens to be the ONLY creation who asked the general population to ask him any question, for he had the answer to each of them. Simply, Allah has allowed his energy to resonate with all energy that out there, energy of the entire creation. Thus, he has knowledge of the whole of creation, as it evolves. In al-Amali, he is quoted:

Ask me before you lose me. By Allah, if you ask me about anything that could happen up to the Day of Judgment, I will tell you about it. Ask me about the Book of Allah, because by Allah there is no (Qur'anic) verse that I do not know whether it was revealed during the night or the day, or whether it was revealed on a plain or on a mountain.

In Basair al-Darajat, it is mentioned with reliable chains of narrators that Imam al-Baqir (AS) said:

In the Holy Qur'an, there is not a single verse which does not have its outward and inward meaning. There is not a single letter which is not a sign showing what is happening and its happening and appearing is being made known to the Imam of the time and its meaning is known to the living and present Imam, and so also to the

earlier Imam. Allah says, **Its meaning is not known to anyone but Allah and those who are firmly rooted in knowledge** and it is we who know it.

Likewise, with reliable chains of narrators, Imam al-Sadiq (AS) is quoted that he said:

By Allah, I know the Book of Allah from beginning to end so thoroughly as if they are the two palms of the hand. In the Holy Qur'an are the news of the earth and the heavens and the past and the future.

In al-Amali by al-Mufid, Saeed, son of al-Musayyib quotes Ali to have said:

There is no verse between the two covers of the Qur'an, except that I know for whom it was revealed and when it was revealed, and whether on a plain, leveled land or upon a mountain. Surely, here in my breast is abundant knowledge! So, put your questions to me before you do not find me among yourselves, for when you have lost me, you will not find anyone uttering the words I utter.

He also said that the knowledge of the entire Qur'an is in the chapter of Ya Sin. The knowledge of the chapter of Ya Sin is in the chapter of al-Hamd; the entire chapter of al-Hamd is in Basmallah; the knowledge in Basmallah is in the *Ba* of Basmallah, and *I am the dot below the Ba of Basmallah*, which means that to Ali has been entrusted the whole of the book and its true exposition. Therefore, Ali has been endowed with the maximum knowledge possible of the Qur'an with its external meaning and internal interpretation.

Imam Ali (AS) has said:

Ask me anything you wish about the Book of Allah. By Allah! There is not a single verse revealed, during night or day, during travel or at home except that the Prophet (S) informed me about it and taught me its meanings.

And ibn Abbas said, *My knowledge and the knowledge of the Companions of Muhammad (S) is but a drop in seven seas if compared with Ali's knowledge.*

When the Prophet was asked as to how one would really know the leader of the time, he replied that when you ask him any question (in any language) – instantly

- he would have the correct answer for it. This is one of the main reasons why the Shiites follow Ali as the first successor to the Prophet, as he was divinely chosen, he had all the knowledge and the Prophet declared his leadership after him many times and in many instances. Historians narrate that even trees and stones confessed to the leadership of Ali.

Many times, Ali even put his leadership in trial when he asked his sons al-Hasan and al-Husain to reply to questions asked to him. Being infallible, they instantly had answers for all questions addressed to the leader of the time, Ali. Apparently, if any person spoke a particular language or even understood better a certain concept, this would make him better than the Infallible, and this is not possible as the Infallible have been gifted with unlimited knowledge and leadership by Allah Himself.

In al-Kafi (al-Kulayni reports) from Abu Ja'far (AS), Jabir says:

I asked him concerning the knowledge of the Knowing One (al-Alim, i.e. an Imam). He replied saying, O Jabir, verily, there are five spirits in the prophets and the Awsiya; the Holy Spirit, the Spirit of Faith, the Spirit of Life, the Spirit of Power, and the Spirit of Appetite. By the means of the Holy Spirit, O Jabir, they know everything from the Throne to underneath the earth.

It is reported that there are more than 300 verses in Qur'an in direct reference to Ali, though there are hundreds more. Jalal al-Din al-Suyuti in his book Tarikh al-Khulafa says that the son of Asakir, reporting from son of Abbas says, *There has not been revealed in The Book of Allah regarding any one what has been revealed concerning Ali and that 300 verses have been revealed concerning Ali.*

Abu Ja'far Muhammad ibn Ali (AS) said:

People (who have discarded us) have no truth, nor any propriety, except that which they have learnt from us Ahlul-Bait. None from them can judge truly or with justice, unless he has taken its guidance from Amirul-Mu'mineen Ali, son of Abu Talib (AS) the key, the gate, the path blazer, the way. And when they are confused in any matter, the fault is theirs if they commit an error; and if they decide rightly, the credit goes to Ali, son of Abu Talib (AS).

The Prophet said the following about Ali's knowledge of the Qur'an:

Ali is the most knowledgeable of the book of Allah (Qur'an) from among my nation.
(Biharul-Anwar)

Verily! The Qur'an has been revealed in seven letters. There is no letter, which has not an evident and a latent meaning; and verily Ali knows the evident as well as the latent.

al-Mufid narrates a tradition in his al-Amali:

Once, while Amirul-Mu'mineen (the Commander of the Faithful) Ali Ibn Abi Talib was going around the Ka'bah, he came across a man who had clung to the curtains of the sacred house, saying, *O He, Whom one hearing does not distract from another and O He, Who is not misled by the seekers, and O He, Who is not wearied by the insistent supplication. Grant me the coolness of Your Pardon and the Sweetness of Your Mercy.*

Ali asked him, *Is this your prayer?* The man said, *So, you heard it?* He said, *Yes.* The man said, *Pray this way at the end of every daily prayer. By Allah, when a faithful prays with these words at the end of the daily prayer, Allah forgives him all his sins even if they equal the heavenly stars in number, or the pebbles and the earth in abundance.* Then Ali told him, *I have knowledge of it, and Allah is Infinite, Beneficent.*

The man who was al-Khidhr said, *By Allah, you are right O, Amirul-Mu'mineen. Over everyone endowed with knowledge, there is one who knows most.*

In his Salutations to al-Husain, al-Mahdi mentions Ali and prays to Allah in the following manner:

And for the sake of his (the Prophet's) brother who is the greatest mine of knowledge and wisdom, that is Ali (AS), Amirul-Mu'mineen.

Amr, son of As, an avowed enemy of Ali, once said that Ali is the *Nabail-Adheem* (the great news described in Chapter 78, Verse 01 in the Qur'an). He is the *Babullah* - the door of Allah - the door through which one enters into the realm of the realization of Allah, the Creator. A similar quotation can be seen in the sayings of the Infallible and the Prophet.

Aqa Mahdi Puya (1988) writes in his section in the commentary to Qur'an that he carried out together with Mir Ahmed Ali (1988):

Whatever man does is recorded. The record of the deeds of every individual, and the records pertaining to creation and legislation (which includes knowledge of everything that has been created since the beginning, its progress and the laws governing it) have been made known to *the manifesting Imam*; therefore he is the repository of all knowledge. The manifesting Imams have been clearly identified in al-Qur'an in Chapter 33, Verse 33, Chapter 56, Verses 77-79, and Chapter 03, Verse 61.

Even Muawiya, a staunch enemy of the Prophet once said to one of his companions when Ali was struck by a sword whilst in prostration to Allah:

The rising sun in the east and the setting sun in the west have not seen a person more knowledgeable than Ali.

Abi Saeed al-Khudri reports the Prophet as having said:

Knowledge is divided in five parts. Four of those parts are given to Ali Ibn Abi Talib and the last part is shared amongst all people.

I swear to God that sent me as a Prophet that Ali is more knowledgeable than all people, even with regards to the one part (of knowledge) that is given to them.

(Ghayatul-Maram. Biharul-Anwar)

The Titles of Ali

Some of the titles of Ali, which are exclusively his, are given below:

Mawlud Ka'bah
Born in The House of Allah



Nafsul-Rasul
The self of The Messenger

Kullu Iman
The Total Faith

La Fata
The hero who has no equal

Karrar Ghayra Farrar
*The unconquerable attacker who never runs
away from the battlefield*

Babul-Ilm
The Gateway to Wisdom

al-Murtadha
The Chosen (by Allah)

Amirul-Mu'mineen
The Commander of The Faithful

Imamul-Muttaqin
The Leader of The Pious

Mazharal-Ajaib
The One Who Manifests Wonders

Imam al-Awliya
*The original source of The Friends of Allah who
seek His closest nearness*

Sayyid al-Awsiya
*The Chief (or the first) of The Successors of The
Prophet*

Also,

al-Murtadha
The chosen one

Abul-Hasan
Father of al-Hasan

Abul-Hasanain
Father of al-Hasan and Husain

Zawj al-Batul
Husband of al-Batul (Fatima al-Zahra)

Wasi al-Rasul
The Heir of The Holy Prophet

al-Imam al-Awwal
The First Leader (after the Prophet)

Khalifa Rasulullah
Caliph of The Messenger of Allah

Sayyid al-Awsiya
The chief of deputies of the Holy Prophet

Waliyullah
The friend of Allah (SWT)

Abu Turab
Father of earth

Abul-Aimmah
Father of the Holy Imams

Akhu Rasulullah
The brother of the Apostle of Allah

Asadullah al-Ghalib
The ever victorious lion of Allah

Saifullah
The Sword of Allah

Abul-Aitam
The father of the orphans and the helpless

Fatihi-Khaibar
The victor of Khaybar

Bab Madinatul-ilm
The gateway of the city of knowledge

al-Mutahhari in The Perfect Man, says about Ali (AS):

Ali is such a man, and has been recognized in this way for over a thousand years. The compiler of Nahjul-Balagha, Sayyid Radhi, says:

The amazing thing about this book is that you see Ali in so many different worlds as you read it, that is in the words of devotion, philosophy, mysticism, military affairs, court of justice, religious jurisprudence and so on, and he is never absent from any human world.

Safiyedin Hilli, a poet of the sixth century of the Hijra, says about Ali that he is a collection of all contraries, he is both a ruler and a sage, docile and brave, poor and generous, gentle and resolute, a devotee and a man of action. He is a hero in all-human spheres, something that we cannot be, but we can at least maintain a certain degree of equilibrium among all values to be called a true Muslim in different walks of life.

With regards to *The Solver of Difficulties*, not only humans and animals, but Jinn also seek assistance and help from Ali. One narration follows:

In the book Rawzah, which is an authoritative book on the traditions, is a narration from ibn Abbas. The tradition says that one day after morning prayers in Madina some of the companions went to see the Prophet (S). He was leaning against the pulpit in the company of such revered companions as Huzayfah, Abu Dhar, Salman and Miqdad when suddenly a terrifying sound came from the outside the Masjid. The Prophet (S) said, *O Huzayfah and Salman, go and see what is going on outside.*

They went and came back very quickly telling the Prophet (S):

O Messenger of God, there are forty armed men with the spears and elongated helmets over which are decorations of pearls and jewels. They have a wonderful bearing, strange faces and on the top of each spear hung a sack of pearls. They are waiting for the honor of being in your holy presence. Facing these individuals is a young man whose face is like the full moon and upon which

a beard has not begun to grow who is continually shouting.

Afterwards, the Prophet (S) admitted them into his presence and ordered Huzayfah to go to Fatima's chamber and summon the *Solver of Difficulties*, Ali Ibn Abi Talib (AS). Huzayfah said, *When I went to the Commander of the Faithful (AS) he said:*

O Huzayfah, have you come to inform me of a people whom I have known about since the day of their creation and the important issue that warranted them coming to Madina?

He then gave thanks to God and departed for the Masjid and I went with him. When the people in the Masjid saw Ali (AS), they stood up. The Prophet (S) said to everyone to sit down. When they all sat down, the handsome young man stood up and said, *Which one of you is the Breaker of Idols and the Mine of Belief who helps the Prophet (S) and the other religions?* And thereupon enumerated the many epithets of Ali (AS).

The Prophet (S) turned to Ali (AS) and said, *O Ali! Satisfy this young man's need who is describing you by belief and good intentions and remove his sorrow.* The Commander of the Faithful (AS) turned towards the young man and said:

O young man, come and tell me what you need so that, Insha Allah, with the power of God, it would be provided. I am the Lifeboat and the provider of a person's request, I am the Prophet's Successor, tell me your request!

When the young man recognized Ali (AS), he said:

I had a brother who was so interested in hunting that he could not break his habit.

One day he saw a wild cattle in the wilderness, spurred his horse towards them and shot one of them. At that very moment he became paralyzed and lost his power of speech and could only communicate by signs and since then, no medical treatment has been able to cure him.

We are informed that if you attended to him you would be able to remove this illness. If my brother is cured of this suffering, I promise

you that my entire tribe and their relatives who number seventy thousand swordsmen who are all powerful fighters with fast horses will accept the prophet hood of the Prophet (S) and your guardianship and convert to Islam.

They are well known for their generosity and are the remnants of the tribe of Ad. They have many horses and domesticated animals, female-slaves and male, for which we cannot thank our Lord enough, but are willing to put all of them at the disposal of those who help us.

Imam Ali (AS) asked him, *Where is your brother?* He replied, *He is in a camel litter which is at this moment coming to see you along with a group of our relatives, who, if you cure him, would all stop worshipping idols and convert to your cousin's religion.*

While they were speaking, an old woman brought a camel to the door of the Masjid and made it sit down. The young man said, *My brother is in this camel litter.* The Commander of the Faithful went to the litter and saw a smiling paralyzed boy. When he saw the Commander of the Faithful (AS), the boy started crying and with a plaintive voice said, *We have sought refuge with you and we make our complaints to you, O, the City of the Prophet (S).*

The Commander of the Faithful (AS) consoled him and said, *After this, there is nothing for you to fear and be sure that your sorrows would be changed into happiness.* Ali (AS) ordered it proclaimed that after the evening prayer, the people should assemble at Baqi (the famous cemetery in Madina) to see a wonderful sight, the like of which had never been seen.

When the city of Madina gathered at sunset in Baqi, the Commander of the Faithful (AS) entered with his sword Dhulfiqar, they saw two fires from afar one of which was smaller than the other.

Imam Ali (AS) turned towards them and went into the fire that was less and disappeared. The two fires touched each other, as if two armies were attacking each other. The people heard a terrible sound like thunder from the fire and became afraid. The sound gradually became louder and no one knew what was going to happen.

This anxiety continued among the people all that night until the next morning, Ali's friends became worried about what befell him whilst his enemies were happy to think that he might have met his destruction.

Suddenly, the fires went out, the smoke disappeared and the thunder ceased. The Commander of the Faithful (AS) then appeared with a head in his hand about eleven fingers long with a large eye in the middle of its forehead. Ali (AS) held the head by the hair, which was very similar to that of beasts of prey and went up to the young man's camel litter and said, *Stand up! With God's permission, after this, there would be no more pain, harm or trouble for you.* The young man stood up, healed and fell at Imam's feet. He kissed it and declared, *Give me your hand so I can become a Muslim at your hand and I will testify that God is one, there is no god but Him, that Muhammad (S) is His Messenger and you are the friend of God and the immediate successor of Mustafa (S).* In this way did the two brothers and every one else who had accompanied them became Muslims.

All of the people had been awestruck by the event and the sight of the hideous decapitated head. Some of them asked him whose head was it and the story behind it.

Ali (AS) replied that it was the head of Amr ibn Khayl, ibn Laqis, ibn Iblis, may God curse him, who had twelve thousand jinn under his command and who had caused such trouble for the boy. First, the Imam invited them to Islam but they rejected it and inevitably Amr resorted to violence. In retaliation Ali called them by the names that Musa (AS) had called them. After calling them he killed all of them, and did not leave a single one of them alive. In this way he had saved the boy from their evil, which had him paralyzed.

In another incident, there was a Jewish man by the name of Hujar Humeiri who used to trade foodstuff between cities with a donkey.

One day, near Kufa, he lost his donkeys with their loads as if the ground had swallowed them. It came to nothing whatever he tried. Inevitably, he went to Imam Ali (AS). As soon as Imam Ali (AS) saw him, he said, *Jewish brother, we have the knowledge of the misfortunes and the deaths (kinds, time, the reasons*

of the misfortunes and the death) and whatever you would like me to tell you. Why have you come here? Or will you say ...? The Jewish man answered, *You go ahead.* Imam Ali (AS) said, *The jinn have stolen your possessions with tricks in such and such a place, now what do you want to do?* The Jewish man said, *I will convert to Islam, if you oblige and return my possessions to me.* Imam Ali (AS) went with the Jewish man to that place and after praying two units of prayer, he made a Dua, then read a Qur'anic verse.

Then he addressed the jinn, *O Servants of God! Why have you done this? I swear that you have not promised loyalty to me in this manner,* and in some narrations he threatened them. Suddenly the donkeys appeared with their loads and the Jewish man became Muslim by professing God's Unity and Muhammad's (S) prophecy and also believed the sainthood of Imam Ali Ibn Abi Talib (AS).

In reference to the name Ali, Aqa Mahdi Puya (1988) writes:

The truthful tongue, the sublime and exalted Ali Ibn Abi Talib, or Ali should be taken as a proper noun. There is no difference between these two alternatives because he was not only Ali by his name but also, in all aspects of his personality, he was Ali in the real sense of the adjective. He was created Ali by the *Aliyyul A'la*, the Highest High, and the Lord of the Worlds. As the gate to the city of knowledge (the Prophet) he was the truthful tongue of all the previous Prophets of Allah, because whoever represents the Prophet represents all the Prophets of Allah. Therefore he is rightly known as the *Kitabullah al-Natiq*, the speaking book of Allah.

Superiority of Ali to other Prophets (AS)

On the 20th of Ramadhan, when Ali was on his death bed following the attack by Abdul-Rahman Ibn Muljim Muradi, he asked al-Hasan (AS) to call in the Shia (followers of Ali (AS) who had gathered at the door of his house. When they entered, they surrounded his bed and wept silently. Ali said, *You may ask any question you like before I leave you, but your questions should be brief.* One of those present was Sasa'a Bin Suwhan.

- Sasa'a said to Ali, *Let me know who is superior, you or Adam?* Ali (AS) said, *It is not proper for a man to praise himself, but according to the maxim - Declare the blessings that Allah has given you - I tell you that I am superior to Adam.* When asked why this was so, Ali explained that, *Adam had every means of mercy, comfort, and blessings for him in*

paradise. He was asked simply to abstain from the forbidden food. But he could not restrain himself, and he ate from the tree. As a result, he was expelled from paradise.

Allah did not forbid him, Ali, from eating wheat. But since he had no inclination towards this temporal world, he voluntarily refrained from eating wheat. (The point of Ali's remark was that excellence of a man before Allah lies in piety and devotion, and that the height of piety lies in abstaining even from what is permissible).

- Sasa'a asked, *Who is superior, you or Nuh?* Ali replied, *I am superior. Nuh called his men to worship Allah, but they did not obey. Their shameful mistreatment was torture to him. He cursed them and invoked Allah, O my Lord! Leave not on the earth a single person of the unjust ones.*

After the death of the Prophet, even though the people caused me extreme difficulty, I never cursed them. I suffered their torment with patience.

- Sasa'a asked, *Who is superior, you or Ibrahim?* Ali replied, *I am superior, for Ibrahim said, My Lord! Show me how You give life to the dead. He said, What! do you not believe? He said, Yes, but that my heart may be at ease.*

My faith was such that I said, *If the veil over the unseen were lifted, my faith would not increase.*

- Sasa'a asked, *Who is superior, you or Musa?* Ali replied, *I am superior, for when Almighty Allah ordered Musa to go to Egypt to invite Pharaoh to the truth, Musa said, My Lord! Surely I killed one of them, so I am afraid that they will slay me. And my brother Aaron, he is more eloquent of tongue than I. Therefore send him with me as an aide, to help me. Surely I fear that they will reject me. (28:33-34)*

The Prophet ordered me, by the command of Allah, to go to Makkah and to recite the verses of the Chapter al-Bara'a from the top of the Ka'bah to the Quraish infidels. I was not afraid, even though there were few people there who had not lost a near relative by my sword. Obeying his order, I performed my duty alone. I recited the verses of al-Bara'a and returned.

- Sasa'a asked, *Who is superior, you or Isa?* Ali said, *I am superior, for when Mary became pregnant by the Grace of Allah, and the time of her delivery approached, a revelation was granted to her. Leave this holy House for this is a House for prayers, not a place for the delivery of children. Accordingly, she left the holy House and went to the wilderness where she gave birth to Isa.*



But when my mother, Fatima, daughter of al-Asad, felt labor pains within the precincts of the Ka'bah, she clung to the wall and prayed to Allah in the name of that House and the builder of that House, to lessen her pain. Soon a fissure appeared in the wall, and my mother heard a mysterious voice telling her, O Fatima! Enter the House of the Ka'bah. She went in, and I was born inside of the Ka'bah.

The saying of the Prophet further proves the point made by Ali that he is pure in its entirety:

O Ali! It is not permissible for anybody to cohabit and enter the Masjid except you and me.

Ali and The Day of Judgment

We have noted earlier the possibility of Ali and (and few other sanctified persons) to be able to present themselves at a particular place in an instant. And as he promised, Ali will be there in person when all humans are about to die. It is further reported that the pains of one's death will fade away when the dying person is able to see the Imam in front of him or her. It is therefore, understandable that he can and will be near any dying person, even though there may be hundreds of people dying at a time, and thousands of miles apart.

Allamah Taba Tabai (AR) writes the following in his exegesis of Qur'anic verse 35, Chapter 5 - appended to these traditions is the narration of al-Ayyashi from Abu Basir that he said, I heard Abu Ja'far (AS) saying,

Enemies of Ali, they shall abide in the Fire; Allah has said, **and they shall not go forth from it.**

The Messenger of Allah said to Ali:

O Ali, on the Day of Judgment, you will be brought sitting on a pulpit of light. There will be a crown on your head that shines so brightly that it will almost blind people.

Allah will call out, *Where is the successor of Muhammad, the Messenger of Allah?*

Then, O Ali, you will say, *Here I am.*

Then the caller will say, *Those who loved you, let them enter Paradise, and those who were against you, send them to Hell.*

Therefore, you (Ali) will divide those who go to Paradise and those who go to Hell, and this is an order from the All-Powerful King.

(Ghayatul-Maram. Biharul-Anwar. Tabari in Bishara. Qunduzi in Yanabi al-Mawaddah)

Ali will take care of his followers on the Final Day when his followers need him the most. In al-Amali by al-Mufid, al-Sadiq is quoted to have said:

On the Day of Resurrection, an announcer will announce from inside the Throne, *Where is the Khalifa (Successor, Leader) of Allah on earth?* So Dawud, the Prophet, will stand up and the voice from Allah, Most High, will say, *We do not mean you, although you were Allah's Khalifa.*

Then a second announcement will be made, *Where is Allah's Khalifa on earth?* Then Ali will rise. So a voice will come from Allah, Most High, *and O people! This Ali, son of Abu Talib is the Khalifa of Allah on His earth and His proof over His slaves. So whoever adhered to his rope while on earth, should hang on to his rope here (also), so that he may have the benefit of his light and may follow him in the rising ranks of Paradise.*

In the same book al-Amali, Ibn Abbas relates:

I asked the Prophet about the Verse of the Qur'an - **and those foremost in faith, are the foremost, those are the ones brought near, in the Garden of Bliss...** (al-Qur'an – Chapter 56, Verses 10,11,12). He said, Jibraeel told me - *which refers to Ali and his Shia (followers). They are the foremost towards Paradise, brought closer to Allah, Most High, by the special honor bestowed upon them.*

In conclusion, the whole of creation has to revere Ali and who he is, and if not, then according to the Prophet in al-Amali by al-Mufid:

Whoever doubts the excellence of Ali will rise from his grave on the Day of Reckoning, with a collar of fire around his neck, having three hundred prongs. On each prong, there will be a Shaytan frowning upon him, spitting at his face.

It is also true that Ali will be the one to partition people between heaven and hell, and he will most certainly stop the fire from even touching the faithful believer. This promise from Ali was given to Hamdani during his life-time. Apparently, he will command and talk to the fire to refrain from burning his faithful followers just as we have seen Ali and the Infallible converse with fire in this world. They will do the same on that Final Day.

Jabir bin Abdullah al-Ansari, is reported to have said:

I was sitting with the Prophet when Ali came. The Prophet brought him close to him, and wiped his (Ali's) forehead with his aba (clothing) and said to him, *O Abal Hasan, shall I tell you the good news that Jibraeel gave me?* Ali replied, Yes, O Messenger of Allah. The Prophet said:

There is a well in Paradise called *Tasneem*. Two rivers emerge from it and (they are so large that) all of the ships of the world can sail on them.

There are several trees on the shores of *Tasneem*. Their branches are pearls and coral, and the grass there is saffron. Directly adjacent to the trees, there are people sitting on chairs made of light on whose foreheads, written in light, is

These are the believers; these are the lovers of Ali.

(Burhan. Ghayatul-Maram)

Jabir bin Abdullah Al-Ansari has said:

I heard the Messenger of Allah say, *The first one who enters Paradise from among the prophets and the truthful ones is Ali.*

Then Abu Dujana stood up and asked, *Did you not tell us that Allah told you that Paradise is forbidden for all the prophets before you enter it, and it is forbidden for all nations before your nation enters it?*

The Prophet replied, *Yes, but do you not know that the one who carries the flag is in front of everyone? And Ali will be the flag bearer on the Day of Judgment who will be in front of me. He is the owner of my flag so he will enter Paradise before I do. He will lead with the flag and I will follow directly behind him.*

Then Ali stood up, his face beaming with joy, and said, *Praise the Lord that honored us through you, O Messenger of Allah.*

(Manaqib. al-Muhtazar. Misbah al-Anwar. al-Fadhail. Kashf al-Ghumma)

Ibn Abbas said, *I would have given the world to have had the Messenger of God make the statement he made about Ali about me.* So people asked Ibn Abbas as to what was the statement. He (Ibn Abbas) replied:

The Prophet told Ali, *You are from me and I am from you; your progeny is from us and we are from them; your Shia are from us and we are from them; Your Shia will enter paradise five hundred years before the others.*

(Ghayatul-Maram)

In another narration, a companion asked Abdullah bin Abbas as to why did the Prophet (S) give Ali (AS) the name ABA TURAB (Father of the Dust)? Abdullah bin Abbas replied:

Because Ali (AS) is the owner of earth and he is Allah's decisive argument after the Prophet (S). It is through him that the earth stays stable. I heard the Messenger of Allah (S) say, *On the Day of Judgment, when KAFIRS (disbelievers) see the rewards, the honor, and the status that Allah has prepared for the Shia of Ali they will say to themselves,*

Woe to me, Would that I were dust!

(al-Qur'an – Chapter 78, Verse 40)

This verse means that the Kafir will wish that he was from amongst the Shia of Ali.

(Ilal Al-Sharae)

One day while the Commander of the Believers, Ali Ibn Abi Talib (AS) was giving a speech in the Mosque of Kufa, a snake entered the Mosque. People started hitting it with their shoes.

Ali (AS) said to them:

Wait! May Allah have mercy on you! This snake is a commissioner.



So people stopped hitting the snake. The snake came close to Ali Ibn Abi Talib (AS) and started whispering in his ears. Then the snake came down from the pulpit and Ali (AS) followed it. The people asked, *O Commander of the Believers! Will you not tell us what the snake said to you?* He replied, *I will.* The snake said:

I am the messenger of Jinn. They (wanted me to) tell you, *If people loved and obeyed you the way we do, Allah would not punish mankind in Hell.*
(Biharul-Anwar. Madinatul Majiz)

Greatness of Fatima, the Wife of Ali

It only makes perfect sense that a person like Ali, the Commander of the Faithful, whose physical being of human nature coincides with his heavenly nature of pure light and energy – the purest form possible – can only marry a woman similar to his status. It is reported that Fatima, the only daughter of the Prophet was his only choice and before Ali, it is said that Fatima had refused several proposals from persons significantly below her status. Most certainly, she was also a celestial being, and third in creation after Prophet Muhammad (S) and Ali (AS).

One of her titles is Zahra, meaning that when she stood in her praying place, the angels in the heavens witnessed a glittering light, just like the starlight in the sky that glitters for the people on the earth.

Ali once said:

I have married the mistress of all the women of the community. I am the best of the vicegerents.

al-Majlisi writes that Fatima (was so pure and sanctified by Allah, that she) did not even menstruate, and Ali had no reason to marry any other woman. So Allah forbade him to marry other women in observance of her purity. Or, her eminence disallowed him from marrying another woman; where as this particularity of hers is part of this eminence (Ordoni, 1987).

The status of Fatima – as pure and Infallible as she happens to be - is described in the Qur'an:

Allah is the Light of the heavens and the earth, a likeness of His light is as a niche in which is a lamp, the lamp is in a glass...
(al-Qur'an – Chapter 24, Verse 35)

Ibn al-Maghalil al-Shafi and several other commentators relate that the niche mentioned in the above verse in Qur'an is Fatima, and the lamp refers to al-Hasan and al-Husain.

As noted, Fatima was also third (after Ali) in the creation of the purest souls in this entire universe. Nothing was created then, not even time, prophets, or the earth and galaxies. The Light of Fatima was created and from it Allah made the heavens and the earth. Fatima was also named the mistress of all women in the entire universe, a much higher status than the remainder 11 Aimmah, the purest of the souls.

It is reported that when Fatima, the only daughter of the Prophet was born into this world, the Prophet (her father) took her in his blessed hands and remarked that she was his intercessor. Some scholars of Islam have stated further that if the entire creation including rocks, pray to the Prophet for intercession, then Fatima being his intercessor in front of Allah makes Fatima the most important person – after the Prophet (S) and Ali (AS) – in the entire universe and its contents. She certainly deserves the title *Mistress of all Women in the Entire Universe, from the beginning to the end.*

The book of Fatima deserves some attention and also signifies her greatness. Fatima was so blessed, she even had her own *Book of Revelation* from Allah, the Creator and Designer of the Universe. Ordoni (1987) narrates that in Volume 10 of Biharul-Anwar, al-Sadiq once said to Abu Basir:

...We also possess Fatima's Book (mus-haf), and had they known about the Book of Fatima! It is three times the size of your Qur'an; and by Allah, it has not a letter of your Qur'an, rather it was dictated and revealed to her by Allah...

Imam Ali (AS) said:

In Fatima's mus-haf, not only all lawful and unlawful Islamic decrees are available, but also the whole knowledge about whatsoever events that has happened (in the past) and shall happen (in future) are recorded therein.

It is reported that Fatima had regular visits from the highest ranked angel Jibraeel after the demise of her father. Ali was also present in all these occasions wherein the revelations to Fatima took place and he was inscribing all the information. Fatima (AS) was thus perfect in all dimensions of her personality and had achieved the zenith of human perfection. That is why she is a perfect role model for all human beings, either men or women.

al-Khumeini (AR) once said:

... Fatima al-Zahra (AS) is the manifestation of all dimensions that could be imagined for a woman or for a human being.

She has not been an ordinary woman, but a spiritual and celestial lady and a representation of perfect humanity, the real meaning of a perfect lady, and the ultimate example of an ideal human being.

She is a heavenly creature who has appeared in this world in form of a human being. All that could be imagined with regard to mankind's excellence is crystallized in the character of our Lady Fatima (AS).

Had she been a man, she ascended the position of the Messenger of Allah. Spirituality, celestial qualities, heavenly moralities, and divine manifestations have been developed in the personality of Fatima, a perfect human being...

Fatima (AS) is Heavenly Conceived

The Prophet once said:

The origin of my daughter, Fatima, is greater than any other inhabitant on earth, as is her honor and her generosity.

The Prophet (S), through a divine command, was ordered to seclude himself from contact with Khadija (AS) for 40 days. Despite all his love for his dear wife, the Prophet (S) did not go home in compliance with Allah's order. During the whole 40 day period of his seclusion, Muhammad (S) was engaged in prayers, fasting, and spiritual connections with his Lord. We have earlier noted the benefits – to the energy and information within the energy – from such soaking prayer and concentration to the Almighty.

When the seclusion stage came to its end, at the time of Iftar (while the Prophet (S) was preparing himself to end his fasting by eating food, he heard the familiar voice of Archangel Jibraeel (AS), *Allah sends His salaams to you! Get ready to receive the celestial gift from your Lord!* Then angels brought down a tray full of heavenly fruits for Muhammad (S). Jibraeel told him:

Eat from this heavenly dish tonight; then go to Khadija; Almighty Allah has willed to create a pure child out of this heavenly food.

Thus Fatima (AS) was conceived from the fruits of paradise.

It is reported that at the crucial moment of giving birth, when Khadija had lost hope to receive any help from the ladies of Quraish, she sought assistance from her Lord. By the grace of Allah, four of the most beautiful women in white dressings came to help her in that time of need. They had bowls of heavenly water in their hands. Each one began to introduce herself. The first one said, *I am your foremother, Hawwa*. The second one said, *I am Asiya daughter of Muzahim, Pharaoh's wife*. The third one said, *I am Kulthum, Musa's sister*, and the fourth one said, *I am Maryam, daughter of Imran and mother of Isa; we have come to deliver your child*.

And so with the help of these heavenly ladies, Fatima (AS) was delivered, and the brightness and brilliance of her face illuminated the sky from east to west. The four holy ladies bathed the baby with heavenly water, wrapped her in heavenly clothes, and put her on the lap of Khadija (AS). We can appreciate the energy communication and interaction between these sacred women, her mother and Fatima, and was thus a perfect creation.

Respect for Fatima (AS)

The behavior of the Prophet towards his daughter Fatima was revered. At a time when the most violent behaviors were shown against women and girls, at a time when *burying little newborn daughters alive* was counted as a routine act, the Prophet (S) exhibited immense respect and love towards his dear daughter. Whenever Fatima (AS) came to see the Prophet (S), he welcomed her, stood up to respect her, kissed her hand and made her sit at his own place.

On every occasion that the Prophet (S) decided to go on a journey, Fatima was the last one to whom he bade farewell, and as soon as he came back from his trip, Fatima was the first one whom the Prophet visited.

Imam al-Baqir (AS) and Imam al-Sadiq (AS) have related that the Prophet (S) never slept unless he kissed the face of Fatima (AS) and placed his face on hers.

The Prophet (S) loved Fatima so much he used to say:

May her father be sacrificed for her.

Thus he expressed his deep love for her dignified daughter. Sometimes he (S) called her as Ummu Abiha, which means the *Mother of Her Father*. Also in some cases the Prophet (S) repeated:

Fatima is a part of my body.

Marriage of Fatima to Ali in the Heavens

Husain bin Ali Ibn Abi Talib has said:

The Prophet was in Um Salama's house when an angel, who had twenty heads, descended upon him. Each one of the angel's heads had one thousand tongues, and he was praising Allah with each tongue in a different language. His wings were larger than all of the seven heavens and the seven earths.

The angel said, *I am Sarsaeel. Allah sent me to you to marry the light to the light.* Your daughter, Fatima, to Ali.

So the Prophet married Fatima to Ali with Jibraeel, Mikaeel, Israfeel, and Sarsaeel as witnesses.

Then the Prophet looked and saw the following written between the shoulders of Sarsaeel:

LA ILAHA ILLALLAH.
MUHAMMAD IS THE MESSENGER OF ALLAH
AND IS THE PROPHET WHO BRINGS MERCY
ON PEOPLE.
ALI IS THE DECISIVE ARGUMENT THAT ALLAH
USES ON HIS CREATURES.

(Just for revelation) Then the Prophet asked Sarsaeel, *How long have you had this written between your shoulders?*

Sarsaeel replied, *Twelve thousand years before Allah created Adam.*

(Madina al-Maji. Manaqib. Kashf al-Ghumma. Biharul-Anwar)

In a tradition quoted by Professor Abdul Hakim (1999) in one of his sermons in Karachi, he says that the Prophet (S) compared Ali to the Chapter of Unity (Oneness of Allah) in Qur'an and if Ali was not there, there would be no male in this entire universe to marry the like of Fatima, including Prophet Adam and the entire creation after him. al-Sadiq has said, *Had the Commander of the Faithful, Ali not married her, no man on earth from Adam on would have been suitable for her until the Day of Rising* (Abu Muhammad Ordoni, 1987 - Fatima, The Gracious)

It is reported that the heavens witnessed Ali and Fatima's wedding before the event even took place on earth. This was informed to the Prophet by Jibraeel himself and happens to be the only wedding enacted in the heavens by Allah Himself. While on this topic of the heavens – from the book *Fatima, The Gracious* by Ordoni (1987) - it is reported by Asqalani in his book *Lisanul-Mizan*, Volume 3, Page 346, that al-Hasan Ibn Ali al-Askari reported that his fathers quoted Jabir Ibn Abdullah as saying – the Prophet said:

When Allah created Adam and Eve (Hawwa), they strutted through paradise and said, *Who are better than we?* At that moment they noticed an image of a girl like they had never seen before; from this girl came an illuminating light so bright that it almost blinded the eyes.

When asked, Allah answered, *This is the image of Fatima, the mistress of your women descendants. What is this crown on her head?* Allah said, *Her husband Ali.* Adam then asked, *What are her two earrings?* Allah replied, *Her (two) sons, they were ordained in My Ever-Existent knowledge two thousand years before I created you.*

The Prophet once declared to Ali - *Here comes Jibraeel to tell me that Allah has willed to unite you in marriage with Fatima. He has, moreover, called as witnesses to her marriage four thousand angels.* Allah has revealed to the tree of Tuba, *scatter your pearls and rubies!* Black-eyed heavenly ladies rushed to pick the precious stones up, which they shall exchange as presents among them till the Day of Resurrection (reported by Ordoni, 1987).

It is related on the authority of Ibn Abbas, who said:

On the night when Fatima was married to Ali, the Messenger of Allah stood before her. Jibraeel stood at her right hand and Mikaeel at her left. Seventy thousand angels stood behind her, praising and sanctifying Allah.

The Commander of the Faithful – Ali - prided himself on his marriage to her on numerous occasions.

Abu Ishaq al-Thaqafi reported on the authority of Hakim Ibn Jubayr, who reported from al-Hajari who related from his uncle who said:



I heard Ali say one day, I shall utter words, which no other man would utter but that he would be a liar. *I am Abdullah (Allah's servant), and the brother of the Apostle of Allah. I am the one whose guardian is the Prophet of Mercy, for I have married the Mistress of all the women of the community. I am the best of the vicegerents.*

Fatima (AS) and Her Titles

Fatima, means separated and protected from ignorance and impurity, and the one who is kept away from the fire of hell; the one who is adorned with all virtues, merits, and purities; and the one who shall save herself and all her followers from the fire of hell.

Siddiqa, means extremely honest; this title points out the degree of Fatima's honesty and truthfulness as one of her outstanding qualities.

Mubaraka, blessed, as she was granted much blessings by Allah (SWT), and she herself was a source of abundant blessings. The offspring of the Prophet all are descendents from Fatima (AS).

Taahira, pure and chaste, as she was purified along with other members of the Household (Ahlul-Bayt) of the Prophet according to verse 33 of al-Ahzab in the Qur'an, **Verily, Allah desires to keep away the uncleanness from you, O People of the House! And to purify you a (thorough) purifying...**

Zakiyya, the purified soul; purified from any kind of pollution or deficiency, a quality that made her attain the highest level of spiritual evolution and perfection.

Raaziya, the one who is content with the Will of Allah, surrenders herself to all that Allah (SWT) has predestined for her, and endures pain and suffering in the way of the mission of Allah's Messenger.

Mardhiyya, the one, with whom Allah and His Messenger and the sacred Imam are fully satisfied because of her impeccable worship, nice moralities, good fulfillment of duties, and all her good deeds.

Muhaddatha, the one to whom the angels talked, the matchless lady who received some sort of divine inspirations. In this relation, Imam al-Sadiq (AS) is quoted as saying, Fatima (AS) was named as Muhaddatha as an angel came to her continuously and talked to her in the same way that it (the angel) used to talk to Maryam. The angel told Fatima, *O Fatima! Allah (SWT) has selected you, purified you, and made you superior to all women throughout the world.* (Ordoni, 1987).

Zahra, means luminous, as when she stood in her praying place, the angels in the heavens witnessed a glittering light, just like the starlight in the sky that glitters for the people on the earth.

Fatima – The Most Sanctified and Purified Woman

The purity of Fatima - *Wife of Ali, daughter of the Prophet, mother of al-Hasan and al-Husain, grandmother of all the Infallible including al-Mahdi in occultation* - is beyond human imagination and comprehension. The following quote from al-Sadiq, by al-Tabarsi in his book Beacons of Light narrates that the highest level of purity that Allah gave to a human female was to Fatima, and none other. Besides the following narration, Ordoni (1987) in his book Fatima, The Gracious, mentions more than ten narrations that explain the purity of Fatima and her experiencing no menstruation or parturition.

Fatima has 9 names with Allah. They are - Fatima, al-Siddiqah (the Righteous), al-Mubarakah (the Blessed), al-Tahirah (the Pure), al-Zakiyyah (the Unblemished), al-Radiyah (the one content with Allah's pleasure), al-Mardhiyyah (the one pleasing to Allah), al-Muhaddathah (the one Spoken to by angels) and al-Zahirah (the Luminous).

In the *musnad* (collection of transmitted traditions) of the eighth Infallible al-Ridha, it is reported that the Prophet declared:

I named my daughter Fatima (the weaned one) because Allah weaned her and those who love her from the Fire.

The Prophet also called her al-Batul (pure virgin), and said to Aishah - *O Humayra (a redish white, a well-known epithet of Aishah), Fatima is not like the women of human kind, nor does she suffer the illness you (women) suffer.* This is explained in another prophetic tradition, which asserts that she never menstruated.

It is likewise reported by Sunni traditions on the authority of Anas Ibn Malik, who heard Umm Salma, the wife of Abu Talhah al-Ansari, say:

Fatima never experienced the blood of menstruation or parturition, for she was created from the waters of Paradise. This is because

when the Messenger of Allah was transported to heaven, he entered Paradise, where he ate of its fruits and drank its water.

In Biharul-Anwar - Volume 10, al-Baqir says:

When Fatima was born, Allah (Exalted is His Name) revealed to an angel to speak the name Fatima with Muhammad's tongue. Allah then said, *I have bestowed knowledge upon you and safeguarded you from menstruation.* Then Abu Ja'far added:

By Allah! Allah (Blessed and Exalted is His Name) bestowed knowledge on her and safeguarded her from menstruation with the covenant.

From the same author al-Tabarsi, he quotes the following traditions from Anas Ibn Malik that:

Fatima is the most excellent of all the women of the world.

The most excellent among the women of the world are - Maryam daughter of Imran (that is, the Virgin Mary), Asiyah daughter of Muzahim (wife of Pharaoh), Khadijah daughter of Khuwaylid and Fatima, daughter of Muhammad.

I heard the Apostle of Allah say, *I am a tree, Fatima is its trunk and Ali is its pollen. al-Hasan and al-Husain are its fruits, and our followers (Shia) are its leaves. The roots of the tree are in the Garden of Eden, and its trunk, fruits and leaves are in Paradise.*

Ali Ibn Abi Talib has said:

The Prophet used to order me to open the door to whoever wanted to join him when he came to break his fast, but that night he ordered me to guard the door of the house and said to me, *O son of Abu Talib! This food is forbidden to everyone save me.*

I sat at the door, and the Prophet uncovered the plate, in privacy, to find a cluster of dates and a bunch of grapes; he ate until satisfied and drank his need of water. He then extended his hands to be washed, so Jibraeel poured the water, Mikaeel washed his hands, and Israfeel dried them. Thereafter, the remaining food with the plate ascended to heaven. Then he (S) started to prepare himself for prayers when Jibraeel said to him, *Prayer is forbidden to you until you go to Khadija's house and perform coition with her; for Allah (Glory be to Him) ordained upon Him to create noble progeny from you tonight.* So he rushed to Khadija's house.

In another tradition, al-Ridha quotes the Prophet who said:

On the night of my Ascension to Heaven, Jibraeel took my hand and led me into Paradise, then he handed me dates from which I ate; those dates were formed into sperm. When I descended to earth, I came unto Khadija who became pregnant with Fatima; thus, Fatima is a *Human Huri* (human heavenly lady), whom whenever I long for Paradise I smell.

Fatima (AS) and The Verses of al-Kawthar

**In the Name of Allah, the Compassionate,
the Merciful.**

**Verily, We granted you Kawthar (the
Abundant Blessing). So, turn to your Lord
in prayer and make a sacrifice. Surely,
your enemy (and not you) is the one who
shall be without posterity.**

(al-Qur'an – Chapter al-Kawthar)

Kawthar means Abundant Blessing, and it may include a broad range of concepts; however, many great Shiite scholars believe that Fatima al-Zahra (AS) is the personality who best fits the concept of Kawthar.

Before Fatima was born, the enemies of the Prophet (S) repeatedly annoyed him by saying that he was the one who should be without posterity (as all his children had died due to different reasons). Here, in this verse, Almighty Allah (SWT) negates the claims of His enemies and says, *We granted you the Kawthar.*



According to one scholar, we can conclude that Fatima (AS) is the same Kawthar (the Abundant Blessing) mentioned in Qur'an, as all later offspring of the Prophet descended from Fatima al-Zahra, who were (and are) the guardians of Islam. Besides the twelve Infallible (AS) – who have an exceptional standing and are flawless – if we have a look at the past history of Islam, we come across innumerable Sayyids (the offspring of the Prophet and Fatima), among whom we can trace countless Islamic scholars, authors, jurists, narrators, interpreters, and devoted commanders, who struggled hard to safeguard the teachings and precepts of Islam, ideologically and physically.

Fatima (AS) and The Verses of al-Insan

...They fulfill vows and fear a day, the evil of which shall be spreading far and wide.

And they give food - out of love for Him (Allah) - to the poor and the orphan and the captive (and say), We only feed you for Allah's sake. We desire from you neither reward nor thanks. Surely we fear from our Lord a stern, distressful day.

Therefore Allah will guard them from the evil of that day and cause them to meet with ease and happiness.

(al-Qur'an – Chapter 76, Verses 7-11)

These verses of Qur'an speak of the Ahlul-Bayt (AS), eulogizing their selflessness and piety. These verses are good evidence for their merits and virtues. The historical occasion to which these blessed verses refer was - once al-Hasan and al-Husain were at their childhood age, they fell sick and the Prophet together with some of his companions visited them. He suggested that Ali (AS) should make a vow to Allah for his sons' health. Heeding the Prophet's suggestion, Imam Ali, Fatima, along with their maid, Fizza, took a vow that if the boys recovered, they would fast for three consecutive days. Eventually al-Hasan and al-Husain (AS) recovered, and to fulfill the vow, they also fasted along with their parents and the maid.

They all fasted for three consecutive days, but each day - at the time of breaking the fast - some needy person (as verse No. 8 indicates) appeared, and the Ahlul-Bayt gladly fed him, and themselves passed the nights without food and broke their fasts with water only.

On the fourth day, Imam Ali (AS) took his dear sons - al-Hasan and al-Husain (AS) - with himself to see the Prophet. When the Prophet (S) observed them - trembling with hunger - he said, *It grieves me to see you in this condition.* Then, he stood

up and accompanied them to their house. On entering the house, he was shocked to see the sight of his daughter Fatima, sitting hollow-eyed on her prayer mat, her stomach stuck to her back. It was then that the Archangel Gabriel came down with this Surah, saying, *O Muhammad, Allah congratulates you for having such a (devoted) household*, and then recited the verses of the chapter al-Insan.

Fatima (AS) and The Verse of al-Tatheer

Verily, Allah desires to keep away the uncleanness (impurities) from you, O people of the House! And to purify you, a (thorough) purifying...

(al-Qur'an – Chapter 33, Verse 33)

This is actually a genetic purification of the Ahlul-Bayt (AS). That is, the Ahlul-Bayt (including Fatima) are not only infallible (far from any kind of uncleanness, disobedience, error, sin, or personal whim) but also away from the thought of sin.

Fatima and the Verse of Mubahila

...Let us call our sons and your sons, our women and your women, and ourselves and yourselves. Then let us pray and invoke Allah's curse upon those who lie.

(al-Qur'an – Chapter 3, Verse 61)

Historians narrate that in place of *our women* the Prophet took only his daughter Fatima to confront the Christians during the event of Mubahila. The Prophet could have taken his close female relatives or some other women, but he took only his daughter, the Infallible lady. Together with Fatima, her father (Prophet Muhammad), both sons (al-Hasan and al-Husain) and husband (Ali) who were also Infallible proceeded to argue with the Christians who were defeated. She was also the only lady permitted inside the Cloak under the cover of the Prophet when the verse of Purification was revealed.

Mir Ahmed Ali (1988) has summarized the Event of Mubahila as follows:

The Prophet was sending invitations to all to accept the True Religion of Allah. Tribe after tribe, region after region were coming into the fold of Islam. One such invitation was sent to the Christians of Najran, a town in Yemen, in the 9th year of Hijra. A deputation of 60 scholars came to discuss the matter with the Prophet.

Abdul Masih, the chief monk, asked him as to who was the father of Isa, thinking that the Prophet would accept (God as the father of Isa. Verse 59 of this chapter was revealed and presented to the Christians as a reply but they did not listen to reason). Then this verse was revealed to call them to a spiritual contest by invoking the Curse of Allah on the liars. The Christians agreed to this contest.

Early next morning, the 24th of the month of Dhilhijjah, the Prophet sent Salman to the selected site, outside the city area, to set up a shelter for those whom he would take with him, as his sons, women and selves. A large number of companions assembled in the mosque, making themselves available for the selection. On the opposite side of the field, selected for the contest, the Christians, with their selected men, women and children appeared on the scene.

At the appointed hour, a huge crowd, standing in wait, saw the Prophet coming in, al-Husain in his arms, al-Hasan holding his index finger, walking beside him, Fatima Zahra, close to his heels and Ali just behind her - as his sons, women, and selves. It should be noted that although there was provision for *women* and *selves* the Prophet selected one woman and one self - Fatima and Ali, because there was no woman and no man among his followers at that time that could be brought into the contest of invoking the curse of Allah on the liars. They alone were the truthful ones.

The Prophet raised his hands to the heaven and said, *O my Lord! These are the people of my house.* The chief monk looked up and down at the faces of the Pure Five from who emanated a radiant and brilliant glow; and this sight filled him with awe and anguish. He cried out aloud, *By Jesus! I see the faces that if they turn upward to the heavens and pray, the mountains shall move. Believers in Jesus of Nazareth, I tell you the truth. Should you fail to come to some agreement with Muhammad, he, along with the godly souls*

*with him, shall wipe out your existence forever,
should they invoke the curse of God on you.*

The Christians saw the wisdom of their chief and readily agreed to arrive at a settlement. As there is no compulsion in religion Islam, the Prophet gave them complete freedom to practice their faith. He also agreed to protect their lives and possessions, and for this service the Christians consented to pay a nominal fee (Jizya). It was an extraordinary manifestation of the glory of Islam.

Fatima and the Day of Judgment:

Jabir ibn Abdullah Ansari (AS) narrates that I once said to Imam al-Baqir (AS):

May I be your sacrifice, son of Allah's Messenger (S), narrate to me a hadith in regards to the traits of your grandmother, Lady Fatima (AS), so that if I report it to your Shiites, they would rejoice at hearing it.

Abu Ja'far (AS) said:

My grandfather, the Prophet (S) is reported to have said that on the Day of Rising, pulpits of (divine) light shall be the highest (from amongst the things visible) on that Day. Allah (SWT) will then say, *Deliver a sermon* so I will deliver a sermon that none of the Prophets (AS) or the Messengers (AS) have ever heard before.

Then for the successors (of Prophets (AS) shall be erected pulpits of light, and in the middle of these pulpits one shall be erected for my successor, Ali Ibn Abi Talib (AS), which will be higher than all other pulpits. Allah (SWT) will then say, *Ali! Deliver a sermon*. So he will deliver a sermon like the one no successor has ever heard before.

Then for the children of the Prophets (AS) and Messengers (AS) shall be erected pulpits of light, and among them shall be a pulpit of light for my two sons, grandsons and the two flowers of my life, Hasan ibn Ali (AS) and Husain ibn Ali Ibn Abi Talib (AS). Then it shall be said to them, *Deliver*

a sermon. So they will deliver two sermons like those that none of the children of the Prophets (AS) have ever heard before.

A caller (by the name) Jibraeel (AS) shall then call, *Where is Fatima, daughter of Muhammad (S)?* She will then rise.

Allah (SWT), Blessed and Exalted is His Name, shall say, *O people of the Gathering! To whom does honor belong today?* So, Muhammad (S), Ali, Hasan, Husain (AS) will say, *To Allah (SWT), the One, the Almighty.* Allah (SWT) the Exalted will then say, *O People of the Gathering! Lower your heads and cast your eyes down, for this is Fatima proceeding towards Paradise.*

Jibraeel (AS) shall then bring her a female camel from the female camels of Paradise. Its sides shall be embellished, and its muzzles with fresh pearls and it shall have a saddle of coral. It shall kneel down in her presence, so she will ride it.

Allah (SWT) will then send 100,000 angels to accompany her on her right side, and 100,000 angels to accompany her on her left side, and 100,000 angels to lift her onto wings until they bring her to the gate of Paradise. When she is near the gate of Paradise, she will look to her side.

Allah (SWT) will then say, *Daughter of My Beloved! Why did you look to your side after I gave the command that you enter My Paradise?*

She will say, *My Lord! I wish that my position be realized on such a Day.*

Allah (SWT) will say, *Daughter of My Beloved! Go back and look for everyone in whose heart was love (and obedience) for you or for any of your progeny. Take their hands and lead them to Paradise.*

Abu Ja'far (AS) says:

By Allah (SWT), Jabir (AR), she will pick her Shiites (i.e. obedient followers) and those who loved her just like a bird picks good seeds from bad seeds. However, when her Shiites are near the gate of Paradise, Allah (SWT) will inspire their hearts to look to their sides. And when they do so, Allah (SWT) the Almighty will say, *My beloved ones, why did you look around when Fatima, the daughter of My Beloved interceded for you?*

The people will answer, *Our Lord! We hoped that our position would (also) be known on such a Day.*

Allah (SWT) will then say (to the selected people), *My beloved ones, go back and look for everyone who loved you for your love of Fatima. Look for everyone who fed you for the love of Fatima; Look for every one who clothed you for the love of Fatima; Look for every one who gave you a drink for the love of Fatima; Look for everyone who prevented backbiting from being done against the love of Fatima. Take their hands and lead them into Paradise.*

Indeed, there are various degrees of serving Allah (SWT), but affection (and cordial inclination) for us, Ahlul-Bayt (AS), is the highest one.

Salman al-Farsi quotes the Messenger of God having said:

O Salman, those who love Fatima, my daughter, will be with me in paradise, and those who hate her will be in hell.

O Salman, the love of Fatima will be beneficial in one hundred difficult instances. The least difficult of these instances will be at the time of death, in the grave, at the scale, the gathering of people on the Day of Judgment, the bridge, the display (of your book), and the calculation.

I am pleased with those with whom Fatima is pleased, and God is pleased with those with whom I am pleased.

I am angry with those with whom Fatima is angry, and God is angry with those with whom I am angry.

Woe unto those who are unjust to her and her husband, the Commander of the Believers.

Woe unto those who are unjust to her Shia and her progeny.

(Biharul-Anwar. Ghayatul Maram. Maqatal al-Husain. Yanabi al-Mawaddah)

Virtues of The Prince of The Believers, Imam Ali (AS) – as recorded by one of the most revered scholars in Islam, author of *al-Mizan (Exegesis of Qur'an – 20 volumes)* and many other books, Allamah Taba Tabai (AR)

It is narrated by Allamah Majlisi (AR) that Imam Zayn al-Aabideen (AS), who relates on the authority of his father Muhammad al-Baqir (AS), reported that the Prophet (S) had once refused to say funeral prayers at the funeral of Barau, till Ali (AS), who happened to be absent at that hour, returned and prayed with the Prophet (S) the funeral prayers.

After the funeral, the Prophet (S) congratulated the family members of Barau on his happy entrance into Paradise, and the heavenly ladies welcoming him with pleasure. And the Prophet (S) continued:

Even if Barau's sins had exceeded in number of the sands, particles of dust, drops of rain, leaves of trees, hairs of animals, glances of their eyes, their breathings, motions and stops, all would have been forgiven and pardoned at the prayer of Ali.

Seek the prayers of Ali and beware of his curse, of everyone he curses will certainly be destroyed, although his good deeds equal in number of the creatures of Allah (SWT).

In Uyunul-Akhbar from Imam al-Ridha (AS) concerning the verse of The Trust (in Chapter 33, Verse 72) is the wilayat. Whoever claims it without a right has disbelieved.

Also from the same book from Imam al-Sadiq (AS):

Surely Allah (SWT), the Blessed and High, created the spirits before the bodies by two thousand years, and He made the most high and noble of them Muhammad (S) and Ali, Hasan and Husain (AS) and the (remaining) Imams (AS).

Then he presented it (The Trust) to the skies, the earth and the mountains so their light faded. So Allah (SWT), the Blessed and High said:

These are My beloved ones, My near ones, My proofs over My creation and the leaders of my creation. I have not created any creation more beloved to me than them - for them and for those who are near to them. I have created My Paradise (for them and their loved and near ones, the followers), and for those who oppose them and be inimical towards them I have created My Hell. So whoever claims their position with Me and their place in My Greatness I will punish them with such a chastisement that I will not punish anyone with a punishment the like of these persons in all the worlds, and I will place him with the hypocrites in the lowest grade in My Hell.

Whoever affirms their mastership and does not claim their position and place with My Greatness, I will place these persons with them in the meadows of My Paradise, and they will have whatever they want from Me. I will shower unto them My Mercy and I will make them My neighbors. I will cause them to be intercessors for the sinners among My servants, male and female. So, their successorship is a trust from Me to My creation...

From the book al-Amali, from al-Taliqani (AR) with his chain of narrators, from Imam al-Sadiq (AS) - the Messenger of Allah (S) said:

Surely Allah (SWT) has made for my brother, Imam Ali, son of Abu Talib (AS) virtues that none can count but He. So whoever mentions only one of his many virtues with full conviction concerning it, Allah (SWT) forgives him of his sins that which has passed and that which is to come, even if he

came on the Day of Judgment with the sins of all men & jinn.

And whoever writes a virtue of the many virtues of Imam Ali, son of Abu Talib (AS) the angels will not seize in seeking forgiveness for him as long as a trace of that writing remains.

And whoever listens to a virtue of his many virtues, Allah (SWT) forgives him the sins that he committed by listening.

And whoever looks to the writing of his virtues, Allah (SWT) forgives him those sins that he committed by looking.

Then the Messenger of Allah (S) said:

To look at Ali, son of Abu Talib (AS) is worship, to remember him is worship and the faith of a servant is not accepted except by (rectification of) his mastership and being clear of his enemies.

A man once came to the Prophet (S) and said, *O Messenger of Allah! Some sailed to China for trading and came back quickly, making so much money that his friends envy him, and he has become very wealthy.*

The Messenger of Allah (S) said, *In this life the more wealth you have, the more troubles you will have. So do not envy the wealthy, except those who spend their wealth in Allah's way. But should I tell you about a person who, with less investment and less time, has made more profit, and moreover, his wealth is kept safe under the Throne of Allah?*

The people replied, *Yes, O Messenger of Allah!*

The Prophet (S) said, *He is the person who is coming toward us.*

So we looked and we saw one of the Ansar who looked rather shabby (approaching us).

The Messenger of Allah (S) said:

This man has earned a reward and blessing today, and if you were to divide it among all of the inhabitants of the skies and the earths, the least

they would deserve would be forgiveness for their sins and entrance to Paradise.

So the people asked, *What did he do today to deserve such a reward?*

The Prophet (S) replied, *Go and ask him.*

The people went to the man and said, *Congratulations for the glad tidings that the Prophet (S) has given you. Tell us what you have done today.*

The man replied:

I did not do anything. When I left my house this morning, I had a business affair that I had to take care of but I was late. I was worried that it was too late to attend to it, so I thought to myself - Let me go and look at the face of Ali Ibn Abi Talib (AS) instead because I had heard the Messenger of Allah (S) say - Looking at the face of Ali Ibn Abi Talib is worshipping Allah.

The Messenger of Allah (S) said:

Yes! I swear to Allah that this is worshipping Allah, and this is the best way of worshipping Allah! O slave of Allah! You left your house this morning trying to make some money to bring back for your family, but instead you went to look at Ali Ibn Abi Talib's face while you love him and believe in his status. What you did is better than having the entire world. You gave up the money in the way of Allah. Allah will release one thousand men from Hell with your intercession for every breath you took as you walked toward Ali.
(Amali of Saduq. Biharul-Anwar)

Also from the book al-Amali from Muhammad, son of al-Qasam al-Astarabaadi with his chain of narrators, the Prophet (S) was once asked:

Surely, this person (pointing towards a faithful servant) has climbed this day in elevation in good deeds and obedience, so much that if it were divided among the people of the heavens and earth, the share of the least of them would be the forgiveness of his sins and mandatory (entrance

into) heaven for him. So the people gathered around that faithful servant and asked him as to what he did today that the Prophet (S) himself is praising the act so much. The man replied, *I don't know whether I did anything other than that I came out from my house seeking the fulfillment of a need which its fulfillment I found being delayed, so I feared that the opportunity passed me. So I said to myself that I would replace it with a look at the face Imam Ali, son of Abu Talib (AS) for I heard the Messenger of Allah (SWT) (S) say:*

A look at the face of Imam Ali (AS) is worship.

So the Messenger of Allah (SWT) (S) said:

Yes, by Allah! Looking at the face of Ali (AS) is worship. And which (kind of) worship. You, O Servant of Allah (SWT), came seeking to earn some coins by which you could nourish your family and the opportunity passed you so you replaced it by looking at the face of Imam Ali (AS), and you love him and believe in his superiority.

(Indeed) That is better for you than if you were in the possession of the weight of the whole world in red gold and you spent it in charity in the way of Allah (SWT). You will (thus) intercede for every breath you took in your journeying toward him 1000 necks. Allah (SWT) will free (people) from the Fire by your intercession.

al-Mutahhari (AR) in his book Polarization Around the Character of Imam Ali, Muhibb al-Tabari narrates from Aisha that she said, *I saw my father (Abu Bakr) gazing often at Ali's face. I said, O my father! I see you gazing often at Ali's face. He said, O my daughter! I heard the Prophet say, Looking at the face of Ali is worship.*

Aisha says:

Ali Ibn Abi Talib came to my father (Abu Bakr) while he was ill with the illness that caused his death. My father was staring at his (Ali's) face and would not take his eyes off of him.

So when Ali left, I asked my father as to why was he looking at his face like that?

He (Abu Bakr) replied, Because I heard the Messenger of God say - *looking at Ali's face is worshipping God.*

(Biharul-Anwar, Ghayatul-Maram, Amali al-Saduq, Kashf al-Ghummah and several others)

From the book al-Rawdha, it is reported that the Messenger of Allah (SWT) once exclaimed:

No people gather and mention a virtue of Imam Ali, son of Abu Talib (AS) but descend upon them the angels of the sky until they encircle them. So when they (the people) disperse, the angels ascend to the sky and the (other) angels say, *Surely we smell of your fragrance that which we don't smell in other angels. We have never sensed a fragrance more beautiful than this?*

So the angels reply, *We were with a (group of) people who were mentioning Muhammad (S) and his Ahlul-Bayt (AS), thus do we smell of their fragrance, (and) so we became perfumed.* So the other angels say, *Take us to those people (on earth).* So the angels with fragrance reply, *they dispersed, and every one of them has gone to his place of residence.* So they say, *Take us down so that that place can at least perfume us.*

Ibn Abbas (AR) narrates that once came a person and asked the Prophet (S) if the Love of Ali (AS) would benefit him on the Day of Judgment! So the Prophet (S) said to that person that:

When the Day of Judgment shall arrive, Allah (SWT) will order an angel to set the Fire ablaze, and He will order an angel by the name of Ridhwan (AS) to bring Paradise near. Then He will extend the Bridge and establish the Scale under the Throne and a caller shall call out to Muhammad (S) and bring his followers for the accounting.

Then He will extend on the distance of 7 thousand years; and on every archway shall be angels who shall sweep away mankind. (By Allah!) No soul shall pass these archways but one who befriended Imam Ali (AS) and his Ahlul-Bayt (Peace be on all of them); and the one who knew them and they knew him.

And whoever didn't know them (the Ahlul-Bayt (AS)), will fall into the Fire on the top of his head, even if he had with him the worship of 70,000 servants, because, all the worship will not bear weight on the Gathering Day on the Scale and no foot of a human shall be firm on the Bridge except by the love of Imam Ali (AS). And to this is the indication with His, Allah (SWT)'s word:

And Allah shall make firm those who believe, with the firm word in this world and in the hereafter.

(al-Qur'an - Chapter 14, Verse 27)

Ibn Abbas (AR) further narrates that the Messenger of Allah (S) also said to Ali (AS):

O Ali! Has not become firm the love of you in the heart of any believer but his foot will be firm on the Bridge, until he enters heaven.

The author of Uyunul-Akhbar narrates:

Once Imam Ali (AS) was travelling with a Jew (who hadn't recognized the Imam (AS) and passed on a path crossing across over the water. Then the Jew called out to Amirul-Mu'mineen (AS) and remarked, *Hey you! If you had my knowledge, you would be able to cross (the water with your horse) as I have crossed.*

So Amirul-Mu'mineen (AS) said to the Jew to remain firm where he was. Then he (Imam Ali (AS)) pointed to the water so it solidified, and he passed over on it. When the Jew saw this act, he fell on his feet and said, *O Youth! What did you say so as to change the water to stone?*

Amirul-Mu'mineen (AS) said to him, *So what did you yourself say so as to cross over the water?* The Jew replied, *I called Allah (SWT) by His Greatest Name.* So Amirul-Mu'mineen (AS) asked as to what was the Great Name of Allah (SWT).

The Jew replied, *I asked Him by the Name of the Successor of Muhammad (S).* So Amirul-Mu'mineen (AS) said to him, *I am the successor of Muhammad (S).* Then the Jew said, *Surely it's the truth, and then he submitted (and became a Muslim).*

And of that is what Ammar Yasir (AR) narrated. He said:

I came to my Master (Ali AS) one day and he recognized feelings of sadness in me. So he said, *What's wrong?* I said, *A debt, which the debtor came to claim.* So he pointed to a rock and said, *Take this and pay your debt off from it.* So Ammar said, *but it's a rock.* So Amirul-Mu'mineen (AS) said, *Call upon Allah (SWT) by my name, He will turn it (the rock) into gold for you.*

So Ammar said, *I called upon Allah (SWT) by his name and the rock became gold (instantly).* So he said, *Take from it your need.* So I said, *how can I soften it?* He (AS) said, *O One Weak in Certainty! Ask Allah (SWT) by my name to soften the rock, for it was by my name that Allah (SWT) enabled the metal to become soft for Prophet Dawood (AS).* Ammar (AR) said, *So I called upon Allah (SWT) by his name and it became soft, and I took what I needed from it.* Then he said, *Call upon Allah (SWT) by my name to make the rest of the rock as it was.*

The late George Gordon was a famous Christian historian, linguist, philosopher and poet of Egypt. Arabic was his mother tongue, at the same time he was well versed in English, French, German, Persian and Latin, and he used to contribute to historical and philosophical magazines of France, Germany and England.

About Ali he said:

None can praise Ali to the extent that he deserves. So many instances of his piety and fear of God are cited that one starts loving and venerating him. He was a true, strict and scrupulous follower of Islam. His words and deeds bore stamps of nobility, sagacity and courage of conviction. He was a great man having his own independent views about life and its problems. He never deceived, misled, or betrayed anybody.

In various phases and periods of his life he exhibited marvelous strength of body and mind which were due to his true faith in religion and in his sincere belief in truth and justice. He never had a servant and never allowed his slaves to work hard. Often he would carry his household goods himself and if anybody offered to relieve him of the weight he would refuse.

His stature was moderate and slightly short. His skin was of wheaten color and his beard was white and long. His eyes were large and black. He had a cheerful face and was good-natured. His neck was long like a goblet made of silver. His shoulders were broad. The joints of his hands were like those of a roaring lion, because his hands and wrists were completely joined with each other and distinction could hardly be made between them. His hands and fingers were strong, moderately fat and fleshy. His calves were fleshy and their lower part was thin. His arms were also fleshy in a similar manner.

He walked calmly like the prophet. However, as and when he proceeded to give a fight he walked briskly and did not turn his head to see anything else. His bodily strength was unimaginable. He usually picked up the fighters whom he laid his hands on and threw them on the ground without any difficulty or effort, as if they were small children. And if he held the arm of any warrior in his hand the latter could not even breathe. It is well known that he did not fight with anyone

whom he did not vanquish, even though he might have been very strong and a renowned champion. At times he picked up a big gate, which a number of strong persons could not even close, or open, and used it as a shield to defend himself.

On some occasions he threw away with one hand, a stone, which could not even be shaken by a number of men. At times he roared in the battlefield so loudly that the bravest men got frightened although their number might be quite large. He possessed such a great power to bear hardships that he did not fear any harm from heat or coldness. He used to wear summer clothes in winter and winter clothes in summer.

Final Comment

The entire creation of Allah, including all animate and Inanimate objects, even non-Muslims (mainly Hindus and Christians) have evolved to pray on behalf of the Aimmah and we see this often throughout the world. One story would suffice and involves a Christian Monk who asked the head of Imam al-Husain (AS) (after being mercilessly massacred with his children on the deserts of Karbala) for intercession on the Final Day, and al-Imam told him that he had to become a Muslim first and so he did.

Conclusion

Man, therefore, is an enmeshed, integral part of life on earth and in the universe. They maintain he is linked to the cosmos via his bioplasmic body, and reacts to changes in the planets as well as the moods and illnesses of others, to thought, emotion, sound, light, color, magnetic fields, the seasons, cycles of the moon, tides, thunder, storms, strong winds and even levels of noise.
(Tompkins and Bird, 1989)

Energy is the substance that can be described as *all that is*. Every thing exists in the form of energy. Our thoughts are included in this, as the unspoken word is an energy that is sent out and travels in the direction given. We therefore have been given a very powerful tool to work with, to co-create our lives and the universe for that matter. Decisions can be influenced, people's health can be changed and your quality of life can change for the better or worse.

Life is about choices. It is totally up to you as to what kind of energy you want to send out and what you want to receive. As a thought wave is sent out, it interacts with the wave patterns of the person or activity it is directed at. When waves meet they can be added or subtracted depending on if the wave pattern is positive or negative. Also, energy cannot be destroyed and that these energy packets/waves get sent round and round. We have the power to influence the existence of all that is.

Energy has certain specific characteristics. They can be superimposed, they get reflected and they can change direction. If your energy is directed at a certain activity or person, you will influence that flow or pattern of energy in a certain fashion. Since you have interfered with the energy patterns of a particular nature, the result will be the creation of energy packet in response to that. That new, changed, thought pattern is sent to you, and so we influence actions, decisions, state of health etc. without being aware of what we do! It is a very big responsibility to control our thoughts, as the outcome of these thoughts might not be what was intended.

This explanation of Ali (AS) makes a very good conclusion to this work:

This Islam is the religion, which Allah has chosen for Himself, developed it before His eyes, preferred it as the best among His creations, and established its pillars on His love.

He has disgraced other religions by giving honour to it. He has humiliated all communities before its sublimity. He has humbled its enemies with His kindness and made its opponents lonely by according it His support.

He has smashed the pillars of misguidance with its columns. He has quenched the thirst of the thirsty from its cisterns, and filled the cisterns through those who draw its water.

He made Islam such that its constituent parts cannot break, its links cannot separate, its construction cannot fall, its columns cannot decay, its plant cannot be uprooted, its time does not end, its laws do not expire, its twigs cannot be cut, its parts do not become narrow, its ease does not change into difficulty, its clarity is not affected by gloom, its straightness does not acquire curvature, its wood has no crookedness, its vast

paths have no narrowness, its lamp knows no putting off and its sweetness has no bitterness.

It consists of columns whose bases Allah has fixed in truthfulness and whose foundation He has strengthened, and of sources whose streams are ever full of water and of lamps, whose flames are full of light, and of beacons with whose help travellers get guidance, and of signs through which a way is found to its highways and of watering places which provide water to those who come to them.

Allah has placed in Islam the height of His pleasure, the pinnacle of His pillars and the prominence of His obedience. Before Allah, therefore, its columns are strong, its construction is lofty, its proofs are bright, its fires are aflame, its authority is strong, its beacons are high and its destruction is difficult. You should therefore honour it, follow it, fulfil its obligations and accord the position due to it.

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If God sent a religion, how would people who do not know of the religion believe in it? What means did God put in the human beings by which they can decide right from wrong? Surely the religion was not revealed to the whole of humanity at once. It must have started from one point. How would others know of it and more so accept it and believe in it? What is that one faculty that is shared by all human beings by which a message can be analyzed and determined to be right?

The answer is quite simple; it is the human mind and the faculty of reasoning. It is the mind that helps us judge things and decides between right and wrong in every matter of our lives. The word of God, if it is to be transferred to other people who are foreign to it, must conform to the faculty of reasoning that God put in all of us. This is why in Islam faith in God is not the outcome of dogmas and doctrine but rather the product of reasoning and deep scrutiny of revelation.

This book is an amazing effort to present Islam in its purest form. The beliefs and doctrines are examined in terms of logic and science that could be understood by all. The first chapter is the key to reading this book. The author has set forward the crux of his line of reasoning and the basis for understanding the religion of Islam. This book will change any preconceived notions anyone has about Islam, whether Muslim or non-Muslim.

Hujjatul Islam Muhammad Baig

Islam is one religion that does not differentiate between Science and religion. Any aspect and type of knowledge that brings one closer to the Creator is considered to be Islamic knowledge and Islam recommends it to be pursued. The author has proved this point in his book, which in my opinion has no parallel as yet. He has ingeniously used the current and scientifically accepted electromagnetic and quantum theories to explain lucidly the various aspects of Islamic acts. The extensive scientific references coupled with relevant traditions of the divine leaders in the various sections of the book show to what depths the author has gone to prove that Islam originates from the same Creator Who created the Universe and all that is in it. He proves beyond doubt that Islam is the second name for human nature. Any one in search of truth "scientifically" must read this book.

Dr. Kazim Dhalla MD

Anyone who is interested in obtaining scientific explanation and logical clarity to the majority of Islamic obligatory acts and recommended acts, including the rituals of how to perform those acts, MUST read this book (it also addresses in similar fashion, the forbidden acts in Islam).

The author has gone all out in his research to avoid any conflicting information and is able to articulate discussions and explanations on a good balance and the language used is simple enough for all to understand.

It's almost a guarantee that after reading this book, one's outlook on all that we follow in Islam will undergo such a dramatic change to the point of lifting our level of enlightenment.

Naushad & Azmina Kermalli

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