

**Religion Basics**

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**Lessons from  
(Al-Eaqd Al-Thamin)  
The Precious Necklace  
In Knowing  
The Lord of the Worlds**

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Written By the Sir Imam:  
**AL-AMIR AL-Hussein Bin Muhammad**  
Peace Be Upon Him



*Ahl Al-Bait Library*

مُتَكَرِّرٌ أَصُولُ الدِّينِ  
ذُرُورٌ مِنْ  
العَقْدِ الثَّمِينِ  
فِي مَعْرِفَةِ رَبِّ الْعَالَمِينَ

تأليف

السَّيِّدِ الإِمَامِ

الأمير الحسين بن محمد (ع)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Gracious,  
the Most Merciful

## A Brief Biography of the Author

He is the great prince and the famous Imam, who is called Abu Talib Al-Saghir (the Younger), the supporter of the truth, the Tawd<sup>1</sup> of the Family of the Messenger of Allah ﷺ, the Scholar of Ahl Al-Bayt, the collector of the perfection qualities and the honor of religion and the world,

**Al-Hussein bin Badr Al-Din Muhammad bin Ahmed bin Yahya bin Al-Nasir bin Al-Hussein bin Abdullah bin Muhammad bin Al-Qasim bin Al-Imam Al-Nasir Ahmed bin Al-Imam Al-Hadi to the truth Yahya bin Al-Hussein (Peace be upon them).**

His knowledge is more famous than to be described, and his knowing is more than you can know. He has a number of literary works that indicate to his abundant knowledge. He composed

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1 The greatest and highest mountain.

books in Al-Faqah (Jurisprudence), such as Al-Madkhal Waltharieah (the Introduction and the Pretext), Kitab Al-Taqrir (the Book of Report) which is six parts and Shifa Al-Awaam, which is four parts. Also, he has literary works in Usul Al-Din (Religion Basics), such as Kitab Yanabie Al-Nasihah (the Springs of Advice), Al-Eaqd Al-Thamin (the Precious Necklace) which is, O reader, on your hand, and Kitab Irshad Al-Eibad illa Sawi Al-Ee'tiqad (Guiding the Slaves to Straight Belief), and other books.

He died in Rughafa, which is about forty kilometers north of the city Sa'ada, in the year (663) AH (Anno Hegirae). And his grave is next to his brother's grave Al-Hassan bin Muhammad, and next to them is the grave of their brother Al-Mukhtar in the Mosque of Taj Al-Din (Peace be upon him).

## Author's Introduction

All praise be to Allah, the One who is Competent with all the attributes of divinity and oldness, the Transcendent of occurrence and non-existence, Who was not preceded by time, and Who is not in any direction or place. He guided about Himself with what He invented from the strangeness of his making, and the wonders of His creatures until creatures' silent pronounced with the recognition with Allah's Divinity without a tongue, and he emerged as an argument for all those who are a theist and negating the attributes of Allah.

And Allah's blessings and peace be upon our Master Muhammad, who was supported by the miracles, and he is among the Messengers the greatest and the Seal of them.

And peace be upon his Family, who are the guides and rulers over all the rulers. And upon his honorable companions, and their followers in goodness until the Day of Judgment.

And yet,





**The Tawheed  
( Monotheism )**

## [The Evidence that Allah, the Almighty is the Creator of the World]

O seeker of guidance and fleeing with himself  
from the abyss of atheism,

*If it is said to you, "Who is your Lord?"*.

**So say** that my Lord is Allah.

*If it is said, "How did you know that?"*.

**So say** that because He created me, and whoever  
creates something is his Lord.

*If it is said, "How did you know that He created  
you?"*.

**So say** that because of that I was nothing, then I  
became something. And I was not able, then I  
became able. And I was not sane, then I became  
sane. And I watched things happen after they were  
not. I saw the boy coming out from his mother  
abdomen, and not knowing anything, then he  
becomes an infant, then a child, then a boy, then an  
adult, then a young man, then an elderly man, then  
an old man.

Then, I saw the same as the blowing of the winds  
after they had not been, and their stillness after



their blowing.

Then, I saw the rising of the planets after their setting, and their setting after their rising.

Then, I saw the appearance of the clouds and their disappearance, as well as rain, plants and various fruits. All of these are indications of occurrence and creation.

And if they were created, then it must have a Creator, because of that they have shared in the corpuscle, then their forms and images separated from each other, so we are looking at the sky and earth, fruits, trees, wells, seas, rivers, females and males, living and dead, and gathering and scattered.

So, we know that there must be a contrary who differentiated between them, and created what you watched His creation from them, because things do not create themselves, as the thing does not create itself.

## A chapter in that [ Allah, The Most High is Able ]

*If it is said, "Is your Lord Able or unable?"*

**So say** of course, He is Able, because of that He created these actions that are the World, and the action is only valid from the one who is Able.

Allah, the Almighty created this world without touching them or using a machine.

﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ﴾ [يس: ٨٢].

"His command is only when He intends a thing that He says to it, "Be", and it is." [Yaseen: 82].

## A chapter in that [ Allah, The Most High is All-Knowing ]

*If it is said, "Is your Lord Knower or not knower?"*

**So say** of course, Allah, the Almighty is All-Knower. And the proof of that is what we see in what Allah had created of the marvels of wisdom and the strangeness of making. There are a precision and arrangement in them that the wise and intelligent person is helpless to describe it.

All of that are only valid from a knowledgeable, just as a precise hand writing is only valid from someone who is knowledgeable about it. And Allah's knowledge is not specific to a known thing without another one. So, He must know all what they are known in all the ways in which they are valid to be known.

Allah, Glory be to Him, known what the night hid, and what the day lighted on. He knows the numbers of raindrops and the weight of the seas. He knows the secret, which is between two people, and that which is yet more hidden, and that which does not come out from between the two lips.

﴿مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا  
أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ﴾ [المجادلة:٧].

"There is no private conversation three but that He is the Fourth of them, nor are there five but that He is the sixth of them and no less than that and no more except that He is with them." [Al-Mujaadila:7].

Allah, the Almighty is with them by His Knowledge, He does not stick of them, and does not separate from them. And also He is not apart from them.

**A chapter in that**  
**[ Allah, The Most High is Ever-Living ]**

*If it is said, "Is your Lord Alive or not?"*

**So say** Yes, He is Alive, because of that if Allah, the Almighty were not alive, He would not have been able or knower, because the dead and the inanimate do not do an action, and they do not create a deed as well.

## A chapter in that [ Allah, The Most High is An Ancient ]

*If it is said, "Is your Lord An Old or not?"*

**So say** that He is Existent, and there is no beginning for His Existence, because of that if there were a first for His Existence, He would have been created. And if He was created, He would need a creator in order to create Him, and this leads to the sequencing, and that is impossible.

Allah, the Almighty is An Old, Able, Living and All-Knowing. He is still like that; He does not go out from that in any case, because if He were not like that, then it is important that there must be a doer did Him, and a maker with the attributes of perfection made Him, or He, the Most High, will be because of a reason.

And it has been proven that Allah, the Almighty is An Ancient, and it is not correct to say anything of that.

## **A chapter in that [ Allah, The Most High is All-Hearer, All-Seer ]**

*If it is said, "Is your Lord All-Hearer, All-Seer?"*

**So say**, Yes, He is All-Hearer, All-Seer, because of that it has been corrected and proven that Allah, the Almighty is Knower of all what can be known, whether they are audible or visual.

The meaning of "Sami'e" (All-Hearer) is that He, the Most High, is All-Knowing of all what can be heard.

And the meaning of "Basir" (All-Seer) is that He, the Most High, is All-Knowing of all what can be seen. He knows that without a machine of hearing and sight.

High Exalted be Allah above the similarity of creatures.

## A chapter in that [ Allah, The Almighty does not resemble things ]

*If it is said, "Is your Lord similar to things?"*

**So say** that Allah, the Almighty is a thing, but not like other things, because of that things except Him are an essence, a symptom or a body.

And it is not permissible for Allah, the Almighty to be an essence or a symptom, because they are neither living nor capable, and Allah, the Most High, is Living and Able. And also because they are created, whereas Allah, the Almighty is An Ancient.

In addition, it is not permissible for Allah, Almighty to be a body, because we have shown that He is the Creator of bodies, and a thing is not created like itself. And also because the body is composed and made, can be separated and collected, can be moved and not moved, is in directions and times precede it.

All of these are an evidence of creations and occurrence, and it has been proven that Allah, the Almighty is An Ancient, so it is not permissible for



Him to be created, rather there is nothing like unto Him, and He is the All-Hearing, the All-Seeing.

And because of that Allah, the Almighty, is not an essence, a body or a symptom, He has not been described by Al-Kayf (how is He?), Al-'ayn (where is He?), Al-bayin (midst), the face, the shoulder, or the hands. And nothing is before Him, and nothing is after Him. He is neither combined nor fractionated. He is not on the earth and in the sky, and He is not originally in a place. He is not limited by above, right, left, behind or in front. Also, it is not permissible for Him to come and go or descend and ascend.

Allah, the Almighty was not in a place before the creation of the world, and He will not be in a place after the annihilation of the world. He is the Creator of the place, and He does not need a place at all.

Moreover, He is the Creator of the time, and no time preceded Him. He is neither light nor darkness, because all what were mentioned contradict the oldness.

And for these reasons, we can say that it is not permissible to say that Allah, the Almighty is long, short, wide, deep, ugly and fine. Also, it is not permissible to say that Allah, the Almighty delights or grieves, thinks or cares, intends, suffers, takes pleasure, desires or repels, because of that all of these are evidence of existence after non-existence, and they are also contrary to the attributes of perfection, greatness and majesty that Allah, the Almighty has.

## A chapter in [ The Verses of the Attributes ]

*If it is said, it has mentioned in the Qur'an that*

﴿بَلْ يَدَاهُ مَبْسُوطَتَانِ﴾ [المائدة:٦٤].

"Both His Hands are extended." [Al-Maaida:64].

*And it has mentioned that Allah, the Almighty has a shoulder, an eye, eyes, self, face and hands according to the Almighty's saying,*

﴿مِمَّا عَمِلَتْ أَيْدِينَا﴾ [يس:٧١].

"From what Our hands have made." [Yassen:71].

**So say** that His two Hands indicate to His Graces, and His Hand indicates to His Ability, and the hands are the ability and the power as well.

Whereas the shoulder which is mentioned in this verse,

﴿يَحْسَرْتُ عَلَىٰ مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ﴾ [المائدة:٦٤].

"Oh [how great is] my regret over what I neglected in regard to Allah's shoulder." [Az-Zumar:65].

That means that I overdid in the obedience of Allah. In other words, I have not done what Allah has ordered me to do.

And the self in the Almighty's saying,

﴿تَعَلَّمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ﴾ [المائدة:١١٦].

"You know what is within myself, and I do not know what is within Yourself." [Al-Maaida:116].

The meaning of the self in this verse is that You know my secret and my Ghaib (unseen), and I do not know Your secret and Your Unseen.

And His Face indicates to Himself.

And His saying, the Most High,

﴿فَأَيْنَمَا تُوَلُّوا فَتَمَّ وَجْهُ اللَّهِ﴾ [البقرة:١١٥].

"So, wherever you [might] turn, there is the Face of Allah."

[Al-Baqara:115].

"The Face of Allah" means that the direction to which Allah directed you.

And what was mentioned of the eye and the eyes, so what is meant by it is the preservation, protection and knowledge. And His saying,

﴿أَسْتَوَىٰ عَلَى الْعَرْشِ﴾ [الأعراف:٥٤].

"He Istawa [rose over] above the throne." [Al-A'raaf:54].

"His Istawa above the throne" means His conquest with the power and authority. There is nothing like unto Him, whether dead nor alive.

## A chapter in that [ Allah, The Almighty is Rich ]

*If it is said, "Is your Lord Rich or not?"*

**So say** that He was still and is still Rich. The necessity is not permissible for Him in any case, because of that the necessity is not permissible except for the one who is allowed to him the benefit, the harm, the pleasure and the pain. And these matters are not permissible except for the one who is permitted by the lust and aversion, and they are only permissible for the bodies. So, the body delights by perceiving what desires and enjoys with it, and grows and increases by eating it.

On the other hand, the body becomes distressed by realizing what he repels and harms with it, so he decreases by eating it.

And it has been proven that Allah, the Almighty is not a body, rather He is the Creator of the body, so how can He create the like of Himself, or the bodies share with Him in His Attributes?!!

Rather, none of that is permissible for Him.

## A chapter in [ Negation the Vision of Allah, the Almighty ]

*If it is said, "Is your Lord seen by eyes?"*.

**So say** that this is the statement of the Fужjar (the wicked, disbelievers, sinners and evil-doers), and it is invalid according to those who have insight, because if Allah, the Almighty is seen in a place, it will indicate to His creation, because what it contains Him is limited and happened.

*If it is said, "He will be seen but in no place?"*

**So say** that this is incredible, rather it is a negation of vision, and Allah, the Almighty has said,

﴿لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ﴾ [الأنعام:103]

"No vision can grasp Him, but His Grasp is over all vision." [Al-An'aam:103].

So, He negated a general denial of all those who are chargers for the times of this World and the Hereafter.

Also, Allah, the Almighty said to Moses (*Peace be upon him*) when he asked Him for the vision,

﴿لَنْ تَرَانِي﴾ [الأعراف:143].

"You will not see Me." [Al-A'raaf:143].

And Moses did not ask Him for the vision for himself, but because of the question of his people, as Allah told it in the stories of his people,

﴿فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ﴾ [النساء:١٥٣].

"Indeed they asked Moses for even greater than that when they said: "Show us Allah in public", but they were struck with thunder clap and lightning for their wicked-ness."

[An - Nisaa:153].

And if Moses asked Allah for the vision for himself, he would have been shocked with them. And when he did not commit a sin, except his question for the vision for his people without a permission from Allah, he said to his Lord, the Mighty and Sublime,

﴿أَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا﴾ [الأعراف:١٥٥].

"Would you destroy us for what the foolish among us have done." [Al-A'raaf:155].

## A chapter in that [ Allah, the Almighty has no Second ]

*If it is said, "Is your Lord One, has no second or not?"*.

**So say** that My Lord is One, He has no second in majesty, and He is unique in the attributes of perfection, because of that if He has a second illah (God) with Him, He would have to share him the attributes of perfection to the extent that He is specific with these attributes.

And if it was like that, He would have been able to what He can do.

And if that also was, it would be permissible for them (Gods) to quarrel and dispute and the contradiction and opposition would be valid between them.

And if we estimated this permissibility, it would lead to a combination of opposites of actions, or the old is helpless to do what is intended. And all of that is impossible for the Almighty according to His saying,



﴿لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا﴾ [الأنبياء:22].

"Had there been within the heavens and earth god's besides Allah, they both would have been ruined."

[Al-Anbiyaa:22].

And His saying,

﴿أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَبَهَ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَلِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ﴾ [الأنبياء:22].

"Or have they attributed to Allah partners who created like His creation so that the creation [of each] seemed similar to them?. Say, "Allah is the Creator of all things, and He in the One, the Prevailing." [Ar-Ra'd:16].

So, it was shown that this creation bears witness to One God, and that there is no second creation that bears witness to a second god. And this is clear, for this world is an evidence of One God, and He is the One who sent the Messengers and explained the paths.

And this is evidenced by the saying of the Almighty,

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ﴾ [محمد:19].

"So know that there is no deity except Allah."

[Muhammad:19].

And His saying,

﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ﴾ [آل

عمران:١٨].

"Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge [that He is] maintaining [creation] in justice." [Aal-Imran:18].

And His saying,

﴿وَالَهُكُمْ إِلَهٌ وَاحِدٌ﴾ [البقرة:١٦٣].

"And your God is One God, there is no god but He."

[Al-Baqara:163].

And His saying,

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ [الإخلاص:١].

"Say (O Muhammad): "He is Allah, (the) One." [Al-Ikhlass:1].



**Al-Adl**  
**(The Justic)**

## A Chapter in that [Allah, The Most High is All Just, All Wise]

*If it is said, "Is your Lord All-Just, All-Wise?"*

**So say,** Yes, because of that Allah, the Almighty is Rich, and He is not in need. He knows all what they are known. There are nothing hidden from Him. And whatever was like that would not do the ugly deeds, because the doer of the ugly does not do it except because he needs to do it, or because he is ignorant of its ugliness. And Allah, the Almighty is Rich, not in need, and He knows everything that are known. So, it is proven that Allah, the Almighty is All-Just, All-Wise.

The meaning of that Allah is All-Just, All-Wise is that all of Allah's actions are good, there is no injustice or ugliness in them, and that they are based on aspects of wisdom and benefit. The sun and the moon, for example, are created by Allah for great benefits, and so all the creatures are created for great benefits.

## A Chapter in that [The Actions of the Slaves are from them]

*If it is said, "Did your Lord create the actions of the slaves?"*

**So say** that only the people of misguidance and stubbornness say that. So, how can Allah order them to do what He has envisioned and decreed?!!

And because a person is subject to the ruling of his actions from the praise and the compliment, the disparagement and the mockery and the reward and the recompense. How can that be from Allah, the Most High?!

And because the actions happen according to a person's intentions and motives, and they are negated according to his dislikes and deterrents in one way.

And because Allah, the Almighty has added the actions of the slaves to themselves. He said,

"They used to earn."

﴿يَكْسِبُونَ﴾

"They conspire."

﴿يَمْكُرُونَ﴾

"You do."

﴿تَفْعَلُونَ﴾

"They used to do."

﴿يَصْنَعُونَ﴾

"They disbelieve."

﴿يَكْفُرُونَ﴾

"You produce a falsehood."

﴿وَتَخْلُقُونَ إِفْكًا﴾

And there are many verses in the Qur'an that are similar to this.

But Allah, the Almighty commanded the slaves, but they are optional in their actions. And He forbade and warned them. Also, He made them capable of doing the two opposites (i.e. good and evil actions), and He guided them the two ways (i.e. good and evil), and He empowered them in both cases.

He did not prevent them from committing disobediences by compulsion, and He did not force them to do obediences by force, and if He willed, He would have done this, as He said,

﴿وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى

يَكُونُوا مُؤْمِنِينَ ﴿٩٩﴾ [يونس: ٩٩].

"And had your Lord willed, those on earth would have believed – all of them entirely. Then, [O Muhammad], would you compel the people in order that they become

**believers."** [Yunus:99].

He intends by it the will of compulsion, not the will of choice, because if He forced them, they would not be Mukallafeen (Chargers), and the purpose of the mission of the Messengers would be void.

## A Chapter in that [Allah, the Almighty does not punish anyone except for his sin]

*If it is said, "Does your Lord punish anyone for other than his sin?"*

**So say**, No, rather He does not punish anyone except for his sin, because of that the punishment of the one who does not commit sin is injustice, and the injustice is ugly, and He, the Most High, does not do the ugly.

And Allah, the Almighty has said,

﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى﴾ [الأنعام:١٦٤].

**"And no bearer of burdens will bear the burden of another."** [Al-An'aam:164].



## A Chapter in [The Speech of the Fate and Destiny]

*If it is said, "Does your Lord judge without the truth?"*

**So say**, No, rather He does not judge with the disbelief and corruption, because that is contrary with the wisdom and guidance according to the Almighty's saying,

﴿وَاللَّهُ يَقْضِي بِالْحَقِّ﴾ [Ghafir:20].

"**And Allah judges with truth.**" [Ghafir:20].

So, it is not permissible to say that the disobediences are by the fate and destiny of Allah, the Almighty, in the sense of the creation and the command, because it is void, and because the unanimity of Muslims is held on the fact that the satisfaction with the sins is not permissible. And their consensus is based on the fact that the contentment with the fate of Allah is obligatory, and there is no escape from that except by saying that the sins are not by the destiny of Allah, in the

sense of that He created them, nor that He ordered them.

And as for that Allah, the Most High, knows the sins, He knows them, because they are one of the totality of what they are known, but His Knowledge of them did not make the slave do these sins, and He did not force him to do them as well, as previously mentioned.

## A Chapter in the fact that [Allah, the Almighty does not burden anyone beyond his capacity]

*If it is said, "Does your Lord burden someone beyond his capacity?"*

**So say**, No, rather He does not burden anyone except what he can bear, because of that burdening someone something which is unbearable in ugly, and Allah, the Most High, does not do what is ugly.

And Allah, the Almighty has said,

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾ [البقرة: ٢٨٦].

**"Allah burdens not a person beyond his scope."**

[Al-Baqara:286]. And the scope is less than capacity.

And He said,

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَّا آتَاهَا﴾ [الطلاق: ٧].

**"Allah does not charge a soul except [according to] what He has given it."** [Al-Talaaq:7].

## A Chapter in that [Allah, the Almighty does not want anything from ugly things]

*If it is said, "Does your Lord want anything from the ugly things?"*

**So say** that Allah, the Most High, does not want anything of them. He does not want oppression, does not satisfy disbelief and does not like corruption, because that is due to the will of the ugliness, and the will of the ugliness is ugly, and Allah, the Almighty does not do the ugly.

Don't you see that if a teller, who is a good and just man, told us that he wants to commit adultery and oppression, his justice absolutely would be forfeited, and his rank would be reduced among all sane people. There is no reason for that except that he committed an ugly, and it is the will of the ugliness.

And Allah, the Almighty has said,

﴿وَاللَّهُ لَا يُحِبُّ الْفُسَادَ﴾ [البقرة: ٢٠٥].

"And Allah doesn't like corruption." [Al-Baqara:205].

And He said,

﴿وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ﴾ [الزمر:٧].

"And Allah doesn't approve disbelief for His servants." [Az-Zumar:7].

And He said,

﴿وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعِبَادِ﴾ [غافر:٣١].

"And Allah wants no injustice for [His] servants." [Ghafir:7].

## A Chapter in [The Speech of what Allah does of tests and trails]

*If it is said*, "Does your Lord do what is corrupting for His slaves?"

*So say*, no, rather He does only what is good, and He does not test them except with what calls them to the success, whether that is a trail or a grace, because of that Allah, the Almighty does not do anything except what is right and wisdom as it is mentioned above.

For example, if He makes them sick, afflicts them and tests them by missing what He gave them, then

there must be a consideration for the Chargers in order to that this trail will not be in vain without any purpose, and Allah, the Almighty has warned against that by His saying,

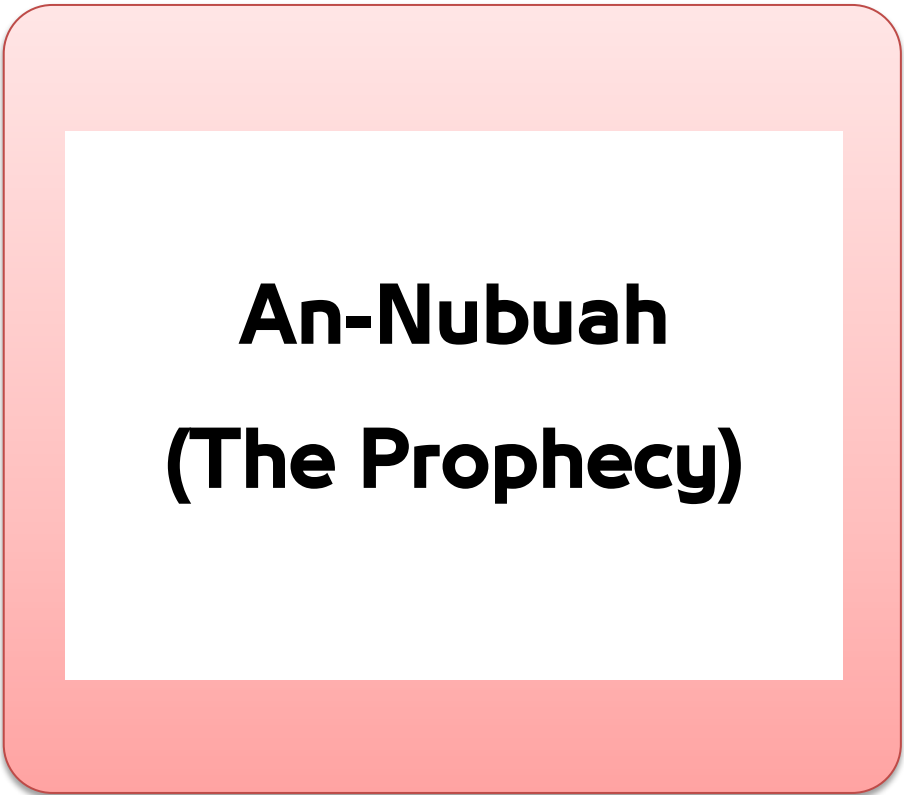
﴿أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ﴾ [التوبة:126].

**"Do they not see that they are tried every year once or twice but then they do not repent nor do they remember."**

[Al-Tawba:126].

And it must be compensated for that by multiplying the recoupment many times over, so that this trail from Allah is not unjust for slaves.

And there are many reports in the Sunnah for that, and the purpose is to be a brief.



**An-Nubuah**  
**(The Prophecy)**

## A Chapter in [Knowing the Prophet Muhammad (*Peace be upon Him*)]

*If it is said, "You have completed knowing of your Lord, who is your prophet?"*

**So say,** my prophet is Muhammad (ﷺ).

*If it is said, "What is your proof of that?"*

**So say,** because of that the Prophet Muhammad (ﷺ) came with a miracle after his claiming to be a prophet, and everyone who was like that is a true prophet.

*If it is said, "What is your proof that he came with a miracle after his claiming to be a prophet?"*

**So say** that it is very important to know that there was a tribe in this world called Quraysh, and there was a tribe among them called Bani Hashim, and there was a man among Bani Hashim named Muhammad Bin Abdullah.

And what is known as a necessity is that he claimed the prophethood, and that he came with the Qur'an after his claiming to be a prophet, and



that the Qur'an is contained verses of challenge, and that he used to recite those verses to the polytheists, and they heard them, and they were very eloquent speakers. And it is known that their hostility to him was very strong.

And we only said that the Qur'an is miraculous, because the Prophet Muhammad (ﷺ) challenged the polytheists to come up like the Qur'an, but they were unable. Then, he challenged them to come up ten surahs like it, but they were unable. Then, he challenged them to come up a surah like it, but they were unable to do so.

Because of that if they were able to oppose the prophet (ﷺ), despite of the intensity of their hostility towards him, and their knowledge that opposing him with something similar to what he brought would invalidate his claim, they would not have turned away from opposing him to the hardship of fighting him, which does not indicate to the invalidation of his claim. So, this indicates to that the Qur'an is a miraculous.

And because the Qur'an includes what is informing about the future unseens, and what is informing about the past matters, so the matter was according to what was told in the past and the future. This indicates to that the Qur'an is a miraculous that no human being is capable to come up like it.

Furthermore, the Messenger of Allah (ﷺ) has many miracles, they are close to a thousand miracles, such as the rock coming to him, and its running on water like a ship, the walking of a tree, his resurrecting the dead, glorifying the pebbles in his hand, and many other miracles.

Rather, we said that whoever is like this is a true prophet, because showing the miracles at the hands of liars is ugly, and Allah, the Almighty does not do it.

And if the Prophet's truthfulness is proven, and his prophethood is true, it must be that we have to believe in what he told us about the Prophets and Messengers before him, and it is very important to

judge the validity of their prophecy and the confirmation of their messages, and this is clear.

## A Chapter in

### [The Speech about issues that a Charger must know and believe in the Qur'an]

*If it is said, "What is your belief in the Qur'an?"*

**So say** that my belief is that it is the words of Allah, the Almighty, and that it is heard, a recent revelation and created speech.

*If it is said, "What is your evidence for that?"*

**So say** that, as for my saying that it is the words of Allah, Almighty, it is according to Almighty's saying,

﴿وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ﴾ [التوبة:6].

"And if anyone of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah." [Al-Tawba:6].

And it is known that the words that the polytheists heard were nothing except this Qur'an.

And because what is known as necessity is that the Prophet Muhammad (ﷺ) used to condemn and inform of that, and he did not condemn anything but the truth, and he only told the truth, because the appearance of the miracle at his hands made him safe from occurring the errors in what he condemn with it, and made him safe from the appearance of falsehood in what he reported with it.

And as for my saying that the Qur'an is heard words that it is known by the senses, and according to the Almighty's saying,

﴿إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا﴾ [الجن:1].

"Indeed, we have heard an amazing Qur'an." [Al-Jinn:1].

And what is known as necessity is that what in heard is this Qur'an.

And as for my saying that the Qur'an is "Muhdath" a recent revelation, it is because that it is one of the actions of Allah, the Almighty, and it is from the necessity that the doer of the action is

prior to his action, and whatever precedes it is something else that is a recent revelation.

And also because of that some of the Qur'an are proceeding others, and this indicates to that it is a recent revelation.

And according to the Almighty's saying,

﴿مَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّن رَّبِّهِمْ مُّحَدَّثٍ﴾ [الأنبياء:٢].

**"Comes not unto them Dhikr (i.e. a chapter of the Qur'an) from their Lord as a recent revelation."** [Al-Anbiyaa:2].

And the Dhikr is this Qur'an.

And also according to the Almighty's saying,

﴿وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ﴾ [الزخرف:٤٤].

**"And verily, this [the Qur'an] is indeed a Reminder for you [O Muhammad] and your people."** [Az-Zukhruf:44].

That means that this Qur'an is a honor for you and your people.

And as for my saying that the Qur'an is created, it is because of that it is arranged and organized over a known amount that corresponds to the interest, and it is of this status, so it is permissible to describe it as a created thing.

And when Omar ibn Al-Khattab narrated on the authority of the Prophet (ﷺ) that he said, "Allah was and there were nothing. Then, He created Al-Dhakhir". And Al-Dhakhir is the Qur'an as mentioned previously.

Then, say that I believe in that the Qur'an is right, and there is no falsehood in it. This is according to the Almighty's saying,

﴿وَأَنَّهُ لَكِتَابٌ عَزِيزٌ ﴿٤١﴾ لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ﴾


[فصلت: ٤١-٤٢].

"And indeed, it is a mighty Book. Falsehood cannot approach it from before it or behind it." [Fussilat:41-42].

Then, say that there is no contradiction, no discrepancy and no difference in the Qur'an.

﴿وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾﴾ [النساء: ٨٢].

"And if it had been from [any] other than Allah, they would have found within it much contradiction." [An-Nisaa:82].



# **Al-Imamah (The Imamate)**

## A Chapter in [The Imamate of Imam Ali (عليه السلام)]

*If it is said, "Who is the first Imam after the Messenger of Allah (ﷺ), and the most worthy of caliphate among nation after the Messenger of Allah (ﷺ) without doubt?"*

**So say** that he is the Commander of the Faithful, and the Master of the Guardians Ali Bin Abi Talib.

*If it is said, "This is a claim, what is your proof?"*

**So say**, the Book of Allah (Qur'an), the Sunnah of the Messenger of Allah (ﷺ) and the consensus of the Family of the Messenger of Allah (عليه السلام).

As for the Book of Allah, it is the saying of the Most High,

﴿إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ  
الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾﴾ [المائدة:٥٥].

**"Your ally in none but Allah and [therefore] His Messenger and those who believed – those who establish prayer and give Zakat, and they bow [in worship]."** [Al-Maaida:55].

And no one gave Zakat in the case of his bowing except Imam Ali. That is because a beggar asked the



people in the Mosque of the Prophet (ﷺ) during the time of the Messenger of Allah (ﷺ) while Ali was bowing in his prayer. But no one gave the beggar anything. So, Ali pointed to him with his ring while he was bowing, and intended to pay the ring to him as Zakat. Then, the beggar took it and left the Mosque. Immediately, Gabriel (عليه السلام) came down and revealed this verse to the Messenger of Allah (ﷺ). It was particularly in Ali, without any other one of the Ummah (nation).

This verse conveys the meaning of the Imamate, because the Wali (protector or guardian) is the owner of disposal, as it is said that this is the guardian of the woman, and the guardian of the orphan, that is, the owner of disposal over them.

As for the Sunnah, it is the narration of Al-Ghadir. It is the saying of the Prophet , *"Am I not nearer than your lives?"*, All of them said, *"Why not! O Messenger of Allah"*. He said, *"One who has me as his master has Ali as his master. O Allah! Befriend him who befriends him, and be his enemy who is his*

*[Ali's] enemy, assist him who assists him, help him who helps him and disgrace him who [wishes to] disgrace him [Ali]"*.

Then, Omar ibn Al-Khattab said to Imam Ali, 'Bakn Bakn (congratulations) O Ibn Abi Talib, you have become my master and the master of every believers – men and women'.

And we narrated on the authority of Al-Mu'ayyad Billah with his reference to Al-Sadiq Ja'far bin Muhammad Al-Baqir that he was asked about the meaning of this report, he said, the Messenger of Allah (ﷺ) was asked about it, and he said, "Allah, my master, is more deserving of me than myself, and I have no command with Him. And I am the guardian of the believers who I have more authority over them than their own selves, and they have no affairs with me. And whoever I am his master, is more deserving of him than himself, and he has no affair with me, then this is Ali, he is his master, is more deserving of him than himself, and he has no affair with him".

And if this is proven, then it informs the meaning of the Imamate, because we do not mean by our saying, 'so - and - so<sup>1</sup> is an Imam', except that he is more deserving of disposing of the nation themselves.

And because the master is understood from the owner of the disposition as it is said, 'this is the master of the servant', meaning the owner of the disposition of him, and this informs the meaning of the Imamate as mentioned previously.

And what indicates to this from the Sunnah is the narration of Al-Manzilah (the Status), which is known as the narration of Al-Gadir. It is what the Prophet (ﷺ) said to Ali, "*You are to me as Aaron was to Moses, except that there is no prophet after me*".

The Prophet (ﷺ) excluded the prophecy, and that indicated to Al's inclusion to all the qualities of virtue, and among these qualities is the owner of

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1 So - and - so means a person whose identity is unknown.

disposition over the Ummah, and Also that he is the most deserving of creation by disposition of them, and that is the meaning of the Imamate, as mentioned above.

As for the consensus that is the consensus of the Family of the Messenger of Allah (ﷺ) is agreed upon that.

## A Chapter in [The Imamate of Al-Hassan and Al-Hussein (*Peace be upon them*)]

*If it is said, "To whom is the Imamate after Imam Ali, peace be upon him?"*

**So said** that it is for Al-Hassan, his son after him, then it is for Al-Hussein after his brother.

*If it is said, "What is the evidence for their Imamates?"*

**So said** that the evidence is the well-known Hadith, and it is the saying of the Prophet (ﷺ), "Al-Hassan and Al-Hussein are two imams, whether they stand [*claim the imamate*] or sit [*don't claim*]

*the imamate], and their father is better than them".* And this is a clear text from the Prophet on their Imamates.

Also, this Hadith is a reference to their father's Imamate, because no one of the subjects is better than the Imam. Rather, he is not better than him except for an Imam who shares him the characteristics of the Imamate, and increases him in these characteristics. So at the time, he will be better than him, and this is clear.

And the consensus is held on that Al-Hassan and Al-Hussein had no guardianship over the Ummah in the time of the Prophet (ﷺ), nor in the time of Ali, except by their command.

And also that there was no guardianship for Al-Hussein during the time of his brother Al-Hassan, except by his command. So, the imamate remained specific by the consensus.

## A Chapter in [The Imamate after Al-Hassan and Al-Hussein (*Peace be upon them*)]

*If it is said, "To whom the Imamate after them?"*

**So say** that it is limited in their offspring, and is prohibited for anyone other than their children.

It is for the one who rises and claims it from the children of one whose lineage belongs to one of his father's side, when he is inclusive of the qualities of the Imamate, such as the brilliant knowledge, the apparent virtue, the courage, the generosity, the good opinion without doubt, the strength to manage the matters, and the well-known godliness.

*If it is said, "What is the evidence for that?"*

**So say** that as for what indicates to a limitation, it is that the mind judges with the ugliness<sup>1</sup> of the

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1 This means that the mind judges with the ugliness of dealing with people's money, blood and honor, and disposing of cutting off their hands and feet, their flogging, their throwing and so on.

Therefore, it is necessary that it is not permissible for any one of the Chargers people to undertake these actions without the permission of the owner of the property.

Imamate, because it requires dealing with harmful matters, such as killing, crucifixion and so on.

The unanimity of the Muslims has been established on the permissibility of the Imamate on the children of Fatima (*peace be upon her*), and there is no evidence that indicates to its permissibility in others.

And because the Family of the Prophet (ﷺ) unanimously agreed that it is not permissible in others, and their consensus in an argument.

And as for what indicates to the consideration of the characteristics of the Imamate that we mentioned, it is the consensus of the Muslims.

*If it is said, "Explain the characteristics of the Imamate for us?"*

**So say** that as for **knowledge**, the Imam must be knowledgeable of the Oneness of Allah and His

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And the evidence for that Allah's permission for the children of Fatima to assume the Imamate is the consensus on its permissibility among them, and there was no consensus on its permissibility in others. And the consensus of the Ummah is an argument.

Justice, and what can be under that.

He must be knowledgeable of the principles of the laws and their being evidence, which they are four; the Book, the Sunnah, the consensus and Al-Qiayas (the Analogy).

What is meant by this is that the Imam must be understanding in knowing the orders and prohibitions of the Qur'an and the Sunnah, their general and specific verses, their totality and explicit, their Nasikh (i.e. what is abrogating) and Mansukh (i.e. what is abrogated).

In addition, he must be familiar with the places of consensus and dispute in the branches of jurisprudence so that he **يجتهد** in the places of consensus, so he seeks in knowing Al-Qiayas (Analogy) and Al-Ijtihad (diligence) so that he can reply the branch to its origin.

As for **Al-Fadhli** (the best), he must be the most famous of the people of his time, with an advantage over others in the characteristics of the Imamate, or like the most famous of them.



As for **the courage**, he must be courageous, does not avoid meeting Allah's enemies. He must be also composed, even if he does not kill and fight a lot.

As for **the generosity**, he must be generous by putting the rights in their proper places.

As for **the opinion**, he must be the same status that one return to him when things are ambiguous, even if he is not the best one in opinion.

As for **the strength to manage the matters**, there must not be deficiency in his mind or a defect in his body. For this reason, he weakens from looking into the matters of religion and reforming the affairs of Muslims.

As for **the godliness**, he must do the duties and avoid the ugly deeds.

## A Branch on

### The Way for Knowing the Imam

*If it is said, "What is the way to prove that the Imam has these characteristics?"*

**So say** that as for his being a knower, this can be obtained for scholars by discussion and debate, and

for other followers by knowing the consensus of scholars on his being a knower.

And as for the rest of the characteristics, it is necessary to have knowledge that he has these qualities, even if he is absent, and this can be obtained by Al-Tawatr (frequent report).

Also, the path of knowing the ruling of knowledge if he is absent is by the frequent reports for scholars and others.

And if he is present, the knowledge must be acquired by his being a collector of these qualities, because they are one of the fundamentals of religion. We does not take the signs that involve the guess that he is a collector of them.

## A Chapter in (Al-Amr Bil Ma'roof and An Nahi 'anl Munkar)

### [Ordering what is recognized as good and Refusing what is prohibited as evil]

*If it is said, "What is your belief in enjoining what is right, and forbidding what is wrong?"*

**So say** that I believe in that it is obligatory to enjoin what is good, which is Wajib (obligatory), and to forbid every evil, according to the Almighty's saying,

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ [آل عمران: ١٠٤].

"And let there be [arising] from you a nation inviting to [All that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful." [Aal-Imraan:104].

Rather, we said that it is obligatory to enjoin what is obligatory good due to the consensus of Muslims that it is not obligatory to enjoin what is good, which is Mandub (recommended), so it only remains enjoining what is obligatory with possibility otherwise the benefit of the verse will be null, and

it is known the opposite of that.

Also, we said that every evil deed must be forbidden, because Muslims have unanimously agreed on that, and because all evil deeds are ugly. Therefore, it is obligatory to forbid all of them with possibility, just as it is obligatory to enjoin what is obligatory good with possibility.

**Al-Wa'ad Walwaeid  
(The Promise and  
the Threat)**

## A Chapter in [The Promise and the Threat]

*If it is said, "What is your belief in the promise and the threat?"*

**So say** that I believe that there must be a reward for the believers if they die on faith, and they will enter the Gardens of delight (Paradise).

﴿لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ﴾ [الحجر:٤٨].

"No fatigue will touch them therein, nor from it will they [ever] be removed." [Al-Hijr:48].

﴿خَالِدِينَ فِيهَا أَبَدًا﴾ [النساء:٥٧].

"Wherein they abide forever." [An.Nisaa:57].

Also, I believe in the validity of what Allah, the Almighty promised the believers from the vastness of Paradise, the goodness of its dwelling, its laid-back thrones, its delicious and pleasant food, its fruit in plenty whose season is not limited, and their supply will not be cut off.

And its flowing rivers that are not filthy and never changeable, and its luxurious clothes, and its beautiful, pure and radiant wives, and other things

that Allah has made clear in His Glorious Book, which is true,

﴿لَا يَأْتِيهِ الْبَطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ  
حَمِيدٍ ﴿٤٢﴾ [فصلت].

"Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy." [Fussilat:42].

Also, I believe that there must be a punishment for unbelievers in Hell with the most painful torment, the drink of boiling fluids, the tree of Zaqqum that will be the food of the sinners. And that the unbelievers will forever abide in Hell, they will wear clothes of fire, and their garments will be of pitch, and fire will cover their faces,

﴿كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ﴾ [النساء].

"Every time their skins are roasted through We will replace them with other skins so they may taste the punishment." [An-Nissa:56].

And All of that is known from the necessity of religion.

## A Chapter in [The people of the Greater Sins]

*If it is said, "What is your belief in the people of greater sins, except the people of unbelief?"*

**So say** that I name them Fasiqeen<sup>1</sup> (immoral), criminals, tyrants and oppressors, because of the consensus of the Ummah in naming them with these names. And I do not name them unbelievers at all, nor believers, because there is no evidence for that.

And I believe that when they die while they are insisting on committing the greater sins, they will enter the fire of Hell, and they will abide therein forever, and they will not come out from it under any circumstances, according to the Almighty's saying,

﴿إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ﴾ [Az-Zukhruf:74].

**" Indeed, the criminals will be in the punishment of Hell, abiding eternally. "** [Az-Zukhruf:74].

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1 Those who rebel against Allah's command.



And Al-Fasiq (immoral person) is a criminal like the infidel.

And the Almighty's saying,

﴿وَمَنْ يَعِصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا﴾ [الجن:23].

"And Whoever disobeys Allah and His Messenger, then indeed, for him is the fire of Hell; they will abide therein forever." [Al-Jinn:23].

And Al-Fasiq is disobeyer just as the infidel is disobeyer. So this must be carried out in general, except for what was specified by an evidence.

And the Almighty's saying,

﴿وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا ﴿٦٩﴾﴾ [الفرقان:68-69].

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"And those who do not deity or kill the soul which Allah has forbidden [to be killed], except by right, and don't commit unlawful sexual intercourse. And whoever should do that will meet a penalty. Multiplied for his is the punishment on the Day of Resurrection, and he will abide therein humiliated." [Al-Furqaan:68-69].

And the unanimity of the Family of the Messenger of Allah (ﷺ) about that, and their unanimity is an argument.

## A Chapter in [The attribute of a believer and what is required in his right?]

*If it is said, "Who is the believer, and what is required in his right?"*

**So say** that the believer is the one who fulfills Al-Wajibaat (the obligatory duties, and what Allah orders him) and avoid the evils (the ugly deeds, and what Allah forbids him).

Whoever is like that, then we name him a believer, a Muslim, a pure, a pious, a guardian and a righteous person. And that is a consensus of Ummah.

And what is required from us towards him is that it is obligatory to venerate him, glorify him and respect him. Also, his loyalty and affection is obligatory.

On the other hand, it is forbidden to enmity him and hate him. His severance and backbiting is prohibited. And this is also unanimous.

And the meaning of this is that you have to love

for him everything that you love for yourself, and you hate for him everything that you hate for yourself. This came in the Sunnah.

## A Chapter in [The attribute of the unbeliever]

*If it is said, "Who is the believer?"*

**So say** that he is the one who does not know a Creator for him, or does not know any of His attributes by which He is distinguished from others, such as being Able for Himself, All-Knowing for Himself, Ever-Living for Himself and other attributes that are previously mentioned.

So, whoever denies any of that or doubt, imitates or believes that Allah, the Almighty is in a place, or that He is in every place or doubts about that, or believes that He has a partner, or that He does injustice, or that He commits sins or wants them, or doubt about that, or denies the Messengers of Allah (*peace be upon them*), or doubt one of them, or denies a verse of the Book of Allah or a known Hadith of the Messenger of Allah, or rejects what is known from the necessity of religion by confusion or doubt about something of that, then he is an unbeliever by the consensus of the Ummah.

So, it is permissible to name him Fasiq (debauched), a licentious, a tyrant, a renegade, a criminal, an unjust, a sinner, a wanton, and other names derived from his actions without dispute among the Ummah.

And if he manifests faith and conceals disbelief, we may name him a hypocrite unanimously with that.

### **The Ruling of the unbeliever:**

Whoever is in this case, I mean that a person other than a hypocrite, it is permissible to kill him, fight him, confine him, take his money, and he must be treated in the opposite of what we have mentioned that is obligatory from the right of the believer.

## A Chapter in [The attribute of Al-Fasiq (An Immoral Person)]

*If it is said, "Who is Al-Fasiq, and what is his ruling?"*

**So say** that the immoral person is the one who commits the greater sins, except disbelief, such as the adulterer, the drinker of Al-cohol, the slanderer, and whoever flees from a battle-field when Muslims meet those who disbelieve, neither swerving of war, nor retreating to a troop of his own.

Also, he is one who abandons Jihad (striving hard) after it is obligatory for him, and abandons prayer, fasting and pilgrimage with the obligation of that on him, not permissible to leave this obligation, nor belittle it.

Moreover, he is the thief. And the thief is the one who stole exactly ten dirhams<sup>1</sup> without a right, and

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1 Ten dirhams equal to (0.7875) of Maria Theresa Thaler.

other greater sins.

So, whoever does that or something of them, then it is permissible to call him consensually by the names mentioned above in the chapter of the attribute of the unbeliever, except for the words of the unbeliever and the hypocrite.

As for the hypocrite, there is no indication that it is permissible to call the immoral person by it.

And as for the word unbeliever, many religious scholars forbid calling him with it, and some of them permit to use it with restrictions. They said, "He is an infidel of blessing", and it is correct, because it was narrated on the authority of Ali, and it is the consensus of the Family of the Messenger of Allah (ﷺ), and because of its agreement with the Book of Allah.

### **The Ruling of the debauched person:**

As for his ruling, it is the ruling of the unbeliever in the foregoing, except for killing, fighting and taking his money, which is not permissible except by right. And it is not permissible to kill him at all, as



well as confine him. And as for his captivity, it is not permissible under any circumstances.

## **A Branch in [The Difference between the act of Allah, and the act of the servant]**

*If it is said, "What is the difference between the act of Allah and the act of the servant?"*

**So say** that Allah's action are essences, symptoms and bodies that the whole of humankind are unable to do.

Its content is that everything that stands on the servant's intention and choice in realization and appreciation is his action, and what it is not like that, it is not his action.

## **A Chapter in that [Death and Annihilation are inevitable]**

*Then say O seeker of salvation,* "And I believe in that death and annihilation are inevitable, and after that, the returning for reckoning and recompense.

Also, I believe in blowing of servants' images, scattering the contents of the graves, gathering for the well-known display, testifying on deeds without falsehood, setting up scales, taking the books by left and right hands, researching and questioning of charger people, and that they will be divided into two parts; a party will be in Paradise, and a party in the Blazing Fire. And all of those are well-known from the necessity of the religion.

And I believe in that it is necessary of doing justice between the oppressed and the wrongdoers in terms of justice with certainty".

## A Chapter in [Intercession]

*If it is said, "What do you say in intercession?"*

**So say** that I believe in its constant in the Day of Judgment, but it is only for believers to increase them bliss to their bliss, and happiness to their pleasure, not for those who died insisting on committing the greater sins.

Rather, we said that it must be proven according to the Almighty's saying,

﴿عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾ [الإسراء: ٧٩].

**"It is expected that your Lord will resurrect you to a praised station."** [Al-Israa:79].

It was said, "It is the intercession".

And the Messenger of Allah (ﷺ) said, "He who lies about the intercession will not obtain it on the Day of Resurrection".

And as for that it is only for the believers, it is because of the Almighty's saying,

﴿مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ﴾ [غافر: ١٨].

"For the wrongdoers there will be no devoted friend and no intercessor [who is] obeyed." [Ghafir:18].

﴿وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾ [المائدة:٧٢].

"And there are not for the wrongdoers any helpers." [Al-Maaida:72].

﴿وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَى﴾ [الأنبياء:٢٨].

"And they cannot intercede except on behalf of one whom He approves." [Al-Anbiyaa:28].

And also the saying of the Prophet (ﷺ), "My intercession is not for the people of greater sins from my nation".

And all of these prove what we have said.

**By this, what we wanted to mention to the  
guided was accomplished for getting the reward  
of the Lord of the Worlds.**

**Our Lord! Let not our hearts deviate from the  
truth after You have guided us, and grant us  
mercy from you. Truly, You are the Bestower.**

**And may Allah's prayers and peace be upon  
Muhammad, Your chosen and the Seal of Your  
Prophets, and upon his family, the ships of  
salvation, Amen.**

**Our Lord! Cause us to die as Muslims,  
Amen, Amen.**

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**Majd Al-Din bin Muhammad bin Mansour Al-Mua'ydi**

*Al-Imam Al-Hujjah Al-Mujadded Lidin  
the Renewed of Religion, said,*

**"I swear by God, the Most High, the Most Great, an Oath that Allah, the All-Knowing, the Acquainted knows its truth that we have no a purpose or an inclination other than coming down at God's Judgment, and standing on the requirements of His command. And if we knew the truth in the side of the most extreme of creations whether Arabic, non-Arabic, Qurashi or Habashi, then we would accept it from him, and we would not refuse to follow him, and we will be among his helpers on it, and his followers. So, let the beholder says what he wants, and monitor only his Lord, and fear nothing but his sin. The Judge is Allah, and the appointed is the Day of Judgment, and all matters go back to Allah".**

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