

Religion Basics

The Brief Useful In Knowing The Lord of Slaves

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May Allah have Mercy on Him**

مُتَكَرَّرُ أَصْوَالِ الدِّينِ

المختصر المفيد
في معرفة رب العباد

تأليف السيد العلامة

الحسين بن يحيى المطهر

رحمه الله تعالى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Introduction

All praise be to Allah, the Exalted, the Rabb of the worlds. And may Allah's prayers and peace be upon the Seal of the Messengers Muhammad, and upon his pure family.

And we bear witness that there is no true God except Allah. He is a lone and has no partners. We praise Him, and seek His Help and Forgiveness. And we believe in Him, seek from Him to guide us to Guidance, and seek refuge in Him from the Misguidance and Error.

And we bear witness that our Master Muhammad ﷺ is His Slave and Messenger. Allah sent Him with the Guidance and True Religion.

After Hamd and Salat:

This is a brief useful book in Knowing the Lord of Slaves. We ask Allah the assistance and luckiness,

and to be sincere to the Lord of the Slaves. And makes it benefit for my believers brothers, who I hope from them to supplicate to Allah to forgive and mercy me in the Day of Judgment.

And this the time to start, we say:

First:
The Tawheed
(Theism)

(1). Chapter: The First thing that the Charger "Mukallaf" must do

O seeker of salvation, you have to know that the first thing that you must consider is knowing Allah, the Most High, because if you believe that Allah is contrary to what He is, then your worship has become to other than Allah, to this one you believe, who is other than Allah, the Almighty.

And since Allah is not grasped by sight, as He said in the Holy Qur'an:

﴿لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾

[الأنعام: ١٠٣]

"No vision can grasp Him, but His Grasp is over all vision. He is the Most Subtle and Courteous, Well – Acquainted with all things." [Surat Al-An'aam:103].

We don't know Him except through His creatures for which there must be a Creator for them, and His makes for which there must be a maker for them.

Firstly, look at yourself that you were nothing, and that Allah created you. Then, you became something as a human being. Allah, Almighty was

who formed you, and gave you hearing, sight, intellect, tongue, hands and feet. Moreover, Allah preferred you over many animals with the intellect, by which you can know all information, and by which you also know what harms you and what benefits you as well.

And you know that you are not the one who made for yourself the hearing, the sight, the tongue and all organs and extremities.

And you know that there must be a Creator for you who created you in the best of moulds, and in whatever from He wills, He forms you. So blessed be Allah, the Best of Creators.

Then, look at what you see around you, and know from the creatures that are existed from the nothingness. Look at the human, sheep, cows, camels, birds and the other animals, which they are different in their pictures, colors and quantities.

And look at what you see of rain, trees and fruits. We see the trees as barren sticks, and when Allah waters them with rain from the sky, they turn green, leafy, blooming and fruitful.

Allah, Almighty says:

﴿فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ﴿٢٤﴾ إِنَّا صَبَبْنَا الْمَاءَ صَبًّا ﴿٢٥﴾ ثُمَّ شَقَقْنَا
الْأَرْضَ شَقًّا ﴿٢٦﴾ فَأَنْبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾ وَعِنَبًا وَقَضْبًا ﴿٢٨﴾ وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾
وَحَدَائِقَ غُلْبًا ﴿٣٠﴾ وَفَاكِهَةً وَأَبًّا ﴿٣١﴾ مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ﴿٣٢﴾﴾ [عبس]

"Then let man look at his food (and how We provide it).

For that We pour forth water in abundance. And We split the earth in clefts. And We cause therein the grain to grow. And grapes and clovers plants (i.e. Green, fodder for the cattle). And olives and date palms. And fruits and Abba (herbage, etc). A provision and benefit for you (to be) and your cattle. " [Surat Abasa:24-32].

Also, look at the sun. It rises as a great lamp for the "Al-amin" (i.e mankind, jinns and all that exists). Then, it sets, and then rises every day and doesn't lay behind.

Moreover, the night and day are alternated. That means that the night comes after day, and the day comes after night. It is not allowable for the night to overtake the day.

If we look at what we know you some of them, then we will know with certainty that for this world there must be a Creator created it, a Maker made it

and a Mastermind who organized it without any doubt.

For example, if we see to a house in an emptiness land. Some of this house has collapsed, and the rest of it remains. Absolutely, we will know that there must be a builder built and populated it, even if we didn't see him when he built it.

So, how about are these creatures whose existence we saw after non-existence?!.

(2). Chapter:

Allah, The Most High is Able

Then, you must know and describe Allah, the Almighty as Capable, because the helpless is not able to do a deed, nor to do anything.

An Example of what we see is that If one of us carries a heavy load, and the other is not able to carry it, the first one is described as capable, and the other one is described as incapable.

Allah, Almighty says:

﴿وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾ الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِّنْهُ تُوقَدُونَ ﴿٨٠﴾ أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضِ بِقَادِرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨١﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨٢﴾﴾ [يس: ٧٨-٨٢].

"And he present for us an example and forgets his [own] creation. He says, "Who will give life to bones while they are disintegrated?"

Say, "He will give them life Who produced them the first time; and He is, of all creation, knowing". [It is] He who made for you from the green tree, fire, and then from it you ignite. Is not He who created the heavens and the earth

Able to create the likes of them? Yes, [It is so]; and He is the knowing Creator.

His command is only when He intends a thing that He says to it, "Be", and it is." [Surat Yaseen:78-82].

(3). Chapter:

Allah, The Most High is All-Knowing

Then, you must know and believe that Allah, the Almighty is Knower, because He created a precise and perfect making that includes on the wisdom and benefit. And none is able to do that except the one who knows it, just as none is able to do carpentry except the one who knows it, and none is able to do sewing, architecture and plumbing, the only one who can be able to do these professions is the knower of them according to his specialty.

Look at how Allah, the Almighty created the sight for us, and the sun as a burning lamp for us as well, for we cannot live without them (the sight and sun), because the blind one is unable to plow, cultivate, sew, build and do most of the jobs. And likewise we are not able to do jobs without the sun.

And look at how Allah, the Almighty differed between billion of faces in about one span and four fingers in length and width, and without numbers. And if Allah, Almighty equated between theses billions of faces, a great corruption would have

occurred, because the husband, for example, does not know his wife, and the parents does not know their children and vice versa.

The Almighty Allah has attained in these creations a great ability and wisdom that is neither alike nor equal. And if we want to explain the perfection of Allah's make and His greatness power in many of His Creatures, it will take many papers.

Allah, Almighty says:

﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾﴾ [الأنعام:٥٩].

"And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darkneses of the earth and no moist or dry [thing] but that it is in a clear record." [Surat Al.An'aam:59].

"In a clear record" means in the knowledge of Allah.

And Allah, Almighty says:

﴿وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ﴾ [البقرة:٢٥٦].

"His Kursi extends over the heavens and the earth."

[Surat Al.Baqara:256].

"His Kursi" means His knowledge.

(4). Chapter:

Allah, The Most High is Alive

Then, we must believe that Allah, the Almighty is Alive without a life.

And the evidence for this is that Allah is Able and Knower, and the Able Knower must be Alive, because the dead and inanimate are unable to do anything, or to do any action as well.

And Allah, Almighty has said:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾ [البقرة: ٢٥٥].

"Allah – there is no deity except Him, the Ever – Living, the Sustainer of [all] existence." [Surat Al.Baqara:255].

(5). Chapter:

Allah, The Most High is Hearer, Seer and Grasper

Then, we know that Allah is Hearer, Seer and Grasper to all things that are tasted, smelled and felt without ears, eyes, nose and sense.

Allah, Almighty says:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ [الشورى: ١١].

"There is nothing like unto Him, and He is the Hearing, the Seeing." [Surat Ash-Shura:11].

The Evidence for that He is Hearer, Seer and Grasper;

The Almighty Allah created the creatures of different colors¹, such as flowers, fruit and animals. And only the Seer knows colors, because the blind who is blind from the beginning of his creation does not know the color of red, green and yellow. In other words, he does not know a color from another.

1 This is an evidence that Allah is Seer.

Also, Allah created the all animals with their different sounds¹, and only the Hearer knows the sounds.

Moreover, Allah created all things that are smelled with their different smells². For example, the musk has a smell, whereas the jasmine has another smell. And you can measure the rest of what they are smelled. Their smells are different from each other, and none can differentiate between all smells except the one who grasps all things that are smelled.

In addition, Allah created the foods that are tasted with different taste³, such as honey, sugar, pomegranates, grapes, dates and so on. Each type has a different taste from the other.

And Allah created the heat and cold⁴, and only the one who is perceiving can differentiate between these types.

1 This is an evidence that Allah is Hearer.

2 This is an evidence that Allah is Perceiving things that are smelled.

3. This is an evidence that Allah is Perceiving things that are tasted.

4. This is an evidence that Allah is Perceiving things that are felt.

And Allah, The Almighty does not have machines by which He perceives the perceptible, He is Knower of them. That means that they are not hidden from Him.

If Allah, the Almighty has machines, He will need to a creator in order to create these machines for Him, and He will not be ilah (lord), because He will like us. And Allah has said:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ [الشورى: ١١].

"There is nothing like unto Him, and He is the Hearing, the Seeing." [Surat Ash-Shura:11].

The Almighty Allah has neither eyes, nor ears, nor nose, nor tongue and nor hands, because if He was with those organs, He would have had a creator who separates and organizes Him. Furthermore, He was created, not a Lord, because every estimated must have an estimator who estimates and shapes him. And Allah has said;

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ [الشورى: ١١].

"There is nothing like unto Him, and He is the Hearing, the Seeing." [Surat Ash-Shura:11].

(6). Chapter:

Allah, The Most High is An Ancient; And has no Beginning for His Existence

Then, we must believe that Allah is an Ancient; that means that He has no beginning for His Existence, because if His Existence had a beginning, He would have been created and needed to a creator in order to create Him, and the creator needs to a creator, and the creator needs to a creator, and this absolutely leads to sequencing, and the sequencing is impossible.

Allah, Almighty says:

﴿هُوَ الْأَوَّلُ وَالْآخِرُ﴾ [الحديد: ٣].

"He is the First (nothing is before Him), and the Last (nothing is after Him)." [Surat Al-Hadid:3].

(7). Chapter:

Allah, The Most High has no likeness, no Comparable and no Analogue

Then, we must believe that Allah, the Almighty has no likeness¹, nor comparable, and nor analogue, because if He were like us, He would have to be created like us, because there is no difference between Him and us.

And if The Almighty Allah had eyes, hands, face, feet and so on, He would have been predestined and conditioned, in need of a creator who creates Him, and an estimator to estimate Him. In other words, He would not be a Lord.

On the other hand, if we were like Allah, we must be like Him as aliha (Gods), because there is no difference between us and Him.

Furthermore, the able cannot create like himself, and because of Allah, The Almighty's saying:

1 Here are two issues, they are;

1. Allah is not like us, and does not resemble us in our characteristics.
2. We are not like Allah, nor do we resemble Him in His attributes.

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ [الشورى: ١١].

"There is nothing like unto Him, and He is the Hearing,
the Seeing." [Surat Ash-Shura:11].

(8). Chapter:

Allah, The Most High is not in Place

The Almighty Allah is not in a place because of these two reasons;

The First One:

If Allah is in a place, it must be that Allah must be an estimated, and there must be an estimator for every estimated in order to estimate him, because it is not permissible for Him to be a hundred cubits, a thousand cubits, fifty, twenty or less and more.

And it cannot be on an amount without a measure except by a free choice.

The Second Reason:

And because Allah, the Almighty is the Creator of the place, and before the place, and He had no place, and did not need the place.

(9). Chapter:**Allah, The Most High is never seen
neither in the World nor in the Hereafter**

Then, we must believe that the Almighty Allah is not seen neither in this world nor in the hereafter, because if He was seen, He would be seen in a place. And if He was in a place, He would be limited. And if He was limited, He would be predestined and conditioned "Mukayaf", and the meaning of "conditioned" is what is asked about it with 'How', and it will be answered whether it is large or small, white or black and so on.

And if Allah was in that manner, then He must have a creator who adapts Him, and an estimator to estimate Him by choosing a color and an amount for Him.

And because of Allah, the Almighty's saying:

﴿لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾

[الأنعام: ١٠٣]

"No vision can grasp Him, but His Grasp is over all vision. He is the Most Subtle and Courteous, Well –

Acquainted with all things." [Surat Al-An'aam:103].

And the Almighty's saying:

﴿وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنظُرْ إِلَيْكَ قَالَ لَن نَرَاكَ وَلَكِن نُنظِرُ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي﴾
[الأعراف:١٤٣].

"And when Moses arrived to Our appointed time and his lord spoke to him, he said, "My Lord, show me [Yourself] that I may look at you". [Allah] said, "You will not see Me, but look at the mountain; if it should remain in place, then you will see Me." [Surat Al.A'raff:143].

But the mountain did not stand still in its place, Allah made it collapse to dust.

And Allah, the Almighty says:

﴿يَسْأَلُكَ أَهْلُ الْكِتَابِ أَن تُنزِلَ عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَى أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ﴾
[النساء:١٥٣].

"The people of the Scripture (Jews) ask you to cause a book to descend upon them from the heaven. 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 wickedness." [Surat An - Nisaa:153].

And if it was possible that Allah, the Almighty is seen in the Hereafter, it would have been from the wisdom to see Him in this World in order to complete and strengthen the evidence of the Messengers [Peace be upon them], and there will not remain any doubt for the disbelievers when the people see Him by their own eyes.

(10). Chapter:
Allah, The Most High is One
He has no Partner

Then, we must believe that Allah is One, and does not have a partner, because there is no evidence except from one ilah (God). And if there were gods besides Allah, their books and their messengers would have come to us, and we cannot prove gods without proof and evidence.

And because of Allah, the Almighty's saying:

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

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

And He also says:

﴿وَالَهُكُمْ إِلَهٌ وَاحِدٌ ﴿١٦٣﴾﴾ [البقرة:١٦٣].

"And your God is One God, there is no god but He." [Surat Al-Baqara:163].

And He also says:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴿٢٥٥﴾﴾ [البقرة:٢٥٥].

"Allah – there is no deity except Him, the Ever-Living, the Sustainer of [all] existence." [Surat Al-Baqara:255].

And He also says:

﴿لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا﴾ [الأنبياء: ٢٢].

"Had there been within the heavens and earth god's besides Allah, they both would have been ruined." [Surat Al-Anbiyaa:22].

That is, if there were, in the heavens and the earth, other gods besides Allah, they would have disagreed among themselves, and spoiled and destroyed the heavens and the earth.

(11). Chapter:
Dhat Allah (The Self of Allah), the Most
High is not like Selves.
He is Rich.

The selves can be divided into three types;

1. **Dhat Al-Bari (The self of Allah)** which is not like the other selves.
2. **Dhat Al- Jism (The self of body)** which fills the place, such as the tall, the wide, the deep and so on.
3. **Dhat Al- A'rad (The self of symptom)** which is the characteristics of bodies, such as heat, cold, dampness, dryness, lust, repulsion, worry, grief, pleasure, distress, pain, movement, stillness and colors.

And these characteristics do not settle except in the bodies.

And there is a fourth type of selves which is the essence, which is the part that cannot be divided due to its smallness.

According to these types, there is nothing like unto Allah. He is a self, but not like other selves, and He is a thing, but not like other things.

All the symptoms are not settled in Allah; and neither the pain, the appetence, the pleasure, the turbidity, the gladness and nor the harm are settled in Him.

Allah, the Most High is not always in need, because the need is to bring benefit and repel harm, and this is absolutely impossible for Allah, the Most High, because He is always Rich, and not in need. Abominations, vices and defects are not permissible for Allah. Also, He does not need for them, because they disturb His Integrity, His Nobleness and His Loftiness. They lack and defile Him. So Allah is never described by them at all.

Allah, the Almighty says:

﴿وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ﴾ [محمد:38].

"And Allah is free of all wants, and it is you that are needy." [Surat Muhammad:38].

The Meaning of Tawheed (Theism)

The Tawheed (Theism) means that there is no partner for Allah participates Him in the Divinity (Godhood), and none participates Him in these attributes, because Allah, the Most High is always Capable, and He is not to be caused failure by anything in the heavens or on the earth.

He is always Knower that nothing is hidden from Him, in the earth or in the heavens.

He is always Hearer and Seer. All what they are heard and seen, whether they are existent or nonexistent are not hidden from Him.

He is always Grasper of all perceptible things, what they are tasted and smelled, and what they contain of the heat, the coldness, pains, the pleasure, the grief, the happiness and harm. He always grasps them without a machine of hearing or seeing.

He is always Alive and Existing.

In brief, to Allah belongs these attributes, and He has no partner participating Him in these attributes.

Second:
Al-Adl
(The Justic)

(1). Chapter:

Allah, The Most High is All Just, All Wise

This is the chapter on Justice, and the meaning of justice is what you know, O student, in our custom, which is that Allah, the Almighty does not oppress, does not lie, does not break promises and threats, and does not do the ugly deeds.

The reason is that because these attributes are among the attributes of inferiority that contradict justice and perfection, and violate the honor of those who are characterized by them, and defile and distort them.

The owner of inferiority attributes is characterized by the lowliness and insignificance, and the nobles men refrain from these attributes, as if they need them.

So how about Allah, the Most High who is Perfect and Rich in all circumstances.

Furthermore, Allah, the Almighty does not need these qualities, He is Rich of them, and He knows that they are from the characteristics of the

deficiency and vice, and that He is Rich of them. So, He does not do them at all.

(2). Chapter:

All the Actions of the Servants are from themselves

All the actions of the servants are from themselves. And Allah, the Most High did not determine these deeds for them, did not force them to do these deeds and did not accept the ugly ones of them;

1. Because if Allah, the Almighty decreed these deeds upon the servants, and forced them to do the actions, they would not deserve a reward for their obedience, nor a punishment for their disobedience.
2. And because it is disgraceful for Allah, the Almighty to command and forbid the slaves while they are forced, driven and unable to do or leave. If He punishes them, then their punishment will be unjust and ugly, as if He instructs, for example, sheep, cows and camels to pray, then He punishes them if they

do not pray.

3. And because Allah, the Almighty attributed the deeds of the servants to themselves.

He said;

﴿جَزَاءٌ بِمَا كَانُوا يَعْمَلُونَ﴾ [السجدة:١٧].

"As Reward for what they used to do." [Surat As-Sajda:17].

﴿لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ﴾ [البقرة:٢٨٦].

"It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned." [Surat Al-Baqara:286].

﴿وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ﴾ [انفصلت:١٧].

"And as for Thamud, we guided them, but they preferred blindness over guidance." [Surat Fussilat:17].

Also, it is impossible for Allah, the Almighty to be satisfied with what is ugly from the deeds, because satisfaction with what is ugly is ugly and a great fault. And Allah, the Almighty told us that He does not like sins, so He said;

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

"And Allah does not like corruption." [Surat Al-Baqara:205].

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

"And Allah does not approve for His servants disbelief." [Surat Az-Zumar: 7].

﴿كُلُّ ذَلِكْ كَانَ سَيِّئَةً عِنْدَ رَبِّكَ مَكْرُوهًا﴾ [الإسراء:٣٨].

"All that its evil is ever, in the sight of your Lord, detested." [Surat Al-Israaf:38].

(3). Chapter:

Allah, the Most High does not charge what is unbearable

And Allah, the Almighty does not burden anyone with what he cannot bear, because charging what is unbearable is ugly, and Allah does not do what is ugly, as it was previously mentioned.

And Allah, Almighty has said;

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾ [البقرة: 286].

"Allah does not charge a soul except [with that within] its capacity." [Surat Al-Baqara:286].

﴿وَلَا تُحْمِلُنَا مَا لَا طَاقَةَ لَنَا بِهِ﴾ [البقرة: 286].

"Our lord, and burden us not with that which we have no ability to bear." [Surat Al-Baqara:286].

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾ [التغابن: 16].

"So fear Allah as much as you are able." [Surat At-Gaghaabun:16].

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾ [آل عمران: 97].

"And [due] to Allah from the people is a pilgrimage to the House for whoever is able to find thereto a way."

[Surat Aal-Imraan:97].

﴿يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ﴾ [البقرة:١٨٥].

"Allah intends for you ease and does not intend for you hardship." [Surat Al-Baqara:185].

﴿وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ﴾ [الحج:٧٨].

"He has not placed upon you in the religion any difficulty." [Surat Al-Hajj:78].

These evidences indicate to that Allah, the Almighty does not burden anyone with what he cannot bear.

(4). Chapter:

Allah, the Most High does not punish anyone except for his sin, and does not reward him except for his deed

And Allah, the Almighty does not punish anyone except for his sin, and does not reward him except for his deed, because torturing a person who is not guilty is wrongdoing and ugly, and Allah, the Almighty does not do the ugly, because He has no need to torture this person. Also, the wisdom does not require that a person be tormented, but rather requires that he not be tormented.

As for the reward, it is because that it is honor and glorifying, and glorifying those who do not deserve to be glorified is ugly.

And because Allah, the Most High says;

﴿إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٣٥﴾ فَالْيَوْمَ لَا تُظَلَمُ نَفْسٌ شَيْئاً وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٣٦﴾﴾ [يس: ١٦].

"It will not be but one blast, and at once they are all brought present before Us. So today no soul will be

wronged at all, and you will not be recompensed except for what you used to do" [Surat Yaseen:53-54].

﴿وَمَا ظَلَمْنَاهُمْ وَلَكِن كَانُوا هُمُ الظَّالِمِينَ ﴿٧﴾﴾ [الزخرف:٧٦].

"And We did not wrong them, but they wronged themselves." [Surat Az-Zukhruf:76].

﴿وَأَمَّا ثَمُودُ فَهَدَيْتَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ﴾ [فصلت:١٧].

"And as for Thamud, we guided them, but they preferred blindness over guidance." [Surat Fussilat:17].

﴿وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ﴾ [التقصص:٥٩].

"And We would not destroy the cities except while their people were wrongdoers." [Surat Al-Qasas:16].

(5). Chapter: The Belief in the Prophecy of Muhammad

And we believe in the prophecy of our Prophet Muhammad ﷺ, because He claimed the prophecy and brought the miracles that the jinn and mankind were unable to do. And the greatest of these miracles was the Qur'an.

Allah, the Almighty said;

﴿قُلْ لِّئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَن يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَا كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيراً﴾ [الإسراء: ٨٨].

"Say; "If mankind and the jinn gathered in order to produce the like of this Qur'an, they could not produce the like of it, even if they were to each other assistants."

[Surat Al-Israa:88].

A thousand four hundred and thirty – five years have passed, and they have not been able to come up with the like of it. So it is the greatest miracle that remains throughout the ages.

Also, the Prophet Muhammad ﷺ has other miracles, including the Camel¹ that complained from his masters that they wanted to slaughter it.

And including the miracle of the wolf² who bare witness for the Prophet Muhammad ﷺ with the prophecy.

1 **The story of the Camel:** A camel came to the Messenger of Allah ﷺ and hit the bottom of his neck on the ground making a noise and an uproar, and wept in prostration. The people around the Prophet said; "the camel prostrated to you. We are more worthy to prostrate to you". The Messenger of Allah ﷺ said; "Prostrate to Allah, the Almighty, and if I had commanded something to prostrate to something, I would have commanded the woman to prostrate to her husband. The camel came to me complaining from his masters".

Then, the Prophet ﷺ directed the Commander of the Faithful Ali Bin Abi Taleb to do justice to the camel. A Bedouin, the owner of the camel, came and the Prophet ﷺ said; "What is the matter with this camel, complaining from his masters?". A Bedouin said; "O Messenger of Allah, what does he say?" He said; "You used him for grazing and requesting grass while he was young, until he became older, then you wanted to slaughter him". Then, the Prophet ﷺ said; "O Bedouin, either you will give the camel to me, or you will sell him from me". He said; "Oh, Messenger of Allah, I will give him to you".

The camel used to come to people for his feed and graze on it, and they didn't prevent him. When the Messenger of Allah ﷺ died, the camel died. So the Commander of Faithful Ali ordered that the camel be buried so that the lions wouldn't eat him.

((Al-Masabih for Abi Al-Abbas Al-Hassani: 139))

2 **The story of the Wolf:** A wolf came to the Messenger of Allah ﷺ and
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And including the miracle of the cow of Aal Dharih¹ which told the people about the prophecy of the Prophet Muhammad ﷺ.

And the miracle of His informing of the unseens,

complained of hunger to him, he said; "Oh, Messenger of Allah, Allah has sent you with compassion and mercy and to revive the people and country. So make something to me that I will get and eat". So the Prophet ﷺ called the shepherds and said; "Give something for the wolf". But the shepherds were stingy and didn't do so. Then the wolf returned to the Prophet ﷺ from the next day and complained again about the hunger.

Secondly, the Prophet ﷺ called the shepherds and said; "Give something to the wolf". But they didn't do so, then he returned to the Prophet ﷺ from the next day.

((Al-Masabih for Abi Al-Abbas Al-Hassani: 138))

1 The story of the cow of Aal Dharih: When the revelation came to the Messenger of Allah ﷺ in the first time, a cow cried out in the tongue of the human beings, while the people were gathering in the day of their feast. So a cow came running until she stood on the crowd and she said; 'O people of Dharih, a screamer is crying out from the belly of this person, Hashem, and Hashem in not the smash of the porridge for a difficulty day. There is no God but Allah, Muhammad is the Messenger of Allah, the clear revelation came to Him, it is the speech of the Lord of the Worlds. He (the Prophet) conquers the tribe, slaughters the misguided, and he calls with the call of the Prophet Abraham the Khalil. He was sent with the slaughter, sacrifice and a wide kingdom. O people of Dharih, hurry up saying; there is no God but Allah, you will enter the Paradise of Shelter'.

Then the Family of Dharih came to the Messenger of Allah ﷺ and embraced Islam at His hands. So they were the first Arabs to embrace Islam.

((Al-Masabih for Abi Al-Abbas Al-Hassani: 137))

such as His informing of the killing of Imam Ali¹(عليه السلام)
 His informing of the killing of Imam Al-Hussein²
 (عليه السلام) in the land of Karbala, and His telling of the
 An-Naakithin, Al-Qasitin and Al-Mariqin.³

1 Which is what the Messenger of Allah said to the Commander of the Faithful Imam Ali ; "Who is the most miserable of the first and the last?". Imam Ali said; 'Allah and His Messenger know the best'. He said; "The most miserable of the first is a killer of Saleh's camel, and the most wretched of the last is the one who strikes you with the sword". The Prophet pointed to where he will be hit.

And in another narration; "It is dyed this from this". i.e. his beard is dyed with the blood of his mole.

2 And it was narrated that the Messenger of Allah ﷺ set out on a journey from Al-Madina, and when He was in 'Haarrah', He stopped and retrieved, then passed, then stopped and retrieved more than the first and wept and said; "This is Gabriel(عليه السلام) telling me that it is a land of Karb Wabala (distress and affliction). Here in this land, my young boy Al-Hussein will be killed. And he (Gabriel) brought me a red soil from this land".

Then the the Messenger of Allah ﷺ gave Imam Ali the soil and said; "If it boils and sheds a fresh blood, then Al-Hussein has been killed". Then the Prophet ﷺ said stretching out his hands; "O Allah, don't bless Yazid (killer of Al-Hussein), as if I were looking at his death and his burial".

Then Imam Ali gave the soil to Umm Salamah (Wife of the Prophet) and she tightened it in the edge of her dress. When Al-Hussein was killed, it was shedding a fresh blood, and Umm Salamah said; 'Today I will reveal the secret of the Messenger of Allah'.

3 And this is what the Messenger of Allah ﷺ said to Imam Ali; "You will fight An-Naakithin, Al-Qasitin and Al-Mariqin".

Third:
Al-Waed Walwaeid
(The Promise and
the Threat)

(1). Chapter:

Allah, The Most High does not break the promise and the threat

Allah, the Almighty does not break the promise and the threat, because breaking them is a lie, and the lie is an ugly and a great shame that people of chivalry and perfection and those whose souls are raised renounce from a lie even if they are in need for it, because it is a deficiency in their worth and perfection. So how about this Lord, the Rich who is not in need, the Strong, who is Capable, nothing can incapacitate Him?!!

So the one who uses a lie is a weak, who does not achieve his purposes except by it, and also who has no value for himself or his honor. As for Allah, the Almighty, if He had a purpose in obeying His servants, then He could use a method other than this profane and seamy method.

Look at how Allah, the Almighty did when He wanted to fill the earth with people and animals, He made for the male a caller to the female, and for

the female, He made a caller to a male. Two great callers in which a male and a female do not lag from them even if they bear great hardships.

And if Allah, the Almighty had a purpose in obedience and in abandoning disobedience, He would have made a caller for us to do acts of obedience and abstain acts of disobedience. But if He did, the obedient would not deserve great reward and degrees.

Our obedience does not benefit Allah, and our disobedience does not harm Him as well, but His wisdom decreed that He makes laws for us so that we don't oppress each other by killing, usurping property, preventing inheritance, violating the sanctuaries, harm, backbiting and so on. And He desired us if we obeyed, and warned us if we disobeyed.

On the other hand, if Allah, the Almighty lefts us without laws, it would be a neglect, which was contrary to what is required by wisdom and interest.

These are rational evidences.

As for the evidences from the Book of Allah, they are about the saying of the Almighty;

﴿وَلَا تَحْسِبَنَّ اللَّهُ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ﴾ [إبراهيم: ٤٢].

"And never think that Allah is unaware of what the wrongdoers do. He only delays them for a Day when eyes will stare [in horror]." Until He said

﴿فَلَا تَحْسِبَنَّ اللَّهُ مُخْلِيفَ وَعْدِهِ رُسُلَهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ﴾ [إبراهيم: ٤٧].

"So never think that Allah will fail in His promise to His Messengers. Indeed, Allah is Exalted in Might and Owner of Retribution." [Surat Ibrahim:42-47].

And the Almighty's saying:

﴿قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ﴾ [ق: ٢٨].

"[Allah] will say, "Do not dispute before Me, while I had already presented to you the warning." [Surat Qaaf:28].

And the Almighty's saying:

﴿وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ﴾ [آل عمران: ١٩٤].

"And don't disgrace us on the Day of Resurrection. Indeed, You don't fail in [Your] promise." [Surat Aal-Imraan:194].

(2). Chapter: The Immortality (Khulood) of Unbelievers and Immoral people in Hell

Whoever enters the hellfire, he will eternally in it, whether he is an unbeliever and an immoral person, because of the Almighty's saying;

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ 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: ٦٨-٦٩].

"And those who do not invoke with Allah and 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." [Surat Al-Furqaan:68-69].

And Allah the Almighty says:

﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿١٣﴾﴾ [النساء: ٩٣].

"But whoever kills a believer intentionally – his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has

prepared for him a great punishment." [Surat An-Nisaa: 93].

And the Almighty's saying in usury;

﴿فَمَنْ جَاءَهُ مَوْعِظَةٌ مِّن رَّبِّهِ فَانْتَهَىٰ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾ [البقرة: ٢٧٥].

"So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns to [dealing in interest or usury]- those are the companions of the Fire; they will abide eternally therein." [Surat Al-Baqara:275].

And the Almighty's saying:

﴿وَمَا هُمْ عَنْهَا بِغَائِبِينَ﴾ [الإنفطار: ١٦].

"And never therefrom will they be absent." [Surat Al-Infitaar:16].

﴿وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَةً قُلْ أَتَّخَذْتُمْ عِندَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٥﴾ بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٨٦﴾ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٨٧﴾﴾ [البقرة: ٨٥-٨٦-٨٧].

"And they say [the Jews], "Never will the fire touch us, except for a few days." Say, "Have you taken a covenant with Allah? For Allah will never break His covenant. Or do

you say about Allah that which you do not know?.

Yes, whoever earns evil and his sin has encompassed him - those are the companions of the Fire; they will abide therein eternally.

But they who believe and do righteous deeds – those are the companions of Paradise; they will abide therein eternally." [Surat Al-Baqara:80-82].

This is in Paradise, and there are many verses that require immortality in Paradise, but there is no dispute among Muslims regarding immortality in Paradise.

(3). Chapter:

Faith and the Ruling of the Believer

In our view, the faith is the term used for saying with the tongue, believing with the heart and acting with the limbs.

As for saying and believing, it is to believe in Allah, the Almighty, His Books, His Messengers, His Angels and the Last Day.

And as for acting, it is to do the duties and avoid the taboos, or the evil deeds.

The evidence for the Faith is the saying of the Messenger of Allah ﷺ, "The faith is saying with the tongue, believing with the heart and acting with the limbs".

And the Almighty's saying;

﴿إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا حَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٥﴾ تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿١٦﴾﴾ [السجدة: ١٥-١٦].

"Only those believe in Our verses who, when they are reminded by them, fall down in prostration and exalt [Allah] with praise of their Lord, and they are not arrogant.

They arise from [their] beds; they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend." [Surat As-Sajda:15-16].

And the Almighty's saying:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا﴾ [الأَنْفَال: ٢-٤].

"The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increased them in faith; and upon their Lord they rely. The ones who establish prayer, and from what We have provided them, they spend. Those are the believers, truly." [Surat Al-Anfaal:2-4].

And the Almighty's saying:

﴿قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ﴾ [الحجرات: ١٤].

"The Bedouins say; "We have believed". Say; "You have not [yet] believed; but say [instead]; "We have submitted", for faith has not yet entered your hearts." [Surat Al-Hyjuraat:14].

And those evidences indicate that the immoral person is not a believer.

And also the Almighty's saying:

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ﴾ [التوبة: ٧١].

"The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give Zakah and obey Allah and His Messenger." [Surat Al-Tawba:71].

And those evidences indicate to the consideration of saying, belief and action.

And among the evidences is the saying of the Messenger of Allah ﷺ; "Faith consists of more than seventy subdivision or branches. The highest among them is to confess "La ilaha illa Allahh" and lowest is to remove a stumbling block from path".

The Rulings of the Believers:

Their loyalty and affection are obligatory, and their harm, backbiting and violation of their sanctities and honors are prohibited.

(4). Chapter:

The Unbeliever and the Immoral and their Rulings

The unbeliever is the one who rejects the commands that Allah, the Almighty commanded us to believe in, whoever denies, for example, a verse from the Book of Allah, or he denies the Sunnah of the Messenger of Allah ﷺ is an unbeliever.

And the immoral person is the one who disobeys a major sin that does not require infidelity. And he has a ruling other than the ruling of the believer and the unbeliever.

The Ruling of An Immoral:

As for the rulings of the immoral person, it is not permissible to wrong him, and his money and blood are forbidden like a believer. His backbiting is permissible so that people may warn him. His affection and loyalty are forbidden, but his sacrifice and his marriage are prohibited, and he is buried in the cemeteries of Muslims.

The Ruling of the unbeliever:

As for the ruling of the infidels, if he is a warrior, then his blood and money are permissible, and his sacrifice and loyalty are forbidden, and he is not buried in the graves of Muslims, and it is not permissible to marry them or marry from them.

As for the Dhimmi, who is the one who gives the Jizyah, as well as those who entered safely in Muslim countries, or we entered safely in their country, so their blood and their money are forbidden, and it is forbidden to befriend them and marry them, all of them.

And in the Hereafter, the immoral and the infidel are alike, they will abide eternally in the Hellfire.

(5). Chapter: **Repentance** **and When will it be accepted?**

The repentance is a regret for what he did, a resolve not to do it again, fix what has gone wrong and follow it with righteous deeds.

﴿إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ﴾ [هود:١١٤].

"Indeed, good deeds do away with misdeeds." [Surat Al-Hud:114].

The repentance is obligatory, and it is accepted until the angles of death attend, according to the Almighty's saying;

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ
عَنكُمْ سَيِّئَاتِكُمْ﴾ [التحریم:٨].

"O you who have believed, repent to Allah with sincere repentance. Perhaps your Lord will remove from you your misdeeds." [Surat Al-Tahrim:8].

Allah, the Almighty has enjoined the believers to repent, and has promised them to accept their repentance.

Allah, the Almighty says;

﴿وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ﴾ [الشورى:٢٥].

"And it is He who accepts repentance from his servants and pardons misdeeds." [Surat Ash-Shura:25].

On the other hand, the repentance is not acceptable if the angles of death come.

Allah, the Almighty said;

﴿وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارًا﴾ [النساء:١٨].

"But repentance is not [accepted of those who [continue to] do evil deeds up until, when death comes to one of them, he says; "Indeed, I have repented now", or of those who die while they are disbelievers." [Surat An-Nisaa:18].

So, this verse indicated that the repentance is not accepted, neither during the death, nor after it.

Therefore, it is very important for everyone to follow up repentance after repentance. Allah, the Almighty has commanded His Prophet ﷺ to seek forgiveness, He said;

﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا﴾ [النصر:٣].

"Then, exalt [Him] with praise of your Lord and ask

forgiveness of Him. Indeed, He is ever Accepting of repentance." [Surat An-Nasr:3].

(6). Chapter:

(Al-Amr Bil Ma'roof and An-Nahi 'anl Munkar)

Ordering what is recognized as good and Refusing what is prohibited as evil.

It is obligatory to enjoin what is right and forbid what is wrong, according to the Almighty's saying;

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ 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." [Surat Aal-Imraan:104]. And the Almighty's saying;

﴿لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ﴾ [المائدة: ٧٨-٧٩].
فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٨﴾

"Cursed were those who disbelieved among the Children of Israel by the tongue of David and Jesus, the son of Mary. That was because they disobeyed and [habitually] transgressed. They used not to prevent one another from wrongdoing that they did. How wretched was that which they were doing." [Surat Al-Maaida:78-79].

(7). Chapter: **The Migration from Disbelief and Immorality Home**

It is obligatory to migrate from the home of unbelief and immorality to the home of faith and righteousness. If the whole home is for immoral and unjust people, then it is obligatory to stay away from the places, according to the Almighty's saying;

﴿وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنَ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّىٰ يُهَاجِرُوا﴾ [الأنفال:٧٢].

"Those who believed and didn't emigrate for you there is no guardianship of them until they emigrate." [Surat Al-Anfall:72].

And the Almighty's saying;

﴿إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضَ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَٰئِكَ مَاؤَاهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا﴾ [النساء: ٩٧].

"Indeed, those whom the angles take [in death] while wronging themselves [the angles] will say, "In what [condition] were you?" They will say, "We were oppressed in the land". The angles will say, "Was not the earth of Allah

spacious [enough] for you to emigrate therein?" For those, their refuge is Hell- and evil it is as a destination." [Surat An-Nisaa:97].

And the Almighty's saying;

﴿وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَتَعَدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذَا مِثْلُهُمْ﴾ [النساء: ١٤٠].

"And it has already come down to you in the Book that when you hear the verses of Allah [recited], they are denied [by them] and ridiculed; so do not sit with them until they enter into another conversation." [Surat An-Nisaa:140].

(7). Chapter: The Intercession

It is a clear that the nation is unanimously agreed that intercession is proven, and the Almighty's saying has been interpreted the following verse as intercession;

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

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

And among the evidences that intercession is proven is the saying of the Messenger of Allah ﷺ "I will intercede for three people on the Day of Resurrection; the one who strikes with his sword in front of my offspring, the one who does their needs when they are forced to him and the one who loves them with his heart and tongue¹".

1 Among our Imams who narrated this hadith were Imam Abu Talib in Al-Amali [591] no.(834), and Imam Al-Ridha in Al-Sahifa.

And among the disagreeers who narrated it were Abu Saad Al-Nisaburi Al-Harkhwashi in Sharaf Al-Mustafaa [5/333] no. (2285), and Al-Muttaqi Al-Hindi in Kanz Al-Umall [12/100] no. (34180).

And Also the Prophet's saying, "Whoever visits my grave, my intercession must be for him¹".

And the Prophet's saying, "Verily, the closest of you to me tomorrow and the most compelling of you to intercede on me is the most honest of you in tongue, the most rendering back his trust, the best of you in morality and the closest of you from people²".

There is no disagreement in the proof (positive) of intercession, but the dispute is in who deserves it, and the doctrine of most of the disagreeers is that it is for the immoral people.

1 Among our Imams who narrated this hadith were Al-Imam Al-Hadi in Al-Ahkam [2/520], Al-Amir Al-Hussein in Al-Shifa [2/114], and in Al-Jamie Al-Kafi [1/131] and others of them.

And among the disagreeers who narrated it were Ibn Kather in Al-Durr Al-Manthur [1/569], Al-Tabarani in Al-Awsat [5/16] no. (4546) like it, Al-Dolabi in Al-Kunaa Wal'asma [2/846] no. (14830), Ibn Asaker in Ithaf Al-Zaayir Wa'atraf Al-Muqim Lilsaayer Fi Ziarat Al-Nabi [1/23], Al-Khulai in Al-Fawa'id Al-Hissan [1/70] no. (69), and Al-Sindi in his footnotes on Sunan Ibn Majah [2/268].

2 It was narrated by Imam Zaid bin Ali in Al-Majmoo' [390], and Imam Abu Talib in Al-Amali [589] no. (829) and others of them.

And our view is that it is only for believers for several reasons:

1. Because if it were for immoral, it would be a temptation to commit sins, and it is ugly.
2. Because it is against the wisdom.
3. And because it is a demolition of what Allah, the Almighty and His Messenger built. How does Allah send a messenger who will stay in His nation twenty-three years to warn us and inform us the duties and prohibitions, then he says after that, "If you leave the duties and do the forbidden, then I will intercede you"!!!
4. And because it contradicts with the verses of the warning, as the Almighty's saying;

﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِدًا فَجَزَاءُ جَهَنَّمَ خَالِدًا فِيهَا وَعُضِبَ اللَّهُ عَلَيْهِ
وَلَعْنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا﴾ [النساء: ٩٣].

"But whoever kills a believer intentionally – his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has

prepared for him a great punishment." [Surat An-Nisaa: 93].

And the Almighty's saying;

﴿وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا ﴿٦٩﴾﴾ [الفرقان: ٦٨-٦٩].

"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."

[Surat Al-Furqaan:68-69].

And the Almighty's saying in usury (interest);

﴿فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾ [البقرة: ٢٧٥].

"So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns to [dealing in interest or usury]- those are the companions of the Fire; they will abide eternally therein." [Surat Al-Baqara:275].

5. And because Allah, the Almighty denied intercession for unbelievers and immoral. He said;

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

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

﴿وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾ [المائدة:72].

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

﴿مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ﴾ [الزمر:٥٤].

"Before the punishment comes upon you; then you will not be helped." [Surat Az-Zumar:54].

﴿وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَى﴾ [الأنبياء:28].

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

﴿وَكَمْ مِّن مَّلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئاً إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى﴾ [النجم:٢٦].

"And how many angels there are in the heavens whose intercession will not avail at all except [only] after Allah has permitted [it] to whom He wills and approves." [Surat Al-Najm:28].

﴿وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَّعَلَّهُمْ يَتَّقُونَ﴾ [الأنعام:٥١].

"And warn by the Qur'an those who fear that they will be gathered before their Lord – for them besides Him will be no protector and no intercessor – that they might become righteous." [Surat Al-An'aam:51].

﴿وَذَكِّرْ بِهِ أَنْ تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ﴾ [الأَنْعَامُ: ٧٠].

"But remind with the Qur'an, lest a soul be given up to destruction for what it earned; it will have other than Allah no protector and no intercessor." [Surat Al-An'aam:70].

﴿وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ﴾ [البقرة: ٤٨].

"And fear a Day when no soul will suffice for another soul at all, nor will intercession be taken from it, nor will they be aided." [Surat Al-Baqara:48].

﴿يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ﴾ [الدخان: ٤١].

"The Day when no relation will avail a relation at all, nor will they be helped." [Surat Al-Dukhaan:41].

﴿يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ﴾ [الإنفطار: ١٩].

"It is the Day when a soul will not possess for another soul [power to do] a thing; and the command, that Day, is [entirely] with Allah." [Surat Al-Infitaar:19].

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِّن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَّا بَيْعُ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ﴾ [البقرة: ٢٥٤].

"O you who have believed, spend from that which we have provided for you before there comes a Day in which there is no exchange and no friendship and no intercession. And the disbelievers – they are the wrongdoers." [Surat Al-Baqara:254].

Fourth:
(The Caliphate of
The Prophecy)

(1). Chapter:
The Caliphate of Imam Ali
(Peace be upon him)

There must be an Imam and a Caliph that Allah will set up for us after His Messenger ﷺ. His duties will be establishing the limits, settling disputes, enjoining good and forbidding evil, doing justice to the oppressed, protecting the country and reforming the people and the country.

Otherwise, it was neglect and corruption, and Allah forbid that He leave us in loss and blindness. And Allah, the Almighty is All-Just, All-Wise, and He does not leave what is its affair like that.

So, if you know this, then Allah, the Almighty and His Messenger have set up Ali Bin Abi Tahleb an Imam and Caliph for his perfection in knowledge, and due to the combination of all the qualities of virtue in him; he was the first of those who preceded him in Islam, only Khadija (May Allah be pleased with her) preceded him by one day.

He did not also join in worship others with Allah, he did not prostrate to an idol at all, while all the companions were polytheists, except for those who grew up after entering Islam or found after it.

In addition, he was the greatest of the Mujahedeen, the ascetic of the ascetics, the most pious of the companions, the most knowledgeable of them about the Book of Allah, and the Sunnah of His Messenger and the previous Books as well.

Also, he was one of Ahl Al-Kisa who they were infallible.

And because he was of this rank, Allah chose him as an Imam of the nation, the ruler of their affairs, and the successor of His Messenger ﷺ.

Allah, the Most High said;

﴿إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ
الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾﴾¹ [المائدة: ٥٥].

1 This is the verse of Wilayat (Imamate) that came down in the Commander of the Faithful Imam Ali, and it was narrated by both the private and public.

As for Ahl Al-Bayt and their Shiites, it is well-known among them. Imam Al-Hujjah Majd Al-Din bin Muhammad Al-Mu'aydi said in Al-

"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]." [Surat Al-Maaida:55].

There is no difference in the fact that this verse

Tahaf Sharah Al-Zalaf what is pronounced, "The Messenger's Family unanimously agreed that it came down in the Successor Ali". Imam Al-Hadi to the truth said in Al-Ahkam in the context of this verse, "It was the Commander of the Faithful without Muslims". And Imam Abu Talib said in Ziyadat Sharh Al-Usul, "Including the frequent and definitive transmission that this verse came down in the Commander of the Faithful Ali". Imam Ahmed bin Suleiman said, "The companions and followers did not differ that what is meant by this verse". And Imam Al-Mansur Biallah narrated the consensus of the people of transmission that what is meant by this verse is Ali".

And others narrated the consensus of the people of Ahl Al-Bayt as Imam Al-Hassan bin Badr Al-Din, Al-Amir Al-Hussein, Al-Amir Salah bin Al-Imam Ibrahim bin Taj Al-Din, Imam Al-Qasim bin Muhammad, and many others of them.

And among the disagreeers who narrated it were Al-Tabari in his interpretation [10/426] no. (12213, 12214), Ibn Abi Hatim in his interpretation [4/1162] no. (6549, 6551), Al-Thalabi in his interpretation [4/80], Al-Baghawi in his interpretation [2/63] no. (808), Al-Zamakhshari in his interpretation Al-Kashaf [1/649], Al-Razi in Mafatih Al-Ghayib [12/383], and Ibn Kathir in his interpretation [3/126].

And among those who narrated it from the hadithers were Al-Tabarani in Al-Awsat [6/218] no. (6232), and in Al-Kabir [1/320] no. (955), Ibn Al-Maghazali in Al-Manaqib [1/377] no. (354, 355, 357, 358), Al-Khula'I in Al-Fawa'id [2/10] no. (638) and Ibn Al-Atheer Abu Al-Saadat in Jami' Al-Usul [8/664] no. (6515).

came down in Ali, when he gave zakat with his ring, while he was bowing. And it was not narrated that anyone gave zakat while he was bowing before or during coming down of this verse except him.

Also in this verse, there is an affirmation of Ali's caliphate, and a nullification of the caliphate of others¹, because it limited and restricted the caliphate to Allah, His Messenger and Ali (May Allah's prayers and peace be upon them and their pure family).

And it cannot be intended by it any of the meaning of caliphate other than the ownership of disposal, because the rest of the meaning are shared by Ali and others², so the restriction and shortening are not straight.

Also, because the caliphate of Ali is associated with the caliphate of Allah and His Messenger, and nothing is correct in the caliphate of Allah and His

1 Take this evidence into consideration.

2 Take this evidence into consideration.

Messenger except the ownership of disposal.

Moreover, among the evidences for the imamate of Ali is the Almighty's saying;

﴿أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ﴾ [يونس: ٣٥].

"So is He who guides to the truth more worthy to be followed." [Surat Yunus:35].

And he is the one who said, "If the pillow was folded for me, I would judge between the people of the Torah with their Torah, the people of the Injil with their Gospel, the people of the Psalms with their Psalms, and the people of Qur'an with their Qur'an" etc¹.

1 This report was narrated by Imam Al-Muwaffaq Biallah in Al-Aetibar Wasilwat Al-Aarifin [254] no. (499) with this saying, "By Allah, if the pillow was broken, and then I sat on it, I would have judged between the people of the Torah with their Torah, the people of Injil with their Gospel, the people of the Psalms with their Psalms and the people of Qur'an with their Qur'an until they return to Allah, the Almighty. I am swearing by Allah, there is no verse came down on land, or sea, or sky, or earth, or night, or day except that I know when it came down, and in what it came down, and there was no man from the Quraysh except that I know which verse it came down about him, would it drive him to Paradise or Hell?!!".

Al-Bukhari narrated it in Al-Tarikh Al-Khabeer [6/165] no. (2570) about Ali who said, "There is no verse in the Qur'an except that I know where it came down, in a plain or a mountain, or by night or by day".

And Ibn Asakir narrated in the History of Damascus [27/100] about Ali

And the imam is subordinated; that means that people follow him, not he follows people. And if the imamate was in someone else other than Ali, it would be the opposite.

And among the evidences for Ali's Imamate is the hadith of Al-Ghadir¹ which is the Prophet's saying,

who said, "Ask me about the Book of Allah, the Almighty for there is not a verse that I have known where it came down, in a plain of a mountain, or by night or by day".

Bending the pillow and breaking it means putting pillows each other one by one, so it rises and he sits on it as it is done for princes and kings, and it is a metaphor for the mastery in the matter.

1 The hadith Al-Ghadir is a mutawaatir, and it was narrated by the sects of Al-Ummah. As for Ahl Al-Bayt, their unanimity is well-known, and their books narrate and invoke it, as well as their Shiites.

Imam Al-Hujjah Majd Al-Din bin Muhammad Al-Mua'yedi said in Lawama' Al-Anwar, "The report of Al-Mualat (the Loyalty) is well-known from the necessity of religion, and it is a mutawaatir among Muslim scholars. The one who rejects it is ungrateful".

As for the family of Muhammad (My the blessing of Allah be upon them), there is no talk of their unanimity on it. Al-Imam Al-Mansur Biallah Abdullah bin Hamzah said in Al-Shafi, "This hadith of Al-Ghadir appeared as the appearance of the sun, and it became famous as the five daily prayers".

And among the disagreeers who narrated it were Ibn Majah in his Sunan [1/45] no. (121), Ahmed Ibn Hanbal in Al-Fadha'il [2/596] no. (1016), An-Nasa'i in his Sunan [7/439] no. (8419), Ibn Hibban in his Sahih [15/376] no. (6931), Al-Tabarani in Al-Khabeer [5/170] no. (4983), Al-Hakim in Al-Mustadrak [3/614] no. (6272), and many others of them.

Following his narrations and his methods comprehends great volumes.

"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]".

This Hadith is Mutawaatir; that means that it was narrated by more than a hundred narrators. Also, it was recognized by the great scholars of the opposition.

And the Prophet's saying in the first of this hadith, "Am I not nearer than your lives?" indicates

Al-Dhahabi said about it, 'I saw half of it, and I was fascinated by the breadth of its narrations, and I was certain that it happened'. [Sayr A'alam Al-Nubala'a:14/277] translation no. (175). And also he said, 'And its text is mutawaatir'. [Sayr A'alam Al-Nubala'a: 7/333] translation no. (1257). And he singled out a book for it called; "Methods of report (one who has me as his master has Ali as his master)".

Al-Suyuti counted it among the mutawatirats of hadiths. And Al-Tabari narrated it from seventy-five paths, and he singled out a book for it called; "Al-Wilayah". That means "the Imamate".

that what is meant by imamate is the ownership of disposal.

And among the evidences for the imamate of Ali is the Prophet's saying, "Ali is to me as Aaron was to Moses, except that there is no prophet after me¹".

1 Al-Manzilah report is one of the matawaturates reports in the Commander of the Faithful Ali among all Muslims, and it is unanimously agreed upon by the Ahl Al-Bayt as well as their Shiites.

And among the disagreeers who narrated it were Al-Bukhari in his Sahih [5/19] no. (3706) and in [6/3] no. (4416), Muslim in his Sahih [4/1870] no. (30-2404), Al-Tirmidhi in his Sunan [8/638] no. (3724) and Al-Albani corrected it, and in [5/641] no. (3731) and Al-Albani corrected it, and in [5/640] no. (3730) and Al-Albani corrected it to his other. And Ibn Majah in his Sunan[1/42] no. (115) and Al-Albani corrected it, and in [1/45] no. (121) and Al-Albani corrected it. And Muammar bin Rashid in his Jami'ah [11/226] no. (20390), Ibn Abi Hatim in his interpretation of surat A-Tawbah, verse (95), Abd Al-Razzaq in his Musanaf [5/405] no. (9745), Al-Humadi in his Musnad [1/301] no. (71), Ibn Al-Jaad in his Musnad [1/301] no. (2040), Ibn Abi Shaybah in his Musnad [6/366] no. (32074, 32076, 32077), Ibn Rahwayh in his Musnad [5/36] no. (2139), Ibn Hanbal in Fadhayil Al-Sahabah [2/566] no. (954, 956), Ibn Abi Asim in the Sunnah [2/565] no. (1188), Al-Bazzar in Al-Bahr Al-Zakhar [3/278] no. (1068), Al-Nasa'i in Al-Sunan Al-Khubra [7/307] no. (8082, 8087), Abu Ya'la in his Musnad [1/285] no. (344), Ibn Hibban in his Sahih [15/15] no. (6643), Al-Tabarani in Al-Khabeer [1/146] no. (328), and Al-Hakim in his Mustadrak [3/117] no. (3294) and he said, 'It is an authentic chain of narrators'. And in [3/117] no. (4575) and he said, 'It is a correct hadith on the condition of the two Sheikhs'. And in [3/143] no. (4652) and he said, 'It is correct hadith with an authentic chain of narrators'. And Al-Dhahabi corrected it. And there are many others of them who narrated it.

This hadith indicates to the imamate of Ali from two sides;

The first side is that Aaron was the successor of Moses (peace be upon both of them) when he walked to Al-Tur.

Allah, the Almighty said;

﴿وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي﴾ [الأعراف:١٤٢].

"And Moses said to his brother Aaron, "Take my place among my people". [Surat Al-A'raaf:142].

And the Messenger of Allah ﷺ did not entrust anyone else throughout his life except Ali. And the Prophet ﷺ succeeded him in Madina when he walked in the Battle of Tabuk, just as Moses succeeded Aaron. When Ali asked the Prophet ﷺ to walk with him, he answered him, "Are you not satisfied that you are to me as Aaron was to Moses? Al-Madina is not good except for me or you", Or as he said.

The second side is that this hadith indicates to that if there was a prophet after the Prophet

Muhammad ﷺ, he would have been Ali. So, it is better for him to be an imam.

And also this hadith was narrated by forty of hadith scholars, including Al-Bukhari, Muslim and all of the Shiites.

(2). Chapter:
The Caliphate of Al-Hassan and
Al-Hussein
(Peace be upon them)

Then the imamate after Ali is his son Al-Hassan, and then is his son Al-Hussein for several reasons;

1. Because they are more knowledgeable in implementing the Sharia than others.
2. Because they are infallible from making mistakes according to the Almighty's saying,

﴿ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ
 تَطْهِيرًا ﴾¹ [الأحزاب: ٣٣].

1 This is the purification verse that came down in the five Ahl Al-Kisa (the Messenger of Allah, Ali, Fatima, Al-Hassan and Al-Hussein), and the interpreter of it is the Messenger of Allah with the hadith of Al-Kisa.

And among of our imams who narrated it were Imam Al-Qasim Al-Rassi in his Majmu'a (his collectin) [2/620], Al-Imam Al-Hadi in Al-Gamea'a Al-Fakhira [583] and Al-Imam Al-Mansur Biallah in Al-Shafi [1/212], and others of them.

And among of disagreeers who narrated it were Muslim in his Sahih [4/1883] no. [61-(2424)], Al-Tirmidhi in his Sunan [5/351] no. (3205) and Al-Albani corrected it, Ibn Abi Shaybah in his Musannaf [6/370] no. (32102), Ibn Rahwayh in his Musnad [3/678] no. (1271), Ahmed in Al-Musnad [28/195] no. (16988), Al-Bazzar in his Musnad [6/210] no. (2251), Ibn Hibban in his Sahih [15/432] no. (6976), Al-Tabari in his

"Allah intends only to remove from you the imputity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification". [Surat Al-Ahzaab:33].

3. And according to the Prophet's saying, "Al-Hassan and Al-Hussein are the masters of the youth of Paradise, and their father is better than them¹".

interpretation [9/3131] no. (17673), Al-Thalabi in his interpretation [8/42], Al-Wahidi in his interpretation Al-Wasit [3/470] no. (750), Al-Baghawi in his interpretation [3/637] no. (1708), Al-Zamakhshari in Al-Kashaf [1/369] interpretation of the verse of Al-Mubahala, and Al-Razi in Mafatih Al-Ghayb [8/247], in interpretation of the verse of Al-Mubahaha and he said after it, 'And you know that this narration is like the validity of which is agreed upon among the people of interpretation and hadith'.

And there are many others of them who narrated it.

- 1 This is a hadith of sovereignty. Among of our Imams who narrated it were Zaid bin Ali in Al-Majmoo' [462], and Al-Imam Al-Hadi in Al-Ahkam [1/40] and others.

And among of those who are disagreeers were Ibn Hibban in Sahih [15/411] no. (6959), and Shuaib Al-Anawut corrected it, Al-Tirmidhi in his Sunan [5/656] no. ((3768) and he said, 'It is correct and good', and it was corrected by Al-Albani. And Ibn Majah in his Sunan [1/44] no. (118), Ibn Abi Shaybah in his Musannaf [6/378] no. (32176), Ahmed in Al-Fadha'il [2/771] no. (1360) and in his Musnad [17/31] no. (10999), Al-Nasa'i in Al-Sunan Al-Khubra [7/318] no. (8113), Abu Ya'la in his Musnad [2/395] no. (1169), Ibn Al-A'arabi in his dictionary [1/218] no. (379), Al-Hakim in Al-Mustadrak [3/182] no. (4779) and he said, 'This is an authentic hadith with this addition'. He meant; 'And their father is better

4. And according to the Prophet's saying, "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 them¹".
5. And also according to the Hadith of Al-Thagaleen (the Two Weights) which is the saying of the Prophet, "Indeed, I am leaving among you, that which if you hold fast to them, you shall not be misguided after me: the Book of Allah and my family – the people of my house. Verily, the Most Subtle and Courteous told me that they shall not split until they meet me at the Hawd (Lake – Fount)²".

than them'. And Al-Dhahabi agreed with him, so he said, 'It was authentic'. And there are many others of them.

1 This hadith is from what the Ahl Al-Bayt unanimously agreed on its authenticity, and the nation received it with the acceptance. It was narrated by Al-Hadi in Al-Majmoo'ah Al-Fakherah [104], Al-Imam Abdullah bin Hamaza in his explanation of Al-Risalah Al-Na'asiha [1/261], Al-Amir Al-Hussein in Shifa' Al-Awwam, and Al-Imam Al-Hujjah Majd Al-Din bin Muhammad Al-Mua'yadi in Lawama'a Al-Anwar [second edition, 3/35].

2 This is the report of the Two Weights and the holding, and it is one of the Mutawatarte hadiths which is narrated in the books of the nation. Al-

Imam Al-Hujjah Majd Al-Din bin Muhammad Al-Mua'aydi said in Lawama'a Al-Anwar, "It is one of the Mutawairate reports of the Sunnah, and the lightson arguments that must state the obligation to follow the pure family of the Prophet, and the necessity of following them, holding on to their rope and submitting them, being guided by their guidance and holding to their religion overall Muslims in all aspects of the religion. And this hadith has been published in many places in Ghadir Khum, in Arafat, after the Prophet's departure from Al-Taif, in Al-Madinah in his illness, and the room was filled with his companions".

In another narration according to Al-Tabarani , by Ibn Umar, "the last of what the Prophet spoke, "Keep me in my family". [Al-Lawama'a 1/99].

And among of those disagreeers who narrated it were Muslim in his Sahih [4/1873] no. (36-2408) from the sermon of Al-Ghadir Day, Abdualrazzaq in his interpretation [2/155] no. (1099), and in Al-Musannaf [4/51] no. (6943), Abu Dawood in his Sunan [4/294] no. (4973), Al-Tirmidhi in his Sahih [5/633] no. (3713), and in [5/663] no. (3786) (Position of Arafat Day) and he said, 'And in Al-Bab by Abu Dhar, Abi Saeed, Zaid bin Arqam and Hudhayfah bin Usayd'. And Al-Nasa'i in Al-Sunan Al-Khubra [7/310] no. (8092), Al-Bayhaqi in Al-Sunan Al-Khubra [2/212] no. (2857), Al-Darimi in his Sunan [4/2090] no. (3359), Ibn Khuzaymah in his Sahih [4/62] no. (2357), Ibn Hibban in his Sahih [1/330] no. (123) and Al-Albani and Shuaib Al-Arnaout corrected it. And Ibn Al-Jaad in his Musnad [1/397] no. (2711), Ibn Abi Shaybah in his Musnad [1/108] no. (135), Ahmed in Al-Musnad [17/170] no. (11104), and in Fdhayil Al-Sahaba, Ibn Abi Asim in Al-Sunnah [2/351] no. (754), Abu Ya'ala in his Musnad [2/297] no. (1021), Al-Bazzar in his Musnad (Al-Bahr Al-Zakhar) [3/89] no. (864), Al-Tabarani in Al-Khabeer [3/65] no. (2678), and in Al-Awsat Al-Saghir, Al-Hakim in Al-Mustadrak [1/172] no. (319), Al-Daraqutni in Al-Muttalaf and Al-Mukhtalaf [2/1046], Al-Hakim Al-Tirmidhi in Nawader Al-Usul [1/258], Al-Tahwi in Mushkil Al-Athar [513] no. (1760), Al-Ajri in Al-Shariah [5/2216] no. (1702), and Abu Na'aim in Hulyat Al-Awliya [1/355]. And many others, and most of them narrate it from a companion and above, and in several ways.

In this hadith, there is an indication from aspects;

1. The First Aspect:

Saying of the Prophet, "I am leaving among you" means that I am leaving among you my successor. And the imam is the caliph.

And because that situation is the situation of commandment and succession, because the Prophet ﷺ said in another position in the farewell pilgrimage, "O mankind! I am only human. The messenger of my Lord (the angel of death) will soon reach me and I will answer the call (of death). So, what do you say?". All of them said, 'We testify that you have accomplished (the Message of Islam)'. Then, he said that he will ask them on the Day of Resurrection about the two weights (Al-Thagaleen) how they deal with them after him. Then, he said, "I remind you of Allah with regard to my Ahl Bayti (household)". He repeated it three times.

He also said this hadith in his last days in the disease of death, and the room was full of companions.

2. The Second Aspect:

This hadith means that it is an order from the Messenger of Allah ﷺ to hold on with Ahl Al-Bayt, so that they are on the true path. And if the imamate is in the others, they are followers and not followed.

3. The Third Aspect:

They are coupled with the Qur'an, and they don't separate from it. And what is meant by the imamate is the implementation the Sharia'. So, who will implement the Sharia'? the infallible scholar who is with the Qur'an or the ignorant who is not infallible?!!

4. The Fourth Aspect:

This hadith and the hadith of the ship indicated to that the unanimity of Al-Hassan and Al-Hussein is argument. And they had unanimously agreed to the imamate of Al-

Hassan and then Al-Hussein, and they were Ahl Al-Bayt in their time. Then, the Ahl Al-Bayt unanimously agreed upon the imamate of Al-Hassan and Al-Hussein.

The hadith of the ship is the saying of the Prophet, "Ahl Bayti is like Noah's ship, whoever boards it is saved, and whoever lags behind is drowned and lost"¹.

These two hadiths indicate to that Ahl Al-Bayt are with the truth, and that opposing them is

1 The narration of the Ship; Al-Imam Al-Hujjah Majd Al-Din bin Muhammad Al-Mua'aydi said in Lawama'a Al-Anwar, "It is a well-known narration in which there is no difference between the Ummah". [Lawama'a Al-Anwar: 1/133].

And among those who narrated it from the disagreeers were Ibn Abi Shaybah in Al-Musannaf [6/370] no. (32115), Al-Bazzar in his Musnad [9/343] no. (3900), Al-Hakim in Al-Mustadrak [2/373] no. (3312) and he said, "It is correct according to the condition of Muslim". And Al-Ajri in Al-Shariah [5/2214] no. (1700, 1701), Al-Shihab Al-Qudha'I in his Musnad [2/273] no. (1342), Ibn Udiy in Al-Khamil [3/137], Abu Na'aim in Hulyat Al-Awliya [4/306], Ahmed in Al-Fadha'il [2/785] no. (1402), Al-Tabarani in Al-Saghir [1/240] no. (391), and in Al-Khabeer and Al-Awsat, and Abu Al-Sheikh Al-Asbahani in the book of Al-Amthal in Al-Hadith Al-Nabawi (Proverbs in the Prophetics Hadith) [1/384] no. (333). And many others of them.

misguidance.

Also, they have unanimously agreed that the imamate is restricted in the offspring of Al-Hassan and Al-Hussein, and it is prohibited to others.

(3). Chapter: The Caliphate after Al-Hassan and Al- Hussein (Peace be upon them)

Then, we believe that the imamate after them is in the one who rose and called if from their offspring with all the conditions of imamate according to the aspects that were presented in the hadith of the two weights (Al-Thagaleen) and the hadith of the ship, and also according to the unanimity of Ahl Al-Bayt on this.

Among the evidences that the imamate is in the Ahl Al-Bayt is the unanimity of the companions of the Prophet ﷺ that it is worthy of kinship, because the Ansar on the day of Al-Saqeefa claimed that they had more right to it, because the country 'Al-Madina' was their country, and because Islam supported them.

Whereas the Muhajireen replied to the Ansars that they have more right to it, because they are the kinship of the Messenger of Allah ﷺ. Then, the Ansar surrendered to this claim, except for Saad

Bin Ubadah. Banu Hashim (the tribe of the Messenger of Allah) acknowledged this claim and protested by it against the Al-Muhajireen (Immigrants).

And what supports its worthy by the kinship is that Allah, the Almighty made the caliphate of the first Prophets (Peace be upon them) in their offspring. Allah said,

﴿وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ﴾ [العنكبوت:27].

"We placed in his descendants prophethood and scripture." [Surat Al-Ankaboot:27].

﴿وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَ لَكُم مَّلُوكًا وَأَتَاكُم مَّا لَمْ يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ﴾ [المائدة:20].

"And [mention, O Muhammad], when Moses said to his people, "O my people, remember the favor of Allah upon you when He appointed among you prophets and made you possessors and give you that which He had not given anyone among the worlds." [Surat Al-Maaida:20].

Yes, the imamate is not permitted in others for reasons;

1. Its proving to others is a claim that is devoid of proof, and every claim without proof is null and void, and the rape of imamte is not established the right by it.

And whoever claims that he has the imamate, and that people must obey him, and Allah and His Messenger have not assigned him, then his claim is invalid.

2. Others of them are either holding to them or opposing them. As for the one who is holding to them, he is a follower who is not followed. And none of those who are holding to them claimed the imamate. Rather, their opinion is that they have neither a right nor a share in it.

And as for the one who opposes them, the hadith of the ship indicates to his doom. And the hadith of the two weights (Al-Thagaleen) indicates to his misguidance, because it decided to the one who is holding to them with the negation of misguidance. And it is

necessary to judge the opposite by the opposite judgment.

And because the holding to them is right, and Allah, the Almighty says,

﴿فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ﴾ [يونس: ٣٢].

"And what can be beyond truth except error?".

[Surat Yunus:32].

And the lost one has no right or share in the imamate, and because the intended purpose of it is incompatible with him.

(4). Chapter:

The Qualifications of Succession

As for conditions of succession;

1. The imam must be from the Ahl Al-Bayt, Alwite and Fatimid, as mentioned above.
2. He must know what the nation needs.
3. He must be devout.
4. He must be the best of the people of his time, or like the best of them.
5. He must be well – mannered.
6. He must be brave.
7. He must be good moral.
8. He must be healthy, the destiny that does not disturb the performance of its burdens.
9. He must be free from irritants such as leprosy
10. He must be strong in body for what he needs.
11. He must not be overcome by sluggishness and dizziness.
12. He must be generous by putting money in its correct position.

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