

Introduction of

Al-Qawl Al-Sadid

Sharh

Mandumat Hidayat Al-Rashid

ila Marifat Al-Adl Waltawhid

Al-Sayyid Al-Allama:

Al.Hussein bin Yahya bin Al-Hussein

bin Muhammad

May Allah have Mercy on Him

الْفُرُوقُ السَّيِّدِيَّةُ

شَرْحُ مَنْظُومَةٍ

هُدَايَةٌ الرَّشِيدِ إِلَى مَعْرِفَةِ الْعَدْلِ وَالْوَحِيدِ

تأليف

السَّيِّدِ الْعَلَامَةِ

الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ (ع)

(١٣٥٨هـ / ١٤٣٥هـ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Introduction

All praise be to Allah, the Rabb of the worlds. And may Allah's prayers and peace be upon our Master Muhammad Al-Amin [the faithful], and upon his pure family.

O Allah, ease and help, O Generous, and make our deeds pure for Your Honorable Face, accepted and treasured for the Day of Judgment.

After Hamd and Salat:

I have put a poem in the justice and monotheism, and I named it:

*"Mandhumat Hidayat Al-Rashid ila Marifat Al-Adl
Waltawhid"*

*"Guidance of the Right-minded Man to Knowing the
Justice and Monotheism"*

So, some of those who wished me explaining it insisted on me to explain it in a simplified way in order to the minor and the perfect, and the far and the close benefit from it.

So, I answered them, seeking the help of Allah, and relying on Allah, desiring to sanctify and glorify Him, and to cleanse Him of shortcoming and vices and glorify Him, beseeching to Allah by it to secure me the greatest terror on the Day of Resurrection, and to turn me away from Al-Fahsha'¹ and Al-Munkar², and the remembering of Allah is greater indeed.

The first thing we say is that you have to know O seeker for the high and sublime ranks, and of permanent profitable trade, and O the one who escape from a loss which any loss does not like it, that no one can estimate the amount of it, which is eternity in Hell, may Allah Almighty protect us and the believers from it, which Allah Almighty says in describing it,

﴿إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ﴾ [النساء: ٥٦].

"Surely! Those who disbelieved in Our Ayat [proofs, evidences, verses, lessons, signs, revelations, etc.] We shall burn then in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment." [An-nisaa:56].

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1. (i.e. all evil deeds, e.g illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without rights, etc).
 2. (i.e. all that is prohibited by Islamic law: polytheism of every kind of evil deeds, etc).

And He says,

﴿يُرِيدُونَ أَنْ يُخْرَجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُقِيمٌ ﴿٣٧﴾﴾

[المائدة].

"They will long to get out of the Fire, but never will they get out therefrom, and there is will be a lasting torment." [Al-Maaida].

﴿وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّرِينَ دَعَوْا هُنَالِكَ ثُبُورًا ﴿٣٨﴾﴾ [الفرقان].

"And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction." [Al-Furqaan].

By Allah, besides Whom there is no god, winning the entire the Paradise and thousands of Gardens like it is not equal to winning being saved from this fire that has collected all kinds of hardships and calamities.

O poor one, Allah Allah in your soul, don't sell it by the wreckage of this mortal excavation house, and by following your desires,

﴿وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿٤٠﴾ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٤١﴾﴾ [النازعات].

"But as for him who feared standing before his Lord, and restrained himself from impure evil desires lusts. Verily, Paradise will be his abode." [An-nazi'aat].

﴿وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ﴾ [ص:٢٦].

"And follow not your desire for it will mislead you from the

Path of Allah." [Saad].

So, you have to know that you will not reach these gains except by following the truth, searching for it diligently, carefully, humbly, and docility, and also by leaving fanaticism for the sects and ancestors, and following desires, because Allah Almighty says,

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

"So after the truth, what else can there be, save error?" [Yunus].

﴿أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَى﴾ [يونس: ٣٥].

"Is then He, Who gives guidance to the truth, more worthy to be followed, or he who finds not guidance [himself] unless he is guided?." [Yunus].

﴿وَالْعَصْرِ ۝ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ﴾ [العصر].

"By Al-'Asr [the time]. Verily! Man is in loss. Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience." [Al-'Asr].

So, Allah Almighty swore that those who did not advise one another with the truth are losers.

And Allah Almighty says,

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ﴾ [الأنعام: ١٥٣].

"And verily, this is My Straight Path, so follow it, and follow not other paths, for they will separate you away from His Path."

[Al-An'aam].

﴿فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ﴾ [البقرة: ٢١٣].

"Then Allah by His leave guided those who believed to the truth of that wherein they differed." [Al-Baqara].

So, all these verses guide us to follow the truth, and that there is no salvation for us except with it, and that passion prevents us from the truth.

And the seeker of knowledge does not forget what is intended by his seeking knowledge, namely to reach him to know the path that leads him to the intended goal, which is to reach him to Dar Anna'eem [the house of bliss], and deliverance from the torment of the blazing fire, and that he wants to know the actual truth, which does not benefit him except it, which is the true knowledge, and other than that is ignorance, and the ignorance needs no study. It was with him before study, and a portion of knowledge was with him, which his knowledge and his confession that he is ignorant. Then after the study he became not aware that he is ignorant, and that he is in the line of fire.

Allah is the one sought for help! He did not benefit from his studying for about twenty years except the Fire. He was able to enter the Fire without getting

tired! Thus, the skilled doctor is interested in diagnosing the disease; to be successful in treating it.

And the wander of the nations of the Prophets, how they meet the Hujjaj [the arguments] of their Prophets and their miracles in a manner that does not invalidate their arguments, by oppression and overpowering, such as their saying: a magician, a liar, a madman and similar obscenities that only the incapacitated and the weak use, which does not invalidate an argument, and does not guide to an argument, war and fighting.

Despite of the fact that the Prophets, may Allah's prayers be upon them, did not ask them for money or wages, rather they advised them and called them to the complete and permanent good, which is neither equal nor identical, which is eternity in Paradises, may Allah Almighty make us and the believers among its inhabitants.

Moreover, the Prophets warned them of the great evil, which its measure cannot be encompassed, and it is eternity in the Fire, may Allah Almighty protect us and the believers, although their responding do not benefit them, and their opposing do not harm them.

And if they looked at their claim, is it true? So, they

respond to it, and warn from what they warned them. Or is it false? So, they are certain and reassured of their opposition, by invalidating it with evidences that invalidates claims, or by submission, docility and humility to the truth.

And the more wonder than this is that the nations that have recognized the monotheistic religion, and the Paradise and Fire, such as the Jews and Christians, how did the Jews meet Jesus, may Allah's prayers be upon him, with the same interview? and how did they [the Jews] and the Christians meet Muhammad, may Allah's blessings be upon him and his pure family, with the same interview, and they distorted the glad tidings of them [Muhammad and Jesus] which are in the Taurat [Torah] and the Injeel [Gospel].

﴿وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا﴾ [النمل: ١٤].

"And they belied them [those Ayat] wrongfully and arrogantly, though their ownselves were convinced therefore."

[An-Naml].

And the biggest wonder of this is that this nation that has believed in its Prophet Muhammad ﷺ and in what he brought, how were the people of truth received by the same interview. Do they not look at

the Allah's Almighty saying,

﴿وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿٢٧﴾ يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ﴿٢٨﴾ لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا ﴿٢٩﴾﴾ [النمل: ١٤].

"And the Day when the Zalim [wrong-doer, oppressor, polytheist, etc.] will bite at his hands, he will say, "Oh! Would that I had taken a path with the Messenger [Muhammad].

Ah! Woe to me! Would that I had never taken so-and-so a friend. He indeed led me astray from the Reminder [this Quran] after it had come to me. And Shaitan [Satan] is ever a deserter to man in the hour of need" [Al-Furqaan].

And do they not look at the Allah's Almighty saying,
﴿إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿٣٦﴾﴾ [البقرة: ١٧٦].

"When those who were followed disown [declare themselves innocent of] those who followed [them], and they see the torment, then all their relations will be cut off from them." [Al-Baqara].

One of the astonishments in which thoughts are perplexed is that this nation has divided into various sects, and each sect is claiming to be upon the truth, and has become admired by what it has gone to, and it judges with the error to every sect that opposes what it has gone to, and is trying to respond to its

violators by oppression, overpowering and fanaticism that does not reveal the truth from the error, and even if they are defeated by the compelling evidences, they do not follow the truth, nor do they turn away from their misguided principles. They are deceiving themselves by saying that their opponents have strength and insight in argumentation and strife, and they amuse themselves with this, how can the truth not be known from falsehood except through proofs, and every claim without an argument or proof is a void claim.

And Allah Almighty has guided us to this, in what has been disputed between us with what the nation has agreed upon that the plaintiff must give an evidence, and the denier must take an oath.

And the wondering and blaming from and upon scholars who call to Allah and His Messenger and the Home of the Hereafter, and they believe that there is no salvation for all of this nation except by following the truth and submitting to it, then, they become fanatical to their doctrines and opinions, and they forget this purpose or overlook it.

And it was appropriate for all the scholars of this nation, and all the leaders of the sects to cooperate in

knowing the truth, submitting to it, and searching for it seriously, sincerely, understandingly and humiliatingly.

Also, they have to know and understand that the problem is a general for all, and this is the great shrewdness of all, and there is no salvation from it except by following the truth and embracing it, and the method of convergence in the sects is not extricated method, because the issue is not a financial issue so that tolerance and leniency can be possible, and each group lacks from its doctrine what brings about the rapprochement, because the issue is the issue of the Lord of the worlds.

Allah Almighty established a constitution and laws for us that we do not have to transgress, and we do not have the right to increase, decrease, emphasize or facilitate. Allah the Almighty has clarified for us two paths; one path leads to the Paradise, and the other path leads to the Fire. So, we have to know these two paths in order to take the path of Paradise, and avoid the other path, and we do not be as Allah Almighty said,

﴿قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٣﴾ الَّذِينَ ضَلَّ سَعِيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يُحْسِبُونَ أَنَّهُمْ مُحْسِنُونَ صُنْعًا ﴿١٤﴾﴾ [الكهف].

"Say [O Muhammad]: Shall We tell you the greatest losers in

respect of [their] deeds. Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds." [Al-Kahf].

And Allah Almighty has guided us in Fatihat Al-Kitaab [the opening of the Holy Qur'an], which we recite it every prayer, by saying,

﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾﴾ [الفاتحة].

"Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace, not [the way] of those who earned Your Anger, nor of those who went astray." [Al-Faatiha].

I wish that all the nation would send for them a body of intelligent, pure, forbearing scholars, and they are far away from this world and following desires. They will study the subject of the Hereafter, and search for the path that leads them to the Paradise, and averts them from the Fire, seriously, sincerely and humiliatingly.

They have to look in all doctrines to the positives and negatives, and differentiate between the evidence and suspicion, so that the whole nation will be insightful and certain of their affairs.

I am swearing by Allah, besides Whom there is no God, we will be on this path and conditions, and we pledge Allah Almighty to be fair, and humble to the

truth, and leave fanaticism, for there is no enmity between us and the truth.

And I am swearing by Allah, besides Whom there is no God, if we know that the truth is with the Jews, Christians, or any sect of the Muslim sects, we will submit for it, and embrace it, and humble ourselves for it, because we only want the path of salvation, and we know that the truth is the path of salvation. And we have no gift from anyone on this doctrine.

Rather, we love that the truth is with some easy doctrines and we will be one of their followers. So we do not embrace this doctrine that we went into it, as we have a desire to it, but the certain evidences overpowered us on it.

If it is said: what is the way to know the truth for who wants it, because it is not possible for all the contradictory doctrines to be true?

It was said to him: the way is to return to the Book of Allah Almighty, to which falsehood does not come from before it and behind it. Also, the way is to return to the narrations on which the nation has unanimously agreed.

And we cannot say that Allah Almighty has left us in blindness, ambiguousness, and in labyrinths in our

affairs. And Allah Almighty forbid to oblige us to follow the truth and not show it to us, because this is contrary to the justice and wisdom.

As for its clarification in the Book, Allah, Blessed and Exalted be He, has made it clear in His Saying,

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾¹

"Allah wishes only to remove ArRijs [evil deeds and sins, etc.] from you, O members of the Family [of the Prophet], and to purify you with a through purification." [Al-Ahzaab].

What is meant by this verse is Ali, Fatima and Al-Hassanan [Al-Hassan and Al-Hussein], because when this verse was revealed, the Prophet ﷺ¹ covered his Kisa [the cloak] around them and said, "*O Allah, these are my Family, so remove ArRijis [evil deeds and sins, etc.] from them, and purify them with a through purification*"².

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1. It means that "Allah's prayer and blessing be upon him and his family".
 2. Tafseer Al-Hubari [vol.1/p.181], Amali Al-Murshid Billah Al-Shajariyah [vol.1/p.291], Al-Mukhtar Min Sahih Al-Ahadith Wal A'thar [vol.1/p.3], Manaqib Amir Al-Muminin [the commander of Faithfuls] by Al-Khufi [vol.1/p.157], Iidhah Al-Adalah fi Tahqiq Ahkam Al-A'adalah [clarification of the indication in realizing the rulings of justice] [vol.1/p.2], Al-Tuhaf sharah Al-Zulaf [vol.1/p.3], Majma'e Al-Fawayed [Al-Fawa'id complex] [vol.1/p.244], Al-Sunan Al-Kubraa by Al-Nasayiyi [vol.5/p.113], Mushkil Al-Athar by Al-Tahwi [vol.2/p.268], Jami' Al-Usul from the Hadiths of the Messenger [only hadiths] [vol.9/p.6703], Musnad Al-Sahabah [the companions] in the Nine Books [vol.48/p.303], Al-Mua'jam

So, the narrations have been Tawatarat¹ through the path of the Sunnis and the Shiites in this.

If it is said: the verse is in the context of the wives of the Messenger of Allah ﷺ.

It was said to him: if he wanted them, he would have brought the female pronoun in it, and the Messenger of Allah ﷺ has added it more clarification by wrapping the Kisa [the cloak] over them, and assigned them by it.

If it is said: this is a special for Ahl Al-kisa [the people of the cloak].

It was said to him: the Ahl Al-Bayt means Al-A'al [the family], because they [the Ahl Al-Bayt and Al-A'al] are used in one linguistical and idiomatic sense and meaning, and also with the evidence of their reduction of Auhayal [the reduction of Ahl], and Al-

Al-Awsat [the Middle Dictionary] [vol.7/p.318], Al-Mua'jam Al-Khabir [the Great Dictionary][vol.9/p.25] and [vol.23/p.333], Sunan Al-Tirmidhi [vol.15/p.351], [vol.15/p.351], Sunan Al-Nasayiyi Al-Khubraa [vol.5/p.122], Khasayis Ali [the Merits of Ali][vol.1/p.49], Al-Musnad Al-Jami' [vol.32/p.417], Sahih and Weak of Sunan Al-Tirmidhi [vol.7/p.205], Sahih Al-Tirmidhi [vol.3/p.91], and Bayan Mushkil Al-Athar by Al-Tahwi [vol.2/p.169].

1. It means that this narration is narrated by multiple narrators.

A'al [the family] are the offspring.

Allah Almighty said,

﴿ إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٥﴾ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٦﴾ ﴾ آل عمران.

"Allah chose Adm, Nuh [Noah], the family of Ibrahim [Abraham] and the family of Imran above the Alamin [mankind and jinns]. Offspring, one of the other, and Allah is the All-Hearer, All-Knower." [Al-i-Imraan].

And when Zakat was forbidden to Bani Hashem, the nation unanimously agreed that it was forbidden to the family of Aqeel, the family of Abbas, and the family of Ja'afar, and that what is meant by the family of each one of these is his offspring.

If it is said: the A'al [the family] may be used in the nearest kinship.

It was said to him: the origin is that it is used in the offspring, and if it is used in them, then it will be used in others of them by a presumption, so the Ahl Al-Bayt are the closest and nearest. They have entered into all uses, and the Hadith of Al-Kisa brought out every possible.

If it is said: what is the meaning of the verse of Al-Kisa?

It was said to him: what is meant by the removal of ArRijis is the removal of delusion. As for urine and excrement, and the like, these are present in them like others. So, the first meaning only remains, which is removal of delusion, because the place is a praise place.

If it is said: the verse indicates to Al-Eissmah¹ [the infallibility], not that they must be followed.

It was said to him: the infallibility is not established in others, so does it occur to you, and does it imagine that the error is with the infallible ones, and the right is with others?!

And because praising them with this praise calls the others for imitating them and following them, and if they make a mistakes, then there will be a temptation with the error, and the temptation with ugly is ugly, and the least of their conditions is that they are saved, so the imitator of them is also saved, he is on the path of salvation and righteousness, and this is what we seek. This is the first evidence.

The second evidence is Allah's Almighty saying,

﴿قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ﴾ الشورى: ٢٣.

1. It means that the Ahl Al-Bayt are infallibles.

"Say [O Muhammad]: No reward do I ask of you for this except to be kind to me for my kinship with you." [Ash-Shura].

And the Messenger of Allah ﷺ was asked, "Who are your relatives whom we have been commanded to be affectionate with?"

He said, "*Ali, Fatima, and their two sons [Al-Hassan and Al-Hussein]*".¹

This Hadith is also Motawater Hadith in Shiites and Sunnis narrations, that means that it is narrated by multiple narrators. Even though they and their children are from the closest kinship of the Prophet ﷺ, so they are included in the Prophet's Kinship without probability, and others are probable if it had not been for the explanation of the Prophet ﷺ who restricted the kinship with him.

If it is said: so, their children are not included.

It was said to him: the judgment of the last ones is as the judgment of the first ones in each speech from Allah Almighty and His Messenger ﷺ, otherwise the last ones from all the nation are not included in

1. Tafseer Al-Hubari [vol.1/p.213], Amali Al-Murshid Billah Al-Shajariyah [vol.1/p.283], Majma' Al-Zawa'id and Manba' Al-Fawa'id [vol.9/p.94], and [vol.3/p.210], Merqat Al-Mafatih Sharh Mishkat Al-Masabih [vol.17/p.496], and Lawama'I Al-Anwar [1/126-127] 2nd edition.

the message, because speaking the non-existent is not valid.

And the restriction is to take out the rest of the relatives, although what is meant is the children who went after and followed their path, and took their religion from them, and the one who follows the right one is completely right, whether they are included or not. And this is what we want to clarify the truth, and the people of the truth.

The indication of the verse:

It indicates to that Allah Almighty says,

﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ﴾
[المجادلة: ٢٢].

"You [O Muhammad] will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger [Muhammad]." [Al-Mujaadila].

And also Allah Almighty's saying,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ﴾ [المتحنة: ١].

"O you who believe! Take not My enemies and your enemies [i.e. disbelieve and polytheists, etc.] as friend ." [Al-Mumtahana].

And His saying,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾ [المائدة].

" O you who believe! Take not the Jews and the Christians as Auliya' [friends, protectors, helpers, etc.], they are but Auliya' to one another. And if any amongst you takes them as Auliya' then surely he is one of them. Verily, Allah guides not those people who are the Zalimun [polytheists and wrong-doers and unjust." [Al-Maaida].

So, when Allah Almighty commanded to affectionate them, it was a testimony for them that they are not opposed towards Allah and His Messenger, and that they are not enemies of Allah and the believers.

Likewise, the verse of the Mubahala¹ [cursing], the nation is unanimously agreed that the Prophet ﷺ did not call anyone except Ali, Fatima and Al-Hassanin [Al-Hassan and Al-Hussein].

In this verse [the verse of the Mubahala] there are indications:

The first one is that Al-Hassanin are the children of the Messenger of Allah ﷺ.

Also, the Messenger of Allah ﷺ took them out to invoke by them, and it was absolutely invoked except

1. It is Allah's saying,

﴿فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ﴾ [Al-Imraan]

"Then whoever argues with you about it after [this] knowledge has come to you. Say, 'Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly [together] and invoke the curse of Allah upon the liars [among us]' ". [Al-i-Imraan].

by the best ones.

Among these indications is that they are the most special people to the Prophet ﷺ, and the most beloved to him. And because the place is the place of defiance, so, he does not sacrifice by himself, and his most special people, the closest, and the beloved to him, and exposes them to perdition, except when he is certain and reassured from his affair.

And there is no doubt that those, in whom these virtues are combined, are on the path of salvation, and that whoever follows them, then he has grasped the most trustworthy handhold.

As for the narrations on which the nation is unanimously agreed;

Hadith Al-Thaqalayn [the tow Weighty Things]:

It is the Prophet's saying, "I am leaving behind over you the Tow Weight things, if you cling to them, you shall not be led into error after me; the Book of Allah [the Holy Qur'an], and my offspring [My Ahl Al-Bayt] The Subtle and The Acquainted informed me that verily, both shall never separate from each other until they meet me at Al-Hawd [the Lake Fount]".¹

1. Miftah Al-Sa'adah by Al-Sayyid Al-Allama Ali Muhammad Al-Ejri [vol. 1/p.1246], Al-Mudhtar from Sahih Al-Ahadith Wal A'thar [vol.1/ p.3]

This Hadith is one of the Mutawatir Hadiths, who the Shiites and the Sunnis are unanimously agreed to narrate like these narrations.

In this Hadith, there is an indication that those who grasp to the Ahl Al-Bayt are the people of the truth in many ways:

- The Messenger of Allah ﷺ judged on those who are grasping to them not to go astray.
- The Messenger of Allah ﷺ associated them with the Qur'an, and he told that they would not separate from it, and the Qur'an would not separate from them, and the Qur'an is the Word of Allah that falsehood never come to it from before it and behind it.

Hadith Al-Safinah:

It is the Prophet's saying, "*The members of my Household is like Noah's Ark. Whoever boards it is saved, and whoever strays away from it, drowns and*

Research in the Hadith of clinging with the Two Weighty things [vol.1 /p.1], Taysir Al-Mattallib [vol.1/p.29], Darar Al-Ahadith Al-Nabawiah bil Asaanid Al-Yahyawiah [vol.1/p.29], Ma'athir Al-Abrar by Al-Zuhif [vol.2/p.241], Al-Tuhaf Sharh Al-Zulaf [vol.1/p.34], Al-Jamieah Al-Muhimah Li'asanid Kutub Al-A'iyamah [vol.1/p.28], and Lawama'i Al-Anwar [1/457] 2nd edition.

falls".¹

This is an explicit text that they are the people of the truth.

Also, this Hadith was narrated and admitted by all Shiite sects especially the Zaydiyyah, the Imamiyyah, and many of Ahl Al-Sunnah.

Moreover, in the Hadith of the Two Weighty Things [Al-Thaqalayn], there is an indication that what is meant by the Ahl Al-Bayt [the people of household] are the Ahl Al-Kisa [the people of the cloak] and the offspring of the Messenger of Allah ﷺ. And if the Messenger of Allah ﷺ wanted the children of Ali from Fatima and others, he would suffice in entering the Kisa with Fatima and Ali عليهما السلام.

Even though the verse of "the Mubahala", and the Hadith of "My Ahl Al-Bayt", and "My offspring" show that what is meant is the offspring of the Messenger of Allah ﷺ.

And we do not deny their virtue, they have a great merit, and the children of Fatima عليها السلام have an increased merit. And Ali عليهما السلام has preferred Al-Hassan and Al-Hussein عليهما السلام over all his children, and he said, "*They are the offspring of the Messenger of Allah ﷺ*".

1. Musnad Zaid bin Ali [vol.1/p.94], and Lawama'I Al-Anwar [2/97] 2nd edition.

And it is enough for this offspring to be from the water that came out of Fatima and Ali عليهما السلام, and Fatima عليها السلام from water that came out from of the Messenger of Allah صلى الله عليه وآله وسلم and Khadija عليها السلام, so they are among the purest of men and the purest of women.

In addition, Allah Almighty has ordained the prayer for them in all the prayers. So, if they had only these two virtues, it would have been sufficient for those who wanted the truth to cling to them and take their religion from them.

Although the rest of the sects are clinging to scholars who it did not mention anything from what was mentioned in the Ahl Al-Bayt, such as Shafi'is, the Hanbalis, the Malikis, the Hanafis and others.

And this is the way of Allah Almighty in the past Prophets, may Allah's prayer be upon them. He, Allah Almighty, made guidance and light in their offspring.

Allah Almighty said,

﴿إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٣﴾ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾﴾ [آل عمران].

"Allah chose Adam, Nuh [Noah], the family of Ibrahim [Abraham] and the family of 'Imran above the 'Alamin [mankind and jinns]. Offspring, one of the other, and Allah is the All-Hearer, All-Knower." [Aal-i-Imraan].

And He said about Abraham, may Allah's prayers be

upon him and his family,

﴿وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ فَمِنْهُمْ مُهْتَدٍ
وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿٣٦﴾﴾ [الحديد].

"And indeed, We sent Nuh [Noah], and Ibrahim [Abraham], and placed in their offspring Prophethood and Scripture, and among them there is he who is guided, but many of them are Fasiqun [rebellious, disobedient to Allah]." [Al-Hadid].

And He said about the offspring of Jacob,

﴿يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى
الْعَالَمِينَ ﴿٥٧﴾﴾ [البقرة].

"O Children of Israel! Remember My Favour which I bestowed upon you, and that I preferred you to the 'Alamin [mankind and jinns]." [Al-Baqara].

So, can it be imagined that the Sayyid Al-Mursaleen [the Master of the Messengers Muhammad] would have the guidance and light in other than his offspring and that his offspring would be misguided! This is what the ears and minds do not accept it.

Besides, whoever looks at the history of the Ahl Al-Bayt and their lives and biographies, knows that they are the Hujjaj [the arguments] of Allah Almighty to His servants, and that they are the people of the truth, and the saved group. The knowledge, the guidance, the light, enjoining Al-Ma'ruf [i.e. Islamic Monotheism

and all that Islam has ordained], and forbidding Al-Munkar [i.e. polytheism, disbelief and all that Islam has forbidden] are still in their homes as Allah Almighty said,

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ﴾

[آل عمران: ١١٠].

"You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong".

[Aal-i-Imraan].

And as Allah Almighty also said,

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

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

And they are still on this way, as the Prophet ﷺ said, "*My Ahl Al-Bayt are like stars, whenever a star sets, another star rises*".¹

"My Ahl Al-Bayt are the cause of security for the people of the earth, as the stars are the cause of

1. This Hadith was narrated by the Imam Al-Mansour Billah (peace be upon him) in Sharh Al-Risala Al-Nasihah [1/419], and it was narrated by the Imam Majd Al-Din bin Muhammad bin Mansour Al-Mu'aydi (peace be upon him) in Lawama'i Al-Anwar [vol.2/p.97] 2nd edition.

security of the people of the sky. So, if My Ahl Al-Bayt go away from the earth, the people of the earth will come with what they are promised. And when the stars go away from the sky, the people of the sky will come with what they are promised".¹

"For every innovation that arises after me -by which is sought the weakening of Islam- there will be a guardian from the people of My Ahl Al-Bayt in charge of it [Islam] who will defend it, he will proclaim the truth and illuminate it, and he will repulse the plot of the plotters. So, pay heed O possessors of insight and rely upon Allah".²

So, ponder -my brother- and think if you want the salvation and following the truth. So, make up your

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1. Dorar Al-Ahadith Al-Nabawiah bil Asanid Al-Yahyawiah [vol.1/p61], Al-Tuhaf Sharh Al-Zulaf [vol.1/p.373], and it was narrated by the Imam Majd Al-Din bin Muhammad bin Mansour Al-Mu'aydi (peace be upon him) in Lawama'i Al-Anwar [1 /p.527] 2nd edition, in the words, "*My Ahl Al-Bayt are a security for the people of the earth just as the stars are a security for the people of the sky*".
 2. Lawama'i Al-Anwar by the Imam Al-Hujjah Majd Al-Din bin Muhammad bin Mansour Al-Mu'aydi (peace be upon him) [vol.1/p.14], and he said, it was narrated by the Imam Al-Natiq bil Haqq Abu Talib (peace be upon him) in his Amalih with his chain to Ja'afar Al-Sadiq bin Muhammad Al-Baqir from his father from his grandfather, from Ali (peace be upon him), and the Imam Al-Mansour Billah (peace be upon him) in Sharh Al-Risala Al-Nasihah [1/283].

mind, do you find an offspring from the offspring of the companions of the Prophet ﷺ like this offspring?! Their genealogy are preserved, and the knowledge, the guidance, and the light are still in their offspring.

A lot of virtues have been mentioned about Ali, Fatima, and the Hassanin [Al-Hassan and Al-Hussein] in particular, and about Ahl Al-Bayt in general, which it takes volumes from the narrations of the Shiites and the Sunnis.

Likewise, it was mentioned in some of their individuals of Al-Basharat [good news], such as what was mentioned in Zain Al-'Abidin, his two sons; Al-Baqir and Zaid bin Ali, Al-Nafss Al-Zakiyah, Al-Fakkhi, Muhammad bin Ibrahim bin Ismail, his brother Al-Qasim bin Ibrahim, his grandson Al-Hadi Yahya bin Al-Hussein and Al-Nassir Al-Utroush, as well as what happened to many from them and their Shiites [followers] of Al-Kharamat [miracles], from the answering of their supplications, and from the pleasant aromas ascending from their graves, and the lights that fall on their graves, and many Kharamat, which some of them are like miracles. And these are from what make the evidences more supporting.

And whoever wants to see what was reported about them from the Prophet ﷺ, let him read the book of Lawama'i Al-Anwar by Al-Sayyid Al-Allama Majd Al-Din bin Muhammad bin Mansour Al-Mu'aydi (عليه السلام), he will find in it what there is no doubt or suspicion left for him.

If it is said: the Ahl Al-Bayt has dispersed in many countries, and they differed greatly between them, each group of them has gone to each sect, and it is not possible for all of them to be right despite of the contradiction of their sayings, and the divergence of their sects. So, what is the way out? And how does he know the truth who wants it?

The answer, and the success is by Allah Almighty: he knows the truth by their consensus in any age. In the early days, they were few and unanimous in Al-A'qidah [the Belief], and they had one belief in the time of Imam Zaid bin Ali عليه السلام, it is identical to what their grandfather Ali bin Abi Talib عليه السلام had established for them in Nahj Al-Balaghah.

Look at what is in the book of Al-'iiman [the Faith] and the book of Al-Saffwa [the Elite] by the Imam Zaid bin Ali عليه السلام, and what is in the book of Al-Ihlilajah by the Imam Ja'afar Al-Sadiq عليه السلام, these books are in

accordance with in Nahj Al-Balaghah.

So, whoever follows their examples, and takes his religion from them, then he is Al-Hujjah, who must be followed, in his time. On the other side, whoever takes his religion from others, then this religion is an imported religion, it is not like the religion of the Ahl Al-Bayt in the Usul [the fundamentals], and the branches in practical issues, but the one who errs in it is excused, because their evidences are speculative.

On the other hand, if you search in the books of the Zaydis, you will find them on one belief from Ali bin Abi Talib عليه السلام to our time. So, they are the Hujjaj of Allah Almighty to His servants at all times.

And those who took their religion from other than their fathers, and from other than the family of their Prophet صلى الله عليه وآله وسلم, so, their religion is imported religion other than the religion of the Ahl Al-Bayt.

The Zaidis are the ones who took their religion in the belief from Ali and the two Hassnin [Al-Hassan and Al-Hussein] and their children, and the belief of their first is the same as the belief of their last ones. And they reinforce it with rational and narrational evidences, with which there are no doubt.

And whoever reads it finds it sufficient and healing.

They answer all the suspicious of the disagreeers in a way that heals the heart of a seeker of the truth, and there is no doubt left for him, and whoever doubts in what we are saying, he can search their books.

As for the sub-issues in which the one who ears in it is excused, because their evidences are speculative. So, every Imam has his opinions, but they are agreed on most of them, and the saying is the saying of those who relied on their fathers in the Usul [the fundamentals] and the branches, because the previous evidences were not specified and allocated.

And as for what the rest of the non-Zaidi Shiite sects are clinging, that they are clinging to the Ahl Al-Bayt of the Messenger of Allah ﷺ, that is going to the mirage in a desert, because they belonged to a limited number of the children of Al-Hussein, and they rejected the children of Al-Hassan, and indeed the rest of the children of Al-Hussein are other than that number, and the Prophet ﷺ says, "*I am leaving behind over you the Two Weighty things; the Book of Allah, and my Ahl Al-Bayt*"¹, and he did not say, "and

1. The Hadith of "the Two Weighty things" was brought out by the Imam Al-Mansour Billah Abdullah bin Hamzah (peace be upon him) in Al-Shafi [1/190], and Al-Murshid Billah (peace be upon him) in Al-Kham-

twelve of them".

Also, the Prophet ﷺ says, "*the member of my Household is like Noah's Ark*"¹, and he did not specify.

And there is no difference or dispute between Zain Al-'Abidin, Al-Baqir, Al-Sadiq, Al-Khazim, Al-Ridha and the rest of the Ahl Al-Bayt ﷺ.

Rather, the Zaidi Scholars belong to them, and they

isiyah [1/145], Al-Tirmidhi in his Sahih [5/663] [No.3788], Ahmed in Al-Musnaad [3/59][No.11578], and Al-Fadayel [2/585][No.990], Al-Tabarani in Al-Khabir [3/65][No.2678], and Al-Sagheer [1/232][No.376] Abu Ya'la in his Musnad [2/376], Al-Hakim in his Al-Mustadrak [1/172] [No.319], Ibn Al-Maghazili in his Manaqab [p.91][No.155], and Al-Samhoudi in Jawaher Al-Aqdain [p.231], and he said, it was brought out by Ibn Uqdah in Al-Muwalah, and Al-Qandoozi in Yanabi' Al-Mawaddah [1/38].

1. The Hadith of Al-Safinah was brought out by the Imam Al-Hadi (peace be upon him), he mentioned it in Al-Asaanid Al-Yahyawiah [p.51], Al-Tabarani in Al-Sagheer [2/84][No.825], in Al-Khabir [3/45][No.2636], and in Al-Awsat [4/10], Al-Haythami in Majma' Al-Zawa'id [9/168], and he said, it was narrated by Al-Bazzar and Ahmed in Al-Fadayel [2/785] [No.1402], Al-Khanji in Al-Kifaya [p.339], Ibn Udi in Al-Kamil [4/197], Ibn Abi Shaybah from Ali [6/370], Al-Hakim in Al-Mustadrak [3/163] [No.4720], Ibn Al-Maghazili in his Manaqib [p.101][No.177], Al-Samhoudi in Jawaher Al-Aqdain [p.260], Muhammad bin Suleiman in his Manaqib [2/146][No.624], Al-Qazwini in Yanabi' Al-Mawaddah [p.35], and Al-Muhibb Al-Tabari in Al-Dhakhayer [p.20], and it is in Musnad Al-Shihab [2/273][No.1342].

And it was brought out by the Imam Al-Murshid Billah (peace be upon him) in his Al-Amali Al-Khamisiya [1/151] and the Imam Al-Mansour Billah Abdualлах bin Hamzah (peace be upon him) in Al-Shafi [1/188].

are from their great references, and great Zaidi scholars, and their books are replete with narrations about them, and the transfer of their doctrines, sayings and narrations. And they do not acknowledge the validity of what those, who are claiming that they are belong to them, narrate about them, and the Ahl Al-Bayt are more acknowledgeable about their doctrines than those who are pretending to be their followers and Shiites.

And as for the rest of their Imams, who are Muhammad bin Ali, Ali bin Muhammad and Al-Hassan Al-Askari عليه السلام, there are no famous narrations about them, and we do not know of any books by them. It is unlikely that they will be on dispute with what their fathers were upon, *may Allah's Almighty good pleasure, prayers and peace be upon them, and all the purest Ahl Al-Bayt.*

If it is said: Allah Almighty says,

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ﴾

[الأحزاب: ٥].

"There is no sin on you if you made a mistake therein, except in regard to what your hearts deliberately intend". [Al-Ahzaab].

So, it is necessary that whoever makes a mistake in his belief after he has made the effort that the verse

includes him, and that he is forgiven, and you have said, 'there is no salvation except by following the truth and embracing it'.

The answer, and Allah is the Guider to what is right, is in several aspects;

The first aspect:

I did not say on my own accord, but Allah Almighty is the One Who said and swore that a man is a loser except for those who excluded them, and Allah did not exclude except the believers, the workers and the adherents of the truth, and it will come in the truth of faith that the astray one is outside its reality.

The second aspect:

The verse is mentioned as a speech to the believers, because it is in the pronoun of speech, and in the context of the verse which is:

﴿ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ﴾ [الأحزاب: ٥].

"Call them [adopted sons] by [the names of] their fathers, that is more just with Allah. But if you know not their fathers' [names, call them] your brothers in faith and Mawalikum [your freed slaves]. And there is no sin on you if you made a mistake therein, except in regard to what your hearts deliberately intend". [Al-Ahzaab].

And the infidels are not brothers in religion, so this

indicates to that what is meant is error in work, because it is a speech to the believers whose faith has been proven, and because it is in the context of working, and because Allah Almighty said,

﴿فِيمَا أَخْطَأْتُمْ بِهِ﴾ [الأحزاب: ٥].

"If you made a mistake therein". [Al-Ahzaab].

And if He wanted to include the error in the belief, He would have only said, "If you made a mistake", without "therein", because the object with it, which is His Saying, "therein", is not the same as the verb.

As for the mistake in the belief, the belief is the same mistake, and the mistake is the same belief, so this indicates to that what is meant is what you, O believers, erred in doing, and because if it was a speech to the believers as we explained, then the believers are not mistaken in their belief, but perhaps in some of their actions and their leavings.

And this does not include whether every error, nor each one who made a mistake, because Allah said,

﴿فِيمَا أَخْطَأْتُمْ﴾ [الأحزاب: ٥].

"If you made a mistake". [Al-Ahzaab].

And He does not say, "*In what you are making a mistake*". So, it indicates to a forgiveness about an error that had gone, and the error, which will happen in the future, does not enter in the forgiveness.

The third aspect:

Those who are resembling Allah with His creations, or ascribing to Him the disgraceful, abominations, and fault things, they are worshiping other than Allah Almighty, and it will come in the explanation of the Willing Verse¹, which shows that Allah Almighty does not forgive association with Him, whether it was mistakenly or intentionally.

And what supports it, and supports everything we have mentioned is the saying of Allah Almighty,

﴿قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٣٣﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يُحْسِبُونَ أَنَّهُمْ مُجْسِنُونَ صُنْعًا ﴿١٣٤﴾ أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا ﴿١٣٥﴾ ذَلِكَ جَزَاءُهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُؤًا ﴿١٣٦﴾﴾ [الكهف].

"Say: "Shall We tell you the greatest losers in respect of [their] deeds. Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds! They are those who deny the Ayat [proofs, evidences, verses, lessons, signs, revelations, etc.] of their Lord and the Meeting with Him [in the Hereafter]. So their works are in vain,

1. The Willing Verse is Allah's saying,

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿٥١﴾﴾ [النساء].

"Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly gone far astray". [An-Nisaa].

and on the Day of Resurrection, We shall not give them any weight. That shall be their recompense, Hell; because they disbelieved and took My Ayat and My Messengers by way of jest and mockery ". [Al-Kahf].

The fourth aspect:

The occurrence of such this question is very far away, so it is not that he who deviated from the truth has made the effort, even if he said that, because Allah says,

﴿وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى﴾ [احمد: ١٧].

"While as for those who accept guidance, He increases them **guidance**". [Muhammad].

And He says,

﴿إِنْ تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا﴾ [الأنفال: ٢٩].

"If you fear Allah, He will grant you a **criterion**". [Al-Anfaal].

And He says,

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا﴾ [العنكبوت: ٦٩].

"And whoever fears Allah, He will made for him a way out".

[Al-Talaaq]. That means t a way out from the delusion.

And He says,

﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا﴾ [العنكبوت: ٦٩].

"As for those who strive hard in Us, We will surely guide them to **Our Path**". [Al-Ankaboot].

And He says,

﴿فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ﴾ [البقرة: ٢١٣].

"And Allah guided those who believed to the truth concerning that over which they had differed". [Al-Baqara].

And Allah Almighty did not leave us in a state of confusion and blindness. Rather, He made the ways clear, and explained the Hujjaj [the arguments], and it did not appear from any of the sects that they exerted their efforts in knowing the truth, but they met the people of truth in the way that the Prophets were met with, *may Allah's prayers and peace be upon them*, as we have mentioned.

And besides, there may be some repetitions of some of the evidences in this book, and the reason for that is that some of the evidences has an indication in the first issue, and the other issue, and the reference to what was past may not be understood by some students, and I had a book of some of them in which was an answer to a question received from some countries, so some of the students were impressed about it, and they preferred to include with these some of the topics which are in it, even if there was some repetition in it, because in each place there is an increase in benefit that is not in the other.

And this is the time of beginning on what is intended, and from Allah Almighty we derive help and support, and to benefit my faithful brothers, and to make it pure for His Honorable Face, accepted and treasured for the Day of Judgment.