

al-Biṣāṭ fī Uṣūl al-Dīn



البساط في أصول الدين

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Translator's Introduction:

Between your hands, dear reader, is one of the many works of guidance that the Imams of the Ahl al-Bayt (upon them be peace) have authored for the sake of your intellectual, spiritual, and religious salvation. The Prophet (upon him and his Ahl al-Bayt be peace) informed us in the mass-transmitted tradition that he left behind the Book of Allāh, and his progeny, and in adhering to both of them - the Book which is the guidance of Allāh, and the progeny who are the guardians of God's guidance we may confidently cling to the unadulterated message of our Lord delivered by His trustworthy Messenger (upon him and his Ahl al-Bayt be peace). For, the dialects are many, the whims are vast, and the circumstances are dire.

Therefore, it became necessary to hold onto this blessed household, the community of the Noble progeny which does not err when arriving at a matter collectively. As, it is not that the Sacred Scripture is unclear, nor the traditions of the Honorable Messenger convoluted. Rather, it is by the expansion of the religion, the corruption of the rulers, and the urgency to distinguish what has become unclear due to the boisterous Islamic atmosphere that our Noble Prophet (upon him and his Ahl al-Bayt be peace) willed for us to adhere to those who would guide to the essence of the message, as it was during the Prophet's presence.

The Glorious Qur'ān was revealed in the language of the Arabs, and therefore miraculously spoke in the context of their tongue, however, when the religion of Islam spread, and the Muslims became more diverse, its divine writ was interpreted, and understood in lieu of the variant understanding of language that the Muslims had. As such, we found beliefs in determinism, corporealism, and political quietism rising by reason of being distanced in understanding the language of the Arabs, and the Qur'ān; mistakenly mixing the decisive, and allegorical verses. In addition to the weak resolve of some who promoted such fallacious beliefs due to the fragility of their foresight, selling the content of their Lord for a cheap sum, and a transient standing; forsaking the service of Allāh for the service of their lowly inclinations, and despotic rulers.

The message of the Holy Prophet (upon him and his Ahl al-Bayt be peace) which has not been misconstrued by the transgressions of some, the deviance of others, and the misconceptions of many is to be found alongside those who he (upon him and his Ahl al-Bayt be peace) informed would veer us away from Ḍhalāl (misguidance). For, the school of the Ahl al-Bayt (which is actively embodied under the Zaidīyyah) is a school that shows you the fruits of its firm tree. Taqlīd (emulation) within this school is not permitted in its Uṣūl (fundamental beliefs), for it is a school which calls for firm conviction, and precision. Now, one may ponder, if their Uṣūl cannot be emulated, then, how can we be certain of their conclusions, or ours?

You see, the magnificence of this school is that it follows a deductive rhythm, it places for you, the seeker of truth, the solution, and presents you with the formula that will necessarily lead to it. For instance, if one were to be, as will soon be demonstrated by our Imam bound by the Qur'ān, and its language. Then, they would have already accepted a necessary premise that would lead to the deductive conclusion provided by the Ahl al-Bayt (upon them be peace).

What can be more liberating, and refreshing? You are not only presented with an ark of salvation, but you are also obligated to test the durability, and reliability of this ark before embarking on it in journeying towards the Beloved! May this work serve as an illumination for the heart, a clarification for the mind, and a means of rejuvenation for the spirit, and may it be a catalyst for you, dear reader, to act immediately in support of this Noble Household.

Muhammad al-Sharīf
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Knowing Allāh

The beginning of worship is to have knowledge of Allāh (the Exalted), that He is a Kind, Merciful, and Generous creator. The pillar of knowing your Lord is through belief in His unification, glorifying Him, and distancing Him from the belief that He has anything that is similar to Him, contrary to Him, or equal to Him. The completion of unifying Him is to negate Him having any physical attributes, or similarities to His creation. This is the testification of every sound intellect that is free from an impediment that he may garner, a slander that he may enunciate, and commit; following vain desires, and hegemony. Every feature, and description is created, this is by the testification of every created thing, because for it there is an origin.

And by the testification of every creation that its creator does not resemble it, and by the testification of every description, or thing that is described is its possibility of separation, or [origination through] creation. And by the testification of every created thing is that it is impossible for it to be eternal, verily Allāh (the Glorious) will not be known through the description of other than what He described Himself to be. One has not worshiped Him who likens Him to His actions, nor His reality one will reach by describing Him through a limitation, nor His self-sufficiency will one reach by pointing towards Him.

For, all that is known in and of itself is created, and all that is held by other than itself is dependent. Through the creations of Allāh, and His signs one is to draw inferences, and say: He is the One, not that there is a second to Him in computation, or enumeration. Through the sound intellects He is reached, and known that He is the originator of things, and to Him do the intellects return, and sustain. Allāh (Blessed is His remembrance) said: **{He 'fully' knows what is ahead of them and what is behind them, but they cannot encompass Him in 'their' knowledge} [20: 110].**

By the inability of everything to do what He has done, the people of knowledge have reached certitude that there is none like the Doer. Verily, ignorant is the one who describes Him, an end to Him one has made by likening Him, and he who says: How [He is] has likened Him, and he who says: Why [He is] has rendered Him dependent, and he who says: When [is He]? Has limited Him in time, and he who says: In what [is He]? Has contained him, and he who says: What is inevitable [for Him]? Has made for Him a goal, and he who makes for Him a goal has caused Him to separate into parts.

He who separates Him into parts has become ignorant of Him, and associated partners with Him; disbelieving in His names, for He (the Glorious) is One, not through means of counting. He manifests Himself to His creation, but not through means of being seen. He is apparent, but not through sight. He is contrasting, but not through evasion. He is near, but not through drawing closer. He is Kind, but not through physical expression. He is existent, not after being

non-existent. He acts, without there being a call for Him to act. He preportionates without movement, He wants without need. He conducts affairs without the need to think, He sees, and hears without an instrument. For Him there is no mate, or son, and nothing is comparable to Him. It is as He described Himself (the Glorious and Exalted): **{‘He is’ the Originator of the heavens and earth. How could He have children when He has no mate? He created all things and has ‘perfect’ knowledge of everything [101] That is Allāh—your Lord! There is no god ‘worthy of worship’ except Him. ‘He is’ the Creator of all things, so worship Him ‘alone’. And He is the Maintainer of everything [102] No vision can encompass Him, but He encompasses all vision. For He is the Most Subtle, All-Aware} [6:101-103].**

By His creating the essence, it is known that He has no essence. By His creating contraries between things, it is known that He has no contrary. By His comparison between things, it is known that there is nothing comparable to Him. As such, He (Blessed is His remembrance) says: **{And We created pairs of all things so perhaps you would be mindful} [51:49]. He has no partner in what He does, His action is distinguished from the act, and His cause is distinguished from what is caused. He (the Glorious) said: {Allāh has never had ‘any’ offspring, nor is there any god besides Him. Otherwise, each god would have taken away what he created, and they would have tried to dominate one another. Glorified is Allāh above what they claim! [91] ‘He is the’ Knower of the seen and unseen. Exalted is He above what they associate ‘with Him’} [23:91-92].**

And He (the Glorious and Exalted) said: **{Say, ‘O Prophet,’ “Had there been other gods besides Him—as they claim—then they would have certainly sought a way to ‘challenge’ the Lord of the Throne.” [42] Glorified and Highly Exalted is He above what they claim!} [17:42-43].** Therefore, whoever takes a Lord besides Him from among the polytheists, they will find among their gods, incapability, and humiliation, due to worshiping other than Allāh (the Exalted). They will be upon certainty regarding their humiliation in face of all the attributes which He described for Himself.

The evidence of Him being all-Knowledgeable, and all-Aware for those who have come to understand, and know is His saying (the Glorious) as an additional proof, and a severing of the arguments of the people of misguidance, and transgression: **{Or have they taken gods from the earth, who can raise the dead? [21] Had there been other gods besides Allāh in the heavens or the earth, both ‘realms’ would have surely been corrupted. So Glorified is Allāh, Lord of the Throne, far above what they claim [22] He cannot be questioned about what He does, but they will ‘all’ be questioned} [21:21-23].**

Blessed is He, Allāh, the best of creators. He is the sustainer, and the one who grants success to the religion. He is the one who bestows understanding within it, ensuring certitude. All praise is

due to Allāh, Lord of the worlds, and may His peace, and blessings be upon Muḥammad, and His Ahl al-Bayt.

The Section on Praising the Chosen Prophet

O Allāh send Your praise upon Your slave, Messenger, friend, trustee, and best among Your creation. The one who You have chosen, honored, glorified, guided, favored, and made at a time in which the people of falsehood were victorious, and the people of ignorance were arrogant. A time in which disbelief, and polytheism was rampant, and stubbornness was severe; peacekeeping [rare,] and foolishness [abundant,] where injustice proliferated, and spread between nations - a Nūr (Holy Light) from the best of what was advanced of the lights, and a judge from among your creation with the best of scales. Informing with Your revelation about the secrecies, and humiliating every transgressing tyrant. A sanctuary that informs of You, reporting with truth the hidden from the senses, ears, and eyes of the promise, and the threat; paradise, and hellfire.

A guide from misguidance, a teacher for ignorance, and an extended rope of guidance from You. The most trustworthy handhold for whomever holds upon it, merciful to the poor, and believers; severe against the disbelievers, and hypocrites. Dear to him is the cause of repelling the accursed, and stubborn. He rose to fulfill Your order, informed of Your message, guided towards Your signs, and made clear the pathway to Your love. He raised clear proofs in the face of those who disobeyed You, and made clear the evidence; having no doubt in what You revealed to him. He was not negligent in thanking You for what You bestowed, nor perplexed with what You know, nor discontent with what You decreed. He did not forsake what You ordered from Your rule, and decree. For Your sake, He unsheathed the sword of Your justice, and wrath. Sacrificing himself in face of Your trialing test, continuing the means of suppressing the people of polytheism, arrogance, and godlessness through Your Majesty.

Encompassing the pious believers with his affection, and mercy, advising his nearkin, and nation; just in his decree, and judgment. He is like the Olive tree that was described, for the people of intellect from Your creation it was used as an allegory. From sleep, and slumber it alerted, Your gloriousness mentioned its Holy light; neither of the East, nor of the West by Your wise estimation placed. The remaining word in the sons of 'Ibrāhīm, for Your creation You bestowed. Its fate You ennobled, and beautified, completing the fashioning of its image - as You praised, and blessed 'Ibrāhīm, and the family Ibrahim. Indeed, You are the Praiseworthy, the Noble. O Allāh, grant him from among Your servants the most noble of means, and specify for him the highest of stations, and virtue. Cause him to rise among You in the best of residences, and make his recompense the best of recompense from the entirety of the creation, as You granted him success towards the truth, an annunciator of truth from You.

Cause me to be near to him, and Your mercy, of those who will be alongside him in the Praised station which You promised him. Which You have advanced, and favored ahead of the entirety of Your creation. Indeed, You do as You please, and judge with what You want.

O Allāh, cause me to be of his followers; those who pursue his example, tread on his path, and abide by his tradition. And of those of whom in the face of Your Grandeur, Might, and Glory are of the meek, obedient, mournful, and subservient. To Your rights of those who are knowledgeable, and towards [conviction of] Your divine unicity, and glorification from any likeness [of the creation,] or association of those who testify.

To Your grand blessings upon me, Your submerging of me in Your bounty, and Your beautiful testing of me I am of those who give thanks. For, You have made him for me a caretaker, and a father [leading to] every honorable, and elevated way. The best of guides, and means, as You have made his personage for me a means [of guidance,] and nearness. You have made me through him of those who seek Your nearness, and proximity - supplicating to You with thanks, out of longing, and veneration. I flee to You in all that I need, or want until You resurrect me after the death of the bodies, senses, and flesh. Resurrecting me when You bring forth Your creation on the day of calling, and the rising of the witnesses.

Each faction with its faction, each lover with their lover, each companion with their companion, and every aided one alongside their aider; among his group, family, and descendants from their offspring. Those who devoted their obedience to you, accompanying the Prophets, the Truthful, the Martyrs, the Righteous, what great companionship indeed!

Praise be to Allāh, Lord of the Worlds.

The Section on the Reality of Faith

The people have differed when it comes to the nature of faith which the servant reaches of his Master, the most Merciful, the most Gracious, of blessings, dignity, and goodness; that which moves one away from eternity in the fire. They have spoken regarding it without knowledge in its reality, or certainty. I don't need to list their differences in that matter, as I will clarify them through the unambiguous truth from the language of the Arabs, and the Qur'ān, if Allāh wills.

Know, may Allāh guide you, that the greatest form of faith, nearest station to Allāh, highest in reward, most accumulative of blessings, most comprehensive in benefit, and receptive of the content of Allāh (Blessed is His remembrance); is that the human safeguards himself from the wrath of Allāh, and His promise [of chastisement]. That he may earn His contentment, and what He promised of everlasting bliss in paradise; by following, and acting upon all that Allāh obligated of him, and abstaining from all that He forbade him.

In this form of faith, the faith of acknowledgement, and praiseworthy acceptance through the tongue, heart, and other sanctioned acts by Allāh which incorporate the body can be included.

The Arabs say: So, and so has safeguarded himself, and other than him by not acting unjustly. Meaning, he safeguards himself, and safeguards other than himself with safety, peace, and good faith. With this form of faith, Allāh (the Glorious) described Himself saying: **{the Source of Serenity, the Watcher of all}** [59:23]. What He meant by being the Source of Serenity is that He grants His servants peace by [promising to] not deal with them unjustly, and as the Watcher, He is All-Aware of their acts.

He (Blessed is His Remembrance) said in clarifying that the Watcher is: the All-Aware: **{We have revealed to you O Prophet this Book with the truth, as a confirmation of previous Scriptures and a supreme authority on them}** [5:48]: Meaning that it is a witness over them, this is the true belief that the All-Knowing, All-Wise described; commending its adherents.

He said: **{They ask you O Prophet regarding the spoils of war. Say, "Their distribution is decided by Allāh and His Messenger. So be mindful of Allāh, settle your affairs, and obey Allāh and His Messenger if you are true believers."}** [8:1]. Meaning that, otherwise you will not be safe from the punishment of Allāh. Thereafter, He defined those who have safeguarded themselves from His punishment by saying: **{The true believers are only those whose hearts tremble at the remembrance of Allāh, whose faith increases when His revelations are recited to them, and who put their trust in their Lord [2] They are those who establish prayer and donate from what We have provided for them [3] It is they who are the true believers. They will have elevated ranks, forgiveness, and an honorable provision from their Lord}** [8:2-4].

He (Blessed is His remembrance) indicated that among His servants are those who are [only] believers through testimony, and that their faith is null, and will not benefit them.

They are those who joined among belief in Him, disobedience towards Him, so they nullified their deeds. He (Exalted is His remembrance) did not leave mentioning a matter for the servant that can safeguard him from His wrath, and punishment. From that which He ordered, and obligated of His servant, and that which He forbade, and promised [chastisement] for, except that He mentioned holistically by His saying: **{Obey Allāh and His Messenger if you are 'true' believers} [8:1].**

Mentioning a portion of it will require detailed explanation, and true faith is accompanied by acknowledgement: Therefore, that which will allow one to safeguard themselves from the wrath of their master, and His promise [of chastisement], is to enter into faith which is acknowledgement, and acceptance through the heart, tongue, and [active] obedience to Allāh.

Praise be to Allāh.

The Sections of Faith

Acknowledgement, and acceptance : In the language of the Arabs it is with the heart, as for the tongue it is a separate faith, the Arabs say: So, and so has believed in the matter. Meaning that he acknowledged, and accepted it. This form of faith which is acknowledgement, and acceptance with the heart, and tongue can be harmful in one instance, beneficial in another, or neither harmful, nor beneficial. It can also be beneficial in this world, while harmful in the afterlife, and that is known in language.

As for the faith that is harmful, and condemned, and [who] its people are it's: Having faith in al-Jibt, and al-Tāghūt, and all falsehood. Allāh (the Glorious) said: **{Have you 'O Prophet' not seen those who were given a portion of the Scriptures yet believe in idols and false gods and reassure the disbelievers that they are better guided than the believers?} [4:51].**

And for such there are examples within the Qur'ān. As for the faith which is neither detrimental, beneficial, condemned, or praised; nor are its people [such,] it is: Faith in the form of testification, and acknowledgement with the tongue, and heart. When the servant sees some of the signs of Allāh in which he is incapable of seeing from himself, in which he cannot gain virtue, nor act upright; his repentance is not accepted when he sees the arrival of death, and his evident annihilation from it.

Such is the example of the faith of Pharaoh, when drowning overtook him, he said: **{I believe that there is no god except that in whom the Children of Israel believe}**. So, He (Exalted is His remembrance) said: **{Now 'you believe'? But you always disobeyed and were one of the corruptors} [10:90-91].** And like the faith of he who was delayed by death until his demise became evident, and he knew that his death arrived; not seeking the salvation of those whom Allāh (Exalted is His remembrance) said regarding them: **{Allāh only accepts the repentance of those who commit evil ignorantly 'or recklessly' then repent soon after—Allāh will pardon them. And Allāh is All-Knowing, All-Wise} [4:17].**

The meaning of His saying (the Glorious): **{Ignorantly}** is not ignorance of knowledge! Rather, it is ignorance in presenting oneself to the wrath of Allāh. For, the disobedience of Allāh is described as ignorance. And the meaning of His saying: **{Soon after}** is that they do not persist in sinning while knowing that it angers Allāh, in which their case would be that in which consequences are magnified, and harm is increased.

Likewise, Allāh (the Glorious) said in Ṣūrat āl-‘imrān: **{‘They are’ those who, upon committing an evil deed or wronging themselves, remember Allāh and seek forgiveness and do not knowingly persist in sin—and who forgives sins except Allāh?}** [3:135].

He (Glorified is His remembrance) then said: **{However, repentance is not accepted from those who knowingly persist in sin until they start dying, and then cry, “Now I repent!” nor those who die as disbelievers. For them We have prepared a painful punishment}** [4:18]. He made equal the hypocrites who disobey Him, and the disbelievers who associate others with Him. These are the ones who Allāh mentioned in the verse which I mentioned in āl-‘imrān.

As for the meaning of **{Until they start dying}** it is that he became hopeless from living [any longer] while his intellect, and tongue were still sound. Likewise, He (the Glorious) said in Ṣūrat al-Mā’idah: **{O you who have attained faith, when death approaches one of you, let two reliable persons from among you act as witnesses to the making of the bequest}** [5:106].

They are those who saw the signs of Allāh, and the coming of His chastisement to the extent that they became hopeless from being safe [from the punishment,] and from living [any longer]; from them repentance is not accepted. It is not that the matter succumbs to what they desire upon the arrival of the reality of death, and the final gurgles. It is neither counted as repentance, nor testament, and to their likes Allāh (the Glorious) says: **{When they saw Our punishment, they cried, “‘Now’ we believe in Allāh alone and reject what we had been associating with Him!” [84] But their faith was of no benefit to them when they saw Our torment. This has ‘always’ been Allāh’s way ‘of dealing’ with His ‘wicked’ servants. Then and there the disbelievers were in ‘total’ loss}** [40:83-85].

And Allāh (Exalted is His remembrance) said: **{Are they awaiting the coming of the angels, or your Lord ‘Himself’, or some of your Lord’s ‘major’ signs? On the Day your Lord’s signs arrive, belief will not benefit those who did not believe earlier or those who did no good through their faith. Say, “Keep waiting! We too are waiting.”}** [6:158]. This form of faith from the servant is upon reaching a state of hopelessness in himself, due to the arrival of the signs of Allāh. Therefore, it neither benefits, or harms him.

As for the faith which is beneficial acknowledgement, and acceptance in this world, and not beneficial in the afterlife is the faith of the hypocrites, and disobedient tyrants - those who disobey the Lord of the Worlds. They preserve their blood in this world, and have carried it under the pretense of being among the Muslims; inheriting what the Muslims inherit.

As for the faith which is acknowledgement with the heart, and tongue, and is beneficial, accepted, and commended by Allāh: It is whatever enters within the context of the faith which we firstly mentioned; and it is the faith which ʿIbrāhīm (upon him be peace) mentioned by his saying: **{It is ʿonlyʿ those who are faithful and do not tarnish their faith with falsehood who are guaranteed security and are ʿrightlyʿ guided} [6:82]**. It is that which the servant saves himself with from the wrath of Allāh, and His promise. And it is that which the servant bears witness to Allāh, and His Messenger (upon him and his Ahl al-Bayt be peace), and all that which the Messengers came with from Allāh; that he obeys Allāh, and His Messenger (upon him and his Ahl al-Bayt be peace) with all that he was ordered with. Desisting, and scorning all that is forbidden, and dismissed for him.

Allāh is extolled, and remembered with all that befits His Majesty.

We add to what we have described of evidence to faith: Faith which is acknowledgement with the heart, and tongue is only beneficial to the servant if he arrives with all that Allāh obligated of him, and scorned all that Allāh made scornful for him. Therein, he becomes worthy of being referred to as: A true believer, because he arrived at what saves him from the wrath of Allāh, and His punishment. Allāh (Exalted is His remembrance) said: **{And there are some who say, “We believe in Allāh and the Last Day,” yet they are not ʿtrueʿ believers} [2:8]**. And He (Exalted is His remembrance) said: **{And the hypocrites say, “We believe in Allāh and the Messenger, and we obey.” Then a group of them turns away soon after that. These are not ʿtrueʿ believers [47] And as soon as they are called to Allāh and His Messenger so he may judge between them...} [24:47-48]**. To His saying: **{For whoever obeys Allāh and His Messenger, and fears Allāh and is mindful of Him, then it is they who will ʿtrulyʿ triumph} [24:52]**.

So Glory be to Allāh, how clear is what is present within these verses? That faith is acknowledgement through the heart, and tongue; and that faith is not beneficial, nor a means of safekeeping from the wrath of Allāh, and His promise when one is distant from His obedience, and the obedience of His Messenger. Not acting upon all that was obligated of him, and avoiding all that was forbidden of him, from what He (Exalted is His remembrance) guided towards understanding. That if a servant disobeys Him, his disobedience nullifies his righteous acts with his senses, and tongue. If he repents, it returns to him, therefore, causing such to also be faith which is acknowledgement with the tongue, that does not benefit with the disobedience of Allāh; and benefits with repentance, and sincerity. For, Allāh is worshiped, and extolled. It suffices in clarification when one is cognizant, and reflective of the Qurʿān. [Such as] what has been revealed regarding the two who are well versed in discourse¹ Abī Bakr, and ʿUmar with His saying (the Exalted): **{O believers! Do not raise your voices above the voice of the Prophet, nor speak loudly to him as you do to one another, or your deeds will become void while you are unaware} [49:2]**.

¹ الخَبْرَيْنِ | al-Habarayn

If the deeds of Abī Bakr, and ‘Umar, as well as their acknowledgement which is their faith could become void, and null, due to raising their voices above the voice of the Prophet (upon him and his Ahl al-Bayt be peace) with consideration of their position in Islam, then what can be said regarding other than them?

He said: Bashir b. ‘Abd al-Wahhāb narrated to us in Damascus, he said: Wakī‘ b. al-Jarāh narrated to us, he said: Nāfi‘ b. ‘Umar al-Jamhī narrated to us from Ibn Abī Malīkah: The two Ḥabarayn were close to annihilation, Abī Bakr, and ‘Umar during the time that the Prophet (upon him and his Ahl al-Bayt be peace) received an envoy from Banī Tamīm. One of them pointed towards al-Aqra‘ b. Ḥabīs al-Ḥandhalī, the kin of Banī Mujashi‘, and the other pointed towards other than him. Abū Bakr said to ‘Umar: You merely wanted to oppose me! So, ‘Umar said: I did not want to oppose you! And their voices became loud while they were among the Prophet (upon him and his Ahl al-Bayt be peace), so it was revealed: **{O believers! Do not raise your voices above the voice of the Prophet, nor speak loudly to him as you do to one another,1 or your deeds will become void while you are unaware [2] Indeed, those who lower their voices in the presence of Allāh’s Messenger are the ones whose hearts Allāh has refined for righteousness. They will have forgiveness and a great reward} [49:2-3].**

Ibn Malīkah said: (Ibn) al-Zubayr said (and he did not narrate that from his father): ‘Umar mentioned after that, if the Prophet (upon him and his Ahl al-Bayt be peace) narrated a narration, he would narrate it as a secret. None would be able to hear it, unless they attentively listened to the lowness of his voice.

The All-Knowing, the Wise described in His book that the one who disobeys Him, or His Messenger (upon him and his Ahl al-Bayt be peace); insisting on disobedience, his disobedience would void what preceded him of good deeds, resulting in its nullification. Regarding that is His saying (the Glorious and Exalted): **{O believers! Do not waste your charity with reminders ‘of your generosity’ or hurtful words} [2:264].** And of that is what cannot be more clearer than it, and it is His saying (the Exalted): **{O believers! Obey Allāh and obey the Messenger, and do not let your deeds be in vain} [47:33].**

He said: Bishr b. ‘Abd al-Wahhāb narrated to us, he said: Wakī‘ b. al-Jarāh narrated to us, he said: Abū Ja‘far ar-Rāzī narrated to us from al-Rabī‘ b. Anaṣ, from Abī al-‘Alīyah, he said: The companions of the Messenger of Allāh (upon him and his Ahl al-Bayt be peace) saw that alongside *lā ‘ilāha ‘illā Allāh* (there is no god, but Allāh) no sin would affect them, in the same manner that alongside associating partners with Allāh no good deed would be of benefit, until it was revealed: **{O believers! Obey Allāh and obey the Messenger, and do not let your deeds be in vain} [47:33].** So, Allāh (the Glorious) informed in His Book explicitly that whoever disobeys Him, or His Messenger would have their deeds be in vain.

He also informed in another instance that whoever causes their deeds to be in vain, due to an act of disobedience that they commit, if they were to repent, then He will return to them what was void of their deeds; changing their evil deeds into good deeds, He said: **{As for those who repent, believe, and do good deeds, they are the ones whose evil deeds Allāh will change into good deeds. For Allāh is All-Forgiving, Most Merciful} [25:70].**

As such, He the Glorious, Just, and Merciful towards His servants decreed regarding those who disobeyed Him for an extended time, and then repented, He said: **{Surely good deeds wipe out evil deeds. That is a reminder for the mindful} [11:114].** So, He informed us that repentance, and good deeds wipe out the evil deeds that advanced them, in the same manner that He informed us that the evil deeds wipe out what advanced them of acts of obedience to Him.

He said: Wakī‘b. al-Jarāḥ narrated to us, he said: al-A‘mash narrated to us from Abī Wā‘il from ‘Abdullāh, he said: We said, O Messenger of Allāh, will we be punished for what we used to do during al-Jāhilīyyah? He said: Whoever does good within Islam will not be punished by what he used to do in al-Jāhilīyyah, and whoever does evil will be punished from the beginning to the end.

This is evident, and clear. Praise be to Allāh Lord of the Worlds.

And I am more than perplexed towards a people who carry intellects, and are able to ponder when they hear Allāh (the Glorious) say to those who disobey Him, and His Messenger (upon him and His Ahl al-Bayt be peace): **{These are not ‘true’ believers} [5:43].** And they say: Nay, they are believers and their faith is like that of Gabriel, and Michael. Indeed, from Allāh we seek aid!

For, the truthful faith, whose people are commended, and it is of benefit, is the faith in which the human safeguards themselves from the wrath of Allāh, and from what He promised those who disobeyed Him of a painful chastisement. So as to keep them conscious of what He forbade them, and told them to avoid; to act upon, and gain what Allāh, and His Messenger ordered. In such a faith there is also acknowledgement, and acceptance through the heart, and tongue through the cumulative acts of the physical senses.

Therefore, he who obeys Allāh, and His Messenger, and does not disobey them is a true believer, and of the righteous. This is because, he who is conscious of his Master would not engage in what angers Him, or [choose to] willfully disobey Him; while he knows that He sees him, and none of his deeds are hidden from Him. This is what is concordant with the senses, and intellect; that he who is neglectful of his Master is not of great concern of His promise towards him.

The painful promise of chastisement which has not reached him, while knowing that He does not go against His promises, nor does he change His decree. He is the Truthful, and Just in decree. The actualizer of His promise, and threat; truthful in what He promises with no differentiation.

And He (the Glorious) said regarding the truthfulness of His promise: **{One's 'devilish' associate will say, "Our Lord! I did not make them transgress. Rather, they were far astray 'on their own'."** [27] **Allāh will respond, "Do not dispute in My presence, since I had already given you a warning. [28] My Word cannot be changed, nor am I unjust to 'My' creation."}** [50:27-29]. And He (Exalted is His remembrance) said: **{Beware of a Day when no parent will be of any benefit to their child, nor will a child be of any benefit to their parent. Surely Allāh's promise is true. So do not let the life of this world deceive you, nor let the Chief Deceiver deceive you about Allāh}** [31:33]. And He (the Glorious and Exalted) said: **{They challenge you 'O Prophet' to hasten the torment. And Allāh will never fail in His promise. But a day with your Lord is indeed like a thousand years by your counting}** [22:47]. And there are other similar verses to that, wherein Allāh (the Glorious) informs that He does not forsake His promises.

And from Allāh we seek aid.

And the meaning of His saying (Blessed is His remembrance: **{Allāh will never fail in His promise}**) means: Allāh will not go against His promise of chastising them, which they requested urgently. The Arabs say: I promised him evil, and fulfilled it: With one meaning, and they don't say regarding goodness, except that they only promise. What maintains that is the saying of Allāh (the Glorious and Exalted): **{Say, "Shall I inform you of something far more enraging than that? 'It is' the Fire with which Allāh has threatened those who disbelieve. What an evil destination!"}** [22:72].

Some of the people have said: Faith is a matter which does not increase, or decrease; others have said, faith increases, and decreases, because if it has the potential to increase, it has the potential to decrease as well. Without consulting the Messenger of Allāh (upon him and his Ahl al-Bayt be peace), or Allāh (the Glorious) regarding that matter. I have found that the Qur'ān indicates the increasing of faith, and testifies to it. However, I did not find it indicating the decrease of faith, nor the testification of it. He who takes the Qur'ān, and speaks in accordance to what is said in it is decisive, and successful. Taking the trustworthy bond, and the precautionary means. All that withstanding, the faith which we have described is the actions of the servants in fulfilling what Allāh obligated of them, in which they may free themselves from His wrath, promise, and painful torment, and chastisement through them.

The first of those actions is: Acknowledgement, and testification through heart, and tongue. For, all that the servant acts upon is recorded by Allāh, as long as he is alive, and acting. The meaning of recorded is: Preserved, the poet has said: The deeds of the servant increase everyday, and they don't abate; only if they engage in a major sin from the acts of disobedience towards Allāh. He will then not be a Mu'min (believer) who has safeguarded himself from the wrath of Allāh, and His promise. All his deeds will be in vain, but if he were to repent, and return to Him, and obey Allāh, and His Messenger in all that he was obligated to do, and abstain from; Allāh will erase all that was advanced of his wicked deeds, and nullify them. He will return to him what became void of his good deeds, as we have stated before.

The All-Wise, the All-Knowing described in His clear book that faith increases, and He did not describe it as something which decreases. He (the Glorious) said: **{Whenever a sūrah is revealed, some of them ask 'mockingly', "Which of you has this increased in faith?" As for the believers, it has increased them in faith and they rejoice [124] But as for those with sickness in their hearts, it has increased them only in wickedness upon their wickedness, and they die as disbelievers} [9:124-125].** And there are other similar verses to that, wherein Allāh (Exalted is His remembrance) indicates that faith increases.

So, He (Exalted is His remembrance) informed that the believer who safeguards himself from His wrath, and promise, from among His servants is the one who acts open His obedience. If a Sūrah is revealed, he would increase in acting upon what Allāh ordered within it, and obligated him of doing. Acknowledging it, as a means of safeguarding himself from His wrath, and torment. As for the one who is sick in his heart, and insistent upon disobeying Him, he increases wickedness to his wickedness by going against what Allāh revealed, and dies upon his deviance as a disbeliever.

Therefore, we say: Faith increases, as the All-Wise, and All-Knowing described, and we do not say: It decreases, as the All-Wise, and All-Knowing did not describe it as that which decreases. It is also because it is impermissible for it to be said: It decreases when a servant commits a sin against Allāh (the Glorious) which invokes His wrath upon Him, and necessitates His promise regarding him. This is a state which Allāh informed us regarding it, that the act of the servant nullifies, and voids all his deeds. Therefore, there is no meaning in saying that there is a decrease when the entirety is void.

As for Allāh (Exalted is His remembrance) mentioning the hypocrites whom the Ummah in its entirety has reached a consensus regarding their disbelief, and their deserving of the promise of Allāh, and not taking them out of the name Muslim by His saying (Exalted is His remembrance): **{O believers!}** as He said to 'Abdullāh b. Abī, and his likes: **{O believers! Do not let your wealth or your children divert you from the remembrance of Allāh. For whoever does so, it is they who are the 'true' losers} [63:9].**

Until His saying (the Exalted): {**“My Lord! If only You delayed me for a short while, I would give in charity and be one of the righteous.”**} [63:10]. He referred to them with the description that they adopted, it is as if He (the Glorious) is saying: “O you who claim to believe”. It is not that Him referring to them as such would necessitate them being believers who have safeguarded themselves from the wrath of Allāh, and His chastisement. Rather, it is necessary that they have acknowledgement [through action] - through the tongue [exclusively] will not benefit them.

Do you not perceive that He described them as those who ask to be returned when facing death, and the believer does not ask to be returned when he dies. Rather, he will be in the face of what he finds, from the angels that bring glad tidings, joyous, and content. The true name of belief upon reference is for He whom Allāh addresses, and says to him: “O Believer”. This would be a reference regarding the truthfulness of the name, not the description. We have explained that in our large book on faith, and we have God-Willing made it clear. Likewise, all those who insist upon a matter regarding the major sins, and acts of disobedience of Allāh which are recorded everyday, and hour, that increase, and do not decrease except through description. Analogous to what we have described regarding the increase of faith.

And I am of great astonishment in the face of a people who hear Allāh (the Glorious) in decisive verses describe faith as that which increases, and they say: It does not increase.

Know, may Allāh guide you, that piety, goodness, Islam, and reform are of the descriptions of faith, and its meaning. It is what the servant safeguards himself with from the wrath of Allāh, and His chastisement. If one were to fulfill all that Allāh obligated upon him, then he would be of those who have safeguarded themselves. Have you not heard the saying of the All-Wise, the All-Knowing: {**“Some of the nomadic Arabs say, “We believe.” Say, ‘O Prophet,’ “You have not believed. But say, ‘We have submitted,’ for faith has not yet entered your hearts**} [49:14]. He informed them that they did not have the pre conditions which necessitate them to be those believers (who safeguard themselves), instead they merely showcased submission, and acceptance of the truth which does not benefit in the afterlife, but benefits in this world if he adds to it a major act of disobedience. For, it is possible that a servant is conscious in not committing certain sins; in submission, and righteousness, but in other cases he can be disregarding towards another issue. In that matter he would not be righteous, nor beneficent like he was in another instance.

Therefore, it is permitted to refer to him in that which he was in submission, and beneficence to in action, while he insists upon disobeying Allāh. He would not be deserving of the name of faith whose adherents are commended, and recipients of the satisfaction of Allāh. This is because, alongside his piety, and righteousness in conscientiousness he did not safeguard himself from that which deserves the wrath of Allāh, and His promise. He did not have in that the piety towards Allāh, righteousness, nor goodness in that matter.

A pious person, cannot be one who does not exercise piety, nor can one who earns the wrath of Allāh be one who does not earn it, nor can one who is considered righteous by Allāh, not be righteous. There cannot be one who deserves paradise, and doesn't deserve paradise. Deserving the hellfire, and not deserving the hellfire in one single instance.

It is permissible to say to them all: They are pious, righteous, and those who acknowledge, and have faith in all that they display of piety, testification, and goodness. Piety, testification, and goodness will not benefit them if they share with it the engagement of major sins which void all the good deeds of those who insist upon acting on them. If we only had the testimony of Allāh in the explicit statement of His book that the believer is not equal to the Fāsiq (sinner) it would suffice, and be enough. It is the saying of Allāh (Exalted is His remembrance): **{Is the one who is a believer equal 'before Allāh' to the one who is rebellious? They are not equal!} [32:18].** And His saying: **{And most of them do not believe in Allāh without associating others with Him 'in worship'} [12:106].** And we will interpret the verse in the section of Shirk (associating with Allāh) God willing.

And His saying (the Exalted): **{As for female and male fornicators, give each of them one hundred lashes, and do not let pity for them make you lenient in 'enforcing' the law of Allāh, if you 'truly' believe in Allāh and the Last Day. And let a number of believers witness their punishment} [24:2].** And He (Exalted is His remembrance) commended His Prophet (upon him and his Ahl al-Bayt be peace) that he is: **{Gracious and merciful to the believers} [9:128].** For, if they were true believers He did not discount the possibility of the believers pitying them in the face of the law of Allāh.

In this much there is clarification for he who is reflective, and conscious of himself, not deceiving it, and taking it to folly - deceiving the disadvantaged, and easing for himself the road to the disobedience of Allāh, if Allāh so wills

Some Authentic Ḥadīths Which Validate What I have Said Regarding Faith

al-Imām al-Nāṣir lī al-Ḥaqq (upon him be peace) said: I will mention some authentic Ḥadīths which validate what I have said regarding faith, of that which I can easily mention from what is available. From Allāh I seek aid, and Him I worship, and thank. May the peace, and blessings of Allāh be upon the Prophet Muḥammad, and his family: From that which has been mentioned of the famous Ḥadīth from the Messenger of Allāh (upon him and his Ahl al-Bayt be peace): ((When the fornicator fornicates, he does not fornicate as a believer)). There is no need to mention its varying chains, however, we will provide an exegesis of its meaning: It is possible that most of those who adhere to the two testimonies, and believe in the truthfulness of the Messenger of Allāh (upon him and his Ahl al-Bayt be peace) to also be those who fornicate with acknowledgement that is understood linguistically to mean faith. It is impossible for him (upon him be peace) to say: A matter cannot be, while it can. However, what he meant was that the fornicator does not safeguard himself from the wrath of Allāh, and His painful chastisement, if Allāh so wills.

He said: It has been narrated to us from Muḥammad b. Maṣṣūr al-Murādī, he said: It has been narrated to us from ‘Abdullāh b. Ḍāhir, from ‘Amr Jāmi’, from Ja‘far b. Muḥammad, from his father, from his grandfather, he said: The Messenger of Allāh (upon him and his Ahl al-Bayt be peace) said: ((Reading Qur’ān in prayer is more meritorious than reading Qur’ān in other than prayer, and reading the Qur’ān is more meritorious than the remembrance of Allāh. The remembrance of Allāh is more meritorious than charity, and charity is more meritorious than fasting, and fasting is a means towards paradise, away from the hellfire)).

He then said: ((There is no utterance, except through action, and there is no utterance, nor action except through intention. And there is no utterance, action, nor intention except through adhering to a Sunnah (Prophetic Tradition))).

al-Ḥasan b. ‘Alī al-Nāṣir said: It is not the saying of Allāh (the Glorious): **{The remembrance of Allāh is greater}** than that. Rather, the meaning of His saying is: **{ Indeed, ‘genuine’ prayer should deter ‘one’ from indecency and wickedness. The remembrance of Allāh is ‘an’ even greater ‘deterrent’} [29:45].** Meaning that the remembrance of Allāh for you in its reward, and recompense is greater than your remembrance of Him in your prayer.

He said it was narrated to us from Muḥammad b. Maṣṣūr, he said: It was narrated to us from ‘Ibrāhīm b. Muḥammad b. Maymūn, he said: It was narrated to us from ‘Abdullāh b. Kharāsh, from al-‘Awām, he said: A Shaykh from our Shaykhs narrated to us that the Messenger of Allāh (upon him and his Ahl al-Bayt be peace) said: ((The most trustworthy rope of of faith is to love for the sake of Allāh, and to be angry for the sake of Allāh)).

He said: It was narrated to us from Bishr, he said: It was narrated to us from Wakī', he said: It was narrated to us from 'Isrā'īl, from Jābir, from Abī Ja'far, he said: The Messenger of Allāh (upon him and his Ahl al-Bayt be peace) said: ((You will not find the believer to be a coward, nor a miser)).

He said: It was narrated to us from Aḥmad b. Muḥammad, he said: It was narrated to us from al-Ḥasan b. 'Abd al-Wāhid, he said: It was narrated to me from 'Abād b. Ya'qūb, from Sa'īd - Ibn 'Amr al-'Inzī - from Mas'adah - Ibn Ṣadqah - from Ja'far b. Muḥammad, from his father, from his grandfather that 'Alī (upon him be peace) said: The Messenger of Allāh (upon him and his Ahl al-Bayt be peace) said: ((If a servant spends his nights in nightly vigils, fasts during the daytimes, spends his wealth piece by piece for the sake of Allāh, worshiped Allāh between the Rukn, and the Maqām until he is slaughtered unjustly between the Rukn, and Maqām - not an atom's weight of his deeds would ascend to Allāh until he shows love to the allies of Allāh, and enmity to the enemies of Allāh)).

al-Ḥasan b. 'Alī al-Nāṣir (may Allāh be pleased with him) said: The meaning of showing: That he believes in that, and displays it to those who he can display it to.

He said: It was narrated to us from Muḥammad b. Manṣūr, he said: It was narrated to us from 'Abdullāh b. Dāhīr, from Sālim, he said: I heard Ja'far say: I heard my father say: ((Taqīyyah is my religion, and the religion of my forefathers, and there is no faith for the one who does not possess Taqīyyah)).²

² Tr. This narration was posed to al-Imām al-Manṣūr Billāh 'Abdullāh b. Ḥamzah regarding its meaning, and he answered that what al-Imām al-Ṣādiq ('a) intended is Taqīyyah (precaution) towards Allah (the Exalted) in obeying Him, for he who is not precautionous regarding Allah (the Exalted) has no religion. Moreover, it has been narrated in al-Muḥīt bil-Imāmah from al-Ḥasan b. al-Ḥasan (upon them be peace), he said: Taqīyyah is a permission, not a virtue. Taqīyyah is when one fears for their life and is weak in the face of the cause of Allāh. Virtue is rising for the cause of Allāh, and calling to Him. Be wary! That you claim your Imām guides in secrecy and causes others to deviate in the open. By Allāh, I would not be pleased if I had whatever the sun rises, and sets upon, yet be the cause for a single soul to deviate. This is because I have heard Allāh (the Glorious and Exalted) say: {Whoever takes a life—unless as a punishment for murder or mischief in the land—it will be as if they killed all of humanity; and whoever saves a life, it will be as if they saved all of humanity}. The repentant sorcerers (may Allāh have mercy on them) in the time of Pharaoh (may Allāh curse him) chose death over Taqīyyah, and Allāh praised them, and sent His graceful salutations upon them which remain until the day of recompense. Likewise, the Messenger of Allāh (upon him and his Ahl al-Bayt be peace), he sent two men to Musaylima. He afflicted one of them, causing him to yield to his affliction through precaution, whereas the other remained steadfast upon faith, and patience until he was killed. The Prophet (upon him and his Ahl al-Bayt be peace) said: ((He is my neighbor in paradise)), and because many from the Imāms of guidance openly defied the enemies of Allāh (Exalted is He) and stood in clear opposition to them in many instances; and because Allāh praised whoever does not fear the coming of death, and this is in contrast to the decree regarding Taqīyyah. We have made it clear that Taqīyyah is not permitted in changing rulings or issuing rulings which are in opposition to the religion, or leading to any form of deviance, as we have mentioned. This is because that is what causes great corruption in religion, and Allāh (the Exalted) promised those who cause great corruption on earth with death. Therefore, how can one push death away with what is deserving of death? [al-'Aqd al-Thamīn fī Aḥkām al-A'imma al-Hādīn: pg, 306-307].

He said: It was narrated to us from Muḥammad b. Maṣṣūr, he said: It was narrated to us from Muḥammad b. ‘Ubayd al-Miḥrābī, from Ṣāliḥ b. Mūsā al-Ṭalḥī, from Shaqīq b. Salmah, from ‘Abdullāh b. Mas‘ūd, he said: The Messenger of Allāh (upon him and his Ahl al-Bayt be peace) said: ((Truthfulness is from righteousness, and righteousness is from faith. Faith is in paradise, and the servant will continue to be charitable until he is written among the righteous. Lying is from corruption, and corruption is from disbelief. Disbelief is in the hellfire, and the servant will continue to lie until he is written by Allāh from among the liars)).

He said: It has been narrated to us from Wakī‘, he said: It has been narrated to us from al-Mas‘ūdī, from al-Qāsim b. ‘Abd al-Raḥmān, he said: A man came to Abī Ḍharr (may the mercy of Allāh the Exalted be upon him), and asked him regarding faith, so Abū Ḍharr recited to him: **{Righteousness is not in turning your faces towards the east or the west} [2:177]** until the end of the verse. The man then said: I did not ask you regarding righteousness, so Abū Ḍharr said: A man came to the Prophet (upon him and his Ahl al-Bayt be peace), and he asked him regarding what you have asked, so he recited to him what I recited to you.

He refused to be content, in the same manner that you refused to be content, so the Messenger of Allāh (upon him and his Ahl al-Bayt be peace) said: ((The believer is he who upon doing a good deed is joyous, and yearns for its reward, and if he were to commit an evil deed he would become sorrowful, and fearful of its punishment)).

He said: It was narrated to us from Bishr, he said: It was narrated to us from Wakī‘, he said: It was narrated to us from Ḥamād b. Nājiḥ, from Abī ‘Amran al-Junī, from Jundub b. ‘Abdullāh al-Bijlī, he said: ((We were with the Messenger of Allāh (upon him and his Ahl al-Bayt be peace) as young boys, and we learned faith before we learned the Qur’ān, so it increased us in faith)).

al-Ḥasan b. ‘Alī al-Nāṣir said: He meant that they learned the rulings of faith; from prayer, fasting, and other [matters] which the human can use to safeguard themselves from the wrath, and chastisement of Allāh. As for testification, there is no need for its learning to be lengthy.

He said: It was narrated to me from my brother al-Ḥusayn b. ‘Alī, and Muḥammad b. Maṣṣūr al-Murādī, they said: It was narrated to us from ‘Alī b. al-Ḥasan - intending my father (upon him be peace) - from ‘Alī b. Ja‘far, from his brother Mūsā b. Ja‘far, from his father Ja‘far b. Muḥammad, he said: The Messenger of Allāh (upon him and his Ahl al-Bayt be peace) said: ((He who maintains his ablution, is good in prayer, pays his alms-tax, safeguards his tongue, holds his anger, and advises in what is right for the Ahl al-Bayt of his Prophet (upon him and his Ahl al-Bayt be peace); then he has fulfilled the realities of faith, and the doors of paradise are open to him)).

al-Nāṣir lī al-Ḥaqq (upon him be peace) said: I was informed by al-Ḥasan b. ‘Abd al-Raḥmān [b. Muḥammad] from Muḥammad [b. ‘Amran b. Muḥammad] b. ‘Abd al-Raḥmān b. Abī Laylah, he said: It was narrated to us from Sa‘īd [b. ‘Amr b. Abī] Naṣr al-Sikūnī, from Muḥammad [b. ‘Abd al-Raḥmān] b. Abī Laylah, from al-Ḥakm b. [‘Atībah,] from ‘Abd al-Raḥmān b. Abī Laylah, from his father, he said: The Messenger of Allāh (upon him and his Ahl al-Bayt be peace): ((A servant does not believe until I am more beloved to him than himself, my family is more beloved to him than his family, my progeny is more beloved to him than his progeny, and my essence is more beloved to him, than his essence)).

He said: A man from among the people said: O ‘Abd al-Raḥmān, you continue to bring forth Ḥadīths which Allāh revives the hearts with.

He said: It was narrated to me from Muḥammad b. Mansūr, from Abī Hishām, from Abī Khālīd al-Aḥmar, from ‘Amr b. Qays, from Abī Ishāq, he said: Amīr al-Mu‘minīn ‘Alī (upon him be peace) said: ((Patience is to faith like the head is to the body, if patience is gone, faith will be gone)).

He said: It was narrated to us from Bishr b. ‘Abd al-Waḥhāb, he said: It was narrated to us from Wakī‘ b. al-Jarāḥ, he said: It was narrated to us from ‘Ismā‘īl, he said: Qays said: Abū Bakir said: ((Be wary of lying, for lying is devoid of faith)).

He said: It was narrated to us from Bishr, he said: It was narrated to us from Wakī‘, he said: It was narrated to us from Sufyān, from Ḥabīb b. Abī Thābit, from Maymūn b. Abī Shabīb, he said: ‘Umar b. al-Khaṭṭāb said: ((A servant will not reach the reality of faith until he forsakes lying when joking, and disputation; even if he were able to be victorious)).

al-Nāṣir lī al-Ḥaqq (upon him be peace) said: I was informed by Aḥmad b. Muḥammad b. ‘Īsā al-Qomī, from Muḥammad b. Abī ‘Umayr, from al-‘Alāh b. Razīn, from Muḥammad b. Muslim, from Abī Ja‘far (upon him be peace), he said: ((Faith is testification, and action. Islam is testification without action)).

He said: It was narrated to me from Muḥammad b. ‘Alī b. Khalf al-‘Atār in Baghdad, the upright, and trustworthy. He said: It was narrated to me from ‘Amr b. ‘Abd al-Ghafār, he said: It was narrated to us from Sa‘d b. Ṭarīf, from Abī Ja‘far Muḥammad b. ‘Alī (upon him be peace). He was asked regarding a man who prays, and fasts a great deal, yet has many sins? He said: ((The similitude of that which the questioner asks regarding Abū Zayd is: Abū Zayd engages in the acts of the people of hellfire, and hopes to enter paradise)).

He said: It was narrated to me by Muḥammad b. Maṣṣūr, from al-Ḥusayn b. Naṣr, from Khālīd, from Ḥuṣayn, from Jaʿfar, from his father, from ʿAlī (upon him be peace), he said: ((Questioning is half of faith)).

He said: It has been narrated to us from Bishr, he said: It has been narrated to us from Wakīʿ, he said: It has been narrated to us from Sufyān, from ʿIbrāhīm, from Mujāhid, from Ibn ʿAbbās, he said: ((If a servant fornicates his faith is stripped away from him))

He said: It was narrated to us from Bishr, he said: It was narrated to us from Wakīʿ, he said: It was narrated to us from Sufyān b. al-Aʿmash, from Shimr b. ʿAṭīyah, from a man from Tamīm, from Abī Dharr, he said: ((I said, O Messenger of Allāh, is lā ʿilāha ʿillā Allāh from the good deeds? He said: It is of the best of deeds)).

He said: It was narrated to us from Wakīʿ, he said: It was narrated to us from Mālik b. Maghūl, from ʿAbd al-Raḥmān b. Saʿīd b. Waheb, from ʿĀʾishah, she said: I said to the Messenger of Allāh (upon him and his Ahl al-Bayt be peace): **{And they who give what they give while their hearts are fearful} [23:60]**. Is it the man who fornicates, steals, and drinks wine? He said: ((No, O daughter of Abī Bakr, rather it is the man who fasts, prays, is charitable, and fears that it will not be accepted from him)).

al-Nāṣir al-Ḥasan b. ʿAlī (upon him be peace) said: If it was as ʿĀʾishah presumed then it would have been written with an Alif, not a Wāw. Examples such as these are many, and we mention what is present.

Praise be to Allāh, Lord of the worlds.

The Section on Describing Kufr in Allāh and Kufr in His Grace:

al-Ḥasan b. ‘Alī al-Nāṣir (upon him be peace) said: Know, may Allāh guide you that Kufr (disbelief), Jaḥd (denial), and Sitr (concealment) are near to one another in the language of the Arabs. Each word can stand in the place of the other, in the same manner that gratitude does with goodness, faith, acknowledgement, and testification. These latter descriptions are antonyms to the prior ones, possessing meanings, and accounts which stem from them. I will mention them with what follows, God willing.

The Arabs say: I thanked so and so for his Ma‘rūf (act of goodness). They have agreed, and testified to one meaning, they say: I concealed (سترته) the Ma‘rūf of so and so, denied it (جحدته), and disbelieved in it (كفرت به) all in one meaning.

Labīd b. Rabī‘ah describes the entrance of the sun at night, ‘And its absence in darkness when it sets’. He said in another stanza: The night wants to conceal the sun, and cover it, and the stars are concealed by the clouds so they were covered.³ The Arabs also say: So, and so came *Mutakffiran* with his weapon, meaning that it was concealed. And Kufr is: Denying the blessings of Allāh which have been bestowed upon His entire creation, and concealing them.

Allāh (the Glorious) said in clarification: **{It is Allāh who created the heavens and the earth and sent down rain from the sky and produced thereby some fruits as provision for you and subjected for you the ships to sail through the sea} [65:12].** Until His saying: **{Indeed humankind is truly unfair, ‘totally’ ungrateful} [14:34].** Meaning that they are Kuffār to His blessings over them by disobeying Him, and in doing so being unfair to themselves. And He (Exalted is His remembrance) said in the beginning of Ṣūrat an-Naḥl in mentioning His bounties over His servants; mentioning them, so that He may be obeyed, and not disobeyed, until His saying: **{And if you should count the favors of Allāh, you could not enumerate them. Indeed, Allāh is Forgiving and Merciful} [16:18].** He then reminded them of His blessings until the end of the Ṣūrah.

And within the Furqān (Criterion) there are many examples of this, which carry guidance, and a cure.

Praise be to Allāh.

³ قال لبيد بن ربيعة بصف دخول الشمس في الليل ومغيبها في الظلام إذا غابت بغروبها: وقال في بيت آخر: يريد أن الليل ستر الشمس وكفرها، وأن النجوم يسترها الغمام فكفرها. وتقول العرب: جاءنا فلان منكفرا بالسلاح أي مستترا

Therefore, all those who disobey Allāh willingly, and insist upon disobeying Him will be among those who commit the major sins that Allāh promised His wrath, and chastisement. For, one has been ungrateful towards His blessings, denied them, concealed them, and did not show gratitude for them. Kufr, is antonymous to thankfulness. ‘Antarah said: “I spent a lifetime ungrateful for my blessings, and Kufr is malicious to the self that has been blessed”’.

Some of the companions of the Messenger of Allāh (upon him and his Ahl al-Bayt be peace) who were in Mecca breaking the idols said: To you we deal with Kufr, and not gratitude. All praise is to Allāh who has humiliated you.

And He (the Glorious) said in indicating that Kufr is antithetical to gratitude, and that thanking Him is through obedience, and worship of Him; and that their Kufr stems from engaging in what displeases Him, and going against their worship of Him. This is because they say with their tongues: They have acknowledged, and thanked. They denied, and disbelieved (in the blessings of Allāh), Allāh (the Glorious) said: **{“Work, O family of David, in gratitude.” And few of My servants are grateful} [34:13]**. Meaning that, thank Me O family of David with your deeds which I have made incumbent of you towards Me in that which I have obligated, and prohibited.

And He (Exalted is His remembrance) said in describing the saying of Solomon (upon him be peace): **{This is from the favor of my Lord to test me whether I will be grateful or ungrateful} [27:40]**. Until the end of the verse. And He (the Glorious and Exalted) said: **{If you are grateful, I will certainly give you more. But if you are ungrateful, surely My punishment is severe} [14:7]**. And He (the Glorious) said: **{Remember Me; I will remember you. And thank Me, and never be ungrateful} [2:152]**. And there are many examples as such. And what He (the Glorious) made clear regarding that in His clear Book, which is a cure for the believers; regarding what He ordered His servants of mentioning His blessings upon them, and of that its examples are numerous in His clear Book.

As for the meaning of them mentioning His blessings, it is that they mention them and show gratitude towards them through working in His obedience, by fulfilling what He obligated, and refraining from what He prohibited. It is not that they merely remember them, so that they don’t forget them even if they were engaging in what angers Him. For, he who engages in His disobedience is not one who remembers His blessings.

And He (the Glorious) said regarding that: **{O children of Israel! Remember My favors upon you. Fulfill your covenant and I will fulfill Mine, and stand in awe of Me ‘alone’} [2:40]**. Meaning that act in accordance to what I have obligated of you, and I will fulfill what I have promised you of a reward for your obedience: **{And stand in awe of Me ‘alone’}**. Meaning that be fearful of my promise [of chastisement], and believe in what I have revealed which is in confirmation with your scriptures, from the Torah, and earlier books.

He says: Believe in the Qur'ān **{Do not be the first to deny them}**. Meaning that do not be the first to deny the Qur'ān, and conceal it while it was mentioned in your first books: **{And do not exchange My signs for a small price}**. Meaning that do not sell what has been made clear to you from the Qur'ān for an insignificant price, by following whims, and community heads: **{And be mindful of Me}**. Meaning that you must be wary, and cautious from My punishment, and wrath when you disobey Me.

And He (Exalted is His remembrance) said: **{O Children of Israel! Remember 'all' the favors I granted you and how I honored you above the others}**. To His saying: **{No help will be given}** [2:122]. And He (the Glorious) said: **{'Consider' when Moses said to his people, "Remember Allāh's favour upon you when He rescued you from the people of Pharaoh, who afflicted you with dreadful torment}**. Until His saying: **{Allāh is indeed Self-Sufficient, Praiseworthy}** [14:6-8].

And Allāh (the Glorious and Exalted) said to the nation of Muḥammad (upon him and his Ahl al-Bayt be peace) of that which He ordered them of His obedience, and fulfilling their obligations; after mentioning what he obligates, and prohibits regarding marriage, and divorce: **{Do not retain them 'only' to harm them 'or' to take advantage 'of them'}**. Until His saying: **{Allāh has 'perfect' knowledge of all things}** [2:231]. And He (Exalted is His remembrance) said after mentioning many of His blessings in Ṣūrat an-Naḥl: **{And Allāh has favored some of you over others in provision}**. Until His saying: **{Do they then deny Allāh's favors? And Allāh has made for you spouses of your own kind}**. Until His saying: **{Are they then faithful to falsehood and ungrateful for Allāh's favors?}** [16:71-72].

In one instance He (Exalted is His remembrance) names leaving His obedience as Jaḥd (denial), and in another instance as Kufr (disbelief), due to the synonymity of both words. He made within falsehood faith, in the same manner that He made within the truth faith. This is the faith of acknowledgement, not the faith which frees one from the wrath of Allāh, and His chastisement. He (the Glorious) said in āl-'imrān: **{And hold firmly to the rope of Allāh and do not be divided}**. Until His saying: **{So that you may be 'rightly' guided}** [3:103]. So that you may obey, and not deviate, so as to disobey.

And He (Exalted is His remembrance) said in al-Nisā: **{Why should Allāh punish you if you are grateful and faithful? Allāh is ever Appreciative, All-Knowing}** [4:147]. The meaning of faith here is the faith which safeguards one from the wrath of Allāh, and His chastisement through His obedience. He (the Glorious) then clarified in Ṣūrat Subḥān, and were I to only mention it, it would suffice. He said: **{Indeed, We have dignified the children of Adam, carried them on land and sea, granted them good and lawful provisions, and privileged them far above many of Our creatures}** [17:70]. He intends above the varying species, and the dead, not the near Angels.

And He said: **{When We grant people Our favors, they turn away, acting arrogantly. But when touched with evil, they lose all hope}**. Until His saying: **{But your Lord knows best whose way is rightly guided}** [17:83-84]. He (the Glorious) described when mentioning His blessings the actions which He made as a means to thanksgiving, as He said: **{“Work, O family of David, in gratitude.” And few of My servants are grateful}** [34:13]. He made their actions which were in obedience to Him a means of gratitude for His blessings, and their leaving His obedience a means of Kufr to His blessings.

And He said that which is similar to it: **{“My Lord! Inspire me to ‘always’ be thankful for Your favors which You have blessed me}**. Until His saying: **{into ‘the company of’ Your righteous servants.”}** [27:19]. We ask Allāh to grant us success in thanking Him for His blessings through righteous deeds, and forsaking His disobedience. And this is clear, all praise is due to Allāh.

He (the Glorious and Exalted) then said: **{“This is by the grace of my Lord to test me whether I am grateful or ungrateful. And whoever is grateful, it is only for their own good. But whoever is ungrateful, surely my Lord is Self-Sufficient, Most Generous.”}** [27:40]. He testified to the blessings of Allāh over him, and he described it as a test from Allāh so that He may know His gratitude towards it through obedience to Him, or His Kufr towards it through wicked deeds.

And He (the Glorious) said in al-‘Ankabūt: **{Then in falsehood do they believe, and in the favor of Allāh they disbelieve?}** [29:67]. And the likes of this is plentiful in the Qur’ān, and the Arabic language, and it cannot be ambiguous for he who has come to know the Arabic language. For, from having scarcity of knowledge within it people of knowledge arose. Praise be to Allāh, from the beginning to the end.

And know, may Allāh guide you: The Kufr of the banished, and accursed Satan did not stem from him denying his Lord, nor adding an equal to Him. Rather, his Kufr, and denial stemmed from him leaving His obedience, by leaving His order to prostrate; being arrogant towards Adam - not His Lord, wherein he states: **{“I am better than he is: You created me from fire and him from clay.”}** [7:12].

Therefore, anyone who disobeys their Lord is a Kāfir like Iblees.⁴ Today many of the people carry the same arrogance which Allāh deemed Iblees to be a Kāfir for; banishing him from paradise, and cursing him by that deed as the most extreme of what he came forth with. They do not see that matter as applying to them, nor do they hold it to its weighty significance.

⁴ Tr. i.e one who is ungrateful, and denies the blessings of their Lord over them by willfully disobeying Him.

One of them says to the other: Do you address me, and equate me in this gathering, and speech while I am the son of so and so leader? Or, the son of so and so arrogant, and tyrant king. Or, the son of so and so wealthy captor; while you are the son of so and so poor, and disadvantaged [man,] or the son of so and so believer who works with his hand, and gains with his body, and other sayings to the likes of that. You do not see them taking pride in a father of theirs who was a Prophet, pious, righteous, God conscious, or a contented purified believer. Those who are good in and of themselves, and of their Lord they are satisfied, and obedient; averse to His disobedience, and wary. This is greater, or similar to the arrogance of Satan.

The degrees of Kufr and Jaḥd:

Kufr, Jaḥd, and Kibr (arrogance) differ, for some is much greater in wickedness, and punishment than the other. Of them is what takes one out of the fold of Islam, and obligates the spilling of blood, the permissibility of wealth, and captivity. Some of them is what obligates the Ḥudūd which Allāh mentioned, and they are not the type which take one out of the fold of Islam. This is because the obligation of spilling blood, captivity, spoils of wealth, and distributing the Ḥudūd cannot all be gathered in a single case.

Of it is: That which necessitates discipline, and admonishment as per what the Sunnah of the Messenger of Allāh (upon him and his Ahl al-Bayt be peace) came with. It is unnecessary to refer to such a Muslim by saying: O Kāfir, O denier [of the blessings of Allāh,] when he sins. This is because it will initially be thought, and understood as a sin which removes one from the fold of Islam. It would not be understood as the Kufr which is engaging in disobedience of Allāh, and forsaking gratitude towards His blessings; even though this terminology applies to all sins linguistically, and rationally.

This is some of what is present that we have narrated from Ḥadīth which mention the blessings of Allāh (the Glorious and Exalted)

He said: It was narrated to us from Bishr b. ‘Abd al-Wahhāb, he said: It was narrated to us from Wakī‘ b. al-Jarāḥ, he said: It was narrated to us from Sufyān al-Thawrī, from a man, from Mujāhid: **{And remind them of Allāh’s days} [14:5]**. He said: The days of His favor.

And with this chain from Mujāhid: **{And in that was a great trial from your Lord} [14:6]**. He said: A great favor from your Lord.

He said: It was narrated to us from Bishr b. ‘Abd al-Wahhāb, he said: It was narrated to us from Wakī‘, he said: It was narrated to us from Ja‘far al-Rāzī, from al-Rabī‘ b. Anas, from Abī al-‘Alīyah, he said: The saying of Allāh: **{Allāh has promised those of you who believe and do good that He will certainly make them successors in the land, as He did with those before them}**. Until His saying: **{ But whoever disbelieves after this ‘promise’, it is they who will be the rebellious} [24:55]**. He said: disbelief towards blessings.

He said: It was narrated to us from Bishr, he said: It was narrated to us from Wakī‘, he said: It was narrated to us from Maḥdī b. Maymūn, from Sha‘īb b. al-Ḥabḥāb, from al-Ḥasan, he said: **{Indeed mankind, to his Lord, is ungrateful.} [100:6]**. The Kāfūr (ungrateful one) who counts calamities, and forgets the blessings of His Lord.

He said: It was narrated to us from Bishr, he said: It was narrated to us from Wakī‘, he said: It was narrated to us from al-A‘mash, and Sufyān from Zabīd b. Mur‘ah, from ‘Abdullāh, he said: It was narrated to us from Bishr, he said: It was narrated to us from Wakī‘, he said: It was narrated to us from ‘Isrā‘īl, from Abī Ishāq, from ‘Amr b. Maymūn: **{O believers! Be mindful of Allāh in the way He deserves} [3:102]**. He said: That He is obeyed, and not disobeyed. He is thanked, and not shown Kufr. He is remembered, and not forgotten.

The Section on Describing Kufr in the Book of Allāh, its meaning, and description:

Know, may Allāh guide you, that for Kufr there are varying descriptions, and meanings. Fiṣq, injustice, corruption, and other such names of sins which describe Kufr, and its meanings, and return to it. One accumulates Kufr towards the blessings of Allāh by engaging in His disobedience. Fiṣq in the language of the Arabs is: Exiting out of a thing. Allāh (Exalted is His remembrance) said: **{Except for Iblees. He was of the jinn and departed (Fasaq) from the command of his Lord} [18:50]**. Meaning that he departed from the order of his Lord, and disobeyed his Lord.

The Prophet (upon him and his Ahl al-Bayt be peace) said: ((Kill the Fuwaysiqah,⁵ for it obstructs the transportation of water, and harms the people living in their home)).⁶

As for the meaning of his saying: (al-Fuwaysiqah), it is an indication of smallness: This is because the Fāṣiq mouse is small, as for its Fiṣq it is her continuous exiting from her home, and her return to it. Allāh (the Glorious) informed in the decisive [verses] of His Book that the Fāṣiq is a Kāfir, and of that is His saying in al-An‘ām: **{But those who deny Our signs will be afflicted with punishment for their (Fiṣq) rebelliousness} [6:39]**. As for the one who denies the signs of Allāh, he is a Kāfir by consensus.

And His saying (Exalted is His remembrance) in description of the hypocrites: **{‘It does not matter’ whether you ‘O Prophet’ pray for them to be forgiven or not. Even if you pray for their forgiveness seventy times}**. Until His saying: **{Allāh does not guide the (Fāṣiqīn) defiantly disobedient people} [9:80]**.

And His saying (the Glorious) in Ṣūrat al-Nūr: **{They worship Me, associating nothing with Me}**. Until His saying: **{It is they who will be the (Fāṣiqīn) rebellious} [24:55]**. Therefore, know that the Kāfir is a Fāṣiq.

And He (Exalted is His remembrance) said in Ṣūrat Barā‘ah: **{Surely the hypocrites are the (Fāṣiqūn) defiantly disobedient} [9:67]**. The hypocrites are Kuffār by consensus, even if they were from the people of the faith.

Allāh described Iblees with the most hideous name, and attribute of Kufr, he said: **{Except for Iblees. He was of the jinn and departed (Fasaq) from the command of his Lord} [18:50]**. And He said: **{I will show you the home of the defiantly disobedient} [7:145]**. Meaning the hellfire: **{And, indeed Hell will be encompassing of the disbelievers} [9:49]**.

⁵ Tr. A thieving mouse.

⁶ اقتلوا الفويسقة فإنها توهم السقاء وتضرم البيت على أهله

He indicated that the Fāṣiqīn (defiantly disobedient), are the Kāfirūn; those who will reside in the hellfire, and be encompassed by it.

This is some of what He (Exalted is His remembrance) indicated, that the wrongdoers are Kāfirūn, He said in Ṣūrat al-Baqarah: **{O believers! Donate from what We have provided for you before the arrival of a Day when there will be no bargaining, friendship, or intercession. Those who disbelieve are 'truly' the wrongdoers..}** [2:254]. This is addressing the one who claims to be a believer, yet forsakes spending in the way of Allāh, disobeys Allāh, and goes against His command.

And He (the Glorious) said: **{And so the disbeliever was dumbstruck. And Allāh does not guide the wrongdoing people}** [2:258]. And He (Exalted is His remembrance) said in al-A'raf: **{Surely those who receive our revelations with denial and arrogance, the gates of heaven will not be opened for them, nor will they enter Paradise}**. Until His saying: **{This is how We reward the wicked}** [7:40]. He referred to them as deniers, and the deniers are Kuffār by consensus.

And He (Exalted is His remembrance) said regarding the criminals: **{Then will We treat the Muslims like the criminals?}** [68:35]. He informed that the criminal is a Kāfir, because Kufr is against Islam, as He said: **{Is the one who is a believer equal 'before Allāh' to the one who is rebellious? They are not equal!}** [32:18]. He informed that Fiṣq is Kufr, because belief is opposite to Kufr; within the book of Allāh there is much like this.

Perhaps one who seeks to argue about what is right, with what is wrong will say: We were merely informed within these verses that the Kāfir is *also* a Fāṣiq, criminal, and wrongdoer. He did not say that *every* Fāṣiq, criminal, and wrongdoer is a Kāfir.

So, we say to him: Allāh informed us in the decisive [verses] of His book that the Fāṣiq *is* a Kāfir, by His saying: **{And indeed, Hell will be encompassing of the disbelievers}** [29:54]. And His saying: **{I will soon show 'all of' you the home of the criminals}** [7:145]. And He informed us that the disbelievers are the wrongdoers in the verses which I recorded in similitude to it.

And if he says: The Kāfir is the Fāṣiq, then he has said: The Fāṣiq, and the wrongdoer are the Kāfir. If there was a verse in the Noble Qur'ān that one who denies that the Fāṣiq, and the wrongdoer are Kuffār let them bring it forth so that we may hear it; and that is of what is non-existent God-willing.

Some Instances in which Allāh refers to the Fāsiq as a Kāfir in the Muḥkam of the Qur'ān

This is some of what Allāh mentioned in naming the disobedient one a Kāfir in the Muḥkam of the Qur'ān, He (Exalted is His remembrance) said in Šūrāt al-Baqarah: **{They 'instead' followed the magic promoted by the devils during the reign of Solomon. Never did Solomon disbelieve, rather the devils disbelieved. They taught magic to the people} [2:102].** He referred to magic as Kufr, and to learn it is Kufr.

And He (the Glorious) said: **{Those who consume interest will stand 'on Judgment Day' like those driven to madness by Satan's touch. That is because they say, "Trade is no different than interest." But Allāh has permitted trading and forbidden interest. Whoever refrains—after having received warning from their Lord—may keep their previous gains, and their case is left to Allāh. As for those who persist, it is they who will be the residents of the Fire. They will be there forever [275] Allāh has made interest fruitless and charity fruitful. And Allāh does not like any ungrateful evildoer} [2:275-276].** So, He (Exalted is His remembrance) informed that consuming interest is Kufr, and His speech was posed to those who claim, and are described with faith. Have you not heard His saying after that: **{O believers! Fear Allāh, and give up outstanding interest if you are 'true' believers [278] If you do not, then beware of a war with Allāh and His Messenger!} [2:278-279].**

Therefore, he who is warned by Allāh of a war from Him, and His Messenger due to an act that was acted upon, then that act is undoubtedly Kufr. He (Exalted is His remembrance) informed in the beginning verses that whomever returns to consuming interest after being advised, and prohibited: **{Are the companions of the Fire; they will abide therein eternally} [2:81].** Allāh, and His Messenger did not prohibit those who were insistent upon Kufr, and Shirk from consuming interest.

Rather, He prohibited those who believed, and acknowledged them; submitting to their order. He (Exalted is His remembrance) addressed the claimants of faith in al-Baqarah saying: **{O believers! Do not waste your charity with reminders 'of your generosity' or hurtful words}. Until His saying: {And Allāh does not guide the disbelieving people} [2:264].**

He informed them that their disobedience to Him regarding what He ordered, and prohibited them to do is Kufr, and they are Kuffār; Allāh will not guide them if they do so. And He (the Glorious) said in addressing the claimants of faith: **{Say, 'O Prophet,' "If you 'sincerely' love Allāh, then follow me; Allāh will love you and forgive your sins. For Allāh is All-Forgiving, Most Merciful." [31] Say, 'O Prophet,' "Obey Allāh and His Messenger." If they still turn away, then truly Allāh does not like the disbelievers} [3:31-32].**

And He (the Glorious and Exalted) said in āl-‘imrān: **{Pilgrimage to this House is an obligation by Allāh upon whoever is able among the people. And whoever disbelieves, then surely Allāh is not in need of ‘any of His’ creation} [3:97].** The meaning of that is whoever leaves what I have obligated upon him of Ḥajj, and disobeyed Me, then I am not in need of Him; He made him who leaves His obedience a Kāfir.

Some who wish to extinguish the Nūr of Allāh have said: The meaning of he who does Kufr is: The one who denies me, and commits Shirk against me.

Such is not concordant with the context of the verse, because He (the Glorious) ordered an obligatory act upon people who believe, and acknowledge His Oneness, and believe in His Messenger. He said after mentioning that obligatory act: **{And whoever disbelieves, then surely Allāh is not in need of ‘any of His’ creation} [3:97].**

The meaning of that is: Who forsakes what I have ordered them to do has disbelieved by leaving it, and I am not in need of him. And He (the Glorious) said in āl-‘imrān: **{O believers! Do not consume interest, multiplying it many times over. And be mindful of Allāh, so you may prosper [130] Guard yourselves against the Fire prepared for the disbelievers} [3:130-131].** This is addressing those who claim to have faith, who acknowledge Him, and His Messenger regarding the consumption of interest which is forbidden for them. It is impossible for one to be punished with the fire which has been made for the Kaffirīn, except if one is a Kāfir.

And Allāh (the Glorious) set an obligation for the Muslims in matters which pertain to their religion, and jurisprudential rulings regarding their women. He said: **{And if you sense ill-conduct from your women, advise them ‘first’, ‘if they persist,’ do not share their beds, ‘but if they still persist,’ then discipline them ‘gently’. But if they change their ways, do not be unjust to them. Surely Allāh is Most High, All-Great} [4:34].** He then decreed after that, obligated, and ordered until His saying: **{Those who are stingy, promote stinginess among people, and withhold Allāh’s bounties. We have prepared for the disbelievers a humiliating punishment} [4:37].**

And He (Exalted is His remembrance) said in addressing the Muslims after informing them regarding their women, and what was obligated upon them: **{ Indeed, We have commanded those given the Scripture before you, as well as you, to be mindful of Allāh. But if you disobey, then ‘know that’ to Allāh belongs whatever is in the heavens and the earth. And Allāh is Self-Sufficient, Praiseworthy} [4:131].** Meaning that He does not need your obedience if you were to disobey Him, and you are the ones who are in need of obeying Him; an obedience which caused you to disbelieve by forsaking it.

And He (the Glorious and Exalted) said: **{Cursed were those who disbelieved among the Children of Israel by the tongue of David and of Jesus, the son of Mary}. Until His saying: {But many of them are defiantly disobedient} [5:78-81].**

So, He informed that their Kufr was due to their sinning against Him, transgression, and leaving His obedience. The reason that He recorded to us their story is because His decree regarding us in that matter is the same as His decree regarding them.

And He (the Glorious) said in Şūrat Banī 'Isrā'īl to His most favored from among His creation, and purest from the worlds: **{Give to close relatives their due, as well as the poor and 'needy' travelers. And do not spend wastefully [26] Surely the wasteful are 'like' brothers to the devils. And the Devil is ever ungrateful to his Lord} [17:26-27].** If He (the Glorious and Exalted) decreed such for the most favored from among His creation (upon him be peace); that if he were to be wasteful, or disobedient, and that the one who is wasteful is like a brother to the devil and a Kāfir like him. Then what is to be said about those who are other than him, who disobey Him? He said in Şūrat al-Mā'idah which none from the Muslims could interpret otherwise: **{So do not fear the people but fear Me} [5:44].**

By the people, He is referring to the people of Mecca. He then said: **{And those who do not judge by what Allāh has revealed are 'truly' the disbelievers} [5:44].** And He said to the Jews: **{And those who do not judge by what Allāh has revealed are 'truly' the wrongdoers} [5:45].** And He said to the Christians: **{And those who do not judge by what Allāh has revealed are 'truly' the rebellious} [5:47].** He indicated through those verses that Fişq, and wrongdoing is Kufr, and he specified for the Muslims the name of Kufr which is explicit regarding their disobedience.

He said: It was narrated to us from Bishr, he said: It was narrated to us from Wakī', he said: It was narrated to us from Zakarīyyah, and Sufyān from Jābir, from 'Ammr, he said: ((al-Kāfirun (the disbelievers) was revealed for the Muslims, al-Ḍhālīmūn (the wrongdoers) was revealed for the Jews, and the Fāṣiqūn (the rebellious) was revealed for the Christians)). I did not want to record this Ḥadīth from 'Ammr, the reason that I have mentioned this Ḥadīth from 'Ammr is for those who oppose Allāh, and us - it is accepted from 'Ammr, his companions, and his like.

And He (Exalted is His remembrance) said in ar-Rūm: **{Those who disbelieved will bear 'the burden of' their own disbelief; and those who did good will have prepared for themselves 'eternal homes'} [30:44].** So, He indicated that their Kufr is from their unrighteous deeds, which are contrary to righteous deeds; and He (the Glorious) said in Şūrat Luqmān: **{But whoever disbelieves, do not let their disbelief grieve you 'O Prophet'. To Us is their return, and We will inform them of all they did. Surely Allāh knows best what is 'hidden' in the heart} [31:23].** So, He informed that their Kufr stems from their misdeeds.

And He (Glorious and Exalted is He) said regarding Zihar which is a decree upon the Muslims, and what He ordered them regarding it - after mentioning what He ordered them of freeing the slave, fasting, and being charitable: **{These are the limits set by Allāh. And the disbelievers will suffer a painful punishment} [58:4]**. Meaning that: Those who forsake what I have ordered will suffer a painful punishment. Of this is plentiful within the Qur'ān for he who will deliberate over it, I mentioned what has been recalled, and what is sufficient for the one who seeks to admonish themselves; not placing themselves in confusion, and deception God-willing.

Some Authentic Ḥadīths Which Validate What We Have Mentioned

This is some of what we narrate from the authentic Ḥadīths which vindicate what we have mentioned, which follow the Qur'ān, and are concordant with it.

It was narrated to us from Bishr, he said: It was narrated to us from Wakī', he said: It was narrated to us from Mubārak, from al-Ḥasan, he said: A man said: O Messenger of Allāh, is Ḥajj every year? He said: ((If I were to say yes, it would be made obligatory, if it were obligatory the people would not maintain it; if the people forsake it, it would be Kufr)).

He said: It was narrated to us from Bishr, he said: It was narrated to us from Wakī', he said: It was narrated to us from Sufyān, he said: It was narrated to us from 'Alī b. Badhīmah, he said: I heard Abā 'Ubaydah say: The Messenger of Allāh (upon him and his Ahl al-Bayt be peace) said: When deficiency befell the Children of Israel, to the extent that one would see his brother upon sin, and admonish him against it; yet such would not cause him to cease even if they were to eat, drink, and sit together. Therefore, Allāh caused their hearts to separate from one another, and revealed regarding them in the Qur'ān: **{Cursed are those who disbelieved among the Children of Israel} [5:78].** Until the following four verses: **{But many of them are defiantly disobedient} [5:81].**

He said: The Messenger of Allāh (upon him and his Ahl al-Bayt be peace) was reclining, so he stood straight and then said: ((Nay! By He who my soul is in His hand, until they take the hand of the tyrant and place it on what is right)). al-Nāṣir al-Ḥasan b. 'Alī (upon him be peace) said: placing it on what is right means: Causing him to hold onto what is right.

He said: It was narrated to us from Bishr, he said: It was narrated to us from Wakī', he said: It was narrated to us from Sufyān, from al-A'mash, from Abī al-Dhuḥā, from Masruq that the Messenger of Allāh (upon him and his Ahl al-Bayt be peace) gave a sermon to the people in the farewell pilgrimage saying: ((Do not return after this as Kuffār, one striking the other. Verily, man shall not be held accountable for the crime of his brother)).

He said: It was narrated to us from Bishr, he said: It was narrated to us from Wakī', he said: It was narrated to us from Faḍhīl b. Ghazwān, from Nāfi', from Ibn 'Umar, he said: the Messenger of Allāh (upon him and his Ahl al-Bayt be peace) said: ((If any man does Takfīr of someone one of them is a Kāfir)).

He said: It was narrated to us from Bishr, he said: It was narrated to us from Wakī', he said: It was narrated to us from Sufyān, from 'Abdullāh b. Dīnār, from Ibn 'Umar, he said: the Messenger of Allāh (upon him and his Ahl al-Bayt be peace) said: ((Whoever says to his brother, "O Kāfir": One of them surely is)).

‘Abdullāh said: I heard Ibn ‘Umar say: The most [thing] deserving of purification for the Muslim is his tongue.

He said: It was narrated to us from Bishr, he said: It was narrated to us from Wakī‘, he said: It was narrated to us from Abū Hilāl, from al-Ḥasan, he said: the Messenger of Allāh (upon him and his Ahl al-Bayt be peace) said: ((Cursing a Muslim is Fiṣq, and fighting against one is Kufr)).

He said: It was narrated to us from Bishr, he said: It was narrated to us from Wakī‘, he said: It was narrated to us from al-Mas‘ūdī, from al-Qāsim b. Muḥammad, and al-Ḥasan b. Abī Sa‘īd, they said: It was said to ‘Abdullāh: Allāh increasingly mentions prayer in the Qur’ān: **{Those who humble themselves in prayer} [23:2]; {And those who are ‘properly’ observant of their prayers} [23:9].** ‘Abdullāh said: That is to do with its timings, they said: O Abā ‘Abd al-Raḥmān, we do not see such except that we leave it. He said: ‘Abdullāh: Leaving it is Kufr.

He said: It was narrated to us from Muḥammad b. Maṣṣūr, he said: It was narrated to me from Aḥmad b. ‘Isā b. Zayd, from Ḥusayn b. ‘Alwān, from Abī Khālid, from Zayd, from his forefathers, from ‘Alī (upon him be peace), he said: the Messenger of Allāh (upon him and his Ahl al-Bayt be peace) said: ((There will come to the people Imāms after me who will kill prayer in the same manner that bodies are killed, if you reach such a time then pray the prayer on time; let your prayer among the people be supererogatory, for not fulfilling prayer in its time is Kufr)).

He said: It was narrated to us from Muḥammad b. Maṣṣūr, he said: It was narrated to us from Ḥarb b. al-Ḥasan, he said: It was narrated to us from Ḥanān b. Ṣadīr, he said: It was narrated to us from Ṣadīf al-Makī, he said: It was narrated to us from Muḥammad b. ‘Alī – and I have not seen a Muḥammadan accept him - he said: It was narrated to us from Jābir b. ‘Abdullāh al-Anṣārī, he said: the Messenger of Allāh (upon him and his Ahl al-Bayt be peace) gave us a sermon saying: ((O People, he who despises us, the Ahl al-Bayt, Allāh will resurrect him on the day of judgment as a Jew. He said: I said: O Messenger of Allāh, even if he fasted, prayed, and claimed to be a Muslim? He said: Even if he fasted, prayed, and claimed to be a Muslim)).

He said: It was narrated to us from Bishr, from ‘Aṭīyah al-Kahīlī, from ‘Alī (upon him be peace), he said: Deceit is betrayal, and betrayal is Kufr.

He said: It was narrated to us from Bishr, he said: It was narrated to us from Wakī‘, he said: It was narrated to us from Sufyān, from Zubayd, from Abī Wā’il, from ‘Abdullāh, he said: ‘Abdullāh said: Cursing the Muslim is Fiṣq, and fighting him is Kufr. Sufyān said: Zubayd said: I said to Abī Wā’il: Did you hear him? He said: Yes.

al-Nāṣir al-Ḥasan b. ‘Alī (upon him be peace) said: He followed the saying of the Messenger of Allāh (upon him and his Ahl al-Bayt be peace).

He said: It was narrated to us from Wakī‘, he said: It was narrated to us from ‘Abdullāh b. Mūsā, he said: It was reported to us from Hishām b. al-Barīd, and Muḥammad b. ‘Ismā‘īl al-Zubaydī, from Sa‘īd b. Ḥanḍhalah, from Māzin al-‘Abdī, he said: ‘Alī (upon him be peace) said: I did not except fighting, or Kufr.

He said: It was narrated to me from Muḥammad b. Manṣūr, he said: It was narrated to me from Aḥmad b. ‘Īsā, from al-Ḥusayn, from Abī Khālid, from Zayd, from his forefathers, from ‘Alī (upon him be peace), he said: A man said to him: O Amīr al-Mu‘minīn, have you seen our people, are they Mushriks? (intending the people of the Qiblah) He said: No by Allāh, they are not Mushriks. For, if they were Mushriks it would not have been Halal for us to marry them, eat their slaughterings, inherit them, reside under them, nor would the Ḥudūd be applied to them. However, they have done Kufr to the blessings of Allāh, and deeds are not like the Kufr of Shirk.

al-Nāṣir al-Ḥasan b. ‘Alī (upon him be peace) said: Shirk against the justice of Allāh, not the Shirk of obeying the devil with Allāh.

He said: It was narrated to us from Muḥammad b. Manṣūr, from Abī Hashim, from Muḥammad b. ‘Ismā‘īl, from Mu‘qal al-Khath‘amī, he said: A man came to ‘Alī (upon him be peace), and asked him regarding a woman that does not pray. He said: Whoever does not pray is a Kāfir. He said: It was narrated to us from Muḥammad b. Manṣūr, he said: It was narrated to us from Abū Karīb, from Ḥafṣ, he said: It was narrated to us from Ash‘ath, from Kardūs, he said: I heard a man on this Minbar from the people of Badr - intending ‘Alī - saying: Perhaps one would leave his family, and return to them having committed a deed which would cause him to enter the hellfire. He then recited: **{On that Day some faces will be bright while others gloomy. To the gloomy-faced it will be said, “Did you disbelieve after having believed?”}** [3:106]. He said: They committed Kufr after their belief, by the Lord of the Ka‘ba! They committed Kufr after their belief, by the Lord of the Ka‘ba!

He said: I was informed by Muḥammad b. ‘Alī Khalf al-‘Atār, he said: It was narrated to me from ‘Amr b. ‘Abd al-Ghafār, from Abī Bakr b. ‘Ayāsh, he said: It was narrated to me from al-Dḥabī, he said: A matter reached ‘Alī from Labīd b. ‘Aṭrād al-Tamīmī, so he took him and passed by Masḥid Samāk. Within it was Na‘īm b. Dijājah al-Tamīmī, he advanced towards him and took him away from the messenger of ‘Alī (upon him be peace), and freed him. News of that reached ‘Alī, so he sent for him and lashed him. Na‘īm said to him: Remaining with you is humility, and leaving you is Kufr. He said: Is it so? He said: Yes. He said: Set him free.

He said: It was narrated to us from Bishr b. ‘Abd al-Wahhāb, he said: It was narrated to us from Wakī‘, he said: It was narrated to us from Sufyān, from Mū‘mar, from Ibn Ṭāwwūs, from his father, from Ibn ‘Abbās: **{And those who do not judge by what Allāh has revealed are ‘truly’ the disbelievers} [5:44]**. He said: Within it is Kufr towards him, not like the Kufr towards Allāh, His Angels, and Messengers.

He said: It was narrated to us from Abū Jinān, from al-Ḍhaḥāk, from Ibn ‘Abbās, he said: If one has wealth which necessitates charity, and he does not give forth charity, or wealth which allows one to reach the house of Allāh for Ḥajj, yet he does not go towards Ḥajj; he will be asked regarding it upon death on the day of resurrection. He said: A man said: Fear Allāh, O Ibn ‘Abbās! It is the Kuffār who will be asked during the day of resurrection. Ibn ‘Abbās said: I will recite the Qur’ān for you regarding it: **{O believers! Do not let your wealth or your children divert you from the remembrance of Allāh} [63:9]**. Until His saying: **{So I would give charity and be of the righteous} [63:10]**. He said: A man said: O Ibn ‘Abbās, what is that which obligates Zakat (charity)? He said: Two hundred, and more. He said: What is that which obligates Ḥajj? He said: Food, and a camel.

And it was narrated to us from ‘Ubaydullāh b. Rafī‘, from ‘Abdullāh b. Mas‘ūd, he said: The Messenger of Allāh (upon him and his Ahl al-Bayt be peace) said: ((Allāh did not send a Prophet except that he had Apostles with him which the Prophet would reside amongst until the will of Allāh, implementing between them the book of Allāh. When Allāh takes His Prophet, the Apostles will remain implementing the book of Allāh, His order, and the Sunnah of their Prophet; when they pass on, after them will come rulers who will mount the heads of the Minbars. They will say what they do not know, and they will implement what you deny. If you see that, then it is upon every Muslim to wage Jihad against them with his hand, and if he is unable to do so then with his heart, and after that there is no Islam)).

He said: I was informed by Muḥammad b. ‘Alī b. Khalf al-‘Atār, he said: It was narrated to me from Bakr b. ‘Īsā al-Aḥwal Abū Zayd, he said: It was narrated to me from ‘Abdullāh b. al-Ḥasan, he said: It was narrated to me from Thābit Abū al-Muqḍām, he said: I witnessed the companions of ‘Alī (upon him be peace) present, he said: He named many men from among them, he said: I said to them: With what would you describe the person who opposes you? They said: We would describe them with Fiṣq, Ḍhalāl (deviance), Nifāq (hypocrisy), and Kufr; not the Kufr of Shirk.

And like this is plentiful, we merely record what we recall.

The Section on Describing Hypocrisy and the Evidence that Every Disobedient Person is a Hypocrite

Know, may Allāh guide you that whoever disobeys Allāh with a major sin, and insists upon that then his doing so is indicative of his lack of certainty regarding the promise of Allāh, and disregard towards what He has forbidden. They are upon doubt regarding paradise, and hellfire, and of what they are being called to suspicious. This is because the hearts, bodies, and intellects are designed to be cautious of aches, and pains, to the extent that if a human falls ill, or carries a fever it is said to him: Be cautious and forsake food, drink, and intercourse. Those are the delights of the world, he is willing to struggle in hunger, and thirst; forsaking all his desires out of precaution that his aches may increase, or persist - hoping for good health. These are the desires of the world which the desirer may desire, and for it is what follows of the afterlife, the severing of ties; changing one's circumstances to what is worse.

One worships their unjust master through obedience towards him, out of fear from him, of the possibility of being imprisoned for two days, or taxed ten dirhams. Out of fear of being toiled with exile, having his face turned away from him, or severe concealment. Or, having a desire for a particular matter, and fearing that it may pass him, leaving the worship of his Lord.

If these people believed in paradise, hellfire, and what Allāh promised the righteous, and rebellious; acknowledging the saying of Allāh (the Glorious): **{Whenever their skin is burnt completely, We will replace it so they will 'constantly' taste the punishment. Indeed, Allāh is Almighty, All-Wise} [4:56].**

Mighty in His overtaking, and punishing His enemies, Wise in His providence, ensuring that His promise, and threat is established. They wouldn't have willingly disobeyed Him, nor insisted upon what He disliked, taking lightly His sanctful limitations. And from Allāh we seek aid.

He informed that there is no faith for the one who does not have certainty, and there is no certainty for the one who insists upon disobedience from His creation (the Glorious): **{'Alif, Lām, Meem [1] This is the Book about which there is no doubt} [2:1-2].** Until His saying: **{And it is those who are the successful} [2:5].** The only reason that people insist upon committing sins is due to their lack of certainty, as for what is apparent from them, of testifying the two testimonies, fasting, and praying is that it is merely a matter which they have grown accustomed to. That which they may preserve their blood with, and even what they brought forth with that, it is not brought forth truthfully except for few - those who held to Allāh, and feared Him.

The Meaning of Nifāq (Hypocrisy) Linguistically

And know, may Allāh guide you: All those who conceal themselves with the disobedience of Allāh, or openly display it are known to be hypocrites in the language of the Arabs, this is because the name of hypocrisy is taken, and derived from the home of the Jerboa. For, the Jerboa has two homes, one of them is referred to as: al-Qāsī'āh (القاصعاء), and it is the place which it resides, and is found in. Above it is another home which is feeble, facing the sky and air⁷ referred to as: al-Nāfiqāh (النافقاء), if something which he feared would come to him in his Qāsī'āh, such as a snake that would want to eat him, or otherwise; he would escape from the Qāsī'āh to the Nāfiqāh. If what he feared climbed towards him in his Nāfiqāh, he would dig with his head, meaning: He would break the weak ceiling with his head, so as to reach the earth and escape from what he feared.

So, the same Nifāq in language is: The presumption that an individual is one who works in the obedience of Allāh, but instead works in His disobedience; wherein it is falsely presumed regarding him, as it was presumed regarding the Jerboa, which was in the Qāsī'āh, and then dug with its head and exited from the Nāfiqāh, in contrast to what was assumed regarding him. Hence, Nifāq is from the genus of lying, in whatever one conceals or reveals of speech, or action.

Therefore, he who claims to be a Muslim, or believer and then openly, or secretly commits a deed which is contrary to the deeds of the Muslims, and believers, then he has engaged in hypocrisy and earned the name hypocrite. This is because he came from a point of testification towards what he claimed his religion to be, and then came with what opposes what he promised to adhere to, like the Jerboa when it came towards an area that it was thought to remain in, and then dug its way out.

And Allāh (the Glorious) indicated the truthfulness of what I described in the Muḥkam (decisive) verses of His book, as well as what has reached us from the Sunnah of the Messenger of Allāh (upon him and his Ahl al-Bayt be peace) regarding the hypocrites in his time. The testimony of Allāh, His Messenger, and all the believers that they are Kuffār, and the name of Kufr holds them to the name of hypocrisy. For, the Messenger of Allāh (upon him and his Ahl al-Bayt be peace) left them with their believing women, and did not separate them. Commencing prayer over them upon their death, and burying them in the graveyards of the Muslims; eating their slaughterings, establishing the Ḥudūd of the Muslims above them, and allowing them to enter the Sacred Mosque, and the Holy House, as well as all the Mosques. Those who Allāh described in His book by His saying: **{Indeed, the hypocrites [think to] deceive Allāh, but He is deceiving them} [4:142].** Until His saying: **{You will never find for them a way} [4:143].**

⁷ رقيق السمك في السماء والهواء

So, He (Exalted is His remembrance) said: They are not among the believers who are sincere to Allāh with their obedience, nor are they among those who arrogantly deny Allāh, and are dedicated to their denial. Rather, they are deficient, and disobedient. This is the description of the majority of the people of our time in respect to their prayer, alms-giving, and all their deeds. They do not fulfill any of them except through laziness, deficiency in it, and boredom if they were to carry it out; and most of it they do not carry out, and from Allāh we seek aid.

If the hypocrites during the time of the Messenger of Allāh (upon him and his Ahl al-Bayt be peace) were not Muslims, then alms-giving would not have been obligatory upon them, nor would they have been occupied with the task of giving charity. However, they had a hand in charity, Allāh (the Glorious) said to their leader, and those who were with him, of them was ‘Abdullāh b. ‘Ubay: **{O believers! Do not let your wealth or your children divert you from the remembrance of Allāh. For whoever does so, it is they who are the ‘true’ losers [9] And donate from what We have provided for you} [63:9-10].** And He (Exalted is His remembrance) said: **{There are some of them who are critical of your distribution of alms ‘O Prophet’. If they are given some of it they are pleased, but if not they are enraged} [9:58].** Until His saying: **{To Allāh ‘alone’ we turn with hope.”} [9:59].** So, He informed in the two latter verses that they were among those who would receive charity, wherein Allāh, and His Messenger (upon him be peace) would provide them from it.

All that I have recited is addressing the hypocrites without a doubt, and that is clear. Praise be to Allāh, Allāh is He whom we are grateful towards, and of what befits His majesty He is remembered.

Some of what we narrated and recall from the Ḥadīth on Nifāq

al-Nāṣir lī al-Ḥaqq, al-Ḥasan b. ‘Alī (upon him be peace) said: The Mosques are the abodes of the Muslims, it was reported to me from Muḥammad b. Maṣṣūr al-Murādī, from Aḥmad b. Yāhī, he said: It was narrated to us from Ibrāhīm b. ‘Alī b. Wahb, from Ghīyāth b. Bashīr al-Timīmī, from Abī Ishāq al-Sabī‘ī, he said: It was narrated to me from al-Ḥārith, he said: It was narrated to me from ‘Alī b. Abī Talīb, he said: The Messenger of Allāh (upon him and his Ahl al-Bayt be peace) said: ((I do not fear for my nation the Mu’min, or the Mushrik. As for the believer, his faith holds him. As for the Mushrik, his Isḥrāk (associating others with Allāh) forsakes him. However, I fear for my nation the hypocrite; possessing a sharp tongue, saying what they know, and acting upon what they deny)).

And I was informed by Muḥammad b. Maṣṣūr, from Sufyān b. Wakī‘, from Zayd b. Ḥabāb, from ‘Abd al-Raḥmān b. Sharīḥ, he said: It was narrated to me from Shrahīl b. Zayd al-Ma‘āfirī, he said: I heard Muḥammad al-Ṣadfi - intending Ibn Ḥidbah - say: I heard ‘Abdullāh b. ‘Amr say: I heard the Prophet (upon him and his Ahl al-Bayt be peace) say: ((From my nation, the majority of the hypocrites are the learned)).

And I was informed by Muḥammad b. Maṣṣūr, from Yūsuf al-Qaṭān, he said: It was narrated to us from Maḥrān b. Abī ‘Umar, he said: It was narrated to me from ‘Alī b. Abd al-A‘lāh, from Abī al-Nu‘mān, he said: It was narrated to us from Abū Qaṣṣ, he said: Salmān said: The Messenger of Allāh (upon him and his Ahl al-Bayt be peace) said: ((From the traits of the hypocrite is that if he were to speak, he would lie, and if he would promise, he would not fulfill)).

And I was informed by Muḥammad b. Maṣṣūr, from al-Ḥakm b. Sulaimān, from Khālid b. al-Haythem, from ‘Akrimah b. ‘Ammār, from Yazīd al-Riqāshī, from Anas b. Mālik, he said: The Messenger of Allāh (upon him and his Ahl al-Bayt be peace) said: ((Three qualities, if anyone possesses them, then they are hypocrites; even if they fasted, prayed, went to Ḥajj, ‘Umrah, and claimed to be a Muslim. When they speak, they lie. When they promise, they do not fulfill. When they are trusted, they betray. A wolf at night, and a wolf at daytime)).

And I was informed by Muḥammad b. Maṣṣūr, he said: It was narrated to us from ‘Alī b. Aḥmad, he said: I was informed by Mukhwal b. ‘Ibrāhīm, he said: It was narrated to us from Muḥammad b. Bakr, from Abī al-Jārūd, he said: It was narrated to us from Bashir b. Maymūn, he said: I heard al-Ḥasan say: The Messenger of Allāh (upon him and his Ahl al-Bayt be peace) say: ((There are three traits which identify a hypocrite, even if he were to fast, pray, and claim to be a Muslim. If he is trusted, he betrays. If he promises, he does not fulfill. If he speaks, he lies)).

And I was informed by Muḥammad b. Manṣūr, he said: It was narrated to us from al-Ḥakm b. Sulaimān, from Khālīd Abī al-Haythem, from Ayūb b. Khūṭ, from Ḥumayd b. Hilāl al-‘Adwī, from Ibn Mas‘ūd, he said: The Messenger of Allāh (upon him and his Ahl al-Bayt be peace) said: ((Four qualities, whoever possesses them is truly a hypocrite. Whoever possesses one of these four qualities will possess a quality of hypocrisy until he repents, or forsakes it. If he speaks, he lies. If he is trusted, he betrays. If he disputes, he transgresses. If he promises, he deceives)).

And I was informed by Muḥammad b. ‘Alī b. Khalf, he said: It was narrated to me from Yahya b. Hashim al-Ghasānī, from Abī Wā’il, from ‘Aṭīyah al-‘Awfī, he said: I asked Jābir after he grew old, and could no longer see regarding ‘Alī b. Abī Talib (upon him be peace), he said: He is the most righteous of the people, we did not know how to judge hypocrisy during the time of the Messenger of Allāh (upon him and his Ahl al-Bayt be peace) except through the hatred of ‘Alī.

He said: I was informed by Muḥammad b. ‘Alī b. Khalf, he said: al-Ḥusayn al-Ashqar narrated to me, he said: Ja‘far al-Aḥmar narrated to us from Abī Hārūn al-‘Abdī, from Abī Sa‘īd al-Khudrī, he said: We did not know who the hypocrites were except through their hatred of ‘Alī b. Abī Talib (upon him be peace), if a newborn was raised amongst us and he did not love ‘Alī, we knew that he was a hypocrite.

And I was informed by Muḥammad b. ‘Alī b. Khalf, he said: It was narrated to me from al-Ḥusayn al-Ashqar, he said: It was narrated to us from Ḥasan b. Ṣāliḥ b. Ḥayy, from Muslim al-A‘war, from Ḥabah al-‘Arnī, he said: I heard ‘Alī (upon him be peace) say: It has been decreed, and set forth. Only a believer shall love me, and only a hypocrite shall hate me.

And I was informed by Muḥammad b. Manṣūr, he said: It was narrated to us from ‘Abād b. Ya‘qūb, from Ḥusayn b. Ḥamād, from his father, he said: Zayd b. ‘‘Alī (may Allāh the Exalted have mercy on him) said: Which of you is safe from having this verse apply to him? **{And there are some who had made a vow to Allāh: “If He gives us from His bounty, we will surely spend in charity and be of the righteous.”}**. Until His saying (the Exalted): **{He caused hypocrisy to plague their hearts until the Day they will meet Him, for breaking their promise to Allāh and for their lies} [9:75-77]**.

He said: It was narrated to us from Bishr, he said: It was narrated to us from Wakī‘, he said: It was narrated to us from al-A‘mash, from ‘Amr b. Murah, from Abī al-Baḥtarī, he said: A man said: O Allāh, annihilate the hypocrites! Ḥudhayfah said: If they were to perish, you wouldn’t know who your enemies were.

al-Nāṣir b. al-Ḥasan b. ‘Alī (upon him be peace) said: Due to the scarcity of the believers.

He said: It was narrated to us from Bishr, he said: It was narrated to us from Wakī‘, he said: It was narrated to us from al-A‘mash, and Sufyān from Salmah b. Kahīl [from Ḥaba al-‘rnī], he said: We were part of raid with Salmān, and we encountered the enemy, so Salmān said: Those are the Mushrīkūn (polytheists), meaning the enemy, and those are the believers, and the hypocrites. Allāh will aid the believers with the strength of the hypocrites, and give victory to the hypocrites by the prayer of the believers.

He said: It was narrated to us from Bishr, he said: It was narrated to us from Wakī‘, he said it was narrated to us from al-A‘mash, and Sufyān from Abī al-Muqḍām, from Abī Yāhī, he said: Ḥuḍhayfah was asked who the hypocrite is, he said: The one who adheres to Islam, but does not act upon it.

And it was narrated to us from Bishr, he said: It was narrated to us from Wakī‘, he said: It was narrated to us from al-A‘mash from Abī Wā’il, he said: Ḥuḍhayfah informed us that: The hypocrites who are among you today are more treacherous than the hypocrites who were present during the era of the Messenger of Allāh (upon him and his Ahl al-Bayt be peace). We said, how could that be so O, Abā ‘Abdullāh? He said: Because they concealed their hypocrisy, and these people proclaimed it.

He said: It was narrated to us from Bishr, he said: It was narrated to us from Wakī‘, he said: It was narrated to us from Shu‘bah, from al-Ḥakm, he said: ‘Ibrāhīm said, ‘Abdullāh said: Singing instills hypocrisy in the heart. I said to al-Ḥakm, who narrated it to you? He said: Ḥamād, so I went to Ḥamād, and he acknowledged it.

And it was narrated to us from Bishr, he said: It was narrated to us from Wakī‘, he said: It was narrated to us from Ḥārith, from Ḥamād, from ‘Ibrāhīm, from ‘Alqamah, from ‘Abdullāh, he said: Singing grows hypocrisy in the heart as water grows beans.

And this is evidence that the obedience of the devil in disobeying al-Raḥmān is Shirk in obedience, from the book of Allāh. Allāh (the Glorious and Exalted) said: **{And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination [115] Indeed, Allāh does not forgive association with Him, but He forgives what is less than that for whom He wills} [4:115-116].** Until His saying: **{Truly Satan promises them nothing but delusion [120] It is they who will have Hell as their home, and they will find no escape from it!} [4:120-121].** So understand, may Allāh give you success, this clear proof, from the Kind, and Merciful (Exalted is His remembrance) for those who guidance has been made clear for them, and opposed the Messenger (upon him be peace).

Thereafter he informed that He does not forgive associating others with Him in obedience, wherein He is obeyed in one instance, and the devil is obeyed in another. Due to what was described of the devil, that he misleads them, gives them false hope, and orders them to slit the ears of cattle and alter Allāh's creation. So they did that, and they accepted what was proposed by him, obeying him alongside their obedience to Allāh - that is Shirk of Allāh in obedience. This is because they obeyed Allāh in some of His orders, and obeyed the devil in some of his orders, and that is of the major sins which Allāh promised chastisement for.

As for the minor sins, Allāh (Exalted is His remembrance) promised to nullify them, and forgive them. The minor sins are those which are mentioned that: **{He forgives what is less than that for whom He wills} [4:48]**. And likewise, He (the Glorious) said regarding what He made clear in this Ṣūrah: **{If you avoid the major sins forbidden to you, We will absolve you of your 'lesser' misdeeds and admit you into a place of honor} [4:31]**.

Their absolvment is through concealment, and their purification in the world through calamities. For, the calamities of the believers purify them from their minor sins, and the calamities of the Kuffār are punishments for them. He (Exalted is His remembrance) said: **{And that Allāh may purify the believers through trials and destroy the disbelievers} [3:141]**.

He (the Glorious) then informed in other verses the reality of this Shirk which has caused His mercy to be distant from those who do not repent, He said: **{And whoever takes Satan as a guardian instead of Allāh has certainly suffered a tremendous loss} [4:119]**. Until His saying: **{They will find no escape from it!} [4:121]**.

al-Nāṣir al-Ḥasan b. 'Alī (upon him be peace) said: We do not know a single individual from the entirety of the creation who has said: "Satan is my Lord, and creator". Rather, they worshiped him, and adhered to him through their obedience of him, and their disobedience of Allāh. This is evident in the book of Allāh in many instances, and I will mention of it that which is a remedy for the ailment, for the one who seeks what is best for themselves God-willing.

Allāh (the Glorious and Exalted) said in al-An'ām: **{And do not eat of that upon which the name of Allāh has not been mentioned, for indeed, it is grave disobedience. And indeed do the devils inspire their allies [among men] to dispute with you. And if you were to obey them, indeed, you would be associators [of others with Him]} [6:121]**. Intending the allies from among the Jinns, and humans whom He said regarding them: **{Devils from mankind and jinn, inspiring to one another decorative speech in delusion} [6:112]**. And He (the Glorious and Exalted) said in Ṣūrat al-Kahf: **{Say, 'O Prophet,' "I am only a man like you, 'but' it has been revealed to me that your God is only One God}**. To the end of the Ṣūrah.

So he (the Glorious) ordered good acts, and informed that such is worship of Him. Thereafter, He ordered that Shirk with Him is not to be done in worship, which is obedience to any of His creation.

al-Nāṣir al-Ḥasan b. ‘Alī (upon him be peace) said: I was informed by Muḥammad b. Mansūr, he said: It was narrated to me from Sufyān b. Wakī‘ raising it from who he heard to Mujāhid, he said: A man came to the Prophet (upon him and his Ahl al-Bayt be peace), and said: O Messenger of Allāh, when I give charity I seek through it the content of Allāh, and I would like to know of its virtue. So, it was revealed: **{So whoever hopes for the meeting with their Lord, let them do good deeds and associate none in the worship of their Lord.}** [18:110]. And He (Blessed is His remembrance) said in al-Qasas: **{‘Watch for’ the Day He will call to them, ‘Where are those you claimed were My associate-gods?’ [62] Those ‘misleaders’ against whom the decree ‘of torment’ is justified will say}**. Until His saying: **{It was not us that they used to worship}** [28:62-63].

Meaning, they did not obey us. And He (Exalted is His remembrance) said: **{Say, ‘O Prophet,’ ‘I call only upon my Lord, associating none with Him ‘in worship’.’}** [72:20]. So, He (the Glorious) said what suffices in clarification, and indication: **{And most of them do not believe in Allāh without associating others with Him ‘in worship’}** [12:106].

Meaning, most of them do not believe that Allāh is their Lord, except that they associate with Him the obedience of the devils from Mankind, and the Jinn.

And He (the Glorious and Exalted) said in al-Mumtaḥanah: **{O Prophet! When the believing women come to you, pledging to you that they will neither associate anything with Allāh ‘in worship’}**. Until His saying: **{Nor disobey you in what is right}** [60:12]. For, the Shirk of the believing women would be in their obeying alongside Allāh either a human, or devil, and this is clear. Praise be to Allāh.

And what is more clear, and evident, and all of it is clear praise be to Allāh is His saying (Exalted is His remembrance): **{He certainly has no authority over those who believe and put their trust in their Lord [99] His authority is only over those who take him as a patron and who—under his influence—associate ‘others’ with Allāh ‘in worship’}** [16:99-100]. The meaning of that is: They have associated in their obedience to the devil, their obedience to Allāh. What further indicates that - and Allāh is thanked - is His saying (the Exalted) in describing the speech of the devil on the day of judgment: **{And Satan will say ‘to his followers’ after the judgment has been passed, ‘Indeed, Allāh has made you a true promise. I too made you a promise, but I failed you}**. Until His saying: **{Surely the wrongdoers will suffer a painful punishment}**. [14:22].

So, understand O Murji'ite, you who follow your whims. This is a clear indication from Allāh, the Merciful. Do you find this Shirk to be anything other than the obedience of Satan, alongside the obedience of Allāh? He who blesses, favors, and [is deserving of our] gratitude, that which He allotted to the human to disbelieve, and disassociate from. Or, do you find it as a Shirk in the worship of partners, and idols? Or, that of darkness, and fire? Even if engaging in that, alongside engaging in the major sins is all part of obeying Ibees, the deceiver and allurer.

This is some of what we will mention from the Ḥadīth which is in accordance to the Book of Allāh (the Glorious and Exalted) of what we have mentioned regarding Shirk, and upon Allāh we cling, and Him do we worship and seek aid:

al-Nāṣir al-Ḥasan (upon him be peace) said: It was narrated to us from Bishr b. ‘Abd al-Wahhāb, he said: It was narrated to us from Wakī‘, he said: It was narrated to us from Sufyān al-Thawrī, from a man, from al-Ḥasan regarding His saying: **{I did not have any authority over you. I only called you, and you responded to me. So do not blame me; blame yourselves} [14:22].** When the day of judgment arrives, Iblees will stand in speech on a Minbar of fire, he will say: **{Indeed, Allāh has made you a true promise. I too made you a promise, but I failed you. I did not have any authority over you. I only called you, and you responded to me. So do not blame me; blame yourselves} [14:22].**

Sufyān said: The meaning of: **{I cannot save you}** is to rescue you, and **{Nor can you save me}** is to rescue me. **{I denounce your previous association of me}**: Meaning with your obedience of me in the world.

We were informed by Muḥammad b. Maṣṣūr, from Yūsuf al-Qaṭān, he said: ‘Ubaydullāh b. Mūsā said: We were informed by ‘Abd al-A‘lāh b. A‘yun, from Yāhī b. Abī Kathīr, from ‘Urwah, from ‘Ā’ishah, she said: The Messenger of Allāh (upon him and his Ahl al-Bayt be peace) said: ((Shirk is more hidden than the movement of an ant at night, among it is to love a matter which carries a form of injustice, or to hate a matter which carries a form of justice. For, is religion anything but love, and hate?)) Allāh said: **{Say, ‘O Prophet,’ “If you ‘sincerely’ love Allāh, then follow me”} [3:31].**

And I have been informed by al-Ḥasan b. Yāhī, from ‘Ibrāhīm b. Muḥammad b. Maymūn, from Muḥammad b. Faḍhīl, from Mujāhid, he said: The Messenger of Allāh (upon him and his Ahl al-Bayt be peace) said to Abī Bakr: ((O Abā Bakr, Shirk in my nation is more hidden than the movement of the ant, he said: O Messenger of Allāh, what am I to say? He said: Say: O Allāh, I seek refuge in You, that I may commit Shirk against You knowingly, or that I may commit Shirk against you ignorantly)).

We were informed by Muḥammad b. Maṣṣūr, from al-Ḥakm, he said: It was narrated to us from Kathir b. Hishām, he said: It was narrated to us from Abū Qaḥzīm, from Abī Qalabah, from Ibn ‘Umar, from ‘Umar that he passed by Mu‘ādh b. Jabal while he was weeping, he said: What has caused you to weep? He said: A narration which I have heard from the companion of this grave - intending the Prophet (upon him and his Ahl al-Bayt be peace) - he said: ((The slightest form of ostentation is Shirk, and the most beloved servants of Allāh to Allāh are the unknown pious ones. They are those who when absent are not noticed, and when present are not known; those are the Imāms of guidance, and the lamps [against] darkness)).

We were informed by Muḥammad b. Maṣṣūr, from ‘Alī b. Aḥmad, he said: We were informed by ‘Abdullāh b. Waḥb al-Baṣrī, or al-Maṣrī, he said: I was informed by al-Ḥārith b. Nebhān, from ‘Abd al-Wāḥid b. Zayd b. ‘Abādah b. Nisī, he said: I entered upon Shadād b. Aws while he was weeping, and I said: What causes you to weep? He said: Two Ḥadīths which I have heard from the Messenger of Allāh (upon him and his Ahl al-Bayt be peace), when I found upon his face an expression which concerned me, I said to him: O Messenger of Allāh, why do you carry such an expression? He said: ((Two matters which I fear may befall my nation after me, Shirk, and hidden desires. Although they do not worship the sun, the moon, the idols, or a stone, they are ostentatious with their deeds. So, I said: O Messenger of Allāh, is that considered to be Shirk? He said: Yes. I said: And what are the hidden desires? He said: The servant awakes fasting, and is struck by a desire from his desires, so he engages in it and forsakes his fasting)).

Muḥammad b. Maṣṣūr, from Ja‘far b. ‘Abd al-Salām, from al-Miḥrābī, from al-Aḥwass b. Ḥākīm, from Sharḥābīl, or Ibn Sharḥābīl - al-Miḥrābī was unsure - from ‘Abādah b. al-Ṣāmit, that a man asked him, saying: Have you seen a man who takes his sword, and places it upon his shoulder advancing towards the people of Kufr, and then strikes with it until it breaks seeking through it the content of Allāh, and the praise of the believers. What reward is for him? He said: Nothing is for him. He said: Perhaps you did not understand. He said: Repeat what you have said, and I will listen. So, he repeated it to him three times, and each time he would say: Nothing is for him. He said: Why is that, O ‘Abādah? He said: Had you asked me the first time, I would have informed you that your Lord (the Blessed and Exalted) said: **O Son of Adam, I am the best associate to he who associates some of his deeds with Me, or all of his deeds. A thing cannot be made for Me, unless it is exclusively for Me.** He then said: Have you not seen your Lord say: **{So whoever hopes for the meeting with their Lord, let them do good deeds and associate none in the worship of their Lord} [18:110].**

Muḥammad b. Maṣṣūr said: It was narrated to us from ‘Abād b. Ya‘qūb, from ‘Ibrāhīm b. Abī Yāhī, from Muḥammad b. al-Munkadir, from Ibn ‘Abbās, from the Prophet (upon him and his Ahl al-Bayt be peace), he said: ((He who dies as an alcoholic will meet Allāh (the Exalted and Mighty) as an idol worshiper)).

He said: And it was narrated to us from Muḥammad b. Nūkurd, he said: We were informed by ‘Alī b. al-Ja‘d, he said: We were informed by ‘Abd al-Ḥamīd b. Biḥrām, he said: It was narrated to us from Shahār b. Hawshab, he said: It was narrated to me by ‘Abd al-Raḥmān b. Ghānm, from Ḥārith, from Shadād b. Aws, he said: What I fear for you the most is what I heard from the Messenger of Allāh (upon him and his Ahl al-Bayt be peace) saying: ((The hidden desires, and Shirk)). ‘Abādah b. al-Ṣamāt, and Abū al-Dardāh said: O Allāh pardon, did not the Messenger of Allāh (upon him and his Ahl al-Bayt be peace) inform us that Satan despaired to not be

worshiped in the Arabian Peninsula? And as for the hidden desire we have [come to] know them, it is of the desires of the world from that which pertains to women, and its allurements.

So, what is this “Shirk” which you are seeking to make us fearful over, O Shadād? He said: Have you seen a man pray, fast, and give charity for the sake of another man? Do you not consider that such a man has committed Shirk? They said: Yes, by Allāh! Shadād said: Verily, I have heard the Messenger of Allāh (upon him and his Ahl al-Bayt be peace) say: ((He who prays with ostentation has committed Shirk, he who fasts with ostentation has committed Shirk, and he who gives charity with ostentation has committed Shirk)).

‘Awf b. Mālik said regarding that: Will Allāh not accept unless I seek His bounty through the deed in its entirety? May He take what is sincere from the deed, and not accept what has been done through Shirk? Shadād said regarding that: Verily, I have heard the Messenger of Allāh (upon him and his Ahl al-Bayt be peace) say: **((Allāh has said: Can there be one who shares a matter with Me? Verily, he who commits a portion of Shirk with Me; his body, deeds, the few of it, and the plentiful are all for the one who he sought to associate with Me. From him, I am Self-Sufficient))**.

The Meanings of Guidance

Guidance from Him (the Glorious) has varying applications, and meanings which are clear, and described in the language of the Qur'ān for the people of eloquence, and clarity. A matter which many from the people who have been ignorant towards it have deviated, and perished. This is because they interpreted it in lieu of their own dialects, and transmitted it[‘s understanding] from the judgment of their lacking wisdom. So, they deviated, and caused many to deviate.

A particular instance in which Allāh (the Glorious) guides His servants: He begins by presenting them evidence regarding what He ordered, and forbade; that which earns His wrath, and that which earns His content. Clarifying to them what contains their happiness, or misery, from what has been revealed in the Clear Book, and what was brought forth from the trustworthy Prophet (upon him and his Ahl al-Bayt peace). And He (Exalted is His remembrance) indicated that this guidance which He presented initially for His servants, is for the sake of indicating, and clarifying to them what He intends.

His saying (the Exalted): **{The disbelievers from the People of the Book and the polytheists [were not going to desist from disbelief]}**. To His saying: **{Until the clear proof came to them} [98:1]**. And His saying (Exalted His remembrance): **{There has come to you from Allāh a light and a clear Book [15] Through which Allāh guides those who seek His pleasure to the ways of peace, brings them out of darkness and into light by His Will, and guides them to the Straight Path} [5:15-16]**. And His saying (Exalted is His remembrance): **{As for Thamūd, We showed them guidance, but they preferred blindness over guidance} [41:17]**.

And His saying (the Glorious): **{We would never punish a people until We have sent a messenger} [17:15]**. And His saying (the Mighty and Exalted) in which He clarified the variants of guidance, wherein He is exclusive in guiding within it, and wherein it is from the actions of the servants: **{Humanity had once been one community of believers before they lost faith. Then Allāh raised prophets as deliverers of good news and as warners, and revealed to them the Scriptures in truth to judge among people regarding their disputes. And no one disputed the Scriptures except the very people who received them after clear proofs had come to them—out of jealousy. Then Allāh, by His grace, has guided the believers to the truth regarding those disputes. And Allāh guides whoever He wills to the Straight Path} [2:213]**. This form of guidance from Allāh is the guidance of evidence, and clarity.

And here is another form of guidance from Allāh (the Glorious), a reward from Him for the obedient believers, those who when He guides, and shows them [the straight path] act upon it. It is that which causes one to increase when obeying Him, following what He guided him to by His kindness in expanding his chest, opening his hearing, and sight, and rejuvenating his heart; so that he may increase in foresight of his religion, and in knowledge, and certitude.

Allāh (the Glorious) said in clarifying that: **{And whoever has faith in Allāh, He will 'rightly' guide their hearts} [64:11]**. And He said in the verse which I recited before this in Sūrat al-Baqarah: **{Then Allāh, by His grace, has guided the believers to the truth regarding those disputes} [2:213]**. So, He informed in the first verse that He guided them by the guidance of evidence in the beginning, and He informed in this verse that He guided them through another guidance which comes after they believed and followed what He guided them towards in the beginning.

And He (Exalted is His remembrance) said regarding that: **{As for those who are 'rightly' guided, He increases them in guidance and blesses them with righteousness} [47:17]**. The meaning of that is: Those who adhere to what He guided them towards in the beginning, and made clear to them of instruction, He will increase them in guidance by virtue of what He expanded of their chests, and opened of their hearing, and sight until it causes them to reach the best of choices. As for the meaning of **{blesses them with righteousness}** it is: He will bless them with the reward of their righteousness, as He (Exalted is His remembrance) said in another instance: **{We will pay them in full for their deeds in this life—nothing will be left out} [11:15]**. And He said: **{But if you obey Allāh and His Messenger 'wholeheartedly', He will not discount anything from 'the reward of' your deeds. Allāh is truly All-Forgiving, Most Merciful} [49:14]**. The meaning of that is encompassing: He will reward them based on their deeds. And Allāh is the one who is worshiped, and given praise.

Here is another form of guidance from Allāh (the Glorious), and it is the decree regarding the one who has obeyed Him, and followed what He had guided him towards, as one may say: I guided so, and so if he were to engage in the obedience of Allāh, and I have misguided him if he were to disobey Allāh. Meaning, I have decreed such upon him. Allāh (the Glorious) says in clarifying that: **{Whoever Allāh guides is truly guided} [17:97]**. This is because Allāh guided humanity through the guidance of evidence, and clarification in the beginning. Therefore, there is no distinction which falls for an individual, ahead of another. Instead, the distinction from Him (the Glorious) is made for the one who chooses guidance, and follows what He guided them towards. Therefore, guidance is decreed regarding them.

This is a different form of guidance, a guidance which stems from the actions of the servants by virtue of what He guided them towards, and ordered them of His obedience, and following what pleases Him; this form of guidance for the servants from Allāh is of the beautiful reward, and the generous recompense. As for the beginning forms of guidance which were mentioned, they are the acts of Allāh towards His servants, and they are not rewarded for it in this world, nor in the hereafter. The evidence for this from the book of Allāh (the Exalted) regarding this guidance, and the guidance which is particular to the servants of Allāh is the saying of Allāh (the Exalted): **{As for those who are 'rightly' guided, He increases them in guidance and blesses them with righteousness} [47:17]**.

The meaning of that is: Those who act upon that which He guided them towards, and ordered them to do. Allāh will increase them in guidance, and will recompense them with the reward of their obedience to Him. And His saying (the Glorious): **{Whoever chooses to be guided, it is only for their own good. And whoever chooses to stray, it is only to their own loss. No soul burdened with sin will bear the burden of another. And We would never punish 'a people' until We have sent a messenger 'to warn them'}** [17:15]. And His saying in az-Zumar: **{Surely We have revealed to you the Book 'O Prophet' with the truth for humanity. So whoever chooses to be guided, it is for their own good. And whoever chooses to stray, it is only to their own loss. You are not a keeper over them}** [39:41]. And His saying: **{It is 'only' those who are faithful and do not tarnish their faith with falsehood¹ who are guaranteed security and are 'rightly' guided}** [6:82]. With that which is similar to it.

Had the Qur'ān not been interpreted by the people of deficiency, and ignorance with the degrees of their intellect, and had they not carried its interpretation by virtue of their understanding. Had they not interpreted it based on their linguistic understanding, and returned its knowing to its guardians from the Ahl al-Bayt of their Prophet (upon him and them be peace) as Allāh ordered, by His saying: **{Had they referred it to the Messenger or their authorities, those with sound judgment among them would have validated it}**. Until His saying: **{You would have followed Satan—except for a few}** [4:83]. They would have been safeguarded from astrayness, and those who followed them from the vulnerable, and ignorant would have been safe as well; they wouldn't have attributed injustice, and impossibility to Allāh, nor would they have attributed to Him what He shunned, and condemned of poor actions.

Praise be to Allāh for all His guidance, and His good guardianship, and may the most felicitous of blessings of Allāh be upon Muḥammad, and his progeny.

The Section on Describing the Misguiding of Allāh (Exalted is His remembrance) Towards His Disobedient Servants

I say, relying upon Allāh through His kindness towards us in attaining success: Allāh (Glorious is His remembrance) begins with His servants through guiding them by evidence, as was explained, and extrapolated upon - He does not initially misguide them. If they choose misguidance, and engage in His disobedience after He guided them towards what He ordained for them of worship, and obligated of them, He then causes them to deviate by virtue of what stems of misguidance from them, and the actions of those who oppose Him from the ignorant.

Therefore, His misguiding of His servants is His decree upon them if they were to disobey Him, and depart from His order through deviance. He (Exalted is His remembrance) said in clarifying that: **{Those who disbelieve and hinder ‘others’ from the Way of Allāh, He will render their deeds void} [47:1].** He (the Glorious) then said after that: **{Had Allāh willed, He ‘Himself’ could have inflicted punishment on them. But He does ‘this only to’ test some of you by means of others. And those who are martyred in the cause of Allāh, He will never render their deeds void [4] He will guide them ‘to their reward’, improve their condition} [47:4-5].** He then said after that: **{As for the disbelievers, may they be doomed and may He render their deeds void [8] That is because they detest what Allāh has revealed, so He has rendered their deeds void} [47:8-9].**

Had I not mentioned in this section except for those verses, it would have been sufficient in clarification. Have you not seen that when Allāh causes deeds to deviate, it is His decree regarding them to be deviations. He (the Exalted) said, by His Goodness, and increasing of clarification in Sūrat al-Baqarah: **{As for the disbelievers, they argue, “What does Allāh mean by such a parable?” Through this ‘test’, He leaves many to stray, and guides many. And He leaves none to stray except the rebellious} [2:26].** And He said in another instance: **{This is how Allāh leaves the disbelievers to stray} [40:74].** And He said in another instance: **{Allāh makes the believers steadfast with the firm Word ‘of faith’ in this worldly life and the Hereafter. And Allāh leaves the wrongdoers to stray. For Allāh does what He wills} [14:27].**

Do you not see that He (the Glorious) caused them to go astray only after their Fiṣq, Kufr, and injustice. Therefore, decreeing upon them astrayness. And He (Exalted is His remembrance) said: **{Allāh would not let a people stray after He has guided them until He makes clear to them what they should avoid} [9:115].** So, He informed that He does not decree misguidance over His servants, until He first begins with showing them guidance, informing them of the means towards piety. If they chose to not try, and move towards piety, He then causes them to go astray by His knowledge of their disobedience, and deviance as He described, by His saying: **{Have you seen ‘O Prophet’ those who have taken their own desires as their god? ‘And so’ Allāh left them to stray knowingly} [45:23].**

Some of the people of knowledge have said: Allāh has casted out those from His disobedient servants from His mercy, and good fortune, removing them from His hands. His hands being His blessings in this world, and the hereafter. His forsaking of them, is His punishment for them, due to their disobeying Him, and taking lightly His right; their boldness against Him, until they increased in vice.

For, it is linguistically permitted to say: He caused them to go astray, when He left them in their own blind mischief, and He did not forbid a matter for them deterministically. The Arabs say to the one who has left his slave without confining him, or taking him by the hand until he goes astray. Although, the master did not want for him to go astray, nor was he pleased with that from his slave. [They say] you have caused your slave to go astray by leaving him, and abandoning him. This is clear in language, and it is open for interpretation.

Inquiries by the Mujbirah (determinists)

An inquiry regarding the meaning of **{Whoever Allāh wills to guide}** and the clarification regarding it, for the Mujbirah oftentimes inquire about the saying of Allāh (Exalted is His remembrance): **{Whoever Allāh wills to guide, He opens their heart to Islam. But whoever He wills to leave astray, He makes their chest tight and constricted as if they were climbing up into the sky}**. Until His saying: **{Upon those who do not believe} [6:125]**.

We have explained the meaning of **{Whoever Allāh wills to guide, He opens their heart to Islam}** and the opening of ones heart in the section of guidance with what is sufficient God-willing, as for His saying: **{Whoever He wills to leave astray}** it is as His saying: **{He leaves none to stray except the rebellious} [2:26]**. And His saying: **{This is how Allāh leaves the disbelievers to stray} [40:74]**. And His saying: **{Allāh leaves the wrongdoers to stray. For Allāh does what He wills} [14:27]**. For, that is His decree upon them, due to their disobedience, and what indicates that as well is His saying (the Exalted): **{This is how Allāh dooms those who disbelieve} [6:125]**. Therefore, those who did not believe from among them, they are those who Allāh wills to leave astray, and dooms them.

As for His saying (the Glorious): **{He makes their chest tight and constricted}**. When Allāh causes a matter in His book, it is upon two variants, and meanings. For, He has made a meaning creation, and that is by His saying: **{And indeed, We created humankind from an extract of clay [12] then placed each 'human' as a sperm-drop in a secure place} [23:12-13]**. And like His saying: **{Say, 'O Prophet,' "He is the One Who brought you into being and gave you hearing, sight, and intellect. 'Yet' you hardly give any thanks."} [67:23]**.

The meaning of this form of causation, is what is meant by creation, and He has made another meaning of causation: The decree of Allāh, which is not like the meaning of creation, and that is like His saying: **{Or do those who commit evil deeds 'simply' think that We will make them equal—in their life and after their death—to those who believe and do good? How wrong is their judgment!} [45:21]**. And like His saying: **{Should We then treat those who have submitted like the wicked? [35] What is the matter with you? How do you judge?} [68:35-36]**.

He (the Glorious) said: Shall We judge regarding them, as you have judged? How faulty is your judgment? Those whom He sought to decree deviance over, due to their rebelliousness, disbelief, and injustice; He left them, and forsook them, so their chests became constricted, due to Allāh forsaking them. He decreed upon them the constriction of their chests, their confinement, and aversion from those whose hearts have been open to Islam, of those who accepted His order, and obedience.

This form of causation from Allāh is that of decree, not that of creating a [deviated] disposition. For instance, the people say: I have caused so and so to be my representative, and vicegerent. Allāh created him, and this person caused him to be his representative, and vicegerent. This by the praise of Allāh is clear.

To the likes of this causation is the saying of Allāh (the Glorious): **{And so We have made for every prophet enemies—devilish humans and jinn—whispering to one another with elegant words of deception. Had it been your Lord’s Will, they would not have done such a thing. So leave them and their deceit} [6:112]**. This verse is what the corporealists Mujbirah have misconceived of due to their lack of knowledge, making the interpretation of causation from Allāh to be [deterministic] as well. For, when Allāh (the Glorious) decreed for His Prophets to oppose those who disobey Him, and disassociate from them and they did such; opposing those who are disobedient to Allāh from their fathers, sons, and kindred.

When they opposed them, the disobedient ones opposed them as well, so each was the enemy of one another, and therefore Allāh (Exalted is His remembrance) decreed upon them regarding that saying: **{Devilish humans and jinn}** which are enemies to all the Prophets, because He decreed to them Prophets (upon them be peace) the obligation to showcase opposition to them, and this is clear. Praise be to Allāh.

An inquiry regarding the meaning of {We turn their hearts and eyes away ‘from the truth’}

Oftentimes the Mujbirah inquire regarding the saying of Allāh (the Blessed and Exalted): **{We turn their hearts and eyes away ‘from the truth’ as they refused to believe at first, leaving them to wander blindly in their defiance} [6:110]**. This is similar to the matter which we have provided an exegesis for in prior, for He caused such to occur to them as a punishment for them, due to their disbelief in the beginning.

And the exegesis of it is: When they disobeyed their Fashioner, and Master in what He guided them towards, and indicated for them to leave, He left them in His hands. For the Arabs, when someone supplicates against another, he says: May Allāh leave you from His hands. The meaning of that is: From His blessings in the world, and the hereafter. For, if He were to remove them from His mercy, and blessing, and allowed them to remain in their deviance like the blind one who flickers with his eyes, yet does not see, nor know where to go. So, his heart becomes agitated, and conflicted. Likewise, his sight, he will be like the one who is disoriented.

Therefore, it was permitted to say it was a punishment from Allāh for him, as He states that He caused such to be the case with them. He (Exalted is His remembrance) said: **{They are only given more time to increase in sin} [3:178]**.

It has been mentioned that the meaning of His saying: **{We turn their hearts and eyes away from the truth}** in the hellfire **{As they refused to believe at first, leaving them to wander}** in the world **{blindly in their defiance}** [6:110].

Both interpretations are acceptable, and beautiful. Praise be to Allāh alone.

An Inquiry Regarding the Seal

Oftentimes the Mujbirah inquire regarding the saying of Allāh (the Glorious): **{Allāh has set a seal upon their hearts and upon their hearing}** [2:7]. They believe that the seal that is set by Allāh is His removing from them the ability to act upon what He ordered.

The seal, may Allāh guide you, in the language of the Arabs varies in meaning, of them is: The seal on the Book, the seal on the pouch, or if a man were to place his ring upon clay, or wax, it will be upon it, or from it. The Arabs say: He has sealed the matter with foolishness, and with what is not acceptable. And of them is: Acknowledging, and following through with what the sayer says regarding a matter. Such as, making a statement, wherein another substantiates it, so he says have you sealed the matter regarding what he has said, and you do not deny a matter from him?

And of it is the testification, and acknowledgement regarding the human from what became known from him, and that is to the likes of the admonisher admonishing him, instructing him, and scolding him. Yet, he sees that he does not accept any form of admonishment, nor scolding, so he says to him: It has been sealed upon you, you will not be successful, nor triumphant. Meaning, I testify such regarding you.

And the end of a matter is: Its conclusion, and such it was said to our Prophet (upon him and his Ahl al-Bayt be peace), the Seal of the Prophets. This is found extensively in language, so in that case the Mujbirah would have to attribute to Allāh (the Glorious) what is befitting of Him, due to what has been related from the Arabic language. They ought to not attribute injustice, or that which resembles Him due to what they are ignorant of in language. For, they do not know that to seal a matter linguistically is not to prevent one from doing something.

For, Allāh (the Glorious) informed that He does not prevent His servants from fulfilling what He ordered them to do, and that is by His saying: **{So what is the matter with them that they do not believe [20] and when the Qur'ān is recited to them, they do not bow down in submission }?** [84:20-21]. Had He prevented them from doing so, they would have said: You have prevented us from doing so by placing a seal upon our hearts, and hearing, and by causing there to be a curtain upon our sight.

Likewise, His saying: **{And nothing prevents people from believing when guidance comes to them} [18:55]**. Likewise, His saying to Iblees: **{Allāh asked, “O Iblees! What prevented you from prostrating to what I created with My Own Hands? Did you ‘just’ become proud? Or have you always been arrogant?”} [38:75]**. He did not say, “because you prevented me from doing so”. Instead, he said: **{“I am better than he is: You created me from fire and him from clay.”} [38:76]**.

Therefore, the meaning of sealing, and what is similar to it is: The testimony of Allāh regarding them, from what He knows of what pertains to their hearts, that they are blind, and from their ears, that they will never hear. What substantiates this is the evidence from the beginning of the verse to the end, where He (the Glorious) said: **{As for those who persist in disbelief, it is the same [whether you warn them or not]} [2:6]**. Until His saying: **{They will suffer a tremendous punishment} [2:7]**. So, He testified regarding their hearts, that they will never believe, and regarding their sight, they will never perceive, and regarding their hearing the same as such. This is because He (Exalted is His remembrance knew of their evil intentions, and arrogance. Such is similar to what He testified regarding the nation of Nuh, He said: **{“None of your people will believe except those who already have”} [11:36]**. He did not say: “I am the one who prevented them from belief”. With what I have clarified, it is sufficient God-willing.

Another understanding is: He (the Glorious) knew that they will not believe, ever. So, He caused the conclusion of their deeds to be their hearts, He concluded that it will never be successful, nor triumphant. He then inflicted upon them the painful punishment: **{As they refused to believe at first} [6:110]**. And by what they used to lie.

Therefore, He (the Glorious) informed such, and testified that regarding them from what He knew of their actions, and their insistence upon His disobedience. As He informed regarding His [future] knowledge by His saying: **{If only you could see when they will be detained before the Fire!} [6:27]**. Until His saying: **{Indeed they are liars!} [6:28]**.

So, by their indecent acts He sealed upon their hearts, and hearing, that they will never believe, as He said: **{But no! In fact, their hearts have been stained by all ‘the evil’ they used to commit!} [83:14]**. He testified, and decreed regarding their hearts that what they garnered has: stained them [with evil]. This form of stain [ar-Rayn] is what encircles it; causing blockage, concealment, or bewilderment, where he can no longer think, nor hear.

‘Umar b. al-Khaṭṭāb said: Aṣayfi‘ Jahīnah has been afflicted with ar-Rayn, meaning it has encompassed him.

The poet has said

خلا علي الهيم خمسا صاحبي لم ترو حتى هجرت ورين بي

Time has left me with five friends, it has not been told until I migrated, and ar-Rayn befell me

The meaning of that is until my heart was encircled with blockage, and concealment. Praise be to Allāh the First, and the Last.

An Inquiry Regarding the Meaning of {So Allāh has increased their disease}

Likewise, the Mujbirah assumed wrongly, regarding the saying of their Lord: **{So Allāh has increased their disease} [2:10]**. For, the interpretation of it is that Allāh (Exalted is His remembrance) informed about the hypocrites, stating that within their hearts there is disbelief, and arrogance; that there is in their hearts great doubt. For, whenever Allāh revealed a Ṣūrah to His Prophet (upon him and his Ahl al-Bayt be peace) which carries His order, or prohibition, or promise, and threat; stories, and parables. They would deny them, and increase in disbelief alongside their disbelief, and increase the disease of their hearts, alongside their already diseased hearts.

Therefore, it was permitted in the language of the Arabs for it to be said: Allāh increased their sickness with sickness from what He revealed to His Prophet (upon him be peace), and Allāh attributed such to Himself, because He revealed the Ṣūrah which caused their hearts to increase in sickness. What is analogous to that is when the human says, I advised so and so, and my advice towards him only increased him in distance from that which is good.

And he says: I have increased so and so with anger, due to what I have informed him regarding so and so. What was recited over him from the Qur’ān merely added to his disbelief, He (the Glorious) said regarding Nuh (upon him be peace): **{He cried, “My Lord! I have surely called my people day and night [5] but my calls only made them run farther away”} [71:5-6]**. Until His saying: **{Persist ‘in denial’, and act very arrogantly} [71:7]**. So, it was they who acted in opposition to what Nuh called them towards. Therefore, it was permitted for Nuh to say that his preaching merely increased them in fleeing, disbelief, and denial. What substantiates that is His saying (the Glorious) at the end of the verse: **{They will suffer a painful punishment for their lies} [2:10]**. That is the interpretation of this verse, and all that is in the Qur’ān is similar to it. Praise be to Allāh.

An Inquiry Regarding the Meaning of {Allāh mocks them}

Likewise, what the Mujbirah deviate with regarding the saying of Allāh (the Glorious): **{Allāh mocks them and prolongs them in their transgression while they wander blindly} [2:15]**. They presume that it is similar to the mocking that occurs between the people amongst themselves. However, that form of mockery from Allāh is that He provides them with time, and does not hasten to chastise them. He is knowledgeable of what He shall punish them with, with His painful punishment, and torment, due to their treacherous deeds.

To the likes of that is what is known by the Arabs in the utilization of language between themselves. If a man were to mock another man, and scoff at him, and the other would remain patient, and entrust him to the punishment of Allāh; that He would take for him his right, from his injustice, and evil it would have been permitted to say to the mocker: Do not presume that you are mocking so, and so. Rather, he is the one who is mocking, and scoffing at you, due to his patience, and disregard towards you. He will take his right from you, by what Allāh prepared for the unjust mockers of punishment, obstruction, and dreadful end.

Likewise, had the man been a slave who mocks, and goes against he is ordered, in which his master would order him to stop, but he doesn't. It would be permitted (linguistically) for his master to say to him, I will give you respite for now, and will punish you with what you deserve for your actions. My patience towards you is because I do not fear that I will not be able to seize you by your crime. Therefore, upon this understanding is the mocking of Allāh (the Glorious) in all that He mentioned in His Book, as well as deceiving, planning, trapping, and all that resembles that in the Book of Allāh.

Praise be to Allāh, Lord of the Worlds as He ought to be praised. The evidence for that is His saying (the Glorious): **{I 'only' delay their end for a while, but My planning is flawless} [7:183]**. Meaning: My punishment of them, due to their sins is severe, and painful. Praise be to Allāh, and with what is befitting of His Majesty He is extolled.

An Inquiry Regarding the Meaning of {Then Adam was inspired with words 'of prayer' by his Lord}

Of that which they have deviated in, and attributed to their just Lord injustice, not knowing the meaning of His saying (the Glorious): **{Then Adam was inspired with words 'of prayer' by his Lord, so He accepted his repentance} [2:37].**

They say: Since Allāh inspired Adam with words which He used to accept his repentance, and He did not do the same for Iblees, and He did not forgive him. It is, therefore, permitted to say that He chooses a group of His servants for forgiveness, and prohibits others from such.

Our answer to that is: We do not deny that Allāh chooses the Prophets, and the believers, and favors them in many matters which pertain to His reward, mercy, and guidance from that which we mentioned in the section on guidance. However, what Adam received from his Lord, Allāh had informed the entirety of His servants that He forgives whoever repents, He said: **{But I am truly Most Forgiving to whoever repents, believes, and does good, then persists on 'true' guidance} [20:82].** Adam was inspired by such from his Lord, so he repented, and sought forgiveness.

It has been said: His words of repentance were: *Glory be to Allāh, I seek the forgiveness of Allāh, there is no god, save Allāh, Allāh is the Greatest.*

And it has been said that he said: *My Lord! I Have committed a wrongful deed, and I have wronged myself. Forgive me! For, none forgive sins, save You!*

And it has been said: *{They replied, "Our Lord! We have wronged ourselves. If You do not forgive us and have mercy on us, we will certainly be losers."} [7:23].*

All of that is good, and Allāh knows the truth regarding what he [actually] said.

Allāh gave Iblees what He gave to Adam, of what he received from him, and of opening for him the door of repentance, and for all the wrongdoers. The evidence regarding the truth of that is His saying: **{We said, "Descend all of you! Then when guidance comes to you from Me, whoever follows it, there will be no fear for them, nor will they grieve} [2:38].** His guidance here is what He guided them towards, of repentance, and returning to His obedience. It is what Adam was inspired by from His Lord, which Iblees did not receive. He insisted upon his sin, and arrogance; refusing what Allāh ordered Him, and denying it.

The evidence for that is the saying of Allāh (the Glorious): **{Allāh said, “Descend, both of you, from here together ‘with Satan’ as enemies to each other. Then when guidance comes to you from Me, whoever follows My guidance will neither go astray ‘in this life’ nor suffer ‘in the next’ [123] But whoever turns away from My Reminder will certainly have a miserable life, then We will raise them up blind on the Day of Judgment.”}** [20:123-124].

This is because, when he turns away from the Reminder of His Lord, and goes astray in the worldly life, becoming blind towards the order of His Lord, and the possession of piety; he will be resurrected on the day of judgment upon his misguidance, which is blindness towards guidance.

He (Exalted is His remembrance) indicated that by His mentioning: **{They will cry, “My Lord! Why have you raised me up blind, although I used to see?” [125] Allāh will respond, “It is so, just as Our revelations came to you and you neglected them, so Today you are neglected.”}** [20:125-126].

The meaning of that is: I gave you sight to perceive with, and an intellect to ponder My cause with, and to know My signs through You were neglectful towards My signs, and My order. The meaning of neglectful is that you forsook that matter, therefore, you are punished by forsaking My kindness, and mercy. I have resurrected you upon your misguidance, and your disbelief towards My blessings.

He (Exalted is His remembrance) then said for further clarification, and indication for the people of transgression: **{This is how We reward whoever transgresses and does not believe in the revelations of their Lord. And the punishment of the Hereafter is far more severe and more lasting}** [20:127]. Praise be to Allāh for His guidance, and aid in success. I seek refuge in Allāh, that He may leave, and forsake [us].

An Inquiry Regarding the Meaning of {‘Remember’ when Abraham was tested by his Lord}

From that which the Mujbirah have been ignorant of, regarding its interpretation, due to their interpretation by their dialects; going against what Allāh revealed by His saying (the Glorious): **{‘Remember’ when Abraham was tested by his Lord}** until His saying: **{“My covenant is not extended to the wrongdoers.”}**. [2:124].

The meaning of His testing of him is: Testing him regarding His obedience, and decree. The fulfillment of that is the fulfillment of religion, and the Holy Light which He gave to him. He taught him well, and guided him clearly. So, when he accepted the decree of his Lord, he was chosen for Prophethood. He was content with him, and favored him, and it was Allāh who made him an Imām.

What is analogous to that from the speech of the Arabs is, when a man teaches a human, and disciplines him; instructing him with what is best. If he accepts from him, and learns from him, it is permitted for him to say to him: I will now leave you as a scholar, I have caused you to be a man of discipline, and I have made you a teacher for other than you. This is the interpretation of what they have been mistaken in. I praise Allāh with content.

An Inquiry Regarding the Meaning of {Our Lord, and make us Muslims [in submission] to You}

Likewise, the Mujbirah have erred [in understanding] the saying of Allāh (the Glorious): **{Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You} [2:128].**

Our saying regarding that is: A person cannot become a Muslim until Allāh (the Glorious) causes him to be such by what He informs him of, so that he may accept it from Him. For, Allāh (may His Glory be Glorified) does not force anyone to obey Him, or disobey Him, nor does He compel His servants to Islam. The evidence for that is His saying: **{There shall be no compulsion in [acceptance of] the religion. The right course has become distinct from the wrong} [2:256].** And His saying: **{Would you then force people to become believers?} [10:99].** And His saying: **{Should we 'then' force it on you against your will?} [11:28].**

For, the saying of Allāh (Glorious is His remembrance) is interpreted to not compel, or necessitate that His servants obey Him, nor force them towards what He loves. Rather, it is that no one acts upon a matter of faith unless it is by the decree of Allāh, and His calling towards it. One does not move away from His disobedience except after His discouragement of it, and incitement to act upon what He decreed, and leaving what He prohibited; calling towards the praiseful recompense which He will kindly administer to those who obeyed Him.

Therefore, he who aspires, accepts, and submits to Allāh, then Allāh has made him a believing Muslim. Thereafter, he will increase in faith, and goodness, so it is Allāh who has made him such. He intended 'Ibrāhīm, and 'Ismā'īl (upon them be peace) by their saying: **{Our Lord, and make us Muslims [in submission] to You}**. Meaning, in what has remained of our lives, and cause **{From our descendants a Muslim nation [in submission] to You}** after the matter has reached them of [divine] ordinance, prohibition, and instruction. This inquiry is similar to the one prior to it, and Allāh I praise, worship, and seek aid from.

An Inquiry Regarding the Meaning of {Our Lord, do not impose blame upon us}

The Mujbirah inquire about the saying of Allāh (the Blessed and Exalted): **{Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear} [2:286]**. He (the Glorious) [intends that] if the servant worships Him, He will lessen the burden upon him, and will ease for him the task of Obeying Him out of His Kindness, and as a reward from Him for those who obeyed Him. Worship for him will become light, and he will increase in vigor in working for Allāh. The affairs of the world, and its difficulties will become less burdensome.

For, He promised the grateful ones an increase: **{If you are grateful, I will certainly give you more. But if you are ungrateful, surely My punishment is severe} [14:7]**. He mentioned that Nuh (upon him be peace) said to his people: **{Seek your Lord's forgiveness, 'for' He is truly Most Forgiving}**. Until His saying: **{And provide for you rivers} [71:10-12]**. Such is abundant within the Qur'ān.

If he were to disobey Him, then He will forsake him, and leave him out of His aid in withstanding difficulties. So, what is of light adversity will become difficult for him, and what is of little tribulation will become severe for him. When a matter of the world departs him, it will become burdensome for him. What is light for the believers, due to their certainty will become heavy for him; of obedience, and acts for the Lord of the Worlds. Therefore, whenever they increase in disobedience of Allāh, they also increase in hatred towards the obedience of Allāh. Towards His orders far more averse, and in denial. That is the punishment of Allāh for their disbelief, and excessiveness in vice.

Allāh (Exalted is His remembrance) made such a matter in His Book clear, by His saying: **{We forbade the Jews certain foods that had been lawful to them for their wrongdoing, and for hindering many from the Way of Allāh}**. Until His saying: **{We have prepared for the disbelievers among them a painful punishment} [4:160-161]**. Allāh may test the believer in some circumstances with adversity, difficulty, and great affliction, so as to purify them from their minor sins, and to test their obedience, and patience for Him (Exalted is His remembrance): **{That Allāh may purify the believers [through trials] and destroy the disbelievers} [3:141]**.

If they were to remain patient, and content with the test of Allāh, and His administration regarding them; He will increase their reward, honor, and multiply their good deeds, and He will necessitate for them the loftiest of stations.

And for the people of disobedience, Allāh may increase them in certain matters, such as wealth, offspring, and blessings. He will push away from them calamities, give them time, and strengthen their bodies so that He may call them towards His worship, thanksgiving, and inform them that their disobedience towards Him does not affect Him. If they believe, and repent, He will accept their repentance. If they insist, and continue upon their transgressions, He will not forsake taking them by their sins, and the vices they acquired, so He will chastise them in the hellfire eternally: **{Your Lord is never unjust to 'His' creation} [41:46].**

Upon this the believers asked their Lord, saying: Our Lord, do not cause us to bear a heavy burden, for we may be unable to withhold it, and lean towards the world. So, they inclined that He (Exalted is His remembrance) eases for them their difficulties, and reduces for them the burden of tribulations.

This form of speech among the Arabs is known, a man would say to another: I cannot stand your speech, nor can I stand your rule. He does not [literally] mean that he truly cannot stand it, due to a sickness that he has, or a physical, and bodily weakness, or incapacity to do so. Rather, he intends that he dislikes him, and does not like his actions. Therefore, upon this [linguistic context] the verse ought to be understood, as well as what resembles it.

Allāh is the One worshiped, and praised.

And upon this understanding is His saying: **{'They say,' "Our Lord! Do not let our hearts deviate after you have guided us} [3:8].** They ask that He does not increase them in tribulation, and calamity. For, they may prefer their inclinations, and move towards the world's [allurements:] causing their hearts to deviate due to those trials, and leaving His obedience.

If such were to occur from them, then it is by the admission of their own free will. Therefore, it is permitted linguistically to attribute that to Allāh (Exalted is His remembrance), for by Him afflicting them with trials, and tribulations the matter became severe for them, so, He caused them to deviate.

The Arabs say: So, and so has caused so and so to withhold. For, he requested from him that which he does not like, nor does Allāh like. He [caused him to] showcase his inability, as he requested from him that which would make his inability conspicuous by fulfilling what he dislikes.

Upon this understanding is all that is similar to it from the book of Allāh, and Allāh is the praised, and worshiped.

An Inquiry Regarding Fitnah and Its Answer

As for the saying of Allāh (Exalted is His remembrance): **{But he for whom Allāh intends fitnah - never will you possess [power to do] for him a thing against Allāh} [5:41]**. Fitnah in the language of the Arabs, and in the Book of Allāh is upon varying meanings. Of them is, disbelief towards Him, and of them is: Trials, and tests, and of them is: Torment, and of them is: War, and death upon misguidance for that which angers Allāh, and of them is: Being overcome by inclinations, and desiring a matter, and other [meanings].

And Allāh (Exalted is His remembrance, the Mighty) clarified many of it in His Book which is a remedy for what is in the chests, He (Exalted is His remembrance) said: **{And fitnah is worse than killing} [2:191]**. And He said to Mūsā (upon him be peace): **{And tried you with a severe fitnah} [20:40]**. Meaning, He tried you with a test, and He said: **{Fight them until there is no [more] fitnah} [2:193]**. He intends, so that there is no more evil, war, and killing upon misguidance, and disbelief. And, He said: **{It is the Day they will experience fitnah over the Fire}**. He intends that they will be tormented **{They will be told, "Taste your fitnah"} [51:13-14]**. Meaning, taste your torment. For, He (the Glorious) says: **{But he for whom Allāh intends fitnah - never will you possess [power to do] for him a thing against Allāh} [5:41]**. In this context He intends that, he whom Allāh intends to punish, you will not be able to turn away from him that which Allāh intends of punishing him.

Allāh (the Glorious) does not intend to punish anyone, unless they insist upon His disobedience, knowing that they will not return from their Kufr, nor repent, as He knew that regarding Satan, that he will never repent. It is not of His decree that He punishes those whom He knows will one day repent, and return, because He said: **{Allāh would not punish them while they seek forgiveness} [8:33]**. He is saying: I will not punish the one who I know will repent, and seek forgiveness, and He (Exalted is His remembrance) said: **{Had Allāh known any goodness in them, He would have certainly made them hear. But even if He had made them hear, they would have surely turned away heedlessly} [8:23]**. He is saying: Had I known that they were to accept, I would have made them hear what they requested, and see from the signs what they requested. And He said: **{Even if they were to be sent back, they would certainly revert to what they were forbidden. Indeed they are liars!} [6:28]**.

So, this, and its likes are plentiful in the Qur'ān. Allāh (Exalted is His remembrance) informs that He is knowledgeable of them choosing His disobedience, and He knows the conclusion of their fate, that they will never repent; they do so out of their own free will, and are not compelled. He [informs that] He will never punish the one who He knows will repent, and return from their Kufr, and misguidance.

As for His saying (the Glorious): **{Those are the ones for whom Allāh does not intend to purify their hearts} [5:41]**. The meaning of that is that He does not wish to decree purity, and faith for their hearts, and they are disbelieving. He does not testify that they possess purity, and they are [in fact] impure, and He will not purify them. They reached this state due to their Kufr, and Shirk which they chose, and insisted upon. Had they believed, and become God conscious, He (the Glorious) would have decreed purity, and uprightness regarding them, as He decreed for those who believed, and were God conscious.

Similar to that is what is used with people in language, a person may say to a group of sinners: He is pure, and blessed. So, another person says: You wish to make this sinner blessed, and upright by testifying to his purity while he is an impure sinner. Allāh does not want such, and to Him belongs praise.

The exegesis of the first verse is evidence for what we have interpreted. **{O Messenger! Do not grieve for those who race to disbelieve—those who say, “We believe” with their tongues, but their hearts are in disbelief}**. Until His saying: **{Saying, "If you are given this, take it; but if you are not given it, then beware."}**. He (Exalted is His remembrance) informed that these indecent acts from them are not from Him, by His order, and they are not acceptable to Him. Rather, it is their own deeds without them being compelled to do them, He (the Glorious) then said: **{But he for whom Allāh intends fitnah}** meaning punishment, and you will not be able to stop the punishment of Allāh for them. He then said: **{Those are the ones for whom Allāh does not intend to purify their hearts}**.

Meaning: He does not wish to decree purity for them while their hearts are insistent upon disobeying Him, and going against His Messenger (upon him be peace). Thereafter, He concluded the matter by saying: **{For them is disgrace in this world, and they will suffer a tremendous punishment in the Hereafter} [5:41]**. And He (Exalted is His remembrance) said in another verse: **{If they turn away from Allāh’s judgment, then know that it is Allāh’s Will to repay them for some of their sins, and that many people are indeed rebellious} [5:49]**. He informed that He wishes to decree torment for the people of vice, He then said in another verse: **{Why should Allāh punish you if you are grateful and faithful? Allāh is ever Appreciative, All-Knowing} [4:147]**.

Within this is sufficiency, and fulfillment for the one who is mindful regarding Allāh. Praise be to Allāh.

An Inquiry Regarding Sovereignty and Its Answer

As for His saying (the Glorious): {**Allāh has chosen him over you and blessed him with knowledge and stature. Allāh grants kingship to whoever He wills. And Allāh is All-Bountiful, All-Knowing.**} [2:247]. To be favored is to be chosen by Allāh, and Allāh does not choose anything besides good. Allāh knew his obedience for Him, and his lack of need for what He will provide for him, and grant him of kingship over those who oppose Him, and disobey Him until he returns them to His order willingly, or unwillingly. Allāh (Exalted is His remembrance) said regarding ʾIbrāhīm (upon him be peace): {**Are you ʾO Prophet not aware of the one who argued with Abraham about his Lord because Allāh had granted him kingship?**}. Until His saying: {**And Allāh does not guide the wrongdoing people**} [2:258]. And He said: {**Say, "O Allāh, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will**}. Until His saying: {**You are over all things competent**} [3:26].

The intent of Allāh (the Glorious) is to give Prophethood to those He favored, the meaning of favoring is His choosing upon knowledge, regarding his following of His orders, his purity, and sincerity in the religion. So, He (the Glorious) decreed sovereignty for His Prophets, and made it for them. He also decreed sovereignty for other than Prophets from the ruling Imāms, those who have chosen rulership for the sake of obedience to Him, like Ṭālūt, and Ḍhul Qarnayn, and those that followed. For, they were not Prophets, their rulership was by [implementing] the order of Allāh, and His obedience, and [by such] deserving of it.

As for the one who is triumphant through disbelief, and sin over the people, Allāh did not give them that ruler as a sovereign over them, and His saying: {**You take sovereignty away from whom You will**}. It is Him giving sovereignty to the Prophets, and Messengers over those who they have gained dominion over from the people. They gained rulership over them until it was taken away by the order, and decree of Allāh. For, such are the likes of Caesar, and others. Or, it is by their deaths, for when He causes them to die, He has taken from them their sovereignty in every matter {**You honor whom You will**}. This form of honoring is the honoring of the Prophets by granting them refuge from His wrath, and by their obedience of Him with what they have of clear insight, and evidence, and by His allegiance to them.

Likewise, the entirety of the believers, by His love for them, and by what He justly provided them of dignity in paradise, and the abode of eternity of the good reward, and of what they faced of death, and persecution in this world. {**You disgrace whom You will**}. For, He has disgraced those who disbelieve in Him, and disobey Him by cursing him, opposing him, weakening his means, and causing his own allies to go against him, and ordering them to kill him, Thereafter, sending him to the fire of everlasting torment.

There are none more disgraced than the enemies of Allāh, even if they lived in this world for a short time, and enjoyed it briefly. Praise be to Allāh for all His clear guidance, kindness, goodness, and generosity.

An Inquiry Regarding Adornment and its Answer

The Qadrī Mujbirah said: Allāh (the Exalted) created disbelief, as disbelief, faith as faith, vice as vice, and good, as good. He then created all things with what they are upon of transgression, justice, truth, falsehood, truthfulness, and deceitfulness. There is no one who is able to do so, except for him, they argued this for their sect from the saying of Allāh (the Glorious and Exalted is) regarding what the transgressors will say: **{This is how We have made each people's deeds appealing to them. Then to their Lord is their return} [6:108]**. And by His saying **{As for those who do not believe in the Hereafter, We have certainly made their 'evil' deeds appealing to them, so they wander blindly} [27:4]**.

They interpret these verses with their ignorance, and deviance; [saying] that Allāh (Exalted is His remembrance) made disbelief appealing to the disbelievers, and disobedience appealing to the rebellious ones. Indeed, that is true misguidance. This is because what is established in the intellect of every cognizant, equitable individual is that which is good. What He ordered, praised, and promised a generous reward, blessed abode, and an eternal blissful stay. He did not adorn, nor make good what He condemned of the act, and those who act upon it; what He [ordered one] to be distant from, and promised the doer of it eternal hellfire, an everlasting painful torment, and they have heard Allāh (Exalted is His remembrance) say: **{Likewise, the pagans' evil associates have made it appealing to them to kill their own children} [6:137]**. And He said: **{And 'remember' when Satan made their 'evil' deeds appealing to them}**. And He said: **{No one can overcome you today} [8:48]**.

They believe that the associates, and Satan adorn the falsehood which is their deeds for them, and they did not adorn a single matter of truth, nor did they guide towards a matter of goodness. It was incumbent upon them to specify that Allāh (the Glorious) is the one that perhaps adorned the good, and the truth which He ordered, guided towards, made desirous, and rewarded its doer. That He did not adorn what He condemned, informed to avoid, and promised for it a painful, and eternal punishment. Such that, they would be fair in their judgment, and free from transgression, and vice. They have said: Only those who possess intellects may conceive of it, and in this portion is what suffices for the one who reflects over it, and is cognizant regarding Allāh, God-willing.

An Inquiry Regarding Omniscience and Its Answer

The Qadrī Mujbirah have said: The one who claims that the disbeliever who Allāh knows will not believe has the ability to believe has also claimed that he has the ability to exit the realm of Allāh's omniscience!

They have falsely presumed that they have incapacitated with this the people of truth **{And whoever Allāh does not bless with light will have no light!} [24:40]**.

So, I say, and upon Allāh I rely: This from among their sayings is ignorant, and unjust in decree, and a transgression against truth. This is because, we claim that the disbeliever has the ability to believe what Allāh ordered him to. He never engages in a matter except that Allāh knows that he will do it. It is not that the belief that He ordered is a means of exiting from the omniscience of Allāh, to the extent that the ability to do so would entail the ability to exit outside the realm of the omniscience of Allāh. Had such been a means to exit the omniscience of Allāh, Allāh would not have ordered His servants to it. For, if He ordered them with that, then He would be ordering them to exit outside of His omniscience. [This is because] He (Exalted is His remembrance) ordered the disbeliever to have faith, and every wrongdoer to do good.

We shall inquire regarding this matter in and of itself, so that we may inform them that the incapacity of what they postulate is severer, and that the onus of proof is upon them. For, in regard to Allāh there are foundational [axioms]. I say, and I seek aid:

Let it be said to them: Do you not claim that Allāh ordered the disbeliever to have faith, while He knows that he will not believe?

If they say: Yes.

It is said: Then, Him ordering such for the disbeliever is Him effectively ordering him to exit outside the realm of His omniscience.

If they say: No, it is so that He may make His proof upon him incumbent.

Then, that is what we also say. He has given him the capability to act upon what He ordered, even if He knew that He will not [choose] to do it, it is so that He may make His proof incumbent upon him.

For, the one that is ordered to do what he is unable to do is oppressed, and we do not say: Him providing him with the ability to act upon what He ordered is Him providing him with the ability to exit outside of the realm of His omniscience.

We say: Although he has the potential for faith, which Allāh knows he will not actualize, nothing will ever stem from him that Allāh will not be knowledgeable of.

And it is said to them: Is it possible for the disbeliever who Allāh knows will not believe, and He has ordered him to believe, to believe, and forsake his disbelief?

If they say: It is not possible, then they have claimed that Allāh orders His servants to do what is impossible. This goes against their sayings, and the sayings of all those who are upon Islam.

If they say: Yes, it is possible for him to believe, and forsake his disbelief.

It is said to them: You have permitted the disbeliever to exit outside the realm of Allāh's omniscience.

Such is decreed for the one who is known to not adhere to faith, he can do so, and his ability to do so does not entail him [having the ability] to exit outside of the realm of Allāh's omniscience, nor be separated from it.

If they say: The reason we say that is because, the knowledge of Allāh does not order His slaves to do what is impermissible.

We say: That is also what we say: He does not order His servants to do what they are incapable of doing.

And it is said to them: To claim that a servant can do what they are unable to do is a clear contradiction in speech that is identifiable by every sane intellect, instead what is more authoritative in truth, and accuracy is to say: The disbelieving servant is capable of faith, and his ability to do so is established. The one who says: The disbeliever is capable of faith, yet negates from him the ability to have faith has also negated his capability.

And it is said to them: Don't you claim that Allāh is able to make the disbeliever, who He has known to not believe, a believer? And of their response is: Yes

So, it is said to them: Then, you have silenced your uproar against us, for it is possible that Allāh did that, and you were unaware. For, Him making him such does not entail him exiting outside the realm of His omniscience.

And it is said to them: What do you say regarding the disbeliever who Allāh knows that he will not believe, is it permitted for Allāh to guide him to faith? Is Allāh capable of doing so?

If they say: Yes, such is permitted. Then, they have permitted him to exit outside the realm of Allāh's omniscience by the highest degree of what they themselves sought to protest against others.

And it is said to them: Don't you claim that Allāh is capable of doing things which He knows He will not do?

If they say: Yes.

It is said to them: You then have claimed that Allāh (the Glorious) is capable of exiting His own realm of omniscience, and you are therefore bound by what you sought to bind the people of truth.

Allāh is the one who is Praised, and by what befits His Majesty mentioned.

An Inquiry Regarding Permission from Allāh (the Glorious) and Its Answer

The Mujbirah said: Since Allāh informed the sorcerers that they will not harm anyone except by the will of Allāh, then He (the Glorious) permitted the sorcerer's sorcery, so the matter is upon what He says, and that is what we believe.

Our answer to them regarding that: They, and their predecessors from before have come with their own dialects, and their lack of understanding of language.

The Meaning of Permission

The meaning of permission in the language of the Arabs is upon three variants, not more.

One variant is: Ordering, and Allāh does not order sorcery [to be done,] and He forbids it, He (Exalted is His remembrance) said: **{Permission 'to fight back' is 'hereby' granted to those being fought, for they have been wronged. And Allāh is truly Most Capable of helping them 'prevail'} [22:39].**

Another variant is: forsaking: And another is knowledge, He (Exalted is His remembrance) said: **{He will call to them, "Where are My 'so-called' associate-gods?" They will cry, "We declare before you that none of us testifies to that 'any longer'."} [41:47].** The meaning of "We declare" is: We bear witness that there is none from us that testifies that.

As for forsaking: It is with knowledge, or in support of a matter. The Arabs say: So, and so has given permission to his servant to do such, meaning: He has ordered, and allowed him to do so.

And the Arabs say: So, and so did not do such except by my permission, meaning: Except through my knowledge [of it,] permission is not known except through these meanings. And, of that is their saying: If a member of theirs dies they call to the people, so that they may be present: Meaning, they have informed them of his passing. From that is also the call to prayer, it is a means of informing the people of the obligatory prayer, so that they may be present, Of that is the saying of Allāh (the Glorious): **{Call 'all' people to the pilgrimage} [22:27].**

Meaning, inform them regarding the pilgrimage, so that men, and travelers may come forth to you. Therefore, the meaning of: **{They do not harm anyone through it except by permission of Allāh} [2:102].** Is that [they do not do so] except that Allāh knows of them, and His permitting of it for them. This is the meaning of what the Mujbirah have been ignorant of.

Far exalted is Allāh above ordering what He prohibited, He (the Glorious) said in denial to whoever attributed such to Him: **{Whenever they commit a shameful deed, they say, “We found our forefathers doing it and Allāh has commanded us to do it.” Say, “No! Allāh never commands what is shameful}. Until His saying: {And call upon Him, devoting religion to Him} [7:28-29].** The meaning of call upon Him is: Worship Him. Praise be to Allāh Lord of the Worlds, and may the blessings of Allāh be upon His Messenger Muḥammad, the Prophet, and His Ahl al-Bayt.

An Inquiry Regarding Will and Its Answer

The Qadrī Mujbirah have claimed that Allāh willed for the disobedience of His servants, and their opposition to His order, and that He did not want that, nor like it.

This is from the corruption of reflection, and wisdom, to the extent that if this were attributed to their forefathers, they would have become angry. For, they claim that Satan willed, and wanted disobedience towards Allāh, and that he wanted that, and liked it.

Well, [by that] the one who wants, and wills for what he likes, and is content with is more wise, and of good reflection, as is apparent to every sane intellect that is free from the control of whims. Far exalted is Allāh above what the ignorant say.

Some of the people have spoken of the will, the Qadrī Mujbirah have claimed that all that is conceivable, and known regarding the acts of disobedience towards Allāh is by His will, and command; that the will regarding that is one, and its meanings do not differ.

The Mu‘tazīlah, and those who have aligned themselves with their position have said: The will, and command of Allāh are upon two meanings. An inevitable will, and command, and that is what Allāh (the Glorious) described by His saying: **“Be ye apes, despised and rejected.”** [2:65]. As He willed, and commanded, and His saying: **{Whenever We intend to do something, We do no more than say to it, “Be,” and it comes to be}** [16:40]. This is the will, and command of what if inevitable.

As for the second will: It is the will of order, and choice, and the evidence for that is His saying (the Glorious and Mighty): **{Stand firm for justice}** [4:135]. So, some were such, and others were not. This saying for us is true, except that it requires more clarification.

The further clarification is in regards to acting upon what He ordered them, and leaving what He prohibited for them, and the evidence for that is His saying (Exalted is His remembrance): **{And say, ‘O Prophet,’ “‘This is’ the truth from your Lord. Whoever wills let them believe, and whoever wills let them disbelieve.”}** [18:29]. And His saying: **{Indeed, those who abuse Our revelations are not hidden from Us. Who is better: the one who will be cast into the Fire or the one who will be secure on Judgment Day? Do whatever you want. He is certainly All-Seeing of what you do}** [41:40].

This is the will of choice, within it is a severe promise. So, when they engage in His disobedience it is not that He willed [for them to do that,] nor wanted it. He prohibited, and promised chastisement for it, and it is their action, not His. Whenever they engage in His obedience it is by their act, not His, for them is what He promised those who obey Him.

For Him, He decrees the will, and permission regarding a matter. Be it that of ordinance, choice, or abandonment. The Qadrī Mujbirah have sought to argue for their deviant sect with what we do not deem coherent.

For, it is by the saying of Allāh (Exalted is His remembrance: **{Surely this 'Qur'ān' is only a reminder to the whole world} [81:27]** to the end of the Šūrah; and His saying: **{Surely this is a reminder. So let whoever wills take the 'Right' Way to their Lord [29] But you cannot will 'to do so' unless Allāh wills. Indeed, Allāh is All-Knowing, All-Wise} [76:29-30]**. For these verses there is an interpretation which differs with what they have gone towards, and deviated with in their sayings, and understood by their own dialects.

Allāh (the Glorious) said in what He revealed in His wise Book which no falsehood can come to it neither from between it, or behind it: **{Surely this 'Qur'ān' is only a reminder to the whole world— [27] To whoever of you wills to take the Straight Way [28] But you cannot will 'to do so' } [81:27-29]**. Taking the Straight Way after receiving the reminder, until Allāh wills that from you, and orders you of it. Likewise, His saying (Exalted is His remembrance) in another verse: **{Indeed, this is a reminder, so he who wills may take to his Lord a way} [76:29]**. So, He indicated in this verse as well [His will] to leave them to choose, He then said: You did not choose to take a way to your Lord with this verse which is a reminder, until Allāh willed that for you, before [your choice,] and ordered you. This is clear for the one whose heart hasn't been sealed, and praise be to Allāh.

It is also permitted to say that He (Exalted is His remembrance) intended by His saying: **{But you cannot will 'to do so' unless Allāh wills} [76:30]**. You are not of those who possess a choice, or [free] will until Allāh wills that [for you]. All such understanding is correct in meaning. Praise be to Allāh.

And it is said to them: Do you believe in Allāh that Allāh has decreed, and willed?

If they say: Yes.

It is said to them: Then, it is necessary for you to believe that Allāh is a third of three, and what the Zoroastrians said regarding the two, and what those who have denied Allāh have said. This is because, they claim that whoever believes such is by the decree, and will of Allāh. Therefore, they ought to be believers in the saying of those who have said: Allāh is a third of three, and those who have disbelieved in Allāh.

If they say: We do not believe in all that Allāh has willed, and inevitably decreed, then they are disbelievers in faith, and all that pertains to the obedience of Allāh and: **{That is 'truly' the farthest one can stray} [14:18]**.

Going by their understanding, it is therefore necessary to say that every person who is disobedient to Allāh is obeying what He ordered him to do. Resulting in him being an obedient sinner in one single instance, and it would necessitate that Satan, and all the Pharaohs were also obedient to Allāh. This is because they have acted upon what Allāh willed [for them] of disobedience. If they claim that the one who acts in accordance to what Allāh wills is [also] disobedient, then for them the Prophets, and every believer are also amongst those who are disobedient to Allāh. For, they act upon what Allāh wills.

And, it is said to them, has Allāh willed that the truth is with you? Or, has He willed that falsehood, and errancy is with you?

If they say: The truth, then disbelief for them is what truth is. This is because Allāh willed that for them, and wanted it.

If they say: Allāh Has willed for errancy, and falsehood. Then, faith for them is false, and errant. This is because He wanted that from them.

And it is said to them: Are there among the creation of Allāh those who are deserving of being cursed, and He willed for that, and decreed that they are deserving of it?

If they say: Yes!

It is said to them: Then, according to you, the Prophets (upon them be peace) are deserving of damnation, cursing, and falsification. For, Allāh has willed for that according to you? For those who do such, and censure them.

And it is said to them, is not what all the servants believe with their great differences what Allāh has created, willed, and wanted? Otherwise, show us the difference [in your claim,] and you will not find a difference God-willing. This is from what is plentiful of what one can raise [in contention] against them, and I have mentioned some of what can be inferred from them, for the one who understands the other. Praise is given to Allāh, and with what befits His Majesty, He is mentioned.

And He (the Glorious) has made clear in His Book the denial, and condemnation for anyone who says anything similar to the sayings of the Mujbirah, and has taken their understanding, He (Exalted is His remembrance) said: **{The polytheists argue, “Had Allāh willed, neither we nor our forefathers would have worshiped anything other than Him, nor prohibited anything without His command.” So did those before them. Is not the messengers’ duty only to deliver ‘the message’ clearly?} [16:35].**

And He (the Glorious) said: **{The polytheists will argue, “Had it been Allāh’s Will, neither we nor our forefathers would have associated others with Him ‘in worship’ or made anything unlawful.” Likewise, those before them rejected the truth until they tasted Our punishment. Ask ‘them, O Prophet’, “Do you have any knowledge that you can produce for us? Surely you follow nothing but ‘false’ assumptions and you do nothing but lie.” [148] Say, “Allāh has the most conclusive argument. Had it been His Will, He would have easily imposed guidance upon all of you.”}** [6:148-149].

So Glory be to Allāh, how clear, and evident is His proof against the Qadrī Mujbirah. They said “Had Allāh willed, we wouldn’t have disobeyed Him”. So, He (the Glorious) said: Had I wanted to, I would have guided you to that. However, I wanted to see which one of you is best in deeds, and test your obedience after I gave you the free will to do what I obligated for you, and refrain from what I prohibited you from. The ultimate proof is for Me, and for My Messengers who have informed you from Me what is clear. Praise be to Allāh Lord of the Worlds.

So, the Mujbirah have said what their polytheist brethren have said, if Allāh willed we wouldn’t have disobeyed Him. However, He willed for us to disbelieve, and disobey Him **{That is the assumption of those who disbelieve, so woe to those who disbelieve from the Fire}** [38:27]. And all that is within the Qur’ān, like His saying (the Glorious): **{Had We willed, We could have easily imposed guidance on every soul}** [32:13]. And it is plentiful, and that is Him informing His servants of His ability to force them had He wanted that. However, He wanted to test them after providing them with the ability of fulfilling what He orders, and prohibits. He said: **{‘He is the One’ Who created death and life in order to test which of you is best in deeds}** [67:2]. [And] He said: **{Had Allāh willed, He could have defeated them Himself, but He thus tests some of you by means of others}** [47:4]. So, He informed that He did not want to force them, rather He wanted to test, and try them.

And He (the Exalted) said: **{The Jews and the Christians each say, “We are the children of Allāh and His most beloved!” Say, ‘O Prophet’, “Why then does He punish you for your sins? No! You are only humans like others of His Own making. He forgives whoever He wills and punishes whoever He wills}** [5:18]. The Ummah have reached a consensus that it is not permitted for the Jews, and the Christians to be forgiven unless they repent. So, He informed of His ability to forgive whom He wants, and He only wants to forgive those who repent, believe, and do good deeds. He said: **{But I am truly Most Forgiving to whoever repents, believes, and does good, then persists on ‘true’ guidance.”}** [20:82].

An Inquiry for the Mujbirah Regarding Good and Evil and Its Answer

The Qadrī Mujbirah said: All good, and evil from the obedience, and disobedience of Allāh, and from the ease, and difficulty of the world, and what is other than that is all from Allāh, from His action, and His creating it. Far glorious is Allāh above that. They have argued for their position by [using] the saying of Allāh (the Glorious): **{Wherever you may be, death will overcome you—even if you were in fortified towers.} When something good befalls them, they say, “This is from Allāh,” but when something evil befalls them, they say, “This is from you.” Say, ‘O Prophet,’ “Both have been destined by Allāh.” So what is the matter with these people? They can hardly comprehend anything!} [4:78]**

As for good, and evil: There are two goods, and two evils in the Book of Allāh. A good from Allāh, and that is a blessing from Him, and it is what Allāh bestows upon His servants of health, fertility, ease, wealth, victory, spoils, prosperity, and other such matters of blessing. And for evil, it is what is bad, and it is what Allāh afflicts His servants with, from calamities, drought, poverty, hardship, injury, the killing of loved ones, and their dying. This type of evil is what can be a punishment for the minor sins of the believers, Allāh (Exalted is His remembrance) said: **{And whatever disaster befalls you —it is because of what your hands have earned, yet He pardons much} [42:30]**. So, these calamities in the world act as a means of purification for the believers, and a punishment for the disbelievers. And He (Blessed is His remembrance) said: **{That Allāh may purify the believers [through trials] and destroy the disbelievers} [3:141]**.

He has described these vices in His Book as evils, He said: **{When evil touches him, impatient [20] And when good touches him, withholding [of it]} [70:20-21]**. And He said: **{And We test you ‘O humanity’ with good and evil as a trial} [21:35]**. And He (the Glorious) said: **{We tested them with good and evil, that they may return} [7:168]**. When the people of hypocrisy, and doubt who were with the Prophet (upon him and his Ahl al-Bayt be peace) were [blessed with] good, victory, spoils, fertility, and ease, they said: This is from Allāh, and when an evil would strike them, or calamity, injury, difficulty, poverty, and what resembles that, they would say: This is from Muḥammad, and his failure, so they saw him as a bad omen, as Pharaoh did with Mūsā (upon him be peace). So, Allāh (Exalted is His remembrance) revealed to them: **{In times of prosperity, they said, “This is what we deserve,” but in adversity, they blamed it on Moses and those with him. Surely all is destined by Allāh. Yet most of them did not know} [7:131]**. So, Allāh (Exalted is His remembrance) said to those who considered Muḥammad (upon him and his Ahl al-Bayt be peace) a bad omen: **{Say, ‘O Prophet,’ “Both have been destined by Allāh.” So what is the matter with these people? They can hardly comprehend anything!} [4:78]**.

And by my soul the Mujbirah have not comprehended from Allāh His speech, the good, and the vices from good, and evil. They are the deeds of the servants which Allāh did not do, and it is not permitted for them to say to Muḥammad (upon him and his Ahl al-Bayt be peace) that what they have done of sins is from you. As well as what Allāh (Exalted is His remembrance) has clarified regarding its case, and differentiated between it, and between the good, and the evil which I have mentioned in the beginning from the decisive [verses] in His Book; referring to His servants that strive for Him, He said: **{If you act rightly, it is for your own good, but if you do wrong, it is to your own loss} [17:7]**. And He said: **{Whoever does good, it is to their own benefit. And whoever does evil, it is to their own loss} [41:46]**. And He said: **{Whoever comes with a good deed will be rewarded tenfold. But whoever comes with a bad deed will be punished for only one. None will be wronged} [6:160]**. And there is more which is similar to that. Praise be to Allāh Lord of the Worlds, for His Wisdom, Clarity, Kindness, and Beautiful Goodness. May the peace, and blessings of Allāh be upon Muḥammad, and his Ahl al-Bayt.

An Inquiry Regarding al-Qaḍhā (Decree) and Its Answer

The Qadrī Mujbirah said: All that existed, and exists is by the decree of Allāh, and the servants have no means whatsoever in forsaking a single thing from it.

That from among their sayings is a lie, and a slander between the hand, and the foot. These people are ignorant regarding the language of the Qur'ān, and its meaning, for they are in their own deviance blinded.

The Meanings of Decree:

Decree in the Book of Allāh is upon four variants:

One of them is: Decree, in announcing, and informing. Allāh (the Glorious) said: **{We revealed to him this decree: “Those ‘sinners’ will be uprooted in the morning.”} [15:66]**

Another decree is: Creation by Allāh, when Allāh created He (Exalted is His remembrance) said: **{So He decreed them as seven heavens in two days} [41:12].**

Another decree is: The order of Allāh towards His servants, He (the Glorious) said: **{For your Lord has decreed that you worship none but Him} [17:23].**

Another decree is: The Judgment of Allāh, He (Exalted is His remembrance) said: **{Surely your Lord will judge between them on the Day of Judgment regarding their differences} [45:17].** And He said: **{The decision is only for Allāh. He relates the truth, and He is the best of deciders} [6:57].**

These are the variants of decree in the Book of Allāh, we would like for the one who wishes to know, to know them. For, it is what is in accordance with Allāh in justice, and goodness. If He (Glorious is His remembrance) informed His servants that He judges matters justly, then He has indicated to them that He does not just unrightly. If it was permitted to say that He commends acting justly, and He acts unjustly, then it would be permitted to say that He commends saying the truth, while He says what is untrue. He (Exalted is His remembrance) said: **{Allāh declares the truth, and He ‘alone’ guides to the ‘Right’ Way} [33:4].**

When He said praisfully that He says the truth, that was evidence that He does not say what is untrue. Allāh (the Glorious) decreed what He ordered of obedience, and what He prohibited of worshiping idols, killing Prophets, and those who called to judge rightly from the people was not retracted.

And we shall pose an inquiry to them, saying: Are you content with the decree of Allāh?

If they say: We are content with the decree of Allāh, then it necessitates that they have to be content with the worship of idols, cursing the Glorious, and Generous one, and with every indecency that He prohibited.

If they say: We are not content with the decree of Allāh, it necessitates that they are not content with Tawhid (monotheism), faith, and all that He ordered, or all that the All-Powerful, and All-Merciful did. This is because they claim that all we have mentioned is by the decree, and predestination of Allāh.

And it is also said to them: Was the Prophet (upon him and his Ahl al-Bayt be peace) content with the decree of Allāh?

If they say: Yes, then it follows that they claim that he was content with disbelief, cursing of Allāh, cursing him, and with all that Allāh prohibited.

Likewise, they are asked regarding Allāh (the Glorious), is He content with His decree?

If they say: Yes, then it necessarily follows that He is content with being cursed, and with the sins of all those who disobey Him.

If they say: He is not content with His own decree, then they will claim that He is not content with what He ordered, and prohibited, and sent of Messengers.

Allāh is praised, and with what befits His Majesty, Clarity, and Goodness praised. Peace be upon our master Muḥammad, and his Ahl al-Bayt

An Inquiry Regarding al-Qadar (Ordinance) and Its Answer

If a questionnaire from the Qadrī Mujbirah asks, saying: Do you claim that Allāh has ordained the sins for Him, the disbelief in Him, and the corruption within His lands, and servants?

It is said to him: Allāh does not ordain that, because Allāh (the Glorious) informed that He is the one who created, fashioned, ordained, and guided. He did not inform that He ordained, and misguided.

And He (Exalted is His remembrance) said: **{We have ordained death for 'all of' you} [56:60]**. He did not say: We have ordained sin for 'all of' you. And He (the Exalted) said: **{As for the moon, We have ordained 'precise' phases for it} [36:39]**. He did not say: We have ordained 'precise' phases for misguidance, as He said with what He ordained, and said for the people of Hellfire: **{Taste the touch of Hell! [48] Indeed, We have created everything}** for your torment, and punishment for you **{Perfectly preordained} [54:48-49]**. This is because He said: **{For each gate there is a group apportioned from them} [15:44]**. Meaning: A known portion.

All that has followed from our discussion has a form of decree, and it is necessary that one inquires regarding what is similar to it in ordinance, so know, God-willing.

An Inquiry Regarding Ability and Its Answer

If the Qadrī Mujbirah inquire saying: For what purpose did Allāh create Adam (upon him be peace), and his progeny? And the Jinn, and their progeny?

It is said: By what He (Exalted is His remembrance) described, by His saying of the truth: **{I did not create jinn and humans except to worship Me} [51:56].**

If they were to say: Were they able to obey, and worship Him?

It is said to them: Yes, Allāh would not obligate them to obey, and worship Him without providing them the means to fulfill what He obligated, ordered, and forbade them. This is because, the one who orders his servant to fulfill a matter which he did not provide for them a means to fulfill, and then punishes them for forsaking what he did not provide a means for has oppressed him; by forbidding him from what he ordered of him through compulsion. And He (the Glorious) has said: **{Allāh would never will to wrong His servants} [40:31].** And He said: **{Indeed, Allāh does not wrong people in the least, but it is people who wrong themselves} [10:44].**

So, He informed that He (the Glorious) does not do any injustice to His servants. If He were to prohibit them from fulfilling what He ordered them, and did not provide them with the capability to do so, and proceeded to punish them, then He would be an oppressor to them. He (Exalted is His remembrance) Has completely denied the possibility of doing an injustice to them from the verses which I recorded earlier, and by His saying: **{Why should Allāh punish you if you are grateful and faithful? Allāh is ever Appreciative, All-Knowing} [4:147].** And He said: **{Allāh does not task any self beyond its capacity} [2:285].** And capacity in the language of the Arabs is: Strength, and energy. This is known in the language of the Arabs.

If Allāh were to task His cognizant servants for His worship, and to safeguard themselves from his wrath, and promise of chastisement by fulfilling what He ordered, and abstaining from what He prohibited, it is known that He would not task them with something they are incapable of doing. He provided them with the capability of doing so, and by that His proof upon them is established. Whoever He punishes from them is by their own injustice, and sins, a wise, and just judgment. Praise, and gratitude be to Allāh.

If the opposer is not content with the truth that we have clarified, and interpreted, then what remains is merely holding onto what they are upon of compulsion, and constraint. It is said to him at that moment: Has Allāh obligated His servants what they are able to do, or what they are unable to do?

If He claims that He obligated for them what they are unable to do, it is said to him: Why do you claim that Allāh forbade the disbeliever to have the ability to believe, while He ordered Him to believe? In the same manner that He forbade the sky to fall upon the earth forcefully? And what is the purpose of ordering, prohibiting, threatening, promising, admonishing, reminding, scripture, and messengers?

If he says: There is no purpose for that, he will have displayed his disbelief, and denial for his Lord.

If he claims that there is a purpose, he is asked regarding that purpose, if he says: Allāh wanted to establish His proof upon them.

It is said to him: What would you say regarding a servant from among His servants whom He takes speech away from, and then sends to him a messenger who says to him: Say *lā 'ilāha 'illā Allāh, Muḥammadun rasūl Allāh* (upon him and his Ahl al-Bayt be peace), or else I will punish you in this world, and the next, and His intention is to establish His proof upon him. However, he is unable to do what He has ordered him to do; ordering His Messenger to kill him, and enslave his progeny if he does not do what he was ordered to, and all that would be just.

If he claims that such is not permitted, because it is oppression, and injustice, it is said to him that likewise is what he has believed, and said, it is not permitted. This is because you have claimed that Allāh forbids His servant from guidance forcefully, in the same manner that He forbade him from speech forcefully, and then asks him - as you claim - that he advances towards the faith, and guidance which He made forbidden for him. Far Exalted is Allāh above that, and Him do we worship, praise, and seek aid from.

An Inquiry Regarding [When Allāh Wants a Matter] and Its Answer

If an inquirer from the Qadrī Mujbirah asks, saying: Do you claim that Allāh (the Glorious and Exalted) wanted faith from all His cognizant servants? Or, did He want it from some, and not others?

It is said to him: Rather, we say: He wanted that from all of them.

If he says: Are you claiming that he wanted something, and was unable to attain it?

It is said to him: His will regarding that from what has followed from our clarification, and saying on the section regarding the will, is a will of trying, and testing. It is not a will of compulsion, and between these two forms of will which we have clarified, there are two differences.

If He wanted it from them forcefully, and necessarily, they would have all been believers. However, they would not be praised, nor rewarded with what He prepared for the one who obeys Him from the good doers. If He wanted to compel, and force them to believe, then He would be able to do so, as He did with the people of the Sabbath, He said to them: **{Be ye apes, despised and rejected} [2:65]**. They were from that moment as He wanted, and He has said to the entirety of His servants: **{Stand firm for justice} [4:135]**. This will is that of trying, testing, and obligation, It is not a will of compulsion. Therefore, from among them there was the obedient, the sinner, the one who is near to His order, and the one who is far.

If He wanted to force them to stand firm for justice, then they would have at that very moment all been as such, and if He were to do that to them, then they would be undeserving of praise, and reward. The evidence for that is the Book of Allāh which speaks the unequivocal truth, wherein Allāh (the Glorious) informed that He wanted from the entirety of His creation goodness, and uprightness, and He did not want from them disbelief, and deviance. He (the Exalted) said: **{You desire the gains of this world, but Allāh desires [for you] the Hereafter} [8:67]**. So, He informed that what He wants is not like what His servants want, and He said: **{Allāh intends ease for you, not hardship} [2:185]**. And He said: **{It is Allāh's Will to make things clear to you, guide you to the 'noble' ways of those before you, and turn to you in mercy. For Allāh is All-Knowing, All-Wise} [4:26]**. He informed that He wants for them guidance, goodness, and clarity. He praised what He wanted them to follow of His obedience, so that He may reward them with that His everlasting paradise. If He wanted deviance, and disbelief from them, He would not have described His [Majesty] as wanting guidance, and faith from them.

Thereafter, He (the Glorious) said: **{And it is Allāh's Will to turn to you in grace, but those who follow their desires wish to see you deviate entirely 'from Allāh's Way'}** [4:27]. So, He (the Glorious) made clear, and showed the difference between what He wanted, and what other than Him wanted; that what other than Him wanted is not what He wanted. Praise be to Allāh Lord of the Worlds.

As for what follows: If the disbelievers with their disbelief were engaging in what Allāh wanted, then they would have been obedient to Him, and with their acts towards what He wanted doers of good, and for His reward deserving.

Seeing that it is not permitted for the disbeliever to be a doer of good, due to His cursing of His Lord, opposing His order, killing His Prophets, and spreading corruption in His land; it was known that he did not do what Allāh wanted, or willed [for him to do,] and we have clarified that in the section on the will. Allāh is extolled, and with what is befitting of His Majesty He is remembered. May Allāh send His blessings upon Muḥammad, and his progeny the people of purity.

And it has been narrated to us from Abī 'Abdullāh Ja'far b. Muḥammad (upon him be peace), and from a group of our family (may Allāh have mercy on them), that they used to say: The matter is between two, it is neither absolute compulsion, nor is it absolute liberty.

The meaning of their saying: There is no compulsion, is truth, against what the Qadrī Mujbirah have said according to every sound intellect, and the meaning of that is: Compulsion from Allāh (Exalted is His remembrance) towards His servants regarding their deeds which He ordered, and forbade.

As for their saying: It is not absolute liberty, we find that many people have erred, and differed in understanding that, and from Allāh we seek aid. The meaning of their saying: It is not absolute liberty, is that there is no neglect, in the same manner that the animals are neglected and all their deeds are theirs. Allāh did not test them, obligate them a matter, or forbid them from a matter. This is because Allāh (the Glorious) has displayed His wisdom from what He has tested, and afflicted His servants with obligating, and forbidding, after capability. With His promise, and threat. With paradise, and hellfire. With permitting, and forbidding. This is the station between the two stations that the family of Muḥammad (upon him and his Ahl al-Bayt be peace) intended by their saying: It is neither absolute compulsion, nor absolute liberty. They spoke regarding that matter aptly, and concisely for those who understood the meaning of adversity, and testing between absolute liberty which is neglect, and compulsion.

And this form of liberty which is neglect has been mentioned by Amīr al-Mu'minīn (upon him be peace) in some of his sermons: It was narrated to me from Muḥammad b. Maṣūir al-Murādī, he said: It was narrated to me from al-Qāsim b. 'Ibrāhīm b. 'Ismā'īl, he said: It was narrated to us from 'Abdullāh b. 'Ibrāhīm b. 'Abdullāh b. al-Ḥasan, from al-Ḥasan b. 'Ibrāhīm, from some of his forefathers, he said: Seldom did Amīr al-Mu'minīn (upon him be peace) conclude his speech without saying: O People! Be wary of Allāh, for He has not created any man vainly, so that he may go off idly, nor has He neglected man for a moment, that he may wander away purposelessly. This world which has adorned itself for him is not fit as an exchange for the hereafter which has been made ugly, due to his lack of good thought towards his Lord. The despicable things which he was able to attain from the world will not extend after his death, like the breath which he has lost in gaining for his afterlife a simple share.