



**Sabil Ar-Rash'ad  
ila  
Ma'rifat Rabbil 'Ibad**

*By Al-Sayyid Al-'Allama:*

**Muhammad Bin Al-Hassan bin  
Al-Imam Al-Qasim bin Muhammad**

*(Upon them be peace)*

*Ahl Al-Bayt Library*

# سُبْحَانَكَ اللَّهُمَّ إِلَى مَعْرِفَةِ رَبِّ الْعِبَادِ

تَأَلَّفَ

السَّيِّدُ الْعَلَامِيُّ عَزَّ وَجَلَّ

مُحَمَّدُ بْنُ الْحَسَنِ بْنِ الْإِمَامِ الْقَاسِمِ بْنِ مُحَمَّدٍ (ع)

(١٠١٠ هـ - ١٠٧٩ هـ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

### Author's Introduction

All praise be to Allah and peace be upon His Messengers whom He has chosen (*for His Message*). And all praise be to Allah, besides whom there is no god but Him, the Just, the All-Wise, the True in His promise to the believers with Gardens of Bliss, and in His threat to the disobedients with eternity in the Torment of Hell.

And I bear witness that there is no God but Allah, the All-Knowing, All-Hearing.

And I bear witness that Muhammad is His Servant and Messenger, who was supported by the Noble Qur'an, and the guide to the straight path, may Allah's prayers and peace be upon him and his family; the caliphs after him and the guardians of the right religion.

#### And after that.

Some of the will-guided people asked me about the main issues of the fundamentals of the religion, and transcendence (*Tanzih*) of the Lord of the Worlds from the saying of the followers of falsehood. So, I gather that for him with clear evidences, so that he may be relied upon, *insha' Allah*, in doing good deeds.

So, I responded to what he asked for, and conveyed to him what he liked, I decided these sure rules for him, and gathered the most important useful issues for him, which *-insha' Allah-* will guide whoever believes in them to the straightest path, and convey whoever is guided by them to the highest levels of investigation, hoping the great reward from Allah for helping on Al-Birr (*righteousness*) and Attaqwa (*virtues and piety*) as stated

in the revelation, [the Holy Qur'an].

And what increased my desire for that - with the Almighty's saying, "**Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety).**" [Al.Maaida:2] is the saying of the Prophet (*peace and blessings be upon him and his progeny*):

"What a Muslim gives his Muslim brother anything better than a word of truth that he heard it, and then he embraced on it, after that, he taught him. The result is that Allah may increase him a guidance by it, or He may turn him away from corruption. And it is equal in the eyes of Allah as revival a soul, and whoever saves a life, it is as if he saved the life of all mankind."

Also, the saying of the Prophet (*peace and blessings be upon him and his progeny*):

"O Ali! If a single person is guides by Allah through you, it will be better for you than what the sun has risen on and set." <sup>1</sup>

And there are other famous hadiths, and prophetic narrations that encourage to get a reward from Allah.

We ask Allah to increase our enlightenment, and grant us from Himself a supporting authority.

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(1). It was narrated by al- Imam al-Muwaffaq Billah in "*al'ietbar waslwat ala'rifin*", the Imam al-Murshid billah in "*al-Amali al-Khamisisyya* (1/48)", and it is in "*al-Mu'jam al-Kabir* (1/315, no.930)" on the authority of abu Rafi' who said, "the prophet, *peace and blessings be upon him and his progeny*, said, "*If a single person is guided by Allah Almighty through you, it will be better for you than what the sun has risen on and set*". And in Sunan abi Dawud (3/322, no.3661) on the authority of Sahl bin Sa'ad, and its end, "*It will be better for you than a whole lot of red camels*". And in Musnad Ahmed (5/238, no.22127) on the authority of Mu'adh bin Jabal, that the Prophet, *peace and blessings be upon him and his progeny*, said, "*O Mu'adh, if a single person among the people of polytheism is guided by Allah through you, it will be better for you than a whole lot of red camels*".

**The Chapter of  
Tawheed  
(Monotheism)**

## The Chapter of Tawheed (Monotheism)

You have to know that the first thing that is incumbent upon every legally responsible person (*mukallaf*) is the knowledge of Allah Almighty, and the knowledge of His attributes, because that is the highest field of knowledge that was narrated by the Prophet (*peace and blessings be upon him and his progeny*) in his replying to the man who asked him to teach him the obscurities of knowledge, so he replied,

"What have you achieved in the highest field of knowledge (*ra's al-ilm*), such that you ask me about its obscurities?"<sup>1</sup>

The man said, "O Messenger of Allah, and what is the highest field of knowledge"

He said, "Knowledge of Allah in the correct way He is to be known."

He said, "And what is knowledge of Allah in the correct way He is to be known?"

He replied, "That you know Him to be without likeness or similarity, and that you know Him as a singular God, Who is First and Last, Manifest and Hidden, Who has neither an equivalent nor likeness."

### [The Obligation of Consideration and the Importance of Knowing Allah]

The way to know Allah Almighty is what Allah told about His Messenger Ibrahim Al-Khalil, (*may Allah's prayers and peace be upon our Prophet and upon him and*

(1). It was narrated in *al'iidah Sharh al-Misbah* (1<sup>st</sup> edi./32), and a close to it in *Sharh ibn Battal of Sahih al-Bukhari* (1/136), and in *Takhrij hadiths of 'Ihya Ulum ad-Din* (1/196).

*their family*), from the Almighty's saying, "Thus did we show Ibrahim the kingdom of the heavens and the earth that he be one of those who have Faith with certainty. When the night covered him over with darkness he saw a star. He said, "This is my Lord". But when it set, he said, "I like not those that set". When he saw the moon rising up, he said, "This is my Lord". But when it set, he said, "Unless my Lord guides me, I shall surely be among the erring people!" When he saw the sun rising up, he said, "This is my Lord. This is greater." But when it set, he said, "O my people! I am indeed free from all that you join as partners in worship with Allah. Verily, I have turned my face towards Him Who has created the heavens and the earth Hanifa (*Islamic Monotheism, i.e. worshipping none but Allah alone*) and I am not of those who associate others with Allah." [Al.An'aam:76-80]

And this is a pondering and contemplating in the kingdom of the heavens and the earth, what is between them, and what is in them of the dazzling signs, apparent clear evidences, wondrous arrangements, and magnificent creatures and animals which are different in their kinds, colors, images and sounds, and the structure of every animal, and the apparent and hidden senses within it, and its inspiration for its interests; the smallest ones and the largest, and its beginning creation in the wombs, and its transition from one stage to another, so blessed be Allah, the Best of Creators.

So, whoever considers truly with his mind these observations; their change and composition, their separation and coming together, what happen for them from increase and decrease, the movement and stillness, and their need for places. The result, he knows with certainty that these observations were invented by a Creator who created them, a Planner who planned them,

and it is impossible for the one who created them to be like them, or some of them.

Since this is what the sound minds are guided to, and his knowledge is necessarily centered in it; Allah sent the Messengers and supported them with miracles through which their sincerity is definitely known by them. Also, He sent down with them books that contained an explanation of His rulings and how to perform His thanksgiving for His blessings. Allah Almighty said, "And if you would count the graces of Allah, never could you be able to count them." [An-Nahl:18]. And the Almighty said, "Messengers as bearers of good news as well as of warning in order that mankind should have plea against Allah after the Messengers." [An-Nisaa:165] [the Messengers] who are the guiders for nations to the straightest paths.

Moreover, Allah the Almighty (*Glory be to Him*) has stirred up what are hidden in the minds of His knowledge by clear signs that confirm His Divine attributes, and His specialization with kingdom, Greatness, Pride and Oneness. Thus, the minds are awakened from the slumber of heedlessness about knowing the Lord of the Worlds, and their doubt, which was caused by following desires and corrupt imaginations, and imitating the forefathers in religion, is cleared.

So, you have to consider the clear verses in the Glorious Book of Allah which guide to the light of guidance and monotheism, directing minds to what is more important from Allah's knowledge, Justice, and Truthfulness, "And your Lord is not at all unjust to (His) slaves." [Fussilat:46] "Do they not then think deeply in the Qur'an, or are their hearts locked up? (from understanding it)." [Muhammad:24].

Allah Almighty said, "Verily! In the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allah sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed signs for people of understanding." [Al-Baqara:164].

And, *Glory be to Him*, said, "Do they not look at the camels, how they are created? And at the heavens, how it is raised? And at the mountains, how they are rooted and fixed firm? And at the earth, how it is spread out?" [Al-Ghaashiya:17-20].

And, *The Exalted*, said, "So let man see from what he is created" [At-Tariq:5].

And, *The Exalted*, said, "And how many a sign in the heavens and the earth they pass by, while they are averse therefrom" [Yusuf:105].

So, the Qur'an is full of such that, it is alerting those men of understanding to the noblest of paths to follow in their consideration, so that they may know it with knowledge and certainty, "And those who have believed will increase in faith" [Al-Muddaththir:31]. And Allah Almighty is "Who made everything He has created good" [As-Sajda:7], "Allah is the Creator of all things, He is the One, the Irresistible" [Ar-Ra'ad:16].

And beware that never think in Himself (*dhatuh*), for you will not know Him except by looking at His creatures. And from the words of the Guardian (*al.Wasi*) that are considered from the general proverbs Ali bin abi Talib, *may Allah ennoble his face in Paradise*, when he was asked about monotheism, he said,

"Monotheism means that do not imagine about Him".

Also, it was narrated,

"Whoever thinks about the Creator is an atheist, and whoever thinks about the creature is a monotheist."

And as the poet said,

*"And in everything there is a sign about it,  
It indicates to that He is One."*

And from that is the answer of Moses, *upon him be peace*, when Pharaoh, *may Allah curse him*, asked him, "And what is the Lord of the Worlds?". That is: from which geneses is Allah? Moses answered him with what he knows, and said, "The Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty." [ash.Shu'araa:24].

And on the authority of the Prophet, *peace and blessings be upon him and his progeny*,

A man asked him about the best deeds -three times, and he answered him in all of them, "The knowledge of Allah".

Then, [the man] said, "I am asking you about the deed, and you answer me with knowledge?!"

He said, "Woe to you, for with knowledge, little and much work will benefit you, but with ignorance, neither little nor much work will benefit you."

And on the authority of the Prophet, *peace and blessings be upon him and his progeny*,

"If you had known Allah a truly knowing, then you would have known the knowledge after which there is no ignorance, and if you had known Allah a truly knowing, then, the mountains would have moved with your supplications."

And on the authority of the Prophet, *peace and blessings be upon him and his progeny*,

"Allah divided the mind into three parts, so whoever has them is the wise one, and whoever does not have them has no mind; the good knowledge of Allah, the good obedience to Allah and the good patience for Allah." <sup>1</sup>

The meaning of that hadith is that whoever does not do these three parts, does not use his mind.

### [The Proof of the Oneness of Allah]

When we learned, by consideration and contemplating of the Quranic verses that stirred what are hidden within the minds, that the précised world has a Creator and an arranged God, we decided, taught, bore witness and believed that He is the One God Who has no partner or second with Him, [if there had been many gods], "Then, each god would have taken away what he had created, and some would have tried to overcome others!" [Al.Muminoon:91], and verily, the heavens and the earth would have been corrupted because of the discord, and also the messengers and books of the second god would have come to us. Allah, *the Exalted*, said, "Allah - there is no deity except Him, the Ever-living, the Sustainer of [all] existence." [Al.Baqara:255], "Your god is only Allah, except for whom there is no deity." [Taa-Haa:98].

*Ubayy ibn Ka'b* narrated that the polytheists said to the Prophet, *peace and blessings be upon him and his progeny*, "Describe your Lord to us." Then, Allah revealed, "Say, [O Muhammad] He is Allah [who is] one. Allah, the Eternal Refuge. He neither begets nor is born, Nor is there to Him any equivalent." [Al.Ikhals].

And it was narrated on the authority of the gaurdain (*al.Wasi*) Ali bin abi Talib, *may Allah ennoble his face in*

(1). It was narrated in *Amali abi Talib* (1/168), and *'Iithaf al-Khayra al-Mahra bizawayid al-Masaneed al-A'shara* (6/26) with similar words to what is here.

*Paradise*, that the questioners were the Jews. They said, "Describe your Lord for us". They asked this question intransigently. So, this surah [*al.Ikhlaas*] was revealed.

In addition, we know that Allah, *Glory to be Him*, is existent for accidents to be renewed and for the non-existent to have no effect. Allah Almighty said, and *He is the most truthful of those who say*, "Have you not considered that Allah knows what is in the heavens and what is on the earth? There is in no private conversation three but that He is the Fourth of them, nor are there five but that He is the sixth of them- and no less than that and no more except that He is with them [in knowledge] wherever they are. Then, He will inform them of what they did on the Day of Resurrection. Indeed Allah is, of all things, knowing." [Al.Mujaadila:7].

And we knew that Allah Almighty is Able (*Qader*), All-Knower (*A'alim*) and the Ever-Living (*Hai*); since the action, which indicates to the ability, was proved from Him, and also the precision, which indicates to the knowledge, was proved from Him. So, all the creatures are in the most perfect order, and that is only from Able and All-Knower. And the Able and the All-Knower can only be Ever-Living.

Moreover, Allah, *Glory be to Him*, is Eternal (*qadim*) that means that there is no beginning to His existence. Otherwise, He would have been created and required a creator to create Him, and this leads to the sequence, which is impossible. *May Allah be Exalted above that.*

And Allah Almighty is Rich, because He is not in need, since the need is one of the attributes of bodies (*al.ajsam*), and Allah, *the Exalted*, is neither a body nor a'rad (*accidental properties*), because the body and the a'rad need a place, and all of that is impossible in His right.

Furthermore, Allah, *Exalted is He*, never resembles anything of His creation, so the one who resembles Him will share with Him [in Divinity], and He has no partner.

These affirmative and negative attributes are explicitly stated in the Book of Allah, which, " **Falsehood cannot come to it from before it or behind it [it is] sent down by the All-Wise, Worthy of all praise [Allah].**" [Fussilat:42]. So, the verses of Qur'an are spoken with these attributes, and they are alerted and approved to the minds. And the verses of Allah are sufficient for you as true proofs.

Allah, *Glory be to Him*, said, "Allah- there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great." [Al.Baqara:255], "He is the First [nothing is before Him] and the Last [nothing is after Him], the Most High [nothing is above Him] and the Most Near [nothing is nearer than Him]. And He is the All-Knower of everything." [Al.Hadid:3], "And with Him are the keys of the Ghaib[all that is unseen]; none know them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darkneses of the earth and no moist or dry [thing] but that it is [written] in a clear record." [Al.An'aam:59], "And if you speak aloud- then indeed He knows the secret and what is [even] more hidden." [Taa-Haa:7], "And Allah is Able to do all things." [Al.Baqara:284],

"Is not He, Who created the heavens and earth Able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator." [Yassen:81], "[He is] All-Knower of the unseen and the seen, the Most Great, the Most High." [Ar-Ra'd:9], "There is nothing like unto Him, and He is the Al-Hearer, the All-Seer." [Ash-Shura:11], "And He is with you [by His knowledge] wherever you are." [Al-Hadid:4], "O mankind! It is you who stand in need of Allah, but Allah is Rich [free of all wants and needs], Worthy of all praise." [Faatir:15], "And whoever disbelieves, then Allah stands not in need of any of the 'Alamin [mankind and jinns]." [aal-i-Imraan:97], "And whoever is niggardly, it is only at the expense of his ownself. But Allah is Rich, and you are poor." [Muhammad:38], "O mankind! Remember the grace of Allah upon you! Is there any creator other than Allah Who provides for you from the sky and the earth? None has the right to be worshipped but He. How then are you turning away [form Him]?" [Faatir:3], "Their Messengers said, "What! Can there be a doubt about Allah, the Creator of the heavens and the earth? He calls you that He may forgive you of your sins, and He delays your death for a specified term." They said, "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then, bring us a clear authority [i.e. a clear proof of what you say]." [Ibrahim:10]. And these are repeated in the verses of the Holy Book.

And it is necessary to believe that Allah, *the Most High*, is not seen, neither in this world nor in the Hereafter. If He were to be seen in any state, it would be necessary to see Him now due to the removal of the impediments, and He Almighty says, "Vision perceives Him not, but He perceives [all] vision; and He is the Sublet, the Acquainted." [al-An'aam:103].

And Allah Almighty says to His Messenger Moses, *upon him be peace*, "You shall never see Me." [al-A'raaf:143]. He, *the Most High*, denied the vision, emphasizing that with "never" which implies the continuity and the perpetuation, and Allah Almighty restricted that to an impossibility, which is the stability of the mountain during its crushing.

This question was from Moses' people on his tongue, due to the infallibility of the Prophets from asking like that question. Then, he repented to Allah from his helping them, and Allah, *the Most High*, described their question as greater than the greatest in His Almighty saying, "Indeed, they had asked Moses for even greater than that, when they said, "Show us Allah in public", so the thunderbolt struck them for their wrongdoing." [an-Nisaa:153].

And it was reported by Aisha<sup>1</sup> that

she was asked, "If Muhammad had seen his Lord?" She replied, "Hallowed be Allah, my hair stood on end when you said this. Where are you regarding from three things? Whoever told you about them he has lied. Whoever told you that Muhammad saw his Lord, he has lied. Then, she read, "Vision perceives Him not, but He perceives [all] vision, and He is the Subtle, the Acquainted." [al-An'am:103].

And whoever told you that Muhammad knows what will happen tomorrow, he has lied. Then, she read, "And no person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware." [Luqman:34].

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(1). Look about this narration in: *al-Bukhari* (6/140, no. 4855), *Muslim* (1/160, no. 177), *Musnad Ahmed* (40/275, no.24227), *al-Jami' al-Sahih al-Mukhtasar* (4/1840, no.4574), and *Musnad Abi Ya'la* (8/305, no.4901).

And whoever told you that Muhammad concealed something from the revelation, he has lied. Then, she read, "O Messenger! Proclaim which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind. Verily, Allah guides not the people who disbelieve." [al-Maaida:67].

And Allah Almighty does not allow Him to perish, because the extinction is the absence of a body (*al-Jasim*) or the ar'ad (*an accident*), and Allah, *the Most High*, is neither a body nor an accident, and also because He must have a powerful influencer, and Allah Almighty is not of the categories of finite things (*maqdurat*), and according to the Almighty's saying, "He is the First and the Last." [al-Hadid:3], "There is nothing like unto Him." [ash-Shura:11], "Everything will be perished except His Face." [al-Qasas:88], "Whatsoever is on it [the earth] will perish. And the Face of your Lord full of Majesty and Honor will abide forever." [ar-Rahman:26].

And Allah Almighty is transcendent from the child and the parents, because the proliferation requires the substitution, which is one of the attributes of bodies, and Allah, *the Most High*, is not a body (*jism*).

Allah, *Exalted is He*, said, "He neither begets nor is born, Nor is there to Him any equivalent." [al-Ikhlaas:3-4], and His saying, "Allah has not taken any son, nor has there ever been with Him and deity." [al-Muminioon:91], "The Jews say, "Ezra is the son of Allah"; and the Christians say, "The Messiah is the son of Allah". That is their statement from their mouths; they imitate the saying of those who disbelieved [before them]. May Allah destroy them; how are they deluded?." [at-Tawba:30].

"And say, "Praise to Allah, Who has not taken a son and has had no partner in [His] dominion and has no

[need of a] protector out of weakness; and glorify Him with [great] glorification." [al-Israa:111].

**The Chapter**  
**Al-A'dl**  
**(The Justic)**

## [The Chapter of Al-A'adl (*Justice*)]

It is incumbent upon every legally responsible person (*mukallaf*) to know that Allah Almighty is Just and All-Wise, and there is nothing evil (*qabih*), unjust or absurd in His actions according to the intellectual proofs as well as textual proofs.

Regarding the intellectual proofs; it is because of that Allah, *the Exalt is He*, knows the evil deeds are evil, which is injustice and absurdity, and He is not in need of doing them, and knows that He is not in need of doing them. So, whoever is like that, he does not do them, does not want them, does not satisfy of them for others, and does not command them. How can He please it for Himself, when He is Just and Wise?!

Regarding the textual proofs from the Holy Qur'an; Allah, *the Exalted*, says, "Indeed, Allah does not wrong the people at all, but it is the people who are wronging themselves." [Yunus:44], and He says, "And your Lord does injustice to no one." [al.Kahf:49], and He says, "Then did you think that We created you uselessly and that to Us you would not be returned?." [al-Muminoon:115], and He, *the Exalted*, says "And they give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; Exalted are you [above such a thing]; then protect us from the punishment of the Fire." [al-i-Imraan:191].

All of Allah's actions, *Glory be to Him*, and His commands and prohibitions are linked to wisdom and interest. The verses of His Noble Book made this clear in many places, and the words: '*All-Wise*' and '*All-Knowing*' were repeated many times in multiple verses. So, we must believe that even if the wisdom in some of that is hidden from us, then He knows it. Allah is the Most High

above all to do something without wisdom, "That is the assumption of those who disbelieve, so woe to those who disbelieve from the Fire." [Saad:27].

It was said to Imam Ali, *upon him be peace*, "What is the fair (al.a'dl)?" He said, "Do not accuse Him".

So, this is a universal wisdom.

Allah, *the Exalted is He*, only rewards by work. He does not punish anyone except for what he has earned, and does not reward him except for what he has earned, because that is from the fairness and truth. Allah Almighty said, "Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded." [an-Nahl:90], and He only commands what pleases Him, wants it and what He is described by it.

And Allah Almighty said, "He may recompense those who do evil with [the penalty of] what they have done and recompense those who do good with the best [reward]." [an-Najm:31], and He, *the Most High*, says, "Whoever does righteousness it is for his [own] soul; and whoever does evil [does so] against it. And your Lord is not ever unjust to [His] servants." [Fussilat:46], and He Almighty said, "So, how will it be when we assemble them for a day about which there is no doubt? And each soul will be compensated [in full for] what it earned, and they will not be wronged." [Aal-i-Imran:25], and He, *the Exalted*, says "Indeed, the Hour is coming- I almost conceal it- so that every soul may be recompensed according to that for which it strives." [Taa-Haa:14], and He, *the Exalted*, says "And no bearer of burdens will bear the burden of another." [al-An'aam:164].

### Chapter [on the Actions of Servants]

All the actions of the servants - the good and the evil,

the initiated, the transitive and the generated<sup>1</sup> - are not created in them, but rather they emanate from them by their choice, and they are not forced to do any of them. Their actions are attributed to them, and attributed in dialogues to their doers. The servants are intellectually and religiously treated on them, and every reasonable person knows that.

Allah, *the Exalted is He*, says, "So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it." [az-Zalzala:7-8], "For them there will be the double reward for what they did." [Saba:37], "For what you used to do." [al-A'raaf:43], "Work, O family of David, in gratitude." [Saba:13]. "Except for those who believe and do righteous deeds." [Saad:24], "Indeed, those who inject deviation into Our verses." [Fussilat:40], "But they preferred blindness over guidance." [Fussilat:17].

Then, Allah described them as strong and weak, and their differences in performing deeds by their choice is seen by every reasonable person, "So whoever wills- let him believe; and whoever wills- let him disbelieve." [al-Kahf:29], "So whoever does righteous deeds while he is a believer no denial will there be for his efforts, and indeed we, of it, are recorders." [al-Anbiyaa:94], "And We record what they have put forth and what they left behind." [Yaseen:12].

So, Allah Almighty attributed all servants' actions to them, [and every part of the body has its own power, for example, the foot is for walking, the hand is for gripping,

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(1). *An initial action* is the action that occurred directly by a person, such as throwing the stone at the wall.

*The transitive action*, like the stone coming back from the wall.

*And the generated action* is the vibration or the like generated by the blow of the stone.

and the eyes and ears are for seeing and hearing]. And if those actions were from Allah, as the falsifiers say, there would not have been praise for anyone for a good deed, nor condemnation for an evil deed, just as none of that would have occurred on the colors, length, shortness and so on, which are not by their choice, but rather are from Allah in them. And Allah Almighty would not reward them for good deeds and punish them for bad deeds, because it leads to being rewarded for no action from them.

As for *al-kasb*<sup>1</sup> (the gain) that they attached them-

- (1). Our Mawla Imam al-Hujjah Majdaddin bin Muhammad bin Mansour al-Muaydi in *Lawamie al-Anwar* (vol.1/430, chapter 2, 5<sup>th</sup> ed.) said, "As for the Ash'aris camouflaging with the gain (*al-kasb*), it is because they claim to escape from the requirements of coercion (*al-jabr*), it has no meaning. Rather, their doctrine is the same as the doctrine of Coercion (*al-jabr*). So, the gain, as *al-'Adlia*, said, is something that cannot be achieved.

Their expressions refer to the mere words of *al-Jabriyah doctrine*, they have interpreted *al-kasb* as referring to a place, and made the servant a place for the actions that Allah creates and brings into existence - as they claim in him. According to them, the servant has no ability to influence any of the actions. Their editors have admitted the invalidity of their hidden *khasb*.

Here are their texts in that article; *al-Juwayni* stated in *Muqadimat al-Burhan* that *al-khasb* is camouflage. Rather, if they were asked about every part of the action, then if it is from Allah, then it is *al-Jabr*, and the meaning of *al-khasb* and the optional part is lost. If it is from a servant, then it is the doctrine of the people of justice. So, they have no answer to this question, except by forcefulness (*al-jabr*) or justice (*al-'adl*), and they did not further explain it by the place [i.e., that the servant is the subject of the action], and they did not go away from the group of *al-Jabriyah doctrine (forcefulness)*.

Some of *al-'adliya* said, "The Ash'aris were confused, and confuse their followers, and they began to delude themselves into believing that they are on to something, and that they are clinging to the truth's tail, but they are on the paths of misguidance unable to express this imagination, and they inwardly acknowledge that they are in the midst of ambiguity."

I said, "They also outwardly confess, as you know from the sayings".

He said, "Do not you see that *al-Taftazani*, who is one of the most ardent in supporting *Al-Ash'ari*, even if just by clarifying the meaning of *al-kasb*".

selves to, and they made it from the servant, it is not rational, and it is futile. Rather, their intention by it is to cover the nakedness of their doctrine and its heinousness, and they rejected with it what the Just Scholars (*Ahl al-a'adl*) obliged them to use of arguments (*al-hujaj*) that cannot be rejected, and the light of truth will not be extinguished by words, "They want to extinguish the light of Allah with their mouths, but Allah will perfect His light, although the disbelievers dislike it." [as-Saff:8].

And because it is also said to them that *al-kasb* is either their own doing, or the doing of Allah Almighty? If they say, "It is from their own doing", then, they have proven that there is an action for the servant, and they are in need.

On the other hand, if they say, "It is from the doing of Allah Almighty", then, they need to another gaining (*kasb*) for the servant, and this leads to the sequence (*taslsul*). So, their invalid saying is known.

Some Qur'anic proofs have previously been attributed the actions to servants, as Allah's saying, "And those

Al-Ghazali said, "The issue of al-kasb is not known, neither in this World nor in the Afterlife!!".

Ibn Arabi said, "I spent thirty years searching about al-kasb, but I did not know it". Then, he admitted with al-Jabr (*coercion*). He said, "What I think is that *al-Ash'ari* only said about al-kasb with his knowledge that there is no name under it in order to cover up the necessities of *al-Jabr*" He mentioned that in *al-Ihtiras*. Some of the *'Adliya* said, "It is astonishing that they insist on the claim of al-kasb despite of that they do not find its essence, century after century, from the era of *Sheikh abu al-Hassan*- that is: *Al-Ash'ari*- to our history, and some of them are tired of searching for its essence, and they spent their life seeking its knowledge, but did not find anything. It was as if they were searching for its place, where the great Sheikh had buried it, and they thought of themselves as shortcomings or negligence, while they were in this fatigue and misery, and they did not know that the Sheikh had buried it under the egg of the phoenix."

Finished from *al-lawamie'*.

who, when they commit an immorality or wrong themselves [by transgression], remember Allah and seek forgiveness for their sins- and who can forgive sins except Allah? And [who] do not persist in what they have done while they know." [Aal-i-Imran:135], "And you produce a falsehood." [al-Ankaboot:17], "But whoever earns an offense or a sin and then blames it on an innocent [person] has taken upon himself a slander and manifest sin." [an-Nisaa:112]. "And they have [evil] deeds besides disbelief which they are doing." [al-Muminoon:63].

In addition, there are many hadiths that clearly state this, as the saying of the Prophet, *peace and blessings be upon him and his progeny*,

"Allah forgives my people the evil promptings which arise with them so long as they do not act upon them or speak about them."<sup>1</sup>

The intellectual and textual proofs have combined to prove that the actions of the servants are from them, although the inference about what is seen and tangible is only needed by their arrogance of the minds, as the poet says,

*Nothing comes to mind,  
If the day needs an evidence.*

### Chapter [on the Decree (al-Qad'a) and the Predestination (al-Qadr)]

It is not permissible to say: sins are by Allah's decree and predestination, because stating this purports that

(1). *Musnad al-Humaydi* (2/494, no. 1173), *al-Jami' al-Sahih al-Mukhtasar* (2/894, no. 2391), *Muslim* (1/116, no.127), *Sunan abi Dawud* (2/264, no.2206), *Sunan ibn Magah* (1/658, no.2040), *Musnad Ahmed* (2/255, no.7464), *al-Sunan al-Kubra* (3/360, no.5626), *Musnad abi Ya'la* (11/276, no.6389), and *Musnad al-Shihab* (2/167, no.1114).

the meaning will be corrupt, which is that Allah Almighty created the sins in the servants, and we have previously mentioned that the actions of the servants are from them, and we have proven that.

A people known as the *Qadarites* and *al-Jabriyah* believed in that sins are due to the decree and predestination of Allah. When *al-Imam al-Hadi ila al-Haqq Yahya bin al-Hussein*<sup>1</sup>, upon him be peace, entered

- (1). He is al-Imam al-Hadi ila al-Haqq, Yahya bin al-Hussein bin al-Qasim bin Ibrahim bin Isma'il bin Ibrahim bin al-Hassan bin al-Hassan bin Ali bin abi Talib, upon them be peace.

He was born in Medina in the year 245AH/860CE. He was carried to his grandfather al-Qasim, upon him be peace, who placed him in his lap, and supplicated for him. Then, he said to his father, "what will you name him?" He said, "Yahya"- and al-Hussein had a brother called Yahya who died before that- so, al-Qasim cried when he mentioned him and said, "By Allah, he will be the Master (*sahib*) of Yemen".

Al-Imam al-Hujja Majdaddin bin Muhammad bin Mansour al-Muaydi said in his book "*at-Tuhaf Sharh az-Zulaf*" (3<sup>rd</sup> ed./167), "Al-Qasim only said that based on prophetic statements that were narrated with his mention. Al-Qasim, peace be upon him, only lived one year after the birth of al-imam al-Hadi, upon him be peace."

To his saying in *at-Tuhaf*, "His standing, upon him be peace, was in the year of 280AH, Allah established the religion through him in the Land of Yemen, and revived by him the laws of obligations and the Sunnahs. So, he renewed the rulings of the Seal of the Prophet, and the effects of the Master of Guardians (*al-wasiian*)."

To his saying, *peace be upon him*, "Some of narrated hadiths (*a'thaar*) in him; "There are narrated hadiths in him on the authority of his grandfather, the Prophet, *peace and blessings be upon him and his progeny*, and his father al-wasii (*the guardian*) including;

On the authority of Amir al-Mu'minin, *peace be upon him*, who said, "*There is no an affliction (fitnah) except that I know who is its leader, and who calls towards it*". Then, he mentioned an affliction between the eighty and two hundred years, he said, "*Then, a man from my progeny will emerge, whose name is the name of prophet, who will distinguish between the truth and falsehood, and Allah will join the hearts of the believers through his hands*".

The Messenger of Allah, *peace and blessings be upon him and his progeny*, pointed with his hand to Yemen and said, "*One of my sons comes out in this*

Sana'a, he debated them. So, their scholars gathered and said,

"From where do the sins come from?" He said, "Who is the sinner?" It fell into their hands, and they retreated and blamed each other.

The one speaking on their behalf said, "He silenced me and defeated me in briefer words than my words. If I say that the sinner is the servant, I would depart from my doctrine and approved his doctrine, and if I say that the sinner is Allah, I would consider to be disbelieve, because it is not permissible to say that Allah Almighty is disobeyer according to their doctrine, and the doctrine of others.

After that, a group of them returned back from *al-Jabiriya* doctrine to the doctrine of the people of justice (*ahl al-a'dl*).

The Messenger of Allah, *peace and blessings be upon him and his progeny*, informed about them and said,

"Two groups of my followers will not receive my intercession, they have been cursed by the tongues of seventy Prophets; they are Al-Qadarites and the Murji'etes".

It was said, "Who are the Qadarites, O Messenger of Allah?"

He said, "They are those who commit sins, and say:

*area whose name is Yahya al-Hadi, Allah will restore religion by him".*

To his saying, *upon him be peace*, "Allah took him as a martyr by poison, when he was fifty-three years old, on the night of Sunday, the twenty of Dhul-Hijjah, in the year of two hundred and ninety-eight. He was buried on Monday on his honorable grave, opposite the mihrab of his mosque that he founded in Sa'ada".

Al-Sayyid abu al-Abbas, *upon him be peace*, narrated that when al-Hadi was mourned to imam An-Nasser al-Utroush, he wept with wailing and sobbing and said, "*Today the pillar of Islam has collapsed*". His grave is in Sa'ada from the Land of Yemen." Finished from *at-Tuhaf*.

this is from the decree of Allah."

In another narration: "It was said, "Who are the Murji'etes?"

He said, "They are those who say, "Faith is utterance, without action."

This is a clear text and testimony from an honest person that the Jabriyah are the Qadarites. This is confirmed by the Prophet's saying, *peace and blessings be upon him and his progeny*,

"The Qadarites are the Magians (*Majus*) of this Ummah".<sup>1</sup>

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- (1). Imam al-Hujjah Majdaddin bin Muhammad bin Mansour al-Muaydi, *peace be upon him*, in *Lawamie al-Anwar* (vol.1/439, chapter2, 5<sup>th</sup>ed.) said, "Imam al-Hujjah Abdullah bin Hamzah, *upon him be peace*, said, "It has been the right what was narrated on the authority of the Messenger of Allah, *peace and blessings be upon him and his progeny*, that he said, "*The Qadarites are the Magians of the community.*" To his saying, "it is true that the Magians say that the marriage of daughters and mothers is by Allah's decree (*al-qad'a*) and predestination (*al-qadr*)....." to his last saying, *upon him be peace*.

He said, *may Allah support him*, in *Takhrij this hadith* (i.e., mentioning the chains of transmission of the hadith), "This hadith was narrated by abu Dawud, and al-Hakim on the authority of ibn Omar, and on the authority of the Prophet, *peace and blessings be upon him and his progeny*, "*There are two categories of people from my community that will not receive my intercession on the Day of Resurrection; the Murji'ites and the Qadarites*". It was narrated by al-Tabarani on the authority of Wa'ilah and Jabir, and abu Na'eim on the authority of Anas. And on the authority of the Prophet, *peace and blessings be upon him and his progeny*, "*There are two categories of people from my community that will not be present at the Basin (al-houd), and will not enter Paradise; the Qadarites and the Murji'ites*". It was narrated by at-Tabarani on the authority of Anas bin Malik. And on the authority of the Prophet, *peace and blessings be upon him and his progeny*, "*There are two categories of people from my community that have no share in Islam; the Murji'ites and the Qadarities*". It was narrated by al-Bukhari, at-Tirmidhi, ibn Majah on the authority of ibn Abbas, ibn Majah on the authority of Jabir, al-Khatib on the authority of ibn Omar and at-Tabarani on the authority of abu Sa'eed.

And on the authority of the Prophet, *peace and blessings be upon him and his progeny*, "*Do not sit with the people of Predestination (ahl al-Qadr) nor speak*

And they are the enemies of the Most Gracious, false witnesses, and the soldiers of Satan- *may Allah curse him*.

As for the fact that they are the enemies of the Most Gracious, this is because they are the opponents of the Most Gracious. So, if Allah, *the Exalted*, protests against the disobedients on the Day of Resurrection, and they know that they committed the sins by themselves, and Allah, *the Exalted*, is not an oppressor against them. Then, *al-Mujbirites* will rise up and return the argument against Allah. They said, "You are the one who created disobedience in them, commanded them and addressed them with what they had no ability to do, which is the obedience, and then You have now begun to punish them for Your action, and rebuke them for it.

As for the fact that they are false witnesses, when Allah Almighty ask the shayatin (*devils*), "Why have you misled the servants and led them astray?" They said, "You are the one who misled them and seduced them". Then, they find no one to bear witness for them except *al-Mujbirites*, to the exclusion of all other nations.

As for the fact that they are Satan's soldiers, they are the ones who are fanatical towards Iblis (*Satan*) and protest against his saying, "**O my Lord! Because you misled me.**"[\[al-Hijir:39\]](#), and they say, "He [Satan] is not

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*to them*". It was narrated by Ahmed, abu Dawud and al-Hakim on the authority of Omar. And on the authority of the Prophet, *peace and blessings be upon him and his progeny* "*The Qadarites were cursed on the tongue of seventy Prophets*". It was narrated by ad-Daraqutni on the authority of Ali". Finished.

Finished from *Lawamie al-'Anwar*.

And look at: *al-Mu'jam al-Awsat* (2/372, no.1648), *Sunan ibn Majah* (1/242, no.62), *al-Mu'jam al-Kabir* (11/262, no.11682), *al-Muntakhab min Musnad Abd bin Homid* (2/201, no.759), *Sunan Abi Dawud* (4/222, no.4691), *Musnad Ahmed* (2/125, no.6077), *al-Mustadrak ala as-Sahihayn* (1/159, no.286), *Sunan al-Bayhaqi al-Kubra* (10/203, no.20658), and *Musnad ash-Shamiyn* (1/322, no.566).

deserving of censure and acquittal, because there is no action from him, but rather Allah, *the Mighty and the Majestic*, misleads and deceives him.

And each one rejects this description for himself, and the way to be fair is that whoever has these descriptions is the one who deserves this name, and Allah knows best.

### Chapter [on the Obligation of something that servants cannot do]

Allah, *Exalted is He*, does not impose an obligation upon any of His servants save that they are capable of fulfilling it, because the ugliness of that is known by the necessity of mind, and it has been proven with the conclusive evidence that Allah, the Exalted, does not do anything evil, and He says in His precise Book, "Allah does not charge a soul except [with that within] its capacity." [al-Baqara:286], "Allah does not charge a soul except [according to] what He has given it." [at-Talaq:7], "So, fear Allah as much as you are able." [at-Taghaabun:16], "And [deu] to Allah from the people is a pilgrimage to the House- for whoever is able to find thereto a way." [Aal-i-Imraan:97].

The truthful and trustworthy Messenger of Allah, who does not speak from his own inclination, *peace and blessing be upon him and his progeny*, said,

"If you are commanded to do something, then do as much of it as you can".<sup>1</sup>

And he , *peace and blessing be upon him and his progeny*, said about the Ansari who was caught by the

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(1). *Musnad Ahmed* (2/355, no.8649), *Muslim* (4/1830, no.1337), and *Sahih ibn Hebban bitartib ibn Balban* (1/200, no.20).

wind and asked him about prayer,

"If you are able to make him sit, then make him sit".

And he said about him,

"And if he cannot recite the Qur'an, then recite it with him".

And the Prophet's answering to the pregnant woman, the breastfeeding woman and the one who is thirsty when fasting is that they break the fast, and when they are able to do so, let them make up for it.

This is an issue, had it not been for the arrogance of stubborn people and those who do not transcend the Lord of servants, the people of justice would not have used reasoning about it, with the knowledge of the justice of Allah, the owner of Majesty and Honor.

### Chapter [on the Actions of Allah Almighty]

Allah, *the Mighty and Majestic*, wants no injustice, and He does not approve for His servants disbelief, and He does not like the corruption, because that is intellectually evil (*qabih*), and Allah, *the Most High*, does not do what is evil, *Exalted is He and High above by great sublimity*. He Almighty said, "And Allah wants no injustice for [His] servants." [Ghafir:31], "And He likes not disbelief for His slaves." [az-Zumar:7], "And Allah likes not corruption." [al-Baqara:205].

So, Allah Almighty denied what was mentioned about Himself, and denying Him is a way out of the circle of Islam.

Moreover, Allah, *Glory be to Him*, hates sins, as He said, "All that- its evil is ever, in the sight of your Lord, detested." [al-Israa:38], and because He forbade them and warned against them, He said, "And He has made hateful to you disbelief, defiance and disobedience. Those are the [rightly] guided." [al-Hujuraat:7].

And the Prophet, *peace and blessings be upon him and*

*his progeny*, said,

"Allah hates for you tampering with prayer, obscenity during fasting, and laughing among graves."<sup>1</sup>

So, if He hates that, how can He be willing to do what He has forbidden of the sins? Rather, this is due to the will of the servants, which is setting the soul to act or not.

And you have to know that Allah, *Exalted be He*, due to His justice and wisdom, did not burden His servants with anything except what they are able to do, and He taught them through the tongue of His Prophet, *peace and blessings be upon him and his progeny*, the path of righteousness, and encouraged them in it. And He clarified them the wrong path and warned them from it. He made this to their choice, despite His ability to force them to do that, as He, *Glory be to Him*, said, "**Had Allah willed, He would have guided the people, all of them?**" [ar-Ra'd:31], "**There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong.**" [al-Baqara:256].

One of the condition of the charging (*at-takleef*) for which we have been promised reward and punishment is that it should not be through coercion and compulsion. If that were the case, he would not deserve praise or blame, nor reward or punishment. This is obvious by the necessity of mind, even though the polytheists had said that. Allah Almighty responded to them, lied to them and rebuked them, and a group of lost and perishing sects followed their path, as well as those before them. Allah Almighty said, "**Those who associated with Allah will say,**

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(1). *Musnad ash-Shihab* (2/155, no.1087), and *al-Kawkab al-Wahhaj sharh Sahih Musilm bin al-Hajjaj*(1/426).

"If Allah had willed, we would not have associated [anything] and neither would our fathers, nor would we have prohibited anything". Likewise did those before deny until they tasted Our punishment. Say, "Do you have any knowledge that you can produce for us? You follow not except assumption, and you are not but falsifying." [al-An'aam:148], and He Almighty said, "And those who associate others with Allah say, "If Allah had willed, we would not have worshipped anything other than Him, neither we nor our fathers, nor would we have forbidden anything through other than Him". Thus did those do before them. So is there upon the messengers except [the duty of] clear notification?." [an-Nahl:256].

So, Allah, *the Exalted*, told that they follow the assumption, and indeed, assumption avails not against the truth at all. And the falsifying also means lying.

And Allah Almighty said, "And when they commit an immorality, they say, "We found our fathers doing it, and Allah has ordered us to do it." Say, "Indeed, Allah does not order immorality. Do you say about Allah that which you do not know?" say [O Muhammad], "My Lord has ordered justice and that you maintain yourselves [in worship of Him] at every place [or time] of prostration." [al-A'raaf:28-29].

### Chapter [on the Provision]

The provision (*ar-Rizq*) is from Allah Almighty as He said in His precise Book, "And whatever you have of favor- it is from Allah." [an-Nahl:53], "Then eat of what Allah has provided for you [which is] lawful and good." [an-Nahl:114], "And there is no creature on earth but that upon Allah is its provision". [Hud:6], "And how many a creature carries not its [own] provision. Allah provides for it and for you." [al-Ankaboot:60], "And do not kill your children out

of poverty; We will provide for you and them." [al-An'aam:114], "Indeed, it is Allah who is the [continual] Provider, the firm possessor of strength." [Hud:6].

One of the most amazing things about Allah's power is that every animal is guided and inspired to seek the provision and earn a living, and Allah Almighty is the facilitator and helper. Every animal, regardless of their different types; rational people or others, has striving, ability and inspiration for work, "So exalted is He in whose hand is the realm of all things, and to Him you will be returned." [Yaseen:83].

\* The people of justice (*ahl al-'adl*) are unanimously agreed that only the lawful provision is called a provision, because Allah did not name provision except what He permitted and not what He forbade. Allah Almighty said, "And from the fruits of the palm trees and grapevines you take intoxicant and good provision." [an.Nahl:67].

And Allah Almighty made the provision differentiated, "Let a man of wealth spend from his wealth, and he whose provision is restricted- let his spend from what Allah has given him." [at-Talaq:7].

\* Allah Almighty has known the wisdom and benefit in making the provision differentiated, and has stated it in His Noble Book, and it is one of the proofs that the actions of Allah Almighty emanate from the wisdom. Allah, *Glory to be Him*, said, "And if Allah had extended [excessively] provision for His servants, they would have committed tyranny throughout the earth. But He sends [it] down in an amount which He wills. Indeed He is, of His servants, Acquainted and Seeing ." [ash.Shura:27], and He, *the Exalted*, said, "And Allah has favored some of you over others in provision." [an-Nahl:71], and He, *the Exalted*, said, "It is We Who have apportioned among them their

livelihood in the life of this world and have raised some of them above others in degrees [of rank] that they may make use of one another for service. But the mercy of your Lord is better that whatever they accumulate ." [az-Zukhruf:32].

\* Fear of Allah, sincerity to Him in religion and putting the trust in Him are among the reasons that make the provision easy for people. He, *Exalted be He*, said, "And whoever fears Allah- He will make for him a way out, and will provide for him from where he does not expect. And whoever relies upon Allah- then He is sufficient for him."

[at-Talaaq:2-3], and He, *the Exalted*, said, "And if only the people of the cities had believed and feared Allah, We would have opened upon them blessings from the heaven and the earth; but they denied [the messengers], so We seized them for what they were earning." [al-A'raaf:96].

Moreover, it was mentioned in Al-Hajj (*pilgrimage*) that it banishes poverty and brings provision<sup>1</sup>, and the Prophet, *peace and blessings be upon him and his progeny*, said,

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(1). It was narrated on the authority of Ali, *peace be upon him*, in *Majmu'e the Greatest Imam Zaid bin Ali, peace be upon him*, in the book of *al-Hajj and Umrah*, (p.221), "O people, you must perform Hajj and Umrah, and alternate between them, for those two take away sins as water takes away dirt from the clothes, and they remove poverty just as the Fire removes filth from iron".

And the Messenger of Allah, *peace and blessings be upon him and his progeny*, said, "Whoever wants the World and the Hereafter, let him lead this House. No servant comes to House asking Allah of any good relating to this life, but that He gives it to him, and asking of any good relating to the Hereafter, but that He stores it up for him in the Next World".

Look at: *Musnad Ahmed* (1/25, no.167), *Sunan ibn Majah* (2/964, no.2887), *as-Sunan al-Kubra* (2/322, no.3609), and *al-Ahaad and al Mathani* (1/119, no.117).

"If you were to rely upon Allah with the reliance He is due, you would be given provision like the birds; they go out hungry in the morning, and come back with the full bellies in the evening."<sup>1</sup>

And this is one of the evidences of earning a living (*at-takksub*)

O Allah! Grant us from Your Grace, O the Most Merciful of the Merciful. And raise us with Your Thanks, O the best of providers.

### Chapter [on the Deficiencies and Pains]

All the deficiencies and pains that befall in every legally responsible person and others, such as illnesses and shortages of money, lives and fruits, are all from Allah Almighty. They are goods in which there is no ugliness or injustice, and in which there are benefits in them that His knowledge encompasses them. For those of the believers to whom they have been sent down, there will be compensation, and Allah's justice and wisdom decree this. Also, there will be lessons, and so that Allah may test those who are patients and others. And for the sake of testing, which increases the believer's steadfastness in his faith, and resorting with supplication and invocation to Allah, and sincere repentance, and acknowledgement of weakness and this is known, such as the discipline of a compassionate

(1). It was narrated by Imam al-Muwaffaq billah in *al-Iaetibar wasilwat al-A'rifiin* with the wording, "Whoever relies upon Allah and contents, Allah will relieve his request".

Look at: *Musnad ash-Shihab* (2/319, no.1444), *al-Jami' al-Sahih Sunan at-Tirmidhi* (4/573, no.2344), *Sunan ibn Majah* (2/1394, no.4164), *Musnad Ahmed* (1/30, no.205), *al-Mustdrak ala al-Sahihayn* (4/354, no.7894), and *Musnad abi Ya'la* (1/212, no.247).

father towards his child for wanting good for him, every reasonable person knows the goodness of that from the father. Even though Allah Almighty has promised a great reward from His grace to those who are patients with gracious patience.

Allah, *Glory be to Him*, said, "**Indeed, the patient will be given their reward without account.**" [az-Zumar:53], and with His grace, *Glory be to Him*, by putting down the minor sins, just as He forgives them with good deeds, "**Verily, the good deeds remove the evil deeds.**" [Hud:114].

And the Prophet, *peace and blessing be upon him and his progeny*, said,

"Whoever is indisposed for a night, Allah will atone for him the sins of a year."<sup>1</sup>

In *Nahj al-Balagha*, Amir al-Mu'minin Ali bin abi Talib, *upon him be peace*, said to one of his companions during his sickness,

"May Allah made your illness a means for writing off your sins, because there is no reward for sickness but that it erases sins and makes them fall like (dried) leaves. Reward lies in saying by the tongue and doing something with the hands and feet. Certainly, Allah, the Glorified, admits into Paradise by virtue of truthfulness of intention and chastity of heart to whomsoever He wishes from among His creatures."

And it was narrated in the Two Sahihs on the authority of ibn Mas'uod, *may Allah be pleased with him*, who said,

"I said, "You seem to be suffering greatly, O Messenger of Allah". The Prophet, *peace and blessing be upon him and his progeny*, replied, "Yes,

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(1). Look at *Majmue' al-Imam Zaid bin Ali*, upon them be peace, (p.180).

I suffer as much as two persons".

I said, "Is that because you have a double reward?

He said, "Yes, no Muslim is afflicted by a harm from illness or anything else, but Allah thereby causes his sins to fall away just as a tree sheds its leaves."

And on the authority of the Prophet, *peace and blessing be upon him and his progeny*, said,

"No Muslim is afflicted by the pricking of a thorn or something more, Allah thereby raises him a degree, and falls away a sin from him."<sup>1</sup>

\* And whoever, from among the people of major sins and whose deeds are worthless, is afflicted by a calamity, then it is a hastening punishment, because they deserve it, according to the Almighty's saying, "And whatever strides you of disaster- it is for what your hands have earned." [ash-Shura:30], especially with the recitation with the "fa" [for] indicating punishment.

And among these are the limits (*al-hudud*) that Allah has established them as a punishment for sins, as Allah Almighty said, "And let a group of the believers witness their punishment." [an-Noor:2].

\* Furthermore, among the wisdom regarding the deficiencies is the repentance of the one who is persistent to commit sins, the deterrence of the one who is deterred, the consideration of the one who is considerate, and a remembering of the one who is remembered, as Allah Almighty said, "Do they not see that they are tested every year once or twice but then they do not repent nor do they remember?." [at-Tawba:126],

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(1). It was mentioned in different wards in; *Muslim* (4/1992, no.2572), *Musnad Ahmed* (2/402, no.9208), *Sahih ibn Hibban bitartib ibn Balban* (7/190, no.2928), *Musnad abi Ya'la* (4/200, no.2305), and *Musnad Ishaq bin Rahawayh* (3/878, no.1549).

that means that We subjected them to temptation (*fitnah*) and testing in order to consider, remember and return to Allah, *the Exalted*, but that did not achieve anything, but rather they have persisted in their transgression, wandering blindly.

\* The consideration also will happen to every legal responsible person (*mukallaf*) by causing pain to the person who is not legal responsible person, such as a child and the like will receive compensation from Allah Almighty. On the other hand, the disobedient ones have no compensation, because this is contradicted to the punishment, and also because of Allah Almighty's saying, "And for those who disbelieve will be the fire of Hell. [Death] is not decreed for them so they may die, nor will its torment be lightened for them. Thus do we recompense every ungrateful one." [Faatir:36], and if they had compensations, it would lessen the torment, otherwise there is no benefit in those compensations.

So, we must believe in all of what we have mentioned preciously, due to the transcendence of Allah, and the completeness of His justice and wisdom. *Exalted is He and high above what the wrongdoers say be great sublimity.*

**The Chapter of  
(The Promise and  
the Threat)**

## Chapter of the Promise and the Threat

It is religiously obligated for every legally responsible person (*mukallaf*) to believe in that Allah is true in His promise to the believers of Paradise and their eternity therein, and there is no disagreement about that for anyone who believes in Allah and His Messenger, *peace and blessings be upon him and his progeny*. Rather, it is what is known by the necessity of religion. And according to what Allah Almighty says, "**But as for he who feared the position of his Lord and prevented the soul from [unlawful] inclination, then indeed, Paradise will be [his] refuge.**"[an-Naazi'aat:40-41], and also according to Allah Almighty's saying, "**Indeed, those who have believed and done righteous deeds- they will have the Gardens of Paradise as a lodging, wherein they abide eternally. They will not desire from it any transfer.**"[as-Kahf:107-108].

In addition, it is religiously obligated for every legally responsible person (*mukallaf*) to believe that Allah is true in His threat to the disbelievers and disobedients (*fussa'iq*) of the fire of Hell, and their eternity therein, otherwise it will be a rejection of the precise verses of Allah, and a denial of them, and whoever denies a verse from the Qur'an has disbelieved by the community (*Ummah*) consensus.

Allah, *the Most High*, said, "**It will be said [to them], 'Enter the gates of Hell to abide eternally therein, and wretched is the residence of the arrogant.'**"[az-Zumar:72], and He said, "**And whoever disobeys Allah and His Messenger and transgresses His limits- He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment.**"[n-Nisaa:14], and He said, "**But whoever kills a believer intentionally- his recompense is**

Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment." [an-Nisaa:93], and He said, "And indeed, the wicked will be in Hellfire. They will [enter to] burn therein on the Day of Recompense. And never therefrom will they be absent." [al-Infitaar:14-16], and the pronoun "they" refers to the wicked (*fujjar*), and it includes every disobedient.

Also, Allah, *the Exalted*, said, "And if only they who have wronged would consider [that] when they see the punishment, [they will be certain] that all power belongs to Allah and that Allah is severe in punishment. [And they should consider that] when those who have been followed disassociate themselves from those who followed [them], and they [all] see the punishment, and cut off from them are the ties [of relationship]. Those who followed will say, "If only we had another turn [at worldly life] so we could disassociate ourselves from them as they have disassociated themselves from us". Thus will Allah show them their deeds as regrets upon them. And they are never to emerge from the Fire." [al-Baqara:165-167], and He said, "Yes, whoever earns evil and his sin has encompassed him- those are the companions of the Fire; they will abide therein eternally." [al-Baqara:81].

The *fasiq* (*disobedient*) is encompassed by his sins, and the Qur'an contains many precise verses stating that the major sinner, who persists to commit sins, will remain eternally in Hell.

Regarding the textual proofs from the Sunnah; it was narrated that

A group of Muslims and Jews discussed the issue of punishment, and each group among them claimed that Allah Almighty gives their wrongdoer to their

well-doer, and forgives him due to his previous belief in Allah and the Messenger sent to them, and by the grace of righteous among them, so Allah Almighty revealed, "Paradise is not [obtained] by your wishful thinking nor by that of the people of the Scripture. Whoever does a wrong will be recompensed for it, and he will not find besides Allah a protector or a helper." [an-Nisaa:123].

So, Allah told them that their hope, which is forgiveness the wrongdoer, was nothing but a false and void hope.

And Allah Almighty replied to the people of Scripture and those like them from the *Murji'ites* what they said, and what their souls have enticed for them, so Allah Almighty said, "And they say, "Never will the Fire touch us, except for a few days." Say, "Have you taken a covenant with Allah? For Allah will never break His covenant. Or do you say about Allah that which you do not know?" Yes, whoever earns evil and his sin has encompassed him- those are the companions of the Fire; they will abide therein eternally." [al-Baqara:79-80].

Allah, *the Most Great*, has told the truth, and whoever denies His promise and threat has lied. Whoever believes other than that has attributed a lie to Allah, and it is evil, and Allah Almighty does not do what is evil (qabih).

This is confirmed by the Prophet's saying, *peace and blessings be upon him and his progeny*,

"He who sips poison and kill himself will have his poison in his hand and sip it forever in the Fire of Jahannam.

And he who throws himself from a mountain and kills himself will be thrown down in the Fire of Jahannam, and remain in it forever and ever.

And he who kills himself with a piece of iron will

have his piece of iron in his hand, and will be stabbed with it in his belly in the Fire of Jahannam forever and ever.

And he who holds a lash in his hand on the order of an unjust ruler, Allah will make that lash a snake whose length will be equal to seven thousands spans and will made that snake overpower him in the Fire of Jahannam forever and ever, and he has a painful torment." <sup>1</sup>

And these only judge about their immorality (*fusq*).

### Chapter [on the Faith (*al-Iman*)]

Faith is speech by the tongue, belief within the heart and actions by the body parts. Allah, *Exalted be He*, said, "The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely. The ones who establish prayer, and from what We have provided them, they spend. Those are the believers, truly." [al-Anfaal:2-4], and He Almighty said, "Successful indeed are the believers. They who are during their prayer humbly submissive. And they who turn away from ill speech. And they who are observant of zakah. And they who guard their private parts. Except from their wives or those their right hands possess, for indeed, they will not be blamed. But whoever seeks beyond that, then those are the transgressors. And they who are to their trusts and their promises attentive. And they who carefully maintain

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(1). It was mentioned in a word close to it in: *Musnad Ahmed* (2/478, no.10198), *al-Jami' al-Sahih al-Mukhtasar* (5/2179, no.5442), *Muslim* (1/103, no.109), *Sunan abi Dawud* (4/7, no.3872), *Sunan ibn Majah* (2/1145, no.3460), *Sunan ad-Darimi* (2/252, no.2362), and *al-Sunan al-Kubra* (1/638, no.2092).

their prayers." [al-Muminoon:1-9].

So, the reality of a believer is someone whoever has these qualities. He, who acknowledges only with his tongue, is called *a hypocrite (Munafiq)*, and who acknowledges with his tongue and believes in his heart without working by the body parts is called *a disobedient (Fasiq)*, and who leaves all of them is called *an unbeliever (kafer)*. And every type of them has a private dealings in this world, and all of them will be in Hell. And the believer has been limited in the previous verse with the word "except" (*innama*), that is beneficial for him.

### Chapter [on that Faith and Islam have the same meaning]

Faith and Islam have one meaning as Allah, *Exalted be He*, says, "So, We brought out whoever was in the cities of the believers. And We found not within them other than a [single] house of Muslims." [adh-Dhaariyat:35-36], and He Almighty said, "And whoever desires other than Islam as religion- never will it be accepted from him, and he, in the Hereafter, will be among the losers." [aal-i-Imraan:85].

The Prophet, *peace and blessings be upon him and his progeny*, said (*the famous hadith*),

"Islam is built on five pillars." <sup>1</sup>

And he, *peace and blessings be upon him and his progeny*, said,

"Faith consists of seventy branches. The best of them is 'There is no god but Allah', and the lowest of them is to remove harmful things from the road.

(1). Look at: *Musnad Ahmed* (2/26, no.4798), *Muslim* (1/45, no.16), *Sahih ibn Khuzaymah* (1/159, no.308), *al-Sunan al-Kubra* (6/531, no.11732), *al-Mu'jam al-Kabir* (2/326, no.2363), and *Musnad ash-Shamiyyin* (2/283, no.1347).

Modesty is also a branch of Faith." <sup>1</sup>

It was narrated on the authority of Ja'afar Al-Sadiq, *upon him be peace*, on the authority of the Prophet, *peace and blessings be upon him and his progeny*,

"Whoever washes in ablution, beautifies his prayers, gives the zakat of his wealth, guards his tongue, withholds his anger, and fulfills the instructions regarding *the Ahl al-Bayt* of his Messenger will have perfected the realities of faith; and the gates of Paradise will be opened to him."

And there are other clear proofs stating that faith is not complete except through actions, as Allah Almighty said, "Indeed, those who have believed and done righteous deeds." [al-Baqara:277], and other that from verses and hadiths.

\* In addition, faith increases and decreases. As for increasing it, it is due to Allah Almighty's saying, "And when His verses are recited to them, it increases them in faith; and upon their Lord they rely." [al-Anfaal:2], and what is necessary for the increase is the decrease. And the Prophet, *peace and blessings be upon him and his progeny*, said,

"Women are lacking in wisdom, fortune and religion." <sup>2</sup>

As for the deficiency in their religion, they do not offer prayers (*salat*) for half of their life [because of menstruation and lying in], and because the obligatory

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(1). It was mentioned in a word close to it in: *al-Sunan al-Kubra* (6/532, no.11735), *Muslim* (1/63, no.35), *Sunan abi Dawud* (4/219, no.4676), *al-Mujtaba min as-Sunan* (8/110, no.5004), *Sunan ibn Majah* (1/22, no.57), *Musnad Ahmed* (2/379, no.8913), and *Sahih ibn Hibban* (1/384, no.166).

(2). It was mentioned in different words in: *Sahih ibn Khuzaymah* (3/268, no.2045), *Sunan Abi Dawud* (4/219, no.4676), and *Sunan al-Bayhaqi al-Kubra* (10/151, no.20327).

and voluntary obedience, is among of the acts of faith.

### Warning

**[on naming the people of major sins from the nation of Muhammad, *peace and blessings be upon him and his progeny*]**

The people who commit major sins among the nation of Muhammad, *peace and blessings be upon him and his progeny*, such as, the wine - drinker, the fornicator, and those who do similar things are legally to be called wicked (*fujjar*) and major sinners (*fussaq*), and not to be called believers, because Allah Almighty says, "Then is one who was a believer like one who was defiantly disobedient? They are not equal. As for those who believed and did righteous deeds, for them will be the Gardens of Refuge as accommodation for what they used to do. But as for those who defiantly disobeyed, their refuge is the Fire. Every time they wish to emerge from it, they will be returned to it while it is said to them, "Taste the punishment of the Fire which you used to deny."<sup>[as-Sajda:18-20]</sup>.

And because the believer deserves praise, exaltation, and reward, whereas the disobedients do not deserve that due to their disobedience to Allah Almighty. Rather, Allah commanded that they be punished and tortured, and commanded other people to be present during the time of their punishment for the sake of intimidation and horror. And they are called a blessing infidels (*Kuffar ni'mah*).

On the authority of the Prophet, *peace and blessings be upon him and his progeny*,

"An adulterer does not commit that sin at the same time being a believer (*Mu'min*), and a thief does not

steal at the same time being a *Mu'min*, and a drinker of wine does not drink the wine at the same time being a *Mu'min*. If he does that, faith is removed from his heart, and if he repents, Allah will accept his repentance."

It was said, "Is he an infidel, O Messenger of Allah?"

He said, "No".

It was said, "Is he a believer?"

He said, "No".

It was said, "Who is he?"

He said, "Disobedient (*Fasiq*)".<sup>1</sup>

And this is a clear statement of what is meant.

\* The hypocrite is an outright disbeliever (*kafer tasrih*). Allah magnified the horror of his disbelief, and

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(1). Al-Mawlaa al-Allaamah al-Hassan bin al-Hussein bin Muhammad, *may Allah Almighty mercy him*, in takhrij ash-Shaafi (i.e., mentioning the chains of transmission of ash-Shaafi) said, "His saying (i.e., Imam al-Mansour Billah, *peace be upon him*), on the authority of Jabir bin Abdullah al-Ansari that the Messenger of Allah, *peace and blessings be upon him and his progeny*, said, "An adulterer does not commit that sin at the same time being a *Mu'min*...etc". It was narrated by Ahmed, al-Bukhari and an-Nasa'I on the authority of ibn Abbas with a chain of transmission traceable to the Prophet with an addition, "and he does not kill at the same time being a *Mu'min*", and he decreased, "If he does that ...etc", and he mentioned "a slave" instead of "the adulterer".

Al-Hussein bin al-Qasim mentioned it in *sharah al-Ghaya*. Imam Muhammad bin Abdullah al-Wazir said it. And it was narrated by Imam Abu Talib on the authority of abu Sa'eed, and Imam al-Murshed billah on the authority of abu Hurairah. Also, it was narrated by Muslim and ibn Majah.

An-Nasir al-Utrush said, "It is famous, and does not need to mention its chains of transmission". Finished.

It was mentioned without, "It was said, "O Messenger of Allah, is he an infidel?"...etc" in: *Muslim* (1/76, no.57), *al-Jami' al-Sahih al-Mukhtasar* (2/875, no.2343), *Sunan abi Dawud* (4/221, no.4689), *al-Mujtaba min as-Sunan* (8/63, no.8469), *Sunan ibn Majah* (2/1298, no.3936), *Sunan ad-Darimi* (2/156, no.2106), *al-Sunan al-Kubra* (3/227, no.5169), *Musnad Ahmed* (2/317, no.8187), *Musnad abi Ya'la* (11/188, no.6299), and *Musnad ash-Shamiyin* (2/259, no.1300).

noted his ugliness, and placed him in the lowest depths of the Fire.

One of the miracles of the eloquence of the Qur'an is that at the beginning of *Surat al-Baqara* it was mentioned the believers, whose faith is sincere, and followed them by mentioning the disbelievers, whose disbelief is outright. Then, He mentioned the hypocrites and listed about thirteen verses about them that contain the ugliness of their characteristics, their lying, their mockery and their deception to Allah, and their condition represented by a rainstorm in which there is a darkness, thunder and lightning.

Contemplate in what Allah condemned them with in many verses, and their being wavering between the believers and the unbelievers, and He revealed *Surat al-Munafiqeen* in them, and the calamity was greater by them because of their associating with the believers, their lying and their dare on testimony in which their tongues did not match their hearts, and their lying oaths, until *Surat at-Tawbah* exposed them, it is called the scandalous one for that reason. So, their condition in ugliness is greater than the infidels and the disobedient people.

\* And the insincerity is a branch of hypocrisy. It was narrated on the authority of the Prophet, *peace and blessings be upon him and his progeny*, that he said,

"A two-faced person will not be distinguished in the sight of Allah."<sup>1</sup>

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(1). Al-Mawlaa al-Allaamah al-Hassan bin al-Hussein bin Muhammad, *may Allah Almighty mercy him*, in *takhrij ash-Shaafi* (i.e., mentioning the chains of transmission of *ash-Shaafi*) said, "His saying (i.e., Imam al-Mansour Billah, *peace be upon him*), on the authority of the Prophet, *peace and blessings be upon him and his progeny*, "A two-faced person will come on the Day of Resurrection, and he will have two faces from Fire". It was narrated by at-

Allah, *the Exalted*, said, "And Allah testifies that the hypocrites are liars." [al-Munaafiqoon:2], "And sufficient is Allah as Witness." [an-Nisaa:79], "Indeed, the hypocrites will be in the lowest depths of the Fire - and never will you find for them a helper." [an-Nisaa:144], "They are the enemy, so beware of them. May Allah destroy them; how are they deluded." [al-Munaafiqoon:4], "And to Allah belongs [all] honor, and to His Messenger, and to the believers, but the hypocrites do not know." [al-Munaafiqoon:8].

### Chapter [on Repentance]

Repentance is intellectually and textually obligatory for the sinners, it is to ward off harm from oneself, and warding off harm is obligatory. The greatest harm that can be warded off is the punishment of Allah Almighty, and eternity in the Fire of Hell. Allah, *Exalted is He*, says, "O you who have believed, repent to Allah with sincere repentance." [at-Tahrim:8], and there are others clear verses that will come soon.

Moreover, repentance is obligatory immediately after being caught in the act of committing a sin, because the sinner is addressee that it is obligatory for him to repent at every moment, and if he does not do so, he is persistent, and persistency is another sin.

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Tabarani on the authority of Sa'ad bin abi Waqqas." Finished.

And it was mentioned with the wording, "A two-faced person is the worst of people in the sight of Allah on the Day of Resurrection". And with the wording, "One of the worst people on the Day of the Resurrection in the sight of Allah is a two-faced person, who comes to these people with one face, and those with another face".

And with different wording in: *al-Jami' al-Sahih al-Mukhtasar* (5/2251, no.5711), *al-Jami' al-Sahih Sunan at-Tirmidhi* (4/374, no.2025), *Muslim* (4/2011, no.2526), *Sunan ad-Darimi* (2/405, no.2764), *Musnad Ahmed* (2/307, no.8055), *Sahih ibn Hibban bitartib ibn Balban* (6/94, no.2325), *Musnad abi Ya'la* (3/193, no.1620), and *Musnad ash-Shihab* (1/354, no.606).

**[Definition of Repentance]**

\* It is a remorse for the evil deed he did because of its ugliness, and what he shortened from the obligation due to its obligation. And it is a strong determination never to return to any of the sins for the duration of his life.

\* it is acceptable with sincerity and giving up at all times, unless his soul is gargled by death, and the angles (*al-Malaiykah*) are present to take his soul, as stated in the prophetic statement, which is the Prophet's saying, *peace and blessings be upon him and his progeny*, when he was asked about the last time for accepting the repentance, he said,

"If one repents one year before his death, Allah accepts his repentance." Then, he said, "Indeed, one year is a long time. Whoever repents half one year before his death, Allah accepts his repentance." Then, he said, "Half one year is a long time. Whoever repents one month before his death, Allah accepts his repentance." Then, he said, "One week is a long time. Whoever repents one day before his death, Allah accepts his repentance." Then, he said, "One day is a long time. Whoever repents an hour before his death, Allah accepts his repentance." Then, he said, "An hour is a long time. Whoever repents before his soul gargles, Allah accepts his repentance."

Then, he recited Allah's Almighty saying, "**Then, they repent soon after. It is those to whom Allah will turn in forgiveness, and Allah is ever Knowing and Wise.**" [*an-Nisaa:17*]. Then, he, *peace and blessings be upon him and his progeny*, said,

"Everything that occurred before death is near".

\* The repentance of one who is forced by necessity to do so is not accepted at the time of coming death to him.

Allah, *Glory is He*, said, "The day they see the angles- no good tidings will there be that day for the criminals, and [the angles] will say, "Prevented and inaccessible." [al-Furqaan:22]. That is; (*haramn muharrama*) it is a forbidden thing totally prohibited.

And He, *Exalted is He*, said, "But repentance is not [accepted] of those who [continue to] do evil deeds up until, when death comes to one of them, he says, "Indeed, I have repented now", or of those who die while they are disbelievers. For them, We have prepared a painful punishment." [an-Nisaa:18].

\* Repentance absolutely expiates sins by the consensus of the *Ummah*, and according to the Almighty's saying, "But indeed, I am the Perpetual Forgiver of whoever repents and believes and does righteousness.", that means that his repentance is sincere and impeccable, "And then continues in guidance." [Taa-Haa:82], that is; he continued with this repentance.

And there are other verses about that.

\* Allah will replace the evil deeds with good deeds, because Allah Almighty says, "Except for those who repent believe and do righteous work. For them Allah will replace their evil deeds with good. And ever is Allah Forgiving and Merciful." [al-Furqaan:70].

*If you say*: what is the meaning of replacing evil deeds with good deeds? Because it appears that if the one, who committed many sins, repents, his good deeds will be greater than the one who repents from a few sins?

*I said*: this is not the correct interpretation, but rather what is meant is that Allah, through repentance, replaces their disbelief and disobedience to obedience, piety (*taqwaa*) and faith, and these are definitely good deeds.

*It was said*: He, for example, replaces the adulterer to

chastity by his repentance, and killing polytheists instead of killing Muslims, and so on.

\* The condition of repentance is also that it should be general from every sin, as Allah Almighty says, "**And he who repents and does righteousness does indeed turn to Allah with [accepted] repentance.**" [al-Furqaan:71], and the benefit of the emphasis in this verse is to glorify the one who repents. That means that Allah, *Exalted is He*, knows its sincerity, so He accepts it, and is satisfied with the repentant and indeed Allah loves those who are constantly repentant, and He forgives sins with complete forgiveness by this repentance.

It is not enough to utter "*Istighfa'r*" (*forgiveness*) by the tongue until the tongue matches the heart, and the sincere determination to abandon sins completely, then verily, Allah knows the secret and that which is yet more hidden, and He knows the fraud of the eyes, and all that the breasts conceal.

It was narrated on the authority of *Amir al-Muminin* and the best of guardians Ali bin abi Talib, *upon him be peace*, in *Nahj Al-Balagha*, when he heard a man asking for forgiveness in his presence, and he said,

"Your mother may lose you! Do you know what *Istighfa'r* (asking Allah's forgiveness) is?

*Istighfa'r* is meant for people of a high position. It is a word that stands on six supports.

\* The first is to repent over the past.

\* The second is to make a firm determination never to revert to it.

\* The third is to discharge all the rights of people so that you may meet Allah quite clean with nothing to account for.

\* The fourth is to fulfill every obligation which you ignored [in the past] so that you may now do justice

with it.

\* The fifth is to aim at the flesh grown as a result of unlawful earing, so that you may melt it by grief [of repentance] till the skin touches the bone and a new flesh grows between them.

\* The sixth is to make the body taste the pain of obedience as you [previously] made it taste the sweetness of disobedience.

On such an occasion, you may say, "*astaghfiru'llah*".

*I said:* Amir al-Mu'minin wanted to guide the man to the repentance of Allah's Auliya (*the allies of Allah*) and al-Muqarrabeen (*those brought near to Allah*), which is the highest level of repentance. Otherwise, repent over the past, and firm determination never to revert to it, is sufficient.

And as for performing all the rights of people in absolute terms, there is a detail in the branches, and this is not the place for it.

### Chapter [on Intercession]

The intercession of the Prophet, *peace and blessings be upon him and his progeny*, which mentioned in hadiths, is only for believers, not for those who died insisting on committing a major sin, as the Qur'anic verses clearly state this. Allah, *the Blessed and Exalted*, says, "**But they who have earned [blame for] evil doings the recompense of an evil deed is its equivalent, and humiliation will cover them. They will have from Allah no protector.**", that means that something preventing a torment from them, "**I will be as if their faces are covered with pieces of the night- so dark [are they]. Those are the companions of the Fire; they will abide therein eternally.**" [Yunus:27].

And Allah the Almighty said, "**For the wrongdoers**

there will be no devoted friend and no intercessor [who is] obeyed." [Ghafir:18], that means that he answers into the intercession, and the disbeliever and the major sinner are absolutely wrongdoers, as evidenced by the Almighty's saying, , "And the disbelievers- they are the wrongdoers." [al-Baqara:245], "And whoever transgresses the limits of Allah has certainly wronged himself." [at-Talaaq:1], "And We do not wrong them, but they wronged themselves." [Hud:101]. And Allah, *Glorious is He*, said, "And for the wrongdoers there are no helpers. Then, can you save one who is in the Fire?." [az-Zumar:19], "And fear a Day when no soul will suffice for another soul at all." [al-Baqara:48], then, He Almighty said, "Nor will any intercession benefit it, no will they be aided." [al-Baqara:48]. And the meaning of "*they be aided*" (*yunsaroon*) is: they will help. And the soul and intercession are indefinite nouns (*n'akirah*) in the context of negation, so these indefinite nouns are general for the disbeliever and the major sinner.

Allah, *the Blessed and Exalted*, says, "And never therefore will they [the wicked people] be absent." [al-Infitaar:16], and if the intercession was valid for them, they would have absent from the Hellfire.

So, these clear verses and other indicate that intercession is not valid for the disbeliever and major sinner, because it will be denial of these precise verses, and this is impermissible without disagreement among Muslims.

If the Prophet, *peace and blessings be upon him and his progeny*, had interceded for any of these wrongdoers, it would have led to two wrongdoings; either to be obeyed, so it would be a denial of the verses, or not to be obeyed, so it would be cheapening of his status. And the consensus of the Ummah has occurred that the Prophet's

intercession is accepted, and that has a praised station "*al-Maqam al-Mahmud*" that Allah promised him by His saying, "It is expected that your Lord will resurrect you to a praised station." [al-Israa:9]. It is intercession, so not intercession would be a contradiction.

And because the sinner is disgraced upon him, and Allah has disassociated from him, and he is an enemy to Allah, *the Most High*, and Allah has banished faith from those who love him and befriend him. Allah, *the Exalted*, said, "You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those- he decreed within their hearts faith and supported them with spirit from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allah is pleased with them, and they are pleased with Him. Those are the party of Allah. Unquestionably, the party of Allah- they are the successful." [al-Mujaadila:22], "O you who have believed, do not take My enemies and your enemies as allies, extending to them affection." [al-Mumtahana:1], "And do not obey from among them a sinner or ungrateful [disbeliever]." [al-Insaaan:24].

If the Prophet, *peace and blessings be upon him and his progeny*, interceded for the one against whom he is disgraced, it would be a satisfaction from the Messenger of Allah, *peace and blessings be upon him and his progeny*, and affection and love for him. Far be it from him to ally who Allah has become angry with them, and whoever thinks so about Him, he has committed a great sin.

\* If the intercession is invalidated for the wrongdoers, it is established for the believers. Allah, *the Most High*, will augment them an honor and a raise in degrees through the intercession of His Prophet, *peace and*

*blessings be upon him and his progeny.* He will also augment them a blessing to their blessings, as bounty from Allah, *Glory be to Him.*

The verses have clearly stated that the intercession is for the believers. Allah, *Glorified and Exalted be He*, said, "And they cannot intercede except on behalf of one whom He approves. And they, from fear of Him, are apprehensive." [al- Anbiyaa:28], so Allah denied the intercession of Angels, except for those whom He satisfies with.

And Allah the Almighty said, "Indeed, Allah is not satisfied with a defiantly disobedient people." [at-Tawba:96].

Allah described the angles, who are the bearers of His throne, and those around Him in Surah *al-Mu'min (Ghafir)* as they are glorifying with the praises of their Lord, believing in Him, and seeking forgiveness for those who have believed, "Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of Hellfire. Our Lord, and admit them to gardens of perpetual residence which You have promised them and whoever was righteous among their fathers, their spouses and their offspring. Indeed, it is You who is the Exalted in Might, the Wise. And protect them from the evil consequences [of their deeds]. And he whom You protect from evil consequences that Day- You will have given him mercy. And that is the great attainment." [Ghafir:7-9].

The Prophet, *peace and blessings be upon him and his progeny*, said,

"I have reserved my intercession for three men of my nation: a man who loved my Household (*ahl al-Bayt*) with his heart and tongue, a man who fulfilled their needs when they needed, and a man who

struck (*fought*) before them with his sword".<sup>1</sup>

And he, *peace and blessings be upon him and his progeny*, said,

"Whoever harms me in my Household has harmed Allah, and whoever helps in harming them and supports their enemies has taken a notice of war from Allah, and he has no share in my intercession".<sup>2</sup>

And he, *peace and blessings be upon him and his progeny*, said,

"There are two groups of my nation will not receive my intercession, and I will not intercede for them: an oppressive king, and who transgresses beyond the religion due to his being excessively religious".<sup>3</sup>

And he, *peace and blessings be upon him and his progeny*, said,

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(1). Al-Imam al-Hujjah Majdaddin bin Muhammad bin Mansour al-Muaydi, *upon him be peace*, said in *Lawamie' al-Anwar* (vol.4, p.252, 5<sup>th</sup> ed.), "Imam abu Talib narrated in al-Amali, with his chain of transmission to Imam Ali bin Musa, with his chain of transmission to his fathers, *upon them be peace*, the Messenger of Allah, *peace and blessings be upon him and his progeny*, said, "There are three for whom I will intercede on the Day of Resurrection; the one who strikes with his sword in front of my descendants, the one who fulfills their needs when they are forced to do so, and the one who loves them with his heart and his tongue". Finished.

And it was narrated with this wording by al-Hakim al-Jushami, *may Allah bless him*, in *Tanbih al-Ghafilin a'an Fadayil al-Taalibiyn* (p.139/1<sup>st</sup> ed.).

(2). Al-Imam al-Hujjah Majdaddin bin Muhammad bin Mansour al-Muaydi, *upon him be peace*, said in *Lawamie' al-Anwar* (vol.4, p.239, 5<sup>th</sup> ed.), "Al-Asbagh bin Nabatah narrated on the authority of Ali, *upon him be peace*, with his chain of transmission traceable to the Prophet, *peace and blessings be upon him and his progeny*, said, "Whoever harms me in my Household has harmed Allah, and whoever helps in harming them and supports their enemies has taken a notice of war from Allah, and he has no share in my intercession".

(3). Look at *al-Mu'jam al-Kabir* (20/213, no.495) and *al-Mu'jam al-Awsat* (1/373, no.644).

"Verily, the closest from among you to me tomorrow [in the Hereafter], and the most eligible of you for my intercession are those who are the most truthful from amongst you, the most conscientious at returning a trust placed in their care, the most good-natured, and the ones who have close ties with people".

And it was said in (*Safinat al-Hakim*) on the authority of ibn Abbas, on the authority of Omar ibn al-Khattab, that the Prophet, *peace and blessings be upon him and his progeny*, said,

"I am holding you [in the Day of Resurrection], come away from the Fire, but you are defeating me, and throwing yourselves in it like butterflies, and I start go leave you, and I am your predecessor at the Lake-fount (*kawthar*), and you will come to me healthy and afflicted. And I will know you by your names and marks as a man recognize strange camels on his own. And you will be taken to the left side, and I appeal the Lord of the Worlds for you saying, "O Lord, my companions!" That is, "O Lord, my nation". Then, the Almighty will say, "O Muhammad, you do not know what they did after you left. They were walking backwards after you".

And I will know one of you on the Day of Resurrection carrying a sheep that will be bleating, calling, "O Muhammad, O Muhammad", and I will reply, "I can do nothing for you as I have given you full instruction".

I will know one of you on the Day of Resurrection carrying a camel that will be grunting, calling, "O Muhammad, O Muhammad", and I will reply, "I cannot help you for I have conveyed Allah's Message to you".

I will know one of you on the Day of Resurrection carrying a horse that will be neighing, calling, "O Muhammad, O Muhammad", and I will reply, "I cannot help you for I have conveyed Allah's Message to you".

I will know one of you on the Day of Resurrection carrying bad dates (*hashaf*), calling, "O Muhammad, O Muhammad", and I will reply, "I cannot help you for I have conveyed Allah's Message to you"<sup>1</sup>.

So, this hadith indicates that the Prophet, *peace and blessings be upon him and his progeny*, does not intercede except for believers.

\* *If you say*, "Intercession is intellectually improved for the one who deserves torment, not the one who does not deserve it".

*I said*, "The intellect decrees that the intercession is ugly for the one who is insisting on corruption, the one who invades the territory of the Sultan, the killer of his children, and the one who refuses to repent and abandoning sins completely".

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(1). There is a close to it in: *Musnad ash-Shihab al-Qudaeii* (2/175, no.1130), *Musnad al-Faruq by ibn Kathir* (2/567), and in its margin, there is a mention of those who narrated it: ibn abi Shaybah, ibn Asim, al-Bazzar and others.

**The Chapter of  
(Prophecies)**

## Chapter of Prophecies

It is obligatory for every illegally responsible person to believe in the Messenger of Allah, *peace and blessings be upon him and his progeny*, and believe in, the previous Prophets and the Books that Allah sent down and sent them with. They have to bear a sincere testimony that he is a Messenger from Allah to al-Thaqalayn (*the mankind and the jinns*), and that he conveyed what Allah has revealed to him. They have to follow him and work with everything he has conveyed of the purified Sharia', and the right religion.

Also, they have to believe in him as Allah, *the Blessed and Exalted*, says , "**And indeed, [O Muhammad], you guide to a straight path- the path of Allah, to whom belong whatever is in the heavens and whatever is on the earth. Unquestionably, to Allah do [all] matters evolve.**"<sup>[ash-Shura:52-53]</sup>.

This is because he claimed the prophecy and the Message, and Allah supported him with many miracles. The Book of Allah Almighty is the greatest and the most truthful, and it is a testimony to his truthfulness, and Allah the Almighty guaranteed its preservation until the Day of Resurrection. It is recited during periods of the night and at the ends of the day. Rereading it so many times increases its novelty and charm (*talawah*). The reader and listener do not weary of it, rather the recited verses increase the believer in faith, and its miracle in certainty.

Allah, *the Exalted*, challenged the great Arab preachers with its eloquent and rhetoric, and their language is the most eloquent of languages, with the plenty of eloquent speakers, and their eagerness to oppose it, until Allah Almighty said, "**Say, "If mankind and the jinn gathered in**

order to produce the like of this Qur'an, they could not produce the like of it even if they were to each other assistants." [al-Israa:88].

After their inability, Allah Almighty challenged them to produce ten surah, He Almighty said, "Say, "Then bring ten surah slide it that have been invented and call upon [for assistance] whomever you can besides Allah, if you should be truthful." [Hud:13].

Then, when they were unable to do so, He challenged them with one surah, the minimum of which was three verses, but they were unable to do so, and they chose the danger of fighting, and broke into the sea of war and struggle, and kindled the fire of strife in any case. Rather, they chose to circle around its opposition with words.

\* The Qur'an's miracle is the eloquence (*Balaghah*) that has reached to a limit that cannot be realized, it contains information about unseens that were yet known at the time by human beings, and stories about the past nations from believers and the people of misguidance, even though the Prophet, *peace and blessings be upon him and his progeny*, was among them, as Allah Almighty said, "You did not know what is the Book or [what is] faith." [ash-Shura:52]. He means by faith *ash-Sharay'ia* (religion laws).

\* And from their inability, they [the polytheists] said, about the Prophet Muhammad, *peace and blessings be upon him and his progeny*, "He is not but a man possessed with madness." [al-Muminoon:25], and "He invented it." [Yunus:38], and "Legends of the former peoples which he has written down." [al-Furqaan:5], and "He is only a human being who eats food and walks in the markets".

Al-Zamakhshari said,

"Glory be to Allah, how amazing their affairs are. They did not accept prophecy with a human being,

but they accepted divinity with stones".

He refers to their carved idols. The minds have gone astray, and the Messenger has been lied to, "And if they deny you, [O Muhammad]- already were messengers denied before you. And to Allah are returned [all] matters." [Faatir:4].

And the Prophet, *peace and blessings be upon him and his progeny*, has conveyed what was sent down to him from his Lord, and Allah refuses except to perfect His light, even although the polytheists hate it.

\* And know that Allah Almighty sending the Messengers with His revealed Books to them is to clarify what they are doing from worships to thank Him, and what is permissible, and what is forbidden in transactions and other things. And of course, all of that is from Allah's justice and wisdom, "So that mankind will have no argument against Allah after the messengers." [an-Nisaa:165]. as He declared that in His Mighty Book.

\* The talking about the belief of the Prophet, *peace and blessings be upon him and his progeny*, and what he brought about Allah, *the Exalted*, is only between the Muslims and disbelievers. All Muslims have known that as a necessity, but among those whose faith was not sincere, there were beliefs that were not part of the religion that the Messenger of Allah, *peace and blessings be upon him and his progeny*, and his companions followed, and no one transcended from those beliefs except his the pure family, and those who follow them. They did not incline to those corrupt beliefs that lead to disbelief, but rather they knew that this is one of the innovations that are worst newly-invented matters, such as the fact that the Qur'an is eternal (*Qadim*), and that it is an eternal speech (*al-kalam an-Nafsi*), not this dictated, [and not these letters and meanings that are

found in the Qur'an], and the obligation of what is unbearable, and that the servants have no ability, but rather they have earning (*al-kasb*), and other things that the ears refuse them, and the minds and temperaments repel, while they are reciting, "No Reminder comes to them existent [*muhdath*] from their Lord except that they listen to it while they are at play." [al-Anbiyaa:2].

And other enlightening verses and brilliant arguments.

### Chapter [on Believing in Prophets]

It is obligatory to believe in all the Prophets, and the Books revealed to them before the Qur'an. Allah, *the Exalted*, commanded it in His Mighty Book, which is *al-Mohaymin* (*trustworthy in highness and a witness*) over the Books, and a witness to their truthfulness.

Allah Almighty said, "Say, [O believers], "We have believed in Allah and what has been revealed to us and what has been revealed to Abraham and Ismael and Isaac and Jacob and the Descendants and what was given to Moses and Jesus and what was given to the Prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him." [al-Baqara:136].

And Allah, *the Exalted*, said talking about the Messenger, *peace and blessings be upon him and his progeny*, "The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers." And they say, "We hear and we obey. [we seek] Your forgiveness, our Lord, and to You is the [final] destination." [al-Baqara:285].

## Chapter [on the Status of Our Prophet, *peace and blessings be upon him and his progeny*]

Our Prophet Muhammad, *peace and blessings be upon him and his progeny*, is the best of the Prophets, *peace be upon them*, because Allah took the covenants from the Prophets to believe in Muhammad and support him. Allah, *the Exalted*, said, "And [recall, O people of the Scripture], when Allah took the covenant of the Prophets, [saying], "Whatever I give you of the Scripture and wisdom and then there comes to you a messenger confirming what is with you, you [must] believe in him and support him", [Allah] said, "Have you acknowledged and taken upon that My commitment?" They said, "We have acknowledged it." He said, "Then, bear witness and I am with you among the witnesses."." [aal-i-Imraan:81].

Among the reasons that our Prophet, *peace and blessings be upon him and his progeny*, is the best of the Prophets is his statement,

"Adam and those below him will be under my banner on the Day of Resurrection"<sup>1</sup>.

And his statement, *peace and blessings be upon him and his progeny*,

"I am the master of the children of Adam on the Day of Resurrection, and I am not boasting."<sup>2</sup>

And there are other than that, but the intention is to

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- (1). It was narrated in different words in: *al-Jami' al-Sahih Sunan at-Tirmidhi* (5/587, no.3615), *Sunan ibn Majah* (2/1440, no.4308), *Musnad Ahmed* (1/295, no.2692), *Musnad abi Ya'la* (4/213, no.2328), and *Musnad abu Dawud at.Tayalisi* (0/353, no.2711).
  - (2). Look at: *Sunan ibn Majah* (2/1440, no.4308), *Muslim* (4/1782, no.2278), *Musnad Ahmed* (1/295, no.2692), *Sahih ibn Hebban bitartib ibn Balban* (14/398, no.6478), *Musnad abi Ya'la* (4/213, no.2328), and *Musnad abi Dawud at.Tayalisi* (0/353, no.2711).

point out the main issues.

\* As for that he is the Seal of the Prophets and the Messengers is clearly stated in the Book of Allah Almighty. Allah, *the Exalted*, said, "**Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the Prophets.**" [al-Ahzaab:40]. And every believer has known that.

### Chapter [on Angels]

The angles, *peace be upon them*, are better than the Prophets, *peace be upon them*, according to the Almighty's saying, "**They do not disobey Allah in what He commands them but do what they are commanded.**" [al-Tahrim:6]. And Almighty's saying, "**Never would the Messiah disdain to be a servant of Allah, nor would the angels near [to Him].**" [an-Nisaa:172], for He did not conjoin the angels except because of their high rank. The linguist knows this through the methods of the Arabic language.

The second reason that the angels are better than the prophets is that some minor mistakes (*saghayer*) from the prophets were recorded that Allah Almighty described in His Noble Book. Also, there are prophetic hadiths that mentioned the descriptions of the angels, their workshops, and their perseverance. And some of the angles were messengers to the prophets.

It was narrated in *Nahj al-Balagha* on the authority of *al-Wasi (guardian)* Ali bin abi Talib, *may Allah honor his face in Paradise*, in his description of the angels,

"Some of them are in prostration and do not kneel up. Some of them are in array and do not leave their position. Others are glorifying Allah and do not get tired. The sleep of the eye or the slip of wit, or languor of the body or the effect of forgetfulness does not affect them.

Among them are those who work as trusted bearers of His message, those who serve as speaking tongues for His prophets and those who carry to and fro His orders and injunctions.

Among them are the protectors of His creatures and guards of the doors of the gardens of Paradise.

Among them are those also whose steps are fixed on earth but their necks are protruding into the skies, their limbs are getting out on all sides."

To his, *peace be upon him*, last description of them.

\* So, the charging (*at-takleef*) upon us in this issue is unproductiveness, but the scholars that we pointed it out.

There are three doctrines in this issue;

Some of them prefer the angels than the prophets, which is the truth.

Some of them prefer the prophets.

And some of them detail and say, "Our prophet Muhammad, *peace and blessings be upon him and his progeny*, is better than the angles, and the angles are better than all other prophets, *peace be upon them*."

*It was said*, "The correct one in this issue is to believe that the angles and prophets have a great virtue, and no one knows its value, increasing or decreasing except Allah, *Glory be to Him*, because there is uselessness in charging us with this.

## Chapter [on the Qur'an]

The Noble Qur'an is this which is contained in the Qur'an (*mushaf*), recited in the prayer niches, present among us, preserved in the breasts of the believers, and it is the Speech of the Lord of the Worlds. The Trustworthy Spirit [*Gabriel*] has brought it down to the heart of the Prophet, *peace and blessings be upon him*

and his progeny, that it may be of the warners, in a clear Arabic language.

Also, it is created and existent (*muhdath*), because the letters of it are in a specific ordered, and evanescent sounds. It is well-ordered and well-arranged, and verily, every well-ordered and well-arranged is that some of which precede other. So, anything that is preceded by something else must be existent (*muhdath*), and that is obvious, because Allah, *the Exalted*, brought it into being after having not existed before, and whatever existed after something else was created must be created.

Regarding the textual proofs that the Qur'an is created, such as, Allah, *the Exalted*, says, "Ha, Meem. By the clear Book. Indeed, We have made (*ja'alnahu*) it an Arabic Qur'an that you might understand."[\[az-Zukhruf:1-3\]](#). So, Allah, *the Exalted*, declared that He made it an Arabic Qur'an. And the term "made" (*ja'ala*) means "create", as evidenced by Allah's saying, "[All] praise is [due] to Allah, Who created the heavens and the earth, and made (*ja'ala*) the darkness and the night."[\[al-An'aam:1\]](#).

Allah, *Exalted is He*, in surah *ash-Shu'araa* said, "And no revelation come to them originated (*muhdath*) from the Most Merciful except that they turn away from it."

Allah, *Exalted is He*, "[The time of] their account has approached for the people, while they are in heedlessness turning away. No Reminder come to them existent (*muhdath*) from their Lord except that they listen to it while they are at play."[\[al-Anbiyaa:1-3\]](#).

So, these are clear texts that do not tolerate interpretation.

And His Almighty's saying, "[This is] a surah which We have revealed (*anzalnaha*) and made [that within it] obligatory."[\[an-Noor:1\]](#), and the revelation (*al-iinzaal*) is only for the existent (*al-muhadath*), as evidenced by

Allah's saying, "And We sent down (*anzalna*) iron, wherein is great military might and benefits for the people." [al-Hadid:25].

And the Qur'an is full of His Almighty's saying, such as "We made (*ja'alna*)", "We inspired (*awhayna*)", and the inspiration of Allah is definitely from His action.

Regarding the Prophetic hadiths that the Qur'an is created as the saying of the Prophet, *peace and blessings be upon him and his progeny*,

"Allah has not created in the heavens nor in the earth whit is more magnificent than *Ayat al-Kursi*".

And it was narrated on the authority of the Prophet, *peace and blessings be upon him and his progeny*, said,

"There was Allah and nothing else before Him, then, He created *ath-thikr the Qura'n ()*".

And *ath-thiker* is one of the names of the Qur'an, as evidenced by the Almighty's saying, "Verily, We have revealed the Reminder (*ath-thiker*). And We will protect it." [al-Hijr:9]. Also, it has been protected by the explicit of this verse and others. And *al-Qadim (eternal)* does not need anyone to protect it because of its contradiction *al-qidam* (eternality).

And the Almighty's saying, "And indeed, it is a remembrance (*lathikrun*) for you and your people." [az-Zukhruf:44].

Moreover, among the clear indication of this is the Almighty's saying, "Allah has sent down (*nazzala*) the best statement: a resembling Book wherein is reiteration." [az-Zumar:33]. First, He described it as revealed (*munzal*). Then, He said, "the best" (*ahsan*), and "the good" (*al-husn*) is one of the attributes of actions. Afterward, He described it as statement (*hadith*), and a statement and the existent (*muhdath*) are one and the same, so it is clear in what we mentioned.

Then, He called it a book, and the book is the combined book, and from it the battalion (*khatiba*) was called a battalion because of its joining. And what is combined cannot be eternal (*qadim*).

Finally, He said, "resembling" (*mutashabih*). That means that some of its verses resemble each other in miracles and indication of the truthfulness of the person who brought it. So, anything that has like this case must be existent (*muhdath*).

### Chapter [on the Imamate]

Imamate<sup>1</sup> is the successor of prophecy in the way it was obligated for, because the Imams, *peace be upon them*, stand in the place of the Prophets in conveying the Sharia', reviving what has been obliterated from it, and fighting those who are stubborn about it. So, for this reason, it was not done except with the permission of the lawgiver and its command.

**\* And among from Imamate's benefits;**

- establishing the limits that set by Allah,
- establishing Friday prayers,
- showing the slogan of Islam,
- seizing the rights unwillingly from those who do not follow the truth willingly.
- undertaking public services, such as mosques and their endowments and roads.
- implementing the rulings of Sharia',
- considering the guardianships over orphans and the like,
- appointing the rulers (*al-Hukkam*),

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(1). By "the Imamate", we mean the leadership of the Muslims after the Prophet, peace and blessings be upon him and his progeny.

- and checking grievances.

And if were not for the Imams of the truth, the sharia' would have been obliterated, evil deeds and tyrant rulings would have appeared, and inheritances would have been prohibited. And we have been told through mass-transmitted channels (*tawatur*) that some of those things happened in some periods, and they are still happening in countries that were not under the hands of the Imams.

For that reason, the Lawgiver (*e.g. Allah Almighty*) commanded that whoever carried out this matter must be obeyed, as the saying of Allah Almighty, "**O you who have believed, obey Allah and obey the Messenger and (*aolee alamiri minkum*) those in authority among you.**" [[an-Nisaa:3359](#)], and they are the Imams of Truth, and there will never be a time without an Imam who combines the conditions of Imamate, and all praise be to Allah, the Lord of the Worlds.

## Chapter [on the Imamate of Ali bin abi Talib

(*peace be upon him*)]

According to the imams of truth and their followers, the one who deserves the imamate after the Prophet, *peace and blessings be upon him and his progeny*, is Amir al-Mu'minin (*the commander of the believers*) and the Master of the Guardians, Ali bin abi Talib, *may Allah ennoble his face in Paradise*, for the apparent proofs and mass-transmitted (*mutwater*) virtues, in which none of the companions shared with him, and whoever was like that is the best, and whoever the best is intellectually and textually more worthy of imamate than others.

Regarding the textual proofs from the Book of Allah is as the Almighty's saying, "**Verily, your only Guardian (*waliyakum*) is Allah, His Messenger, and those who**

believe- those who establish the prayer and render the alms while bowing (*wa hum ra'kiun*)."<sup>[al-Maaida:55]</sup>.

There is unanimity amongst the Muslims that none gave his ring as charity while bowing except Ali bin abi Talib, *peace be upon him*, and this is stated by the imams of truth, *peace be upon them*, Qur'an interpreters and historians.

\* This verse was mentioned in the plural pronoun (*those who establish the prayer and render the alms while bowing*) in order to apply the general upon the specific, and there are many examples of verses in the Qur'an where the plural is used to refer to a single individual, for example, "**Those to whom people said, "Indeed, the people have gathered against you, so fear them"**."<sup>[aal-i-Imraan:73]</sup>, and what is meant by the first word "people" is *Na'eem bin Masoud*.

And another example is Allah Almighty's saying, "**They are the ones who say, "Do not spend on those who are with the Messenger of Allah until they disband."** And to Allah belongs the depositories of the heavens and the earth, but the hypocrites do not understand."<sup>[al-Munaafiqoon:7]</sup>. The plural is used; however there is no disagreement amongst the exegetes that this refers to one person- *al-Munafiq Ablullah bin Ybayy*.

\* The word "*wali*" (*guardian*) is shared between meanings, and when the words of shared meaning are mentioned, they must be interpreted according to all their non-opposite meanings. So, *the Ayet al-wilayah (the verse of guardianship)*<sup>1</sup> is interpreted as the person who has the right to dispose of the affairs of others (*malik at-*

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(1). This verse is, "Verily, your only Guardian (*waliyakum*) is Allah, His Messenger, and those who believe- those who establish the prayer and render the alms while bowing (*wa hum ra'kiun*)."

*sarruf*) and a helper. So, the meaning of this verse was that your supporter and the one who has authority over you is Allah and His Messenger, and Ali bin abi Talib, *may Allah ennoble his face in Paradise*. And the Imam is definitely the person who has the right to dispose of the affairs of others (*malik at-sarruf*).

\* Regarding the prophetic hadiths from the Sunnah that refer to that Amir Al-Mu'minin is the Imam after the Prophet, *peace and blessings be upon him and his progeny*, is the saying of the Prophet, *peace and blessings be upon him and his progeny*, when he addressed the people at *Gadir of Khumm*<sup>1</sup>, and took Ali's hand saying;

"O people, who has more authority over you than you have over yourselves?"

They replied, "Allah and His Messenger know best".

He then said, "Whoever I have authority over, (*mawla*), Ali has authority over. O Allah, help those that help him and oppose those that oppose him! Assist those that assist him, and abandon those that abandon him!"<sup>2</sup>.

This hadith is a mass-transmitted hadith (*mutawater*) among the majority of scholars (*al-jumhur*), and it is a clear text from the Prophet, *peace and blessings be upon him and his progeny*, in the Imamate of Ali bin abi Talib, *may Allah ennoble his face*.

And the word, "*mawla*"<sup>3</sup> (*guardian*) has also shared

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- (1). The Pond of Kumm refers to the place close to Juhfa, between Mecca and Medina.
  - (2). Al-Imam al-Hujjah Majdaddin bin Muhammad al-Muaydi, *upon him be peace*, expanded on the narration of this statement and its narrators, and he included a valuable research on it in his book *Lawaamie' al-Anwar wajawamie' al-Ulum wal'aathar* (vol.1/p.89/5<sup>th</sup> edi). So, review it and you will find the albuminous water.
  - (3). "*Mawla*" is someone who has authority over something. He has a right over it.

meaning, so the talking about it is as previously mentioned in the word "*wali*" (*guardian*) in the previous noble verse. And his saying, *peace and blessings be upon him and his progeny*, "Help those that help him...etc", is a presumption to the will of the person who has the right to dispose of the affairs of others (*malik at-sarruf*) in the word of "*mawla*".

\* Also, among the prophetic hadiths that indicate to the imamate of Amir al-Mu'minin, *upon him be peace*, is the hadith of Position (*al-Manzila*), which is the Prophet's saying,

"You are to me as Aaron was to Moses, except that there will be no prophet after me"<sup>1</sup>.

\* And the hadith of brotherhood (*al-Mua'akhaa*<sup>2</sup>).

\* The Prophet, *peace and blessings be upon him and his progeny*, left Ali bin abi Talib behind during the Battle of Tabuk, which was the greatest hardship and the most difficult Battle. When Amir al-Mu'minin saw his desire for the Battle, he then went to the Messenger of Allah, *peace and blessings be upon him and his progeny*, to inquire about his decision, the Prophet said,

"Are you pleased that you are to me what Aaron was to Moses except that there will be no prophet after me?".

Then, he agreed to take his place in Medina. In this battle, Allah exposed the hypocrites when some of them remained behind.

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(1). Al-Imam al-Hujjah Majdaddin bin Muhammad al-Muaydi, *upon him be peace*, expanded on the narration of this statement and its narrators, and he included a valuable research on it in his book *Lawaamei' al-Anwar wajawamie' al-Ulum wal'aathar* (vol.1/p.186/5<sup>th</sup> edi). So, read it there.

(2). Which is the Prophet's saying, "*O Ali, You are my brother in this World and the Hereafter*".

The Prophet, *peace and blessings be upon him and his progeny*, wanted by the position of Aaron to Moses, the indication to Allah's saying, "Take my place (*akhlufni*) among my people, do right [by them], and do not follow the way of the corrupters."<sup>[al-A'raaf:142]</sup>. So, the reasonable person does not doubt that if Aaron had lived after Moses, he would have been the caliph after him, *upon him be peace*.

There are numerous proofs indicating to that Amir al-Mu'minin is a worthy of the imamate after the Prophet, *peace and blessings be upon him and his progeny*, and they are mass-transmitted (*mutwater*) and expressed by words and meaning, and this abbreviated booklet cannot contain it.

## Chapter [on the Imamate of Al-Hassan and Al-Hussein (upon them be peace)]

The imam after Amir al-Mu'minin Ali bin abi Talib, *upon him be peace*, is definitely his son al-Hassan, *upon him be peace*, then al-Hussein, *upon him be peace*, because of the Prophet's, *peace and blessings be upon him and his progeny*, saying,

**"Al-Hassan and Al-Hussein are both imams; whether standing or sitting, and their father is greater than them"<sup>1</sup>.**

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(1). Al-Imam al-Hujjah Majdaddin bin Muhammad bin Mansour al-Muaydi, *upon him be peace*, said in *Lawaamei' al-Anwar* (vol.4/p.123/5<sup>th</sup> edi), "And al-Imam al-Mansour Billah said in *ash-Shafi*, "And the community did not differ in the saying of the Messenger of Allah, *peace and blessings be upon him and his progeny*, "Al-Hassan and Al-Hussein are both imams; whether standing or sitting, and their father is greater than them". He also said, "This statement is well-known, and the community received it with acceptance".

He, *may Allah Almighty support him*, said in *at-Takhrij*, "Imam al-Hassan bin

And this hadith is accepted by the Ummah scholars, the dissident ones (*al-mukhalif*) and the agreed ones (*al-mawalif*), and it is a clear hadith in their imamate, and the imamate of their father before them, and that is why

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Badr ad-Din, *upon him be peace*, said, "The Progeny in unanimously agreed on its authenticity", and he said, "It is appeared and become famous among the community, and it was received with acceptance, and none of the reliable Muslim scholars denied it".

Then, he narrated like that on the authority of Imam al-Qasim bin Muhammad, al-Murtada bin al-Mufaddal, ash-Sharafi and Humid ash-Shaheed according to the narration of Imam Izz ad-Din bin al-Hassan, the Judge Abdullah bin Zaid, an-Najri and the Judge Ahmed Habis.

He, *may Allah support him*, said, "What indicates to the imamate of al-Hassan and al-Hussein, and their sons are more deserving of the imamate, is the Prophet's saying, *peace and blessings be upon him and his progeny*, "Whoever would like to live as I have lived..." to his saying, "He then must love and acknowledge [leadership with Divine Authority of] Ali bin abi Talib and his pure descendants, they are the imams of guidance ...etc". It was narrated by al-Murshid billah with his chain of transmission to the grandson Al-Hussein, *upon him be peace*.

Also, it was narrated by ibn Shaheen, ibn Mindah, al-Bawirdi, Mutaiyn on the authority of Ziyad bin Mutarrif. It was also narrated by al-Murshid billah, *upon him be peace*, with his chain of transmission to ibn Abbas with the wording, "... and his successors (*wa'awsyawuh*) they are the allies (*awlia*) and imams after me ...etc". And it was narrated by abu Na'em, al-Rafi'I, and al-kanjji with the wording, "He must love (acknowledge the Divine Authority of) Ali, and he must love (acknowledge the Divine Authority of) his successor, and he must follow the imams after me. For they are my progeny who were created from my clay ....etc".

And at-Tabaraini narrated it with the wording, "He must follow my family, for they are my progeny ... etc".

And the saying of the Prophet, *peace and blessings be upon him and his progeny*, "Whoever would like to board the Ark of Salvation, grapple onto the Firm Handle, and hold onto the Firm Rope of Allah, should align with Ali, and align with the Imams of Guidance from his descendants". It was narrated by al-Hakim al-Hasakani with his chain of transmission on the authority of Ali." Finished.

Al-Imam al-Hujjah Majdaddin, *upon him be peace*, expanded on this research in Lawaamie al-Anwar, review it there, insha-Allah.

they did not dispute him when they knew that the Prophet, *peace and blessings be upon him and his progeny*, said, "*And their father is greater than them*", means the imamate, and this is apparent and used among the people of Arabic language. They say, "so-and-so is generous, and so-and-so is better than him", that is in generosity.

\* And whoever his Imamate is valid, the one who disputes him is unanimously an aggressor, and it has been narrated on the authority of the Prophet, *peace and blessings be upon him and his progeny*, that he said to Ali, Fatima, al-Hassan and al-Hussein, *peace be upon them*,

"I am at war with whoever makes war with you, and peace for whoever makes peace with you".

And it has been specifically narrated in al-Hassan and al-Hussein, *upon them be peace*, with the dual pronoun.

### **Chapter [on the Imamate after Al-Hassan and Al-Hussein (upon them be peace)]**

The imam after al-Hassan and al-Hussein, *upon them be peace*, is a person who leads an uprising and summons the people to obey Allah, *Exalted is He*, who is among the descendants of al-Hassan and al-Hussein, *upon them be peace*, and who combines the qualities and conditions of the imamate, and he is not preceded by another chosen imam.

The children of al-Hassan and al-Hussein, *upon them be peace*, are chosen for the position of the imamate, because it has been established that the Muslim community has agreed upon the permissibility of the Family of the Prophet, *peace and blessings be upon him and his progeny*, serving as Imams, while they have disagreed over the permissibility of everyone else. Because whoever said [*al-Mu'tazila*] that it is

permissible for any Qurayshi to be Imam, so the sons of al-Hassan and al-Hussein are the best of the best of Quraysh.

And whoever said, as the *Kharijites* that, "It is permissible for any person to be Imam, so they are the best of the best of all humanity. So, none of the people of Islam will mistake the one who says that the imamate is among of al-Hassan and al-Hussein's sons, and there is a dispute among others.

Also, there are so many proofs stating that al-Hassan and al-Hussein's sons, *peace be upon them*, are specialized to the position of imamate. On the other hand, there are no proofs in others. Allah, *Exalted is He*, said, "Then We cause to inherit the Book those We have chosen of Our servants, and among them is he who wrongs himself, and among them is he who is moderate, and among them is he who foremost in good deeds by permission of Allah That [inheritance] is what is the great bounty." [Faatir:32].

The Imams of the Prophet's Family, *peace be upon them*, have unanimously agreed that this verse is about the People of House (*Ahl al-Bayt*), *peace be upon them*.

The first type is (*as-Sabiq bialkhayrat*) the one who foremost in good deeds is the imam who brandishes his sword in the struggle against the enemies of Allah.

The second type is (*al-Muqtasid*) the one who is moderate, is the one who follows a middle course in his knowledge, who performs the obligation of Allah, who establishes Allah's laws (*Shari'as*) of religion, who follows the satisfaction of his Lord, and who prefers the obedience of Allah.

The third type is (*az-Zalim linafsihi*) the one who wrong himself by following his own desires, and inclining into his pleasure.

These types are mentioned by the imam *al-Hadi ila al-Haqq Yahya bin al-Hussein*, peace be upon him, in his *Majmu' (collection)*.

### Chapter [on Obedience of the Imam]

Obedience of the Imam, who combines the conditions and qualities of the imamate, is obligatory according to the saying of Allah Almighty, "O you who have believed, obey Allah, and obey the Messenger and those in authority among you (*aolee alamir minkum*)."<sup>[an-Nisaa:59]</sup>. Those, who are in authority among them (*aolee alamir minhum*), are the truthful Imams, who are raising the beacon of justice and religion (*al-A'dl wa ddin*), implementing the rulings of the Lord of the Worlds, succeeding the Seal of the Prophets, conveying what are in the Clear Book of Allah and the Sunnah of the Master of Messengers. And Allah, *Exalted is He*, has previously commanded that it should be referred to them in the event of disagreement, because they know the path of truth and fairness.

On the other hand, it should not be referred to people who overpowered the path of truth and fairness, transgressed and usurped it from its people, and established unfairness (*az-Zulm*) and turned away for establishing the Sharia', but rather they spent their days in amusement, mirth, singing and drinking an alcoholic beverage. They made the people of Allah slaves, and His funds as their own property. So, it is necessary to flee from them, and it is forbidden to obey them, or to seize anything of what is in their hands.

\* An-Nasir lillahqq narrated on the authority of Ja'afar bin Muhammad as-Sadiq, *peace be upon them*, when abu Maryam asked him about those who are in authority (*aolee alamiri*) who must be obeyed? he said, "*Ali, al-*

*Hassan, al-Hussein and their descendants, peace be upon them*". Abu al-Qasim al-Bosti mentioned this in the book of "*al-Baher*".

\* Al-Hakim narrated with his chain of transmission to Ja'afar bin Muhammad about the saying of Allah Almighty, "Say, "This is my way; I invite to Allah with insight, I and those who follow me." [Yusuf:108], he said, "It is our guardianship (*wilayatuna*) the Ahl al-Bayt. No one denies it except a strayer, and no one lessens the status of Ali, peace be upon him, except a deceiver".

[ The Two Weighty Things Hadith (ath-thaqalayn) ]

\* And for his saying, *peace and blessings be upon him and his progeny*,

"Verily, I leave you Two Weighty Things (*ath-thaqalayn*) by which if you hold on to them, you will never go astray after me: the Book of Allah and my Descendants, the People of my House. Verily, the Subtle and Aware told me that, they will not separate until they meet me at the Basin- al-Houd"<sup>1</sup>.

So, the Prophet, *peace and blessings be upon him and his progeny*, told that the Ahl al-Bayt will not separate the Mighty Book until the Day of Resurrection. So, it indicate to the infallibility (*eisma*<sup>2</sup>) of their group, and that the imamate is in them, as understood from the holding. And this hadith is mass-transmitted (*mutwater*) by the narration of those who are dissident ones (*al-mukhalif*) and the agreed ones (*al-mawalif*).

\* And for his saying, *peace and blessings be upon him*

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- (1). Al-Imam al-Hujjah Majdaddin bin Muhammad al-Muaydi, *upon him be peace*, expanded in Takharij this statement and its narrators, and he mentioned a valuable research on it in his book *Lawaamei' al-Anwar wajawamie' al-Ulum wal'aathar* (vol.1/p.51/1<sup>st</sup> edi). So, review it with success insha-allah.
  - (2). "*Eisma*" means that a quality of being incapable of making mistakes.

*and his progeny,*

"The people of my House are like the Ark of Noah. Whoever embarks upon them will be saved, and whoever does not, will be drowned. And whoever fights us at the end of time, will be as if he fight with the Antichrist (*Ad-Dajjal*)"<sup>1</sup>.

There is no dispute about this hadith's authenticity among the scholars of the Messenger's Family, *peace be upon him and his progeny*, and their Shiites, and this is an evidence of their infallibility (*eisma*).

So, the imamate is among those whose infallibility is proven and not among others. They [*ahl al-Bayt*] are like the Ark which saves from drowning, and the imamate is one of the greatest thing that preserves the religion and conveys it to the Ummah.

And the saying of the Prophet, *peace and blessings be upon him and his progeny*, "*He will be as if he fights with the Antichrists*", is an evidence that whoever fights them is an aggressor, like the Antichrist and his companions, whose matter is known according to the mentioned hadith.

\* Al-Dailami, *peace be upon him*, has narrated in his book "the Rules of the Beliefs of Ahl Al-Bayit" (*Qawa'id Aqa'id Ahl Al-Bayt*), *peace be upon them*, that

"The hadiths that were from the narration of Faqihs that agreed upon them regarding the People of the House, *peace be upon them*, are one thousand and six hundred and five hadiths, other that what were from their narrations, *peace be upon them*, and their

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(1). Al-Imam al-Hujjah Majdaddin bin Muhammad al-Muaydi, *upon him be peace*, expanded in Takharij this statement and its narrators, and he mentioned a valuable research on it in his book *Lawaamei' al-Anwar wajawamie' al-Ulum wal'aathar* (vol.1/p.93/1<sup>st</sup> edi). So, review it with success insha-allah.

Shiites, *may Allah bless them*. Among these hadiths, there are six hundred and five hadiths in Imam Ali, *peace be upon him*, and the rest of them are in the Progeny, *pea be upon them*. And whoever checks the histories, he will find in every century among them someone standing calling to Allah with insight".

### Chapter [on Knowing the Saved Sect]

It was narrated on the authority of the Prophet, *peace and blessings be upon him and his progeny*, from multiple ways to a group of companions, including al-Wassi (*the guardian*) Ali, *may Allah ennoble his face*, ibn Abbas, abu Hurairah, Awf bin Malik, ibn Omar, Sa'ad bin abi Waqqas, Jabir, Anas and others that he said,

"The nation of my brother Moses split into seventy-one sects, and the nation of my brother Jesus split into seventy-two sects, and my nation will split into seventy-three sects, all of them are destroyed except one sect"<sup>1</sup>.

- (1). Al-Imam al-Mahdi said in *al-Milal wal-Nihal*, "On the authority of the Prophet, *peace and blessings be upon him and his progeny*, "My community will separate ...etc". It was narrated by ibn Maso'ud, Anas and ibn Abbas. Al-Imam Yahya, *upon him be peace*, said, "the community received it with acceptance". Finished.

Al-Imam Ahmed bin Suleiman, *upon him be peace*, said, "The community is unanimously agreed on the authenticity of this statement. It was narrated by al-Hakim on the authority of Awf bin Malik, and as-Suyuti on the authority of abu Hurairah". And he said, "Abu Ya'la narrated it in his Musnad". And he also said, "It was narrated by at-Tabarani, ibn U'di, ibn Asakir and al-Khatib on the authority of Awf bin Malik, and Abd bin Humid on the authority of Sa'ad bin abi Waqqas, and abu Dawud, at-Tirmidhi, ibn Majah, al-Hakim and al-Bayhaqi on the authority of abu Hurairah". He said in *al-Iqbal*, "He said in al-Kashshaf in this hadith, "the Jews separated into seventy-one sects ...etc". He said in al-Iqbal while mentioning the hadith of separation: the sects of Islam received it with acceptance based on what Imam Yahya and other of Ahl al-Bayt mentioned. And this is true, to the point that it was received by those who

impersonate Islam... etc". Finished from Takharij ash-Shafi, and it was mentioned in it what al-Qadi Sheish al-Islam Muhammad bin Abdullah al-Ghalibi, *may Allah mercy him*, wrote, and this is what he said, "The hadith of separation was narrated by a group of Imams. He mentioned the saying of Imam Yahya and al-Imam al-Mahdi, who are previously mentioned".

Then, he said, "Yes, and it was narrated on the authority of Sa'ad bin abi Waqqas, ibn Omar, Awf bin Malik, Anas, Jaber, Abi Umamah, ibn Amr, ibn Maso'ud, Ali, *upon him be peace*, Omar, ibn Awf, Awimar abi ad-Darda, Muawiyah and Wathitlah".

In Jami' a'al Muhammad (*Muhammad's Family*), Muhammad bin Mansour said, "We have been informed by the Messenger of Allah, *peace and blessings be upon him and his progeny*, he said, "My nation will separate into seventy-three sects ...etc", and it was also narrated by ash-Shahrastani in kitab *al-Milal, al-Adhd in al-Mawaqif, the author of al-Kashshaf*, and al-Baydawi, both of them in *the interpretation (tafseer) of surat al-An'am*, and ibn Hajar in *sharah al-Humaziyyah*. As for the books of hadiths; ibn Katheer and al-Baghawi in their interpretation, and as-Sakhawi, ibn Majah, ibn Hibban, al-Hakim, abu Dawud, at-Tirmidhi and ad-Daybai' in at-Taysir, and Abdul Azim at Mundhiri and as-Suyuti in *Ziadat al-Jami'*.

So, the saying of imam Muhammad bin Ibrahim al-Wazir: the addition of his saying, "All of them are destroyed" is an objectionable addition, there is no basis for it, even though it has many people who narrated it, until al-Imam Yahya said, "The nation received it with acceptance, and that is known".

Muhammad bin Abdullah al-Ghalibi wrote that in Rabi' Awal 1279 AH." Finished. And Hassan bin Hussein al-Houthi wrote that in Dho al-Hijjah in the year 1358 AH, and praise be to Allah".

Yes, I looked then at a collection on this subject by the scholar Muhammad bin Ibrahim bin al-Mufaddal, *may Allah have mercy on him*, and named it as "*al'iishara al-Muhima ila Sihat hadith 'iftriaq al-Ummah*" (*the important reference to the authenticity of the hadith about the separation of the nation*). So, what was written by Judge Muhammad bin Abdullah al-Ghalibi, *may Allah have mercy on him*, was taken from it. Then, he led the above .... To his saying, "Yes, what ibn al-Jawzi mentioned in *al-Mawdhoo'at* is the hadith with the wording, "All of them will be in Paradise except a group". So, he mentioned three ways of narrating it on the authority of Anas. And the scholars of industry said, "Al-Abraad put it, and there is no basis for it with this wording".

What was intended to be transferred has ended, and Allah is the Granter of success". Ended by al-Imam al-Hujjah Majdaddin bin Muhammad bin Mansour al-Muaydi, *upon him be peace*.

This hadith is accepted by the Ummah scholars, and it was narrated by who are dissident ones (*al-mukhalif*) and the agreed ones (*al-mawalif*), and it benefits the knowledge according to many scholars. Also, in some of its narrations, there is a difference in its wording that does not change the meaning, such as the word "*millah*" (*sect*) instead of "*firqah*" (*sect*). And there is an addition in some narrations that the Prophet, *peace and blessings be upon him and his progeny*, was asked about the saved sect, and he said, "*It is the one to which I and my companions belong*".

Then, we must think in knowing the saved sect in order to allay (*natawalla*) it, organize ourselves in its path, follow it and to be one of its group *insha-Allah*.

For we profess and believe in that the Prophet, *peace and blessings be upon him and his progeny*, have conveyed on behalf of Allah what was revealed to him.

So, it is important to know the saved sect, and who will be followed after the Prophet, *peace and blessings be upon him and his progeny*, when there is disagreement, and the Prophet had said,

"I have not left anything which brings you closer to Paradise except that I have guided you with it. And I have not left anything which will keep you away from the Fire except that I have mentioned it to you"<sup>1</sup>.

\* Imam Ahmed bin Suleiman, *peace be upon him*, narrated after the hadith of separation (*al-iaftraq*);

"When the Muslims heard that from the Prophet, *peace and blessings be upon him and his progeny*,

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(1). It was mentioned in a similar word in: *al-Mu'jam al-Wsat* (2/224, no.1401), *Musnad abi Dawud at.Tayalisi* (0/86, no.619), *Bughyat al-bahith a'an Zawayid Musnad al-Harith* (2/767, no.767), and *Musnad Ahmed* (5/391, no.23375).

they were discomfort, and they began to cry. Then, they approached to the Prophet, *peace and blessings be upon him and his progeny*, and said, "O Messenger of Allah, how can we be saved after you?, and how can we know the saved sect so that we can rely on it?".

Then, he, *peace and blessings be upon him and his progeny*, said, "Verily, I leave you Two Weighty Things by which if you hold on to them, you will never go astray after me; the Book of Allah and my Descendants, the People of my House. Verily, the Subtle and Aware told that they will not separate until they meet me at the Basin (*al-houd*)".

This is an evidence that the Prophet's Family (*Ahl al-Bayt*) are the saved sect, because the Prophet, *peace and blessings be upon him and his progeny*, denied misguidance from those hold on to them continuously. So, he explained by this statement the saved sect that he summarized in the hadith of separation, and because the Prophet, *peace and blessings be upon him and his progeny*, jointed them to the Book (*Qur'an*) which is the proof of the people of Islam, so they were like it and its guards, because the rule does not join between them except, because they are equal in the authenticity, and they are its interpretations. And he has ruled with certainty that they will not be separated until the Day of Resurrection. So, the one who holds to them is certain in his right, and confident in the validity of his religion.

Allah, *the Exalted*, said, "Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification." [al-Ahzaab:33].

This noble verse indicates that whoever Allah wants to purify, then His will has occurred, and if their

purification is valid, then they are the ones who will be saved, and whoever agrees with them, follows their path, is guided by their guidance and adheres to their way in the religious beliefs- and the hadiths of *Al-Kisa* indicate to their appointment- as a result, Allah has purified them of sins through His success (*tawfiq*).

Also, it indicates that they are right in their beliefs and actions, and they are the saved sect, and their consensus is proof (*hujjah*) that must be returning to.

Furthermore, there are many proofs that refer to that the Ahl al-Bayt, *upon them be peace*, is the saved sect, as the saying of the Prophet, *peace and blessings be upon him and his progeny*,

"The people of my House are a means of safety for the people of the earth, just as the stars are a means of safety for the people of the sky, so woe to those who abandon them, and oppose them"<sup>1</sup>.

The Prophet, *peace and blessings be upon him and his progeny*, said,

"The similitude of the People of my House is like that of the door of *Hettah*, whoever enters into it, will be forgiven"<sup>2</sup>.

The Prophet, *peace and blessings be upon him and his progeny*, said,

"Allah put the descendants of every Prophet in his loins, and He put my descendants in the loins of Ali bin abi Talib"<sup>3</sup>.

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(1). Al-Imam al-Hujjah Majdaddin bin Muhammad al-Muaydi, *upon him be peace*, expanded on the narration of this statement and its narrators, and he mentioned a valuable research on it in his book *Lawamie' al-Anwar wajawmie' al-Ulum wala'athat* (vol.1/p.64/ 1<sup>st</sup> ed.). so, review it with success insha-Allah.

(2). Look at *Lawamie' al-Anwar* (vol.1/p.93-132-372/ 1<sup>st</sup> ed.).

(3). Al-Imam al-Hujjah Majdaddin bin Muhammad al-Muaydi, *upon him be peace*,

## The Prophet, *peace and blessings be upon him and his progeny*, said,

said in *Lawamie' al-Anwar wajawmie' al-Ulum wala'athat* (vol.3/p.314/ 5<sup>th</sup>ed.), "Ibn al-Maghazili narrated on the authority of abi Ayyub, on the authority of the Prophet, *peace and blessings upon him and his progeny*, "Allah put the descendants of every prophet in his lions, and He put my descendants from your lions, O Ali". And al-Imam al-Hujjah al-Mansour billah Abdullah bin Hamza narrated in ash-Shafi, "Allah put my descendants in the lions of Ali bin abi Talib". And it was narrated by at-Tabarani, ibn U'di, al-Kanji, ibn al-Maghazili on the authority of Jabir, al-Khatib, abu al-Khair, al-Gazwini and al-Kanji on the authority of ibn Abbas, and the author of *Kunuz al-Matalib* on the authority of al-Abbas.

And the author of *Kunuz al-Akhbar*, Ali bin Muhammad al-Nawfali, narrated on the authority of Saleh bin Ali bin Attiya al-A'sm with his chain of transmission to al-Abbas, who said, "I was with the Messenger of Allah, *peace and blessings upon him and his progeny*, then Ali bin abi Talib entered ... until the Prophet, *peace and blessings upon him and his progeny*, said, "And my descendants after me are from the lions of this". That is, Ali. Al-Masoudi mentioned it in *Muruj al-Dhahab* on the authority of Jabir in a long hadith after the conquest of Khaybar, which was mentioned above.

And the saying of the Prophet, *peace and blessings upon him and his progeny*, in the statement of opening Khaybar which is previously mentioned, "And your son is my son".

And ibn Asakir narrated on the authority of Jabir on the authority of the Prophet, *peace and blessings upon him and his progeny*, "Every female son belongs to their father, except for the sons of Fatima, for I am their guardian (Waliuhim), their blood relatives (asabathum), and they are my progeny". It was mentioned by al-Imam Abdullah bin al-Hassan in *al-'unmudhaj*.

And the saying of the Prophet, *peace and blessings upon him and his progeny*, "Allah put the descendants of every prophet in his lions, and He put my descendants in Ali's lion". It was narrated by al-Murshid billah, *upon him be peace*, on the authority of Jabir.

And there is a statement in al-Bukhari and Muslim, "Indeed, Gabriel, *upon him be peace*, said, "Every lineage and cause is cut off, except your lineage and cause". He said it to the Prophet, *peace and blessings be upon him and his progeny*. Finished.

And he, *upon him be peace*, mentioned proofs that the sons of al-Hassan and al-Hussein are the sons of the Messengers of Allah, *peace and blessings be upon him and his progeny*. look at this research in *Lawamie' al-Anwar* (vol.3/ p.312/5<sup>th</sup> ed.).

"O Allah, make the Jurisprudence (*al-Fiqh*) and the knowledge in my sons and sons of their sons"<sup>1</sup>.

The Prophet, *peace and blessings be upon him and his progeny*, said,

"Do not teach the People of my House (*ahl Bayti*), for they are more knowledgeable than you, and do not insult them, or you will go astray"<sup>2</sup>.

The Prophet, *peace and blessings be upon him and his progeny*, said,

"The similitude of the People of my House (*ahl Bayti*) is like the stars. Whenever a star goes down, another star will rise".

It was narrated on the authority of ibn Masoud that the Prophet, *peace and blessings be upon him and his progeny*, said,

"Indeed, this nation has a sect and a group, so unite with them when they come together, and if they separate, then observe the People of House of your Prophet. If they make peace, then make peace, and if they fight, then fight. For they are with the truth, and the truth is with them, and the truth will not separate from them, nor will they separate from it [*truth*]".

And on the authority of the Prophet, *peace and*

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- (1). Al-Imam al-Hujjah Majdaddin bin Muhammad bin Mansour al-Muaydi, *upon him be peace*, said in his book *Lawamie' al-Anwar* (vol.3/p.312/ 5<sup>th</sup> ed.), "And enough honor for them [the Prophet's Household] was the supplications they received from their grandfather al-Mustafaa, like his saying, as narrated by the Imam al-Murshid billah abu al-Hussein Yahya bin al-Imam al-Muwaffaq billah al-Hussein bin Ismail, upon them be peace, "O Allah, made the knowledge and the Jurisprudence (*al-Fiqh*) in my sons and sons of their sons".
  - (2). It was narrated by al-Imam al-Murshid billah, *upon him be peace*, in his *Amali*, and it was also narrated in al-Kamil al-Muneer on the authority of Zaid bin Arqam. Look at *Lawamie' al-Anwar* (vol.4/p.251/ 5<sup>th</sup> ed.).

*blessings be upon him and his progeny*, he said,

"On the Day of Judgment, a caller will call from the Throne; O group of creatures, Allah Almighty will say, "Listen, for as long as I have listened to you. I swear by My Majesty, by My Glory, by My Highness over My Throne, none of you will exceed except with permission from Me. The permission from Me is love the People of Household, who are the weakened ones among you, the defeated ones on their rights, the oppressed and those who are patient in the face of harm, and those who are underestimated in the name of My Messenger. So, whoever comes to Me loving them, I will place him in My Paradise. And whoever comes to Me hating them, I will place him with the people of hypocrisy".<sup>1</sup>".

## Chapter [on Commanding the Good and Prohibiting the Bad]

Commanding the good and prohibiting the bad are attached to the prophecy and imamate. They are great obligations, and they are the benefit of guardianship (*alwilayah*), and the most important purpose of guardianship at the beginning and the end.

It is incumbent upon every legally responsible person (*mukallaf*) to command the good and forbid the bad

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(1). It was narrated by al-Imam al-Murshid billah, *upon him be peace*, in his *al-Khamisiyah Amaali* on the authority of Ja'afar bin Muhammad on the authority of his fathers, *upon them be peace*. And al-Imam al-Hujjah Majdaddin bin Muhammad al-Muaydi, *upon him be peace*, mentioned the hadith, and the words that is contained of metaphor or analogy in his book *Lawamie' al-Anwar* (vol.2/p.215/5<sup>th</sup> ed.).

according to the assured legal proofs. On the other hand, their obligations are more confirmed for Imams to prepare the power in order to repel the difficult issues.

So, it is obligatory to command what they are good from the obligations for which Allah promised reward. Also, it is obligatory to prohibit the forbidden acts for which Allah threatened painful punishment.

Allah, *the Exalted*, said, "The believing men and believing women are guardians of one another. They command the good and prohibit the bad, establish the prayer, render the obligatory alms, and obey Allah and His Messenger. They are the ones whom Allah will show mercy towards. Verily, Allah is the Mighty, the All-Wise."  
[at-Tawba:71].

On the other hand, Allah, *the Exalted*, described the hypocrites in the opposite way of the believes, He said, "The hypocrite men and the hypocrite women are of one another. They command what is bad, and prohibit what is good, and close their hands. They have forgotten Allah, so He has forgotten them [accordingly]. Indeed, the hypocrites- it is they who are the defiantly disobedient."  
[at-Tawba:67].

And Allah, *the Exalted*, cursed whoever neglects to prohibits the bad, as He said, "Cursed were those who disbelieved among the Children of Israel by the tongue of David and of Jesus, the son of Mary. That was because they disobeyed and [habitually] transgresses. They used not to prevent one another from wrongdoing that they did. How wretched was that which they were doing."  
[al-Maaida:78-79].

**Commanding the good and prohibiting the bad consists of four conditions;**

1. The one who commands the good and prohibits the bad must be legally responsible person

- (*mukallaf*), because the pen (i.e. legal responsibility) has been lifted from other of him.
2. He has knowledge of what is considered "good" and "bad", because he may command the bad and prohibit the good with his ignorance.
  3. He must be able, not incapable.
  4. It is necessary that the one who commands the good or prohibits the bad must think that his command of good, and his prohibition of bad has an effect (*t'athir*). If the commander and the prohibitor are ignorant what is bad, and good, then they must be taught what is good in order to do it, and what is bad in order to avoid it, even if the one who teaches them does not think it will have the effect, because conveying the Islamic Laws (*sharia*) is obligated.

### Chapter [on the Proper Sequence for Commanding the Good and Prohibiting the Bad]

Command and prohibition have sequences that must be maintained;

1. The first of these is that the one who commands the good and prohibits the bad does so with a kind word and amicable advice, as in the story of Moses and Aaron when they were first sent to Pharaoh, "**And speak to him with gentle speech that perhaps he may be reminded or fear [Allah].**" [\[Taa-Haa:44\]](#).
2. Then, the second step is to speak to the transgressor in firmer words and reprimand him using threats and warnings.
3. Then, the third step is striking with a stick and so on.
4. After that, the fourth step is that he is wounded

by the sword.

5. After this step is exhausted, one then takes the last step is killing if he does not cease except by it.

If it is possible for the commander or prohibitor with his weakness to seek help from Muslims, then it is preferable, and it is obligatory for Muslims to help him in enjoining good and forbidding evil before fighting, because Allah Almighty says, "**And do not cooperate in sin and aggression.**" [al-Maaida:2], and the command in this verse refers to the obligation.

Furthermore, the one who commands the good and prohibits the bad does not exceed to the highest steps, if he can do that with the lowest steps.

\* The textual proofs form the Holy Book regarding the obligation of commanding the good and prohibiting the bad are as the saying of Almighty, "**And let there be [arising] from you a nation inviting to [all that is] good, commanding what is good and prohibiting what is bad, and those will be the successful ones.**" [aal-i-Imraan:104], and this is a general command from Allah for every legally responsible person (*mukallaf*), and at all times.

If some people do commanding the good and prohibiting the bad, it is a sufficient duty for others that they do not do it, but if they all abandon it, they will be sinful according to the Almighty's saying, "**So let those beware who dissent from the Prophet's order, lest fitnah strike them or a painful punishment.**" [an-Noor:63].

The textual proofs from the Sunnah regarding the obligation of commanding the good, and prohibiting the bad is as the saying of the Prophet, *peace and blessings be upon him and his progeny*,

**"You will enjoin what is right, and forbid what is wrong, or else Allah will empower an oppressive ruler upon you, who shows no mercy to your**

younger ones, nor respect your elders. Then, your best ones among you will supplicate to your Lord, but their supplications will not be accepted"<sup>1</sup>.

And the Prophet, *peace and blessings be upon him and his progeny*, said,

"By Him in Whose Hand my soul is! Some group of people will be brought from their graves in the form of apes and pegs, because they have cajoled the people of sins, and refrained from their prohibitions, while they are able".

And the Prophet, *peace and blessings be upon him and his progeny*, said,

"There is not a man in the presence of people who commits sins among them, and they do not stop him, soon Allah will send His punishment upon all of them"<sup>2</sup>.

And the Prophet, *peace and blessings be upon him and his progeny*, said,

"The one who abandons enjoying what is right and forbidding what is evil does not believe in me and in the Qau'an".

And the Prophet, *peace and blessings be upon him and his progeny*, said,

"It is not permissible for any eye of you to see Allah

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(1). It was mentioned in different words in: *al-Mu'jam al-Awsat* (2/224, no.1401) on the authority of abu Hurairah, *Boughyat al-bahith a'an Zawayid Musnad ibn al-Harith* (2/797/no.797) on the authority of Ali, *upon him be peace, Musnad Ahmed* (5/391, no.23375), *Musnad abi Ya'la* (1/120, no.132), and *al-Mu'jam al-khabir* (10/146, no.10267).

(2). It was mentioned in different words in: *Musnad abi Ya'la* (13/497, no.7508), *Sunan abi Dawud* (4/122/no.4339), *Sunan ibn Majah* (2/1329/no.4009), *Musnad Ahmed* (4/361, no.19215), *Sahih ibn Hibban bitartib ibn Balban* (1/536, no.300), *Sunan al-Bayhaqi al-Kubra* (10/91, no.19978), and *al-Mu'jam al-khabir* (2/331, no.2380).

is disobeyed and then turn away until it changes or moves"<sup>1</sup>. (i.e. it emigrates).

The above proper sequences for commanding the good and prohibiting the bad are also evidenced by the Almighty's saying, "And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allah. And if it returns, then make settlement between them in justice and act justly. Indeed, Allah loves those who act justly." [al-Hujurat:9]. First, He commanded in this verse with settlement by speaking, then fighting.

And His Almighty's saying regarding the disobedient women (*an-Nashizaat*), "Advise them, separate from their beds and strike them." [an-Nisaa:34]. They are told to advise them with wise council at first. Second, they are told to separate from them. Lastly, they are told to discipline them.

## Chapter [on Emigration]

It is obligatory to emigrate from a home whose people pretend to be disobedient without any denial for abandonment of that, regardless of whether it is a home of disbelief or immorality (*fusq*).

The textual proof from the Holy Book regarding the obligation of emigration is as the saying of Almighty,

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- (1). Al-Imam Yahya bin al-Hussein, *upon him be peace*, said about it, "This obligation is obligatory on those who can tolerate change, and whoever cannot tolerate change must migrate from that place where the Most Merciful is disobeyed, and the Satan is obeyed in it to one of the aspects of Allah's earth, where he does not see the transgressors, and the rulings of the oppressors do not apply to him, whether on its plains or its mountains. Allah Almighty says, "The ones whom the angels take in death ... etc".

"Those whom the angels take [in death] while wronging themselves- [the angles] will say, "In what [condition] were you?" They will say, "We were oppressed in the land". The angles will say, "Was not the earth of Allah spacious [enough] for you to emigrate therein?" For those, their refuge is Hell - and evil it is as a destination."

[an-Nisaa:97].

In this verse, He did not distinguish between a home of disbelief and a home of immorality, as the reason is disobedience. And in His saying, "In what were you?" it is a rebuke for them that they did not care of religion, because they were able to emigrate, but they did not emigrate.

And the saying of the angles to them, "Was not the earth of Allah spacious [enough] for you to emigrate therein?" it is a great reproach for them.

The textual proofs from the Sunnah regarding the obligation of emigration is as the saying of the Prophet, *peace and blessings be upon him and his progeny*,

"Emigration will not come to an end till repentance comes to an end, and repentance will not come to an end till the sun rises in the place where it sets"<sup>1</sup>.

And the Prophet's saying, *peace and blessings be upon him and his progeny*,

"Emigration will continue as long as an enemy is fought"<sup>2</sup>.

On the other hand, the oppressed ones from men,

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(1). It was mentioned in: *al-Mu'jam al-Kabir* (19/387, no.907), *al-Sunan al-Kubra* (5/217/no.8711), *Sunan ad-Darimi* (2/312, no.2513), and *Musnad ash-Shamiiyn* (2/138, no.1065).

(2). It was mentioned in different words in: *Musnad Ahmed* (1/192, no.1671), *Sahih ibn Hibban bitartib ibn Balban* (11/207/no.4866), and *al-A'haad wal Mathani* (3/114, no.1436).

women and the children, such as the poor, the disabled, and those who do not have anyone to guide them to the path, those are excused from emigration by Allah Almighty.

### Chapter [on the Torment of the Grave]

The torment of the grave is established for those who deserve it according to the consensus of most of the Ahl al-Bayt and the majority of others (*al-Jumhur*).

The textual proof for that is the Almighty's saying-narrating, "Our Lord, You made us lifeless twice and gave us life twice." [Ghafir:11], and the lifelessness does not occur twice except through resurrection in the grave and mortification.

Another textual proof for that it was narrated in the prophetic hadith,

"The grave is but a garden from the gardens of Paradise, or a pit from the pits of the Fire".

That is: the believer is given good tidings of Paradise in the grave, and the sinner is punished in it.

And it was narrated that the Messenger of Allah, *peace and blessings be upon him and his progeny*, passed by two new graves, and he said,

"They are being punished, but they are not being punished for anything major. One of them was used to walk about spreading malicious gossip, and the other one was headless about preventing urine from getting on his clothes"<sup>1</sup>.

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(1). It was mentioned in different words in: *al-Jami' al-Sahih al-Mukhtasar* (1/458, no.1295), *Muslim* (1/240/no.290), *Sunan abi Dawud* (1/6/no.20), *al-Mujtaba min as-Sunan* (4/106/no.2068), *Sunan ad-Darimi* (1/205/no.739), *Musnad Ahmed* (1/225/no.1980), *as-Sunan al-Kubra* (1/69/no.27), and *Musnad abi Ya'la* (4/43, no.2050).

His saying, "*for anything major*" means "*at them*".

And the Prophet's saying, *peace and blessings be upon him and his progeny*,

"If you were not [to abandon] the burying of the dead [in the grave], I would have certainly supplicated Allah that He should made you listen the torment of the grave"<sup>1</sup>.

Moreover, in *Nahj al-Balagha* from the words of Amir al-Mu'minin Ali bin abi Talib, *may Allah ennoble his face in the Paradise*,

"Thereafter he was clad in the shroud while he remained quiet and thoroughly submissive to others. Then he was placed on planks in such a state that he had been down- trodden by hardships and thinned by ailments. The crowd of young men and helping brothers carried him to his house of loneliness where all connections of visitors are severed. Thereafter those who accompanied him went away and those who were wailing for him returned, and then he was made to sit in his grave for terrifying questioning and slippery examination".

And the Prophet, *peace and blessings be upon him and his progeny*, used to seek refuge by Allah from the torment of the grave.

O Allah, we seek refuge by You form the torment of the grave and its loneliness, O Most Merciful of the Merciful.

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(1). It was mentioned in: *Muslim* (4/2200, no.2868), on the authority of Qatada, *al-Muntakhb min Musnad abd bin Humayd* (0/354/no.1171), *Musnad Ahmed* (3/103, no.12026), *as-Sunan al-Kubra* (1/661/no.2185), and *Musnad abi Ya'la* (5/353/no.2996).

## Chapter [on the Resurrection Day]

The Resurrection that Allah mentioned in His Mighty Book is a name for the time of *Al-Ba'ath* (resurrection) and *An-Nushur* (resurrection), it is obligatory to believe in it, and the Last Day in which Allah has repeated the obligation of believing in it. And the one who denies it is unbeliever.

In the Resurrection Day, every legally responsible person, whether accepted or denier, know with necessity knowledge the truthfulness of Allah's promise and threat, and that is the Day of Decision, the Day of Recompense, the Justice Judgment, the Day of Reckoning in which ungrateful ones will loss, and the righteous ones (*al-Muttaqun*) will succeed, and that is absolutely from His Justice, *Glory be to Him*, and His Wisdom. "Then did you think that We created you uselessly and that to Us you would not be returned?" [al-Muminoon:115]. And there are a lot of verses in the Book of Allah like this.

Allah will resurrect everyone into whom the spirit is evoked, according to the Almighty's saying, "And there is no creature on [or within] the earth or bird that flies with its wings except [that they are] communities like you. We have not neglected in the Register a thing. Then unto their Lord they will be gathered." [al-An'aam:38].

Allah, *the Exalted*, will resurrect them for the compensations due to the abandonment (*at-Takhliyah*) and the equity (*at-Tanasuf*) in grievances, "The Day evry soul will find what it has done of good present [before it] and what it has done of evil, it will wish that between itself and that [evil] was a great distances. And Allah warns you of Himself, and Allah is Kind to [His] servants." [aal-i-Imraan:30].

And in the Prophetic hadith,

"The People of Paradise shall be brought back in Paradise thirty years old, they will not increase in that ever, and likewise the People of Fire".

*Al-Murtada Muhammad bin al-Hadi ila al-Haqq Yahya bin al-Hussein, peace be upon them, said,*

"As for the allies (*awliyaa*) of Allah, and those of His creation who do not disobey Him, such as children and obedient people, Allah will resurrect them at their most perfect age, and most perfect magnitude as forty years. The young and the old, and all the believers will be gathered together in this form. My father told me on the authority of Ali bin abi Talib, *peace be upon him*, that he said, "On the Day of Resurrection, Allah will gather his allies in the most perfect condition they had in this world at the age of forty years. Then, Allah, *Glory be to Him*, will bring them to what He has prepared for them of His reward and His abundant gifts".



## [Conclusion]

O Allah, make us in company of those on whom You have bestowed Your Grace, of the Prophets, the steadfast affirmers of truth (*as-Siddiqeen*), the martyrs and the righteous, and the excellent are those as companions, and gather us into their group, and clothe us with the clothing of safety, on the Day of the Greatest Terror, and water us from the Pond (*haud*) of your Prophet, the Pure, *peace and blessings be upon him and his progeny*, a drink after which we will not feel thirsty in the gathering place.

"Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire."[\[al-Baqara:201\]](#).

*And all praise be to Allah for His infinite graces,  
And peace and blessings be upon the Chosen (al-Mukhtar)  
Prophet, and his pure family,  
and there is no might and no power except in God the  
High, the Mighty.*

*The Book is completed (bihamdillah)  
All praise be to Allah*



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