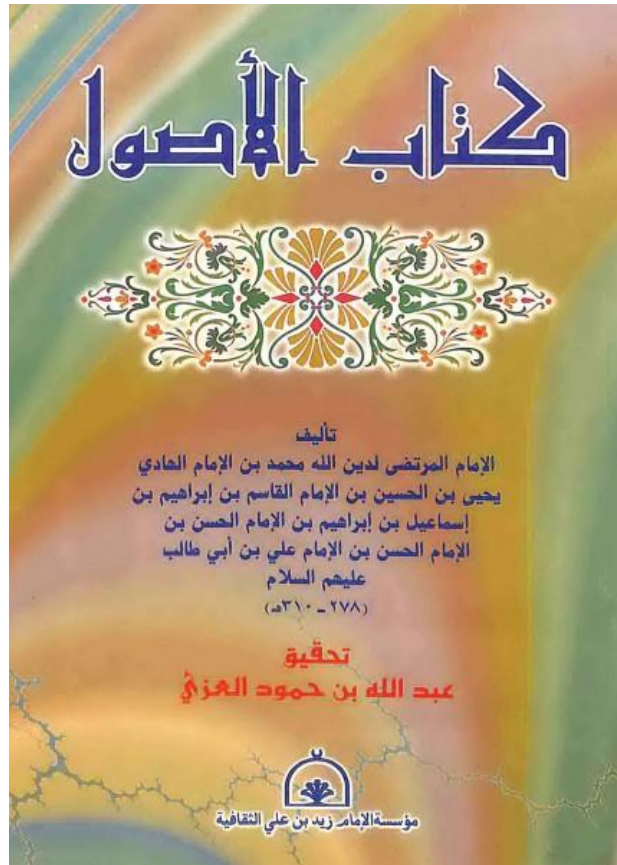


A Treatise on the Fundamentals

كِتَابُ الْأُصُولِ

Kitāb al-Uṣūl



al-Imām Muḥammad b. Yaḥyā b. al-Qāsim b. ʿIbrāhīm b. Ismail b. ʿIbrāhīm b. al-Ḥasan b. al-Ḥasan b. ʿAlī b. Abi Ṭālib (278 - 310 AH)

~ Muḥammad al-Sharīfī

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَصَلَّوْا تَهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَسَلَّمَ

In the Name of Allāh, the Most Gracious, the Most Merciful. May the Blessings of Allāh be upon our master Muḥammad, and his Ahl al-Bayt.

al-Imām al-Murtaḍā li-Dīn Allāh, Muḥammad b. Yaḥyā al-Hādī, upon them be the blessings of Allāh, said:

Know, may Allāh encompass you [with His mercy], guide you, grant you success, and be sufficient for you. Good work is only achieved through knowledge, insight, intention, and determination. When knowledge and action align, the servant is saved from destruction and stumbling. It leads to Allāh's blessings in this fleeting world and in the everlasting Hereafter. Thus, in this world, the person becomes righteous and pious, while in the Hereafter, they are close to Allāh, purified.

We ask Allāh to grant us and you steadfastness in obedience to Him, holding onto His rope, supporting His allies, and opposing His enemies. May we act upon His commands so that it leads us and you to His rewards, and may He, in His forgiveness, make it a shield for us and you against His punishment.

Monotheism (Tawḥīd)

The first thing you should know, seek, and it is obligatory upon you to acknowledge as the truth is the knowledge of Allāh, the Exalted. The foundation of this knowledge is the belief in His Oneness, and the perfection of this belief is to negate any attributes of resemblance from Him. He, the Exalted, has no likeness or equal, and He cannot be described with any of the characteristics of the limited beings. So, cleanse your hearts from any thought that He may have any resemblance or likeness to His creation, including all the tools and organs possessed by human beings such as hands, feet, faces, tongues, lips, eyes, and ears.

Be aware that everything that Allāh, the Exalted, mentioned about Himself in this context has a known and recognized meaning to those who have knowledge and understanding of the religion. They have been entrusted with this knowledge and have been commanded to affirm it and call others to it. Therefore, do not let the idea enter your mind that the Creator resembles His creation in any way that can be perceived by reason and sight. Indeed, Allāh, the Exalted, is far beyond what the ignorant assume. Whatever occurs in your hearts that implies similarity or likeness is contrary to the reality of Allāh, the Blessed and Exalted, as He Himself has declared: **{There is nothing like unto Him, and He is the All-Hearing, the All-Seeing} (Ash-Shūrā).**

And Allāh, the Mighty and Majestic, also said: **{Say, 'He is Allāh, [who is] One, Allāh, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent} (al-Ikhlāṣ).** He is the One who has no equal, no likeness, and no similarity. Our Lord is far above what the fabricators and those who liken Him to His creation say. He cannot be described except with what He has described Himself with, and He can only be inferred through what His creation indicates and manifests, from the established heavens, the extended earth, the souls created and dispersed, the orbiting planets, the moving moon, the illuminating day, and the immeasurable power of the sun. He is the One and Almighty, the Creator of everything that testifies to His existence. He is free from any resemblance to His creation.

On Justice

Then, after understanding that, you should know that Allāh, the Exalted, is just in His judgments. He does not decree disobedience upon His creation nor force them into disobedience. He does not remove them from obedience. Instead, He gives them the choice and warns them. He does not compel anyone to commit sin, nor does He prevent anyone from obeying Him. Rather, He empowers them with the ability to act and grants them the capacity to fulfill their obligations. He shows them the path, and whoever obeys Him will be saved, while whoever disobeys Him will incur the wrath and punishment from Allāh, the Exalted.

As for what the ignorant say, those who do not know Allāh, the Almighty, and do not believe in His promises and warnings, they claim that Allāh, the Exalted, decrees sins and orders them. Allāh is far above such falsehood, and they lie in their speech. How could they claim that Allāh decrees sins and then punishes His servants for committing them? In that case, He would be unjust and transgressive, and Allāh is far above such notions. Even if sins were as they claim, an inevitable decree from Allāh, then the servant would not be to blame, as it would be Allāh's action, not the servant's. The servant has no way to oppose Allāh's decree. Do you not see how they accuse Allāh, the Exalted, saying: **{And when they commit an immorality, they say, 'We found our fathers doing it, and Allāh has ordered us to do it.' Say, 'Indeed, Allāh does not order immorality. Do you say about Allāh that which you do not know?'} (al-A'raf).**

I reject their claims and distance myself from what they attribute to Allāh with their unjust accusations. Allāh, the Exalted, has stated: **{And I did not create the jinn and mankind except to worship Me} (Adh-Dhārīyāt).** Thus, He mentioned their creation for worship, not for disobedience. I deny the statement of those who assert that Allāh decrees sins upon His servants. And He has said: **{Verily, Allāh commands justice, goodness, giving to relatives; and forbids indecency, wickedness, and oppression. He advises you, so that you may take heed} (An-Nahl).**

He reminds us that He has commanded righteousness, piety, religion, and guidance. He thus nullifies the claim of those who asserted that sins are predestined by Allāh. Consider, if one of you ordered his servant to do something, and the servant obeyed and carried out the command. Then, if the master punished him and beat him for doing what he was ordered to do, wouldn't that be unjust and an act of aggression against him? So, if such behavior is deemed wrongful and condemned among human beings, how can it be attributed to Allāh, the Lord of the worlds? How can it be said, the most just of rulers, that He decrees punishment upon a person for their sin and then torments them for it?!

Interpretation of Some Ambiguous Verses

If someone asks: Doesn't Allāh, Glorified and Exalted be He, say in His Book: **{He misleads whom He wills and guides whom He wills}** (An-Nahl)? As such, we see Him leading people astray?

It is said to him: You are following the ambiguous parts of the verse, as Allāh, Glorified and Exalted be He, said: **{those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings}** (āl-Imrān). And it has been reported that the true interpretation of it is known only to Allāh and those firmly grounded in knowledge and the Qur'ān, which is in Arabic, not in a foreign language. Rather, it is explained by the scholars from the family of the Messenger of Allāh, peace be upon him and his family, who possess knowledge of the language and understand the intended meaning of Allāh.

So, the meaning of **{He misleads whom He wills}** is that He attributes the name of misguidance to those who have deserved it by their actions. He calls them astray because they have earned the name of misguidance, and this is present in the language. If a person says to another, "O misguidance of so-and-so," he intends that the person led him astray without a clear reason or evidence. He merely attributes misguidance to him, and this is why he calls him misguided. So, according to this, the meaning of Allāh's saying **{He misleads}** is that He attributes the name of misguidance to those who deserve it by their actions.

If it were as the falsifiers claim, that Allāh decrees upon them sins and obedience categorically, just as He decrees death and creation, making some of them white and some black, and some red and some yellow, and some tall and some short, without praising or punishing them for their actions, neither blaming them for their sins nor rewarding them for their good deeds, then that would be an unjust decree, just as He neither praises them nor punishes them for their physical appearances or death.

But rather, He made them free to choose between obedience and disobedience, clarified the paths of salvation and destruction to them, and then said: **{that those who perished [through disbelief] would perish upon evidence and those who lived [in faith] would live upon evidence; and indeed, Allāh is Hearing and Knowing}** (al-Anfāl). He punishes them for choosing disobedience and rewards them for choosing obedience.

The evidence for what we have mentioned about their free choice and their capacity to act lies in Allāh's saying: **{As for Thamūd, We guided them, but they preferred blindness over guidance}** (Fuṣṣilat). Allāh informed that He guided them, yet they chose blindness over guidance. If they were compelled to commit sins categorically, they would not have preferred anything, nor would they have been able to do so after being guided. So, how can it be permissible for a believer in Allāh to say that creation is compelled, while Allāh says: **{they preferred}**?

Thus, the saying of Allāh is more truthful, rightful, and deserving in all matters because it is not permissible to say, "*Choose*," to someone who has no choice or preference. And if it were not for Him granting them the capacity to choose, He would not have said, "*they preferred*." This is what a knowledgeable and righteous person should say after hearing the words of Allāh, Glorified and Exalted be He.

Therefore, this Book of Allāh speaks contrary to what the determinists claim. Glorified is the One who does not wrong His servants and never decrees corruption upon them.

Chapter of the Promise (Regarding Paradise)

Then you must know, after that, that Allāh, glorified be He, resurrects those who are in the graves and gathers them, exalted and majestic, for the Day of Resurrection. And what Allāh, glorified be He, has promised His allies and the people of His obedience of noble rewards and eternal abode in the Gardens of Bliss is true. **{No fatigue will touch them therein, nor from it will they ever be removed}** (al-Ḥijr). Their joy is perpetual, their sorrows are gone, their rewards are abundant, and this will endure for them forever. **{They will not taste death therein except the first death, and He will have protected them from the punishment of Hellfire}** (Ad-Dukhān). What we have mentioned about Allāh's promise is indeed true, just as you are speaking now. There is no breaking of Allāh's promise, nor any interruption to His giving, as long as the heavens exist for eternity.

Chapter of the Threat (Regarding Hellfire)

Then you shall know, after that, that Allāh's threat and what He has prepared for His enemies who disobey Him is true. **{Hell, which they will [enter to] burn, and wretched is the resting place} (al-Mujādila). {They will not taste therein [any] coolness or drink} (An-Naba').** As He, glorified be He, has said: **{Except scalding water and [foul] purulence [as discharge]} (An-Naba').** They shall be tormented therein with various forms of punishment, in chains and shackles, as He, glorified be He, has said: **{Muzzles of iron} (al-Ḥajj).**

They will be struck on their heads with. If they cry for help, they will be fed with Zaqqum. And if they cry for water, they will be given a hot and scalding liquid to drink. Their intestines will be cut out in a never-ending torment and everlasting punishment. They will not die therein, as Allāh, glorified be He, has said: **{He will not die therein nor live} (Ṭāha).** Every time they are burned, their skin will be replaced with new skin so they may taste the punishment. They will never escape from their torment. Allāh, glorified be He, has said: **{Whenever their skins are roasted through, We will replace them with other skins so they may taste the punishment} (An-Niṣā').**

And the Almighty has said: **{And they will not emerge from it.} (al-Ḥijr).** And He, glorified be He, said: **{Indeed, the criminals will be in the punishment of Hell, abiding eternally [74]. They will not be reprieved therefrom, and they, in it, are overwhelmed. [75] And We did not wrong them, but it was they who were the wrongdoers [76] And they will call, "O Malik, let your Lord put an end to us!" He will say, "Indeed, you will remain."} (Az-Zukhruf).**

So when you know and are certain that no one who enters the Fire shall ever come out of it, then you have recognized the promise and the warning, and you have become true devotees and slaves to Allāh, glorified be He, obedient and humble.

The Virtues of the Prophet (peace be upon him and his family)

Then you shall know, after that, that Muḥammad b. ʿAbdullāh b. ʿAbd al-Muṭṭalib is the servant and messenger of Allāh, chosen from among His creation, the elite of all beings, and the finest of His creation. He is the Seal of the Prophets, and there shall be no prophet after him. Allāh, glorified be He, sent him as a warner, advisor, and bearer of glad tidings, with a clear and manifest religion, freeing his people from humiliating torment, and guiding them to the clear and manifest truth.

He conveyed the message of his Lord, advised his nation, and exerted his utmost effort in delivering what he was sent with. He explained what is lawful and unlawful, and clarified the truth and rulings. There is no obligation of Allāh, glorified be He, which His creation must worship, but that His Messenger conveyed it to all of his servants. **{So that those who were to perish might perish upon evidence and those who were to live might live upon evidence. Indeed, Allāh is Hearing and Knowing.}** (al-Anfāl).

So, when Allāh established His proof upon His creation through His Messenger and the Seal of His Prophets, He took him unto Himself while being pleased with his deeds and accepting his efforts. Upon him from Allāh is the best of blessings and mercy.

The Virtues of Amīr al-Mu'minīn 'Alī ibn Abi Talib (peace be upon him)

Then you shall know, after that, that Amīr al-Mu'minīn 'Alī b. Abi Talib ibn Abd al-Muttalib is the brother of the Messenger of Allāh, peace be upon him, and his appointed successor. He is the best of mankind after him, the most knowledgeable of them concerning what was conveyed by Muḥammad, peace be upon him and his family. He is the most upright in fulfilling the rights of Allāh and the most steadfast in facing the trials in the battlefield against the enemies of Allāh alongside the Messenger of Allāh. Regarding him, there is what Allāh, glorified be He, says: **{Your ally is none but Allāh and [therefore] His Messenger and those who have believed - those who establish prayer and give zakah while bowing.}** (al-al-Mā'dah). Indeed, he was the one who gave zakah while bowing, a distinction unmatched by all of creation.

And regarding him is what the Messenger of Allāh, peace be upon him and his family, said on the day of Ghadīr Khumm: ((Whomever I am his Mawlā, then 'Alī is his Mawlā. O Allāh, be an ally to his allies and an enemy to his enemies, support those who support him, and forsake those who forsake him)). All were gathered, listening to the words of the Messenger of Allāh, peace be upon him and his family, as he raised the hand of 'Alī, peace be upon him, to the extent that the whiteness of their underarms became visual and he called out with these words.

And regarding him he has also said: (('Alī is to me like Hārūn was to Mūsā, save that there is no Prophet after me)).

And he said: (('Alī is with the truth, and the truth is with him)).

Then you shall know, after that, that al-Ḥasan and al-Ḥusayn, the two grandsons of the Messenger of Allāh, peace be upon him and his family, are his beloved ones. They are the just Imāms, whose obedience is obligatory. With their father and their mother, the Messenger of Allāh, peace be upon him and his family, gathered them under the cloak and said: ((O Allāh, these are my family. I am at war with those who fight them, and I am at peace with those who befriend them. O Allāh, be a friend to their friends and an enemy to their enemies)).

And regarding them is what he, peace be upon him, said: ((All the sons are attributed to their fathers, except the sons of Fāṭima. I am their father and their lineage)).

Thus Allāh, glorified be He, decreed for them when the Messenger was commanded to invite the Christians for Mubahala. He said, **{Then say, "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly [together] and invoke the curse of Allāh upon the liars."} (āl-ʿImrān).**

So, the Prophet, peace be upon him and his family, called for al-Ḥasan and al-Ḥusayn, for they were his beloved sons, appointed by Allāh as such. He also summoned ʿAlī and Fāṭima alongside them, for ʿAlī possessed the soul of the Messenger of Allāh, and Fāṭima was a part of him. Regarding them, the Messenger of Allāh, peace be upon him and his family, said: ((al-Ḥasan and al-Ḥusayn are the leaders of the youth of Paradise, and their father is superior to them)). Within them, there are numerous blessings and narrations from Allāh, peace be upon them, which are too many to count, and their virtues are too vast to be fully explained. With what we have recounted is sufficiency, and clarity.

The Imāma

Then you are to come to know that the Imāms are from the offspring of al-Ḥasan and al-Ḥusayn. Whoever from these two lineages meets the conditions of Imāma as described, he is the Imām, and obedience to him is obligatory. Imāma is never permissible except for the descendants of al-Ḥasan and al-Ḥusayn, by the preference of Allāh and His appointment of them.

The Messenger of Allāh, peace be upon him and his family, said: ((The members of my household are the best among you, and they are the chosen ones among Allāh's creation and His trustees among His servants)). This applies to those among them who excel in virtues, follow the orders of Allāh, and act according to His judgment. Concerning them, the Messenger of Allāh, peace be upon him and his family, also said: ((The likeness of my household among you is that of Noah's Ark. Whoever boards it is saved, and whoever forsakes it is drowned and perishes)).

And regarding them he has also said: ((My household is a source of security for the people of the Earth, just as the stars are a source of security for the people of the Heavens. If the people of my household depart from the Earth, what has been promised to the people will come to them. And if the stars vanish from the Heavens, what has been promised to the people of the Heavens will come to them)).

And regarding them he has said: ((O people, tomorrow I will ask you about the two weighty things, the Book of Allāh and my family, the Ahl al-Bayt. Verily, if you hold firmly to both of them, you shall never go astray after me. The All-Knowing, the Aware, has informed me that they shall never part from each other until they meet me at the Fountain (of Kawthar))).

And regarding them he has said: ((If one loves us, the Ahl al-Bayt, if a foot of his were to stumble another would keep him firm until Allāh saves him on judgment day)).

And regarding them he has said: ((From among the people one does not participate in our blood, the Ahl al-Bayt, by means of an arrow, sword, spear, or word save that he will arrive on the day of Judgment with the words '*deprived of Allāh's mercy*' inscribed between his eyes)).

And regarding them Allāh, the Glorious, has obligated the love of the Ahl al-Bayt of their Prophet, upon him be peace, over them. He said: **{Say "I do not ask you for it [i.e., this message] any payment [but] only love to the near ones."}** (Ash-Shūrā). He obliged their love and established their guardianship, just like the duties of prayer and fasting. So, whoever fulfills what Allāh has obligated upon them regarding them, finds peace and gains, while those who fall short in this regard will perish and regret.

And regarding them is what Allāh, the Almighty, says: **{Verily, Allāh desires to keep away all impurity from you, O people of the Household, and purify you with a thorough purification}** (al-Aḥzāb).

He, the Glorious, clarified the matter regarding it and made it known **{"So that people may not have any argument against Allāh after the coming of the messengers."}** (An-Niṣā').

The Companions of the Prophet (peace be upon him and his family)

Then, you are to come to know after that, that the companions of the Messenger of Allāh, peace be upon him and his family - those who upheld the faith and truly believed, following with obedience and excellence - have their virtue established and well-known. Those who speak ill of them are misguided, condemned, and doomed in the sight of Allāh. They will face a severe punishment.

The praise of Allāh, the Sublime, for them and what He said about them is manifested when He said: **{Certainly, Allāh was pleased with the believers when they pledged allegiance to you under the tree, and He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with a near victory}** (al-Fath).

And Allāh, the Almighty, has said: **{Certainly, Allāh has turned in mercy to the Prophet, the Emigrants, and the Supporters who followed him in the hour of difficulty after the hearts of a group of them had almost swerved away. Then He turned in mercy to them. Indeed, He is Kind, Merciful towards them}** (At-Tawbah).

And He, Blessed and Exalted, said: **{Muḥammad is the Messenger of Allāh, and those with him are firm against the disbelievers, yet compassionate among themselves. You see them bowing and prostrating, seeking bounty from Allāh and His pleasure}** (al-Fath).

Among them, there are those whom Allāh has favored in His Book and through the words of His Prophet. If we were to mention their virtues, it would require lengthy explanation, and abundant speech. Their rights are obligatory upon all Muslims, and their excellence is connected to all believers. No one is allowed to criticize any of those whom we have mentioned. Rather, it is incumbent upon us to show them mercy, seek forgiveness for them, and follow their good deeds. They possess foremost precedence, praiseworthy actions, pure intentions, and deep insight. May Allāh's mercy and pleasure be upon all of them. Indeed, they are the chosen ones among humanity, and Allāh suffices us, and He is the best disposer of affairs. This duty applies to those who remained steadfast upon the covenant of the Messenger of Allāh among them and did not deviate from what they had pledged to Allāh until they met Him.

The Section on Jihād

After mentioning what we have mentioned, it is incumbent upon people to recognize the virtue of Jihād and what Allāh, the Almighty, has ordained for those who strive in it - the noble rewards and great recompense. Through Jihād, the Book is upheld, the Sunnah is revived, and divine rulings are established. Falsehood and sins are eradicated, hungry stomachs are filled, naked backs are clothed, the oppressed are vindicated, the oppressors are suppressed, the Most Merciful is pleased, and Satan is angered. Troublesome desires are eliminated, and righteous causes are supported.

Allāh, the Exalted, has said: **{“O you who have believed, shall I guide you to a transaction that will save you from a painful punishment? [It is that] you believe in Allāh and His Messenger and strive in the cause of Allāh with your wealth and your lives. That is best for you if you should know. He will forgive for you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment.”}** (As-Şaff).

So, Allāh, the Exalted, has made incumbent for those who engage in Jihād the forgiveness of all their sins, and He has not ordained such forgiveness for any other deeds except in Jihād.

He, Glorified and Sublime, has addressed every aspect concerning Jihād, saying: **{But if you do not do so [i.e., engage in Jihād], there will be a severe trial on Earth and great corruption}** (al-Anfāl).

Then Allāh, the Almighty, said: **{O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allāh, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little? If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And Allāh is over all things competent}** (At-Tawbah).

And Allāh, the Glorious, said: **{He will forgive for you your sins}** (Nuh). Then, when mentioning Jihād, He said: **{He will forgive for you your sins}** (As-Şaff).

And He, the Glorious, said: **{The believers are only those who have believed in Allāh and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allāh. It is those who are the truthful}** (al-Hujurat).

Regarding Jihād the Messenger of Allāh, peace and blessings be upon him and his family, said: ((A believer's feet will not become dusty in the path of Allāh, except that they will be saved from the fire)).

And he, upon him be peace, also said: ((When the heart of a believer trembles in the path of Allāh, his sins are shed away from him, just as the dry dates fall from the palm tree on a stormy day)).

And regarding Jihād the Messenger of Allāh, peace and blessings be upon him and his family, said: ((A single night spent in the path of Allāh is better in the sight of Allāh than sixty years of worship, fasting the days without breaking the fast and spending the nights in prayer without sleep)).

And he, upon him be peace, also said: ((Whenever the banner of truth is raised over the head of a Muslim, Allāh prohibits the fire from touching him)).

And he, upon him be peace, also said: ((Whenever the banner of truth is raised over the head of a Muslim, Allāh prohibits the fire from touching him)).

And he, upon him be peace, also said: ((The deeds of righteousness when compared with Jihād is like comparing a drop to an ocean)).

With regards to Jihād of its virtue, and its mention from Allāh, the Exalted, and His Messenger, upon him be peace, there is that which would be lengthy to demonstrate and mention. A little that is beneficial is better than a lot that is abundant but useless.

Jihād is indeed an obligation imposed by Allāh Almighty upon every Muslim. He commands them to engage in Jihād against every oppressor and aggressor. Allāh, in His clear Book, stated: **{O you who have believed, fight those adjacent to you of the disbelievers and let them find in you harshness. And know that Allāh is with the righteous} (At-Tawbah).**

When this verse was revealed, some people said that Jihād should be directed against the polytheists, while others said it should be directed against the wrongdoers among the Muslims until they return to what the Lord of the worlds has decreed in His clear Book.

We pondered over their statements and sought evidence from the Book of Allāh, the Almighty, regarding their differences. We found that Allāh, in His Book, has clarified this matter, stating: **{But whoever does not judge by what Allāh has revealed, then it is those who are the disbelievers} (al-al-Mā'dah).** And **{whoever does not judge by what Allāh has revealed, then it is those who are the wrongdoers} (al-al-Mā'dah).** And **{whoever does not judge by what Allāh has revealed, then it is those who are the defiantly disobedient} (al-al-Mā'dah).**

At that moment, we learned that whoever does not judge according to what Allāh has revealed, Allāh has indeed mandated Jihād against them, and it becomes incumbent upon the Ummah to fight them until they return to the command of Allāh. Allāh, the Exalted, said to His Prophet, peace be upon him and his family: **{O Prophet, fight against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination}. (At-Tawbah).**

Allāh, the Almighty, also commanded His Prophet, peace be upon him and his family, to fight a group of Muslims who aggressed against another group of believers.

He said: {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 Allāh. And if it returns, then make settlement between them in justice and act justly. Indeed, Allāh loves those who act justly} (al-Hujurat).

When Allāh, the Almighty, commands Jihād against a group of believers who aggressed against another group of Muslims over a mere water container, this incident serves as an example. The incident involves two tribes, Juhaynah and Muzaynah, who were present with the Messenger of Allāh, peace be upon him and his family. One individual from Juhaynah hastened to get water from the well, and it is said that they were the first to arrive at the well. Then, Muzaynah arrived, and although they outnumbered the first group, they asked them to give way so they could drink. However, the Juhaynah refused, saying that they arrived first and that when they were done, the others could drink. They fought over the water, and Allāh, the Exalted, commanded the fight against them.

The Messenger of Allāh, peace be upon him and his family, along with the Emigrants (Muhājirūn) and the Helpers (Anṣār), went out with weapons against the unjust party, fought and repelled them from the water. When Allāh commands Jihād against a group of Muslims who aggress against another group of believers over a water container, then how could He not command the fight against those who aggress against the Lord of the Worlds?

The one who opposes the tradition of the Prophet, peace be upon him and his family, engages in the sinful act of drinking wine, commits evil deeds, neglects prayers, disregards giving alms, indulges in frivolous and vain pursuits, amuses himself with tambourines, oppresses orphans, unjustly takes the lives of fellow Muslims, oppresses the weak and the poor, dishonors women, promotes wickedness, and causes the deaths of virtuous individuals—Jihād against such people and those of similar inclinations becomes an incumbent duty upon the Ummah of Muḥammad. It is their responsibility to rectify their condition and purify them from the vices they are entangled in, until they return to the decrees of Allāh and fulfill the rights ordained by Him. Once they have sincerely repented, established their religion firmly, and improved their affairs in accordance with Allāh's guidance, then they must proceed to engage in Jihād against the Romans and other polytheists.

As for this abode, it is corrupted, and the rulings of the Book are neglected, with many of the people turning away from Allāh. They oppose His commandments and arrogantly persist in their disobedience. How can the Muslims engage in Jihād and rectify their affairs when this abode of Muḥammad (peace be upon him) is corrupted, and his nation has forsaken his teachings, except for those whom Allāh has protected their hearts and guided towards goodness, though they may be few among their tribes and individuals among their communities?

Therefore, let those who weep for the state of Islam weep, and let those who lament the religion of Muḥammad, peace be upon him, lament. For it has become a stranger, neglected, with few to support it and many to oppose it. In such times, one must turn to Allāh in fear and complaint. He is the ultimate recourse and the source of hope. May Allāh have mercy on a servant who introspects, evaluates their deeds, seeks salvation in the Hereafter, repents to Allāh for their sins, and works for their eternal life. They collect provisions for the Day of Judgment: **{A day when neither wealth nor children will be of any avail [88] except for those who come to Allāh with a sound heart}** (Ash-Shu'ara).

Escape, escape, O servants of Allāh! Seek, seek, that which will save you from the calamity on the Day of Resurrection, the day of regret and remorse. **{A day when a person will flee from his brother [34] his mother, his father [35] his spouse, and his children [36] Each one will be preoccupied with their own concerns that will suffice them}** ('Abasa).

Do not be deceived, may Allāh have mercy upon you, by the worldly life, nor rely on desires during your lifetime. How many have been deluded by their own lifespan, yet death suddenly seized them in their heedlessness! The worldly life is a deceitful temptress for those who lean towards it, and a destroyer for those who put their trust in it. Its goodness does not last, and its calamities and afflictions never cease. Whoever feels secure in it, it deceives, and whoever trusts in it, it strikes down. The deluded are those who are deceived by it, and the ignorant are those who place their trust in any aspect of it.

Therefore, hasten towards deeds that will save you in the sight of Allāh, draw you closer to His rewards, and distance you from the painful punishment: **{And beware of a Day when no father will avail his son, nor will a son avail his father in any way. Indeed, Allāh's promise is true, so let not the worldly life delude you, nor let the Deceiver deceive you}** (Luqman).

The Obligation of Obeying the Authorities from the Progeny of the Prophet, peace be upon them all

Muslims must truly understand the command of Allāh, the Most High, regarding the obedience to the authorities from the people of truth and justice. Allāh has commanded believers to follow them, as stated in the verse: **{O you who have believed, fear Allāh and be with those who are true}** (at-Tawbah).

It is incumbent upon those who believe in the obedience to a just leader to fulfill their obedience sincerely. They must stand with him and not disobey his commands, for opposing a rightful leader carries grave consequences and is a severe sin in the sight of Allāh.

This truth is affirmed in the verses of the Qur'ān that emphasize obedience. Do you not hear Allāh saying: **{Obey Allāh, obey the Messenger, and those in authority among you}** (An-Niṣā').

Allāh, the Exalted, has commanded His servants to obey and follow the authorities and has ordained upon them uprightness in doing so. He says: **{But no, by your Lord, they will not [truly] believe until they make you, [O Muḥammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission}** (An-Niṣā').

Allāh has obligated obedience to His Prophets, peace be upon them, and later, He has obligated obedience to the righteous leaders who follow His command. Allāh, blessed and exalted, says: **{He who obeys the Messenger has obeyed Allāh; but those who turn away - We have not sent you over them as a guardian}** (An-Niṣā').

He further says: **{The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allāh and His Messenger. Those - Allāh will have mercy upon them. Indeed, Allāh is Exalted in Might and Wise}** (at-Tawbah). And: **{Allāh has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual residence; but approval from Allāh is greater. It is that which is the great attainment}** (at-Tawbah).

Allāh has granted those who obey Him a great reward, a generous gift, and an elevated status, for true faith is only complete with obedience, and religion cannot stand firm in the face of disobedience. Allāh says: **{It is not [befitting] for a believing man or a believing woman, when Allāh and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allāh and His Messenger has certainly strayed into clear error}** (al-Aḥzāb).

Then, Allāh, the Exalted, warns His creation and establishes His argument upon them regarding obedience and uprightness. He says: **{So let those beware who dissent from the Prophet's order, lest fitnah [trial or punishment] strike them or a painful punishment befall them}** (An-Nur).

He informs them of the consequences of disobedience in the Hereafter, where they will face His wrath, severe punishment, and His curse.

Allāh says: **{Indeed, Allāh has cursed the disbelievers and prepared for them a Blaze. Wherein they will abide eternally. They will not find a protector or a helper. On the Day their faces will be turned about in the Fire, they will say, 'How we wish we had obeyed Allāh and obeyed the Messenger.' And they will say, 'Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the [right] way. Our Lord, give them double the punishment and curse them with a great curse.}'}** (al-Aḥzāb).

In that state, they will regret with no room for rectification and will find themselves amidst the fires of Hell, experiencing humiliation and disgrace. **{The criminal will wish that he could be ransomed from the punishment of that Day by his children and his wife and his brother and his nearest kindred who sheltered him and whoever is on earth entirely [so] then it could save him. No! Indeed, it is the Flame [of Hell], stripping away [his skin], calling out to whoever turned his back [on truth] and went away [from obedience to Allāh and His Messenger] and accumulated [wealth] and hoarded}** (al-Ma'arij).

Then, Allāh, glorified is He, urged obedience to His Prophet, peace be upon him. He says: **{Have you feared to present before your consultation charities? Then when you do not and Allāh has forgiven you, then [at least] establish prayer and give zakah and obey Allāh and His Messenger. And Allāh is Acquainted with what you do}** (al-Mujādila).

Obedience to righteous leaders is obligatory per the command of Allāh, just as obedience to the Prophets is obligatory. Allāh says: **{The Prophet is more worthy of the believers than themselves}** (al-Aḥzāb).

Therefore, preserve your religion with uprightness, obedience, and sincerity to Allāh, who commands you. He, the Almighty, observes your hearts and is fully aware of what you conceal. He rewards you for even the smallest of deeds and holds you accountable for any wrongdoing. **{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-Zalzalah). And: {Fear Allāh as He should be feared and do not die except as Muslims [in submission to Him]} (āl-Imrān).**

Chapter on Afflictions

It is also obligatory for every rational person among the people of Islam, when severe calamities befall themselves or their children, to have good expectations regarding Allāh. Whatever trials and afflictions have come before from Allāh, one should consider them with proper reflection and differentiate their purpose. If a person is obedient to Allāh, fully submitting to His command, abstaining from His prohibitions, and not opposing any of His decrees, then they should know that this affliction is a test from Allāh.

He examines them through it to multiply their reward and recompense, and to magnify their giving and compensation, for Allāh, the Exalted, says: {**‘Alif, Lam, Meem. Do the people think that they will be left to say, ‘We believe’ and they will not be tried?’**} (al-Ankabut). Thus, they are tested to manifest the truth of their faith and the soundness of their Islam when faced with hardships and trials.

If the one afflicted is a disobedient servant of Allāh, persisting in committing sins, unafraid of Him, and not submitting to His command, then they should know that the calamities and afflictions befalling them are a punishment and a trial, as a humiliation from Allāh in all aspects. This is just a little of what may come from Him, and it may descend upon them at any time. Therefore, they should hasten to repent and return before their life comes to an end and they are held accountable.

Chapter of Hostility towards Oppressors and Disassociation from Them

It is also obligatory upon all Muslims to adhere to what Allāh has commanded them in His Book and what has been conveyed by His Prophet, peace be upon him and his family, regarding the hostility towards oppressors and disassociation from them. They should also reject those who commit oppression, whether they are close relatives or distant ones. Verily, this is a confirmed obligation from Allāh in His clear Book, as Allāh, the Exalted, says: {**You will not find a people who believe in Allāh and the Last Day having affection for those who oppose Allāh and His Messenger, even if they were their fathers or their sons or their brothers or their kindred**} (al-Mujādila).

Thus, Allāh forbids every believer from showing affection to those who oppose Him, even if they are their fathers, sons, brothers, or relatives. Instead, they are commanded to disassociate and show enmity towards them, just as they are obligated to perform their prayers without distinction.

Furthermore, Allāh emphasizes the enmity towards oppressors and warns against being influenced by them, as Allāh says: {**And do not incline toward those who do wrong, lest you be touched by the Fire**} (Hūd).

Allāh informs them that those who provide support and love to the oppressors will face the consequence of the Fire, disgrace, and humiliation. Then Allāh says: {**O you who have believed, do not take the disbelievers as allies instead of the believers. Do you wish to give Allāh against yourselves a clear case?**} (An-Niṣā’).

Thus, Allāh prohibits them from taking the disbelievers as allies. The term "disbelievers" refers to anyone who commits disobedience to Allāh, opposes His command, and rejects His decree.

They are considered disbelievers in the bounties of Allāh. As Allāh says: **{And whoever does not judge by what Allāh has revealed – then it is those who are the disbelievers} (al-al-Mā' dah).**

Therefore, Allāh informs that whoever does not judge according to what He has revealed is a disbeliever and a stubborn antagonist. It is obligatory to dissociate from such individuals, to show enmity towards them, to make a clear distinction, and to boycott them until they return to the obedience of Allāh and follow His command. Otherwise, they will be destroyed by the judgments of Allāh due to their transgressions.

Do you not hear how Allāh, the Almighty, describes His intimate friend, 'Ibrāhīm, the patient, when Allāh testifies about him in the following verse: **{So when it became clear to him that he was an enemy to Allāh, he dissociated himself from him. Indeed, 'Ibrāhīm was a forbearing man} (At-Tawbah).**

Then Allāh says, informing us about the action of 'Ibrāhīm, peace be upon him, in the sight of Allāh: **{There has certainly been for you in 'Ibrāhīm an excellent pattern for anyone whose hope is in Allāh and the Last Day. And whoever turns away – indeed, Allāh is the Free of need, the Praiseworthy} (al-Mumtahanah).**

Thus, Allāh sets 'Ibrāhīm, peace be upon him, and those who were with him, their fathers, their children, and their brothers, who were together in the morning when they defied Allāh and disobeyed His command, as an excellent example for us to follow in disassociating ourselves from the wrongdoers and showing enmity towards them. Every believer who has faith in Allāh should emulate their actions and follow what Allāh has commanded regarding enmity towards them.

Allāh, the Exalted, says: **{It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire} (At-Tawbah).**

In the enmity towards the wrongdoers, Allāh informs the believers and acquaints them with the events of the wicked: **{They wish you would disbelieve as they disbelieved so you would be alike. So, do not take from among them allies until they emigrate for the cause of Allāh. But if they turn away, then seize them and kill them wherever you find them and take not from among them any ally or helper} (An-Niṣā').**

In the least that you hear from the Book of Allāh is what obligates disassociation from His enemies for every Muslim. So, whoever befriends an enemy of Allāh, loves them, supports them, or helps them, has indeed aided against Allāh, His Messenger, and the believers.

Such a person deserves humiliation, imprisonment, and will be distanced from Allāh, His Messenger, the angels, and all the Muslims. Allāh, the Exalted, says: **{Unquestionably, the curse of Allāh is upon the wrongdoers} (Hūd).**

And it has been narrated from the Messenger of Allāh, peace be upon him and his Ahl al-Bayt, that: ((Faith is love for the sake of Allāh, and hatred for the sake of Allāh)).

It was also narrated: ((It is incumbent upon the wise to be insightful about their time, attentive to their affairs, and cautious with their speech. They should limit their words except for what concerns them directly. The wise person should seek three things: provisions for their livelihood, provisions for the Hereafter, and lawful pleasures)).

And it is narrated that it was revealed to Prophet Mūsā, upon him be peace, in the divine scriptures: "How astonishing is one who is certain of death, yet finds delight in life! How strange is one who is certain of the Hellfire, yet laughs! How surprising is one who witnesses the changes and turns of this world with its inhabitants, yet feels content and at ease with it! How perplexing is one who is certain of the accountability before God, yet fails to act accordingly!"

It has been narrated from Abū Dharr, may Allāh be pleased with him, that he asked the Messenger of Allāh, peace be upon him and his Ahl al-Bayt, "Who among the believers is the best?" The Prophet, peace be upon him, replied, "Those from whose tongue and hand the Muslims are safe."

And Amīr al-Mu'minīn, 'Alī, peace be upon him, said that the Messenger of Allāh, peace be upon him and his Ahl al-Bayt, said, "Faith stands on four pillars: patience, conviction, justice, and Jihād."

Then he elaborated on this until he mentioned Jihād, and then he said, "Beside these, there are four more duties: enjoining good, forbidding evil, being truthful in times of conflict (i.e., during war), and showing enmity towards the wicked."

Then he continued, "Whoever enjoins good strengthens the back of the believer, and whoever forbids evil weakens the nose of the hypocrite. Whoever is truthful in times of conflict fulfills his obligation, and whoever shows enmity towards the wicked for the sake of Allāh, Allāh will be wrathful for his sake. "

And the poet has said:

"Indeed, a life that ends with death إن عيشاً يكون آخره الموت

لعيش معجل التنغيص

Is like a rushed existence."

So benefit - may Allāh have mercy on you - from the Book of Allāh, and enlighten yourselves with its light, and hold fast to its rope. Allāh has indeed clarified in His Book what pleases Him in terms of actions and what angers Him regarding deeds. So, follow what Allāh has commanded you to do, and abstain from what He has forbidden. By doing so, you will become among the secure ones, and with Allāh, you will be among the close ones. Surely, Allāh is with those who are mindful of Him and those who do good.

Matters that Pertain to Tawḥīd

If someone asks, 'What is the meaning of Allāh's statement: **{And He is the Hearing, the Seeing} (Ash-Shūrā)**? It is said: this question revolves around four well-known meanings that are understood and recognized by all Arabs, conveying clear and meaningful implications.

Firstly, it signifies that 'As-Samī' (the All-Hearing) is also Al-Aleem (the All-Knowing). The evidence supporting this notion lies in the verse where the Most Merciful says: **{Or do they think that We do not hear their secrets and their private conversations?} (Az-Zukhruf)**. Here, 'secrets' refer to what remains hidden within the conscience and not expressed, while 'private conversations' denote spoken words concealed from others. The secrets locked within the hearts are not heard, for they remain secluded in the realm of thoughts. Only that which is articulated by the tongue and revealed by the innermost thoughts can be heard. Hence, the intention of Allāh's statement is to reprimand and admonish, guiding people away from inadvertent errors, as nothing is hidden from Allāh, be it apparent or veiled.

The second meaning emphasizes that 'As-Samī' responds to the supplications of His believing servants when they call upon Him. This is supported by narrations concerning two of Allāh's prophets, Prophet Zakariya and the beloved Prophet 'Ibrāhīm. Prophet 'Ibrāhīm, in his serene wisdom, declared: **{Indeed, my Lord is As-Samī'ud-Du'a' (the All-Hearing of supplication)} ('Ibrāhīm)**. Affirming that Allāh answers the calls of whomever He wills among His creations. This notion finds reflection in the Arabic language itself, where when someone prays to Allāh or seeks His assistance, the phrase 'As-Same' Allāh Du'ak' (may Allāh hear your supplication) is used, conveying the idea that Allāh has accepted their supplication and granted their request.

The third aspect is that during prayer, when a devout believer says, 'Samia' Allāh liman hamidah' (Allāh hears the one who praises Him), it indicates that Allāh accepts and rewards the one who praises Him in return for their expressions of gratitude.

These three meanings serve as valid and appropriate ways to attribute the Attribute of the All-Hearing to the Most Merciful, consistent with the sound usage of the Arabic language.

However, the fourth aspect, which the Exalted One transcends, involves descriptions used within the realm of created beings. Such descriptions can only be ascribed to the creation, for Allāh, the Creator, is beyond all of these descriptions. He does not listen with ears, nor does He hear sounds through auditory organs. He does not resemble anything in His creation, nor can He be described using the attributes of His creatures. The human mind cannot comprehend Him, and no describer can define Him except through what He has revealed about Himself in His divine speech within the Qur'ān, such as the following verse at the end of Surah al-Ḥashr:

{He is Allāh; there is no deity except Him, Knower of the unseen and the witnessed. He is the Most Merciful, the Most Compassionate} (al-Ḥashr) until the end of the Surah.

Responding to Those Who Claim that Allāh Sees with Eyes Like Human Eyes

It is said in response to this claim that the meaning of "seeing" (بصير) has two distinct interpretations among the people of knowledge, both of which are clear.

Firstly, it refers to being knowledgeable about all things, as the Arabs say, "so-and-so is knowledgeable in jurisprudence, grammar, and mathematics; he is perceptive in poetry and eloquent in all matters." This means that he is knowledgeable in various fields and well-versed in every matter. In this sense, when the Most Merciful says: **{Indeed, Allāh is Seeing of [His] servants.} (Ghafir)**. It means that He is knowledgeable about His servants, fully aware of their affairs, and acquainted with their hidden secrets.

The second meaning is the actual act of seeing with eyes, and Allāh is far above such a description. He is free from any resemblance to His creation. Allāh, the Almighty, says: **{There is nothing like unto Him, and He is the Hearing, the Seeing.} (Ash-Shūrā)**.

If Allāh were as they claim (i.e., having eyes), then He would resemble everything that is visible to human eyes among the created beings. If that were the case, the verse: **{There is nothing like unto Him} (Ash-Shūrā)** would lose its meaning, and even a minor contradiction in the Book (Qur'ān) would invalidate its entire authority. But Allāh affirms and supports one part of the Qur'ān with another, and not a single letter of it will ever be invalidated.

How can anything be contradictory or invalidated when it is decreed by the Almighty, the Possessor of Majesty and Sovereignty, and guarded by the All-Merciful from all imperfections?

Allāh Himself attests to the greatness and authenticity of the Qur'ān when He says: **{Indeed, it is a noble Qur'ān. In a Register well-protected. None touch it except the purified.}** (al-Wāqī'a).

Thus, how can anything contradict or invalidate what the Compassionate Protector has preserved from all falsehood and impurity, and has shielded it from the accursed Satan? The just ones would never disbelieve in Allāh nor deviate far from the truth deliberately.

This is the truth and the correct belief, the statement of the guide to truth, may Allāh's blessings be upon him, and this is what we hold and what our command and creed revolve around. By adhering to this, anyone from our Prophet Muḥammad's, peace be upon him and his family, nation may attain Allāh's pleasure. This is the clear path illuminated by Allāh, and it is the religion sought by all Muslims. Whoever deviates from this belief is among those who perish before Allāh, and they shall be among the punished.

As for Allāh's statement: **{So direct your face toward the religion, inclining to truth. Adhere to the fitrah of Allāh upon which He has created [all] people}** (Ar-Rum). It means that one should direct themselves to their Lord and Creator, devoting themselves wholly to the religion.

And when Allāh says: **{But yes, whoever submits his face in Islam to Allāh}** (al-Baqarah), it refers to a person submitting their whole self, their religion, and surrendering to Allāh in all matters, showing sincerity to Him, glorified be He. Allāh does not intend the face mentioned here to be exclusive; rather, it includes all other body parts as well. The evidence for this is Allāh's saying: **{But there is among them a party who says, 'Believe in what has been revealed to those who believe at the beginning of the day and reject it at its end.'}** (āl-Imrān). Allāh does not specify the face in this context as one might think of literal faces that need to be washed during ablution.

Exalted is He, the Most High, the All-Knowing, and Allāh's statement: **{But His face encompasses all things}** (al-Baqarah), means that Allāh, the Almighty, exists in every direction. He is not confined to a particular direction. Glory be to Allāh, the All-Knowing about those who falsely describe Him.

May the Blessings and Peace of Allāh be upon our master Muḥammad, and his Ahl al-Bayt. Concluded is the treatise, praise be to Allāh, the Lord of lords.