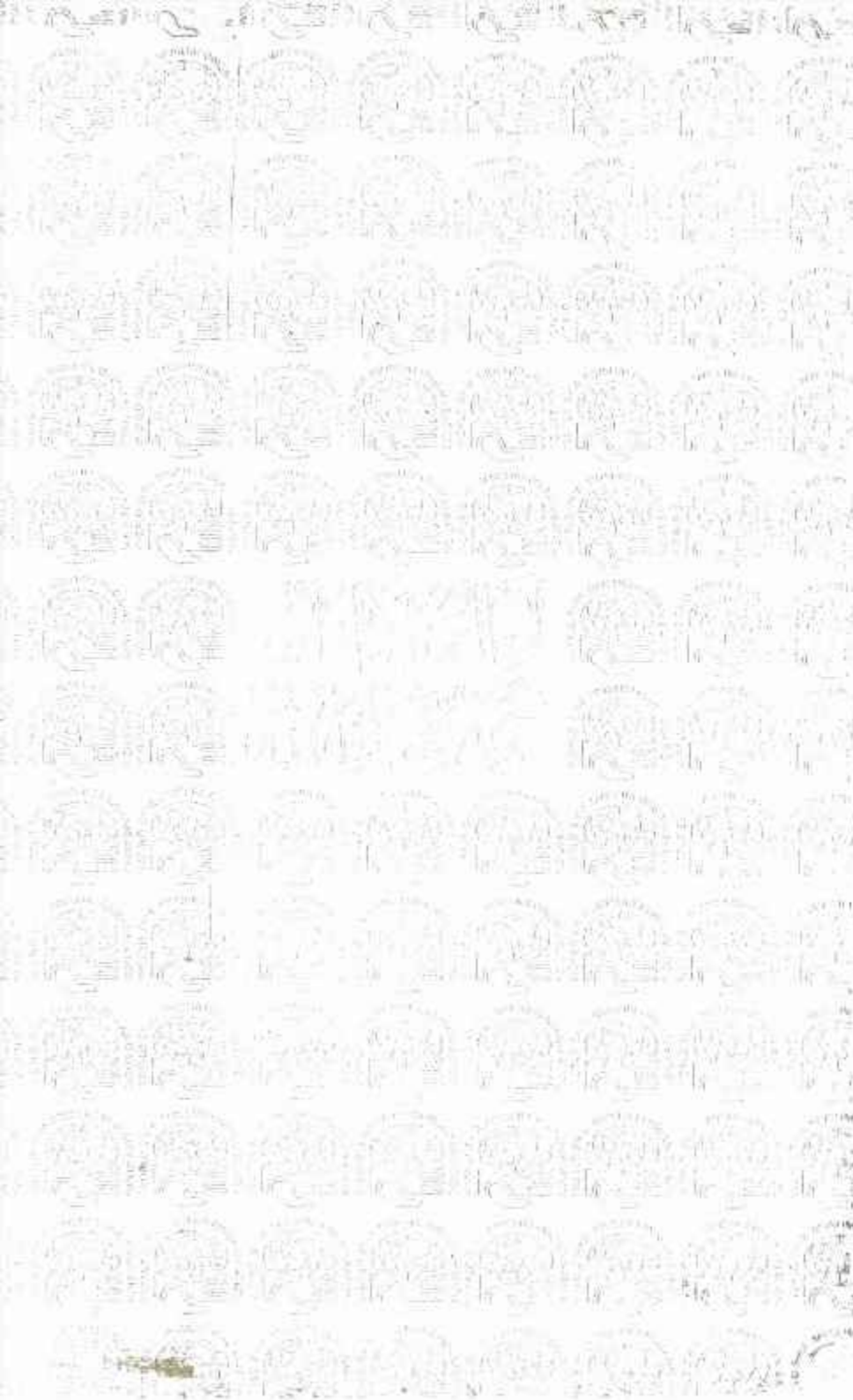


TENETS OF ISLAM



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TENETS OF ISLAM

(WITH ARABIC TEXT)

By

Shaykh Tusi
(385 A.H - 460 A.H.)

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The object of this organization is to meet the spiritual needs of the present age, to draw the attention of the people to real and solid Islamic learning and to safeguard this valuable treasure of knowledge which has been entrusted to us by the Seal of the Prophets, Muhammad and by his Holy Ahlul Bayt. (Peace be upon them).

This organization has so far published more than ninety books in Arabic, English, French Urdu, Sindhi and Gujrati which enjoy a high position among the publications on Islamic literature. If Allah wills this process of publication will continue and will show the Straight Path to the humanity.

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Spreading the message of Islam is a task which needs cooperation by all of us. The Seminary invites you to participate in this noble task so that the teachings of Islam may be spread as much as possible.

I pray to Almighty Allah to favour us with His kindness and blessings.

Yusuf Ali Nafsi Najafi
Delegate of Ayatullah al-Khui

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Dear Reader,

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

This book is an Islamic Seminary publication. Its publications are designed to cater for the spiritual needs of the age with a particular emphasis on grooming Muslim mind and thinking. Utmost efforts have been made by the Seminary to put forth in its publications what is really authoritative and authentic in Islam.

You are requested to kindly go through this book in the spirit in which it is intended. You are also requested to communicate to us your free comments on our publication, which will be highly appreciated.

Propagating the message of Islam is a task which calls for the co-operation of all. The Seminary invites you to join it in this task complying cordially with the verse of the Holy Qur'an: "Say: I give you but one admonition, that you stand for Allah's sake jointly and singly". (34:46)

May Allah bless you!

Yours in Islam,
Publication Secretary.

TENETS OF ISLAM

CONTENTS

About the Author	7
Foreword	9
The Attributes of Allah	11
Monotheism	22
Justice of Allah	30
Resignation to the Will of Allah	32
Grace of Allah	34
Prophethood	35
Infallibility	38
The Seal of the Prophethood	40
The Superiority of the Holy Prophet	41
Ascension (Me'raj)	42
Abrogation of the Previous Religions	43
Imāmat	45
Leadership of Imam Ali	45
The Leaders of Islam	47
Imams are Infallible	49
Superiority of Imam	50
The Ancestors of the Prophets and Imams	52
The Awaited Saviour	53
The Return (Raj'ah)	59
The Resurrection	60
Faith in the Message of the Holy Prophet	62
Repentance	64
Enjoining Good and Forbidding Evil	65
Invocation	65
Explanatory Notes	67
Arabic Versions of the Explanatory Notes	79

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ABOUT THE AUTHOR

From time to time there appeared in the horizon of Islamic world, certain outstanding personalities, whose names have shone in the pages of history like brilliant stars. People benefited from their light according to their merits and capabilities. Among those few eminent personalities the name of Shaykh Tusi tops the list. In fact he has become immortal by sincerely sacrificing his whole life in search of knowledge and spreading Islamic teachings.

Shaykh Abu Ja'far, Muhammad bin Hasan was born at Tus, one of the cities of Khurāsān (Iran), in the month of Ramazān 385 A.H. At the age of 23 he left for Baghdad (Iraq) and acquired knowledge from the eminent scholars like Shaykh Mufid and Sayyid Murtaza.

After completing his studies he started delivering lectures on Islamic Jurisprudence and its principles. A large number of great scholars used to attend his lectures and the number of his students reached up to 300.

After the demise of his teacher, Sayyid Murtaza, in 436 A.H., Shaykh Tusi became the central figure of the Shi'ah world. The Shi'ah as well as the Sunni scholars acknowledged his supremacy in Islamic studies.

When the First Saljuqi King Tugril Beg invaded Baghdad in 448 he destroyed the Shi'ah Public Library and

burnt the books of Shaykh Tusi and plundered his house. On this critical and dangerous situation he left Baghdad and turned to Najaf Ashraf. There he laid the foundation stone of religious centre which is still a centre of Shi'ah religious studies.

It is evident that the high status of Shaykh Tusi does not need any explanation and no one can overestimate it. If someone wants to know his towering personality he should go through his books. He has written many books on different subjects. Out of the four famous and outstanding books of Shi'ah: *Usulul Kâfi*, *Man la Yahzuruhul Faqih*, *at-Tahzib* and *al-Istibsâr*, the last two of them were compiled by Shaykh Tusi; on them the edifice of Shi'aism depends.

He passed away on 22nd Muharram 460 A.H. at the age of 75; and according to his will he was buried in his own house. Later on his house was turned into a Masjid and now it is one of the most famous Masjids of Najaf Ashraf (Iraq) where the Islamic Scholars discuss and deliver lectures on Islamic knowledge.

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FOREWORD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ . وَالصَّلَاةُ
عَلَى خَاتَمِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَ
إِلَى الْمَعْصُومِينَ . الَّذِينَ أَذْهَبَ اللَّهُ
عَنْهُمْ الرِّجْسَ وَطَهَّرَهُمْ تَطْهِيرًا . وَ
جَعَلَ كُلَّ وَاحِدٍ مِنْهُمْ عَلَى الْخَلْقِ
بَعْدَ الرَّسُولِ أَمِيرًا .

In the Name of Allah, the Beneficent the Merciful.
All praise be to Allah, the Lord
of the Universe and His blessings
be on the last of all Prophets and
Apostles and his infallible des-
cendants, from whom Allah re-
moved uncleanness and cleansed

them a thorough cleansing¹, and appointed each one of them the leader of mankind after the Holy Prophet.



قَالَ الْإِمَامُ شَيْخُ الطَّائِفَةِ الشَّيْخُ أَبُو
جَعْفَرٍ مُحَمَّدُ الطُّوسِيُّ مَوْلِدًا وَ
الْتَجَفِيُّ مَدْفِنًا :

One of the most eminent Shi'ah scholars, Shaykh Abu Ja'far Muhammad, who was born at Tūs and buried at Najaf, has said:



مَعْرِفَةُ اللَّهِ وَاجِبَةٌ عَلَى كُلِّ مُكَلَّفٍ
يَدْلِيلُ أَنَّهَا مُنْعَمٌ فَيَجِبُ مَعْرِفَتُهُ
كَيَّ نَشْكْرَهُ .

The acknowledgement of Allah is incumbent on everyone obligated to observe the religious precepts, because Allah is the Benefactor. It is, therefore, necessary for us to acknowledge Him so that we may be thankful to Him.



THE ATTRIBUTES OF ALLAH

اللَّهُ تَعَالَى مَوْجُودٌ بِدَلِيلٍ أَنَّهُ صَنَعَ
 الْعَالَمَ وَأَعْطَاهُ الْوُجُودَ وَكُلُّ مَنْ كَانَ
 كَذَلِكَ فَهُوَ مَوْجُودٌ .

EXISTENCE: Allah exists for He has made the world and brought it into existence, and who has done so must be existing.



اللَّهُ تَعَالَى وَاجِبُ الوجودِ لِذَاتِهِ بِمَعْنَى
 أَنَّهُ لَا يفتقرُ فِي وجودِهِ إِلَى غَيْرِهِ وَلَا
 يَجوزُ عَلَيْهِ العَدَمُ بِدَلِيلِ أَنَّهُ لَوْ كَانَ
 مُمْكِنَ الوجودِ لَافتقرَ إِلَى صَانِعٍ كَافْتِقَارِ
 هَذَا العَالَمِ وَذَلِكَ مُحَالٌ عَلَى المُنْعِمِ
 المَعْبُودِ .

SELF-EXISTENCE: Allah is self-existing in the sense that he does not depend on anyone for His existence. He is not a possibly existing being, for if He had not been self-existing, He like this world would have required some one to bring Him into existence, and that is not possible in the case of the Benefactor worth of worship.



اللَّهُ تَعَالَى قَدِيمٌ أَزَلِيٌّ بِمَعْنَى أَنَّ
 وُجُودَهُ لَمْ يَسْبِقْهُ الْعَدَمُ بَاقِي أَبَدِيٌّ
 بِمَعْنَى أَنَّ وُجُودَهُ لَمْ يَلْحَقْهُ الْعَدَمُ
 اللَّهُ تَعَالَى قَادِرٌ مُخْتَارٌ بِمَعْنَى أَنَّهُ
 إِنْ شَاءَ أَنْ يَفْعَلَ فَعَلَ وَإِنْ شَاءَ أَنْ
 يَتْرَكَ تَرَكَ بِدَلِيلِ أَنَّهُ صَنَعَ الْعَالَمَ فِي
 وَقْتِ دُونَ آخَرَ .

ETERNAL: Allah is eternal and has always existed in the sense that there was no time when He did not exist. He will always be existing in the sense that there will be no time when He will not exist. He is All-powerful and has the power of willing and choosing in the sense that if He wills, He does a thing and if He does not will, He does not do it. This

is evident for He made the world
when He liked.



اللَّهُ تَعَالَى قَادِرٌ عَلَى كُلِّ مَقْدُورٍ وَعَالِمٌ
بِكُلِّ مَعْلُومٍ بِدَلِيلٍ أَنَّ نِسْبَةَ جَمِيعِ
الْمَقْدُورَاتِ وَالْمَعْلُومَاتِ إِلَى ذَاتِهِ
الْمُقَدَّسَةِ الْمُنزَهَةِ عَلَى السَّوِيَّةِ
فَاخْتِصَاصٌ قُدْرَتِهِ تَعَالَى وَعِلْمِهِ
بِبَعْضٍ دُونَ بَعْضٍ تَرْجِيحٌ بِيغَيْرِ مَرَجِّحٍ
وَهُوَ مُحَالٌ .

OMNIPOTENT: Allah the Al-
mighty can do all that can be
done and knows all that can be
known, for all things are on the
same level in relation to His Holy
and Absolute Being. To say that
He can do certain things and can-

not do some others, or that He knows certain things, but does not know some others would mean giving preference to certain things to others without any cogent reason, which is impossible.



اللَّهُ تَعَالَى عَالِمٌ بِمَعْنَى أَنَّ الْأَشْيَاءَ
 مُنْكَشَفَةٌ وَأَضْحَةٌ لَهُ حَاضِرٌ عِنْدَهُ غَيْرُ
 غَائِبَةٍ عَنْهُ بِدَلِيلٍ أَنَّ تَعَالَى فَعَلَ
 الْأَفْعَالَ الْمُحْكَمَةَ الْمُتَّقِنَةَ وَكُلُّ مَنْ
 فَعَلَ ذَلِكَ فَهُوَ عَالِمٌ بِالضَّرُورَةِ .

OMNISCIENT: Allah is All-knowing in the sense that everything is clear and manifest to Him and there is not anything hidden from Him, for Allah's

all acts are perfect and thorough.
Therefore, He is evidently All-
knowing.



اللَّهُ تَعَالَى مُدْرِكٌ لَا يَجَارِحَةَ بَلْ بِمَعْنَى
أَنَّهُ يَعْلَمُ مَا يُدْرِكُ بِالْحَوَاسِ لِأَنَّهُ مُنَزَّهُ
عَنِ الْجِسْمِ وَلَوْ أَرَادَ بِدَلِيلٍ قَوْلُهُ تَعَالَى
لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ
وَهُوَ اللَّطِيفُ الْخَبِيرُ فَمَعْنَى قَوْلِهِ تَعَالَى
أَنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ أَنَّهُ عَالِمٌ
بِالْمَسْمُوعَاتِ وَالْبَصِيرُ بِالْمُبْصَرَاتِ
لَا يَبْعَيْنِ.

ALL-PERCEIVING: Allah per-
ceives everything, not with the
help of any physical means, but
in the sense that He knows every-
thing that is perceived by senses,

for Allah is free from having a body and its accessories. Allah Himself says: *Eyesight does not perceive Him, but He perceives eyesight. He is Subtle and All-knowing.*¹ When Allah says that He is All-hearing, All-seeing, that means that He knows everything that is audible, but not through an ear and that He knows everything that is visible, but not through an eye.



اللَّهُ تَعَالَى حَيٌّ بِمَعْنَى أَنَّهُ يَصِحُّ مِنْهُ أَنْ
يَقْدِرَ وَيَعْلَمَ بِدَلِيلٍ أَنَّهُ ثَبَتَ لَهُ
الْقُدْرَةُ وَالْعِلْمُ وَكُلُّ مَنْ ثَبَتَ لَهُ
فَهُوَ حَيٌّ بِالضَّرُورَةِ .

EVER-LIVING: Allah is living

¹Surah al-An'am, 6:104. 17

in the sense that it can be said about Him that He is able to do everything and that He knows everything, for it has been proved that He has power and knowledge, and anyone who has power and knowledge is certainly living.



اللَّهُ تَعَالَى مُتَكَلِّمٌ لَا يَجَارِحُهُ بَلْ بِمَعْنَى
 أَنَّهُ أَوْجَدَ الْكَلَامَ فِي جِرْمٍ مِنَ الْأَجْرَامِ
 أَوْ جِسْمٍ مِنَ الْأَجْسَامِ لِإِيصَالِ غَرَضِهِ
 إِلَى الْخَلْقِ بِدَلِيلِ قَوْلِهِ تَعَالَى وَكَلَّمَ
 اللَّهُ مُوسَى تَكْلِيمًا وَلِأَنَّهُ قَادِرٌ فَالْكَلامُ
 مُمَكِّنٌ .

SPEAKER: Allah is Speaker, not in the sense that He speaks physically, but in the sense that He

creates speech in some organism or body so that His message may be conveyed to His creatures. He has said: *Allah spoke to Moses in a particular way.*¹ As Allah is Powerful, He is able to speak.



اللَّهُ تَعَالَى صَادِقٌ بِمَعْنَى أَنَّهُ لَا يَقُولُ
إِلَّا الْحَقَّ الْوَاقِعَ بِدَلِيلٍ أَنَّ كُلَّ كَذِبٍ
قَبِيحٌ وَاللَّهُ تَعَالَى مُنْزَهُ عَنِ الْقَبِيحِ .

TRUTHFUL: Allah is Truthful in the sense that He tells actual truth, because every lie is abominable, and Allah is free from all that is ugly.



¹Surah an-Nisā', 4:164.

اللَّهُ تَعَالَى مُرِيدٌ بِمَعْنَى أَنَّهُ رَجَّحَ الْفِعْلَ
 إِذَا عَلِمَ الْمَصْلَحَةَ بِدَلِيلٍ أَنَّهُ خَصَّصَ
 إِيجَادَ بَعْضِ الْأَشْيَاءِ بِوَقْتٍ دُونَ وَقْتٍ
 وَشَكْلٍ دُونَ شَكْلٍ وَلَا نَهْ أَمْرٌ وَهُوَ يَدُلُّ
 عَلَى الْإِرَادَةِ .

THE WILL OF ALLAH: Allah has a will in the sense that He does a thing as and when He deems it fit. He created a particular thing at a particular time in a particular form. He gives orders and that shows that He has a will.



اللَّهُ تَعَالَى كَارِهٌ بِمَعْنَى أَنَّهُ يُرْجِحُ تَرْكَ
 الْفِعْلِ إِذَا عَلِمَ الْمَفْسَدَةَ بِدَلِيلٍ أَنَّهُ
 تَرَكَ إِيجَادَ بَعْضِ الْمَوْجُودَاتِ فِي وَقْتٍ

دُونَ وَقْتٍ مَعَ عِلْمِهِ وَقُدْرَتِهِ عَلَى كُلِّ
حَالٍ بِالسَّوِيَّةِ وَإِنَّمَا نَهَى وَهُوَ يَدُلُّ
عَلَى الْكَرَاهَةِ.

AVERSION: Allah is averse in the sense that He prefers not to do a thing that He knows will cause evil. He did not create certain things at a particular time, although His Knowledge and Power are always on the same level. He has forbidden certain things. That shows His aversion.



اللَّهُ تَعَالَى وَاحِدٌ بِمَعْنَى أَنَّهُ لَا شَرِيكَ لَهُ
فِي الْإِلَهِيَّةِ بِدَلِيلِ قَوْلِهِ تَعَالَى قُلْ هُوَ
اللَّهُ أَحَدٌ وَإِنَّمَا لَوْ كَانَ لَهُ شَرِيكٌ لَوَقَعَ

التَّمَانِعُ فَفَسَدَ النِّظَامُ كَمَا قَالَ اللَّهُ تَعَالَى
لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا.

MONOTHEISM: Allah is One in the sense that He has no partner in His Divinity. He has said:

*Say: He is Allah, the One.*¹

If He had a partner, there would have been conflict between the two and that would have caused disorder, as Allah has said: *Had there been several gods in the heavens and the earth, they would have been disordered.*²



اللَّهُ تَعَالَى غَيْرُ مُرَكَّبٍ مِّنْ شَيْءٍ يَدْلِيلُ
أَنَّهُ لَوْ كَانَ مُرَكَّبًا لَكَانَ مُفْتَقِرًا إِلَى الْأَجْزَاءِ
وَالْمُفْتَقِرُ مُمَكِّنٌ.

ABSTRACT: Allah is not composed of anything. If He had been made up of several parts, He would have depended on them, and a dependent cannot be self-existing.



اللَّهُ تَعَالَى لَيْسَ بِجَسْمٍ وَلَا عَرَضٍ وَلَا
جَوْهَرٍ يَدْلِيلُ أَنَّهُ لَوْ كَانَ أَحَدَ هَذِهِ
الْأَشْيَاءِ لَكَانَ مُمَكِّنًا مُفْتَقِرًا إِلَى صَانِعٍ
وَهُوَ مُحَالٌ.

IMMATERIAL: Allah is not a body, nor a quality nor an essence, for if He had been any such thing, He would not have been self-existing and would have required a maker. And that is impossible.

اللَّهُ تَعَالَى لَيْسَ بِمَرِيٍّ بِحَاسَةِ الْبَصَرِ
 فِي الدُّنْيَا وَالْآخِرَةِ بِدَلِيلٍ أَنَّهُ تَعَالَى
 مُجَرَّدٌ وَإِنَّ كُلَّ مَرِيٍّ لَا بُدَّ أَنْ يَكُونَ لَهُ
 الْجِسْمُ وَالْجِهَةُ وَاللَّهُ تَعَالَى مُنَزَّهُ عَنْهُمَا
 وَإِنَّهُ قَالَ لَنْ تَرَانِي وَقَالَ لَا تُدْرِكُهُ
 الْإِبْصَارُ .

INVISIBLE: Allah cannot be seen by the sense of sight, neither in this world, nor in the next, for He is Abstract. Everything visible must have a body and a direction while Allah is free from them. He has said: *You will never see Me* ¹. He has also said: *“Eyesight does not perceive Him”* ².



اللَّهُ تَعَالَى لَيْسَ مَحَلًّا لِلْحَوَادِثِ وَإِلَّا
لَكَانَ حَادِثًا وَحُدُوثُهُ مُحَالٌ.

UNCHANGABLE: Allah is not subject to any eventualities, or else He would have become transient, but His transience is impossible.



اللَّهُ تَعَالَى لَا يَتَّصِفُ بِالْحُلُولِ بِدَلِيلِ أَنَّهُ
يَلْزَمُ قِيَامَ الْوَاجِبِ بِالْمُمْكِنِ وَذَلِكَ
مُحَالٌ.

NON-INCARNATION: Allah can not be described as incarnate, for that would mean the combination of the self-existing with what is not self-existing and that is impossible.

اللَّهُ تَعَالَى لَا يَتَّحِدُ بِغَيْرِهِ لِأَنَّ الْإِتِّحَادَ
 صَيْرُورَةَ الشَّيْئَيْنِ شَيْئًا وَاحِدًا مِنْ غَيْرِ
 زِيَادَةٍ وَلَا نَقْصَانٍ وَذَلِكَ مُحَالٌ وَاللَّهُ
 لَا يَتَّصِفُ بِالْمُحَالِ .

NON-COMBINATION: Allah does not combine with anything else, for combination turns two things into one without any addition or subtraction and that is impossible. Nothing that is impossible can be attributed to Allah.



اللَّهُ تَعَالَى مَنْفِيٌّ عَنْهُ الْمَعَانِي وَالصِّفَاتُ
 الزَّائِدَةُ بِمَعْنَى أَنَّهُ لَيْسَ عَالِمًا بِالْعِلْمِ
 وَلَا قَادِرًا بِالْقُدْرَةِ بِدَلِيلِ أَنَّهُ لَوْ كَانَ
 كَذَلِكَ لَزِمَ كَوْنُهُ مُحَلًّا لِلْحَوَادِثِ لَوْ

كَانَتْ حَادِثَةً وَتَعَدُّدُ الْقَدَمَاءِ لَوْ كَانَتْ
 قَدِيمَةً وَهُمَا مُحَالَانِ وَإِضًا يَلْزَمُ افْتِقَارُ
 الْوَاجِبِ إِلَى صِفَاتِهِ الْمُغَايِرَةِ لَهُ فَيَصِيرُ
 مُمَكِّنًا وَهُوَ مُمْتَنِعٌ.

HIS ATTRIBUTES ARE HIS 'SELF': Allah does not have any additional concepts or attributes in the sense that He is not knowing with knowledge and He is not Able with ability, for if He had any additional attributes, He would have been subject to eventualities if these attributes originated in time, and there would have been several eternal and ever-lasting beings if these attributes had no beginning. Both these things are impossible. Moreover, in this case the Self-exist-

ing Being will be in need of His attributes supposed to be distinct from Him and thus will no longer remain self-existing, which is absurd.



اللَّهُ تَعَالَى غِنَى بِمَعْنَى أَنَّهُ غَيْرُ مُحْتَاجٍ
إِلَى مَا عَدَاهُ وَالِدَّلِيلُ عَلَيْهِ أَنَّهُ وَاجِبُ
الْوُجُودِ لِدَاتِهِ فَلَا يَكُونُ مُفْتَقِرًا.
اللَّهُ تَعَالَى لَيْسَ فِي جِهَةٍ وَلَا مَكَانٍ بِدَلِيلٍ
أَنَّهُ كُلُّ مَا فِي الْجِهَةِ وَالْمَكَانِ مُفْتَقِرٌ
إِلَيْهِمَا وَآيضًا قَدْ ثَبَتَ أَنَّهُ تَعَالَى لَيْسَ
بِجَسْمٍ وَلَا جَوْهَرٍ وَلَا عَرَضٍ فَلَا يَكُونُ
فِي الْمَكَانِ وَالْجِهَةِ.

INDEPENDENT: Allah is Independent in the sense that He is not in need of anyone or any-

thing else, for being self-existing He cannot be needy. Allah has no direction and no place, for anyone having direction and place is in need of them. Further, it has proved that Allah is not an organism, nor is He an essence nor a quality. Therefore He does not have a place or a direction.



اللَّهُ تَعَالَى لَيْسَ لَهُ وَلَدٌ وَلَا صَاحِبَةٌ بِدَلِيلٍ
 أَنَّهُ قَدْ ثَبَتَ عَدَمُ افْتِقَارِهِ إِلَى غَيْرِهِ وَإِنَّ
 كُلَّ مَا سِوَاهُ تَعَالَى مُمَكِّنٌ فَكَيْفَ يَصِيرُ
 الْمُمَكِّنُ وَاجِبًا بِالذَّاتِ وَلِقَوْلِهِ تَعَالَى
 لَيْسَ كَمِثْلِهِ شَيْءٌ وَأَمَّا مِثْلُ عَيْسَى
 كَمِثْلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ.

ABSOLUTE: Allah does not

have a child or a wife for it has been proved that He is not in need of anyone else. Further all that is besides Him is not self-existing. Then how can a non-self-existing being become self-existing? The Holy Qur'an says:
*There is not anything like Him.*¹
*Jesus is like Adam. Allah created him from clay*².



اللَّهُ تَعَالَى عَدْلٌ حَكِيمٌ بِمَعْنَى أَنَّهُ لَا
يَفْعَلُ قَبِيحًا وَلَا يُخَلِّدُ بِالْوَاجِبِ بِدَلِيلٍ
أَنَّ فِعْلَ الْقَبِيحِ قَبِيحٌ وَالْإِخْلَالُ بِالْوَاجِبِ
نَقْصٌ عَلَيْهِ فَاللَّهُ تَعَالَى مُنْزَهُ عَنِ كُلِّ قَبِيحٍ
وَإِخْلَالٍ وَاجِبٍ .

JUSTICE: Allah is Just and

Judicious in the sense that He does not do anything obnoxious and does not derange what is obligatory to do because what is obnoxious is a fault and deranging what is obligatory will be a fault. Therefore Allah is free from everything obnoxious and from disturbing anything obligatory.

اِحْتَلَفُوا فِي اَنْ حُسْنَ الْاَشْيَاءِ وَقُبْحَهَا عَقْلِيٌّ اَمْ
 شَرْعِيٌّ ؟ فَعِنْدَنَا اَنْ حُسْنَ بَعْضِهَا كَالْعَدْلِ وَقُبْحُ بَعْضِهَا
 كَالظُّلْمِ عَقْلِيَّانِ وَعِنْدَ الْاَشَاعِرَةِ شَرْعِيَّانِ مُطْلَقًا فَمَا
 حَسَنَهُ الشَّرْعُ فَهُوَ حَسَنٌ وَمَا قُبْحَهُ فَهُوَ قَبِيحٌ .

It is a disputed point whether it is a matter of common-sense or a matter of Islamic law that certain things are right and certain others are wrong. We hold that it is a matter of commonsense that certain things like justice, truth, honesty and faithfulness are right and certain things like tyranny, oppression, and transgression are wrong. The Ashā'irah maintain that it is only a matter of Islamic law in both cases. Therefore only that which has been described by it as right, is right and only that which has been described by it as evil, is wrong.

الرِّضَا بِالْقَدْرِ وَالْقَضَاءِ وَاجِبٌ وَكُلُّ مَا
 كَانَ أَوْ يَكُونُ فَهُوَ بِالْقَضَاءِ وَالْقَدْرِ وَلَا
 يَلْزَمُ بِهِمَا الْجَبْرُ وَالظُّلْمُ لِأَنَّ الْقَدْرَ
 وَالْقَضَاءَ هَهُنَا بِمَعْنَى الْعِلْمِ وَالْبَيَانِ
 وَالْمَعْنَى أَنَّهُ تَعَالَى يَعْلَمُ كُلَّ مَا هُوَ عَلَى
 مَا هُوَ وَيُدَبِّرُهُ.

RESIGNATION TO THE WILL OF ALLAH: It is obligatory to be content with what has been destined and decreed by Allah. Whatever has happened or will ever happen takes place by Divine decree and fate appointed by Allah but that does not mean any compulsion or coercion, for Divine decree in this case means Divine knowledge and announcement. What is meant is that Allah

knows everything as it is and makes an announcement about it.



كُلُّ مَا فَعَلَهُ تَعَالَى فَهُوَ أَصْلَحُ وَإِلَّا لَزِمَ
الْعَبَثُ وَلَيْسَ تَعَالَى بِعَابِثٍ لِقَوْلِهِ تَعَالَى
أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا.

Whatever Allah does, that is the most proper, otherwise it will follow that He does things in vain also, which He does not, for He says: *Do you think that We have created you in vain?*¹



اللُّطْفُ عَلَى اللَّهِ تَعَالَى وَاجِبٌ لِأَنَّهُ خَلَقَ
الْخَلْقَ وَجَعَلَ فِيهِمُ الشَّهْوَةَ فَلَوْلَمْ
يَفْعَلِ اللُّطْفَ لَزِمَ الْإِغْرَاءُ وَذَلِكَ قَبِيحٌ

قَالَ لَطْفٌ هُوَ نَصَبُ الْأَدِلَّةِ وَإِكْمَالُ
 الْعَقْلِ وَإِرْسَالُ الرُّسُلِ فِي زَمَانِهِمْ
 وَبَعْدَ انْقِطَاعِهِمْ إِبْقَاءُ الْإِمَامِ لِئَلَّا
 يَنْقَطِعَ خَيْطُ غَرَضِهِ.

GRACE: Showing grace is incumbent on Allah, He had created people and furnished them with passion. If He does not show grace to them, that would mean alluring them, which is bad. In this case grace signifies furnishing arguments, developing intellect, sending Prophets during the period fixed for their sending and after their termination continuation of the Imams so that the chain of obtaining the objective may not be broken.



نَبِيِّنَا مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
 ابْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمِ
 ابْنِ عَبْدِ مَنَافٍ رَسُولٌ حَقًّا وَصِدْقًا بِدَلِيلٍ
 أَنَّهُ ادَّعَى النُّبُوَّةَ وَأَظْهَرَ الْمُعْجَزَاتِ عَلَى
 يَدِهِ فَثَبَتَ أَنَّهُ رَسُولٌ حَقًّا وَأكْبَرُ
 مُعْجَزَاتِهِ الْقُرْآنُ الْحَمِيدُ وَالْفُرْقَانُ
 الْمَجِيدُ الْفَارِقُ بَيْنَ الْحَقِّ وَالْبَاطِلِ بَاقٍ
 إِلَى يَوْمِ الْقِيَامَةِ حُجَّةٌ عَلَى كَافَّةِ النَّسَمَةِ
 وَوَجْهٌ كَوْنِهِ مُعْجِزًا فَرَطُ فَصَاحَتِهِ وَ
 بَلَغَتِهِ بِحَيْثُ مَا تَمَكَّنَ أَحَدٌ مِّنْ أَهْلِ
 الْفَصَاحَةِ وَالْبَلَغَةِ حِينَ تُحَدُّ وَآيَةٌ أَن
 يَأْتُوا وَلَوْ بِسُورَةٍ صَغِيرَةٍ أَوْ آيَةٍ تَامَّةٍ
 مِّثْلِهِ .

PROPHETHOOD: Our Prophet
 Muhammad (May Allah's blessing
 and peace be on him and his

descendants) s/o Abdullah, s/o Abdul-Muttalib, s/o Hāshim, s/o Abd Munaf, is a true and rightful Prophet. He claimed Prophethood and wrought miracles, which proved that he was a true Messenger of Allah. His greatest miracle is the Holy Qur'an—the glorious distinguisher between truth and falsehood. It will continue to exist till the Day of Resurrection. It is a proof of its authenticity for the whole mankind. It is inimitable on account of its extraordinary eloquence and the beauty of its diction and style. When challenged, no rhetorician or man of letters could produce even a small surah (chapter) or a complete verse like it.

كَانَ نَبِيًّا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ نَبِيًّا
 عَلَى نَفْسِهِ قَبْلَ الْبَعْثَةِ وَبَعْدَهُ رَسُولٌ إِلَى
 كَأْفَةِ النَّسَمَةِ لِأَنَّهُ قَالَ صَلَّى اللَّهُ عَلَيْهِ
 وَآلِهِ وَسَلَّمَ كُنْتُ نَبِيًّا وَآدَمُ بَيْنَ الْمَاءِ
 وَالطِّينِ وَإِلَّا لَزِمَ تَفْضِيلُ الْمَفْضُولِ
 وَهُوَ قَبِيحٌ.

Our Prophet (May Allah's blessing and peace be on him and his descendants) was a Prophet to himself before he was formally raised. Afterwards he was a Prophet for the whole mankind. He himself has said: "I was a Prophet when Adam was still between water and clay". And if it were not so then preference to the inferior over superior becomes necessary which is absurd.

جَمِيعُ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ كَانُوا
 مَعْصُومِينَ مُطَهَّرِينَ عَنِ الْعُيُوبِ وَ
 الذُّنُوبِ كُلِّهَا وَعَنِ السَّهْوِ وَالنِّسْيَانِ فِي
 الْأَفْعَالِ وَالْأَقْوَالِ مِنْ أَوَّلِ الْأَعْمَارِ إِلَى
 اللَّحْدِ بِدَلِيلٍ أَنَّهُ لَوْ فَعَلُوا الْمَعْصِيَةَ أَوْ
 يَطْوَيْهِمُ السَّهْوُ لَسَقَطَ مَحَلُّهُمْ مِنْ
 الْقُلُوبِ وَارْتَفَعَ الْوُثُوقُ عَنِ الْإِعْتِمَادِ
 عَلَى أَقْوَالِهِمْ وَأَفْعَالِهِمْ فَيَبْطُلُ فَايْدَةُ
 النَّبُوءَةِ فَمَا وَرَدَ فِي الْكِتَابِ فِيهِمْ فَهُوَ
 وَاجِبُ التَّأْوِيلِ .

INFALLIBILITY: All Prophets were infallible and free from all defects, sins, and negligence and forgetfulness in their deeds and sayings from their early childhood till their death, for if they had committed a sin or a mistake,

they would have lost their position in the hearts of the people who would not have had confidence in what they said or did. In this way the benefits of Prophethood would have come to naught. Therefore certain stories mentioned about them in the Holy Qur'an must be explained away.



يَجِبُ أَنْ يَكُونَ الْأَنْبِيَاءُ عَلَيْهِمُ السَّلَامُ
 أَعْلَمَ وَأَفْضَلَ أَهْلِ زَمَانِهِمْ لِأَنَّ
 تَفْضِيلَ الْمَفْضُولِ قَبِيحٌ.

The Prophets (Peace be on them) must be the best and the most learned men of their time, for it is absurd to give preference to the inferior people.

نَبِيْنَا صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ خَاتَمُ
 الْأَنْبِيَاءِ وَالْمُرْسَلِينَ بِمَعْنَى أَنَّهُ لَا نَبِيَّ
 بَعْدَهُ إِلَى يَوْمِ الْقِيَامَةِ لِقَوْلِهِ تَعَالَى
 مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّنْ رِّجَالِكُمْ
 وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ .

THE SEAL OF THE PROPHETS:

Our Prophet (May Allah's blessing and peace be on him and his descendants) was the last of all the Prophets and Apostles in the sense that there would no more be any Prophet till the Day of Resurrection. Allah says:

Muhammad is not the father of any of your men, but he is the Messenger of Allah and the seal of the Prophets .¹



نَبِيُّنَا صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَشْرَفُ
 الْأَنْبِيَاءِ وَالْمُرْسَلِينَ لِأَنَّهُ تَبَتَّ نَبُوتُهُ
 وَأَخْبَرَ بِأَفْضَلِيَّةِ نَفْسِهِ فَهُوَ أَفْضَلُ كَمَا
 قَالَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ لِفَاطِمَةَ
 أَبِيكَ خَيْرُ الْأَنْبِيَاءِ وَبِعَاكِ خَيْرُ الْأَوْصِيَاءِ
 وَأَنْتِ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ وَوَلَدَاكِ
 الْحَسَنُ وَالْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ
 الْجَنَّةِ وَأَبُوهُمَا خَيْرُ مَنْهُمَا.

**THE SUPERIORITY OF THE
 HOLY PROPHET:** Our Prophet
 is superior to all other Prophets,
 for his Prophethood has proved
 and he himself has informed us
 of his superiority. The Holy
 Prophet said to Fatimah: "Your
 father is the best of all Prophets;
 your husband is the best of all
 successors; you are the chief of

all the women of the world, and your sons, Hasan and Husayn are the chiefs of the youth of Paradise, but their father is superior to them.”



مِعْرَاجُ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
بِالْجِسْمِ الْعُنْصُرِيِّ عَلَانِيَةً فِي غَيْرِ مَنْامٍ
حَقٌّ وَالْأَخْبَارُ عَلَيْهِ بِالتَّوَاتُرِ نَاطِقَةٌ صَرِيحَةٌ
فَمُنْكَرُهُ خَارِجٌ عَنِ الْإِسْلَامِ وَأَنَّهُ مَرَّ
مِنَ الْأَفْلَاقِ مِنْ أَبْوَابِهَا مِنْ دُونِ حَاجَةٍ
إِلَى الْخَرَقِ وَالْإِلْتِيَامِ وَهَذِهِ الشُّبُهَةُ
الْوَاهِيَةُ مَدْفُوعَةٌ مَسْطُورَةٌ بِمَحَالِّهَا.

ASCENSION: The Holy Prophet's 'Ascension' with his physical body openly, not in a sleeping state, is a true fact. The reports

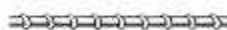
about this event are continuous, clear and specific. Therefore anybody who denies it is outside the pale of Islam. The Holy Prophet passed through the gates of the heavens, so there was no question of their being torn and patched up again. The flimsy arguments in this connection have been refuted at their appropriate place.



دِينُنَا صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
 نَاسِخَةٌ لِلدِّيَانِ السَّابِقَةِ لِأَنَّ الْمَصَالِحَ
 تَتَبَدَّلُ بِتَبَدُّلِ الزَّمَانِ وَالْأَشْخَاصِ كَمَا
 تَتَبَدَّلُ الْمُعَالَجَاتُ لِمَرِيضٍ بِحَسَبِ
 تَبَدُّلِ الْمَزَاجِ وَالْمَرَضِ .

ABROGATION OF PREVIOUS
 RELIGIONS: The religion of our

Prophet has abrogated previous religions, for what is suitable changes with the change of time and persons as the treatment of a patient changes with the change in temperament and disease.



الإمامُ بَعْدَ نَبِيِّنَا صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
 عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِمَا السَّلَامُ بِدَلِيلِ
 قَوْلِهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: يَا عَلِيُّ
 أَنْتَ أَخِي وَأَنْتَ وَارِثُ عِلْمِي وَأَنْتَ الْخَلِيفَةُ
 مِنْ بَعْدِي وَأَنْتَ قَاضِي دِينِي وَأَنْتَ مِنِّي
 بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ
 بَعْدِي وَقَوْلِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: سَلِّمُوا
 عَلَيَّ يَا مَرْءَ الْمُؤْمِنِينَ وَاسْمَعُوا لَهُ
 وَأَطِيعُوهُ وَتَعَلَّمُوا مِنْهُ وَلَا تَعْلَمُوهُ.

وَقَوْلِهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: مَنْ
كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ
مَنْ وَالِآهُ وَعَادِ مَنْ عَادَاهُ .

LEADERSHIP OF IMAM ALI:

Ali ibn Abi Talib is the Imam after our Prophet (May Allah's blessing and peace be on him and his descendants). The Holy Prophet addressing Imam Ali said: "Ali, you are my brother, the heir of my knowledge, my successor after me and payer of my debt. You are to me as Aaron was to Moses, but there shall be no prophet after me." The Holy Prophet also said: "Greet Ali as the Commander of the Faithful, listen to him and obey him. Get knowledge from him but do not

teach him.” On another occasion the Holy Prophet said: “This Ali is the master of him whose master I am. May Allah be friendly to him who is friendly to Ali and be hostile to him who is hostile to Ali.”



الْأَئِمَّةُ بَعْدَ عَلِيٍّ عَلَيْهِ السَّلَامُ أَحَدَ عَشَرَ
 مِنْ ذُرِّيَّتِهِ الْأَوَّلِ مِنْهُمْ وَوَلَدُهُ الْحَسَنُ
 عَلَيْهِ السَّلَامُ ثُمَّ الْحُسَيْنُ عَلَيْهِ السَّلَامُ ثُمَّ
 عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ ثُمَّ مُحَمَّدُ
 بْنُ عَلِيٍّ عَلَيْهِ السَّلَامُ ثُمَّ جَعْفَرُ بْنُ مُحَمَّدٍ
 عَلَيْهِ السَّلَامُ ثُمَّ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِ السَّلَامُ
 ثُمَّ عَلِيُّ بْنُ مُوسَى عَلَيْهِ السَّلَامُ ثُمَّ مُحَمَّدُ
 بْنُ عَلِيٍّ عَلَيْهِ السَّلَامُ ثُمَّ عَلِيُّ بْنُ مُحَمَّدٍ
 عَلَيْهِ السَّلَامُ ثُمَّ الْحَسَنُ بْنُ عَلِيٍّ عَلَيْهِ

السَّلَامُ ثُمَّ الْخَلِيفُ الْحُجَّةُ الْقَائِمُ الْمَهْدِيُّ
 الْهَادِيُّ ابْنُ الْحَسَنِ صَاحِبُ الزَّمَانِ عَجَلُ
 اللَّهُ فَرَجَهُ فَكُلُّهُمْ أَيْمَةٌ النَّاسِ وَاحِدًا
 بَعْدَ وَاحِدٍ حَقًّا بِدَلِيلٍ أَنَّ كُلَّ إِمَامٍ مِنْهُمْ
 نَصَّ عَلَى مَنْ بَعْدَهُ نَصًّا مُتَوَاتِرًا بِالْخِلَافَةِ
 وَقَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: الْحُسَيْنُ
 ابْنِي هَذَا إِمَامٌ ابْنُ إِمَامٍ أَخُو الْإِمَامِ أَبِي
 الْأَيْمَةِ التَّسْعَةِ تَأْسِعُهُمْ قَائِمُهُمْ يَمْلَأُ
 الْأَرْضَ قِسْطًا وَعَدْلًا كَمَا مَلَأَتْ ظُلْمًا
 وَجَوْرًا.

THE LEADERS OF ISLAM:
 Following Imam Ali there are
 eleven leaders in his progeny
 (Peace be on them). The first of
 them is his son, Hasan, then
 Husayn, then Ali ibn Husayn,
 then Muhammad ibn Ali, then

Ja'far ibn Muhammad, then Musa ibn Ja'far, then Ali ibn Musa, then Muhammad ibn Ali, then Ali ibn Muhammad, then Hasan ibn Ali then al-Hujjah al-Qā'im al-Mahdi al-Hādi ibn Hasan, Master of the Time (May Allah hasten his blessed advent). They are all rightful Imams, one after another, for each one of them designated the next one as his successor. The reports of this designation are continuous. The Holy Prophet himself has said: "This son of mine, Husayn is an Imam, son of an Imam, brother of an Imam and father of nine Imams. The ninth of them is their Qā'im who will fill the earth with justice and fairplay as it be filled with 48 tyranny and oppression."

يَجِبُ أَنْ يَكُونَ الْأَئِمَّةُ عَلَيْهِمُ السَّلَامُ
مَعْصُومِينَ مُطَهَّرِينَ مِنَ الذُّنُوبِ كُلِّهَا
صَغِيرَةً وَكَبِيرَةً عَمْدًا وَسَهْوًا وَمِنَ السَّهْوِ
فِي الْأَفْعَالِ وَالْأَقْوَالِ بِدَلِيلِ أَنَّهُ لَوْ فَعَلُوا
الْمَعْصِيَةَ لَسَقَطَ مَحَلُّهُمْ مِنَ الْقُلُوبِ
وَأَرْتَفَعَ الْوَثُوقُ عَنْهُمْ وَكَيْفَ يَهْدُونَ
الضَّالِّينَ الْمُضِلِّينَ وَالْمَعْصُومَ غَيْرَ
الْأَئِمَّةِ الْإِثْنَى عَشَرَ أَجْمَاعًا فَثَبَتَ
إِمَامَتُهُمْ.

IMAMS ARE INFALLIBLE: All the Imams are necessarily infallible and cleansed of all sins, petty or grave, committed intentionally or unintentionally, pertaining to sayings or doings, for if they committed sins, they would lose their position in the hearts of the

people who would not have confidence in them. In such a condition how would they guide the straying and the misleading? There is a consensus of opinion that no one is infallible except the 12 Imams. Thus their leadership is an established fact.



يَجِبُ أَنْ يَكُونَ الْإِمَّةَ عَلَيْهِمُ السَّلَامُ
 أَعْلَمَ وَأَفْضَلَ وَلَوْ لَا تَكُونُوا كَذَلِكَ لَلَزِمَ
 تَفْضِيلُ الْمَفْضُولِ أَوْ التَّرْجِيحُ بِلَا مَوْجِبٍ
 وَلَا يَحْضُلُ الْإِنْقِيَادُ بِهِ وَذَلِكَ قَبِيحٌ عَقْلًا
 وَنَقْلًا وَفَضْلُ أَيْمَتِنَا وَعِلْمُهُمْ مَشْهُورٌ
 بَلْ أَفْضَلِيَّتُهُمْ أَظْهَرَ مِنَ الشَّمْسِ وَ
 أَبْيَنَ مِنَ الْأَمْسِ.

SUPERIORITY OF IMAM: The Imams must necessarily be most

learned and the best of all people. Should they not be so, giving preference to the inferior without any cogent reason would follow, which is absurd by all rational and traditional standards. The excellence of our Imams is well-known. Their superiority is clearer than daylight and surer than the day which has passed.



يَجِبُ أَنْ يُعْتَقَدَ أَنَّ آبَاءَ نَبِيِّنَا صَلَّى اللَّهُ
عَلَيْهِ وَآلِهِ وَسَلَّمَ وَأَيْمَتِنَا مُسْلِمُونَ
أَبَدًا بَلْ أَكْثَرُهُمْ كَانُوا أَوْصِيَاءَ فَالْأَخْبَارُ
عَنْ أَهْلِ الْبَيْتِ عَلَيْهِمُ السَّلَامُ عَلَى إِسْلَامِ
أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ مَقْطُوعَةٌ وَ
سِيرَتُهُ آدِلَةٌ عَلَيْهِ .

THE RELIGION OF THE ANCESTORS OF THE PROPHETS AND IMAMS: It must be believed that the fore-fathers of our Holy Prophet and our Imams have always been Muslims. Not only that but most of them have been deputies. The reports about Abu Talib's Islam which have come down to us from the members of the Holy Prophet's House are indisputable and exact. His life account is also a proof of His Islam.



الإمام المهدى المنتظر محمد بن
 الحسن عليه السلام قد تولد في زمان
 أبيه وهو غائب حتى باق إلى بقاء الدنيا
 لأن كل زمان لا بد فيه من إمام معصوم

لِمَا انْعَقَدَ اِجْمَاعُ الْاُمَّةِ عَلٰى اَنَّهُ لَا يَخْلُو
 زَمَانٌ مِنْ حُجَّةٍ ظَاهِرَةٍ مَشْهُورَةٍ اَوْ خَافِيَةٍ
 مَسْتُورَةٍ وَّلَا اِنَّ اللُّطْفَ فِي كُلِّ زَمَانٍ وَّاجِبٌ
 وَّالْاِمَامُ لَطْفٌ فَوْجُوْدُهُ وَّاجِبٌ .

THE AWAITED SAVIOUR: The awaited Mahdi, Muhammad ibn Hasan (Peace be on him) was born during the lifetime of his father. He is in occultation, but is alive and will continue to live so long as the world lasts, for an infallible Imam must exist at all times. It is an agreed opinion of the Ummah that there could be no time when there would not be a master, either known and manifest or hidden and concealed. Moreover, Allah's grace is obligatory at all times. The Imam is His

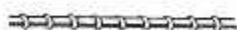
grace and so his existence is also obligatory.



لَا اسْتِبْعَادَ فِي طُولِ عُمُرِهِ لِأَنَّ غَيْرَهُ مِنْ
الْأُمَمِ السَّابِقَةِ قَدْ عَاشَ ثَلَاثَةَ أَلْفِ سَنَةٍ
فَصَاعِدًا كَشُعَيْبٍ وَنُوحٍ وَلُقْمَانَ وَ
خِضْرٍ وَعِيسَى عَلَيْهِمُ السَّلَامُ وَابْلِيسَ
وَدَجَّالٍ وَإِنَّ الْأَمْرَ مُمَكِّنٌ وَاللَّهُ تَعَالَى
قَادِرٌ عَلَى جَمِيعِ الْمُمْكِنَاتِ.

His long life is not a far-fetched idea, for during the past ages many other persons such as Prophet Shu‘ayb, Noah, Luqmān, Khizr and Isa (Jesus) (Peace be on them) and Iblis (the Devil) and Dajjāl (the Imposter) lived three thousand years or more.

Moreover long life is possible,
and whatever is possible, is with-
in the power of Allah.



غَيْبَةُ الْمَهْدِيِّ عَلَيْهِ السَّلَامُ لَا يَكُونُ
مِنْ قَبْلِ نَفْسِهِ لِأَنَّهُ مَعْصُومٌ فَلَا يُخَلُّ
بِوَاجِبٍ وَلَا مِنْ قَبْلِ اللَّهِ تَعَالَى لِأَنَّهُ عَدْلٌ
حَكِيمٌ فَلَا يَفْعَلُ الْقَبِيحَ لِأَنَّ الْإِخْفَاءَ عَنِ
الْأَنْظَارِ وَحِرْمَانَ الْعِبَادِ عَنِ الْإِفَادَاتِ
قِيَحَانِ فَعَيْبَتُهُ عَلَيْهِ السَّلَامُ لِكَثْرَةِ
الْعَدُوِّ وَالْكَافِرِ وَقِلَّةِ النَّاصِرِ.

Imam Mahdi (Peace be on him) is
not expected to have concealed
himself of his own accord, for
he is infallible and he cannot
refrain from doing what is obli-
gatory. Nor can be ordered by

Allah to conceal himself, for Allah being Just and Judicious would not order him to do a wrong thing. Obviously it is improper for an Imam to hide himself from the eyes and to deprive the people from being benefited by his instructions. Therefore his occultation is due to the abundance of the enemies and the infidels and the paucity of the supporters.



لَا بُدَّ مِنْ ظُهُورِ الْمَهْدِيِّ عَلَيْهِ السَّلَامُ
 بِدَلِيلِ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
 لَوْلَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا سَاعَةٌ وَاحِدَةٌ
 فَطَوَّلَ اللَّهُ تِلْكَ السَّاعَةَ حَتَّى يَخْرُجَ رَجُلٌ
 مِنْ ذُرِّيَّتِي اسْمُهُ اسْمِي وَكُنْيَتُهُ كُنْيَتِي

يَمْلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا كَمَا مَلِئْتُ
ظُلْمًا وَجَوْرًا وَيَجِبُ عَلَى كُلِّ مَخْلُوقٍ
مُتَابَعَتُهُ.

The Mahdi must reappear for the Holy Prophet has said: "Even if only one hour of the world was left, Allah would lengthen that hour until a man of my progeny would appear. His name would be the same as my name and his patronymic (kunya) would be the same as my partonymic. He would fill the earth with justice and fairplay as it would be filled with tyranny and oppression. It would be obligatory for everybody to follow him.



فِي غَيْبَةِ الْإِمَامِ عَلَيْهِ السَّلَامُ فَايْدَةٌ كَمَا
تُفِيدُ الشَّمْسُ تَحْتَ السَّحَابِ وَالْمَشْكُوءُ
وَرَاءَ الْحِجَابِ.

Certain benefits continue to accrue from the Imam even during his occultation in the same way as the sun is beneficial even when it is under the cloud or a lamp is beneficial even when it is behind a curtain.



يَرْجِعُ نَبِيُّنَا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
وَأَيْمَتُنَا الْمَعْصُومُونَ عَلَيْهِمُ السَّلَامُ
فِي زَمَانِ الْمَهْدِيِّ عَجَّلَ اللَّهُ فَرَجَهُ "مَعَ
جَمَاعَةٍ مِنَ الْأُمَمِ السَّابِقَةِ وَاللَّاحِقَةِ
لِإِظْهَارِ دَوْلَتِهِمْ وَحَقِّهِمْ وَبِهِ نَطَقَتْ

الْمُتَوَاتِرَاتُ مِنَ الرِّوَايَاتِ وَالْآيَاتِ كَقَوْلِهِ
 تَعَالَى وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا
 فَأَلِغْتِقَادُ بِهِ وَاجِبٌ.

THE RETURN (RAJ'AH) : During the time of the Mahdi (May Allah hasten his blessed advent) our Holy Prophet and our infallible Imams (Peace be on them) will return to this world along with a body of men belonging to the past and the subsequent nations, with a view to demonstrate their power and establish their rights. This is what has been expressly mentioned by a number of continuous reports and Qur'anic verses. Allah says:

The day on which We will assemble a group from every people ¹.

¹Surah an-Naml, 27:83.

Therefore it is obligatory to believe in the doctrine of 'Return' (raj'ah).



إِنَّ اللَّهَ تَعَالَى يُعِيدُ الْأَجْسَامَ الْفَانِيَةَ كَمَا
هِيَ فِي الدُّنْيَا لِيُؤْصَلَ كُلَّ حَقٍّ إِلَى
الْمُسْتَحِقِّينَ وَذَلِكَ أَمْرٌ مُمَكِّنٌ فَعَوْدُهُمْ
مُمَكِّنٌ وَالْأَنْبِيَاءُ عَلَيْهِمُ السَّلَامُ أَخْبَرُوا
بِهِ لِأَسِيْمَا الْقُرْآنُ الْمَجِيدُ مَشْحُونٌ بِهِ
وَلَا مَجَالَ لِلتَّأْوِيلِ فَالْإِعْتِقَادُ بِالْمَعَادِ
الْجِسْمَانِيِّ وَاجِبٌ .

THE RESURRECTION: Surely Allah will physically resurrect the dead as they were in this world in order to restore the rights to all those to whom they were due. The Resurrection of

the dead is not inconceivable and the Prophets have informed us of it. The Holy Qur'an is full of the verses telling about Resurrection, and there is no possibility of interpreting them in some other way. Therefore it is obligatory to have belief in physical Resurrection.



كُلُّ مَا أَخْبَرَهُ النَّبِيُّ صَلَّى عَلَيْهِ وَآلِهِ
 وَسَلَّمَ أَوْ الْإِمَامَ عَلَيْهِ السَّلَامُ فَاعْتِقَادُهُ
 وَاجِبٌ كَأَخْبَارِهِمْ عَنْ نُبُوَّةِ الْأَنْبِيَاءِ
 السَّابِقِينَ وَالْكِتَابِ الْمُنَزَّلَةِ وَوُجُودِ
 الْمَلَائِكَةِ وَأَحْوَالِ الْقَبْرِ وَعَذَابِهِ وَ
 ثَوَابِهِ وَسُؤَالِ مُنْكَرٍ وَنَكِيرٍ وَالْإِحْيَاءِ
 فِيهِ وَأَحْوَالِ الْقِيَامَةِ وَأَهْوَالِهَا وَالنَّشُورِ

وَالْحِسَابِ وَالْمِيزَانِ وَالصِّرَاطِ وَالنُّطَاقِ
 الْجَوَارِحِ وَوُجُودِ الْجَنَّةِ وَالنَّارِ وَالْحَوْضِ
 الَّذِي يَسْقَى مِنْهُ أَمِيرُ الْمُؤْمِنِينَ الْعِطَاشَ
 يَوْمَ الْقِيَامَةِ وَشَفَاعَةَ النَّبِيِّ وَالْإِيْمَةِ
 لِأَهْلِ الْكِبَائِرِ مِنْ مُحِبِّيهِ إِلَى غَيْرِ ذَلِكَ
 بِدَلِيلٍ أَنَّهُ أَخْبَرَ بِجَمِيعِ ذَلِكَ الْمَعْصُومُونَ.

**FAITH IN THE MESSAGE OF
 THE HOLY PROPHET:-** It is
 obligatory to have faith in all
 that has been conveyed by the
 Holy Prophet and the Imams
 including what they have said
 about the Prophethood of the
 past Prophets, about the revealed
 Books, the existence of the
 angels, the account of what is
 going to happen in the grave, its
 punishment and its reward, revivi-

fication, its horrors, reckoning, the 'balance', the path, speaking of the limbs and organs, the existence of the Paradise, the Hell and the Fountain (a reservoir of nectar in Paradise) from which Imam Ali, Amirul Mu'minin will give water to the thirsty to drink on the Day of Resurrection, intercession of the Holy Prophet and the Imams on behalf of those who loved them out of the perpetrators of grave and deadly sins. The infallible Imams and the Holy Prophet have told us about all these things.



التَّوْبَةُ وَهِيَ النَّدْمُ عَلَى الْقَبِيحِ فِي الْمَاضِي
وَالْتَّرْكُ لَهُ فِي الْحَالِ وَالْعَزْمُ عَلَى عَدَمِ

الْمُعَاوَدَةِ إِلَيْهِ فِي الْإِسْتِقْبَالِ وَاجِبَةٌ
لِدَلَالَةِ السَّمْعِ عَلَى وُجُوبِهَا وَإِنَّ دَفْعَ
الضَّرْرِ وَاجِبٌ عَقْلًا.

REPENTANCE: Repentance, means regretting about anything wrong committed in the past, ceasing to commit it immediately and taking a firm decision not to commit it in future. It is obligatory as so many verses of the Holy Qur'an and the traditions of the Holy Prophet clearly indicate. Commonsense also appeals that one must take steps to ward off any possible harm.



الْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ

وَاجِبَانَ بِشَرِّ طَجْوِينَ التَّأْشِيرِ وَ
وَالْأَمِنَ مِنَ الضَّرَرِ.

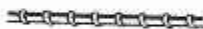
ENJOINING GOOD AND FORBIDDING EVIL: Urging what is right and forbidding what is evil are obligatory provided there is a chance of their being effective and there is no fear of any harm.



اللَّهُمَّ إِنَّا نَشْكُو إِلَيْكَ فَقَدْ نَبِينَا
وَعَيْبَةَ وَلِينَا وَقِلَّةَ عَدَدِنَا وَكَثْرَةَ
عَدُوِّنَا فَعَجِّلِ اللَّهُمَّ ظُهُورَ مَوْلَانَا
صَاحِبِ الزَّمَانِ عَلَيْهِ السَّلَامُ.
يَا حَنَّانُ يَا مَنَّانُ.

INVOCATION: O Allah! We complain of the loss of our Prophet,

the absence of our Guardian,
the paucity of our number and
the abundance of our enemies.
Therefore, O Allah, hasten the
reappearance of our Guardian,
the master of the Time. (May
peace be on him) O Compa-
ssionate! O Benefactor!



EXPLANATORY NOTES

The acknowledgement of Allah (P-11)

1. The first step in religion is His recognition; the perfection of His recognition is His acknowledgement; the perfection of His acknowledgement is to confirm His monotheism. (Peak of Eloquence, Sermon-1, ISP - 1984)

Self-Existence (P-12)

2. Not being subject to any need, Allah is free from limitations of time and space. He is above them. A being who occupies space, naturally needs it to exist, and one who is confined to time, can exist only under certain conditions at a particular time, Hence, a being not time-bound is eternal and always exists, and does not depend on any thing.

Omnipotent (P-14)

3. Allah is Omniscient; hence to say that He knows certain things and does not know some other things is an absurd and baseless idea.

Omniscient (P-15)

4. Allah is Omniscient because all the things existing in the universe are the manifestations of His knowledge and indicate that the First cause has intellect and wisdom.

Does not the construction and function of human eye testify that its Creator is fully conversant with the physical laws concerning the reflection of light and the working of lenses and mirrors?

Does not the composition of human blood with plasma and various types of corpuscles with such a fixed proportion that the slightest change in it disturbs the whole biological system, clearly shows that the Creator of the blood knew the chemical composition and properties of all the ingredients of blood fully well?

Does not the construction of human, animal and plant world with all the perfect and yet complex system manifest that the creation has been created by a Being who

possesses complete knowledge of all the laws concerning the human, animal and plant physiology?

Does not the special design of the solar system and the fixed proportion between the size, distance and speed of each planet of this enormous and splendid system prove that the Designer is fully aware of all the details of the law of gravitation and the effects of the rotatory motion in producing centrifugal forces?

Hence, all that exists in the universe, from the smallest particles to the greatest galaxies, bear witness to the fact that Allah — the Creator has the perfect knowledge of all the connected laws and norms existing in the universe.

Speaker (P-18)

5. Imam Ja'far Šādiq has said: "Allah was forever knowing in His Existence when there was nothing to be known and was All-Powerful when there was nothing over which He could exercise power." The transmitter of the tradition recounts, "I said, 'and He had speech.' The Imam replied, "The word (Kalām) is created. Allah was, and He had no speech. Then He created and brought into being the word (Kalām)" (Biḥārul Anwār vol. II p. 147).

Imam Riḏa has said: "Speaking of Allah with His creatures is not like speaking of one creature to another. Allah does not speak with mouth and tongue"(but He infuses speech in His creatures) (Biḥārul Anwār vol. IV p. 152).

Truthful (P-19)

6. All the Divine Messages conveyed by the Messengers of Allah to the mankind are His true manifestations. Allah is above declaring any false thing. Whatever He says accords with truth. The Holy Qur'an says: *And what We say is but truth* (Surah An'ām, 6:147)

The Will of Allah (P-20)

7. The Will of Allah means whenever Allah wills a thing it comes into existence without any delay. It does not

mean that Allah like, we human beings, first intend a thing and then make preparation for it and finally it is completed. The Creation of Allah is itself the will of Allah. The Holy Qur'an says: *When We want to bring something into existence, Our command is, "Be", and it comes to existence.* (Surah an Nahl, 16:40)

Monotheism (P-22)

8. Allah is One, but His Oneness is not mathematical entity. He is Eternal, having no beginning nor end. His Being and Existence is not in need of any support or help from anyone. (His creatures)

Immaterial (P-23)

9. Matter and Form: Matter is composed of four dimensions i.e. length, breadth, depth and time.

Form is related to qualities and attributes of matter.

Allah, the Creator of matter and form is above matter and form. He neither possesses matter nor form. Hence it is not possible to attribute any quality of matter to Him e.g. motion, stillness, heaviness, lightness, space, time etc; nor can we attribute any quality of form to Him e.g. softness, hardness, coolness, heat, expansion, contraction etc. Neither He sleeps nor slumbers nor becomes happy or sad etc. He is Unique and Absolute. Nothing is similar to Him. In short He is above all the qualities and attributes of His Creations.

Invisible (P-24)

10. Zi'lab, an inhabitant of Yemen and a companion of Imam Ali once asked, "O Amirul Mu'minin! Have you ever seen Allah?" Imam Ali said: "Do I worship Him whom I have not visualized?" Zi'lab asked, "How have you seen Him my master?" Thereupon Imam replied:

"Eyes cannot see Him in the way they see physical bodies, but minds can visualize His Existence with the purity of their faiths and sincerity of their beliefs. He is near to everything in the world but this nearness is not

physical. He is away from everything, but this does not mean His indifference in the existence and well-being of his creatures. He commands but is not obliged to premeditate or think before what He is commanding. He wishes but is not compelled to weigh the matter and to deliberate over it before hand (His Knowledge is so supreme that there never was and will never be any necessity of deliberation or premeditation on His part). He creates but without the help of body or form. (He has no body nor any form). He cannot be seen physically but it does not mean that He cannot be visualized. He is the Supreme Lord of the Universe but He is not an oppressive dictator. He can see everything but senses cannot be attributed to Him. He is Kind and Merciful but soft-heartedness is not His characteristic. Everything in the Universe is humble before Him and everything is afraid of His Wrath."(Peak of Eloquence, Sermon - 184)

There are certain conditions by which an object can be seen e.g. the object should be in sight; the existence of light, distance, colour and limits; but Allah is not confined in limits. Hence seeing of Allah means that He is conceived in His signs and manifestation. His signs in the universe are the clear evidence and proof of His Existence.

Everything at Every Stage is His Sign

Some people appear to be of the opinion that Allah should be looked for only at the beginning of the creation. The point on which they base this discussion of natural theology is: How this world began? From what did the primary matter of cosmos originate? How did the first living cell come into existence? How did the first man emerge? They concentrate their attention on these questions as if the man who is born today cannot lead to the belief in the existence of Allah, or that thousand upon thousand of living organisms appearing every moment are

not a sign of His existence, and they have no alternative but to go to the origin of life or the genesis of cosmos to gain the knowledge of Allah.

But the Qur'anic method of natural theology is just the opposite. The Qur'an regards all the ordinary cases of birth, death, growth of plants, movement of air and clouds, the shining of the sun and the rotation of stars, as living and manifest signs of the Existence, Power and Wisdom of Allah.

Every arrangement that exists within the smallest portion of protoplasm or a molecule of a body or the heart of an atom leads to the knowledge of Allah. (Philosophy of Islam p. 87. ISP - 1982)

Unchangeable (P-25)

11. Allah is not Subject to any Worldly Changes:

Owing to ups and downs of time, we experience different kinds of feelings in our lives. Sometimes we fall in errors, experience sorrow, anger, wrath etc. and sometimes we experience joy, happiness, pleasure and gladness which make our life pleasant and charming.

Secondly, our life is divided into three different periods and stages. Every period has its definite dimensions and we pass through these stages of life. They are childhood, youth and old age.

Now, can we say that Allah also experiences these three stages of life as we do? Certainly not. We cannot imagine these stages and periods in respect of Allah, because these stages are possible for the creatures and Allah is the Creator above time and space; hence He cannot be subjected to any worldly changes and incidents.

His Attributes are His 'Self' (P-27)

12. The true belief in His Oneness is to realize that He is absolutely pure and unique and above nature, that nothing can be added to or subtracted from Him because there is no difference between His Being and His Attributes

and whoever acknowledges His Attributes to be an addition to His Being abandons the concept of monotheism and believes in duality (He and His Attributes). Such a person, in fact, believes Allah to exist in parts (one that sees, the other that hears etc), and one who holds such a belief cannot form the true concept of Allah (Peak of Eloquence Sermon 1).

Religion depends on recognition; recognition depends on acknowledgement; acknowledgement depends on pure monotheism; monotheism depends on negation of similarity; negation of similarity depends on not believing that His Attributes are separate from His Being; and pure monotheism depends on negation of all the additional Attributes. (Tuhaful 'Uqûl, p. 50)

Justice (P-30)

13. When we say that good and evil are rational conceptions it means that intellect judges certain actions or things to be good and others to be evil, and Shari'ah (Islamic law) also confirms and acknowledges them e.g. truth, loyalty, gratefulness towards the beneficent, justice etc. are good things and things like injustice, treachery, corruption, homicide etc. are evil deeds deserving punishment. In these matters intellect instantly issues the decision before the Shari'ah decrees of its being good or evil.

Imam Musa Kâzim said to Hishâm: "O Hishâm! There are two proofs of Allah for mankind, exoteric proof and esoteric proof. The Prophets, the Messengers and the Imams are the exoteric proof; and the human intellect is the esoteric proof." (Usul-ul-Kâfi, vol.I).

Resignation to the Will of Allah (P-32)

14. After the Battle of Siffin, somebody asked Imam Ali whether they had been destined to fight against the Syrians. Imam Ali replied: "If by destiny you mean a compulsion (physical or otherwise) through which we are forced (by nature) to do a thing then it is not so. Had it been an

obligation of that kind there would have been no question of reward for doing it and punishment for not doing it (when you are physically forced to do a thing, like breathing, sleeping, eating, drinking etc, then there can be no reward for doing it and no retribution for not doing it. In such cases nature forces you to do a thing and you cannot but do it), then the promised blessings and punishments in life after death will have no meaning. The Merciful Lord has given his creatures (human beings) complete freedom to do as they like, and then prohibited them from certain actions and warned them of the consequences of such actions (His Wrath and His Punishments). These orders of Allah carry in them the least trouble and lead us towards the most convenient ways of life and the rewards which He has promised for good deeds are many times more than the actions actually deserve. He sees people disobeying Him and tolerates them not because He can be overruled or be compelled to accept human supremacy over Him. He did not send His Prophets to amuse Himself or provide amusement for them. He did not reveal His orders without any genuine reason nor has He created the galaxies and the earth without any purpose. The universe without plan, purpose and programme is the idea of infidels and the pagans, sorry will be their plight in the leaping fires of Hell."

Hearing this the man asked Imam Ali, "Then what kind of destiny was it that we had?" Imam Ali replied: "It was the command of Allah to do it like the command He has given in His Holy Book: *You are destined by Allah to worship none but Him.* (Surah Bani Isrâ'il, 17:23) Here 'destined' means 'commanded' it does not mean physical compulsion".

The Holy Quran is a miracle (P-36)

15. The Holy Qur'an: We believe that the Holy Qur'an is revealed by Allah through the Holy Prophet of Islam dealing with everything which is necessary for the guidance

of mankind. It is an everlasting miracle of the Holy Prophet the like of which cannot be produced by human mind. It excels in its eloquence, clarity, truth and knowledge. This Divine Book has not been tampered with by anyone. This Holy Book which we recite today is the same Holy Qur'an which was revealed to the Holy Prophet. Anyone who claims it to be otherwise is an evil-doer, a mere sophist or else he is sadly mistaken. All of those who have this line of thinking have gone astray as Allah says: *Falsehood cannot reach the Qur'an (on any account) from any direction.* (Surah Ha mim Sajdah, 41:42)

One of the various testimonies of the Holy Qur'an being a miracle is that as time passes by and arts and science make advancement its pleasant freshness everlastingly remains the same. Its supreme aims and ideals still remain on the height of glory. There happens to be no dispute with it as regards to an established fact of any branch of knowledge nor is there any contradiction in its philosophy and meaningful assertions.

Imam Ja'far has said: "Qur'an is living, its message never dies. It turns like the turning of day and night, it is in motion like the sun and the moon. It will embrace the last of us, as it embraced the first of us." (al-Ayyāshi)

The Holy Prophet (P-37)

16. Just as Allah commenced His Recorded Book (the Holy Qur'an) with His sacred Name, He commenced, the Book of Genesis (the universe) with the most noble and Holy name i.e. the reality of the Holy Prophet Muhammad, whose Divine light was created before the creation.

The Holy Prophet has said, "The first manifestation, which Allah created and then He commenced the genesis of the universe, was my light."

Muhammad bin Sinān has reported to have said, "Once when I was in the presence of Imam Muhammad Taqi, the Imam said, "Muhammad you should know that

Allah is Unique and Absolute in His Being. There was nothing except His Existence. Then He created Muhammad, Ali and Fatimah (Peace be upon them). After the creation of their light, they remain in that status for thousands of years" (Usulul Kāfi, vol. I, p. 239; Wāfi vol. II, p. 155)

Infallibility (P-38)

17. Similarly those who believe that on the Day of Judgment Allah will show Himself to His creatures and they will see Him are non-believers even though by verbal statement they continue saying that Allah has no body. This group of people has only accepted the apparent meaning of the Holy Qur'an and the traditions without using their intelligence to understand the letter and spirit of the verses of the Holy Qur'an. Consequently, this wrong conception has made them to think that if they at all interpret the Holy Qur'an by their intelligence it will amount to misinterpretation although the fact is that they have ignored to comprehend the real meaning of the Holy Qur'an as they have not taken into consideration the figures of speech by way of metaphors and similies which are used in a language for purpose of explaining the nature of things. It is because of this passive thinking that these people cannot understand the true meaning of the Holy Qur'an.

Abrogation of Previous Religions (P-43)

18. The Shari'ah (code of law) of the previous Prophets were limited within their own periods, but the Shari'ah of our Holy Prophet will continue to remain till the Day of Resurrection because it was revealed on the Holy Prophet as the last and perfect Divine code for mankind.

Leadership of Imam Ali (P-45)

19. Imamate, like Prophethood, is also a Divine assignment designated by the Holy Prophet. The first occasion on which the Holy Prophet explicitly declared the Imamate of Imam Ali was when he invited his close relatives in connection with the announcement of his Prophethood.

Pointing towards Imam Ali he declared: "He is my brother, inheritor (*Wasi*) and vicegerent (*Khalifa*) after me. You must listen to him and obey him."

The Holy Prophet has also said to Imam Ali, "You are to me as Hārūn (Aaron) was to Mūsā (Moses) except that there will be no Prophet after me."

And on the day of Ghadir the Holy Prophet made a formal declaration of the succession of Imam Ali and said: "O faithful believers! Of whomsoever I am the master and leader, this Ali is also his master and the leader. O Lord! Love him who loves Ali and be enemy of him who is an enemy of Ali. Help him, who helps Ali and forsake him who forsakes Ali. And let truth be always with Ali."

The following Qur'anic verse was also revealed on the day of Ghadir: *O Prophet! Convey to the people that which Allah has revealed to you* (regarding the succession of Ali). *If you fail to do so, it would be as though you have not discharged the duty of Prophethood. Allah protects you from the (mischief) of the people.* (Surah al-Mā'idah, 5:67)

The Holy Qur'an also says: *Only Allah, the Messenger and the true believers who are steadfast in prayers and pay Zakat while bowing during prayers, are your guardians.* (Surah al-Mā'idah, 5:60)

This verse was revealed when Imam Ali gave away his ring to a beggar as alms while he was in a state of bowing during prayers.

There are many other authentic narrations as well as verses of the Holy Qur'an which can be quoted in proof of Imam Ali's leadership over the people.

Superiority of Imam (P-50)

20. The Holy Prophet has said:

"I am the city of knowledge and Ali is its gate."

"The best judge amongst you is Ali."

The Return (P-59)

21. Before the Day of Resurrection Allah will resurrect a body of men indicates that a group of people will be resurrected before the Day of Resurrection because on the Day of Resurrection all the people will be resurrected. Hence a day will appear before the Day of Resurrection which is called Raj'ah (The Return).

Enjoining good and forbidding evil (P-65)

22. It is necessary to know that these two acts — enjoining good and dissuading others from the forbidden acts — are obligatory and greatly revered.

The Holy Prophet has said: "All the good deeds of religion, when compared with the Jihad in the way of Allah, are just like a mouthful of water compared with the river. And all the good deeds together with the Jihad, when compared with the enjoining the good and forbidding the evil, are just like a mouthful of water compared with the river."

Imam Ali has said, "Do you know why Allah punished the previous nations? It was because they abandoned enjoining others to do good deeds and to prohibit them from indulging in vice and sin. He punishes both the wise and the fool for their sins of commission and omission."

But unfortunately these days very few people act on these instructions. Imam Muhammad Bâqir has said:

"Time will come when people will neither enjoin others to do good deeds nor dissuade them from evil deeds. Unless they know they would not come to any harm they would provide themselves with the excuses (not to act upon these two duties). Then the wrath of Allah will be complete upon them; and the Punishment from Allah will overwhelm them."

This tradition reveals the state of Muslims of these days; for many of them have given up enjoining good and dissuading others from the forbidden acts. It is for this reason that they are being attacked by the infidels. These

infidels have taken away their property, have occupied their territories, have economical and political control over them, and have interfered with their Religion. The Muslims have been subjected to humiliation because they ignored the Islamic code of life, but in the past they did enjoy an era of prosperity and success by faithfully acting upon the Islamic law.

- ١- قَالَ أَمِيرُ الْمُؤْمِنِينَ الْإِمَامُ عَلِيُّ عَلَيْهِ السَّلَامُ : أَوَّلُ الدِّينِ مَعْرِفَتُهُ
وَكَمَالُ مَعْرِفَتِهِ التَّصَدِيقُ بِهِ وَكَمَالُ التَّصَدِيقِ بِهِ تَوْجِيدهُ .
- ٥- قَالَ الْإِمَامُ جَعْفَرُ الصَّادِقُ عَلَيْهِ السَّلَامُ : كَانَ اللهُ عَزَّ وَجَلَّ ...
وَلَيْسَ بِمُتَكَلِّمٍ ... ثُمَّ أَحَدَثَ الْكَلَامَ .
- قَالَ الْإِمَامُ الرِّضَا عَلَيْهِ السَّلَامُ : كَلَامُ الْخَالِقِ لِمَخْلُوقٍ
كَيْسَ كَلَامِ الْمَخْلُوقِ لِمَخْلُوقٍ ، وَلَا يَلْفِظُ بَشَقٍ فَمِرٌّ وَلِسَانٍ ...
- ٦- قَالَ اللهُ الْحَكِيمُ فِي كِتَابِهِ الْكَرِيمِ :
وَإِنَّا لَصَدِيقُونَ . (سُورَةُ الْأَنْعَامِ : ١٤٧)
- ٧- قَالَ اللهُ الْحَكِيمُ فِي كِتَابِهِ الْكَرِيمِ :
إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ .
(سُورَةُ النَّحْلِ : ٤٠)
- ١٠- وَمِنْ كَلَامِ الْإِمَامِ عَلِيِّ عَلَيْهِ السَّلَامُ : وَقَدْ سَأَلَهُ ذِعْبُ الْيَمَانِيِّ
فَقَالَ : هَلْ رَأَيْتَ رَبَّكَ يَا أَمِيرَ الْمُؤْمِنِينَ ؟ فَقَالَ : أَفَاعْبُدُ
مَا لَا أَرَى ؟ فَقَالَ : وَكَيْفَ تَرَاهُ ؟ فَقَالَ : لَا تُدْرِكُهُ الْعْيُونُ
بِمُشَاهَدَةِ الْعِيَانِ وَلَكِنْ تُدْرِكُهُ الْقُلُوبُ بِحَقَائِقِ الْإِيمَانِ .
قَرِيبٌ مِنَ الْأَشْيَاءِ غَيْرُ مَلْبَسٍ ، بَعِيدٌ مِمَّهَا غَيْرُ مَبِينٍ ،
مُتَكَلِّمٌ لَا بِرَوِيَّةٍ ، مُرِيدٌ لَا بِهَيْمَةٍ ، صَانِعٌ لَا بِجَارِحَةٍ ، لَطِيفٌ
لَا يُوصَفُ بِالْخَفَاءِ ، كَبِيرٌ لَا يُوصَفُ بِالْجَفَاءِ ، أَبْصِيرٌ لَا يُوصَفُ

بِالْحَاسَةِ، رَجِيمٌ لَا يُوصَفُ بِالرِّقَّةِ، تَعْنُو الْوَجُوهَ لِعَظَمَتِهِ،
وَتَجِبُ الْقُلُوبُ مِنْ مَخَافَتِهِ. (نهج البلاغة، الخطبة ١٧٩، صبحي الصالح)
١٢- قَالَ الْإِمَامُ عَلِيُّ عَلَيْهِ السَّلَامُ :

لَا دِينَ إِلَّا بِمَعْرِفَتِهِ وَلَا مَعْرِفَةٌ إِلَّا بِتَصَدِّقِهِ وَلَا تَصَدِّقٌ إِلَّا
بِتَحْيِيدِ التَّوْحِيدِ وَلَا تَوْحِيدٌ إِلَّا بِالْإِخْلَاصِ وَلَا إِخْلَاصٌ مَعَ
التَّشْبُهَةِ وَلَا تَقَى مَعَ إِثْبَاتِ الصِّفَاتِ. (تُحْفُ الْعُقُولِ صَفْحَةُ ٥٥)
١٣- قَالَ الْإِمَامُ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ :

يَا هِشَامُ! إِنَّ لِلَّهِ عَلَى النَّاسِ حُجَّتَيْنِ: حُجَّةً ظَاهِرَةً وَحُجَّةً
بَاطِنَةً، فَأَمَّا الظَّاهِرَةُ فَالرُّسُلُ وَالْأَنْبِيَاءُ وَالْإِثْمَةُ عَلَيْهِمُ
السَّلَامُ، وَأَمَّا الْبَاطِنَةُ فَالْعُقُولُ. (أصول الكافي مجلد ١)

١٤- وَمِنْ كَلَامِ الْإِمَامِ عَلِيِّ عَلَيْهِ السَّلَامُ لِلْسَّائِلِ الشَّامِيِّ لِمَا سَأَلَهُ:
أَكَانَ مَسِيرُنَا إِلَى الشَّامِ بِقَضَاءٍ مِنَ اللَّهِ وَقَدَرٍ؟ بَعْدَ كَلَامِ
طَوِيلٍ هَذَا مُخْتَارُهُ :

وَيْحَكَ لَعَلَّكَ ظَنَنْتَ قَضَاءً لَازِمًا وَقَدَرًا حَاطِمًا! وَلَوْ كَانَ
ذَلِكَ كَذَلِكَ لَبْطَلَ الثَّوَابُ وَالْعِقَابُ وَسَقَطَ الْوَعْدُ وَالْوَعْدُ
إِنَّ اللَّهَ سُبْحَانَهُ أَمَرَ عِبَادَهُ تَحْيِيرًا، وَنَهَاهُمْ تَحْذِيرًا، وَ
كَلَّفَ يَسِيرًا وَلَمْ يُكَلِّفْ عَسِيرًا وَأَعْطَى عَلَى الْقَلِيلِ كَثِيرًا
وَلَمْ يُعْصِ مَغْلُوبًا وَلَمْ يُطْغِ مُكْرَهًا وَلَمْ يُرْسِلِ الْإِثْبَاءَ
لِعِبَاءٍ وَلَمْ يُنْزِلِ الْكِتَابَ لِلْعِبَادِ عَمَشًا وَلَا خَلَقَ السَّمَوَاتِ
وَالْأَرْضِ وَمَا بَيْنَهُمَا بَاطِلًا ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا قَوْلًا
لِلَّذِينَ كَفَرُوا مِنَ النَّارِ..... (نهج البلاغة، الحكيم : ٧٨)

١٥- قَالَ اللَّهُ الْحَكِيمُ فِي كِتَابِهِ الْكَرِيمِ :

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ .

(سُورَةُ حَمَّ السَّجْدَةِ : ١٤٢)

قَالَ الْإِمَامُ الْمَصَادِقُ عَلَيْهِ السَّلَامُ :

إِنَّ الْقُرْآنَ حَيْثُ لَمْ يَمُتْ وَإِنَّهُ يَجْرِي كَمَا يَجْرِي اللَّيْلُ
وَالنَّهَارُ وَكَمَا تَجْرِي الشَّمْسُ وَالْقَمَرُ وَيَجْرِي عَلَى آخِرِنَا
كَمَا يَجْرِي عَلَى أَوَّلِنَا .

١٦- قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ :

أَوَّلُ مَا خَلَقَ اللَّهُ تَعَالَى نُورِي .

وَرَوَى مُحَمَّدُ بْنُ سَنَانَ قَالَ : كُنْتُ عِنْدَ أَبِي جَعْفَرٍ الشَّافِي
عَلَيْهِ السَّلَامُ فَقَالَ يَا مُحَمَّدُ :

إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمْ يَزَلْ مُتَفَرِّدًا بِوَحْدَانِيَّتِهِ ، ثُمَّ
خَلَقَ مُحَمَّدًا وَعَلِيًّا وَقَاطِمَةَ فَمَكَثُوا أَلْفَ دَهْرٍ .

١٩- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ : هَذَا رِجَالِي

عَلَيْهِ السَّلَامُ) أَخِي وَوَصِيِّي وَخَلِيفَتِي مِنْ بَعْدِي فَاسْمَعُوا
لَهُ وَأَطِيعُوهُ .

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ :

(يَا عَلِيُّ !) أَنْتَ مَعِي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَأَنْبِي
بَعْدِي .

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ :

الْأَمِنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيُّ مَوْلَاهُ . اللَّهُمَّ وَالِ مَنْ وَالَاهُ

وَعَادَ مَنْ عَادَاهُ وَانصُرَ مَنْ نَصَرَهُ وَاحْذَلْ مَنْ حَذَلَهُ وَ
ادِرِ الْحَقَّ مَعَهُ كَيْفَ مَا دَارَ .

قَالَ اللَّهُ الْحَكِيمُ فِي كِتَابِهِ الْكَرِيمِ :
يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ
مَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ .
(سُورَةُ الْمَائِدَةِ : ٦٧)

قَالَ اللَّهُ الْحَكِيمُ فِي كِتَابِهِ الْكَرِيمِ :
إِنَّمَا وَلِيَ اللَّهُ الَّذِينَ آمَنُوا الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ
الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ .
(سُورَةُ الْمَائِدَةِ : ٥٥)

٢٠- قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ :
أَنَا مَدِينَةُ الْعِلْمِ وَعَلِيٌّ بَابُهَا . أَقْضَاكُمْ فِي أُمَّتِي عَلِيٌّ .
قَالَ الْإِمَامُ عَلِيُّ عَلَيْهِ السَّلَامُ :

٢٢- فَإِنَّ اللَّهَ سَبَّحَانَهُ لَمْ يَلْعَنِ الْقَرْنَ الْمَاضِي بَيْنَ أَيْدِيكُمْ إِلَّا
لِتَرْكِهِمُ الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ ، فَلَعَنَ اللَّهُ
السُّفَهَاءَ لِرُكُوبِ الْمَعَاصِي وَالْحُكَمَاءَ لِتَرْكِ التَّنَاهِي .

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833

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IMAM ALI (P) ON

ISLAM

"Have you fully realized
what Islam is?

It is indeed a religion
founded on truth.

It is such a fountain-head of learning
that several streams of
wisdom and knowledge
flow from it.

It is such a lamp
that several lamps
will be lighted from it.

It is a lofty beacon of light
illuminating the path of Allah.

It is such a set of principles and beliefs
that will fully satisfy
every seeker of
truth and reality.

Know you all
that Allah has made Islam
the most sublime path
for the attainment
of His supreme pleasure
and the highest standard of
His worship and obedience.

He has favoured it
with noble precepts, exalted principles,
undoubtable arguments,
unchallengeable supremacy
and undeniable wisdom.

It is upto you
to maintain the eminence and dignity
granted to it by the Lord,
to follow it sincerely,
to do justice to its articles of faith and belief,
to obey implicitly its tenets and orders
and to give it the proper place
in your lives".

