

الْإِعْتِقَادَاتُ

The Core Beliefs of the Imāmīyyah Shia

A Translation of the book al-'I'tiqādāt al-Imāmīyya

Authored By

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Translation by:



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Translator's Note

We, Team Al-Karbala, humbly present this **English translation of *Al-'I'tiqādāt fī Dīn al-Imāmīyya*** (Arabic: الاعتقادات في دين الامامية), also known as *Al-'I'tiqādāt al-Imāmīyya* (اعتقادات الامامية) or *I'tiqādāt al-Ṣadūq* (اعتقادات الصدوق). This concise and profound work, authored by the eminent scholar **al-Shaykh al-Saduq**, presents the core beliefs of the Imāmīyyah Shi'a by drawing on the teachings and hadiths of the Infallibles (peace be upon them). It was originally composed at the request of scholars in Nishapur during al-Shaykh al-Saduq's travels.

Our collective aim in this translation has been to remain faithful to the spirit, language, and meaning of the original text while rendering it into clear and accessible English for contemporary readers. We have approached this task with reverence, fully aware of the responsibility of preserving and conveying the teachings of the Imams (peace be upon them).

In the course of our work, we utilized modern AI tools to assist in the translation process, while ensuring that all theological and scholarly content was carefully reviewed by our team to maintain accuracy and authenticity.

While we have striven for precision and clarity, we humbly acknowledge that any shortcomings or imperfections in this translation are our own, and we seek forgiveness from Allah for them.

We pray that this work serves as a source of guidance and benefit for all seekers of knowledge and truth. We also encourage readers to consult the original Arabic text, which we provide here for reference: [[Link to original Arabic PDF](#)].

"O my Lord! Increase me in knowledge." (Surah Tāhā 20:114)

— Team Al-Karbala

Introduction

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

Sheikh Al-Saduq authored this book, relying on the theological methodology known among the people of Hadith (Ahl al-Hadith). This methodology involves depending on the transmitted texts – from the Quran and Hadith – for understanding the fundamentals of religion, and interpreting them according to the interpretations narrated from the Ahl al-Bayt (peace be upon them), considering them the mines of wisdom and knowledge and the custodians of understanding.

However, the theological methodology followed by the majority of Shiites is that which asserts that a person must arrive at the fundamentals of religion and matters of creed through their own effort, by utilizing their intellect, which serves as an inner messenger within them. While there is no objection to being guided in this by the path of the Ahl al-Bayt (peace be upon them) and the scholars of their Hadith, it is not acceptable to be restricted solely to the texts and not go beyond them, or to rely on what is weak and unsound among them, or to imitate someone who expresses an opinion based on conjecture.

Since Sheikh Al-Mufid adopts the second methodology, he therefore countered Sheikh Al-Saduq's book "Al-I'tiqadat" with critique and refutation in his own book, "(Tashih al-I'tiqad)" (Correction of Beliefs).

Based on this discussion, the presidency of the Global Conference for the Millennium of Sheikh Al-Mufid decided to include Sheikh Al-Saduq's book (Al-I'tiqadat) among their publications, as a prelude to printing Sheikh Al-Mufid's book. The research on this book, the methodology of the Hadith scholars (Muhaddithun), and its critique is a vast field, larger than what these observations can encompass. And God is the Granter of Success.

Adopted Manuscripts and Critical Editing Methodology:

The adopted manuscripts for the critical edition of the book were as follows:

1. The manuscript preserved in the Mar'ashi Library, under number 1945, transcribed in the year 817 AH. It is the oldest of the adopted manuscripts. We have symbolized it with 'م' (m).
2. The manuscript preserved in the Mar'ashi Library, under number 1382, transcribed in the year 992 AH. It is one of the accurate manuscripts, although its handwriting is not entirely clear. It is distinguished by additions and supplements that we have indicated in the footnotes. We have symbolized it with 'ر' (r).
3. The manuscript preserved in Astan-e Quds Razavi, under number 367 – Akhbar, transcribed in the year 880 AH, consisting of 33 pages, with dimensions 18x13 cm. It is one of the most accurate manuscripts. We have symbolized it with 'ق' (q).
4. The manuscript preserved in Astan-e Quds Razavi, under number 368 – Akhbar, transcribed in the year 999 AH, consisting of 49 pages, with dimensions 17x10 cm. We have symbolized it with 'س' (s).

In addition to these, we utilized the lithograph edition of the book, which was photographed in the year 1370 as part of a collection that includes an explanation of Chapter Eleven, the etiquette of learners, and other works. We have designated it with the symbol "J".

And the version that al-Majlisi relied upon in his hadith encyclopedia, **Bihar al-Anwar**, and distributed among its appropriate chapters. We have dedicated a table for this at the end of the introduction.

Tashih al-I'tiqad by Sheikh al-Mufid, which represents a critical discussion of the book, and from which we have benefited in very limited instances, considering that it only mentions the beginning of the chapter.

In one instance only, where its wording seemed not entirely consistent, we consulted Al-Hurr Al-Amili's book **Al-Hafjah**, which quoted the book's phrase, and we have included it in the footnote.

Through practical examination, it appears that the two manuscripts (Q, S) were copied from a single original, due to their similarity in variations and the presence of identical marginal notes and comments in their margins. It also appears that the two manuscripts (M, R) were copied from a single original, due to the similarity of variations and their unique additions, which are absent from manuscripts (Q, S), and by incorporating the omissions or additions written in the margin. It also appears that the lithograph copy was printed based on the latter two manuscripts or a closely related copy, and we used it to read the footnotes that were not clearly visible in the photographs.

We did not adopt any of the manuscripts as the primary source or the central focus of this work, given that all of them are later than the author's era. Instead, we adopted a method of collation among them to present a meticulously prepared and accurate text as much as possible, noting that we rarely included any phrase unique to a single manuscript in the main text. This is because the book – as it appears – was a focal point for numerous comments and marginalia which, through continuous copying, naturally found their way into the text. Therefore, the work was very cautious in dealing with these additions.

Regarding the variations in manuscript copies, the margins served as their repository, even if some of them appeared to be unsound. As for pure errors, we disregarded them, especially in manuscript (S) which was replete with glaring mistakes. With non-manuscript versions, we did not attempt to collate them word for word with the manuscripts except in cases of very important differences or additions.

We endeavored as much as possible to avoid cluttering the text with a multitude of variants. Therefore, we transferred phrases that differed by two or more words to the margin, to facilitate the reader's comprehension of them within their alternative context.

The texts of this book were extracted from authenticated Prophetic tradition (hadith) sources, with the exception of what our book uniquely transmitted. It is worth noting that most or all chapters of the book consist of narrated texts that a researcher can easily locate in their original references.

All praise is due to Allah, first and last.

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الصفحة الأولى من النسخة «م»

هَذَا كِتَابُ الْإِعْتِقَادِ فِي مَذْهَبِ الْأِمَامِيَّةِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَبِهِ تَوَكَّلُ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ
آلِهِ الْأَيْمِينَ الطَّاهِرِينَ فِي صِفَةِ إِعْتِقَادِ الْأِمَامِيَّةِ
قَالَ الشَّيْخُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيِّ بْنِ أَحْمَدَ
بْنِ مُوَيْسَى بْنِ أَبِي نَوِيحَةَ الْمُقْبِيَّةِ الْمُصَنِّفُ هَذَا
الْكِتَابِ أَعْلَمُ أَنَّ إِعْتِقَادَنَا فِي التَّوْحِيدِ
لَهُ اللَّهُ تَعَالَى وَاحِدٌ أَحَدٌ لَيْسَ كَمِثْلِهِ شَيْءٌ

مكتبة خانة عمومی آیت الله العظمی
مرکز شیخی نجفی - قم

الصفحة الأولى من النسخة «ر»

مجموعه ١٣٨٢ رسالة الداعي

٩٩٣ هـ

مكتبة المرجعية

بسم الله الرحمن الرحيم

الحمد لله رب العالمين وحده لا شريك له وصلي الله علي سيدنا
محمد النبي وآله وسلم تسليمًا وحسبنا الله ونعم الوكيل باب
في صفه اعتقاد الامامية قال الشيخ ابو جعفر محمد
ابن عيسى بن الحسين بن موسى بن بابويه الفقيه المصنف لهذا
الكتاب اعلم ان اعتقادنا في التوحيد ان الله نعم واحد
ليس كمنه شيء لم يزل ولا يزال سميعا بصيرا علما جبارا
فيوما عزيزا قدوسا قارا عينا لا يوصف بجودته ولا
جسم ولا صوره ولا عرض ولا خط ولا سطح ولا ثقل ولا
خفة ولا سكون ولا حركه ولا مكان ولا زمان وانه نعم متوكل
عن جميع صفات خلقه خارج عن احدين حد الابطال
وحد التشبيه وانه شيء لا كالايشا احد صمد لم يلد لم يولد
ولم يولد فليس له كنه ولا كنه ولا نسل ولا نسل ولا
صاحب ولا متعل ولا نظير ولا شريك لانه بركه لا بصار ولا دعام

قديم

ولا يكون

هذا الكتاب من تصانيف
الشيخ محمد بن بابويه
القمي المعروف بابن
الشيخ

هذا الكتاب من تصانيف
الشيخ محمد بن بابويه
القمي المعروف بابن
الشيخ

الصفحة الأخيرة منها

الموت الذي وكلكم أن تقولوا توفيتهم رسولنا وهم لا يعرفون
 وسئل الدين تنوفاً الملائكة ويقولون عن وجل الله ينو في
 الأنفس حين موتها وانها لم تمت ومثله في القرآن كثير فقد سئل
 من أجل من انزلها دقة أمير المؤمنين عليه السلام فاجاب بوجوه مع
 هذه الايات وبين انما اولها وقد اخرجت اخبرني ذلك مسنداً
 بشرحه في كتاب التوحييد وساجد كتاباً في ذلك يشهد الله
 ودعونه الشاذل تعالي تمت الاعضاء واستش
 يد اقبل عباد الله الغني عن حبل الكبري
 العايل عالم الله تدلفني بالنبى والنبي
 والها الاظهار في عدي يوم الاربعاء بايع شهد
 سنة اوسع الاول وكان يوم نزل الزور من
 شهر ربيع الاول لا عين تقهر ولا
 هجره في محرابه قوين حوث
 عن الانات واحمد
 رب العالمين

الصفحة الأولى من النسخة «ق»

كتاب إيمان أحمد بن محمد

ويترده خطي

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بسم الله الرحمن الرحيم

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محمد النبي وآله وسلم تسليماً وحسبنا الله ونعم الوكيل

الامامية في التوحيد حدثني ابو محمد الحسن بن احمد بن محمد بن الهيثم

الجليل المجاور قال حدثنا محمد بن علي بن الحسين بن موسى بن بابويه

القمي فحدثني ابو عبد الله الحسين بن علي بن موسى بن بابويه القمي

القمي عن اخيه الجعفر بن محمد بن علي بن الحسين بن موسى بن بابويه القمي

مصدق هذا الكتاب قال الشيخ ابو جعفر محمد بن علي رضى الله عنه

اعتقداً وما في ان الله تبارك وتعالى واحد لا يشركه شيء لم يزل ولا يزال

سبحاً بصيراً على كل ما يحيا ويموت من غير ان يولد ولا يموت ولا يغير

بجوهه ولا يجسم ولا صوراً ولا عرض ولا خيط ولا سطح ولا ثقل

ولا خفة ولا سكن ولا حرك ولا مكان ولا زمان وانه نعم متعال

عن جميع صفات خلقه خارج من العدين حد الا بطلان وحد التثنية وانه

ثني لا كالا شيا بر احد صمد لم يلد ولم يولد ولم يكن له كفواً احد

لم يكن له كفواً ولا ندأ ولا شبهة ولا صاحبة ولا مثل ولا نظير ولا شريك

هذا الكتاب من كتب
المكتبة الحسنية
بمكة المكرمة
الطبعة الاولى
الطبعة الثانية
الطبعة الثالثة
الطبعة الرابعة
الطبعة الخامسة
الطبعة السادسة
الطبعة السابعة
الطبعة الثامنة
الطبعة التاسعة
الطبعة العاشرة
الطبعة الحادية عشرة
الطبعة الثانية عشرة
الطبعة الثالثة عشرة
الطبعة الرابعة عشرة
الطبعة الخامسة عشرة
الطبعة السادسة عشرة
الطبعة السابعة عشرة
الطبعة الثامنة عشرة
الطبعة التاسعة عشرة
الطبعة العشرون

الاصحاح

والله

الصفحة الأولى من النسخة «ق»

كتاب إيمان أحمد بن محمد

ويترده خطي

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بسم الله الرحمن الرحيم

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القمي عن اخيه الجعفر محمد بن علي بن الحسين بن موسى بن بابويه القمي

مستوف هذا الكتاب قال الشيخ ابو جعفر محمد بن علي رضى الله عنه

اعتقادنا في ان الله تبارك وتعالى واحد لا يشركه شيء لم يزل ولا يزل

سبحاً بصيراً على ما حكاه قديمنا عن نبي الله وآله واصحابه لا يوصف

بجوه ولا بحسب ولا بصورة ولا عرض ولا خيط ولا سطح ولا ثقل

ولا خفة ولا سكن ولا حرك ولا مكان ولا زمان وانه نعم متعال

عن جميع صفات خلقه خارج من العدين حد الا بطلان وحد التشبيه وانه

ثاني لا كالا شياء احد صمد لم يلد ولم يولد ولم يكن له كفواً احد

لم يكن له كفواً ولا ندأ ولا شبهة ولا صاحبة ولا مثل ولا نظير ولا شريك

هذا الكتاب من كتب
الشيخ محمد بن الحسين
بن علي بن الحسين
بن موسى بن بابويه
القمي عن اخيه
الجعفر محمد بن
علي بن الحسين
بن موسى بن
بابويه القمي
مستوف هذا
الكتاب قال
الشيخ ابو جعفر
محمد بن علي
رضي الله عنه
اعتقادنا في
ان الله تبارك
وتعالى واحد
لا يشركه شيء
لم يزل ولا يزل
سبحاً بصيراً
على ما حكاه
قديمنا عن
نبي الله وآله
 واصحابه لا
يوصف بجوه
ولا بحسب ولا
بصورة ولا
عرض ولا
خيط ولا سطح
ولا ثقل ولا
خفة ولا سكن
ولا حرك ولا
مكان ولا زمان
وانه نعم متعال
عن جميع صفات
خلقه خارج من
العدين حد الا
بطلان وحد
التشبيه وانه
ثاني لا كالا
شياء احد صمد
لم يلد ولم
يولد ولم يكن
له كفواً احد

الاصح

والله

الصفحة الأخيرة منها

الخبر في ذلك مسنداً مبشراً في كتاب
التوحيد وساجود في ذلك
كتاباً بآي شيه الله وعونه
انشاء الله تعالى تمت
الكتاب بعون
الملك الوهاب
في سنة ٩٩٩
م
قد سدد راجد
لحافظ ساج
بلاغه
عن غناه
عنه

سنة ١٣٢٨ خورشیدی
بازمانی شد ساج

کتابخانه آستان قدس رضوی
ویژه کتاب

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Merciful, the Most Compassionate

All praise is due to Allah, the Lord of the worlds, alone without partner, and may blessings be upon our master Muḥammad the Prophet and his family, and may peace be upon them abundantly. And sufficient for us is Allah, and He is the best disposer of affairs (*ḥasbunā Allāh wa ni'ma al-wakīl*).

Chapter 01: On the Imami Creed

Regarding Divine Unity[Tawhid] (1)

Sheikh Abu Ja'far Muhammad ibn Ali ibn al-Husayn ibn Musa ibn Babawayh - the jurist who authored this book - said: Know that our belief concerning Divine Unity is that Allah, the Exalted, is One, Unique,

(1) The manuscript 'Q' exclusively mentioned a chain of transmission (isnad) for the narration of the book, which is: Abu Muhammad al-Hasan ibn Ahmad ibn Muhammad ibn al-Haytham al-Ijli al-Mujawir narrated to me, saying: Muhammad ibn Ali ibn al-Husayn ibn Musa ibn Babawayh al-Faqih narrated to us. And Abu Abdullah al-Husayn ibn Ali ibn Musa ibn Babawayh al-Faqih al-Qummi narrated to me, on the authority of his brother, Abu Ja'far Muhammad ibn Ali ibn al-Husayn ibn Musa ibn Babawayh al-Faqih, the author of this book, that Sheikh Abu Ja'far Muhammad ibn Ali - may Allah be pleased with him - said: "Our belief concerning Divine Unity..." Abu Muhammad al-Hasan ibn Ahmad al-Ijli is trustworthy (thiqa), one of the prominent figures among the companions, and his father and grandfather were also trustworthy. They were from Rayy, and he resided in Kufa during the latter part of his life. He has several books, including *Kitab al-Jami'* and *Kitab al-Mathani*. Refer to: *Rijal al-Najashi*/Entry 151, *Rijal Ibn Dawud*/Entry 397, *Rijal al-Allamah*/Entry 46. As for Abu Abdullah al-Husayn ibn Ali ibn Babawayh, he is also trustworthy (thiqa) and a prolific narrator. He narrated from a group, and from his father by permission to transmit (ijaza), and from his brother. He has several books, including *Kitab al-Tawhid wa Nafy al-Tashbih*. Refer to: *Rijal al-Najashi*/Entry 163, *Rijal al-Tusi*/Among those who did not narrate from the Imams - peace be upon them -/Entry 28, *Rijal Ibn Dawud*/Entry 488.

There is nothing like unto Him; He is *qadīm* (eternal) (1), without beginning and without end, All-Hearing (*samī'*), All-Seeing (*baṣīr*), All-Knowing (*'alīm*), All-Wise (*ḥakīm*), Ever-Living (*ḥayy*), Self-Subsisting (*qayyūm*), Mighty (*'azīz*), Holy (*quddūs*), All-Powerful (*qādir*), and Self-Sufficient (*ghanī*).

He is not described by substance, nor by body (2), nor by form, nor by accident, nor by line (3), nor by surface, nor by heaviness, nor by lightness, nor by stillness, nor by motion, nor by place, nor by time.

Indeed, exalted is He above all the attributes of His creation, transcendent beyond the two limits: the limit of nullification (*ibtāl*) and the limit of anthropomorphism (*tashbīh*).

And verily He, exalted is He, is a thing unlike other things: One (*aḥad*), Eternal Refuge (*ṣamad*), He does not beget so as to be inherited from, nor is He begotten so as to be associated with, and there is not for Him any equivalent (5), nor peer (6), nor opposite (7), nor likeness, nor consort, nor example, nor counterpart, nor partner.

Eyes do not perceive Him, nor do imaginations comprehend Him, while He comprehends them. Slumber does not overtake Him nor sleep. He is the Subtle, the All-Aware (8), the Creator of all things. There is no god but He; to Him belongs creation and command. Blessed is Allah, the Lord of the worlds.

Whoever speaks of *tashbīh* (anthropomorphism) is a polytheist. And whoever attributes to the *Imāmīyyah* other than what is described here regarding *tawḥīd* is a liar.

And every report that contradicts what I have mentioned concerning *tawḥīd* is fabricated and invented, and every narration that does not agree with the Book of Allah is false. Even if it is found in the books of our scholars, it is an interpolation.”

(1) *qadīm* — not present in manuscripts **Q** and **S**.

(2) In **M**, **Q**, **S**: it reads *yujassim* (“is made into a body / corporealized”).

(3) In **R**, an addition: *wa lā lawn* (“and no color”).

(4) In **M**, an addition: *lahu* (“for Him”).

(5) *Aḥad* (“One”) — not in **Q**, and in that case, what follows is in the accusative case, as in the version.

(6) In **R**, **S**, an addition: *lahu* (“for Him”).

(7) *wa lā didd* (“and no opposite”) — we confirmed it from **J**; in **R** it appears as *wa lā didd lahu* (“and He has no opposite”), while the rest of the manuscripts omit it.

(8) The phrase *wa huwa yudrikuhā ... al-Laṭīf al-Khabīr* (“while He perceives them ... the Subtle, the All-Aware”) — not found in **Q** and **S**.

And the narrations which the ignorant mistakenly perceive as likening God Almighty to His creation – their meanings are to be understood in light of their parallels in the Quran.

Because in the Quran: **)Everything will perish except His Face (1)(**. And the meaning of 'the Face' is: the Way, and it is the means through which God is approached and to Him one turns.

And in the Quran: **)On the Day when the shin will be uncovered and they are called to prostrate (2)(**. And 'the shin' means: the essence of the matter and its severity.

And in the Quran: **)Lest a soul should say, 'Oh, my regret over what I neglected concerning the side of God (3).'**(And 'the side' means: obedience.

And in the Quran: **)And I blew into him from My spirit (4)(**. And 'the spirit' refers to a created spirit, some of which God placed in Adam and Jesus - peace be upon them both. He only said 'My spirit' just as He said 'My House,' 'My slave,' 'My Paradise,' 'My Fire,' 'My Heaven,' and 'My Earth.'

And in the Quran: **)Rather, His two Hands are outstretched (5)(**. Meaning: the blessings of this world and the blessings of the Hereafter.

And in the Quran: **)And the heaven We constructed with power (6)(**. And 'al-Ayd' (the word used) means: strength, and from it is His saying, the Almighty: **)And remember Our servant David, the man of strength (al-Ayd) (7)(**. Meaning: the man of strength.

And in the Quran: **)O Iblis, what prevented you from prostrating to that which I created with My two hands (8)(**. Meaning: By My power and strength.

(1) Al-Qasas 28:88.

(2) Al-Qalam 68:42.

(3) Az-Zumar 39:56.

(4) Al-Hijr 15:29

(5) Al-Ma'idah 5:64.

(6) Adh-Dhariyat 51:47.

(7) Sad 38:17.

(8) Sad 38:75.

And in the Quran: **"And the earth, all of it, will be in His grasp on the Day of Resurrection" (1)** meaning His dominion; no one possesses it with Him.

And in the Quran: **"And the heavens will be rolled up in His right hand" (2)** meaning by His power.

And in the Quran: **"And your Lord will come, and the angels, rank upon rank" (3)** meaning the command of your Lord will come.

And in the Quran: **"Nay! Verily, from their Lord, on that Day, they will be veiled" (4)** meaning from the reward of their Lord.

And in the Quran: **"Do they await but that Allah should come to them in covers of clouds and the angels?" (5)** meaning Allah's punishment.

And in the Quran: **"Faces, that Day, will be radiant * looking at their Lord" (7)** meaning bright, **looking at the reward of their Lord(8).**

And in the Quran: **"And upon whom My wrath descends, he has certainly fallen" (9)** and Allah's wrath is His punishment, and the reward is His pleasure.

(1), (2) **Az-Zumar 39:67**

(3) **Al-Fajr 89:22**

(4) **Al-Mutaffifin 83:15**

(5) **Al-Baqarah 2:210**

(6) The phrase in **R**: "meaning the punishment of Allah will come to them." In **Q**: "meaning, will they not see until Allah brings the angels to them in shaded clouds?" In **S**, as in **Q**, with an addition: "the angels have descended in a portion of clouds, as they descended to 'Īsā (peace be upon him) with the table."

(7) **Al-Qiyamah 75:22–23**

(8) In **M**, **S**: "looking"; and in the margin of **M**: "awaiting."

(9) **Ta-Ha 20:81**

And in the Quran: **“You know what is in my soul, and I do not know what is in Your soul” (1)** meaning, You know my unseen, and I do not know Your unseen.

And in the Quran: **“And Allah warns you of Himself” (2)** meaning His retribution.

And in the Quran: **“Indeed, Allah and His angels send blessings upon the Prophet” (3).**

And in the Quran: **“He it is Who sends blessings on you, as do His angels” (4).** And ***Salat*** (blessings/prayer) from Allah is mercy, from the angels (5) is commendation, and from people is supplication.

And in the Quran: **“And they planned, and Allah planned. And Allah is the best of planners” (6).**

And in the Quran: **“Indeed, the hypocrites [think to] deceive Allah, but He is deceiving them” (7).** (A)

And in the Quran: **“Allah ridicules them” (8).**

And in the Quran: **“Allah mocked them” (9).**

And in the Quran: **“They forgot Allah, so He forgot them” (10).**

(1) Al-Ma'idah 5:116.

(2) Al-Imran 3:28.

(3) Al-Ahzab 33:56.

(4) Al-Ahzab 33:43.

(5) In (Rah) there is an addition of 'seeking forgiveness'.

(6) Al-Imran 3:54.

(7) An-Nisa 4:142.

(8) Al-Baqarah 2:15.

(9) At-Tawbah 9:79.

(10) At-Tawbah 9:67.

And the meaning of all this (1) is that **He, Glorified and Exalted, recompenses them with the reward of scheming, the reward of deception, the reward of mockery, the reward of ridicule, and the reward of forgetfulness** — which is that He makes them forget themselves, as He, Glorified and Exalted, said:

"And do not be like those who forgot Allah, so He made them forget themselves" (2).

Indeed, **He, Glorified and Exalted, in reality does not scheme, nor deceive, nor mock, nor ridicule, nor forget (3).** Exalted is Allah above that by a great elevation (4).

And in the reports that are misused by the people of dispute and atheism, **only such words appear, whose meanings are the meanings of Qur'anic words (5).**

(1) Not in Q, S.

(2) Al-Hashr 59:5.

(3) In M: does not scheme, or deceive, or mock, or ridicule, or forget. And in Q: does not scheme, and deceive, and mock, and ridicule, and forget.

(4) The paragraph in M is as follows: And the meaning of all that is that He did an act similar to their act of scheming, cunning, and mockery. Highly exalted is Allah above that.

(5) The phrase: And nothing is mentioned... words of the Quran, is not in Q, S.

Chapter 02: Belief Regarding the Attributes of the Essence and the Attributes of Actions

Sheikh Abu Ja'far – may Allah have mercy on him – said:

“Whatever attributes of His Essence we describe Allah, the Exalted, with, **we mean by each attribute to negate its opposite from Him**, Exalted is He.

And we say: Allah, Exalted is He, has always been **Hearing, Seeing, Knowing, Wise, Powerful, Mighty, Living, Self-Subsisting, One, Eternal**. And these are the **attributes of His Essence** [2].

But we do not say: He, Exalted is He, has always been **Creator, Doer, Willer, Desirer, Pleased, Angry, Provider, Bestower, Speaker**, because these are the **attributes of His Actions**, and they are created; it is not permissible to say that Allah, Exalted is He, has always been described with them.”

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1. In manuscript: *Qa'im* [meaning “Self-Subsisting”].
 2. In manuscript: “Attributes of the Essence”; in Qira' [variant reading]: “the attributes of His Essence.”
 3. In the margin of the manuscript, R: *Khaliqan* [meaning “Creator”].

Chapter 03: On Belief Regarding Divine Mandates

Sheikh Abu Ja'far – may Allah have mercy on him – said: Our belief regarding divine mandates is that Allah Almighty did not burden His servants except with what is below their full capacity, as Allah said in the Quran: "Allah does not burden a soul beyond its capacity" (1). And capacity (wus') is less than full power (taqa).

Imam Sadiq – peace be upon him – said: *"By Allah Almighty, He did not burden His servants except with what is below their full capacity, because He obligated them to five prayers every day and night, obligated them to fast thirty days in a year, obligated them to five dirhams for every two hundred dirhams (as zakat), and obligated them to one Hajj pilgrimage, while they are capable of more than that."* (2) (3)

(1) Al-Baqarah 2:286.

(2) Al-Barqi narrated something similar in Al-Mahasin: 296, Chapter on Ability and Compulsion from the book Masabih al-Dhulam - Hadith no. 465.

(3) In R and S: (Allah did not burden His servants.) And in J: (and obligated them to one Hajj pilgrimage in their lifetime). The phrase: "of legal and rational acts of worship," was affirmed in R in two places: after "what they can bear" and after "they are capable of more than that." In S, it was affirmed in the first place, and in M, it was affirmed in the second place, while Q, J, Bihar al-Anwar 50:5 and 3, and Al-Mahasin were devoid of it. We preferred not to include it in the main text, as it appears to be among the additions made by annotators that are sometimes inadvertently inserted into the texts.

Chapter 04: On Belief Concerning the Acts of Servants

Sheikh Abu Ja'far – may God have mercy on him – said: Our belief regarding the acts of servants is that they are created, a creation of predetermination, not a creation of direct origination. The meaning of that is that God has always been knowledgeable of their measures (1).

Chapter 05: Belief in the Negation of Compulsion (Jabr) and Total Delegation (Tafwīd)

Sheikh Abu Ja'far – may Allah have mercy on him – said:

“Our belief in this matter is the statement of Al-Şādiq – peace be upon him –:

‘There is neither compulsion (jabr) nor total delegation (tafwīd), but rather a matter between two matters.’”

It was asked of him: *“And what is the meaning of ‘a matter between two matters’?”*

He said: “It is like a man whom you see committing a sin. You forbid him, but he does not refrain, so you leave him, and then he commits that sin. Now, merely because he did not accept from you and you left him, does not mean that you are the one who commanded him to commit the sin.” [2]

1. In manuscript: *“And that is because Allah, Exalted is He, has always known the measures of them (the actions).”*

2. Reported with full chain by the author in *al-Tawhīd*, p. 362, “Chapter: Negation of Compulsion and Delegation,” ḥadīth no. 8; also by al-Kulaynī in *al-Kāfī*, vol. 1, p. 122, “Chapter: Compulsion and Decree,” ḥadīth no. 13.

Chapter 06: Our Belief concerning Divine Will(*Irāda*) and Desire(*Mashī'a*)

Sheikh Abu Ja'far – may God have mercy on him – said: Our belief in that is the saying of Al-Sadiq, peace be upon him: **"God willed and intended, and He did not love and was not pleased. He willed that nothing should exist except by His knowledge, and He intended likewise. He did not love to be called one of three, and He was not pleased with disbelief for His servants."** (1)

Allah Almighty said: **"Indeed, you do not guide whom you love, but Allah guides whom He wills."** (2)

And He Almighty said: **And you do not will except that Allah wills.** (3)

And He said: **And if your Lord had willed, those on earth would have believed all of them entirely. Then, will you compel the people until they become believers?**(4)

And He, Glorified and Exalted, said: **And it is not for a soul to believe except by permission of Allah.** (5)

As He Almighty said: **And it is not for a soul to die except by permission of Allah as a decree [for] a specified term.** (6)

(1) Narrated with an unbroken chain of transmission by the author in Al-Tawhid: 339 / Chapter on Will and Desire, Hadith 9; and Al-Kulayni in Al-Kafi 1: 117 / Chapter on Will and Desire, Hadith 5. And in R, S: "And He was not pleased that anything should exist except by His knowledge."

(2) Al-Qasas 28:56.

(3) Al-Insan 76:30.

(4) (5) Yunus 10:99, 100.

(6) Al 'Imran 3:145.

And as He, Mighty and Majestic, said: **“They say, ‘If we had any part in the matter, we would not have been killed here.’ Say, ‘Even if you had been in your houses, those for whom killing had been decreed would have gone forth to their places of death.’”**(1)

And the Exalted said: **“And if your Lord had willed, they would not have done it. So leave them and what they fabricate.”** (2)

And Glorious is He, He said: **“And if Allah had willed, they would not have associated others with Him. And We have not made you a guardian over them.”**(3)

And the Exalted said: **“And if We had willed, We would have given every soul its guidance.”**(4)

And Mighty and Majestic is He, He said: **“So whomever Allah wills to guide, He expands his breast to Islam; and whomever He wills to misguide, He makes his breast tight and constricted, as though he were climbing up into the sky.”** (5)

And Allah, Exalted, said: **“Allah intends to make things clear to you, and to guide you to the ways of those before you, and to turn to you in mercy.”** (6)

And He said: **“Allah does not intend to assign them any share in the Hereafter.”** (7)

And He said: **“Allah intends to lighten your burden for you.”** (8)

And the Exalted said: **“Allah intends for you ease, and He does not intend for you hardship.”** (9)

And The Majestic, said: **“And Allah wants to turn to you in mercy, but those who follow their desires want you to deviate greatly.”** (10)

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1. *Āl 'Imrān* 3:154
 2. *Al-An'ām* 6:112
 3. *Al-An'ām* 6:107
 4. *As-Sajda* 32:13
 5. *Al-An'ām* 6:125
 6. *An-Nisā'* 4:26
 7. *Āl 'Imrān* 3:176
 8. *An-Nisā'* 4:28
 9. *Al-Baqara* 2:185
 10. *Qur'an* 4:27

And He said: "And Allah does not intend injustice to His servants" (1).

This is our belief concerning Will (Irada) and Desire (Mashi'a), and our opponents gloat over us in this regard and say: That we say Allah the Almighty willed sins, and willed the killing of Husayn ibn Ali (peace be upon them both). But this is not what we say. Rather, we say: Allah the Almighty willed that the disobedience of the disobedient be contrary to the obedience of the obedient. And He willed that sins not be attributed to Him in terms of action, and He willed to be described as having knowledge of them before their occurrence. And we say: Allah willed that the killing of Husayn be a sin contrary to obedience (2).

And we say: Allah willed that his killing (3) be forbidden, not commanded. And we say: Allah the Almighty willed that his killing be abhorrent, not commendable. And we say: Allah the Almighty willed that his killing be a cause of Allah's displeasure, not His satisfaction. And we say: Allah willed that He would not prevent his killing by compulsion and power (4) just as He prevented it by prohibition (5).

(1) Ghafir 40:31.

(2) The phrase in Q: "as a sin against Him contrary to obedience," and in R: "a sin against Him..."

(3) In M: "the killing."

(4) In the margin of M, R: "and subjugation."

(5) In Q, there is an addition: "And the statement: 'do not ward off the killing from him - peace be upon him -.' As it was warded off..." and the omission is clear in it. And in J: "And the statement, and if He had prevented it by compulsion and power just as He prevented it by prohibition, and the statement: 'we do not ward off the killing from him - peace be upon him - as it was warded off.' It is as if this addition is to remedy the omission in Q.

And we say: God willed that killing not be averted from him - peace be upon him - just as He averted burning from Abraham when the Almighty said to the fire into which he was cast: **)O Fire! Be coolness and safety upon Abraham(** (1).

And we say: God Almighty had always known that Hussein would be killed (2) and that through his killing he would attain eternal bliss, while his killer would suffer eternal misery. And we say: What God willed, came to be, and what He did not will, did not come to be. This is our belief concerning Divine Will and Divine Decree, unlike what the opponents attribute (3) to us, and what the slanderers among the atheists castigate us for.

(1) Al-Anbiya 21:69.

(2) In the margin of R: 'by compulsion', and in J an addition: 'compulsorily'.

(3) In R, J: 'attributes'.

Chapter 07: Our Belief concerning Divine Decree (Qadā') and Destiny (Qadar)

Shaykh Abū Ja'far – may Allah's mercy be upon him – said:

Our belief regarding this is what al-Ṣādiq (peace be upon him) said to Zurārah when he asked him: *“What do you say, O my master (1), concerning Divine Decree (qaḍā') and Destiny (qadar)?”*

He replied:

“I say that when Allah, the Exalted, gathers the servants on the Day of Resurrection, He will question them regarding what He entrusted to them, but He will not question them about what He decreed over them.” (2)

And discussion about *qadar* is forbidden, as Amīr al-Mu'minīn (peace be upon him) said to a man who asked him about *qadar*:

“It is a deep ocean, so do not enter it.”

Then he asked him a second time, and he said:

“It is a dark path, so do not tread it.”

Then he asked him a third time, and he said:

“It is a secret of Allah, so do not burden yourself with it.” (3)

And Amīr al-Mu'minīn (peace be upon him) said concerning *qadar*:

“Indeed, qadar is a secret from the secrets of Allah, a veil from among the veils of Allah, a fortress from among the fortresses of Allah, exalted in Allah's concealment, hidden from Allah's creation, sealed...”

(1) Added from manuscript *R*.

(2) Reported with chain by the author in *al-Tawhīd*, p. 365, Chapter on Qaḍā' and Qadar, ḥadīth no. 2.

(3) Ibid., ḥadīth no. 3. In *Q* and *S*: *“It is a secret of Allah, so do not speak of it.”* In the margin of *R*: *“... do not uncover it.”* In *al-Tawhīd*: *“... do not burden yourself with it.”*

...with the seal of Allah, preceded in the knowledge of Allah.

Allah has withheld its knowledge from the servants (1) and raised it above their testimony, because they cannot attain it—neither through His Divine Reality, nor through His Eternal Self-Sufficiency, nor through His Luminous Greatness, nor through His Absolute Oneness (2).

For indeed it is a surging, overflowing ocean, belonging purely to Allah, the Exalted—its depth is between the heavens and the earth, its width is between the East and the West. It is dark like the pitch-black night, filled with serpents and whales, rising at times and falling at others.

At its bottom there is a sun that shines, which none should gaze upon except the One, the Unique. Whoever dares to look upon it (3) has opposed Allah in His judgment, contended with Him in His sovereignty, uncovered His secret and His veil, and thus incurs the wrath of Allah. His abode will be Hell, and what an evil destination! (4)

It has also been narrated that Amīr al-Mu'minīn (peace be upon him) once turned away from a leaning wall to another place. He was asked: "*O Amīr al-Mu'minīn, are you fleeing from the Divine Decree of Allah?*"

He replied: **"I flee from the Decree (qaḍā') of Allah to the Destiny (qadar) of Allah."** (5)

And al-Ṣādiq (peace be upon him) was asked about incantations (*ruqā'*): "*Do they repel anything of destiny?*"

He replied: **"They are part of destiny."** (6)

(1) In manuscript R: "He withheld the servants from His knowledge."

In the remaining manuscripts and in *al-Tawḥīd*: "Allah withheld the servants from His knowledge."

In the margin of *al-Tawḥīd*: "This is how it appears in all manuscripts except *Aj*, where it is: 'And Allah granted the servants from His knowledge.'"

What we have adopted is the wording in *Biḥār al-Anwār* 5:97, as quoted from this very book.

(2) In *Q* and *R*: "For they cannot attain it through His Divine Reality, nor through His Eternal Power, nor through His Luminous Greatness, nor through His Absolute Oneness."

(3) Thus in the manuscripts. In *al-Tawḥīd*: "look into it," which seems more appropriate.

(4) Reported with chain by the author in *al-Tawḥīd*, p. 383, Chapter on Qaḍā' and Qadar, ḥadīth no. 32.

(5) Reported with chain by the author in *al-Tawḥīd*, p. 369, Chapter on Qaḍā' and Qadar, ḥadīth no. 8.

(6) *Ibid.*, p. 382, ḥadīth no. 29.

Chapter 08: Our Belief concerning Innate Disposition (Fiṭra) and Guidance (Hudāyah)

Shaykh Abū Ja‘far – may Allah have mercy on him – said: Our belief regarding this is that Allah, Exalted is He, **created all of creation upon monotheism (tawḥīd)**. This is His statement:

“So direct mankind to the way of Allah, [in] the fitrah upon which He has created them.” (1)

And al-Ṣādiq (peace be upon him) said regarding Allah’s statement: **“And Allah would not misguide a people after He has guided them until He makes clear to them what they should guard against.”**

He said: *“Until He makes them know what pleases Him and what angers Him.”*

And regarding His statement: **“And He inspired it [the soul] with its wickedness and its piety.”** He said: *“He makes clear to it what it should do and what it should leave.”*

And regarding His statement: **“Indeed, We guided him to the way, whether he be grateful or ungrateful.”**

He said: *“We know him either as one who takes it or as one who leaves it.”*

And regarding His statement: **“And as for Thamūd, We guided them, but they preferred blindness over guidance.”**

He said: *“And they knew.” (2)*

1. *Ar-Rūm* 30:30

2. Reported with chain by the author in *al-Tawḥīd*, p. 411, Chapter on Definition, Clarification, and Proof, ḥadīth no. 4; also by al-Kulaynī in *al-Kāfī*, vol. 1, p. 124, Chapter on Clarification and Definition and Adherence to Proof, ḥadīth no.3. The consecutive Qur’anic verses referenced are: *At-Tawba* 9:115, *Ash-Shams* 91:8, *Al-Insān* 76:3, *Fussilat* 41:17. In manuscript *M*, the interpretation of the second verse is: *“He makes clear to it what it should do and what it should leave.”* The beginning of the commentary on the last verse in the sources is: *“We knew them, yet they preferred blindness over guidance, and they ...”*

Chapter 09: Our Belief concerning Ability (Istighāhah / Al-Istāṭa'ah)

Shaykh – may Allah have mercy on him – said: Our belief regarding this is what Mūsā ibn Ja'far (peace be upon him) said when he was asked: *“Can a servant be able (to act)?”*

He said: **“Yes, after four conditions: that he be alone on the path (1), of sound body, with intact limbs, and with a means provided by Allah, the Exalted. Once these are fulfilled, he is indeed able.”**

It was asked: *“Like what, for example?”*

He said: **“If a man is alone on the path, of sound body, with intact limbs, he cannot commit adultery except when he sees a woman. If he finds the woman, either he restrains himself and refrains, as Joseph did, or he allows himself and commits adultery. He was not compelled by Allah, nor did he sin by being overpowered.” (2)**

And al-Ṣādiq (peace be upon him) was asked about Allah's statement:

“And they used to call to prostration while they were safe.”

He said: *“They are able; they can comply with what they were commanded.”*

[continued on next page]

1. *As-Sarb*: The path. *Majma' al-Bahrayn* 2:82, entry *Sarb*.

2. Reported with chain by the author in *al-Tawḥīd*, p. 348, Chapter on Ability, ḥadīth no. 7 from Abū al-Ḥasan al-Riḍā (peace be upon him); also by al-Kulaynī in *al-Kāfī*, vol. 1, p. 122, Chapter on Ability, ḥadīth no. 1.

“...and refraining from what they were forbidden, and thus they were tested.” (1)

Shaykh Abū Ja‘far (peace be upon him) said:

“It is written in the Torah: ‘O Moses, I created you, I chose you, I weighed you, I commanded you to obey Me and forbade you from disobeying Me. If you obey Me, I will help you in My obedience, and if you disobey Me, I will not help you in My disobedience. I have the proof against you for your obedience to Me, and I have the proof against you for your disobedience to Me.’” (2)

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1. Reported with chain by the author in *al-Tawhīd*, p. 349, Chapter on Ability (Al-Istāṭa‘ah), ḥadīth no. 9. Manuscript *M* alone has the wording: “...and... not limiting what they were commanded, and refraining from what they were forbidden...”. The Qur’anic verse referenced is *Sūrat al-Qalam* 68:43.
 2. Reported with chain by the author in *al-Tawhīd*, p. 406, Chapter on Command and Prohibition, ḥadīth no. 2; also in his *Amālī*, p. 254, Session 51, ḥadīth no. 3. In manuscript *M*: “It is written in the Torah.”

Chapter 10: Our Belief in Al-Bada' (Divine Alteration of Decree)

Sheikh Abu Ja'far – may Allah have mercy on him – said:

“The Jews said that Allah had completed all matters. We said: No, Allah, Exalted is He, is engaged in affairs every day; one matter does not distract Him from another. He gives life and causes death,(1) He creates and provides sustenance, and He does whatever He wills. And we said: Allah erases whatever He wills and preserves whatever He wills; with Him is the Mother of the Book, and He does not erase except what already exists, nor does He preserve except what has not existed. This is not *bada'*, as the Jews and their followers claimed.(2) So we attributed the Jews in this matter to the belief in *bada'*, and those who followed them among the various people of desires opposed us in this.(3)”

And Imam al-Sadiq – peace be upon him – said:

“Allah never sent a prophet except that he was made to affirm servitude to Allah and to reject partners (associates), and indeed Allah, Exalted is He, delays what He wills and advances what He wills.”(4)

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1. The phrase “one matter does not distract Him from another ... and causes death” is not present in some manuscripts (Q, S). In R it reads: “He gives life and causes death.”
 2. The entire line is not present in Q and S.
 3. In M there is an addition: “from those who oppose.”
 4. Narrated in Musnad al-Musannif in *Tawhid*, Chapter on *Bada'*, hadith 3, and al-Kulayni in *al-Kafi* 1:114, Chapter on *Bada'*, hadith 3. In both sources it is phrased as: “He advances what He wills and delays what He wills.”
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And the abrogation of laws and rulings by the Sharia of our Prophet Muhammad ﷺ is from this principle, and the abrogation of previous scriptures by the Qur'an is also from this.

Imam al-Sadiq – peace be upon him – said:

“Whoever claims that Allah manifested something to him today which He did not make known yesterday, be wary of him.”(1)

And he – peace be upon him – said:

“Whoever claims that Allah, Exalted is He, manifested to him something as a *bada'*

of regret (*bada' nadamah*), then he is, according to us, a disbeliever in Allah the Mighty.”

As for the statement of al-Sadiq – peace be upon him –:

“Allah did not manifest anything, as He manifested concerning my son Isma‘il,” he meant: what appeared to Allah, Glorified is He, concerning something, as it appeared regarding my son Isma‘il, “when He chose him over me, so that it would be known that there is no Imam after me.”(2)

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1. Narrated in *Musnad al-Musannif* in *Kamal al-Din*, hadith 69, in the chapter on the objections of the Zaydis against the Imamis. In Q, S, R it reads: “Whoever claims that Allah, Glorified and Exalted, wills something...” What we preserved in the main text is from M and the margin of R. In M, it says “I am free of him” instead of “be wary of him.”
 2. Narrated in *Musnad al-Musannif* in *Tawhid*, hadith 336, Chapter on *Bada'*, hadith 10.

Chapter 11: Our Belief On Refraining from Debate and Argumentation Regarding Allah, Exalted is He, and His Religion

Sheikh Abu Ja'far – may Allah have mercy on him – said:

“Debate regarding Allah, Exalted is He, is forbidden, because it leads to what is unbecoming of Him.”

Imam al-Sadiq – peace be upon him – was asked about the saying of Allah, Exalted is He: **“And to your Lord is the final goal.”** (Qur'an, 53:42)

He said: **“When speech reaches Allah, then stop.”**(1)

And al-Sadiq – peace be upon him – used to say:

“O son of Adam, even if your heart could eat a bird and it would not be satisfied, and even if your eye had a needle placed on it, it would cover it, and yet you seek to know through them the dominion of the heavens and the earth. If you are sincere, then by this sun—one of the creations of Allah—if you are able to fill your eye with it, it is as you claim.”(2)

And debate in all matters of religion is forbidden.(3)

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1. Narrated in *Musnad al-Musannif* in *Tawhid*, hadith 456, Chapter on the Prohibition of Speech and Debate, and in al-Kulayni, *al-Kafi* 1:72, Chapter on the Prohibition of Talking About the Divine Modality, hadith 2. The verse is from Surah An-Najm 53:42.
 2. Same sources, first p.455, hadith 5; second p.73, hadith 8.
 3. Not present in manuscripts M, S.

Imam 'Ali – peace be upon him – said:

“Whoever seeks religion through debate falls into heresy.”

Imam al-Sadiq – peace be upon him – said:

“The people of debate perish, and the Muslims are saved; indeed, the Muslims are the elite (nujabā’).”(1)

As for refuting opponents(2) using the sayings of the Imams or the meanings of their words, it is permitted for one who is skilled in speech, but forbidden and prohibited for one who is not.

Imam al-Sadiq – peace be upon him – said:

“Argue with people using my words, for if they argue against you, it is I who have been argued with, not you.”

It is also narrated from him – peace be upon him – that he said:

“Speech in the right is better than silence in falsehood.”

It is narrated that Abu Hudhayl al-‘Allāf said to Hisham ibn al-Hakam:

“I will debate you on the condition that if you overcome me, I return to my madhhab, and if I overcome you, you return to my madhhab.”

Hisham replied:

“You are not fair! Rather, I will debate you on the condition that if I overcome you, I return to my madhhab, and if you overcome me, I return to my Imam.”

1. Narrated in *Musnad al-Musannif* in *Tawhid*, hadith 458, Chapter on the Prohibition of Speech and Debate, hadith 22.

2. In R, there is an addition: “He says: Allah, Exalted is He, and His Messenger say...”

Chapter 12: Our Belief in the Pen and the Tablet

Sheikh Abu Ja'far – may Allah be pleased with him – said:

“Our belief regarding the Pen and the Tablet is that they are angels.”

Chapter 13: Our Belief in the Kursi (Footstool / Divine Seat)

Abu Ja'far – may Allah have mercy on him – said:

“Our belief regarding the Kursi is that it is the container of all creation—from the Throne (al-'Arsh) to the heavens and the earth—and everything Allah created is in the Kursi.

In another interpretation,(2) it refers to knowledge.”

He was asked, peace be upon him, about the verse of Allah, Exalted is He:

“And His Kursi extends over the heavens and the earth.” (Qur'an, 2:255)

He said:

“Know it.”(3)

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1. In Q and S: “and.”
 2. In M there is an addition: “the Kursi.”
 3. Narrated in *Musnad al-Musannif* in *Tawhid*, hadith 327, Chapter on the Meaning of “*And His Kursi extends over the heavens and the earth*”, hadith 1. The verse is from Surah al-Baqarah 2:255 (Ayat al-Kursi).

Chapter 14: Our Belief in the Throne (al-'Arsh)

Sheikh Abu Ja'far – may Allah have mercy on him – said:

“Our belief regarding the Throne is that it is the entirety of all creation. And the Throne, in another sense, refers to knowledge.”

Imam al-Sadiq – peace be upon him – was asked about the verse of Allah, Exalted is He:

“The Most Merciful established Himself over the Throne.” (Qur'an, 20:5)

He said:

“He is established over everything, and nothing is closer to Him than anything else.”(1)

As for the Throne that encompasses all creation, it is carried by eight angels. Each of them has eight eyes, and each eye is the size of the world:

- One of them is in the form of a human being; he seeks sustenance from Allah for the children of Adam.
- One of them(2) is in the form of a bull; he seeks sustenance from Allah for all cattle.
- One of them is in the form of a lion; he seeks sustenance from Allah for the beasts of prey.
- One of them is in the form of a rooster; he seeks sustenance from Allah for the birds.

These are the four today; on the Day of Resurrection, they will become eight.

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1. Narrated in *Musnad al-Musannif in Tawhid*, hadith 315, Chapter on the Meaning of “*The Most Merciful established Himself over the Throne*”, hadith 1, and in al-Kulayni, *al-Kafi* 1:99, Chapter on Movement and Transition, hadith 6. The verse is from Surah Taha 20:5.
 2. In M and other manuscripts, instead of “one of them,” a slight variation is found, same in the two subsequent instances.

As for the Throne that represents **knowledge**, it is carried by four from the earlier ones and four from the later ones.

- The four from the earlier ones are: **Noah, Abraham, Moses, and Jesus** – peace be upon them.
- The four from the later ones are: **Muhammad, Ali, Hasan, and Husayn** – peace be upon them.

This is how it has been narrated through authentic chains from the Imams – peace be upon them – regarding the Throne and its carriers.

These became the carriers of the Throne of knowledge(1) because the prophets who came before our Prophet ﷺ were under the laws of the four: **Noah, Abraham, Moses, and Jesus**, and the knowledge was passed to them. Likewise, knowledge after **Muhammad, Ali, Hasan, and Husayn** – peace be upon them – was transmitted to the Imams who came after Husayn – peace be upon them.

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1. In Q and S, the phrase reads: “and these became the carriers of knowledge.”
 2. In R, an addition: “from the earlier ones.”
 3. In R, an addition: “the four.”

Chapter 15: Our Belief in the Souls and Spirits

Sheikh Abu Ja'far – may Allah have mercy on him – said:

“Our belief regarding the souls is that they are the spirits by which life exists, and that they are the first of creation. The Prophet ﷺ said:

‘Indeed, the first thing Allah, Glorified and Exalted, created were the purified and sanctified souls, then He made them speak of His Oneness, and after that He created the rest of His creation.’”(1)

Our belief is also that the souls were created for **permanence** and not for annihilation, as the Prophet ﷺ said:

‘You were not created for perishing, but for permanence, and indeed you move from one abode to another.’

The souls are strangers on the earth and imprisoned in the bodies.

We also believe that when the souls depart from the bodies, they continue to exist—some in bliss, some in torment—until Allah, by His power, returns them to their bodies.

Jesus, son of Mary – peace be upon him – said to his disciples:

‘Truly I say to you, nothing ascends to the heavens except that which descended from it.’

Allah, Exalted is He, says:

“And if We had willed, We could have raised him up thereby, but he remained on the earth and followed his desire.” (Al-A'raf 7:176)(2)

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1. In S: “purified and sanctified.”
 2. Surah Al-A'raf 7:176.

It did not ascend from it to the Divine Kingdom; rather, it continued to descend into the abyss. This is because Paradise has **levels** and Hell has **degrees**.

Allah, Exalted is He, says: ***“The angels and the Spirit ascend to Him in stages.”***

(Al-Ma‘arij 70:4) (1)

He also says: ***“Indeed, the righteous will be in gardens and rivers, in a seat of truth, with a Sovereign, All-Powerful.”*** (Al-Qamar 54:54–55) (2)

And He says: ***“Do not think of those who are killed in the way of Allah as dead; rather, they are alive with their Lord, receiving provision. Rejoicing in what Allah has granted them of His bounty, and they receive good news for those who have not yet joined them, that there will be no fear upon them, nor shall they grieve.”*** (Al-Imran 3:169–170) (3)

And He also says: ***“Do not say of those who are killed in the way of Allah that they are dead; rather, they are alive, but you perceive it not.”*** (Al-Baqarah 2:154) (4)

The Prophet ﷺ said: **“The souls are organized troops; those that recognize one another unite, and those that do not recognize one another differ.”** (5)

Imam al-Sadiq – peace be upon him – said: **“Indeed, Allah, Exalted is He, paired the souls in the shadows before creating bodies, two thousand years before. If our Qa’im from the Ahl al-Bayt were to rise, he would inherit the brother whom Allah paired with him in the shadows, and the brother would not inherit by birth.”** (6)

He also said – peace be upon him –: **“The souls meet in the air, recognize each other, and ask about one another; and when they approach...”**

1. Surah Al-Ma‘arij 70:4

2. Surah Al-Qamar 54:54–55

3. Surah Al-Imran 3:169–170

4. Surah Al-Baqarah 2:154

5. Narrated in *Musnad al-Musannif* in ‘Ilal al-Shara’i, 1:84 from al-Sadiq – peace be upon him.

6. As in the manuscripts; also mentioned in *Bihar al-Anwar* 61:78, and elsewhere 6:249 (text reads “he would inherit”).

A soul from the earth said to the other souls: **“Leave him, for he has escaped from a great terror.”**(1)

Then they asked him about so-and-so, and about so-and-so. Whenever he said someone had survived, they hoped he would join them; and whenever he said someone had died, they said: “He has fallen, he has fallen.”(2)

Allah, Exalted is He, says: **“And whoever is upon whom My anger descends, indeed he has fallen.”** (Taha 20:81)(3)

And He says: **“But as for one whose scales are light, his refuge is the abyss, and what can make you know what it is? A scorching fire.”** (Al-Qari‘ah 101:8–11)(4)

The worldly life and its possessor(5) are like the **sea, the sailor, and the ship.**

Luqman – peace be upon him – said to his son: **“O my son, indeed the world is a deep sea, and many scholars have perished in it. Make your ship in it the faith in Allah, make your provisions in it piety, and make its sail reliance on Allah. If you are saved, it is by the mercy of Allah; and if you perish, it is by your sins.”**(6)

The most critical hours for the son of Adam are three: **the day he is born, the day he dies, and the day he is resurrected alive.**(7)

Allah, Exalted is He, greeted Yahya (John) during these hours, saying: **“And peace be upon him the day he was born, the day he dies, and the day he is resurrected alive.”** (Maryam 19:15)(8)

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1. In the manuscripts: “When a soul approaches from the earth, leave him”; confirmed in J and margin of R.
 2. Narrated similarly in *al-Faqih* 1:123, hadith 593; and in *al-Kafi* 3:244, Chapter on the Souls of Believers.
 3. Surah Taha 20:81
 4. Surah Al-Qari‘ah 101:8–11
 5. Not present in Q, S.
 6. Narrated in *al-Faqih* 2:185, Chapter on Provisions for Travel, hadith 833. In R and margin of M: “and make its sail reliance...” In Q, R: “and if you perish, it is by your sins, not by Allah.”
 7. In Q, S: “the most critical hours.”
 8. Surah Maryam 19:15

Indeed, Jesus – peace be upon him – greeted himself in this regard, saying: ***“And peace be upon me the day I was born, the day I die, and the day I am resurrected alive.”*** (Maryam 19:33)(2)

Our belief regarding the **soul** is that it is not of the same substance as the body, but is a distinct creation, as Allah, Exalted is He, says: ***“Then We created him as another creation. Blessed is Allah, the best of creators.”*** (Al-Mu'minun 23:14)(3)

Our belief regarding the **prophets, messengers, and Imams – peace be upon them** is that in them are **five souls**:

1. The Spirit of Holiness (Rūḥ al-Quds)
2. The Spirit of Faith (Rūḥ al-Īmān)
3. The Spirit of Power (Rūḥ al-Quwwah)
4. The Spirit of Desire (Rūḥ al-Shahwah)
5. The Spirit of Gradation (Rūḥ al-Madraj)

In the **believers**, there are **four souls**: the Spirit of Faith, the Spirit of Power, the Spirit of Desire, and the Spirit of Gradation.

In the **disbelievers and beasts**, there are **three souls**: the Spirit of Power, the Spirit of Desire, and the Spirit of Gradation.

As for the verse: ***“And they ask you about the soul. Say: The soul is from the command of my Lord.”*** (Al-Isra 17:85)(4)

This refers to a creation greater than Gabriel and Michael, which was with the Prophet ﷺ and the Imams – peace be upon them – and also with the angels, and it belongs to the Divine Kingdom (al-Malakut).(5)

I am authoring a book on this subject in which I will explain the meanings of these statements, God willing.

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1. Confirmed from M, J manuscripts.
 2. Surah Maryam 19:33
 3. Surah Al-Mu'minun 23:14
 4. Surah Al-Isra 17:85
 5. Regarding the Imams – peace be upon them – this is not in Q, S; it is mentioned in the margin of M. It is unclear if it is instead of the angels or in addition to them. Note that the hadiths of this chapter in *al-Kafi* 1:215 and as transmitted in *Bihar al-Anwar* 61:79 mention the Imams only.

Chapter 16: Our Belief Regarding Death

It was said to Amir al-Mu'minin, Ali – peace be upon him: “Describe death for us.”

He – peace be upon him – said: “You have fallen upon the Experienced One. There are three outcomes that meet a person at death:

1. Glad tidings of eternal bliss,
2. Glad tidings of eternal punishment, or
3. An ambiguous matter that causes fear and awe, the nature of which is unknown.

As for our friend and the one who seeks our cause, he receives the glad tidings of eternal bliss.

As for our enemy and the one who opposes our cause, he receives the glad tidings of eternal punishment.

As for the ambiguous case, it is the believer who has transgressed against himself and does not know the outcome of his state. He receives a message that is ambiguous, causing him fear. But Allah will not treat him as He treats our enemies, and He will deliver him from the Fire through our intercession.

So act and obey, and do not rely on presumptions, and do not belittle the punishment of Allah.”(1)

1. Variants in the manuscripts:

- In Q: “by frightening”;
- “Ambiguous matter” confirmed from M;
- “Does not know the outcome of his state” confirmed from M;
- Some manuscripts read “act wisely” or “endeavor” instead of “act and obey”;
- Some read “do not speak presumptuously” instead of “do not rely on presumptions.”

The Extravagant and Death

Those who are extravagant will not benefit from our intercession except after **300,000 years of punishment**.⁽¹⁾

Imam Hasan ibn Ali – peace be upon them – was asked: “What is the death that people are unaware of?” He – peace be upon him – said: **“The greatest joy that comes to the believers is when they are transferred from the abode of misery to eternal bliss, and the greatest ruin that comes to the disbelievers is when they are transferred from their paradise to a fire that neither perishes nor is exhausted.”**⁽²⁾

When the situation became severe for Husayn ibn Ali ibn Abi Talib – peace be upon him – those around him looked at him and saw that he was unlike them. For when the ordeal intensified, the colors of others changed, their nerves trembled, their hearts were gripped with fear, and their flanks shrank. But Husayn – peace be upon him – and some of his close companions had radiant faces, calm limbs, and tranquil souls.⁽³⁾

Some said to each other: “Look at him; he does not care about death.”

Husayn – peace be upon him – said to them: **“Be patient, O sons of nobility, for death is but a bridge that carries you from misery and hardship⁽⁴⁾ to wide gardens and eternal blessings.⁽⁵⁾ Who among you would dislike moving from a prison to a palace? And your enemies are like those who move from a palace to a prison and a painful torment. My father narrated to me from the Messenger of Allah ﷺ that the world is the prison of the believer and the paradise of the disbeliever. Death is the bridge for the former to their gardens, and a bridge for the latter to their hell. I have not lied, nor has anyone before me lied.”**⁽⁶⁾

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1. Narrated in *Musnad al-Musannif, Ma'ani al-Akhbar* 288, Chapter on the Meaning of Death, hadith 2.
 2. Same source, hadith 3.
 3. In all manuscripts, *Bihar al-Anwar*, and *Ma'ani al-Akhbar*: “his special companions” (Khawas), confirmed from J.
 4. In M manuscript: “and hardship.”
 5. In M, S: “and bliss”; in R: “and blessing.”
 6. Narrated in *Ma'ani al-Akhbar* 288, Chapter on the Meaning of Death, hadith 3.

It was asked of Ali ibn Husayn – peace be upon him: “What is death?”

He – peace be upon him – said: **“For the believer, it is like removing soiled, worn-out clothes, freeing oneself from heavy chains and shackles, and exchanging them for the finest garments with the most pleasant scents, the softest mounts, and the most comfortable homes.**

For the disbeliever, it is like stripping luxurious clothes, being moved from pleasant homes, and replacing them with the dirtiest and coarsest garments, the harshest dwellings, and the greatest torment.”(1)(2)

It was asked of Muhammad ibn Ali – peace be upon him: “What is death?”

He – peace be upon him – said: **“It is like the sleep you experience every night, except that its duration is long, and one does not awaken from it except on the Day of Resurrection. Some see in their sleep forms of joy beyond their measure, and some see forms of terror beyond their measure. How then is the condition of one who experiences both joy and fear in death? This is death; prepare yourselves for it.”**(3)

It was asked of Imam al-Sadiq – peace be upon him: “Describe death for us.”

He – peace be upon him – said: **“For the believers, it is like the most pleasant fragrance: it makes one drowsy with delight, and all fatigue and pain are removed. For the disbelievers, it is like the bite of snakes or the sting of scorpions, and even worse.”**(4)

It was said: “Some people claim it is even worse than being sawed with saws or cut with shears.”(5)

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1. In M manuscript: “and the replacement.”
 2. In R and margin of M: “harshest” instead of “dirtiest.”
 3. In M, R: “duration”; in S: “awaken from it.” Narrated in *Ma'ani al-Akhbar* 289, Chapter on the Meaning of Death, hadith 5, with minor variations.
 4. Confirmed from Q and margin of M; some manuscripts read “revives” instead of “removed.”
 5. In Q, S, R: additional phrase “it is even worse than...”

It was asked: *“What about one who is crushed by stones or whose eye sockets are pierced by the rotation of the qutb of the eye?”*

He – peace be upon him – said: **“That is similar for some of the disbelievers and the wicked. Do you not see among them those who face severe trials? That is indeed worse than these worldly hardships, except for the punishment of the Hereafter, which is far more severe.”**

It was asked: *“Then why do we see a disbeliever easily die, appearing calm, speaking, laughing, and moving, and among the believers some are the same? Yet others among believers and disbelievers suffer greatly during the pangs of death?”*

He – peace be upon him – said: **“Whatever comfort the believers experience there is a reward given early. Whatever hardship they face is a purification from their sins, so that they return to the Hereafter pure, clean, and deserving of Allah’s reward, with nothing to prevent them from it.**

Whatever ease a disbeliever experiences there is the fulfillment of the reward of his good deeds in this world, so that he returns to the Hereafter only with what obliges punishment.

Whatever hardship a disbeliever faces there is the beginning of Allah’s punishment, occurring when his good deeds are exhausted. That is because Allah is just and does not wrong anyone.”(1)(2)(3)

Musa ibn Ja‘far – peace be upon him – once visited a man who was drowning in the pangs of death and did not respond to the caller. People asked him: *“O son of the Messenger of Allah, we wish we knew the condition of our companion and the nature of death.”*

He – peace be upon him – said: **“Death is a refiner: it purifies the believers from their sins, so that the last pain they suffer serves as atonement for their remaining wrongs. It purifies the disbelievers from their good deeds, so that the last pleasure, blessing, or mercy they experience is the final reward of a good deed they earned. As for your companion...”**

1. In Q: *“Taqiyan”* instead of purification.

2. In M, S: *“fulfillment”* instead of *“rewarded”*.

3. Narrated in *Musnad al-Musannif, Ma‘ani al-Akhbar* 287, Chapter on the Meaning of Death, hadith 1, and *Ilal al-Shara‘i* 298, hadith 2. Parts confirmed in brackets.

Death leads one to blessings, so if people understood it and loved it, they would do so more than a sensible, wise person seeking medicine to remove ailments and gain safety.(1)

Ali ibn Muhammad – peace be upon them – visited a sick companion who was crying and distressed about death. He said to him: **“O servant of Allah, you fear death because you do not know it. Imagine if your clothes became dirty and soiled, and you were harmed by the filth and dirt on them, and suffered from sores and scabs. If you knew that bathing would remove all of that, would you not wish to enter it and cleanse yourself so that the dirt is removed, or would you refuse and leave it upon yourself?”**

The man replied: “Of course, O son of the Messenger of Allah.”

He said: **“That is what death is – it is like that bath. It is the last thing that remains to purify your sins and cleanse you of your evil deeds. Once you enter it and pass through, you are saved from all grief, worry, and harm, and reach joy and happiness.”**

The man became calm, revived, submitted, closed his eyes, and passed peacefully on his way.(2–3)

Al-Hasan ibn Ali – peace be upon them – was asked about death: what is it? He said: **“It is the affirmation of what is beyond occurrence. My father narrated to me from his father from his grandfather from Al-Sadiq – peace be upon him – that he said: ‘When a believer dies, he is not truly dead, and the disbeliever is the one who is dead. Allah Almighty says: “He brings forth the living from the dead and the dead from the living,” meaning the believer is brought from the disbeliever, and the disbeliever from the believer.”’”(4)**

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1. *Musnad al-Musannif fi Ma'ani al-Akhbar*, 290, Chapter on the Meaning of Death, Hadith 8.
 2. Ibid., Hadith 9.
 3. Ibid., Hadith 9.
 4. Ibid., Hadith 9. Qur'anic reference: *Yunus* 10:31.

He – peace be upon him – said: **“He has been cleansed of sins like a cloth being freed from dirt, purified from transgressions, and made fit to be in the company of us, the Ahl al-Bayt, in our abode, the abode of eternity.”**(1)(2)(3)

A man who was a companion of Imam al-Rida – peace be upon him – fell ill. The Imam visited him and asked: “How do you find yourself?”

He replied: “I have met death after you,” referring to the intensity of his illness.

The Imam asked: “How did you encounter it?”

He said: “Painfully and severely.”

The Imam – peace be upon him – said: **“You did not meet it, but only what warns you of it and lets you know a portion of its condition. People are of two types: those who are at ease with death, and those who are uneasy with it. Renew your faith in Allah and in the guardianship of His Ahl al-Bayt, and you will be at ease.”**(4)(5)

The man did so. The narration is long; this is the essential part.

It was asked of Muhammad ibn Ali ibn Musa – peace be upon him –: “Why do these Muslims dislike death?”

He said: **“Because they are ignorant of it, so they dislike it. Had they known it, and truly been among the friends of Allah, they would have loved it, knowing that the Hereafter is better for them than this world.”**

He further said: **“O Abdullah, why does a child or a mentally ill person refuse the medicine that purifies the body and removes pain? Because they do not know the benefit of the medicine. By the One Who sent Muhammad ﷺ as a Prophet with the truth, whoever prepares properly for death, it is more beneficial to them than this very medicine they seek treatment from. If only they knew what...”**(6)(7)

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1. In M manuscript: “*freed from sins completely*”; Q, S manuscripts do not have “cleansed.”
 2. In M, Q: “and in the company of us.”
 3. Narrated in *Musnad al-Musannif, Ma‘ani al-Akhbar* 289, Chapter on the Meaning of Death, hadith 6.
 4. Confirmed from R margin; some manuscripts: “by it.”
 5. In J, R margin: added “and by the prophecy.”
 6. Narrated in *Ma‘ani al-Akhbar* 289, Chapter on the Meaning of Death, hadith 7.
 7. Confirmed from H and R margin; in manuscripts: “it is.”

A man came to the Prophet ﷺ and said: “O Messenger of Allah, why do I dislike death?”

He ﷺ asked: “Do you have wealth?”

He said: “Yes.”

The Prophet ﷺ asked: “Have you spent it (in the way of Allah)?”

He replied: “No.”

The Prophet ﷺ said: **“Then this is why you do not like death.”**(1)

A man asked Abu Dharr – may Allah be pleased with him –: “Why do we dislike death?”

He replied: **“Because you have occupied yourselves with the world and neglected the Hereafter, so you dislike being transferred from prosperity to destruction.”**

It was asked: “How do you see our approach to Allah?”

He said: **“As for the righteous, they are like someone absent who returns to their family; as for the wicked, they are like a fugitive returning to their master.”**

It was asked: “How do you see our state with Allah?”

He replied: **“Present your deeds before the Book of Allah. Allah says:**

)Indeed, the righteous will be in bliss, and indeed, the wicked will be in Hell.(

The man asked: ‘Where is Allah’s mercy?’

He replied:)Indeed, the mercy of Allah is near to the doers of good.(”(2)

1. Narrated in *Musnad al-Musannif, Al-Khisal* 1:13, Chapter on the Individual, Hadith 47.

2. Narrations about Abu Dharr – may Allah be pleased with him – reported in *Al-Kafi* 2:331, Chapter on Accounting Deeds, Hadith 20. In the M, R margin: “The fugitive returns to his master out of fear.” The Qur’anic verses referenced are *Al-Infitar* 82:13–14 and *Al-A’raf* 7:56.

Chapter 17: Our Belief in the Questioning in the Grave

The Sheikh – may Allah have mercy on him – said:

Our belief regarding the questioning in the grave is that it is a true and inevitable reality. Whoever answers correctly will be granted **spiritual bliss and fragrance in his grave**, and a **garden of eternal delight in the Hereafter**. Whoever fails to answer correctly will experience **scalding heat in the grave and torment in the Hereafter**.

The most common causes of punishment in the grave are **slander, bad manners, and carelessness regarding relieving oneself**.

The greatest suffering in the grave for a believer (1) is like **twitching of the eye or a cupping therapy incision**, which serves as **expiation for the sins that were not removed by worries, grief, illnesses, and the severity of death's struggle**.

It is narrated that the Messenger of Allah ﷺ **shrouded Fatimah bint Asad in his garment after the women had finished washing her, carried her funeral on his shoulders, and remained under it until he reached her grave**. He then placed her in the grave, entered it, lay beside her, and later lifted her with his hands to position her properly. He then **spoke to her for a long time**, saying, “Your son is your son,” before covering her with soil. Afterwards, he leaned over her grave and said:

“O Allah, I entrust her to You.”(4)

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1. In the margin of M, addition: “al-Muḥaqq.”
 2. In J, addition: “No.”
 3. In J and margin of R, addition: “There is no god but Allah.”
 4. Recorded from M; in some manuscripts: “I have entrusted her.”

The Muslims said to the Messenger of Allah ﷺ: “O Messenger of Allah, have we seen you today do something you have not done before?”

He replied: **“Today I fulfilled the duty of my paternal uncle’s piety. She used to have something and would worry me about it concerning herself and her children. I remembered the Day of Resurrection, when people will be resurrected naked, and she exclaimed, ‘Alas!’ I assured her that Allah would clothe her on that day. I remembered the pressure of the grave, and she said, ‘Alas!’ I assured her that Allah would suffice her in that matter. So I shrouded her in my garment and lay in her grave, leaning over her, to teach her what she would be asked.**

She was asked about her Lord, and she said, ‘Allah.’ She was asked about her Prophet, and she answered. She was asked about her guardian and Imam, and she trembled; I said to her: ‘Your son, your son.’ She replied: ‘My son is my guardian and my Imam.’ Then they departed from her, saying: ‘We have no authority over you; sleep as a bride sleeps in her chamber.’ Then she died a second death.”

The truth of this is confirmed in the Book of Allah, the Exalted, in His words:

“Our Lord, You have caused us to die twice and You have given us life twice, and we acknowledge our sins; is there any way to escape?” (1)

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1. Surah Ghafir (40:11)
 2. In R: “She said: Allah is my Lord, and when asked about her Prophet she said: Muhammad is my Prophet.”
 3. From this point to the end of the chapter, not in Q, S.

Chapter 18: Our Belief in Al-Raj'ah (The Return)

The Sheikh – may Allah have mercy on him – said: Our belief in al-Raj'ah is that it is true.

Allah, the Exalted, said:

“Have you not considered those who left their homes in thousands, fearing death? Allah said to them, ‘Die,’ then He gave them life.” (1)

These were seventy thousand (2) households. Every year, plague would strike among them. The wealthy would leave because of their strength, while the poor would remain because of their weakness. The plague would strike those who went out, and it would be heavier on those who stayed. The ones who stayed would say: “If we had gone out, we would not have been struck by the plague.” And those who went out would say: “If we had stayed, the plague would have struck us like it did them.”

Eventually, they all agreed to leave their homes together when the time of the plague came. They all went out and settled near the shore of a sea. When they set up their camps, Allah called to them: “Die!” So they all died. Passersby on the road swept them away, and thus they remained as Allah willed.

Then a prophet from the prophets of the Children of Israel passed by, named Jeremiah. He said:

“O Lord, if You willed, You could give them life, so they would inhabit Your lands, have children among Your servants, and worship You alongside those who worship You.”

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1. Surah Al-Baqarah 2:243
 2. In some manuscripts: “a thousand households”
 3. In Q, S: “it strikes,” in M, R: “it afflicts,” as confirmed in the margins of the last two

Allah asked him: “Do you want Me to give them life for you?” He said: “Yes.” So Allah revived them and sent them back with him.

Thus, these people died, returned to this world, lived again for their appointed time, and then died according to their original lifespans.

Allah, the Exalted, also says: **“Or [consider] the one who passed by a town which had fallen into ruin, he said: ‘How will Allah bring this to life after its death?’ So Allah caused him to die for a hundred years and then raised him. He said: ‘How long have you remained?’ He said: ‘A day or part of a day.’ He said: ‘No, you have remained a hundred years. Look at your food and drink—they have not decayed. And look at your donkey. And We will make you a sign for the people. And look at the bones—how We will raise them and then cover them with flesh.’ When it became clear to him, he said: ‘I know that Allah is over all things competent.’”** (1)

So this man died for a hundred years, returned to the world, lived again, and then died at his appointed time. He was honored and powerful (2).

Allah also says regarding the chosen ones from the people of Moses at the appointed time: **“Then We raised you after your death so that you might be grateful.”** (3)

When they heard the words of Allah, they said: “We will not believe until we see Allah openly.” Then the lightning struck them because of their wrongdoing and they died. Moses (peace be upon him) said: “O Lord, what should I say to the Children of Israel when they return to them?” Allah gave them life for him, so they returned to the world, ate, drank, married, had children, and then died according to their appointed lifespans.

Allah, the Exalted, also said to Jesus (peace be upon him): **“And when you bring forth the dead by My permission.”** (5)

Thus, all the dead whom Jesus (peace be upon him) revived by Allah’s permission returned to the world.

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1. Surah Al-Baqarah 2:259
 2. In Z, additional note: “It is narrated that it was Jeremiah.”
 3. Surah Al-Baqarah 2:56
 4. Confirmed from manuscript M
 5. Surah Al-Ma'idah 5:110

They remained in it, and then they died at their appointed times.

As for the Companions of the Cave: **“They stayed in their cave three hundred years, and nine more.”** (1)

Then Allah raised them, and they returned to the world to question among themselves. Their story is well-known.

If someone says: Allah, the Exalted, says: **“And you would have thought them awake, while they were asleep.”** (2)

It is replied: They were dead, as Allah said: **“They said: ‘Alas for us! Who has raised us from our resting place? This is what the Most Merciful had promised, and the messengers spoke the truth.’”** (3)

So even if they were called this, they were still dead. There are many such examples.

It is authentic that al-Raj‘ah (the Return) occurred in past nations, and the Prophet ﷺ said: **“In this nation, there will be what happened in previous nations, like a shoe following a shoe, and a stick following a stick.”** (4)

Thus, by this principle, there must be a return in this nation.

It has been reported by opponents that when the Mahdi appears, Jesus son of Mary will descend and pray behind him. His descent to the earth is considered his return to the world after his death (5), because Allah, the Exalted, said: **“Indeed, I will take you (death) and raise you to Me.”** (6)

And Allah said: **“And We will gather them, leaving none of them behind.”** (7)

And He also said: **“And the Day We will gather from every nation a group of those who denied Our signs.”** (8)

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1. Surah Al-Kahf 18:25
 2. Surah Al-Kahf 18:18
 3. Surah Ya-Sin 36:52
 4. Narrated in Al-Fiqh, vol. 1:130, chapter on obligatory prayer, hadith 609
 5. In manuscript M: “death”
 6. Surah Al-Imran 3:55
 7. Surah Al-Kahf 18:47
 8. Surah An-Naml 27:83

The day on which everyone is gathered (1) is not the same as the day on which a single group is gathered.

Allah, the Exalted, says: **“And they swear by Allah their strongest oaths that Allah will not resurrect anyone who dies—but indeed, the promise is true upon Him; yet most people do not know.”** (2)

This refers to al-Raj‘ah (the Return). That is, Allah says: **“To make clear to them what they differ about.”** (3,4)

The clarification (al-tabayyun) occurs in this world, not in the Hereafter.

I will compile a separate book on al-Raj‘ah in which I explain its manner and provide evidence for the authenticity of its occurrence, God willing.

The doctrine of reincarnation is false (5), and whoever follows it is considered a disbeliever, because reincarnation nullifies Paradise and Hell.

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1. In manuscripts Q and S: “everyone”
 2. Surah An-Nahl 16:38
 3. In manuscript J and margin R: “after that”
 4. Surah An-Nahl 16:39
 5. In manuscript M: “And we say reincarnation is false”

Chapter 19: Our Belief in Resurrection after Death

The Sheikh – may Allah be pleased with him – said: Our belief in resurrection after death is that it is true.

The Prophet ﷺ said:

“O sons of Abdul-Muttalib, the messenger does not lie to his people. By Him who sent me with the truth as a prophet, you will die as you sleep, and you will be resurrected as you awaken. There is no abode after death except Paradise or Hell.

All creation is recreated and resurrected by Allah, the Exalted, as if it were a single soul being created and resurrected.” (1)

Allah, the Exalted, says:

“He did not create you nor resurrect you except as a single soul.” (2)

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1. Not found in manuscript M. In manuscript R: “as a single creation and resurrection of a single soul.”
 2. Surah Luqman 31:28

Chapter 20: Our Belief in the Pond (Al-Hawd)

The Sheikh – may Allah be pleased with him – said: Our belief in the Pond is that it is true. Its width spans from Ailah to Sana'a. It is the Pond of the Prophet ﷺ, and it contains as many vessels as the stars in the sky (1).

The guardian of the Pond on the Day of Resurrection will be the Commander of the Faithful, Ali ibn Abi Talib, who will give water to his allies and repel his enemies. Whoever drinks from it even once will never thirst again.

The Prophet ﷺ said:

“Some people from my companions will stagger at the Pond while I am there. They will be seized with the left hand. I will call out: ‘O Lord, my companions, my companions!’ It will be said to me: ‘You do not know what they did after you.’” (2)

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1. In manuscript M: “the stars.”
 2. Narrated similarly by Al-Musannif in *Uyun Akhbar Al-Ridha* 2:87, Chapter on what is reported from Al-Ridha – peace be upon him – with note 33. In manuscript Z: “I say: Woe, woe to those who altered after me.” And the Prophet ﷺ said: “Men from my companions will come to Al-Hawd; when I see them and they raise their heads to me, they will stagger, and I say: ‘O Lord, my companions, my companions!’ It will be said to me: ‘You do not know what they did after you.’”

Chapter 21: Our Belief in Intercession (Al-Shafa'a)

The Sheikh – may Allah be pleased with him – said: Our belief in intercession is that it is for those whose religion Allah has accepted, even if they have committed major or minor sins. As for those who have repented from their sins, they do not need intercession.

The Prophet ﷺ said:

“Whoever does not believe in my intercession, Allah will not grant him my intercession.” (1)

He – peace be upon him – also said:

“There is no intercessor more effective than repentance.” (2)

Intercession is for the prophets, the divinely appointed successors (Awsiya), the believers, and the angels. Among the believers, some intercede for tribes such as Rabi'a and Mudar. The least among the believers intercede for thirty people.

Intercession does not occur for those in doubt, polytheists, disbelievers, or deniers; rather, it is for sinners among the monotheists.

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1. Narrated by Al-Musannif in his *Musnad* in *Amali* 16, second session 4, and *Uyun Akhbar Al-Ridha* 1:35, Hadith 136.
 2. Narrated by Al-Musannif in *Al-Faqih* 3:376, Chapter on Knowing Major Sins, Hadith 1779.
 3. In addition: “the scholars” (increase noted in some manuscripts).

Chapter 22: Our Belief in Promise and Threat (Al-Wa'd wa Al-Wa'id)

The Sheikh – may Allah be pleased with him – said: Our belief regarding promise and threat is that whoever Allah has promised a reward for a deed, He will surely grant it to him. And whoever He has threatened with punishment for a deed, it is up to His discretion. If He punishes, it is by His grace; and if He forgives, it is by His grace. Allah is never unjust to His servants.

Allah Almighty says:

“Indeed, Allah does not forgive associating others with Him, but He forgives anything less than that for whom He wills.” (1)

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1. Quran, Surah An-Nisa 4:48.
 2. In some manuscripts: “If He forgives, it is by His grace and generosity.”

Chapter 23: Our Belief Regarding What Is Written About the Servant

The Sheikh – may Allah be pleased with him – said: Our belief in this matter is that every servant has two angels assigned to him who record all of his deeds.

If he intends a good deed but does not perform it, a good deed is recorded for him. If he performs it, ten good deeds are recorded. If he intends a sinful deed, it is not recorded against him until he performs it; and if he performs it, only one sin is recorded.

The angels record everything about the servant, even the blowing into the ashes.

Allah says:

“And indeed, upon you are keepers, noble and recording; they know whatever you do.” (1)

Once, Amir al-Mu'minin Ali – peace be upon him – passed by a man who was speaking idle words. He said:

“O man, you are dictating a book to your two angels for your Lord. Speak of what benefits you and leave that which does not.”

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1. Not in some manuscripts (Q, S).
 2. Confirmed from M.
 3. Confirmed from M.
 4. In some texts: “If he repents within seven hours, it is not recorded; otherwise, it is.”
 5. In M: “sand” instead of “ashes.”
 6. Quran, Surah Al-Infitar 82:10–12.
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It means what benefits you. He – peace be upon him – said: **“A Muslim man continues to have good deeds recorded for him as long as he remains silent; when he speaks, what is recorded may be either good or bad.”**

The location of the two angels on the human body is on the shoulder blades. The angel on the right records good deeds, and the angel on the left records sins. There are angels of the day who record the deeds of the day, and angels of the night who record the deeds of the night.

Chapter 24: Our Belief Regarding Justice

Sheikh Abu Ja'far – may Allah be pleased with him – said: Our belief is that Allah, blessed and exalted, commands us to act justly and treats us with what is above justice, which is bounty. Allah says:

“Whoever brings a good deed will receive ten times as much; and whoever brings an evil deed will only be recompensed for what is equivalent, and they will not be wronged.” (1)

Justice is to reward good deeds and punish sins.

The Prophet ﷺ said:

“No one enters Paradise except by the mercy of Allah, Blessed and Exalted.”

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1. Musnad al-Musannif, Al-Amali 36, Majlis 9:4; Musnad al-Musannif, Thawab al-A'mal 212, Bab Thawab al-Samt 3; Al-Khisal 15, Bab al-Wahid 53.
 2. Surah Al-An'am 6:160.
 3. Manuscripts Q and S read: “al-tamr quban,” while Bihar al-Anwar 5:327 reads: “al-shadaqan.”
 4. In some manuscripts, justice is explained as: “to reward the good with good and punish the evil with evil.”

Chapter 25: Our Belief Regarding Al-A'raf (The Heights)

Sheikh – may Allah be pleased with him – said: Our belief regarding Al-A'raf is that it is a wall or barrier between Paradise and Hell. On it are men who recognize each side by their distinguishing marks. These men are the Prophet and his successors – peace be upon them. No one enters Paradise except those who recognize them and are recognized by them, and no one enters Hell except those who deny them and are denied by them.

At Al-A'raf, those whose fate is undecided with respect to Allah are held; either they are punished or forgiven.

Chapter 26: Our Belief Regarding Al-Sirat (The Bridge)

Sheikh – may Allah be pleased with him – said: Our belief regarding Al-Sirat is that it is real, that it is a bridge over Hell, and that all creation must pass over it. Allah says:

“And there is none of you but will pass over it; this is obligatory upon your Lord.” (1)

Al-Sirat, in another sense, is the path of Allah's guides. Whoever recognizes them in this world and obeys them, Allah grants him safe passage over Al-Sirat, which is the bridge over Hell on the Day of Judgment.

The Prophet ﷺ said to Ali:

“O Ali, when the Day of Judgment comes, I, you, and Gabriel will sit on Al-Sirat, and none will pass over it except those who have the certificate of your guardianship with them.”

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1. Qur'an, Al-A'raf 46; Maryam 71:19.
 2. Manuscripts include additional notes about “the Day of Regret and Remorse.”
 3. In manuscripts, wording varies: “Bulā” or “Barā'ah.”

Chapter 27: Our Belief Regarding the Obstacles on the Path of Resurrection

Sheikh – may Allah be pleased with him – said: Our belief regarding this is that these obstacles, each one by itself, bears the name of a **Fard (obligatory act)**, or a command, or a prohibition.

When a person reaches an obstacle named after a Fard, and he has been negligent in that Fard, he is detained there and questioned about it by the right of Allah.

If he overcomes it by a righteous deed he performed, or by Allah's mercy that compensates for it, he passes on to the next obstacle. This continues, with the person being held at each obstacle and asked about what he fell short of according to the meaning of its name.

If he passes all of them, he reaches the Abode of Permanence, where he lives a life without death forever, enjoys bliss without any misery ever, and dwells in the presence of Allah alongside His Prophets, His Proofs (Hujjah), the truthful, the martyrs, and the righteous among His servants.

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1. Manuscript wording varies slightly but preserves the main meaning.
 2. Some manuscripts say: "by a righteous deed he had performed."
 3. Manuscripts vary in phrasing "dwells in the presence of Allah."
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And if a person is detained at an obstacle and is questioned about a right in which he was negligent, and no righteous deed he performed saves him, nor does mercy from Allah reach him, his foot slips at the obstacle, and he falls into **Hell**—may Allah protect us from it.

All of these obstacles are on the **Sirat (Bridge over Hellfire)**.

The name of one obstacle is **Wilayah (Divine Authority/Leadership)**, where all creation is stopped and asked about the Wilayah of the Commander of the Faithful and the Imams after him—peace be upon them. Whoever fulfills this succeeds and passes, and whoever does not, remains and falls—this is in accordance with the words of Allah: "*Stop them; they will indeed be questioned*" (37:24).

Another obstacle is called **Al-Mirsad (The Watch/Observation)**, as Allah says: *“Indeed, your Lord is ever watchful”* (89:14).

Allah says: *“By My Might and Majesty, no oppressor will pass over Me”*.

Other obstacles are named: **Ar-Rahm (Kindness/Compassion)**, **Al-Amanah (Trustworthiness)**, and **As-Salah (Prayer)**.

Each Fard (obligatory act), command, or prohibition represents an obstacle where the servant is detained and questioned.

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1. Manuscripts vary slightly in wording; some explicitly mention “Hell” as the place of fall.
 2. The obstacle names correspond to key duties and virtues in Islam.

Chapter 28: Our Belief in the Reckoning and the Scale

The Sheikh—may Allah be pleased with him—said: Our belief regarding the **Reckoning (al-Hisab)** and the **Scale (al-Mizan)** is that they are true.

Some of the Reckoning is undertaken directly by Allah Almighty, and some of it is undertaken by His Proofs (His appointed guides). The Reckoning of the **Prophets and Messengers**—peace be upon them—is undertaken by Allah Himself. Each Prophet is responsible for the Reckoning of his deputies, and the deputies (Awsiyaa) are responsible for the Reckoning of their respective communities.

Allah Almighty is the Witness over the Prophets and Messengers, and they are witnesses over the deputies, and the Imams are witnesses over the people.

As Allah says: *“So that you may be witnesses over the people, and the Messenger may be a witness over you”* (Al-Baqarah 2:143).

And He says: *“Then how [will it be] when We bring from every nation a witness and We bring you as a witness over these?”* (An-Nisa 4:41).

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1. The term “Scale” (al-Mizan) is used in some manuscripts as well.
 2. This section emphasizes the hierarchical responsibility of accountability: Prophets over their deputies, deputies over the people.
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And Allah, Exalted is He, said: *“So is he who is upon a clear proof from his Lord and [there is] a witness from Him reciting it?”* (1)

And the witness is **Amir al-Mu'minin (Ali ibn Abi Talib)**.

And Allah, Exalted is He, said: *“Indeed, to Us is their return; then indeed, upon Us is their Reckoning.”* (2)

The Imam al-Sadiq—peace be upon him—was asked about the verse: *“And We will set up the Scales of Justice for the Day of Resurrection, so that no soul will be dealt with unjustly at all”* He said: “The Scales are the **Prophets and the Awsiyaa (the divinely appointed guides)**. (3)

And among the creation, there are some who enter Paradise without Reckoning.

As for questioning (al-Sual), it occurs for all creation, as Allah says: “*So We will surely question those to whom [messages] were sent, and We will surely question the messengers*” (4) —meaning regarding the religion.

As for sin (al-dhanb), none will be questioned about it (5) except those who are held accountable. (6)

Allah, Exalted is He, said: “*So on that Day, no human being or jinn will be asked about his sin*” (7) —meaning from the followers of the Prophet and the Imams—peace be upon them—(8) and not others, as reported in Tafsir. (9)

And every accountable person will be punished, even if standing for a long time.

No one will be saved from Hell, and no one will enter Paradise by his deeds (10), except by the mercy of Allah.

[Chapter continued on next page]

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1. Hud 11:17
 2. Al-Ghashiyah 88:24-25
 3. Narrated in *Musnad al-Muṣannif fi Ma'ani al-Akhbar* 31: Chapter on the Meaning of the Scales, Hadith 1; Qur'an 21:47
 4. Al-A'raf 7:6
 5. As per *Bihar al-Anwar* 7:251 — “other than religion”
 6. Confirmed from manuscript
 7. Ar-Rahman 55:39
 8. In manuscript: “especially”
 9. Narrated in *Musnad al-Muṣannif fi Fada'il al-Shi'ah* 76, Hadith 43
 10. In manuscripts: “by His knowledge”

And Allah, Exalted is He, addresses His servants from the first and the last in a comprehensive reckoning of their deeds in a **single address**, from which each one hears his own case and not that of others. He thinks he is the one being addressed alone, and one address does not distract him from another. Allah completes the reckoning of the first and the last within the span of (2) an hour of the hours of the world.

And Allah will produce for every person a **book** which he will receive open, and it will recite to him all of his deeds. Nothing small or great is left uncounted. (3) Allah makes it so that the person himself is **the accountant of his own deeds** (4) and the judge over them, so that it is said to him: *“Read your Book. Your own self is sufficient today as an accountant against you.”* (5)

And Allah, Blessed and Exalted, seals their mouths (6), and their hands, feet, and all their limbs bear witness to what they used to do (7). They say to their skins: “Why did you bear witness against us?” They reply: *“Allah, who gives speech to everything, gave us speech, and He created you the first time, and to Him you will return. And you were not hidden from having your hearing, your eyes, or your skins witness against you, but you thought that Allah does not know much of what you do.”* (8)

I will outline the manner of how the reckoning occurs in the Book of the Reality of the Resurrection.

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1. Manuscript: “No one enters Paradise except by his deeds or by the mercy of Allah”
 2. In manuscripts: “half”
 3. This paragraph refers to Qur'an 17:13 (Al-Isra) and 18:49 (Al-Kahf)
 4. Manuscript: “Allah makes the person the accountant of himself”; also in *Bihar al-Anwar* 7:251
 5. Al-Isra 17:14
 6. Manuscript marginal note: “mouths of the people”
 7. Manuscripts: “they are sealed”; also see Al-Ya-Sin 36:65 and Fussilat 41:20
 8. Fussilat 41:21-22

Chapter 29: Our Belief concerning Paradise and Hell

Shaykh Abu Ja'far – may Allah have mercy upon him – said:

Our belief concerning Paradise is that it is the abode of permanence and the abode of safety (1). There is no death in it, nor old age, nor sickness, nor disease, nor affliction, nor decline (2), nor deformity, nor grief, nor worry, nor need, nor poverty.

And that it is the abode of wealth, happiness, the abode of abiding and honor. Its people shall not be touched therein by weariness, nor shall they be touched therein by fatigue (3). For them therein is whatever the souls desire and the eyes delight in, and they shall abide therein forever (4).

And that it is the abode where its people are the neighbors of Allah, His friends, His beloved ones, and the people of His honor. And they are of various (5) ranks: among them are those who are blessed with glorifying Allah, exalting Him, and magnifying Him in the company of His angels.

(1) In *S*: “and safety”; in the margin of *R*: “the abode of peace.”

(2) Not found in *F* and *S*.

(3) In *M* and *S*: “fatigue.” The phrase is an allusion to Qur'an 35:35.

(4) Allusion to Qur'an 43:71.

(5) In *M* an addition: “upon.” The phrase in *R* may also be read: “and they are upon ranks.”

And among them are those who enjoy various kinds of foods, drinks, fruits, couches, and the wide-eyed maidens (*hūr al-ʿīn*), and the service of immortal youths, and sitting upon cushions and carpets, and wearing fine silk and brocade.

Each of them only delights in that which he desires and wishes (1), according to what his aspiration (2) is attached to, and he is granted that for which he worshipped (3) Allah.

And al-Ṣādiq (peace be upon him) said:

**“Surely people worship Allah, Mighty and Majestic, in three categories:
A category among them worship Him in hope of His reward – and that is the worship of the greedy.**

And a category among them worship Him out of fear of His Fire – and that is the worship of the slaves.

And a category among them worship Him out of love for Him – and that is the worship of the noble ones.” (4)

And our belief concerning Hell is that it is the abode of humiliation, the abode of vengeance upon the people of disbelief and disobedience. None shall abide in it forever except the people of disbelief and polytheism. As for the sinners among the people of *tawḥīd*, they shall be brought out from it by the mercy that overtakes them, and by the intercession that reaches them.

And it has been narrated that no one from among the people of *tawḥīd* will suffer pain in the Fire when they enter it; rather, the pains shall befall them when they exit from it, so that those pains may be a recompense for what their hands had earned, and for what—

(1) In *Q*: “and more.”

(2) In *R*: “to it.”

(3) We have established this from *M*; in the manuscripts it is: “for which.”

(4) Reported with isnād by the author in *Amālī*, majlis 10, ḥadīth 4; also in *al-Khiṣāl* 1:188, chapter of the threes, ḥadīth 259. In *M* and *R*: “and they worship Him longing for His Paradise and hoping for His reward.” “The greedy” is confirmed from *Q*; in *S*: “the servants”; in *M* and *R*: “the servants, the greedy.” In *J* and the margin of *R* and both sources, the correct wording is: “and they are the secure ones, for Allah Almighty said: ‘And they will be secure from the terror of that Day’ (Qur’an 27:89).”

Allah is not unjust to the servants.

And the people of the Fire are truly the poor (1):

“It will not be decreed for them that they should die, nor shall its punishment be lightened for them.” (2)

“And they shall not taste therein coolness nor drink, *except boiling water and pus.*”(3)

And if they seek food, they are fed from *zaqqūm*; and if they seek relief, they are given to drink water like molten brass which scalds the faces—evil is that drink, and wretched is that resting place (4).

And they call out from a distant place (5): **“Our Lord, bring us out, that we may do righteousness.”** (6) **“Our Lord, bring us out of it, and if we return [to evil], then indeed we are wrongdoers.”** (7)

Then sometimes the answer is withheld from them. Then it is said to them:

“Remain despised therein and do not speak to Me.” (8) And they call upon the keeper of Hell: **“Let your Lord make an end of us.”** He says: **“Indeed you will remain.”** (9)

And it has been narrated (10): “Indeed Allah, the Exalted, will command that certain men be brought to the Fire. Then He will say to Mālik: Tell the Fire, *Do not burn their feet, for they used to walk with them to the mosques. Do not burn their hands, for they used to raise them in supplication. Do not burn their tongues, for they used to recite the Qur'an much. Do not burn their faces, for they used to perform ablution completely.*

Then Mālik says to them: ‘O wretches! Then what was your state?’

They reply: ‘We used to act not for the sake of Allah.’

So it is said to them: ‘Take your reward from the one for whom you acted.’”

(1) In the margin of *R*: “the polytheists.”

(2) Qur'an, Fāṭir 35:36.

(3) Qur'an, al-Naba' 78:24–25.

(4) Qur'an, al-Kahf 18:29.

(5) In *R*: “They call out from every distant place and say ...”

(6) Qur'an, Fāṭir 35:37 (cited in *M*).

(7) Qur'an, al-Mu'minūn 23:107.

(8) Qur'an, al-Mu'minūn 23:108.

(9) Qur'an, al-Zukhruf 43:77.

(10) In *R*: “with sound chains of transmission.”

It is for Him (1).

And our belief concerning Paradise and Hell is that they are both created, and that the Prophet ﷺ entered Paradise and saw Hell when he was taken up in the Mi'rāj.

And our belief is that no one departs from this world until he sees his place either in Paradise or in Hell. And that the believer does not depart from this world until the world is displayed to him in its best form, and he sees (2) his place in the Hereafter. Then he is given the choice, and he chooses the Hereafter—at that moment his soul is taken.

And it is customary to say (3): “So-and-so is giving up his soul,” and man does not give anything except with a willing soul, not coerced, not compelled, not forced (4).

As for the Garden of Adam, it was a garden from the gardens of this world, in which the sun rose and set; it was not the Garden of Eternity, for had it been the Garden of Eternity, he would never have been made to leave it.

And our belief is that by reward the people of Paradise are made to abide in Paradise (5), and by punishment the people of Hell are made to abide in Hell (6).

And there is no one who enters Paradise except that his place in Hell is shown to him, and it is said to him: “This is your place—if you had disobeyed Allah, you would have been in it.” And there is no one who enters Hell except that his place in Paradise is shown to him, and it is said to him: “This is your place—if you had obeyed Allah, you would have been in it.”

(1) Narrated with chain by the author in *Thawāb al-A'māl* 266, *Ilal al-Sharā'i* 465, Bāb al-Nawādir 18. In *Q, S*: “so that you may take your reward.”

(2) We have established it from *M, J*. In the manuscripts: “and it is raised.”

(3) In *Q, S*: “we say”; in *R, J*: “people say.”

(4) In *R* and *Biḥār al-Anwār* 8:200: “forced.”

(5) In *R*: “by Paradise,” instead of: “in Paradise.”

(6) In *R*: “by Hell,” instead of: “in Hell.”

so these inherit the place of those, and those the place of these (1). And that is His saying, the Exalted:

“It is they who will be the inheritors * who shall inherit al-Firdaws, wherein they will abide forever.” (2)

And the least of the believers in station in Paradise is he who has the like (3) of the dominion of the world ten times over (4).

(1) And “those the place of these” is based on *M*. Cf. *Tafsīr al-Qummī* 2:89.

(2) *Al-Mu'minūn* 23:10–11.

(3) In *M*: “therein”; and in *W* it may be read: “therein the like.”

(4) In *W* there is an addition as follows:

“And our belief is that no one departs from this world until he sees, knows, and is certain which of the two abodes he will come to—the Garden or the Fire, the friends of Allah or the enemies of Allah.

So if he is a friend of Allah, the gates of Paradise are opened for him, its paths are made clear for him, and Allah uncovers for his sight at the departure of his soul from his body what Allah has prepared for him therein. So he is relieved of every occupation, and every burden is lifted from him.

And if he is an enemy of Allah, the gates of Hell are opened for him, its paths are made clear for him, and Allah, Mighty and Majestic, uncovers for his sight what He has prepared for him therein. So he meets every detested thing and leaves behind every joy.

And all of this occurs at death, and with you there is certainty [sic—perhaps: certainty]. And the confirmation of this is in the Book of Allah, Mighty and Majestic, upon the tongue of our Prophet ﷺ:

‘Those whom the angels take in death, pure, saying: Peace be upon you, enter Paradise for what you used to do.’ [*al-Nahl* 16:32]

And He says:

‘Indeed, those whom the angels take in death while wronging themselves—they will offer submission: We used not to do any evil. Nay, but Allah is Knowing of what you used to do. So enter the gates of Hell, abiding therein. Evil indeed is the abode of the arrogant.’ [*al-Nahl* 16:28–29].”

Chapter 30: Our Belief concerning the manner of the descent of revelation from Allah with the Books in commands and prohibitions

Shaykh – may Allah have mercy on him – said: Our belief concerning this is that between the eyes of Isrāfīl there is a Tablet.

So when Allah, the Exalted, wills to speak with revelation, the Tablet strikes the forehead of Isrāfīl, and he looks (1) into it and recites what is in it. Then he conveys it to Mīkā'il, and Mīkā'il conveys it to Jibrā'il, and Jibrā'il conveys it to the Prophets.

As for the swoon that would seize the Prophet ﷺ, it would occur at the time of Allah's addressing him, until he became heavy and perspired (2).

And as for Jibrā'il, he would not enter upon him until he sought permission from him, out of honoring him, and he would sit before him in the sitting of a servant (3).

(1) In *Q*, *S*: "so he looked."

(2) In *B*, *M*, *S*: "until he became heavy and was recognized."

(3) In *R*: "of the servants."

Chapter 31: Our Belief concerning the descent of the Qur'an on the Night of Decree (1)

Shaykh – may Allah be pleased with him – said: Our belief concerning this is that the Qur'an descended in the month of Ramaḍān, on the Night of Decree, all at once to the *Bayt al-Ma'mūr* (2). Then it descended from the *Bayt al-Ma'mūr* over a span of twenty years (3). And Allah, Mighty and Majestic, gave His Prophet ﷺ knowledge all at once (4).

And He said to him: *“Do not hasten with the Qur'an before its revelation is completed to you, but say: My Lord, increase me in knowledge”* (5).

And He, the Exalted, said: *“Do not move your tongue with it to hasten it. Surely upon Us is its collection and its recitation. So when We recite it, follow its recitation. Then indeed, upon Us is its explanation”* (6).

(1) This entire chapter is not in *Q*, *S*; rather, the chapter is titled with this heading, but its contents appear in the chapter on belief concerning the Qur'an.

(2) In *M*: “in one night to the *Bayt al-Ma'mūr*.”

(3) The phrase “then it descended from the *Bayt al-Ma'mūr* over a span of twenty years” is affirmed from *J*, *Taṣḥīḥ al-I'tiqād* of Shaykh al-Mufīd (p. 102), and *Biḥār al-Anwār* 18:250. Compare *Uṣūl al-Kāfi* 2:460, Bāb al-Nawādir, ḥadīth 6. Instead, in *M*: “then it was divided over twenty-four years,” and likewise in *R*, but in the margin of *R*—with difficulty to read—the version we have established in the text appears.

(4) In *Biḥār al-Anwār* there is an addition: “all at once.”

(5) Ṭā-Hā 20:114.

(6) Al-Qiyāmah 75:16–19.

Chapter 32: Our Belief Regarding the Qur'an

The Belief Regarding the Qur'an

The Shaykh – may Allah be pleased with him – said:

Our belief regarding the Qur'an is that it is the **Word of Allah**, His **Revelation**, His **Descent**, His **Speech**, and His **Book**.

That **falsehood shall not approach it from before it nor from behind it** (1).

That it is the **true narrative** (2). That it is a **decisive word**, and it is not a jest (3).

That Allah, exalted is He, is its **Originator**, its **Revealer**, its **Preserver**, and its **Lord** (4).

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1. In manuscripts J and W, there is an addition: "*a revelation from the All-Wise, the All-Knowing*"—a reference to Qur'an 41:42.
 2. Reference to Qur'an 3:62.
 3. Reference to Qur'an 86:13.
 4. In manuscripts J and W, an addition: "*and the One who speaks it.*"

Chapter 33: Our Belief Regarding the Extent of the Qur'an

The Shaykh – may Allah be pleased with him – said:

Our belief is that the Qur'an which Allah, exalted is He, revealed to His Prophet Muḥammad ﷺ is that which lies **between the two covers**, and it is what is in the hands of the people. It is not more than that.

The total number of its chapters among the people is **one hundred and fourteen surahs**.

According to us, “*By the Morning Brightness (al-Ḍuḥā)*” and “*Have We not expanded (al-Inshirāḥ)*” are **one surah**; and “*For the protection of Quraysh (Li-ṭlāf Quraysh)*” and “*Have you not considered (Alam tara kayfa)*” are **one surah** (1).

Whoever attributes to us that we say it is more than that, is a liar.

And what has been narrated regarding the reward for reciting each surah of the Qur'an, and the reward for one who completes the Qur'an entirely (2), and the permissibility of reciting two surahs in one unit of supererogatory prayer, and the prohibition of reciting two surahs in one unit of obligatory prayer—all this confirms what we have said concerning the Qur'an and that its extent is that which is in the hands of the people.

Likewise, what has been narrated concerning the prohibition of reciting the whole Qur'an in a single night, and that it is not permissible to complete it in less than three days, also confirms what we have said (3).

Rather, we say: indeed revelation descended that is not Qur'an; and if it were to be gathered alongside the Qur'an, it would have been...

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1. In some sources: *al-Anfāl* and *al-Tawbah* are considered one surah.
 2. See *Thawāb al-A'māl*, pp. 125–157.
 3. See *Uyūn Akhbār al-Riḍā* 2:181; *al-Kāfī* 2:451, “Chapter: In how many days may the Qur'an be read and completed.”

Its extent is seventeen thousand verses.

Examples include: Gabriel said to the Prophet ﷺ : **“Indeed, Allah, exalted is He, says to you, O Muhammad: The abode of My creation”** (1).

- And: **“Beware of the hatred and enmity of people”** (2).
- And: **“Live as you wish, for you are mortal; love as you wish, for you will part from it; act as you wish, for you will meet it. The honor of a believer is his night prayer, and his dignity is refraining from harming people”** (3).
- And the Prophet ﷺ said: **“Gabriel kept advising me about the tooth-stick (siwāk) until I feared I would damage my gums; he kept advising me about neighbors until I thought he would make them inherit; he kept advising me regarding the wife until I thought it was forbidden to divorce her; and he kept advising me about slaves until I thought he would appoint a term for their emancipation”** (4,5).
- And Gabriel ﷺ said to the Prophet ﷺ after the Battle of the Trench: **“O Muhammad, Allah commands you not to perform the ‘Aṣr prayer except with the Banu Qurayzah.”**
- And the Prophet ﷺ said: **“My Lord commanded me to treat people with gentleness as He commanded me to fulfill the obligatory acts”** (6).

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1. Narrated by al-Kulaynī in *al-Kāfī* 2:95, Chapter on Gentleness, Hadith 2; J, M notes add “like it” (similar).
 2. Narrated by al-Kulaynī in *al-Kāfī* 2:238, Chapter on Dispute and Argument, Hadith 9; fully verified from J, R.
 3. Narrated by al-Muṣannaf in *Āmālī* 41:194, and *al-Khaṣā'il* 7:20, with minor variations.
 4. In some copies: “until I thought it was obligatory” instead of “until I feared I would damage my gums.”
 5. Narrated similarly in *Āmālī al-Muṣannaf* 66:349.
 6. Narrated by al-Kulaynī in *al-Kāfī* 2:96, Chapter on Gentleness, Hadith 4.

Examples include:

- The Prophet ﷺ said: **“Indeed, we, the assembly of the Prophets, have been commanded not to speak to people except in proportion to their intellect”** (1).
- And he ﷺ said: “Indeed, Gabriel came to me from my Lord with a command that delighted my eyes and rejoiced my chest and heart, saying: Ali is the Commander of the Faithful and the leader of the radiant ones.”
- And he ﷺ said: “Gabriel descended upon me and said: O Muhammad, indeed Allah, exalted is He, has married Fatimah to Ali from above His Throne, and the best of His angels witnessed it. He married her to him on earth, and the best of your community witnessed it.”
- And many such instances exist (2), all of which are **revelation but not Qur'an**. If it were Qur'an, it would have been **joined to it, connected, not separated** (3), as the clarification of the Commander of the Faithful (peace be upon him) compiled it. When it was presented to the people, he said: **“This is the Book of your Lord, just as it was revealed to your Prophet; not a letter has been added or omitted.”**

They said: “We do not need it; we have what you have.”

So he left, saying: “They cast it behind their backs and bought it for a small price. How evil is what they buy” (4).

- And Imam al-Sadiq (peace be upon him) said: **“The Qur'an is one, revealed from One to One. The difference is only due to the narrators”** (5).

1. Narrated by al-Kulaynī in *al-Kāfī* 1:18, Book of Intellect and Ignorance, Hadith 18; also in *Āmālī al-Muṣannaf*, 65:341, with slight variations in wording.

2. In M: “that.”

3. In M, Q, S: “from it.”

4. *Āl 'Imrān* 3:187.

5. Narrated by al-Kulaynī in *al-Kāfī* 2:461, Chapter on Rare Traditions, Hadith 12, minor wording variations; in R: “It was revealed from One to One, and the difference occurred only due to the narrators.”

And everything that is in the Qur'an, such as His saying: **“If you associate [partners with Allah], your deeds will surely be nullified, and you will surely be among the losers”** (1),

and such as His saying: **“May Allah forgive you what has preceded of your sin and what will follow”** (2),

and such as His saying: **“And if We had not made you stand firm, you would almost have inclined to them a little. Then We would have made you taste the double [punishment] in life and in death”** (3),

and similar verses, our belief regarding them is that they were revealed to: **“You, I mean, and listen, O neighbor.”** (4)

- And everything in the Qur'an that contains **“or”** gives its companion a choice.
- And every verse in the Qur'an beginning with: **“O you who believe”**

is, in the Torah, addressed as: **“O you, the needy.”**

- And no verse beginning with **“O you who believe”** except that it pertains to Ibn Abi Talib as its leader, commander, and noble exemplar.
- And no verse directing to **Paradise** except that it pertains to the Prophet ﷺ, the Imams (peace be upon them), and their followers and adherents.
- And no verse directing to **Hell** except that it pertains to their enemies and those who oppose them.
- And if the verses (7) mention the earlier generations, then whatever is in them (8) of good is...

1. *Az-Zumar* 39:65
2. *Al-Fath* 48:2
3. *Al-Isra* 17:75–74
4. Not found in M, Q
5. In some copies: *Tashawwaq* (direct/urge)
6. In some copies: *Takhaff* (fear)
7. In M: *al-ayah* (the verse)
8. In M, R: *fa-inna / fa-ma kana fiha*

...neighboring the people of goodness (1), and whatever is in them of evil is neighboring the people of wickedness (2).

- There is no goodness among the prophets greater than that of the Prophet Muhammad ﷺ, nor among the successors (awsiya') greater than his successors, nor among the nations better than this nation, who are truly the followers of Ahl al-Bayt, and not others.
- And among the evildoers, there is no greater wickedness than their enemies and those who oppose them (3).

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1. In R: Paradise
 2. In R: Hell
 3. In R: "and the opponents from the rest of the people in the nation"

Chapter 34: Our Belief in the Prophets, Messengers, and Proofs (Hujjah) – Peace Be Upon Them

The Sheikh – may Allah have mercy on him – said: Our belief regarding the Prophets, Messengers, and the Hujjah – peace be upon them – is that they are superior to the angels.

- The statement of the angels to Allah, Exalted is He, when He said to them: **“Indeed, I will make upon the earth a vicegerent.” They said, “Will You place upon it one who will spread corruption therein and shed blood, while we glorify You with praise and sanctify You?”** (2)

is their expressing desire for the rank of Adam – peace be upon him – and they only wished for a rank higher than their own. Knowledge entails virtue. (3)

- Allah the Exalted says: **“And He taught Adam the names – all of them – then presented them to the angels and said, ‘Inform Me of the names of these, if you are truthful.’ They said, ‘Glory be to You! We have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise.’ He said, ‘O Adam, inform them of their names.’ And when he had informed them of their names, He said, ‘Did I not tell you that I know the unseen of the heavens and the earth? And I know what you reveal and what you have concealed?’”** (4)
- All of this demonstrates the preference of Adam over the angels, and he is a prophet to them, by the Word of Allah, Exalted is He.

1. Not in Q, S.

2. Al-Baqarah 2:30. In R and margin of M, the verse is completed with: “He said, ‘Indeed, I know what you do not know.’”

3. In J and margin of M: virtue.

4. Al-Baqarah 2:31–33.

“...and inform them of their names.”

When the superiority of Adam over the angels was established (1) (2), Allah, Exalted is He, commanded the angels to prostrate to Adam, as He says:

“So the angels prostrated, all of them together.” (3)

Allah did not command them to prostrate except to one who was better than them. Their prostration was an act of servitude and obedience to Allah, and for Adam (4) it was an honor for what Allah had placed in his essence from the prophets and Imams – peace be upon them all. (5)

The Prophet ﷺ said: **“I am superior to Gabriel, Michael, and Israfil, and to all the close angels, and the carriers of the Throne. I am the best of creation, and I am the master of the children of Adam.”** (6)

As for the verse: **“The Messiah will not disdain to be a servant of Allah, nor the angels closest to Him”** (7)

this does not imply that they are superior to Jesus. Allah said this because some people among them believed in the divinity of Jesus and worshipped him (a group among the Christians), and some worshipped angels (like the Sabians and others). So Allah, Exalted is He, said that the Messiah and those worshipped besides Me will not disdain to be My servants.

Angels are spiritual beings, infallible, they do not disobey Allah in what He commands, and they do what He wills.

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1. In some copies: “and from what is established.”
 2. In M, J, Q, S: “And when the superiority of Adam over the angels is established” (not in M, J).
 3. Al-Hijr 15:30.
 4. In M: “servitude and obedience to Adam”; in R: “servitude and obedience to Adam”; in Q, S the word “servitude” was omitted. The correct wording is “obedience.”
 5. In some copies: “in his essence from the spirits of the prophets...”
 6. Refer to: Kamal al-Din 1:261, H 7; Amali al-Saduq: 157, Session 35, H 1. “And the carriers of the Throne” confirmed from R.
 7. An-Nisa 4:172.

They are commanded [by Allah] and obey. They do not eat, nor drink, nor feel pain (1), nor fall ill, nor grow old, nor die. Their food and drink (2) is glorification and sanctification, and their life is from the breeze (3) of the Throne, and their delight is in various types of knowledge. Allah created them (4) as lights and spirits as He willed and desired, and each category among them preserves a type of what Allah created (5).

We say that those whom We have preferred are superior to them, because the state (6) they attain (7) is better than the state of the angels. And Allah knows best and is the Most Wise.

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1. In R: "they sleep."
 2. Not in Q, S.
 3. In Q: "Tasnim."
 4. In J and R margin: "in accordance with His power."
 5. Allah Almighty, confirmed from R.
 6. In R margin: "the consequence."
 7. In M, J addition: "of the greatest kinds of what Allah created..."

Chapter 35: Our Belief in the Number of Prophets and Guardians (Peace be upon them)

The Sheikh – may Allah have mercy on him – said: Our belief regarding their number is that there are one hundred thousand prophets and twenty-four thousand prophets, and one hundred thousand guardians and twenty-four thousand guardians (1); each prophet among them had a guardian appointed over him by the command of Allah Almighty.

We believe about them that they came with the truth from the Truth. That (2) their speech is the speech of Allah Almighty, their command is the command of Allah Almighty, their obedience is the obedience of Allah Almighty, and their disobedience is the disobedience of Allah Almighty. And they – peace be upon them – spoke only by Allah's command and His revelation.

The masters of the prophets are five, around whom the world revolved (3), and they are the possessors of divine laws, and they are the ones of steadfast resolve: Noah, Abraham, Moses, Jesus, and Muhammad – peace be upon them all.

Muhammad is their master and the best among them, and he (4) came with the truth and confirmed the truthfulness of the messengers. Those who disbelieved will taste the painful punishment (5), and those who believed in him, supported him, and aided him...

1.

2. In M, Q: "then."

3. In M: "the revolving of revelation." See *Al-Kafi* 1:133, Chapter on the ranks of prophets and messengers, H.3.

4. Confirmed from M and J.

5. Reference to verses 37-38 of Surah As-Saffat.

And they followed the light that was sent down with him; those are the successful (1), the victorious.

It is necessary to believe that Allah Almighty did not create any being better than Muhammad and the Imams, and that they are the most beloved of creation to Allah, and the most honored by Him (2), and that they were granted recognition of Him when Allah took the covenant of the prophets and made them bear witness over themselves, saying, “Am I not your Lord?” They said, “Yes” (3).

Allah Almighty sent His Prophet Muhammad ﷺ to the prophets in the progeny. Allah Almighty gave each prophet according to his capacity, and our Prophet preceded them in acknowledgment of it.

And (4) Allah Almighty created everything for Himself and for His Household (5) – peace be upon them. Had it not been for them, Allah would not have created the heavens and the earth, nor Paradise nor Hell, nor Adam nor Eve, nor the angels, nor anything else that He created (6) – peace be upon them all.

Our belief is that the proofs of Allah Almighty upon His creation after His Prophet Muhammad ﷺ are the Twelve Imams: the first of them is Amir al-Mu'minin Ali ibn Abi Talib, then 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 Muhammad ibn al-Hasan al-Hujjah al-Qaim, the Owner of the Time, Allah's representative on His earth – peace be upon them.

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1. Al-A'raf 7:157
 2. Not in M 4 J
 3. Al-A'raf 7:172
 4. In M: “then”; in R: “and we believe that”
 5. In S: “His Prophet”
 6. In M: “nor the angels nor the things”

And our belief regarding them:

- They are the possessors of authority whom Allah Almighty has commanded obedience to.
- They are the witnesses over the people.
- They are the gates of Allah, the path to Him, and the guides to Him.
- They are the repository of His knowledge and the interpreters of His revelation (2), and the pillars of His Oneness.
- They are infallible from error and slip.
- They are those from whom Allah removed impurity and purified them thoroughly.
- They possess miracles and proofs.
- They are a source of safety for the people of the earth, just as the stars are a source of safety for the people of the heavens.
- Their example in this nation is like the Ark of Noah or the gate of Hittah.
- They are the honored servants of Allah who do not precede Him in speech and act according to His command.
- We believe that loving them is faith, and hating them is disbelief.
- Their command is the command of Allah Almighty, their prohibition is the prohibition of Allah Almighty, obeying them is obeying Allah Almighty, their ally is the ally of Allah Almighty, their enemy is the enemy of Allah Almighty, and disobeying them is disobeying Allah Almighty.
- We believe that the earth never remains without a proof of Allah upon His creation, whether manifest and well-known, or hidden and obscure.

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1. In M, the paragraph was summarized: “then Husayn, up to the Owner of the Time – peace be upon them” and added: “and they are the successors of Allah on His earth.” In R: “then Muhammad ibn al-Hasan al-Khalaf al-Hujjah al-Qaim, by Allah’s command, Owner of the Time, present in the lands but hidden from eyes, Allah’s vicegerent.”
 2. “Interpreters of His revelation” is not in Q, S.

And we believe that the proof of Allah on His earth, and His vicegerent over His servants in our time, is the awaited Qa'im Muhammad ibn al-Hasan ibn Ali ibn Muhammad ibn Ali ibn Musa ibn Ja'far ibn Muhammad ibn Ali ibn al-Husayn ibn Ali ibn Abi Talib.

- He is the one about whom the Prophet ﷺ informed concerning Allah Almighty, by his name and lineage.
- He is the one who will fill the earth with justice and fairness, just as it was filled with oppression and injustice.
- He is the one through whom Allah will manifest His religion, so that it will be dominant over all other religions, even if the disbelievers dislike it.
- He is the one through whom Allah will open the eastern and western parts of the earth, so that no place remains on the earth without the call to prayer, and the religion will be entirely for Allah Almighty.
- He is the Mahdi, about whom the Prophet ﷺ said that when he rises, Jesus son of Mary – peace be upon him – will descend and pray behind him, and whoever prays behind him is like one who prayed behind the Messenger of Allah ﷺ, because he is his successor.

We believe that it is not permissible for anyone other than him to be the Qa'im, during all his occultation. Even if the duration of his occultation equals the lifetime of the world, the Qa'im cannot be anyone else, because the Prophet ﷺ and the Imams – peace be upon them – indicated him by his name and lineage, testified to him, and gave glad tidings of him – peace be upon them.

I have taken this chapter from the book *Al-Hidayah*.

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1. In M: “and he”.
 2. Not in Q, S.
 3. “Like one who was” is not in M.
 4. Affirmed from R.
 5. In M, the paragraph reads: “by his name and lineage they testified and gave glad tidings of him.”
 6. In R, S: “in”.
 7. *Al-Hidayah*: 7.

Sheikh Abu Ja‘far – may Allah be pleased with him – said:

Our belief regarding the Prophets, Messengers, Imams, and angels – peace be upon them – is that they are infallible, purified from all impurities, and that they do not commit any sin, neither small nor great. They do not disobey Allah in what He commands them, and they carry out what they are commanded.

Whoever denies their infallibility in any aspect of their condition has truly misunderstood them ⁽¹⁾.

Our belief regarding them is that they are characterized by perfection and completeness ⁽²⁾, and knowledge from the earliest of their affairs to the latest; they are not described in any of their conditions with deficiency, disobedience, or ignorance ⁽³⁾.

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1. In J, R, addition: “And whoever ignores them is a disbeliever.”
 2. Not in M.
 3. Affirmed from J, R.

Chapter 36: Our Belief in Infallibility

Sheikh Abu Ja‘far – may Allah be pleased with him – said:

Our belief regarding the Prophets, Messengers, Imams, and angels – peace be upon them – is that they are infallible, purified from all impurities. They do not commit any sin, whether small or great, they do not disobey Allah in what He commands, and they carry out what they are commanded.

Whoever denies their infallibility in any aspect of their condition has truly misunderstood them (¹).

Our belief regarding them is that they are characterized by perfection and completeness (²), and knowledge from the earliest of their affairs to the latest. They are not described in any of their conditions with deficiency, disobedience, or ignorance (³).

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1. In J, R, addition: “And whoever ignores them is a disbeliever.”
 2. Not in M.
 3. Affirmed from J, R.

Chapter 37: Our Belief in Denying Extremism and Delegation (Tafwidh)

Sheikh Abu Ja'far – may Allah be pleased with him – said:

Our belief regarding the extremists (Ghulat) and the delegators (Mufawwidhah) is that they are disbelievers in Allah Almighty, and that they are worse than the Jews, Christians, Magians, the Qadariyyah, and the Haruriyyah ⁽¹⁾, and worse than all those who follow misguided innovations and desires. Their diminishment of Allah, exalted be His majesty, diminishes nothing in Him.

Allah Almighty says: **"It is not for any human being that Allah should give him the Scripture, judgment, and prophethood, and then he would say to the people: 'Be servants to me instead of Allah.' But rather, be devout in what you know of the Scripture and in what you study. He does not command you to take the angels and the prophets as lords; does He command you to disbelieve after you have submitted?"** ⁽²⁾

Allah Almighty also says: **"Do not exaggerate in your religion."** ⁽³⁾

Our belief regarding the Prophet ﷺ is that he was poisoned at the Battle of Khaybar ⁽⁴⁾, and this wound would continue to afflict him until it reached his aorta ⁽⁵⁾, from which he eventually died.

1. In Q: "and the Harubiyyah." In R, additional: "Harbiyah / Khurubiyah and Nuriyah."

2. Āl 'Imrān 3:79–80.

3. An-Nisā' 4:171.

4. In S: "Hunayn."

5. "Aorta": a vein in the back, or said to be the heart; if severed, death occurs.

The Poisonings and Killings of the Imams – Peace Be Upon Them

- **Amir al-Mu'minin (Ali ibn Abi Talib) – peace be upon him:** He was killed by 'Abd al-Rahman ibn Muljam, may Allah curse him, and was buried in Al-Farā.
- **Al-Hasan ibn Ali – peace be upon him:** He was poisoned by his wife, Ja'dah bint al-Ash'ath al-Kindi, and died from it.
- **Al-Husayn ibn Ali – peace be upon him:** He was killed at Karbala by Sinan ibn Anas, may Allah curse him ⁽¹⁾.
- **Ali ibn al-Husayn (Sayyid al-'Abidin) – peace be upon him:** He was poisoned by al-Walid ibn 'Abd al-Malik and killed.
- **Muhammad ibn Ali (Al-Baqir) – peace be upon him:** He was poisoned by Ibrahim ibn Walid and killed.
- **Ja'far ibn Muhammad (Al-Sadiq) – peace be upon him:** He was poisoned by al-Mansur and killed ⁽²⁾.
- **Musa ibn Ja'far (Al-Kazim) – peace be upon him:** He was poisoned by Harun al-Rashid and killed.
- **Ali ibn Musa (Al-Ridha) – peace be upon him:** He was poisoned by al-Ma'mun.
- **Muhammad ibn Ali (Al-Ja'far) – peace be upon him:** He was poisoned by al-Mu'tasim.
- **Ali ibn Muhammad – peace be upon him:** He was poisoned by al-Mu'tadid ⁽³⁾.

1. In M: "He was killed at Karbala by Sinan, may Allah curse him."

2. In M: "Al-Sadiq – peace be upon him – was poisoned by al-Mansur."

3. We confirmed this from M. In other manuscripts: "al-Mutawakkil." Historical sources mostly confirm that his death occurred in 254 AH, during the reign of al-Mu'tazz, while al-Mu'tadid was appointed in 279 AH and died in 289 AH. It is possible that "al-Mu'tadid" is a scribal error due to the proximity of the Imam's death to the ruler's reign; some sources attribute this view specifically to Al-Saduq. References: Tarikh al-Ya'qubi 2:503, al-Kamil by Ibn al-Athir 6:189, A'lam al-Wara 355, Kashf al-Ghumma 2:375, Manaqib by Ibn Shahr Ashub 4:401.

The Death of al-Hasan ibn Ali al-Askari – Peace Be Upon Him

Al-Hasan ibn Ali al-Askari – peace be upon him – was poisoned by al-Mu‘tamad (¹).

Our belief regarding their deaths is that they truly occurred as they were, and that nothing was fabricated or simulated about them, contrary to the claims of those who exaggerate or distort the matter (²). The people witnessed their killings with certainty and accuracy, not based on appearances, rumors, doubt, or suspicion. Whoever claims that their deaths were faked, or that any one of them was not truly killed, is not adhering to our faith, and we disassociate from such a person.

The Prophet ﷺ and the Imams – peace be upon them – foretold that they would be killed. Whoever denies that they were killed has lied about them; whoever lies about them has lied about Allah, disbelieved in Him, and left Islam. Anyone seeking a religion other than Islam will not have their deeds accepted, and in the Hereafter, they will be among the losers (³).

Al-Ridha – peace be upon him – would say in his supplication: **“O Allah, I absolve myself before You from all weakness and incapacity; there is no power nor strength except through You. O Allah, I absolve myself before You from those who claimed for us what was not rightfully ours. O Allah, I absolve myself before You from those who said about us what we did not say ourselves. O Allah, Yours is the creation (⁵) and Yours is the command, and to You alone we worship and seek help. O Allah, You are our Creator and the Creator of our forefathers, the first and the last. O Allah, sovereignty belongs to none but You, and divinity is not befitting except for You. Curse the Christians who belittled Your greatness, and curse the imitators of their people from Your creation.”**

1. In M: “al-Mutawakkil.”

2. In R and H: added “from the people.”

3. Al-Imran 3:85

4. The beginning of the supplication is confirmed from R, J, and Bihar al-Anwar 25:343.

5. In R: “Al-Hamd,” with a marginal note: “Al-Khalq (the creation).”

Supplication and Refutation of False Claims

“O Allah, we are Your servants and the children of Your servants; we do not possess for ourselves any harm or benefit, nor death or life, nor resurrection.

O Allah, whoever claims that we are lords, we disassociate ourselves from them before You. Whoever claims that creation belongs to us and sustenance depends on us, we disassociate ourselves from them before You ⁽¹⁾, just as Jesus – peace be upon him – disassociated himself from the Christians. O Allah, we did not call them to what they claim, so do not hold us accountable for what they say, and forgive us for what they allege ⁽²⁾. Lord, do not leave on the earth any dwellings for the disbelievers, for if You leave them, they will mislead Your servants and produce nothing but sinful disbelievers ⁽³⁾.”

It is narrated from Zarara that he said to al-Sadiq – peace be upon him –: I said: **“A man from the descendants of Abd Allah ibn Saba claims *Tafwidh*.”**

He – peace be upon him – replied: **“And what is *Tafwidh*?”** I said: **“He says that Allah created Muhammad and Ali – peace be upon him – and then delegated all matters to them, so that they created, provided sustenance, gave life, and caused death.”**

He – peace be upon him – said: **“The enemy of Allah has lied. When you return to him, recite to him the verse from Surah Ar-Ra‘d: ‘*Have they made partners to Allah who create like His creation? Glory be to Allah! He is the Creator of all things, and He is the One, the Supreme.*’ ⁽⁵⁾”**

Zarara continued: **“Then I went to the man and informed him of what al-Sadiq – peace be upon him – said. It was as if I had given him a stone, or as if he became mute ⁽⁶⁾.”**

1. Confirmed from Q, J.

2. “And forgive us for what they allege” confirmed from R, J; Bihar al-Anwar 25:343 has: “and forgive us for what they claim.”

3. Surah Nuh 6:26–27

4. Confirmed from M, J.

5. Surah Ar-Ra‘d 13:16

6. “Of what al-Sadiq – peace be upon him – said” is not in Q, S.

On Delegation of Religious Authority and the Signs of Extremists

Allah, exalted be He, delegated the matter of His religion to His Prophet ﷺ, as He said: ***“And whatever the Messenger gives you, take it; and whatever he forbids you, abstain from it.”*** ⁽¹⁾

He then delegated this authority to the Imams – peace be upon them.

The signs of the *Mufawwidah* (those who practice *Tafwidh*) and the extremists, and their groups, include their claim ⁽²⁾ that the scholars and sheikhs of Qom are negligent or deficient in religious matters.

The signs of the *Hallajīyyah* among the extremists include:

1. Claiming self-manifestation (*Tajalli*) through worship, while simultaneously neglecting prayer and all obligatory duties.
2. Claiming knowledge of the Greatest Names of Allah.
3. Claiming that they are followed by jinn ⁽³⁾.
4. Believing that if a saint (*wali*) purifies himself and understands their method, he is superior to the Prophets – peace be upon them.

Other signs include:

5. Claiming knowledge of alchemy, while in reality they know nothing except deception and fabricating illusions to harm Muslims ⁽⁶⁾.

1. Surah al-Hashr 59:7

2. In all manuscripts: additional word “to,” which is out of place.

3. In some manuscripts: “*al-tahalli*” instead of “*Tajalli*.”

4. Confirmed from H; in other manuscripts: “their religion.”

5. In some manuscripts: “*and claim reflection of the Truth*” instead of “*and claim following of jinn*.”

6. In R: added “something.”

7. Reference: Bihar al-Anwar 42/342

Chapter 38: Our Belief Regarding the Oppressors

The Sheikh – may Allah have mercy on him – said: Our belief regarding the oppressors is that they are cursed, and disassociation from them is obligatory.

Allah, exalted be He, says:

“And the wrongdoers will have no helpers.” ⁽¹⁾

And He says:

“And who is more unjust than one who fabricates lies against Allah? They will be presented before their Lord, and the witnesses will say: ‘These are the ones who lied against their Lord.’ So, let the curse of Allah be upon the wrongdoers – those who obstruct from the path of Allah and seek it crookedly; and in the Hereafter, they are disbelievers.” ⁽²⁾

Ibn Abbas, in his exegesis of this verse, stated that “the path of Allah” in this context refers to **Ali ibn Abi Talib – peace be upon him**.

In the Book of Allah, the Imams are twofold ⁽³⁾: an Imam of guidance and an Imam of misguidance.

Allah, exalted be He, says:

“And We made them leaders guiding by Our command.” ⁽⁵⁾

And He says: *“And We made them leaders calling to the Fire; on the Day of Resurrection they will not be helped. We followed them with a curse in this world, and on the Day of Resurrection they are among the disgraced.”* ⁽⁶⁾

1. Surah Al-Baqarah 2:270

2. Surah Hud 11:18–19

3. In M and J manuscripts: “Ali ibn Abi Talib – peace be upon him – and the Imams, in the Book of Allah, they are two Imams.”

4. Confirmed from J, and in the margin of R and Bihar al-Anwar 27:60; in some manuscripts: “justice” instead of “guidance.”

5. Surah Al-Anbiya 21:73

6. Surah Al-Qasas 28:41–42

When this verse was revealed:

"And fear a trial which will not strike those who have wronged among you exclusively."
(¹)

The Prophet ﷺ said:

"Whoever wrongs 'Ali regarding my position after my death, it is as if he has denied my prophethood and the prophethood of the prophets before me."

And whoever supports an oppressor, he too is an oppressor.

Allah, exalted be He, says: ***"O you who believe! Do not take your fathers and brothers as protectors if they prefer disbelief over faith. And whoever among you takes them as allies, they are the wrongdoers."*** (²)

He also says: ***"And whoever allies themselves with them among you – indeed he is one of them. Allah does not guide the wrongdoing people."*** (³)

And He says: ***"O you who believe! Do not ally with a people upon whom Allah has become angry; they have despaired of the Hereafter just as the disbelievers have despaired of those in the graves."*** (⁴)

And He says: ***"You will not find any people who believe in Allah and the Last Day loving those who oppose Allah and His Messenger, even if they were their fathers, sons, brothers, or relatives; He has inscribed faith in their hearts."*** (⁵)

And He says: ***"And do not incline toward those who do wrong, lest the Fire touches you."*** (⁶)

Oppression is putting something in a place where it does not belong. Whoever claims leadership without being rightly appointed is a cursed oppressor. Whoever places leadership in the hands of those not qualified is also a cursed oppressor.

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1. Surah Al-Anfal 8:25
 2. Surah At-Tawbah 9:23
 3. Surah Al-Ma'idah 5:51
 4. Surah Al-Mumtahanah 60:13
 5. Surah Al-Mujadila 58:22
 6. Surah Hud 11:113

The Prophet ﷺ said:

"Whoever denies the Imamate of 'Ali after me has denied my prophethood, and whoever denies my prophethood has denied God's Lordship." (1)

He ﷺ also said to 'Ali – peace be upon him:

"O 'Ali, you are the oppressed one after me. Whoever wrongs you has wronged me, whoever treats you justly has treated me justly, whoever denies you has denied me, whoever allies with you has allied with me, whoever opposes you has opposed me, whoever obeys you has obeyed me, and whoever disobeys you has disobeyed me."

Our belief is that anyone who denies the Imamate of the Commander of the Faithful, 'Ali ibn Abi Talib, and the Imams after him – peace be upon them – is like someone who denies the prophethood of all the prophets. (2)

Our belief is that anyone who acknowledges the Commander of the Faithful but denies even one of the subsequent Imams is like someone who acknowledged all the prophets but denied the prophethood of our Prophet Muhammad (ﷺ). (4)

Imam al-Sadiq – peace be upon him – said:

"The one who denies the last of us is like the one who denies the first of us." (5)

The Prophet ﷺ said:

"The Imams after me are twelve, the first of them is the Commander of the Faithful 'Ali ibn Abi Talib and the last of them is the Qa'im. Obeying them is obeying me, and disobeying them is disobeying me. Whoever denies even one of them has denied me." (6)

Imam al-Sadiq – peace be upon him – also said:

"Whoever doubts the disbelief of our enemies and oppressors is himself a disbeliever."

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1. Narrated similarly in *Musnad al-Muṣannif fi Ma'ani al-Akhbar* 1:372, Chapter on the meaning of human loyalty.
 2. In some manuscripts: "denies all the prophets"; in others: "denies the prophethood of the prophets" and added "and denied the prophethood of Muhammad ﷺ."
 3. Some manuscripts add: "and denied."
 4. In some manuscripts: "is like one who denied all the prophets."
 5. *Al-Hidayah*: 7
 6. *Kamal al-Din* 1:258, Hadith 3

The Commander of the Faithful – peace be upon him – said: ***"I have been oppressed ever since my mother gave birth to me, to the extent that even a sane man afflicted with trachoma would say: 'Do not leave me until you leave 'Ali,' and yet they would leave me while I had no trachoma."***

Our belief regarding those who fought against 'Ali – peace be upon him – is based on the Prophet ﷺ's saying: ***"Whoever fights 'Ali has fought me; whoever wages war against 'Ali has waged war against me; and whoever fights me has fought against God."***

And the Prophet ﷺ said to 'Ali, Fatimah, Hasan, and Husayn – peace be upon them: ***"I am at war with whoever wars against you, and at peace with whoever makes peace with you."*** ⁽¹⁾

As for Fatimah – peace be upon her – our belief is that she is the leader of the women of the worlds, of the first and the last. God is pleased when she is pleased and angry when she is angry. She departed from this world displeased with her oppressors, those who wronged her, and those who denied her inheritance. ⁽²⁾⁽³⁾

The Prophet ﷺ said: ***"Fatimah is a part of me; whoever harms her harms me, whoever angers her angers me, and whoever pleases her pleases me."*** ⁽⁴⁾⁽⁵⁾

He ﷺ also said: ***"Fatimah is a part of me, and she is my soul that lies between my sides; whatever harms her harms me, and whatever pleases her pleases me."*** ⁽⁶⁾

Our belief regarding **Tabarra (disassociation)** is that it is obligatory from the four idols and the four associates. ⁽⁷⁾

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1. Narrated in *Musnad al-Muṣannif* in 'Uyoon Akhbar al-Ridha 2:59, Hadith 223, and al-Tusi in *Amali*.
 2. In some manuscripts: "And God saved her and those who loved her from the Fire."
 3. In manuscripts: "and those who denied her inheritance from her father."
 4. In some manuscripts: "and whoever disobeys her disobeys me."
 5. Refer to *Amali al-Saduq* 393; *Ma'ani al-Akhbar* 302; 'Uyoon Akhbar al-Ridha 1:26/2; *Amali al-Mufid* 259; *Amali al-Tusi* 41:2.
 6. Same sources as above.
 7. In manuscripts: "The four idols: Yaghuth, Ya'uq, Nasr, and Hubal; and the four associates (in *Bihar al-Anwar* 7:306): Al-Lat, Al-Uzza, Manat, and Al-Shi'ra, and those who worshiped them."

And from all their followers and supporters, for they are the worst of God's creation.

Belief in God, His Messenger ﷺ, and the Imams cannot be complete except by **disassociating from their enemies.** ⁽¹⁾

Our belief regarding the killers of the Prophets and the killers of the Imams is that they are **disbelievers and polytheists who will dwell in the lowest depths of Hell.** ⁽²⁾

Whoever believes otherwise than what we have mentioned holds **no portion of God's religion with us.** ⁽³⁾

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1. In some manuscripts (Q, S): "and His Messengers."
 2. In some manuscripts (M): "killer," and likewise for the following words.
 3. In some manuscripts (Q, R) addition: "And God knows best."

Chapter 39: Our Belief in Taqiyya

The Sheikh – may God be pleased with him – said: Our belief regarding **Taqiyya (dissimulation)** is that it is **obligatory**, and whoever abandons it is like someone who abandons prayer. ⁽¹⁾

It was said to Imam al-Sadiq (peace be upon him): “O son of the Messenger of God, we see a man in the mosque publicly cursing your enemies and naming them.” He replied:

“What concern is it of his – may God curse him – to oppose us?”

And God Almighty says:

“Do not revile those whom they invoke besides God, lest they revile God in enmity without knowledge.” ⁽²⁾

Imam al-Sadiq (peace be upon him) explained this verse:

“Do not curse them, for indeed they curse you.” ⁽³⁾⁽⁴⁾

He (peace be upon him) also said:

“Whoever curses the Wali of God has in fact cursed God.”

And the Prophet ﷺ said to Ali: **“Whoever curses you, O Ali, has cursed me, and whoever curses me has cursed God.”**

1. In manuscript M: “it is like someone who abandons prayer.”

2. Quran 6:108

3. Verified in R and footnote of M. In some manuscripts: “for indeed they curse you.”

4. In M, additional commentary: “When this verse was revealed, the Messenger of God ﷺ said: ‘Do not curse Ali, for his essence is connected to the essence of God.’”

God Almighty is cursed. ⁽¹⁾

Taqiyya (dissimulation) is obligatory and may not be abandoned until the Qa'im (peace be upon him) rises. Whoever abandons it before his emergence has **departed from the religion of God and the Imami religion**, and has opposed God, His Messenger, and the Imams. ⁽²⁾

Imam al-Sadiq (peace be upon him) was asked about God's statement:

“Indeed, the most honored of you in the sight of God is the most righteous of you.”

He replied:

“It refers to your deeds in **Taqiyya**.” ⁽³⁾

God Almighty has permitted outwardly showing loyalty to disbelievers in situations of Taqiyya. He says: **“Do not take disbelievers as allies instead of the believers; and whoever does so has nothing to do with God – except that you practice Taqiyya towards them.”** ⁽⁴⁾

And He says: **“God does not forbid you from being kind and just to those who have not fought you in religion and have not expelled you from your homes. Indeed, God loves the just. But He forbids you from allying with those who have fought you in religion and expelled you, and whoever allies with them – they are the wrongdoers.”** ⁽⁵⁾

Imam al-Sadiq (peace be upon him) said: **“I hear a man in the mosque cursing me, so I conceal myself behind the pillar so that he does not see me.”** ⁽⁶⁾

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1. Refer to *Uyoon Akhbar al-Ridha* 2:67, H.8; *Amali al-Saduq* 87, H.2. In manuscript M: “Whoever curses God, it is written for him on his nose on the Day of Judgment.”
 2. In manuscripts Q, R: “the Imams.”
 3. Narrated in *Musnad al-Tusi* in *Amali* 2:274; related Quran verse: 49:13. In Q, R: “It refers to your knowledge.”
 4. Quran 3:28
 5. Quran 60:98
 6. Narrated in *Musnad al-Burqi* in *Al-Mahasine* 260, *Kitab Masabeeh al-Zulm*, H.414

Imam Ali (peace be upon him) said:

“Mix with people outwardly, and differ from them inwardly, as long as the authority remains immature.” (1)

He also said: “Riya’ (showing off) with a believer is **shirk**, and with a hypocrite in his own home it is worship.” (2)

And he said: “Whoever prays with them in the first row, it is as if he prayed with the Messenger of God in the first row.” (3)

He also said: “Visit their sick, attend their funerals, and pray in their mosques.” (4)

And he said: “Be an adornment for us, and do not be a burden upon us.” (5)

“May God have mercy on a servant whom He made beloved to people and did not make us hateful to them.” (6)

Regarding storytellers and narrators who slandered the Imams, Imam al-Sadiq (peace be upon him) said: “**May God curse them; they slander us.**”

He was asked about listening to such storytellers, and he said: “No.”

He also said: “Whoever listens to a speaker has worshiped him; if the speaker is from God, he has worshiped God; if the speaker is from Satan, he has worshiped Satan.” (7)

He was asked about the verse: “And the poets – the deviators follow them.” (8)

He explained its meaning in context (not included here).

1. Narrated in *Al-Kafi* 2:75, Bab *Taqiyya*, H.20

2. *Al-Hidaya* 10

3. *Al-Faqih* 1:250, Bab *Al-Jama'a wa Fadluha*, H.1126

4–6. *Al-Kafi* 2:174 H.1; *Amali al-Tusi* 2:55; *Fadail al-Shi'a* 102 H.39

4. Narrated in *Musnad al-Mosannif*, *Uyoon Akhbar al-Ridha* 1:304 H.63; *Al-Kafi* 6:434 H.24

5. Quran 26:224

“They are the storytellers (al-Qussas).”

The Prophet ﷺ said: **“Whoever approaches someone with an innovation (bid’ah) and follows it, has sought to destroy Islam.”** ⁽¹⁾

Our belief regarding anyone who opposes us in **any matter of religion** ⁽²⁾ is the same as our belief regarding anyone who opposes us in **all matters of religion**

Chapter 40: Our Belief Regarding the Prophet’s Forefathers

Sheikh (may God have mercy on him) said:

Our belief regarding the forefathers of the Prophet ﷺ is that they were **Muslims from Adam until his father Abdullah**, and that **Abu Talib was a Muslim**, and his mother **Aminah bint Wahb was a Muslim**.

The Prophet ﷺ said: **“I descended from lawful marriage, and I did not descend from fornication from the time of Adam.”**

It is also reported that **Abdul Muttalib was a Proof (Hujjah)** and **Abu Talib was his guardian (Wasi)**. ⁽⁵⁾

1. *Al-Faqih* 3:375, Bab *Ma’rifat al-Kabair*, H.1771

2. In R and J: additional text “one”

3. ⁽⁴⁾ In R: “and peace be upon him”

4. In Q, S: “It is reported that Abdul Muttalib was the Proof and Abu Talib his guardian.” In R: “that Abdullah was the Proof...” The version here follows J and *Bihar al-Anwar* 15:117

Chapter 41: Our Belief Regarding the 'Alawiyyah

Sheikh (may God have mercy on him) said:

Our belief regarding the '**Alawiyyah** is that they are the **family of the Messenger of God** ﷺ, and that **love for them is obligatory**, because it is the reward of prophethood ⁽¹⁾⁽²⁾.

Allah Almighty says:

“Say, I do not ask of you any reward for it except love for [my] near relatives.” ⁽³⁾

Charity to them is forbidden because it comes from the **impure hands of people**, except for what is given from their own wealth or by their servants, and what some give to one another ⁽⁴⁾.

As for **Zakat**, it is lawful for them today ⁽⁵⁾ as a substitute for Khums, because they were prevented from it.

Our belief regarding one of them who **commits wrongdoing** is that they receive **double punishment**, and regarding one who **does good**, they receive **double reward**.

Some of them are **equal in status to one another**, as the Prophet ﷺ said when he looked at the sons and daughters of Ali and Ja'far and the sons of [Abu] Talib:

“Our daughters are like our sons, and our sons are like our daughters.” ⁽⁶⁾

Imam al-Sadiq (peace be upon him) said: “**Whoever opposes the religion of God, supports the enemies of God, or shows enmity to the friends of God, disavowal of them is obligatory, whoever they are and whatever tribe they belong to.**”

1. In the manuscript: additional word “min” (of).

2. In H: “al-Risalah” (the Message).

3. *Ash-Shura* 42:23

4. In R, H: additional text “ma fi”

5. Confirmed from R.

6. Reported *mursal* in *Al-Faqih* 3:249, Bab *al-Akfaah*, H.1184. Some versions: “Our daughters are like our sons, and our sons like our daughters.”

Sheikh said:

The **Commander of the Faithful (Ali, peace be upon him)** said to his son **Muhammad ibn al-Hanafiyyah**: “Humility in your own honor is nobler for you than the honor of your forefathers.”

Imam **al-Sadiq (peace be upon him)** said: “**My allegiance to the Commander of the Faithful (peace be upon him) is dearer to me than my being born from him.**”

He was asked about the **family of Muhammad** صلى الله عليه وسلم, and he replied: “The family of Muhammad are those whom marriage was prohibited to the Messenger of God ¹⁾” صلى الله عليه وسلم).

Allah Almighty says: “**And We sent Noah and Abraham, and We placed prophecy and the Book among their offspring; some of them are guided, and many of them are defiantly disobedient.**” ⁽²⁾

He was asked about the verse: “**Then We caused the Book to be inherited by those We chose of Our servants; among them are some who wrong themselves, some moderate, and some who excel in good deeds by God’s permission.**”

He replied: “The one who wrongs himself among us is the one who does not recognize the right of the Imam; the moderate is the one who knows the right of the Imam; and the one who excels in good deeds by God’s permission is the Imam.” ⁽³⁾

Isma’il asked his father al-Sadiq (peace be upon him): “**What is the condition of sinners among us?**”

He replied: “**It is not as you wish, nor as the people of the Book wish; whoever does evil will be recompensed for it.**” ⁽⁴⁾

Imam **al-Baqir (peace be upon him)** said in a long narration: “**There is no kinship between anyone and God. The most beloved of creation to God are the most God-conscious and the most obedient to Him. By God, no one approaches God through praise except by obedience. We have no immunity from the Fire, nor does anyone have a special claim over God.**”

1. Reported *Musnad al-Musannif fi Ma’ani al-Akhbar* 93, Bab Ma’na al-Aal, H.1

2. *Al-Hadid* 57:26

3. Reported *Musnad al-Musannif fi Ma’ani al-Akhbar* 104, Bab Ma’na al-Zalim li-Nafsihi, H.2; verse in *Fatir* 35:32

4. Reported *Musnad al-Musannif fi Uyoon Akhbar al-Ridha* 2:234, H.5; verse in *An-Nisa* 4:123

He (the Imam) said: “Whoever obeys God is a friend to us, and whoever disobeys God is an enemy to us. No one attains our guardianship except through piety and righteous action.” ⁽¹⁾

Prophet **Noah (peace be upon him)** said: “My Lord, indeed my son is from my family, and Your promise is true, and You are the most just of judges.”

God replied: “O Noah, he is not from your family; he has committed an unrighteous deed. Do not question what you have no knowledge of; indeed, I admonish you not to be among the ignorant.”

Noah said: “My Lord, I seek refuge in You from questioning what I have no knowledge of; and if You forgive me and have mercy upon me, I will be among the successful.” ⁽²⁾

Imam **al-Sadiq (peace be upon him)** was asked about the verse: “And on the Day of Resurrection, you will see those who lied against God, their faces blackened. Is there not in Hell a residence for the arrogant?”

He replied: “Whoever claims to be an Imam but is not, even if he is from the Alawis or a Fatimid.” ⁽³⁾

He also said: “There is nothing between you and those who oppose you except the *mutmar*.”

It was asked: “What is the *mutmar*?”

He said: “What you call evil. Whoever opposes you, disbelieves, or disobeys, be free from him, even if he is an Alawi or a Fatimid.” ⁽⁴⁾

Imam **al-Sadiq (peace be upon him)** also said to his companions regarding his son **Abdullah**: “He is not upon any of what you follow, and I disassociate from him; God Himself disassociates from him.” ⁽⁵⁾

1. Reported *Musnad al-Musannif fi Amaliyyah* 499, Majlis 91, H.3; *Al-Kafi* 2:60, Bab al-Taa’ah wa al-Taqwa, H.3

2. *Hud* 11:45–47

3. Reported *Musnad al-Musannif fi Thawab al-A’mal* 254, Bab ‘Iqab man Ad’aa al-Imamah, H.1; verse in *Az-Zumar* 39:60

4. Reported *Musnad al-Musannif fi Ma’ani al-Akhbar* 212; all manuscripts: *al-mudmar* instead of *al-mutmar*, *al-bara’ah* instead of *al-sharr*, a clear textual correction. *Al-mutmar* (with different vowels) means “the supporting thread of a building,” also called evil. References: *Majma’ al-Bahrain* 3:377, *al-Nihayah* Ibn al-Athir 3:138

5. Confirmed in R and H manuscripts

Chapter 42: Our Belief Regarding Detailed and General Reports

The Sheikh, may God have mercy on him, said:

Our belief regarding a detailed (explained) report is that it governs over the general (unspecified) report, as said by **Imam al-Sadiq (peace be upon him)**.

Chapter 43: Our Belief Regarding Prohibition and Permission

The Sheikh, may God have mercy on him, said:

Our belief regarding this matter is that all things are considered permissible by default, until a prohibition is established for any of them.

Chapter 44: Our Belief Regarding Reports Related to Medicine

The Sheikh Abu Ja'far, may God have mercy on him, said:

Our belief regarding the reports concerning medicine is as follows:

1. Some reports were mentioned specifically for the climates of **Mecca and Medina**, and it is not permissible to apply them to other climates.
2. Some reports were conveyed by the scholar—peace be upon him—based on the known nature of the person seeking advice and did not go beyond that context, as he was more aware of the individual's nature. (This refers to those whose condition did not worsen.)
3. Some reports were distorted by opponents in books to discredit the appearance of the school among people.
4. Some reports contain errors due to the carelessness of their transmitters.
5. Some reports were partially preserved while other parts were forgotten.

The report that **honey cures every disease** is authentic, meaning that it cures every **cold disease**.

The report that **using cold water for ablution (istinja')** helps the person **with hemorrhoids** is valid, if it is applied under the proper context.

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1. Some versions omit the section about errors of transmitters.
 2. Reported in *Musnad al-Musannif*, al-Khisal 2:623, Bab Hadith al-Arba'mi'ah, H.10.
 3. Same source, p.612.

On the medicinal use of foods and remedies according to the Imams (peace be upon them):

- Cold water ablution may help a person with hemorrhoids caused by heat.
- Regarding **eggplant**, it is beneficial as a remedy **when eaten during the ripening of the fruit**, but not at other times.

Authentic remedies from the Imams:

- The true medicines prescribed by the Imams are the **verses of the Qur'an, its chapters, and the supplications** as transmitted in reliable chains of narration.

The Imam al-Sadiq (peace be upon him) said:

“In the past, what was called a physician was a healer. Moses, peace be upon him, asked: ‘O Lord, from where is the disease?’ God said: ‘From Me, O Moses.’ He asked: ‘And from where is the remedy?’ God said: ‘From Me.’ Moses asked: ‘Then why do people use physicians?’ God said: ‘They heal themselves with it, and thus the physician is named so.’”

The origin of medicine is healing itself.

- Prophet Dawud (peace be upon him) observed a plant growing in his prayer niche every day, offering itself as a remedy. Another plant sprouted later, and when Dawud asked its name, it said, “I am **Kharubiyah**,” upon which Dawud removed it, and nothing grew there afterward.

The Prophet Muhammad (peace be upon him) said: “Whoever is not healed by saying ‘**Alhamdulillah**’ (praise be to God), God will not grant him healing.”

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1. *Al-Mahasn*, Bab al-Badhinjan, H.755
 2. Variants in other manuscripts: “Al-Afat”
 3. Footnote in manuscript R: “Al-Akhbar”
 4. *Musnad al-Musannif*, Al-'Ilal al-Sharā'i', H.1; Al-Kafi 8:88, H.52
 5. Some manuscripts: “Al-Kharubiyah”
 6. Al-Kafi 2:458, Bab Fadl al-Qur'an, H.22

Chapter 45: Our Belief Regarding Conflicting Hadiths

Sheikh Abu Ja'far (may God be pleased with him) said:

Our belief regarding authentic reports from the Imams (peace be upon them) is that they **are in agreement with the Book of God Almighty**, and their **meanings do not conflict**, because they are derived from the path of **revelation from God Almighty**.

If these reports were from anyone other than God, they would have differed.

Apparent differences in the texts of reports arise due to various reasons, for example:

- Regarding the expiation for **Zihar**, one report mentions **freeing a slave**.
- Another report prescribes **fasting for two consecutive months**.
- Another prescribes **feeding sixty poor people**.

All of these are correct:

- **Fasting** is for the person who cannot afford to free a slave.
- **Feeding the poor** is for the person who cannot fast.

It has also been narrated that one should **give charity according to one's ability**, which is applicable to those unable to provide the full feeding.

Some reports serve as alternatives to one another, such as those concerning the **expiation of an oath**.

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1. Manuscript Q adds: "ghayr" (different).
 2. In the margin of manuscript R: "Qil" (it is said).

Feeding **ten poor people** from the middle of what you feed your family, or clothing them, or freeing a slave — and if one cannot find that, then **fasting three days** (1).

So, if in the expiation of an oath (**Kaffārat al-Yamīn**) three reports occur — one about feeding, the second about clothing, and the third about freeing a slave (2) — this would seem different to the ignorant, but it is not different; rather, **each of these expiations substitutes for the other**.

And there are reports that came for **Taqiyya** (precautionary concealment).

It was narrated from **Sulaym ibn Qays al-Hilālī** that he said:

“I said to **Amir al-Mu'minīn (peace be upon him)**: I have heard from **Salman, Miqdad, and Abu Dharr** something from the interpretation of the Qur'an and from the hadiths of the Prophet that is not in the hands of the people. Then I heard from you a confirmation of what I heard from them, and I saw many things in the hands of the people from the Qur'an's interpretation and from the Prophet's hadiths in which you differ from them, claiming that all of it is false. Do people fabricate lies about the Messenger of God intentionally and interpret the Qur'an by their own opinions?”

He said: Ali (peace be upon him) replied: “You have asked, so I will make the answer clear: what is in the hands of the people is **truth and falsehood, truthfulness and lying, abrogating and abrogated, specific and general, clear and ambiguous, preserved and imagined**.

Lies were told about the Messenger of God during his time until he stood as a preacher and said: ‘O people, lies about me have become abundant (3). Whoever lies about me intentionally, let him occupy his place in Hell.’ Then lies continued to be told about him afterwards.

The hadith has only come to you from **four people, and there is no fifth: a hypocritical man who outwardly shows faith, pretending to be Muslim, who does not sin and is not embarrassed** (4).

1. Al-Mā'ida 5:89

2. The phrase: “so if three reports occur ... freeing a slave” is not in manuscripts Q, S.

3. Phrase in manuscript M: “lies about me have become abundant.”

4. Phrase in Q, S, R: “does not sin and is not embarrassed.”

Whoever **lies deliberately about the Messenger of Allah**, if people had known that he was a hypocritical liar, they would not have accepted anything from him nor believed him. But they said: “This is a **companion (1) of the Messenger of Allah, he saw him and heard from him,**” so they took from him without knowing his true state. And Allah Almighty informed about the hypocrites what He informed and described them as He described them, saying:

“And when you see them, their forms please you, and if they speak, you listen to their words” (2).

Then they **dispersed afterward**, spreading into the leaders of misguidance and the callers to Hell with falsehood, lies, and slander. They followed them in actions, indulged in worldly gains through them, and burdened them upon the necks of people. Indeed, people are with kings and the world except those whom Allah protects (3). This is the **first of the four**.

The **second man** heard from the Messenger of Allah something but did not preserve it accurately and imagined some of it, without deliberate lying. He acts and narrates based on it, saying: “I heard it from the Messenger of Allah” (5). If Muslims knew it was imagined, they would not have accepted it, and if he knew it was imagined, he would have rejected it.

The **third man** heard from the Messenger of Allah something that commanded a prohibition or forbade something, but he did not know the correct ruling; he preserved the abrogated part but not the abrogating part. If he knew it was abrogated, he would have rejected it, and if Muslims knew it when they heard it, they would have rejected it.

The **fourth man** did not lie about the Messenger of Allah. He hated lying out of fear of Allah and reverence for the Messenger. He did not forget (7) but preserved what he heard accurately and conveyed it as he heard, neither adding nor omitting.

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1. Manuscript M: **Sahib**.
 2. Al-Munafiqun 4:63
 3. Manuscripts M, R: **protected by Allah** (عصمه)
 4. Manuscripts R: “And another man heard from the Messenger of Allah”
 5. Manuscript M: **yansahu**, in R: **yatashabbah bihi**, in its margin: **yushabbih bihi**

He would delve deeply and know the abrogating and the abrogated, so he acted upon the abrogating and rejected the abrogated.

And indeed, the command of the Prophet ﷺ is like the Qur'an (1): abrogating and abrogated, specific and general, clear and ambiguous. And the speech of the Messenger of Allah ﷺ would sometimes have two aspects: a general speech and a specific speech, like the Qur'an. Allah the Exalted said:

“And whatever the Messenger gives you, take it; and whatever he forbids you, abstain from it” (2).

So it became confused to the one who did not know what Allah and His Messenger meant. And not every companion of the Messenger of Allah would ask him and seek clarification from him, because among them were people who did not ask him and did not seek clarification from him, for Allah the Exalted forbade them from asking, where He says: “O you who believe, do not ask about things which, if made clear to you, would distress you. But if you ask about them while the Qur'an is being revealed, they will be made clear to you. Allah has pardoned it, and Allah is Forgiving, Forbearing. A people before you asked about them, then they became disbelievers because of them” (3).

So they refrained from asking to the point that they would like an Arab or a Bedouin to come and ask while they listened.

And I used to enter upon the Messenger of Allah every night for a private entry, and every day I had a private meeting with him; he would answer me about what I asked, and I would go around with him wherever he went. And the companions of the Messenger of Allah knew that he did not do this with anyone other than me, and sometimes that would be in my house.

And when I entered upon him in some of his houses, he would make it private for me (4) and send away his wives until no one remained except me and him. And when he came to me for private meeting and sent away those who were in my house, he would not send away Fāṭimah nor any of my children (5).

(1) In manuscript M: “likewise”.

(2) Al-Hashr 59:7.

(3) Al-Mā'idah 5:101–102.

(4) In M and R: “he made it private for me”.

(5) In some copies: “nor anyone of my children.”

And whenever I asked him, he would answer me, and if I remained silent and my questions were exhausted.

No verse of the Qur'an descended upon the Messenger of Allah ﷺ, nor anything—whether Allah the Exalted knew it to be lawful or forbidden, a command or a prohibition, obedience or disobedience, or anything, whether it was or would be—except that he taught me and instructed me, dictated it to me, and I wrote it in my own hand. He informed me of its apparent meaning, its esoteric meaning, and its depth, so I memorized it and never forgot a single letter from it.

And the Messenger of Allah ﷺ, when he informed me of all this, would place his hand on my chest and say: “O Allah, fill his heart with knowledge, understanding, light, forbearance, wisdom (1), faith, and knowledge, and do not make him ignorant, preserve him and do not let him forget.”

So I said to him one day: “By my father and mother, O Messenger of Allah, do you fear forgetfulness for me?”

He said: “O my brother, I do not fear forgetfulness or ignorance for you, for Allah the Exalted has informed me that He has accepted me concerning you (2) and your partners who will be after you.”

I said: “O Messenger of Allah, who are my partners?”

He said: “Those whose obedience Allah has coupled with His obedience and my obedience.” I said: “Who are they, O Messenger of Allah?”

He said: “Those of whom Allah the Exalted said: ‘O you who believe, obey Allah and obey the Messenger and those in authority among you’ (3).”

I said: “O Prophet of Allah, who are they?”

(1) Confirmed from M, R.

(2) In Q, R: “He answered me concerning you.”

(3) An-Nisā' 4:59.

He said: “They are the guardians (al-awsiyā’) after me (1), and they will not be dispersed until they return to me at the Pond (al-Hawd), rightly guided and rightly leading. No plot against them will harm them, nor will any abandonment of them cause loss. They are with the Qur’an, and the Qur’an is with them; it does not leave them, nor do they leave it. By them, my nation is victorious, by them rain is sent, by them calamities are repelled, and by them prayers are answered.”

I said: “O Messenger of Allah, name them for me.”

He said: “You, O Ali, then this son of mine,” and he placed his hand on the head of Al-Hasan, “then this son of mine,” and he placed his hand on the head of Al-Husayn, “then his son is your brother, the master of the worshippers (Sayyid al-‘Ābidīn), then his son is named Muhammad, the splitter of knowledge (Bāqir ‘Ilmī) and guardian of Allah’s revelation. He will be born in your time, O my brother, so greet him peace from me.”

Then (2) he completed twelve Imams from your descendants up to the Mahdi of the Ummah (3) of Muhammad, who will fill the earth with justice and equity as it was filled with oppression and tyranny before him.

“By Allah, I recognize him, O Sulaim, when he will give allegiance between the Rukn and the Maqam, and I know the names of his supporters and their tribes.”

Sulaim ibn Qays said: “Then I met Al-Hasan and Al-Husayn (peace be upon them) in Medina after Mu‘āwiya gained power, and I narrated this hadith to them from their father. They said: ‘You have spoken the truth. The Commander of the Faithful related this hadith to you while we were sitting, and we preserved it from the Messenger of Allah just as he told you. No letter was added to it, nor was any letter omitted.’”

Sulaim ibn Qays said: “Then I met Ali ibn Al-Husayn, and with him was his son Muhammad ibn Ali.”

(1) In manuscript *m*: “He said: ‘The guardians who are the pure guardians after me.’”

(2) In manuscripts *r, j*: “Then Ja‘far ibn Muhammad, then Musa ibn Ja‘far, then Ali ibn Musa, then Muhammad ibn Ali, then Ali ibn Muhammad, then Al-Hasan ibn Ali Al-Zaki, then one named after me, of my color, the Qa’im with the command of Allah in the end of times, Mahdi of the Ummah of Muhammad, his grandfather, who will fill...”

(3) In manuscript *m*: “his name”; in *r*: “that he is...”

Al-Bāqir, Abu Ja'far, said: "I narrated to him what I heard from my father and what I heard from the Commander of the Faithful (Amīr al-Mu'minīn)."

Ali ibn Al-Husayn said: "The Commander of the Faithful taught me from the Messenger of Allah while I was a child and he was ill."

Then Abu Ja'far said: "And my grandfather taught me from the Messenger of Allah while I was a child."

Abān ibn Abī 'Ayāsh said: "I narrated all of this to Ali ibn Al-Husayn from Sulaim ibn Qays Al-Hilālī, and he said: 'He spoke the truth. Jabir ibn 'Abdullah Al-Ansari came to my son Muhammad while he was consulting the Book (the Qur'an), so he accepted him and conveyed to him peace from the Messenger of Allah.'"

Abān ibn Abī 'Ayāsh said: "I performed pilgrimage after the death of Ali ibn Al-Husayn, and I met Abu Ja'far Muhammad ibn Ali ibn Al-Husayn. I narrated to him this entire hadith from Sulaim. His eyes filled with tears, and he said: 'Sulaim spoke the truth (2). My father was approached after the killing of my grandfather Al-Husayn, and I was present. He narrated this exact hadith to my father, who said to him: By Allah, you spoke the truth, O Sulaim. My father narrated this hadith to me from the Commander of the Faithful.'" (3) "In the Book of Allah, what the ignorant may consider as different or contradictory is not actually different or contradictory."

This is exemplified by the words of Allah: "Today We forget them just as they forgot the meeting of this Day of theirs" (4)

"They forgot Allah, so He caused them to forget themselves" (5)

"And your Lord was never forgetful" (6)

(1) Verified from manuscript *j*.

(2) In manuscripts *q*, *s*, with addition: "may Allah have mercy on him."

(3) Narrated by Sulaim in his book: 21, and in Al-Muṣannaf fī Al-Khaṣā'il, up to "and preserve it, do not forget it": 1:255, chapter "The Four," hadith 131.

(4) Al-A'rāf 7:51

(5) At-Tawbah 9:67

(6) Maryam 19:64

And like the words of Allah: “The Day when the Spirit and the angels will stand in rows, they will not speak except for whom the Most Merciful permits, and he speaks rightly” (1).

And like His words: “Then on the Day of Resurrection, some of you will disbelieve in some, and some of you will curse some” (2).

And His words: “Indeed, that is the truth, the dispute of the inhabitants of the Fire” (3).

Then Allah says: “Do not dispute before Me, for I have already presented to you the warning” (4).

And He says: “Today We seal their mouths, and Our hands will speak, and their feet will testify to what they used to earn” (5).

And like His words: “Faces, that Day, will be radiant, looking at their Lord” (6).

Then Allah says: “No vision can grasp Him, while He grasps all vision” (7).

And He says: “And it is not for any human that Allah should speak to him except by revelation or from behind a veil” (8).

Then He says: “And Allah spoke to Moses directly” (9).

(1) An-Naba 78:38

(2) Al-'Ankabut 29:25

(3) Šād 38:64

(4) Manuscript *q* 50:28

(5) Yā-Sīn 36:65

(6) Al-Qiyāmah 75:22-23

(7) Al-An'ām 6:103

(8) Ash-Shūrā 42:51

(9) An-Nisā' 4:164

And Allah Almighty says:

“And their Lord called them, ‘Did I not forbid you from that tree?’” (1)

And He says: “O Prophet” (2) and “O Messenger” (3)

And like His words: “Knower of the unseen; not a particle in the heavens or the earth, nor anything smaller or larger, is hidden from Him, except in a clear Book” (4)

Then Allah says: “And He will not look at them on the Day of Resurrection, nor purify them” (5)

Then He says: “No! Indeed, they will be veiled from their Lord that Day” (6)

And like His words: “Do you feel secure that those in the heavens would not cause the earth to swallow you, so it quakes?” (7)

And His words: “The Most Merciful established Himself above the Throne” (8)

And He says: “And He is Allah in the heavens and the earth; He knows your secret and your public actions” (9)

Then Allah says: “Not a private conversation of three but He is the fourth, nor of five but He is the sixth, nor less than that nor more, but He is with them wherever they are” (10)

And He says: “And He is with you wherever you are” (11)

(1) Al-A‘rāf 7:22

(2) Al-Anfāl 48:64, At-Tawbah 9:73

(3) Al-Mā'idah 5:41,67

(4) Saba' 34:3

(5) Āl 'Imrān 3:77

(6) Al-Mutaffifin 83:15

(7) Al-Mulk 67:16

(8) Tāhā 20:5

(9) Al-An'ām 6:3

(10) Al-Mujādalah 58:7

(11) Al-Ḥadīd 57:4

And He, the Exalted, says: “And We are closer to him than [his] jugular vein.” (1)

And He, the Exalted, says: “Do they wait except that the angels should come to them or your Lord should come or some of the signs of your Lord should come?” (2)

And like His saying: “Say, the Angel of Death will take you who has been appointed over you.” (3)

Then He, the Exalted, says: “Our messengers take him while they do not fail.” (4)

And He, the Exalted, says: “Those whom the angels take [in death].” (5)

And He, the Exalted, says: “Allah takes the souls at the time of their death.” (6)

And there are many similar verses in the Qur'an.

A man from the heretics asked about this from Amir al-Mu'minin (peace be upon him), and he explained it to him in ways showing the agreement of the meanings of these verses, and he clarified their interpretation. The report has been narrated in a musnad with his explanation in the book *Tawhid* (7).

I will compile a book on this, with Allah's will and assistance, if Allah wills.

And may Allah bless Muhammad and his pure progeny.

Sufficient for us is Allah, and He is the best Disposer of affairs, the best Guardian, and the best Helper. Truly, to Allah all matters return.

(1) Q 50:16

(2) Al-An'am 6:158

(3) As-Sajdah 32:11

(4) Al-An'am 6:61

(5) An-Nahl 16:32

(6) Az-Zumar 39:42

(7) *Tawhid*: 255