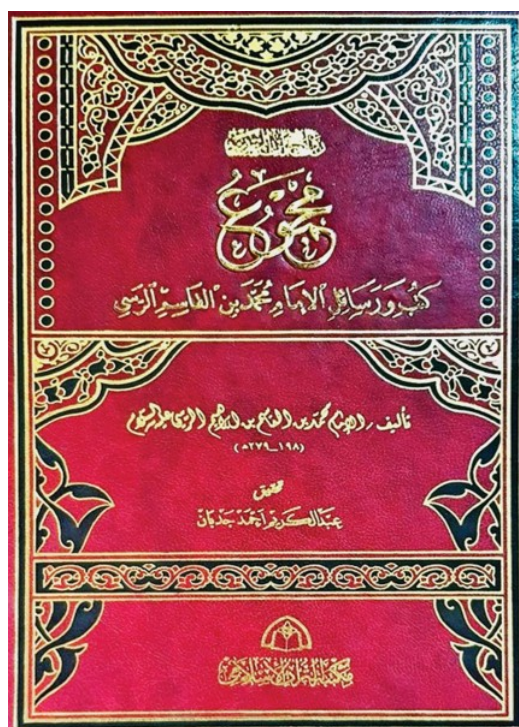


Explanation & Elucidation  
(in the fundamentals of the religion)

كِتَابُ الشَّرْحِ وَالتَّبْيِينِ  
فِي أَصُولِ الدِّينِ

*al-Sharḥ wa l-Tabyyīn*



By: *al-Imam Muḥammad b. al-Qāsim b. 'Ibrāhīm b. Ismail b. 'Ibrāhīm b. al-Ḥasan  
b. al-Ḥasan b. 'Alī b. Abi Ṭālib (198 -279 AH)*

~ Muḥammad al-Sharīfī

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## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Praise be to Allāh, the Just, the Generous, the Most Merciful, the All-Seeing of His servants, the Benefactor to all His creation. He initiated them with His blessings and favored them with His grace. He bestowed kindness upon them without them having done anything to deserve it. He bestowed His favors upon them generously, without any prior obedience from their part, and He showered them with His blessings without them having performed any deeds that warranted such favors. All of this is by the grace of the Lord of the worlds.

In the name of Allāh, the Most Merciful, the Most Compassionate, I seek Allāh's guidance, assistance, grace, and support.

Muḥammad b. al-Qāsim b. 'Ibrāhīm was asked by his sons, and some of the close companions of his father, may Allāh be pleased with him, to clarify the beliefs and principles that his father, may Allāh have mercy on him, used to affirm and adhere to completely. They requested him to mention the firm and essential matters in the religion of Allāh, matters which none of the believers can afford to be ignorant of or contradict.

Muḥammad b. al-Qāsim responded by mentioning what his father, al-Qāsim b. 'Ibrāhīm, viewed as essential in the religion of Allāh, and an obligation for all; that which whoever remains ignorant of it or rejects it would be unjust, and in the sight of Allāh, glorified be He, he would be considered ungrateful for His blessings and a disbeliever towards them. So, among these essential matters of faith, Muḥammad has summarized what he learned from his father, presenting them comprehensively in the principles of the religion. And whatever he believed, Muḥammad has clarified and elucidated it, disseminated and explained it. The explanation and elucidation come from his father's sayings, attributed to him and conveyed as such by Muḥammad himself.

He said: O my children, may Allāh guide me and guide you as well, and may He lead me towards the right path and guide you too. I have been inspired to write to you about the foundational principles that my father, may Allāh be pleased with him, adhered to in matters of religion, and his choices when faced with differing opinions among the disputing parties, the ignorance of the confused masses, and the misinterpretations of the misguided interpreters. O my children, you, our loyal followers, should understand that we refer and speak only from the Book of Allāh, the clear revelation, and from the authentic sayings of the Messenger of Allāh, peace and blessings be upon him and his family. I will explain and elucidate these matters to you with clarity. There is no power nor strength except with Allāh, the Exalted, the Almighty.

## [Tawḥīd]

The foremost principle is the Oneness of Allāh, glorified and sanctified, extolled and hallowed, transcendent and majestic, free from any likeness to His creations and worshippers, in all His statements and attributes. Allāh, exalted be He, says in His Book, and with His descriptions of Himself, acknowledging His servants: **{Say, 'He is Allāh, [who is] One, Allāh, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent}** [al-Ikhlāṣ, 1-4]. His Oneness signifies that He is the One, the Sole Creator, unique in His Oneness, as Allāh cannot be attributed alongside any of His creations with any specific characteristic [of theirs].

This is what the people of faith and gnosis hold. Allāh is not described with length or width, nor can He be represented or compared to anything from His creation in the heavens and the earth. **{He is beyond all perception while He perceives all things, and He is the Subtle, the Acquainted}** [al-An‘ām, 103].

Muḥammad b. al-Qāsim, may Allāh be pleased with him, said: We do not subscribe to the notion of the ignorant, and uninformed from the ḥashawīyya who claim the inability of the eyes to perceive Allāh due to some veil or a curtain of light obstructing them from witnessing and envisioning Him. Far is He above what the eyes can comprehend or behold. It is beyond the reach of the creations to perceive Him because every creature, be it from the heavens or the earth, is unable to fathom Him. He is the Lord of all worlds, the one that even the heavens and the earth cannot encompass. For Allāh, glory be to Him, is beyond being likened to anything, as there is no likeness or equal to Him. He declared in His Book, **{There is nothing like unto Him, and He is the Hearing, the Seeing}** [Ash-Shūrā, 11].

Thus, He cannot be limited or confined, for if something were to be limited, then it would have boundaries. If it has boundaries, it must be bounded by something else, and in that case, it would possess the characteristics of created beings. However, Allāh is exalted above the attributes of His creations, and they are different from His attributes, as He is without resemblance or likeness. There is nothing similar to Him, and no one is equivalent to Him.

The interpretation of "Aṣ-Ṣamī‘" **{the All-Hearing}** is that Allāh perceives all the different sounds without the need for the means by which creations perceive sound, such as instruments or physical ears. "Al-Baṣīr" - the Exalted and sanctified - is aware of every individual's destinies, forms, colors, lengths, widths, all aspects, appearances, and hidden attributes, without the need for any limited apparatus like human eyes. Human vision can only perceive what is directly in front of it, and this limitation is an attribute of the feeble creation. Allāh, the Lord of Power and Majesty, is far above any such limitations.

Indeed, the meaning of Allāh's statement, **{All-Seeing, All-Hearing} [al-Mujādila, 1]**, [analogically addresses] His creation's awareness of their actions, and His knowledge of their voices, which they perceive through their hearing. He comprehends all aspects of their beings, their forms, colors, attributes, and movements, which they perceive through their eyes. The perception of creatures regarding sounds and individuals relies on their hearing and vision, which may sometimes be confused, mistaken, superficial, or limited. However, Allāh, exalted be He, has encompassed all of these aspects in one complete knowledge that includes what is apparent and what is hidden, what is distant and what is near. This knowledge is His unique and all-encompassing comprehension, and nothing escapes Him, whether it be little or much, minute or grand, hidden or manifest. How and in what way can knowledge encompass the characteristics of things before they come into existence? And how does knowledge fully encompass all aspects of them after their creation, including what is apparent and what is hidden?

Save Allāh alone! He sees and hears without any limited instruments or organs. His vision is not confined to a particular direction, and no imperfection or deficiency affects His hearing. Glorified and exalted is He, far beyond any likeness or comparison! No one can be compared to Him, and no one can be His equal. His knowledge encompasses all perceivable sounds and beings; it is a quality among His noble attributes, which is [identical to His] power, majestic and great, through which all His wisdom becomes evident. It is the all-encompassing and singular power that applies to all variations without becoming a variation itself.

By His knowledge which He comprehends the differences among things, and through it, His wisdom becomes evident in the highest heavens and the lowest earth. He has always been, and continues to be, all-knowing with perfect power. His power has never been manifested in things of the past. Such that the creation would always be with Him, advancing eternally. He was powerful even before creating anything, with His power complete and His knowledge perfect, knowing how His creation will be when He brings it into existence.

Likewise, benevolence eternally was an attribute of His by His power over it, and His acceptance of it - even if those whom may be recipients of it were not yet in existence. Likewise, He was merciful even before showing mercy, and His mercy is not limited to the power by which He shows mercy to the one who is shown mercy when He created them. His approval is an act of praise and commendation for Him, for it is neither permissible nor correct to say that Allāh, glorified is He, is a Creator before creating these creatures. Rather, it is said: Allāh is a Creator with the power of existence and the attribute of benevolence, and He will create those upon whom He will bestow His benevolence with His power if He intends to create them. He is knowledgeable, not being known by the particular power which He knows how things would be if He were to initiate them. He is merciful by His acceptance of mercy, which is His attribute, even if there was not a recipient of mercy; and wise through His complete power, by which He is capable of wisdom and precise determination even before creating.

In His timeless wisdom, He gracefully orchestrates the precise and well-measured creation, and even in the delay before its inception, He intimately knows the perfect way it shall come into existence.

I will provide an example to illustrate this: Do you not know that the skilled builder, even before constructing, is still known as a builder? And the sailor, even if he hasn't sailed yet, is still called a sailor because of his knowledge of navigation. Similarly, a doctor is recognized as such for understanding medicine, remedies, and healing, even if he hasn't treated anyone yet. Likewise, a skilled equestrian is known as such for his knowledge of horsemanship and riding, regardless of whether he has ridden yet.

In the same way, the All-Knowing One is knowledgeable, even if the created beings are not yet in existence. His names and attributes are necessarily applied to Him even before the existence of all things. He is the Mighty One with perfect power and absolute strength. Then, when He created the beings and brought them into existence, His mercy became evident in the created ones, and His wisdom and flawless design manifested in His handiwork. His generosity shone brightly when He bestowed upon those He granted and showered with His boundless favors, blessings, and countless gifts. His benevolence was manifest to those who received His abundant blessings and favors.

His grace extended to the earth and the heavens, revealing blessings that cannot be counted and bounties that never cease. He is the First, preceding all mentioned beginnings, and He is the All-Knowing One with complete knowledge, devoid of any forgetfulness or ignorance. Every other knowledge is acquired after ignorance and learning, while Allāh's knowledge is perfect and encompasses all, leaving no room for assumptions or imaginations. No one else can be compared to Him, and there is no equal or rival to Him, as He declared in His magnificence. He is the Absolute, the Everlasting, and in the Arabic language, "Al-Samad" signifies the One to whom all needs turn. This is well understood and widely known in the eloquence of the Arab poetry. An ancient poet from the days of ignorance mentioned his illustrious leader, and the news of his passing startled his people:

*Behold, Bakr the mourner is good among the sons of Aṣad,  
With ʿAmr bin Maṣʿūd and with the Master, the Absolute (al-Ṣamad).*

ألا بكر الناعي بخير بني أسد .... بعمر بن مسعود وبالسيد الصمد

Some from the ignorant of the Shīʿa have mentioned there are those among the Ahl al-Bayt who used to interpret al-Samad as: That which is coalesced with no hollowness, and this is a fabricated narration.

No knowledgeable person from the family of Muḥammad, peace be upon him and his family, would say such a thing, and it is not supported by any credible source or reference. This is a concise statement of monotheism that my father, may Allāh have mercy on him, used to affirm. It is impermissible to remain ignorant of it when seeking knowledge about Allāh, the Sublime. Yet, the unlearned seeker would find contentment in a condensed version of what we have mentioned, firmly believing in it, never allowing neglect, nor embracing ignorance of its essence.

This is a concise statement of monotheism that my father, may Allāh have mercy on him, used to affirm. It is impermissible to remain ignorant of it when seeking knowledge about Allāh, the Sublime. Yet, the unlearned seeker would find contentment in a condensed version of what we have mentioned, firmly believing in it, never allowing neglect, nor embracing ignorance of its essence.

If one were to say: On the contrary, in essence, its core is easily grasped and comprehended, sufficient to bridge the gap between oneself and the Glorious Lord. Upon acceptance and heartfelt belief, one comes to know that Allāh is truly One, Unique, with no likeness or equal among all His created beings, whether noble angels or humans from the descendants of Adam. He is distinct from all lights, as His magnificence and greatness surpass every illumination. He stands above all created beings, without any resemblance or similarity - a manifestation of His generosity and greatness - transcending both earthly and heavenly realms. Each attribute of Allāh, the Exalted, is contrary to the attributes of the inhabitants of the heavens and the earth, beyond any comparison.

Then, such a statement would embody the concept of the oneness of Allāh, sufficient and enlightening, bringing solace and healing.

### [Justice]

Then, it is incumbent upon the believing servant, after comprehending this, to refrain from attributing to Allāh, the Exalted, anything that He has disavowed in all His scriptures. For Allāh, the Blessed and the Almighty, has stated in His decisive Book, and through the authentic knowledge about Himself: **{Verily, Allāh does not wrong people even as much as an atom's weight; and if there is a good deed, He multiplies it and grants a great reward from Himself}** [An-Niṣā', 40].

Indeed, He has also said in the unambiguous verses, which are beyond any doubt for those who believe from the heavens and the earth: **{Whoever does righteous deeds, it is for his own soul; and whoever does evil, it is against himself. And your Lord is not ever unjust to His servants}** [Fuṣṣilat, 46].



And Allāh, the Exalted, has declared: **{Allāh does not intend injustice to the worlds}** [āl-‘Imrān, 108].

Furthermore, He, the Most High, has stated in the decisive verse, distancing Himself from oppression and wrongdoing: **{That is for what your hands have put forth, and because Allāh is not ever unjust to His servants}** [al-Anfal, 51].

He, Glory be to Him, while recounting the punishment for the disobedient among the people of Medina, declared: **{We did not wrong them, but they were the wrongdoers}** [Az-Zukhruf, 67].

And Allāh, the Exalted, while acknowledging His justice, mercy, and grace to all of His creation, revealed through His clear Book to His Messenger: **{These are the verses of Allāh which We recite to you in truth. And Allāh does not intend injustice to the worlds}** [āl-‘Imrān, 108].

The knowledge of Allāh, the Exalted, with His attributes of compassion, mercy, justice, and wisdom remains well-known in both this world and the Hereafter. He has revealed His definitive attributes in the verses we have mentioned, negating any form of injustice, be it small or great, and exalting Himself above all darkness. How could the Ultimate Judge and Ruler ever be unjust or oppressive? He has disassociated Himself from such traits in all the scriptures revealed to the messengers. How can anyone conceive of such from the One known for His forbearance and forgiveness which surpasses the forbearance and mercy of all the merciful ones?

How can someone fathom that Allāh, the Blessed and the Almighty, who has shown the mercy and kindness of parents, and whose compassion exceeds that of any merciful soul, would call upon His servants to believe in Him and obey Him, only to lead them to disobedience and transgressions through His decrees and ordinances? Such a thought is beyond reason and choice. For if He decrees and ordains what He dislikes and prohibits, without willing it, then it would imply coercion and compulsion from others upon Him. However, Allāh, the Blessed and the Almighty, is the Wise and the Omnipotent, and He only does what He wills.

Allāh, the Exalted, only desires what pleases Him and what He loves, and He never desires or is pleased with what angers Him and what He forbids. He does not ordain any wrongdoing for His servants, rather He prevents them from it through His prohibitions.

Indeed, how could this be, when Allāh, the Exalted, has revealed His scriptures and sent His messengers to His creation, commanding them to obey, be righteous, and have faith, while prohibiting them all from major sins, obscenities, and disobedience? Then, He decrees and ordains for His servants what He has forbidden them from in terms of wickedness, indecency, and misguidance.

This notion is a fabrication and a grave lie against Allāh, the Glorious, which would never be entertained by those who truly know Him and recognize His justice, generosity, majesty, compassion, goodness, and greatness. Verily, with Allāh, every form of injustice is detested and blameworthy.

Verily, Allāh, the Generous, the Wise, and the Merciful, has forbidden His servants from indecencies and injustices, and He clearly warns and admonishes them against such actions. If they do not desist, they will face reprimand and punishment.

To claim that Allāh, the Exalted, who is just, compassionate, and never oppressive, decrees and ordains for His servants what He has forbidden them from, and imposes it on them against their will, is an outrageous and slanderous statement. It is a falsehood that can almost cause the heavens to split, the earth to crack open, and mountains to crumble due to its gravity and deceit, as it attributes to the Just One, who never commits injustice or oppression, the decreeing and imposing of evil deeds and obscenities on His servants, against His own commandments. This is an egregious accusation against Allāh, the Glorified.

The truthful prophets of Allāh, peace be upon them, forbid indecencies and sins as per the commandments of Allāh, the Glorified. They remind people that Allāh, the Exalted, has prohibited and judged against such actions, expressing His displeasure regarding them. Then Allāh decrees and ordains them, and His decree is based on His divine wisdom and knowledge.

However, those who spread such false claims are akin to the accursed Satan, as they invite others to what they allege has been decreed and ordained by Allāh. Muḥammad, peace be upon him and his family, and all the prophets before him, warned against what Allāh decreed and ordained.

What could be more repugnant than accusing Allāh, the Glorified, of decreeing something, and then forbidding it, and threatening punishment for those who engage in it? Any person with understanding and reasoning knows that Allāh, the Exalted, would never decree or ordain for His servants something He has forbidden them from doing. Oh, woe to them, for their ignorance is indeed explicit and vile, their actions blinded and foolish.

They found in some parts of Allāh's Noble Book or in authentic reports from the prophets of Allāh, peace be upon them, that Allāh, the Exalted, has decreed and ordained what He has forbidden His servants from, or accepted for them what He has prohibited. Those who utter such a statement have indeed wronged Allāh and have been blind, misguided, and contradictory in their claims. They have attributed to Allāh, the Glorified, something that contradicts what He has revealed about His beautiful names to His creation.

They claim that Allāh has forbidden evil deeds, including acts of polytheism, false accusations against Him, denial of His messengers, and the killing of innocent souls among His prophets and believing servants. They also acknowledge with their tongues that Allāh, the Glorified, has not desired any of these major sins nor accepted them.

However, they contradict themselves by asserting that Allāh, the Almighty, has decreed and ordained these very obscenities for those who commit them, and that He has willed them despite forbidding and disapproving them. They attribute falsehood and fabrication to Allāh, the Exalted, which is utterly baseless.

This fundamental principle of affirming Allāh's justice and negating any injustice from Him is a necessary belief for anyone who truly knows and recognizes Allāh, the Glorified. It is a belief that cannot be overlooked.

My father, may Allāh have mercy upon him, used to say: "For every major sin, Allāh, the Exalted, has promised punishment for His servant committing it. The punishment decreed by Allāh remains forever upon the one who commits such sins. Those who enter Hell will not be taken out of it, and they will abide there eternally, never absent from it."

This is supported by Allāh's words in His Book and His accounts of the steadfastness of the disbelieving sinners in their punishment: **{They will abide therein eternally}** [An-Niṣā', 75]. He also said: **{They will not emerge from it}** [al-Ḥijr, 84]. And **{Nor will they ever be absent from it}** [al-Infīṭār, 61].

And Allāh declared regarding the criminals in the torment of Hell: **{They will abide therein eternally, and they will not be reprieved from it while they are in despair}** [Az-Zukhruf, 74-75]. In this warning from Allāh, there is an indication of their eternal punishment, and that the torment they have incurred will not be lifted from them. Therefore, we seek refuge in Allāh from His punishment, and we seek His mercy and compassion to shield us from it. There is no power nor strength except with Allāh, the Most High, the Mighty. To Him, we have entrusted our affairs, and He is the Lord of the noble Throne.

### **[The Creed of al-Qāsim with regards to Major Sins]**

He, may Allāh be pleased with him, used to say, "Indeed, Allāh does not forgive the major sins that He has promised punishment in the Fire for, except for those who repent. And indeed, Allāh's promise, glorified be He, is binding upon the righteous and the sinners. Whoever dies while still persisting in a major sin, without repentance, Allāh will not forgive him, and he will not be saved from Allāh's punishment and torment for it. However, whoever commits a major sin, then repents from it, and truly gives it up, Allāh will forgive him and pardon him."

Allāh, glorified be He, says: **{And it is He who accepts repentance from His servants and pardons misdeeds, and He knows what you do}** [Ash-Shūrā, 25]. And He says: **{Say, 'O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allāh. Indeed, Allāh forgives all sins.'}** [Az-Zumar, 53].

Then He informed us about the sins that can be forgiven through repentance, and that He only forgives sins through sincere repentance and turning back to Him. He, glorified be He, specifically mentioned this attribute in these verses: **{And turn to your Lord in repentance and submit to Him before the punishment comes upon you; then you will not be helped.}** [Az-Zumar, 54] **{And follow the best of what was revealed to you from your Lord before the punishment comes upon you suddenly while you do not perceive.}** [Az-Zumar, 55] **{Lest a soul should say, 'Oh [how great is] my regret over what I neglected in regard to Allāh and that I was among the mockers.'}** [Az-Zumar, 56] **{Or [lest] it say, 'If only Allāh had guided me, I would have been among the righteous.'}** [Az-Zumar, 57] **{Or [lest] it say when it sees the punishment, 'If only I had another turn so I could be among the doers of good.'}**" [Az-Zumar, 58].

### **[The Creed of al-Qāsim with regards to Migration]**

My father, may Allāh be pleased with him, believed that it was incumbent upon believers to enjoin what is right and forbid what is wrong. If they were unable to stop the wrongdoers and lacked the means to prevent them from disobeying Allāh, they should, at the very least, distance themselves from those who commit sins and transgressions. In such cases, it was the least obligation for them to migrate and separate from such people, seeking Allāh's guidance. Allāh has informed us through His angels, who witness the death of such individuals, that those who die in this state will be held accountable for their inaction in the face of wrongdoing. Allāh has condemned them for living in proximity to wrongdoers, accepting their actions, and not condemning their sinful behavior.

The angels will ask them at the time of their death, "What kept you from enjoining what is right and forbidding what is wrong?" And they will reply, "We were weak and oppressed in the land." The angels will know the truth of their response, and they will be questioned by Allāh for failing to oppose the wrongdoers openly. Allāh said **{Was not the earth of Allāh spacious enough for you to emigrate therein?}** [An-Niṣā', 79]. Meaning, they could have moved away from the sinful environment and avoided living near those who commit evil deeds.

Those who are genuinely weak and unable to emigrate, including men, women, and children, are an exception. They lack the means and opportunity to escape the sinful surroundings. Allāh says: **{Those are the ones for whom perhaps Allāh may pardon them. And Allāh is ever Pardoning and Forgiving.}** [An-Niṣā', 99].

Then Allāh, glorified be He, emphasized the virtue of emigrating and distancing oneself from the people of disobedience, encouraging them to migrate away from the vicinity of sinful transgressors. He said: **{And whoever emigrates for the cause of Allāh will find on the earth many [alternative] locations and abundance}** [An-Niṣā', 100]. Here, "alternative locations" refer to places that are distant from those individuals, and "abundance" indicates the availability of options for them to seek refuge and seclusion from the sinful. Thus, Allāh's satisfaction is in their emigration, even if the hypocrites detest it. This was one of the fundamental principles that my father, may Allāh be pleased with him, firmly believed in. He considered it an obligatory duty for every believer who refrains from condemning the transgressions of the disobedient to distance themselves from them and separate as a form of emigration.

For this reason, he preferred seclusion in the mountains, patiently enduring solitude, austere living, and abandoning the comfort of cities and their company. He sought closeness to Allāh, the Lord of the worlds, until he passed away at the summit of a mountain. Throughout his life, he remained steadfast in his determination, perseverance amid hardships, and his dedication to Allāh's path. May Allāh's mercy and blessings be upon him, and Allāh accepted his acts of seclusion as an act of devotion to Him.

My father, may Allāh have mercy on him, considered it an obligatory duty for every believer, from the earliest to the latest, to uphold the loyalty to all believers. He believed that disavowing the disobedient ones, whether from the past or present, is an essential and inseparable obligation decreed by Allāh, the Almighty. This belief is based on the verse of the Qur'ān where Allāh says: **{You will not find a people who believe in Allāh and the Last Day having affection for those who oppose Allāh and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those - He has decreed within their hearts faith}** [al-Mujādila, 22]. This verse confirms Allāh's knowledge, which is eternally established and unchangeable, about their belief and sincerity, as they did not favor their own kin over opposing Allāh and His command. They upheld the truth with utmost sincerity and conviction.

This is why Allāh, the Exalted, mentioned the faith of His friend and messenger, 'Ibrāhīm, the Khalīl (intimate friend) of Allāh, upon him the purest blessings and the finest salutations. It is when Allāh mentioned 'Ibrāhīm's prayer for his father while hoping for his father's return to the obedience and pleasure of Allāh, the Almighty.

'Ibrāhīm promised to seek forgiveness for his father if he repented from associating partners with Allāh and committing sins. However, when his father persisted in rejecting what 'Ibrāhīm invited him to, seeking forgiveness for his father, 'Ibrāhīm, upon him be peace, turned to Allāh in sincere repentance for his own great mistake. He clearly saw the hardships his father faced due to his enmity towards Allāh, His disobedience, and hostility, even after 'Ibrāhīm sought forgiveness for him and hoped for his return to monotheism.

Consequently, 'Ibrāhīm disassociated himself from his father, removing any tender feelings and mercy he had for him in his heart. Allāh, the Exalted, praised 'Ibrāhīm, upon him be peace, saying: **{And 'Ibrāhīm's prayer for his father's forgiveness was only because of a promise he had made to him. But when it became clear to him that he was an enemy to Allāh, he disassociated himself from him. Indeed, 'Ibrāhīm was compassionate and patient.}** [at-Tawbah, 114].

Allāh, the Almighty, praised 'Ibrāhīm for his patience and gratitude in his obedience to Him, His Exaltedness. 'Ibrāhīm, in his sincere supplication, turned to Allāh, the Most Merciful and Compassionate, seeking forgiveness and disassociated himself from his father. This demonstrated his recognition of his father's enmity towards Allāh, and he was free from any attachment to him or his actions of animosity.

### [The Anthropomorphists]

Certainly, some people who falsely claim to be Muslims have gone astray, such as the atheistic anthropomorphists. They likened Allāh, the Almighty, to His creation, claiming - may Allāh curse them - that He resembles humans, having hands, legs, and eyes, with a physical body and defined form. Glorified and exalted is He, far above any resemblance to His servants and creations, be it angels, humans, or jinn. They distorted and misinterpreted certain ambiguous verses from the Qur'ān, leading those lacking knowledge of Allāh and faith to follow their misguided arguments. They used fabricated narratives concocted by enemies of Islam, and misunderstood hadiths that they couldn't properly interpret. As a result, they went astray and led others away from the straight path.

### [The Vision]

They ignorantly misinterpreted and attributed to Allāh, the Almighty, what is not befitting of His Majesty, based on His words: **{On that Day, some faces will be radiant, looking at their Lord} [al-Qiyāma, 22-23]**. They falsely interpreted the **{looking at their Lord}** as a physical vision of Allāh, may He be glorified and exalted, as if He can be seen with physical eyes. However, in other verses of the Qur'ān, Allāh made it clear that He cannot be grasped by sight, while He encompasses all sights and is All-Knowing. He says: **{Vision perceives Him not, but He perceives [all] vision; and He is the Subtle, the Acquainted} [al-An'ām, 103]**.

The misguided and ignorant disbelievers erred in their understanding of the verse: **{looking at their Lord}**, while the true meaning is that the radiant faces are those of the believers eagerly awaiting the reward and mercy promised by Allāh. In the Arabic language, this meaning is well-known and not objectionable, easily understood by those who comprehend the Arabic language and reflect upon it.

They say, when hoping and anticipating the fulfillment of Allāh's promised mercy, the believers eagerly await the reward He has promised them on the Day of Judgment for the people of disobedience. In the worldly affairs, a believer faces hardships and difficulties and says, "I look only to Allāh and to You." Meaning, they are looking towards the true promise, expecting its fulfillment from Allāh, who has promised it to them. They anticipate the fulfillment of the true promise.

One of the indications of the truthfulness of this interpretation is Allāh's words in authentic revelations about the disbelievers and the punishment of Hell they have been promised: **{Those will have no portion in the Hereafter, nor will Allāh speak to them or look at them on the Day of Resurrection}** [āl-‘Imrān, 77]. This does not mean that Allāh is incapable of seeing or hearing them; rather, it emphasizes their humiliation and rejection, indicating that on that day, Allāh will remove all blessings and favors from them.

The people of Paradise will indeed look at Allāh, meaning that they will be eagerly anticipating the bliss and the entrance into Paradise that awaits them. This is not as the ignorant and misguided think, imagining it as a physical sight of Allāh, the Exalted, who is beyond human comprehension and limitations. He is not confined to a physical body with boundaries and limitations. Whoever claims that people will physically see Allāh on the Day of Judgment is suggesting that the created being will physically comprehend and perceive the Creator, which is impossible. Allāh, the Almighty, is far above such attributes, and it is inconceivable for the created to fully comprehend the Creator with any physical senses.

Indeed, anyone who claims that on the Day of Judgment, they will physically see Allāh in a way that contradicts the descriptions we know of Him, which is that they will await the fulfillment of His rewards, believe in His promises, and honor His devoted servants, is mistaken. Such an [opposing] claim implies that the created being can fully comprehend and perceive the Creator, which is impossible. Allāh, the Exalted, is beyond the scope of human senses and understanding. This ability to see Allāh is not a physical attribute that applies to creatures like animals and humans. True comprehension of Allāh comes through sincere faith in the heart and the understanding that He is utterly different from His creation. Allāh's existence is beyond our senses and comprehension. It is by believing in Him wholeheartedly and acknowledging that He is incomparable to anything in His creation that we can truly grasp His essence.

## [Negation of organs from Allāh, the Exalted]

The anthropomorphists misinterpreted the attributes of Allāh, the Almighty, such as His saying: **{I created with My two hands}** [Şaād, 75], **{We created for them from what Our hands have made}** [Yā-Şīn, 71], **{And the earth, all of it, will be grasped by His hand on the Day of Resurrection, and the heavens will be folded in His right hand}** [Az-Zumar, 67], and His saying: **{Hearing, Seeing}** [al-Ĥajj, 46], **{All things will be destroyed except His Face}** [al-Qaşaş, 88]. They applied these attributes to human-like features and bodily organs, disbelieving in the Great Allāh and turning to others besides the Supreme Creator, the One who **{there is nothing like Him, and He is the Hearing, the Seeing}** [Ash-Shūrā, 11].

They imagined that when Allāh described Himself as "Aş-Şamī" (the Hearing)," it meant that He has a hearing sense and ears like humans, and when He said "Al-Başīr (the Seeing)," it meant that He sees with a physical eye. But in reality, His mentioning of His hand indicates His power and control over all creation. He is the sole creator of what He has created, and He did not share His creative power with anyone. He alone, with His wisdom and might, undertook the creation without the assistance of any helper. He is One in His craftsmanship, with no equal or partner, responsible for the creation of everything, big or small.

Regarding His saying: **{And the heavens will be folded in His right hand}** [Az-Zumar, 67], Allāh, the Exalted, meant that on that day, the heavens will be folded by His power and might, along with their vastness and greatness. It symbolizes what is folded by the right hand, signifying that it will be folded without any external assistance. He, the Almighty, informs us of His power and dominance over everything He wills with His might.

Likewise, His saying: **{In His hand is the dominion}** [al-Mulk, 1] signifies that the dominion belongs solely to Him, not to anyone else. He is the one who manages and plans it, holds it entirely, just as one's hand controls what it surrounds, holds, and encompasses. No one else possesses the dominion except Him, and His power and control over it are unique. This concept is well understood and rational in the Arabic language when saying: "The dominion is in the hand of so-and-so," or "So-and-so took control of the dominion." It means that the dominion is under their authority and power, not physically grasped in their palm. Similarly, the heavens, the earth, and everything within them are under the control and power of Allāh, the Almighty, and in His hand and authority.

The interpretation of "the folding" and "the right hand" is that all of this is within His power, authority, and dominion. No one shares with Him in this, and there is no owner other than Him. Similarly, on the Day of Judgment, when it is mentioned: **{And the command on that Day is for Allāh}** [al-Infīţār, 19], it is well known to anyone with intellect and understanding that on that Day and every day, the command belongs to Allāh, the Almighty.



When all kings and rulers lose their authority, and no one else possesses dominion on that Day, Allāh, the Exalted, asks: **{To whom belongs [all] sovereignty this Day?} [Ghāfir, 16]**. It is a declaration that on that Day, there is no owner except Allāh, the One, the Subduer of all.

Allāh, the Blessed and Exalted, said to the sinner while admonishing him for his disobedience: **{Because of what your hands have put forth} [al-Ḥajj, 8]**, and **{So for what your hands have put forth} [Ash-Shūrā, 30]**. He, the Almighty, also said: **{And He pardons much} [Ash-Shūrā, 30]**. By saying "your hands," He means what you have earned through your actions and deeds. Sins and transgressions are committed through the actions of hands, hearts, private parts, tongues, commanding, and forbidding, and it does not specifically refer to hands alone apart from the rest of the body, tongue, and limbs.

Indeed, Allāh, the Almighty, said to His Prophet, upon him and his family be peace: **{Except for what your right hand possesses} [al-Ahzab, 25]**, which means: except for what you rightfully possess. Here, "right hand" does not indicate the hand alone, but rather it represents possession and control over something. Similarly, Allāh said: **{And what your right hands possess} [An-Niṣā', 33]**, meaning what you possess and control. People often use the expression "our destinies and souls are in the hands of Allāh" to emphasize that everything is under His power, authority, and control.

The Prophet, upon him and his family be peace, used to swear by saying, "By the One in whose hand is my soul," intending to emphasize Allāh's authority, power, and control.

Indeed, Allāh, the Blessed and Exalted, said: **{And your Lord will come with the angels, rank upon rank} [al-Fajr, 22]**. By this, Allāh meant His magnificent signs and manifestations, which the deniers and disobedient will witness clearly and powerlessly. In Arabic, when the troops of kings arrive and overcome a people who were once superior to others, they say: "The King came, and by Allāh, there was no strength or power they could exert against him." It means that he came with authority, planning, power, and sent troops.

Moreover, it is not to be misunderstood that Allāh's coming is like a physical being moving from one place to another, limited and bound by space. He is present everywhere, and His existence is not confined to a particular place like a limited body with spatial movement. Allāh is far above such attributes and sanctified from any limitations.

Likewise, Allāh, the Blessed and Exalted, said: **{Do they await anything but that Allāh should come to them in shades of clouds} [Al-Baqarah, 210]**. This means that they are waiting for the decree, judgment, punishment, and signs of Allāh, which terrify those who disobey Him, like the clouds and other forms of punishment.

Also, in the verse: **{Then Allāh seized them with punishment for their sins. And He constructed against them walls with the ceiling caved in from above them. And the punishment came to them from where they did not perceive}** [An-Naḥl, 26]. This indicates that Allāh's decree and punishment came to them unexpectedly, from places they did not anticipate. When Allāh comes, it signifies His actions and judgments based on His power, authority, and strength, not in terms of physical movement or departure. Allāh is beyond impermanence and change, and He is far greater, more exalted, and mightier than to be subject to any form of vanishing or shifting. Hence, the believers affirm that Allāh is free from impermanence and change.

### **[The Speech of Allāh is Created and Occurrent]**

From among the mistakes made by the misguided anthropomorphists is their misinterpretation of the verse where the Almighty and Majestic said: **{And Allāh spoke to Moses [directly]}** [An-Niṣā', 164]. They claimed that Allāh - exalted far above their false beliefs - spoke with a tongue and lips, and that the speech came out from Him with a sound as it does from the created beings. They committed disbelief when they attributed such a description to Allāh.

The meaning of Allāh's speech, according to those of knowledge, is that He creates speech as He wills. He communicated it to Moses, who heard and understood it. Allāh did not place an angel as a messenger between Himself and Moses. The call Moses heard was not the Caller, as the Caller is Allāh, glorified is His praise, and the call is different from Allāh, the Most Exalted. Anything other than Allāh is created and contingent. Allāh is the First, the Eternal, who has always existed and will never cease to exist.

Allāh, glorified is He, said: **{Indeed, We have made it an Arabic Qur'ān}** [Az-Zukhruf, 3], meaning that We created and revealed it as an Arabic Qur'ān. Similarly, He said: **{[He] created you from one soul and made from it its mate}** [al-A'rāf, 189], and He said: **{No mention [i.e., revelation] comes to them anew from their Lord}** [al-Anbiya, 2], and He also said: **{Or is there to them an answerer who can provide for them [a new revelation]}** [Ta-Ha, 113].

### **[The Meaning of All-Hearing and All-Knowing]**

The statement of Allāh, the Almighty: **{All-Hearing and All-Knowing}** [Al-Ḥajj, 16] means that He is All-Hearing, aware of all sounds, and All-Seeing, knowledgeable about individuals, their appearances, characteristics, both outward and inward. Nothing is hidden from Him; His perception surpasses the perception of all human eyes combined, as He comprehends and knows more about what the eyes can see.

## [The Meaning of the Face of Allāh]

Indeed, the statement of Allāh, the Almighty, **{Everything will perish except His Face}** [al-Qaṣaṣ, 88], and **{And there will remain the Face of your Lord, Owner of Majesty and Honor}** [Ar-Rahman, 72], signifies that everything is perishable and will eventually be destroyed, except for His existence. **{And there will remain the Face of your Lord}** means the Lord alone remains, and nothing endures except Him. It does not imply a physical face within a body or a physical body with a face; such attributes belong to created beings and are not applicable to Allāh, the Exalted.

## [The Meaning of the *Nafs* (self) of Allāh]

Regarding His statement: **{And Allāh warns you against Himself}** [āl-ʿImrān, 82], it means that Allāh warns you about Himself, and none other. And concerning His words about ʿĪsā: **{You know what is within myself, and I do not know what is within Yourself}** [al-Ma'idah, 116], it implies that You know what I know, and I do not know what You know. It is like the saying: "This is the *nafs* of truth, and this is the *nafs* of the right thing," meaning, **{this is the truth, and this is the right thing}**. This represents one aspect of opinion and one aspect of speech, and it is the aspect of truth, just like His saying: **{There is nothing like unto Him, and He is the Hearing, the Seeing}** [Ash-Shūrā, 11].

Whoever attributes to Allāh, the Exalted with all praise, any of the qualities of His creation, whether they be from humans, jinn, or others, or imagines Him in a form or body resembling physical entities, or likens Him to any physical forms, or claims that He exists in a specific place or is confined by dimensions, or that veils can hide Him, or that eyes can comprehend Him, has indeed likened Him to physical bodies. This is because all these attributes are attributes of bodies and corporeal entities.

Likewise, if one asserts that Allāh resembles anything He has created, then they have described Him in a manner that is not befitting His true essence. They have attributed to Him that which is not His, and such beliefs lead to disbelief (Kufr) and associating partners with Him (Shirk) concerning His attributes. Allāh, the Most High, is free from the qualities of the created beings and is far above being represented by any attributes of the contingent entities.

## [Fairness]

The believer, when affirming the oneness of Allāh and recognizing that nothing is similar to Him, should also acknowledge Allāh's mercy towards His servants. They must understand that Allāh is just, wise, and compassionate, and He does not oppress any of His creations. Rather, He holds them accountable only for what they are capable of and does not burden them beyond their capacity. He does not impose upon His servants more than they can bear, and He does not ask of them more than what they can provide. He rewards them only for their deeds and actions.

Allāh, in His wisdom, has stated in His wise Book: **{Allāh does not burden a soul beyond that it can bear}** [al-Baqarah, 286], **{Allāh does not burden a soul except with that within its capacity}** [At-Ṭalāq, 7], and **{So fear Allāh as much as you are able}** [At-Taghabun, 16]. Allāh, the Most High, has not burdened anyone beyond their capability. He has imposed only what they can manage and has excused them for any afflictions that test them, and He has eased their obligations when difficulties arise. He said: **{There is no blame upon the blind, nor any blame upon the lame, nor any blame upon the sick}** [An-Nur, 16: al-Fath, 71] when their ability and capacity were no longer present due to the afflictions that had befallen them, and they were unable to perform their duties.

However, it is not the same for the disbelievers, thieves, or adulterers, as they were capable of refraining from committing acts of disbelief, theft, and adultery. Far exalted is Allāh above their lies. This is evident from the verses of the Qur'ān where Allāh says: **{So why do they not believe?}** [al-Inshiqāq, 20] and **{What harm would have befallen them if they had believed in Allāh?}** [An-Niṣā', 39]. If Allāh were the one controlling their actions, He would not have addressed them or held them accountable for their shortcomings, nor would He have praised them for their good deeds. It's like He does not address the sick, asking them why they fell ill, or the blind, asking them why they lost their sight, or the deceased, asking them why they passed away, or even blame them for not fulfilling their own creation by asking why they grew too tall or too short.

## [Sins are not willed nor decreed by Allāh]

Sinning is not predetermined by Allāh's decree. This is evident from the true teachings of His book, where He emphasizes justice and commands His worshippers to be content with His decree and destiny. The consensus of the entire Ummah is that Allāh has never decreed oppression or falsehood, nor is He unjust. They willingly accept Allāh's decree, submitting to His will. When calamities befall them, such as illnesses, disasters, or death, which are part of Allāh's will, they say, "This is from Allāh's decree; we are content and submit." No one criticizes or objects to them for this attitude, and even if someone objects, their objection will be of no consequence, similar to the disbelievers' objections.

However, when they indulge in obscenities, transgress boundaries, and violate prohibitions, they detest such acts and condemn those who commit them. They seek refuge and hide their own sins, while cursing those who fall into these immoral deeds. This proves that such actions are not preordained by Allāh's decree and destiny. These reprehensible and vile deeds, along with the perpetrators, are disapproved by Allāh's decree, as it cannot be oppressive, obscene, ugly, false, or unjust. Allāh is exalted far above such attributes

### **[al-Murjī'a]**

The believing servant should also beware of the Murjī'a sect, as their beliefs are the worst and most corrupt. It is reported that the Messenger of Allāh, upon him and his family be peace, said: "There are two groups of my Ummah whom I will not intercede for on the Day of Judgment. They cursed seventy prophets, the Qadarīyya and the Murjī'a. It was asked: 'Who are the Qadarīyya and the Murjī'a, O Messenger of Allāh?' He replied: 'As for the Qadarīyya, they are those who commit sins and then claim that it is from Allāh and that Allāh decreed it upon them, so they neither refrain from committing sins nor feel remorse. And as for the Murjī'a, they are those who say that faith is only a verbal statement without any actions.'"

These two beliefs lead to the abandonment of Islam altogether and open the way for committing all kinds of sins. The Qadarīyya - may Allāh curse them - claim that Allāh, in His wisdom, predestined sins upon His servants and decreed it for them, and they neither resist nor can abandon them.

As for the Murjī'a, they give concessions for committing sins and believe that merely uttering the statement of faith is sufficient for salvation, even if one engages in major sins. They doubt Allāh's warnings and claim that anyone committing major sins is still a complete believer as long as they acknowledge the Oneness of Allāh, His messenger, and perform acts of worship like prayers, fasting, and charity. They consider all righteous deeds, except for faith, as insignificant and not part of Allāh's religion. They even gave testimony of faith to Satan because he recognized the Oneness of Allāh, despite his disobedience to Allāh.

Beware of these two beliefs, and seek refuge in Allāh from them, as they are the ones which have destroyed people and societies. We seek Allāh's protection from them, and we disassociate ourselves from those who hold such beliefs.

## [Prayer]

Once the believer affirms the concept of Tawḥīd (Oneness of Allāh) and acknowledges Allāh's justice and mercy, they must fulfill their religious duties and obligations, especially the five daily prayers, observing them meticulously with all their prescribed actions, such as bowing and prostrating.

## [Jihad]

The believer is obliged to engage in Jihad for the sake of Allāh against all the enemies of Allāh, including the disbelievers and rebellious transgressors. If they are capable, they should actively engage in Jihad with their own hands. If not, they must denounce evil in their hearts, disavow such evildoers, distance themselves from them, and abandon their company.

## [Major Sins]

The believer must avoid all major sins that Allāh has forbidden, such as disbelief, killing without just cause, unjustly taking people's property, engaging in usury (Ribā'), and consuming intoxicants. They must be cautious of every act that they know is disobedience to Allāh. Allāh has prohibited both major and minor sins, as mentioned in the verse: **{If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance [into Paradise]}** [An-Niṣā', 31].

No one, whether knowledgeable or ignorant among the adults, commits an evil deed, commits a sin, or engages in wrongdoing without their conscience recognizing it. When they commit such actions, their conscience acknowledges the evil, and it also enlightens them about piety and virtuous knowledge when they act righteously.

Thus, let the believing servant always remain vigilant and alert, monitoring their actions, obedient to Allāh's commands, and refraining from disobedience. Allāh has said: **{Indeed, those who fear Allāh, when an impulse touches them from Satan, they remember [Him] and at once they have insight}** [al-A'rāf, 201]. It means they repent and do not persist in their sins.

## [Hope]

The believer should always remain vigilant, cautious, hopeful, and fearful. They should hope for Allāh's mercy due to His benevolence towards them, and in doing so, maintain hope without ever falling into despair. They should also fear His punishment, especially when tempted to commit grave sins, and this fear should lead them to seek repentance.

Both hope and fear should accompany the believer throughout their life. Allāh has described the righteous among His creations and servants by saying: **{They invoke their Lord with humility and in private, and they fear His punishment}** [al-'Iṣrā, 75]. This is the characteristic of believers, and Allāh has praised them for it.

### **[Thankfulness to Allāh]**

Know that no one can fully repay Allāh for His blessings and kindness. No one can offer complete and perfect gratitude, as Allāh's blessings are countless. Allāh says **{And if you should count the favors of Allāh, you could not enumerate them}** [Ibrāhīm, 34: An-Naḥl, 18]. How then can one fully show gratitude for something beyond enumeration? Allāh did not obligate His creation to fully enumerate His blessings or to fulfill all their duties towards Him. Allāh knows that they are incapable of doing so, and out of His mercy and compassion, He forgives their minor sins if they avoid major sins. This is His mercy and leniency towards them.

### **[Repentance]**

If a Muslim who possesses understanding realizes they have committed major sins, they should not lose hope in Allāh's mercy. Instead, they should repent sincerely, and then they may hope for the forgiveness of the Most Merciful. Allāh describes those who hope for His mercy and puts hope in the right perspective when He says: **{Indeed, those who have believed and those who have emigrated and fought in the cause of Allāh - those expect the mercy of Allāh. And Allāh is Forgiving and Merciful}** [al-Baqarah, 218]. The path to Paradise and Hellfire is two-fold. The path to Paradise involves obedience to Allāh, free from major sins, while the path to Hellfire involves disobedience to Allāh, even if it includes some obedience. If a person believes in parts of Allāh's book and rejects other parts, they are not considered believers, and Allāh does not exclude them from the threat of Hellfire. Allāh says: **{So do you believe in part of the Scripture and disbelieve in part? Then what is the recompense for those who do that among you except disgrace in worldly life; and on the Day of Resurrection, they will be sent back to the severest of punishment}** [al-Baqarah, 85].

### **[Loving Allāh's Awliya']**

The servant should be loyal to Allāh's friends (Awliya'), whether they are living or deceased, and irrespective of their gender. The servant should love them, be kind to them, be more generous to them, show piety towards them, and obey them the most. Indeed, the believers are those whom Allāh describes in His book: **{Indeed, the believers are those who believe in Allāh and His Messenger and then do not doubt but strive with their properties and their lives in the cause of Allāh. It is those who are the truthful}** [al-Ḥujurāt, 15].

Jihad in the cause of Allāh includes all acts of obedience. If one obeys Allāh in performing the obligatory duties and avoiding forbidden actions, they are striving in the path of Allāh, resisting their desires, and fighting against the whispers of Satan, the enemy of Allāh, in avoiding sins and transgressions.

### **[Disavowing Disbelievers and Sinners]**

The believer is obligated to disavow the enemies of Allāh, whether they are disbelievers, regardless of their status, living or deceased, males or females. The believer must also disavow the sinners who acknowledge Allāh's obligations in religion but commit acts of disobedience, opposing and defying Him. These are the rebellious sinners who spread corruption on Earth. The believer may even disavow them if they are close relatives, in accordance with Allāh's words, **{You will not find a people who believe in Allāh and the Last Day having affection for those who oppose Allāh and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those - He has decreed within their hearts faith and supported them with spirit from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allāh is pleased with them, and they are pleased with Him. Those are the party of Allāh. Unquestionably, the party of Allāh - they are the successful}** [al-Mujādila: 22].

Whoever commits a major sin or neglects obligatory duties in defiance and rebellion is considered a disbeliever with an intentional rejection of faith, and they are judged like apostates. Similarly, one who commits these sins driven by their desires and worldly pleasures is a wicked sinner and disbeliever, rejecting Allāh's blessings. Allāh has described their fate **{They will be given the punishment twice because they used to disbelieve. And they could not avert [punishment]. And they will not find for themselves besides Allāh any protector or helper}** [al-Anfal, 36-37]. If they die without repenting, they will be among the inhabitants of Hellfire, abiding there eternally, and what a terrible destination that is.

And Allāh said in clarification of that: **{Verily, the righteous will be in bliss. And indeed, the wicked will be in Hellfire. They will enter it on the Day of Judgment, and they will not be absent from it}** [al-Infiṭār, 13-16]. Whoever does not avoid the Fire is not exempt from it. And whoever commits a major sin is indeed wicked, sinful, and ungrateful for Allāh's blessings. Allāh clarifies this by saying: **{And those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes and do not accept from them testimony ever after. And those are the defiantly disobedient}** [An-Nur, 4]. However, if the accuser repents, Allāh accepts the repentance of those who repent. We do not label them as disbelievers for reason of associating partners with Allāh. If the one who accuses a chaste woman is wicked, cursed, and transgressing, then committing adultery with a chaste woman is a greater offense.



Likewise, stealing, killing without right, and unlawfully consuming the wealth of orphans are acts of injustice. And whoever commits other major sins, they also perpetrate great injustices. It is incumbent upon the believer to avoid associating with wrongdoers and wicked individuals and not support them in their wrongdoing. They should also refrain from participating in their frivolities and sins. As for the believer, they are obligated to enjoin what is right and forbid what is wrong. When a believer sees an evil or wrong, they should immediately work to change it without delay, for Allāh has commanded the believers to be a nation that calls to goodness and enjoins what is right and forbids what is wrong.

This is because Allāh, the Exalted, said to the believers: **{And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong} [āl-‘Imrān, 104]**. Therefore, it is incumbent upon the believer to forbid wrongdoing with their words. If the wrongdoer does not desist, the believer should take appropriate action. If possible, they may use physical means, even a sword, to stop the wrongdoer from continuing their evil actions. However, if the believer cannot confront the wrongdoer alone, they should try to stop the wrongdoing together with other believers. If they fear for their safety, they must denounce the wrong in their hearts, distance themselves from the wrongdoer, and migrate to another place where such evil is not committed, if possible. This duty is a matter between the believer and their Lord.

## **[Repentance I]**

It is upon the servant to be conscious of Allāh in both their public and private affairs, seeking forgiveness and repenting from their sins. Indeed, Allāh accepts the repentance of His servants, as He describes Himself, saying: **{And indeed, I am the Perpetual Forgiver of whoever repents and believes and does righteousness and then continues in guidance} [Ta-Ha, 82]**. Allāh calls His servants to repentance and assures them that He accepts it, saying: **{And seek forgiveness of your Lord and repent to Him, [and] He will let you enjoy a good provision for a specified term and give every doer of favor his favor. But if you turn away, then indeed, I fear for you the punishment of a great Day} [Hud, 3]**. And He says: **{Turn to Allāh in repentance all together, O believers, so that you may be successful} [An-Nur, 31]**.

Indeed, whoever repents to Allāh, He accepts their repentance, even if their sins were as numerous as the sand grains, because Allāh, the Exalted, is generous and compassionate. He accepts repentance, grants forgiveness, and pardons sins when true repentance is sincere from the servant.

Allāh, the Majestic, states: **{And those who do not invoke with Allāh another deity or kill the soul which Allāh has forbidden [to be killed], except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty. Multiplied for him is the punishment on the Day of Resurrection, and he will abide therein humiliated - Except for those who repent, believe, and do righteous work. For them Allāh will replace their evil deeds with good. And ever is Allāh Forgiving and Merciful} [al-Furqān, 68-70].**

Hence, whoever repents from their sins, their repentance is accepted by Allāh, as mentioned in the Qur'ān: **{Indeed, Allāh loves those who are constantly repentant and loves those who purify themselves} [al-Baqarah, 222].** This refers to those who purify themselves from sins. Those whom Allāh loves will not be punished, and they are among His pious servants who have no fear or grief. So, understand this, may Allāh have mercy upon you.

Likewise, Allāh informs us about His angels, who are the exalted assembly, and the inhabitants of the highest heavens. They are pleased only with those who are favored by Allāh. Allāh says: **{Those [angels] who carry the Throne and those around it exalt [Allāh] with praise of their Lord and believe in Him and ask forgiveness for those who have believed, [saying], 'Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of Hellfire. Our Lord, admit them to gardens of perpetual residence which You have promised them and whoever was righteous among their fathers, their spouses, and their offspring. Indeed, it is You who is the Exalted in Might, the Wise} [Ghāfir, 7-8].**

## **[Repentance II]**

Repentance, may Allāh have mercy on you and guide you, has different aspects and interpretations. Every sin, whether it involves adultery, drinking alcohol, engaging in forbidden relationships, such as same-sex relations, listening to inappropriate speech or indulging in forbidden entertainment, like musical instruments and singing with indecent lyrics, telling lies, slandering innocent individuals, engaging in promiscuous behavior, lying, showing off, arrogance, amazement with oneself, disobeying parents, cutting off family ties, looking at unlawful nudity or any other sinful acts, including backbiting, gossiping, and similar sins, as well as opposing Allāh's allies and supporting His enemies.

Repentance from all of these sins requires genuine remorse for the past, a strong determination to abandon them completely, never to return to them, and to stay away from anything related to them, no matter how small or great it may be.

## **[Repentance from the rights of others]**

It is rectifying any harm or injustice caused to a Muslim or a person living under a covenant of protection (mu'āhid). One must seek their forgiveness and apologize for the wrongdoing. This includes sins committed against them, such as theft, usury in their finances, taking their property unjustly during their lifetime, coercion, or causing them bodily harm, like murder, physical injuries, or severe damage. To repent, one must return the money or property to its rightful owners if they are capable and possess the means. If not, they should make it a debt upon themselves and firmly resolve to return it to the owners or their heirs if the owners have passed away. Furthermore, sincere remorse for the misdeeds is essential, seeking Allāh's forgiveness, and making a commitment never to repeat such actions again.

Repentance does not absolve one from returning what they wrongfully took from others if they are capable of doing so. However, if the rightful owners willingly forgive or allow the person to keep some of what was taken without coercion or compulsion, then that is permissible.

If the person is unable to identify the rightful owners of the misappropriated property or has lost hope in doing so, they should give in charity an amount equal to what they took from the poor, acting on behalf of the owners whom they wronged through robbery or theft. If the owners approach them later and they inform them of the charity given on their behalf, and the owners are content with it, then there is no further obligation upon the person. But if the owners insist on their rights, and the person becomes capable of returning the amount, they should do so, and this act would be considered a form of charity for them, earning them rewards from Allāh.

If the person is in need and spends the money on themselves, their repentance will be accepted by Allāh, as long as the money was essential for their needs and they genuinely intended to return it when they had the means. If the owners of the money live in distant lands and it is not feasible for the person to reach them due to valid reasons like illness, impediments, or financial constraints, they should express their wish to be sent to those lands to fulfill their obligations. They are required to deliver the rightful owners' rights wherever they may be and return what they took from them, then their repentance will be accepted by Allāh. If the person does not know the exact amount they took from people's wealth, they should estimate according to their best judgment, taking extra precaution to be on the safe side. Any surplus in estimation will earn them additional reward, and any slight deficiency will not harm them once they have sincerely resolved to fulfill their obligations and sought Allāh's forgiveness, firmly determined never to return to such wrongdoing again.

### [Gifts from the Oppressors]

If someone receives money from an oppressor, knowing that it was obtained through wrongful means, either by aiding the oppressor in their wrongdoing or being involved in their wrongful seizure of rights, and he takes that money as a gift, fully aware of the oppression and injustice, then true repentance requires him to remove the money from his possession and return it to its rightful owners, the ones who were unjustly deprived of it. It is not permissible for him to return any part of it to the oppressor because it does not rightfully belong to him. If he has already spent the money and has nothing left of it, he becomes liable and obligated to make amends and repay the rightful owners if he is able to do so. He should sincerely repent to Allāh, the One worthy of all praise, for his actions.

### [Repentance from Usury]

As for what is related to usury, repentance from it involves expressing sincere remorse and seeking forgiveness. It also requires giving away all the extra amounts gained above the principal sum. If the rightful owners are known, it should be returned to them. If their identity is unknown, the repentant individual should give it in charity on their behalf.

### [Repentance from Intentional Murder]

Regarding intentional murder, there is no repentance for the killer of a believer unless they genuinely regret the act and seek forgiveness from Allāh. They must firmly resolve never to commit such an unjust act again. Moreover, the murderer should allow the family of the slain believer to seek patience and compensation for their loss. The murderer should make it known to them that they killed their loved one intentionally and unjustly.

If the murderer sincerely does this, they are considered repentant, and there will be no further punishment for them. If the family of the victim chooses to seek retribution and they succeed, it is their right, and there will be no realization against them for doing so. Likewise, the victim's family has no right to demand realization from the murderer if they choose to pardon and forgive. The right to seek justice after the murder belongs to the family of the slain, and they have the choice to forgive. Allāh, with His glory and praise, will compensate the slain believer if they were patient and faithful.

Allāh, the Exalted, has said: **{Whoever is killed unjustly, We have given his heir authority}** [al-'Iṣrā, 33]. Allāh has granted the heir of the murdered person the right to seek justice over the killer. They may choose to have him killed, and they may choose to forgive him. They have the authority to do so.

If the killer sincerely repents to Allāh between himself and Him, yet does not submit himself to the murdered person's heir, then the repentance will not be accepted. In such a case, the killer should make every effort to reach out to the heir of the murdered person, express remorse, and seek their forgiveness. The decision to seek retribution or pardon lies with the heirs, and the killer should not resort to any means of escaping justice except through the heir's decision. Failure to do so, then it will be as Allāh warned: **{And whoever kills a believer intentionally, his recompense is Hell, wherein he will abide eternally, and Allāh has become angry with him and has cursed him and has prepared for him a great punishment}** [An-Niṣā', 93].

### **[Repentance from Injuries]**

As for injuries other than intentional killing, which requires realization, one should repent to Allāh, seeking His forgiveness by expressing remorse, abstaining from such actions, and resolving never to return to them. The wrongdoer should make it possible for those whom he injured to seek retribution. If they seek retribution, there is no further obligation on him. If they choose to forgive him, that is up to them.

If the injured parties have been fully compensated for their injuries and it is not possible for them to seek realization from the wrongdoer, and the extent of their injuries is unknown, there is no realization, as its magnitude is uncertain. In such cases, the wrongdoer should pay compensation. If the injured parties have passed away, the compensation should be given to their heirs, who are responsible for receiving it.

In cases where there is no legal retribution for injuries, the compensation should be given to the injured parties if they are alive, or to their heirs if they have passed away. If neither the injured parties nor their heirs are known, the compensation should be given to the poor and needy, if the wrongdoer is capable of doing so.

Similarly, in the case of expiation for mistakes, one should follow the command of Allāh as mentioned in His Book. The same applies to the expiation for breaking oaths. If one is unable to fulfill the prescribed expiation, then sincere repentance in accordance with Allāh's command is required.

As for cases of hitting or slapping where retribution is not possible, repentance entails seeking forgiveness, expressing remorse, and resolving never to repeat such actions. The wrongdoer should seek the pardon and satisfaction of those whom they have harmed if they are known, or seek their forgiveness.

## [Repentance from Backbiting and sins of its nature]

Repentance from unjust actions towards others, such as backbiting, spying, harboring ill thoughts, supporting oppressors, or lying about someone, involves turning to Allāh in sincere remorse and vowing never to repeat such actions. The wrongdoer should seek forgiveness from those they have harmed, and it is best and preferable to seek reconciliation with them. If reconciliation is not possible, it is hoped that it will not harm the wrongdoer.

Similarly, if someone mistreats their subordinates by misusing their authority, violating their rights in terms of food or clothing, subjecting them to excessive punishment, or insulting them in a way that is not permissible, they should turn to Allāh, seeking His forgiveness. They should also humble themselves, show remorse, and refrain from repeating such mistreatment.

If a man borrows money that he cannot spend on himself and his family with the intention as commanded by Allāh, Glorified and Exalted be He, and he was determined to repay it when it becomes feasible and possible for him, but he passed away before fulfilling it, and he has no wealth nor left any means of repayment, then there is no responsibility upon him in what is between him and Allāh, Glorified and Exalted be He, and between him and the creditor. Allāh, the Just, compensates the creditor, as **{Allāh does not burden a soul beyond its capacity} [al-Baqarah, 286].** And **{[for] what [is due] to it [the soul]} [At-Ṭalāq, 7].** Allāh has commanded to be lenient with those who are in debt, as He said: **{And if someone is in hardship, then [let there be] postponement until [a time of] ease} [al-Baqarah, 280].**

If someone incurs a debt and forgets that he owes it to someone, then there is no obligation upon him for the forgetfulness, provided that the forgetfulness is not due to being preoccupied with sin, such as intoxication or other disobedience to Allāh, the Almighty. However, if a person takes on a debt and fails to repay it to the creditors until they pass away, then they should repay it to their heirs. If the heirs are not known, and their traces and mentions are lost, then the person should give charity on their behalf to the poor, in place of their debt. By doing so and repenting from withholding the debt, the person will be free from sin, as they used to be committed to fulfilling it

If someone borrows money and spends it in lawful or unlawful ways, and it is his intention not to repay it to the lender, then he is sinful. His repentance from this act involves seeking forgiveness, feeling remorse, and returning the money to the lender. If the borrower is in difficulty but is determined to repay the debt to the lender when he is able, he should bear witness to this commitment if the lender asks for it, and when he is capable of repaying it, he should do so. However, if the borrower dies and there are no heirs, then he should give charity to the poor on behalf of the lender. If the borrower is in need, he may use the borrowed money without extravagance, provided he has a guarantor who will repay the debt if he is able.

If someone takes money from others as a debt and it is clear that he cannot fulfill or repay it, but he denies this fact, then he dies while being firm in this denial, then the heirs must produce evidence against him. If the heirs confirm this situation, they must repay the debt to the lender. Even if the deceased was destined for Hell, this does not exempt the heirs from repaying the debt on his behalf, due to his intention of not fulfilling it and his unrepentant state while unjustly and wrongfully taking what was not rightfully his. It is not permissible for the heirs, upon knowing that the remaining money of the deceased is debt, to consume it or spend it for their own use.

### **[Oaths]**

When a believer leaves behind oaths taken in the name of Allāh, intentionally and knowingly lying without coercion or fear, they have committed disobedience and transgression. Their repentance from this involves seeking forgiveness from Allāh, never returning to such behavior, and feeling remorse for what they have done. There is no specific expiation for this, but if they took oaths with the intention of expiation and then broke them, they must provide expiation for each oath.

Oaths fall into four categories: Two of them require expiation. The first is when someone says, "I will do such and such," but they fail to fulfill it. The second is when someone says, "I will not do such and such," but they end up doing it. Both of these types require expiation.

The other two types of oaths do not require expiation. The first is when someone says, "By Allāh, I did such and such," but they didn't do it. The second is when someone says, "By Allāh, I didn't do such and such," but they did it. These are lies, and repentance is necessary for such falsehoods.

For the expiation of oaths, if someone breaks an oath, they must either feed ten poor people with an average amount of food they consume or provide clothing for them, or set a slave free. If they cannot do any of these, they should fast three days. If they are unable to do that or anything else, they should fast three days for each broken oath. They should seek forgiveness from Allāh for the violation of the oaths and never return to such behavior. If death approaches, and they haven't provided the expiation by feeding or clothing the poor when they were capable of doing so, they should make arrangements in their will for someone to feed the poor from their wealth to fulfill the expiation for their oaths if they have the means.

If they don't have the means, there is no liability on them, as Allāh excuses those who are unable. If someone knows the number of broken oaths, they should provide expiation for each of them. If they don't know the exact number, they should estimate a reasonable amount and make amends. I hope that any unintentional excess or deficiency will not harm them.

Similarly, they should instruct someone to fulfill the expiation on their behalf if they cannot do so during their lifetime. When a believer intentionally neglects their obligatory prayers, fasting, zakāt, or pilgrimage (ḥajj) after they have become obligatory upon them, due to laziness and underestimation, they have committed a sin and transgression. Their repentance from this involves turning to Allāh, seeking His forgiveness, and resolving never to repeat such neglect. They should make up for the missed prayers and fasts if they know their exact number. If they don't know, they should make a sincere effort to estimate the missed acts of worship, taking precautions and adding extra to ensure they cover them all. We hope that any unintentional excess or deficiency will not harm them.

The makeup prayers and fasts should be performed at the respective times of prayer and fasting, whether on the same day or at different times. If the neglect of prayer was deliberate and they didn't make up for it out of forgetfulness but later remembered it, they should make up for the missed prayers. If they neglected prayer intentionally, and then out of forgetfulness didn't make up for it, but later remembered, they should still make up for the missed prayers and seek forgiveness for the neglect.

If someone missed paying zakāt until death approaches, they should seek forgiveness for their negligence and try to pay the owed zakāt. If they have the means, they should give the owed amount to the poor. If they cannot do it themselves, they should make arrangements in their will to fulfill their zakāt obligation, as it is a debt to the rightful recipients designated by Allāh, and they are exempted from the obligation in any of the categories specified for zakāt.

If someone neglected the pilgrimage while being capable of performing it until death approaches, they should repent to Allāh for neglecting this important duty. If they can afford it, they should make a firm intention to perform the ḥajj. If they cannot perform the ḥajj themselves, they can make a will that someone else performs it on their behalf after their death, hoping that this will lessen the burden of neglecting this obligatory duty.

Some scholars assert that no one can perform these acts of worship on behalf of others, just as no one can pray or fast on behalf of someone else. These obligations are rights given by Allāh to His servants, and they are responsible for fulfilling them personally. If they are unable to fulfill them due to a valid excuse, such as illness or fear of danger while traveling, they are excused. However, intentionally neglecting these obligations, such as the obligatory pilgrimage (ḥajj), without a valid excuse, makes one accountable and sinful. Allāh says: **{And pilgrimage to the House is a duty owed to Allāh by people who are able to undertake it. As for those who refuse—Allāh is in no need of any of the worlds} [āl-‘Imrān, 97].**



Thus, Allāh considers those who neglect the obligatory ḥajj as disbelievers, and He doesn't accept any excuse for neglecting it. If someone makes a will for others to perform the ḥajj on their behalf after their death, we hope that Allāh will lessen their sin of neglecting this duty, but they will still bear the consequences of their neglect. The one who performs the ḥajj for the deceased will be rewarded, and the deceased will carry the burden of their neglect. Therefore, let us all understand and fear Allāh's judgment. May Allāh have mercy on us and you.

### [The Section on Mentioning Repentance]

The responsibility of the servants in regard to all these sins is sincere repentance to Allāh, the Exalted, from them. Sincere repentance entails four essential steps: feeling remorse for the committed sins, abandoning them, seeking forgiveness for them, and firmly resolving not to return to those sins ever again. This is the accepted repentance before Allāh, the Ever-Accepting of Repentance, the Merciful.

May Allāh have mercy on the servant who fears Him in his soul, purifies himself through repentance to Allāh before it's too late, and before the arrival of death. Let not the worldly life deceive him, nor let arrogance delude him away from Allāh. So, let the one who has been negligent hasten to repentance before it's too late, for Allāh, the Exalted, says: **{Indeed, repentance is only for Allāh's acceptance from those who commit evil in ignorance, then repent soon after. It is those to whom Allāh will turn in forgiveness, and Allāh is ever Knowing and Wise. But repentance is not [accepted] of those who [continue to] do evil deeds up until, when death comes to one of them, he says, 'Indeed, I have repented now,' or of those who die while they are disbelievers. For them, We have prepared a painful punishment}** [An-Niṣā':17-18].

So, repentance should be established and promptly offered by the servant from the moment he commits a sin until right before his appointed time of death, even in the blink of an eye. At the moment of death, when the servant faces the sight of the angel of death and the angels, upon them be peace, witnessing his departure, the reason for this event remains unknown to him and to all other humans. Then, his regret intensifies, and his feeling of remorse grows and endures. Allāh, from the time of death's descent and the termination of the appointed time for the servant, is the most knowledgeable about this matter. Death will come suddenly and unexpectedly, and at that moment, his regret will reach its peak if he neglected to repent. He will deeply regret when neither remorse nor regret can benefit him.

Therefore, it is incumbent upon the believer to always be prepared and steadfast. We ask Allāh to bless us and you in the few days of our lives and to bless us and you in the cessation of our appointed times through death and perishing when it befalls us.

And on the Day of Resurrection, when we will be presented before our Lord: **{every soul will find the consequence of its deeds, whether good or evil, brought forth. It will wish that there were a great distance between itself and that [evil]. And Allāh warns you of Himself, and Allāh is kind to [His] servants}** [āl-‘Imrān, 30].

Muḥammad b. al-Qāsim, may Allāh be pleased with him, said: These are the matters that Allāh has approved for the believers, and He described them in His book for the righteous. He made them the essence of faith and did not accept neglecting or abandoning them by any of the people of Islam. Among these matters, I have mentioned and explained to you now, and I recite to you the Qur’ānic verses that have been revealed regarding them. So, understand them - may Allāh have mercy on you - and do not take them lightly, lest you perish in the sight of Allāh - may He protect you. I have mentioned in this book and in what has passed from it the fundamentals of the religion that Allāh has made mandatory for belief and adherence by all the believers. These matters that I am mentioning now are branches of describing Allāh and commanding His righteous servants.

### **[Loyalty to the Believers]**

The first of these matters is showing loyalty among the believers and coming together in obedience to Allāh, the Lord of the worlds. A person should only show loyalty and befriend those who obey their Lord and believe in Him. Allāh has commanded His servants in the revelation of His book, where He says: **{You will not find a people who believe in Allāh and the Last Day having affection for those who oppose Allāh and His Messenger." [al-Mujādila, 22].** The meaning of "having affection" here is to approve and love those who oppose Allāh and His Messenger. The one who opposes Allāh is the one who disobeys Him and fails to carry out His commands. Such a person is opposing Allāh and His Messenger.

Furthermore, Allāh mentions abstaining from showing loyalty to those who oppose Him among one's close relatives, such as fathers, sons, brothers, or tribe members, and also from befriending other distant sinners. Allāh says: **{You will not find a people who believe in Allāh and the Last Day having affection for those who oppose Allāh and His Messenger, even if they were their fathers, sons, brothers, or tribe members. Allāh has decreed faith in their hearts and supported them with a spirit from Him}** [al-Mujādila, 22].

This means that Allāh has ordained a ruling for them, making it a condition that faith resides in their hearts if they do not show loyalty or befriend their close relatives who oppose Allāh and His Messenger, even if they are fathers, sons, brothers, or tribe members. However, faith is not deemed for those who show loyalty to them and support them. This becomes clear to anyone who comprehends Allāh's words, for He did not deem faith for those who show loyalty to their fathers, sons, brothers, and tribe members while they commit acts of disobedience to Allāh.

On the other hand, He deemed true faith to be for those who show animosity towards them and oppose them. Thus, Allāh has made it incumbent upon those who believe not to show loyalty to their close relatives who oppose Allāh, commit acts of disobedience, and oppose His Messenger. This obligation is intended to maintain religious devotion.

Likewise, Prophet 'Ibrāhīm, the Khalīl of Allāh, acted similarly when he disassociated himself from his father upon realizing his enmity towards Allāh, his Lord, and Creator. Allāh, Glory be to Him, said: **{And 'Ibrāhīm's seeking forgiveness for his father was only because of a promise he had made to him. But when it became apparent to him that he was an enemy to Allāh, he disassociated himself from him. Indeed was 'Ibrāhīm compassionate and patient}** [At-Tawbah, 114]. This quality is among the characteristics of the believers, and Allāh has promised them forgiveness and entry into the gardens of bliss. Allāh, Glory be to Him, said: **{And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous}** [āl-'Imrān, 133].

Allāh, the Most High, then informed about their actions, which made them deserving of Paradise, stating: **{Who spend [in the cause of Allāh] during ease and hardship, and who restrain anger and who pardon the people - and Allāh loves the doers of good}** [āl-'Imrān, 134]. Allāh loves those who pardon others, and those who forgive are considered among the doers of good in the sight of Allāh.

Then Allāh, Glorified be He, emphasizing the importance of seeking forgiveness and repentance for the repentant ones, said: **{And those who, when they commit an immorality or wrong themselves}** [āl-'Imrān, 135]. So, understand - may Allāh have mercy on you - His statement regarding those who commit an immoral act or have committed it, they have indeed wronged themselves by subjecting themselves to Allāh's punishment and the torment it entails. The greatest wrongdoers are those who wrong themselves by indulging in immoral deeds, thereby exposing themselves to Allāh's majestic punishment.

Yet, Allāh, Exalted be His praise, informs them of the way out from this predicament: seeking forgiveness for those who have committed immoral acts with their tongues, while turning back in repentance to the Merciful Allāh from their disobedience. They remember Allāh, while He remembers them with His forgiveness for the immoral acts they have committed. This happens when they reflect on Allāh's mercy and compassion towards the sinful, wronging themselves, and riding away from the vanishing falsehood of their desires. Then Allāh, Glorified be He, informed that He does not forgive the major sins that are committed repeatedly, beyond enumeration, except by Him, for there is no deity except Him. Then Allāh, Exalted be His mention, warns them against persisting in their sins and encourages them to repent and seek forgiveness before the onset of death and the inevitable fate of the sinner who remains steadfast in their sins, leading to the punishment of Hellfire.

## [Restraining Anger]

In multiple instances, Allāh commanded His Messenger and the believers to respond to evil with goodness and to repel harmful actions or words with kindness. Allāh says: **{Repel [evil] with that which is best. We are most knowing of what they describe} [al-Mu'minūn, 96]**. This divine instruction encourages believers to react to negative behavior in the most gracious manner, for Allāh, being All-Knowing, is fully aware of their actions and intentions.

Allāh, Glorified be He, encourages using kind and good words when addressing people, as He says: **{And speak to people good [words]} [al-Baqarah, 83]**. He also advises to repel evil with goodness, stating: **{And not equal are the good deed and the bad. Repel [evil] with that which is best; and behold, the one between whom and you there was enmity [will become] as though he was a devoted friend} [Fuṣṣilat, 34]**. The devoted friend here refers to someone who is close, compassionate, and loving.

Then Allāh, Exalted be His mention, explains that this noble behavior of repelling evil with goodness is only practiced by those who are patient, and such virtue is granted to those with immense fortune and blessings. He says: **{And none is granted it except those who are patient, and none is granted it except one having a great portion [of good]} [Fuṣṣilat, 35]**.

Allāh, Glorified be He, informs that only those who encounter evil actions and respond with goodness are indeed those who possess a great share of patience and forbearance. This virtue of responding to evil with goodness is granted by Allāh to those who are immensely fortunate in seeking His pleasure through patience and restraint.

It has reached me through the authentic and well-known narration that during the days of Muawiyah, a man entered Medina and saw another man who caught his attention due to his striking beauty and perfection. The person who observed him was a Shāmī, and he had ill feelings towards the family of Muḥammad, favoring the Umayyads in his affection and opinions. The Shāmī asked, "Who is this man?" and was told, "This is al-Ḥasan b. 'Alī." The Shāmī envied 'Alī for having a son like him and said, "Are you the son of Abū Ṭālib?" al-Ḥasan replied, "Yes, I am his son." The Shāmī then cursed him and insulted 'Alī b. Abi Ṭālib. al-Ḥasan remained silent and did not respond to him.

Then the Shāmī asked, "Do you consider yourself an Arab?" al-Ḥasan replied, "Yes." al-Ḥasan continued, "If you ask us for something, we will give it to you. If you seek refuge with us, we will protect you. If you seek our help, we will assist you." The Shāmī admitted that he had never met anyone more beloved to him than al-Ḥasan.

Indeed, al-Ḥasan, following the words of Allāh: **{Repel [evil] with that which is best; then indeed, the one whom between you and him is enmity [will become] as though he was a devoted friend}** [Fuṣṣilat, 34], showed kindness and responded with goodness, thereby turning the Shammi's hostility towards him into love and affection. The Shammi never aimed ill at al-Ḥasan again and regarded him as one of the most beloved to him, surpassing all others in his generosity.

### **[Spending Generously]**

One of the great deeds that pleases Allāh concerning the believers is when they generously support their brethren with the sustenance Allāh has provided them. They should not be miserly nor hold back from sharing their wealth. Allāh has mentioned in various places and multiple verses that a characteristic of His righteous servants is their willingness to spend from what He has provided them. Allāh informs us about the believers who are content with spending from the sustenance He has given them, and they combine their spending with faith in Him. He says: **{Who believe in the unseen, establish prayer, and spend out of what We have provided for them. And who believe in what has been revealed to you, [O Muḥammad], and what was revealed before you, and of the Hereafter they are certain. Those are upon [right] guidance from their Lord, and it is those who are the successful}** [al-Baqarah, 3-5].

Indeed, Allāh, in this Ṣūrah, repeatedly emphasizes His pleasure in the act of spending and the nearness it brings the believers to Him. True righteousness is not merely turning your faces towards the east or the west, but it is the righteousness of those who believe in Allāh, the Last Day, the angels, the Book, and the Prophets. They give their wealth out of love for Him to their relatives, orphans, the needy, the traveler, those who ask, and for freeing slaves. They establish prayer, give zakāt, fulfill their promises when they make them, and show patience in the face of hardships, adversity, and in times of distress. Allāh says: **{Those are the ones who have been truthful, and it is those who are the righteous}** [al-Baqarah, 177].

Allāh links the act of giving to the believers' love for Him, their faith in Him, the Last Day, the angels, the Book, and the Prophets. Then, He associates the mention of giving with fulfilling the prescribed obligations by saying, "and they give their wealth out of love for Him." The Ṣūrah continues to mention the qualities of the believers until it reaches the specified verse. In this Ṣūrah, Allāh encourages His believing servants to spend in His cause, but not to throw themselves into destruction by wastefulness.

He also urges them to do good, as Allāh loves those who do good: **{And spend in the way of Allāh and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allāh loves the doers of good}** [al-Baqarah, 195].

He informed that being stingy in spending leads to self-destruction, and this destruction is ruin. So, understand, may Allāh have mercy on you. And Allāh, glorified be He, repeatedly emphasizes the pleasure in spending for His sake: **{They ask you, [O Muḥammad], what they should spend. Say, 'Whatever you spend of good is [to be] for parents and relatives and orphans and the needy and the [stranded] traveler. And whatever you do of good - indeed, Allāh is Knowing of it.'} [al-Baqarah, 215].**

And He mentioned in the same Ṣūrah, repeatedly and emphatically, that spending from the provisions He bestowed upon the believers is a means of drawing closer to Him: **{O you who have believed, spend from that which We have provided for you before there comes a Day in which there is no exchange and no friendship and no intercession. And the disbelievers - they are the wrongdoers.} [al-Baqarah, 254].** This is a clear statement from Him, glorified be He, that whoever is stingy and withholds from spending what Allāh has provided has indeed wronged themselves and disbelieved. Such a person is not among the people of righteousness and piety.

And in this Ṣūrah, He reiterated and emphasized the contentment and love that come from spending in His cause: **{Those who spend their wealth in the way of Allāh and then do not follow up what they have spent with reminders [of it] or [other] injury will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve} [al-Baqarah, 262].**

In this Ṣūrah, He reiterated the contentment and nearness that comes from a believer's spending both in secret and openly, day and night: **{Those who spend their wealth [in Allāh's way] by night and by day, secretly and publicly - they will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve} [al-Baqarah: 274].**

And He, glorified be He, said: **{The example of those who spend their wealth seeking the pleasure of Allāh and firmness for themselves" - and firmness, Allāh knows best, is spending with the intention of drawing nearer to Allāh - "is like that of a garden on a high ground hit by a heavy rain" - and the heavy rain is abundant and intense rainfall - "which then brings forth its produce twofold. And if it does not receive heavy rain, light dew is sufficient" - and the dew is the moisture that occurs at night, aiding the fruit's development, similar to the effect of abundant rain - "And Allāh is All-Seeing of what you do} [al-Baqarah, 262].**

Then He, glorified be He, said, encouragingly: **{He will grant you full measure and will not be unjust to you} [al-Baqarah, 272].** In Ṣūrah āl-ʿImrān, Allāh informs His servants about the completeness of faith through spending their wealth in various ways: **{The patient, the truthful, the devout, the givers, and those who seek forgiveness before dawn} [āl-ʿImrān, 71].**

This is Allāh's description of the righteous and pious believers, characterizing them with patience and devotion. Devotion here refers to supplicating to Allāh, and it implies being obedient and submissive. Then Allāh describes them as generous and willing to spend their wealth, avoiding stinginess due to its displeasing nature to their Lord. Additionally, Allāh mentions their act of seeking forgiveness, which includes repentance for their sins. He, glorified be He, says: **{You will not attain righteousness until you spend from what you love, and whatever you spend - indeed, Allāh is Knowing of it}** [āl-‘Imrān, 29].

Indeed, Allāh, glorified be He, said regarding those who withhold their spending, which is a sign of incomplete faith: **{So among you is he who withholds, but if he gives [in charity], he does so reluctantly. And Allāh is the Free of need, while you are the needy. And if you turn away, He will replace you with another people; then they will not be like you}** [Muḥammad, 83].

Indeed, Allāh, glorified be He, praised the Anṣār (the supporters of Prophet Muḥammad) and mentioned their actions that pleased Him among His righteous believing servants, especially their support and compassion towards their brothers from the Muhājirūn (the emigrants). When they learned about their brothers' need for support, the Anṣār loved them and did not find any jealousy in their hearts for what they themselves possessed.

They even preferred their brothers over themselves, even if they were in need. Allāh said: **{And [also for] those who were settled in the home [the Anṣār] and [adopted] faith before them [the Muhājirūn]. They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful}** [al-Ḥashr, 9].

And those who came after them, the later generations, supplicate to Allāh saying: **{Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful}** [al-Ḥashr, 10].

It has been mentioned In historical accounts, and as confirmed by narrations, that the Anṣār displayed remarkable compassion and generosity towards their brothers from the Muhājirūn concerning their wealth and living arrangements. When the Muhājirūn arrived in Medina, the Anṣār would host them in the best of their homes, even preferring their guests over themselves. For instance, a man from the Anṣār might have two houses, and he would offer the Muhajir better of the two to reside in.

Moreover, whenever the harvest of the date palms and the fruits of their lands ripened, the Anṣār would divide their yield in a unique manner. They would allocate the space containing the dates of their palm trees into two portions, giving one portion to their Muhajir brothers and keeping the other for themselves. Furthermore, they would feed their Muhajir brothers, who were in need, with the best and most excellent portion of dates they had. Allāh praised them in the Qur'ān for their noble actions, commending their selflessness and love for their fellow believers.

Allāh, in the Qur'ān, says: **{And [also for] those who were settled in the home [the Anṣār] and [adopted] faith before them [the Muhājirūn]. They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation} [al-Ḥaṣhr, 9].** By this, Allāh informs us that the Anṣār's actions were in accordance with His will, demonstrating their genuine concern for their brothers from the Muhājirūn who were in need. "al-Khaṣāṣa" refers to the state of being in need and facing hardship, describing the honorable and generous Anṣār who were always eager to assist their brethren in faith, the Muhājirūn, despite their own circumstances.

So be, as guided by Allāh, among those who adopt this noble character, and follow Allāh's command to the believers in His clear and eloquent book. He says: **{O you who believe! Spend from the good things you have earned and from what We have produced for you from the earth, and do not spend from the bad things which you yourselves would only accept with closed eyes. Know that Allāh is Self-Sufficient, Praiseworthy} [al-Baqarah, 262].** He, the Exalted, says: **{spend from the good things which you have earned}**. Meaning: From the best of your earnings and the purest of your possessions, not from the impure and undesirable. You wouldn't accept the impure from others unless you close your eyes to it, except if you wish to do wrong. So, comprehend this, and then comprehend it again. May Allāh have mercy upon you.

Then, Allāh, the Exalted, informed them that the one who prevents them from aiding their brethren and refraining from parting with a small portion of their wealth, which they would not miss or suffer any harm, is Satan. He frightens them and promises them poverty, while commanding them to commit indecencies and evil through miserliness. But Allāh, the Exalted, promises them forgiveness and favor if they spend in charity. Allāh is All-Encompassing, All-Knowing. Miserliness is not pleasing to Allāh for the believers, nor is it pleasing to the Messenger of the Lord of all worlds.

It has reached me that which I deem authentic, and my father may Allāh be pleased with him, narrated that the companions of the Prophet, upon him and his family be peace, and the pious among his family said: "O Messenger of Allāh, can a believer be cowardly?" So, the Prophet, upon him and his family be peace, said: "Perhaps." They asked: "O Messenger of Allāh, can a believer be stingy?" He, peace be upon him, replied: "No, a believer cannot be stingy."



The Messenger of Allāh, upon him and his family be peace, said to a group of the Anṣār known as "Banī Salimah": "O Banī Salimah, who is your leader?" They replied: "O Messenger of Allāh, our leader is al-Ja'd b. Qays, but he is afflicted with miserliness." So, the Messenger of Allāh, peace be upon him, said: "What disease is worse than miserliness? What disease is worse than miserliness?" He repeated this statement three times.

It has been narrated from some of the family of Muḥammad, upon him and his family be peace, through their ancestors from 'Alī, may Allāh be pleased with him, that the Messenger of Allāh, upon him and his family be peace, said: "O 'Alī, be brave, for surely Allāh loves the brave. O 'Alī, be generous, for surely Allāh loves the generous. O 'Alī, possess Gheerah (protective jealousy), for surely Allāh loves those who possess Gheerah."

The one who has Gheerah - may Allāh guide you - is the one who guards the sanctity and honor of his wife, veils and protects her out of jealousy, fearing any harm or misstep when she goes out of the house. You have indeed come across what is mentioned in the Qur'ānic verses. Allāh has commanded His believing servants to spend and not be miserly or stingy with what He has bestowed upon them. They are to be supportive and compassionate to their brothers in need, supporting them in their necessities, poverty, goodness, and prayers. So, be committed to what Allāh has advised you regarding this. I remind you of Allāh's command as a sincere adviser, for Allāh will surely reward you and is the best of providers. Allāh, the Blessed and Exalted, says: **{And whatever you spend - indeed, He [Allāh] is [fully] aware of it. He will compensate it and He is the best of providers} [Saba', 39]**. This is a significant aspect of complete faith. If you uphold it, you will flourish, but if you withhold from drawing closer to Allāh through it, you will go astray and perish.

### [Envy]

I advise you to rid yourselves of envy towards one another, and be open-hearted, refraining from using it against each other. If you harbor envy, Allāh may become displeased with you. How can a believer be envious of his brother? When he envies, he bears hatred and ill will towards him. Yet Allāh has commanded His believing servants to love and be affectionate towards one another. Envy is the first sin committed on earth, for when Allāh created Adam, Iblis, the accursed, envied him and disobeyed Allāh. Allāh then ordered the angels to prostrate before Adam, not for Adam's sake but as a sign of respect for the intellect Allāh granted him. The angels marveled at Adam's creation, though he was fashioned from the humblest material, clay and mud, but then transformed into a living, speaking being. He became hearing and seeing after being deaf and blind, mobile and upright after being inert, intelligent after being seemingly insignificant, and he shared the gift of intellect with the angels, though they excelled him in all matters.

Allāh elevated Adam's status and appearance, so much so that the angels admired him. Therefore, they prostrated to him, and their prostration was an act of obedience to Allāh, their Lord. However, Iblis arrogantly refused to prostrate out of envy towards Adam and, in doing so, he disobeyed Allāh. He became wretched and misguided. Thus, anyone who harbors envy follows the path of Iblis in envy, and in Allāh's eyes, such a person is doomed if he envies the believers. I implore you to refrain from envy, and I warn you against it. Strive to eliminate it from your hearts. The only acceptable form of competition is in seeking Allāh's pleasure and in performing righteous deeds. Compete in obedience to Allāh, seeking His reward for the righteous in the bliss of paradise.

Allāh mentions the bliss of the pious in paradise, and the reward He bestows upon them: **{Indeed, the righteous will be in pleasure, on adorned couches, observing. You will recognize in their faces the radiance of pleasure. They will be given to drink [pure] sealed wine. The last of it is musk. So for this, let the competitors compete} [al-Muṭaffifin, 22-26].**

This competition refers to striving and vying for acts of obedience that lead to such divine rewards. It involves no animosity or hatred among the believers but rather a race to increase in obedience to Allāh, aiming to achieve the reward that the pious and righteous receive. It is a virtuous form of competition, not akin to the envy found among the people of this world, which leads to mutual enmity and harm. Instead, it is a race to excel in the obedience of Allāh, seeking the same reward attained by the righteous and God-fearing.

### **[Ghulū (excessiveness) in Religion]**

I admonish you, may Allāh have mercy on you, to avoid excessiveness in religion, as it is something that Allāh has clearly forbidden in His Book. Allāh has warned against religious extremism and prohibited it for those who came before you and for all believers. In your religion, Allāh has provided you with guidance that is vast and easy to follow. He has made it clear that there are flexible and accommodating aspects in it. However, some among you have gone to extremes that are not permissible, showing negligence and reluctance in fulfilling religious duties. They have failed to understand that the virtue lies in following the permissible ease in performing acts of worship. Instead, they have been warned against being careless with religious obligations, considering the pursuit of excellence and haste in religious matters more important than fulfilling duties appropriately and with due diligence.

One should not belittle the importance of fulfilling religious obligations with sincerity and dedication, as this aspect of religion is just as significant as acts of worship and devoutness. Neglecting the pursuit of excellence in religious matters and carelessly disregarding the obligation to be at the forefront of religious affairs is far from adhering to the permissible ease and moderation that Allāh has granted.

## [Prayer]

In that, which I have conveyed to you regarding the incidental excuses of work and extreme fear that lead to delaying the prayer from its earliest time to its last time, it has come to my attention that many who claim to follow your sect have gone to extremes in delaying it until almost all of its time has passed. I have been informed that some of your people might delay the Dhuhr and Asr prayers without any legitimate excuse, illness, or prevailing reason, until the night covers them. This is unacceptable, except for those who are excused due to compulsion. It is a grave matter to delay the obligatory prayers until the end of the day, preoccupying oneself with idle talk, laughter, engagements, and avoidance until the sun turns yellow and approaches the horizon, then they stand to pray. This, may Allāh have mercy and guide you, shows disrespect for the religion. The prayers should only be delayed due to temporary impediments, legitimate excuses, or severe illness.

Moreover, whoever delays the Maghrib and Isha prayers until the latter time and preoccupies themselves with other matters, then they have judged against their own souls and abandoned the fulfillment of Allāh's obligation in their prayers. Thus, they have invalidated their prayers. If they remain in that state until the prayer time expires, from its beginning to its end, they become like an apostate who knowingly disbelieves and abandons Islam in their own view and in the view of others. Beware, may Allāh guide you, of delaying the prayers without any genuine excuse that hinders their performance until their final moments. Avoid this, as it leads to sins and misguidance. May Allāh protect us and you from deviation after guidance and from indulging in excess, error, extravagance, and ruin.

I have also been informed that many among you engage in actions related to the beverages that are not permissible for you, such as drinking from the cooked paint mixture that intoxicates when much is consumed. Indeed, anything that intoxicates in large quantities is prohibited as it is considered wine, and Allāh has forbidden wine in all quantities, even a drop of it, as the Messenger of Allāh, peace be upon him, said: "Whatever intoxicates in large quantities, a small amount of it is also forbidden." There is no disagreement among the people of Islam about this.

Regarding the vineyards, there are different views among scholars. As for the grape juice that, when cooked, evaporates two-thirds of it, and the remaining one-third intoxicates, drinking even a single drop of it is forbidden. Therefore, beware and be mindful of not destroying your faith and your Hereafter with this. Abandon drinking such beverages, and refrain from exaggeration and excessiveness in religion to be among the repentant and guided by Allāh. As for the grape juice from weaker vines, which, when cooked, evaporates until two-thirds are gone, and the remaining one-third does not intoxicate much, it is permissible to drink it. However, if it changes and becomes intoxicating, then it becomes impermissible to drink it.

So, I urge you, in the name of Allāh, not to perish in your faith and in the Hereafter. Do not drink from the juice and the cooked mixture except what does not intoxicate. Even if one drinks ten Qirabs or one hundred Ratls without getting drunk, anything that intoxicates in large quantities is forbidden.

I have written to you about this every year for many years, advising you against drinking this juice that intoxicates when consumed in large quantities, and I inform you that drinking even a single drop of it is not permissible. If anyone among you drinks it, let them repent to Allāh for their action and abandon it. Avoid excessiveness and extremism in religion, so that you may be among the repentant and guided in the sight of Allāh.

Regarding the weaker vines and their juice, which, when cooked, evaporates until two-thirds are gone, and the remaining one-third does not intoxicate much, it is permissible to drink it. However, if it changes and becomes intoxicating, then it becomes impermissible to drink it.

### **[Regarding sacrificial animals]**

I shall clarify the matter of sacrificial animals, so you may understand what my father, may Allāh be pleased with him, used to consider and choose for himself. He selected what Allāh's mercy guided him to do and what he deemed best in precaution for his religion.

Regarding sacrificial animals, he refrained from consuming the offerings of those who associated partners with Allāh, and he would only eat the meat of those known for their monotheism. However, he kept his views hidden when it came to those who were not known for their belief in monotheism or known for associating partners with Allāh. Hence, he would permit himself to eat from the offerings of those unknown in their beliefs, as they could be either monotheists or those who likened Allāh, the Exalted, to His creation.

He chose what he knew was best for his faith, consuming only from the offerings of well-known monotheists. But he would say to his family and children, "I choose for myself not to eat except from the offerings of those known for their monotheism. However, I do not forbid you from consuming the offerings of those unknown in their beliefs, whether they are monotheists or likers of Allāh." So, if you know someone to be a liker of Allāh (Mushabbih) and they are unknown to you, I do not say to you that eating their offerings is forbidden.

## [The Adhan and Congregational Prayer]

Regarding the Adhan, he considered it a recommended act (Sunnah) to be proclaimed in the mosques of those who pray with the monotheists in their mosques and congregations. He saw congregational prayer with the like-minded monotheists as superior to individual prayers.

He viewed the Adhan of an individual worshiper as a commendable supererogatory act. Using the Adhan when praying alone is preferable over praying alone without it, as the Adhan is a Sunnah in Islam, beneficial for both the elite and common people. It is used in congregations of the monotheists and by those who pray individually from the people of monotheism. It serves as a sincere testimony to Allāh's oneness, that there is no deity but Him, and it bears witness to the truth of Allāh's Prophet in his message. It is an invocation to remember and obey Allāh and to pray to Him, following His commands and seeking His pleasure.

## [Rulings Regarding Women]

Believers are obliged to observe certain matters concerning their wives as commanded by Allāh.

Among these matters, Allāh commanded His Prophet, upon him and his family be peace, to instruct his wives, daughters, and believing women to draw their outer garments closely around themselves to maintain modesty and hide their adornments from those with sick hearts among the foolish and wicked. Allāh says: **{O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused} [al-Ahzab, 59]**. The "outer garments" are the veils they use to cover their faces and bodies. Allāh emphasizes that this is more appropriate, so they are recognized and not harmed, meaning it is more suitable for the foolish and wicked to recognize them and know that they have no desire for showing off, displaying their beauty, or satisfying the desires of the immoral and wicked. Hence, they will not be harmed by the immoral with indecent words or approached with offensive and forbidden speech.

## [On the Concealment of Women]

It is appropriate for a believer to ensure that his wife and female relatives avoid unnecessary mingling, going out and wandering in the markets, and entering the houses of immoral and wicked people. If they need to go out for a necessity, they should only do so with the permission of their guardian (walī), while being covered in their garments and concealing what may reveal their adornments. Allāh says: **{And let them not stamp their feet to make known what they conceal of their adornment} [An-Nur, 31]**.

If they were to stamp their feet and wear anklets that produce sound, it would attract the attention of immoral and foolish people, leading to undesirable situations. Believing women should be committed to their homes and veils, not allowing those who doubt or suspect them to enter. They should not reveal what covers their heads and bodies, nor should they expose their faces or adornments, except to specific individuals mentioned by Allāh, such as close relatives, spouses, or those mentioned in the holy scriptures.

Allāh says: **{There is no blame upon them for their fathers, or their sons, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or those their right hands possess}[al-Ahzab, 55]**. These are the individuals whom Allāh has forbidden them from exposing their adornments to, but they are allowed to reveal such to those who are mentioned in this verse.

Indeed, Allāh also mentions in the same verse: **{Or the attendants who have no physical desire for women} [An-Nur, 31]**. These are individuals who do not have any interest or desire for women. Allāh, in His wisdom, guides believing women to what is best for their faith, which is to cover their heads and hair modestly and to practice chastity and self-restraint, as this is better for them in their religion and closer to the pleasure of their Lord.

It is indeed appropriate for believing husbands to advise and protect their wives from unnecessary mingling and interactions with unrelated men. A believer should feel protective and possess a sense of jealousy for his wife, and he should prohibit her from being alone with unrelated men, including her brothers, daughters, and relatives. This jealousy is beloved to Allāh and is an essential characteristic of a pious Muslim.

A believer should not take lightly the matter of hijab and should not allow his daughter, wife, sister, or any female under his care to abandon it, as it would resemble the behavior of disbelievers, polytheists, and hypocrites who show no jealousy regarding their women's modesty and hijab. Allāh is displeased with those who lack jealousy in protecting their women's sanctity.

Moreover, a believer should be cautious about private interactions between male employees or workers and female slaves or maidservants they hire for assistance, as the mixing of genders in seclusion can lead to corruption and inappropriate behavior. A Muslim should avoid being alone with someone who is not a lawful spouse, as it is reported that the Prophet Muḥammad, upon him and his family be peace, forbade seclusion between a man and a woman and said, "A man should not be alone with a woman, for indeed, the third of them is Satan."

## **[Supporting the Poor]**

It is incumbent upon a believer, and indeed an integral part of their faith, not to neglect supporting those who are in need and facing hardship among their fellow believers in the religion, as well as their neighbors who share the same faith. They should generously provide for them from their wealth, surplus, and possessions. It is essential to give them from the obligatory charity (Zakāt) of their livestock and one-tenth of the produce and fruits of their land that Allāh has ordained upon them. Neglecting or forgetting to fulfill these obligations means abandoning a required duty, and Allāh becomes displeased with such neglect.

It has reached me from the Messenger of Allāh, upon him and his family be peace, and my father would narrate it: That the Messenger of Allāh, upon him and his family be peace, said: "He has not believed! And he would repeat it three times. Some of those present from the companions asked him, 'O Messenger of Allāh, who is that?' He replied: 'It is the one who sleeps with a full stomach while his neighbor is hungry beside him, and he is aware of it.'"

## **[The Section on Zakāt]**

Know, may Allāh guide and protect you and us, and shield us from the evils of ourselves. May He guide and rectify our actions. It is imperative for you to realize that what Allāh has obligated upon you is to pay the due Zakāt. If you disobey Allāh in discharging it, you would be considered disobedient and astray in the sight of Allāh, and you would not be considered believers in His presence, far from it is He glorified.

The Zakāt you are required to pay includes giving a portion of your wealth and livestock that Allāh has granted you possession of. It also encompasses paying the one-tenth portion of the produce of your land that is ordained for you. I urge you to be vigilant in fulfilling what Allāh has made obligatory upon you, in terms of discharging Zakāt and the one-tenth portion of your crops. Make sure that you give it to the hands of the needy and the poor among your brethren. Do not pay it to someone who deceives you and consumes it himself, his family, and his children, as you have witnessed the deception of certain individuals in the past.

Do not give your Zakāt and one-tenth portion to someone who would deceive you in this regard. However, entrust it to someone who is trustworthy in his faith. If you fail to fulfill this obligation, may Allāh have mercy on you, then in neglecting to pay your one-tenth and Zakāt, you would be considered treacherous disbelievers in the sight of Allāh and not among the believers in His presence, far from it is He glorified.

Know and understand that neither the alms (zakāt) nor the tithes (al-ashr) are permissible for anyone from the family of Muḥammad, nor for the offspring of Fatima, nor for the family of ‘Alī, peace be upon them. These are forbidden for them, and this fact is not unknown to anyone from the people of Islam, and the Shī‘a. Whoever benefits any member of the family of Muḥammad, peace be upon them, with a dinar, a dirham, a garment, or less or more, or fulfills their rights through expiation of oaths, zakāt, tithes, charity, or any other means, or makes a bequest concerning the obligatory pilgrimage that should have been performed by a deceased person in his homeland, but he neglects this duty until death and the appointed time come upon him, such a person has neglected the obligation of performing the pilgrimage to the House of his Lord. In the bequest, he orders to perform the pilgrimage on his behalf with the expenses he has mentioned. It becomes obligatory upon him and the one whom the bequest has been made to, to perform the pilgrimage from the land in which the deceased passed away, even if he has fallen short of fulfilling the obligation of the pilgrimage as prescribed by Allāh.

It is not permissible for anyone to substitute the bequest after the death of the person who has fallen short in fulfilling the pilgrimage of Islam in Tabaristan. The ignorant and inexperienced guardian should not divert some of the recommended pilgrimage expenses intended for performing the pilgrimage on behalf of the deceased from Tabaristan, and instruct the guardian, who is deficient in knowledge and piety, to spend some of these expenses to free someone from the family of Muḥammad, peace be upon them, and then take some of the expenses to perform the pilgrimage from Kufa or Medina, the city of the Messenger of Allāh, upon him and his family be peace. It is not permissible for him to allocate any part of these pilgrimage expenses, which the deceased ordered to be spent to perform the pilgrimage on his behalf from the land in which he died, and instead perform the pilgrimage from Kufa or Medina.

This is unlawful for the one who suggested this to the guardian. It is also not permissible to deduct any of these expenses from the pilgrimage performed on behalf of the deceased from his homeland where he died. This should be considered as a good deed for the family of Muḥammad, peace be upon them, because doing otherwise is unlawful due to the mixing of this shortage, which occurred in the expenditure of the deceased's funds intended for his pilgrimage from his homeland, and the place where he passed away, which leads to the failure to fulfill the obligation imposed by Allāh on him until death comes upon him.

Whoever deducts from this expenditure and diverts any part of it as a gift to the family of Muḥammad and the offspring of Fatima, peace be upon them, has indeed committed what Allāh, the Majestic and the Generous, has forbidden. He has misused these funds and extended them to someone who has no piety, no religion, no knowledge of Allāh, and no certainty. It is forbidden for all the family of Muḥammad, peace be upon them, whether rich or poor, to accept even a single dirham, big or small, or a grain of silver or a carat.



Whoever does this from anyone in the family of Muḥammad has done something that is not permissible for him, because it is forbidden for them, just like the prohibition of pork, blood, and carrion. The expenditure the deceased has instructed to perform the pilgrimage should not be violated, turning it into a pilgrimage from a city other than the one specified, be it Kufa or any other place.

So, I urge you, beware of accepting the words of an ignorant and blind-minded person that may lead you to betray this expenditure. They might divide it and use it for the pilgrimage of someone from Kufa or al-Madina, resulting in your own destruction. Seek guidance from the family of your Prophet regarding any doubtful matter in your religion. Do not accept the opinion of one individual over another in this matter or similar ones. Instead, refer back to those whom Allāh has chosen as the source of knowledge and understanding among the people of remembrance. Allāh says: **{Ask the people of the message if you do not know}** [al-Naḥl, 43: al-Anbīyyā, 7].

Understand, may Allāh have mercy on you, this point and then comprehend it. You and everyone with faith, piety, and certainty among those who follow the Shīʿa path should not ask one another in religious matters. Rather, you should seek knowledge from those among the family of your Prophet who possess understanding of what is permissible and what is forbidden. Those who are knowledgeable among them and comprehend the rulings set by Allāh should be your source of guidance. Do not appoint anyone other than Allāh as your authority. Allāh is well-aware of His servants and their actions.

This is what I say, and from Allāh is my success, upon Him I rely. Indeed, He is sufficient for me, and He is the best Disposer of affairs. May Allāh's blessings be upon Muḥammad, the seal of the prophets, and upon his noble family.