

The Book, the Author & the Commentator

- Shaykh at-Tūsi (385-460): his status & contribution...
 - He also wrote a book of prayers and du'a entitled as مصباح المنتهجد *Misbāhu 'l-Mutahajjid – The Lamp for One Who Prays in the Night*.
 - This became very common among the Shi'as just as *Mafātiḥu 'l-Jinān* is common during our era.
- 'Allamah al-Hilli (646-726): his status & contribution...
 - He summarized Tusi's *Misbāh* in ten chapters as منهاج الصلاح *Minhāju 's-Salāh fī Mukhtasari 'l-Misbah – The Path of Salvation (in Summary of the Misbāh)* in ten chapters.

The Book, the Author & the Commentator (2)

- Since du'a depends on knowing the Creator, the 'Allamah decided to add a chapter at the end of the *Minhāju 's-Salāh* on fundamentals of 'aqidah – and he simply named it *al-Bāb al-Hādī 'Ashar – the Eleventh Chapter*.
- The 'Allamah wrote the Eleventh Chapter in a short form.
- Thereafter, Fāzil Miqdād (d. 826/1423) wrote a commentary on the Eleventh Chapter and named it as *An-Nāfi'u 'l-Yawmi 'l-Hashr fī Sharḥ Bābī 'l-Hādī 'Ashar – What Benefits on the Day of Resurrection in Commentary of the Eleventh Chapter*.
- It is popularly known as *Sharḥ Bābī 'l-Hādī 'Ashar – Commentary of the Eleventh Chapter*.

The Book, the Author & the Commentator (3)

- This style of combining fiqh with 'aqidah can also be seen among present scholars:
 1. Shahīd Bāqir as-Sadr wrote his *risālah 'amaliyyah, al-Fatawā al-Wāzihah*; but in its preamble, he wrote a powerful treatise on 'aqidah in the modern style. He named the preamble as *al-Mursil wa 'r-Rasul wa 'r-Risālah – the Revealer, the Messenger and the Message*.
 2. Ayatullah Wahid Khurāsāni also wrote a preamble in his *risālah 'amaliyyah* on 'aqidah as *Āshnāi ba Usūl-e Dīn*.

The Book, the Author & the Commentator (4)

- *Sharḥ Bābī 'l-Hādī 'Ashar* is a very common textbook used in Shi'a seminaries (hawzah) all over the world.
- It is used as the fundamental book in studying Islamic theology.
- For example, Dr. Mehdi Muhaqqiq had taught this textbook at the University of Tehran as well as to the post-graduate level students at McGill University's Islamic studies program. Of course, he was using its English translation that was done by William Miller and published first time in 1928.

Preface by Fāzil Miqdād:

In the name of Allāh, the Beneficent, the Merciful
 All praise is due to Allāh who has proven His Necessary Existence by the need of possible existences, and His power and knowledge by perfecting the creation; He is above all similarity to the physical beings; and by the glory of His holiness, He is far removed from any relationship with deficiency. We praise Him the praising that would fill the regions of the world and the heavens; and we thank Him for the obvious and on-going blessings, and ask His help in averting the calamities and relief from afflictions in all circumstances.

May Allāh's blessings be upon His Prophet, Muhammad (s.a.w.a.), the master of the verses and clear signs, and the one who perfected by his way and shari'a all the perfections. And also upon his progeny, those who guide in situations of doubt and misguidance, those from whom Allāh has kept away all abominations and has purified them from impurities. [O Allāh, send that] blessing upon them perpetually like the continuation of the moments.

The Beginning

- **Introduction** of the book & the purpose. (p. 1-2)
 - Purpose of creation: "...to worship God." 51:56
 - One can't worship God without knowing Him.
 - Therefore, it is incumbent upon every responsible person to have *ma'rifah* of God.
 - Al-Bāb al-Hādī 'Ashar serves that purpose.
 - "In spite of the conciseness of its expression this treatise abounds in knowledge, & in spite of the abbreviation of its style it abounds in wealth."

The Necessity of Studying the Usūlu 'l-Dīn

• What kind of wujūb is this?

wujūb → lit. meaning: established & fallen (i.e., settled down)
→ fiqhi meaning: obligatory, compulsory

wujūb → 'ayni: individual duty: obligatory on each responsible person, e.g. five daily salāt.
→ kifāi: collective duty: obligatory on all but if one person fulfills that act, then others are absolved, e.g., salātu 'l-mayyit.

• The wujūb of studying Usūlu 'd-Dīn is wājib 'ayni.

Why Studying the Usūlu 'l-Dīn is Wājib?

• There is consensus (ijmā') among Muslims on this wujūb. The consensus among the Sunni & the Shi'a is further explained by Fāzil Miqdād.

Proof of Necessity of Studying 'Aqidah

Rational/'Aqli

Traditonal/Sam'i

1. Averting harm is necessary

1. 47:21

2. Expressing gratitude is necessary

2. 3:187

Why Studying the Usūlu 'l-Dīn is Wājib? (2)

1. Rational ('Aqli) Proof for this Wujūb:

a) The necessity of averting harm from ourselves is wājib:

- i. There is difference among people about God.
 - ii. Many prophets have come to warn us against the hell-fire if we don't believe in God.
- = Therefore, we must study the fundamentals to avert the possible harm from ourselves.

b) It is necessary to express our gratitude to our Benefactor.

But we cannot do so unless we know Him.

And we cannot know Him unless we study Usul-e Din.

Why Studying the Usūlu 'l-Dīn is Wājib? (3)

2. Traditional (*Sam'i*) Proof for this Wujūb:

a) Verse 47:21

اعْلَمُوا أَنَّمَا لِلَّهِ

“Know that there is no god but Allāh.”

b) Verse 3:186

إِنِّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَالتَّخْلُفِ اللَّيْلِ وَالتَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ

“Verily, in the creation of the heavens & the earth, & the alternation of the night & the day are signs for the people who have intelligence.”

= Studying the signs of God's power is necessary for the people who have intelligence.

The Method of Studying the Usūlu 'l-Dīn

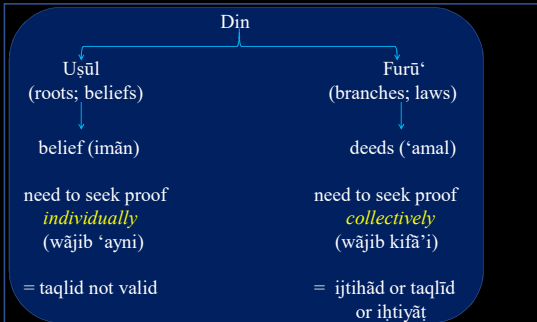
• Usūlu 'l-Dīn must be studied by *istadlal* (by seeking proof) and not by *taqlid* (accepting s.t. without a proof).

• 'Ilm is of two types:

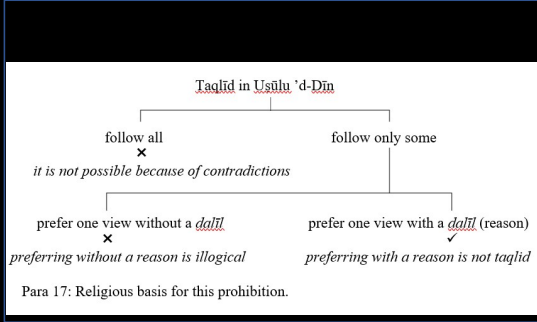
➢ Dharūri: obvious; known by itself.

➢ Nazari: speculative which depends on proof.

= Knowledge of Usūlu 'l-Dīn is not dharūri, rather it is nazari, and there it should be based on dalil, proof.



Sharh Bābī 'l-Hādī 'Ashar



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