

REFLECTIONS ON THE FEATURES AND CHARACTERISTICS OF THE ZAYDI MADHHAB

WRITTEN BY
CHAIR OF ZAIDI SCHOOLSAYED

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Ahl AlBayt Library

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

About the author

The honorable scholar, the discerning thinker, the mighty ocean of knowledge, the diligent researcher of the Prophetic lineage, and the encyclopedia of the Alawite family, the eminent scholar of the era: Muhammad bin Abdullah bin Yahya bin Ali bin Yahya bin Abdullah, nicknamed Awad bin Yahya bin Muhammad bin Salah, nicknamed Al-Sa'di, descendant of Ahmad bin Salah bin Yahya bin Ahmad bin Al-Hadi bin Salah bin Al-Hasan bin Ali bin Al-Mu'ayyad bin Jibril bin Al-Mu'ayyad bin Ahmad bin Yahya bin Ahmad bin Yahya bin Yahya bin Al-Nasir bin Al-Hasan bin Abdullah bin Muhammad bin Al-Qasim bin Al-Nasir Ahmad bin Al-Hadi Yahya bin Al-Hussein bin Al-Qasim bin Ibrahim bin Ismail bin Ibrahim bin Al-Hasan bin Al-Hasan bin Ali bin Abi Talib—may peace, blessings, and mercy be upon them all.

May Allah bless him and keep him for Islam and Muslims.

Date of Birth

He was born in the year 1377 AH, corresponding to 1957 CE, in the city of Dhahyan. He grew up there and pursued studies in Islamic jurisprudence, the principles of Islamic law (usul), Arabic, and other fields under the guidance of the scholars of his time, including Imam Majd al-Din and Hussein bin Yahya al-Mutahhar, among others. He is currently a leader in Islamic guidance, with numerous students, and is dedicated to calling people to

Allah and guiding them to His religion. He is also a prominent authority in issuing legal rulings, resolving disputes, and addressing complex issues.

His Writings:

Shaqashiq Al-Ashjan (Explanation of the poem "Uqood Al-Murjan" by Mawlana Majd al-Din al-Mu'ayyadi) – Published.

Nadharat Hawl Mazaya Al-Madhhab Al-Zaidi wa Khisalih (Insights on the Merits and Characteristics of the Zaidi Madhhab) – Published.

Al-Murakkab Al-Nafees fi Al-Tanzih wa Al-Taqdees (The Precious Composition on Sanctification and Reverence) – Published.

Al-Janaah ila Tariq Al-Najah (The Wing to the Path of Success) – Published.

Qasd Al-Sabeel ila Ma'rifat Al-Jaleel (Pursuing the Path to Knowing the Exalted) – Published.

Min Thimar Al-Ilm wa Al-Hikmah (From the Fruits of Knowledge and Wisdom) in three volumes – Published.

Al-Fiqh Al-Qur'ani (Quranic Jurisprudence) – Published.

Tafsir Al-Qur'an (Interpretation of the Quran), in four volumes – Published as Ramadan Lectures.

Azhar wa Athmar min Hada'iq Al-Hikmah Al-Nabawiyyah (Flowers and Fruits from the Gardens of Prophetic Wisdom) – Published.

Ma'arij Al-Muttaqin min Ad'iyyah Sayyid Al-Mursaleen (Elevations of the God-Conscious from the Prayers of the Master of the Messengers) – Published.

Al-Mafatih Lima Istaghlaq min Abwab Al-Balaghah wa Qawa'id Al-Istinbat (Keys to the Challenges of Eloquence and Derivation Rules) – Published.

Al-Mastoor fi Sirat Al-Alim Al-Mashhoor (The Biography of the Famous Scholar) – Published, a

translation of the life of Sayyid al-Allama Hussein bin Yahya al-Mutahhar.

Zubr min Al-Fawa'id Al-Qur'aniyyah wa Nawadir min Al-Fara'id wa Al-Qala'id Al-Rabbaniyyah (Excerpts of Quranic Insights and Rare Divine Gems) – Published.

As'ilah wa Mawadi' Hamma Khassah bil-Nisa (Questions and Important Topics Specific to Women) – Published.

Masa'il Al-Khilaf bayna Al-Madhahib Al-Islamiyyah (Issues of Disagreement Among Islamic Schools of Thought) – Published.

Additional Contributions

He has numerous other scholarly works and unique benefits that are yet to be published.

Introduction

Praise be to Allah, the Lord of the worlds, and blessings and peace be upon

Muhammad and his pure family.

Indeed, the evidence has been established that the Ahl al-Bayt (the family of the Prophet) are the righteous sect and that the righteous path is associated with them until the Day of Judgment.

This is supported by the hadith of the Thaqalayn, whose authenticity is well-known and accepted by all Muslim sects, among other hadiths that are numerous in number.

In addition to numerous verses that indicate this, such as the Verse of Purification (Ayat al-Tatheer) and the Verse of Affection (Ayat al-Mawaddah).

The space here does not allow for detailed elaboration, so those who wish to delve deeper can refer to the books of the Imams and their followers (may Allah be pleased with them), such as the first part of al-I'tisam, al-Shafi', al-Luami Al-anwar' and others.

Reasons or Motives for Writing

What prompted me to write this is that the Zaidi doctrine and its beliefs are subjected to distortion, tampering, and attempts to obliterate them. So, I chose these issues for students of knowledge, directing their attention to them, as they are the distinguishing features and characteristics of the doctrine. We have followed the closest and easiest paths to clarification, and we have focused on the most comprehensible evidence to make it easy for the reader to grasp. We did not include exhaustive evidence because it is intended for Zaidi students. Rather, the intention is to acquaint them with

their doctrine and to indicate the evidence for each issue. Praise be to Allah, the Lord of all worlds.

Clarification

The intention here is not to clarify the evidence indicating that the truth lies with the side of the Ahl al-Bayt and their Shia, or to explain who is meant by the Ahl al-Bayt. Rather, the purpose is to clarify the Zaidi doctrine in areas where there are disagreements among the foundational issues. This is so that the responsible individual can have a clear view of his creed, the creed of his Imams, and the creed of his people. We have not presented anything new; however, we have deferred some important issues that have been widely disputed, and we have only addressed others when necessary or when there was a need to do so.

The Division and Fragmentation of the Ummah

The division and discord within the Islamic Ummah have been evident since its inception and persist to this day. Regrettably, some spill the blood of others and deem each other disbelievers, echoing the sentiments expressed by the People of the Book before them, as Allah the Almighty recounts in Quran :

﴿وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَىٰ عَلَىٰ شَيْءٍ ۖ وَقَالَتِ النَّصَارَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ﴾ [البقرة: ١١٣]

"The Jews say, The Christians have nothing to stand on" and the Christians say, The Jews have nothing to stand on," (Al-Baqarah: 113).

Both division and discord are reprehensible, for there is no distinction between those who divide and those who differ. Yet, some opportunists advocate for the

permissibility of discord without division. Have they not read the Quranic verses stating:

﴿وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ﴾ [البقرة: ٢٥٣]
"But they differed, and some of them believed and some of them disbelieved" (Al-Baqarah: 253)

﴿فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ﴾ [البقرة: ٢١٣]
"So Allah guided those who believed to the truth concerning that over which they had differed" (Al-Baqarah: 213)

﴿وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ
 وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ﴾ [آل عمران: ١٠٥]
"And do not be like those who differed and became divided after the clear proofs had come to them" (Aal Imran: 105)

Hence, division and discord are grave sins, as elucidated and warned against by the Quran. The scope here does not allow for a detailed exposition of the evidence. Given that the evidence has established that the Ahl al-Bayt (the family of the Prophet) are with the truth, and the truth is with them, and that they are the manifestly righteous faction, while discord and division are among the major sins, it follows that the sect of the Ahl al-Bayt is the sect of truth, from which deviation and opposition are impermissible. Muslims, in general, concur in principle but differ in detail, acknowledging that there is one School of Thought upon the truth. Each claim to be that School of Thought, bolstering their assertions with flimsy arguments found in theological texts, countered by refutations from scholarly sources. However, the Zaidi faction has substantiated its claim with abundant evidence and compelling arguments,

epitomized by the Hadith of the Thaqaalayn, authenticated by various sectarian groups.

Who are the Ahl al-Bayt mentioned in the hadith of Thaqaalayn?

They are the people of the Cloak , Ahul Kessa'a , and their descendants, as evidenced by the hadith of the Cloak, which is narrated and accepted by all Muslims. For further reference, you may consult its citations in the commentary "Sharh al-Ghayah" by Al-Husayn ibn Al-Qasim, and in the exegesis of the Quran where Allah says:

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

[الأحزاب: ٣٣]

"Indeed, Allah desires to repel all impurity from you, O Ahl al-Bayt, and purify you with extensive purification" [Al-Ahzab: 33].

In addition, we are not aware of any scholar, ancient or modern, who has claimed that the women of the Prophet, peace be upon him and his family, are exclusively intended by the hadith of Thaqaalayn.

Chapter
On
Monotheism

Chapter On Monotheism

Faith in Allah the Almighty

Faith in Allah is the foremost obligation upon the accountable person. However, faith in Allah is not attained except through contemplation and reflection upon what is embedded in this universe. Therefore, contemplation and reflection are obligatory as a consequence of the obligation of faith.

Allah, the Exalted, has guided humanity in His Book to ways of reflection and rational means of validation, particularly in the Meccan surahs and more specifically in the thirtieth part of the Quran. Among these verses are:

﴿أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا ۝ وَالْجِبَالَ أَوْتَادًا ۝ وَخَلَقْنَاكُمْ أَزْوَاجًا ۝
وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ۝ وَجَعَلْنَا اللَّيْلَ لِبَاسًا ۝ وَجَعَلْنَا النَّهَارَ مَعَاشًا ۝
وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ۝ وَجَعَلْنَا سِرَاجًا وَهَّاجًا ۝ وَأَنْزَلْنَا مِنَ
الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ۝ لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ۝ وَجَنَّاتٍ أَلْفَافًا ۝﴾ [النبا]

"Have We not made the earth a resting place? And the mountains as stakes? And We created you in pairs. And We made your sleep a means for rest. And We made the night as clothing. And We made the day for livelihood. And We constructed above you seven strong heavens. And We made therein a burning lamp. And We sent down, from the rain clouds, pouring water. That We may bring forth thereby grain and vegetation. And gardens of entwined growth."

[An-Naba: 6-16]

﴿فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ۝ أَنَّا صَبَبْنَا الْمَاءَ صَبًّا ۝ ثُمَّ شَقَقْنَا الْأَرْضَ
شَقًّا ۝ فَأَنْبَتْنَا فِيهَا حَبًّا ۝ وَعَيْنًا وَقَضْبًا ۝ وَزَيْتُونًا وَنَخْلًا ۝ وَحَدَائِقَ

غُلْبًا ﴿٣٠﴾ وَفَاكِهَةً وَأَبًّا ﴿٣١﴾ [عبس]

"Then let mankind look at his food—how We poured down water in torrents. Then We broke open the earth, splitting [it with sprouts]. And We caused to grow within it grain. And grapes and herbage. And olive and palm trees. And gardens of dense shrubbery. And fruit and grass." [Abasa: 24–31]

﴿فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴿٥﴾ خُلِقَ مِنْ مَّاءٍ دَافِقٍ ﴿٦﴾ يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ﴿٧﴾﴾ [الطارق]

"So let man observe from what he was created. He was created from a fluid, ejected. Emerging from between the backbone and the ribs." [At-Tariq: 5–7]

﴿أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴿٧﴾ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ﴿٨﴾ وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿٩﴾ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿١٠﴾﴾ [الغاشية]

"Then do they not look at the camels—how they are created? And at the sky—how it is raised? And at the mountains—how they are erected? And at the earth—how it is spread out?" [Al-Ghashiyah: 17–20]

﴿أَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَنَاهَا ﴿٢٧﴾ رَفَعَ سَمَكَهَا فَسَوَّاهَا ﴿٢٨﴾ وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ﴿٢٩﴾ وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا ﴿٣٠﴾ أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ﴿٣١﴾ وَالْجِبَالَ أَرْسَاهَا ﴿٣٢﴾ مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ ﴿٣٣﴾﴾ [النازعات]

"Are you a more difficult creation or is the heaven? He constructed it. He raised its ceiling and proportioned it. And He darkened its night and extracted its brightness. And after that, He spread the earth. He extracted from it its water and its pasture. And the mountains He set firmly. As enjoyment for you and your grazing livestock." [An-Nazi'at: 27–33]

﴿يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ﴿٦﴾ الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ

﴿٧﴾ فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ ﴿٨﴾ [الإنفطار]

"O mankind, what has deceived you concerning your Lord, the Generous, Who created you, proportioned you, and balanced you? In whatever form He willed has He assembled you." [Al-Infitar: 6-8]

﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ﴿١﴾ الَّذِي خَلَقَ فَسَوَّى ﴿٢﴾ وَالَّذِي قَدَّرَ فَهَدَى ﴿٣﴾
وَالَّذِي أَخْرَجَ الْمَرْعَى ﴿٤﴾ فَجَعَلَهُ غُثَاءً أَحْوَى ﴿٥﴾﴾ [الأعلى]

"Exalt the name of your Lord, the Most High, Who created and proportioned. And Who destined and then guided. And Who brings out the pasture. And then makes it black stubble." [Al-A'la: 1-5]

﴿فَلَا أَقْسِمُ بِالْخُنَّسِ ﴿١٥﴾ الْجَوَارِ الْكُنَّسِ ﴿١٦﴾ وَاللَّيْلِ إِذَا عَسْعَسَ ﴿١٧﴾ وَالصُّبْحِ
إِذَا تَنَفَّسَ ﴿١٨﴾﴾ [التكوير]

"So I swear by the retreating stars—those that run their courses and disappear. And by the night as it closes in. And by the dawn when it breathes." [At-Takwir: 15-18]

﴿فَلَا أَقْسِمُ بِالشَّفَقِ ﴿١٦﴾ وَاللَّيْلِ وَمَا وَسَقَ ﴿١٧﴾ وَالْقَمَرِ إِذَا اتَّسَقَ ﴿١٨﴾﴾ [الإنشقاق]

"So I swear by the twilight glow. And by the night and what it envelops. And by the moon when it becomes full." [Al-Inshiqaq: 16-18]

﴿وَالْفَجْرِ ﴿١﴾ وَلَيَالٍ عَشْرٍ ﴿٢﴾ وَالشَّفْعِ وَالْوَتْرِ ﴿٣﴾ وَاللَّيْلِ إِذَا يَسْرِ ﴿٤﴾﴾ [الفجر]

"By the dawn. And by ten nights. And by the even number and the odd. And by the night when it passes." [Al-Fajr: 1-4]

﴿وَالشَّمْسِ وَضُحَاهَا ﴿١﴾ وَالْقَمَرِ إِذَا تَلَاهَا ﴿٢﴾ وَالنَّهَارِ إِذَا جَلَاهَا ﴿٣﴾ وَاللَّيْلِ
إِذَا يَغْشَاهَا ﴿٤﴾ وَالسَّمَاءِ وَمَا بَنَاهَا ﴿٥﴾ وَالْأَرْضِ وَمَا طَحَاهَا ﴿٦﴾ وَنَفْسٍ وَمَا

سَوَّاهَا ﴿٧﴾﴾ [الشمس]

"By the sun and its brightness. And by the moon when it follows it. And by the day when it displays it. And by the

night when it covers it. And by the sky and He who constructed it. And by the earth and He who spread it. And by the soul and He who proportioned it." [Ash-Shams: 1-7]

﴿وَاللَّيْلِ إِذَا يَغْشَى ۝ وَالنَّهَارِ إِذَا تَجَلَّى ۝ وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى ۝﴾

[الليل]

"By the night when it covers. And by the day when it appears. And by He who created the male and female." [Al-Layl: 1-3]

﴿وَالضُّحَى ۝ وَاللَّيْلِ إِذَا سَجَى ۝﴾ [الضحى]

"By the morning brightness. And by the night when it covers with darkness." [Ad-Duha: 1-2]

﴿وَالتِّينَ وَالزَّيْتُونَ ۝﴾ [التين]

"By the fig and the olive." [At-Tin: 1]

In some of what we have recited, there is an invitation to reflect on the scenes of this universe and cries that alert the heedless and awaken the sleepers. 'Wake up, look, turn around, think, contemplate, for there is a God and a Manager behind it. Behind all this, there is a great power and a Wise arranger.'

It is as if these verses in this part serve as a strong hand shaking the heedless, directing their eyes and hearts to these wondrous creations that proclaim the planning and wisdom behind them.

Indeed, it is ingrained in human nature that effects are tied to their causes, and events result from their agents. Hence, Allah the Exalted said..."

﴿أَفَرَأَيْتُمْ مَا تُمْنُونَ ۝ أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ ۝﴾ [الواقعة]

"Have you seen that which you emit? Is it you who creates it, or are We the Creator?" [Al-Waqi'ah: 58-59]

﴿أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ۝ أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ ۝﴾ [الواقعة]

"Have you seen that which you sow? Is it you who makes it grow, or are We the grower?" [Al-Waqi'ah: 63-64]

﴿أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٦٨﴾ أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ

الْمُنْزِلُونَ ﴿٦٩﴾﴾ [الواقعة]

"Have you seen the water that you drink? Is it you who brought it down from the clouds, or is it We who bring it down?" [Al-Waqi'ah: 68-69]

As for the existence of things without any creator at all, that is rejected by reason and not accepted by innate disposition. All the religious communities agree on this. However, they differed on what caused existence.

Some said it is nature, some said it is the intellect, some said it is a star, some said it is a cause, and some said it is a deliberate agent.

As for those who claimed that the world is eternal and has no beginning, they have perished and no longer exist. Their idea has been scientifically refuted by material scientists in this century. When we say 'scientifically,' we are using a new term that has spread in Arab countries after originating in Western countries, referring only to what falls under sensory perception and experimentation.

Indeed, this wondrous creation, this marvelous arrangement, this precise coordination, and this exact law indicate that behind it is a great power, a wise maker, and a knowledgeable expert who is aware of everything.

﴿قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَىٰ اللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ ﴿٦٩﴾﴾

[النمل]

"Say, 'Praise be to Allah, and peace upon His servants whom He has chosen. Is Allah better, or what they

associate with Him?" [An-Naml: 59]

﴿أَمَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا هُمْ قَوْمٌ يَعِدُونَ﴾ [النمل]

"Or Who created the heavens and the earth and sent down for you rain from the sky, causing to grow thereby gardens of beauty? It was not for you to cause the trees to grow. Is there a deity with Allah? No, but they are a people who ascribe equals to Him." [An-Naml: 59]

﴿أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾ [النمل]

"Or Who made the earth a stable ground and placed within it rivers and made for it firmly set mountains and placed between the two seas a barrier? Is there a deity with Allah? But most of them do not know." [An-Naml: 61]

﴿أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا تَذَكَّرُونَ﴾ [النمل]

"Or Who responds to the distressed one when he calls upon Him and removes evil and makes you inheritors of the earth? Is there a deity with Allah? Little do you remember." [An-Naml: 62]

﴿أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ أَلَيْسَ اللَّهُ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ﴾ [النمل]

"Or Who guides you through the darkneses of the land and sea and Who sends the winds as good tidings before His mercy? Is there a deity with Allah? Exalted is Allah above whatever they associate with Him." [An-Naml: 63]

﴿أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا تَشْكُرُونَ﴾ [النمل]

اللَّهُ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿٦٤﴾ [النمل]

"Or Who begins creation and then repeats it, and Who provides for you from the heaven and the earth? Is there a deity with Allah? Say, 'Produce your proof, if you should be truthful.'" [An-Naml: 64]

What evidence is clearer than this evidence?! What argument is more convincing than this argument?! If the mind does not submit to this argument and yield to this evidence, then it will not submit to any evidence or yield to any argument.

﴿وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ﴾ [النور]

"And whoever Allah has not granted light—for him there is no light." [An-Noor: 40]

Faith in the Messenger of Allah, Muhammad (peace and blessings be upon him and his family)

Muhammad (peace and blessings be upon him and his family) claimed prophethood and that he was a messenger from Allah the Exalted. He brought the Quran as a witness to his claim and as proof of his prophethood. Allah the Exalted said:

﴿وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا

شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾ [البقرة]

"And if you are in doubt about what We have sent down upon Our Servant, then produce a surah the like thereof and call upon your witnesses other than Allah, if you should be truthful" [Al-Baqarah 2:23].

The disbelievers turned away from this challenge and resorted to war. Their resorting to war is evidence of their inability to produce a surah like it.

Indeed, to this day, no one has produced a surah like it, and more than fourteen centuries have passed since then. Despite the ongoing challenge and the presence of disbelievers, no one has been able to meet this challenge. If it were within human capability, it would have happened during this long period

In the Book of Allah, there is a clear statement attesting to the truthfulness of the Messenger (peace and blessings be upon him and his family) and that he is from Allah the Exalted. Among these are things mentioned by Allah that no human at that time could have known or discovered, such as His discussion of the secrets of the seas, which were not known until the era of modern submarines. Allah the Exalted said:

﴿أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ مِنْ فَوْقِهِ سَحَابٌ﴾

[النور: ٤٠]

"Or they are like darknesses within an unfathomable sea which is covered by waves, upon which are waves, over which are clouds" [An-Noor: 40].

The existence of waves beneath the surface waves was only discovered in this century, yet the Quran spoke of it fourteen centuries ago. This is evidence that the Quran is from Allah the Exalted, as Muhammad ,peace and blessings be upon him and his family, was not a marine scientist, and even if we assumed he was, he could not have known this in that primitive era due to the lack of means for such knowledge.

When he revealed these secrets and this knowledge, which reality later confirmed, we knew it was from Allah the Exalted. This is a great sign for the people of this time, who have limited knowledge of the rhetorical miracles embedded in the verses of the Quran. Another

secret of the seas mentioned in the Quran, which was only truly understood in this century, is found in Surah Ar-Rahman. Allah the Exalted said:

﴿مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ۝ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ۝ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝ يُخْرِجُ مِنْهُمَا اللُّؤْلُؤَ وَالْمَرْجَانُ ۝ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ﴾ [الرحمن]

"He released the two seas, meeting side by side; Between them is a barrier so neither of them transgresses. So which of the favors of your Lord would you deny? From both of them emerge pearl and coral. So which of the favors of your Lord would you deny?" [Ar-Rahman: 19-23].

Western sailors discovered the aforementioned miracle at the beginning of this century, while they were at the Bab al-Mandab, with the Red Sea before them and the ocean.

With the Indian Ocean behind them, the sailors discovered that each of the two seas had distinct characteristics, such as salinity, animals, and plants, despite the connection of their waters. Some earlier interpreters had explained this by referring to fresh and salt water, but they faced difficulties with the interpretation, such as pearls and coral not emerging from fresh water, and the barrier not remaining for long before the waters mixed. The interpretation that aligns with scientifically proven facts and reality is preferable, as it allows the verse to be understood literally, whereas earlier interpreters had to resort to figurative explanations for the phrase {from both of them} since pearls and coral do not come from fresh water.

Additionally, marine scientists continued researching the properties of seas and found that each sea has a

distinct feature that differentiates it from its adjacent sea. This is another sign attesting to the truthfulness of the Prophet Muhammad, peace and blessings be upon him and his family, and that the Quran is from Allah the Exalted. Allah the Exalted says:

﴿سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ﴾ [فصلت: ٥٣]

"We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. But is it not sufficient concerning your Lord that He is, over all things, a Witness?" [Fussilat 41:53].

A comprehensive book on this subject, titled 'Modern Discoveries of What the Prophet of Mankind Foretold,' was authored by Husaini from Algeria and contains more than a hundred topics."

Belief in the Messengers of Allah, His Angels, and His Books

It is an obligatory duty to believe in all the Messengers of Allah, peace and blessings be upon them all. Some of them are mentioned in the Quran, while others are not:

﴿مِنْهُمْ مَّنْ قَصَّصْنَا عَلَيْكَ وَمِنْهُمْ مَّنْ لَّمْ نَقْصُصْ عَلَيْكَ﴾ [غافر: ٧٨]

"Among them are those We have told you about, and among them are those We have not told you about". [Ghafir: 78]

It is obligatory to believe in all of them, those who were mentioned and those who were not, peace and blessings be upon them all. The first of them is Adam, the father of mankind, peace be upon him, and the last of them is Muhammad, peace and blessings be upon him

and his family.

It is also obligatory to believe in what was revealed to each of them in general, even if we do not know the details. Allah the Exalted said:

﴿قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ﴾ [البقرة: ١٣٦]

"Say, "We believe in Allah and what has been revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Descendants, and what was given to Moses and Jesus, and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims in submission to Him". [Al-Baqarah: 136]

Similarly, it is obligatory to believe in the angels of Allah. Allah the Exalted said:

﴿آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ﴾ [البقرة: ٢٨٥]

"The Messenger has believed in what was revealed to him from his Lord, and so have the believers. All of them have believed in Allah and His angels and His books and His messengers, saying, We make no distinction between any of His messengers". [Al-Baqarah: 285]

Allah the Exalted informed us about them in general, saying:

﴿بَلْ عِبَادٌ مُكْرَمُونَ ﴿٢٦﴾ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٢٧﴾﴾ [الأنبياء]

"Rather, they are honored servants. They do not precede Him in speech and only according to His command do they act" [Al-Anbiya: 26-27]

And He said:

﴿يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ﴾ [الأنبياء: ٢٠]

"They exalt Him night and day [and] do not slacken"
[Al-Anbiya: 20]

And He said:

﴿لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ﴾ [الأعراف: ٢٠٦]

"They are not arrogant towards His worship, and they glorify Him and to Him they prostrate". [Al-A'raf: 206]

Allah specifically mentioned Gabriel and Michael, saying:

﴿وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ﴾ [الإنفطار: ١٠]

"And indeed, over you are keepers" [Al-Infitar: 10]

And He said about Gabriel:

﴿نَزَلَ بِهِ الرُّوحُ الْأَمِينُ﴾ [الشورى: ١٩٣]

"The Trustworthy Spirit has brought it down" [Ash-Shu'ara: 193]

Allah also informed us that among them are the keepers of Hell, the bearers of the Throne, and those entrusted with taking souls:

﴿حَتَّىٰ إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا﴾ [الأنعام: ٦١]

"Until, when death comes to one of you, Our messengers take him" [Al-An'am: 61]

And He said:

﴿الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولَىٰ أَجْنِحَةٍ

مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ﴾ [فاطر: ١]

"All praise is due to Allah, Creator of the heavens and

the earth, Who made the angels messengers having wings, two or three or four. He increases in creation what He wills) [Fatir: 1]

Belief in the Last Day

This is one of the pillars of faith, and without it, the structure of faith collapses. Belief in the Last Day means believing in the resurrection after death, the resurrection of the soul and the body, and then the judgment. Whoever is wretched will be in the Fire, dwelling therein forever, and whoever is happy will be in Paradise, dwelling therein forever.

Bodies and Attributes

A body: It is too well-known to be defined, like a human, a tree, a stone, water, and air.

An attribute: It is what occurs to a body, such as shapes and colors, union and separation, and what occurs to it like heat and cold, moisture and dryness, movement and stillness, thoughts and whispers of the soul, worry and sorrow, joy and sadness, satisfaction and anger, compassion and kindness, desire and aversion, will and dislike, determination, and human knowledge and life, ability and hearing, sight and ignorance, death and incapacity, as well as sweetness and bitterness in foods.

In the terminology of theologians, an accident is a property or attribute of a body. Therefore, accidents are the attributes of bodies, and an accident cannot exist by itself; rather, it must have a body in which it resides. Likewise, a body cannot exist by itself without accidents. When a body exists, it must have attributes such as length, shortness, color, movement, stillness, union, etc.

Similarly, attributes like ability, knowledge, life, incapacity, will, determination, satisfaction, anger, dislike, compassion, ascent, descent, and movement are all considered accidents that pertain to bodies and cannot be conceived by the mind except in a body.

If you understand this, then know that it is not conceivable for a body to exist without being in a place, and it is impossible for a body to exist without a location.

There is no disagreement among Muslims that the heavens and the earth and everything in between are created, and that the Creator of that is Allah the Exalted. He is an existent being, knowledgeable, capable, living, hearing, seeing, just, and wise. There is nothing like Him.

Then, they differed in the details of some of these generalities. Here we will mention our doctrine, we the Zaydis."

Exalting the Creator Above the Attributes of Bodies in General

The doctrine of the Zaydis, in general, is to exalt Allah the Exalted above all characteristics and attributes of bodies without exception. It is not permissible to describe Allah the Exalted with any attribute of created bodies, based on His saying:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾ [الشورى: ١١]

"There is nothing like unto Him" [Ash-Shura: 11]

And His saying:

﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾ [الإخلاص: ٤]

"Nor is there to Him any equivalent" [Al-Ikhlās: 4].

Therefore, when the polytheists attributed to Allah an attribute of the created beings, He strongly refuted them

in Surah Maryam, saying:

﴿وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۚ لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ۝٨٨ تَكَادُ السَّمَوَاتُ
يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ۝٨٩ أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ۝٩٠
وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ۝٩١﴾ [مريم]

"And they say, The Most Merciful has taken for Himself a son. You have done an atrocious thing. The heavens almost rupture therefrom and the earth splits open and the mountains collapse in devastation that they attribute to the Most Merciful a son. And it is not appropriate for the Most Merciful to take a son". [Maryam: 88-92]

Attributing a son to Him degrades His divinity. When the Children of Israel asked to see Allah, He struck them with a thunderbolt and caused their death for their wrongdoing. Allah the Exalted narrated this story:

﴿يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَى
أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ﴾

[النساء: ١٥٣]

"The People of the Scripture ask you to bring down to them a book from the heaven. But they had asked of Moses even greater than that and said, Show us Allah outright, so the thunderbolt took them for their wrongdoing" [An-Nisa: 153]

When they asked to see Allah, it degraded Him from the level of Lordship to that of visible created beings, making them deserving of being struck by the thunderbolt, as Allah has narrated. Another evidence is His saying:

﴿لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾ [الأنعام: ١٠٣]

"Vision perceives Him not, but He perceives all vision; and He is the Subtle, the Acquainted". [Al-An'am: 103]

Thus, the Zaydis exalt the Creator, the Exalted, above all accidents.

Negation of Corporeality from Allah Almighty

This indicates the negation of corporeality from Allah Almighty, based on His statement:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾ [الشورى: ١١]

"There is nothing like unto Him" [Ash-Shura: 11]

And His saying:

﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾ [الإخلاص: ٤]

"Nor is there to Him any equivalent" [Al-Ikhlās: 4].

If Allah were a body, then everybody would be equal to Him, and this is impossible for Allah Almighty. Moreover, it confirms from the rational perspective that there is no difference among Muslims that Allah, Glory be to Him, is not a body. He is the Creator of the heavens and the earth and whatever is between them. He is the Creator of the Throne and the chair, and He is the Creator of places and times. Allah exists without a place and without a time. There is no Throne, no chair, no need for a place, and He is free from being confined by a place. If He were a body, then He would need a place, but this is impossible for Allah to be in a place or need a place, because being confined is an attribute of the body.

This clarifies that the body is the one with dimensions,

which are length, width, and depth. It is what takes up space. So, the beginning of length, for example, to its end, requires entering into a space, which is a necessity for the body. Therefore, the definitive proof that Allah, the Exalted, does not resemble any place, and it follows that He is not a body, because the existence of a body implies the impossibility of being in a place, and width is one of the attributes of a body.

So, if it is established that Allah, Glory be to Him, is not a body with the conclusive transmitted and rational evidences, it follows that all the attributes of bodies are negated from Him, Glory be to Him. It is not permissible for Him to have the attributes of bodies, such as ascending and descending, moving and resting, because these are attributes of bodies and are among their characteristics. Similarly, all the attributes of bodies, like parting, joining, and color, as well as hunger, thirst, pleasure, pain, anger, satisfaction, intention, will, dislike, happiness, sadness, fear, anger, gentleness, forgetfulness, and heedlessness, are negated from Him.

This evidence nullifies the statement of those who claim that Allah, Glory be to Him, has a face, hands, eyes, legs, and fingers, and is a young man, and other similar claims.

The Shared Names Do Not Imply Shared Meanings

There are attributes ascribed to Allah, the Almighty, which are also ascribed to the creation. However, sharing the same name does not mean sharing the same meaning. The meaning differs when applied to humans compared to when it is applied to Allah. Let us address this word by word:

The attribute of existence for humans and other created beings, it means existence that is limited, with a beginning and an end. Allah says:

﴿هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا﴾ [الإنسان: ١]

"Has there not come upon man a period of time when he was not a thing even mentioned?" [Alinsan - 1]

In reality, humans and similar beings exist in a passive sense, having been brought into existence by the power of the Creator.

For the Creator, His existence is entirely different from that of the creation. There is no beginning or end to His existence. Allah says:

﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ [الحديد: ٣]

"He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing." [Alhadeed – 3]

Allah is the One who brings all existence into being in an active sense.

This distinction is highlighted by theologians who often use the term "Necessary Existence" (*Wajib al-wujud*) for Allah to differentiate between the Creator and the creation. They describe creation as "Possible Existence" (*Jauiz al-wujud*) and classify the impossible, such as the existence of contradictions, as "Impossible Existence" (*Mustahil al-wujud*).

They said: It is impossible for the impossible and the possible to coexist.

Qur'anic Contrasts

- Allah is Strong and Mighty, while humans are created weak.

- Allah is Rich and Praiseworthy, while humans are created poor.

- Allah did not beget nor was He begotten, while humans are fathers and sons.

- Allah does not tire nor forget, while humans tire and forget.

- Allah is the Sovereign, the Holy, the Almighty, the Honorable, while humans have deficiencies.

- Allah is Alive and does not die, while humans are mortal and ruled by death.

- Allah does not take a nap nor sleep, while humans sleep and take naps.

- Allah is the King of the dominion and what is in it, while humans know only a little.

- And other such contrasts are numerous in the Noble Book. There is no partnership or resemblance between Allah and His creation in any way, or in what is established as a shared attribute. For example, the concept of "existence" does not mean the same reality for Allah and for humans. Similarly, the terms "able" (*Qadir*) and "knowing" (*Aleem*) are attributed to Allah in a manner that befits His majesty.

Knower, Able, Revealer, Hearer, and Seer

These names are attributed to the Creator, Glorious and Exalted, and also to the weak created beings. However, attributing them to the Creator is different in reality and meaning. The meanings are not comparable between the Creator and the created. Allah, Glory be to Him, says:

﴿وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾ [النحل]

"And to Allah belongs the highest attribute, and He is

the Mighty, the Wise"[Al-nahel, 60],

And

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ [الشورى]

"There is nothing like unto Him, and He is the All-Hearing, the All-Seeing"[Ash-Shura: 11]

When these names are attributed to the Creator, they imply a meaning different from that intended for the created beings. For instance, the knowledge attributed to Allah is different from the knowledge attributed to humans. Similarly, the ability and the act of creation attributed to Allah are beyond human comprehension.

This also applies to other attributes like sight, hearing, and revelation. When these attributes are ascribed to humans, they are limited and confined to the human capacity. Allah, Glory be to Him, says:

﴿وَاللَّهُ أَخْرَجَكُمْ مِّن بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ

السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ﴾ [النحل: ٧]

"And Allah brought you out of your mothers' wombs not knowing a thing, and He gave you hearing, sight, and hearts that you might give thanks"[Al-nahel-7].

This verse indicates the limitations of human attributes compared to the divine attributes of knowledge.

The Difference Between the Knowledge of the Creator and the Knowledge of the Created

Human Knowledge

Human knowledge is an accidental attribute, and it is something non-essential. If the human is unaware, then knowledge comes to him after he was unaware. Human

knowledge is necessarily acquired through reasoning, obtained via tools like senses, experience, contemplation, and deduction.

Yes, human knowledge cannot extend to more than one thing at a time for contemplation and reasoning.

The Knowledge of Allah Almighty

The knowledge of Allah, Glory be to Him, is not accidental but essential and inherent. Allah, Glory be to Him, says:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ [الشورى]

"There is nothing like unto Him, and He is the All-Hearing, the All-Seeing" [Ash-Shura: 11]

And

﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾ [الإخلاص: ٤]

"And there is none comparable to Him" [Al-ikhlas].

This means that Allah's knowledge is comprehensive and encompasses all things, and He does not need a means for His knowledge as humans do. Allah, Glory be to Him, says:

The knowledge of Allah, the Almighty, is not an attribute that is separate from Him, nor is it something distinct from His essence. This is the meaning of what our Imams, peace be upon them, have said: Allah's knowledge is His essence. Allah is not like a tool or an instrument through which He gains knowledge. There is no observation, deduction, experience, or trial involved in His knowledge. Exalted is Allah far above such attributes.

Allah's knowledge encompasses everything; nothing is hidden from Him in the heavens or the earth. Allah says:

﴿وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ﴾ [الأنعام: ٥٩]

"And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry thing but that it is written in a clear record." [Al-ana'am 59]

Indeed, observation and thinking are among the attributes specific to physical beings and cannot be ascribed to Allah. Observation and thinking are tools used by one who is ignorant of a matter to attain knowledge about it. However, Allah is the Knower of the unseen and the seen, and there is no resemblance between the Creator and the creation.

The Difference Between the Ability of the Creator and the Ability of the Created

The ability in humans is an accidental attribute, and he is able by this ability which is an accident. As we have explained in the matter of knowledge, we say here that Allah's ability is inherent in His essence. He is, Glory be to Him, able by His essence, as He says:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾ [الشورى: ١١]

"There is nothing like unto Him" [Ash-Shura: 11]

The Difference Between the Attribute of Being Alive in the Creator and the Created

Life in humans and other living beings is an accidental attribute, and when this attribute goes away, the human becomes like an inanimate object. He is alive by this life which is an accidental attribute, and the statement here is similar to that of knowledge, whether equal or not.

Allah, Glory be to Him, is inherently Alive, meaning that Allah, Exalted be He, is described as Alive and named as such. However, His life is not an attribute that can be detached as in the weak human; if it is detached from him, he becomes a dead body.

Hence, life is an attribute and is given to the human, life and human are two separate combined entities, the human is described by life, and Allah, Glory be to Him, is also described by life. However, His life is not an accidental attribute, as in humans and other living beings. This is the meaning of our statement that His attributes are inherent to His essence, as we have stated.

Hearer and Seer in the Rights of the Creator and the Created

Hearing for humans is the perception of audible sounds, meaning hearing. Seeing is the perception of visible things, meaning sight. When these attributes are attributed to the Creator, Glorious and Exalted, they encompass all that is heard and seen, transcending the physical limitations of creation. Thus, Allah's seeing is not limited by the constraints of time and place as in the case of humans.

Allah, Glory be to Him, says:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ [الشورى]

"There is nothing like unto Him, and He is the All-Hearing, the All-Seeing" [Ash-Shura: 11]

And

﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾ [الإخلاص: ٤]

"And there is none comparable to Him" [Al-ikhlas].

The Meaning of Mercy in the Rights of the Creator and the Created

Mercy, when attributed to the created, refers to compassion and kindness extended towards others, such as a parent to a child. This is an accidental attribute in humans. When mercy is attributed to Allah, it signifies His absolute mercy, which is inherent and not derived from any external factor.

Allah, Glory be to Him, says:

﴿قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ﴾

[يونس: ٥٨]

"Say, 'In the bounty of Allah and in His mercy - in that let them rejoice; it is better than what they accumulate'" [Yunus:58],

And

﴿وَهُوَ الَّذِي يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ﴾ [الفرقان: ٤٨]

"And it is He who sends the winds as good tidings before His mercy" [Alforqaan, 25:48].

Allah, the Most Merciful, is characterized by mercy towards His creation, with His mercy being essential to His nature. This mercy is not comparable to the mercy of humans, which is temporary and conditional.

The Commander of the Faithful, Ali, peace be upon him, said as narrated by Al-Sayyid Hamidan: "He (Allah) speaks, wills, intends, is pleased, and is angry, but not in the way humans do, for His attributes are not like those of creation."

The Meaning of Satisfaction and Anger in the Rights of the Creator and the Created

Satisfaction from Allah, Glory be to Him, is not like the satisfaction in created beings because Allah, Exalted be He, is free from the accidental attributes that are characteristics of bodies.

Allah, Glory be to Him, says:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾ [الشورى]

"There is nothing like unto Him" [Ash-Shura: 11]

And

﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾ [الإخلاص: ٤]

"And there is none comparable to Him" [Al-ikhlas].

When Allah, Glory be to Him, is pleased, it means His judgment of granting reward and increasing guidance and blessings.

Anger means His judgment of deserving punishment and the removal of extra guidance and blessings, which are general guidance that only becomes possible for the responsible person with its presence.

The evidence for what we have said that satisfaction and anger in their true meaning cannot be attributed to Allah, Exalted be He, is because the attribute is among the characteristics of bodies, as we have explained. If it is attributed to the Creator, Glory be to Him, it is metaphorical as we have mentioned. The explicit expression is

brought to satisfy the eloquence of the language and the writing style of the Arabs. We do not deviate in our interpretation from the Arabic language and its context.

The Meaning of Will and Displeasure in the Rights of the Creator and the Created

Allah, Glory be to Him, wills without intending. Allah, Glory be to Him, does not act with blessing or will as we do. The terms "will" and "displeasure" have been used metaphorically when attributed to Allah, as mentioned in our teachings, Al-asas (The Principle in Aqida. Imam Alqaseem Almansoor), to affirm the meanings intended by them when attributed to the Creator, Glory be to Him, as detailed in their interpretation:

First: They are the same as the willing one, which means that the true meaning cannot apply to Allah, Exalted be He, because they are accidental attributes, and it is known that accidental attributes are among the characteristics of bodies.

Second: Allah's knowledge includes the understanding of the action's wisdom and benefit. If Allah, the Exalted, knows that a particular action at a specific time contains wisdom and benefit, then He wills it.

Displeasure, which is the opposite of will, is understood in its true meaning to be impossible for Allah. It refers to Allah's knowledge that an action or omission contains harm. As Imam Ali (peace be upon him) said:

"He wills without intention, loves and is pleased without tenderness, and hates and is angry without suffering."

And also:

"His will is the enforcement of His decree, and His intention is the execution of His matters."

This was mentioned in the collection of Sayyid Hamidan.

In the book Al-Itqan, Al-Razi states:

All emotional states such as mercy, joy, happiness, anger, modesty, deceit, and mockery have beginnings and ends. For example, anger begins as the boiling of blood in the heart and ends with the infliction of harm on the one who is angered. Thus, the term "anger" when attributed to Allah does not refer to its beginning, which is the boiling of blood, but to its end, which is the intent to punish.

Similarly, modesty begins as a form of humility or shyness in the self and has an end goal, which is refraining from an action. Therefore, the term "modesty" when attributed to Allah refers to His act of refraining from an action, not to the humility or shyness of the self.

Speech with Respect to the Creator and the Created

Speech, when attributed to humans, is entirely distinct from the speech attributed to the Almighty, as there is no similarity between the Creator and the created. This is evident from the verses:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾ [الشورى]

"There is nothing like unto Him" [Ash-Shura: 11]

And

﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾ [الإخلاص: ٤]

"And there is none comparable to Him" [Al-ikhlas].

The speech of Allah does not rely on tools such as a

throat, tongue, palate, nasal cavity, or lips. Exalted is He above such attributes, for only the weak, created beings require these means.

Once this distinction is understood, it becomes clear that Allah's speech may manifest in forms such as speaking to Moses through the tree, by creating speech within it, as He creates thunder, rain, and winds. It may also occur through inspiration cast into the heart of an angel, who then conveys it to another angel below him, as narrated in the traditions of the Prophet ,peace and blessings be upon him and his family.

As for articulating speech through physical tools as humans do, this is impossible for the Creator. Such an assumption would liken the Almighty to His creation, which is a grave misrepresentation of His exalted essence.

Doubts and Responses Regarding the Speech of Allah Almighty

It is stated in the summary of the intermediate creed: "Indeed, Allah speaks with an ancient speech (Jumu'ah), singular (letters), and He does not speak with letters and sounds...etc."

The response is that this statement is contradictory, for such speech must be external, composed of its parts. If the letters are created, their composition indicates their temporality. And speech that includes letters and sounds indicates temporality, as one part must follow another, with letters following words, and this is undoubtedly temporal.

Their statement: "Indeed, Allah does not speak with letters and sounds" is incorrect because the purpose of speech is to inform the listener and notify him, and this cannot be done except through the medium of sound.

Another doubt and its response regarding the speech of Allah Almighty:

In the summary, it is also stated: "Speech is an attribute of essence related to the essence of the Speaker, just as action is an attribute related to ability and will."

The response is that this statement is also contradictory. Speech is an attribute of essence, meaning it is ancient, whereas action is temporal, indicating that His actions are temporal.

Yes, the evidence indicates that the Qur'an is the action of Allah, like the rest of His actions. Allah, Exalted be He, says:

﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾ [النساء]

"And Allah spoke to Moses directly" [An-Nisaa, 4:164].

Thus, speech is an action, and Allah, Glory be to Him, performs it.

The statement of the summary's author is invalid for several reasons:

First: It involves itself in contradiction because it makes speech an attribute of essence and an attribute of action at the same time.

Second: There is no evidence to support it, and what has been proven invalidates it.

Third: The evidence indicates it is false because it contradicts the clear meaning that speech is an action of Allah, like the rest of His actions. His statement that descent, departure, movement, and standing are attributes of Allah, like the attributes of action related to ability and will, is incorrect.

The author of The Summary does not know the difference between the attribute of essence and the

attribute of action, which leads him to confusion.

As previously mentioned, descent, departure, movement, and standing are not considered attributes of essence, because they involve new events, and Allah is free from these, and it is impossible for His attributes to be considered as ancient.

Yes, it is most likely that the author of The Summary does not understand the meaning of the attribute of essence nor the attribute of action. He is dull in nature, with an inverted heart, contradicting himself in his statements, affirming something from one perspective, then negating it from another. This will be further explained regarding the servant's choice of action by his ability, followed by his contradiction in claiming that Allah creates the servant's actions and brings them into existence, a claim that no one before him from the Ummah has made regarding the attributes of Allah Almighty.

Another Doubt and Its Response Regarding the Speech of Allah Almighty

This argument is used to claim that speech is an attribute of essence, and that Allah, Exalted be He, speaks with letters and sounds. They cite His statement:

﴿قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ

رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا﴾ [الكهف: ١١١]

"If the sea were ink for writing the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement" [Al-Kahf, 18:109].

The response: What is meant by this verse is the vastness of Allah's knowledge, which has no limit. It does

not refer to the abundance of letters and sounds, as there is no praise in that. Rather, it is commonly understood among people that excessive speech is a deficiency. Thus, Allah is not praised for something that is considered a shortcoming among His audience. Speech becomes futile when it is not directed at anyone or when there is no recipient to whom the speech is addressed. Exalted is Allah above what they attribute to Him, far above and beyond.

The Definitive and the Ambiguous, and How to Refer the Ambiguous to the Definitive

Allah, Glory be to Him, has informed us in general that the Qur'an contains definitive verses, which are the foundation of the Book, and ambiguous verses. Allah, Glory be to Him, has indicated that mentioning the ambiguous verses will result in differences regarding their interpretation. This is in the verse about the definitive and the ambiguous. The indication is from His statement, Exalted be He, at the beginning of Surah Al-Imran:

﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ
مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ
وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا
بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٧﴾﴾ [آل عمران]

"It is He who has sent down to you, O Muhammad, the Book; in it are verses that are precise - they are the foundation of the Book - and others unspecific. As for those in whose hearts is deviation from truth, they will follow that of it which is unspecific, seeking discord and seeking an interpretation suitable to them. And no one knows its

true interpretation except Allah. But those firm in knowledge say, 'We believe in it. All of it is from our Lord.' And no one will be reminded except those of understanding." [Aal-i-Imraan: 7].

If scholars agree on the meanings of those verses where differences occur, and they do not differ in their interpretations, then the ambiguous verses refer back to the definitive ones. This is the method our imams have adopted, and it is the consensus of the nation. They did not differ in their interpretations, nor did they exceed the boundaries of the Arabic language. They interpreted these verses within the limits of eloquence, rhetoric, and the context, following the method of the Arabs in their language.

Thus, the commentators did not exceed the words to the meanings of debates and arguments, keeping them within the known method of the scholars of eloquence, using it as evidence for the connotations of the words.

So, seeking interpretation here requires referring to the established meanings in the books of interpretation, which comply with the language, the contexts, and the connotations.

The term "face" in the usage of the Arabs is often applied to refer to the essence of something, as mentioned in *Al-Qamus*. Our Imams (peace be upon them) and those in agreement with them have interpreted the verse:

﴿وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ﴾ [Ar-Rahman: 27]

"And the Face of your Lord, full of Majesty and Honor, will remain" [Ar-Rahman: 27]

to mean: "Your Lord will remain." The word "face" is used here to signify the entity to which it is attributed, as

also clarified in *Al-Qamus*. Supporting evidence for this usage can be found in the Arabic expression: "*This is the face of reason*" or "*the face of truth*," where the intended meaning is: "This is reason and truth."

If one were to interpret the verse literally, as the people of apparent meanings (Ahl al-Zahir) tend to do, it would result in a problematic understanding. The interpretation would suggest that everything perishes except for the "face" of Allah, implying that anything other than Allah's face is subject to destruction. However, this literal reading is inconsistent.

Thus, those who adhere to a literalist view must revert to our interpretation, which is that the verse signifies: "Everything perishes except Allah." This understanding aligns with the intended meaning of the verse.

Therefore, this verse cannot be used to assert the existence of a literal "face" as an attribute of Allah. Instead, it signifies the essence or entirety of Allah, not a physical feature

The Face

Yes, there are terms in the Qur'an that might suggest anthropomorphism (resemblance of Allah to created beings). We will mention them along with their interpretation according to the scholars of Ahl al-Bayt (peace be upon them). One such example is:

In Allah's statement:

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾﴾ [الرحمن]

"Everyone upon it [the earth] will perish, but the Face of your Lord, full of Majesty and Honor, will remain" [Ar-Rahman: 26-27]

We say: It is established by rational proofs and Qur'anic evidence that Allah is not a body. This verse and similar ones, whose apparent meaning might suggest anthropomorphism, should not be understood literally as the anthropomorphists (mushabbihah) interpret them. Doing so would contradict the verses that negate similarity and likeness to Allah, such as:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾ [الشورى]

"There is nothing like unto Him" [Ash-Shura: 11]

And

﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾ [الإخلاص: ٤]

"And there is none comparable to Him" [Al-ikhlas].

It would also clash with rational arguments, which state that if the Creator were a body, He would be created (muhdath), like all other bodies. This is impossible.

Furthermore, the verses of the Qur'an do not contradict or conflict with one another. There is no disagreement among Muslims regarding the perfection and coherence of the Qur'an, as Allah says:

﴿وَإِنَّهُ لَكِتَابٌ عَزِيزٌ ﴿٤١﴾ لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ

تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾﴾ [فصلت]

"Indeed, it is a mighty Book. Falsehood cannot approach it from before it or from behind it; it is a revelation from a Lord who is Wise and Praiseworthy" [Fussilat: 41-42]

Thus, the interpretation of "the Face" in this verse refers to Allah Himself, not to a physical feature. This understanding aligns with both reason and revelation.

If this is the case, then it is impossible for the face to

be a physical attribute like a human face, as this would imply anthropomorphism. Consequently, we must interpret the verse metaphorically, and the outward meaning does not apply here.

Therefore, it is not permissible for the verses of the Qur'an to contradict or clash. It is also not permissible for them to conflict with the beliefs of Muslims regarding Allah's attributes. Allah says:

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ﴾ [الأعراف: ٥٤]

"Indeed, your Lord is Allah, who created the heavens and the earth in six days and then established Himself above the Throne" [Al-A'raaf, 7:54],

And

﴿إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ﴾ [فاطر]

"Indeed, Allah, to His servants, is Acquainted and Seeing" [Faafir, 35:31].

If we know from this that these noble verses, whose outward meaning suggests contradiction, are not contradictory, and that their meanings are not conflicting, then the speech of the scholars of Muslims regarding these verses is consistent.

Yes, if we reflect on their statement:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾ [الشورى]

"There is nothing like unto Him" [Ash-Shura: 11]

We find that no one from the Muslims interprets its outward meaning. The Muslims unanimously agree that the verse's purpose is not the outward meaning, nor the apparent words.

Then they differ in interpreting the verses of resemblance, such as His statement, Exalted be He:

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ۖ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ﴾ [الرحمن: ٢٧]

"Everyone upon it [the earth] will perish, but the Face of your Lord, full of Majesty and Honor, will remain" [Ar-Rahman: 26-27]

Some of them rely on the outward meaning, while others interpret it in ways that go beyond the apparent meaning. They interpret "face" as indicating Allah's essence, and they interpret "hand" as indicating power and control, as mentioned in the noble Qur'an and by Zaidi and Mutizlah scholars and some others.

Hands and Two Hands

The verses that anthropomorphists (mushabbihah) refer to when attempting to attribute physical attributes to Allah are as follows:

The Verses:

﴿وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ﴾ [الذاريات: ٤٧]

"And the heaven We constructed with strength" [Adh-Dhariyat: 47]

﴿لَمَّا خَلَقْتُ بِيَدَيَّ﴾ [ص: ٧٣]

"For what I created with My two Hands" [Sad: 73]

﴿بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ﴾ [المائدة: ٦٤]

"Rather, both His Hands are extended; He spends however He wills" [Al-Ma'idah: 64]

﴿وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ﴾

[الزمر: ٦٧]

"And the earth entirely will be within His grip on the

Day of Resurrection, and the heavens will be folded in His Right Hand" [Az-Zumar: 67].

The Misinterpretation:

Literalists and some who oppose the view of the Zaydi school have misinterpreted these verses, attributing physical characteristics such as hands, fingers, and a grasp to Allah.

They also refer to certain hadiths interpreting these verses, particularly the last one from Surah Az-Zumar, and they claim that such texts affirm that Allah has literal hands, fingers, and a grasp.

We respond to them: If your position is that the Qur'an must always be interpreted literally, then how do you explain Allah's words about the Qur'an itself:

﴿لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ﴾ [فصلت: ٤٢]

"Falsehood cannot approach it from before it or from behind it" [Fussilat: 42]

Where are the Qur'an's hands?

Or His words regarding a destroyed town:

﴿فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا﴾ [البقرة: ٦٦]

"So We made it an example for what was before it and what was after it, and a lesson for those who fear Allah" [Al-Baqarah: 66]

Or His description of punishment:

﴿يَنْزِلُ يَدْنِي عَذَابٌ شَدِيدٌ﴾ [سبا: ٤٦]

"Before a severe punishment" [Saba': 46].

Or His description of the wind:

﴿وَمَنْ يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ﴾ [النمل: ٦٣]

"And Who sends the winds as good tidings before His mercy" [An-Naml: 63].

So, where are the hands of the Qur'an, the hands of the town, the hands of the punishment, and the hands of the rain (mercy), O people of literal interpretation?

Can you find us two hands here, distinguish between the right and the left, and identify the fingers—the pinky, ring finger, middle finger, index finger, and thumb? Since you insist on taking "hands" literally, you cannot escape this logical challenge.

If you do not address this, then you have effectively stripped Allah's words of the attributes affirmed for them in the Qur'an. Denying any part of the definitive words of the Qur'an is disbelief, and interpreting it in a way contrary to its apparent meaning, according to your methodology, is considered deviation, innovation, and distortion.

There is no way for you, literalists, to escape these challenges. Every question or argument you raise against our Imams and those who agree with them will similarly turn back upon you.

Indeed, we have presented these verses and logical challenges to the literalists to invalidate their approach, which insists that all religious texts must always be interpreted literally. What we have presented demonstrates the fallacy of their methodology in its entirety.

The verse says:

﴿وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلَعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ

مَبْسُوطَتَانِ يُنْفِقُ كَيْفَ يَشَاءُ ﴿٦٤﴾ [المائدة: ٦٤]

"And the Jews said, The hand of Allah is chained.' Chained are their hands, and they are cursed for what they said. Rather, both His hands are extended; He spends however He wills" (Al-Maaida :64).

Ahl al-Zahir ,the literalists, clung to this verse and affirmed two physical hands for Allah. However, our Imams, peace be upon them, and their supporters explained it differently. They said: The Jews, may curses be upon them, described Allah, Exalted is He, as stingy. They expressed this through a metaphor, which is more eloquent than direct speech, by saying, "The hand of Allah is chained." Allah responded to their claim with an equally eloquent metaphor, emphasizing generosity by mentioning "both hands."

In Arabic usage, "chaining the hand" and "extending the hand" are metaphors for withholding and spending. This expression is used elsewhere in the Qur'an:

﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا

مَحْسُورًا﴾ [الإسراء: ٢٩]

"And do not make your hand as chained to your neck, nor extend it completely and become blamed and insolvent" (Al-Israa :29).

The meaning of this verse aligns with another verse:

﴿وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا﴾ [الفرقان: ٦٧]

"And those who, when they spend, do so neither excessively nor sparingly but are ever between that, justly moderate" (Al-Furqaan :67).

A Study on Metaphor and Allegory

Allegory (kināya) is widespread among Arabs, and its use is common in their language, in which the Qur'an was revealed. Some examples of allegory in Arabic expressions include:

- "He is chaste in his attire," which is a metaphor for chastity.
- "He has never placed a razor under his veil," a metaphor for someone pure and innocent.
- "He licked his finger," a metaphor for death.
- Similarly, "His fingers turned yellow" means he has died.
- "His sandal slipped," which can imply making a mistake or, at times, financial hardship.
- They say about someone who has been killed: "He rode the chestnut horse" - where "chestnut" symbolizes blood.
- And for someone who has been chained: "He was carried on the black steed," referring to shackles.

Among the figurative expressions in the Qur'an is Allah's saying:

﴿فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً﴾ [النمل: ١٣]

"But when Our signs came to them as clear evidences..."
[An-Naml: 13],

though signs themselves do not have sight.

﴿قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ﴾ [الأنعام: ١٠٤]

"There has come to you enlightenment from your Lord..." [Al-An'am: 104].

﴿أُولَى الْأَيْدِي وَالْأَبْصَارِ﴾ [ص: ٤٥]

"Men of strength and vision." [Sad: 45]

Allah praised them, and praise is associated with

attributes, not physical limbs.

Another figurative use in the Qur'an is:

﴿وَكَايْنٍ مِّن قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسَبْنَاهَا حِسَابًا شَدِيدًا
وَعَذَّبْنَاهَا عَذَابًا نُكْرًا﴾ [الطلاق: ٨]

"And how many a city insolently defied the command of its Lord and His messengers, so We took it to severe account and punished it with a terrible punishment." [At-Talaq: 8].

Conclusion of the Research on Hands

The anthropomorphists said: "Indeed, Allah, Exalted be He, started by attributing 'His Majesty,' and their people continued to attribute 'His Majesty' without deviation or evasion. They remained steadfast on this, ascribing to Him hands, fingers, grip, and seizing, magnifying and honoring the hand and fingers until no doubt remained about the anthropomorphism. They understood from these attributes might, power, and grandeur. They described the hand and fingers in such a way that they attributed to the heavens what they attributed to the earth, and their explanation for the rise of the hand was not detailed, as they did not delve into the details that lead to anthropomorphism. They magnified and honored the fingers, increasing the belief in anthropomorphism and enhancing the image of Allah's might."

The truth, as understood by scholars of the creed, is in His statement:

﴿وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِّيَمِينِهِ﴾

[الزمر: ٦٧]

"The earth entirely will be within His grip on the Day of Resurrection, and the heavens will be folded in His right hand" [Az-Zumar :67].

These are metaphors for Allah's great power and dominion, indicating that no part of the human's power and dominion is independent, and the saying "so-and-so did this or that" does not detract from Allah's might.

As for the hadiths that narrated, it is difficult to interpret this literally without explaining it in line with the Qur'anic interpretation. Therefore, interpreting it with metaphor is necessary because the literal interpretation does not comply with the divine attributes as established by intellect and textual evidence.

What confirms the correctness of this interpretation is what has been established that Allah, Exalted be He, is not a body, as we have previously demonstrated with rational and textual evidence, such as His statement:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾ [الشورى]

"There is nothing like unto Him" [Ash-Shura: 11]

And

﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾ [الإخلاص: ٤]

"And there is none comparable to Him" [Al-ikhlas].

Thus, we use the real meaning of the metaphor, which came for the purpose of magnifying and glorifying Allah's power, and describing it in sensory terms to bring it closer to human understanding.

The Eyes

If the eyes are mentioned in His statement, Exalted be He:

﴿وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا﴾ [هود]

"And construct the ship under Our eyes" [Hud :37], with the literal meaning of exaltation to avoid anthropomorphism and resemblance, their statement: "Indeed, He, Glory be to Him, has true eyes in a manner that befits His majesty, beyond what intellect and nature comprehend," is true. If we consider the metaphor, the meaning is preserved with respect to intellect and reasoning, as metaphorical language is used extensively in Arabic expressions and is recognized for its eloquence and appropriateness.

As for what they hold onto with the apparent meaning, this is invalid. Look at His statement, Exalted be He:

﴿وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا﴾ [هود]

"And construct the ship under Our eyes" [Hud :37].

If the apparent meaning is taken, it implies anthropomorphism.

﴿تَجْرِي بِأَعْيُنِنَا﴾ [القمر: ١٤]

"Sailing under Our Eyes" (Al-Qamar :14).

This verse describes the Ark of Noah, peace be upon him. If we interpret it literally, as the Wahhabis do, it implies that Allah has more than two eyes and that the Ark sails within these eyes. However, the reality is not so. The Ark was sailing amidst waves like mountains.

Similarly, Allah says:

﴿وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا﴾ [هود: ٣٧]

"And construct the ship under Our Eyes" (Hud :37).

The reality is that Noah, peace be upon him, built the Ark on the ground using planks and nails, as stated in the Qur'an. He did not ascend to the Throne, which the literalists claim is where Allah resides, to construct it within His "eyes." May Allah distance us from such ignorance, for it knows no bounds. Exalted is the Almighty above what they attribute to Him.

The Meaning of *Istawa* (Established) and How

His statement, Exalted be He:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ [طه]

"The Most Merciful [who is] above the Throne established" [Qur'an, 20:5].

This verse was interpreted by some to attribute to Allah the truth of "established" without explaining how. They did not compare Him, nor did they engage in anthropomorphism. They narrated from Imam Malik: "Establishment is known, and how is unknown. Belief in it is obligatory, and questioning it is bida'a."

We say: The "how" mentioned by the theologians is based on their understanding. For instance, when the grandson of Muhammad ibn Abdul Wahab says: "Indeed, He established without how and eyes, without how." How is the attribute of length, shortness, color, organs, shapes, movement, stillness, standing, sitting, reclining, prostration, greatness, and weakness. So, he states that He established without how.

Their decision implies anthropomorphism because "how" is among the attributes of bodies. Therefore, saying "without how" means they have decided on anthropomorphism. As such, attributing to Allah the truth of "established" means attributing to Him an

establishment known to reason, not an establishment known by comparison. Thus, this statement contradicts the true understanding of "established."

We say: Belief in the obligatory truth of "established" is mandatory, for it is impossible for Allah to be without a "how" known to reason. Thus, their statement "without how" means it is impossible to verify it as an established fact.

If they mean the true meaning of "established," then it is according to Allah's will, which is obligatory for the believer. So, if they explain it in detail, they will deviate from the truth. Thus, the anthropomorphists did not differentiate between attributing the verse to Allah's true meaning and understanding it according to human attributes, leading to anthropomorphism.

Yes, we have the belief that the true meaning of "established" without how contradicts the belief in the true meaning. The anthropomorphists have committed an error, and their statement without how is impossible without attributing anthropomorphism.

We must know: does this word indicate a true meaning or a metaphorical meaning? If it is true, it is impossible without attributing to it anthropomorphism and disbelief, as the anthropomorphists claim.

The Throne and the Kursi

The Throne according to our belief is the dominion. In His statement, Exalted be He:

﴿ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ﴾ [الأعراف: ٥٤]

"Then He established Himself above the Throne"
[Qur'an, 7:54],

and in His statement:

﴿وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ﴾ [الحاقة: ١٧]

"And the Throne of your Lord will be borne above them, that Day, by eight angels" [Al-Haqqah: 17]

This implies the usage by the Arabs for dominion. The Qur'an was revealed in their language. The Arab poet said: "If he becomes firm, then his dominion has completed its structure."

The Kursi, mentioned in His statement, Exalted be He:

﴿وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ﴾ [البقرة: ٢٥٥]

"His Kursi extends over the heavens and the earth" [Qur'an, 2:255],

Its meaning, as known to the scholars, is as follows:

Regarding the dominion, when the poet mentions knowledge or dominion, it is used in the context of a well-established Arab metaphor. The Arab poet described a man and his extension: "Their dominion and power were as firm as..."

Thus, the term 'sahifa' (pamphlet) is named because knowledge is written on it. Ibn Abbas mentioned in his tafsir:

﴿وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ﴾ [البقرة: ٢٥٥]

"His Kursi extends over the heavens and the earth" [Qur'an, 2:255],

meaning: His knowledge.

Ibn Hatem narrated from Ibn Abbas, and similarly narrated by Jareer from Atiyah, who said that Ibn Abbas said: "The Kursi is the knowledge." This was also narrated by Sa'id ibn Jubayr and others from him. From here, the Ahlul Bayt, may peace be upon them, and the companions of the Prophet, peace be upon him and his

family, took their sayings and narrations about the Kursi and their beliefs. Gabriel narrated from the Prophet, peace be upon him and his family, that the Kursi is knowledge, and the Lord knows best.

The Sirat and the Mizan

The Sirat, described in some narrations as thinner than a sword and positioned over Hell, is said to be crossed by those standing at the Day of Judgment. Those of faith are said to pass safely, albeit with fear and trepidation, with the best among them saying, "Safety, safety." Those who lack faith, however, are said to fall into Hell. This described Sirat has no basis in the creed of the Zaidis and our Imams, may Allah be pleased with them, and it is not mentioned in the Book of Allah, where He has said:

﴿مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ﴾ [الأنعام: ٣٨]

"We have not neglected in the Register a thing"[Al-An'am:38].

Nor is there confidence in the narrations from the Hashwiyya among the people of hadith, knowing that even if authentic, they offer only conjecture. Allah the Exalted has said:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ

كَانَ عَنْهُ مَسْئُولًا﴾ [الإسراء: ٣٦]

"And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - all those one will be questioned about"[Al-Isra: 36], and He also said:

﴿إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا﴾ [يونس: ٣٦]

"Indeed, assumption avails not against the truth at all"

[Yunus:36].

Similarly, with the Mizan, described in some narrations as having one scale in the East and one in the West, these narrations are not reliable. Whenever weighing is mentioned in the Quran on the Day of Judgment, it signifies justice, as Allah the Exalted has stated:

﴿وَالْوِزْنَ يَوْمَئِذٍ الْحَقُّ﴾ [الأعراف: ٨]

"And the weighing [of deeds] that Day will be the truth" [Al-A'raf: 8]

Thereby informing us that the weight is the truth.

The Images

The term "Assoor" mentioned in Allah's saying:

﴿وَنُفِخَ فِي الصُّورِ﴾ [الكهف: ٩٩]

"And breathe life to the images" [Al-Kahf: 99]

is a plural form of "صورة," much like "Assoof" (wool) is the plural of "صوفة," universally agreed upon when it is not of man-made origin. It originally denotes something that is Allah-given, and the return of the pronoun to it in singular form is a characteristic of this kind of plural. Do you not see that they say: "The wool has been fluffed up," and there is no trumpet that Israfil has swallowed, as the people of exaggeration claim, and the term "Naqoor" (trumpet) is metaphorical.

The Meaning of Book

Allah, the Exalted, says:

﴿وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ﴾ [النمل: ٥٧]

"And there is nothing concealed within the heaven and the earth except that it is in a clear Register." [An-Naml].

He also says:

﴿وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ﴾ [ياسين: ١٢]

"And everything We have enumerated in a clear record." [Yaseen:12].

And similar verses. It is well-known that when something is recorded in a book, it becomes less likely to be forgotten or lost. This is a principle understood by all people, which is why books of knowledge were written down. Without such documentation, much of knowledge—or perhaps most of it—would have been lost. This principle also applies to the compilation of the Quran into a *mushaf*.

However, Allah, the Exalted, has no need for recording or documenting His knowledge in a book, for He encompasses all things with His knowledge. Nothing is hidden from Him in the heavens or the earth. He is never overtaken by forgetfulness, heedlessness, slumber, or sleep. He knows the secrets and what is even more hidden.

When this is understood, it becomes clear why our Imams, peace be upon them, have stated that the "book" mentioned in these verses refers to Allah's knowledge. This is a figurative expression (*kinayah*), which is more eloquent than a literal interpretation, as is well-known in the science of rhetoric and eloquence.

Praise be to Allah, the Lord of all worlds. May blessings and peace be upon Muhammad and his family.



On the Vision of God in the Hereafter and Clarifying the Truth Regarding It

It has been established that Allah, exalted is He, is not a physical body, as evidenced by His independence from place, for He existed before the creation of place. If He were a body, He would require a place. Muslims are unanimously agreed that Allah, exalted is He, is the Creator of places, the heavens, the earth, the Throne, the Kursi, and water. Vision is only possible for physical bodies and their associated properties.

Their assertion that "He is seen without modality" is not acceptable to reason. Thus, it is not correct that He, exalted is He, will be seen on the Day of Judgment in a manner not bound by direction—neither in front of nor behind the observer, nor to the right or left, nor above or below. This is among the innate impossibilities ingrained in the natural intellect that God created. He says:

﴿لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ﴾ [الأنعام: ١٠٣]

"Vision perceives Him not, but He perceives all vision".
[Al-An'am: 103]

and He also says:

﴿لَنْ تَرَانِي﴾ [الأعراف: ١٤٣]

"You will not see Me" [Al-A'raf: 143],

And

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾ [الشورى: ١١]

"There is nothing like unto Him" [Ash-Shura: 11].

Any texts that appear to conflict with these clear Qur'anic and rational proofs must be interpreted in a way that aligns with them, resolving apparent discrepancies by referring to established, agreed-upon principles, as we have outlined previously.

Supporting the interpretation of the verse

﴿لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ﴾ [الأنعام: ١٠٣]

"Vision perceives Him not, but He perceives all vision".
[Al-An'am: 103]

As referring to both this world and the Hereafter is the fact that it is included among attributes of praise mentioned by Allah, exalted is He, before and after it. Allah only praises Himself with attributes that are uniquely suited to His majesty and greatness, distinct from His creation.

If believers were to see Him on the Day of Judgment, this praise would not hold true, for it would not be unique to Him. Many created beings, buried beneath layers of earth or hidden in the vast expanse of space, might share such an attribute. He says:

﴿وَيَخْلُقُ مَا لَا تَعْلَمُونَ﴾ [النحل: ٨]

"And He creates that which you do not know" [An-Nahl],
And

﴿سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا

لَا يَعْلَمُونَ﴾ [يس: ٣٦]

"Glory be to Him who created all pairs, from what the earth grows, from themselves, and from that which they do not know" [Ya-Sin: 36].

Therefore, the meaning of these praises is only complete if it is understood that He, exalted is He, is inherently distinct from all creation, such that vision and perception of Him are impossible.

For example, if we were to say that He, exalted is He, cannot be seen in this world or the Hereafter, but then add that it is possible for Him to be seen or for vision to

encompass Him, this would invalidate the praise and contradict the divine attributes of majesty.

Indeed, the meaning of His statement

﴿لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ﴾ [الأنعام: ١٠٣]

"Vision perceives Him not, but He perceives all vision".
[Al-An'am: 103]

is the negation of any resemblance between the Creator and the creation, making it a statement of praise. Its meaning is similar to His statement:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾ [الشورى: ١١]

"There is nothing like unto Him" [Ash-Shura: 11]

And

﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾ [الإخلاص: ٤]

"Nor is there to Him any equivalent" [Al-Ikhlās: 4].

If this verse did not convey this meaning, it would not serve as praise and would not describe the unique attributes of Allah.

[الشورى]

The Issue and Response Regarding the Verse

﴿وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ۖ إِلَىٰ رَبِّهَا نَاظِرَةٌ﴾ ٢٢

The verse:

﴿وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ۖ إِلَىٰ رَبِّهَا نَاظِرَةٌ﴾ [القيامة: ٢٢]

"Some faces on that Day will be radiant, awaiting their Lord" [Al-Qiyamah: 22-23],

has been interpreted by some Muslim groups as an argument supporting the possibility of seeing Allah, based on its apparent meaning. They also refer to other verses such as:

﴿كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَّخُجُونَ﴾ [المطففين: ١٥]

"No! Surely they will be veiled from their Lord that Day"
[Al-Mutaffifin: 15],

and:

﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ

أَحَدًا﴾ [الكهف: ١١٠]

"So whoever hopes for the meeting with his Lord, let him do righteous deeds and associate none in the worship of his Lord" [Al-Kahf: 110],

as well as narrations attributed to the Prophet Muhammad ,peace and blessings be upon him, such as:

"You will see your Lord on the Day of Judgment as you see the full moon on a clear night."

The Response

At first glance, the Qur'anic proofs appear contradictory, and their implications seem conflicting. However, it is impossible for genuine contradictions to exist in the noble Qur'an, which is described as:

﴿ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ﴾ [البقرة: ٢]

"That is the Book about which there is no doubt" [Al-Baqarah: 2],

and:

﴿وَإِنَّهُ لَكِتَابٌ عَزِيزٌ لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ﴾

[فصلت: ٤١]

"And indeed, it is a mighty Book; Falsehood cannot approach it from before it or from behind it" [Fussilat: 41-42].

Thus, any seeming contradiction in the Qur'an must be resolved through proper interpretation, ensuring the

meanings of its verses align harmoniously.

Regarding these verses, it is crucial to recognize that metaphysical matters, such as the essence of Allah or His attributes, are beyond human comprehension and not subject to the limitations of physical perception.

Abstention of Abrogation and Specification

The First: Abrogation

Allah's attributes, exalted is He, do not change. It is not conceivable for Him to inform us at one point that He is in one state and then later reveal that He has changed to another state, as His attributes are intrinsic. For instance, it is not possible for Him to tell us initially that He cannot be seen, and then later, after a period of time, declare that He will be seen. Similarly, it would not be feasible for Him to state at first that He knows the unseen and then, hypothetically, declare that He no longer knows the unseen.

The Second: The Impossibility of Specification After a Period of Time

The evidence against specification in the matters previously discussed lies in the fact that such a specification would, in reality, amount to abrogation of a portion of what the general statement encompasses. If abrogation occurs, then it invalidates the principle of abrogation in these cases, rendering this claim baseless.

Additional Clarification

Furthermore, general statements, before the advent of specification, would lead those obligated to follow them (the mukallafun) into misunderstanding and error. Such an outcome would amount to deception and misguidance, which are incompatible with the wisdom of

Allah, exalted is He. Allah says:

﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا﴾ [النساء: ٨٧]

"And who is more truthful in speech than Allah?" [An-Nisa: 87],

and:

﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا﴾ [النساء: ١٢٢]

"And who is more truthful than Allah in statement?" [An-Nisa: 122].

He also describes the Qur'an, saying:

﴿لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ﴾

[فصلت: ٤٢]

"Falsehood cannot approach it from before it or from behind it; it is a revelation from a Lord who is Wise and Praiseworthy" [Fussilat: 42].

Connected Specification

There is no objection to connected specification, as it does not involve deception or misguidance.

Having understood this, it becomes evident that both abrogation and specification are impossible in this context. Furthermore, prioritization among certainties (القطعيات) is not valid, as it is only applicable to probabilities (الظنيات). Probabilities allow for varying degrees of strength and weakness, and the level of assumption can increase or decrease. However, certainties do not admit such variability. Reflect on this carefully.

The Conclusion of the Research

Having understood all of the above, it is important to note that there are fundamental principles agreed upon

by Muslims, such as the verses:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾ [الشورى: ١١]

"There is nothing like unto Him" [Ash-Shura: 11]

And His saying:

﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾ [الإخلاص: ٤]

"Nor is there to Him any equivalent" [Al-Ikhlās: 4].

From these agreed-upon principles, it follows that Allah, exalted is He, has no likeness or similarity. Any disputed interpretations must ultimately conform to this foundational agreement.

When we observe the differing interpretations among Muslim groups regarding the verse:

﴿إِلَىٰ رَبِّهَا نَاظِرَةٌ﴾ [القيامة: ٢٣]

"awaiting their Lord" [Al-Qiyamah: 23],

We find the following views:

1. **First Interpretation:** The meaning is "looking towards the mercy of their Lord."
2. **Second Interpretation:** The meaning is "awaiting their Lord." The word "*Nathira*" (looking) in the Arabic language can signify "waiting," as in the verse:

﴿فَنَظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ﴾ [النمل: ٣٥]

"But waiting for what the messengers will return with" [An-Naml: 35],

and:

﴿لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا﴾ [البقرة: ١٠٤]

"Do not say, 'Attend to us,' but say, 'Look upon us,' and listen." [Al-Baqarah: 104].

and:

﴿انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ﴾ [الحديد: ١٣]

"Wait for us that we may acquire some of your light" [Al-Hadid: 13].

3. **Third Interpretation:** The intended meaning is the literal vision of Allah with the eyes.

While the interpretations differ, they must ultimately be judged by the agreed-upon foundational principles. God says:

﴿مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ﴾ [آل عمران: ٧]

"Among them are verses that are precise—they are the foundation of the Book" [Aal-Imran: 7].

The "foundation of the Book" serves as the standard to which ambiguous meanings are referred.

Upon examining the third interpretation, which suggests a literal vision of Allah, we find that it implies, by logical necessity, that Allah is a physical body. This is because vision, in its literal sense, applies only to physical bodies and their properties.

The assertion that "Allah is seen without modality" is an evasion, as vision inherently requires modality. It is impossible to see something without it existing in a particular direction or spatial orientation. Thus, this interpretation necessitates either **anthropomorphism** (*tajseem*) or the assertion of an impossibility—both of which are invalid. The first is rejected by consensus, and the second is refuted by reason.

The first and second interpretations do not entail such problematic implications. While they may diverge from the apparent meaning of the verse, this divergence is

justified to maintain consistency with the foundational principles. The apparent meaning cannot be upheld if it contradicts the agreed-upon tenets, as this would lead to contradictions within the Qur'an itself, rendering one part of it at odds with another. Allah says:

﴿وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا﴾ [النساء: ٨٢]

"Had it been from anyone other than Allah, they would have found within it much contradiction" [An-Nisa: 82].

Thus, we deviate from the apparent meaning only out of necessity. However, this deviation remains consistent with the language of the Qur'an. For example, we interpret *"Nathira"* as *"awaiting,"* which is a well-established meaning in the language, as seen in the verses:

﴿فَنَظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ﴾ [النمل: ٣٥]

"But waiting for what the messengers will return with" [An-Naml: 35],

﴿انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ﴾ [الحديد: ١٣]

"Wait for us that we may acquire some of your light" [Al-Hadid: 13].

and:

﴿وَقُولُوا انظُرْنَا﴾ [البقرة: ١٠٤]

"Look upon us" [Al-Baqarah: 104].

Even in the poetry of Hassan ibn Thabit, we find:

إِلَى الرَّحْمَنِ يَأْتِي بِالْخُلَاصِ

"To the Most Merciful, he comes seeking deliverance."

This interpretation aligns with both the linguistic usage of *"nazar"* (to look/wait) and the foundational

principles of Islamic theology, avoiding contradictions or anthropomorphic implications.

Radiant Faces on the Day of Resurrection

Linguistic and Rhetorical Analysis

The omission of a word (حذف المضاف) while keeping its grammatical counterpart (المضاف إليه) is common in Arabic language and the Qur'an. This stylistic choice has been analyzed by grammarians, such as in *Mughni al-Labib*, and is recognized by scholars of rhetoric as "*I'jaz al-Qasr*" (*Conciseness by Omission*). It is discussed under the categories of brevity, elaboration, and balance. Additionally, scholars categorize it under **metaphor** (مجاز الحذف), where the context provides clues to the omitted word.

The Rational Evidence for Omission

In the context of this verse, the rational evidence for the omission is the impossibility of physically seeing Allah.

The Rhetorical Balance in the Verse

The verse's context supports this interpretation:

﴿وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ ۖ تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ﴾ [القيامة]

"And some faces that Day will be gloomy, expecting that a calamity is about to befall them" [Al-Qiyamah: 24-25].

Here, we find a rhetorical balance between:

1. "ناظرة" (Radiant) and "باسرة" (Gloomy).
2. "Awaiting reward" and "Expecting calamity".

By interpreting "ناظرة" (looking) as "awaiting," the verse achieves a balanced and elegant rhetoric. In contrast, interpreting "ناظرة" as a literal physical vision disrupts the balance and limits the rhetorical symmetry to the first pair of descriptions, weakening the overall coherence.

Supporting Evidence from Other Verses

This pattern of omission and inferred meaning appears in other Qur'anic verses, such as:

1. ﴿كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَّحْجُوبُونَ﴾ [المطففين: ١٥]

"No! Surely they will be veiled from their Lord that Day" [Al-Mutaffifin: 15].

- The implied meaning: "Veiled from the reward of their Lord."

2. ﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا﴾ [الكهف: ١١]

"So whoever hopes for the meeting with his Lord, let him do righteous deeds" [Al-Kahf: 110].

- The implied meaning: "Hopes for the reward and mercy of their Lord."

Metaphorical Interpretation of Verses Related to Allah

For example, the verse:

﴿وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا﴾ [الفجر: ٢٢]

"And your Lord comes, and the angels, rank upon rank" [Al-Fajr: 22],

is interpreted as: "The command of your Lord has come" or "The promise and warning of your Lord have come."

Similarly, any mention of "descent" or "coming" related to Allah in the Qur'an or Hadith is understood metaphorically, such as:

- "The descent of Allah" is interpreted as "The descent of His command or mercy."

This interpretation avoids any implication of anthropomorphism or corporeal characteristics, which

all Muslim groups unanimously reject.

Any text from the Qur'an or Hadith that might appear to imply anthropomorphism or physicality must be interpreted in a way that aligns with the unanimous agreement of the Islamic community, which affirms Allah's transcendence above all creation.

To interpret such texts in a way that necessitates corporeality or similarity to creation is both erroneous and ignorant. God says:

﴿سُبْحَانَهُ وَتَعَالَى عَمَّا يُصِفُونَ﴾ [المؤمنون: ٩١]

"Exalted is He and high above what they describe" [Al-Mu'minun: 91].

On the Concept of Necessary Implications in Doctrine

Some of the Wahhabis have claimed that *"the necessary implication of a doctrine is not itself the doctrine"* as a way to avoid the association of anthropomorphism and corporealism (*tashbih wa tajsim*) when their opponents attributed these implications to their beliefs.

However, the Wahhabis themselves have not adhered consistently to this principle. Instead, they often declare their opponents to be unbelievers (*takfir*) based on **imaginary or speculative implications**. For example:

- **Building domes** or simply having domes present in a community.
- Practices such as **hanging papers around the neck**, touching the soil for blessings, kissing graves, or circumambulating around them—assuming, for the sake of argument, these practices are valid as claimed.

Based on such actions, the Wahhabis accused those

who performed them of **shirk (polytheism)** and applied the rulings of polytheists to them. These rulings included:

- Declaring their blood permissible to spill.
- Seizing their property as spoils of war.
- Prohibiting intermarriage with them.
- Imposing all other rulings applicable to polytheists.

This shows their **excessive reliance on implications**, to the point of acting on **imaginary and speculative implications**. Yet, when they are confronted with **necessary implications**, those that the natural intellects and sound reason deem unavoidable, they respond by saying:

"The necessary implication of a doctrine is not itself the doctrine."

In response to such inconsistencies, we turn to the Qur'an:

﴿رَبِّ احْكُم بِالْحَقِّ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ﴾ [الأنبياء: ١١٢]

"My Lord, judge with truth. And our Lord is the Most Merciful, the One whose help is sought against what you describe" [Al-Anbiya: 112].

A Doubt and Its Response Regarding the Meaning of Allah's Descent

Benefit:

This concerns what some claim regarding Allah's descent in the last third of the night, asserting that it is a real, physical descent, as stated in the *Mukhtasar al-'Aqeedah al-Wasitiyyah* (a summarized theological creed).

We say in response:

First: A real, physical descent can only apply to

bodies, and Allah Almighty is not a body.

Second: It has been established and widely known among astronomers, and agreed upon by nations, that the sun is in constant motion and that the Earth is spherical and revolves around it. Therefore, the periods of night and day rotate on Earth in a continuous manner—when it is night in one region, it is day in another, and vice versa. Likewise, the last third of the night is always occurring somewhere on Earth at all times. It never ceases in one place except that it begins in another. This has been the case since Allah created the universe in its current state.

It is within our capability to verify the accuracy of what we have stated using a telephone call. If this is the case, then Allah Almighty would be constantly occupied with descending and following the last third of the night, thereby vacating the Throne from His settling upon it and the Footstool from beneath His feet.

From here, it becomes evident to us the validity of the Zaidi interpretation of Allah's descent as referring to the descent of His mercy. It also becomes clear that the knowledge of the author of *Mukhtasar al-'Aqeedah al-Wasitiyyah* is unreliable and that he has adopted anthropomorphic beliefs similar to those of the Hanbalis, who interpret concepts such as coming, going, ascending, and descending literally.

This reasoning itself demonstrates the falsehood of the claim by the author of *al-Wasitiyyah* that the attribute of 'Uluw (elevation) is a literal attribute of Allah Almighty, as he argues using the verse:

﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ﴾ [فاطر: ١٠]

"To Him ascends the good word." [Fatir-10]

Similarly, he interprets other references to elevation

as literal, while in reality, the Earth is spherical, meaning that elevation for some people is a descent for others. For example, when the sun is above the eastern hemisphere of the Earth, it is simultaneously below the darkened western hemisphere. So where is the intended elevation of Allah Almighty in this case? Are we to believe that elevation is relative, meaning that Allah is elevated in one place and not in another, before and behind us, above and below us? Every direction in which we turn is a direction of elevation relative to the Earth.

We praise Allah for what He has allowed us to understand, and there is no evidence supporting the literal claim of elevation. By Allah's grace, it has become clear to us that the name *Ahl al-Sunnah wal-Jama'ah* is not an accurate description of the doctrine that has been excessively repeated without proof. The *al-Wasitiyyah* creed has no truth to its claims, no validity to its arguments, and no credibility to its interpretation. Praise be to Allah, the Lord of the worlds, and may blessings be upon Muhammad and his family.

A Study on Ignorance and Negation

Be aware that those who interpret Allah's attributes, exalted is He, in the same way as they are understood in relation to created beings, have compared Allah to His creation and demonstrated ignorance of their Creator. Such an act constitutes disbelief, from which we seek refuge in Allah. The root cause of this error is their turning away from the guidance of the family of the Prophet, peace be upon them.

The Meaning of Negation (تعطيل)

Negation in this context refers to the complete denial of attributes for Allah, exalted is He. However, denying the attributes of created beings in relation to the

Creator, glorified and exalted, is the essence of monotheism (توحيد). This is not **negation** as claimed by the Wahhabis.

Anthropomorphism and Literalism

The Wahhabis have interpreted all of Allah's attributes according to what they observe and understand from created beings. Consequently, they have ascribed to Allah:

- A face, eyes, side, hands, and feet.
- Ascent and descent, arrival, settling on the Throne.
- Dwelling in the clouds and coming in them.

They have asserted all these attributes for Allah in a literal sense.

When they were accused of anthropomorphism (تشبيه) and corporealism (تجسيم), they tried to evade the charge by claiming: "**without modality**" (بلا كيف)—as though this phrase distinguished between the Creator and creation.

This approach combines **anthropomorphism** and **negation**:

1. **Anthropomorphism (تشبيه):**

By ascribing literal, physical attributes to Allah, they have likened Him to His creation.

2. **Negation (تعطيل):**

By attributing these qualities to Allah, they have stripped Him of the attributes of divinity, contradicting the meanings of:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾ [الشورى]

"There is nothing like unto Him" [Ash-Shura: 11]

And

﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾ [الإخلاص: ٤]

"And there is none comparable to Him" [Al-ikhlas].

﴿لَا تُدْرِكُهُ الْأَبْصَارُ﴾ [الأنعام: ١٠٣]

"Vision perceives Him". [Al-An'am: 103]

The Wahhabi interpretation has led to a dual error:

- **Anthropomorphism:** By likening Allah to created beings.
- **Negation:** By stripping Allah of His unique divine attributes and reducing Him to a physical being.

True monotheism lies in affirming that Allah, exalted is He, is utterly unlike His creation while ascribing to Him the perfection of His divine attributes as described in the Qur'an and the teachings of the Prophet's family (peace be upon them).

A Doubt and Its Response

In *Mukhtasar al-'Aqeedah al-Wasitiyyah* under the title: *The Moderation of Ahl al-Sunnah Between the Sects of Misguidance*, it is stated:

"The Mu'attil (negator) is the one who denies divine attributes or some of them and rejects their existence in His essence. The Mushabbih (anthropomorphist), on the other hand, is the one who likens some of them to the attributes of created beings. As for Ahl al-Sunnah wal-Jama'ah, they affirm the attributes without resemblance and declare Allah to be free from the likeness of the created while not denying any of His attributes."

Response:

The *Mu'attil* is the one who negates divine attributes or some of them while also rejecting their existence in His essence. However, negating their existence in His essence does not constitute negation (*ta'til*) in any matter. Rather, denying such a notion is the essence of *tawheed* (monotheism), since attributing them to Allah's

essence would mean likening Him to created beings. This is what we have previously explained and provided evidence for.

The truth is that the creed of *Ahl al-Bayt* (peace be upon them) is the correct one, as expressed by Imam 'Ali ibn Abi Talib (peace be upon him). He has a statement on this matter in *Nahj al-Balaghah* that clarifies the issue.

Chapter
On
Jusice

Chapter On Justice

The Islamic nation is unanimous in its belief that Allah, exalted is He, is Just and Wise. He does not wrong even the weight of an atom, and all His actions are good, with nothing evil in them. This principle is undisputed. However, there are details related to this principle where differences of opinion have arisen.

One of the key points of contention is whether reason independently determines the goodness or evil of actions. For example, the goodness of justice (حسن العدل) meaning that the one who practices justice deserves praise and reward or the evil of injustice (قبح الظلم), meaning that the one who commits injustice deserves blame and punishment.

The Zaydis and other Muslim sects believe that reason independently discerns the morality of actions, even before divine laws (الشرائع) are revealed. They argue that intellect can identify justice as praiseworthy and injustice as blameworthy without the need for external validation through revelation.

However, another group argues that reason has no authority or ability to discern such matters. They contend that goodness and evil are determined solely by divine revelation. They argue:

- *An act is good because Allah commands it.*
- *An act is evil because Allah forbids it.*

In their view, the intellect plays no part in these judgments and cannot independently identify goodness or evil. Any judgment made by reason alone cannot be relied upon.

The Response

The judgment of reason that deems justice as good and injustice as evil is among the self-evident truths of

the intellect. Such truths require no deliberation or reasoning, akin to the knowledge of hunger, thirst, pain, joy, and happiness, or the awareness of one's own existence. These are matters that do not necessitate evidence or argumentation. However, when adherents of this peculiar view gained prominence and followers, the need arose to clarify the truth and establish evidence. This is akin to how wisdom previously dictated the establishment of proofs and the clarification of arguments to refute the doctrines of polytheistic idolaters and the claims of the Sophists, which are inherently invalid according to reason and its self-evident principles.

If you ask, "How did these doctrines gain acceptance among the polytheists, including those of sound intellect, especially the Quraysh?" The answer is that society, upbringing, and education play a significant role in fostering and perpetuating superstitions. Such factors are often accompanied by imaginations and delusions that justify idolatry.

An example of how imagination can overpower reason is the fear of darkness that some people experience, even when the place is free from any real danger. While reason necessarily rules such fears as baseless, imagination and delusion may conjure frightful apparitions and terrifying specters. When imagination dominates a person, reason weakens, and its judgment becomes impaired. This, coupled with the alignment of such delusions with the desires of the soul and its natural inclinations, aligns perfectly with Allah's statement:

﴿إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ﴾ [النجم: ٢٣]

"They follow nothing but assumption and what their souls desire" [An-Najm: 23].

We Say, with Allah's Help and Guidance:

Using reason as evidence in this matter may seem circular at first glance. However, since those who disagree with us on the authority of reason are themselves adherents of the Qur'an, it suffices to rely on the Qur'an to demonstrate the invalidity of their position.

Allah, exalted is He, says:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ

وَالْمُنْكَرِ﴾ [النحل: ٩٠]

"Indeed, Allah commands justice, good conduct, and giving to relatives and forbids immorality, bad conduct, and oppression" [An-Nahl: 90].

This verse provides clear evidence that Allah's commands and prohibitions align with innate human nature and sound reason. Allah commands certain actions and forbids others because they are inherently aligned with what human nature gravitates towards and what intellect deems proper. Thus, why would anyone turn away from religion? It is sufficient for anyone to recognize its truth by reflecting and consulting their intellect. The Qur'anic commands align perfectly with natural inclinations and forbid only what the mind finds abhorrent and innate disposition rejects.

The Messenger of Allah, peace and blessings be upon him and his family, only commanded what is recognized as good and forbade what is known as evil. These concepts of good (*al-ma'roof*) and evil (*al-munkar*) are deeply rooted in human nature and evident to reason.

The truthfulness of the Prophet, peace and blessings be upon him and his family, is evident from the fact that he only commanded actions the intellect deems good and forbade actions the heart and soul instinctively reject.

Thus, what is deemed good (*al-ma'roof*) and evil (*al-munkar*) is already recognized as such before the arrival of commands and prohibitions. The good is inherently praiseworthy, and the evil is inherently blameworthy.

As Allah says:

﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ ۚ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ﴾ [آل عمران]

"Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding, those who remember Allah while standing, sitting, and lying on their sides and give thought to the creation of the heavens and the earth" [Aal-Imran: 190-191].

These verses, among others, provide evidence that the creation of the heavens and the earth, and the alternation of night and day, are filled with signs. These signs are a field of contemplation for those endowed with reason. Through reflecting on them, they can recognize the wisdom behind creation and formation, as well as the transcendence of the Creator, exalted is He, above what the ignorant attribute to Him.

Allah, exalted is He, says:

﴿أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ﴾ [الغاشية: ١٧]

"Then do they not look at the camels, how they are created?" [Al-Ghashiyah: 17],

and:

﴿وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَى﴾ [الواقعة: ٦٢]

"And you have already known the first creation." [Al-Waqi'ah: 62],

and:

﴿قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ﴾ [يس: ٧٩]

"Say, 'He will give them life who created them the first time.'" [Ya-Sin: 79].

He also says:

﴿لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا﴾ [الأنبياء: ٢٢]

"Had there been within them [the heavens and the earth] gods besides Allah, they both would have been ruined." [Al-Anbiya: 22].

The polytheists would condemn certain practices, such as marrying one's father's wife, which they called "نكاح المقت" (marriage of disgrace).

Allah further states:

﴿وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ﴿١٩﴾ وَلَا الظُّلُمَاتُ وَلَا النُّورُ ﴿٢٠﴾ وَلَا الظِّلُّ

وَلَا الْحَرُورُ ﴿٢١﴾ وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ﴾ [فاطر]

"And not equal are the blind and the seeing, nor are the darknesses and the light, nor are the shade and the heat, and not equal are the living and the dead." [Fatir: 19–22].

In another verse, He says:

﴿وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا

الْمُسِيءُ قَلِيلًا مَّا تَتَذَكَّرُونَ﴾ [غافر: ٥٨]

"And not equal are the blind and the seeing, and those who believe and do righteous deeds and the evildoer. Little do you remember." [Ghafir: 58].

Universal Morality Before Revelation

Even before the advent of divine laws, societies would condemn lying, treachery, and betrayal, while praising honesty, trustworthiness, and loyalty. This is evident in the histories of nations and kings, as well as in pre-Islamic poetry. A contemporary examination of global news, newspapers, magazines, or broadcasts further confirms this truth.

For instance, even atheistic communist states, such as China and Russia, criticize Israel and its actions, denounce treachery, and praise advocates of peace and security, often awarding them recognition and prizes.

Evidence from the Qur'an

Additional evidence for this innate sense of morality is found in Allah's words:

﴿فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا﴾ [الشمس: ٨]

"And inspired it [the soul] with its wickedness and its righteousness." [Ash-Shams: 8],

﴿وَهَدَيْنَاهُ النَّجْدَيْنِ﴾ [البلد: ١٠]

"And We guided him to the two paths." [Al-Balad: 10],

﴿وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ

الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ﴾ [الحجرات: ٧]

"But Allah has endeared to you the faith and has made it pleasing in your hearts and has made disbelief, defiance, and disobedience hateful to you." [Al-Hujurat: 7],

and:

﴿إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا﴾ [الإنسان: ٣]

"Indeed, We guided him to the way, be he grateful or ungrateful." [Al-Insan: 3].

The Deviated Position

The opponents, having denied the authority of reason, claimed that there is no such thing as an inherently evil act in relation to Allah. They argued that, had Allah committed anything considered evil (far exalted is He above such a notion), it would still be deemed good simply because He is the Lord. They asserted that the evils committed by humans are only considered blameworthy because humans are servants under command and prohibition.

For example, they claim:

- Acts like injustice are considered evil solely because of the divine prohibition against them.
- Similarly, lying and frivolity are considered wrong only due to the prohibition.
- Truthfulness, loyalty, and justice are considered good solely because of the command to perform them.

According to this view, reason has no means whatsoever to discern the inherent goodness or evil of actions.

Free Will and Human Responsibility

Additionally, they addressed the issue of human choice. They denied that individuals are compelled or forced into performing actions or abstaining from them. Instead, they held that a person has the capacity to act or refrain from acting through a pre-existing ability. This ability, however, does not necessitate the occurrence of the action.

This Issue and Its Significant Consequences:

This issue is one of the major theological disputes, with far-reaching implications that necessitate addressing significant topics, including:

1. Imposing the Unbearable (تكليف ما لا يطاق):

Based on this view, Al-Razi stated in *Al-Mahsul* that all religious obligations are essentially commands to perform the impossible.

2. Eternal Punishment and Suffering in Hell Without Guilt:

This would constitute pure injustice, far exalted is God above such an accusation.

3. Nullifying the Purpose of Revealing Scriptures and Sending Messengers:

This undermines the wisdom of the All-Wise, negating the purpose of divine guidance.

4. Establishing Arguments for the Sinners and Invalidating the Arguments of the Most Just of Judges:

Such a position grants sinners a valid claim while weakening the authority of divine justice.

5. Denying and Rejecting the Verses of the Noble Qur'an:

This interpretation contradicts the teachings explicitly laid out in Allah's Book.

6. Attributing Evil and Immorality to the Holy and Pure Sovereign.

This position aligns with what the Wahhabis term "*Unification of Actions*" (توحيد الأفعال). According to them, every movement in the universe—whether it is obedience or disobedience, good or evil, marriage or fornication, prayer or fasting, justice or benevolence, disbelief, tyranny, or lying—is attributed to Allah, who is its creator.

The evidence that humans have free will in their actions is as clear and self-evident as the statement that "one is half of two." The doctrine of compulsion and

necessity is a baseless superstition unworthy of consideration by rational minds. It does not merit serious engagement or the effort to refute it through prolonged debate. The intellect, by its very nature, dismisses and utterly rejects this doctrine in its entirety.

In reality, the doctrine of compulsion is a pagan belief.

Allah, exalted is He, says:

﴿سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ

شَيْءٍ﴾ [الأنعام: ١٤٨]

"Those who associate others with Allah will say, 'If Allah had willed, we would not have associated [anything with Him], nor would our fathers, nor would we have forbidden anything.'" [Al-An'am: 148].

This belief has crept into the minds of those with weak faith, just as the love of worshiping the calf infiltrated the hearts of the Children of Israel.

Refutation of the Doctrine of Compulsion

The scholars, may Allah have mercy on them, thoroughly refuted this doctrine with the evidence and clear arguments Allah granted them. They exposed its abhorrent nature due to the fundamental destruction it brings to the foundations of Islam and because Allah commanded them to clarify the truth to the people. Among their proofs to refute the doctrine of compulsion and necessity is the self-evident distinction any rational person finds between the involuntary tremor caused by cold and deliberate voluntary movement. The former is beyond a person's control, while the latter depends on their will and choice. Similarly, the difference between the movement of animals and inanimate objects demonstrates the presence of will in the former and its

absence in the latter.

This is why it is inappropriate to ask a tall person, "Why are you tall?" or a short person, "Why are you short?" Yet, it is entirely reasonable to ask a wrongdoer, "Why did you commit injustice?" or a liar, "Why did you lie?" Such questions are directed at actions stemming from choice and responsibility.

There are verses in the Noble Qur'an that some use to argue that humans have no choice in their actions. However, these verses can be interpreted in multiple ways, and each interpretation must be aligned with reason, divine justice, and the overall message of the Qur'an.

Our Imams, peace be upon them, have provided interpretations for each of these verses that align with the innate human intellect, the justice and wisdom of Allah, and the explicit texts of the Qur'an. It is important to note that some Qur'anic verses are **clear and definitive** (*mohkam*) and serve as the foundation upon which Islamic beliefs are built, while others are **ambiguous** (*mutashabih*). The apparent meanings of the ambiguous verses cannot be relied upon in establishing doctrine.

Allah, exalted is He, says:

﴿مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾ [آل عمران: ٧]

"He is the One who revealed to you the Book. Among its verses are clear and precise, they are the foundation of the Book, while others are ambiguous. As for those in whose

hearts is deviation, they will follow that of it which is ambiguous, seeking discord and seeking an interpretation. But no one knows its interpretation except Allah. And those firm in knowledge say, 'We believe in it. All of it is from our Lord.' And no one will be reminded except those of understanding." [Aal-Imran: 7].

Imam Al-Hadi, peace be upon him, provided explanations for many of these verses in response to Ibn al-Hanafiyya. Those interested can find these interpretations in *Al-Majmu'a Al-Fakhira*.

The ambiguous verses are those that can be interpreted in more than one way. The Imams, peace be upon them, consistently interpreted these verses in a manner that aligns with the definitive (*mohkam*) verses. This ensures that the Qur'an remains free from contradiction and inconsistency, as it would if these verses were interpreted otherwise.

A Doubt and Its Response

One argument put forth by those who deny free will is their claim that Allah's prior knowledge of what humans will do means they cannot act otherwise than what Allah already knows.

The response to this is that knowledge is dependent on the thing known, and it would follow that Allah Himself would not have free will, since His knowledge from eternity of what He would do means He could not act contrary to His knowledge, otherwise knowledge would turn into ignorance. There is consensus that Allah indeed has free will.

Furthermore, the argument that imposes obligations that cannot be borne is dependent on this issue; thus, disproving it negates the argument. Evidence of its

invalidity includes Allah's words:

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾ [البقرة: ٢٨٦]

"Allah does not burden a soul beyond that it can bear"
[Al-Baqarah:286],

and the Prophet, peace be upon him and his progeny, said :

"If you are commanded to do something, do as much of it as you can"

And Allah, glorified is He, said:

﴿يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ﴾ [البقرة: ١٨٥]

"Allah intends for you ease, and does not intend for you hardship" [Al-Baqarah:185].

What greater hardship is there than being tasked with what one cannot bear? Allah's words in Surah At-Tawbah also state:

﴿وَسَيَخْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ

يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ﴾ [التوبة: ٤٢]

"They will swear by Allah, 'If we could, we would have gone out with you,' destroying themselves, while Allah knows that they are certainly lying" [At-Tawbah:42].

Thus, He declared their claim of incapacity false, and the verse indicates that humans have inherent ability.

Allah's words:

﴿وَلَا يَظْلِمُ رَبُّكَ أَحَدًا﴾ [الكهف: ٤٩]

"And your Lord does not wrong anyone" [Al-Kahf:49].

Arguing otherwise would deny justice and wisdom from the All-Wise. This issue has been much debated between determinists and advocates of justice, leading

to lengthy disputes and extensive discussion over many centuries, filling pages of foundational books—scholastic theology—and commentaries, with specific books written on the subject.

Ultimately, it is a doctrine that should not be attributed to Muslims, for they have ascribed to their Lord every indecency, ugliness, and sin, while absolving themselves and Satan, claiming: “Every adultery and every sin that occurs is by Allah’s doing, creation, will, and decree, without anyone else’s act.” They ignored the verses of the Quran that refute them, such as Allah’s words: “*You fabricate*,” (تصنعون) “*You do*,” (تفعلون) “*You act*,” (تعملون) “*You take*,” (تتخذون) “*You lie*,” (تكذبون) “*You create falsehood*,” (وتخلقون إفكاً) “*You claim*” (تدعون).

A Doubt Regarding the Creation of Actions and Its Response

In the abridged *Aqeedah al-Wasitiyyah* [p. 23], it is stated: “He (Allah) is the Creator of the actions of the servants, both acts of obedience and disobedience. Yet, He has commanded and prohibited the servants and made them capable of choosing their actions without being compelled, as their actions occur according to their ability and will.”

The Response: This statement combines two mutually contradictory notions that neither innate nature accepts nor reason affirms. For Allah to create the action of a servant means He brought it into existence, and for the servant to perform the action by their will and choice also means they brought it into existence.

If Allah the Exalted is the one who performed and brought the action into existence, what does it mean for the servant to perform it by their choice? Does this not amount to redundancy? An action that has already been

created by Allah does not require the servant to perform it. How can the servant perform something that has already been done?

Conversely, if the servant truly brought the action into existence by their choice and will, where then is Allah's act and creation in this matter? Does this not also result in redundancy?

Indeed, no rational person held this view before the Wahhabis. It appears they sought to reconcile the evidence and arguments of conflicting groups, combining notions that cannot coexist.

The Meaning of Belief in Qadar (Divine Decree), Its Good and Its Evil

The meaning of *Qadar* in the hadith narrated from the Prophet, peace be upon him and his family:

"Faith is to believe in Allah, His angels, His books, His messengers, the Last Day, and to believe in divine decree, its good and its evil."

The Good Qadar (*Qadar al-Khayr*):

It includes health, well-being in oneself, family, and children, longevity, abundance in sustenance, rainfall, fertility, good fruits, security, tranquility of the soul, and all that is similar to these blessings.

The Evil Qadar (*Qadar al-Sharr*):

It includes death, illness, disease, fear, poverty, lack of fruits, scarcity of rainfall, infertility, corruption of crops, physical weakness, anxiety, distress, falsehood, and all that resembles them.

However, *Qadar* does **not** mean that both its good and evil come from Allah in the sense of *oppression, fornication, bribery, deception, falsehood, breaking promises, treachery, disbelief, and polytheism*. All sins are not from Allah; thus, they are not part of the *Qadar*

(Divine Decree) that must be believed in. Exalted is Allah far above such claims!

It is not permissible to commit indecencies and then claim that they are from Allah and His decree. Rather, we commit sins by our own choice, we act and bring these deeds upon ourselves. We are responsible for our disobedience, and Allah is free from what we do.

Allah does not approve of disbelief for His servants, nor does He love corruption.

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ

وَالْمُنْكَرِ وَالْبَغْيِ﴾ [النحل: ٩٠]

"Indeed, Allah commands justice, good conduct, and giving to relatives, and forbids immorality, bad conduct, and oppression." (An-Nahl: 90)

And in another verse:

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ

أَنْ تَحْكُمُوا بِالْعَدْلِ﴾ [النساء: ٥٨]

"Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice." (An-Nisa: 58)

After all of this, there is nothing in the Book of Allah that states that Allah decrees sins upon people. Rather, He says:

﴿قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا﴾ [التوبة: ٥١]

"Say, never will we be struck except by what Allah has decreed for us." (At-Tawbah: 51)

It does not say, "what Allah has decreed against us." There is a clear distinction between "for us" and "against us."

Imam Ali , peace be upon him, stated:

"Whatever you seek forgiveness for is from yourself, and whatever good you find, it is from Allah."

And in another hadith narrated by Imam Abu Talib and recorded by Muslim in his *Sahih*:

"Whoever finds good, let him praise Allah, and whoever finds otherwise, let him blame no one but himself."

The one responsible for committing sins is the human being, not Allah's decree and predestination.

The Prophet, peace be upon him and his family, said:

"And evil is not attributed to You." (Narrated by Muslim)

It is impermissible to attribute evil to Allah, so we seek refuge in Allah from a people whom Satan has taken over, making them his soldiers.

They say at one time:

"Intercession is for those who commit grave sins."

And at another time:

"Whoever says 'La ilaha illa Allah' will enter Paradise even if he steals or commits adultery." (A hadith attributed to the Prophet, peace be upon him and his family)

Then they absolve themselves and Satan from their sins, claiming:

"It is from the doing of their Lord; He created it, willed it, decreed it, and predestined it."

They call to the ways of Satan, beautify disobedience to the Most Merciful, and facilitate obedience to the accursed Satan.

Definition of a Believer

A believer is one who fulfills the obligatory duties and avoids abominations. Faith is affirmation by the tongue, belief in the heart, and action upon the pillars. The phrase "fulfills the obligatory duties" encompasses the

obligations of the tongue, heart, and physical actions. Originally, in the language, it meant affirmation and the one affirming. This meaning was adopted by religious law, and the evidence for this adaptation is in the words of the Exalted:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا﴾ [الأنفال]

"Indeed, the believers are those whose hearts feel fear when Allah is mentioned, and when His verses are recited to them, their faith increases, and they put their trust in their Lord. Those who establish prayer and spend out of what We have provided for them. Those are the true believers" [Al-Anfal:2-4],

among other verses and hadiths such as the saying of the Prophet, peace be upon him and his family:

"An adulterer does not commit adultery while he is a believer"

The Position Between Two Positions

From here, our Imams have stated: A person who commits a major sin, which does not expel them from the faith, holds a position between two positions; I mean between the positions of faith and disbelief. Such a person is neither called a believer nor a disbeliever.

That they are not called a disbeliever categorically is by consensus, except for what is narrated from the Kharijites, who are a deviant sect whose opinions are not considered. As for not being called a believer, it is because the title of believer is a commendatory term, and someone who commits a major sin is blameworthy due to their ugly action, and therefore, they are called

transgressors and unjust among them...etc.

They are neither called disbelievers nor believers, and the proofs of this are elaborated in books of theology like "Al-Asas" and its explanation, and by Imam Al-Hadi, peace be upon him, in his book "The Position Between Two Positions," which is available within the Exquisite Collection.

Major Sins

Yahya bin Al-Hussein, peace be upon them, said: "Major sins are all those actions for which Allah has ordained Hellfire for the doer if he meets Him without having repented from them and without having dissociated from them." This concludes the statement of Al-Hadi. Therefore, anyone seeking to understand what actions lead to the Hellfire should refer to the Book of Allah.

Minor Sins

As for minor sins, they are not specifically defined by our Imams, peace be upon them, because to define them would be akin to enticing people towards them, and enticing towards sins does not befit the wise. Therefore, it is not wise to specify them. This is an important aspect of this matter that should be highlighted, because Allah the Exalted does not want any form of disobedience, whether minor or major. Anything He has prohibited in His Book or through the tongue of His Messenger is not desired, approved, or willed by Him, and everything that Allah has commanded in His Book or through the tongue of His Messenger is indeed desired, approved, and He does not like it to be neglected.

If something were specifically identified and declared minor, it would be akin to enticing us towards it, which

would contradict His wisdom in commanding and prohibiting, effectively negating and invalidating it. This is what must be affirmed about the Exalted and Holy Wise, that He is beyond such actions.

Ruling on the Perpetrator of a Major Sin

According to our Imams, one who dies unrepentant after committing a major sin is considered among the dwellers of Hell, eternally and perpetually, whether they are among the Muslims or others. The evidence for this includes the verse related to murder in Surah An-Nisa:

﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا﴾ [النساء: ٩٣]

"And whoever kills a believer intentionally, his recompense is Hell, wherein he will abide eternally" [An-Nisa , 93.]

The verse, and the verse from Surah Al-Furqan:

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا ﴿٦٩﴾ إِلَّا مَنْ تَابَ ﴿٧٠﴾﴾ [الفرقان]

"And those who do not invoke with Allah another deity or kill the soul which Allah 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" [Al-Furqan:68-70]

The verse, and in Surah An-Nisa, after mentioning inheritance, it states:

﴿وَتِلْكَ حُدُودُ اللَّهِ﴾ [النساء]

"These are the limits set by Allah,"

and then He Exalted says:

﴿وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا﴾ [النساء: ١٤]

"And whoever disobeys Allah and His Messenger and transgresses His limits - He will put him into the Fire, to abide eternally therein"[An-Nisa:14]

and the verse about usury:

﴿وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾ [البقرة: ٢٧٥]

"And whoever returns to dealing in interest or usury - those are the companions of the Fire; they will abide eternally therein"[Al-Baqara: 275],

and He said:

﴿وَإِنَّ الْفُجَّارَ لَنِي جَحِيمٍ ﴿١٤﴾ يَصْلَوْنَهَا يَوْمَ الدِّينِ ﴿١٥﴾ وَمَا هُمْ عَنْهَا

بِغَائِبِينَ ﴿١٦﴾﴾ [الإنفطار]

"Indeed, the wicked will be in Hellfire, They will enter to burn therein on the Day of Recompense, And never therefrom will they be absent"[Al-Infitaar: 14-16]

Among other verses, and hadiths like the one:

"Whoever kills himself with an iron weapon, then his iron weapon will be in his hand, stabbing his abdomen in Hell, wherein he will abide eternally, and whoever kills himself with poison, then his poison will be in his hand, consuming it in Hell, wherein he will abide eternally, and whoever throws himself from a mountain, he will continue falling in Hell wherein he will abide eternally,"

Narrated in Al-Kafi, from Abu Huraira, and reported by Bukhari, Muslim, Tirmidhi, and Nasai, this is mentioned in the completion of Al-I'tisam.

A Doubt and Its Response

And it was mentioned in the Mukhtasar:

"Whoever commits a major sin, he remains a believer but with deficient faith."

Another phrase they use:

"A believer with faith but a sinner with his major sin."

In the Hereafter, they claim:

"He is under the will of Allah: if He wills, He forgives him and admits him to Paradise the first time; if He wills, He punishes him according to the extent of his sins, and after purification from sins, he will eventually enter Paradise."

Some of them even said:

"There is no eternal punishment in Hellfire for any monotheist, even if he intentionally murders a soul unlawfully."

The Response

By Allah, this claim contradicts clear Quranic evidence that refutes their statement.

Allah Almighty said:

﴿أَقْمَنَ كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا لَا يَسْتَوُونَ﴾ [السجدة: ١٨]

"Then is one who was a believer like one who was defiantly disobedient? They are not equal."

(Surah As-Sajdah: 18)

﴿أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ نُزُلًا بِمَا كَانُوا

يَعْمَلُونَ﴾ [السجدة: ١٩]

"As for those who have believed and done righteous deeds, for them will be Gardens of Refuge as accommodation for what they used to do." (As-Sajdah: 19)

﴿وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا

فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنتُمْ بِهِ تُكَذِّبُونَ﴾ [السجدة: ٢٠]

"But as for those who defiantly disobeyed, their refuge is

the Fire. Every time they wish to emerge from it, they will be returned to it, and it will be said to them, 'Taste the punishment of the Fire which you used to deny.' " (Surah As-Sajdah: 20)

It is like this verse was revealed as a refutation of those who claim that sinners remain believers and that committing major sins does not remove the title of faith. They argue that a person remains a believer even if they are defiantly disobedient. Furthermore, they claim that entering Paradise will eventually be their fate—either immediately or after purification from their sins.

However, Allah Almighty refuted their claims and the claims of those who came before them and after them, by revealing in the Qur'an a verse to be recited until the Day of Judgment:

﴿لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنْ بَيِّنَةٍ وَإِنَّ اللَّهَ لَسَمِيعٌ

عَلِيمٌ﴾ [الأنفال: ٤٢]

"That those who perished would perish upon evidence, and those who lived would live upon evidence; and indeed, Allah is Hearing and Knowing." (Surah Al-Anfal: 42)

This verse is an absolute proof against falsehood, invalidating wishful thinking and serving as clear evidence that believers and sinners are not equal, neither in this world nor in the Hereafter.

Allah Almighty also stated:

In this verse, mention is made of the recompense for each on the Day of Judgment. And Allah, the Exalted, said:

﴿إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا

فَعَلْتُمْ نَادِمِينَ﴾ [الحجرات: ٦]

"O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become regretful over what you have done." (Surah Al-Hujurat: 6)

And this verse clarifies to us that a believer and a defiantly disobedient person are not equal in this world.

And Allah, the Exalted, said:

﴿يُتْسَى الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ﴾ [الحجرات: ١١]

"Wretched is the name of defiance after faith." (Surah Al-Hujurat: 11)

And in this verse, there is evidence for what we have stated, and it serves as proof for what we have presented. So, reflect on this carefully.

And Allah, the Exalted, said regarding false accusations:

﴿ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ﴾ [النور: ٤]

"And those who accuse chaste women and do not bring four witnesses - lash them with eighty lashes and do not accept their testimony ever. And those are the defiantly disobedient." (Surah An-Nur: 4)

And falsely accusing chaste women is among the major sins. In this verse, there is a clarification of the ruling concerning the perpetrator of this major sin in this world, confirming what we previously mentioned about the inequality between the perpetrator of major sins and the believer in legal rulings.

And it has been reported from the Messenger , peace be upon him and his family, in the well-known hadith:

"The adulterer does not commit adultery while being a

believer, and the one who drinks alcohol does not drink it while being a believer."

And this text serves as a decisive resolution in this matter.

Intercession

Intercession, according to our Imams, peace be upon them, is specifically for the believers. They support this by citing the words of the Almighty:

﴿مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ﴾ [غافر: ١٨]

"For the wrongdoers, there will be no intimate friend nor an intercessor who is obeyed" [Ghafir:18],

﴿وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾ [البقرة: ٢٧٠]

"and for the wrongdoers, there will be no helpers" [Al-Baqarah:270].

Also, the verse

﴿لَيْسَ بِأَمَانِيِّكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ

لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا﴾ [البقرة: ١٢٣]

"It is not by your wishes, nor the wishes of the People of the Scripture. Whoever does evil will be recompensed for it and will not find beside Allah any protector or helper" [Al-Baqarah:123],

among other verses.

Those who claim intercession is available for major sinners encourage sin and wrongdoing, which effectively undermines religion and contradicts the essence of verses like:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ

وَالْمُنْكَرِ﴾ [النحل: ٩٠]

"Indeed, Allah commands justice, good conduct, and giving to relatives and forbids immorality and bad conduct and oppression" [An-Nahl:90],

which in reality is a devilish idea, as it is he who makes grave sins seem lighter.

As for the hadiths they narrated about intercession, they should not be accepted since they are from isolated reports, which do not provide certain knowledge and thus should not be relied upon in matters of creed. Even if some hadith scholars have authenticated them, their authentication is not a proof or evidence, as reliance should not be placed on them. The only binding proof is the Book of Allah Almighty and the Sunnah of His Prophet, peace be upon him and his family, as validated by his family, peace be upon them. Their validation serves as proof and a compelling reason to follow, as testified by the hadith of Thaqalayn, well-known among the scholars of the nation and definitively attributed to the Prophet without doubt or dispute, or what is firmly established from the Sunnah of the Prophet by consensus of the nation, whether through continuous transmission or otherwise.

Discussion on the Hadith Regarding Intercession for Major Sinners

As for the hadith that states, "My intercession is for the major sinners of my community," it has no basis in the knowledge of the Ahl al-Bayt, and they vehemently deny it. They reject that the Prophet Muhammad, peace be upon him and his family, ever said or spoke such words. How could it be valid when it contradicts the Quran, which falsehood cannot approach? Far be it from the Messenger of Allah, peace be upon him and his family, to contradict the Book of his Lord, with the

implications of encouraging major sins and inciting their commission. Thus, there would be no harm in committing grave sins, no fear in doing so because Muhammad's, peace be upon him and his family, intercession is assured behind them, allowing my community to indulge in murder, sodomy, bloodshed, drinking alcohol, and it would not matter if they were disrespectful to parents, severed family ties, consumed the wealth of orphans, broke promises, engaged in fraud, betrayed trust, bore false witness, or dealt in usury, for my intercession is specifically for these.

Indeed, this is the implication of the hadith. Consider whether this is the meaning of what Allah the Almighty described His Prophet, peace be upon him and his family, when He said:

﴿يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ

عَلَيْهِمُ الْخَبَائِثَ﴾ [الأعراف: ١٥٧]

"He commands them what is just and forbids them what is evil; he allows them as lawful what is good and pure and prohibits them from what is bad and impure" [Al-A'raf:157].

Or could such words come from anyone other than Satan, who commands evil and forbids good, promising them and filling them with false hopes, while Satan's promises are nothing but deception? Then consider how the meaning fits with the traditional prayer: "Make us among those eligible for his intercession," which would mean make us among the major sinners—God forbid the trustworthy Prophet, peace be upon him and his family, from attributing falsehood to Allah the Almighty, denying His verses, facilitating disobedience to Him, and assuring immunity from His punishment. We have

already presented some verses that support what we have said, such as:

﴿مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ﴾ [غافر: ١٨]

"The wrongdoers have no intimate friends nor any intercessor who might be listened to," [Ghafir: 18]

and other verses of warning in the discussion of major sins.

Exiting from Hell

Those who enter Hell shall not exit from it, whether they are Muslims or others. The belief that monotheists do not remain eternally in Hell is not from the religion of Islam but is a Jewish principle mentioned by Allah in the Quran and refuted to those who claim it:

﴿وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ بَلَى مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

[البقرة: ٨٠-٨١]

"And they say, 'The Fire shall not touch us except for a few numbered days.' Say, 'Have you taken a covenant with Allah, so that Allah will not break His covenant, or do you say about Allah what you do not know?' Indeed, those who earn evil and their sins surround them; they are the companions of the Fire, therein they will abide forever" [Al-Baqarah:80, 81].

This verse serves as clear evidence and a standing argument against those who claim that monotheists will exit from Hell, and that what they have narrated from the Prophet, peace be upon him and his progeny, is not accurate. The Messenger of Allah, peace be upon him and his family, does not contradict the Quran nor brings

anything other than what the Merciful has decreed. There is no favoritism between him and any of His creations; His judgment for the early and the later generations is the same, built upon justice, wisdom, and mercy:

﴿سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا﴾ [الأحزاب: ٦٢]

"Such is the practice of Allah among those who lived before; and you will not find in the practice of Allah any change" [Al-Ahzab:62].

This is the Seal of the Prophets, may Allah bless him and grant him peace, about whom Allah Almighty says:

﴿وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ثُمَّ لَقَطَعْنَا مِنْهُ

الْوَتِينَ﴾ [الحاقة: ٤٤-٤٦]

"And if he had made up about Us some false sayings, We would have seized him by the right hand; then We would have cut from him the aorta" [Al-Haqqah:44-46].

And He, Exalted is He, says:

﴿لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ﴾ [الزمر: ٦٥]

"Indeed, if you ascribe partners to Allah, your work would surely become worthless, and you would surely be among the losers" [Az-Zumar:65].

And He, Exalted is He, also says:

﴿لَقَدْ كِدْتَ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا إِذَا لَأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ

الْمَمَاتِ﴾ [الإسراء: ٧٥]

"You were about to incline to them a little; then if you had, We would have made you taste double punishment in life and double punishment in death" [Al-Isra:75].

And the Blessed and Exalted did not say to him, 'Do as you wish for, I have forgiven you your past and future

sins.' And He, Glorious is He, addressing the mothers of the believers, says:

﴿يَا نِسَاءَ النَّبِيِّ مَن يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ

ضِعْفَيْنِ﴾ [الأحزاب: ٣٠]

"O wives of the Prophet, whoever of you commits an evident immorality, for her the punishment will be doubled twofold" [Al-Ahzab:30].

Allah sets forth an example for those who disbelieve:

﴿ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأةَ نُوحٍ وَامْرَأةَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ

مِنْ عِبَادِنَا صَالِحِينَ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ

ادْخُلَا النَّارَ مَعَ الدَّاخِلِينَ﴾ [التحریم: ١٠]

"The wife of Noah and the wife of Lot. They were under two of Our righteous servants but betrayed them, so they availed them not against Allah at all, and it was said, enter the Fire with those who enter" [At-Tahrim:10].

And He, Glorious is He, definitively cuts off false hopes by saying,

﴿لَيْسَ بِأَمَانِيِّكُمْ وَلَا أَمَانِيَ أَهْلِ الْكِتَابِ مَن يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ

لَهُ مِن دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا﴾ [النساء: ١٢٣]

"It is not by your wishes, nor the wishes of the People of the Scripture. Whoever does evil will be recompensed for it and will not find beside Allah any protector or helper" [An-Nisa :123]

And how often in the Quran is there a warning of eternal damnation for the disobedient generally, and specifically for the murderer, the adulterer, and those who return to usury. Moreover, Allah, exalted be He, expelled Adam from Paradise, though he was specially

honored by Allah with great dignity, because of his disobedience. He also expelled Iblis from Paradise and cursed him for his disobedience, after he had worshiped Allah for six thousand years.

Conclusion on Exiting the Fire

Their argument: That the owner of a major sin will enter Paradise purely based on wishes, akin to the claims of the People of the Book. However, sufficient is the statement of Allah, the Exalted:

﴿لَيْسَ بِأَمَانِيِّكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ

لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا﴾ [النساء: ١٢٣]

"It is not by your wishes, nor the wishes of the People of the Scripture. Whoever does evil will be recompensed for it and will not find besides Allah any protector or helper." (Surah An-Nisa: 123)

And Allah, the Exalted, also said in refutation of the claims of the Jews:

﴿وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ

يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ بَلَى مَنْ كَسَبَ سَيِّئَةً

وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾ [البقرة]

"And they say, 'Never will the Fire touch us except for a few numbered days.' Say, 'Have you taken a covenant with Allah? For Allah will never break His covenant. Or do you say about Allah that which you do not know?' But yes, whoever earns evil and his sin has encompassed him—those are the companions of the Fire; they will abide therein eternally." (Surah Al-Baqarah: 80-81)

This verse alone is sufficient to negate these false hopes and refute the claims.

It has been said: There are authentic hadiths that suggest all disobedient believers will eventually exit Hell, and other narrations state that they will not enter Hell due to the intercession of Prophet Muhammad, peace be upon him and his family.

The Response:

Even if the hadith has an authentic chain, if it contradicts the Qur'an, it must be rejected, and no interpretation should be applied to it. Rather, one must leave what is false, as the Qur'an is free from contradiction. Nor from his successors, and far be it from the Messenger of Allah, peace be upon him and his family, to contradict the Qur'an with his hadiths. The duty is to leave what contradicts the Qur'an and reject it if it cannot be interpreted in a way that aligns with the Qur'an. This text is clear and explicit in refuting these false claims and empty hopes:

﴿لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ

لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا﴾ [النساء: ١٢٣]

"It is not by your wishes, nor the wishes of the People of the Scripture. Whoever does evil will be recompensed for it and will not find besides Allah any protector or helper."
(Surah An-Nisa: 123)

The **first sentence** in the verse refers to the claims of the Jews and Muslims regarding their false hopes. "Hopes" (*amani*) here refers to vain delusions, as commonly known. Its meaning: baseless reliance on false promises, superstitions, and illusions of worship. In the early days of Islam, there was a dispute between Muslims and Jews regarding exit from Hell and the afterlife, and thus, this verse was revealed to judge these hopes and refute them with a conclusive argument.

The **second sentence** contains Allah's judgment on this false hope. He says:

﴿مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ﴾ [النساء: ١٢٣]

"Whoever does evil will be recompensed for it."
(Surah An-Nisa: 123)

This is a universal ruling that applies equally to Jews and Muslims and encompasses the early and later generations. The use of the Arabic term "مَنْ" (*whoever*) indicates a general application, meaning: *no one is exempt*, and the recompense is absolute unless there is divine mercy. This aligns with divine justice and wisdom—there is no favoritism in divine rulings between one nation and another. Therefore, the verse is a warning against false hopes, indulgence in sin, and the dangers of relying on empty promises.

The **third sentence**:

﴿وَلَا يَجِدُ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا﴾ [النساء: ١٢٣]

"And he will not find besides Allah any protector or helper." (Surah An-Nisa: 123)

This is also a warning and refutation of the claim that there is intercession for those who commit major sins. It nullifies this claim and affirms that there is no one to support them or defend them with their intercession. *Glory be to You, O Allah, how clear are Your verses!*

In the other verse, a clear proof is provided regarding those who claim that people will exit from Hell.

This invalidates their reliance on hadiths that contradict the Qur'an. A hadith must be rejected if it contradicts the Qur'an, because the Sunnah was preserved **only as a confirmation of the Qur'an**, while the Qur'anic text has been transmitted by continuous consensus (*tawatur*) among Muslims.

The words of the Qur'an are established from the Messenger, peace be upon him and his family, with definitive transmission, and the manuscripts of the Qur'an have been preserved—both in the early period of Islam and until today. The copies of the Qur'an have not differed, either in excess or deficiency. Even some of the individual manuscripts from the era of the Companions remain intact, identical to today's copies.

Allah Almighty said:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾ [الحجر: ٩]

"Indeed, it is We who sent down the Reminder, and indeed, We will be its guardian." (Surah Al-Hijr: 9)

As for their claim that a person who commits a major sin will not remain in Hellfire forever, even if they kill an innocent soul deliberately, it contradicts the clear text of the Qur'an:

﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ

وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا﴾ [النساء: ٩٣]

"And whoever kills a believer intentionally—his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment." (An-Nisa: 93)

And Allah says:

﴿وَلَيُسْأَلُنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْتَرُونَ﴾ [الأنعام: ٣٨]

"And they will be asked on the Day of Judgment about what they used to invent." (Surah Al-Mutaffifin: 13)



Chapter
On
Prophethood

Chapter on Prophethood

The Infallibility of Prophets, Peace Be Upon Them

It is maintained that the prophets of Allah, blessings of Allah be upon them, are free from committing major sins and from engaging in any lowly or base minor sins. What is narrated in some exegesis books is not correct. As for what Allah the Exalted has mentioned in the Quran about the disobedience of some of them, it was on the basis of error and interpretation, not on the basis of defiance and disobedience. As Allah said regarding Adam and his sin, narrating:

﴿وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَائِكِينَ أَوْ

تَكُونَا مِنَ الْخَالِدِينَ﴾ [الأعراف: ٢٠]

"And he said, 'Your Lord did not forbid you this tree except that you become angels or become of the immortals'" [Al-A'raf:20].

Adam, peace be upon him, believed in the truthfulness of Satan's insinuation and coveted what Satan made him aspire to, so he ate from the tree in the hope of attaining the status of the angels or of gaining immortality.

Similarly, Jonah (Dhul-Nun) when he left in anger, thought that Allah would not take him to task as Allah the Exalted narrates:

﴿فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ﴾ [الأنبياء: ٨٧]

"And he thought that We had no power over him" [Al-Anbiya:87],

etc. And so it is with all the other prophets, blessings of Allah be upon them.

Discussion on the Infallibility of the Ahl al-Bayt

It is affirmed that infallibility is established for the Commander of the Faithful, Fatimah, Hasan, and Hussain, evidenced by the Verse of Purification, the Hadith of the Cloak, "Ali is with the truth," and "Fatimah is a part of me," among other numerous verses and hadiths.

Likewise, infallibility is established collectively for the Ahl al-Bayt in any era based on the aforementioned evidences, "Indeed, I am leaving among you," the Hadith of the Ark,

"There will always be a group from my Ummah," and other innumerable evidences. However, infallibility is not confirmed for individuals among them.

It is not far-fetched that some of them could be infallible, but there is no evidence to substantiate this; thus, for the Imams after the People of the Cloak, there is no evidence of their infallibility. Even though the infallibility of some of them is not impossible, it is not a requirement for a leader to be infallible according to the Ahl al-Bayt and their followers, may Allah be pleased with them.

However, if an Imam commits an act that necessitates his being deemed corrupt, then his leadership is invalidated. This is hypothetically speaking; otherwise, we do not know of any Imams of guidance who committed acts warranting disbelief or major sin, blessings of Allah and His mercy upon them all. This is based on the verse:

﴿وَلَا تَزْكُتُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ﴾ [هود: ١١٣]

"And do not incline toward those who do wrong, lest you be touched by the Fire"[Hud:113].

﴿قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي

الظَّالِمِينَ﴾ [البقرة: ١٢٤]

"He said, 'Indeed, I will make you a leader for the people.' [Abraham] said, 'And of my descendants?' He said, 'My covenant does not include the wrongdoers'"[Al-Baqarah:124].

And

﴿وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا﴾ [الكهف: ٥١]

"And I did not take those who lead astray as aides"[Al-Kahf:51].

Prohibition of Aiding an Unjust Ruler

Moreover, It is not permissible to obey an unjust ruler, nor to support him, nor to validate his rule or congregation, nor to show loyalty to him, nor to aid him. Every form of oppression is impermissible except in cases of self-defense. It is also forbidden to commit acts that harm the believers, such as abandoning prayer and similar obligations. This is supported by the words of Allah Almighty:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾ [المائدة: ٢]

"And cooperate in righteousness and piety, but do not cooperate in sin and aggression."(Surah Al-Ma'idah: 2)

And His saying:

﴿وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ﴾ [هود: ١١٣]

"And do not incline toward those who have wronged, lest the Fire touch you."(Surah Hud: 113)

Whoever wishes for more details on this matter may refer to the treatise "Al-Tahdhir" by Imam Al-Qasim bin Muhammad Al-A'idhi.

Chapter
On
Imamate

Chapter on Imamate

The Imamate, according to the Ahl al-Bayt, peace be upon them, and their followers, is a fundamental principle of the religion, both broadly and in detail.

Broadly, due to the compelling evidence on the necessity of following them and loving them, and the prohibition of opposing and contradicting them.

In detail, the conclusive evidence specifically stipulates the Imamate of Amir al-Mu'minin (the Commander of the Faithful) and the two Hassans, Imam Hassan and Imam Hussein, peace be upon them.

As for the Imams from their progeny: there has been a continuous actual consensus among the Imams, caliphs, and sultans of this nation on combating anyone who rebels against the Imam and refrains from delivering their due rights to him.

Furthermore, a just Imam is a deputy of the Messenger of Allah, peace be upon him and his family, and his representative. Thus, if recognizing the Messenger is obligatory, so is recognizing his deputy to fulfill the right of hearing and obedience to him.

Also, many of the duties of Islam are contingent upon him, such as jihad, commanding good and forbidding evil, collecting alms and land tax, distributing them, enforcing legal penalties, ensuring fairness among people, securing travel routes, uniting Muslims, and consolidating unity, among other things that cannot be accomplished without him.

Imam Yahya bin Hamza, peace be upon him, quoting from the family (Ahl al-Bayt), peace be upon them, said: Recognizing the Imamate of Ali, peace be upon him, is an individual obligation; thus, one who neglects to consider it errs, as knowing the Imam of the time is dependent on his recognition. This is concluded from the supplement

to Al-I'tisam.

The Caliphate

Among the principles is that Ali ibn Abi Talib, peace be upon him, is the rightful Caliph of the Messenger of Allah, peace be upon him and his family, by divine decree, and his successor. It is obligatory for the nation to believe in his Caliphate, obey him, and acknowledge that he is the best of the nation after its Prophet, peace be upon him and his family. This is followed by Hasan ibn Ali, then Husayn ibn Ali, peace be upon them, and thereafter whoever arises and calls from their progeny, possessing the conditions for leadership and Caliphate, including ample knowledge, piety, asceticism, generosity, and bravery, among other qualifications mentioned in the books of the Imams, peace be upon them.

Their evidence for this is too numerous to count, such as the Hadith of Position (Manzilah), Ghadir, the Event of the House on the Day of Warning, and that Hasan and Husayn are Imams, etc., and the declaration, "I leave among you...", and "Whoever listens and understands..." etc.

There is consensus among the community on the legitimacy of their leadership as opposed to others, where no consensus on legitimacy exists. The consensus of the Ahl al-Bayt on the precedence of the Commander of the Faithful, then Hasan, then Husayn, then from... etc.

They are the people of truth by the evidence presented, and those who seek more evidence should refer to the books of theology like 'Springs of Advice', 'Explanation of the Foundation', 'The Exquisite Collection', and other well-known books recognized among the people.

Authority and Leadership (Wilaya)

Authority over people and leadership entails absolute control over them, including the taking of wealth, spilling of blood, imprisonment, and restriction of movement, among other powers. Such absolute authority must be granted by Allah and His Messenger; otherwise, it is impermissible.

The evidence for this is that these acts of authority during the time of the Messenger of Allah, peace be upon him and his family, were exclusively his prerogative. It is well known that no individual Muslim during his time had the right to independently engage in such actions without his permission.

This makes it clear that the commands mentioned in the Quran, such as:

﴿الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِئَةً جَلْدَةً﴾ [النور: ٢٠]

"The unmarried woman or unmarried man found guilty of sexual intercourse - lash each one of them with a hundred lashes"[An-Nur: 2]

and the statement of the Prophet, peace be upon him and his family: *"Whoever changes their religion, kill them,"* were not directed at individual Muslims. Otherwise, it would have been permissible for any Muslim during the Prophet's time or after him to lash adulterers, cut off the hands of thieves, or kill apostates. Such actions, however, contradict the established practices of the Prophet and those who succeeded him.

If this is understood, it follows that specific permission must be granted to the caliph among Muslims, designating him to carry out these commands. Without such authorization, all Muslims are considered equal in this regard. It is known that such authority does not lie with individuals but requires explicit designation and

permission from the lawgiver.

The Legitimacy of Leadership and the Role of the Ahl al-Bayt

When we review the texts of the lawgiver, particularly those related to this matter, we find that the texts specifically and generally emphasize the Ahl al-Bayt. This is especially evident in the numerous hadiths of the Prophet, peace be upon him and his family, which are beyond counting. Conversely, we do not find any mention of others, neither explicitly nor implicitly.

The primary evidence for the legitimacy of the first caliph's leadership and Imamate is the claim of the consensus of the Companions. However, this alleged consensus remains a mere assertion unsupported by any concrete proof. On the contrary, historical realities expose its falsity. As for the second caliph, his leadership is said to have been legitimized by the appointment and designation of the first caliph. The third caliph's leadership was similarly attributed to the appointment of the second caliph.

As for Muawiyah, he usurped the caliphate and authority from the Muslims through coercion, despite the presence of remaining migrants (*muhajirun*) and supporters (*ansar*). His son, Yazid ibn Muawiyah, based his rule on his father's will, and so the Umayyad dynasty established its dominion over the Muslims. This pattern continued with the Abbasid and later the Ottoman caliphates.

Among the evidence cited by supporters of the first caliph to validate his leadership is the claim that during the Prophet Muhammad's, peace be upon him and his family, illness, when Bilal called him to prayer, the Prophet said: "O Bilal, instruct Abu Bakr to lead the

people in prayer." They then extended this to argue that leadership in governance (caliphate) can be derived by analogy with leadership in prayer, asserting: "If the Prophet appointed him as the leader for our religion (prayer), should we not also appoint him for our worldly affairs?" or so they claim.

The Response, with Allah's Guidance:

What was actually said, "O Bilal, instruct Abu Bakr to lead the people in prayer," was uttered by Aisha, the wife of the Prophet, peace be upon him and his family, not by the Prophet himself. This is according to narrations from the Ahl al-Bayt, peace be upon them, transmitted through their reliable and authenticated chains of narration, which are a sufficient and binding proof.

Supporting this view is what has been widely narrated by historians and chroniclers: When the Prophet, peace be upon him and his family, learned that Abu Bakr was leading the prayer, he immediately came out, supported by Al-Fadl ibn al-Abbas and Ali ibn Abi Talib, with his feet dragging on the ground and his head wrapped. He removed Abu Bakr or had him step aside, and he himself led the people in prayer. After completing the prayer, he stood to address the congregation, warning them extensively against future tribulations and emphasizing his cautionary advice. This incident is well-documented.

In another narration from the Ahl al-Bayt and others, it is reported that after this event, the Prophet, peace be upon him and his family, said:

"Indeed, I am leaving among you... (the rest of) the Hadith al-Thaqalayn."

This indicates that the Prophet, peace be upon him and his family, did not instruct Abu Bakr to lead the prayer. Otherwise, the Prophet, peace be upon him and his family, would not have come out in such a severe

condition, removed Abu Bakr, and led the people in prayer himself. Following this, he warned of future tribulations and reminded them of *Hadith al-Thaqalayn*: "The Book of Allah and my progeny," peace be upon him and his family.

It was not the habit of the Prophet, peace be upon him and his family, to command something or prepare for it, only to later retract and change it to something else. A witness to this principle is his saying on the Day of Uhud: *"It is not fitting for a prophet, once he has donned his armor, to lay it down until he has fought."* The Prophet, peace be upon him and his family, was the most complete in intellect, and such behavior—changing decisions in such a manner—is entirely unbecoming of him. Such actions are characteristic of those weak in intellect, prone to hasty decisions, and given to conflicting opinions and erratic behavior. The Prophet, peace be upon him and his family, was far removed from such vacillating tendencies.

The alleged consensus on the leadership of the first caliph, as we previously mentioned, remains within the realm of mere assertion. Historical facts contradict this claim.

Evidence Supporting This View:

Saad ibn Ubadah al-Ansari, a prominent leader of his people and a man of high standing with the Prophet, peace be upon him and his family, never pledged allegiance to Abu Bakr, as is unanimously agreed. He was eventually killed by treachery. It was claimed that the jinn killed him for urinating while standing. A poet among the Arabs said:

**"But Saad did not pledge allegiance to Abu Bakr,
And what sin had Saad committed for urinating
while standing?"**

وَمَا ذَنْبُ سَعْدٍ أَنَّهُ بَالَ قَائِمًا

وَلَكِنَّ سَعْدًا لَمْ يُبَايِعْ أَبَا بَكْرٍ

Similarly, Amir al-Mu'minin Ali, peace be upon him, did not pledge allegiance to Abu Bakr. He abstained and refrained, along with a group of other Muslims. When they were sought to pledge allegiance, they sought refuge in the house of Fatima, may Allah be pleased with her. Eventually, the authorities mustered the courage and issued orders to raid those who abstained from the pledge, storm the house of Fatima, and compel them to pledge allegiance. This incident is well-known.

Among the things Muawiyah mentioned in one of his letters to Amir al-Mu'minin, mocking him, was: "You disliked the pledge of the first," and he further stated that Ali, peace be upon him, was dragged to pledge allegiance as a camel with a nose-ring is led.

In his famous *Sermon of Ash-Shiqshiqiyyah*, Imam Ali, peace be upon him, said:

"By Allah, the son of Abu Quhafa [Abu Bakr] has certainly clothed himself with it [the caliphate]... until he said: 'I endured while in my eye was a mote and in my throat was a bone, watching my inheritance being plundered.'"

There are numerous instances in his statements that indicate his dissatisfaction. The Imams of the Ahl al-Bayt, peace be upon them, unanimously agree that Imam Ali, peace be upon him, did not consent to the caliphate of the first or those who followed him.

Benefits Regarding the Position of Imamate

Amir al-Mu'minin Ali ibn Abi Talib, peace be upon him, said in *Nahj al-Balaghah*:

"Where are those who claimed that they are deeply rooted in knowledge, excluding us, as a lie and transgression against us? Allah raised us and lowered them, gave to us

and deprived them, brought us in and cast them out. Through us, guidance is sought, and blindness is removed. The Imams are from Quraysh, planted in this branch of Banu Hashim. They are not suited for anyone else, and the leaders cannot come from others."

In *As-Sawa'iq* by Ibn Hajar and other works, it is narrated from the Prophet, peace be upon him and his family, regarding his Ahl al-Bayt:

"Do not go ahead of them, or you will perish. Do not lag behind them, or you will perish. Do not teach them, for they are more knowledgeable than you."

The statement of Amir al-Mu'minin, peace be upon him, is a clear text specifying the family entitled to the caliphate and restricting it to that house. The hadith also indicates that the Ahl al-Bayt, peace be upon them, are the rightful holders of leadership and authority. This is evident by implication: the collective meaning of these three phrases provides the essence of Imamate and leadership.

- **The meaning of "Do not go ahead of them, or you will perish":** Prohibition of unilateral decision-making without their involvement.
- **The meaning of "Do not lag behind them, or you will perish":** Prohibition of abandoning their leadership, implying the obligation to follow and emulate them.
- **The meaning of "Do not teach them, for they are more knowledgeable than you":** Prohibition of opposing them and the obligation to adhere to their guidance in the laws of Islam.

Through implication, the Prophet, peace be upon him and his family, informed us that unilateral action without them and failure to follow their lead are forbidden, given their superiority in knowledge over

others. This conveys the meaning of their exclusivity in leadership and Imamate.

Among the evidences supporting this is the well-known saying of the Prophet, peace be upon him and his family:

"Indeed, I am leaving among you two weighty things: the Book of Allah and my progeny, the people of my house..."

This statement also conveys the Prophet's delegation of his responsibilities to the Book of Allah and his Ahl al-Bayt. This implies filling the leadership void after his departure, which is the essence of caliphate, leadership, and Imamate.

An Account of the Day of Saqifah

On the day the Prophet, peace be upon him and his family, passed away, the Ansar gathered at *Saqifah* to deliberate on the matter of leadership. During their discussion, Abu Bakr, Umar, and Abu Ubaydah arrived and joined the meeting. A debate ensued between the two groups regarding the selection of a caliph.

After much exchange, Abu Bakr argued that the Quraysh had the right to the caliphate based on their close relation to the Prophet. He stated: *"We are the core from which the Prophet hatched."* This argument swayed the Ansar after a period of contention and disagreement among themselves. However, Saad ibn Ubadah, the leader of the Ansar, abstained from pledging allegiance. The story is well-known.

When Amir al-Mu'minin, peace be upon him, heard of this, he expressed his view in the following verses:

"Someone other than you is more deserving of the Prophet, and nearer, So how can this happen while the key advisors were absent?"

"If you argued with them on the basis of kinship,

Then by consultation, you claimed authority over their affairs."

فَكَيْفَ بِهِذَا وَالْمُشِيرُونَ غَيْبُ

فَغَيْرُكَ أَوْلَىٰ بِالنَّبِيِّ وَأَقْرَبُ

فَإِنْ كُنْتَ بِالْقُرْبَىٰ حَاجَّتَ خَصِيمَهُمْ
وَإِنْ كُنْتَ بِالشُّوْرَىٰ مَلَكَتْ أُمُورَهُمْ

Amir al-Mu'minin, peace be upon him, was correct. If Abu Bakr's claim to the caliphate, as argued before the Ansar, was based on his kinship with the Prophet, peace be upon him and his family, then others were closer to the Prophet. And if his claim was based on consultation (*shura*), where was the consultation, given that only two from the Muhajirun—Umar and Abu Ubaydah—were present, along with Abu Bakr himself, as is well-known?

Indeed, all the arguments presented to justify Abu Bakr's caliphate—his leadership in prayer, the consensus of the Companions, kinship with the Prophet, and consultation—demonstrate that the caliphate cannot rightfully belong to anyone except by explicit divine evidence.

Thus, Abu Bakr's caliphate, as established according to their reasoning, collapses when their evidence is invalidated, as we have explained. The rightful claim to the caliphate after the Prophet, peace be upon him and his family, remains with the one for whom valid and correct evidence proves entitlement.

The ruling on those who oppose Ahl al-Bayt (peace be upon them)

The Imams of the Ahl al-Bayt, peace be upon them, hold that those who oppose them in matters that must be known, such as the leadership of the Ahl al-Bayt, are like those who oppose Allah and His Messenger, who

follow a path other than that of the believers, and who sever what Allah has commanded to be joined. This is what the well-established evidence supports, such as *Hadith al-Thaqalayn*, *Hadith al-Safina*, and many other narrations too numerous to count.

Sayyid Hamidan, in his collection (*Majmu'*), elaborated on this issue with the statements of the Imams, from Amir al-Mu'minin to his own time. For the sake of brevity, we have omitted these quotations, but those interested in them should refer to that book.

Discussion on the Companions

There has been a difference of opinion regarding the issue of the Companions. Among them were true believers, and among them were hypocrites and those whose faith was questionable, as Allah Almighty says:

﴿وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى

الْبَيْتِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ﴾ [التوبة: ١٠١]

"And among those around you of the Bedouins are hypocrites, and also from the people of Madinah. They persist in hypocrisy. You do not know them, but We know them." [At-Tawbah: 101]

﴿يُحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ﴾

[التوبة: ٧٤]

"They swear by Allah that they did not say anything against the Prophet while they had said the word of disbelief and disbelieved after their apparent Islam." [At-Tawbah: 74]

And in the well-known hadith from the Prophet, peace be upon him, he said: 'My companions, my companions!' But it will be said to him: 'You do not know what they

introduced after you! Indeed, they turned back on their heels.' Then he will say: 'Away, away!'"

Whoever wishes to research this hadith should refer to the introduction of *Al-I'tisam* by Imam Al-Qasim bin Muhammad (peace be upon him).

And Allah, the Exalted, addressing the companions first and others second, said:

﴿لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ

لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا﴾ [النساء: ١٢٣]

"It is not by your wishes, nor by the wishes of the People of the Scripture. Whoever does evil will be recompensed for it and will not find besides Allah any protector or helper" [An-Nisa :123]

Rather, our Lord has made sin from them more blameworthy, so they are more deserving of multiplied punishment, as Allah, the Exalted, said regarding the wives of the Prophet, peace be upon him and his family:

﴿يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ﴾ [الأحزاب: ٣٠]

"The punishment will be doubled for her twofold" [Al-Ahzab: 30]

Return to the Zaidi Opinion on the Companions

According to Ahl al-Bayt, the Companions, like others, are judged by their deeds; those who did well did so for themselves, and those who did ill bear the consequences. Their sins might be considered uglier and more severe because they witnessed the Prophet, peace be upon him and his family, were honored by his presence, and heard the verses of Allah from his mouth, which meant they received greater favor and more complete grace.

Therefore, it is said: "The virtues of the ignorant are the sins of the knowledgeable." The Imams judged those who preceded the Commander of the Faithful, Imam Ali, in rebellion without definitively assigning major or minor sins; thus, their disobedience could involve both major and minor sins. They declared the oppressors, the violators of the covenant, and the dissenters to be corrupt, as well as the Rawafid and the Nawasib.

Affirmation That the Truth Does Not Depart from the Ahl al-Bayt and Discussion of Islamic Sects

The evidence has established that it is impermissible to depart from the school of the Ahl al-Bayt, peace be upon them, as they are the people of guidance, the Ark of Noah, and the inseparable companions of the Quran.

Among the Islamic sects, three have gained prominence, established identities, and followers:

1. The Shia
2. The Mu'tazila
3. Ahl al-Sunnah wa al-Jama'ah, or if you prefer, call them the Fatalists (*al-Mujabbirah*).

The Shia are divided into various groups, the most prominent of which are the:

Ja'fariyyah and the **Zaidiyyah**. Other Shia sects do not have a well-known identity or widely distributed writings through which their intellectual characteristics can be recognized.

The Ja'fariyyah: Their most distinguishing belief compared to the Zaidiyyah is the doctrine of explicit designation of twelve Imams, the last of whom is the Mahdi, Muhammad ibn al-Hasan al-'Askari, whom they believe to still be alive to this day.

The Mu'tazila: This group is also divided into various factions, united in their opposition to the Zaidi view of

the Imamate from beginning to end. They developed theological philosophies, venturing beyond the bounds of reason. The Mu'tazila once had a significant presence, but their influence diminished over time, and their independent identity dissolved into other Islamic schools. Today, only a faint shadow of their school remains in the books they left behind or among those who admire their intellectual investigations and clarifications without formally affiliating with them.

The Common Believes of Ahl al-Sunnah wa al-Jama'ah

Ahl al-Sunnah wa al-Jama'ah consists of various groups unified by the following beliefs:

1. That reason (العقل) has no authority in discerning good and evil, nor can it distinguish between the righteous and the wrongdoer; such distinctions come only from divine scriptures.
2. That everything occurring in the universe—good and evil, obedience and disobedience, movement and stillness—is entirely the act of Allah, who is their Creator, with no other contributor.
3. That Allah wills and desires sins and disobedience.
4. That all occurrences, whether good or evil, obedience or disobedience, are decreed by Allah (قضاء وقدر).
5. That humans have no power over what Allah has commanded them to do, nor any choice in obeying or disobeying. Human actions, whether obedience or sin, are creations of Allah within them, preordained and willed by Him. Humans are likened to a tree moved by the wind or a vehicle driven by someone else.
6. That Allah tasks humans with what is beyond their

capacity. He commands them with what they cannot do, as explicitly stated by Al-Ghazali in *Al-Mahsul*.

7. That Allah, the Exalted, has physical attributes and limbs, such as eyes, hands, a foot, a side, fingers, a fist, and a shin, and that He is situated on the Throne.
8. That Allah will be seen on the Day of Judgment, will uncover His shin, and will place His foot in Hell, causing it to say, "Enough, enough." Additionally, they believe the Prophet, peace be upon him and his family, will intercede for the major sinners of his community, and whoever says "There is no god but Allah" will enter Paradise—even if they commit theft, fornication, murder, or engage in usury.

They also hold problematic views regarding the divine names of Allah and His speech, which are rooted in significant ignorance. Furthermore, they have positions concerning the companions, favoritism, Shi'ism, and the Caliphate that contradict the arguments of the Quran and defy the judgment of the Most Merciful.

Clarification of who the Rawafid, Nawasib, Mushabbihah, Qadariyyah, and Murji'ah are

The Rawafid are those who refused to participate in jihad with the just Imams from the family of the house, like those who refused to fight alongside Imam Zayd, peace be upon him.

The Nawasib are those who openly or covertly declare war against the prophetic family, whether in word or deed.

They also judged the Mushabbihah and the Mujassimah as deviants, who are those who attribute

bodily limbs to Allah, such as a face, hands, eyes, or feet, or say that He can be seen, is in a place, or has a body, etc.

Similarly, they declared the Qadariyyah and the Jabriyyah as misguided, who are those who commit sins and claim they are by the decree of Allah, and that Allah has created, ordained, and willed them. Likewise, the Murji'ah are deemed deviant; they are those who say faith is merely verbal without requiring deeds. They also rule as misguided all those whose beliefs deviate from the creed of the family of Muhammad and their followers, may Allah be pleased with them.

The Zaidi Sect

What distinguishes the Zaidi sect is summarized in these pages, which include the principles that have been opposed by others, along with a brief explanation of those principles and evidence for each.

The major disagreement is between the Zaidis and Ahl al-Sunnah wa al-Jama'ah, as they call themselves, despite the differences among their factions, such as the Wahhabis and others. The divide between them has widened, its wounds have festered, and its scope has expanded. Anyone attempting to reconcile the two sects is attempting the impossible. How can there be a rapprochement between truth and falsehood, guidance and misguidance? History shows that such reconciliation has never occurred between fundamentally opposing beliefs.

Yes, a rapprochement might occur between followers of various sects and the Zaidis, but only on the condition that the Zaidis abandon their beliefs and adopt those of others, or that those sects abandon their principles and embrace the foundations of the Zaidis. Only then would

rapprochement and harmony be achieved, as the unity of creed is an absolute necessity for unifying ranks and consolidating unity.

A Doubt and Its Response Regarding the Saved Sect

In the abridged *Aqeedah al-Wasitiyyah*, it is stated that the "saved sect" (*al-firqa al-najiya*) is Ahl al-Sunnah wa al-Jama'ah. The basis for claiming that they are the saved sect is attributed to two sayings of the Prophet, peace be upon him and his family:

1. "This Ummah will divide into seventy-three sects, all of them in the Fire except one."
2. "There will always remain a group from my Ummah upon the truth, victorious; those who abandon them or oppose them will not harm them until the Hour is established."

The Response

In response to their claim, we say that it remains within the realm of assertion, and the evidence they present does not substantiate their claim. The statement of the Prophet, peace be upon him and his family, "except one," leaves the identity of the one sect ambiguous. Similarly, the second hadith about the "group" (*ta'ifa*) is also vague.

If they cite other hadiths, such as the claim that it was reported: "What I and my companions are upon," the matter remains unclear. Every Muslim sect claims to follow what the Prophet, peace be upon him and his family, and his companions were upon. Each sect—whether Shia, or schools such as Hanafi, Shafi'i, Hanbali, or Maliki, or others like the Ash'aris—has its books on Sunnah with chains of transmission authenticated according to their standards.

No group has provided clear evidence that their sect is the saved one, except for the Zaidis. All sects, however, have transmitted hadiths such as *Hadith al-Thaqalayn* (The Two Weighty Things) and *Hadith al-Safina* (The Ark), among others, which provide clear evidence that those who follow the Ahl al-Bayt are the saved ones.

If it is argued that some factions of the Imamate (Twelvers) should also be included among the saved sect because they follow the Ahl al-Bayt, then why do you restrict salvation to the Zaidi sect?

The answer, by Allah's guidance, is that the entire Ummah, including both the Imamate and Zaidis, has transmitted *Hadith al-Thaqalayn* and *Hadith al-Safina* and similar narrations, which demonstrate the salvation of the Ahl al-Bayt and those who adhere to them. For example: "Follow them, but do not precede them, nor fall short of them, lest you perish. Do not teach them, for they are more knowledgeable than you." These hadiths indicate the salvation of the Ahl al-Bayt and those who adhere to them, affirming that they will never separate from the Book until they meet the Prophet at the Pond.

However, the Imamate sects uniquely assert that "Ahl al-Bayt" refers to twelve specific Imams named individually. We have not found any corroborating evidence for their claim except for narrations transmitted solely by themselves. In contrast, the Zaidis rely on narrations authentically transmitted by the entire Ummah, including the Imamate and Sunni schools. These are consensus-based and widely acknowledged, whereas the Imamate's specified claims remain mere assertions supported by their own testimonies, which are inadmissible.

Thus, the clear, widely accepted evidence indicates that adhering to the Ahl al-Bayt in general—meaning

their scholars and Imams, not their laypeople, wrongdoers, or those who deviate to other sects—is the path to salvation. Those who deviate to other sects cannot be followed, as they do not call to the path of the Ahl al-Bayt. Therefore, the Imamate's insistence on specific individuals as the only source of guidance contradicts the universally accepted evidence and does not qualify them to be included in the saved sect.

The Importance of These Matters

These issues hold great importance for the Zaidis, and errors in them are considered unforgivable, especially regarding monotheism and justice, such as anthropomorphism and determinism, as these are seen as ignorance of Allah. Ignorance about Him, the Exalted, constitutes disbelief. Therefore, they refer to those who hold such beliefs as the interpreters of disbelief.

Hence, the Zaidis do not permit blind following (taqlid) in these matters and similar ones; rather, they mandate examining the evidence that leads to knowledge. Disagreement and division in these respects are considered a great sin among them. What is narrated from some of them about the Prophet, peace be upon him and his family, saying, "The disagreement of my ummah is a mercy," is not authentic from the Prophet, peace be upon him and his family, because he, peace be upon him and his family, does not contradict the Book of his Lord nor does he bring anything contrary to what his Lord, blessed and exalted, has commanded. How could he, when Allah says in His Book:

﴿وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ

وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ﴾ [آل عمران: ١٠٥]

"And be not like those who became divided and disputed after the clear proofs had come to them. For them, there is a great punishment"[Al-Imran: 105].



Chapter on Enjoining Good and Forbidding Evil

It is obligatory to command what is right and forbid what is wrong when all conditions are met, as stated by the Exalted:

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾ [آل عمران: ١٠٤]

"Let there be a community among you who call to the good, and enjoin what is right and forbid what is wrong, and it is they who are the successful"[Al-Imran:104].

Alternatively, one must distance themselves from evil and its people if they do not cease and desist, and no means are available to eliminate it, as stated by the Prophet, peace be upon him and his family: "It is not lawful for eyes that see Allah being disobeyed to blink until they change or move away," and as said by the Exalted:

﴿فَلَا تَقْعُدُوا مَعَ الْظَالِمِينَ﴾ [الأنعام: ٦٨]

"Then do not sit after the reminder with the wrongful people"[Al-An'am:68],

﴿فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذَا مِثْلُهُمْ﴾

[النساء: ١٤٠]

"And do not sit with them until they enter into another conversation. Indeed, you would then be like them"[An-Nisa:140],

And

﴿لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَىٰ لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ﴾

[المائدة:٧٨-٧٩]

"Cursed were those who disbelieved among the children of Israel by the tongue of David and Jesus, the son of Mary. That was because they disobeyed and habitually transgressed. They used not to prevent one another from wrongdoing that they did"[Al-Ma'idah:78-79].

The Zaidis have been characterized by these traits, namely commanding the good and forbidding the evil, from the early days to the present. Rebelling against tyrants has become their distinguishing mark among Muslim factions, and they do not neglect this necessary duty. Thus, true is Allah, the All-Knowing:

﴿اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ﴾ [الأنعام:١٢٤]

"Allah knows best where to place His message"[Al-An'am:124].

Visitation, Seeking Blessings, and Entreaty

Among the practices is the commendation of visiting the grave of the Prophet Muhammad, peace be upon him and his family, and the righteous ones, especially the family of the Prophet, blessings of Allah be upon him and them. Seeking blessings through their visitation and soliciting fulfillment of needs by their right is recommended.

However, praying at the graves is not permissible according to the Ahl al-Bayt, peace be upon them. They disapprove of praying directly towards graves and between them, but they see no harm in constructing domes or similar structures over the graves, nor in lighting these domes and carpeting them.

The evidence for all this includes, regarding visiting the grave of the Prophet, peace be upon him and his

family: it is narrated from him:

"Whoever visits my grave, my intercession is incumbent upon him,"

and his statement, peace be upon him and his family:

"Whoever performs Hajj and then visits my grave after my death, it is as if he visited me in my lifetime,"

Among many other narrations from the Prophet. For those seeking more, they should refer to the book "Al-Ghadeer," volume five, which mentions more than twenty narrations from page 93 to page 207, discussing seeking blessings, entreaty, and invoking through others. In "Anwar al-Tamam," a continuation of "Al-I'tisam," volume three, from page 165 to the end of the chapter, there is a beneficial discussion on visitation ([3][3]).

As for visiting the graves of the righteous: Authentic narrations specifically concerning visiting the graves of the Ahl al-Bayt, peace be upon them, have been reported by Al-Hadi, peace be upon him, and others from the Ahl al-Bayt.

As for visiting graves other than those of the Prophet Muhammad, peace be upon him and his family, it suffices that his visits to the people of Al-Baqi' are well-documented in the books of the people. And sufficient is he, peace be upon him and his family, as a leader, and his saying:

"I had previously forbidden you from visiting graves, but now visit them for they remind you of the Hereafter."

This is a well-known hadith among the people of the faith. It is also narrated in the collection with its chain of transmission from Ali, peace be upon him, who said that the Messenger of Allah, peace be upon him and his family, said:

"Visit your sick, attend your funerals, and visit the

graves of your dead, for it reminds you of the Hereafter."

As for roofing and doming over graves: the Prophet, peace be upon him and his family, was buried in his house under its roof, and no one found the construction over the grave of the Prophet, peace be upon him and his family, strange; neither the Companions nor those from subsequent generations, until the emergence of the leader of the Wahhabis.

Moreover, it serves as shade for the visitors, a shelter from the rain, and protection from the heat and cold. Similarly, carpeting and lighting the area benefits the visitors, and nothing in these practices contradicts faith or the tenets of Islam.

Moreover, there are narrations about seeking blessings from the ablutions, saliva, and hair of the Prophet, peace be upon him and his family, recorded in both Bukhari and Muslim.

Sources of Legislation

The primary source for the Ahl al-Bayt and their followers is the Book of Allah, the Sunnah of the Messenger of Allah, peace be upon him and his family, consensus (Ijma'), and analogical reasoning (Qiyas).

The Book of Allah is the fundamental and foremost source for all, and there is no dispute about its authority as derived from the Messenger of Allah, peace be upon him and his family. The disagreement lies in the methodologies that lead to the Messenger of Allah, peace be upon him and his family.

The basis and method for the Ahl al-Bayt and their followers, may Allah be pleased with them all, are what the Imams of the Ahl al-Bayt and their trusted narrators have transmitted, as well as what the trusted narrators of the Zaidiyyah have reported. There are conditions for

acting upon these narrations, which are mentioned in the books of principles (usul).

As for what the people of Hadith have narrated, they do not rely on it, nor pay it much attention, except to reinforce arguments against opponents and to convince them.

Consensus is a proof for them in both its forms, as is analogical reasoning (qias). Those who wish to delve into the details of these sources and the proof of their validity should refer to the books of Principles, Usool.

According to our Imams, peace be upon them, and their followers, what has been established from Amir al-Mu'minin (Ali), peace be upon him, is a proof and an evidence, because of the saying of the Prophet, peace be upon him and his family: "Ali is with the truth," and similar numerous and well-known sayings from the Prophet, peace be upon him and his family. Some of this is discussed in "Explanation of the Ultimate Purpose" by Al-Husayn bin Al-Qasim, which those seeking more details can refer to ([4][4]).

The Quran

It is affirmed that this book, which is recited in the prayer niches and elsewhere among Muslims, is the Book of Allah, His speech, His creation, His revelation, and His descent. Allah revealed it to His Messenger as a miracle and a challenge, to teach the statutes of Islam, the obligations of its laws, and to provide motivation, warning, and lessons, among other things. It is flawless, without any distortion or addition, and it is not ancient, as Allah is exalted above having a partner in eternity

﴿هُوَ الْأَوَّلُ وَالْآخِرُ﴾ [الحديد: ٣]

"He is the First and the Last" [Al-Hadeed:11]

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾ [الشورى: ١١]

"Nothing is like Him" [Ash-Shura , Verse 11.]

This is indicated by His saying:

﴿مَا يَأْتِيهِمْ مِّن ذِكْرٍ مِّن رَّبِّهِمْ مُّحَدَّثٍ﴾ [الأنبياء: ٢]

"Any reminder comes to them from their Lord is created" [Al-Anbiya:2]

and the reminder here refers to the Quran, as evidenced by His saying:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾ [الحجر: ٩]

"Indeed, it is We who sent down the Reminder and indeed, We will be its guardian" [Al-Hijr:9].

Also indicative is His saying:

﴿الرَّ كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ﴾ [هود: ١]

"Alif Lam Ra. This is a book whose verses are perfected and then detailed" [Hud:1],

described as being perfected and detailed, meaning that it is effected by an actor. Similarly, His saying:

﴿اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِي﴾ [الزمر: ٢٣]

"Allah has sent down the best statement, a book whose parts resemble each other and are oft-repeated" [Az-Zumar:23].

The Ruling on Hadith that Contradicts the Book of Allah

According to our Imams, peace be upon them, any hadith from the Prophet Muhammad, peace be upon him and his family, that contradicts the Book of Allah must be rejected and cannot be accepted, nor is it permissible to act upon it without interpretation. The best way to

approach theological issues and related matters is the way of the Zaidis and their Imams, for it is a safe path that its follower will never go astray on, as testified by the Prophet of Mercy and the Messenger of this Ummah, peace be upon him and his family, when he said:

"Indeed, I leave among you that which, if you hold fast to it, you shall not go astray after me at all: the Book of Allah and my progeny, the people of my house. The All-Subtle, the All-Aware has informed me that they will never separate until they return to me at the Pool,"

and he said, peace be upon him and his family:

"My household among you is like Noah's Ark; whoever embarks on it will be saved, and whoever lags behind it will be drowned."

Furthermore, no sect among the Islamic sects has what can substantiate its claim that the truth is with them and on their side, except that some of them say that the Messenger of Allah, peace be upon him and his family, stated in clarification that the truth is with them as it was with me and my companions or as he, peace be upon him and his family, said. However, this hadith does not indicate that the Ash'ari, Wahhabi, Hanbali, or Zaidi are on the right path, and that the truth is with them and on their side, neither explicitly, implicitly, directly, nor indirectly.

As for the Zaidis, evidence clearly states that the truth is with the progeny of the Messenger of Allah, peace be upon him and his family. Numerous hadiths have become well-known among the community and are beyond count, recorded by various groups in their books and acknowledged as authentic. Thus, Allah the Exalted has established proof against all creation with the verse:

﴿لِيَهْلِكَ مَنْ هَلَكَ عَن بَيْتَةِ وَيْحِي مَنْ حَيَّ عَن بَيْتَةِ وَإِنَّ اللَّهَ لَسَمِيعٌ

عَلِيمٌ ﴿[الأنفال: ٤٢]

"That He might destroy whoever would be destroyed upon clear evidence and keep alive whoever would live upon clear evidence, and indeed, Allah is Hearing, Knowing"[Al-Anfal: 42].

Therefore, whoever takes his religion from the progeny of the Messenger of Allah, peace be upon him and upon them, has indeed clung to the most trustworthy handhold that will never break. And whoever follows a religion other than that of the family of the Messenger of Allah, peace be upon him and his family, has strayed from the path, wronged themselves, and plunged into the darkness of misguidance, as evidenced by the verse:

﴿فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّى تُصْرِفُونَ﴾ [يونس: ٣٢]

"Then what is after the truth except misguidance? So how are you turned away?" [Yunus: 32].

Notes

What the Ahl al-Bayt, peace be upon them, and their followers, may Allah be pleased with them, have narrated is relatively little compared to what other Hadith scholars have transmitted.

One might say that they do not focus on the science of Hadith or engage deeply in its study, and that their main concern is jihad and the foundational principles of religion.

We say: Indeed, they, peace be upon them, are concerned with all aspects of the Sharia, both broadly and in detail, fulfilling the right of leadership and inheritance, including the transmission of the authentic

Sunnah of the Prophet, peace be upon him and his family. There is no need to transmit what is not authentic. Thus, we have the narrations of Imam Zayd ibn Ali, his grandson, and the narrations of Muhammad bin Mansur from the leaders of his time, as well as the narrations of Al-Hadi, the Haruni Sayyids, Al-Alawi, Al-Mufaq, Al-Murshid, the document of Ali bin Musa, and many others in the books of the Zaidi Imams and scholars, may Allah be pleased with them. No one turns away from their knowledge except one who is forsaken.

Praise be to Allah who has clarified for us how to find a way out of disagreements and guided us to recognize the people of truth, offering much praise, pure and blessed, to Him. We cannot count the praises upon Him; He is as He has praised Himself.

Ijtihad and Taqlid

The door to Ijtihad remains open, and it is defined as the derivation of subsidiary Islamic legal rulings from their detailed evidences. An individual who possesses the ability to perform Ijtihad has the requisite skill to undertake this task. For those who are qualified at this level, it is obligatory for them to engage in Ijtihad to ascertain the legal rulings they are tasked with and to act upon them. Such individuals should not engage in Taqlid (blindly following legal authorities).

As for those who are incapable of performing Ijtihad and independent reasoning, they are obliged to practice Taqlid. They must consider the competence and suitability of the scholar they choose to follow. The details of this are further elaborated in the foundational texts of Islamic jurisprudence.

[Completion of the Book]

This great book, filled with knowledge of the fundamentals of religion, defending the path and methodology of the Messenger of the Lord of all worlds, Muhammad, the praised one, peace and blessings be upon him and his family, has been completed. It supports the teachings of the noble Imams and scholars of the Zaidiyyah, may Allah's mercy be upon them all, in matters of monotheism (*tawhid*), divine justice (*adl*), reward and punishment (*wa'd wa wa'id*), prophethood (*nubuwwah*), leadership (*imamah*), and other important issues. It also addresses false doubts and baseless claims.

The book was finalized on Friday, the 8th of Rabi' al-Awwal in the year 1424 Hijri, after the Maghrib prayer. We ask Allah to make this work sincerely for His noble countenance, to establish us firmly on the Day of Resurrection from error and great terror, and to conclude for us the best of both worlds with righteous deeds and an honorable ending.

Praise be to Allah, who guided us to this, and we would not have been guided if Allah had not guided us.

References and Linguistic Clarifications

[[1]][1])

The term *disar*—with a *kasrah*—refers to the singular form of *dusur*, which are the cords used to tie the planks of a ship together. Some have also said it refers to nails. Allah, the Exalted, says:

﴿عَلَىٰ ذَاتِ الْأَوَاجِ وَدُسُرٍ﴾ [القمر: ١٣]

"On a ship of planks and nails." [Al-Qamar: 13].

This definition is from *Mukhtar As-Sihah*. See also *Al-Qamus Al-Muhit*.

[[2]][2])

Refer to *Al-I'tisam* by the Imam Al-Hujjah, Al-Mansur Billah, the servant of the Lord of all worlds, Al-Qasim bin Muhammad, peace be upon both of them [Volume 1, Page 36].

[[3]][3])

Our master, the Imam Al-Hujjah, Majd al-Din al-Mu'ayyad—may Allah strengthen him with His support—authored a significant treatise on this topic titled *Ar-Risalah As-Sadi'ah bi-d-Dalil fi Ar-Radd 'Ala Ma Awradahu Sahib At-Tabdi' wa At-Tadhilil*. It is published as an independent treatise and is also included in *Majma' Al-Fawa'id*.

[[4]][4])

See also *Lawaami' Al-Anwar* [2nd Edition, Volume 1, Page 201] and *Majma' Al-Fawa'id* [1st Edition, Volume 2, Page 394], both authored by our master, the Imam Al-Hujjah, Majd al-Din al-Mu'ayyad—may Allah strengthen him with His support proofs.

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Majd Al-Din bin Muhammad bin Mansour Al-Mua'ydi,
Al-Imam Al-Hujjah, Al-Mujadded Lidin
(the Renewed of Religion) said,

"I swear by God, the Most High, the Most Great, an Oath that Allah, the All-Knowing, the Acquainted knows its truth that we have no a purpose or an inclination other than coming down at God's Judgment, and standing on the requirements of His command. And if we knew the truth in the side of the most extreme of creations whether Arabic, non-Arabic, Qurashi or Habashi, then we would accept it from him, and we would not refuse to follow him, and we will be among his helpers on it, and his followers. So, let the beholder says what he wants, and monitor only his Lord, and fear nothing but his sin. The Judge is Allah, and the appointment is the Day of Judgment, and all matters go back to Allah"



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