

FIRST EDITION



A BRIEF ON THEOLOGY

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Translated by: Abdullah Faisal Alkassar

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2020

Author's Introduction

In the name of Allah, the All-merciful, the All-compassionate

Praise be to Allah. Blessing and peace be upon our prophet Mohammed and his household.

I wrote these papers as a brief summary of basic Shi'ism belief in order to simplify it for anybody who would like to read about their belief from the sources. Basically, I counted on two books written by two great scholars:

1. *The Faith of Shi'a*, Ayatollah Shaikh Mohammed Reda Al-Muzaffar.
2. *Introduction to Religion Basics*, great Ayatollah Shaikh Hussain Al-Wahid Al-Khorasani.

I added some important topics about belief which were not mentioned in these two books.

Allah is the arbiter of success and he is the target.

Nazzar Mohammed Shawqi Al-Sunbul

1438 AD

Translator's Introduction

In the name of Allah, the All-merciful, the All-compassionate

Ali ibn al-Musayyib al-Hamdani said: I asked Imam AlRidha (PBUH): I live far away, and I do not reach you all the time, so who should I ask about my religion? He said: ask Zakaria Ibn Adam Al-Qummi, who is entrusted to all issues of religion and generally life.¹

In the field of religious belief, it is significant that Shia' (May Allah keep their honour) face extreme ideological attacks from time to time. Although they have enough power to repel these attacks, it is important to increase their knowledge by finding the pure resources to enable people to preserve their beliefs. In this book, the great eminent author has confirmed that we need to be aware of the resources on which we choose to build our beliefs. Therefore, he mentions in his introduction the two basic books he considers as a base for his explanation. Also, he has added many important discussions in different parts of the book and put between our hands short and clear details that help us to answer the questions that have been raised about our beliefs. In my opinion, the Shia' communities in the non-Muslim countries need such worthy resources as these.

Translation, without doubt, is one of the essential methods to enrich these communities' knowledge. Surely, it is an ideal example of working towards supporting the orphans of the prophet and his household progeny (Peace Be Upon Them) according to the Hadiths' (narrations) expression. It is narrated by Abu Muhammad al-Askari (PBUH) that AlHassan bin Ali (PBUT) said: "The virtue of the sponsor of an orphan without good knowledge of Muhammad and his household family progeny is in taking him out of his ignorance, and explaining to him what confused him, which is better than the virtue of a sponsor who looks after an orphan, feeds and gives them water like the virtue of the sun over the other planets."² The hadith clarifies that taking care of those people who believe in the prophet and Imams (PBUT) should be one of

¹ *Wasa'il ALShia*, 27

² *Bihar Alanwar*, 2

our first priorities. However, we should know how we can increase their knowledge in an accurate way.

Based on my experience in many Shia' communities, I recommend this book for use as educational material in religious classes as it is suitable for different ages as well as reading for individuals. The distinctive aspect that supports my suggestion is our need to understand the basics of our beliefs. It is important to have a solid foundation before going through the advanced materials of religious research papers. I believe that the huge questions about our faith can be answered by using a solid foundation like this, rather than going through complicated and advanced levels of knowledge.

To conclude, in this book you will find the basics that are associated with our five beliefs. The ability to handle the arguments raised against our belief relies on understanding both mental and religious evidence in each chapter.

May Allah bless all Shias around the world. Praise be to Allah, the lord of all worlds. And his blessings are upon the holy prophet Mohammed and his pure family.

Abdullah Faisal Alkassar
Wellington, New Zealand
15th, Sha'aban, 1441 AD

Preface

- **First point: an instinctive manner (Alfitrah)**

Qur'an says: "So, pay your whole hearted-attention as one devoted on pure faith towards the religion, and hold an instinctive manner which Allah has made mankind upon it and no one can change Allah's creations, that is the true religion, but most people don't know."¹

Islamic sayings (Hadiths) according to *Al-Kafi* book:

- Hisham bin Salem asked Imam Al-Sadiq (PBUH) about the meaning of "hold an instinctive manner which Allah has made mankind upon it". Imam said, "monotheism".
- Abdullah Bin Sinan asked Imam Al-Sadiq (PBUH) same previous question. Imam said, "It is Al-Islam, Allah had made the instinctive manners after he took their covenant about monotheism when he had asked all people (who today either believe in Allah or do not believe): 'Am I your God?'"
- Zorarah asked Imam Al-Baqir about "Hunafa' lillah"; the phrase which is a part of the holy Qur'an with a command that you should not associate with any partners in your worship but Allah? He said: "Alhanifah is one of the instinctive manners which Allah has made people upon and no one can change Allah's creation nature; knowing Allah is what Allah had created".²
- Al-shaikh Al-Mofeed said that prophet Mohammed (PBUH) said, as all Muslims reported, "each child is born in a state of 'Fitrah' (nature), then his parents make him a Jew or Christian"³.

¹ Surah AlRoom, 30

² All three hadiths: *AlKafi* (2), 12

³ *Tashih AIE'tqad*, 61

All people agreed that there are fundamental manners which do not need any mental effort to prove. People can be easily satisfied with them if there no deterrent, but when a person is affected by some conditions like family, education, environment and society, he will run out of these manners. Islam with all its principles and commands is a religion of instinctive manners.

- **Second point: intellectual power**

“only those who possessed of pure and clear understanding do give thoughts”¹ The Holy Qur’an.

Islamic utterances described intellect in different forms as mentioned in *Tohf-Al-Aqool*. “All goodness is reached by an intellectual power and no one can be a believer without an intellect”² prophet Mohammed (PBUH) said.

Bihar Al-Anwar’s utterance says: “Allah divided intellectual power into three parts: high level of recognition about Allah, good obedience to Allah and patience towards following Allah; whom has reached them, he has the most intellectual power”³.

Al-Kafi reported that Imam Al-Kadhim (PBUH) said: “Oh Hisham, Allah has two causes of dispute to people – one is explicit and the other is implicit. The explicit arguments of Allah are the prophets, the messengers and the Imams, but the implicit arguments are the intellectual power.”⁴

It is important to say that one of Shiism’s privileged points is not stand-still intellectual power as Al-Asha’rah says, and not considering the

¹ Surah AlRa’d, 19

² *Tohf Al-Aqool*, 54

³ *Bihar Al-Anwar*, 47:158

⁴ Alkolaini, *Alkafi*, 1:16

intellectual power as the master and controller of all issues as Al-Moatzelah says, but it is in the centre between these two views. We believe that there are issues that can be proved by intellectual power, while others cannot be solved by intellectual power. For example, we depend on intellectual power as evidence to prove Allah's existence; we can't prove it by the Holy Qur'an because it will be a vicious circle. If someone ask about Allah and the answer is "Allah says in the Qur'an: 'Allah created you'", the question will be again who said which leads us to turn in a circle and we will not get the answer. Thus, we should use intellectual power in such issues. The utterance of Prophet Mohammed, Imams and the Qur'an are all to confirm the intellectual evidence, to support intellectual power, lighten the nature of creation and get the benefits of them.

- **Third point: necessity of knowledge**

The possibility of the beginning and ending for the universe requires us to look for religious knowledge. As soon as a human thinks about the existence of a wise, all-Knower and creator of the universe, and that death is not the end of his life, and that the creator has a purpose behind his creation, that human should follow the creator's command to not fall down in misery. He should consider the results of this possible point, even if it only seems possible by a small percentage. Therefore, he should carry on looking for knowledge until he reaches a decisive result, whether positive or negative.

Just as someone thinks that there is an electrical shortcut in the system which may lead to a fire, so should he find the truth and be sure if there is any electrical shortcut or not.



Chapter One

Divine

Our Doctrine of Allah

We believe that Allah is one, alone, peerless, eternal, and exists without beginning or ending; he is the first and the last. He is the all-knowing, the wise, the just, the living, the omnipotent, independent of everything, the all-hearing and the all-seeing. He is not like his creatures; therefore, he has neither body nor appearance nor substance nor form; he is neither heavy nor light, neither moving nor motionless, he has no place nor any time, and no one can point to him as there is nothing like him. Nothing is equal to him and nothing is opposite him. He has no wife, no child, no partner and no one is comparable to him. Vision does not perceive him, yet he perceives everything.

The proof of God's existence:

There are many evidence which prove God's (Allah) existence. Here we mention a simple one:

If you find a paper laid down in the middle of a desert and all alphabetical letters A–Z were written in sequence, you would directly think that the letters and the arrangement of them on that paper was caused by somebody with understanding. Also, when you see a scientific paper, you believe that the writer has a good scientific ability and you may distinguish his level in the field of science.

In comparison, does the plant which is designed from primary manners have less significance to the recognition of its creator, who is more wise than a word which clearly reflects the ability of the writer?

Therefore, why do we prove that an arranged line of words represents a writer's wisdom and recognition, but do not accept the

plant's creator's amazing wisdom? He was able to use water and sand to destroy the seed's cover and make it alive to grow and produce a plant. Then, he gave the root of plant power to pierce the soil and bring all its food from the dark of the ground.

He prepared for all different kinds of planets and trees the food they need from the soil itself, which easily allows them to find their most suitable food.

Although, all plants' food is in the darkness, mixed up and different, each tiny seed attracts its own food which is suitable for itself to produce its type of growth. Moreover, the creator gives the root the ability to straddle the earth's gravity, so it can send water and food to all its branches. At the same time as roots work underground, he lets the branches grow above the ground to get light and air.

Meditation about a tree from its root to thousands of branches with its amazing systems can shock the mind. Think also about the power of each cell to attract water and food from the ground by its roots. Moreover, it is related and effected by all universal law such as the blur of days and nights, the sun's underlying brightness, wind and air gusts, etc. It is an image that leads man to believe with unlimited wisdom and knowledge what controls it.

The Holy Qur'an says, "Is not he who created the heavens and the earth and sends down the water to you from the sky, whereby he causes it to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of the trees. Is there any god with Allah? No, there isn't but they are people ascribe as equals."¹

Meditation in each animal's life leads to the creator too. In some Hadiths it is narrated that Abu Shaker Disani went to Imam Sadiq (PBUH) and said, "Guide me to my god." Imam Sadiq (PBUH) said, "Sit down." At that time, there was a boy who passed by, holding

¹ Surah Alnaml, 60

an egg. Imam called him and asked him for the egg. He put the egg on his hand.

Imam Sadiq (PBUH) said, "This egg is such a strong fort that there are no doors on the fort; there is a thick skin and under that there is a thin membrane, which follows with fluid gold and molten silver. But neither can the gold mix with silver nor can the silver can merge with the gold. Neither can a repairer enter it, nor a destroyer come out of it. No one can even know whether the newborn will be a male or a female. Then, all of a sudden, it cracks and a beautiful chick emerges from it. Do you agree that all this happened without a designer or a maker?"

Abu Shaker bowed down his head and said, "I believe that there is no god but Allah and Mohammed is his prophet and you are the Imam who Allah made you plea for him and I turn to Allah in repentance."¹

Doctrine of Divine Unity (Tawhid)

We believe that Allah is one and unique (Tawhid), as we explained in previous points. To clarify the topic, we mention to patterns of tawhid:

- **First pattern: Unity of Essence (Tawhid-Althat)**

In scholastic theology, scholars use this term with two meanings:

- A. The essence of God is one but not matching or composite at all. "There is nothing like unto him, and he is the all-hearer and the all-seer"², the Holy Qur'an says.

¹ *AlKafi*, 1:80, *AlTawheed*,124, chapter9:1, *Allhtijaj*, 2:71 *Imam Sadiq (AS) arguments*.

² Surah Alshura, 11

Proof: Any compound existence needs parts and needs someone to combine its parts. It is impossible that the poor presence gives existence for itself or, of course, for another, whereas the self-sufficient absolute rich are able to give their life for existence. If we said that the God is combined, the God will be poor.

- B. The God is one, meaning he does not have any partner. This can be proved by much evidence which some evidence will be discussed in the next two types of tawhid.

These two meanings are extracted from Al-tawhid Surah. The first meaning is known from the first verse: "He is Allah, the one", and the second meaning is taken from the last verse: "And there is none co-equal or comparable unto him." With these two different verses, we have different meanings to avoid falling into duplication of meaning.

- **Second pattern: Unity of Creation (Tawhid Al-khaliqyah)**

It means there no genuine independent, autonomous creator or actor but Allah. Other actors or influential existences are not autonomous. All of them are provided by Allah. The Holy Qur'an says, "Such is Allah your lord, none has the right to be worshipped but he, the creator of all things. So, worship him. He is the trustee, disposer of affairs over all things."¹

- **Third pattern: Unity of Lordship and Governorship (Tawhid Al-Rububiyah and Tadbeer)**

It means that Allah is the only owner and governor for all the world. Originally, he is alone the real actor without any partner or even angels, mankind, jinn or other. All types of governing done by

¹ Surah AlAna'm, 102

angels and other beings are a response for disobeying God. "Allah, who raised the heavens without any pillars that you can see, then he rose above the throne¹ and he has subjected the sun and moon to continue going around; each works from an appointed term. He regulated all affairs and explained the evidence. So, you may believe in certainty in the judgment day."²

We call this pattern of tawheed Al-Rububiyah because the lord (ALRAB) means owner and governor.

Proof of the Unity of Lordship and Governorship

One of the best pieces of evidence about this topic is the answer of Imam Sadiq to a theist: "as soon as we saw the way creation is organised, the universe is round, and iteration of night and day reflect the correctly of authority and measurement and coherence between them, that there is only a god."³

We can paraphrase the previous evidence as:

System unity between all parts of the world proves the oneness of an organiser. Clearly, checking and thinking about unity and creation between all these beings, kinds and relationships reveals that the parts and whole are created by one creator who is omniscient, wise and powerful.

The relationships between trees' parts, animals' organs and the power and relationship between the solar system and other systems and galaxies; of an atom including its nucleus; and all items around it, even the sun and galaxies, reveal that the creator

¹ "rose above the throne": according to our belief in Allah, we cannot explain this phrase as literal meaning. It will be explained in some following points in this book. (translator)

² Surah ALra'd, 2

³ Alshiekh Alsadooq, *Altawheed*, 244

is one. "He, who is the only god to be worshipped in heaven and on the earth, is the all-wise and all-knower"¹, the Holy Qur'an says.

- **Fourth pattern: Unity of Worship**

It means that all types of worship should be to Allah and nothing must be made a partner to Him in worship. "The command (Judgment) is for none but Allah. He has commanded that you worship none but him. That is the true straight religion, but most people know nothing"², the Holy Qur'an says.

As soon as we believe in worship of Allah, it is prohibited to worship anyone except Allah or worship another as a partner with Allah. In Islamic law, polytheism is same as idol-worship.

The visitation of a tomb does not conflict with worship to Allah

Tomb visiting and consolation are not a type of prohibited worship, as some purport to say is part of Shi'ism's beliefs. It is a good act that can take us close to Allah, like visiting sick people, participating in a funeral, visiting friends, and consoling poor people. Visiting sick people, as an example, is good behavior itself. So, I can do it in order to get close to Allah. It is not only intending to get close to sick people.

In fact, proving that the tomb visitation and having a funeral as good behaviors is tied to the jurisprudence field and not related to these papers which are about theological topics.

A good act is not performed as a type of worship, nor a worship for Imams, but by the person who performs it aiming to revive the matters of the prophet and fourteen Imams, to memorize them and to glorify

¹ Surah Alzokhrof, 84

² Surah Yousef, 40

Allah's rites. The Holy Qur'an says, "glorification of the rites of Allah is truly from the piety of the heart"¹.

All these good acts are recommended in Islamic jurisprudence. Thus, if someone does it with the intention to get close to Allah, he will deserve a reward.

Because of the importance of this topic, I will expand the explanation:

All Muslims agree that it is necessary to believe in worshipping tawhid (the worshipping is performed to Allah only). For this reason, you cannot see that a Muslim believes in Allah and his prophet and then believe that Allah has partnership. Eminence Sheik Mohammed Jawad Al-Blagi said, "you should know that one of the religious necessities which all Muslims believe and one of the greatest religious basics is enclosed in worshipping Allah and no one deserves to be worshiped as God except Allah. It is prohibited to worship an idol. If someone does, he is an infidel, whether he worships an idol, great angels or the best people. All Muslims agree and everyone who has a little background about Islam knows it. There is no way to confuse this because all Muslims recite ten times in their prayers as the Qur'an says: 'you alone we worship and you alone we ask for help'²."³

Clearly, this is a Shi'ite belief which is suitable for all Muslim belief. It is a result of belief in Allah's existence and he is the creator, governor of all and irresistible to his worshippers. All creations are overheard by him and they need him, while he is free of all needs.

On the other hand, there is a discussion between most Muslims and Ibn Taimeyah followers about classifying some types of acts if they are not

¹ Surah Alhaj, 32

² Surah Alfatiha, 5

³ *Answers Alwahabyas' Questions (Alrad Al' AlWahabyah)*, 47

considered to be worship for Allah, such as imploring assistance, not swearing by Allah, entreating Allah by holy men, visiting their tombs and asking Allah beside their tombs, etc. Most Muslims say that these acts do not considered as prohibited worship, while Ibn Taimeyah's followers classify these works as prohibited worship. Those acts are not performed to Allah. So, they accused others as a blasphemous.

Regarding the length of the discussion and its branches, which does not fit with these little papers, I will mention one of the important points:

The previous mentioned discussion is based on understanding the concept of worship. Ibn Taimeyah as Mohammed Bin Abd-Al-wahhab made a mistake in the meaning of the worship concept. So, the result will be the wrong classification of such acts. "Worshiping is: the maximum image of humiliated actions to Allah with full of love", and they said in their phrases, or "it is general name to all what Allah loved and satisfied"¹, as they define the worship.

According to their definition, they consider all submissiveness and humiliated actions that people show towards anything exactly as same as the worship that should be exclusively performed to Allah.

This definition is incorrect which leads to incorrect results, such as:

- 1- All Muslims, including Ibn Taimeyah's audiences, will be considered as non-Muslims because normally any son is submissive to his parents, the soldier to his captain, the student to his teacher, a subordinate to his president, the owned to his owner, a friend to his friend, the beloved to his beloved, a wife for her husband, a and daughter to her mother, and so on. As a mentioned

¹ Revise: Ibn Tiameyah, *Majoa' Ftawa* , 10:149, AlFozan, Aqeedat Altawheed, 65

result, all these people worship their mates especially if each loves others.

2- The prayers of most people are not considered as worship because a lot of prayers do not reach the high point of a submissiveness in their worship.

3- We should consider prostrating Angels to the prophet Adam (PBUH) and prostrating prophet Jacob (PBUH) and his sons to Yousef (PBUH) as worship because prostrating is the maximum image of humiliation. As you know, no Muslim says that these are correct examples for worship.

Thus, the correct definition of worship is humiliation for who we believe that he is the God or independent governor.

This is what people before Islam (Al-Jahiliyah) believe in some idols. They humiliated to their idols for worship. The Qur'an told us about them: "Therefore, proclaim openly that which you are recommended and turn away from polytheists. Truly, we will suffice you against the scoffers who set up along with Allah another god, they will know"¹. The Qur'an says about their belief, "these who worship their helpers said: our worship will get us close to god"².

So, any person who cringes to another with the intention of worship is a polytheist. Otherwise, submissiveness without the intention to worship is not idolatry at all. So, all acts that Ibn Taimeyah and Mohammed Bin Abd-Al-wahhab considered as prohibited worship are not from the scope of prohibited worship, such as seeking for help and calling him is not a worship, as believing that the helper is one of the servants of Allah, and that Allah supplies him with the power and ability to respond to a person who is seek for help, as he cannot do it without Allah's support. Similarity

¹ Surah Alhajr, 94,96

² Surah Alzmr, 3

if a person is drowning in the sea and he called for somebody to save him, “oh brother! Help me”, he is not a polytheist.

More clarification: All people’s acts are distinguished basically by their intentions. For example, if you are in a crowded room and left your seat in order to let someone else sit there, you respect him regarding to your intention. Whereas if you left your seat because you do not want to sit with him, you insulted him. As you see, both intentions are expressed by the same act and the image of judgment is based on the intention. Also, when you hit a child to punish him¹, you do a good action. While you hit him as a retaliation, your act is described as a bad action.

Similarly, when you go to the prophet Mohammed’s grave to get blessing, as a condition of believing that he is a god or independent governor, you worship him. Otherwise, you do not because the intention distinguishes between worship and non-worship acts.

To sum up, worship is a subject based on intention, which should be a belief in your helper that he is a god, independent owner or governor, independent in his acts, able to effect creations by his own power, either as a creator originally or in a place as a commissioner of the creator as an independent. As soon as the act is performed without these previous points of belief, is not worship but an image of respect and honour, even it comes with submissiveness. Worship is related to belief in the divinity of the person that we ask. When we ask prophet Mohammed (PBUH), we ask him with belief that he is the best servant of Allah and one of the righteous who are not disobeying what Allah commands them. Here are more examples:

- 1- Kissing a grave and a holy places’ doors where holy men are buried is not worship of the person who is buried there.

¹ Punishment in Islam is regulated under particular circumstances with high level of warnings. It is not ruled without conditions as well as it is varied from case to another case. You can revise the Islamic rules books to understand its conditions and procedures. (translator)

- 2- Praying in holy places, asking for blessing such as praying in Prophet Ibrahim's place in the Holy Mosque where he stood while building Al-K'abah, is described by the Qur'an as "take the place of Ibrahim as a place for prayer"¹.
- 3- Asking to get close to Allah by prophet Mohammed (PBUH) either by himself or his highness in his life or death is not worship because we do not believe that he is a god. It is called begging by different means to reach the target. However, some people said that those holy men are not able to do anything because they are dead. The best reply is:
- A. They are alive with their lord and Allah gave them an ability to help people because they honoured slaves.
 - B. If we suppose that Prophets and Imams are not able to do anything after death, it does not mean that asking via them makes the act a polytheist action, but it makes it useless. So, using polytheism as a title of this action is false.
- 4- Asking for intercession from the prophet Mohammed and other prophets is not polytheism, because we ask from him as a slave with an admission to intercede. Furthermore, anyone who asks for intercession should believe in the Qur'an verse: "surely, your lord is Allah who created the heaven and the earth in six days (periods) and then rose over the throne, disposing the affairs of all things, no one can intercede without Allah's permission. Allah is your lord. So, worship him alone."²
- 5- Asking for aid from holy souls after their death is the same as in their life. So, when we ask them with belief that Allah gave them

¹ Surah Albqrah, 125

² Surah Younes, 3

the ability to respond to calls either in their life or after death, it is like having different means to reach the target. On the other hand, if someone asks for help in terms that the helper is independently commissioned to help, it is polytheism either in his life or after death.

This is the summary about the inventory of worship of Allah. If you focus on those lines, you can reply to all of Ibn Taimeyah followers' thesis.

So, Ahmed bin Hunbel (Al-Hanabelah Imam), who is a leader of Mohammed bin Abd-Al-Wahhab and his audiences, lawfully touched and kissed the prophet's pulpit and grave in order to get blessing. Abdullah bin Ahmed asked his father about touching the prophet's pulpit to get blessing, and the grave too. Imam Ahmed said, "It is all right."¹

Here some utterances are taken from Sunni Books:

- 1- Ibn Hajar Al-Asqlani, one of the greatest Sunni Scholars, reported the following utterance via Ibn Shaibah from Abi Saleh Al-Samman from Malik Al-Dar, who was Omar sire: when there was a drought in the period of second khalifah Omar, a man came to the prophet's grave. "Oh prophet, water your people or they will die," he said. Then he saw in his dream some asked him: "Go to kalifah Omar and say that you will be given water."²
- 2- Al-Darmi in his book; *Sunn Al-Darmi*. reported by Abi Al-Jawza'a, said: "people in Al-Madinah had a hard drought and they complained to Aisha. She asked them to go to the prophet's grave and make an airlock to the sky. Then, the sky rained and as a result

¹ *Alill wa Marefat Alrijal*, 2:492, edited by: Dr. Wasi Allah Abbas, Beirut 1408 AH

² *Fath Albari*, 2:495

the grass sprouted, and the camels grew exceedingly fat, and it was called the year of the exceedingly fat animals.”¹

There are a lot of utterances in Sunni books, and we chose these two because it is clear about asking Allah via his Prophet (PBUH) after his death.

¹ *Sunan AlDarmi*, 1:43 (Chapter: How did Allah bless his prophet -PBUH-)

Doctrine of the attributes of Allah

We believe that God's attributes are divided into two types:

- **First: Attributes of essence**

These attributes are:

- A. Affirmative attributes, called perfection, and beauty attributes such as omniscience, omnipotence, self-sufficiency and everlasting life. All these existence attributes are not extraneous but they the essence of god and identical with his being.
- B. Negative attributes, which mean Allah has no body, is not composite nor does he have any imperfect attributes. These attributes also are called attributes of majesty.

Notice that we take in consideration the real existence of Allah and his attributes. So, there is no duality between his existence and his essence; his attributes are not additional or different from his essence. Whereas if we talk about the conceptual aspect, omniscience is different from omnipotence. Hence, we cannot separate between the essence of Allah and his attributes or adding attributes to his essence as Al-Ash'arah believe. Their belief leads to a bad result, such as:

Firstly, composition: because of the difference between an adjective and the essence that is described. So, Allah's essence will be the composite of essence and attributes which are not accepted as we mentioned.

Secondly: if we believe so, we will believe his attributes are pre-existent like his essence. So, there is more than one without beginning; there are

many partners, which is a wrong belief as discussed in different arguments.

Thus, we believe that Allah is omniscient and his knowledge is the same as his existence, and he is omnipotent and his power is the same as his essence. Allah is all omniscience and omnipotence. We cannot imagine the duality between essence and attributes, which means extracting all power and knowledge from all of indivisible oneness essence. We did not omit some attributes as knowledge and power, etc., as some Muslims believe in order to not face the problem of composition, and we did not approve composition as some theological sects do. In fact, this is a complex issue which reflects creativity of Shia' followers of Ahlu-Al-Bait (PBUT).

To clarify the idea with a touchable example, the sun is light and hot, so its heat is light, and vice versa; light and hot are the same when we mention the sun's existence. Therefore, you see its oneness but you extract three concepts: sun, light and heat. The heat and light are subjective attributes for the sun and they are both the same as the sun's existence; it is a condition of not omitting and not composition.

- **Second: Attributes of act**

Allah acts as the creator (Al-Khaliqiyah) and the provider (Al-Raziqiyah). In this section, we take into consideration the act that Allah presents to his creations. Therefore, we say Allah provides people and animals and he creates all other creations.

We can differentiate between these two kinds of attributes (Attributes of Essence and Act): the first kind, we cannot take an attribute out of Allah's essence at all. We say, Allah is omniscient and we cannot say, Allah is not omniscient under any condition. In contrast, attributes of act can be taken out in some circumstances. So, you can say, Allah created the sea

from water but Allah did not make water from mercury. You say, Allah provides someone with something but he did not give another.

Reported attributes

Some Muslims say, Allah has attributes which are reported in the holy Qur'an such as having a hand, leg, eye and rising over the throne, etc. Although they are not real attributes, they call them reported because Allah described himself by these attributes as prophet Mohammed (PBUH) too. As the Qur'an says: "Oh Iblis (Satan) what prevents you from prostrating yourself to one whom I have created with both my hands. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?"¹

They prove these attributes for Allah as a real parts, and follow this belief with a notice such as, "without comparison or omission", which means Allah has an eye but it is not like the creator's eye and we cannot ask how is his eye, as we cannot omit this ascription. In some phrases, they add, "appropriate to his almighty". Their proof is, "Allah approved all these attributes for himself in Qur'an."

Discussion:

According to their claim about the apparent meaning for some attributes, we raise a question: Is their claim that Allah proved these attributes as having a leg, eye and hand as actual concepts a true claim or not?

We need to make two points in order to prove the fault of this claim.

- **Literal and metaphorical expression:**

Prima facie, literal and metaphorical expressions are used in all languages. Metaphor is considered a feature of modern language and of an eloquent speaker. So, all eloquent people, poets, speakers and authors compete to use metaphors. Also, the holy Qur'an shows some

¹ Surah Sad, 75

spectacular metaphorical expressions and kept all Arabia eloquent through the wonderful expressions that appear in many parts of the Qur'an, which we cannot understand in actual meaning. This is what all scholars believe and use in their discussions. To prove what I have said, I will make two attestations:

A- *Al-lom'a* , which is a book about fundamentals of Islamic jurisprudence, (chapter about metaphorical and actual language) explains: Meaningful speech is divided into metaphor and actual. It's used in the language and used by the Qur'an. Some scholars denied the use of metaphor in the language. "There are no metaphorical expressions in the Qur'an," Ibn Dawood said, which we surely know is false because Qur'an says in some verses: "a wall is about to collapse"¹, although we surely know that the wall does not have a will but that somebody caused the wall to collapse. The Qur'an also says, "ask the village"², although we surely know that the village does not have the ability to be asked. Thus, metaphor is clearly used in the Qur'an³.

B- *Mokhtasar Al-Ma'any* brings some examples to prove using metaphorical expressions:

- (Naming something by what was it named, which is changed now. For example, the Qur'an says, "you should give orphans their money"⁴. The verse used "orphans" as an adjective for those who have lost their parents. While the word orphan is used if the parents lost is occurred before the period of puberty, after puberty Islam does not call them orphans and allows them to own money.

¹ Surah Alkahf, 77

² Surah Yousef, 82

³ *Al-loma' Fe Asool Alfiqh*, Abo Ishaq Alshirazi (476 AH), 58

⁴ Surah Alnisa', 2

- Naming something by what it will be named in the future. For example the Qur'an says, "I dreamt I was pressing wine."¹ The verse called juice by the name of what it will become, which is wine. So, it was not called wine but juice when it was being pressed.
- Naming something by where it is located. As the Qur'an says, "let him call his council"², which means to call people to his sitting place.
- Naming something by a case of an issue. As the Qur'an says about some people on Judgment day, "for those whose faces will become white, they will be in Allah's mercy"³ means in paradise, which means they deserve Allah's mercy.
- Naming something by the name of tools or a part of body, such as, "And grant me a honourable tongue in a later generation"⁴, which means honorable speech, represented by the tongue)⁵.

Thus, it is clear that Ibn Baz who followed Ibn Taimiah's held a false belief. Ibn Baz said, "the true revised that the Qur'an does not use any metaphorical expression, and all expressions used in the Qur'an are literal"⁶.

The contemporary scholar Al-Saqqaf said, "You should know that the worthy ancestors (Asslaf-Assalih) proved metaphor in language, and I do not think that there is a sane person who has a doubt about metaphor usage".

¹ Surah Yuosef, 36

² Surah Alalq, 17

³ Surah Al-Omran, 107

⁴ Surah Al-Shoa'ra', 84

⁵ Sa'ad AlDeen Alteftazani, *Mokhtasr Alma'ni* 220

⁶ *Ftawa Ibn Baz*, 4:382

Imam Ahmed, for instance, proved metaphor and he said in explaining some parts, "This is described as a metaphor meaning as Ibn Taimiyyah admitted in *Al-Iman* book, page 85"¹.

Moreover, in the early part of the second Hijri century, Abu Obidah Mo'amar Bin Mothnna named a book: "*The holy Qur'an metaphor*", as Ibn Al-Nadeem said in his book, *Fihrist*, and Al-Thahbi in his book *Al-seerah*².

In addition, Ibn Abd-Al-Salam Bin Abdulaziz Al-Shafi Al-Damshqi, one of the great Egyptian scholars, compiled "The Holy Qur'an Metaphor". As the author of *kashf Al-Dhonoon* said, Jalal Al-Deen Al-Sayoti summarized it and titled *Al-Forsan metaphor* by The Holy Qur'an Metaphor and he wrote some parts of it ³.

On the other hand, the literal meaning is the usage of the word as it is in lexical and dictionaries, whereas metaphor is an image of the meaning. For example, in lexical dictionaries a lion is a wild animal but as a metaphor can be used to indicate a heroic knight. So, when I hear someone say, 'I saw a lion holding a sword', I surely know that he meant he saw a heroic knight.

- **The apparent meaning:**

In Arabic, there are two different ways to get a particular meaning:

- 1- Lexical meaning: it is known immediately when someone pronounces a word, like the word 'sea', which indicates the usual meaning and 'water', which indicates a type of liquid, and 'hand',

¹ *Sharh AlAqeedah Altahawyah*, 165

² Ibn Alndeem, *Alfahrst*, 1:79, *Sear A'alam Alnbla'*, 9:466, he wrote in his autobiography: Abo Obaidah is the Imam, great scholar, Abo Obaidah Moa'mr Bin Almothna Altaimi, his teacher the great specialist in Arabic language the author of *Altasaneef*

³ *Kashf AlDnoon*, 2:1590

which indicates a part of the body. In another phrase: the literal meaning of a word as it is given in dictionaries.

2- Contextual meaning: sometimes, the meaning of a word in context is the same as in glossaries, and it may have a different meaning. In the case of having different meaning, the new meaning can be known from contextual denotation and sign of the text. So, when we use some words such as 'sea' in a statement like 'I went to the sea and I swam', it has same meaning if it is isolated. There is no difference between the isolated word and the word in context, but it is matched. This is the usage of literal meaning. On the other hand, when I say, 'I visited the sea and I learnt a lot from his knowledge', there is no one who can explain 'sea' as a large amount of water. The speaker did not use the literal meaning of 'sea', but we should look for the closed meaning that can be matched with context.

It is the same when I hear someone say, 'I saw a lion with a sword', we know that he mentioned a heroic knight. In the same way, when I hear someone say, 'I ate the bread', I know that he mentioned the bread in his house, for example, and am sure he did not mean all the bread available in the world. It is the meaning we understand via the mental sign.

The result:

The meaning is related to the whole context and we should use the text and mental signs to get the proper meaning that the speaker intended. Apparent meaning is not equal to the actual or metaphorical meaning, as when I say "I went to the sea to learn from his knowledge" I meant a scholar.

According to the previous, proving composition of the hand, eye, leg, sitting and direction of Allah leads to composition – even with phrase

‘what fits with his almighty’ – which reflects his need of his parts. Therefore, that contradicts his perfect attributes, in which one of them is self-sufficient. So, the mental signs prevent literally explaining these words.

Regarding the mentioned mental sign, we can address the following rules: Any word as a noun or adjective proving body or composition cannot be used in its literal meaning when talking about Allah.

As an application for the rule: ‘by my hand’ in the context of the holy Qur'an: “Oh Iblis (Satan) what prevented you from prostrating yourself to one whom I have created by my hand”¹ is not used in its literal meaning because it entails proving a part of body. So, we should explain it as: ‘what prevented you from prostrating to whom I have created’.

All similar words have the same result, such as leg, eye and face. Some verses in the holy Qur'an support our belief. The Qur'an adds two hands to mercy and torture: “he who sends the winds as heralds of glad tidings going before his merciful hands”² and adds hands for punishment: “he is only warner you toward severe torment hands.”³ No one says that mercy and torture have two actual hands.

Another example: adding two hands to the Holy Qur'an: “Falsehood cannot come to the Qur'an from its two hands or behind it because it is sent down by the wise, worthy of all praise (Allah)”⁴, while the Qur'an does not have a hand.

To expand the discussion: belief of reported attributes as mentioned entails dangerous results, which Muslims cannot believe. One of these results is that all Allah's body parts will die, except his face will stay because the Qur'an says, “Everything will perish but his face is alive”⁵, and says “Whatever is the life will perish. And the face of your lord full

¹ Surah Sad, 75

² Surah Ala'raf, 57

³ Surah Sba', 46

⁴ Surah Fuselat, 42

⁵ Surah Alqses, 88

of majesty and honour will abide forever”¹. These two verses of the Qur'an prove that Allah owns a body including two legs, two hands and two eyes. Also, both verses report that everything will die except Allah's face. Thus, all his parts of his body will perish too. No Muslim accepts these silly words.

The result is that taking reported attributes with the literal meaning is equal to believing in God's composition, which is a falsehood.

¹ Surah Alrahman, 26-28



Chapter Two: Justice

Introduction:

We believe that one of Allah's affirmative perfect attributes is that he is absolutely just and never treats anyone unfairly through his judgments. He rewards his obedient servant and he has the right to punish the disobedient. He does not compel his servants do things that are not within their capabilities and does not punish them beyond the limits of what they deserve.

Proof of Allah's justice

- **First proof**

Naturally, everyone – even those who do not believe in religion – recognizes the beauty of justice and ugliness of injustice. So, the person who practices injustice feels annoyed if he is considered as an unfair person and he rejoices if he is considered a just person.

Let us suppose that a criminal did his best following his desire and to follow his personal purposes and then he was judged in court but the judge did not punish him in order to get bribe from the criminal or because the judge feared the criminal. The criminal will be happy but he will instinctively recognise the trail of ugliness and the ugliness of the judge too.

On the contrary, if the judge acts justly in this issue, the criminal will be angry, although his instinct will lead him to respect the judge.

This is the reality of a human. So, how can we imagine unfairness in Allah's governing while Allah created creators based on recognizing the beauty of justice and the ugliness of unfairness. Moreover, Allah committed people to practise justice and to avoid injustice. The holy Qur'an says: "Verily, Allah enjoins justice and charitable acts."¹

¹ Surah Alnahl, 90

- **Second proof**

Injustice is a result of one of three reasons that are impossible when we talk about Allah: ignorance, inability and desultoriness. An unjust person practises unfair actions either because he does not know that his act is unjust or he is unable to achieve his purpose unless by acting unjustly or just to distract. While Allah is the absolute omniscient, omnipotent, self-sufficient and wise, it is impossible that Allah practices an injustice because we cannot add injustice to Allah's attributes.



Chapter Three: The Prophethood

The prophethood concept

We believe that prophethood is a duty commissioned by Almighty Allah and is an embassy between Allah and his creatures. It is decided by Allah. He appoints persons that he prefers among his servants. Those servants are perfect in their worship and humanity, so he sends them to guide people towards prosperity in this world as well as in their last world. Prophets purify people from immorality and crooked habits, teach them wisdom and knowledge, and show them the ways of pleasure and welfare, so that they might attain appropriate perfection and raise themselves to elevated ranks in the abodes of both this world and the hereafter. Furthermore, we believe that Allah has not authorised people to appoint, elect or choose the prophets, and that people have no choice in this matter. So, the holy Qur'an says: "Allah knows best with whom to place his message."¹ Moreover, people have nothing to do with those whom Allah sends as guides to bear good things for those who believe in them and warn those who disbelieve in them. They also have nothing to do with the laws, regulation and rules that are conveyed by these messengers.

Miracles of the prophets

We believe that when Almighty Allah inducts a person into the position of guiding his creatures to the right path and appoints him as a messenger, he should introduce him to the creatures and guide them to him. The one and only way of such an introduction, that almighty Allah presents as proof and evidence of the truth of his messengers' claims, is supernatural and beyond the capabilities of human beings. This evidence is called "the miracle" because none of his creatures can make anything like it. It is also necessary that each prophet comes with a miracle through which he can prove he is a prophet. It should be inimitably manifest so that men of knowledge and experts of that age,

¹ Surah Alana'am, 124

aside from ordinary people, cannot bring anything like it. Associated with such a miracle, a prophet must declare himself as the messenger of the Lord so that miracle would act as evidence of his claim and as proof of the truth of his declaration. Hence, when people cannot bring such a miracle, they will know that the miracle is beyond the scope of human power and is extraordinary. In addition,, they will know that the owner of such a miracle has a spiritual contact with the governor of creatures.

Infallibility of the prophets

We believe that the prophets, all without exception, are infallible. So are the holy Imams (peace be upon them). However, some Muslims disagree with us on this doctrine, so they do not deem necessary the infallibility of the prophets, let alone the holy Imams.

Infallibility (Al'ismah) helps the prophet to avoid committing sins and acts of disobedience to Almighty Allah, be they major or trivial. It also includes refraining from committing errors and expressing unawareness, even if such things are rationally not impossible for the prophets. Nevertheless, a prophet is required to be far above even slight defects that may injure his personality, such as eating like ordinary people in the street, or laughing loudly, as well as every act that is crude, although he has the ability and to do so.

The proof of necessity of the infallibility is if we imagine that a prophet commits a sin, an act of disobedience to Almighty Allah, an error or any similar act, we either should consider him as an exemplary person and follow his act or not. In case of obligation to follow, we accept that we must commit sins, which is of necessity false. If we decide that it is not obligatory to follow him, this will definitely be in violation of the essential principle of belief in prophethood. Furthermore, each act of a prophet would be exposed to the probability that it was an act of disobedience to Almighty Allah or a mistake. Hence, we would have the pretext to not follow the prophet in any of their words and deeds. Then, the inevitable

result would be the loss of the benefit of sending messengers and prophets. This proof is applicable to the infallibility of the holy Imams, because we believe that Almighty Allah selects an Imam for this position to guide human beings and represent prophets, as we will mention later.

Attributes of the prophets

We believe that a prophet, just as he must be infallible, must be characterised by the most excellent and most favourable attributes of morality and rationality, such as courage, patience, shrewdness and intelligence, plus administrative and managerial capabilities so that no other human being can match him in these attributes. Without such high moral and rational standards, a prophet would not be worthy of holding the position of general headship over all human beings and general authority over the whole world. He must also be a good descendent, honest, truthful and free from all vices, from before the beginning of his prophecy as well, so that people can trust in him and so that he may deserve this great, divinely given position.

Islam

We believe that the true religion is Islam, and that is the true divine shari'ah (law) that has abrogated all previous shari'ah. It is the most perfect shari'ah, in order to reach humanity's happiness and containing all their interests in this world and in the next world. It will never become obsolete and will last forever. It is not changeable and will not be transformed in any way; it contains all humankind's needs: individual, social and political rules.

Doctrine of the lawgiver of Islam

We believe that the message of Islam is contained in the person of Mohammed ibn Abdullah (S.A.) and that he is the last prophet. He is the seal of the prophets, the chief among messengers and the best of them, just as he is at the apex of all humanity and none can compare with him in excellence and grace, generosity and intellect, and no-one can approach him in his virtue. Verily he has lofty moral behaviour and no-one will be like him up to the day of judgement.

The Holy Qur'an

We believe that the Qur'an is divinely inspired and revealed by Allah on the tongue of his honorable prophet, making clear everything and everlasting miracles. Man is unable to write anything like it because of its eloquence, clarity, truth and knowledge, and no alteration can be made to it. The Qur'an we have now is exactly what was sent to the prophet, and anyone who claims otherwise is either an evil-doer, a mere sophist or else a person in error, because it is the speech of Allah. The Qur'an says: "Falsehood cannot come at it, from before it or from behind."¹

Doctrine of AlSunnah of the prophet

We believe that the prophet's Sunnah, which is his saying, acting, and agreement of silence are obligations for other people. It is a source of sharia and without it we cannot understand Islam, and the Qur'an's following is broken down because the Qur'an generally mentions to basic laws such as obligatory prayer, fasting and Al-haj, whereas details of law, insider parts, condition and its exceptions are revealed by Al-Sunnah. It is important to take and work by it to be sure about the way in which it arrived.

¹ Surah Fossilt, 42



Chapter Four: The Imamate

Doctrine of Imamate and its proof

We believe that the Imamate is one of the fundamentals of the religion; one's faith is imperfect without belief in the Imamate. It is also acceptable to depend upon one's father, family, or mentors as regards the belief in the Imamate, no matter how great these individuals might be; rather it is obligatory upon every individual to investigate the unity of the worshipped lord and prophethood. Therefore, Shia and Al-Sunnah's sayings (hadith) consider that a person who has died without recognition of Imam in his time has in fact died just like the ignorant ones who died before accepting Islam. As an example of those sayings: "He who died without recognition of Imam in his time, has in fact died just like the ignorant ones who died before accepting Islam"¹. Sunni's Hadith said: "Anyone who died without belief in Islam, had died as a person who did not accept Islam"², and: "Anyone who has died who has not an exemplary Imam, died as a person who did not accept Islam."³ Surely, it doesn't mean that any Imam that we should recognise, know and believe as any governor or leader; because all governors of Al-Umayyah Al-Abbas are lascivious and unjust. According to the historical reports, most of them get drunk, and committed forbidden. Can we imagine that the prophet commits such these sins while he guides people to a good path and acting with justice and practicing high moral principles? Can we imagine that the prophet said that a person who has not believed in those such as Al-Umayyah and Al-Abbas, died like a person who did not accept Islam? Can we imagine that the prophet said that any person who has not pledged Yazid, who killed Imam Hussain, the loved and grandson of the prophet, died as not accepting Islam? If we imagine that, we judge Imam Hussain (PBUA) as a person who refused Islam because he was killed without giving any pledge to anyone. It is not an accepted phrase. It clearly contradicted the prophet's saying about him and his brother

¹ Alshiekh Alsadooq, *Kmal AlDeen Wa Tmam Alna'mah*, 404

² *Sheeh Muslim*, 6:22

³ *Sheeh Ibn Habban*, 10:434, *Msnd Ahmed*, 4:96 (there is little different in these two sources: without Imam), while in *Msnd Abi Ya'la*, 13:366 (whoever died out of the Imams' umbrella)

Imam Hussain (PBUH): “Al-Hassan and Al-Hussain are the masters of the youth of paradise.” The Hadith is approved in all Islam’s sectors. Thus, the hadith meant the true Imam was not any Imam but the Imam who is appointed by Allah, and who are the prophet's household, as we will prove. According to the previous clarification, the Imamate is one of Islam’s principles because the person who does not believe in it is considered a person who has refused Islam. This result cannot play this important role unless it takes an important place in religious principles. Therefore, a Muslim should not say: “I just believe in Allah and his prophet and the last day”, but he should follow his belief with belief in the Imamate to recognize the Imam of his time in order to avoid death without real belief in Islam.

Doctrine of the Necessity of Imam existing

Shi’a and Sunnah agree that the existence of Imam is necessary as first person after the prophet (khalifah), but the controversial view is whether the Imam is should be appointed by Allah or by the public. Shi’a Imamyah believe that the appointment of Imam is an obligation belief and he is appointed by Allah via the prophet, while Sunnah believe that it is not necessary to be appointed but it can be by voting or public choice. We should depend on three sources to adjust the argument: the mind, the holy Qur’an and Sunnah of the prophet (PBUH).

A. Logical proof:

We will mention two forms of logical evidence to prove this issue:

- **First evidence:**

Let us suppose an inventor established a jewel industry to produce high-quality jewels. In order to have continuous production without any stop point to the work especially in his absence or after his death , he need to guide and teach somebody else because the industry involved a

complex machine with no one able to use it without the owner's instruction. Can we imagine that the wise inventor declared that he will die this year but he will not appoint any person who has the ability to run the industry and he allowed the public who do not know how to use the machines to choose someone to run the industry. Are the laws of Shari'ah and ordinances of Islam which cover all fields of life, lesser than the aforementioned complex industry? How do we evaluate the importance of religious rituals which are the reason of human being's perfection by knowing Allah and worshipping him. It is the way to adjust the human desires to chastity level, anger responds to courageous acts, thinking to wisdom and to establish the virtuous world which based on justice. Through these manners, we can recognise the significant importance of the religion.

- **Second evidence:**

Allah sent the prophet with the holy Qur'an, which is described as: "we have sent down to you the book (the Qur'an) as an exposition of everything, a guidance, a mercy and glad tidings for those who have submitted themselves (to Allah as Muslims)"¹; "this is a book which we have revealed unto you (o' Mohammed S.A.) in order you might lead mankind out of darkness (disbelief and polytheism) into light (belief in the oneness of Allah)"²; and "we have not sent you (o' Mohammed) with the book (The Qur'an) except that you may explain clearly unto them those things in which they differ and the Qur'an is the light and mercy for people who believe."³ The Qur'an is the exposition book for everything and the best guide for the belief and true path, which has the solution for all problems, although there are differences between people in their levels, languages, characteristics and nationalities. The question is: do people need someone to explain the exact meaning of the Qur'an? You may answer: the prophet is the person who has the ability to explain the Qur'an. Surely, we will reply that the prophet has died, and he did not

¹ Surah Alnahl, 89

² Surah Ibrahim, 1

³ Surah Alnahl, 64

explain everything for people because at that time they still had no need. Because of the continuous requirement for a person to complete explaining of the Qur'an in all times even after the prophet, we should not believe that Allah and his messenger let people appoint any person they like, whereas people themselves do not know about the secrets of the Qur'an and Islamic laws. I think, without a doubt, if any sane person looks at this evidence, he will believe in the necessity of Imam's existence. So they will explain the prophet and the Qur'an's knowledge. On the other hand, refusing this evidence leads to accusing Allah and describing him by imperfection attributes. Because the man of knowledge and with the most wisdom does not practise a illogical act. Is it a wise to send a messenger with the Qur'an, which contains all the knowledge and laws to all of mankind, in various times without appointing an Imam to clarify the Qur'an after the prophet's death as soon as Allah knows about the short age of the prophet compared with the long age of the world?!

Thus, what is the purpose of knowledge of the Qur'an while all people do not know it and there is nobody with the ability to clarify it?

The Holy Qur'an evidence

Many parts of the Qur'an talk about this idea. We mention two of them:

- **First verse:**

When the lord Ibrahim (Abraham) tried him with (certain) commands which he fulfilled. Allah said, "Verily I am going to make you the leader (Imam) of mankind. Then Ibrahim said: "how about my offspring?. Allah said: My covenant (prophethood and Imam) does not include polytheists and wrongdoers"¹. The verse reflects the great divine position of the Imamate, which Ibrahim got after passing many exams in certain commands including: throwing him into Namrood's fire, keeping his wife and his offspring in an uncultivable valley, and his obedience in obeying the command to slaughter his son (Ismail) by his own hand.

¹ Surah Albqarah, 124

After reaching the high ranks of prophethood, apostleship and friendship (khalifa Allah) and after completing that great trial, Allah said: "I will appoint you as an Imam for human beings." Because of the highness of this position, Ibrahim asked Allah to appoint his offspring too but Allah refused: "My covenant (prophethood and imam) do not include such polytheists and wrongdoers." Regarding this verse, the Imamate belongs to Allah, which is called "Allah's covenant". The question is: which one has the authority to appoint the person to take "Allah's covenant"? Allah or mankind? Without a doubt, the Imamate is run and controlled by Allah and his covenant cannot be reached except by an infallible person and no one knows who is infallible except Allah, because the public do not know about divine transformations by Allah, or know what manifests from others. It may that a man shows the most righteousness but in real he is the most immoral man. The proof of Allah's covenant cannot be reached by anyone except an infallible person is the verse itself because surely Ibrahim did not ask Allah for the Imamate to all of his offspring, because his offspring can be divided into just the following four sections:

1. Someone who is a wrongdoer all of his life.
2. Someone who is not wrongdoer at the beginning of his life but then becomes a wrongdoer.
3. Someone who is wrongdoer at the beginning of his life but then he doesn't become a wrongdoer.
4. Someone who is not wrongdoer for all of his life.

Clearly, it is impossible that Ibrahim (khalil Allah), who had been commanded to apply justice and goodness, asked Allah to appoint the first and second possible mentioned persons because he couldn't ask the Imamate for a wrongdoer, which both the first and second are in wrongdoing at the end of their life. In contrast, it is possible to ask the Imamate for the third and fourth. However, Allah replied Ibrahim by accepting only the fourth and refusing the third, so Allah said: "My covenant cannot be reached by wrongdoers."

To conclude this discussion, it is important to know that the wrongdoing concept which is mentioned in holy verse is an expansive concept, which includes even if someone practises it against himself. One case of wrongdoing acting is enough to abandon someone from being pleased by Allah's covenant. Obviously, unconditional Imamate is required unconditional infallibility, which cannot be taken by all previous sections except the fourth section. Absolutely, the Imamate cannot be for a person prays to some idols like: Allat and AlEzza, and makes a partner with Allah in some parts of his life. The verse says: "associating partner with Allah is a grievous wrong."¹

- **Second verse:**

"O you who believe! Obey Allah and obey his messenger (Mohammed PBUH) and those of you who are in authority."²

We can use this verse in our discussion depending on the "authorised" meaning, which in the verse meant the infallible people, not any person running the government, or a king or queen or president, who must be cleared by :

1. The verse connects between "the authorised" and "the messenger" and it made the verb "obey" as a sole verb for both of them. Allah clarified that the obligation of obeying for the messenger is exactly as same as the authorised obeying. Both of them are one fact. Therefore, obeying the authorised people is completely unconditional as well as when it refers to the messenger.
2. The unconditional obeying cannot be obligated unless the authorised person is infallible because it is prohibited to obey anyone if he commands someone to commit a sin. Therefore, unconditional obeying for authorised people in the verse leads to

¹ Surah Loqman, 13

² Surah Alnisa', 59

the belief that they are infallible and their commands identically are the commands of Allah without any disagreement either premeditated or unpremeditated, which cannot be from anyone except an infallible person. Guiding people to obeying the particular authorized group unconditionally reflects their infallibility.

3. All Muslims believe that the Imamate is the caliph of the prophet to apply the religious laws and to preserve the people. Because an Imam should be obeyed by all people, he should be infallible to avoid false commanding even as an omission, which leads to committing wrongdoing and sins, Allah said in the holy Qur'an, "Verily, Allah enjoins Al-Adl (justice) and Al-Ehsan (to be patient in performing your duties to Allah) and the doing of good to others and forbids Al-Fahsha'a (all evil deeds, e.g. illegal sexual acts, disobedience of parents, etc.) and Al-Munkar (all prohibited by Islamic law) and Al-Baghy (all kinds of oppression) he admonishes you, may you be mindful."¹ Also said in another verse: "He commands them for Al-Maruf (i.e. Islamic monotheism and all that Islam has ordained) and forbids them from Al-Munker (All acts that Islam forbids)."²

To sum up: The commanding of absolute obedience under all circumstances reflects their infallibility and no one can appoint an infallible person except Allah who knows the secret and that which is yet more hidden, because infallibility can pretend obedience in public and no one knows.

The verse indicates two things:

1. An authorised person cannot be appointed by anyone except Allah, because the authorised person should be infallible, which cannot be known by anyone but Allah.

¹ Surah Alnahl, 90

² Surah Ala'raf, 157

2. "Authorised" is not anyone who runs a government or is a president because he should be infallible. As the verse indicates, all people that run a government or are in a position such as president do not claim infallibility but many of them are wrongdoers and their commands are contradicted by what Allah commands.

Surely, Imam Ali (PBUH) is the only one who runs the Islamic government who can claim infallibility and their Shi'a claims infallibility for him, which will be proved later.

The Prophet's Sunnah proof

1. **Hadith Al-Thaqalayn:** There are many sayings (Hadith) in the prophet's Sunnah. One of them is hadith Al-Thaqalayn, which is motawater (highly frequent) or the multiplicity of sources which either Shi'a and Sunni source. It is reported by different words and a variety of reports. Here we mention some of them:

Zaid bin Arqam said that prophet Mohammed (SAW) said: "I am going to leave two which if you follow both of them, you will not miss the true path. One of them is greater than the other: the book of Allah and which is a robe extended from the sky (Heavens) to the earth and other is my progeny Ahl-Albaith (Family member). Surely, these two will never separate from each other until they reach me at Al-Kawther river. I remind you of your duties; how will you deal with them?"¹

Many benefits are represented by the mentioned Hadith. We will summarise some of them:

1. The book of God and the prophet's progeny is an heirloom or legacy to the prophet's people because of the relationship between father and his sons. The people belong to the prophet as father with

¹ *Sunn Al-tarmthi*, 5:663

son. The book of Allah (the holy Qur'an) is the connection between people and their God. Beside the book of Allah, the prophet's progeny is the connection between people and their prophet. As a result, the rift between people and the Holy Qur'an leads to people not getting close to Allah, in the same way as the rift in the relationship with the prophet (PBUH) means people go away from Allah.

2. The progeny of the prophet's description, which is the holy Qur'an's description, reflects that the progeny is the Holy Qur'an's mate and a part of divine inspiration. It is clear that that Ahlulbayt cannot be considered as the mate of the Qur'an according to the prophet's (PBUH) speech which is truth, unless they know all what is included in the Qur'an, which is described in verse: "as an exposition of everything"¹. Also, they should share the Qur'an feature which is described in the verse: "Falsehood cannot be involved in the Qur'an at all."² Which cannot be achieved without their infallibility.

To paraphrase, their combination with the Qur'an reflects their knowledge about all topics and details related to Shari'ah and other fields of life, and their infallibility because of the Qur'an includes everything. Their knowledge should be as the Qur'an's knowledge, which exposes all small and large details of all fields of life. "You must not teach them "Ahlul-Bayt" because they know more than you", the prophet (PBUH) said.

Ibn Hajar, who is a Sunni scholar, said: "The command to follow some peoples is related to those who have the knowledge of the holy book and the prophet's Sunnah and they are the most close to the Qur'an until they reach Al-Kawthar" This statement is supported by the aforementioned Hadith: "do not guide them because they are more knowledgeable than you."³

¹ Surah Alnahl, 89

² Surah Fssilat, 42

³ *Alswa'q Almohreqah*, 149

In spite of other scholars, they are special because Allah takes the evil deeds and sins away from them and purifies them, honors them by miracles and gave them with many high-level properties, as mentioned before”.

Hadith AlThaqlyan proves their infallibility, which can be known from many points:

- A. Pairing between them and the Holy Qur’an, which does not include any falsehood, means they cannot be away from the Qur’an. Simply, separation between them and the Qur’an is not accepted. This separation can be happened by breaking Shari’ah law either intentional, an omission or due to unawareness, and even the concept of sin is unfulfilled because we cannot say if a person committed a sin by omission that he broke the Shari'ah law. Separation is not following the Qur’an; it is to oppose the Qur’an’s commands even with an excuse for unawareness or an omission while the Hadith explicitly says that they do not separate themselves from the Qur’an until they reach the pome of Al-Kawther.
- B. The Hadith considered following Ahlu-Albayt (PBUT) is the protection to not be in straying path. This is known by "will not"¹ which is used for negative at all. As it is known if a person does not own a particular thing, so he cannot give it to another. It means if Ahlu-Albayt (PBUT) are not in the correct way, they will not be able to guide people.
- C. If we allow that they may commit separation from the Qur’an, we allow that the prophet (SAW) may lie in his speech while he reported that they will not separate from the Qur’an. When we accept his intentionally lying in the scope of reporting Shari'ah law, we oppose the infallibility in that scope because that is what all

¹ "will not" is translation of (Ln) in Arabic, which is used for completely negative statements. (translator)

Muslims believe. Although we cannot imagine any fault in such this Hadith because the prophet (SAW) repeated it many times to confirm and obligate people to do as the Hadith says, we understand that the fault is usually not repeated.

3. The Hadith was reported by different structures. Some of them say: "I have left behind over you two Kalifahs (successors) and other phrases that in Arabic are same letters of Khalifa as a verb, which represent the role of the prophet's appointment to appoint the Khalifa over Muslims until the Judgment Day.
4. Obligation to follow both of them to achieve preserving and keeping away from straying. It is not enough to follow one of them and leave the other, because the pronoun in the Hadith "follow them" refers to them both. In some structures it is mentioned by using a plural pronoun, even in some by a single pronoun, although it meant the Qur'an and the prophet's progeny. To support the point, different narrators reported the Hadith with further phrases that contain pronouns to refer to both of them, such as what is reported by Al-Tabrani: "Do not go ahead of them to not be perished, and do not fall short of them to not be perished, and do not teach them because they know more than you."¹

It is clear that the Qur'an means to do this as its commandments as the meaning of following Ahlul-Albayt, which is the companion of the Qur'an.

The Hadith clarifies that following one of them is not enough: "as you follow both of them" do not go ahead of them to not be perished, etc. The Hadith doesn't say: follow one of them. The secret behind using pronoun refers to the both of them that they are considered as a unit that represents the reality of Islam and its law.

¹ *Almajam Alkbeed*, 5:167

5. "Will never be separated" indicates getting locked in forever between the Holy Qur'an and the prophet's progeny in the scope of practice – which is the meaning of infallible – which also reflects their existence accompanying that means the prophet's progeny and the Holy Qur'an will stay in the life forever without any exception for any period of time until they reach Alkawther, which is implied for their existence at all.¹

“according to Hadiths of guiding people to follow Ahlu-Albayt, we understand that following them will not be over till the Day of Judgment, as well as the holy Qur'an. As a result, they are both are considered as safeguard for people, which can be proved by Hadith: among all generations, there is one of my Al-Albayt” (Ibn Hajar)².

2. Hadith AlGhadeer:

One of the frequent Hadith was narrated by both Shia and Sunnah as part of the rhetoric euphemisms that were delivered by Prophet Mohammed (PBUH). One of these narrations was narrated by Zayd Bin Arqam. He said: When the Prophet (PBUH) went back from his last pilgrimage, he stopped at that place (the pond of Khumm). Then he asked people to bring rocks and camel hump to make a pulpit (minbar), and he said: "It seems the time has approached when I shall be called away (by Allah) and I shall answer that call. I am leaving for you two precious things and if you adhere to them both, you will never go astray after me. They are the Book of Allah and my Progeny, that is, my Ahlu AlBayt. The two shall never separate from each other until they come to me at the river Paradise. Allah is my master and I am the master of believers". Then, he raised Imam Ali's hand to announce: "Whomsoever I am a master of, this Ali is his master. My Lord! Befriend anyone who

¹ As cited in the great scholar Alsayyed Mohammed Taqi Alhkeem (RA), *Alosool Ala'mah Lilfiqih Almoqarn*, 166

² *Alswa'q Almohreqah*, 149

befriends him and make enmity towards anyone who makes enmity towards him...¹”

In this narration, the Prophet (PBUH) clarified an initial stage to protect his nation from the wrong path by following both the Holy Book (Qur'an) and the progeny, and then he defined the perfect touchstone of the progeny in order to avoid any misunderstanding or doubts, so he raised Imam Ali's hand and said: “whomsoever I am a master, this Ali is his master. My Lord! Befriend anyone who befriends him and make enmity towards anyone who makes enmity towards him...”

Another narration for the same scene was narrated in Masnad Ahmed: It was reported from al-Bara' ibn 'Azib that he said: We were in the company of the Messenger of Allah, upon whom and whose household be blessing, on a journey, when we stopped at Ghadir Khumm. He ordered the crier to call out: “Assemble for prayer!” So a spot under two trees was swept off for the Messenger of God, upon whom and whose household be blessing, where he performed the noon prayer. Thereupon, he took Ali (may God be pleased with him) by the hand and said: “Don't you know that I have a greater claim upon the believers than their own souls?” To which they answered: “Certainly yes!” He said: “Don't you know that I have a greater claim upon each believer than his own soul?” To which they replied: “Certainly yes!” So he took Ali by the hand and said: “For whoever has me as his master and guardian (mawla), Ali is his master and guardian. O God! Befriend whoever befriends him and show enmity to whomever shows enmity to him!” Thereafter, Omar encountered him and said to him: “May it be productive of enjoyment to you, O Ibn Abi Talib! You have entered upon the time of morning and evening as a master and guardian over every faithful man and woman.”²

It is manifested that “For whoever has me as his master and guardian (mawla), Ali is his master and guardian” means making Imam Ali (PBUH)

¹ *Almostadrak Ala' Alsaheehen*, 3:109

² *Masnd Ahmed*, 4:281

a successor to lead all Muslims. It is appeared by focusing on the following points:

1. The Prophet's (PBUH) introductory statement: "Don't you know that I have a great claim upon the believers than their own souls?"
2. The Prophet (PBUH) mourning of his self to his nation and he told them about how he would soon pass away.
3. Full audiences' understanding of the Prophet's speech as we found Omar congratulated Imam Ali (PBUH) as well as many others.
4. Choosing the noon time, which is extremely hot in the scorching desert of AlHijaz. It is illogical that the most wise person (PBUH) asked to stop thousands of people in such an awkward place and time to say that he loves and supports Imam Ali (PBUH), while Imam Ali (PBUH) was the greatest supporter of Islam and Muslims since the prophet (PBUH) started the announcement of the beginning of Islam. Certainly, this scene should relate to a crucial issue.

3. Hadith Almanzilah (Position):

Hadith Almanzilah (position) is one of the well known Hadiths, which is narrated by many of specialists in Hadith. AlBukhari is one of those as transmitted this scene in his Sahih. It is narrated by Musa'ab bin Sa'd as reported by his father that Allah's Messenger (PBUH) set out for Tabuk appointing Ali as his deputy (in Medina). Ali said, "Do you want to leave me with the children and women?" The Prophet (PBUH) said, "Will you not be pleased that you will be to me like Aron to Mousa? But there will be no prophet after me."¹

¹ Saheeh Albkhari, 4:1602

Making Imam Ali (AS) in a position like Aron to Mousa (PBUT) reflects that all ranks of Aron are like those of Imam Ali (AS) except Prophethood. Therefore, when we find positions of Aron, we can find Imam Ali's (AS) positions. Here are some of these positions:

1. Imam Ali (AS) was set as a minister by the Prophet (PBUH) as Aron was a minister of Mousa as in the holy verses: "And grant me one of my family as a minister. Aaron, my brother"¹, "And we gave Mousa the Scripture and made his brother Aron a sharer of his burden"².
2. Imam Ali (AS) was the helper and supporter to the Prophet (PBUH) in his role, which is related to the last prophet being sent by Allah, which is clearly a heavy responsibility. The holy verses talk about this position: "and raise my strength through him (Aron)"³, "we will strengthen your arm (support you) with your brother (Aron)"⁴.
3. Imam Ali (AS) is a direct successor after the Prophet as Aron was, as the holy verse says: "Mousa said to his brother Aaron: take my place in my absence among my people and reform and manage them well and don't follow the way of those who commit wrong acts".
4. Imam Ali (AS) is a deputy of prophet in order to guide his nation to the good way as Aron in the previous holy verse.
5. Imam Ali (AS) shares his role with the Prophet (PBUH), except the private roles that related to his prophethood position, as holy verse talks about Aron: "And associate him in my tasks"⁵. As we know,

¹ Surah Taha, 29-30

² Surah Alforqan, 35

³ Surah Taha, 31

⁴ Surah Alqses, 35

⁵ Surah Taha, 32

one of the Prophet's tasks is what is described in the holy verses: "Allah sent his messenger among those illiterate people to recite the verses, guide them to perfection and teach them the holy book and wisdom while they were astray"¹, "we have surely revealed to you this perfect book comprising the truth, that you judge between people by the knowledge that Allah gave you, and you don't become a partisan of the dishonest"², "the Prophet has a better claim on the believers than they have on themselves"³. Based on these verses, we understand that Imam Ali (AS) is associated with the Prophet's tasks and he also has a better claim on believers, like the Prophet (PBUH). Thus, we cannot imagine anyone as a successor of the Prophet except Imam Ali (AS).

4. Hadith "whoever obeys me, obeys Allah":

It is narrated by Abo Thar (R) that the prophet (PBUH) said: "Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah, and whoever obeys Ali, obeys me, and whoever disobeys Ali, disobeys me."⁴

This Hadith is approved by many great Sunni scholars such as Alhakim in *Almustadrak* and AlThahbi in *Altalkhees*, so we can understand that:

1. The Hadith mentions an important formula, which clarifies that there is equality between obeying Ali (AS) and obeying Allah (SW):
 - A. Whoever obeys the Prophet (PBUH), obeys Allah.
 - B. Whoever obeys Ali (AS), obeys the Prophet (PBUH).
- The result is: whoever obeys Ali (AS), obeys Allah and the Prophet (PBUH).

¹ Surah Aljumah, 2

² Surah Alnisa', 105

³ Surah Alahzab, 6

⁴ *Almostdarak Ala Alsheeheen*, 3:121 and many resources.

- A. Whoever disobeys the Prophet (PBUH), disobeys Allah.
- B. Whoever disobeys Ali (AS), disobeys the Prophet (PBUH).
 - The result is: whoever disobeys Ali (AS), disobeys Allah and the Prophet (PBUH).

2. Imam Ali (AS), as the ruler Imam, should be obeyed by all people:

(whoever) in the previous Hadith refers to general people without any exceptions, which includes companions of prophet and other people. Therefore, any person who is involved in the rule of obeying Allah and the Prophet, should obey Ali (AS). Otherwise, he is considered as disobeying Allah and the Prophet (PBUH). Hence, Ali (AS) is the Imam because he should be obeyed by all. We cannot imagine that the person who should be obeyed by all is anyone other than the Imam (ruler), as well as that person in the Imamate position is also asked to obey a person who is not Imam.

3. Infallibility of the Imam Ali (AS):

Obeying and disobeying are related to asking to do something or asking to avoid doing something. The request reflects that the object is preferred or not. For this reason, Imam Ali's (AS) requests should align with those of Allah and the Prophet in both asking to do or not to do, which means, surely, infallibility.

To summarise:

The Imamate as well as prophethood, cannot be characterised unless with specific provisions from Allah (SW), declared by either the Prophet or the appointed Imam. None of the people can participate in appointing the Imam, who is sent by Allah to guide people. This point refers to the holy ego that enables him to achieve his tasks, which is not known by anyone except Allah, so he can be notified by Allah.

Doctrine of the Imams' Infallibility:

We believe that an Imam, just like a Prophet, must be infallible from all vices and defects, whether open or concealed, from childhood up to death, deliberately or unintentionally.

An Imam must be free from inadvertence, error, or unawareness, because the Imams, just like the Prophets, are maintainers of the religious law and they must stand firm for it. The proofs that have convinced us to believe in the infallibility of the Prophets are the same as those that have convinced us to believe in the infallibility of the Imams, besides the verses of the Holy Qur'an and Narrations.

Attributes and Knowledge of the Imam

We believe that an Imam, just like a prophet, must be the best of all mankind in attributes of human perfection, such as courage, generosity, chasteness, truthfulness, decency, prudence, reason, wisdom, and morality.

The evidence on this doctrine is the same as that which we gave for the Prophet's superiority.

An Imam receives all Divine knowledge and laws, as well as information, from the Prophet or the Imam preceding him by way of the power of sacredness that Almighty Allah has placed in him. Hence, when he gives attention to something and wants to know it in actuality, he will neither miss nor fail to hit it, without reason-based proofs or instructions of mentors.

This fact reveals itself very clearly in the history of the Holy Prophet (s) and Imams (a) who never attended the classes of any mentor, nor received the instructions of any scholar since early childhood up to

maturity. Nobody ever taught them any aspect of science or art, including reading and writing. History tells us that they were never reported to have joined elementary schools or studied under a teacher.

In spite of this they never delayed an answer to any question that was addressed to them. Moreover, their tongues never uttered the statement, "I do not know" and they never withheld the answer to a question so as to consult others or deliberate.

Unlike the Holy Imams (AS), biographies of every Muslim specialists, narrators, or master scholar contains information about the names of those who educated, taught, and trained them in fields in which they excelled. Moreover, such biographies contain situations in which such scholars could not find answers to many questions and doubted many others. This is indeed ordinary in the lives of human beings in all places and times.

Love for the Ahl-al-Bayt (PBUT):

Almighty Allah said in the Holy Qur'an: "Say (O Muhammad, unto mankind): I do not ask for any wages for this except uncontaminated love and respect for my kinsfolk"¹.

We believe that besides the obligation of holding fast to the Ahl-Al-Bayt (AS), each and every Muslim is under another obligation, which is to profess themselves to love the Ahl-Al-Bayt (AS) and hold them dear. This is because Almighty Allah, in the aforesaid holy verse, has clearly demanded the people's love for them.

The Holy Prophet (s) said: Love for my Household is a sign of belief, and to show enmity towards them is a sign of hypocrisy. Whosoever loves them has in fact loved Almighty Allah and His Messenger; and

¹ Surah Alshora, 23

whosoever shows enmity towards them has in fact shown enmity towards Almighty Allah and His Messenger.

Indisputably and unquestionably, love for the Ahl Al-Bayt (AS) is one of the necessary fundamentals of Islam. This belief is held by all Muslims, despite their divergent and different opinions, except for a few factions who adopted the enmity of the Ahl Al-Bayt (AS) and, as a result, were called 'Nawasib' (those who show open hostility to the Household of the Holy Prophet).

Almighty Allah has commanded us to love the Ahl Al-Bayt (AS) and to hold them dear because they are worthy of such love and devotion by virtue of their occupying nearby positions to Almighty Allah, high levels of eminence, and absolute innocence from polytheism, acts of disobedience, and whatever would drive them away from the area of His pleasure.

It is wrong to even imagine that Almighty Allah might impose upon us the love of someone who disobeys Him or fails to obey Him as He should be obeyed, because all Almighty Allah's creatures, in His view, are His servants whom He has created equally, the noblest among them, in His sight, being the most righteous.

Thus, the person/s whom Almighty Allah imposes upon His creatures to love and hold dear must be the most righteous and the most virtuous of all; otherwise, another person would be worthier of such love. It might also be said that Almighty Allah—far be it from Him—prefers some people to others unjustly or playfully without these preferred people deserving such preference!

The Holy Imams

Concerning our belief in our Holy Imams (AS), we do not imitate the Extremists (Ghulat) and those people who say that Allah is located inside things (Hluliyyun).

We believe that our Imams are human beings like ourselves, except that they are noble servants of Almighty Allah Who has granted them special honour and bestowed upon them His authority, because they occupy the highest ranks of human perfection, such as knowledge, piety, courage, nobility, and chastity, as well as all moral standards and nobilities of character. Hence, no human being can ever attain the peculiarities that they hold.

Accordingly, they have been the worthiest of leaders, guides, and authorities after the Holy Prophet (PBUH) in giving instructions, interpretations and explanations of the religious laws and the Holy Qur'an as needed by people.

In this respect, our Imam, Ja'far al-Sadiq (a), says: "Whatsoever, which is possible for the creatures to hold, is reported to you about us, but you have had no previous idea about it or you have not been able to understand it, then you must not deny it; rather, you must refer it to us. However, if what is reported to you about us is impossible for the creatures to hold, then you must deny it and you must not refer it to us"¹.

¹ *Bihar Alanwar*, 25:364

The Number of Imams

We believe that the Holy Imams, who are truly the worthiest of holding the Imamate in its actual sense, are our authorities in the religious laws of Islam and they are twelve in number. They have been commissioned by Almighty Allah to hold the position of leading the Muslim nation. The Holy Prophet, Muhammad (PBUH), referred to all of them by name before each Imam declared the name of the person who would be the next Imam after him. This doctrine was narrated by Sunni narrations entitled as: “Twelve successors” and “Twelve governors”. Here are some of those narrations:

1. *Sahih Albukhari*: Jabir ibn Samura narrated: I heard the Prophet saying, “There will be twelve commanders (Amir).” He then said a sentence which I did not hear. My father said, the Prophet added, “All of them will be from Quraysh”¹.
2. *Sahih Muslim*: Jabir ibn Samura narrated: The Holy Prophet (SAW) said: “This matter (life) will not end, until it is passed by twelve Caliphs.” He then whispered a sentence. I asked my father what the Prophet said. He said, the Prophet added: “All of them will be from Quraysh”².
3. *Musnad Ahmed*: “Islam will remain honourable, mighty and distinct against the opposition so long as the Twelve have the sovereignty”³.
4. Another phrase: “they are twelve similar to the tribes of Bani Israel”⁴.

¹ *Saheeh Albokhari*, the end of Alahkam chapter, 8:127 and *Masnd Ahmed*, 5:93

² *Saheeh Muslim*, 12:201

³ *Masnd Ahmed*, 5:90

⁴ *Masnd Ahmed*, 1:398

There are more of these narrations, which denote many results:

1. The number of Imams is restricted.
2. The Imamate will last until the Day of Judgment.
3. The power, honor, might and distinction of Islam is relying on this Imamate.
4. The reality of the religion is based on following their rules as they are the true interpreters of the Holy Qur'an. They are *the* only people *who* have the ability to explain the purity of *the* Qur'an from both sides: theoretical and practical. That cannot be approved except by the twelve Imams.
5. The mentioned similarity to the tribes of Bani Israel reflects that the Imamate of Ahlu Albayt looks like Bani Israel's leadership, which was not by election nor voting but by divine specifying. As Allah says in the verse: "we raised twelve chieftains from among them"¹.
6. All of these twelve Imams *are* from a specific tribe, Bani Quraysh.

The question is: can we find these previous six manners in any twelve governors except our twelve Imams? Can we find the honour and power of Islam in the age of Yazeed Bin Moawiah and his similar governors, *who* committed the bad sins and destroyed humanity? For this reason, we found Sunni scholars twist the clear meaning of these narrations to avoid the claim of belief in our Imams.

¹ Surah Alma'dah, 12

Our Imams are considered to have the most knowledge and piety as known even by Sunni scholars. They are as follows:

1. Imam Ali ibn Abi-Talib:

He was born in the thirty years after Elephant year scene¹, BH (before Hijrah) on 13 Friday of Rajab month in the sacred sanctuary of the Kaaba in Mecca, which is the prayer direction of all Muslims. "No one was born in the holy mosque except Ali Bin Abi Talib, which Allah made an exclusive virtue in his history in order to showing his high rank and honour,"² Ali Bin Mohammed Almalki said.

On the 21st of Ramdan, 40 H (63 years old) he was killed by Abdu Alrahman Bin Muljam. He struck him with a sword while he was at prayer at AlKufa mosque.

2. Al-Hasan ibn `Ali Bin Abi Talib (AS):

He was born on the 15th, on Tuesday of Ramdan. 2nd AH. he lived till Safar, 49 AH. He was 47 years old. He looked like his grandfather, the Holy Prophet in looks and manners.

3. Al-Hussain ibn `Ali Bin Abi Talib:

He was born in the year of the battle of Alkhandq, on the 3rd of Sha'aban. He died on the 10th of Muharram, 61 AH. He was about 56 years old. He was known by his bright beauty in the darkness³.

¹ In 570 AD. Abraha with a military expedition fought the Quraysh of Mecca in order to destroy the holy Ka'bah. You can revise the explanation of Surah Alfeel (elephant) to understand the historical event. (translator)

² *Alfsool Almuhemah*, 30

³ *Mnaqib Al Abi Talib*, 4: 75 and *Sharh Alakhbar*, 2:112

Prophet Mohammed (PBUH) said: "Hussain is from me and I am from him, may Allah love who love Hussain"¹.

Al-Hassan and Al-Hussain's mother is lady Fatimah Alzahra, daughter of the Prophet (PBUH).

4. Ali ibn al-Husayn (Zayn al-`Abidin – The Adornment of the Worshippers):

His mother was Shahznan, the daughter of Yazdegerd. He was born in Medina, on the 5th, Sha'ban, 38 AH and died on the 25th, Muharram, 95 AH. he was 57 years old.

"Among all peoples, there are two preferred for Allah, one from Arabs, which are Quraysh, and other from non-Arabs, which are Persian, and Ali Bin Al-hussain was known as the son of these two preferred peoples,²" Zamakhshari said.

5. Muhammad ibn Ali ibn Al-hussain (Al-Baqir – The Ripper of Knowledge):

Al-Baqir was born in AlMedina, in 3rd Safar, or 1st Rajab (as different sayings), 57 AH. He was died in 6th, Thu Alhujjah, 114 AH. he was 57 years old. He is a son of Al-Hassan and Al-hussain, as his mother is Fatimah daughter of Al-Hassan. she was referred to as, "as-Siddīqa" (the very truthful one), that no one in the family of Hasan ibn Ali looked like her excellence³" Imam Sadiq (PBUH) said.

Imam Al-Baqir (AS) said: "Once my mother was sitting next to a wall. The wall began to break and we heard an intense crumbling noise. She pointed out with her hands saying, 'No, for the sake of al-Mustfa (one of the titles of the Messenger of Allah), Allah has not granted you

¹ *Masnd Ahmed Bin Hanbl*, 4:172 and *Sunan Ibn Majeh*, 1:51 and *Sunan Altarmathi*, 4:324 and *Almstadrk Ala' Alsaheeheen*, 3:177

Rabea' AlAbrar, 1:402 ²

³ *Alkafi*, 1:469

permission to fall.' The wall remained hanging in the air until she passed that spot.¹"

Sunni and Shia narrations say that the Prophet (PBUH) asked Jabir ibn Abdullah Al-Ansari to transfer his greeting to Imam Al-Baqir (AS).

6. Ja`far ibn Muhammad ibn Ali (al-Sadiq – The Veracious):

Imam Al-Sadiq was born in AlMadinah, on the 17th of First Rabi'a', 83 AH. and he died in Shawa'al, 148 AH. he was 65 years old. His mother was Um Farwah daughter of Al-Qassim.

"Jafar ibn Muhammad (AS) is one of the scholars of the Ahl al-Bayt (AS), who are well-known for their diverse sciences, abundant worship, continuous prayers, worldly renouncement, frequent recitation of the Holy Qur'an, adherence to its concepts, deriving the most valuable ideas from it, inferring its importance, and spending his time with various kinds of worship so he watch his steps against all sorts of impiety. Looking at him reminds others of the Resurrection Day, listening to his speech makes others renounce worldly pleasures, and following him guarantees Paradise,²" Ibn Talha said.

7. Musa ibn Ja`far (al-Kazim – The Suppressor of Rage):

He was born on the 7th, Safar, 128 AH and died on the 25th, Rajab, 183 AH. He was 55 years old. His Imamate lasted for 35 years.

"He is entitled Babul Hawa'ij (the person most able to help people at all) by the Iraqi people. He was the most pious, the most generous person of his own age³" Ibn Hajar said.

¹ *Alkafi*, 1:469

² *Matalib Alsa'ool*, P81

³ *Alswa'q Almohreqah*, p203

8. Ali ibn Musa (al-Riza – The Amiable):

As cited by many historians, he was born on the 11th, Thu Alqa'adah. "He was born on 147 AH, and died in Safar, 203 AH when he was five years old. However, there are various narrations about his history, but these mentioned dates are close to the reality,¹" Shaiekh Alkulaini said, *Alkafi*.

Ibn Talha said: "Imam Al-Riza was known by his honourable ranks and high attributes. He was like Hatim in his generosity, Khozama in his wisdom, Arabs in his morals, Bani Hashim in his dignity and like the prophet (PBUH) in his honour. We cannot list his great attributes and he is greater than we can mention"².

9. Muhammad ibn Ali (al-Jawad – The Magnanimous):

He was born on 195 AH, Ramadan, according to one of the historical opinions. Others say it was in Rajab. He died at the end of Thul Qa'adah, 220 AH. His Imamate lasted for 17 years.

He is described in some narrations of Ahlu Al-bayt (AS) as the very blessed baby for all Shia, more blessed than any baby³.

10. Ali ibn Muhammad (al-Hadi -The Guide-):

Some says Imam Al-Hadi was born in the middle of Thu Alhujjah, 210 AH. Others reported that he was born in Rajab, 214 AH. There are two arguments about his death date: some say on the 26th, 2nd Jumada, 254 AH, and some say in 253 AH. Based on these two reports, his age either 41 years and six months, or 40 years old⁴.

His mother Om Walad was called Somanah.

¹ *Alkafi*, 1:486

Matalib Alsa'ool, p84²

³ *Alkafi*, 1:321

⁴ *Alkafi*, 1:497

Abu Hashem al-Ja'fari narrated: I was in AlMedina when Baga passed through the prostitution of the Alwathiq government. Abu al-Hasan, peace be upon him, said: "let us go out to see this Turkish army staff". So we went out and stood there while the Turkish staff passed us. Abu al-Hasan, peace be upon him, spoke to one of the Turkish staff. Then, we watched this soldier get off his horse and kiss the hooves of the Imam's horse. Abu Hashem said: "I asked the Turkish man if he was trying to know what the Imam told him. "Is he a prophet?" the soldier asked. I replied: "No, he is not a Prophet." He said: "He called me by a name that I was called in my childhood in the land of the Turks, which nobody knew till now."¹

11. Al-Hasan ibn `Ali (al-`Askari – Resident of `Askar City):

He was born on Rabuil Al-A'khr, 8th, as cited in common historical opinion, 232 AH. He died on the 8th of Rabe' Al-Awwal 260AH. His period of Imamate was six years.

Ali Ibn Mohammed narrated by many narrators that Abu Muhammad, (PBUH) was sent to Nahrir, who was distressing and harming Imam. His wife said to him: "You should think about Allah's punishment, do you not know who is in your house?" She mentioned his goodness and worship and said: "I worried about you." He replied: "I swear, I would throw him among the wild animals," Then he asked the governor for permission to do so, so he authorised him to do so. He threw the Imam to the wild animals, and there is no doubt about the Imam's death. Surprisingly, they looked at the place to find out what was the case, and they found the Imam (PBUH) standing and praying with all the wild animals around him. For this reason, the governor ordered the transfer of the Imam from this house².

¹ *Alkhra'j Wa Aljara'h*, 2:674 and *Kashf Algomah*, 2:397

² *Alkafi*, 1:513 and *A'lam A'wra*, 1:151

12. Abu Al-Qasim, Muhammad ibn al-Hasan (al-Mahdi – The Well-Guided):

He was born in the mid of Sha'ban, 256 AH. Imam, Al-Mahdi (AS), is Almighty Allah's argument against His creatures in the present day. He is the awaited saviour who shall reappear (after occultation) to fill the earth with fairness and justice, as it is filled with injustice and prejudice. May Almighty Allah hasten his advent and make easy his reappearance.

Our Doctrine in Al-Mahdi

The Good Tidings of the advent of Imam al-Mahdi (AS), a descendant of Lady Fatimah al-Zahra (AS) who will spread justice and equity throughout the globe after it has been overcome by injustice and oppression, are indisputably reported from the Holy Prophet (PBUH) by all Muslims who, apart from their various sects and opinions, have recorded and reported his traditions in this regard.

Here are some of these sayings:

- Abo Al-hussain Al-Abree (one of the great Sunnah scholars):

“The narrations about Al-Mahdi are frequently reported by the prophet (PBUH). These narrations mentioned that Al-Mahdi is one of Ahl-Al-bayt and he is the leader of this nation as Jesus (PBUH) will pray behind him.”¹

- Ashablanji, *Noor Al-Absar*:

“Many narrations are reported by the prophet (PBUH) about Al-Mahdi that he is one of Ahlu-Al-Bayt who will fill this universe with justice.”²

- Ibn Abi Al-Hadeed:

“All Muslims are in consensus that this life will not dissolve before his presence in this world.”³

- Zaini Dahlan:

“The narrations about Al-Mahdi are significantly enormous.”⁴

¹ *Tahtheeb Altahtheeb*, 9:126 and *Alghaibah*, Alnoamani, 9:4:75

² *Noor Alabsar*, P189

³ *Sharh Nahj Albalghah*, Ibn Abi Alhadeed, 10:96

⁴ *Alfetoahat Alislamyah*, 2:338

Besides, to live longer than the natural age of human beings, as is imagined by people, does not contradict or disagree with biological sciences. Even though modern science has not yet gained access to what may prolong man's life, it is undeniable that Almighty Allah has power over all things and can do whatever He wills. Examples are already touched on: the Holy Qur'an has informed us about the long lifespan of the Prophet Noah (AS) and about the continuous existence of the Prophet Jesus (AS). However, if we doubt the Holy Qur'an, then we must bid farewell to Islam!

It is thus very surprising for a Muslim individual who claims absolute belief in the Holy Qur'an to wonder about the possibility of such an occultation.

Necessity of the Imam's existence in every time:

As mentioned before, in the narration that is reported by both Shia and Sunnah the prophet (PBUH) said: "Whoever died before knowing (belief in) the Imam of his age, is considered a person *who* died before the Islamic age." Although knowing all details about Imam Al-Mahdi (PBUH) is not possible, we should know him in general.

The necessity of the Imam's existence in each time is proved by mental and religious narrations as we mentioned before in the Imamate Chapter.

- **Mental evidence:**

The prophethood periods ended with prophet Mohammed's (PBUH) death. However, the holy Qur'an with all of his rules and commands is immortal in order to maintain the goodness for human beings. Nevertheless, all peoples need the holy Qur'an to guide them, and the

holy Qur'an requires someone who can explain it. Otherwise, the divine aim will be not achieved without a person who is able to understand the holy Qur'an, can refrain from bad acts and can own all honoured ethics, which are meant by the prophet's (PBUH) narration: "I have been sent to complete the honoured ethics of the people."¹ In this role, theoretical and practical human perfection can be achieved, which is the aim of creating people. As the verse says: "all good and pure words go to Allah, and all righteous deeds are exalted."²

Overall, the holy Qur'an is created to lead all humans away from the darkness of bad thoughts, ethics and acts. As the verses say: "the great book which we have revealed to you that you may bring humankind out of a different kind of darkness into light"³, and "he who sends down clear verses to his servant that he may lead you from all kinds of darkness into the light."⁴ This goal cannot be achieved without an infallible person because the person in the darkness cannot guide people to the light.

Without this person, people cannot understand the holy Qur'an and its wisdom, or act with fairness in the community. Moreover, the holy Qur'an will be the reason to create controversial issues between peoples regarding their thinking diversity.

How can we imagine that Allah created everything with complex details, even small pieces of this life? Allah created humankind with a proper function for each part of his or her body, even the creation of eyebrows. In contrast, Allah created a book to guide the people without an explanation aid or a person able to illustrate it to humankind.

Through concentrating on the previous point, we can understand why the prophet said: "whoever died before recognising (belief) the Imam of his age, is considered a person who died before the Islamic age" and

¹ *Majma' Albayan*, 10:333

² Surah Fatir, 10

³ Surah Ibrahim, 1

⁴ Surah Alhdeed, 9

other narrations with same meanings were reported by Ahlu Albayt (PBUT). One of these narrations was narrated by Imam Riza (PBUH), which he wrote to Alma'moon in *Shra'ia' AlDeen*: "the earth cannot ever remain without Imam as a plea to Allah upon his creatures in each time and they are the reason to protect all humankind; whoever died without recognising them, he is considered a person who died before the Islamic age."¹

To conclude, if we understand the necessity of Imam's existence, and his role in preserving the religion and guiding all humankind to the righteous path, we should believe in his presence at all times. Otherwise, we will come up with three possible fault options: his existence is impossible, Allah cannot have created him or Allah does not recognise the importance of his existence. These three possible results are not accepted.

- **Religious evidence: Althaqlayn narration is an example**

This narration, as a consensus narration, reflects that one of Ahlu Albayt as Imam should exist at each time until the Day of Judgement. There is no separation between them and the holy Qur'an forever: "they will not separate until they reach me in paradise."²

Because of the great plea for Allah against his creatures, Ibn Hajar AlHaythami, who is known as one of the extremist Sunni scholars, said: "the result is the command that is related to hold the holy Qur'an, Sunnah and scholars of Ahlu Albayt. We can understand that these three will remain until the Day of Judgement. You should know that this narration is reported by many peoples; more than twenty of the prophet's companions."³

¹ *Oyoon Akhbar Alridha (AS)*, 2:122 and *Alkafi* 1:376

² *Masnd Ahmed Bin Hanbl*, 3:14 and *Sunan Altarmathi*, 5:329

³ *Alswa'q Almohreqah*, P150

The truth is:

It is necessary that there is someone is attributed to Ahlu Albayt (AS), who knows all what is included in the holy Qur'an and he should be followed by all humankind and no one can find the righteous way without him. This leads to Shias' belief in the twelve Imams and their presence as reported in many proved narrations.

A verse about Imam Al-Mahdi (PBUH):

Many verses' explanations talk about Imam Al-Mahdi (PBUH). One of these is: "we have already stated in the Zabur (Psalms – the Book of David) after the declaration that my good servants will inherit the land."¹ The same meaning exists in Zabur Dawood:

In Psalm 37:

Hope in the LORD and keep his way. He will exalt you to inherit the land; when the wicked are destroyed, you will see it. I have seen a wicked and ruthless man flourishing like a luxuriant native tree, but he soon passed away and was no more; though I looked for him, he could not be found. Consider the blameless, observe the upright; a future awaits those who seek peace.

In Psalm 72:

Endow the king with your justice, O God, the royal son with your righteousness. May he judge your people in righteousness, your afflicted ones with justice. May the mountains bring prosperity to the people, the hills the fruit of righteousness. May he defend the afflicted among the people and save the children of the needy; may he crush the

¹ Surah Alanbya', 105

oppressor. May he endure as long as the sun, as long as the moon, through all generations. May he be like rain falling on a mown field, like showers watering the earth. In his days may the righteous flourish and prosperity abound till the moon is no more. May he rule from sea to sea and from the River to the ends of the earth. May the desert tribes bow before him and his enemies lick the dust. May all kings bow down to him and all nations serve him.



Chapter Five: Eschatology

Resurrection and Final Assemblage

We believe that Almighty Allah will resurrect people after their death on the day that He has promised, so as to reward the obedient and punish the disobedient.

All divine religions and philosophers have unanimously agreed upon this matter; therefore, a Muslim has no alternative but to profess this belief on the strength of its being a Qur'anic belief conveyed to us by the Holy Prophet (S). In view of that, he who believes in Almighty Allah decisively and believes in Muhammad (S) as His Messenger whom He has sent with true guidance and the Religion of Truth, must believe in what has been conveyed by the Holy Qur'an, such as the Resurrection, Reward and Punishment, Paradise and Bliss, Fire and Hell. The Holy Qur'an has, both openly and suggestively, declared this in about 1000 verses.

If one merely doubts this belief, he surely doubts the Bearer of the Mission or doubts the existence and power of the Creator of all beings. Moreover, to doubt the Resurrection comes from suspecting the origin of all religions and the authenticity of all Divine codes of law.

Each person recognises the difference between who carries knowledge and who knows nothing, who has good morals and who has bad morals, who acts and says good things and who does not. Logically, ignoring and omitting or equalising the differences between all these contradicted concepts is clearly an act of wrongdoing and not acceptable.

On the other hand, we see that the obedient and wrongdoers are not rewarded or punished as they deserve in this life. Therefore, belief in the Day of Judgment is the image of justice, wisdom, reward and punishment. As the Qur'an says: "each person will be recompensed what he has earned, and they will not be wronged"¹. Regarding the strong link

¹ Surah Aljathyah, 22

between the act and its reward and it not really being completed in this life, if we imagine that there is not another life, it leads to injustice.

According to the absolute justice of Allah, it is obligatory to believe in the Day of Judgment rewarding and punishing all. As the Qur'an says: "Shall we treat those who believe in Allah and do righteous good deeds as those who associate partners in worship and commit crime"¹.

Somatic Resurrection

The belief in somatic resurrection (after death) is one of the fundamentals of Islam to which the Holy Qur'an has referred openly: "What! Does man reckon We shall not gather his bones? Yes, indeed, We are able to shape again his fingertips."²

To state it succinctly, bodily resurrection means that man's terrestrial body will be revived after having been destroyed, and it will return to its first form after it has rotted in the earth

¹ Surah Sad, 27

² Surah Alqyamah, 3

The Return (Alraj`ah)

The Imamiyyah Shi'ah, adopting the reported traditions of the Ahl Al-Bayt (AS), believe that, after the advent of Imam al-Mahdi (AS), Almighty Allah will raise some people from the dead in the very forms that they had before their death so as to honour a group of them and dishonour others, and to give ascendancy to the right group over the wrong and restore the rights of the oppressed ones from the oppressors.

This return will be restricted to honour those who enjoy supreme ranks of faith and dishonour those who enjoy notorious degrees of corruption. After the return, they will die again and be resurrected on the Day of Judgment to receive the reward or punishment that they deserve because of their deeds. This is understood from Almighty Allah's information in the Holy Qur'an about the manners of those who would not take advantage of the first raising from the dead in this world before they will be again resurrected on the Day of Judgment. After they incur hatred from Almighty Allah, they will desire a third resurrection through which they will wish to perhaps act righteously and make amends. Reporting their desire, the Holy Qur'an says: "(They will say:) Our Lord! Thou hast caused us to die two deaths, and Thou hast given us twice to live; now we confess our sins. Is there any way to go forth?"¹

As the Holy Qur'an has actually proclaimed the Return to this world, reported traditions of the Ahl al-Bayt (AS) have confirmatively given details of this belief and the Imamiyyah Shi'ah have unanimously agreed upon its authenticity. However, a few Imamite individuals have interpreted the Return as the restoration of political authority and power to the Ahl al-Bayt (AS) when the Awaited Imam, al-Mahdi (AS), shall

¹ Surah Almoa'min, 11

come. Yet, they have denied the return of certain personalities and the raising of others from the dead.

The mentioned Return reflects the great power of Allah as well as the day of judgment and assemblage of all creations after their death. This miracle can be used as Prophet Mohammed's (PBUH) miracle, the same as Prophet Jesus's (AS) miracle of restoring the dead to life, even though the miracle of the Return is more profound, because it represents the resurrection of dead persons after their bodies have become dust: " He said: 'Who will give life to the bones when they are rotten?' Says (Allah): 'He will give life to them Who brought them into existence at first, and He is cognisant of all Creation.'"¹

Some people have disapproved of the doctrine of the Return, claiming that it is part of metempsychosis, which is totally in the wrong. In fact, these people do not have the faculty to differentiate between metempsychosis and somatic resurrection, while the Return is a sort of such a somatic resurrection. Metempsychosis stands for the transmigration of the souls or, in plain words, the passage of the soul of a creature into a new body completely separated from the first creature's body, unlike the somatic resurrection, which stands for the reformation of the same body along with its psychological features. The Raj'ah holds the same definition.

If the Return is considered to be a sort of metempsychosis, then Prophet Jesus's restoration of the dead to life must have been a sort of metempsychosis, too. If the Return is a sort of metempsychosis, then the

¹ Surah Yasin, 78-79

somatic resurrection and the final assemblage on the Judgment Day must be such, too.

In the long run, the issue of the Return can be discussed through the point that it is impossible to take place practically. In fact, as we have already cited, the Return is a sort of somatic resurrection and the final assemblage (after death), which is not impossible, and the only difference between the Return and the Resurrection is that the Return will take place at a predefined time in this world, and all points of evidence proving the Resurrection are applicable to the Return.

There is no reason for astonishment except that we have not come across such raising of the dead during our lifetime and we also ignore the reasons for, or the obstacles against, the happening of such a Return, due to our thinking background. As a general rule, it is not easy for man's imagination to admit something that man has not encountered before, exactly like those who find strange the resurrection on Judgment Day. So, they, as the Holy Qur'an demonstrates, wonder: "Who will revive these bones after they rot and become dust?" And the respond is: "He will revive them Who brought them into existence at first, and He is Cognisant of all Creation."

In such a situation, where there is no intellectual evidence either to deny or to prove it, we must have recourse to religious texts, which stand as the resources of Divine Revelation. The Holy Qur'an, the most authentic and major source of Divine Revelation, has comprised texts proving the possibility of the return to the worldly life after death, such as the miracle of Prophet Jesus (a) who restored the dead to life. In this respect, the Holy Qur'an reads: "[Jesus said] And I heal the blind and the leprous and bring the dead to life with Allah's permission." The Holy Qur'an also reads: "[Uzair wondered] When will Allah give it life after its death? So,

Allah caused him to die for a hundred years then raised him to life”¹. As has been previously cited, the Holy Qur'an reads: “[They will say] Our Lord! Thou hast caused us to die two deaths, and Thou hast given us twice to live; now we confess our sins. Is there any way to go forth?”²

This holy verse cannot hold any reasonable sense unless it is interpreted to denote the doctrine of the Return (to the worldly life after death). Even though some exegetes of the Holy Qur'an have exerted overabundant efforts to drive it away from this doctrine, all their efforts have been incompatible with the sense of the holy verse as well as in the other holy verses such as: “remind them of the day when we shall gather from every people a group of them who cried lies to our message, then they should be separated”³ and: “when we shall gather them all together, then we shall say to those who associate partners: where are your associate gods you used to assert as gods?”⁴ This is clearly the assemblage in the day of judgment for all creations, while in these verses it is restricted to a group from each nation that is compatible with the Return (to the worldly life after death).

¹ Surah Albaqrah, 259

² Surah Gafir, 11

³ Surah Alnaml, 83

⁴ Surah Alana'm, 22

(Albada' and Alibda')

revealing to human and deliberate revealing by Allah

The meaning of bada' in relation to the affairs of creatures can be defined as arriving at an opinion about an issue while this opinion was not present in the past, or, in other words, concluding an idea that was absent until that time. An example of the natural meaning of bada' (i.e. in relation to all things created) is that the opinion of somebody about a certain act may be changed because he has concluded a result that he has not known before, according to which he must change his opinion and idea about that act. Therefore, it looks wise to leave doing that act after learning about the true interest and showing regret for the previous opinion.

Bada' in this sense is impossible for Almighty Allah, because it is part of ignorance and imperfection—two matters that are impossible for Almighty Allah to hold, as is confirmed by the belief of the Imamiyyah Shi'ah.

Laying stress on this faith, the Imamiyyah Shi'ah adhere to the following rule stated by Imam Ja'far al-Sadiq (AS): "Whoever claims that Almighty Allah changes a previous decision (i.e. on the basis of bada') on account of regret (at a previous action) is decided by us as having disbelieved in Allah the All-great"¹.

The fact in this regard is that we, the Shi'ah, believe in bada' exactly as it is stated by Almighty Allah in the Holy Qur'an: "Allah erases what He

¹ *Ala'tiqadat*, Alshiekh Almofeed, P41

pleases and establishes what He pleases, and with Him is the basis of the Book”¹.

This means that Almighty Allah deliberately reveals something even on the tongue of his prophets for a particular reason and then Allah erases it, and all of this changes under his control. For instance, the decision in the case of sacrificing Isma’il, the son of Ibrahim (AS). In this case, Allah showed that Ibrahim should sacrifice his son and then Allah revealed another thing. This transmitting of changes refers to divine reasons.

Similar to this meaning of bada’ is the abrogation (naskh) of previous religious laws by the new code of law brought by our Prophet, Muhammad (PBUH), and even the abrogation of previous religious laws by the new code of law brought by our Prophet, Muhammad (PBUH).

¹ Surah Alrad, 39

Pious Dissimulation (Altaqiyyah)

Taqiyyah is concealing the truth and what we believe for fear of violators or opponents.

Imam al-Sadiq (a) is reported to have said in an authenticated tradition: "Taqiyyah is my belief and the belief of my forefathers."¹ He (a) also said: "Whosoever has no taqiyyah has no belief"².

Raised as their motto, the Ahl al-Bayt (PBUT) used to practise taqiyyah in order to protect themselves and their followers from harm, prevent bloodshed, enhance the conditions of Muslims, unify their situations, and reunite their scattered intentions.

Taqiyyah is still the distinctive feature of the Imamiyyah Shi'ah amongst the other sects and nations. History confirms that the Imamiyyah Shi'ah and their Imams (AS) faced more tyrannical oppression than any other sect or nation. Most of the time, the Imamiyyah Shi'ah had to practise taqiyyah to conceal their actual beliefs from their rivals and hide their doctrines and private rites in order to avoid persecution for their worldly and religious affairs. This is why the Imamiyyah Shi'ah, and no one else, have been known for their abidance of taqiyyah.

Required by the nature of sound reason, it is normal for every human being to conceal his beliefs and guard himself against pitfalls when he anticipates that a danger will befall him or his property if he proclaims or speaks out his beliefs openly.

Our doctrine of taqiyyah has been used by rivals of the Imamiyyah Shi'ah as another reason to kill them. It seems as if nothing will quench their thirst but that swords find their way to the necks of the Shi'ah so as to annihilate them, as was done during the rule of the enemies of the Holy Prophet's (s) Household, such as the Umayyad, 'Abbasid, and Ottoman dynasties.

¹ *Akafi* .2:174:12

² *Alkafi*, 2:172:2

However, if those who vituperate the Imamiyyah Shi'ah for their belief and practise of taqiyyah, claiming that this practice is illegal on grounds of religious laws, we must then invite them to listen to the following points:

First: We follow our Imams (AS) and abide by their instructions, which represent the most excellent guidance to the truth. These Holy Imams (AS) have ordered us to believe in and practice taqiyyah and imposed it upon us to practise it when necessity rules.

Second: The legitimacy of Taqiyyah is proclaimed in the Holy Qur'an:

- A. "...not he who is compelled while his heart is at rest on account of his faith"¹. This holy verse was revealed to discuss the manner of Ammar ibn Yasir, who had to show disbelief in order to save himself from the enemies of Islam.
- B. "...except that when you [have to] guard yourselves against them with thorough guarding"².
- C. "And a believing man of Pharaoh's people who hid his faith"³.
- D. The story of cave People, which is detailed in the Holy Qura'n.

Moreover, many Sunni narrations talk about Taqiyyah, such as:

1. *Sahih Albukhari*: "As Allah in the holy Qur'an says: but not those who are compelled while their hearts find peace in the faith, while those who accept disbelief from the core of their hearts shall incur the displeasure of Allah and shall receive a stern punishment" and says: "unless you very carefully guard against evil from them", the meaning of Pious Dissimulation (taqiyyah), and says: "the angels will ask those who die while they didn't follow Allah in their lives (by accompanying disbelievers people): what circumstances were you in? They will reply: we were treated as weak in the land (so that they could not practise their belief) ... Allah excuses them as weak

¹ Surah Alnhl, 106

² Surah Al Omran, 28

³ Surah Ghafir, 28

people that they, by force, do not have the ability to apply Allah's commands. On the authority of al-Hassan: "al-Taqiyya is permissible until the Day of Judgment."¹

2. *Almusannaf Book*: narrated by Abd Ala'ala as narrated by ibn Alhanafiah, said: "I heard him: Whosoever has no taqiyyah has no belief."²

3. In same previous reference: narrated by Alharith bin swaid, as narrated by Abdullah: "any word I can say it in front of the governor to protect myself from his tiny punishment, I should say it".³

4. Narrated by Abd Almalik Bin Maisarah, as narrated by Alnizal Bin Sibrah: Ibn Masaud and Huthaifah went to Othman. "I have been told you say some words," Othman said to Huthaifah. Huthaifah said: "I swear I didn't." When they went out, "why didn't say the truth that you said what Othman asked you?" Ibn Masaud asked Huthaifah. Huthaifah said: "I sacrifice some of my religious rules (by pretending and saying incorrect speech) to maintain the rest"⁴.

¹ *Saheeh Albokhari*, 8:55, Alikrah Chapter

² *Almosannaf*, Ibn Shaibah, 8:643

³ Previous resource

⁴ Previous resource

Conclusion

At the end of this brief, I would like to refer to the holy verse: “Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them – out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in [taking] judgment”¹. And Allah also says: “Say, indeed, my Lord has guided me to a straight path – a correct religion – the way of Abraham, inclining toward truth. And he was not among those who associated others with Allah”².

Therefore, we need take the religious value from its source in order to gain the pure and real aspects of true religion as well as we need to follow those people that Allah created to guide people to the right path in their morality, and all sides of their life, And we should love them and avoid their enemies to achieve what Allah asks us to do in the verse: “And whatever the Messenger has given you – take; and what he has forbidden you – refrain from. And fear Allah; indeed, Allah is severe in penalty”³. And we go back to the Prophet (PBUH) Hadith: “Verily, I am leaving behind two, which, if you follow them, you will not miss the true path; the book of God (Holy Qur’an) and the other is my progeny Ahl Albayth (family member)”. It is clear that taking the knowledge from Ahlu Albayt is secure from falling in the wrong way. Their approach is the way of true belief and piety, which take us to Allah and keep us from hell.

I would like to ask Allah for his blessing and acceptance for this brief, as I finished it on the 2nd Rabea’ of 1428 H. in Qom – may Allah protect it from any bad circumstances – and last call the praise to Allah, the Lord of the worlds, and blessings on Prophet Mohammed and his pure Family (PBUH).

¹ Surah Al Omran, 19

² Surah Alana’m, 161

³ Surah Alhashr, 7

Contents

AUTHOR'S INTRODUCTION.....	3
TRANSLATOR'S INTRODUCTION	4
PREFACE.....	6
CHAPTER ONE: DIVINE.....	9
OUR DOCTRINE OF ALLAH	10
THE PROOF OF GOD'S EXISTENCE:	10
DOCTRINE OF DIVINE UNITY (TAWHID).....	12
DOCTRINE OF THE ATTRIBUTES OF ALLAH	23
CHAPTER TWO: JUSTICE.....	32
PROOF OF ALLAH'S JUSTICE	33
CHAPTER THREE: THE PROPHETHOOD	35
THE PROPHETHOOD CONCEPT	36
MIRACLES OF THE PROPHETS	36
INFALLIBILITY OF THE PROPHETS.....	37
ATTRIBUTES OF THE PROPHETS	38
ISLAM.....	38
DOCTRINE OF THE LAWGIVER OF ISLAM.....	39
THE HOLY QUR'AN.....	39
DOCTRINE OF ALSUNNAH OF THE PROPHET.....	39

CHAPTER FOUR: THE IMAMATE	40
DOCTRINE OF IMAMATE AND ITS PROOF	41
DOCTRINE OF THE NECESSITY OF IMAM EXISTING.....	42
THE HOLY QUR'AN EVIDENCE	44
THE PROPHET'S SUNNAH PROOF	48
CHAPTER FIVE: ESCHATOLOGY.....	76
THE RETURN (RAJ`AH).....	79
(BADA' AND IBDA').....	83
PIOUS DISSIMULATION (TAQIYYAH).....	85
CONCLUSION.....	88

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I wrote these papers as a brief summary of basic Shi'ism belief in order to simplify it for anybody who would like to read about their belief from the sources.

AUTHOR ..