

معصوم عقائد

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علیٰ کا نام بھی نامِ خدا کیا راحتِ جاں ہے

عصائے پیر ہے تیغِ جواں ہے حرزِ طفلان ہے

"The name of Ali is itself among the Names of God, a comfort to the soul.

It is the staff of the aged, the sword of the young, and a safeguard for children."

After praising and glorifying Allah, the Lord of all worlds, and sending blessings and peace upon Muhammad, the Chosen Messenger, and his purified Household (peace be upon them), we have sought to present a concise statement of the correct beliefs for the believers in the Urdu language. At the same time, we have attempted to identify and correct the deficiencies that, in our view, English and Urdu are hidden in the beliefs due to bad/wrong faith and have often gone unnoticed.

Our beliefs must rest directly upon the Holy Qur'an and the authentic traditions of the Prophet and his Household.

Imam Ja'far al-Sadiq (A.S) is reported to have said:

"Whoever wishes to attain complete perfection in every level of faith must adopt this conviction and act upon it: 'In every matter and in every affair, my statement/opinion is exactly the same as that of the Family of Muhammad (A.S) whether I know it or not, whether it has reached me or remains hidden from me.'"

(Al-Kafi, Vol. 2, p. 310)

Servant of the Muslims

Ahsan

26 August 1985

Imam ALI (A.S)said:

"When people neglect the fundamentals and become preoccupied with secondary matters, it is a sign of decline."

Hazrat Bahlul the Wise beautifully illustrated this principle through a conversation with Shaykh Junayd al-Baghdadi.

Bahlul asked him, "You guide people on the spiritual path and are regarded as a mentor to many. Tell me, do you actually know how to eat?"

The Shaykh replied, "I begin by saying *Bismillah*. I eat from what is in front of me, take small bites, chew my food slowly, avoid watching or counting what others are eating, praise Allah while I eat, and wash my hands before and after the meal."

Bahlul responded, "Then you still have not learned how to eat."

He continued, "Everything you have mentioned concerns the etiquette of eating. Those are secondary matters. The true foundation comes first. The real essence of eating is ensuring that what you consume is lawful (halal). If a person eats food acquired unlawfully, then even observing a thousand etiquettes will bring no benefit. Instead, such food darkens the heart."

In the same way, our beliefs (aqidah) must be sound before we concern ourselves with outward practices. If our beliefs are correct, our acts of worship and religious practices become meaningful and rewarding. But if our beliefs are flawed, then those very practices become spiritually fruitless, darken the heart, and ultimately turn into a burden upon the soul.

1. The First Foundation of Faith

The first and foremost belief is to recognize and be grateful to Prophet Muhammad (SAWW and his family), through whom humanity came to know the Uniqueness of Allah, His divine attributes, His infinite power, and His majesty.

It was also the Prophet Muhammad (A.S and his family) who conveyed the Divine saying

"I was a Hidden Treasure, and I loved to be known. Therefore, O Muhammad, I brought you into existence." (Hadith Qudsi)

2. The Creation of the First Lights(انوار)

According to the narration, Allah first created the luminous realities (anwar) of Muhammad, Ali, Fatimah, Hasan, and Hussain (peace be upon them all). Through them, He manifested His attributes as the Creator, Sustainer, Lord, All-Powerful, and Self-Subsisting.

The narration states that Allah first created the lights of Muhammad and Ali, united them into one, then separated them into two. From those two, He brought forth four: Muhammad, Ali, Hasan, and Hussain (peace be upon them). These blessed souls continuously glorified, praised, and sanctified Allah. Afterwards, the light of Fatimah (peace be upon her) was created, and Allah bestowed His special grace upon them all.

At that time, there was no heavenly Throne, no heavenly/no heavens, no earth, no seas, and no

Chair universe in existence.

3. The Universe Was Created for Muhammad (SAWW)

A Hadith Qudsi states:

"O Muhammad (SAWW), had it not been for you, I would not have created the heavens or the universe."

The passage continues that when Allah created the universe and all creation, He made Muhammad, Ali, Fatimah, Hasan, and Hussain (peace be upon them) witnesses to His self-disclosure and recognition. Their obedience was made binding upon creation, and the affairs of all creatures were connected to them. Matters concerning what is lawful and unlawful were placed under their divinely granted authority, while their will remained inseparably aligned with the will of Allah.

Allah then declared:

"O Muhammad, this is the very foundation of faith and religion. Whoever goes beyond it will stray, whoever falls behind it will perish, and whoever remains steadfast upon it will attain success. Therefore, O Muhammad, uphold it faithfully." (kafi)

4. Every Nation's Knowledge of God Traces Back to Muhammad

Whatever humanity has come to know about Allah throughout history whether among angels, spirits, jinn, or mankind ultimately finds its source in the existence of Prophet Muhammad (SAWW).

It is he whom Allah chose to introduce His creation to their Creator. Therefore, before speaking about matters of faith, it is only fitting that we acknowledge his immeasurable service, express our gratitude, honor him by fulfilling the rights due to him as the Messenger of Allah, and seek his pleasure. We must also guard ourselves against the misconception that has persisted throughout history: the notion that human beings can independently know Allah.

Rather, we should humbly admit:

"On our own, we know nothing about Allah. Whatever we know of Him has been taught to us through Muhammad and the Family of Muhammad (peace be upon them all)."

5. Essential Beliefs About Allah

Allah is absolutely One His uniqueness is unlike anything else. He is unique, without equal, peer, or likeness.

He has always existed and will exist forever. He is not a body, nor does He possess physical parts or organs, nor is He dependent upon any of them. He hears without ears and sees without eyes. He is perfect knowledge, perfect wisdom, and perfect power.

He is the Living One in the absolute sense, the Creator of life and the Creator of death. He is Self-Subsisting and the One who sustains all existence. He is free from every imperfection, weakness, deficiency, and need. His sovereignty can never be overcome.

All honor and disgrace, strength and power belong to Him alone, and He grants them to whomever He wills.

He is beyond form, shape, color, fragrance, direction, movement, and rest. He is utterly transcendent above every attribute that belongs to created beings. Nothing resembles Him, nor can anything be compared to Him.

He cannot be confined by space, enclosed within a place, or limited by time. His words and His actions are flawless and free from defect. Error is impossible for Him. He is absolute justice and absolute truth.

He is completely independent and self-sufficient, needing nothing from anyone. He has no need for a spouse. He neither begets nor is begotten. He inherits from no one, nor will anyone inherit from Him.

He has no partner in His authority, no adviser, and no need for counsel. He cannot be seen with the eyes, and neither imagination nor human thought can fully comprehend Him. Rather, He encompasses all thought and imagination.

Nothing, however subtle or hidden, escapes His knowledge. Weariness, confusion, sleep, and drowsiness never affect Him.

He alone creates. He alone gives death. He alone brings things into existence and brings them to an end.

He alone is the Sovereign, and He alone grants authority. He alone deserves worship, and none besides Him is worthy of devotion.

He alone is the source and Creator of all blessings and abundance. He is the Lord and Sustainer of the entire universe and everything within it.

There is no provider greater than Him, no creator besides Him, and no ruler superior to Him. He acts entirely by His own will. He is All-Powerful, All-Knowing, and Perfectly Wise.

He is free from every form of wrongdoing, and none of His actions can ever be separated from justice and wisdom.

He has endowed every creature with the qualities, abilities, and capacities necessary for its purpose. He created all rational beings with free will and moral responsibility. They will be called to account for their deeds and rewarded or punished accordingly.

He has established means through which His creation may remain connected to Him. He has governed the universe through divine laws (of *Mashiyyat*), and every created thing remains

subject to those laws.

He grants His prophets and messengers the special knowledge and abilities appropriate to their divine mission. He raises them above the people of their time in rank, honor, and authority. He protects them from error, misunderstanding, and moral lapse, and He Himself safeguards both His religion and those whom He appoints as its representatives.

6. Essential Beliefs Regarding the Holy Qur'an

1. The Qur'an contains guidance concerning every matter essential for humanity. It is a book of guidance and glad tidings. (Qur'an 16:89)
2. It explains all essential matters with clarity and detail. It is a comprehensive source of guidance and divine mercy. (Qur'an 12:111)
3. It presents every truth through a wide variety of examples and illustrations, making its message accessible and clear to people of understanding. (Qur'an 17:89, 18:54, 30:58)
4. The Qur'an originated from the Preserved Tablet (al-Lawh al-Mahfuz) and is the very Book made manifest (al-Kitab al-Mubin). (Qur'an 43:1–4)
5. The Qur'an is the Manifest Book, revealed during the Blessed Night as a source of guidance, wisdom, and divine decree. (Qur'an 44:1–6)
6. The Manifest Book contains the record of every seed, every living and non-living thing, and everything fresh and dry nothing is left outside its knowledge. (Qur'an 6:59)
7. There is nothing in the heavens or the earth whether hidden from human perception or plainly visible that is not recorded in the Manifest Book. (Qur'an 27:75–76)
8. Every species of bird and animal is accounted for in the Book, and nothing essential has been omitted from it. (Qur'an 6:38)
9. The text of the Holy Qur'an has been preserved in its entirety. (Attributed to Imam Ali, A.S.)
10. The Qur'an is one of the two entities having attraction force and pulling towards each other (al-Thaqalayn). It is a guide to truth and the path to success. Whoever remains firmly attached to it will find guidance, victory, and ultimate salvation. (Attributed to Imam Ali, A.S.)
11. The Qur'an, in its entirety, is both clear and decisive (Muhkam) and, in its entirety, profound and interconnected (Mutashabih). (Qur'an 3:7)
12. There is no contradiction between the Muhkam and the Mutashabih verses. Rather, they complement and reflect one another. According to the writer, it has been certain self-styled scholars who have exploited the concept of Mutashabih verses to create confusion and advance their own agendas. (For a detailed discussion, see the author's commentary, Ahsan al-Ta'bir, Vol. 3, p. 7.)

7. The Conspiracy to Misuse the Qur'an

Under the guise of piety and religious devotion, the true meanings and divine purpose of the Qur'an have been distorted.

Even during the lifetime of the Prophet Muhammad (SAWW), the Qur'an was diverted from its genuine meaning and purpose. The Messenger of Allah himself complained about his people. The Quraysh were the guilty ones the enemies of the Messenger. (*Qur'an* 25:30–31). The Qur'an was rejected, and its verses were made to conform to false beliefs. (*Qur'an* 6:66).

8. Beliefs Contrary to Allah and the Qur'an Have Been Spread Through Books of Creed

It has repeatedly been claimed that the Qur'an contains words which, if understood literally, would attribute a body and physical limbs to Allah. One example is the word "وجه, Wajh" (Face). Such interpretations imply God forbid that Allah neither possessed complete mastery over the Arabic language nor chose the proper words to express His own meaning.

To avoid this conclusion, certain scholars insisted that "Wajh" should be interpreted as "the religion of Islam." Likewise, they argued that the word "يَدَيَّ Yadayya" (Two Hands) should not be understood literally, because that would suggest Allah possesses physical hands, whereas He is beyond all bodily form. Instead, they interpreted it as "power" and "authority."

In effect, this approach suggests, God forbid, that the Qur'an contains expressions that require human correction through interpretation.

For this reason, one must remain vigilant against such interpretations of the Qur'an. Speculative (*ijtihadi*) meanings should never be preferred over the original meanings transmitted by the Infallible Imams (peace be upon them). The doubts introduced by later jurists and theologians should be examined in light of the authentic explanations preserved by the Ahl al-Bayt.

The hadith describe Imam ALI (A.S) as Wajh Allah (the Face of Allah), Yad Allah (the Hand of Allah), 'Ayn Allah (the Eye of Allah), Lisan Allah (the Tongue of Allah), and Janb Allah (the Side of Allah). Likewise, the Imam of the Age is referred to as Rabb al-Ard (All-provider of the Earth).

Many jurists reject these divinely bestowed titles. In order to justify that rejection, they effectively portray God forbid Allah as speaking inaccurately and reduce the Qur'an to a book requiring correction through human interpretation.

9. The True Belief Concerning These Divine Titles

Imam ALI (A.S) and Prophet Muhammad (SAWW) are "وجه الله" Wajh Allah (the Face of Allah), Lisan Allah (the Tongue of Allah), 'Ayn Allah (the Eye of Allah), Yad Allah (the Hand of Allah), Janb Allah (the Side of Allah), Ayat Allah (the Signs of Allah), and Hujjat Allah (the

Proof of Allah). (*Al-Kafi*).

They are also Rabb al-Ard (the all-provider of the Earth). They will be witnessed during the Raj'ah (resurrection) and on the day of last or final judgement. They will appear in the capacity of Rabb al-Ard, and through their light the earth will shine with radiance.

Therefore, every interpretation that dismisses these titles as incorrect or explains them away through forced interpretation amounts to open opposition to the Infallible Imams (peace be upon them) and a denial of their God-given rank and titles. Whoever rejects them is counted among the people destined for Hell, regardless of who they may be.

The Contradictions in the Scholars' Interpretations

Even the scholars' interpretations are riddled with contradictions. Which interpretation, then, is the correct one?

- Both "Yad" are said to mean the blessings of this world and the Hereafter.
- Both "Yad" are said to mean power and authority.

All of this is nothing but baseless conjecture.

The very words through which Allah declared His message have been denied in works of theology. The implication is that Allah God forbid used inappropriate or inaccurate expressions.

These are the beliefs that have been propagated among the Shi'ah for nearly a thousand years. While claiming that Allah is free from every imperfection, they have, in effect, attributed hundreds of imperfections to His speech and to the Qur'an. They have portrayed Allah as lacking mastery of the Arabic language, then presumed to "correct" His words, expecting all Shi'ah to regard these self-appointed scholars as possessing greater knowledge than Allah Himself. There is no power nor strength except through Allah.

10. Some of Allah's Attributes Belong to His Essence (Essential), While Others Relate to His Actions

To gain a proper understanding of the Divine Attributes, one should begin with the First Sermon of Imam ALI (A.S). Only those attributes that Allah has

ascribed to Himself in the Qur'an should be affirmed, and even then, one should avoid speculative debate concerning their nature, for Allah's attributes are unlike the attributes of His creation.

The essential attributes are those that have always belonged to Allah and can never be separated from Him. These include His being All-Powerful, All-Knowing, All-Seeing, All-Wise, Almighty, Exalted, and Self-Subsisting.

In other words, an essential attribute is one whose denial would necessarily imply a defect in Allah. If He were not All-Seeing, He would have to be blind. If He were not All-Hearing, He would have to be deaf. If He were not All-Knowing, He would have to be ignorant. Since Allah is absolutely free from every imperfection and deficiency, these attributes belong to His very Essence.

Alongside these are attributes that become manifest through His actions. For example, Allah was not eternally the Creator, because if He had always been Creator in the literal sense, creation itself would also have to exist eternally alongside Him. Yet nothing besides Allah is eternal. Only one Being can be without beginning.

Therefore, when Allah brought creation into existence, the attribute of Creator became manifest. When He provided sustenance, He became known as the Sustainer (Razzaq). When He nurtured and cared for His creation, He became known as the All-provider (Rabb).

These attributes are revealed through His actions, even though the power to create, provide, and sustain has always belonged to Him.

Thus, Allah's essential attributes are inherent in His Being, whereas the attributes connected to creation are manifested through His acts.

11. Responsibility Is Assigned According to the Capacity Granted to self-governing independent, having full liberty (to make one's own choices) and Accountable Beings

Allah created human beings and jinn with intellect, free will, ability, and the freedom to choose. Within the limits of the capacities He has granted them, they have been made responsible and accountable over their own actions.

They are held accountable only to the extent of their knowledge, ability, and freedom. Allah has commanded them to follow those teachings that lead to unlimited spiritual growth and has forbidden everything that hinders their progress. These commands and prohibitions constitute His divine law.

To convey His commands, explain them, and demonstrate them through practical example, Allah has never left humanity or the jinn without His appointed representatives.

He has promised reward for obedience and punishment for disobedience.

Even before creation came into existence, Allah possessed complete knowledge of every circumstance and every situation that His creatures would encounter. He knew how human beings, the jinn, and all other accountable creatures would exercise the abilities and freedoms He had granted them within those circumstances.

12. Free Will, Choice, Reason, and Ability Will Never Be Taken Away

Human beings have been created with freedom and the power of choice. They are free to obey or to disobey, to such an extent that they are even capable of taking their own lives. Their

obedience will never be compelled, nor will they be forcibly prevented from disobedience.

Instead, the laws governing the universe and the means provided for life continue to operate impartially, whether a person chooses obedience or rebellion. Meanwhile, the forces appointed to hold people accountable remain patient, awaiting the time of judgment.

13. The Divine Law of *Mashiyyah* (Divine impartial, unbiased unprejudiced law) Is Universal and Unhindered; It Does Not Necessarily Reflect Allah's Pleasure or Approval

When Allah says, Whatever the Divine Law supports/Permits (مَا شَاءَ اللَّهُ *Ma Sha' Allah*), He is speaking of His

all-encompassing law of *Mashiyyah* (مشييت) the universal impartial, unbiased unprejudiced Divine Law. This does not necessarily refer to what He loves or approves of, nor to what He disapproves or what earns His pleasure, displeasure or annoyance.

It refers to the universal laws that govern creation and must operate to the nature Allah has assigned to them.

A sword must cut, because cutting is its nature. Poison must kill, because that is its property. Fire must burn, because burning is what fire was created to do. Every created thing must act according to the qualities and characteristics Allah has bestowed upon it. Divine laws exist precisely so that they may function as they were intended.

If a sword, poison, or fire is used where Allah has permitted or commanded its use, then Allah is pleased with both the act and the one performing it. But if those same means are used where Allah has forbidden them, He is displeased with both the action and the one responsible for it.

Yet the sword will still cut, poison will still kill, and fire will still burn, because the universal law of *Mashiyyah* requires them to act according to their created nature.

Thus, when someone is killed by a sword, the death occurs within the operation of the Divine Law of *Mashiyyah*, for the sword was created to cut. Likewise, fire burn to because burning is its inherent function. A sweetmeat (Laddu) cannot kill by striking someone, nor can water burn what it touches.

Human beings, however, remain free to decide how they will use the means and laws Allah has placed at their disposal. They may employ them for lawful and righteous purposes, or they may misuse them for evil and forbidden ends.

It is this choice that determines Allah's pleasure or displeasure—not the operation of the natural laws themselves.

Allah does not compel human beings, nor does He deprives them of their freedom. Those who misuse the laws of nature will be held accountable and punished, while those who use them

rightly will be rewarded.

The laws of *Mashiyyah* apply equally to everyone. They are available for use by all and function without discrimination. A sword does not cease to cut simply because it is used unjustly, nor do the limbs of the body stop functioning when they are employed in acts of oppression.

The laws of nature possess neither reason nor moral judgment. They cannot distinguish between right and wrong. It is human beings who have been given intellect, awareness, intention, freedom of choice, strength, and ability. It is therefore their responsibility to exercise these gifts wisely.

For this reason, Allah has given commandments and prohibitions, clearly distinguishing good from evil and lawful from unlawful. He has informed humanity of reward and punishment, and He has made every individual responsible and answerable for his or her own deeds.

Note: Do not overburden yourself trying to unravel the mysteries of Divine Decree (*Qada' wa Qadar*). In other words, do not imagine yourself capable of comprehending what belongs to Allah alone, lest you fall into error.

The point is this: trying to determine the underlying purpose, wisdom, or rationale behind every Divine command and prohibition before obeying it is the way of those who deviate from the truth. The way of those who seek the truth is to obey as soon as a command is given and to refrain as soon as something is forbidden, without making obedience conditional upon their own reasoning.

As an example, it was argued that during the early period of Islam, when the Muslim community was weak, the Messenger of Allah (SAWW) distributed wealth to those whose hearts were to be reconciled (*Mu'allafat al-Qulub*) in order to neutralize the hostility of Islam's enemies. Later, when Islam had

become politically and militarily strong, it was claimed that this practice was no longer necessary. It was then declared:

"If you wish to remain Muslim, then remain so; otherwise become disbelievers.
From now on, the sword will decide between us."

This, it is said, was an act of *ijtihad* that effectively nullified the Qur'anic ruling concerning *Mu'allafat al-Qulub*. (*Qur'an* 9:60).

For this reason, *ijtihad* is rejected, and speculative inquiry into *Qada' wa Qadar* is likewise rejected—let alone inventing one's own justifications for Divine commands and thereby altering or undermining the religion itself.

14. Human Capacity Is Not Fixed It Grows When Developed and Diminishes When Neglected

All fundamental commands and prohibitions have been prescribed according to the ability and capacity of those to whom they are addressed.

Where the necessary capacity does not exist, the obligation itself does not apply.

For example, Divine commands are binding only upon one who is sane, mature, free, capable, and acting by choice. If any one of these essential conditions is absent, the obligation no longer remains.

Likewise, if a person possesses sound health, functioning bodily organs, sufficient strength, and all the means necessary to perform an act of worship, then carrying out that obligation becomes mandatory.

Yet even when all these conditions are fulfilled, the obligation does not arise until the time appointed by Allah and His Messenger has arrived. Before its prescribed time, the act is not obligatory.

15. Allah's Creation Is a Continuous Process of Development, Growth, Destruction, Evolution and Addition. It is not necessary for everyone to know or not to know.

It is not our belief that Allah created everything in its final form on the very first day.

Creation unfolds through order, gradual development, and continuous progression.

The Himalayas did not appear on the first day at their present height of thousands of feet. They rose gradually from their beginning, step by step, and may yet continue to rise.

Likewise, a human being does not become fully formed the moment conception takes place. Growth occurs gradually, stage by stage.

The entire process of creation moves forward according to successive stages. Human ignorance of those stages does not interrupt or alter Allah's creative plan.

Knowledge of these stages may be acquired by understanding the laws established by Allah and by learning from those who witnessed and accompanied the process of creation step by step.

Creation itself emerges through continual transformation. Older forms pass away while new ones come into existence. Allah's work of creation is ongoing at every moment. The laws governing creation remain constantly in operation, carrying out His laws, orders (*Mashiyyah*) and His pleasure (*Rida*).

At every moment, new manifestations appear according to a predetermined plan. Some events are brought forward because the Divine plan requires them to occur first, while others are delayed until their appointed time.

Outwardly, it may appear that one event should naturally precede another—for example, that a father should die before his son. Yet many sons die while their parents continue to live.

This, too, is part of the Divine plan. It is neither accidental nor contradictory. The fact that we do not perceive the wisdom behind it reflects only the limits of our own knowledge.

16. None of Allah's Commands Are Ever Abrogated or Rendered Obsolete

No command issued by Allah ever becomes invalid, obsolete, or void. Every Divine command, every revealed law, and every heavenly scripture remains applicable within the conditions for which it was revealed.

The word *naskh* (نسخ) originally means to make an exact copy of a document, while *mansukh* refers to that which has been copied or preserved in written form. Even the word *nuskhah* (prescription) refers to a written record containing instructions for treatment.

Those who departed from the truth, however, redefined *mansukh* to mean abrogated, discarded, or cancelled a meaning that is said to contradict the Qur'an. (*Qur'an* 45:29).

On this basis, it has been claimed that the law brought by Prophet Muhammad (SAWW) abrogated the scriptures and religious laws of the earlier prophets, rendering them void.

Yet the Qur'an repeatedly declares that it confirms the previous revelations rather than abolishing them. (*See Qur'an* 2:3, 3:3, 3:97, and other verses.) It affirms their truth; it does not declare them cancelled or abandoned, or null and void or invalid.

17. The Lawh لوح (Preserved Tablet) and the Qalam قلم (Pen) Are they Angels?

The belief held by Prophet Muhammad (SAWW), the Ahl al-Bayt (peace be upon them), and their followers concerning the *Lawh* and the *Qalam* is the same as that described in the Qur'an.

The *Lawh* is the Book in which Allah has recorded everything, and the *Qalam* is the instrument by which that record was written.

According to the teachings of the Infallibles (peace be upon them), the *Lawh* and the *Qalam* are identified as a part of Muhammadan Light (*Nur Muhammadi*).

18. The Throne ('Arsh) Is the Divine Seat of Authority from Which Allah Governs Through His Appointed Representative

Many strange and astonishing beliefs have been put forward regarding the *'Arsh* (the Divine Throne). As for us, we believe it to be the Throne of Allah—the center of His Divine government, from which His commands are issued and upon which He has seated His appointed deputy.

Before presenting this understanding, consider the following statement by Abul A'la Maududi:

Maududi's Explanation of Allah's Establishment upon the Throne

"The exact nature of Allah's establishment upon the Throne (istawa 'ala al-'Arsh) is beyond human comprehension. It is quite possible that, after creating the universe, Allah designated a particular realm as the center of His limitless dominion and concentrated the manifestation of His Divine Presence there. That is what may be meant by the Throne from where existence, power, and the administration of the universe is being commanded and controlled. It is also possible that the Throne simply symbolizes sovereign authority, and Allah's establishment upon it signifies that, after creating the universe, He assumed complete control over its governance." (Tafhim al-Qur'an, Vol. 2, p. 36.)

The most perfect manifestation of the Divine Presence is the Light of Muhammad (Nur Muhammadi). For the station of representing Allah and presiding over the Throne of Divine government, no created form could be more fitting or better than Muhammad and Ali (peace be upon them).

For this reason, I believe that Prophet Muhammad (SAWW) is established upon the Divine Throne as the ruler of the entire universe, and that Allah administers His affairs and executes His commands through this material means.

In support of this belief, consider the following narration:

Ibn Mahbub narrated from Abdullah ibn Sinan, who said:

"I heard Imam Ja'far al-Sadiq (A.S) supplicating: 'O Allah, send Your blessings upon Muhammad Your chosen one, Your intimate friend, Your confidant, and the one who administers Your affairs.'"

Commentary by Allamah Muhammad Baqir al-Majlisi

"Allamah Muhammad Baqir al-Majlisi notes that Muhammad ibn Yaqub al-Kulayni, the compiler of Al-Kafi, omitted the final portion of this narration. He explains that this omission should not be understood as implying that it is permissible to invoke blessings upon the Prophet while omitting his family, His doing so may create this illusion." (Al-Kafi, Vol. 2, p. 464.)

From this narration it is concluded that the Messenger of Allah (SAWW) is the tangible and appointed administrator of the universe on behalf of Allah, and that the visible Throne is the station reserved for the Deputy of Allah.

In any case, this is my personal belief. Whoever wishes may accept it, and whoever does not wish to do so is free to reject it.

19. The Soul (نفس) and the Spirit (روح) Are Also Created and Mortal, Yet They Will Not Cease to Exist Without Allah's Command or Purpose

The *nafs* (soul) and the *ruh* (spirit) are created beings through which life is sustained.

The Prophet Muhammad (SAWW) said that Allah created the pure and sacred spirits, caused them to acknowledge His All-provider-ship and Uniqueness, and assigned to each the duties for which they were created.

The ordinary souls and spirits remain connected to the human body, preserving its life for as long as Allah wills. When separated from the body, they enter a state of either blessing or punishment according to the outcome of their earthly lives. They remain in that condition until the Day of Judgment, when they will be returned to their bodies.

Allah has described the *ruh* as being "of His Command", and mankind has not been granted comprehensive knowledge concerning its reality.

The spirits themselves differ in rank and number. The Prophets (peace be upon them) were endowed with more spirits than others, and certain spirits possess a station even higher than that of the angels.

It has been said that the angels and certain exalted spirits ascend for periods of fifty thousand years. The Holy Spirit (*Ruh al-Qudus*) serves as the immediate source of knowledge for the Prophets. It protected the Prophet Muhammad (SAWW) from his childhood and remained with each Imam after Him. (Peace and blessings be upon them)

20. Beliefs Concerning Death

Death separates a person from this worldly life and marks the beginning of another existence. For those who love Allah and His Messenger, death comes gently and with ease. For the enemies of Allah and His Messenger, it arrives with pain and hardship.

For the believer, death is a release from the prison of this world and serves as the bridge leading to Paradise.

For the wicked, it becomes the means by which they are taken toward Hell.

Disbelievers may receive the reward for whatever good they performed in this world in the form of an easy death. Some believers are purified through the experience of death itself, making it their final hardship before entering the mercy of Allah.

21. Questioning in the Grave

After death, every person will be questioned concerning his religion.

Imam ALI (A.S) comes to help the believers in the grave and is the guarantor of salvation for certain faithful believers.

When the Prophet Muhammad (SAWW) buried Fatimah bint Asad, he intrusted her to Allah and took a guarantee that she would neither be raised unclothed on the Day of final judgement

nor suffer hardship in her grave.

She answered the questions of Munkar and Nakir correctly, and the Prophet himself came to her help.

22. The Resurrection (Raj'ah) (to reward those who deprived reward and to Punish those who Escape Punishment) Will Take Place Before the Day of the last/Final Judgment

Before the Day of Judgment, the Imam of the End of Time (A.S) will establish the Raj'ah.

From the time of Prophet Adam (A.S) until the era of the Twelfth Imam, every person who died without receiving the full reward or punishment or whose judgment was deferred by the Divine laws will be brought back to life in due order.

Each will receive the reward or punishment that was due, after which death will overtake them once again.

Then, on the Day of final judgment, they will be raised for the final time to stand before the Last Judgment and will enter either Paradise or Hell according to their beliefs.

The Qur'an speaks of two deaths and two lives in connection with this return:

"They will say: 'Our Lord, You caused us to die twice and gave us life twice, and we now confess our sins. Is there any way out of the Fire?'" (Qur'an 40:11). (For details, see *Bayan al-Imamah*, Sermon 28)

The Qur'an also mentions instances in which people were brought back to life after death for various purposes, including the people referred to in Qur'an 2:56, 2:243, and 2:259, as well as those revived through Prophet Isa (Jesus), and the People of the Cave.

23. The Day of Last or final judgement Is a Reality, and Every Creature Will Be Gathered for Judgment (for rights owned to Allah)

The Day of last judgment (*Hashr wa Nashr*) is an undeniable reality.

On that Day, every human being will be held accountable before Allah, and judgment will be rendered concerning the rights owed to Him.

We also believe that all living creatures including beasts, birds, and every other created being will likewise be gathered on the Day of last judgement, as indicated in Qur'an 6:38.

24. Belief in the Pond of Kawthar and Its Cupbearer (A.S)

We believe in al-Hawd al-Kawthar (the Pond of Kawthar), in its cupbearer, Imam ALI (A.S), in the giving of its blessed water to the friends of Allah, and in withholding it from His enemies.

According to the narration cited, those companions of the Prophet (SAWW) who seized authority of infallibles, introduced innovations into the religion, and committed acts of oppression will be turned away from the Pond of Kawthar. (*Sahih al-Bukhari*.)

25. Complete Faith in the Intercession of Prophet Muhammad (Peace to blessing be upon Him and His Family)

We believe wholeheartedly in the intercession (*Shafa'ah*) of Prophet Muhammad (SAWW).

On the Day of last judgement, the Prophet will intercede the Ummah, and whoever is granted his intercession will have both major and minor sins forgiven.

Those who reject the doctrine of intercession will not benefit from it.

The Prophets and the Imams (peace be upon them) will also intercede, and certain distinguished believers will likewise be granted the privilege of intercession.

Intercession will be granted for sinful believers, but it will not be granted to truth-hiding disbelievers, hypocrites, innovators in religion, polytheists, or those who fabricate or alter the religion.

26. Allah Will Fulfill Every Promise of Reward and Every Warning of Punishment

Allah will unfailingly fulfill all that He has promised concerning reward, and He will carry out every warning He has given concerning punishment.

27. A Continuous Record of Human Deeds Is Being Kept

Two noble angels (*Kiraman Katibin*) accompany every individual, continually recording every word and every deed.

When a person sincerely intends to perform a good deed, one good deed is recorded. When that good deed is actually performed, ten rewards are written.

If a person commits a sin, only one sin is recorded. If sincere repentance is made immediately, even that sin may be erased from the record.

In addition to each person's individual record, a comprehensive register preserves the deeds of all humanity.

Good deeds are recorded during silence, while every spoken word is documented as either good or evil.

28. Allah Always Acts with Perfect Justice

Allah always acts with absolute justice and commands justice in every matter.

For this reason, we are obligated to uphold justice and fairness under all circumstances.

29. Belief Concerning al-A'raf

Al-A'raf is the place of recognition situated between Paradise and Hell.

The Fourteen Infallibles (peace be upon them) will be present there, recognizing every

inhabitant of Paradise and every inhabitant of Hell.

Only those who recognize them will be admitted into Paradise, while those who deny them will enter Hell.

30. Belief Concerning the Bridge of Sirat

Every human being must cross the Bridge of Sirat.

Those who possess the warrant of Wilayah (devotion and allegiance to the Divinely appointed authority) will cross it safely, while those who do not will fall into Hell.

31. The Stations and Passes Along the Bridge of Sirat

Along the Bridge of Sirat are numerous passes and stations where every person will be questioned concerning his deeds.

Each correct answer allows the traveler to proceed, while failure results in falling into the Fire/hell.

Whoever successfully passes every stage will be admitted into Paradise, where he will dwell in the mercy of Allah alongside the Prophets, the appointed successors, the truthful, the martyrs, and the righteous servants of Allah.

Whoever fails at any of these stations will lose his footing and fall into the flames of Hell.

32. Beliefs Concerning the accountability and the Divine Scales

The Final accountability is a reality.

For some people, Allah Himself will conduct the accountability directly. Others will be judged through the Hujjahs (Divinely appointed Proofs).

The Prophets and the Hujjahs will themselves be judged by Allah. The Prophets will conduct the accountability of their respective Hujjahs, while the successors (*Awsiya'*) will judge the members of their communities.

Allah will bear witness over His Prophets and Messengers, and the Prophets and Messengers will bear witness over their successors. (*Awsiya*)

The proof cited for this is the Qur'anic verse:

"What will it be like when We bring forth a witness from every Ummah, and We bring you, O Messenger, as a witness over them?" (See Qur'an 4:41-42, 13:43, 17:96 and related verses.)

Accordingly, the Prophet Muhammad (SAWW) and Imam ALI (A.S) will stand as witnesses over the Ummahs.

The Divine Scales (*Mizan*) are understood to refer to the Prophets and their appointed successors.

On the last judgement, the entire accountability will be completed within the equivalent of half an hour by worldly time.

The detailed settlement of the rights owed between people (*Huquq al-'Ibad*) will already have taken place during the period of Raj'ah.

For many people, the reading of their Book of Deeds and the Great Record will complete their accountability. Others will be judged on the testimony borne by their own limbs and bodily organs.

33. Beliefs Concerning Paradise and Hell

Paradise is the Abode of Eternal Life. It is the Home of Peace, where there is neither death nor old age, neither sickness nor affliction.

There is no calamity there, nor any decline or decay. There is no grief, no poverty, no need, and no deprivation. It is a realm of complete contentment, everlasting happiness, and divine honor. No one will experience hardship or fatigue.

Shaykh al-Mufid held that every inhabitant of Paradise will enjoy the highest state of bliss, differing from the classification attributed to Shaykh al-Saduq. He maintained that the belief in different ranks among the people of Paradise is based on an unsound narration and is contrary to the Qur'an. Such a belief, he argued, would introduce class distinctions into Paradise, resembling beliefs found in certain other religious traditions.

As for Hell, our belief is that its inhabitants will neither die nor experience any reduction in their punishment. They will find neither coolness nor water to relieve their suffering. Instead, they will be given flowing pus to drink, and the tree of Zaqqum will be their food.

The people of Paradise will remain in Paradise forever as their eternal reward, while the people of Hell will remain in Hell forever as their everlasting punishment.

Each group will be shown both its own dwelling and will be told, "If one group is in Paradise and other is in Hell, Had you performed the deeds of the people of Paradise, this would have been your abode. Had you performed the deeds of the people of Hell, that would have been your place. But because you chose the opposite path, you have received the destination that corresponds to your deeds."

34. Belief Concerning Revelation (Wahy) and the Manner in Which It Was Received

Al-Mufid wrote:

"The belief recorded by Shaykh al-Saduq is established neither by the Qur'an, nor by mass-transmitted (mutawatir) narrations, nor by the consensus of Shi'ah scholars. Therefore, it cannot be accepted with certainty. It is sufficient to believe that revelation came to the Messenger of Allah in two ways: at times Allah Himself directly conveyed His commands to His Messenger through His absolute power, during which the Prophet would

enter a state resembling unconsciousness; and at other times revelation was brought through the trustworthy Angel Jibril (Gabriel)."

These beliefs of Shaykh al-Mufid are understood to mean that the Prophet Muhammad (SAWW) was not the bearer of the entire Qur'an from eternity. Rather, revelation began when he reached the age of forty and continued over the course of twenty-three years until the Qur'an was completed.

Accordingly, it is said that for the first forty years of his life the Prophet had been unaware of the Qur'an, and that both the Prophet's knowledge and the knowledge of the Arabs increased gradually as revelation was received, advancing together throughout that period.

The Qur'an, however, states:

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالْقِيِّ هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنْزِلَ إِلَيْنَا
وَأُنْزِلَ إِلَيْكُمْ وَالْهَذَا وَالْهُكْمُ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ ○ وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ
آتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ ○ وَمَا كُنْتَ
تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذَا لَا تَكْتُبُ الْمُبْطِلُونَ ○ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ
الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ ○ (Qur'an 29:46–49)

Translation by Abul A'la Maududi

"Argue not with the People of the Book except in the fairest manner, unless it be those of them that are utterly unjust. Say to them: "We believe in what was revealed to us and what was revealed to you. One is our God and your God; and we are those who submit ourselves to Him". O (O Prophet), thus have We bestowed the Book on you. So those on whom We had bestowed the Book before believe in it, and of these (Arabs) too a good many unbelievers who deny Our Signs. O (O Prophet), you did not recite any Book before, nor did you write it down with your hand; for then the votaries of falsehood would have had a cause for doubt. O But it is a set of Clear Signs in the hearts of those who have been endowed with knowledge. None except the utterly unjust will deny Our Signs." (29/46-49)

Maududi interprets these verses as denying only that the Prophet had read or written any scripture before the revelation of the Qur'an. The negation applies specifically to the period before it (*min qablihi*). In other words, before the Qur'an was revealed, he neither read any revealed book nor wrote one with his own hand, so that no one could claim he had acquired the Qur'an through prior learning.

According to this understanding, once the Qur'an had been revealed, that earlier negation no longer applied. It would therefore follow that the Prophet read the Book after its revelation.

Furthermore, since the verse explicitly denies writing with the right hand, it is argued that writing with the left hand is not negated. On this basis, it is concluded that the Prophet was literate.

Accordingly, the Quraysh claim that the Prophet was born completely illiterate is regarded as unfounded. Rather, it is held that the Qur'an already existed in the form of clear signs (ayat bayyinah) inscribed within the hearts of those whom Allah had endowed with knowledge from the very beginning of creation. This group is understood to include Prophet Muhammad (SAWW), Imam Ali, Lady Fatimah, Imam Hasan, and Imam Hussain (peace be upon them all). Thus, it is maintained that they possessed divinely granted knowledge from pre-eternity, with the Qur'an already written within their hearts in the form of its clear verses.

Consequently, the view that revelation only began when the Prophet reached the age of forty, and that the physical burden of revelation caused his body to become heavy and covered in perspiration, is rejected.

35. Belief Concerning the Revelation of the Qur'an on Laylat al-Qadr

Shaykh al-Mufid also regarded this particular belief as one that cannot be accepted with certainty.

Accordingly, any belief that negates or diminishes the knowledge of the Messenger of Allah is considered incorrect and invalid.

36. Belief Concerning the Qur'an

The Qur'an is the Word of Allah and His revelation.

It is His divine sending down, His saying, and His Book.

Its prophecies never fail, nor are its accounts of the past ever false. It is a

Book sent down by Allah, the All-Wise and the Most Great.

Its narratives are true and purposeful, never meaningless or without wisdom.

Allah alone revealed it, brought it into existence, preserves it, and is the One who spoke through it.

37. Belief Concerning the Extent of the Qur'an

The entire Qur'an exists completely between these two covers and is preserved by the Muslim community exactly as it was revealed.

Nothing beyond it was ever revealed.

Its chapters are one hundred and fourteen, as universally recognized.

Whoever attributes to us the belief that the Qur'an contains anything beyond this is speaking falsely.

38. Belief Concerning the Prophets, Messengers, Angels, and the Divine Proofs (Hujjahs)

Our belief regarding the Prophets, the Messengers, and the Twelve Imams is that all of them are superior to the angels.

Knowledge is the basis of this superiority.

Allah says that He taught Adam all the names. He then presented those Personalities before the angels and said, "Tell Me their names, if you are truthful." The angels replied that they possessed no knowledge except what Allah had taught them. Allah then commanded Adam to inform the angels of those names. When Adam did so, Allah demonstrated his superiority.

In this way, Adam's excellence was established. Adam was also a prophet for the angels, as indicated by the command to inform them, and his superiority was further demonstrated by Allah's command that the angels prostrate before him.

It is further believed that Allah had already placed within Adam the Light of Muhammad, Ali, Fatimah, and the Twelve Imams.

The Prophet Muhammad (SAWW) said:

*"I am superior to Jibril, Mika'il, Israfil, Azra'il, and all the nearest angels.
I am the best of all creation and the leader of the children of Adam."*

We also believe that all the angels are beings of light, free from sin and protected from disobedience. They were created from the lights of Muhammad and the Imams (peace be upon them).

39. Belief Concerning the Number of the Prophets and Their Divinely appointed Successors

We believe that Allah sent one hundred and twenty-four thousand Prophets, and that there were likewise one hundred and twenty-four thousand successors (Awsiya'), with every Prophet appointing a successor by Allah's command.

Every Prophet came with the true commands of Allah.

Their words were the words of Allah, their commands were His commands, obedience to them was obedience to Allah, and disobedience to them was disobedience to Allah.

We further believe that Allah chose Prophet Muhammad (SAWW) and the Imams of Guidance as the most beloved and the most excellent of all creation.

We also believe that the entire universe was created for the sake of the Prophet and his Ahl al-Bayt (A.S). Had they not been created, Allah would not have created the heavens or the earth, Paradise or Hell, Adam or Eve, nor even the angels.

After the Messenger of Allah, the Hujjahs over creation are the Twelve Imams.

The first is Imam Ali ibn Abi Talib, followed by Imam Hasan, Imam Hussain, Imam Zain al-Abidin, Imam Muhammad al-Baqir, Imam Ja'far al-Sadiq, Imam Musa al-Kazim, Imam Ali al-Rida, Imam Muhammad al-Taqi, Imam Ali al-Naqi, Imam Hasan al-Askari, and finally Imam al-Hujjah (peace be upon them all) is the Twelfth Imam and the divinely appointed successor.

The Imam of the Age is Allah's vicegerent upon the earth. He remains present among humanity, though hidden from ordinary sight.

We believe that these Imams are the possessors of divine authority whose obedience Allah has made mandatory.

They are witnesses over all mankind, the gates through which divine knowledge is reached, the path leading to Allah, His Proofs, the repositories of His knowledge, the interpreters of His revelation, and the means through which His guidance is conveyed.

All of them are protected from error and sin. They are the very ones from whom Allah removed all impurity and purified completely, as much as perfect purification required.

They possess miracles and decisive proofs.

They are the source of security for all who dwell upon the earth, just as the stars are a source of security for those in the heavens.

For this community, they are like the Ark of Noah: whoever boards it is saved, and whoever turns away from it is drowned.

They never act ahead of Allah, but always act in complete accordance with His command.

We also believe that the respectable love for them is faith, while enmity toward them is concealing of facts.

Today, their only divinely appointed successor is the Awaited Qaim, Muhammad ibn al-Hasan ibn Ali ibn Muhammad ibn Ali ibn Musa ibn Ja'far ibn Muhammad ibn Ali ibn al-Hussain ibn Ali ibn Abi Talib (peace be upon them all).

40. Our Belief Concerning Infallibility ('Ismah)

Our belief regarding the Prophets, the Divinely appointed successors (Awsiya'), and the angels is that they have been infallible from the very beginning of their existence.

They are completely pure and free from every form of impurity. They have never committed any sin neither a minor sin nor a major one.

They never disobey any command of Allah.

Whoever denies their infallibility under any circumstance is regarded as being ignorant of their true rank and station.

41. Our Belief Concerning the Declaration of the testimony of Faith

Islam rests upon three fundamental pillars:

1. Prayer (Salah)
2. Almsgiving (Zakah)
3. Wilayah (Divinely appointed authority)

None of these is considered complete without the others. (Al-Kafi, Kitab al-Iman wa al-Kufr, p. 33.)

We believe that Wilayah constitutes the perfection and completion of the religion. All the Prophets were sent to establish the Wilayah of Imam ALI (A.S). This testimony and declaration is the key to all acts of worship.

Imam Ja'far al-Sadiq (A.S) said:

“Whenever one of you says, "لا إله إلا الله محمد رسول الله" 'There is no god but Allah, and Muhammad is the Messenger of Allah, this is mandatory that 'he should also say, "عليّ أمير المؤمنين" 'Ali is the Commander of the Faithful'.

” فإذا قال أحدكم لا إله إلا الله محمد رسول الله فليقل: عليّ أمير المؤمنين ”

(Al-Ihtijaj of al-Tabarsi.)

42. Our Belief Concerning Ghuluw and Tafwid

Our belief regarding the Ghulat and the Mufawwidah is that they reject the true belief in Allah. They are considered even more misguided than the Jews, Christians, Magians, Qadariyyah, and Khawarij.

43. Our Belief Concerning the Wrongdoers/Unjust

A wrongdoer is not only one who commits injustice directly, but also one who recites the Qur'anic verses concerning wrongdoing while refusing to identify who the wrongdoers are.

Likewise, one who invokes Allah's curse without identifying those who deserve it, without specifying their crimes or naming them, is also regarded as acting unjustly.

Anyone who appoints an undeserved person as an Imam is considered a wrongdoer/unjust.

Likewise, anyone who denies the Imamate of Imam ALI (A.S) is also regarded as a wrongdoer.

44. Our Belief Concerning the Ancestors of the Messenger of Allah and Imam Ali (Peace be upon them)

We believe that all of the forefathers of the Messenger of Allah from Prophet Adam (A.S) to his father, Abdullah were followers of the true religion.

Up to and including Abu Talib (A.S), they were all believers.

Likewise, the Prophet's mother, Lady Aminah; Lady Khadijah; and Lady Fatimah bint Asad (peace be upon them all) were believing women.

The Prophet (SAWW) said:

"I was born through lawful marriage."

He also affirmed that none of his forefathers, from Adam onward, had ever been born through adultery.

We further believe that Abd al-Muttalib was a Divine Proof (Hujjah) of Allah, and that Abu Talib was his appointed successor (Wasi).

45. Our Belief Concerning the Descendants of Imam Ali (Peace be upon them all)

We believe that the descendants of Imam Ali (peace be upon them) are also the descendants of the Messenger of Allah (SAWW).

Respectable Love and devotion toward them are mandatory and constitute the reward for the Prophet's mission. Charity (Sadaqah) is forbidden for them.

It is also believed that certain scholars transmitted numerous unreliable narrations concerning the Ahl al-Bayt, with the result that their unique rank and lofty status were diminished in the eyes of the general public until they came to be viewed as no different from ordinary people.

"Indeed, we belong to Allah, and to Him we shall return."

For this reason, it is considered necessary to reaffirm the foundational belief that distinguishes Muhammad, Ali, Fatimah, Hasan, Hussain, and the Pure Imams (peace be upon them all) from every other revered figure in religion.

We express this belief through that verse It's the era of war O Ali As help me, Help without you is disgrace O Ali As help All worldly affairs are solved by your single gesture what is the delay in my problem. O Ali As help me.

Accordingly, we believe that in every hardship and every time of need, it is proper to seek help through Muhammad and the Family of Muhammad (peace and blessings be upon them all).

We also believe that Allah accepts their intercession, eases difficulties through them, grants prayers, fulfills needs, and removes hardships.

46. Mourning the Master of Martyrs, Imam Hussain (A.S)

Hussain is the King, Hussain is the emperor

Hussain the religion, Hussain is the protector of the religion

The call of my soul is that Hussain is the very soul

Allah is the name, Hussain is the very essence of being Allah

He gave his head, but did not place his hand in the hand of Yazid

Truthfully, Hussain is the very foundation of "La ilaha"

(There is no God but Allah)

The word عزاداری 'Azadari' (mourning) is derived from the Arabic root ع-ز-ي 'A-Z-Y' ('aza'), whose primary meaning is to console/Strengthen a person struck by grief, to ease someone's sorrow, and to offer comfort in times of affliction.

Karbala stands as one of humanity's greatest schools of moral and spiritual instruction. Within it are universal and practical principles, established by divine guidance, that teach mankind how to endure both life's smallest joys and its greatest sorrows.

The manner in which the leadership of Prophet Muhammad (SAWW), Imam ALI (A.S), and Imam Hasan (A.S) was set aside is understood to have been part of a process that undermined the Divine Caliphate. In this view, the foundational beliefs of Islam became buried beneath layers of human invention and political despotism, until the teachings of the Qur'an and authentic Islam were replaced by the customs of the Age of Ignorance. Only the name of Islam and the words of the Qur'an remained.

Imam Hussain (A.S), the Master of Martyrs, is believed to have restored the declaration of "La ilaha illa Allah" upon its true foundations. He reunited the inseparable relationship between Prophethood and Imamate, separated the sincere believers from the hypocrites within the Muslim community, confirmed the mission of Prophets Ibrahim and Isma'il (peace be upon them), preserved their blessed lineage, and restored Islam to its rightful position.

For this reason, the saying of the Prophet (A.S)

الحُسَيْنُ مِنِّي وَأَنَا مِنَ الْحُسَيْنِ

"Hussain is from me, and I am from Hussain."

is regarded as expressing the profound bond between the Prophet and his grandson.

Imam Hussain also inspired a spiritual revolution founded upon freedom of conscience and the dignity of humanity, whose influence spread across the world in many different forms.

His stand represents support for the oppressed, resistance against tyranny, the elevation of human dignity, the empowerment of the weak and forgotten, the restoration of honor to women, careful nurturing of children, and the formation of a community capable of producing elders, youth, women, and children like those who stood in Karbala.

It is believed that Karbala produced a people who could confront oppressive powers without fear people willing to smile as they sacrificed their beloved bodies and shed their priceless

blood for truth.

According to this belief, the survival of human life and civilization itself is owed to the immense sacrifices of Imam Hussain (A.S).

It is further held that had Imam Hussain not wiped the blood of his infant son, Ali al-Asghar (A.S), upon his own blessed face, but instead cast it toward the heavens or upon the earth, neither rain would thereafter have fallen from the sky nor would the earth have produced its fruits. In that case, life upon this planet would itself have ceased to exist.

For this reason, every living creature is regarded as indebted to this great benefactor of humanity.

Alongside invoking blessings upon the Messenger of Allah, believers are encouraged continually to recite:

صَلُّواَ اللّٰهَ عَلَى الْحُسَيْنِ وَاصْحَابِهِ

"Peace and blessings be upon Hussain and his companions."

Mourning for the Master of Martyrs is regarded as a unique act of worship that continues to grow with each passing generation.

Remarkably, despite persistent efforts both individual and organized to discourage or prohibit it, or even to declare it contrary to religion and human nature, this practice has continued to flourish.

This form of worship demands far more than time alone. It calls for the sacrifice of wealth, comfort, and, when necessary, even life itself.

It requires believers to keep alive their determination to confront the enemies of the Family of Muhammad, to remain prepared for sacrifice, and to dedicate even their own flesh and blood for the cause they uphold.

It is an act of devotion in which not only sweat but blood itself may be shed.

The arrival of the crescent moon of Muharram is awaited with hearts filled with tears. Beds are turned upside down. Tears flow freely. Comfort and ease are willingly abandoned. Permissible pleasures are set aside.

Yet despite these life threatening and terrifying acts of devotion, there is never any sign of indifference toward this worship.

It is observed that many who once neglected their religious obligations become willing, during the days of mourning, to risk everything. Young people who were once distant from religion willingly stand shoulder to shoulder, competing only in their readiness to sacrifice their own blood and flesh.

They do so because they believe they have understood the true purpose of Azadari.

Through their actions they seek to demonstrate that the sacrifice of Imam Hussain produced a community prepared, at a single call, to give up body, wealth, and life itself for the sake of truth.

The tragedy of Karbala is regarded as one of the greatest and most enduring sorrows in human history.

It is believed that, mourning for Hussain did not begin after the Battle of Karbala; rather, grief for this event was observed even before it occurred.

This tradition of mourning is understood to transcend race, nationality, language, geography, and time. It began with Prophet Adam (A.S), has continued throughout history, and will continue until the last judgement.

Every prophet and every community is believed to have commemorated this grief according to its own customs and traditions.

It is further stated that even Jesus (A.S), in the Gospel of John, referred to the Final Messenger as "al-Mu'azzi" "the Consoler" or "the Bearer of Consolation."

Those who mourn Imam Hussain, who grieve alongside Lady Fatimah al-Zahra, and who shed their own blood in remembrance of the martyrs of Karbala are regarded with the highest honor and reverence.

This mourning is believed to be among humanity's greatest means of salvation, through which people have attained guidance and will continue to do so.

Accordingly, every form of commemorating Karbala including chest beating (matam), mourning with chains, swords or blades, the recitation of elegies (marsiyah), and lamentation (soz-khwani) is regarded as both permissible and necessary.

To keep the memory of Karbala alive, every day should begin with remembrance of Imam Hussain.

It is also considered essential to keep the soil of Karbala present during the five daily prayers, to kiss it, to perform prostration upon it, and to recite glorifications using a prayer bead made from its earth.

The enduring memorials of sacred events such as Safa and Marwah (Qur'an 2:158) and the sacrificial camels mentioned in Surah al-Hajj are among the Symbols of Allah (Sha'a'ir Allah). Likewise, every symbol associated with the sacrifices of Imam Hussain (A.S) and the tragedy of Karbala is regarded as one of Allah's sacred signs. The symbolic replica of Imam Hussain's shrine (the ta'ziyah or zarih), replica/Symbolic flag of Abbas, the symbolic horse Dhuljanah, the cradle commemorating the infant martyr of Karbala, and similar memorials are all considered among the Sha'a'ir Allah, and honoring them is regarded as an obligation upon every believer.

The mourning of the martyrs of Karbala is presented as a source of hope and guidance for suffering humanity. The ultimate purpose of Imam Hussain's sacrifice was the salvation of mankind, a purpose that encompasses every noble objective that can be conceived for the advancement of humanity in this world and its salvation in the Hereafter.

It is believed that whoever stands before the symbolic shrine or beneath the sacred standard flag of Abbas as setting aside every worldly distinction and division, and turns to Allah through the intercession of Muhammad (SAWW) and the Family of Muhammad in the manner they themselves taught, will never return empty-handed. Their prayers, vows, and appeals for help will not go unanswered.

After offering condolences to the mourners of Imam Hussain (A.S), one sincere appeal should be made: no element of aggression should ever become part of the rituals of mourning.

Pause for a moment and reflect on what Muharram truly represents. Just as we—and even those who oppose us await its arrival and prepare for it throughout the year, so too, it is believed, do the Lady of Paradise, the martyrs of Karbala, and the Messenger of Allah witness the coming of this sacred month.

Our responsibility is to remind the world how their rightful claims were taken from them, how patiently they endured every injustice, how they were deprived of their God-given and human rights, and how they spent their lives bearing those hardships with unwavering dignity. We remember the oppression and suffering inflicted upon them, and we remember that despite every trial they faced, they continued to pray day and night for their opponents and for the entire Muslim community. They never uttered a word of abuse, mockery, or provocation against anyone.

It is our hope that you will observe the mourning rituals with complete devotion—that you will participate wholeheartedly in chain mourning, recite elegies and lamentations, and make the gatherings of remembrance as moving and spiritually powerful as possible. Yet not a single step should be taken, nor a single word spoken, that could provide the enemies of the Ahl al-Bayt with an excuse for criticism.

Can you not pray even for those who persecute you? Can you not remain peaceful in the face of hostility?

We believe no nation has demonstrated greater patience or endured suffering with more dignity than the followers of Muhammad and the Family of Muhammad (Peace be upon them all). The Shi'a community bears the responsibility of conveying to humanity the message of the oppression endured by Muhammad and his Household (Peace be upon them all), together with their unwavering commitment to peace, restraint, and the divine message.

Therefore, our grief, our strength, and every ability we possess should always be dedicated to the Imam of the Age the Awaited Qa'im (A.S) from the Family of Muhammad. We should refrain from every word and every action that could, in any way, undermine or harm the mission and objectives of Muhammad and the Family of Muhammad (A.S).

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

O Allah, send Your blessings upon Muhammad and the Family of Muhammad.