

Who are Zaidi Shiaas..??

Zaidiyya (pure Zaidis):

They belongs to and were the Companions of Hazrat Zaid bin Ali Zain-ul-Aabideen [R.T.A], who did ba'yt upon him during the fight against the descendants of Abdul Malik bin Marwan. Zaidis narrates the Usul (theology), and some of the Fiqh/ jurisprudence traditions; from Hazrat Zaid bin Ali Zain-ul-Aabideen. Zaidis respects and believes in Sahabah [R.A], and do not abuse them; and narrates the proved sayings of Hazrat Zaid bin Ali Zain-ul-Aabideen that "do not curse the Sahabah [R.A]".

Zaidis believe that after the demise of Prophet Muhammad [S.A.W.W], though the right of Imamatus was of/with Hazrat Ali [R.A]; however Hazrat Ali [R.A] himself stepped-down in the favour of Hazrat Abu-Bakr [R.A], Hazrat Umar [R.A] and Hazrat Usman [R.A]. They also believe that the Khilafat of the first three Khulafa was right since Hazrat Ali [R.A] was satisfied by them because it can never be the case that an Imam agrees or become satisfy upon Baatil or falsehood. Hence, on the subject of Khilafat/Imamat; their view is somewhat close to as of the Ahle Sunnah. The difference however is that they (Zaidis) believes that the Imam must be a Fatimi (from the descendants of Hazrat Fatimah [R.A]) – and furthermore; if he himself transfers the Imamatus to somebody else, then that becomes the next Imam. So it means, that the base of their sect is actually the second (off-shoot) of the First foremost Shias (i.e. the group and Companions of Hazrat Ali [R.A] who actually were Ahle Sunnah Wal Jama'at); but then the people after them corrupted their faith, when influenced and ties with Mu'tazilis and other Shias.

Zaidis do not believe in the infallibility of Imams or that the Imams receive divine guidance, as the Ithna A'sharia and other Shias believes in; however they believe in the divine (mansoos) Khilafat of Hazrat Ali [R.A]. Zaidis also reject the belief of Occultation (Ghaybat/Ghaybah) of Hidden Imam; like Ismailis have living visible Imam whereas the Ithna-A'sharia believes in an invisible 12th Imam. It is said but not confirmed; that Imam Abu-Hanifah [R.T.A] was satisfied towards the right of Khilafat/Imamat for Hazrat Zaid bin Ali Zain-ul-Aabideen [R.T.A] and considered Hazrat Zaid's opinion to be the correct to fight against the tyrant ruler; and would urge the people to be with Hazrat Zaid. That is why, in Fiqh/jurisprudence, the Zaidis are closer to Ahle Sunnah Hanaifs; whereas in Usul (theology), they follow (i.e. are closer to) Mu'tazilis. And regarding the Mu'tazilis; they are further divided into three sub-sects. Wasiliyya (belongs to Wasil bin Ata), Huzailiyya (belongs to Huzail), and Nazzamiyya (belongs to Ibrahim bin Saiyyar bin Hani al-Nazzam).

Based on the above mentioned findings, the Ahle Sunnah Ulama has the view that contrary to the Jafar'i/Imami Shias (Ithna Ashriah twelvers); since the Zaidi Shias respects the Sahabah [R.A], believes in the Khilafat of the first three Khulafa-e-Rashideen, do not hold the belief of Tehreef-e-Quran however like Mu'tazilis they believes in that the Quran is a creation, and not believes in the infallibility of Imams as Ithna Ashria Shias believes so; therefore if such a person

who hold such believes according to the "pure Zaidi sect", he/she cannot be graded as Kafir/Infidel, however he/she will be termed as Ahl-e-Bid'ah.

WALLAHu A'alam.

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