

## Comparative Methods of Scriptural Interpretation Among Shiite Sects

Dr. Moaz Tayseer Muhammad Ayasrah  
Jerash, Jordan

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### **Abstract:**

*This study summarizes the interpretation method among Shiite sects, focusing on four main groups: the Twelver Imamis, the Ismailis, the Republicans, and the Zaidis. The Imamis believe that interpretation is based on the Quran, then the sayings of the Prophet, and then their infallible imams. They reject the hadiths of the Companions and rely on esoteric interpretation and interpretation. The Ismailis, on the other hand, rely primarily on esoteric interpretation, believing that the Quran has an apparent and an inner meaning, and that the inner meaning is the true intended meaning. They interpret everything according to specific symbols. Meanwhile, the republicans—followers of Mahmoud Muhammad Taha—believe that true Islam has not yet been implemented, that collective law is temporary, and that humanity can receive direct divine guidance through what they call "individual law." They interpret texts to serve their own agendas while truncating the original texts. The study highlights how the influence of philosophy and theology, along with a deviation in the understanding of texts, has led to the emergence of deviant interpretive approaches far removed from the understanding of the righteous predecessors.*

**Key words:** Shiite Thought, Interpretive Methods, Sectarian Hermeneutics, Islamic Philosophy

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### INTRODUCTION

All praise is due to God. We praise Him, seek His help, and ask for His forgiveness. We seek refuge in God from the evils of our souls and the wickedness of our deeds. May blessings and peace be upon our Master Muhammad, whom God Almighty sent with guidance and the true religion, and to whom He revealed this Qur'an to warn those who disbelieve and as good tidings to the believers. Now then...

Serving the Holy Qur'an is an honor that surpasses all other honors, and a virtue that no other virtue can compare to or compare to. This is because the honor of knowledge is in the honor of its subject matter. There is no doubt that the greatest and best service that a Muslim can undertake is serving the Book of God, the Blessed and Most High, as He began. The science of interpretation has existed since the beginning of Islam, and its source was the divine revelation that defined the Messenger, may God bless him and his family and grant them peace, as an interpreter of the Qur'an. God Almighty said: "And We have sent down to you the message that you may make clear to the people what was sent down to them." And the Messenger, may God bless him and his family and grant them peace, relied on the Qur'an. The same applies to interpretation. Then, in the second century AH and beyond, other approaches and methods gradually emerged among Muslims, as a result of the translation of works and books from the Greek and Persian civilizations and the influence of their ideas and sciences. Among these new approaches is the Shiite approach to interpreting the Holy Quran. Therefore, we intend to shed light on this approach through the following plan.

**Research Plan:** The research plan consists of an introduction and four sections.

**The first section:** The method of interpretation among the Twelver Imamis

**The second section:** The method of interpretation among the Ismailis

**The third section:** The method of interpretation among the Republicans

**The fourth section:** The method of interpretation among the Zaidis

One of the most important and dangerous stages of interpretation is the stage in which many deviant sects and schools of thought emerged, each of whom used verses from the Qur'an to support the principles of his

school of thought. If they did not agree with them, they deviated from their meanings to the point of deviating from them. Sectarian fanaticism appeared in its worst forms, and philosophical opinions and schools of thought branched out, theological issues multiplied, and clear and distinct methods of interpretation emerged according to each group. These sects, which had their own unique approach, were the Shiites. As is well known, they are diverse groups, some of whom went to extremes, even leaving the fold of Islam, such as the Ismailis and other Batiniyya, while others remained moderate, almost becoming Sunnis, such as the Zaidis. In light of this criterion, we will briefly outline the general meaning of the interpretive approach, then detail the interpretive approach among the various Shiite sects.

**The Interpretive Method:** The interpretive method of each interpreter is to clarify each interpreter's method of interpreting the Holy Quran, and the tools and means they rely on to uncover the hidden meaning of a verse or verses. Does the interpreter use reason or transmission as a tool? Or does the interpreter rely on the Holy Quran itself, the Noble Sunnah, both, or something else to interpret the verses of the Quran? In short, what is used as a key to unravel the ambiguity of the verses is what we call the method of interpreting the Quran. As for the search for interpretive trends and interests, what is meant by them are the topics that the interpreter is interested in in his interpretation, whatever his method and approach in interpreting the verses. For example, sometimes he turns to clarifying the Qur'anic material in terms of language, and another time to its image presented to it in terms of syntax and construction, and a third time he turns to the rhetorical aspect, and a fourth time he pays attention to the verses of rulings, and a fifth time he focuses his attention on the aspect. Historical and narrative, the sixth is concerned with ethical research, the seventh is concerned with social research, the eighth is concerned with verses examining the universe and the natural world, the ninth is concerned with the knowledge of the Qur'an and its verses of belief, and the tenth is concerned with all of them according to the ability given to him. There is no doubt that interpretations differ in terms of direction and interest, either due to differences in the tastes, competencies, and qualifications of the interpreters, or due to differences in their environments, circumstances, and beliefs, or other factors. The following is a statement of the methods of interpretation among the Shiite sects.

## FIRST SECTION

### **The Methodology of Interpretation among the Twelver Imamis**

#### **Their Attribution to the Twelve Imams:**

They believe that the Imamate passed after Ja'far al-Sadiq to his son Musa "al-Kadhim," then to his son Ali al-Rida, then to his son Muhammad "al-Jawad," then to his son Ali "al-Hadi," then to his son al-Hasan al-Askari, and finally to his son Muhammad "al-Mahdi," the awaited one in their belief. Thus, according to their belief, the Imams are twelve, and so they are attributed to this. <sup>(1)</sup>

Their fundamental beliefs are five: <sup>(2)</sup>

First: Monotheism.

Second: Prophethood.

Third: Imamate.

Fourth: Justice.

Fifth: Resurrection.

#### **Their approach to interpreting the Holy Quran:**

They have an independent approach to interpretation that they follow, and no one shares it with them in all aspects. The most correct method of interpretation for them is to interpret the Quran by the Quran, then by the sayings of the Messenger (peace and blessings be upon him). The path, according to them, after the sayings of the Messenger (peace and blessings be upon him) is the sayings of their Imams. They said: "It has been proven through multiple chains of transmission in the Hadith of the Two Weighty Things that the sayings of the pure progeny of his household (peace be upon them) follow the sayings of the Messenger, so they are

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<sup>1</sup> See: *The Origin and Principles of Shiism: Muhammad al-Husayn al-Kashf al-Ghita'*, p. 59.

<sup>2</sup> See: The previous reference, pp. 61-75 (abbreviated).

also a proof." ( <sup>3</sup> )They rejected what the Companions narrated from the Messenger of God, may God bless him and grant him peace, and rejected all of their narrations except those that were authenticated through the paths of the Ahl al-Bayt. Muhammad al-Husayn al-Kashf al-Ghita' said about his Imami sect and their doctrine of accepting narrations: "They do not accept from the Sunnah" - the Prophetic hadiths - except what they authenticated through the paths of the Ahl al-Bayt." ( <sup>4</sup> )As for analogy: the Imamiyyah does not use analogy, and it has been transmitted from their imams that if the Shari'ah is used by analogy, the religion will be destroyed. As for consensus, it is not a proof in and of itself unless the infallible Imam is among those who agree, or the consensus is based on a valid proof, or reveals his opinion on the issue. As for reason and its proof, they do not include analogy, public interest, or preference ( <sup>5</sup> ). Therefore, the methods of interpretation they followed were to interpret the Qur'an by the Qur'an and the Sunnah, i.e., what was transmitted through the paths of the Ahl al-Bayt, and by consensus with its aforementioned conditions, and by rational evidence with its aforementioned specificity. Therefore, they had unique jurisprudential opinions based on these principles, and their interpretation of many verses of the Qur'an concerning legal rulings was influenced by this view, such as the permissibility of temporary marriage, the prohibition of wiping over socks, and the requirement to wipe the feet during ablution without washing them, and the like.

● **The Qur'an has an apparent and an hidden meaning:**

The Qur'an, according to them, has an outward and an inward meaning. By this they mean that the Qur'an has levels of intended meanings according to the levels and stations of its people, and that the outward and the inward are two relative matters. Every outward meaning has a hidden meaning in relation to its outward meaning and vice versa ( <sup>6</sup> ). Al-Tabataba'i said: "It has been narrated from Ali, peace be upon him, that the Qur'an has multiple meanings." As for those firmly rooted in knowledge who know its interpretation, they mean the family of Muhammad. They narrate from al-Sadiq: "We are those firmly rooted in knowledge, and we know its interpretation" ( <sup>7</sup> ).

● **Sayings of their Imams:**

Their failure to consider what the Companions narrated from the Messenger of God (peace and blessings be upon him) is the source of the deviation and failure of their methodology. Therefore, they resorted to several measures to remedy the breach:

- 1- They narrated fabricated narrations and attributed them to their Imams.
- 2- They considered every narration of one of their imams as legislation, because they claimed they were infallible.
- 3- The apparent meaning of the Holy Quran did not support their adopted opinions and deviations, so they spoke of the hidden meaning and the unseen.
- 4- All these matters were not enough. They claimed that the Holy Quran had been distorted. Although some of them denied it, they did so out of taqiyya. Their books, in which they believe and whose words they believe, are full of narratives of distortion.
- 5- They also believed in taqiyya, the return, the beginning, the Imamate, infallibility, etc., which are not based on any fundamental principles and are not supported by any authentic Quran or Sunnah.

● **Rational Interpretation:**

We mentioned earlier that one of their methods of interpreting the Qur'an is rational interpretation, and their interpretations of matters of theology are clearly influenced by the Mu'tazilite viewpoint. This influence is due to the fact that a large number of the Shiite predecessors were students of some of the Mu'tazilite

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<sup>3</sup> See: The Qur'an in Islam: Muhammad Husayn al-Tabataba'i, p. 59.

<sup>4</sup> See: The Origin and Principles of Shiism: Muhammad al-Husayn al-Kashf al-Ghita' (p. 79).

<sup>5</sup> See: A'yan al-Shi'a (1/447), on the interpretation and commentators (2/26).

<sup>6</sup> See the two previous references.

<sup>7</sup> Tafsir al-Mizan fi Tafsir al-Qur'an: Muhammad Husayn al-Tabataba'i (3/88).

sheikhs, and this is clearly evident in the interpretations of al-Hasan al-Askari, al-Sharif al-Murtada, and Abu Ali al-Tabarsi (<sup>8</sup>).

● **Examples of the interpretation of the twelve verses of the Qur'an:**

In the words of God Almighty, addressing Abraham, peace be upon him: {Indeed, I will make you a leader for the people. He said, "And of my descendants?" He said, "My covenant does not include the wrongdoers."} [Al-Baqarah: 124] His statement: {Indeed, I will make you a leader for the people} means: a leader whom people will follow and imitate in your words and actions. He rejects the view that what is meant by imamate is prophethood, describing it as being at the height of decadence. (<sup>9</sup>) Then he adds to his interpretation of the Imamate, and Al-Tabataba'i says: "What we find in the words of God Almighty is that whenever He addresses the meaning of the Imamate, He addresses guidance with it, and the interpretation is addressed. God Almighty said in the stories of Abraham - peace be upon him: {And We gave him Isaac and Jacob as an additional gift, and all of them We made righteous. And We made them leaders guiding by Our command. [Al-Anbiya: 73] And the Almighty said: {And We made from among them leaders guiding by Our command when they were patient and were certain of Our signs.} [Al-Sajdah: 24], so He described it as guidance with a definite description, then restricted it to the command, so He clarified that the imamate is not absolute guidance, but rather it is the guidance that occurs by the command of God<sup>10</sup>.

## THE SECOND SECTION

### The Ismaili Method of Interpretation

● **Their Attribution to Ismailism:**

This sect split off from the Twelver Imamiyyah after the death of Ja'far ibn Muhammad al-Sadiq. The Twelver Imamiyyah believed in the Imamate of his son, Musa al-Kadhim, up to twelve Imams, and so they were called the Twelver Imamiyyah. The Ismailiyyah believed in the Imamate of his son, Ismail, and so they were named after him. With his death, the era of manifestation ended and the era of concealment began. They had seven Imams, and so they were called the Seven. His son, Muhammad al-Makmum, was the first of their concealed Imams. The Ismailis believed in the Imamate of Muhammad ibn Ismail ibn Ja'far because they believed that Ja'far had recommended the Imamate to his son Ismail, and when Ismail died during the lifetime of his father Ja'far, they learned that he had appointed his son Ismail to indicate the Imamate of his son Muhammad. The power of this sect grew during the reign of Al-Ma'mun, and at their head was Maymun Al-Qaddah, the client of "Ja'far Al-Sadiq," who, along with his companions, pretended to love the family of the Prophet and claimed complete loyalty and allegiance to them. They declared the Imamate of Muhammad bin Ismail bin Ja'far, who "was forced to leave his birthplace, Medina, and migrated to Khuzestan (near western Iran), then left it for the land of Daylam (south of the Caspian Sea), and nothing was heard of him after that<sup>11</sup>.

● **Their approach to interpreting the Holy Qur'an:**

Esoteric interpretation was the primary tool used by the Ismailis—despite their exaggeration regarding the issue of Imamate—in a number of their deviant beliefs. Misinterpretation of the texts of the Qur'an and Sunnah undoubtedly led to deviant beliefs and perceptions. Al-Ghazali said: "As for the Batiniyyah, they were given this title because they claimed that the outward appearances of the Qur'an and the hadiths have inner meanings that flow in the outward appearances as the core flows in the husk, and that with their images they give the impression to the ignorant and foolish of clear images, while for the rational and intelligent they are symbols and indications of specific truths, and that whoever withdraws his mind from diving into the hidden and secrets and the inner and the depths and is satisfied with their outward appearances, rushing to be deceived, will be under the shackles and chains, meaning burdens and weights." (<sup>12</sup>) Al-Shahrastani said: "Their most famous title is: the Batiniyya. This title was given to them because of their ruling that every

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<sup>8</sup> See: Interpretation and Interpreters: Muhammad Husayn al-Dhahabi (2/25).

<sup>9</sup> Al-Mizan fi Tafsir al-Quran: Muhammad Husayn al-Tabataba'i (1/270).

<sup>10</sup> The previous reference (1/272).

<sup>11</sup> See: The Ismaili Sect: Muhammad Kamil Hussein, p. 14

<sup>12</sup> The Scandals of the Batiniyya, (pp. 11, 12), and The Deception of Satan, by Ibn al-Jawzi (p. 102).

outward appearance has an inward meaning, and every revelation has an interpretation.”<sup>(13)</sup> Al-Daylami said: “They were called the Batiniyya because they attribute an inner meaning to every apparent thing, and they say: The apparent is like the shell, and the inner is like the desired core.”<sup>(14)</sup> The Ismailis believed that every apparent, perceptible thing in this universe has another hidden meaning known as the inner meaning. For example, the words of the Qur’an have an inner meaning other than the apparent literal meaning, and they attributed two hadiths to the Messenger of God, may God bless him and grant him peace.<sup>(15)</sup> They claimed that the Messenger of God, may God bless him and grant him peace, said: “No verse of the Qur’an was revealed to me except that it had an outward meaning and an inward meaning”<sup>(16)</sup>, and that the Messenger of God, may God bless him and grant him peace, said: “No verse was revealed to me except that it had an outward meaning and an inward meaning, and every letter has a limit, and every limit has an origin”<sup>(17)</sup>, so they said: Everything that is perceptible must have an outward meaning and an inward meaning. Because of the importance of the esoteric interpretation and its deep roots among them, they said: The one who stops at the apparent meaning of the Qur’an and does not stop at its esoteric interpretation is like a donkey carrying books, as God Almighty said: (The example of those who were entrusted with the Torah and then did not take it on is like that of a donkey carrying books. Wretched is the example of the people who deny the signs of God. And God does not guide the wrongdoing people.) [Al-Jumu’ah: 5] They distinguished between the apparent and the hidden, saying: The apparent is the Shari’ah, and the hidden is the truth. The bearer of the Shari’ah is the Messenger, may God bless him and grant him peace, and the hidden message is the portion of his successor. They narrated a hadith from the Messenger of God, may God bless him and grant him peace, in which he said: “I am the possessor of revelation, and Ali is the possessor of interpretation.”<sup>(18)</sup>

#### ● Examples of Ismaili interpretations of Quranic verses:

Most Ismailis interpret Quranic verses esoterically, demonstrating manipulation of God's verses. They have their own commentaries on the interpretation of Quranic verses, such as the book “Al-Kashf” by the Ismaili missionary Ja’far ibn Mansur al-Yaman. This includes their interpretation of God's verse “Alif, Lam, Meem” in Surat al-Baqarah: “The alif in it denotes the speaker, the lam denotes the guardian, and the mim denotes the perfect imam.” In this manner, they interpreted all the separate letters at the beginning of the surahs<sup>(19)</sup>. In interpreting the Throne Verse, one of the Ismaili preachers said: God Almighty says: (His Throne encompasses the heavens) [Al-Baqarah: 255], so His throne in the spiritual world is the deification that He established to guide the people of the world of creativity, encompassing them with mercy and benefit, and His throne in the religious world is every station in His time. From a prophet, guardian, and imam, he is the one who has expanded the heavens and earth of religion within him, with guidance and mercy, and his throne in the natural sensory world is the cosmic soul, and the life that moves it is the divine care that has expanded everything in the world of nature, an experience and a transfer of everything from its details to what is appropriate for it of existence or corruption<sup>(20)</sup>.

### The Third Section

#### The Interpretation Methodology of the Two Republicans

##### ● Their Attribution to the Two Republicans:

<sup>13</sup> Religions and Sects (1/192).

<sup>14</sup> A statement of the Batini doctrine and its invalidity, (p. 21).

<sup>15</sup> See: Usul al-Isma’iliyyah by al-Saloumi (p. 475), quoting from: ((Signs of Prophethood)) by Abu Hatim al-Razi al-Isma’ili, and Asas al-Ta’wil by Qadi Ibn Hayyun al-Isma’ili (pp. 29, 30).

<sup>16</sup> Narrated by al-Bazzar (2081), Ibn Hibban (75), and al-Tabarani (10/129) (10107).

<sup>17</sup> Narrated by Abu Ya’la (5149), al-Tabari in his commentary (10), and al-Tahawi (3095), with slight differences.

<sup>18</sup> We have not come across it in the authenticated books we have.

<sup>19</sup> See: Ismaili History and Beliefs, by Ihsan Zaheer (p. 539).

<sup>20</sup> See: Issues of a Collection of High Truths and Sublime Secrets, by an unknown author (pp. 35, 36).

This is one of the names given to themselves by the followers of Mahmoud Muhammad Taha. They call themselves "the Muslims" and their message "the Second Message." Their charlatan, Mahmoud Taha, is one of the extremists of the Batiniyya and Sufi mystics, whose actions and words are denounced by everyone, even moderate Sufis. He manifested his ideas and message in Sudan. His claim is based on the allegation that when the Messenger - may God bless him and grant him peace - was sent to Mecca, he brought Islam, and when it became clear to him that the people at that time could not bear to accept Islam,<sup>1</sup> he moved to Medina and called people to faith, and they responded to him. So the Messenger - may God bless him and grant him peace - according to their claim - Rather, he brought faith and explained it to the people. As for Islam, he did not elaborate on it, but rather came with it in general terms. He claimed that the Messenger, may God bless him and grant him peace, was the vanguard of the coming Muslims, as if he had come to his nation of "believers" from the future. He was the only Muslim among them, just as Abu Bakr was the vanguard of the believers, and there was a long period between him and the Prophet. To clarify, his doctrine is based on the fact that the nation of believers is a nation of imitation, as they receive divine commands through the Prophet. As for the nation of Muslims, they are like the prophets, receiving directly from God, so they are a nation of reception. If a person moves from imitation and what he called "the greatest veil" - the veil of prophecy - is removed from him, he begins to receive commands directly from his Lord and is within the limits of individual law and exits from collective law: and it becomes. His individual law is from God without an intermediary, so he has his testimony, his prayers, his fasting, his zakat, and his Hajj, and he is authentic in all of these. After that, he has the right not to do any of these acts of worship, because they claim that he receives orders directly from God (<sup>21</sup>), and who can argue against him with the laws of the nation of imitation?! That is why it is known about this Mahmoud Taha that he does not pray, and this is not surprising from him.

● **Their approach to interpreting the Holy Quran:**

In their esoteric approach and interpretation of texts, the Republicans rely on omitting parts of the text that are difficult to interpret. They cite a portion of a hadith or verse to create confusion, especially if they believe that the omitted portion demonstrates the corruption of their belief or confirms its distance from the religion. Therefore, they are careful to. On the mention of the part of the hadith that agrees with their whims, we also find them adding words of their own to some of the authentic hadiths, and the danger of the esoteric interpretation is represented in that the esotericists have their own terms, the apparent meanings of which come to the mind of the Muslim do not conflict with Islam, rather they are Islamic terms that Muslims have agreed upon, or known from their religion, while the esotericists have distorted them. These terms differ from their apparent meanings, and they agreed on two meanings for each term. When a listener hears a term used by the esotericists, the meaning commonly accepted by Muslims comes to mind, and their judgment of the term is based on that. They interpret the Holy Quran according to their theories, no matter how bold they are in distorting and changing its meanings. It may not be possible. A complete methodology for this method of interpreting the Holy Quran cannot be extracted. Rather, it is possible, as we see it, to outline the broad outlines of his method of interpretation. Mahmoud Taha's method of interpreting the Holy Quran does not differ significantly from his esoteric predecessors.

1- The interpretation of the Holy Quran does not adhere to the various forms of traditional interpretation of the Quran by the Quran or by the sayings of the Prophet (peace and blessings be upon him Or the sayings of his Companions - may God be pleased with them - or the sayings of the Followers, may God Almighty have mercy on them.

2- He interprets the Holy Quran in a way that violates the rules of the Arabic language, and sometimes contradicts it.

3- He believes in an esoteric interpretation of the Holy Quran, deriving meanings from the verses of the Holy Quran in light of this meaning, based on his own assumptions, without any basis in the Quran, the Sunnah, or the language.

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<sup>21</sup> The Message of Prayer: Mahmoud Muhammad Taha, p. 85

He cites the statements of the extremist Sufis, citing their sayings, and believes in the unity of existence.

This is all in addition to the new views and beliefs he introduced, which he sought to corrupt Islamic law with, by claiming to develop the Sharia and introducing doctrines he claimed were Islamic doctrines, but which are in fact doctrines of disbelief and misguidance.

● **Examples of his interpretation of Quranic verses:**

He said ( <sup>22</sup> ) in his interpretation of the Almighty's saying: {And He is God in the heaven and God on the earth. And He is the Wise, the Knowing} [Az-Zukhruf: 84], so the God of the earth is the God of will, the God of the heaven is the God of pleasure, the God of the earth is the Most Gracious, and the God of the heaven is God, and He is only one God. He said: "The name God is also used in two meanings: a distant meaning, which is the pure essence of God, which is above the names and attributes, and a close meaning, which is The rank of the perfect human being whom God has established as a successor for Him in all the worlds and bestowed upon him His attributes and names, even the name of majesty. The word God, wherever it is said, refers to these two meanings, and this statement is confirmed in another place, where He said: God is the perfect human being who has no difference between Him and There is one between the absolute Self of God and the rest of creation, and He is the One who takes charge of their accounting on behalf of God. This perfect human being called God is the one meant in the first place by the Almighty's saying: {Do they await anything but that God should come to them in canopies of clouds and the angels?}

**Section Four**

**The Zaidi Method of Interpretation**

● **Their affiliation with Zaidis:**

They are followers of Zayd ibn Ali ibn al-Husayn, nicknamed "Zayn al-Abidin," who was the brother of Muhammad al-Baqir, the fifth of the Twelve Imams according to Shi'a Islam.

When Zayd was asked about Abu Bakr and Umar - may God be pleased with them - he was pleased with them, so the Shiites were divided into two groups regarding Zayd: a group rejected him, so he said to them: Have you rejected me? So they were called Rafidis, and a group agreed with him, so they were called Zaydis, in reference to him ( <sup>23</sup> ). Then the Zaydis were divided into three groups: ( <sup>24</sup> )

**1- The Batriya or Salihyya**

Referring to a man with many seeds, he was nicknamed "the tailless one." They are also called the Salihyya, after al-Hasan ibn Salih ibn Hayy. Al-Shahrastani considered them to be a single group due to the similarity in their doctrines.

**2- The Jariryya or Sulaymaniyya**

It is attributed to Sulayman ibn Jarir al-Zaydi, who affirmed the imamate of Abu Bakr and Umar, and claimed that the nation neglected the most suitable option in pledging allegiance to them, because Ali was more deserving of the imamate than them. However, the error in pledging allegiance to them did not constitute disbelief or immorality... The Sunnis consider Sulayman ibn Jarir an unbeliever because he declared Uthman, may God be pleased with him, an unbeliever.

**3- Al-Jarudiyya**

It is attributed to Abu al-Jarud Ziyad ibn Abi Ziyad. They claim that the Prophet, peace and blessings be upon him, designated Ali's Imamate by description, not by name. They also claim that the Companions committed unbelief by not pledging allegiance to Ali. They also say that al-Hasan ibn Ali was the Imam after Ali, and then his brother al-Husayn was the Imam after al-Hasan.

**Their approach to interpreting the Holy Quran:**

There is no great difference between the Zaidi approach and the approach of the Sunnis, except for the Jarudiyya among them, for they are closer to the Twelvers than to the Sunnis. As for the rest of the Zaidis, we do not find them having opinions on interpretation that differ or distinguish them from the majority of

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<sup>22</sup> See: Development of Personal Status Law: Mahmoud Taha, p. 21.

<sup>23</sup> See: Al-Milal wa al-Nihal: Al-Shahrastani (1/161)

<sup>24</sup> See: Al-Farq Bayn Al-Sects: Abd Al-Qahir Al-Baghdadi, pp. 23 and 24. In brief.

the Sunnis. Even if they were influenced to some extent by the ideas and beliefs of the Mu'tazila, their sayings and opinions on interpretation remain close to the Sunnis, and it is not noticed that...They have this fundamental difference, and they are known and distinguished by their moderation in thought and presentation. For example, when they mention the companions of the Messenger of God, you find them being pleased with them and not insulting or cursing them, unlike other Shiite sects. Among the most important books of interpretation among the Zaidis is the interpretation of Al-Shawkani - may God Almighty have mercy on him - called: "Fath Al-Qadir" and another interpretation of the verses of rulings called: "Al-Thamarat Al-Yani'a" by Shams Al-Din Yusuf bin Ahmad (<sup>25</sup>), the interpretation of Al-Aqam, by its author Ahmad bin Ali bin Muhammad bin Ali Al-Aqam Al-Ansi, who is one of the famous and trusted scholars of Yemen among the Zaidis, and this interpretation of his is considered a model for Zaidi interpretations in the ninth century AH, and its author combined narration and knowledge in it. At the end of this research, I can only say: Praise be to God, by whose grace good deeds are accomplished. Praise be to God, who helped me and enabled me to complete and accomplish this research. Praise be to Him, before and after.

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<sup>25</sup> See: Interpretation and Interpreters: Muhammad Hussein Al-Dhahabi (2/281).