

The Calf

(Volume 2)

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Introduction

In the Name of Allah, the Abundantly Merciful, the Intensely Merciful,

And all praise be to the Lord of the Worlds, Whom said, **{And not equal are the living and the dead. Indeed, Allah causes to hear whom He wills, but you cannot make hear those in the graves. * You are not but a warner. * Indeed, We have sent you with the truth as a bringer of good tidings and a warner. And there was no nation but that there had passed within it a warner. * And if they deny you - then already have those before them denied. Their messengers came to them with clear proofs and written ordinances and with the enlightening Scripture.}**¹

And may Allah send His blessings upon the Prophets and the Messengers and upon their final Prophet [whom was] sent as a mercy to the worlds, and upon his blessed household, and upon their seal whom shall be sent as a curse upon the disbelievers.

I presented in Volume 1 that this search/discussion is: a glimpse through the stories of the Prophets and the Messengers and the past nations to the situation of the Muslims in the present, and in the future which is expected in it the appearance of Imam Al-Mahdi (pbuh). It is also a call of reform and a review of the path, and especially to those whom are claiming to represent Imam Al-Mahdi. And it is a call to prepare for the victory of Imam Al-Mahdi (pbuh), and to avoid standing against him, whether with the tyrants such as the Sufyani or with the evil Samari Scholars. And I intended in [that call] to stick to leniency and mercy, and the Almighty said, **{So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude and harsh, they would have disbanded from around you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely upon Him.}**²

So the reality of the Muslims today is shameful/disgraceful, and the situation is bitter, and it must be reformed, and it must be that the believers take this reformation upon themselves. And it's only natural that there shall be sacrifices amongst those who walk upon this noble path, which is the likes of walking upon hot coal.

¹ Fāṭir (Originator): 22 - 25

² Āli `Imrān (Family of Imran): 159

[Narrated] from Imam Al-Baqir (pbuh), he said, **“One day the Messenger of Allah (pbuh) while he was accompanied by a group of his companions said, ‘O Allah! Make me meet my brothers twice!’ So those of his companions who were surrounding him said, ‘Are we not your brothers O Messenger of Allah?’ So he said, ‘No, you are my companions, whereas my brothers are a people in the end of times, they have believed while they have not seen me, and verily Allah has informed me of their names and the names of their fathers before He brought them forth from the loins of their fathers and the wombs of their mothers. As one of them is more severe/persistent regarding his religion than the prickly astragalus spinosus – meaning the thorns – in the dark night, or as the one holding fast to a burning ember. Those are the lamps in the darkness, Allah shall save them from every dire darkened sedition(Fitna).”**³

It is difficult to stand in the face of the tyrants and the evil Samari Scholars and battle them and fight them while your hands are empty of even a rock that you may defend yourself with, and no support nor assistance. And in their hands are weapons, and tanks, and missiles and mass media machinery, and resonant names [who] spent large amounts of money in order to be surrounded by a halo of fake sanctification, and they shower large amounts of money upon those who worship them without Allah, and people cheer and sing for them and name them Leaders and Scholars.

But as for me and my believing brothers, we have an example in Moses and Aaron, when they battled Pharaoh, and Haman, and Qaroun, and the Samari and Bal'am ibn Ba'ouraa' (may the curse of Allah be upon him) whom appeared to be clothed with the clothing of the ascetic worshipping Scholar.

And we have an example in Jesus (pbuh) when he battled Caesar, and Pilate, and the armies of the Romans and the misguiding scholars of the Children of Israel. And we have an example in Muhammad (pbuh) when he battled the tyrants and the evil scholars. And we have an example in the Family of Muhammad (pbuh) when they battled the tyrants of Bani Umayyah, and Bani Al-Abbas and the evil Samari scholars in this nation.

And by Allah were it not that Allah wrote upon the believers to denounce evil, and were it not that I have known many of the truths which filled my liver with puss, whether from the corrupt rulers or from the evil corrupt scholars – **{If you had looked at them, you would have turned from them in flight and been filled by them with terror.}**⁴ - I would have not chosen this bloody confrontation with thousands of people/parties who are armed with every type of material, military, and media weapons. And there is nothing between my hands except for me to say, **{"Indeed, I am overpowered, so help."}**⁵

³ Basa2r al-Daragat: page 104. Bihar al-Anwar: volume 52, page 124. Mikyal al-Makarm: volume 1, page 346.

⁴ Al-Kahf (The Cave): 18

⁵ Al-Qamar (The Moon): 10

O dearly beloved! When I pondered for long the commandment/legacy of the Prince of the Believers (pbuh) I found him saying,

“والله ما فاجنني من الموت وارد كرهته، ولا طالع أنكرته، وما كنت إلا كقارب ورد ، وطالب وجد، وما عند الله خير للإبرار“

‘Ba Allah death had no shock to me that i would hate. Nor surprise i would like to avoid and i was not except like a boat that arrived, and a seeker that found. And indeed what is with Allah is goodness for the good ones’.

And I found that to the intelligent, wise, and obedient to Allah, death is more beloved/more favorable to him than life. And what is with Allah is better to the righteous. May Allah make me, the poor despicable servant, from those who wallow in the dust which they walked on, and from those who take/walk the right path which they have taken/walked.

And when I pondered for long the condition of the Prophets, Vicegerents, and the sincere servants of Allah in the Qur’an and in their biographies, I have found them companions of jealousy and sharp noses, refusing to choose obedience to the tyrants and [refusing] submission to them, rather I found them being killed and cut and crucified with glory and dignity without a moment of submission or flattery to the oppressor nor reliance on him.

And I have found Abraham (pbuh) carrying an ax and breaking the idols, not caring what the tyrants and the evil scholars would do to him, until he was (ultimately) thrown into the fire.

And I have found Yahya (pbuh) screaming in the face of Herod, “You are obscene/insolent!” until he (ultimately) cut off his head.

And I have found al-Hussein (pbuh) yelling in the face of Yazid (may Allah curse him), “You are a disbeliever!” until he (ultimately) killed his companions, and the son of his uncle, and his brothers and his sons. Still he did not submit nor did he seek help from the oppressor until he was killed, and they raised his head upon a spear, and (took) his women into captivity. So Allah gave him victory when he supported the religion of Allah on His Earth.

And I have found Musa the son of Ja’far (pbuh) yelling in the face of the tyrants of Bani al-Abbas, the misguided al-Mahdi, al-Hadi, al-Rasheed, “You are disbelievers!” so they moved him from prison to prison, and from trial to trial, still he did not submit nor did he surrender until al-Rasheed (may Allah curse him) killed him in prison with poison.

And I have found Musa the son of Imran (pbuh) fighting Pharaoh (may Allah curse him) and his troops who were armed with the latest types of weapons in that time, and he had nothing with him except a stick which Allah willed to make it a sign from His signs.

And I have found the wounds of the Prince of the Believers (pbuh) were extremely severe in Uhud, but he only increased in certitude and strength in the religion of Allah, which increased his body in strength by which he struck the brave ones of Quraysh.

And I found the dear one to Allah, Muhammad (pbuhahf), after his severe wounds and after his teeth were broken in the battle of Uhud, he returned and resumed fighting with the polytheists with some of his companions, most of them were wounded leaning on the handles of their swords and arrows. So Allah became merciful for their condition and He cast fear into the lines of the polytheists, so they turned running away after they decided to remove the Prophet and his companions, so Allah gave him victory without a fight.

Then I looked to our current condition and I found the domineering tyrants of this nation, they did not let anything from the religion remain except for its name, and nothing from the Qur'an except for its writing. And they did not even leave it upon its condition! Rather they dove into it and insulted it and made it impure seeking closeness to the cursed Satan, and following the commands of the magicians and the shamans (may Allah curse them and put them to shame), and the Muslims and their scholars are silent, as if a bird is standing on their heads, as if the Qur'an has nothing to do with them!

Woe to you O silent ones! This is the book which no one touches except for the purified ones! This is one of the Thaqleen (two weighty things), so how did you succeed the Messenger of Allah regarding it? How can you stay silent regarding those who make it impure with their wicked blood? Out of fear of death or being killed? So, you will not be given enjoyment except for a little.

Or do you claim dissimulation (taqqiya)? While Yahya son of Zacharaya (pbuh) was killed and his head cut off due to a matter that was much smaller than this, due to (trying to prevent) incest.

You O Scholars of Islam!! O You who claim to represent the Prophets!! What remains after taking the book of Allah lightly and after making it impure?! **{Have you not seen those who were told, "Restrain your hands and establish prayer and give zakah"? But then when fighting was ordained for them, at once a party of them feared men as they fear Allah or with [even] greater fear. They said, "Our Lord, why have You decreed upon us fighting? If only You had postponed [it for] us for a short time." Say, The enjoyment of this world is little, and the Hereafter is better for he who fears Allah . And injustice will not be done to you, [even] as much as a thread [inside a date seed]."** * Wherever you may be, death will overtake you, even if you should be within towers of lofty construction. But if good comes to them, they say, "This is from Allah "; and if evil befalls them, they say, "This is from you." Say, "All [things] are from Allah ." So what is [the matter] with those people that they can hardly understand any statement?}.⁶

⁶ An-Nisā' (The Women): 77 & 78

Jesus (pbuh) said, **“O scholars of evil, you claim the reward and lose the work, the Lord of the work is about to request His work, and you are about to exit the wide world and go to the darkness of the tomb and its narrowness.”**⁷

The carriers of the book have abandoned it, and the ones who memorized it are pretending to have forgotten it, so they have disbelieved in it, but they shall know! They are busy with studying logic and grammar and teaching them more than they are with studying the Book of Allah and teaching it! And they are busy with sanctifying the logic more than they are sanctifying the Book of Allah: **{And the Messenger has said, "O my Lord, indeed my people have taken this Qur'an as [a thing] abandoned."}**⁸

So what is your excuse in front of Allah regarding using Taqqiyah to betray the book of Allah? So if you were in Karbala you would have stood with the army of Umar son of Sa'id (may Allah curse him) and you would have killed al-Hussein (pbuh) and you would have used Taqqiyah as an excuse, or at least you would have stood aside and retreated from the fighting/killing and apologized with this filthy excuse. Yes, for the killers of al-Hussein were claiming that they were shia and called upon al-Hussein (pbuh), and claimed that they would support him. So when they found that supporting him will cost them their physical/material lives, they killed him and supported the sons of the prostitutes! And they betrayed the son of Fatimah (pbuh) with their lowness and malice and cowardice which they hid within themselves. And likewise if you betray the book of Allah today, you will certainly betray the son of al-Hussein Imam al-Mahdi (pbuh) tomorrow.

In the Name of Allah, the Abundantly Merciful, the Intensely Merciful, **{Alif, Lam, Meem, Ra. These are the verses of the Book; and what has been revealed to you from your Lord is the truth, but most of the people do not believe.}**⁹ They do not believe in the truth because it is bitter. Nor do they pursue the path of truth, for verily they hate walking in it because the people walking in it are few, but they like the evil [path] because of the abundance [of people walking in it], as if they did not hear the saying of Allah, **{Say, "Not equal are the evil and the good, although the abundance of evil might impress you." So fear Allah , O you of understanding, that you may be successful.}**¹⁰

Rather they heard it and understood it, but they are as the Commander of the Believers (pbuh) said, **“The world became beautiful in their eyes and they like its ornaments.”** And they gathered upon a corpse which they were exposed by eating it, and if something becomes beautiful in the eyes of someone, it covers their eyesight and blinds them.

⁷ Bihar al-Anwar: Volume 2, page 39.

⁸ Al-Furqān (The Criterion): 30

⁹ Ar-Ra`d (The Thunder): 1

¹⁰ Al-Mā'idah (The Table Spread): 100

The Almighty said, **{Their example is that of one who kindled a fire, but when it illuminated what was around him, Allah took away their light and left them in darkness [so] they could not see.}** ¹¹

Rather they are the likes of the hypocrites in the beginning of Islam, they kindled the torch of Islam with the Messenger (pbuhahf), so when the people became Muslims they apostated and chose the world, so Allah made their religious crusts by which they covered their black insides go away.

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¹¹ Al-Baqarah (The Cow): 17

The Deviation In The Islamic Nation from the Straight Path

The Almighty said, In the Name of Allah, the Abundantly Merciful, the Intensely Merciful, {Alif, Lam, Meem * Do the people think that they will be left to say, "We believe" and they will not be tried? * But We have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars. * Or do those who do evil deeds think they can outrun Us? Evil is what they judge. * Whoever should hope for the meeting with Allah - indeed, the term decreed by Allah is coming. And He is the Hearing, the Knowing. * And whoever strives only strives for [the benefit of] himself. Indeed, Allah is free from need of the worlds.} ¹² The deviation from the straight path has certainly occurred in the Islamic Nation, whether in beliefs or jurisprudential rulings, {This is the Sunnah (the established way) of Allah which has occurred before. And never will you find in the Sunnah (way of) Allah any change.}, ¹³ {[That] you will surely experience state after state.}. ¹⁴

And the Messenger of Allah (pbuhahf) said, **“By He Whom my life is in His hands, you will follow in the footsteps of those before you, pace by pace, and speck by speck, such that you will not evade their way and the way of the Children of Israel will not evade you.”** ¹⁵

And what is learned from the narrations is that the first thing that the Mahdi (pbuh) will do when he rises is correct/fix this deviation, and return the nation to the route of the straight path, and return Islam flourishing and tender just as it was in the era of the Messenger of Allah (pbuhahf), after the Samari Imams of misguidance corrupted it.

[Narrated] from Abi Baseer, he said, “Imam al-Sadiq (pbuh) said, **‘Islam began as [something] strange/unusual and shall return as [something] strange/unusual, so [send] my glad tidings to [those whom are] strange/unusual.’** So I said, ‘Explain this to me, may Allah fix your condition.’ So he (pbuh) said, **‘The Caller from us will reestablish a new call just like the Messenger of Allah (pbuhahf) called.’**” ¹⁶

And [narrated] from al-Sadiq (pbuh), he said, **“He shall do – meaning the Qa’im – what the Messenger of Allah (pbuhahf) did, he shall demolish that which was before him, as the Messenger of Allah (pbuhahf) demolished the matter of al-Jahiliyyah (the days of ignorance), he shall establish Islam anew.”** ¹⁷

¹² Al-'Ankabūt (The Spider): 1 - 6

¹³ Al-Fatḥ (The Victory): 23

¹⁴ Al-'Inshiqāq (The Sundering): 19

¹⁵ Tafseer al-'Ayashy: Volume 1, page 304. Tafseer al-Safi: Volume 2, page 26. Bihar al-Anwar: Volume 13, page 180.

¹⁶ Tafseer al-'Ayashy: Volume 2, page 303. Ghaybat al-Ni'mani: page 337. Bihar al-Anwar: Volume 52, page 366.

¹⁷ Ghaybat al-Ni'mani: page 236. Bihar al-Anwar: Volume 52, page 353.

And [narrated] from the son of 'Ataa, he said, "I asked Aba Jaf'ar al-Baqir (pbuh), so I said, 'If the Qa'im (pbuh) rises, by what conduct does he walk among the people?' So he (pbuh) said, **'He demolishes/destroys that which was before him just as the Messenger of Allah (pbuhahf) did, he shall restore Islam anew.'**"¹⁸

[Narrated] from al-Baqir (pbuh), he said, **"When our Qa'im rises he shall call the people to a new matter just as the Messenger of Allah (pbuhahf) called [to something new]. Verily Islam began as [something] strange/unusual and shall return as [something] strange/unusual, so [send] my glad tidings to [those whom are] strange/unusual."**¹⁹

And perhaps you think that the deviation occurred to the Sunnis only, since they have not held firm to the family of the Prophet, the twelve Imams (pbut), which consequently resulted in deviation in beliefs and jurisprudential rulings . However, the truth is that the narrations that are present from the household of the Prophet, peace of Allah upon them, indicate towards [the fact] that the deviation encompasses everyone before the rise of Imam al-Mahdi (pbuh), just as the deviations in the beliefs and in the jurisprudential rulings and in the ways to derive the jurisprudential rulings among the Muslim scholars, whether between the Sunni or the Shia, or between all the scholars of every sect themselves, indicate towards that.

And for this it is essential that we know the matters about which disagreements occurred among the Muslim scholars, even if in a brief way, in order that we do not fall tomorrow as easy prey to one of the deceptive Samiri Imams during the appearance of Imam al-Mahdi (pbuh), so he makes us become – due to our own ignorance of the truth – enemies of Imam al-Mahdi (pbuh), while we imagine that we are upon the straight path and that we are doing well. And for this I will try to present some of these matters and in a brief way, and perhaps in a summarized way sometimes, and from Allah success is granted.

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¹⁸ Ghaybat al-Ni'mani: page 238. Bihar al-Anwar: Volume 52, page 354.

¹⁹ Ghaybat al-Ni'mani: page 336. Bihar al-Anwar: Volume 52, page 366.

First: The Distortion in the Noble Quran

There are many narrations from the AhlulBayt (pbuh) which indicate the distortion [of the Quran], and there are narrations from the companions of the Prophet (pbuh) through Sunnis in their books which indicate that a distortion [of the Qur'an] has taken place.²⁰ And what is meant by distortion is: that the Quran which is between our hands today is incomplete and that some of its words have been changed or replaced on purpose. Some of the Muslim scholars considered that it is more probable that distortion took place, and some of them considered that it is more probable that no distortion took place.

And those who claim a distortion did not occur argue by several points which are:

1. The verse of protection/preservation: **{Surely, it is We who have sent down the Remembrance and surely We are indeed Preservers of it.}**²¹

And this verse can be interpreted to mean that the Quran is protected/preserved from distortion and remains safe in the Umma/nation from the addition, removal and change [of its verses] and safe from the reach of the hands of the people of falsehood and the Imams of misguidance.

2. The Al-Mighty said: **{Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy.}**²²

And this verse can be interpreted to mean that the Quran is protected from falsehood penetrating its folds, be it by the replacement of some words or the adding or removal of some surahs/chapters or verses.

3. The narrations that indicate distortion can be understood to be referring to a distortion of the meaning, i.e. a distortion of in the interpretations not the revelation, and this is a reality acknowledged by all Muslims.

4. That some of the narrations that indicate distortion have a weak Sanad (chain of narrators).

5. Any narration which can not be explained and indicate that there is a distortion in the words or that there are [words or verses] missing then we should throw them against the wall! That is because those narrations would be opposing the Qur'an, and the Infallibles (a.s)

²⁰ Revise Musnad Ahmad: Volume 1 Page 47, 55, and Volume 6 Page 67. Sahih Bukhari Volume 8 Page 113, 26, 25. Sahih Muslim Volume 5 Page 116. Sunan ibn Maja Volume 2 Page 853. Sunan Abu Dawoud Volume 2 Page 343. Umdat Al-Qar'i by 'Ayni Volume 24 Page 247. Al-Burhan by Zarkashi Volume 2 Page 36. Al-itqan fi 'iloum al-Qur'an by Siyouti Volume 2 Page 69. Sunnan Al-Darmi Volume 1 Page 318.

From Shia sources revise: Al-Kafi Volume 2 Page 634. Mukhtasar Al-Basa'ir Page 275, 213. Ghayba by Al-Noa'mani Page 333. Dala'il Al-imama Page 106. Al-Masa'il Al-Sorouriya Page 79. Bihar Al-Anwar Volume 23 Page 200. And other sources.

²¹ [Surat Al-Hijr 15:9]

²² [Surat Fussilat 41:42]

said that which means: If anything comes to you as having been narrated from us but it opposes the Book of Allah, then leave it/do not take it. ²³

6. The Quran which was collected during the time of the Prophet (pbuhahf) is the one that is between our hands, because it would be impossible that the Messenger of Allah (pbuhahf) did not take care of writing and collecting the Quran during his lifetime.

Then after him came Abu Bakr, Umar and Zaid Ibn Harith to collect it. And after them came Uthman to unite the people over one Mushaf/Book and to burn and destroy the other ones which differ from it one way or another. So as a result the one [Mushad] that is between our hands today is the Uthmanic Mushaf, as narrated by Al'ama (The Sunnis) and Al-Khasa (The Shia).

7. The claim of the distortion of the Quran binds/holds with it the refutation of the prophethood of Muhamed (pbuhahf) today, because the Quran is the miracle which the Prophet (pbuhahf) came with.

8. The claim of distortion makes the Quran that is between our hands of no benefit, and it wouldn't be possible to rely on it regarding beliefs, let alone the jurisprudential laws and other than that.

As for those who claim that a distortion has occurred, their proofs are:

1. The narrations that prove distortion, and they are many, through both Sunni and Shia ways, and an example of what has been narrated by the Sunna, the Messenger of Allah (pbuhahf) said: **“Whosoever would like to read the Quran as fresh as when it has been sent down, then let them read it according to the reading of Ibn Umm Abd.”** ²⁴

And according to this Ibn Masoud would be among the best companions who have memorized the Quran.

Furthermore they narrate from Ibn Malik that he said: **(The Masahif (the copies of Qur'an) were ordered to be changed, so Ibn Mas'oud said: "Whoever among you can hide their Mushaf (copy of Qur'an) then hide it, for whoever hides anything he will come with it on the Day of Resurrection". Then he said: "I have recited/read from the mouth of the Messenger of Allah (sawas) seventy chapters! So do I leave what I have taken from the mouth of the Messenger of Allah (pbuhahf)?!!")** ²⁵ and according to them the

²³ Ahmad ibn Khaled Al Birqi said that Ayoub ibn Al-Harr said: I heard Abu Abdullah (a.s) saying: **(Everything shall return to the Book of Allah and the Sunnah, and every Hadith that does not match with the Book of Allah is a trick)** And Kaleeb ibn Mu'awiya Al-Asady said that Abu Abdullah (a.s) said **(If any hadith comes to you as having been narrated from us but it does not match the Book of Allah then it is a false hadith)**. And ibn Umayr said that all the Hashemite and other than them said: The Prophet (sawas) was preaching and said: **(O people, whatever comes to you as having been narrated from me and it matches the Book of Allah then I said it. And whatever comes to you as having been narrated from me but does not match the Qur'an then I not said it)**

²⁴ Musnad Ahmad Volume 1 Page 7. Sunan Ibn Maja Volume 1 Page 49. Fadha'il Al-Sahaba Volume 46. Al-Mustadrak by Al-Hakim Volume 2 Page 227. Al-Sunan Al-Kubra Volume 1 Page 452. Mojma' Al-Zawa'id Volume 9 Page 287. And other sources.

²⁵ Musnad Ahmad Volume 6 Page 414. Fath Al-Bary Volume 9 Page 44. Tarikh Dimishq Volume 33 Page 138. Seir 'Alam Al-Nobalaa' Volume 1 Page 486. Even in Sahih Bukhari: **(Shaqqeq ibn Salama said: Abdullah ibn Mas'oud said to us: “By Allah! I have taken seventy and some Surahs from the mouth of the Messenger of Allah peace be upon him. "By Allah! The companions of the Prophet peace be upon him have known that I am among the most knowledgeable of them of the Book of Allah and I am not the best of them". Shaqqeq said: "I sat**

Sanad is Sahih (credible/authentic) just as Ahmad Muhammad the explainer of Musnad Ahmad said. And it was narrated by Ibn Dawoud, and in the Tafsir of Ibn Kathir, and Ibn Saad narrated its meaning in Al-Tabaqat.²⁶

And the meaning of the hadith is clear: That Ibn Masoud believes that the Quran written by Uthman is incomplete, or has at least been subjected to some change, for his saying "Shall I leave that which I took from the Messenger of Allah (pbuhahf)?" indicates that what he took [from the Prophet (pbuhahf)] differs one way or another from that which Uthman has written. And Ibn Masoud (may Allah have mercy on him) continuously insisted on his opinion and his opposition to what Uthman has written until Uthman killed him when he [Ibn Masoud] burnt the Masahif (copies of the Quran) and [Uthman's] Mushaf, and he whipped him until he died. And the narrations present in the books of Sunna that indicate the incompleteness of the Quran are many. And they have chosen the name for the versions of readings of the Surahs and verses that are present in their narrations?? And have not been written in the Mushaf present today.²⁷

down listening to what they were saying, so I did not hear a response that said other than that") - Sahih Bukhari Volume 6 Page 102 door of Al-Qurraa' (The Reciters).

²⁶ Musnad Abi Dawoud Al-Tayalsi: Page 54. Tafsir ibn Katheer Volume 1 Page 433. Al-Tabaqat Al-Kubra Volume 2 Page 342.

²⁷ * Bukhari and Muslim with their Isnad reported that Ibn Abaas narrated that Umar ibn Al-Khattab was preaching in a sermon of his after he came back from the last Hajj (pilgrimage) that he made, he said in this sermon:

(Allah sent Muhammad by the truth, and sent down the Book upon him. Part of what He sent down was the verse of stoning, we read it, we were taught it, and we heeded it. For that The Messenger of Allah (sawas) stoned, and we stoned after him. I fear that in the time to come men will say that they find no mention of stoning in Allah's book, and thereby go astray in neglecting a Fardh (ordinance or obligatory act) which Allah has sent down) - Musnad Ahmad Volume 1 Page 55. Sahih Bukhari Volume 8 Page 25. Sahih Muslim Volume 5 Page 116. Sunan ibn Maja Volume 2 Page 853. Sunan Abu Dawoud Volume 2 Page 343, and other sources.

* Al-San'any reported in Al-Musnaf: Ibn Abbas said:

(Ummar ibn Al-Khattab was calling: "Prayer gathers", then he went on the platform and thanked Allah and praised him, then he said: "O People! Do not stop the verse of stoning, for verily it is a verse that came down in the Book of Allah and we have read it, but it went away with a lot of Qu'ran that went with Muhammad...") Al-Musnaf Volume 7 Page 33, Kanz Al-'Umal Volume 5 Page 431.

Al-Durr Al-Manthour Volume 5 Page 179.

* Bukhari narrated that Umar said:

(If only people would not say that Umar has increased in the Book of Allah, I would have written the verse of stoning with my own hands) - Sahih Bukhari Volume 8 Page 113, Umdat Al-Qari by 'Ayni Volume 24 Page 247. This means that Umar says that the Qur'an is incomplete because the verse of the stoning is not in it. And it could not be said that his words are regarding Naskh Al-Tilawa (abrogation of recitation); because he wants to write the verse but he is afraid of what people would say. And that is why Al-Zarakshi said in his book Al-Burhan that the apparent of his words is: (if only people would not say..etc, writing it is permissible but what prevented him was what people would say. And what is permissible within his self could be done outside of what is preventing him, so if it is permissible then it must be proven/confirmed; because this is the matter of the written) Al-Burhan by Al-Zarkashi Volume 2 Page 36, Al-itqan fi 'ulum Al-Qur'an by Al-Siyouti Volume 2 Page 69.

* Ahmad and Bukhari narrated that Umar said:

(We used to read in the Book of Allah: "O people! Do not claim to be the offspring of other than your fathers, as it is disbelief (unthankfulness) on your part that you claim to be the offspring of other than your real fathers"...) Musnad Ahmad Volume 1 Page 47, Sahih Al-Bukhari Volume 8 Page

As for the narrations from the AhlulBayt (pbut), they are many, but they (pbut) have ordered us to recite in the same way the people recite until the Qai'm from them (pbut and him) rises. Sheikh Mufeed (may Allah have mercy on him) was asked in "Al-Masa'il Al-Sorouriya": What is the meaning of Allah's protection of the Qur'an? Is it what is between the two covers which is present in the hands of people? Or has something been lost from that which Allah (swt) sent down upon his Prophet? And is it the same as the one that the Commander of the Believers (a.s) gathered? or is it the one that Uthman gathered like the opposers say? So he answered: "What is the meaning of Allah's protection of the Qur'an? Is it what is between the two covers which is present in the hands of people? or has something been lost from that which Allah (swt) sent down upon his Prophet? And is it the same as the one that the Commander of the Believers (a.s) gathered? or is it the one that Uthman gathered like the opposers say? So he answered:

"There is no doubt that what is present between the two covers from the Qur'an is all the words of Allah (swt) and His revelation and it has nothing of the speech of human beings, and it is aggregation of what was sent down, and the rest of what Allah (swt) sent down is a Qur'an²⁸ with the one who safeguards the Sharia (Jurisprudence) and the one who is entrusted with the rulings - meaning the Mahdi (pbuh) - he did not lose any of it, but the one who gathered what is present between the two covers now did not include everything, for some reasons, among them are: because he did not know some of it, because he had doubts regarding some of it, because some of it he decided with his own self, some of it he intentionally took out. The Commander of the Believers (pbuh) gathered the Qur'an that was sent down from its beginning until its end and he wrote it like it is supposed to be written, so he put the Medinan [verses] after the Meccan [verses], and the abrogating [verses] after the abrogated [verse], and he put everything in its right place. For that reason, Ja'far ibn Muhammad Al-Sadiq (a.s) said: **"By Allah, if the Qur'an was read according to how it was sent down, you would have found our names in it, just as the ones before us were named in it"**²⁹. And he (pbuh) said: **(Qur'an was sent down in four quarters, a**

26. And this means that Umar says that there are verses missing in the Qur'an that came down upon the beloved Muhammad (sawas).

* Sahih Muslim Volume 2 Page 112: Door of the proof for those who say that the middle prayer is the 'Asr prayer: Zayd ibn Aslam said that Q'iq'a' ibn Hakim said that Abi Yunus said:

(A'isha commanded me to write for her a Mushaf (a copy of the Qur'an), and she said: "when you reach the verse of {Maintain with care the prayers and the middle prayer and stand before Allah devoutly obedient} [Chapter 2 verse 238] call me". So when I reached that verse I called her, so she dictated to me: "{Maintain with care the prayers and the middle prayer and the prayer of 'Asr and stand before Allah devoutly obedient}". Aisha said: "I heard it from the Messenger of Allah peace be upon him")

* In Sahih ibn Habban: Volume 10 Page 273, and AlMustadrak by Al-Nisaboury Volume 2 Page 415:

(Ibn Ka'b may Allah be pleased with him said: Surat Al-Ahzab (chapter 33) was equal to Surat Al-Baqarah (chapter 2), and [this verse] was included in it: "The old man and the old lady if they committed adultery then stone them") Al-Hakim said: The Sanad of this Hadith is Sahih, and they did not report it. And a lot more!

²⁸ This expression can be found in some of the copies of Al-Masa'il Al-Sororiya.

²⁹ This is how it came in Al-Masa'il Al-Sorouriya Page 79, and in Bihar Al-Anwar Volume 89 Page 47, and in Tafsir Al-Ayashy Volume 1 Page 13, Dawoud ibn Farqad narrated from whom informed him that Abu Abdullah (a.s) said:

(If the Qur'an was narrated as it came down you would have found our names in it - then he narrated a hadith after it, so he said: and Sa'ed ibn Al-Hussein Al-Kindi said that Abu Ja'far (a.s) said after "our

quarter about us, a quarter about our enemies, a quarter of stories and examples, and a quarter of cases and rulings. And we, Ahlul Bayt, have the excellence of the Qur'an."

30

And Al-Majlisi (may Allah have mercy on him) said:

"It is correct that our Imams (pbuh) commanded us to read what is between the two covers and not increase or decrease in it, until the Qa'im (pbuh) rises, [then] he shall make the people read the Qur'an according to how Allah (swt) sent it down and [according to how] the Commander of the Believers (a.s) gathered it." ³¹

2. 2. The fact that Uthman burned the Masahif (the copies of the Qur'an) after he chose one of them, despite the fact that there are differences between them, rather he burned the Mushaf (copy of the Qur'an) of Abdullah ibn Mas'oud and denied his reading, and he beat him until he died, even though the Messenger of Allah (pbuh) said: **"Whoever wants to read the Qur'an as it came down then let him read it according to the reading of Ibn Umm Abd (Ibn Mas'oud)." ³²**

3. 3. Following the Sunnah of the previous ones, for the Jews distorted the Torah, and the Christians distorted the Gospels, Allah The Exalted said: **{you shall surely ride stage after stage.}**³³

And the hadith of following the Sunnah of the previous ones has been narrated from the Prophet (saw) and his infallible Ahlul Bayt (a.s), and the Hadith is Sahih and has been narrated many times ³⁴

And the meaning of following the Sunnah of the previous ones is present in the reality, and it is clearly taking place for those who look throughout history even a general look.³⁵

names in it": **(just as the ones before us were named in it)**, and from: Bihar Al-Anwar Volume 89 Page 55

³⁰ In Al-Masa'il Al-Sorouriya Page 79 and in Tafsir Al-Ayashy Volume 1 Page 9: Abu Al-Jaroud said: I heard Abu Ja'far (a.s) saying: **(Qur'an came down upon four quarters, a quarter about us, a quarter about our enemy, a quarter about the obligatory acts and rulings, and a quarter of Sunnahs and examples, and we have the virtues of the Qur'an)**, and it was narrated by Furat ibn Ibrahim from Asbagh ibn Nabata that the Commander of the Believers (a.s) narrated it in these words: **(Qur'an came down upon four quarters, a quarter about us, a quarter about our enemy, a quarter of the obligatory acts and rulings, and a quarter of Halal and Haram, and we have the virtues of the Qur'an)** Tafsir Furat Al-Kufi Page 46, and also it was narrated by Al-Qadhi Al-No'man Al-Maghrabi from the Prince of the Believers (a.s) in these words: **(Qur'an was sent down upon four quarters, a quarter about us, a quarter about our enemies, a quarter of biographies and examples, and a quarter of obligatory acts and rulings, and we have the excellence of the Qur'an)** Sharh Al-Akhbar Volume 3 Page 11

³¹ Bihar Al-Anwar Volume 89 Page 74

³² Musnad Ahmad Volume 1 Page 7, Sunnan ibn Maja Volume 1 Page 49, Fadha'il Al-Sahaba Page 46, Mustadrak by Al-Hakim Volume 2 Page 227, Al-Sunan Al-Kubra Volume 1 Page 452, Mojma' Al-Zawa'id Volume 9 Page 287, and other sources.

³³ [Surat Al-Inshiqaq 84:19]

³⁴ Musnad Ahmad Volume 5 Page 340, Sunan Al-Tirmidhi Volume 3 Page 321, Mustadrak Al-Hakim Volume 4 Page 445, Mojma' Al-Zawa'id Volume 7 Page 261, Tufat Al-Ahwazy Volume 6 Page 339, and other sources. As for what Al-Khasa (Shia) narrated, look at: Al-Yaqeen by Ibn Tawous Page 339, 'ilal Al-Shara'i Volume 1 Page 245, Kamal Al-Deen Page 481, Al-Ihtijaj Volume 1 Page 151, Ghayat Al-Maram Volume 2 Page 120 and Volume 6 Page 179, Bihar Al-Anwar Volume 22 Page 387 and other sources.

³⁵ Sheikh Al-Kuleini narrated that Zurarah narrated that Abu Ja'far (a.s) said about the saying of Allah (swt): **{you shall surely ride stage after stage}: (O Zurarah! Hasn't this nation, after its Prophet,**

4. 4. The verse of protection is allegorical, it could have many interpretations and explanations, and among them is that the Qur'an is protected with the Infallible (a.s). And this version of interpretation is indicated in their narrations (pbut).³⁶

Also the other verse: **{Falsehood cannot come to it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy}**³⁷ is allegorical and could have many interpretations and explanations.

What is strange is that some of them refer Muhkam (clear/precise) narrations which have a Sahih Sanad and have been narrated from the infallible AhlulBayt (pbut) to Mutashabih (allegorical) verses, and they claim to understand Qur'an and Sunnah! Which is supposed to be referred to which?! The Muhkam (clear/precise) to the Mutashabih (allegorical) or the Mutashabih (allegorical) to the Muhkam (clear/precise)?!

5. There is no way to reject the Sahih narrations; because some of them are Muhkam (clear/precise) in their indication that there is distortion or incompleteness, and the previous verses are Mutashabih (allegorical), and the Mutashabih (allegorical) is referred to the Muhkam in order that people may understand its meaning, not the opposite. Also a change in a letter or a word does not count, and the differences present in the seven readings.

So from here accepting the readings of the Infallible is more rightful to be accepted than the readings of others than him. And at the very least, accept his readings like you accept the readings of others. There is no reason to restrict to seven readings, even though there are more readings that have been narrated [other than those seven].

6. 6. The Qur'an which is between our hands was gathered during the time of Abu Bakr and Umar. And the proof for this is the narrations of the Sunnis and Shia. Rather, this incident has been frequently narrated in history and there were several Masahif (copies of the Qur'an) which were burned by Uthman and he gathered the people upon one Mushaf (copy of the Qur'an).

As for the Qur'an that was gathered by the Prophet (pbuhahf), it is with Ali (pbuh) and he presented it to the people and they did not accept it. And it is with the 12th Imam (pbuh) today. And the evidence for this is many narrations which have been narrated from the Ahlul Bayt (pbut).

Salim ibn Abi Salama said: A man recited [Qur'an] upon Abu Abdullah (a.s) and I was hearing letters from the Qur'an which were different than how the people were reading, so Abu Abdullah (a.s) said:

“Stop this recitation, recite like the people recite until the Qa'im rises, for when the Qa'im (a.s) rises, he shall read the Book of Allah alone ([or upon one reading] and he shall bring out the Mushaf (the copy of the Qur'an) which Ali (a.s) wrote”. And he said

ridden stage after stage regarding the matter of so and so, so and so, and so and so) Al-Kafi Volume 1 Page 415

³⁶ See Al-Kafi Volume 1 Page 214, Basa'ir Al-Darajat Page 225, Wasa'il Al-Shia the print of Ahlul Bayt (a.s) Volume 27 Page 180, Bihar Al-Anwar Volume 23 Page 201

* Also Jabir narrated that he heard Abu Ja'far (a.s) saying: **(No one from among the people says that he gathered all of the Qur'an as Allah sent it down except for a liar! No one gathered it nor memorized it as Allah sent it down except for Ali ibn Abi Talib and the Imams after him)** Basa'ir Al-Darajat Page 213, Bihar Al-Anwar Volume 89 Page 88

³⁷ [Surat Fussilat 41:42]

“Ali (a.s.) brought it out to people when he finished writing it, and he said to them: “This is the Book of Allah as Allah sent it down upon Muhammad, and I have gathered it from the two boards. So they said: We have a Mushaf (a copy of the Qur'an) which has the Qur'an gathered in it, we do not need yours. So he said: By Allah! You shall not ever see it after this days of yours, I just had to inform you when I gathered it in order that you may read it.”³⁸

In another narration from the Prophet (pbuhahf) [it is mentioned that] before his death he gave to Ali (pbuh) the papers in which he had written the Qur'an and he commanded Ali to collect it and safeguard it.

As for the claim that the Qur'an which is present between our hands now was collected during the time of the Prophet (sawas), this is a purposeless claim and has no proof, rather, it is refuted by what I have presented.

7. 7. Indeed the Prophethood of Muhammad (pbuhahf) [is] proven by his morals/manners and trustworthiness and honesty and conduct before being sent and many miracles, of which is the Qur'an. And many of them have been conveyed many times by many people from one generation to another, and in history books.

And among of them is what happened on the day of his birth, the splitting of Iwan Kisra ([The Iwan of Khosrau]), and the destruction of 14 of its windows, and the extinguishing/putting out of the fires of Persia, and it had not been put out for a thousand years before that, and the drying up of lake Sawa and the flood of the valley of Al-Samawah, and the throwing of the devils with the stars and depriving them of hearing.³⁹

And among them is that which is associated with the claim of Prophethood and the challenge, like the splitting of the moon, and the splitting of the trees, the leaning of the branch, and the glorification of the stones in his hands, and the coming out of water from his fingertips, and the speaking/testifying of the inanimate and animals for him, and the salutation of the deer upon him, and the speaking of the poisoned meat between his hands, and the speaking of the wolf of the desert for him, and the [production of] milk from the ewe of Um Mi'bid, and the lightning of the rock on the day of “Khandaq” (the Trench), and the eating of little [food] by many people.⁴⁰

Furthermore the Qur'an which is between our hands, according to the ones who say that it is distorted, is a Qur'an from Allah, but it is not complete, and as such its miracle remains, and it is relied upon in the beliefs and rulings and other than that. Even though [people] have differed about whether the miracle of the Qur'an is in its eloquence or style, or its wisdoms and advices and news of the unseen, or that it is protected from contradictions, or its fair jurisprudence? And it might be said: All of these matters are the miracles of the Qur'an. And it is possible to say: its miracle is psychological and inner/hidden. And this is supported by Allah's, The Exalted, words: **{And if there was any Qur'an by which the mountains would be moved or the earth would be broken apart or the dead would be made to speak, [it would be this Qur'an]}**⁴¹, and it is supported by the tranquility of the soul of the believer

³⁸ Basa'ir Al-Darajat Page 213, Mustadrak Al-Wasa'il Volume 4 Page 226, Bihar Al-Anwar Volume 89 Page 88, Usul Al-Kafi Volume 2 Page 633.

³⁹ Revise Amali Al-Sheikh Al-Sudouq Page 360 ...

⁴⁰ Revise Al-Kafi by Al-Halabi Page 76, Aliqtisad by Sheikh Al-Toosi Page 79, Bihar Al-Anwar Volume 17, Page 363, the door of the miracles of the Prophet (sawas). Sahih Al-Bukhari Volume 4 Page 186.

⁴¹[Surat Al-Ra'd 13:31]

when he reads it, and it is supported by the fact that it is a cure for chests, and it is supported by the fact that if some of its verses are read they would have an effect on the heavenly and light beings like the Jinn for example, rather, the physical [beings], like the body of the human being.

It has been narrated from the Infallibles (pbuh) that which means: **(Verily, if Al-Fatiha is recited 70 times upon a dead person, do not be surprised if he rises up alive)⁴² {or the dead would be made to speak}**.

And perhaps this miracle of the Qur'an will not be clearly apparent to everyone, except at the time of the appearance of Al-Qa'im (The Riser) (pbuh), as it has been narrated that his companions will walk on water.⁴³

Rather, if we contemplate over the challenge in the Qur'an we would find that it encompasses everyone, the Arabic speakers, and others than them, and mankind and jinn **{Say, "If mankind and the jinn gathered in order to produce the like of this Qur'an, they could not produce the like of it, even if they were to each other assistants."}**⁴⁴. So if the miracle [of the Qur'an] is the formulation of words, meaning by eloquence, or style, or other than that, then the challenge to the non Arabic speakers would have no meaning, even though the verse includes them. And if the matter was as such, meaning that the miracle of the Qur'an is psychological and inner/hidden, then one verse of the Qur'an would have been enough for its miracle to remain/be proven, rather, only a part of a verse would have been enough **{Allah, There is no God but He, The Living, The Self-subsisting}, or {In the Name of Allah, The Merciful, The Intensely Merciful}**, rather, the Baa' in the Bismillah would be enough to prove its miracle. It has been narrated that the Prince of the Believers talked about the secrets of the Baa' of the Bismillah for one whole night.⁴⁵

And He, The Exalted, said: **{You will surely find the most intense of the people in animosity toward the believers [to be] the Jews and those who associate others with Allah; and you will find the nearest of them in affection to the believers those who say, "We are Christians." That is because among them are priests and monks and because they are not arrogant * And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have**

⁴² Sheikh Al-Kuleini narrated that Muawiya ibn Ammar narrated that Abu Abdullah (a.s) said: **(If you read Surat Al-Hamd (Al-Fatiha, Chapter 1) seventy times upon a dead person, then his soul returns to him, that would not be surprising)** Al-Kafi Volume 2 Page 623. Al-Da'wat by Qutb Al-Deen Al-Rowandy Page 188.

⁴³ Sheikh Al-No'mani narrated in Al-Ghayba: Abdullah ibn Hammad Al-Ansari said that Muhammad ibn Ja'far ibn Muhammad said that his father (a.s) said: **(When the Qa'im rises he shall send a man to each region of the Earth saying: Your covenant is in your hand. So if you got subjected to a matter which you do not understand and do not know what the ruling about it is then look at your hand and work by that which is in it. And he said: And he shall send soldiers to Constantinople. When they reach the Gulf, they will write something on their feet and walk on the water. So when the Romans see them walking on water they will say: "Those are his friends walking on water, so what about him?!" At that time they will open for them the doors of the city, and they will enter it, and they will rule in it whatever they will)** Book of Al-Ghayba by Al-No'mani Page 334, Bihar Al-Anwar Volume 52 Page 365, Ilzam Al-Nasib fi ithbat Al-Hujja Al-Gha'ib Volume 2 Page 251, Mikyal Al-Makarim Volume 1 Page 130.

⁴⁴ [Surat Al-Israa' 17:88]

⁴⁵ It is mentioned in Al-Sirat Al-Mustaqeem: Ibn Shahr Ashob said: I heard that he (a.s) spoke to Ibn Abbas about the Baa' of the Bismillah until almost dawn time, and he said: **(If the night had gotten longer we would have continued)** Al-Siraqt Al-Mustaqeem by Ali ibn Yunus Al-'Amili Volume 1 Page 219

recognized of the truth. They say, "Our Lord, we have believed, so register us among the witnesses}"⁴⁶

Do not imagine that the reason that those scholars of God, the Priests and Monks, have believed is the eloquence or the style. Rather, the reason is the truths/realities which are behind those words, which made their eyes overflow with tears. And those, and the likes of them, are the proof which reveal the miracle of the Qur'an to the sons of Adam, [and] not the ones whom their knowledge is limited to the apparent and the words only.

He, The Exalted, said: **{Nor are the living equal with the dead. Lo! Allah makes whom He wills to hear, and You can not make those in the graves hear}**⁴⁷

Who revealed the miracle of Moses (a.s) to the children of Adam? They were the magicians; when they knew that it (Moses' a.s miracle) was not a delusion, rather, that it was a truth from the Lord of the Worlds, thus, they fell into prostration.

The Summary is: saying that the Qur'an is distorted is not more than saying that it is not complete or saying that some of the words have been changed, based on the narrations of the Infallibles (a.s) and of some of the companions .And both of them - meaning the incompleteness and the changing of some of the words - do not negate the fact that what is between our hands is a Qur'an, for saying that it is incomplete means that what is between our hands is some of the Qur'an, so there's no problem that it is [still] from Allah (swt).

As for saying that some of the words have been changed, like (Umma to A'emma ["nation" to "Imams"]), and ("Ij'alna" to "Ij'al lana [make us to make for us]"), and "Talh" to "Tala;a", then that is similar to the seven recitations or the ten recitations which are widely accepted by all of the Muslims today, and they never say that the one who recites by any of these recitations is wrong, even though some words differ from one recitation to another, either in pronunciation or meaning.

That, and all praise belongs to Allah Who has sustained us by His remembrance and bestowed upon us His noble Book and great Qur'an. And all praise belongs to Allah alone.

* * *

⁴⁶ [Surat Al-Ma'idah 5:82-83]

⁴⁷ [Surat Fatir 35:22]

Second: Issuing [Islamic] Laws Using Intellectual Evidence

After the death of the prophet (pbuhaf) the Muslims were supposed to return to the successors (pbut) in order to know the jurisprudential matters that are confusing for them, or that are updated with the passage of time. Yet seeing that a group of muslims diverged from the successors and abandoned receiving knowledge from them - and they are the sunnis - so the passage of time led them to making up rules based on their own logic, and they used these rules to issue jurisprudence and they called these rules, "The Principles of Islamic Jurisprudence" (Usool Al-Fiqh). However, some of their Scholars opposed the use of logic, and they exclusively relied on the clear Quranic verses, and the narrations of the prophet (pbuhaf) which they believed to be reliable.

As for the Shiites, they always returned to the infallible Imam (pbut) after the Prophet (pbuhaf) until the minor occultation occurred, then they returned to the ambassador of the Imam (pbuh), so when the full occultation took place, they would return to the scholars who narrated from the infallibles (pbut). With the passage of time some of the Shiite Scholars begin to return to the rational rules which the sunnis had created, and it was said that the first to write about the rational rules from the Shiites was al-Allamah al-Hilli, When he summarized one of the sunni books on "The Principles of Islamic Jurisprudence"

After this there erupted between the Shiite Scholars a great dispute about whether to rely exclusively on the rulings of the Quran and the available narrations of the infallibles, or to advance ahead of them and rely on logic, and a third group turned to "Consensus" (Ijma), issuing laws based on the agreement of the scholars.

And each group use the following proofs to prove their stance:

1st Group: Proofs that the mental evidence is a cause for creating jurisprudence, and that it shouldn't stop with the Quran and the narrations, and they are as follows:

- a. Allah SWT created the minds, so what the minds of the scholars agreed upon is confirmed by Allah SWT, according to what the jurisprudents /fundamentalists say.⁴⁸

⁴⁸ Sheikh Muzaffar said in his book "Usul Al-Fiqh": (The jurisprudential verdict is derived from the consistency in the opinions of the wise men given the fact that they are wise in regards to the famous practical issues which we call "The Acknowledged/Praised Opinions"; for the lawgiver is of the wise/sane ones - rather their leader is the Creator of the intellect - so it is inevitable that He judges in the same way they judge.) Usul Al-Fiqh, Vol.3, p. 104. And the martyr Muhamed Baqir Al-Sadr has discussed this statement/saying in his research about the revealing of authenticity by the intellectual conduct..?? So the assumption that the lawgiver is the master of the wise also can also mean his inconsistency with them, since he might differ with them.

- b. The jurisprudence is in agreement with the logic, so everything that the mind likes, the jurisprudence approves of, and everything that the mind dislikes, the jurisprudence forbids. ⁴⁹
- c. Refraining from issuing jurisprudential verdicts brings about hardships/difficulties, since taking precautions [to avoid mistakes in jurisprudence] might carry with it some difficulties for the worshipper, as in the case of shortened and complete prayer, or fasting the day and doing Qadha' (making up for missed fasting days).
- d. The world is changing in many ways, such as new technologies, test-tube babies, artificial insemination, cloning of humans and animals, new financial and banking transactions, and many other things, therefore, to refrain from issuing jurisprudential verdicts because there is no narration or clear quranic verse will force the jurisprudence to freeze in its place and not evolve.

2nd Group: Proof that one must stop with the clear verses and narrations and to abstain from issuing a ruling in the presence of a confusing matter of which there is no clear evidence and to work with it precociously:

- a. [the mind is a hidden proof and this came in the narrations of the infallibles (pbut) ⁵⁰ so] With the Mind one sees proof of the existence of a creator, and with the Mind one studies the narrations and knows the evidences of them, and with the mind one understands the verses and knows the clear from the allegorical, there is no objection to this, but the objection is against setting a rule based on logic and not from narrations, and issuing a jurisprudential ruling through it. ⁵¹ This is the worship of

⁴⁹ A disagreement occurred in the issue of hasan (good) or qabih (evil), so the scholar said: Good is what the law declares as good and evil is what the law declared as evil. So they rejected the declaring of good and evil using the intellect, whereas the Mutazela and Imamiya have proven the declaring of good and evil using the intellect, and they said: Things hold good and evil within themselves regardless of the law, so everything which the mind/intellect declares as good is confirmed/recommended by the jurisprudence, and everything which the mind declares as evil is forbidden by the jurisprudence. And the Ikhbariyun among the Shia denied any relation between the judgement of the mind and the judgement of the law. Note: Khulasit Ilm Al-Kalam by Fadhli, p.146, Lectures in the Divinity by Sabahani, p. 155. And the reply to this matter will follow by him (pbuh) in point (c).

⁵⁰ Sheikh Kulaini narrated from Imam Al-Kadhim (pbuh) that he said in his will to Hisham ibn Al-Hakam: **“O Hisham, Allah has two proofs upon the people, an apparent proof and a hidden proof, as for the apparent it is the Prophets, Messengers and Imams, and as for the hidden it is the minds/intellects.”** Al-Kafi, Vol.1, p.16

⁵¹ Among the subjects taught in the Shia Hawzas today is the principles of Islamic jurisprudence, or what is known as the “science of the principles”, and it is a science inherited from Ahlul-Sunna, as they were in need of it because of their turning away from the AhlulBayt (pbut), so they were in need of knowing the jurisprudential verdicts regarding these principles/fundamental rules which are a result of the human reasoning that is incapable of understanding/reaching the reasons behind jurisprudence and its rulings. And so they’ve made these principles a medium by which they can reach the jurisprudential verdict. And from there this science was transferred to the Shia but with the removal/cancellation of some of its topics, such as analogy for which Abu Hanifa was known. And among the research topics they adopt in the science of principles/origins is the topic of the intellectual/rational evidence. And they have defined the rational evidence as the intellectual judge by which one can derive the jurisprudential verdict. And the rational evidence contains a sum of intellectual, self-concluded principles which have not been reported/narrated by the trustees over the jurisprudence of Allah, the High, the Exalted, and they are Muhamed (pbuhahf) and the pure progeny (pbut). It is rather unfortunate that they give preference to these intellectual/rational evidences over the jurisprudential texts in most occasions, and reject the narrations, because they differ/go against the rational fundamental rule [according to them]!! So these

the creation by the creation ⁵² and as such we return to the days of idolatry ⁵³ and we have returned to the Jewish Rabbis who made things forbidden from their own desires, and the guesses of their minds, and making that which is permissible impermissible and that which is impermissible permissible. Thus, we would be

rational principles have now become a scale by which the words of the guiding ones (pbuh) are evaluated, and this is an additional oppression of them (pbuh). Furthermore a disagreement occurred between the Usuli (majority of 12er Shia who favor the use of reasoning) and the Akhbari (12er Shia who reject the use of reasoning) schools of thought. The first group does not approve of working by the rational evidence and the second approves of working by it and considers studying it a necessity for those who would like know the laws of jurisprudence. And the martyr Muhamed Baqir Al-Sadr (may Allah have mercy on him) has declared in the introduction of his research known as "The clear Fatwas" that there is no need for the rational evidence/reasonings despite his belief in it, and that is because the jurisprudential texts are enough for the confirmation of the jurisprudential laws/verdicts, so he said: (The Mujtahids and the Muhhadiths (Traditionalists) have differed about whether to approve working by it [reasoning/rational evidence] or not, and we despite our belief that one can work by it, have not found any law that strictly requires rational evidence to confirm it in this sense, rather everything that is confirmed by the rational evidence/reasoning is confirmed at the same time by the Book or the Sunna.) "The Clear Fatwas", p.15.

⁵² The AlMighty said: **{They have taken their scholars and monks as lords besides Allah , and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him.} [Al-Tawba:31]**

Sheikh Kulaini narrated, from Abi Baseer that he said: "I asked Aba Abdillah (pbuh) about the saying of Allah, the High, the Exalted: **{They have taken their scholars and monks as lords besides Allah}**, he a.s. said, **"Verily, they have not called them [the people] to worship the, but rather they made for them halal (lawful) that which is haram (unlawful) and they made for them haram that which is haram, so they worshipped them without being aware of it."**

And it was also narrated: From Ibn Abi Umair, from a man, from Aba Abdillah (pbuh) that he said: **"Whoever obeys a man in disobedience [of Allah], then he has worshipped him."** Al-Kafi, Vol.2, p. 398.

⁵³ The Al-Mighty said: **{Allah has not appointed [such innovations as] a slit-ear she-camel, or a she-camel let loose for free pasture, or idol sacrifices for twin-births in animals, or stallion-camels freed from work: It is blasphemers who invent a lie against Allah; but most of them lack wisdom.} Al-Ma'idah:103**

Sadooq narrated in Ma'ani Al-Akhbar: From Muhamed Ibn Muslim, from Aba Abdillah (pbuh) regarding the saying of Allah, the High, the Exalted: **{Allah has not appointed [such innovations as] a slit-ear she-camel, or a she-camel let loose for free pasture, or idol sacrifices for twin-births in animals, or stallion-camels freed from work}**, he said: **"If a she-camel gave birth to twins at once, the people of Jahiliya used to say: "...?", so they would not consider its slaughtering nor its eating permissible/halal, and if it gave birth to ten, they would make it a loose camel (A camel that is let loose for eating free pasture and is vows for idols), and they wouldn't consider its riding nor its eating permissible/halal, and they wouldn't consider "Al-Ham" which is the stallion-camel as halal, so Allah swt revealed that He did not make any of this unlawful/haram."**

Al-Sadooq said: (And it was narrated that if a slit-ear she-camel gave birth to five and the fifth was a male, they would slaughter it and both men and women would eat it. And if the fifth was a female, they would split its ear and its meat and milk would be haram/unlawful for men and women, and if it dies, it become halal for women. And the loose camel is let loose upon a Nathr (a vow) which a man makes, that he does so, if Allah, the High, the Exalted, cures him from a disease or makes him reach his home. And the ...?? from the sheep: When the shah gave birth to seven, and the seventh was a male, it would be slaughtered and both men and women would eat from it, and it was a female, it would be left with the sheep, and it is both male and female, they would say: ...?? its brother, so it wouldn't be slaughtered and it would be haram for women, unless it dies, so it would become halal for men and women. And the stallion-camel if a boy rides on it, so would say: It protected him. And they would say the "Ham" is from the camels, if it produces ten..., they would say: It protected him, so nobody rides it, and it is not prevented from water or food.) Ma'ani Al-Akhbar, p.147.

approving of the false man-made laws and constitutions that the tyrants have created.

- b. The alleged consensus of the scholars is non-existent⁵⁴: Some of the judicial matters are not agreed upon by the scholars of “The Principles of Islamic Jurisprudence” themselves.

⁵⁴ Which is proven by their disagreement about the primary fundamental rule in cases of doubt/confusion, for the prominent among the Usuli is that the primary rule is the dispreference of punishment in the case of unclarity/confusion. So based on this the Mukalaf is not responsible for the obligations about which no clarifications were given, and so [the existence of] assumptions, or doubts, or probabilities in regards to the [takleef] obligations does not make it incumbent [upon the Mukalaf] to take precautions [in his takleef], whereas the martyr Muhamed Baqir Al-Sadr believes that the primary rule is the right of obedience, meaning that God has the right of obedience [from the worshippers] in the probable, and unclear obligations [as well], for assumption, or doubt, or probability makes it obligatory to abide by the Taklif [obligation], and this is the rational/intellectual precaution. So if jurisprudence permits leaving [working by] precaution, then this jurisprudential permission/license precedes the rule. Notice the statement of the martyr Muhamed Baqir Al-Sadr (may Allah have mercy on him) in clarifying what was mentioned previously, he said: (And what we come to realize with our minds is that our Lord, the High, the Exalted, has the right of obedience in all that is revealed to us of obligations [taklif] whether by certainty, or assumption or probability, so long as He does not permit leaving the [acting with] precaution Himself.) Lessons in the Science of Usul/Principles, Vol.1, p.156
And he said: (And what is correct, in our opinion, is that the rule in every probable obligation [taklif] is precaution, because the right of obedience includes the probable obligations. For the mind realizes that the Lord/God has a right of obedience upon the Mukalaf, not only in the clear/known obligations, but in the unclear/probable obligations as well, as long as it is not proven by evidence that the Lord does not give much importance to that probable obligation to an extent that would lead him to act with precaution. And this primarily means that the rule is to act with precaution in matters that are probably impermissible and obligatory, so we leave what we regard as probably impermissible and do what we regard as probably obligatory....and many Usulis disagree with us because of their belief that the Mukalaf is not responsible for the probable/unclear obligations, even it's assumed that it has a great importance. And those scholars believe that the mind is the one declaring the removal of responsibility, because it realizes the repulsiveness [of the concept] of the Lord/God punishing a Mukalaf for going against an obligation/taklif which hasn't reached him [with clarity]. And this is why they name the rule in their point of view “The repulsiveness of punishment without clarification” or “the innocence of the mind”, meaning that the mind judges that the punishing of the Mukalaf by God for going against a probable/unclear obligation is repulsive. And as long as the Mukalaf is safe from punishment then he is not responsible and [acting with] precaution is not incumbent upon him. And what the conduct of the wise men has confirmed about God not condemning the Mukalaf in cases of doubt and lack of evidence testifies to that, for this indicates the repulsiveness of punishment in cases of unclarity in the view of wise men.○ As for what is taken from the conduct of the wise as an testimony has no evidence, because it only proves that the right of obedience...applies for the known/clear obligations, and this does not mean that the right of obedience for Allah, the High, the Exalted, has to be like this as well, ...? So the primary rule is the principality of [acting with] precaution.) “Durus fi Ilm Al-Usul (Lessons in the Science of Principles)”, Vol.1, p. 117

Can this be relied upon for the issuing of jurisprudential laws? ⁵⁵ Furthermore, their considering that Allah follows the opinions of the scholars is false. ⁵⁶

- c. Some of the matters which the scholars have forbidden have a manifest ugliness, so the mind judges it as evil, but there are many things which are not obvious from their apparent, so there must be an investigation into the reality of these things in order to know the good from the evil, and no one knows the reality of things except the one who created them SWT, or the one whom Allah SWT has informed about it. Furthermore perhaps we see some things as evil because we have not investigated their reality or their inner, and were instead satisfied with opposing it superficially due to our conditioning, our situation, our social traditions, which people often consider Divine Dogma which cannot be broken, and Allah SWT has said, **{perhaps you dislike a thing and Allah makes therein much good}**⁵⁷, and He SWT has said, **{Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not}**⁵⁸ and some things have the good and the bad, and permissiveness and prohibition, but one of them is more prominent than the other and Allah has said, **{They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit.}** ⁵⁹Therefore if we were to say that good and evil were logical things then we will find it complicated to apply what has been mentioned on reality, because we find that in reality the things are not all good or all bad, but rather an obscure mix, which confuses the mind.
- d. In the allegorical verses there is a Divine wisdom, because the one who has revealed the Quran is able to make all the verses clear, but he has made in it allegorical verses, which means they confuse the ignorant one and they can carry many interpretations, and there is the wisdom behind it, and perhaps it is that it is a

⁵⁵ And this is a clear manifest truth for those who follow their opinions in the intellectual research studies. For example their disagreement about the issue of "the later conditions/rulings", for they have greatly disagreed on it, as Sheikh Muhamed Reda Al-Muazzafar said, and here are his words: (Rather, the confusion has occurred in [the issue of] the later conditions, meaning is it possible that the jurisprudential condition can exist later in time than the conditioned, or no? And whoever says it is not possible has referred the jurisprudential condition to the rational condition, for the conduct of the mind cannot exist later than the owner of the mind; because nothing exists except after assuming the existence of its full cause that includes everything that has to do with its existence, because of the impossibility of the existence of an effect without a full cause. For if something exists, then that's it. And any need for it remains until what will exist later. And the cause of this confusion and research: The occurrence of some jurisprudential conditions which seem on the apparent later in existence than the conditioned, like for example the Night Ghysl for the major Istihada (menstruation) which is - for some of them - a condition for the fasting of the day that precedes the night...? And for what we have mentioned about the impossibility of the existence of the later conditions/rulings for the mind, scholars have differed about the jurisprudential condition a great deal. Some of them state the possibility of [the existence of] a later condition while others regarded its existence impossible, based on the rational condition, as mentioned previously. And those who favor its impossibility have interpreted what occurred in the jurisprudence in many ways which would take a lot of time to explain.) Usul Al-Fiqh (Principles of Jurisprudence), Vol.2, p.334

⁵⁶ This statement will be refuted when subjected to the following research, so hang on.

⁵⁷ Al-Nisa': 19

⁵⁸ Al-Baqara: 216

⁵⁹ Al-Baqara: 219

testimony to the necessity of an infallible who knows how to interpret it. It is reported from the Messenger of Allah (pbuhahf) that which means: “...**The matters are of three kinds: A matter which became clear to you is to be followed, a matter which you noticed its oppression is to be avoided, and a matter which was a cause of dispute should be related to Allah SWT, and those firmly rooted in knowledge who know its interpretation.**”⁶⁰Therefore in the allegorical verses there is a sign that the Muslim world needs those who are firmly rooted in knowledge, and they are the Imams (pbuh) after the prophet (pbuhaf) and in our time, it is the Companion of the Matter (imam Mahdi) (pbuh). And perhaps the one who attempts to interpret these allegorical verses is negating this sign, or perhaps he is negating even the need for an infallible (pbuh), as if to say to the infallible (pbuh): “When we interpret ourselves, what need is there for you? we have interpreted every issue by the blessings of our minds and rational rules and nothing remains allegorical and although we have lost you we are today without difficulty in reaching jurisprudential rulings.”

- e. And perhaps the corruption which is taking place by the false jurisprudence issued based on mental reasoning, is much greater than what would have happened if the jurisprudence had stopped out of precaution and abstaining from issuing judgement. Furthermore religion is for Allah, so when there occurs a difficulty in religion and jurisprudence, Allah SWT will relieve this difficulty, for sure, based on his wisdom and his knowledge of what is good for the nations and the people. Furthermore Allah SWT has not made it our duty to invent the jurisprudence, so what is it that pushes us towards this dangerous matter which is exclusively for him? and the Prophets (pbuh) and the Messengers (pbuh) and the Imams (pbuh) did not adopt this matter, although their minds were completed and they had many truths revealed to them. Rather, it is as if when he invents a judgement without any narrated proof it is as if he

⁶⁰ Abu Abdullah Al-Sadiq (pbuh) reported from his fathers, the Messenger of Allah (pbuhahf) saying: “...**The matters are of three kinds: A matter which became clear to you, and you followed it, a matter which you noticed its oppression until you avoided it, and a matter which was a cause of dispute, so you should relate it Allah SWT.**” Al-Amali, by Sadooq, p.381-382; Al-Khisal by Sadooq, p.153 And Aba Abdillah (pbuh) is reported to have said, the Messenger of Allah (pbuhahf) said: “**Halal is clear and Haram is clear and confusions [exist] in between, so whoever lets go of confusions is saved from unlawful matters, and whoever holds on to confusions commits sins and perishes without being aware of it.**” Al-Kafi, Vol.1, p.68

No'man Ibn Bashir narrated that he heard the Messenger of Allah (pbuhahf) saying: “**Halal is clear and Haram is clear and between them are confusions/doubtful matters which many people do not know, thus whoever avoids the doubtful safeguards his religion and honour, but whoever engages in the doubtful, falls in the Haram. The example of this is like the shepherd who grazes his animals near al-Hima (i.e. the ground reserved for animals belonging to the king).It is thus quite likely that some of his animals will stray into it (al-Hima). Every king has a Hima and the Hima of Allah is what He has forbidden...**” Mustadrak Al-Wasa'il, Vol.17, p. 323

And the Messenger of Allah (pbuhahf) said: “**Halal is clear and Haram is clear and confusions [exist] in between, so whoever lets go of confusions is saved from unlawful matters, and whoever holds on to confusions commits sins and perishes without being aware of it...**” Mustadrak Al-Wasa'il, Vol.17, p.321-322

And Musa ibn Ja'afar (pbuh) narrated from his father (pbuh) that the Messenger of Allah (pbuhahf) said about the conditions of Islam and its vows: “Stopping at confusions, and referring them to the Imam, for there are no confusions with him.” Mustadrak Al-Wasa'il, Vol.17, p. 322

is saying with his tongue to Imam Mahdi: "return of Son Of Fatima for we have no use for you!"

- f. The narrations that indicate that one should stop at the proofs which were reported to us/have reached us.

And among them are: The Commander of the Believers (pbuh) said: **"Know, O servants of Allah, that a believer should regard lawful this year what he regarded lawful in the previous year, and should consider unlawful this year what he considered unlawful in the previous year. Certainly people's innovation cannot make lawful for you what has been declared unlawful; rather, lawful is that which Allah has made lawful and unlawful is that which Allah has made unlawful. You have already tested the matters and tried them; you have been preached by those before you. Illustrations have been drawn for you and you have been called to clear fact. Only a deaf man can remain deaf to all this, and only a blind man can remain blind to all this.**

He whom Allah does not allow benefit from trials and experience cannot benefit from preaching. He will be faced with losses from in front, so that he will approve what is bad and disapprove what is good. People are of two categories - the follower of the shari`ah (jurisprudence) and the follower of the innovations to whom Allah has not given any testimony by way of sunnah or the light of any plea.

Allah the Glorified, has not counselled anyone on the lines of this Quran, for it is the strong rope of Allah and His trustworthy means. It contains the blossoming of the heart and springs of knowledge. For the heart there is no other gloss than the Quran although those who remembered it have passed away while those who forgot or pretended to have forgotten it have remained. If you see any good give your support to it, but if you see evil evade it, because the Messenger of Allah used to say: "O' son of Adam, do good and evade evil; by doing so you will be treading correctly."⁶¹

And from the Prophet (pbuh): **"Indeed, a believer take his religion from Allah, while the hypocrite has an opinion and takes his religion from it."**

And it is narrated from the Commander of the Believers (pbuh) that he said: **"Of the most intensely disliked men before Allah, the Majestic, the Most Glorious, are two kinds of people: A man whom Allah has referred to his own self and he deviates from the path of justice and is intensely attracted towards innovation. He seems a master in performing prayer and fasting but is a mischief to deceive people; he has strayed from guidance of the people before him and misleads those who may follow him in his lifetime and after his death. He carries the responsibility for others sins and is the hostage of his own sins. The other man is one who collects ignorance among the ignorant, himself a captive of darkness of the mischievous. The, humanoids, people who look like people, consider him a scholar but he has not been even for a complete day**

⁶¹ Nahjul Balagha as explained by Mohamed Abdo: Vol. 2, p. 93, Mustadrak Al-Wasa'il, Vol.17, p. 262, Bihar Al-Anwar, Vol. 2, p. 312.

with scholars. He has made an early effort to accumulate some thing that its being of a smaller quantity is better than in larger quantities and in this way he has quenched himself with polluted water and has treasured what is of no use. He sits among the people as a judge to carry the responsibility of what is confusing and uncertain to others. He may even oppose the ruling of the judge before him. One can never tell whether his judgment will remain valid or a judge after him will overturn it just as he has done to the judgments of the judges before him. If he would face one of the complex and difficult issues he comes up with a heap of his personal opinions and then he shapes it up as a clear-cut judgment. In fact, he has dressed himself up with doubtful issue the way a spider waves his fragile web. He is not sure if he has done the right thing or the wrong one. He does not consider the fact that in an unknown case to have proper knowledge is necessary and does not see that beyond his opinion there is a school of law. He analogies one thing to the other but it does not matter to him if his opinion will turn out to be a lie. If an issue is dark (not known) to him he hides it to hide his own ignorance so that people will not say he does not know. He then boldly judges and thus he is the key to hazards, a rider of doubts, perplexed in ignorance and never regrets his lacking knowledge. The level of his knowledge never rises to clear-cut certainty so that he would benefit. He blows out Hadith like winds that blow away hay. The legacies weep from him, the bloods (judging the case of murder) shout against him. The lawful marital relations become unlawful because of his judgment and unlawful ones become lawful. He has no confidence in the judgments issues he can never be trusted for his judgments that he may make nor was he qualified for what he may have done in the matters that he claimed to have true knowledge."⁶²

It is related that during the days of 'Umar ibn al-Khattab, the question of the excess of the ornaments of the Ka'bah was mentioned to him and some people suggested: If you prepare with it an army of Muslims that will be a matter of great reward; and what would the Ka'bah do with the ornaments? 'Umar thought of doing so but asked the Commander of Believers (pbuh) when he said: **“When the Quran was descended on the Prophet (pbuh), there were four kinds of property. One, the property of Muslim individuals which he distributed among the successors according to fixed shares. Second, the tax which he distributed to those for whom it was meant. Third, the One-fifth levy for: which Allah had fixed the ways of disposal. Fourth, amounts of charity whose disposal was also fixed by Allah. The ornaments of Ka'bah did exist in those days but Allah left them as they were, but did not leave them by omission, nor were they unknown to Him. Therefore, you retain them where Allah and His Prophet placed them.”** Thereupon, 'Umar ibn al-Khattab said: “If you had not been here we would have been humiliated; and he left the ornaments as they were.”⁶³

It is narrated from Abu Basir that he said:

"I asked Abu 'Abdillah (pbuh) saying, 'We face some issues/cases about which there

⁶² Al-Kafi, Vol. 1, p. 55

⁶³ Nahjul Balagha pt. 4, p.65, Wasa'il Al-Shia, Vol. 13, p.255, Bihar Al-Anwar, Vol. 30, p.695

is nothing said in the Book of Allah or in the Sunnah (tradition of the holy Prophet (pbuhahf)), so we use our own opinions regarding them", so he (pbuh) replied, "**No, [you must not do so]. If you were right about them you will receive no rewards for it and if you were wrong, then you would have forged lies against Allah, the Majestic, the Glorious.**"⁶⁴

It is narrated from Al-Sadiq (pbuh), from his father, from Ali (pbuh) that he said '**Whoever sets out for qiyas (analogy), shall live in confusion his whole life. Whoever would practice the religion of Allah by opinions, shall live his whole life in a state of drowning [in darkness].'**"⁶⁵

Narrated from Al-Sadiq (pbuh), from his father, from Ali (pbuh) that he said: "**Whoever issues an [Islamic] ruling/law (Fatwa) on the basis of his personal opinion, has practiced the religion of Allah by that which he has no knowledge of, and whoever practises the religion of Allah without knowledge, has opposed Him by making [things] lawful and unlawful by means of that which he has no knowledge of.**"⁶⁶

Furthermore it is narrated from Aba Abdillah (pbuh) in his debate with Abu Hanifa in a long narration, that he said: "**O, Abu Hanifa, do you know the Book of Allah its true knowing, and do you know the abrogator and the abrogated?**", to which he replied: 'Yes.', so [the Imam] said: '**O Abu Hanifa, you have claimed knowledge. Woe to you, Allah has not given that except to the people of the Book to whom it was sent down! Woe to you, it is with no one expect the chosen ones from the descendants of the Prophet (pbuhahf) and Allah has not given you from His Book one letter, so if you were whom you claim to be, and you are not...**'"

It was narrated from Abdullah Ibn Shabrama that he said: "I have not remembered/mentioned a hadith/saying which I heard from Ja'far son of Muhamed (pbuh) except that it almost pierced my heart. I heard him say: '**My father narrated from my Grandfather, from the Messenger of Allah (pbuhahf) - Ibn Shabrama said: "I swear by Allah, neither did his father lie about his Grandfather, nor his Grandfather about the Messenger of Allah (pbuhahf) - that the Messenger of Allah (pbuhahf) said: 'Whoever acts on the basis of analogies will face destruction and lead others to destruction and whoever gives fatwas (legal Islamic opinion)**

⁶⁴ Al-Kafi, Vol. 1, p. 56, Al-Majasin, Vol.1, p.213, WaSa'il Al-Shia, Vol. 27, p. 40.

⁶⁵ Al-Mazinderany said in the Sharh Usul Al-Kafi: (And the meaning is that whoever works by Qiyas (analogy) and derives laws/rulings through it, shall live his whole life in the confusion of ignorance and the mixing of doubts, or if his main concern and intention are only restricted to [causing] confusions and mixing between truth and falsehood and collecting doubts, because analogy does not benefit except for increased ignorance (**And Whoever would practice the religion of Allah by opinions, shall live his whole life in a state of drowning [in darkness].'**), meaning: Whoever obeys Allah and worships Him according to his opinion and seeks closeness to Him using analogical rulings and intellectual conclusions, shall live his whole life drowning in the seas of darkneses and ignorance, and immersed in the sea of confusions/doubts and misguidance that surround him the way water surrounds the drowned, because he derives rulings through analogy, and because he misunderstands matters and truth and falsehood become obscure for him, and the drowning is because he works by these rulings.) Sharh Usul Al-Kafi, Vol.2, p. 267

⁶⁶ Al-Kafi, Vol. 1, p.58, Wasa'il Al-Shia, Vol. 27, p.41, Sharh Usul Al-Kafi, Vol. 2. P.267, Al-Fosul Al-Mohema, Vol. 1, p.535, Bihar Al-Anwar, Vol. 2, p.299

without knowledge of the abrogating and the abrogated, the precise and the allegorical, will face destruction and lead others to destruction."⁶⁷

And from Al-Sadiq (pbuh): **"Beware of two forms of behavior. It is such behaviors that have lead many people to their destruction. Beware of giving Fatwas to people on the basis of your own opinion and of practising a religion without knowledge."** ⁶⁸

And from Al-Baqir (pbuh): **"Whoever gives Fatwas to people without knowledge or guidance, the angels of mercy and the angels of punishment curse him, and he shall be held accountable for the sins of all those who worked by his Fatwas."** ⁶⁹

○And from the Prophet (pbuhahf): **"Whoever acts on the basis of ignorance, corrupts more than he restores."** ⁷⁰

And from Al-Sadiq (pbuh): **"Working without understanding and insight is like travelling in the wrong direction which only takes one farther away from the destination."** ⁷¹

And from Al-Sadiq (pbuh): **"The people of analogy have sought knowledge through analogy and it has lead them to nothing except further remoteness from the truth. The religion of Allah is beyond the reach of analogy"**⁷²

And from the Commander of the Believers (pbuh): **"O folk of our Shia, those who pretend to be on our Wilaya, beware of the people of opinion, for verily they are the enemies of the ways of those before you, they have failed to memorize the hadiths, and the Sunnah made them weary to comprehend it. They took the servants of Allah (swt) as slaves, and His money as countries, so the necks submitted to them in abasement, and the creation that are the likes of dogs obeyed them. And they defied the truth and its people, so they appeared like the truthful infallible Imams, while they are from the cursed ignorant ones, and they were asked about that which they do not know. So they refused to admit that they do not know, so they opposed the religion through their desires, and deviated and misguided. Verily if religion was [to be sought] by analogies, the wiping of the inner of the feet (sole) would have been more important than the outer."**⁷³

And Al-Sadiq (pbuh) said: **"O you the folk, who were granted the mercy of Allah and were successful, Allah has perfected for you what He has given you of goodness. And know that it is not from the knowledge of Allah neither from His command that anyone, from the creation of Allah, shall practise his religion on the basis of desire, opinion or analogy, and Allah has sent down the Quran and has placed in it a clarification of all things, and He has specified for the Quran and for the learning of the Quran a people. And it is not for the people of knowledge of the Quran, whom Allah granted His knowledge, to take from it [knowledge of Allah] according to their own desire, opinion or analogies. Allah**

⁶⁷ Amali AlSadooq, p.507, Al-Kafi Vol.1, p. 43, Mustadrak Al-Wasa'il, Vol. 17, p. 257.

⁶⁸ Al-Kafi, Vol.1, p. 42, Al-Khisal, p. 507, Wasa'il Al-Shia, Vol. 27, p. 21.

⁶⁹ Al-Kafi, Vol.1, p. 42., Al-Tahthib, Vol.6, p.223, Wasa'il Al-Shia, Vol. 27, p. 20.

⁷⁰ Al-Kafi, Vol.1, p. 44, Tohaf Al-Uqool, p.47, Wasa'il Al-Shia, Vol. 27, p. 25

⁷¹ Al-Kafi, Vol.1, p. 34, Amali Al-Sadooq, p.507, "Mann La Yahderoh Al-Faqeeh", Vol.4, p.401

⁷² Wasa'il Al-Shia, Vol.27, p.43, Al-Fosul Al-Mohema by Al-A'amely, Vol.1, p. 531

⁷³ Al-Hada'ik AlNadera, Vol.10, p.62, Mustadrak Al-Wasa'il, Vol.17, p.301, Bihar Al-Anwar, Vol.2, p.84.

has enriched them by what He gave them from His knowledge which He specified for them and granted to them as a blessing He blessed them with. And they are the people of remembrance (dhikr).^{74 75}

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⁷⁴ Sheikh Kulayni and others narrated, from Abd al-Rahman ibn Kathir said that he said: 'I said to Aba Abdillah (pbuh): {**Ask the people of Dhikr if you do not know.**} (Al-Nahl: 43). So he (pbuh) said, "**Prophet Muhammad (s.a.) is the remembrance 'Dhikr' and we are the people of remembrance 'Dhikr who are to be asked.'**", so I said: 'And His saying {**It is a Dhikr for you and for your people and you all will be asked questions.**} (43:44), so he (pbuh) said '**It is a reference to us. We are the people of Dhikr and we are the one to be asked.**'" Al-Kafi, Vol.1, p. 210.

⁷⁵ Al-Kafi, Vol.8, p.5-6; Wasa'il Al-Shia, Vol.27, p.37; Bihar Al-Anwar, Vol.75, p.213.

Third: Beliefs

Indeed the disagreement regarding it is huge between the scholars of Islam, Sunna and Shia and others than them.

Furthermore the Sunnis are divided in that regard to *Mu'taziltes* [translator's note: derived from the Arabic اعتزل *i'tazala*, meaning "to separate (oneself); to withdraw from"] and *Ash'arites*.⁷⁶ And the scholars of each sect disagree with one another.

And perhaps the main disagreement between the sects of the Muslims revolves around the Imamate and the religious and worldly leadership of this nation after the Prophet (pbuhaf). This disagreement led to other ideological disagreements which are caused by the fact that the Shias turn to the vicegerents of the Prophet (pbuhahf), the Infallibles (pbut), while the Sunnis go back to mentally drawn evidences as they claim which contradict the minds of other people.

Such was the case for instance regarding the matter of "enforcement and delegation", a disagreement which the *Mu'taziltes* and *Ash'arites* the fell into. And so the answer of the Fam of the Prophet (pbuhaf) came as such : **"There is no enforcement nor delegation, rather it is a thing in between the two things".**⁷⁷

Or like the issue of the creation of Quran which was used as an opportunity by the disbelievers of Bani AlAbbas to spill the blood of the Muslims and they were aided on that by some of the Samiris, the imams of misguidance.⁷⁸

⁷⁶ It was said that the reason behind naming them *Mu'taziltes* is that: Wasel bin A'tta' was sitting with Alhasan AlBasri, and when the disagreement arose and the Kharijites said that one who commits the major sins is an apostate, while others said that such individual is [considered] a believer even if they committed the major sins, Wasel bin A'tta' dissociated himself from the two groups, and said that the sinner in this nation should neither be a believer nor a disbeliever but a status between the two. So Alhasan expelled him from of his lounge and he [Wasil] separated/isolated himself from him. And then he was joined by Amr bin Ubaid so they were both, as well as their followers called *Mu'taziltes* (the Isolated ones). See the first articles by AlSheikh AlMufeed, p.146. Wafiat Al-A'ayan: Vol.6, p.8

Furthermore the *Ash'arites* were named as such in reference to Abu Al-Hasan Al-Ash'ari who was born in 260 AH., and died in 324 AH, and he is from the grandsons of Abi Musa Al-Ash'ari, so the *Ash'arites* are his followers. Z'ilal Al-Tawhid by Sabhani: p.101

⁷⁷ AlKafi: Vol.1, p.160. Al-I'tiqadat by AlSadooq: p.29. Tawheed AlSadooq: p.206. Oyoon Akhbar AIRidha (pbuh): Vol.2, p.114. Bihar AlAnwar: Vol. 5 p.12. And the hadith is by Imam AlSadiq (pbuh).

⁷⁸ Among the important events which Imam Al-Ridha (pbuh) experienced is the fitna/trial of the creation of the Quran, and it is a doctrinal issue which arose towards the end of the Ummayid state. And the first one who brought it up was Al-Ja'ad Ibn Dirham, the teacher of Marwan ibn Muhamed, the last caliph from Bani Ummaya. And he [Al-Ja'ad] spread it in Damascus, so he was requested by the authorities, but escaped from them and went to Kufa. And Al-Jahm ibn Safwan to whom the *Jahmiya* school of thought is referred, learned from him.

Ibn Al-Atheer said: ("Hisham ibn Abdel-Malik captured Al-Ja'ad and sent him escorted to Khalid Al-Qasry, the governor of Iraq and ordered him to kill him, so Khalid imprisoned him, but did not kill him. So the news reached Hisham, so he sent him a letter blaming him and ordering him to kill him, so Khalid took him out of prison chained. So when he performed the prayer of Eid Al-Adha, he said at the end of his sermon: "Go and sacrifice [for the sake of Allah], may Allah accept it from you. For today I would like to sacrifice Ja'ad, for he says: 'Allah did not speak to Moses, nor did He take Abraham as a friend.', so he went down and slaughtered him.") Al-Kamil in Al-Tarikh: Vol.5, p.263

And this concept remained hidden and unspoken of after Ja'ad's murder until [the time] of Harun Al-Rasheed. And when the *Mu'taziltes* appeared and their ideas spread, they made their saying about the creation of the Quran public. And when Al-Ma'moon came to rule, the movement became active and

And so the response of the people of Quran, the Family of the chosen Prophet came that the Quran is the speech of Allah and nothing else⁷⁹ in order that the people may refrain from sophistry and satanic arguing which has no objective except the love of appearance and being prideful towards the people by the title of scholar.

Also a vast disagreement occurred regarding the unifying of the Creator, the Exalted and His attributes, or what it is known as the science of speech, *Ilmul Kalam*.

And the truth is that the science of speech is no more than another form of the peripatetic deductive greek philosophy, for whoever follows the ancient greek philosophy knows that it includes two main paths, and both of them explore the existence:

The First: the deductive, or what it called peripatetic, and it depends on mental evidences.

The Second: the enlightened. And it relies on purifying the self from bad morals so the human being becomes worthy for the shining of truths within himself.

And indeed the muslim scholars were influenced by the peripatetic greek philosophy after its translation, and they rewrote it each according to their own conviction. And what is called “the peripatetic islamic philosophy” or “the deductive” from which the science of speech was derived began to appear. And it studies the existence of the creator, his oneness and his

the idea started growing and spreading. And Al-Ma'moon adopted the concept of the creation of the Quran and drew Abu Hatheel Muhamed ibn Hatheel Al-A'alaf, one of the Mu'tazilite Imams closer, as well as Abi Ishaq Ibrahim ibn Sayar Al-Nitham who is also one of the famous Mu'tazilite heads/leaders. And Al-Ma'moon forced the people to believe [in that concept], so whoever disagreed with it was subjected to mistreatment and torture. He wrote to his delegate in Baghdad Ishaq ibn Ibrahim ibn Mus'ab, the head of police, ordering him to call the people to believe in the creation of the Quran. And among those who were subjected to harm by Al-Ma'moon was Ahmed ibn Hanbal. He was driven in chains to stand between the hands of Al-Ma'moon in Tus, but received the news of Al-Ma'moon's death on the road. So Al-Mu'tasim took over and he imprisoned Ibn Hanbal for 28 months for refusing to believe in the creation of the Quran, and he [Ibn Hanbal] was released in 220 AH. And the state did not stop harming Ibn Hanbal except in the era of Al-Mutawakil.

And when Al-Ma'moon achieved some of his long-term political goals, and removed the existence of the opposers of the Abbasid rule and others under this pretext, he went back to the method of his forefathers considering the *Rafidis* (Shias), the *Mu'tazilites* and *Kharjites* as deserving of hellfire. Ibn Hajar reports in *Lisan Al-Mizan*: (One day Al-Ma'moon said to his doorkeeper/guard: 'Look who of the companions of speech are at the door?' So he went out and returned back to him and said: 'At the door is Abu Hatheel Al-A'alaf, a Mu'tazilite, Abdullah Ibn Abbad Al-Abbady and Hisham ibn Al-Kalby, the Rafidi.' So Al-Ma'moon said: 'There remains no one from those worthy of hellfire expect that they have come. So Ibn Hajar said: 'Meaning that Al-Hatheel is the head of the Mu'tazilites, and Hisham the head of the Rafidis and Ibn Abbad the head of the Kharijites.) *Lisan Al-Mizan* by bn Hajar: Vol.5, p.413. And Imam Al-Ridha (pbuh) gave the final/decisive saying regarding this fitna. Sheikh Sadooq narrated: It is narrated from Muhamed ibn Isa ibn Ubaid Al-Yaqteeny that he said: Ali son of Muhamed son of Ali son of Musa Al-Ridha (pbuh) wrote to some of his shia in Baghdad: **“In the name of Allah, the Most Beneficent, the Most Merciful. May Allah protect us and you from fitna. So if He does then what a great blessing that would be, and if He doesn't then it would be destruction. We see that arguing about the Quran is an innovation (*bida'a*) in which both the questioner and the answerer took part. The questioner asks about that which he has no right of and the answerer takes upon himself that which is not [obligatory] upon him. And the Creator is none but Allah, the High, the Exalted, and anything other than Him is created. The Quran is the speech of Allah, do not give it a name from your own or you would be from the misguided ones. May Allah make us and you from the those who fear their Lord in the unseen, while they are of the Hour apprehensive.”** Amali Al-Sadooq, p.647. Bihar Al-Anwar: Vol.89, p.118.

⁷⁹ Notice the saying of Imam Al-Ridha (pbuh) in the previous footnote.

attributes. And it perhaps it is followed by studies concerning justice, resurrection, prophethood, imamate and other topics.

Verily it was called the science of speech since it is studies the most noble being, The Exalted. For the *Alif* (Arabic letter أ, or A) and *Lam* (Arabic letter ل, or L) [in the word *Alkalam* الكلام, meaning speech] is for the absorption/immersion of attributes. So perhaps they wanted to say that this science contains the noblest of speech, and Allah knows best.

And indeed the science of speech or the delving of the scholars of the Muslims into greek philosophy played a great role in the rivalry of the Muslim sects, to the point that they labeled each other disbelievers. And the scholars of each sect began to interpret the verses of the Quran according to their desires so that it would coincide with the philosophical or mental laws that they believe in. And as such they made themselves the Imams of the Book, rather than [making] the Book their Imam. And they went ahead of the Book after they had gone ahead of the Progeny⁸⁰, so they went astray.

And what misguidance [is this] after they had turned away from the will of the Messenger of Allah (pbuhahf) in the well known hadeeth of the "Two Weighty Things" [and his commandment] to not go ahead of them.⁸¹

⁸⁰ The Commander of the Believers (pbuh) said in a long sermon: "...**Certainly, a time will come upon you after me when nothing will be more concealed than truth, nothing more apparent than falsehood and nothing more common than lying about Allah and His Prophet. For the people of this age nothing will be more valueless than the Qur'an being recited as it ought to be recited, nor anything more valuable than the Qur'an being displaced from its position. And in the towns nothing will be more hated than virtue, nor anything more acceptable than vice. The holders of the book will throw it away and its memorisers will forget it. In these days the Qur'an and its people will be exiled and expelled. They will be companions accompanying each other on one path, but no one will offer them asylum. Consequently at this time the Qur'an and its people will be among the people but not among them, will be with them but not with them, because misguidance cannot accord with guidance even though they may be together.**

The people will have united on division and will therefore have cut away from the community, as though they were the leaders of the Qur'an and not the Qur'an their leader. Nothing of it will remain with them except its name, and they will know nothing save its writing and its words. Before that, they will inflict hardships on the virtuous, naming the latter's truthful views about Allah false allegations, and enforcing for virtues the punishment of the vice. Those before you passed away because of the lengthening of their desires and the forgetting of their death, until that promised event befell them about which excuses are turned down, repentance is denied and punishment and retribution is inflicted." Nahjul Balagha as explained by Muhamed Abdoh, Vol.3, p.30. Al-Kafi: Vol.8, p.388

⁸¹ Al-Tabarani narrated in Al-Mo'ogam Al-Kabir from Zayd ibn Arqam that he said: The Messenger of Allah (pbuhahf) said: **"I am reaching the Fountain [of Paradise] before you and you all will follow me, its width will be equal to the distance that lies between Sana'a and Basra (the way between Yemen and Syria), and it contains a number of stars made out of silver and gold goblets. So watch out how you will treat the two weighty things (*Thaqalain*) in my absence."** So a man stood up and said: "O Messenger of Allah, and what are the two weighty things?" So the Messenger of Allah (pbuhahf) said: **"The greater one is the Book of Allah, one side of it is with Allah and the other side is with you. So adhere to it and you shall not stray. The smaller one is my Ahlul Bayt and both shall never separate from each other until they meet me at the Fountain. Do not go ahead of them or you will perish and do not teach them because they are more knowledgeable than you."** Al-Mo'ogam Al-Kabir: Vol.3, p.65. And notice Kanz Al-Ummal, Vol.1, p.188

Al-Ayashi narrated: from Abi Gameela Al-Muffadal ibn Saleh from some of his companions that he said: "The Messenger of Allah (pbuhahf) gave a sermon on Friday after Zuhr prayer and addressed the people, so he said: **"O people, I have been informed by the All-Subtle, the All-Aware, that no prophet**

The Muslims have lost the clear truth and followed those whose knowledge did not increase them except in loss by their not turning to the Family of the Prophet (pbuhahf) and relying on mental, and greek philosophical evidence, or the science of speech which is based on it [Greek philosophy] or derived from it, despite the fact that in philosophy many fallacies, debates and sophistry exist, as well as the endless arguing of "we said and they said" most of which does not go beyond being mere chatter and has no benefit nor scientific or practical outcome/fruit.

And the truth is, it is not for us - we whom are engrossed in matter while many of us have no share in the intellect/mind except its shadow - to speak of the Ever-Living, the All-Controlling, The Exalted, except within what was mentioned in the Quran and the narrations of the Prophet (pbuhahf) and his holy Family (pbut). And it is from Allah and it is but a revelation revealed. And that meaning has been stated by Mulla Sudra (may Allah have mercy on his soul) in AlShawehed AlRouboubeya.

And let those who claim [to have] rational proofs while they are differing know that if they were truly rational then they would have not differed, because the mind is one, and it is the truth that is required from the son of Adam to reach in order that he may acquire

lives half the life of the prophet preceding him. And I believe I shall soon be called [by Allah] and I shall answer. And I shall be asked and you shall be asked. Have I delivered [the message] to you, so what will you then say?" They said: "We bear witness that you have delivered [the message] and have advised and struggled [in the way of Allah], so may Allah swt reward you with goodness." He said: **"O Allah, bear witness."** Then he said: **"Don't you testify that there is no God but Allah and that Muhammad is his servant and messenger, and that His Paradise is truth, and His Fire is truth, and that resurrection after death is truth?"** They replied: "Yes, we testify." So he said: "O Allah, bear witness." Then he said: **"O people, Allah is my master (*mawlaya*) and I am the master (*mawla*) of the believers, I have more authority over them than they have over themselves. So whomever I am his master (*mawlahu*), this is also his master (*mawlahu*), that is Ali. O Allah befriend who befriends him and be hostile to those who are hostile to him. I am reaching the Fountain [of Paradise] before you and you all will follow me, and my fountain has a width that would be equal to the distance that lies between Sana'a and Basra (the way between Yemen and Syria), it contains the number of starts made out of silver bowls. You shall be asked about the two weighty things when you return to me. So watch out how you will treat the two weighty things (*Thaqalain*) in my absence."** So they said: "O Messenger of Allah, and what are the two weighty things?" So the Messenger of Allah (pbuhahf) said: **"The greater one of the two weighty things is the Book of Allah, one side of it is with Allah and the other side is with you. So adhere to it and you shall not stray. The smaller one of the two weighty things is my progeny, my household and the All-Subtle and the All-Aware informed me that they will not separate until they meet me. And I asked Allah that for them and He answered me, so do not go ahead of them or you will perish and do not teach them because they are more knowledgeable than you."** Tafsir Al-Ayashi, Vol.1, p.4

Shekh Al-Tusi narrated in Al-Amali: that Rafa'e, the servant of Abu Tharr, said, Abu Tharr (may Allah be pleased with him) climbed on a step at the Ka'aba, held the door [of the Ka'aba] with his hand then said while leaning his back on it: "O people, whoever knows me, I am the one whom he knows, and whoever does not know me, I am Abu Tharr. I heard the Messenger of Allah (pbuhahf) saying: **'The parable of the members of my House among you is like the parable of Noah's ark and his people. Whoever embarked on it was saved, and whoever failed to embark on it was drowned.'** And I heard the Messenger of Allah (pbuhahf) saying: **'Consider the position of my Family among you as that of the head to the body and as the two eyes to the head. For the body is not guided except through the head, nor the head except through the eyes.'**" Amali by Sheikh Al-Tusi: p.482. Bihar Al-Anwar: Vol.23, p.121.

understanding of his self and know his Lord, and it is a complete world that has no contradictions in it. The Almighty says: **{It is He who created you from dust, then from a sperm-drop, then from a clinging clot; then He brings you out as a child; then [He develops you] that you reach your [time of] maturity, then [further] that you become elders. And among you is he who is taken in death before [that], so that you reach a specified term; and perhaps you will use reason.}**⁸²

As for what all the sons of Adam have a share in, it is the shadow of that mind or the human psyche/self not the real mind. And that self exists in the world of *Malakoot*. And it is a world of contraries just like the world of *Shahada* [translator's note: It is the materialistic world, witnessed and experienced by our senses], except that it is void of matter.

The Chosen/AI-Mostafa (pbuhahf) said that which means: **“If it wasn't for the fact the satans swirl around the heart of the son of Adam, he would be able to look into the kingdom of heavens”**.⁸³, meaning, should the son of Adam become sincere to Allah he would look into kingdom of Heavens.

And since the mind that is between our two sides is a shadow of the mind/intellect, the human being is able to grasp many of the laws of the world of Matter, and perhaps something from the world of *Malakoot* (the kingdom of heavens), but he is incapable of knowing the world of the mind, because it is above him unless he reaches it. And nobody reaches it except a servant who is sincere to Allah and answers the call “Come forward!” after he has moved away and became engrossed in the world of matter.⁸⁴ So if we know this then we know the mistake of those who claimed that all the children of Adam possess the mind in the first place, and then put the Legislator, the Almighty into the category of the wise ones, exalted is He, our Creator and the Creator of the world of the mind that is not reached except by the close ones, **{Nay, but verily man is rebellious. Because he sees himself self-sufficient . Indeed, to your Lord is the return.}**⁸⁵, eventhough what they have claimed to be the mind is nothing but a shadow of it and an image of it that differs from it as much as the mirror in which it is reflected and the self in which it is imprinted. For in the corrupted selves an inverted image is reflected. The Commander of the Believers (pbuh) said: **“I shall surely strive to relieve the earth of this man of perverse mind and uncouth body, until the bits of earth are removed from the grain.”**⁸⁶

And as such if ten individuals agree upon a certain matter another ten would disagree with them. And if they would return to the treasure of Monotheism Mohammad and Ali and their progeny (pbuh) and studied their words, they would have found peace and let others find peace. For what is correct is that the science of speech relies on the Quran and the correct

⁸² Ghafir: 67

⁸³ Bihar Al-Anwar: Vol.56, p.163. Mustadrak Safinat Al-Bihar: Vol.8, p.572. Al-Ilm Fil Kitab Wal Sunna (Knowledge in the Book and The Sunna): p.120

⁸⁴ He (pbuh) is referring with this expression to what was narrated from the AhlulBayt (pbut), for it was narrated by Sheikh Kulayni with his sanad, from Abi Ja'afar (pbuh) that he said: **“When Allah created the mind, He made it speak then said to it, ‘Come forward’. So it came forward. He then said, “Go back.” So it went back. Then Allah said, ‘I swear by My honor and glory that I have not created any creature more beloved to Me than you. I will not perfect you in anyone except those whom I love. Rather, I shall command you [to do things] and prohibit you [from doing things], and reward you and punish you.’**” Al-Kafi: Vol.1, p.10

⁸⁵ Al-A'alaq: 6-8

⁸⁶ Nahjul Balagha as explained by Muhamed Abdoh, Vol.3, p.73. Bihar Al-Anwar: Vol.33, p.475.

Sunna of the Prophet and his purified household (pbuh). And it would be acceptable that rational/mental conclusions [are drawn] as a secondary source for Islamic beliefs derived from the Quran and the correct Sunna.

It was narrated that Al-Imam AlSadiq (pbuh) said to Younes bin Ya'qoub: **“I would have liked for you, O Younes, that you were good at [the science of] speech.** So Younes said to him: May I be your ransom, I heard you forbidding [the science of] speech and saying ‘Woe to the people of speech’. They would say this would lead to something and this would not lead to something and this goes to that and this does not, this we can rationalize that and this we cannot. So Aba Abdillah (pbuh) said: **‘Rather I said, ‘Woe to them if they left my saying and went to other than it’...’**⁸⁷.

And Imam AlSadiq (pbuh) said: **“Debate people with my words, and if they argue with you then they are arguing with me”**.⁸⁸

And Imam AlSadiq (pbuh) also said: **“Whoever takes his religion from the mouths of men, men will push him away from religion and whoever takes his religion from the Book and the Sunna, mountains would move but he won’t.”**⁸⁹

And he said (pbuh): **“I warn you against Taqleed. For whoever imitates in his religion is destroyed. Verily Allah Exalted says: {They have taken their Rabbis and priests as Lords instead of Allah}**⁹⁰. **But Nay by Allah they did not pray to them nor did they fast for them but they made lawful to them that which is unlawful, and made unlawful to them that which is lawful. And they followed them in that and so they worshipped them while they were unaware of it.”**⁹¹

And he (pbuh) said: **“He who listens to a speaker/conveyer has worshipped him. If he [the conveyer] conveys from Allah, then he [the listener] has worshipped Allah, and if he conveys from Satan, then he has worshipped Satan.”**

As for Islamic mysticism/gnosis (*Irfan*), some of them have referred it to Greek illuminist philosophy, and [they referred] the gnosis (*Irfan*) in shi'ism to the Sunnis. And they said that the first who researched/studied Islamic mysticism is “Ibn Arabi”, or others from the Sunni scholars.

⁸⁷ Tasheeh Al-I'tikad by Mufiid: p.70. Al-Kafi: Vol.1, p.171, and in it [is mentioned]: They have left what I say and went to what they wish. Also in Wasa'il Al-Shia: Vol.16, p.197. Al-Irshad: Vol.2, p.194. Bihar Al-Anwar: Vol.23, p.9.

⁸⁸ Tasheeh Al-I'tikad by Mufiid: p.70. Al-I'tikadat Fi Deen Al-Imamiya (Beliefs in the religion of the Imamiya): p.43, and in it [is mentioned]: So if they argue with you, then I am the one to be argued with, not me.

⁸⁹ Tasheeh Al-I'tikad by Mufiid: p.72. Al-Fosul Al-Mohema by Al-Ameli: Vol.1, p.125. And in Al-Kafi: Vol.1, p.7 [it is mentioned] with a slight change.

⁹⁰ Al-Tawba:31

⁹¹ Tasheeh Al-I'tikad by Mufid: p.72; Tafsir Al-Burhan: Vol.10, p.120

And the truth is that this is a mistake and a fallacy which does not convince/go by those who studied the divine religions and heavenly jurisprudences, for the gnostic attitude/behavior or seeking the knowledge of Allah is that which the Prophets came with, rather it is the nature which the human being was created with. The Almighty said: **{We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. But is it not sufficient concerning your Lord that He is, over all things, a Witness?}** ⁹². And the Almighty said: **{And on the earth are signs for the certain [in faith] * And in yourselves. Then will you not see?}** ⁹³

So the signs are [present] in the selves/souls for those who purify it, and in the horizons for those who would like to draw conclusions using the mind/intellect and for those who purify themselves. Furthermore the Prophet (pbuhahf) and the vicegerents drew the attention of the believers in many hadiths to this path and the importance of walking it and not being negligent in applying the jurisprudence, its obligatory, its recommended, its forbidden/*haram* and its disfavorable/*makruh* which is the only path that leads to Allah, not words or terms or the fabrications of some of those who wrote about gnosis/*Irfan* and what they call *Mujahadat* (self-drawn conclusions/opinions) for which Allah has sent down no authority. For knowing Allah happens by the purification of the self, and the purification of the self does not happen except by applying the jurisprudence, abstaining from the Dunya, spending in the way of Allah, attaining good morals and manners, love for the sake of Allah and hate for the sake of Allah, striving in the way of Allah and being harsh on the disbelievers and the hypocrites, and merciful with the believers. The Almighty said: **{Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly [white] star lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. Allah guides to His light whom He wills. And Allah presents examples for the people, and Allah is Knowing of all things.}** ⁹⁴

And all praises due to Allah, alone. **{And Allah will establish the truth by His words, even if the criminals dislike it.}** ⁹⁵

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⁹² Fusilat:53

⁹³ Adh-Dhariyat: 20-21

⁹⁴ Al-Najm:35

⁹⁵ Yunus:82

Fourth

The Abandonment of the vicegerents of the Prophet (saw)

This is clear, the Sunnis have turned away from the Imams (pbuh) and left taken from them and returning to them on the unclear verses. On the matter of Imam Mahdi (pbuh) the Abandonment of him is a happening be it in the time of the smaller occultation or in the time of the large occultation, and the Shia, let alone others than them, hardly remember him. The research of the abandonment of the nation to its leader, the final vicegerent of the prophet (saaw) the Mahdi (pbuh) will come later.

خامسا: الأعراض عن القران و السنة