

QUESTIONS

ON

TAQLEED



*Bashir Alidina*

## **Dedication**

I hereby dedicate this book to my Master Imam Al Mahdi (a.s.) whose right of being emulated is being usurped by other people.

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# INTRODUCTION

## IN THE NAME OF ALLAH THE BENEFICENT THE MERCIFUL

The meaning of *Taqleed* in terminology is to **act upon the opinion of an Imam without knowing the evidence**. A person singles out a particular Imam to follow and he accepts all of his opinions and *Ijtihad* as religion **whether his opinions or *Ijtihad* is supported by the Holy Quran and the Noble Hadeeth or not**.

The word *Taqleed* is a derivative of *Qalaadah*. The linguistic meaning of *Qalaadah* is **the collar that a dog wears around its neck**. The one who wears this collar around his neck is termed as the *Muqalladah*.

The Muqallid places the leash around his own neck and goes in whichever direction his master takes him.

## ROWZAT UL WAIZEEN – FATH AL NESHAPURI

### Al Kalaam Fi Fasaad Al Taqleed –

اعلم ان حد التقليد هو قبول قول الغير بلا دليل وحجة،

Know that surely the result of Taqleed is to accept the words of another without **any** evidence or arguments.

**Blind emulation is what this is all about.**

# OBLIGATORY TAQLEED

**The whole of religion is based on obligatory *Taqleed*.** We have no access to information from the heavens above and so are totally reliant upon those that do.

These are the Holy Infallibles (a.s.). We have no choice but to have one hundred percent conviction upon their statements and give them our unflinching and total obedience.

**Without this all our deeds are all futile.**

## SURAH MUHAMMAD (S.A.W.) – VERSE 33

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ

O you who believe! Obey Allah and obey the Messenger, and **do not make your deeds of no effect.**

## THE HOLY PROPHET (S.A.W.) – SERMON OF GHADEER

وهو أخي علي بن أبي طالب وهو فيكم بمنزلة فيكم فقلدوه دينكم وأطيعوه في جميع أموركم

The Holy Prophet (s.a.w.) said: ‘And he is my brother Ali Ibn Abi Talib (a.s.) and he (a.s.) is among you of the same status as I (s.a.w.) am, **so emulate him in your religion and obey him in all your affairs.**’

## AL KAFI - H 476, Ch. 8, h3

وبهذا الإسناد، عن معلى بن محمد، عن الحسن بن علي قال: حدثنا حماد ابن عثمان، عن بشير العطار قال: سمعت أبا عبد الله عليه السلام يقول: نحن قوم فرض الله طاعتنا وأنتم تأتمون بمن لا يعذر الناس بجهالته

It is narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali who has said that Hammad ibn 'Uthman narrated to us from Bashir al-'Attar who has said the following: "I heard Imam abu 'Abd Allah, recipient of divine supreme covenant, saying, **'We are the people, obedience to whom is obligatory by the Command of Allah, and the 'A'imma** you follow are such that people's responsibility to obey them does not cease because of people's ignorance and not knowing them.'"

**This leads to the conclusion that if you do not do the Taqleed of the Holy Infallibles (a.s.), you will end up nullifying your deeds.**

### **SURAH AL NISA – VERSE 59**

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

O you who believe! Obey Allah and obey the Messenger and those in authority from among you; then **if you quarrel about anything, refer it to Allah and the Messenger**, if you believe in Allah and the last day; this is better and very good in the end.

There you are!

**Total obedience in everything they (a.s.) say.**

Even in the event of disputes, we are supposed to resolve it through them (a.s.) and **no one else.**

### **WASAAIL US SHIA – VOL 27 – 33216**

وعن عدة من أصحابنا، عن أحمد بن محمد، عن ابن سنان، عن ابن مسكان، عن سدير، عن أبي جعفر (عليه السلام) قال - في حديث: - إنما كلف الناس ثلاثة: معرفة الأئمة، والتسليم لهم فيما ورد عليهم، والرد إليهم فيما اختلفوا فيه.

It has been narrated from a number of our companions from Ahmad Bin Muhammad from Ibn Sinan from Ibn Maskaan from Sadeer from Abu Ja'far (a.s.) who said in a Hadeeth: **'People have been ordered three things – recognising the Imams (a.s.), and submitting to them and referring to them in everything that they differ in.'**

## This is a Divine Order and not a ruling of a person of this world!

Why is it that every time that I have attend religious debates and discussions, everyone tend to present their relevant arguments, but no one seems to refer the arguments back to the Holy Prophet (s.a.w.) and the Holy Imams (a.s.) and tell the people what **THEY** (a.s.) have to say about matters?

### WASAAIL US SHIA – VOL 27 H 33221

وبالاسناد عن يونس، عن داود بن فرقد، عن حسان الجمال، عن عميرة، عن أبي عبد الله (عليه السلام) قال: امر الناس بمعرفتنا والرد إلينا والتسليم لنا ثم قال: وإن صاموا وصلوا وشهدوا أن لا إله إلا الله، وجعلوا في أنفسهم أن لا يردوا إلينا، كانوا بذلك مشركين

It is narrated from Yunus from Dawood Bin Farqad from Hisan Al amaal from Ameer from Abu Abdullah (a.s.) that: 'The affairs of the people are on recognising us and referring to us and accepting us.' The he (a.s.) said: 'And if they were to observe fast and pray and bear witness that there is no God but Allah (s.w.t.), and **if they have it in their hearts that they will not refer to us, then they will be among the polytheists.**

**Read the above Hadeeth again!** *If they have it in their hearts that they will not refer to us, then they will be among the **polytheists.***

Hmmmmm! And I thought that polytheists are those that believe in more than one God.

**It looks like our dictionaries are in need of revision.**

### AL KAFI - H 484, Ch. 8, h11

علي بن إبراهيم، عن صالح بن السندي، عن جعفر بن بشير، عن أبي سلمة عن أبي عبد الله عليه السلام قال: سمعته يقول: نحن الذين فرض الله طاعتنا، لا يسع الناس إلا معرفتنا ولا يعذر الناس بجهالتنا، من عرفنا كان مؤمنا، ومن أنكرنا كان كافرا، ومن لم يعرفنا ولم ينكرنا كان ضالا حتى يرجع إلى الهدى الذي افترض الله عليه من طاعتنا الواجبة فإن يمت على ضلالته يفعل الله به ما يشاء

Ali ibn Ibrahim has narrated from Salih ibn al-Sindi from Ja'far ibn Bashir from abu Salama who has said the following: "I heard Imam Abu 'Abd Allah say, '**We are the ones obedience to who is obligatory by the Commands of Allah. People have no other choice except to recognize us.** They will not be excused for not

recognizing us. Those who recognize us are the true believers and those who refuse to acknowledge our Divine Authority are **unbelievers**. **Those who do not recognize us and do not reject us are straying and lost until they return to guidance and affirm the fact that Allah has made obedience to us obligatory.** However, if they die in their straying condition Allah will deal with them the way He would will.”

**Read the above Hadeeth again!** - Those who **recognize** us are the true believers and those who refuse to acknowledge our Divine Authority are **unbelievers**.

Hmmmm! And I thought unbelievers are those that worship images of stone and wood.

**It looks like our dictionaries are in need of revision indeed!**

### **QUESTIONS**

I wonder, why the Priests have never informed us of these definitions of ‘Polytheists’ and ‘Unbelievers’?

Is this because this does not suit their purposes?

Is this because they want us to listen to them instead? No matter what they say?

Here, take a look at the following three more Hadeeth.

#### **WASAAIL U SHIA – VOL 27 H 33392**

وعنه عن أحمد بن محمد، عن علي بن الحكم، عن حسان أبي علي عن أبي عبد الله (عليه السلام) - في حديث - قال: حسبكم أن تقولوا ما نقول، وتصمتوا عما نصمت، إنكم قد رأيتم أن الله عز وجل لم يجعل لأحد في خلافنا خيرا

And it is reported from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Hisaan Abu Ali from Abu Abdllah (a.s.) in a Hadeeth that: ‘It is sufficient for you that you should **say that which we say, and observe silence in that in which we keep silent**, as you have seen that Allah (s.w.t.) has not kept any good in any of our adversaries.’

#### **WASAAIL US SHIA – VOL 27 H 33227**

وعن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن عبد الرحمن بن الحجاج، عن هاشم صاحب البريد قال: قال أبو عبد الله (عليه السلام) - في حديث: - أما انه شر عليكم أن تقولوا بشئ ما لم تسمعه منا



It has been narrated from Ali Bin Ibrahim from his father from Ibn Abi Ameer from Abdul Rahmaan Bin Al Hajjaj from Hisham Sahib Al Bareed that Abu Abdillah (a.s.) said in a Hadeeth: **'It is a loss for you if you were to say anything which you have not heard from us.'**

#### WASAAIL U SHIA – VOL 27 H 33394

محمد بن علي بن الحسين في عن أبيه، عن الحسن بن أحمد المالكي، عن أبيه، عن إبراهيم بن أبي محمود، عن الرضا (عليه السلام) - في حديث طويل - قال: أخبرني أبي، عن آبائه، عن رسول الله (صلى الله عليه وآله) قال: من أصغى إلى ناطق فقد عبده، فإن كان الناطق عن الله فقد عبد الله، وإن كان الناطق عن إبليس فقد عبد إبليس

It has been narrated from Muhammad Bin Ali Al Husayn from his father from Al Hassan Bin Ahmad Al Maaliki from his father from Ibrahim Bin Abu Muhammad from the Holy Imam Ali Ridha (a.s.) in a long Hadeeth that: 'My father has narrated to me from his ancestors that the Holy Prophet (s.a.w.) said: **'Whoever inclines towards a speaker has worshipped him.** For instance, if the speaker is speaking from Allah (s.w.t.) then he has worshipped Allah (s.w.t.) and if the speaker is speaking from Iblees then he has worshipped Iblees.'

What? Worshipped him? But I have listened to hundreds of speakers that have turned up at my local place of gathering over the years. Now what?

#### BIHAR UL ANWAAR – VOL. 2 CHAPTER ON TAQLEED H32

ير: ابن معروف، عن حماد بن عيسى، عن ربعي، عن فضيل، قال: سمعت أبا جعفر عليه السلام يقول: كل ما لم يخرج من هذا لبیت فهو باطل

It has been narrated from Ibn Marouf from Hammad Bin Isa from Raba'l from Fudhail who said that he heard the Holy Imam Ja'far Al Sadiq (a.s.) that: **'Whatsoever that does not come out from this Household is void.'**

**Whatsoever** that those hundreds of speakers have said over the years which was their researched opinion has all been **invalidated** by this. If they have quoted me the statements of the Holy Infallibles and explained them to me then that is fine, but otherwise I don't see how any of what they have said from themselves can be valid.

**I, Bashir Alidina, hereby testify that, I no longer wish to worship anyone but Allah (s.w.t.) and so I shall simply stay away from those lectures explaining matters which do not come out of the Holy Household of the Holy Prophet (s.a.w.).**

# FORBIDDEN TAQLEED

## SURAH LUQMAN – VERSE 21

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ

And when it is said to them: **Follow what Allah has revealed**, they say: Nay, we follow that on which we found our fathers. What! Though the Shaitan calls them to the chastisement of the burning fire!

Since the Holy Infallibles (a.s.) are also in receipt of revelation, we can safely say that these words refer to their Noble Hadeeth as well.

And, so it boils down to following the two weighty things, the Holy Quran the Noble Hadeeth.

## TAS'HEEH UL ITIQAAD (CORRECTION OF BELIEFS) – SHEYKH AL MUFEED

وَقَالَ عِيسَى ابْنُ مَرْيَمَ بَدَّلْتُ كَيْفَ أَهْلَكْتُمْ فِي الْفِرْعَوْنَ أَتَلْبَسُوهَا فِي يَوْمِ ذُنُوبِهِمْ لَا ضَلْفَ فِيهَا وَلَوْلَا إِدْرَاقًا أَذَقْتُهُمْ نَارَ كَهْدِيمٍ إِنَّ إِلَهَهُمْ لَخَبِيرٌ بَصِيرٌ  
وَقَالَ عِيسَى ابْنُ مَرْيَمَ بَدَّلْتُ كَيْفَ أَهْلَكْتُمْ فِي الْفِرْعَوْنَ أَتَلْبَسُوهَا فِي يَوْمِ ذُنُوبِهِمْ لَا ضَلْفَ فِيهَا وَلَوْلَا إِدْرَاقًا أَذَقْتُهُمْ نَارَ كَهْدِيمٍ إِنَّ إِلَهَهُمْ لَخَبِيرٌ بَصِيرٌ

The Holy Imam Ja'far Al Sadiq (a.s.) said: **'Beware of Taqleed! Whosoever adorns this in religion is destroyed!** Surely Allah (s.w.t.) has Said 'They took their Rabbis and Monks as their Lords besides Allah (9:31), No by Allah! (s.w.t.) They did no pray nor fast but they made permissible which was forbidden to them and made the forbidden permissible. **They emulated them in this and obeyed them**, and they did not realise.

## QUESTIONS

A prohibition order cannot be any more clear than this now can it?

Look at the title of the book of Sheykh Al Mufeed – **Correction Of Beliefs**. Have you corrected your beliefs based on the above Hadeeth?

Ask yourself, are you headed for salvation or destruction?

How on earth did they manage to make this Taqleed obligatory upon the Shiites?

## BIHAR UL ANWAAR – VOL 25 CH 4 – HADEETH TARIQ

كَيْفَ يَقْرَضُ اللَّهُ عَلَى عِبَادِهِ طَاعَةَ مَنْ يُحْجَبُ عَنْهُ مَلَكُوتُ السَّمَاوَاتِ وَالْأَرْضِ

The Holy Imam Ai (a.s.) said: 'How can Allah (s.w.t.) make obligatory upon His servants, obedience to someone who is veiled from the mysteries of the heavens and the earth.'

**I, for one, have yet to come across any Mujtahid who is aware of the mysteries of the heavens and the earth.**

Let us now take a look at some more Noble Hadeeth.

## BIHAR UL ANWAAR – VOL. 2 CHAPTER ON TAQLEED H7

ابن المتوكّل، عن علي، عن أبيه، عن ابن أبي عمير، عن إبراهيم بن زياد، قال: قال الصادق عليه السلام: كذب من زعم أنه يعرفنا وهو مستمسك بعروة غيرنا.

The Holy Imam Ja'far Al Sadiq (a.s.) said: 'He has lied, for he has recognised us but he has adhered to the handle of someone other than ours.'

## BIHAR UL ANWAAR – VOL. 2 CHAPTER ON TAQLEED H32

ير: ابن معروف، عن حماد بن عيسى، عن ربعي، عن فضيل، قال: سمعت أبا جعفر عليه السلام يقول: كل ما لم يخرج من هذا البيت فهو باطل

It has been narrated from Ibn Marouf from Hammad Bin Isa from Raba'l from Fudhail who said that he heard the Holy Imam Ja'far Al Sadiq (a.s.) that: 'Whatsoever that does not come out from this Household is void.'

## WASAAIL US SHIA – VOL 27 H 33106

وقال (عليه السلام): الحكم حكمان: حكم الله عزوجل، وحكم (أهل) الجاهلية، فمن أخطأ حكم الله حكم الجاهلية.

The Holy Imam Ja'far Al Sadiq (a.s.) said: 'Orders are of two types – from Allah (s.w.t.) and from ignorance. **Whoever makes a mistake** in the order of Allah (s.w.t.) has given the order of ignorance.'

## QUESTIONS

Does the Mujtahid ever make a mistake in his Fatwas?

Surely there are plenty of conflicting Fatwas floating around from different Mujtahids. So, who is right and who is wrong? One of them simply has to be.

Which one of them is mistaken?

## NAHJ UL BALAGAH – SAYING NO. 182

مَا اخْتَلَفْتُمْ دَعْوَىٰ إِنْ كَانَتْ إِحْدَاهُمَا هَٰذَا لَلَّ

Where there are two differing claims then **one of them is a straying**. (If two opposite theories are propagated, **one will be wrong** – Official translation)

## WASAAIL US SHIA – VOL 27 H 33128

أحمد بن أبي عبد الله في (المحاسن) عن الحسن بن علي بن فضال عن ثعلبة بن ميمون، عن عبد الرحمن بن الحجاج قال: سألت أبا عبد الله (عليه السلام) عن مجالسة أصحاب الرأي فقال: جالسهم وإياك عن خصلتين تهلك فيهما الرجال: أن تدين بشئ من رأيك، أو تفتي الناس بغير علم

It has been reported from Ahmad Bin Abu Abdullah in (Al Mahasin) from Al Hasan Bin Ali Bin Fadhaal from Tha'alba Bin Maymun from Abd Ul Rahmaan Bin Al Hajjaj who said that he asked Abu Abdillah (a.s.) about sitting with people of opinion. He (a.s.) replied: **'When sitting with them you should beware of two traits which have led many people to destruction – making a religion out of opinions and giving Fatwas without knowledge.'**

## CONCLUSION

Did you know that, in the one hundred and ten volume Shiite encyclopaedic collection of Hadeeth by Mulla Muhammad Baqir Al Majlisi, referred to as Bihar Ul Anwaar (Full name is Bihar Ul Anwaar Li Durr Al Akhbar Al Aimmat Al At'haar), there is a Chapter on Taqleed in Volume two which contains eighty four Noble Hadeeth, **ALL** of which have been classified under the heading of 'Prohibition orders of Taqleed of a Non-Infallible? (P.S. **There are no other chapters on Taqleed in Bihar Ul Anwaar apart from this one**)

Did you also know that in another colossal collection of Hadeeth by Sheykh Al Hurr Al Amili, known as Wasaail Us Shia, there is also a chapter on Taqleed in Volume twenty seven, containing more than a hundred Noble Hadeeth, **ALL** of which have been classified under the heading of prohibition orders on the Taqleed of a non-infallible? (P.S. **There are no other chapters on Taqleed in Wasaail-us-Shia apart from this one**)

Enough said. That makes over a hundred of them even after ignoring the duplicated ones, not counting many more prohibition orders to be found in other books. Before I get the argument that these collections are secondary sources, let me say that **ALL** of these Hadeeth can be traced back to their primary sources. Tracing them is not a problem.

The whole point of all this is that **no one can possibly deny ALL of these Noble Hadeeth**, for if even **ONE** of these prohibition orders were to be correct then the violators of these prohibition orders would be in trouble on the Day of Judgment.

# THE TWO WEIGHTY THINGS

**TAFSEER AL QUMMI – VOL 2 P 345**

قول رسول الله ص إني تارك فيكم الثقلين كتاب الله و عترتي أهل بيتي

The Holy Prophet (s.a.w.) said; 'I leave behind for you **two** weighty things, the Book of Allah (s.w.t) and my Progeny of my Household (a.s.).

The guarantee of salvation has been given by the greatest human being ever to have traversed the Universe, who was well known for being true to his (s.a.w.) promise.

This guarantee of salvation is conditional upon holding on to **BOTH** of the weighty things. **There is no mention of a third anywhere.**

Now if someone were to tell us that we cannot hold on to any of them because they are beyond our reach, or we do not have the time for it, or are incapable of it, and therefore we should leave it to a few people who will devote most of their lives holding on to the Holy Quran and Noble Hadeeth, and we in turn all hold on to these people instead, then clearly the conditions of the guarantee will not have been met by us and **the guarantee would therefore be void.**

We simply cannot abandon the two weighty things and then go on to holding on to a third one created by the people of this world. There is no guarantee of salvation if we were to do this. The wordings of this Noble Hadeeth are specific.

Secondly, this Noble Hadeeth was narrated by the Holy Prophet (s.a.w.) when among the people listening to him (s.a.w.) at that time were those that did not even know how to read or write. These days we have highly educated people with degrees and certificates and therefore their argument that they are incapable of holding on to the two weighty things, does not hold any water.

# CORRUPTION IN RELIGION

**It is always the priests of the religion who corrupt it. The people are like sheep, they merely follow them.**

## SURAH AL BAQARA – VERSE 42

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

And do not mix up the truth with the falsehood, **nor hide the truth while you know** (it).

Well! Well! Well! All this information I am presenting in all my papers is well known to the priests of our religion and yet the general public does not know about it and is surprised when in receipt of it.

## QUESTIONS

Why have they hidden all these facts from the people in clear violation of Allah (s.w.t.)'s Command?

Are they trying to protect their incomes which they depend upon?

Why are they selling religion at a price?

**Is Priesthood a profession designed to earn worldly possessions?**

Is Priesthood allowed in the first place?

## SURAH AL BAQARAH – VERSE 174

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَسْتُرُونَ بِهِ تَمَنَّا قَلِيلًا ۗ أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

Surely those who conceal any part of the Book that Allah has revealed and **take for it a small price**, they eat nothing but fire into their bellies, and Allah will not speak to them on the day of resurrection, nor will He purify them, and **they shall have a painful chastisement.**

## SURAH AL TAUBA – VERSE 9

اشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا عَنْ سَبِيلِهِ ۗ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ

They have **taken a small price** for the communications of Allah, so they turn away from His way; **surely evil is it that they do.**

And to cap it all, the following should suffice.

## AL MAHASIN – VOL. 1 H 114

عنه عن الحسن بن علي بن فضال عن عاصم بن حميد عن محمد بن مسلم عن أبي جعفر ع قال خطب أمير المؤمنين ع الناس فقال أيها الناس إنما بدء وقوع الفتن أهواء تتبع و أحكام تبتدع يخالف فيها كلام الله يقلد فيها رجال رجالا و لو أن الباطل خالص لم يخف على ذي حجب و لو أن الحق خالص لم يكن اختلاف و لكن يؤخذ من هذا ضغث و من هذا ضغث فيمزجان فيجبران معا فهناك استحوذ الشيطان على أوليائه و نجا الذين سبقت لهم من الله الحسنی

The Commander of the Faithful (as.) preached to people saying: ‘O people! **Anarchy starts** from following desires and inducing innovation in (Divine) Commands. These are against the Book of Allah (s.w.t.). **It starts when men emulate men [when men do man’s Taqleed] in opposition to the Command of Allah (s.w.t.)**, If injustice had been presented in its pure form (without ambiguity), those who dislike it would stay away from it. And if justice had been offered in its pure form, there would have been no differing. However, something is taken from here and something from there and their mixture is put forward! At this stage, Satan overpowers his friends and **only they manage to escape from it, those who have previously been blessed with virtues by Allah (s.w.t.)**.

There you have it. **Corruption in religion starts when men start emulating man.**

**This is the Taqleed that is forbidden and is in contradiction with Divine Commands.**

It is an accepted fact that it is always the priests of the religion who corrupt religion. The people are the ones who follow their corrupted practices. **This is true for all religions of the world.** You are welcome to go through the books of all religions and see for yourself.



For example, the Hindu Vedic Scriptures clearly forbid the worship of images but the Hindus are predominantly idol worshippers.

The Christian Bible does not have any reference to the Holy Prophet Isa (a.s.) as being God, nor is there any reference to a triune God, but the Christians are predominantly Trinitarians.

Surely it is the ministers of religion that have misled their people. **The people simply blindly follow the priests, instead of reading the texts of their religion.**

The situation is the same with our religion.

On top of this you will see from history that every time a Law was sent down by Allah (s.w.t.) along with a Prophet (a.s.), the people reverted back to their own ways as soon as the Divine Prophet (a.s.) had departed. This is the reason why the next Prophet (a.s.) always ended up fighting against the Priests of the religion who always opposed the new Reformer.

For example, the Jewish Rabbis opposed the Holy Prophet Isa (a.s.).

The Christian Monks opposed the Holy Prophet (s.a.w.) to the brink of imprecation.

The Muslim Sheykhs all opposed the Holy Imam Ali (a.s.) as soon as the Holy Prophet (s.a.w.) had departed.

In the same way, most of these Priests will oppose the Holy Imam Mahdi (a.s.) resulting in a lot of them being executed.

#### **KITAB AL GHAYBA – AL NU'MANI – CH 13 H 19**

و أخبرنا علي بن الحسين بإسناده عن أحمد بن محمد بن أبي نصر عن عاصم بن حميد الحنظلي عن أبي بصير قال قال أبو جعفر ع يقوم القائم بأمر جديد و كتاب جديد و قضاء جديد على العرب شديد ليس شأنه إلا السيف لا يستتيب أحدا و لا يأخذه في الله لومة لائم

The Holy Imam Muhammad Al Baqir (a.s.) said: 'Al Qaim (a.s.) will make a stand with **new ordinances, and a new Book and new judgments**, being harsh on the Arabs, will not deal with them except by the sword, not sparing even one of them and will not take accusations against Allah (s.w.t.) from any accuser.'

Eh? New Ordinances? New Book? New Judgments?

**If these are all new then what have the priests been giving us?**

In fact, this will be the original religion that was brought down and will be presented to us in its uncorrupted form.

# COURSE OF ACTION

## 1 - WHOM TO TURN TO FOR OUR PROBLEMS

### SURAH AL NAHL – VERSE 43

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

And We did not send before you any but men to whom We sent revelation - **so ask the people of the Reminder if you do not know**

### AL KAFI - H 538, Ch. 20, h1

الحسين بن محمد، عن معلى بن محمد، عن الوشاء، عن عبدالله بن عجلان، عن ابي جعفر عليه السلام في قول الله عزوجل: " فاسألوا أهل الذكر إن كنتم لا تعلمون " قال رسول الله صلى الله عليه وآله: الذكر أنا والائمة أهل الذكر، وقوله عزوجل: " وإنه لذكر لك ولقومك وسوف تسألون " قال أبو جعفر عليه السلام: نحن قومه ونحن المسؤولون.

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' from 'Abd Allah ibn 'Ajlan who has said the following: "About the words of Allah, the Most Holy, the Most High, 'Ask the people of *Dhikr* if you do not know' (16:43, 21: 7) Abu Ja'far, recipient of divine supreme covenant, has said that the Messenger of Allah, recipient of divine supreme covenant, said, '**I am the *Dhikr* and 'A'imma are the people of *Dhikr*.**' About the words of Allah, the Most Holy, the Most High, 'It is a *Dhikr* for you and for your people and you all must be asked (for guidance).' (43:44) The Imam, recipient of divine supreme covenant, said, '**We are his "people" and we must be asked.**'"

### WASAAIL US SHIA – VOL 27 H 33219

وعن علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن بعض أصحابه قال: سئل أبو الحسن (عليه السلام) هل يسع الناس ترك المسألة عما يحتاجون إليه؟ قال: لا

It has been narrated from Ali Ibn Ibrahim from Muhammad Bin Isa from Yunus from some companions who asked Abul Hassan (a.s.): '**Can we ask the people the answer to some of our problems?**' He (a.s.) replied: '**No!**'

## Al KAFI - H 546, Ch. 20, h9

أحمد بن محمد، عن أحمد بن محمد بن أبي نصر قال: كتبت إلى الرضا عليه السلام كتابا فكان في بعض ما كتبت: قال الله عزوجل: " فاسألوا أهل الذكر إن كنتم لا تعلمون " وقال الله عزوجل: " وما كان المؤمنون لينفروا كافة فلولا نفر من كل فرقة منهم طائفة ليتفقهوا في الدين ولينذورا قومهم إذا رجعوا إليهم لعلهم يحذرون " فقد فرضت عليهم المسألة، ولم يفرض عليكم الجواب؟ قال: قال الله تبارك وتعالى: " فإن لم يستجيبوا لك فاعلم أنما يتبعون أهواءهم ومن أضل ممن اتبع هواه".

Ahmad ibn Muhammad has narrated from Ahmad ibn Muhammad ibn abu Nasr who has said the following: "Once I wrote a letter to Imam al-Rida, recipient of divine supreme covenant. The issues for which I requested explanation in the letter, one was about the words of Allah, the Most Holy, the Most High, 'Ask the people of *Dhikr* (people who remind of Allah) if you do not know.' The other question was about the words of Allah, the Most Holy, the Most High, 'Not all believers have to become specialists in religious learning. Why do not certain persons from each group of believers seek to become specialists in religious learning and, after completing their studies, guide their group so that they will have fear of Allah?' (9:122) The above passages say that it is made obligatory upon them to ask but it is not made obligatory upon you to answer." "The Imam, recipient of divine supreme covenant, answered, 'Allah the Most Holy, the Most High, has said, "If they do not do what you ask them, know that they are only following their (evil) desires. Who strays more than one who follows his desires without guidance from Allah? . . ." (28:50)

And so the objections started coming in that asking the Holy Ahl Ul Bayt (a.s.) was only relevant during the time of the first eleven Holy Imams (a.s.). The problem arises due to the long occultation of the twelfth Holy Imam (a.s.) and so what do we do now. And so, off to the Mujtahids we go.

**No! Said the Holy Imam (a.s.).**

## THE HOLY IMAM AL MAHDI (A.S.)'S ORDER – AL IHTIJAJ AL TABARSI VOL. 2

مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ عِصَامٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ يَعْقُوبَ قَالَ سَأَلْتُ مُحَمَّدَ بْنَ عُمَانَ الْعَمْرِيَّ أَنْ يُوَصِّلَ لِي كِتَابًا قَدْ سَأَلْتُ فِيهِ عَنْ مَسَائِلَ أَشْكَلَتْ عَلَيَّ فَوَرَدَ التَّوَقُّيعُ بِحُطِّ مَوْلَانَا صَاحِبِ الزَّمَانِ عَ أَمَّا مَا سَأَلْتَ عَنْهُ أَرْشَدَكَ اللَّهُ وَتَبَّتْكَ إِلَى أَنْ قَالَ وَ أَمَّا الْحَوَادِثُ الْوَاقِعَةُ فَارْجِعُوا فِيهَا إِلَى رِوَاةِ حَدِيثِنَا فَإِنَّهُمْ جُتِيَ عَلَيْكُمْ وَأَنَا حُجَّةُ اللَّهِ

Tradition from Imam Al-Mahdi (a.s.) in a reply to Ishaq ibn Ya'qub: "As far as newly occurring circumstances are concerned, you should refer to the **narrators of our Hadeeth**, for they are my proof over and I am Allah (s.w.t.)'s Proof."

This is an order of the Imam of our time whose appearance from occultation is being eagerly awaited the world over. Meanwhile, he (a.s.) has told us to turn towards the narrators of Noble Hadeeth for our questions.

The problem is, almost all Shiites have **ignored this order** and instead turned towards the *Mujtahids*, who are theologians (*Mutakallimun*). **The narrators of Hadeeth have been completely ignored.**

**The Holy Imam (a.s.) told the Shiites to go right, instead they have ended up going left.**

The reason is that the narrator of Hadeeth will **only** refer the questioner to the solution contained in the Holy words of the Divine Imams (a.s.) of the Ahl Ul Bayt (a.s.) **without adding anything from himself.**

The theologian, on the other hand, will employ the tools of *Ijtihad* taken from the Sunni Imam Shafei and derive a solution to the problems of the people and call it his Verdict (*Fatwa*). **This is obviously not a Divine solution to the problems.** This is his personal opinion.

Just take a look at his Twzeeh Ul Masaail and see for yourself. It will have the words – **'Fatwas according to . . . . .'**

**Most people may think the world of them, but the Holy Imams (a.s.) place absolutely no value to them whatsoever.**

**Wasaail Us Shia Vol 11 H 27; Bihar Ul Anwaar Vol. 82 H 2; Rijal Kashi Vol 3.**

قَالَ الصَّادِقُ ع اَعْرِفُوا مَنَازِلَ شِيعَتِنَا بِقَدْرِ مَا يُحْسِنُونَ مِنْ رَوَايَاتِهِمْ عَنَّا فَإِنَّا لَا نَعُدُّ الْفَقِيهَ مِنْهُمْ فَقِيهًا حَتَّى  
يَكُونَ مُحَدِّثًا

Imam Sadiq (a.s.) said: Understand the status of our Shias according to the good reports they narrate from us for **we do not recognise the Faqih from among them to be a Faqih unless he becomes a Muhaddith** (Narrator of traditions).

**So much so for the great titles that they have adorned themselves with!**

## 2 - ACQUIRING RELIGIOUS KNOWLEDGE IS A MUST

### AL KAFI - H 36, Ch. 1, h2

محمد بن يحيى، عن محمد بن الحسين، عن محمد بن عبدالله، عن عيسى بن عبدالله العمري، عن أبي عبدالله عليه السلام قال: طلب العلم فريضة

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn 'Abd Allah from 'Isa ibn 'Abd Allah al-'Amri from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following: **"Seeking knowledge is obligatory."**

Seeking of knowledge is obligatory upon every Muslim in each and every circumstance with no exception. **There are plenty Noble Hadeeth for this.**

### AL KAFI - H 38, Ch. 1, h4

علي بن محمد وغيره، عن سهل بن زياد ومحمد بن يحيى، عن أحمد بن محمد ابن عيسى، جميعا، عن ابن محبوب، عن هشام بن سالم، عن أبي حمزة، عن أبي إسحاق السبيعي عن حدثه قال: سمعت أمير المؤمنين يقول: أيها الناس اعلموا أن كمال الدين طلب العلم والعمل به، ألا وإن طلب العلم أوجب عليكم من طلب المال، إن المال مقسوم مضمون لكم، قد قسمه عادل بينكم، وضمنه وسيفي لكم، والعلم مخزون عند أهله، وقد امرتم بطلبه من أهله فاطلبوه

Ali ibn Muhammad and others have narrated from Sahl ibn Ziyad and Muhammad ibn Yahya from Ahmad ibn Muhammad ibn 'Isa all from ibn Mahbub from Hisham ibn Salim from abu Hamza from abu Ishaq al-Subay'ī from one who narrated to him who has said the following: "I heard Amir al-Mu'minin Ali, recipient of divine supreme covenant, saying, 'O people, you must know that religion becomes complete through seeking knowledge and acting accordingly. **You must know that seeking knowledge is of a stronger imperative nature for you than seeking wealth. In wealth everyone's share is guaranteed. A Just One has already divided wealth among you. He (s.w.t.) and my sword guarantee that you receive your share. Knowledge, however, is stored with those who possess it. You are commanded to seek knowledge from them. You must seek knowledge.**"

It is wrong to say that we do not have the time for it and therefore we will leave it to the others to seek the knowledge, whilst we ourselves remain ignorant and occupy ourselves in other affairs. Whenever the need arises, we will then ask them our questions and hopefully receive the correct answers from them. All we have to do is to pay them for it and we are sorted.

This approach would be in contradiction to the Hadeeth of *Thaqalayn* where the guarantee of salvation is **conditional** upon holding on to **both** the Holy Quran and the Noble *Sunnah*.

### 3 -THE PROPER WAY TO ACQUIRE KNOWLEDGE

#### MUSTADRAK AL WASAAIL – VOL 17 H 21426

مُحَمَّدُ بْنُ إِبْرَاهِيمَ النُّعْمَانِيُّ فِي كِتَابِ الْعَيْبَةِ، عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ مَنْ دَخَلَ فِي هَذَا الدِّينِ بِالرَّجَالِ أُخْرِجَهُ  
مِثْلَهُ الرَّجَالُ وَ مَنْ دَخَلَ فِيهِ بِالْكِتَابِ وَ السُّنَّةِ زَالَتِ الْجِبَالُ قَبْلَ أَنْ يَزُولَ

The Holy Imam Ja'far Al Sadiq (a.s.) said: **'Whoever enters in this religion by a person, he will exit from it by way of a person, and whoever enters in this by the Book (Holy Quran) and the Sunna, mountains will disappear before he does.'**

We have been clearly advised not to take religion from people for that would result in weak faith with low conviction. The instructions are specific about the sources of knowledge. The Holy Quran and the Noble Sunnah.

For example, if we take religion from one Mujtahid who has made the playing of Chess a prohibition in line with the Sunnah (For example Agha Sistani), then the next Mujtahid who has made the playing of Chess to be permissible (For example Agha Khamenei) will be taking us away from the religion of the Ahl Ul Bayt (a.s.). **We will always be in a state of doubt whether we are on the correct path or not, for there are conflicting Fatwas everywhere.**

And so when we take the religion from the text, it would be easier for people to move a mountain rather than shift us from our faith. This would be our state of conviction. After all, religion is based on conviction, not on doubt.

#### AL KAFI - H 2870, CH 165, h 5

الحسين بن محمد، عن أحمد بن إسحاق، عن بكر بن محمد، عن أبي عبدالله عليه السلام قال: إن الشك  
والمعصية في النار، ليسا منا ولا إلينا

Al-Husayn ibn Muhammad has narrated from Ahmad ibn Ishaq from Bakr ibn Muhammad from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following: "Abu 'Abd Allah, recipient of divine supreme covenant, has said,

‘Doubters and disobeyers are in the fire. These are not from us nor are they directed to us.’”

#### WASAAIL US SHIA – VOL 27 H 33185

وعن ابن محبوب أو غيره، عن مثنى الحنائط، عن أبي بصير قال: قلت لابي جعفر (عليه السلام): ترد علينا أشياء لا نجدها في الكتاب والسنة فنقول فيها برأينا، فقال: أما أنك إن أصبت لم توجر، وإن أخطأت كذبت على الله

It has been narrated from Abu Mahboob or others from Mathni Al Hanaat from Abu Baseer that he said to Abu Ja’far (a.s.): ‘We want something from you but cannot find in the Book or Sunnah, shall we say it from our opinion?’ He (a.s.) replied: ‘No! **If you get it right you will get no reward for it, and if you get it wrong you will have ascribed a lie to Allah (s.w.t.).**’

#### WASAAIL US SHIA – VOL 27 H 33191

عبد الله بن جعفر في (قرب الاسناد) عن أحمد بن محمد بن عيسى عن أحمد بن محمد بن أبي نصر قال: قلت للرضا (عليه السلام): جعلت فداك إن بعض أصحابنا يقولون: نسمع الأمر يحكى عنك وعن آبائك، فنقيس عليه ونعمل به، فقال: سبحان الله! لا والله ما هذا من دين جعفر (عليه السلام) هؤلاء قوم لا حاجة بهم إلينا، قد خرجوا من طاعتنا وصاروا في موضعنا فأين التقليد الذي كانوا يقلدون جعفرا وأبا جعفر (عليهما السلام)؟ قال جعفر: لا تحملوا على القياس، فليس من شئ يعدله القياس إلا والقياس يكسره

Abdullah Ibn Ja’far has narrated from Ahmad Bin Muhammad Bin Isa from Ahmad Bin Muhammad Bin Abu Nasr who said that he asked the Holy Imam Ali Al Ridha (a.s.): ‘May I be your ransom! Some of our companions say that they have heard Hadeeth from you and your fathers, we use analogy and act on them.’ He (a.s.) said: ‘Glory be to Allah! No! By God, **this is not from the religion of Ja’far (a.s.).** These people have no longer any need for us. They have come out of being obedient to us and are now in our position. **Where is the Taqleed that people used to do of Ja’far (a.s.) and the father of Ja’far (as.)?** Ja’far (a.s.) has said, ‘There is nothing to be gained by the use of analogy but the analogy will break it down.’

#### WASAAIL US SHIA – VOL 27 H 33219

وعن علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن بعض أصحابه قال: سئل أبو الحسن (عليه السلام) هل يسع الناس ترك المسألة عما يحتاجون إليه؟ قال: لا

It has been narrated from Ali Bin Ibrahim from Muhammad Bin Isa from Yunus from some companions who asked Abul Hassan (a.s.): ‘**Can we ask the people the answers to our problems?**’ He (a.s.) replied: **No!**’

They tell me that it is okay to follow whichever Mujtahid that you chose to follow and if he were to say it is permissible for you then it is, and if someone else’s Mujtahid tells him that it is prohibited then it shall be so for him. Both are right.

### **How can this be so?**

There is an apple on the table and you wish to eat it. If one of them tells you that it is okay to do so but the other one tells you that it is poisonous and therefore you must not eat it, what would be your course of action? Will you just eat it? Or would you rather stay away from it? It cannot be so that if one person eats it then he will be okay but the next one will die from it because he was supposed to listen to the other guy.

The apple is either poisonous or it is not. It cannot be both.

**In the same way a particular thing is either permissible or prohibited. Either it is spiritual food or spiritual poison. It cannot be both.**

Prevention is surely better than cure and staying away is better than falling into destruction.

### **AL KAFI - H 198, Ch. 21, h10 9 (EXTRACT)**

فإن الوقوف عند الشبهات خير من الاقتحام في الهلكات

The Holy Imam Ja’far Al Sadiq (a.s.) said: ‘**Restraint in confusing cases is better than indulging in destruction.**’

Knowledge can also be gained by talking to each other and discussing the statements of the holy Infallibles (a.s.) amongst us.

### **WASAAIL US SHIA – VOL 27 H 33248**

وعنه عن أحمد، عن عبد الله بن محمد الحجال، عن بعض أصحابه رفعه قال: قال رسول الله (صلى الله عليه وآله): تذاكروا وتلاقوا وتحدثوا فإن الحديث جلاء للقلوب، إن القلوب لتترين كما يرين السيف،



It has been narrated from Ahmad from Abdullah Bin Muhammad al Hajjal from some companions that the Holy Prophet (s.a.w.) said: '**Narrate Hadeeth amongst yourselves** from it reinvigorates the hearts. The hearts also become rusty as the swords do.'

#### **WASAAIL US SHIA – VOL 27 H 33283**

وعنه عن محمد بن الحسين، عن محمد بن إسماعيل ابن بزيع، عن صالح بن عقبة، عن يزيد بن عبد الملك، عن أبي عبد الله (عليه السلام) قال: تزاوروا فان في زيارتكم إحياء لقلوبكم وذكرنا لأحاديثنا، وأحاديثنا تعطف بعضكم على بعض فان أخذتم بها رشدتم ونجوتهم، وإن تركتموها ضللتهم وهلكتم، فخذوا بها وأنا بنجاكم زعيم

And it has been narrated from Muhammad Bin Al Husayn from Muhammad Bin Ismail Ibn Bazee from Saleh Bin Aqba from Yazeed Bin Abdul Malik from Abu ABdillah (a.s.) that: 'Visit each other, for your visitations renews your hearts and narrate our Hadeeth, for our Hadeeth make some of you incline towards some of you and your acquiring of **our Hadeeth will provide you with guidance and give you salvation, and if you were to leave them, then you will go astray and be destroyed**, and so acquire them for they will give you salvation.'

**Now what more can anyone say about that.**

## RARITY OF BELIEVERS

AL KAFI - H 2309, CH 96, h 2

عدة من أصحابنا، عن سهل بن زياد، عن ابن أبي نجران، عن مثنى الحنات، عن كامل التمار قال: سمعت أبا جعفر عليه السلام يقول: الناس كلهم بهائم ثلاثا إلا قليلا من المؤمنين، والمؤمن غريب ثلاث مرات

A number of our people have narrated from Sahl ibn Ziyad from Ibn Abu Najaran from Muthanna al-Hannat from Kamil al-Tammar who has said the following: "I heard abu Ja'far, recipient of divine supreme covenant, saying three times, 'People are animals, people are animals, people are animals, except a few of believers. **Believers are rare, believers are rare, and believers are rare.**'"

AL KAFI - H 2314, CH 96, h 7

الحسين بن محمد، عن معلى بن محمد، عن أحمد بن محمد بن عبد الله، عن علي بن جعفر قال: سمعت أبا الحسن عليه السلام يقول: ليس كل من قال بولايتنا مؤمنا ولكن جعلوا انسا للمؤمنين

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Ahmad ibn Muhammad ibn 'Abd Allah from Ali ibn Ja'far who has said the following: "I heard abu al-Hassan, recipient of divine supreme covenant, saying, '**Not everyone who speaks of our Wilayah (Divine Authority) is a believer.** They, however, are made to serve as boasting morals of the believing people.'"

**Believers are rare, says our Master (a.s.). Believers are over two hundred million in this world today, say the people.**

**My! My! My!**

**How comes?**

**What religion are the two hundred million Shiites following today?**

**Shudder! Shudder! Shudder!**

## THE SUCCESSFUL 73<sup>RD</sup> SECT

It is an accepted Noble Hadeeth of the Holy Prophet (s.a.w.) that **only one** out of the seventy three Sects of the Muslim Ummah will actually make it whilst the other seventy two of them will face destruction.

Yet, when we speak to any of them, they all claim to be the one on the right path and so do we. After all we do cling to the Wilayah of our Holy Imam Ali Ibn Abi Talib (a.s.) and the Holy Imams (a.s.) that followed him (a.s.).

But clinging to the Wilayah is not the only condition. There are two more.

### BIHAR UL ANWAAR – VOL 36

علي بن محمد الخزاز في كتابه (الكفاية) في النصوص على عدد الأئمة (عليهم السلام) عن الحسين بن محمد بن سعيد، عن محمد بن أحمد الصفواني، عن مروان بن محمد السنجاري، عن أبي يحيى التميمي، عن يحيى البكاء، عن علي (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): ستفترق امتي على ثلاث وسبعين فرقة، فرقة منها ناجية والباقيون هالكون، والناجون الذين يتمسكون بولايتكم، ويقتبسون من علمكم، ولا يعملون برأيهم، فأولئك ما عليهم من سبيل.

The Holy Imam Ali (a.s.) said: ‘The Holy Prophet (s.a.w.) said: ‘My nation will divide into seventy three Sects, only one of which will achieve salvation whilst the rest will be destroyed. **The successful will be the ones who will adhere to your Mastership (Wilayah) and quote from your knowledge, and they will not act according to their opinion.** They are the ones on the right Path.

The Noble Hadeeth quite clearly states that **we should only quote from the knowledge of the Holy Imams (a.s.) and not act according to our opinion.**

**This quite clearly negates the issuance of Fatwas and acting upon them,** for these are opinions based on jurisprudence on the principles of the Sunni Imam Shafei and are **not** a quote from the Noble Hadeeth.

# FALSE CONCEPTS

## FALSE CONCEPT ONE

Just as a sick person goes to the doctor when he falls sick, and the bridge builder goes to the engineer to get it built, therefore we go to the Mujtahid to get our questions answered and so do his Taqleed.

## REFUTATION

This is an analogous situation and analogy is completely forbidden in religion. You cannot apply the solution of one situation to another one.

## AL KAFI - H 171, Ch. 19, h15

محمد بن إسماعيل، عن الفضل بن شاذان، عن صفوان بن يحيى، عن عبد الرحمن بن الحجاج، عن أبان بن تغلب عن أبي عبدالله (عليه السلام) قال: إن السنة لا تقاس ألا ترى أن امرأة تقضي صومها ولا تقضي صلاتها يا أبان! إن السنة إذا قيست محق الدين.

Muhammad ibn 'Isma'il has narrated from al-Fadl ibn Shadhan from Safwan Yahya from 'Abd al-Rahman ibn al-Hajjaj from Aban ibn Taghlib from abu 'Abd Allah , recipient of divine supreme covenant, who has said the following: “**The Sunnah** (tradition of the Holy Prophet, recipient of divine supreme covenant) **cannot be learned through analogy**. Consider a woman has to make up for her fast missed due to menses but she does not have to make up for the prayers that she would miss in such times. **O Aban, the use of analogy destroys religion.**”

## BIHAR UL ANWAAR – VOL. 2 CHAPTER ON TAQLEED H32

ير: ابن معروف، عن حماد بن عيسى، عن ربعي، عن فضيل، قال: سمعت أبا جعفر عليه السلام يقول: كل ما لم يخرج من هذا البيت فهو باطل

It has been narrated from Ibn Marouf from Hammad Bin Isa from Raba'l from Fudhail who said that he heard the Holy Imam Ja'far Al Sadiq (a.s.) that: **'Whatsoever that does not come out from this Household is void.'**

**And since this concept does not come from the Holy Household of the Holy Ahl Ul Bayt (a.s.) it is therefore void.**

### **FALSE CONCEPT TWO**

Taqleed of a Mujtahid is obligatory as soon as one becomes *baaligh* (enters adulthood). If one is not in the Taqleed of a Mujtahid, then none of his deeds would be acceptable.

### **REFUTATION**

Where does this come from?

Are these the instructions of the Holy Prophet (s.a.w.) or any of the Holy Imams (a.s.)? There is no such Hadeeth.

**In whose Taqleed was the first Mujtahid before he became a qualified Mujtahid?**

What about the people of that time. Were all their deeds futile as well?

### **BIHAR UL ANWAAR – VOL. 2 CHAPTER ON TAQLEED H32**

ير: ابن معروف، عن حماد بن عيسى، عن ربي، عن فضيل، قال: سمعت أبا جعفر عليه السلام يقول: كل ما لم يخرج من هذا البيت فهو باطل

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### **FALSE CONCEPT THREE**

Our Holy Imam (a.s.) is in occultation and therefore we have no choice but to follow the Mujtahids during this period.

## REFUTATION

Hello? Who told us to do that? The same Holy Imam Mahdi (a.s.) who is in occultation said: -

### THE HOLY IMAM AL MAHDI (A.S.)'S ORDER – AL IHTIJAJ AL TABARSI VOL. 2

مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ عَصَامٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنِ إِسْحَاقَ بْنِ يَعْقُوبَ قَالَ سَأَلْتُ مُحَمَّدَ بْنَ عُمَانَ الْعَمْرِيَّ أَنْ يُوصِلَ لِي كِتَابًا قَدْ سَأَلْتُ فِيهِ عَنْ مَسَائِلَ أَشْكَلَتْ عَلَيَّ فَوَرَدَ التَّوَقُّعُ بِخَطِّ مَوْلَانَا صَاحِبِ الزَّمَانِ عَ أَمَّا مَا سَأَلْتَ عَنْهُ أُرْسِدَكَ اللَّهُ وَتَبْتَكَ إِلَيَّ أَنْ قَالَ وَ أَمَّا الْحَوَادِثُ الْوَاقِعَةُ فَارْجِعُوا فِيهَا إِلَى رُوَاةِ حَدِيثِنَا فَإِنَّهُمْ جِئِي عَلَيْكُمْ وَ أَنَا حُجَّةُ اللَّهِ

Tradition from Imam Al-Mahdi (a.s.) in a reply to Ishaq ibn Ya'qub: "As far as newly occurring circumstances are concerned, you should refer to the **narrators of our Hadeeth**, for they are my proof over and I am Allah (s.w.t.)'s Proof."

**The Mujtahid does not narrate Hadeeth, he merely issues his own Fatwa. The narrators of Hadeeth are those that do just that. They narrate Hadeeth.**

### BIHAR UL ANWAAR – VOL. 2 CHAPTER ON TAQLEED H32

ير: ابن معروف، عن حماد بن عيسى، عن ربيعي، عن فضيل، قال: سمعت أبا جعفر عليه السلام يقول: كل ما لم يخرج من هذا البيت فهو باطل

It has been narrated from Ibn Marouf from Hammad Bin Isa from Raba'l from Fudhail who said that he heard the Holy Imam Ja'far Al Sadiq (a.s.) that: **'Whatsoever that does not come out from this Household is void.'**

**And since this concept does not come from the Holy Household of the Holy Ahl Ul Bayt (a.s.) it is therefore void.**

### FALSE CONCEPT FOUR

The Taqleed of a Mujtahid equates to the Taqleed of the Holy Imam Mahdi (a.s.) and so it is obligatory for us to do so during the period of Major occultation.

## REFUTATION

Hang on a minute! First of all the Mujtahid has never been appointed by the Holy Imam Mahdi (a.s.) to be followed.

Secondly, there are conflicting Fatwas everywhere and so all of them cannot be under the guidance of the Holy Imam (a.s.). Otherwise they would all be issuing the same Fatwa on each and every issue.

**This is just another product that has been manufactured in this world.**

## **BIHAR UL ANWAAR – VOL. 2 CHAPTER ON TAQLEED H32**

ير: ابن معروف، عن حماد بن عيسى، عن ربي، عن فضيل، قال: سمعت أبا جعفر عليه السلام يقول: كل ما لم يخرج من هذا البيت فهو باطل

It has been narrated from Ibn Marouf from Hammad Bin Isa from Raba'l from Fudhail who said that he heard the Holy Imam Ja'far Al Sadiq (a.s.) that: **'Whatsoever that does not come out from this Household is void.'**

**And since this concept does not come from the Holy Household of the Holy Ahl Ul Bayt (a.s.) it is therefore void.**

## **FALSE CONCEPT FIVE**

There are certain questions which only a Mujtahid can answer and so we have to be in his Taqleed.

## **REFUTATION**

Take a look at the Holy letter of the Holy Imam Mahdi (a.s.) regarding this.

'Do not ask me what loss or benefit you will get from me during the occultation. This is like when the sun is hidden behind the clouds and still benefits the people. I am a safety for the life on this earth in the same way as the stars are for life in the skies. **Therefore close the doors to those questions that do not concern you**, and try to find out that which you need to find out. And keep praying more and more for my appearance as in this there is betterment for you'. – **Bihar Ul Anwar**

Why don't we just obey the Master of the time (a.s.) and avoid the irrelevant questions like:

If we go to the moon or the North Pole, which direction shall we pray in?

Is human cloning permissible?

What about In Vitro Fertilisation etc.

And so we need the services of a Mujtahid for this.

**No, we do not!** There is a simple rule in religion for all matters.

**WASAAIL US SHIA – VOL 6 CH 19 H 7997**

قَالَ الصَّادِقُ ع كُلُّ شَيْءٍ مُطْلَقٌ حَتَّى يَرَدَ فِيهِ نَهْيٌ

So said the Holy Imam Al Sadiq (a.s.): **‘Everything is permissible unless there is a prohibition order for it.’**

God Willing! I shall be covering this in my article, **‘Questions On Ijtihad’**, in more detail.



# HADEETH NORMALLY PRESENTED TO JUSTIFY THE TAQLEED OF A MUJTAHID

Although approximately six Hadeeth are normally presented for the justification of Taqleed of a Mujtahid over and above the arguments based on their own thinking, four of them refer to the following of a narrator of Hadeeth, and this quite clearly precludes the Mujtahid as discussed before.

The other two Hadeeth that are normally presented are given below and dealt with: -

## AL IHTIJAJ AL TABARSI – VOL 2

فَأَمَّا مَنْ كَانَ مِنَ الْفُقَهَاءِ صَانِعًا لِنَفْسِهِ حَافِظًا لِدِينِهِ مُخَالَفًا عَلَى هَوَاهُ مُطِيعًا لِأَمْرِ مَوْلَاهُ فَلِلْعَوَامِّ أَنْ يُقَلِّدُوهُ وَ ذَلِكَ لَا يَكُونُ إِلَّا بَعْضَ فُقَهَاءِ الشِّيْعَةِ لَا جَمِيعَهُمْ

The Holy Imam Hassan Al Askari (a.s.) said: ‘Whoever of the jurists safeguards himself, is protective of his religion, opposes his temptations, is obedient to his Master’s commands, then the common people must emulate him, and this is only for some of the Shiite Jurists and not all of them.’

## REFUTATION

First of all, **no Mujtahid has ever placed any reliance on this Hadeeth nor will one ever do so**, for this has been classified as **a solitary Hadeeth** and hence the principles of Ijtihad do not allow anyone to place reliance upon it. There are hundreds of Hadeeth on Taqleed and they have all forbidden it, this is the only one which is going against all of them.

Secondly, this is only one sentence of a Hadeeth which is three and a half pages long (given below) and this sentence should be looked at in the context of the Hadeeth.

Thirdly, this Hadeeth is an explanation of the Quranic Verses 2:77 & 78 which have been revealed in **condemnation of conjecture** (a tool of Ijtihad on which Fatwas are based) **and production of a personal book** (Tawzeeh Ul Masaail?) which contains Fatwas regarded as being part of the religion of Allah (s.w.t.).

See for yourself.

### TAFSEER IMAM HASSAN AL ASKARI (A.S.)

تفسير الإمام عليه السلام [ج، [الإحتجاج] بالسناد إلى أبي محمد العسكري ع في قوله تعالى و منهم [ أميون لا يعلمون الكتاب إلا أمانى قال ع ثم قال الله تعالى يا محمد و من هؤلاء اليهود أميون لا يعرفون الكتاب و لا يكتبون كالممي منسوب إلى أمه أي هو كما خرج من بطن أمه لا يقرأ و لا يكتب لا يعلمون الكتاب المنزل من السماء و لا المتكذب به و لا يميزون بينهما إلا أمانى أي إلا أن يقرأ عليهم و يقال هذا كتاب الله و كلمه لا يعرفون إن فرى من الكتاب خلاف ما فيه و إن هم إلا يظنون أي ما يقرأ عليهم رؤسأوهم من تكذيب محمد ص في نبوته و إمامة علي ع سيد عترته ع و هم يفلدونهم مع أنه محرم عليهم تقليدهم فويل للذين يكتبون الكتاب بأيديهم ثم يقولون هذا من عند الله ليشتروا به ثمنًا قليلاً قال ع قال الله تعالى هذا القوم من اليهود كتبوا صفة زعموا أنها صفة محمد ص و هي خلاف صفته و قالوا للمستضعفين منهم هذه صفة النبي المبعوث في آخر الزمان أنه طويل عظيم البدن و البطن أصهب الشعر و محمد ص بخلافه و هو يجيء بعد هذا الزمان بخمسمائة سنة و إنما أرادوا بذلك لتبقى لهم على ضعفائهم رئاستهم و تدوم لهم إصاباتهم و يكفوا أنفسهم مئونة خدمة رسول الله ص و خدمة علي ع و أهل خاصته فقال الله عز و جل فويل لهم مما كتبت أيديهم و ويل لهم مما يكسبون من هذه الصفات المحرفات المخالفات لصفة محمد ص و علي ع الشدة لهم من العذاب في أسوء بقاع جهنم و ويل لهم الشدة من العذاب ثانية مضافة إلى الأولى مما يكسبونه من الأموال التي يأخذونها إذا تبتوا أعوامهم أثبتوا عوامهم على الكفر بمحمد رسول الله ص و الجحد لوصيه أخيه علي بن أبي طالب ولي الله ثم قال ع قال رجل للصادق ع فإذا كان هؤلاء القوم من اليهود لا يعرفون الكتاب إلا بما يسمعون من علمائهم لا سبيل لهم إلى غيره فكيف دمهم بتقليدهم و القبول من علمائهم و هل عوام اليهود إلا كعوامنا يفلدون علماءهم فإن لم يجز لأولئك القبول من علمائهم لم يجز لهؤلاء القبول من علمائهم فقال ع بين عوامنا و علمائنا و بين عوام اليهود و علمائهم فرق من جهة و تسوية من جهة أما من حيث استورا فإن الله قد دم عوامنا بتقليدهم علماءهم كما دم عوامهم و أما من حيث افتروا فلما قال بين لي يا ابن رسول الله قال ع إن عوام اليهود كانوا قد عرفوا علماءهم بالكذب الصريح و بأكل الحرام و الرشاء و بتغيير الأحكام عن واجبيها بالشفاعات و العنايات و المصانعات و عرفوهم بالتعصب الشديد الذي يفارقون به أديانهم و أنهم إذا تعصبوا أزالوا حقوق من تعصبوا عليه و أعطوا ما لا يستحقه من تعصبوا له من أموال غيرهم و ظلموهم من أجلهم و عرفوهم يفارقون المحرمات و اضطروا بمعارف قلوبهم إلى أن من فعل ما يفعلونه فهو فاسق لا يجوز أن يصدق على الله و لا على الوسايط بين الخلق و بين الله فلذلك دمهم لما قلدوا من قد عرفوا و من قد علموا أنه لا يجوز قبول خبره و لا تصديقه في حكاياته و لا العمل بما يؤديه إليهم ممن لم يشاهدوه و وجب عليهم النظر بأنفسهم في أمر رسول الله ص إذ كانت دلائله أوضح من أن تخفى و أشهر من أن لا تظهر لهم و كذلك عوام أمينا إذا عرفوا من فقهاهم الفسق الظاهر و العصبية الشديدة و التكالب على خطام الدنيا و حرامها و إهلاك من يتعصبون عليه و إن كان لإصلاح أمره مستحقا و الترفرف بالبر و الإحسان على من تعصبوا له و إن كان للإدلال و الإهانة مستحقا فمن قلد من عوامنا مثل هؤلاء الفقهاء فهم مثل اليهود الذين دمهم الله تعالى بالتقليد لفسقة فقهاهم فاما من كان من الفقهاء صائنا لنفسه حافظا لدينه مخالفا على هواه مطيعا لأمر مولاه فللعوام أن يفلدوه و ذلك لا يكون إلا

بَعْضَ فَفَهَاءِ الشَّيْعَةِ لَا جَمِيعَهُمْ فَأَمَّا مَنْ رَكِبَ مِنَ الْفَبَائِحِ وَالْفَوَاحِشِ مَرَآكِبَ فَسَقَةَ فَفَهَاءِ الْعَامَّةِ فَلَا تَقْبَلُوا مِنْهُمْ عَنَّا شَيْئًا وَلَا كَرَامَةً وَإِنَّمَا كَثُرَ التَّخْلِيْطُ فِيمَا يُتَحَمَّلُ عَنَّا أَهْلَ الْبَيْتِ لِذَلِكَ لِأَنَّ الْفَسَقَةَ يَتَحَمَّلُونَ عَنَّا فَيَحْرِفُوْنَ بِأَسْرِهِ لِجَهْلِهِمْ وَيَضَعُونَ الْأَشْيَاءَ عَلَى غَيْرِ وُجُوْهِهَا لِقِلَّةِ مَعْرِفَتِهِمْ وَأَخْرَيْنَ يَتَعَمَّدُونَ الْكُذْبَ عَلَيْنَا لِيَجْرُوا مِنْ عَرْضِ الدُّنْيَا مَا هُوَ زَادَهُمْ إِلَى نَارِ جَهَنَّمَ وَمِنْهُمْ قَوْمٌ نَصَابٌ لَا يَقْدِرُونَ عَلَى الْقَدَاحِ فِينَا فَيَتَعَلَّمُونَ بَعْضَ عُلُومِنَا الصَّحِيْحَةَ فَيَتَوَجَّهُونَ بِهِ عِنْدَ شَيْعَتِنَا وَيَنْتَقِصُونَ بِنَا عِنْدَ نَصَابِنَا ثُمَّ يُضَيِّفُونَ إِلَيْهِ أَضْعَافَهُ وَأَضْعَافَ أَضْعَافِهِ مِنَ الْأَكَاذِيبِ عَلَيْنَا الَّتِي نَحْنُ بُرَاءٌ مِنْهَا فَيَقْبَلُهُ الْمُسْتَسْلِمُونَ مِنْ شَيْعَتِنَا عَلَى أَنَّهُ مِنْ عُلُومِنَا فَضَلُّوا وَأَضَلُّوا وَهُمْ أَضْرُّ عَلَى ضَعْفَاءِ شَيْعَتِنَا مِنْ حَيْشِ يَزِيدَ عَلَيْهِ اللَّعْنَةُ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ عَ وَأَصْحَابِهِ فَإِنَّهُمْ يَسْتَلْبِثُونَ الْأُرُوَاحَ وَالْأَمْوَالَ وَهُؤُلَاءِ عُلَمَاءُ السُّوءِ النَّاصِبُونَ الْمُنْتَسِبُونَ بِأَتْنَهُمْ لَنَا مُوَالُونَ وَإِعْدَائِنَا مُعَادُونَ يُدْخِلُونَ الشُّكَّ وَالشُّبْهَةَ عَلَى ضَعْفَاءِ شَيْعَتِنَا فَيُضِلُّوهُمْ وَيَمْنَعُوهُمْ عَنِ قَصْدِ الْحَقِّ الْمُصِيبِ لَا جَرَمَ أَنَّ مَنْ عَلِمَ اللَّهُ مِنْ قَلْبِهِ مِنْ هؤُلَاءِ الْعَوَامِّ أَنَّهُ لَا يُرِيدُ إِلَّا صِيَانَةَ دِينِهِ وَتَعْظِيمَ وَلِيِّهِ لَمْ يَنْرُكْهُ فِي يَدِ هَذَا الْمُتَلَبِّسِ الْكَافِرِ وَ لَكِنَّهُ يُقْبِضُ لَهُ مُؤْمِنًا يَقِفُ بِهِ عَلَى الصَّوَابِ ثُمَّ يُوقِّفُهُ اللَّهُ لِلقَبُولِ مِنْهُ فَيَجْمَعُ اللَّهُ لَهُ بِذَلِكَ خَيْرَ الدُّنْيَا وَالْآخِرَةِ وَيَجْمَعُ عَلَى مَنْ أَضَلَّهُ لَعْنَ الدُّنْيَا وَ عَذَابِ الْآخِرَةِ ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ ص شِرَارُ عُلَمَاءِ أُمَّتِنَا الْمُضِلُّونَ عَنَّا الْقَاطِعُونَ لِلطَّرِيقِ إِلَيْنَا الْمُسْمُونَ أَضْدَادِنَا بِأَسْمَائِنَا الْمُلقَبُونَ أَنْدَادِنَا بِألقَابِنَا يُصَلُّونَ عَلَيْهِمْ وَ هُمْ لِلْعَنِّ مُسْتَحِقُّونَ وَ يَلْعَنُونَآ وَ نَحْنُ بِكِرَامَاتِ اللَّهِ مَعْمُورُونَ وَ بِصَلَوَاتِ اللَّهِ وَ صَلَوَاتِ مَلَائِكَتِهِ الْمُقَرَّبِينَ عَلَيْنَا عَنِ صَلَوَاتِهِمْ عَلَيْنَا مُسْتَعْنُونَ ثُمَّ قَالَ قِيلَ لِأَمِيرِ الْمُؤْمِنِينَ عَ مَنْ خَيْرُ خَلْقِ اللَّهِ بَعْدَ أَيْمَةِ الْهُدَى وَ مَصَابِيحِ الدُّجَى قَالَ الْعُلَمَاءُ إِذَا صَلَحُوا قِيلَ وَ مَنْ شَرُّ خَلْقِ اللَّهِ بَعْدَ إِبْنِيسَ وَ فِرْعَوْنَ وَ نُمْرُودَ وَ بَعْدَ الْمُنْتَسِمِينَ بِأَسْمَائِكُمْ وَ بَعْدَ الْمُتلقِبِينَ بِألقَابِكُمْ وَ الْآخِذِينَ بِأَمْكِنَتِكُمْ وَ الْمُتَأَمِّرِينَ فِي مَمَالِكِكُمْ قَالَ الْعُلَمَاءُ إِذَا فَسَدُوا هُمْ الْمُظْهَرُونَ لِلْأَبَاطِيلِ الْكَاتِمُونَ لِلْحَقَائِقِ وَ فِيهِمْ قَالَ اللَّهُ عَزَّ وَ جَلَّ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَ يَلْعَنُهُمُ النَّاعُونَ إِلَّا الَّذِينَ تَابُوا النَّايَةَ

## SURAH AL BAQARAH – VERSES 77 & 78

أُولَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيَّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ

And there are among them illiterates who know not the Book but only lies, **and they do but conjecture**. Woe, then, to those **who write the book with their hands** and then say: This is from Allah, so that they may take for it a small price; therefore woe to them for what their hands have written and woe to them for what they earn. (2:77-78)

The Holy Imam Hassan Al Askari (a.s.) has narrated that: 'Allah (s.w.t.) said to the Holy Prophet (s.a.w.) that: 'O Muhammad (s.a.w.)! From among the Jews there are some illiterates who do not know how to read or write just like an 'Ummi', which is actually associated with 'Umm', that is as if one has just been born and he does not know to read or write. They are those who neither know the Divine Book nor do they know the book that falsifies it and cannot differentiate between the two unless someone reads it for them and says that this is from Allah (s.w.t.). From whatever is

written therein, if someone were to relate something opposite to it then they would never be able to identify it. **These people base their talk on conjecture**, and are falsifying their Master the Holy Prophet (s.a.w.) and the leader of his (s.a.w.) pure progeny Ali Ibn Abi Talib (a.s.)'s *Imamat*. Whoever does this falsification, these it is that they emulate (Do *Taqleed* of), although it is forbidden for them to do so'.

A person came to the Holy Imam Ja'far Al Sadiq (a.s.) and asked, 'O son of the Prophet! What is the reason behind Allah (s.w.t.)'s condemnation of the Jews that they cannot recognise the Proof of Allah (s.w.t.) without listening to their Priests when they do not have any recourse other than this. Then how come they have been condemned for having emulated them and listening to them despite the fact that their people are like our people, that they listen to their Priests when it is not allowable for them to do so whilst we have been permitted to listen to our priests?'

The Holy Imam (a.s.) replied: 'In between our people and our priests, and their people and their priests, there is a difference as well as a similarity. **For what is similar between the two, Allah (s.w.t.) has also condemned the Muslims for emulating their priests just like their people having been condemned.** From what is the difference between the two our people have not been condemned for emulating their priests.' The person asked, 'Can you please explain the reason for this?'

The Holy Imam (a.s.) replied: 'The Jews were aware that their priests normally used to lie to them and eat that which is unlawful, and take bribes, and with someone's recommendation or as a favour to someone, amend the laws of Allah (s.w.t.) and they knew that their Priests were extremely prejudicial due to which they stray away from their religion. When they deal with someone with their prejudice, they deny him his rights, whilst they give his wealth to the one that they have decided to favour, and thus they are unjust on the rightful person. They surely know that these priests are unlawful in their deeds, despite that their hearts knew that whoever does so is a mischief maker, and that they do not accept the Prophets as intermediaries between Allah (s.w.t.) and his creatures, they still emulate them. This is the reason for their condemnation by Allah (s.w.t.). They emulated those that they knew, and knew about them that to take news from them and verify their speech about that person whom they had not seen, to act upon the words of their Priests is not correct, and it was obligatory upon them to ponder over the Holy prophet (s.a.w.) because his (s.a.w.) proofs were not hidden and were clear and well known and they were all aware of these.

**The order is the same for this Ummah as well, when they know that their Priests are involved in mischief and injustices and are very prejudicial and are openly inimical for the sake of the wealth of this world and prohibited deeds, and destroy the one whom they are prejudicial against although he could have been corrected by good advice. The one that they are close to, they become lenient with him and deal with him favourably although he may be deserving of**

disgrace and punishment. So, those of our people who emulate these priests are like those Jews who have been condemned due to their emulation of their mischievous and unjust priests.

But, Whoever of the jurists safeguards himself, is protective of his religion, opposes his temptations, is obedient to his Master's commands, then the common people must emulate him, and this is only for some of the Shiite Jurists and not all of them.

These characteristics are to be found in only some of the priests of the Shiites and not in all of them, because that priest who is like the mischief making jurist of the Muslims, who indulges in bad deeds, do not accept any of our orders from them and do not honour and respect them in any way. In order to gain this respect from the people, they have added a lot of their words to ours. When our words reach the mischief makers, they change them a lot due to their ignorance and they place them wrongly due to their lack of intellect and deliberately forge lies against us so that they can accumulate the wealth of this world, and this will be an entrance to Hell for them.

There is a group of *Nasibis* who, although are not capable of denying our authority, nevertheless learn our correct knowledge and take it to our Shiites. They talk about our deficiencies to our enemies and then they add certain false talks, which we are completely free from and strongly annoyed with. **Some of our obedient Shiites accept these talks as being knowledge emanating from us, the Holy Ahl Ul Bayt (a.s.).** These are people who have gone astray and are leading others astray.

These types of people (*Nasibis*) damage our weak minded Shiites more than the damage done by the army of Yazeed on the Holy Imam Husayn (a.s.) and his (a.s.) companions, because they take their lives and their wealth. This is more damaging, in our eyes, than the damage done by the army of Yazeed.

These bad *Nasibi* scholars, who portray themselves as the friends of our friends and the enemies of our enemies, create doubts in the beliefs of our Shiites, lead them astray and stop them from walking on the right and pure way.

But, from those strayed people, about whom Allah (s.w.t.) knows their intentions of safeguarding their religion, and respect and honour the Trustee of Allah (s.w.t.), **He (s.w.t.) does not let them stay with these mischievous unbelievers, and appoints an honourable believer who shows him the right way, and then Grants him the understanding to accept his advice,** and in this way for this person there is betterment in this world and in the hereafter while there are curses in this world for those that led him astray, and collects the punishment for them in the hereafter.'

After this the Holy Imam Ja'far Al Sadiq (a.s.) said: 'The Holy prophet (s.a.w.) said, 'The mischievous and evil scholar of my *Ummah* is the one who lead people astray away from us cut them off from our ways and call them **by using our names and our titles for those that oppose us** and they send salutations and greetings on them although they are deserving of curses and punishment, and they send curses on us, although we are honourable and lofty in our positions with Allah (s.w.t.) and are in receipt of salutations and greeting from Allah (s.w.t.) and His angels, and we are unconcerned with the salutations and greetings for them.

Long Hadeeth Eh?

**Imagine taking one sentence out of this to justify the Taqleed of a Mjтахid in complete contradiction to hundreds upon hundreds of prohibition orders.**

Anyhow, **do you now understand why this Tafseer is not being taught in the Hawzah of Qum?**

Over there they teach the theosophical explanation given by Syed Muhammad Husain Tabatabaie (Al Mizan) and the mixture of Sunni and Shiite commentaries (Namoonah).

**The explanation of the Holy Quran by the Holy Imam Hassan Al Askari (a.s.) does not form part of the syllabus of the Hawza of Qum.**

God Willing I shall be explaining this in more detail in my paper 'Questions On Hawzah Syllabus'.

The second Hadeeth that gets presented is that of Aban Bin Tablugh. There are two versions of this and I have given both of them below.

#### **RIJAAL IBN DAWOOD – 4 / 10**

قال له أبو جعفر عليه السلام اجلس في مسجد الكوفة و أفنت الناس ، إني أحب أن يرى في شيعتي مثلك

The Holy Imam Muhammad Al Baqir (a.s.) said to Aban: 'Sit yourself in the mosque of Kufa and give Fatwas to the people. I love to see people like you among my Shiites.'

## RIJAAL ALLAMAH HILLI (1 / 21) & RIJAAL AL NAJJASHI (7 / 10) & AL FIHRIST AL TOOSI (51 / 17)

قال له الباقر عليه السلام اجلس في مسجد المدينة و أفقت الناس ، فإنني أحب أن يرى في شيعتي مثلك

The Holy Imam Muhammad Al Baqir (a.s.) said to Aban: 'Sit yourself in the mosque of Medina and give Fatwas to people. I love to see people like you among my Shiites.'

### REFUTATION

The first obvious difference is the mention of the mosque. Was it kufa or was it Medina?

**Secondly, did you notice that NONE of these sources ever mention ANY narrators whatsoever?**

How on earth did the Mujtahids accept these Hadeeth when there are **no narrators mentioned anywhere** when the Mujtahids consider themselves to be experts in the science of Ilm Ul Rijaal (The knowledge of the narrators)?

**These guys never cease to amaze me!**

So, let us see what the Holy Imam (a.s.) has said about Aban Bin Tablugh.

### WASAAIL US SHIA – VOL 27 H 33294

مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ بِإِسْنَادِهِ عَنْ أَبَانَ بْنِ عُثْمَانَ أَنَّ أَبَا عَبْدِ اللَّهِ ع قَالَ لَهُ إِنَّ أَبَانَ بْنَ تَغْلِبَ رَوَى عَنِّي رَوَايَةً كَثِيرَةً فَمَا رَوَاهُ لَكَ عَنِّي فَارْوِهِ عَنِّي

Muhammad Bin Ali Bin Al Husayn has narrated from Aban Bin Uthman quoting the Holy Imam Ja'far Al Sadiq (a.s.) that: 'Surely Aban Bin Taghlab has narrated from me **numerous narrations**, so tell me what he has narrated to you from me.'

## RIJAAL AL NAJJASHI – (7 / 11)

جمع محمد بن عبد الرحمن بن فنتي بين كتاب التفسير لأبان و بين كتاب أبي روق عطية بن الحارث و محمد بن السائب و جعلها كتابا واحدا. أخبرنا أبو الحسين علي بن أحمد قال حدثنا محمد بن الحسن، عن الحسن بن متيل، عن محمد بن الحسين الزيات، عن صفوان بن يحيى و غيره، عن أبان بن عثمان عن أبي عبد الله عليه السلام أن أبان بن تغلب روى عني ثلاثين ألف حديث

In the compilation of Muhammad Bin Abdul Rahman Bin Fanti between the book of the commentary of Aban and the book of Abu Rouk Atiya Bin Al Harith and Muhammad Bin Al Sa'ib and made it one book and said that Abul Hassan Ali Bin Ahmad said that Muhammad Bin Al Hassan narrated to him from Al Hassan Bin Mateel from Muhammad Bin Al Husayn Al Ziyaat from Safwan Bin Yahya and others from Aban Bin Uthman from Abu Abdillah (a.s.): **'Surely Aban Bin Tablugh was a narrator of thirty thousand Hadeeth.'**

Well! Well! Well! We have a narrator of Hadeeth here and not a Mujtahid, now don't we? **Amazing!**



# CONCLUSION

## OBLIGATORY TAQLEED

If you do not do the Taqleed of the Holy Infallibles (a.s.), you will end up nullifying your deeds.

## FORBIDDEN TAQLEED

**Beware of Taqleed! Whosoever adorns this in religion is destroyed!**

How can Allah (s.w.t.) make obligatory upon His servants, obedience to one who is veiled from the mysteries of the heavens and the earth?

## THE TWO WEIGHTY THINGS

The guarantee of salvation is conditional upon holding on to BOTH of the weighty things. There is no mention of a third anywhere.

## CORRUPTION IN RELIGION

It is always the priests of the religion who corrupt it. The people are like sheep, they merely follow them.

## COURSE OF ACTION

As far as newly occurring circumstances are concerned, you should refer to the narrators of our Hadeeth.

Seeking of knowledge is obligatory upon every Muslim in each and every circumstance with no exception.

Whoever enters in this religion by a person, he will exit from it by way of a person, and whoever enters in this by the Book (Holy Quran) and the Sunna, mountains will disappear before he does.

Narrate Hadeeth amongst yourselves for they will give you salvation.

Believers are rare. Not everyone who speaks of *Wilayah* (Divine Authority) of Holy Infallibles (a.s.) is a believer.

#### THE SUCCESSFUL 73<sup>RD</sup> SECT

We should only quote from the knowledge of the Holy Imams (a.s.) and not act according to our opinion.

#### FALSE CONCEPTS

In whose Taqleed was the first Mujtahid before he became a qualified Mujtahid?

From all this, I hereby conclude that the concept of the Taqleed of a non-Infallible did not emanate from the Holy Household of the Holy Ahl Ul Bayt (a.s.) and is therefore void.

It looks like the arch-deceiver has done his job well among the Shiites.

*Bashir Alidina*

*July 2010*