

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَامٌ تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجَلْ فَرَجَهُمْ وَالْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

Sermon in condemnation of Fatwa Givers

تَرُدُّ عَلَى أَحَدِهِمُ الْقَضِيَّةَ فِي حُكْمٍ مِنَ الْأَحْكَامِ فَيُحْكِمُ فِيهَا بِرَأْيِهِ ثُمَّ تَرُدُّ تِلْكَ الْقَضِيَّةَ بِعَيْنِهَا عَلَى غَيْرِهِ فَيُحْكِمُ فِيهَا بِخِلَافِ قَوْلِهِ ثُمَّ يَجْتَمِعُ
الْقُضَاةُ بِذَلِكَ عِنْدَ الْإِمَامِ الَّذِي اسْتَفْضَاهُمْ فَيُصَوِّبُ آرَاءَهُمْ جَمِيعاً وَ إِيَّاهُمْ وَاحِداً وَ نَبِيَّهُمْ وَاحِداً وَ كِتَابَهُمْ وَاحِداً

'The case is referred to one of them regarding a judgment from the judgments, so he issues a judgment with regards to it by his opinion. Then that very case exactly is referred to someone else, and he issues a judgment regarding it opposite to his (the first one's) word. Then the judges gather with that (case) in the presence of the leader who had appointed them as judges, so he approves both their judgments; and (although) their God is One, their Book is one.

– أَمْ أَمَرَهُمُ اللَّهُ [تَعَالَى] سُبْحَانَهُ بِالِاخْتِلَافِ فَأَطَاعُوهُ أَمْ تَهَاوَمَ عَنْهُ فَعَصَوْهُ

Did Allah^{-azwj} the Glorious Command them with the differing, so they are obeying Him^{-azwj}, or did He^{-azwj} Forbid them from it, so they are disobeying Him^{-azwj}?

أَمْ أَنْزَلَ اللَّهُ سُبْحَانَهُ دِيناً نَاقِصاً فَاسْتَعَانَ بِحِمِّهِ عَلَى إِمَامِهِ

Or did Allah^{-azwj} Send down a deficient Religion, so He^{-azwj} now Seeks assistance with them upon completing it?

أَمْ كَانُوا شُرَكَاءَ لَهُ فَلَهُمْ أَنْ يَقُولُوا وَ عَلَيْهِ أَنْ يَرْضَى

Or were they associates of His^{-azwj}, so for them is that they should be saying, and upon Him^{-azwj} would be that He^{-azwj} Agrees?

أَمْ أَنْزَلَ اللَّهُ سُبْحَانَهُ دِيناً تَاماً فَفَصَّرَ الرَّسُولُ ص عَنْ تَبْلِيغِهِ وَ أَدَّاهِ

Or did Allah^{-azwj} Send down a complete Religion, but the Rasool^{-saww} was deficient from delivering it and fulfilling it?

وَ اللَّهُ سُبْحَانَهُ يَقُولُ مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

And Allah^{-azwj} the Glorious is Saying: ***We have not neglected in the Book of anything [6:38].*** And in it is ***clarification of all things [16:89].***

وَ فِيهِ [يَتَبَيَّنُ كُلُّ] تَبَيَّنٌ لِكُلِّ شَيْءٍ وَ ذَكَرَ أَنَّ الْكِتَابَ يُصَدِّقُ بَعْضُهُ بَعْضاً وَ أَنَّهُ لَا اخْتِلَافَ فِيهِ فَقَالَ سُبْحَانَهُ وَ لَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ
لَوْجَدُوا فِيهِ اخْتِلَافاً كَثِيراً

And Allah^{-azwj} Mentioned that the Book, part of it ratifies a part, and that there are no contradictions in it. So, the Glorious One Said: ***And if it was from anyone other than Allah, they would have found in it a lot of discrepancies [4:82].***

وَإِنَّ الْقُرْآنَ ظَاهِرُهُ أَيْقُنٌ وَبَاطِنُهُ عَمِيقٌ لَا تُفْقَى عَجَائِبُهُ وَلَا تَنْقُضِي عَرَائِبُهُ وَلَا تُكْشِفُ الظُّلُمَاتُ إِلَّا بِهِ

And the Quran is such that its apparent is elegant and its esoteric is deep. Neither do its wonders end nor would its strangeness expire, nor can the darkness be removed except by it'.¹

¹ Nahj Al Balagah – Sermon No. 18