

Letter 17

Thul-Hijjah 3, 1329 A.H.

I. Appreciating the debater's sentiments

1) I swear by your eyes that I have never seen anyone more good-hearted, faster in dealing with the topic, more attentive, deeper in vision, stronger in argument, clearer in proof, than you. Your letters have come like a flowing waterfall, and your arguments have taken control over all my senses and sentiments. Your latest letter twists the necks of men, smashes the head of falsehood.

II. Admitting There is no Objection if Ahl ul-Sunnah Rely on Shi'a Authorities

2) The Sunni no longer has any excuse for not relying on his Shi'a brother if the latter is trustworthy. Your view in this regard is the clear truth, and that of your opponents is nothing more than fanaticism and intolerance. Their argument that it is wrong to rely on the Shi'as contradicts their actual deeds, and their deeds in fact contradict their arguments. Their arguments and deeds do not race with each other in the arena, nor do they pursue the same goal, due to the clash between them which causes them to clash.

For this reason, their argument has been proven faulty, while yours remains invincible. During such a short time, you have produced what I would consider a dissertation for which a title like "Shi'a Authorities in Support of Sunni Authorities" may be appropriate. The objective is not to defend this sect or that or win an argument; rather, I hope it will, if Allah so wills, bring a glorious reform to the Islamic world.

III. His belief in the Miracles of Ahl al-Bayt

3) We believe in all Allah's miracles, in those of our Master the Commander of the Faithful, and in those of Ahl al-Bayt, peace be upon them, more than what you indicate.

IV. Dilemma at Compromising the Above with what Ahl Al-Qibla do

4) The question now is why have the people of the qibla turned away from following the path of the Imams of Ahl al-Bayt (as)? Why didn't they worship Allah through their own concepts of usul and furu'? Why have they not taken their word as the final word in the matter in which they differed? Why have the nation's scholars not been researching their views?

Why have they instead opposed them ideologically? The nation's scholars have always been, from sons to fathers, referring to those besides Ahl al-Bayt without denying doing so. If the Book's verses and the Sunnah's texts are as you indicate, Ahl al-Qibla would not have turned away from the Imams of Ahl al-Bayt, nor would they have accepted any alternative to them. But they did not understand of the Book and the Sunnah other than the praise of Ahl al-Bayt, and the necessity of loving and respecting them. The ancestors are closer to the truth and more familiar with the meanings of the Sunnah and the Book

(“and follow their own guidance (Qur'an, 6:90),”

Wassalam.

Sincerely,

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