

Preface

In the name of Allah, the Beneficent, the Merciful

Praise be to Allah, Who has distinguished His slave and Messenger Muhammad with the high dignity and high position near Him, has taught him the knowledge of the first and the last and has given him virtues that He has never given to any other one in the worlds.

(Allah best knows where He places His mission; Qur'an 6: 124)

so He has ended with Muhammad prophethood and revelation and has annulled with his *Shari'ah* all the previous sacred *Shari'ahs* concerning the actions of people. [1](#)

What has been permitted by Muhammad (S) is permissible until the Day of Resurrection and what has been prohibited by him is impermissible until the Day of Resurrection. All his verdicts are valid until the Day of Resurrection. This has been agreed upon unanimously by all the Muslims like their consensus on his prophethood. None of them has ever said a word opposite to this.

They have known that the Islamic *Shari'ah* has encompassed the worldly life and afterlife with all their systems and laws. It (the Islamic *Shari'ah*) is wise in all its verdicts and just in all its criteria. It is the wise civilization, which is kind and good to the people of the earth in everywhere and every age with all their different races, colors and languages.

The Legislator of Islam (the Aware of the unseen, the Almighty) has not left any aim unless He has declared its way and showed to the men of understanding its guide. Far be it from Him to leave His people to their own opinions or to let them rove in His religion vigorously. He has bound them via His messenger (S) with His two "ropes" and preserved them with His two "weighty things". [2](#)

His Messenger has promised them of guidance if they would keep to them "the two weighty things" and warned them of deviation if they would turn away from them. He has told them that these two weighty things would never separate nor would the earth be empty of them until they would come to him at the pond (in Paradise). Whoever turns his back to them, the Prophet (S) will turn his back to him.

Their (the Prophet's progeny's) example in this Ummah is like the gate of *Hitta* "repentance" of the Israelites and like the Ark of Prophet Noah (S) for his people. No one, whatever high position he has, is to follow other than their path:

***"And whoever acts hostilely to the Messenger after that guidance has become manifest to him, and follows other than the way of the believers, We will turn him to that to which he has (himself) turned and make him enter hell."* (Qur'an 4: 115).** [3](#)

No one, when interpreting a Qur'anic verse or a prophetic tradition, is to deviate from the apparent meaning that comes to mind except if there is a clear evidence. If there is a clear evidence, one has to interpret a verse or a tradition according to that evidence; otherwise he will be deviate and heretic.

This has been agreed upon by all the Muslim nation, the Ummah of Muhammad (S) with all its sects. They have followed the apparent meanings of the Qur'an and the Sunna besides their clear texts (*nusoos*).[4](#)

They have done like the all peoples of the different languages, who interpret their wordings with the apparent meanings that come to mind. They do not interpret them according to their tendencies and advantages whether personal or general.

Yes! I have found, regretfully, some of the rulers and notables of those past ages preferring their *ijtihad*, due to their advantages, to the apparent meanings of the Qur'an and the Sunna and their clear texts. They have interpreted those texts according to their tendencies audaciously and led people to contradict them (the Qur'an and the Sunna) willingly or unwillingly with all their powers. This cannot be excused in any case. We are Allah's and to Him we shall surely return!

Allah has said:

***"... and whatever the Messenger gives you, accept it, and from whatever he forbids you, keep back, and be careful of (your duty to) Allah; surely Allah is severe in retributing (evil)"* (Qur'an 59:7)**

***"And it behooves not a believing man and a believing woman that they should have any choice in their matter when Allah and His Messenger have decided a matter; and whoever disobeys Allah and His Messenger, he surely strays off a manifest straying"* (Qur'an 33:36)**

***"But no! by your Lord! They do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission"* (Qur'an, 4:65)**

***"Most surely it is the Word of an honored messenger. The processor of strength, having an honorable place with the Lord of the Dominion. One (to be) obeyed and faithful in trust. And your companion is not gone mad"* (Qur'an, 81: 19-22)**

“Most surely, it is the Word brought by an honored Messenger. And it is not the word of a poet; little is it that you believe. Nor the word of a soothsayer; little is it that you mind. It is a revelation from the Lord of the worlds” (Qur’an 69:40–43)

“Nor does he speak out of desire. It is naught but revelation that is revealed. The Lord of Mighty Power has taught him” (Qur’an, 53:3–5).

The sayings of the Prophet (S) are like the speech of the Holy Qur'an:

“Falsehood shall not come to it from before it nor from behind it; a revelation from the Wise, the Praised One” (Qur’an, 41:42).

One who believes in these Qur'anic verses and believes in Muhammad's prophethood, must not deviate from his sayings even by a hair's breadth or less. Those people have not deviated from the Prophet's sayings but they have become *mujtahids* interpreting his sayings by themselves

“... while they thought that they were acquiring good by their works” (Qur’an, 18: 104).

We are Allah's and to Him we shall return!

Here are some examples of interpreting the clear texts by those people according to their own opinions. They have preferred their personal benefits to those verses and traditions.

This is what I could collect in hastiness and due to my old age and in spite of the distresses, grudges, seditions and the ordeals of time surrounding us. And with none but Allah is the direction of my affair to a right issue; on Him do I rely and to Him do I turn.

Here they are; one hundred examples in seven chapters. Listen to them and then you have the right to give your opinion about them. Allah is the Guide to the truth and to the right path and to Him is our return. Allah is Sufficient for us! Most Excellent is He, in Whom we trust. Most excellent is the Patron and most excellent is the Helper.

- [1.](#) Not the basic principles of religion like monotheism, justice, prophethood, resurrection, paradise, hell, rewarding and punishment. These principles have been adopted by all the prophets (S) since Adam (S) until Prophet Muhammad (S).
- [2.](#) The “two ropes” or the “two weighty things” refer to the Qur'an and the Prophet's progeny.
- [3.](#) Ibn Mardawayh mentioned when interpreting this verse: “...acts hostilely to the Messenger..” and “guidance” mentioned in the verse concern 'Ali (as) and what he faces from people”. Al-Ayyashi in his Tafseer mentioned the same. The true traditions narrated from Ahlul Bayt (as) have confirmed that “the way of the believers” is the way of Ahlul Bayt (as).
- [4.](#) Plural form of nass.

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