

[Home](#) > [Mizan al-Hikmah \(Scale of Wisdom\)](#) > [The Obscure Matter](#) > Obligation to Abandon Obscure Matters

The Obscure Matter

The Obscure Matter الشُّبْهَة

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الشُّبْهَة

- الإمامُ عليٌّ (عَلَيْهِ السَّلَامُ): إِنَّمَا سُمِّيَتِ الشُّبْهَةُ شُبْهَةً لِأَنَّهَا تُشْبِهُ الْحَقَّ ، فَأَمَّا أَوْلِيَاءُ اللَّهِ فَضِيَاؤُهُمْ فِيهَا الْيَقِينُ¹ وَدَلِيلُهُمْ سَمَتُ الْهُدَى ، وَأَمَّا أَعْدَاءُ اللَّهِ فَدُعَاؤُهُمْ فِيهَا الضَّلَالُ وَدَلِيلُهُمُ الْعَمَى.

1— Imam Ali (a.s.) said, 'The obscure matter has been termed obscure for the very fact that it resembles [and therefore obscures] the truth. The friends of Allah take recourse in conviction as their light therein and the direction of the right path itself as their guide, whereas the enemies of Allah use it to call [others] to deviation and blind following is their guide therein.' [Nahjul Balaghah, Sermon 38]

.. الإمامُ عليٌّ (عَلَيْهِ السَّلَامُ): إِحْذَرُوا الشُّبْهَةَ ؛ فَإِنَّهَا وُضِعَتْ لِلْفِتْنَةِ²

2— Imam Ali (a.s.) said, 'Be on your guard against the obscure matter, for verily it has been set down in order to test [people].' [Nahj al-Sa'ada, v. 2, p. 320]

- الإمامُ الباقرُ (عَلَيْهِ السَّلَامُ): الْوُقُوفُ عِنْدَ الشُّبْهَةِ خَيْرٌ مِنَ الْإِقْتِحَامِ فِي الْهَلَكَةِ وَتَرْكُكَ حَدِيثًا لَمْ تَرَوْهُ خَيْرٌ مِنْ³ رَوَايَتِكَ حَدِيثًا لَمْ تُحْصِهِ.

3— Imam al-Baqir (a.s.) said, 'Stopping in the face of an obscure matter is better than plunging headlong into disaster.' [A'alam al-Din, p. 301]

.. الإمام الصادق (عليه السلام): أَوْرَعُ النَّاسِ مَنْ وَقَفَ عِنْدَ الشُّبُهَاتِ4

4— Imam al-Sadiq (a.s.) said, 'The most pious of people is he who stops in the face of an obscure matter.'[al-Khisal, p. 16, no. 56]

Obligation to Abandon Obscure Matters

وُجُوبُ تَرْكِ الشُّبُهَاتِ

.. رسولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): دَعُ مَا يَرِيكَ إِلَى مَا لَا يَرِيكَ ، فَمَنْ رَعَى حَوْلَ الْجَمِيِّ يُوشِكُ أَنْ يَقَعَ فِيهِ5

5— The Prophet (S) said, 'Leave that which fills you with doubts for that which does not, for the one who grazes around the fire risks falling into it.'[Tanbih al-Khawatir, v. 1, p. 52]

- رسولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): حَلَالٌ بَيِّنٌ ، وَحَرَامٌ بَيِّنٌ ، وَشُبُهَاتٌ بَيْنَ ذَلِكَ ، فَمَنْ تَرَكَ الشُّبُهَاتِ نَجَا مِنْ6
الْمُحَرَّمَاتِ ، وَمَنْ أَخَذَ بِالشُّبُهَاتِ ارْتَكَبَ الْمُحَرَّمَاتِ وَهَلَكَ مِنْ حَيْثُ لَا يَعْلَمُ.

6— The Prophet (S) said, 'The lawful is evidently clear, and the unlawful is evidently clear, and obscurities fall between these two. He who abandons these obscurities is saved from the prohibited things, whereas one who delves into obscurities also ends up committing prohibited acts and falls into disaster whence he knows not.'[al-Kafi, v. 1, p. 68, no. 10]

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