

Important Warning

In the discussion presented above and in other places in this book it is mentioned that the jurisprudence of the Imams of Ahlul Bayt (a.s.) was different from the jurisprudence of scholars of other faiths. Our readers should know that we had written in this way to follow the convention and usual manner of writing. The Imams of Ahlul Bayt (a.s.) were much higher in status than jurisprudence.

The knowledge of the Imams (a.s.), like the knowledge of the Holy Prophet (S) is beyond the scope of human understanding. Jurisprudence to seek solution of religious problems is not allowed for Imams and Prophets. Rather, it is a sort of insult to say that the Prophet had practiced jurisprudence. The sciences of the Prophet were religious and revealed and he was bestowed with divine knowledge. The Almighty had opened wide, the doors of knowledge for him.

These gentlemen are the cities and doors of knowledge. Neither do they have to resort to rational arguments nor do they have to make derivations or take help from analogy. It is sufficient for them to just refer to the Knowing and the Knowledgeable God. All the religious problems are solved in no time. He is the Knower of the Unseen and the divine luminescence.

Jurisprudence is for those who are deprived of the service and presence of the Prophet and the Imams (a.s.) and the paths of knowledge and certainty are closed for them. Then even for this there are conditions and aspects. If those derivations are taken from the Holy Quran and traditions, they are reliable, but if they are mere conjectures and analogies, they shall be very far from guidance. Then what can be said of those in their company? They used to gain benefits of knowledge and religion from them. Even they had no need to perform jurisprudence. And why should they need to resort to it when the door of research was open. They are only needed to ask for the solution of any problem and the answer was ready.

The moment they posed a question, they got an immediate response. It would have been an insult to the Holy Imams (a.s.) that while they are present, people should undertake personal exertions, and not take advantage of their revealed and divine knowledge. In brief, we can say that the Imams of Ahlul Bayt (a.s.) were not at all concerned with jurisprudence. We have called it jurisprudence because the people of that time, due to their lack of understanding considered the utterances of Holy Prophet (S) also as

jurisprudence; therefore, we have also used the same terminology. Otherwise, wherever these words are used in this book, they denote their divinely bestowed knowledge and the jurisprudence of religious problems mean the explanation of rules of religion.

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