



**The most important jurisprudential opinions in
the books attributed to the Imami Shiites**

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The most noble of sciences is the science of faith, as it is the one that gives insight to the person responsible for the affairs of his religion, and guides him to the righteousness of his world and the hereafter, as it shows the limits of his relationship with his Lord Almighty and with his brother man, and with this land that ALLAH Almighty subjugated to him to live, and realize the meaning of succession and that it is one of the great foundations of Islam Hold fast to the rope of ALLAH all together and not to separate, the Almighty said: And hold fast to the rope of ALLAH all together, and do not fear them in anything. Of opinions, ideas and beliefs in which they contradicted the fundamentals of religion and faith, and contradicted what the people of the Sunnah and the group were upon and what the companions, may ALLAH be pleased with them and the righteous predecessors followed. Narratives are one of the sources of belief and legislation for them, hence my study titled "The Narratives Attributed to the Imami Shi'a Imams and Their Impact on Their Beliefs"; A contribution to revealing the extent to which these narrations influence their beliefs, and to clarify the extent to which these beliefs contradict the belief of Ahlus Sunnah wal Jama`ah.

The first requirement: the narrations attributed to the nation in the unification of divinity.

The Imami Shiites attributed to their imams many narrations regarding the monotheism of divinity, the monotheism of worship, so they made of this monotheism another monotheism, which is the monotheism of the state. A believer, and if he is a servant other than ALLAH Almighty; Because guardianship is the basis for the acceptance of deeds for them, and it is the cause of mercy and forgiveness, and leaving it leads to anger and torment, and narrations made of the imams reasons and mediators between ALLAH Almighty and His creation, so that supplications are not accepted except by imams, and there is no guidance for creation except by imams, and they are not sought or sought help except by imams, and they are not directed except for them; Because visiting imams and their graves. Shiites claim. Dozens of times better than visiting the Sacred House of ALLAH, rather they claimed something worse than that when they claimed that the one who visited the imams was like the one who visited ALLAH on His throne, and narrations made the imams legislators with ALLAH Almighty, for they allow and forbid what they want, and it is nothing but a Shiite equality between the Creator and the creature. ALLAH far above what they say.

First: The narrations that claim that the polytheist is the one who abandoned the guardianship of the imams:| 1. What is attributed to Abu Jaafar is that he said: "... it is ALLAH who does not leave them at all times from an imam."

He is infallible, for whoever worships our Lord does not establish an argument for them, for he is a servant other than ALLAH for you." 2. What is also attributed to Abu Jaafar is that he said: "Our guardianship is the guardianship of ALLAH, with which he never sent a prophet without it." . What It was attributed to Abu Abdullah that he said: "He who associates with the imam whose imam is from ALLAH is not his imam."

From ALLAH he was a polytheist." Second: The narrations that claim that guardianship is the basis for accepting deeds: 1. What is attributed to Abu Jaafar that he said: " ALLAH

You have a supreme monument of knowledge between him and his creation, so whoever knows him is a believer, and whoever denies him is an unbeliever, and whoever is ignorant of him is a sinner.""^{1 2}

Second: The narrations that claim that guardianship is the basis for accepting deeds: 1. What is attributed to Abu Jaafar is that he said: ALLAH has a monument to you. I have knowledge between him and his creation, so whoever knows him is a believer, and whoever denies him is an infidel, and whoever is ignorant of him is a sinner.

٢. What is attributed to Abu Jaafar is that he said: "Gabriel came down to the Prophet, may ALLAH bless him and grant him peace, and said: O Muhammad, peace gives you peace and says: "I created the seven heavens and what is in them, the seven earths and what is on them, and what I created

A place greater than the Corner and the Standing, and if a slave had invited Me there since the creation of the heavens and the earth, and then met me, denying the guardianship of Ali on the knees in Saqr."³

٣. What is attributed to Abu Abdullah is that he said: "The first thing a servant will be asked about is when he stands before ALLAH."

Not about the obligatory prayers, the obligatory zakat, the obligatory fasting, the obligatory Hajj, and our guardianship, Ahl al-Bayt.

His pilgrimage, and if he does not acknowledge our guardianship before ALLAH, then God the Mighty and Sublime will not accept any of his deeds from him " .⁴

٤. What is attributed to Abu Abdullah that he said: “Whoever disagrees with you, even if you worship and strive hard, is attributed to this verse: and faces on that day were humbled * working upright * praying a burning fire.

5- What was attributed to Abu Abdullah that he said: “There is no good in this world except for two men: a man who increases in charity every day, and a man who redeems his sin with repentance and comes to him with repentance. By ALLAH, if he prostrated until his neck was cut off, ALLAH accepted the second requirement: the most important books of narrations attributed to the imams.” Among the Imami Shiites: The Twelver Imami Shiites relied in their narrations that they attributed to their imams on many books and main sources for them, including: 1. Kitab al-Kafi fi al-Hadith by Muhammad ibn Yaquob ibn Ishaq al-Kulayni al-Razi, which she considered by the Imamiyyah. That is, al-Kulayni. The trust of Islam. And the book was considered among the four books of the foundations that depend on it, and that nothing like it was written in the transmitted from the Prophet’s family, and the like of it was not classified in Islam. Minor backbiting, by which he finds a way to achieve his movables in a period of twenty years. ⁵

. The book “Who does not attend the jurist” by Abu Jaafar Muhammad bin Ali bin Al-Hussein bin Musa bin Babawayh Al-Qummi

He died in the year (1381), who was considered by the Imamis to be the second of the three Muhammadans, and his nickname was Sheikh Al-Saduq, the author of nearly three hundred books mentioned in the index of his compilations. what | He believes in its correctness, and the Imamis considered the book the second of the four fundamentals after the Book of al-Kafi, on which is what was attributed to Ali on his authority, on the authority of the Messenger of ALLAH, on the authority of Gabriel, on the authority of ALLAH, he said: “And my honor and my majesty are the most pure. And I pardon every flock that owes the authority of a just imam from ALLAH Almighty, even if the subjects are bad and bad.” And their narrations on this issue are many, most of which came from the owner of the seas, as he mentioned the example of twenty fortune-tellers.. Only those who know them and know him will enter Paradise. And seventy-one narrations in the “Chapter that deeds are not accepted except by guardianship.” Fourth: The narrations that claim that the imams are the mediator between ALLAH and creation: 1. What was attributed to al-Ridha, on the authority of his forefathers, he said: “The Messenger of ALLAH, peace and blessings be upon him and his family, said: O Ali, you and the imams of your sons after me are ALLAH arguments over His creation.

And his flags are in his wilderness, so whoever denies one of them has denied me, and whoever disobeys one of them has disobeyed me, and whoever despises one of them has dried up me, and whoever connects you has connected me, whoever obeys you has obeyed me, whoever is loyal to you has lost loyalty to me, and whoever is hostile to you

He hated me because you are from me, you created the course of work for the Ja`fari Shiites from the time they wrote them down until today, and it is one of the four ancient groups,

And the number of hadiths attributed to the jurist is (3913) new, and the correspondence from him is (2000) new. ⁶ | 3. The book “Tahdhib al-Ahkam” by Abu Jaafar Muhammad ibn al-Hasan ibn Ali al-Tusi, born in the year 1380.

And the deceased in the year (460 AH), who was considered by the Imamis to be the sheikh of the sect, and he was the first to make Najaf a center

Scientifically, people come to it from every deep valley, and the book was considered one of the four books of the ancient collections that were relied upon by the Companions since its authorship until today.

Ninety chapters, and his hadiths were counted in thirteen thousand five hundred and ninety hadiths . The ⁷ book “Al-Istisar Fi Mukhtarat al-Akhbar” by Abu Jaafar al-Tusi, and the position of this book among the Imamiyyah lies in considering it as one of the four books and hadith collections on which the course of deduction of legal rulings by the Twelver jurists since The author’s era until today, the book is located in three parts, two parts of it in worship, and the third in the rest of the chapters of jurisprudence from contracts, rhythms and rulings, to the limits and blood money, and some scholars have counted several of its chapters in nine hundred and twenty-five or fifteen chapters, and his hadiths are limited to Six thousand five hundred and thirty-one hadiths. .. The book “Bihar al-Anwar al-Jami’a Lidur Akhbar al-Akhbar al-Akhbar” by Muhammad Baqir al-Majlisi, and the Imamiyyah considered this book a source for everyone who asked for a chapter on the sciences of the family of Muhammad, may allah prayers and peace be upon him and his family; Because it contains all the sciences, and most of those who are late to its Al-Majlisi book have used this book in their collections, and that is; Because most of the sea’s intake is from the approved books and the few considered assets. The college’s goals: The main objective of this college is to be a model college

with a high level in terms of curricula and academic system to graduate doctors with a high degree of efficiency. It is interested in achieving a high scientific level in the primary and higher studies, and seriously contributes to scientific research in the medical field, and to keep pace with recent developments in all fields. Therefore, the college is keen to provide sufficient opportunities for the student to be able to follow up on the sciences and access to the scientific resources. The college has worked on preparing the requirements of a modern library that is distinguished in its capabilities and means, including providing a connection to the modern information network. The college, which tends to follow modern science and development in the field of various medical specialties, seeks to The book "Mustadrak Al-Wasail" written by Haji Mirza Hussain .⁸

Al-Nuri al-Tabarsi, who died in the year (231 AH), Agha Buzurk al-Tehrany says in the right of this book: "The book of al-Mustadrak has become like all the other late hadith collections in that it is necessary for the hard-working virtuosos to familiarize themselves with it and refer to it in deducing rulings, and most of our contemporary scholars have complied with that" (?) Contemporary Imami sheikhs stated that the Mustadrak was adopted from their main sources, and that the argument for the Mujtahid in our time is not complete before referring to the Mustadrak and reviewing the hadiths contained in it.

It is clear from the foregoing that the narrations attributed by the Twelver Imami Shiites to their imams, are narrations that came in authentic and sacred books according to the Imamis, and they have a great place among them. , and the assets considered.

The second requirement: the most important books of narrations attributed to the imams of the Imami Shiites:

The Twelver Imami Shiites relied in their narrations that they attributed to their imams on many books and main sources for them, including: "The Book of Kafi in Hadith" by Muhammad bin Yaqoub bin Ishaq al-Kulayni al-Razi, which it considered the Imamiyya. Any clini. The trust of Islam, and considered the book for the four books of approved assets

On it, and that he did not write like him in the transmitted from the family of the Messenger, and he was not classified like him in Islam, the book included thirty-four books, three hundred and twenty-six chapters, and his hadiths were limited to sixteen thousand hadiths, written by Al-Kulayni in the minor occultation through which he finds a way to achieve his transmissions In a period of twenty years.⁹

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The course of work for the Ja`fari Shi`a since its codification until today, is one of the four ancient groups, And the number of hadiths attributed to the jurist is (3913) new, and the correspondence from him is (2000) new. | 3. The book "Tahdhib al-Ahkam" by Abu Jaafar Muhammad ibn al-Hasan ibn Ali al-Tusi, born in the year 1380.

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Scientifically, people come to it from every deep valley, and the book was considered one of the four books of the ancient collections that were relied upon by the Companions since its authorship until today.

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The book "Al-Istisar Fi Mukhtaar Min Al-Akhbar" by Abu Jaafar al-Tusi, and the position of this book among the Imamis lies in considering it one of the four books and hadith collections on which the course of deduction of legal rulings when The Twelver Jurists from the age of the author until today, the book is located in three parts, two parts of it in worship, and the third in the rest of the chapters of jurisprudence from contracts, rhythms and rulings, to the limits and blood money, and some scholars have counted several of its chapters in nine hundred and twenty-five or fifteen chapters. His hadiths were limited to six thousand five hundred and thirty-one hadiths. .. The book "Bahaar al-Anwar al-Jami'ah Lidur Akhbar al-Akhbar al-Akhbar" by Muhammad Baqir al-Majlisi

The Imamiyyah This book is a source for anyone who seeks a chapter on the sciences of the family of Muhammad, may ALLAH prayers and peace be upon him and his family; Because it contains all the sciences, and most of those who are late to its Al-Majlisi book have used this book in their collections, and

that is; Because most of the sea's intake is from the approved books and the few considered assets. The college's goals: The main objective of this college is to be a model college with a high level in terms of curricula and academic system to graduate doctors with a high degree of efficiency. It is interested in achieving a high scientific level in primary and higher studies and seriously contributing to scientific research .

In the medical field and to keep pace with recent developments in all fields. Therefore, the college is keen to provide sufficient opportunities for the student to be able to follow up on the sciences and access to the scientific resources. The college has worked on preparing the requirements of a modern library that is distinguished in its capabilities and means, including providing a connection to the modern information network. The college, which tends to follow modern science and development in the field of various medical specialties, seeks to The book "Mustadrak al-Wasa'il" written by Haj Mirza Husayn al-Nuri al-Tabarsi, who died in the year (231 AH), Agha Buzurg al-Tehrany says regarding this book: "The book of al-Mustadrak has become like all other collections."¹¹

The late hadith in that the eminent mujtahids must familiarize themselves with it and refer to it in deducing rulings, and most of our contemporary scholars have accepted this "(?)", and the contemporary Imami sheikhs have stated that they adopt the mustadrak from their main sources, and that the argument for the mujtahid in our time is not completed before referring to the mustadrak. And study what it contains of hadiths.¹²

It is clear from the foregoing that the narrations attributed by the Twelver Imami Shiites to their imams, are narrations that came in authentic and sacred books according to the Imamis, and they have a great place among them. , and the assets considered.¹³

Conclusion :

The conclusion does not mean the end of the work you have done, but rather the beginning of new work related to the topic of the research; Because the research has the right to fulfill much more than that, there must be independent research into the impact of Shiite narratives on each Shiite belief, or their impact on other aspects of Shiite thought.

The subject of this study is extensive, so it is not possible for the researcher to understand it in one research, for shortcomings may be the nature of this research, and pity, fear and caution are the feelings of the researcher, before, during and after completing the research. Glory be to Him, with sincerity of intention, integrity of conscience, love of goodness and truth.

After completing this research, it can be summarized that the researcher reached a variety of results according to the topics and demands of the research, and they are as follows: The Shiites have many definitions, including: that they were told the Shiites; Because they adhered to in particular, and said that his imamate and caliphate is a text and a will, either clear or hidden, and they believed that the imamate does not come from his children, and they give him precedence over the rest of the Prophet's companions, including the Twelver Imami Shiites, and they are those who say that Ali is Imam after the Prophet; A clear text, and a true appointment, without exposing the description, but rather referring to it with the eye, and they said about twelve imams, the last of whom entered the basement in Samarra. There have been many sayings about the emergence of the Shiites, and perhaps the most famous and strongest of them is that the emergence of the Twelver Shiites sect was at the hands of a Jewish man named Abdullah bin Saba, who claimed Islam and concealed unbelief, and claimed love and loyalty to the people of the House of the Messenger of ALLAH, and he was dear to Ali bin Abi Talib, and claimed it. He has the commandment of the caliphate. The Imami Shiites attributed to their imams narrations about godliness, and it is clear from these narrations that the Twelver Imams describe the attributes of the Lord Almighty that He singled out for them, when they made a partner with the Lord Almighty in creation and kingship, revival and death, sustenance, and absolute ability to dispose of the universe. It was mentioned in their narrations. . The Imami Shiites attributed to their imams narrations about divinity, and it is clear from these narrations that the Twelvers made of this monotheism another monotheism, which is the monotheism of the state, when it made the polytheist leave the state, and that the state is the origin of the acceptance of deeds, and it is the necessitator of mercy and forgiveness, and narrations made Of the imams, reasons and mediators between God Almighty and His creation. Dr.. The Twelver Shiites attributed to their imams narrations about the names and attributes, as they called their imams the most beautiful names and supreme attributes of God, and they claimed that the names and attributes of God are the imams, and they attributed to their imams narrations claiming that the imams deny and invalidate the attributes. . The Twelver Shiites attributed to their imams narrations in the heavenly books. Among these accounts are what claims that the Shiites have

holy books other than the heavenly books and the Holy ALQURAN, namely the newspaper, the Jama'a, Al-Jafir, the Qur'an of Fatimah, and others, and the narratives claim that some of these holy books belong to the Shiites.

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٢ - Bihar Al-Anwar - Al-Majlisi: (9/17).

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7- Abu Mansour Al-Maturidi: (p.: 305). (٢) Explanation of the Sunnah. Abu Muhammad al-Husayn ibn Masoud ibn Muhammad ibn al-Fara al-Baghawi al-Shafi'i. Investigation: Shuaib Al-Arnaout Muhammad Zuhair Al-Shawish. The Islamic Office - Damascus, Beirut. I: The Second, 1403 A.H. - 1983 A.D.: 14/142 A.D.

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9- Important chapters on the principles of the imams. Al-Amili: (14/239)

10- Har Al-Anwar - Al-Majlisi - Chapter: Denying injustice and oppression from Him, the Exalted, and nullifying compulsion and delegation, proving the matter between the two matters, and affirming choice and ability: (4/5) (2)

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⁴ - To say the beneficial on the Book of Tawheed. Mohammed bin Saleh bin Mohammed Al-Uthaymeen. Dar Ibn al-Jawzi, Kingdom of Saudi Arabia. I: The second, Muharram 1924 AH: (1/474,

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⁷ - Har Al-Anwar - Al-Majlisi - Chapter: Denying injustice and oppression from Him, the Exalted, and nullifying compulsion and delegation, proving the matter between the two matters, and affirming choice and ability: (4/5) (2)

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