

THE POSITION OF THE QUR'AN AND THE SUNNAH ON DOCTRINAL AND IDEOLOGICAL SUSPICIONS

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Abstract

This research revolves around (the position of the Qur'an and the Sunnah on doctrinal and intellectual suspicions), where I divided my research into two sections, the first topic: the position of the Holy Quran on doctrinal and intellectual suspicions, and the second topic: the position of the Sunnah on suspicions and doctrinal and intellectual heresies.

Keywords: Quran, sunnah, intellectual suspicions

INTRODUCTION

The stories of the previous nations and peoples were mentioned in the Qur'an: the people of Noah, the people of Lot, the people of Abraham, the people of Shuaib, the people of Hud, the companions of the cave, the people of Sheba with aspects of the lives of these peoples. around them, such as the story of carving mountains and taking them as dwellings: (and carve out dwellings in the mountains) (). Likewise, the information related to the people of Saba, the destruction of the Ma'rib Dam, and Aad and Thamud, whom he mentioned in the Qur'an are people who lived in history, and had a fully historical existence () as in the Almighty's saying: (Did you not see how your Lord dealt with Aad? Erum of the pillars) ().

The people of Thamud lived in the northern Hijaz on the road between Hijaz and the Levant, and these people were among the oldest tribes in the north of the Arabian Peninsula, and we find that they were mentioned in the Assyrian writings dating back to the eighth century BC. It was reported that (Sadken) had captured a number of them in the year 715 BC ().

With regard to what goes back to the people of Sheba and the Ma'rib dam mentioned in the Qur'an, it is fortunate that there are detailed brochures about their residence, talking about their great government at the time. The first is since the formation of the Sheba's government until about the year 550 BC. Its capital was in the city of Sirwah, east of Sana'a. In the brochures, the names of fifteen of their kings were found, one of whom built the Ma'rib Dam in the late eighth century BC, and the capital moved after that. From the city of Serwah to the great, flowing city of Ma'rib ().

Naturally, what was mentioned in the Qur'an about these people is nothing more than passing references, and the details and details of their beliefs, and the names of their kings and rulers, were not mentioned in it, because the Qur'an does not aim behind these stories to mention a historical account of the lives of these peoples, but rather aims to teach and take into account their stories. However, despite all of what we have mentioned, the Qur'an has mentioned aspects of the history of the previous religions.

A- Research Importance

- 1- This study is important because it studies an important topic for several reasons: In order to get acquainted with the backgrounds of suspicions, currents, or Islamic sects or those affiliated with Islam.
- 2- The agreement of the owners of works in the field of religion and bees, and the general Muslims to expel extremist groups from Islam and the owners of suspicions, as for the rest of the suspicions. No sect left the religion.
- 3- The role of Muslim scholars on doctrinal and intellectual suspicions.

B- Research Objectives

The objective of this research is to breach the limitation in unity and brotherhood between Islamic sects after sorting out the extremist ones, and in order to remove the barriers and obstacles set by a section of Muslim researchers without discrimination or differentiation, and this is confirmed by the sources and references of the research when most of its content through the detachment of all emotions and selfishness Subjectivity and a return to objectivity, courage and patience in raising the issue and reaching the desired goal, which is pleasing God and adhering to the Sunnah of His Noble Prophet (peace be upon him), keeping away from cursing, insults and cursing, narrowing the controversy as far as we can.

C- Methodology

Our approach to research focuses on identifying problems and excluding false ones after a critical, critical and evaluative reading, bearing in mind that a large part of the heritage was made by individuals, and this aspect overlapped with the history of Islam, and accordingly, the history of Muslims is subject to criticism and is sometimes subject to rejection if it contradicts the Qur'an. And the correct Sunnah, and our reading of the events was aimed at presenting a comprehensive history, meaning a history in which all the threads gather, and this reading that practices criticism according to the Book and the Sunnah looks at the inheritance as the starting point of the ends, so I chose in this thesis to take the method of analysis, criticism and narration, the sources of which are the Qur'an, the Sunnah, and the historical narrative.

D- Main Hypothesis

1- Preserving the sources of Islamic legislation from all strange and extraneous suspicions on the Islamic heritage, which is a task that falls on the shoulders of all members of this nation without exception, especially scholars and intellectuals, with the aim of preserving the parameters of the correct faith that constitutes the cornerstone of building human intellectually and civilly.

2- Sorting out who are the people of suspicion, who expanded on this concept and claimed that it included every matter that occurred in life after the Messenger of God or after three centuries since his era. People made it rigid as if it did not have the ingredients for permanence and continuity. Civilization and development contradict each other and stand helpless in the face of new incidents. They also called some practices that are at the heart of religion, and they took this as a means to vilify and spread the factors of division among the various Islamic factions and pay the arrows of criticism and distortion of some of the beliefs derived from the divine revelation of the Qur'an and Sunnah.

E- Sub-Hypothesis

Islamic legislation is based on several document pillars that accommodate the various aspects and dimensions of life, and possess the elements of immunity, survival and continuity. And the Seal of the Prophets and Messengers (peace be upon him) did not leave until the features of the true Islamic religion were completed in its various dimensions (Today I have perfected your religion for you, completed My blessing upon you, and approved Islam for you as your religion). After the completion and completion of the religion and the identification of the Messenger (peace and blessings of God be upon him) the sources of legislation from God Almighty, no one has the right to increase or decrease the matter of the true religion and its tolerant law, and whoever tries to do so is an innovator, a slanderer, and presented before God and His Messenger. (And who is more unjust than he who invents a lie against God). Therefore, modernization in religion is a destructive factor in the close edifice of Islamic legislation, and it is one of the most dangerous threats to the nation's entity with collapse and disunity.

F- Difficulties

As for the difficulties or obstacles encountered during writing the research, the books that were written about the doctrinal and ideological suspicions or the Islamic currents or sects, despite their abundance, lack the analytical aspect, accuracy and honesty, and it is not possible to be reassured about all what was written, because some suspicions arose out of a political motive, such as the Murji'ah, the Rawandiya, the Qarmatians, and others. And not to distinguish between Islamic currents such as the Mu'tazila and Ash'ari, and the currents attributed to Islam such as the Babiki and others. Just as most of the Islamic currents are sub-sects that branch out from large groups such as the Kharijites and the Murji'ah, which causes confusion between these currents and others.

G- Previous Studies

- 1- Imam Ali and Religious Tolerance / Seyyed Muhammad Amir Imam / PhD Thesis.
- 2- The terrifying coup after the death of the Prophet, may God bless him and grant him peace.
- 3- The protest of some violators against the shura / Ali Al-Mohsen / PhD thesis.
- 4- Paying off problems and demolishing suspicions about the sermon Al-Shaqqaqi / Ahmed Salman / Research.
- 5- Historical suspicions in Nahj al-Balaghah / Ahmed Salman / Research.
- 6- Invitations and suspicions raised by some about Nahj al-Balaghah / Abd al-Rasoul al-Ghafari / research.
- 7- The means of the dissenters in concealing the virtues of the Commander of the Faithful, peace be upon him, / Rasul Kazem / research.
- 8- Responding to Ahmed Al-Kateb's suspicions about the Imamate / Sami Al-Badri / Research.
- 9- Extrapolation of intellectual development in the Shiite heritage / Mujtaba Al-Sada / Research.
- 10- Imam Ali, peace be upon him, solved the phenomenon of skepticism / the Internet

H- Table of Resources

I relied a lot on the Islamic sects of Muhammad Jawad Mashkor, the Shi'ite identity of Al-Waeli, the manifestations of populism by Muhammad Nabih, the Sunni and Shi'ite beliefs of Al-Wardani, the features of sedition by Saeed Ayoub, the emergence of Islamic sects by Al-Shakri, the historical roots of populism by Abdul Aziz Al-Douri, heresy and populism by Samira Al-Laithi, and studies in teams and beliefs by Irfan Abd al-Hamid, and Duha al-Islam by Ahmad Amin (1373 AH), the History of Arabic Literature by Brockelmann, the Bahrain Complex for al-Tarihi (1085 AH), Sheikh al-Tusi, and Islamist doctrines in the sciences of hadith by Hassan al-Hakim, and others.

I- Table of Original References

The sources that I relied on are many to complete this research and get it to what they wanted, and thus achieve its goal, the most important of which are: Nahj al-Balaghah of Imam Ali (40 AH), Sharh Ibn Abi al-Hadid (656 AH) and the difference between the teams of al-Baghdadi (429 AH) and the Shi'ite sects by al-Nawbakhti (300 AH) and the history of Baghdad Al-Khatib Al-Baghdadi (463 AH), Al-Milal and An-Nehl by Al-Shahristani (548 AH), and the articles of the Islamists by Al-Ash'ari (324 AH), (975 AH) and the rest of the books that discuss extremist currents and sects such as Satan's dressing by Ibn al-Jawzi (597 AH), the sent thunderbolts and the meeting of the Islamic armies of Abu Ayyub al-Zar'i Muhammad bin Abi Bakr (751 AH) and an explanation of the At-Tahawiyah creed and the ascensions of acceptance by Hafez bin Ahmed (1377 AH), the creation of the deeds of the servants by Al-Bukhari (256 AH), the positions of Al-Ayji (756 AH), the preference of truth over creation for Al-Qasimi (840 AH) and the scandals of esotericism for Abu Hamid Al-Ghazali (505 AH).

I also relied on some dictionaries in setting language definitions such as: Sahih Al-Lughah by Al-Jawhari, Al-Fayrouz Abadi Dictionary, Al-Jafari Jurisprudence Dictionary by Ahmad Fathallah, Language Standards by Ibn Faris, Al-Majma' by Al-Haythami and Taj Al-Arous by Al-Zubaidi (1205 AH) and Lisan Al-Arab by Ibn Manzur (711 AH) and others.

THE POSITION OF THE NOBLE QUR'AN ON DOCTRINAL AND INTELLECTUAL SUSPICIONS

It was mentioned in some places in the Holy Qur'an directly, and others were mentioned through the meaning of the Qur'anic sentence on the concept of (change in religion) increasing and decreasing, and we will give examples of both images.

THE FIRST PICTURE:

- 1- The Almighty said: (But as for the monasticism which they invented—We did not mandate it to them—only to seek Allah's approval. But they did not observe it with its due observance) ().
- 2- (Say, "I am no different from the other messengers, nor do I know what will be done with me or with you) ().

There are two directions in the interpretation of the honorable verse, one of which is that what is meant is that the Messenger (peace and blessings of God be upon him) is not the first prophet to be sent by the Almighty to his people with his message, and the other goes that what is meant is: I was not creative in my words and actions as long as none of the messengers preceded me. In his interpretation of "Al-Mizan" to the preference of the second direction by saying: (The first meaning does not fit the context, so the second meaning is the most appropriate, and accordingly the meaning: I do not contradict the previous messengers in a picture or a biography or in a word or deed, but I am a human like them in the effects of humanity what is in them and their way In life my way) ().

THE SECOND PICTURE:

As for what is mentioned in the Noble Qur'an with reference to doubts in the sense of "change in religion," it is a lot, but we refer to some honorable verses:

- 1- (Say, "Have you considered the sustenance that Allah sent down for you, some of which you made lawful, and some lawful?" Did Allah give you permission, or are you fabricating lies and attributing them to Allah?" ().

The verse is clear in its indication of distortion, an increase or a decrease, and the verse was mentioned in the description of the work of the polytheists when they prohibited some of what

God had revealed to them of sustenance and permitted others. The previous verse: (Did Allah give you permission, or are you fabricating lies and attributing them to Allah?) ().

2- As evidence for distortion came in the Almighty's saying (And do not say of falsehood asserted by your tongues, "This is lawful and this is unlawful." To invent lies and attribute them to Allah. Those who invent lies and attribute them to Allah will never succeed ().

3- The distortion of the divine text is a serious matter, as the Almighty said (ay, "It is not for me to change it of my own accord. I only follow what is revealed to me. I fear, should I disobey my Lord, the suffering of an awesome Day) ().

There is a clear and explicit indication in the honorable verse of the sanctity of the divine command contained through revelation, and that distorting this text or altering it is a serious matter that brings its owner the means of destruction and loss manifested to the extent that the Prophet (peace be upon him) says: I fear if I disobey my Lord the torment of a great day.

4- Here came in the Noble Qur'an what refers to the realization of innovation on the pretext of an increase or decrease in Islamic rulings, as in the Almighty's saying (Who does more wrong than someone who fabricates lies against Allah, or denies His revelations? The wrongdoers will not succeed) ().

Therefore, the position of the Noble Qur'an can be determined by the following axes:

1- Sources: A grain of wheat is placed in the ground and splits up to grow, aiming for its growth in one direction to form a complete tree with its ears, and just as the sperm of an animal knows its way and heads in one direction that ends in finding the species, so man from the beginning of formation heads on a path towards a destination. One in its length is toiling until it meets its Lord, and servitude is the divine purpose of man's creation, and the reality of worship is that a person places himself in a position of humiliation and servitude, and directs his face to the station of his Lord, the soul purified from disbelief in its ranks, and from being characterized by immorality (). As the Almighty said: (yet He does not approve disbelief by His servants) () and the Almighty's saying: (Allah does not accept the wicked people) ().

And the path of servitude is opened by God and guided by His servants to Him, and the first building block in this path is the instinct, in which, Glory be to Him, deposited the covenant of Godliness that man testified to at the first threshold in the path of servitude (). The Almighty said: (And when Your Lord summoned the descendants of Adam, and He made them testify about themselves. "Am I not your Lord?" They said, "Yes, you are, we testify", Thus, you cannot say on the Day of Resurrection, "We were not aware of this) ().

He also guided the instinct to His knowledge of the Most High, He inspired the human soul to avoid immorality and pioussness from the prohibitions of God, so He made His prohibition, Glory be to Him, to the act of the veil is hit (). Where Allah says (And the soul, and He who formed it, and inspired it to its immoralities and its righteousness, Successful is he who purifies it, and failing is he who corrupts it) ().

The soul is inspired to distinguish between immorality and piety, and to put the brick of piety in it, purifying and developing it and providing it with what helps it to stay on the path to its goal ().

And the Almighty said: (Did We not make for him two eyes? And a tongue, and two lips? And We guided him to the two ways?) (). What is meant by "The Two Ways" is the path of good and evil (), meaning that we taught him the path of good and the path of evil by inspiration from us. He knows good from evil, and a person has a choice in which of the two paths to take ().

The Almighty said: (We guided him to the way, be he appreciative or unappreciative, we have prepared for the disbelievers' chains, and yokes, and a Searing Fire) ().

And before God, the Sever of the Mighty, the human being was driven naked from everything, naked in self, naked in feelings, naked in history. As the Almighty said (And that the human being attains only what he strives for, And that his efforts will be witnessed) (). Thus, in front of him will stand the person who is besieged by the arguments of God, to witness every argument against him, and he will not find a place to go to (And they will say to their skins, "Why did you testify against us?" They will say, "Allah, Who made everything speak, made us speak." He who created you the first time; and to Him, you will be returned) ().

2- The affliction: The crossing of this world's life to the Hereafter is overburdened by the umbrellas of trials and tribulations, for the test is a divine law along these bridges, and this test does not exclude the believer, the unbeliever, the benefactor and the abuser, and the test of God is to show the inner competence of man in terms of deserving reward and punishment. Through it, the Almighty reveals to the believers the condition of the hypocrites as they cross the bridge of life

to the afterlife. It also strengthens the believing person to cross this bridge, and as God tests the individual, He tests the Ummah. The Almighty said (Had Allah willed, He would have made you a single community, but He tests you through what He has given you) ().

If God had willed, He would have made the people one nation with one law. But God Almighty has made different laws for people to test them with the various blessings that are countless and uncountable. The difference in blessings necessitates a difference in the test () and as the test continues, which is at the same time the extension of the life of the world, the individual dies and the other comes, and the nation dies and the other comes (). The Almighty said: (For every nation is an appointed time. Then, when their time has arrived, they cannot delay it by one hour, nor can they advance it) ().

Nations die, other nations come, flags fall and flags rise, and throughout the journey, the ancestor is a lesson to the back, and in the past, there will be an increase for the present, by which he sees the clear path to the future, and the Holy Qur'an urges man to look back to where the arena of consideration, so that consideration for him is increased. The Almighty said (Do they not realize how many generations We destroyed before them? We had established them on earth more firmly than We established you, and We sent the sky pouring down abundant rain on them, and We made rivers flowing beneath them. destroyed them for their sins, and we established other civilizations after them) ().

3- Satan's Method: The exam is a divine law, and God Almighty called this exam in His Book, a trial, a trial, and a trial, so He said: (We made what is on earth a decoration for it, to test them, as to which of them is better in conduct) (). He also said: (We burden you with a bad and good—a test) (). He also said: (And we will test you—until We prove those among you who strive, and those who persevere—and We will test your assertions) (). He also said: (Or do you expect to enter Paradise, before Allah has recognized those among you who strive, and before He has recognized the patient?) ().

That is, the accursed Satan, when God cursed him and expelled him for his disobedience, took upon himself to seduce most of the people, and by seducing him infiltrated every field in which a person is tested by God, and if the Almighty had made what is on the earth an adornment, then Satan turned around this adornment with another false adornment. And if God Almighty has tested His servants with evil and good, Satan has turned around evil to adorn him. Also, about the good so that people may abstain from it, and if the field of testing is for the Glory to know the striving and the patient, Satan infiltrated this space, so that most of the people are in clear error. Thus, the intruder crept to the exam table. His mission is to call only to misguidance and he has adorned it, and he prays only because he cannot compel people to disobey him, and since Satan's movement on earth is like this, shedding some light on the beginning may be useful to know his method of seduction and adornment ().

God created Adam (peace be upon him) and commanded him to prostrate to him, so the angels prostrated, and Iblees was among the jinn and entered them, but he refused to prostrate, so the Almighty addressed him: (He said, "O Iblis, what prevented you from prostrating before what I created with My Hands? proud, or are you among the exalted?") (), Then came the response whose words contained Satan's perfect method (He said, "I am better than he. You created me from fire, and You created him from clay") (). So, he was eaten by envy, and he was the one who saw the introduction where dirt, mud and clay were. And when he examined science, movement and life as a result of the introduction, envy pushed him to the fore, where the elderly sweltered, blind to the result out of arrogance. It is the smallness and inertia itself, and a first call to refuse to consider the verses of God. And Satan's objection is a hint, that the divine command is only obeyed if it is true, and the order to prostrate to Adam is not true ().

The one who ponders the verses of God, finds that before Satan refused to prostrate to Adam, the argument of God had concealed him, and this argument is that God Almighty commanded him who commanded to prostrate, so the matter is an argument in and of itself. And Satan's departure from him is an exit by choice and not by force. The contemplator also finds that in Satan's responses to God Almighty, they were not hollow responses, but rather carried a complete approach to misguidance, and this approach has one mission, which is to prevent true worship ().

For this reason, the curriculum was based on a pillar that separates the prophets and messengers of God, peace be upon them, from the children of Adam, so that guidance does not reach them.

And a pillar running on the straight path in order to obstruct the path in front of the instinct so that it does not reach its true destination. A pillar that lays the foundations of perversion and its mission is to liquidate everything that is pure throughout the human journey after the departure of the prophets and messengers, and to drive the pegs of perversion and to consider the outlaws to be outlaws ().

THE POSITION OF THE SUNNAH ON THE DOCTRINAL AND IDEOLOGICAL SUSPICIONS

The hadiths and narrations transmitted from the Messenger (may God bless him and grant him peace) will not limit our reference to the narrations narrated from the Messenger (peace be upon him) on a specific group of Muslims, but we will try to mention the narrations reported from the Messenger by the two groups:

- 1- It was reported on the authority of the Messenger of God (peace be upon him) that he said: "Nothing of the Sunnah goes away until the like of it appears, until the Sunnah disappears and the innovation appears, until the heresy is fulfilled by those who do not know the Sunnah. It is not detracted from their reward in the slightest, and whoever innovates an innovation, he will bear its burden, and the burden of those who practice it will not detract from their burden in the slightest ().
- 2- On the authority of Jaber, he said: The Messenger (peace be upon him) addressed us, so he praised God and praised him for what he is worthy of, then said: "Then, the most truthful hadith is the Book of God, and the best guidance is the guidance of Muhammad, and the worst of things are innovations and all of them" ().
- 3- It was narrated from him (peace and blessings of Allaah be upon him) that he said: "Do not return after me as infidels, apostates, who follow the Book without knowledge, and innovate the Sunnah with desires, because every Sunnah and incidents and words that contradict the Qur'an are refutation and falsehood" ().
- 4- On the authority of him (peace be upon him) that he said: "A time will come upon people when their faces are human and their hearts are the hearts of devils ().
- 5- And on his authority (peace be upon him): "From us to my nation a hadith that is established as a Sunnah, or is violated by an innovation, for him is Paradise" ().
- 6- It was narrated from him (peace be upon him) that he said: "Beware of enacting a heresy Sunnah, for if a servant sets up a bad Sunnah, his sin will befall him, and the sin of those who act upon it".
- 7- Ibn Sariyah mentioned that he said: The Messenger of God (peace be upon him) prayed the dawn prayer for us, then he came to us and gave us an eloquent sermon ().
- 8- Muslim narrated: When the Messenger (peace and blessings of God be upon him) delivered the sermon, his eyes turned red and his voice rose, and his anger intensified, to the extent that he was warning an army, he would say: For the best speech is the Book of God, and the best guidance is the guidance of Muhammad, and the worst of things are newly invented matters, and every innovation is a misguidance - and he said: I am more worthy of every believer than himself ().
- 9- Ibn Majah mentioned: The Messenger of God (peace be upon him) said: (God does not accept fasting, prayer, charity, pilgrimage, pilgrimage, or jihad for a person of heresy) ().
- 10- Muslim narrated about him (peace be upon him) his saying: (Whoever innovates in this matter of ours that which is not of it will have it rejected) ().
- 11- On the authority of Jarir bin Abdullah on the authority of the Prophet (peace be upon him) who said: "Whoever sets a good practice in Islam and works according to it after him, it is written for him like the reward of those who do it, and their reward will not be diminished in the slightest. The sin of those who act upon it, and nothing diminishes their burden) ().
- 12- On the authority of Hudhaifah that he said: O Messenger of God, is there evil after this good? He said: (Yes, a people who follow without my sunnah and are guided without my guidance) ().
- 13- On the authority of Malik on the authority of Abu Hurairah, he said: The Messenger (peace be upon him) went out to the cemetery and said: "Peace be upon you, the home of a believing

people, and I, God willing, will follow you, until he said: Let men flee from my basin as a stray camel is chased. Don't come! It will be said: They have changed after you, so I say: Shut up! ().

14- Al-Kulayni narrated on the authority of Muhammad bin Jamhour, who said: The Prophet (peace be upon him) said: (If heresies appear in my nation, then let the world show its knowledge, and whoever does not do so will be the curse of God" ().

15- And the Messenger (peace be upon him) said: "Anyone who comes with a heresy comes to him and exaggerates him, for he is striving to destroy Islam" ().

16- And the Prophet (peace be upon him) said: (God refuses to repent from heresy) It was said: O Messenger of God, how is that? He (peace be upon him) said: (He drinks its love in his heart) ().

17- On the authority of Muhammad bin Muslim al-Zuhri, on the authority of Abu Ja'far (peace be upon him), he said: The Commander of the Faithful (peace be upon him) addressed the people and said: "O people, the outbreak of trials has only begun, whims are followed, and rules are innovated. It was not hidden from Dhi Hajj, and if the truth was saved, there would be no disagreement, but from this one is taken pressure, and from this is pressure, so they mix and they come together, for there the devil took possession of his friends, and those who made him preceded me ().

18- Al-Hassan bin Mahboub mentioned on the authority of Ali bin Abi Talib (peace be upon him): He said: "He who hates creation to God Almighty is for two men: a man whom God has entrusted to himself. He was fascinated by him, strayed from the one who was before him, misguided by those who followed him in his life and after his death, bearer of the sins of others, mortgaged to his own sin ().

19- Umar ibn Yazid mentioned that Imam al-Sadiq (peace be upon him) said: "Do not accompany the people of heresy and do not sit with them, for you will become with the people as one of them. The Messenger of God (PBUH) said: A person is on the religion of his friend and companion" ().

20- And on the authority of Imam al-Sadiq (peace be upon him): (The Messenger (peace be upon him) said: If you see the people of doubt and heresies after me, then show your innocence from them and increase your insulting, swearing, and slander against them) ().

21- On the authority of him (peace be upon him), he said: "I did not introduce an innovation except that a Sunnah was left in it. So, beware of heresies and adhere to the fearful, for the intentions of matters are the best of them, and the newly invented matters are the worst." ()

22- On the authority of al-Sadiq, peace be upon him, that he said: "Whoever smiles at an innovator has helped destroy his religion." ()

23- On the authority of him, peace be upon him, that he said: "Whoever walks to a person of heresy and praises him, he has walked in the destruction of Islam." ()

24- Imam Ali (peace be upon him) said in Al-Nahj: "Know that the best of God's servants in the sight of God is a righteous leader who guided and established the Sunnah." ()

25- And he, peace be upon him, said: (Oh for my brothers who recited the Qur'an and judge it, and managed the obligation and established it, revived the Sunnah and killed sects) ()

26- And he, peace be upon him, said: (People are but two men: a follower of a law and an innovator of an innovation) ()

27- And he, peace be upon him, also said: "Blessed is he who is humiliated in himself, his earnings are good, he isolates himself from people from his evil, and the Sunnah expands him, and he is not attributed to heresy." ()

28- The Prophet (peace and blessings of Allaah be upon him) said: "If you see a person of heresy, then disbelieve in his face, for God hates every innovator, and none of them is allowed to follow the path, but they rush into the fire like locusts and flies." ()

29- The Messenger of God (peace be upon him) said that he said: (Whoever deceives my nation, the curse of God and the angels and all people will be upon him. They said: O Messenger of God, what is deceit? He (peace be upon him) said: If he invents for them a heresy, so they may practice it ().

30- The Prophet (peace be upon him) said: (Whoever innovates an event, or shelters an offender, the curse of God, the angels, and all people will be upon him, and neither justice nor dispensation will be accepted from him on the Day of Resurrection. A soul or likeness without leadership, or an innovation without a sunnah) ()

31- Imam Ali (peace be upon him) said: (As for the people of the Sunnah, they adhere to what God and His Messenger have made lawful for them and His Messenger, even if they are few. May God loosen it and remove it from the barrenness of the earth. ()

32- A man asked Imam Ali (peace be upon him) about the Sunnah, heresy, sect and group, and he, peace be upon him, said: "As for the Sunnah: it is the Sunnah of the Messenger of God (peace be upon him). And if they say) ()

33- On the authority of him, peace be upon him: "the least thing a person can do is an unbeliever, whoever claims that something that God has forbidden, that God has commanded and appointed as a religion that he takes charge of, and claims that he worships what He commanded him to do, but only worships Satan" ()

34- Abu Jaafar al-Baqir, peace be upon him, said: (The lowest polytheism is when a man invents an opinion, so he loves it and hates it." ()

These were a group of hadiths narrated on the authority of the Messenger of God (Peace Be Upon Him) and the imams of the Ahl al-Bayt (peace be upon him), some of which emphasized the sanctity of innovation in religion, and others specified the method of social dealing with the owner of extremism, and another group warned against dealing with the owner of extremism, and all of this confirms the danger of extremism on religion and the unity of Muslims.

Conclusion

1- Preserving the sources of Islamic legislation from every stranger is a task that falls on the shoulders of all members of this nation, especially its scholars and intellectuals, with the aim of preserving the parameters of the correct belief in building the human intellectually and culturally.

2- Emphasis on Islamic legislation, which is based on several pillars, a document that accommodates the various aspects and dimensions of life, and possesses the elements of immunity, survival and continuity. (Peace be upon him) except that the features of the true Islamic religion have been completed in its various dimensions (Today I have perfected your religion for you and completed My favor upon you and approved Islam for you as your religion), and after the completion and completion of the religion and the identification of the Final Messenger (PBUH) the sources of legislation that God Almighty commanded, no one has the right to increase Or the deficiency in the matter of the right religion and its tolerant law, and whoever tries to do that is an innovator, a fabricator, and presented before God and His Messenger (and who is more unjust than he who forges lies about God or lied about His verses that the unjust do not succeed), and the Almighty said (O you who believe, do not advance before God and His Messenger) Therefore, innovation in the religion is a destructive factor in the close edifice of Islamic legislation, and it is one of the most serious threats to the nation's entity with collapse and disunity.

3- Emphasizing the seriousness of suspicions on the features of religion and the unity of Muslims, and stressing the need to confront them, as they are a rival to the Sunnah and an opposite that will never meet with it. Confrontation. Doubts will become a common commodity in the market of legislation and dealing, which leads to the loss of the Sunnah and its sale at a cheap price, which is the price of whims and fanaticism. He (peace be upon him) said: "Nothing of the Sunnah is lost until it appears from the heresy like it." Therefore, the legislator ordered the boycott of suspicions in the religion. He said (may God bless him and grant him peace). And his God, may the peace and blessings of God be upon him: (Whoever comes to a heresy, magnifies him, then he seeks to destroy Islam) and he also commanded that knowledge be shown in exchange for lies and slander to be a dividing line between the Sunnah and extremism. Despite all this, a lot of extremism appeared after the era of the Messenger (peace be upon him) and it has continued and has many followers until today, so they are fabrications against God Almighty and misguidances about the true religion, even if those followers try to defend it under the name of (ijtihad).

4- Addressing the people of doubts who expanded on the concept of doubts and claimed that it included every matter that occurred in life after the Messenger of God or after three centuries since his era (may God bless him and his family and grant them peace). Interacting with people's lives, making them rigid, as if they do not have the elements of permanence and continuity, contradicting development and civility, and standing helpless in the face of emerging events. Criticism and distortion of some beliefs derived from the divine revelation, the Qur'an and the Sunnah.

5- Suspicions are among the major sins that the Holy Book and the Sunnah have stipulated forbidding, and it is a misguidance that leads the one who commits it to the orthodoxy of Hell, because the suspect is an innovator in religion who has slandered God and His Messenger (peace be upon him). And because he leads the nation, according to his whims, to a perverted path that ends in division, animosity and strife, instead of the right path that the Almighty has chosen for the happiness of mankind, when the Almighty said (And this is my straight path, so follow it and do not follow the paths, as they will separate you from His path) so it was the duty entrusted to the people of knowledge and knowledge. Preserving the Sunnah, ridding it of all intruders, and scrutinizing it from suspicions and incidents in the religion by referring to the Book and the Sunnah, without the motives of whim and the opinions of the different schools having an effect in describing the suspicions and their various sources.

6- Fraternity and support towards the coming torrent of atheism, but many of them are affected by foreign indulgences from where they do not feel, so bad whims, which challenge them to bifurcation, corrupt opinions that break the group's support, sectarian tendencies, national strife, internal factors, and partisan emotions that distract us from bridging the gaps, Add to all that populist tendencies, for all of these lead to splitting the stick, separating the word, and keeping in mind the instructions of the Holy Prophet, and his appreciation of personalities who are endowed with virtues from various elements, such as his saying: Salman is among us, Ahl al-Bayt (), and his saying: If the knowledge of the chandelier was for people to take it From the sons of Persia () to many good people like him, the Muslim should not take these abnormal opinions as a plan for himself, and we conclude with the saying of the Prophet (peace be upon him): He is not one of us who calls to his nerves, and he is not one of us who fights on his nerves, and he who dies on his nerves () is not one of us. (Peace be upon him): Whoever fights under his banner his blindness gets angry because of fanaticism, or calls for his fanaticism, or helps his fanatics, so he kills and the killing of him is due to ignorance.

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