

# Difference Between Fiqh 'Arba'(4) and 'Jafri Fiqh'

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## The Concept of Imaamology:

- 1) Shias believe in 12 Imaams after Nabi Muhammad (S.A.W).
- 2) They are chosen just like how Nabi-e-Kareem was chosen by Allaah.
- 3) They are pure from all sin just how Nabi-e-Kareem was. ('Kya Nasibi Musalmaan he?' By Gulam Hussain Najafi, Page 253).
- 4) 'The position of Imaamat is higher than that of Nabuwwah'. ('Hayatul Qulub' By Baqir Majlisi, Volume 3, Page 10).
- 5) 'The reality is that as far as accomplishment, conditions, and qualities, there is no difference between a Messenger and an Imaam'. (Ibid, Volume 3, Page 3).
- 6) 'It is part of the foundational Beliefs of our Religion that the Status of an Imaam cannot be attained by an angel or by an appointed Messenger'. ('Al-Hakumat Al Islamiyya' By Khomeini, Iran, Page 52).
- 7) 'The teachings of our sinless are just like that of the Qur'aan'. (Ibid, Page 113).
- 8) 'Their teachings are for every era and for all people. (Ibid, Page 113).
- 9) 'It is obligatory to implement and follow these teachings until the Day of Qiyamah'. (Ibid, Page 113).
- 10) 'They make permissible whatever they desire and they make impermissible whatever they desire'. (Usul-e-Kafi, Page 278) (Khiliqat-e-Nuraniyya, Volume 1, Page 155).
- 11) 'They see behind them just as they see in front'. (Usul-e-Kafi, Volume 2, Page 270).
- 12) 'Their excreta emits a smell of musk and the earth swallows it'. (Ibid)
- 13) 'All Imaams are equal to Rasulullaah (S.A.W)'. (Usul-e-Kafi, Volume 2, Page 270).
- 14) 'The Imaam knows the time of his death and he dies when he dies'. (Usul-e-Kafi, Volume 1, Page 258).
- 15) 'The Imaams have total knowledge of the past and future. Nothing is hidden from them'. (Ibid, Page 260).
- 16) 'The Imam possesses greater qualities than Nabi (S.A.W)'. (Ibid, Page 388).
- 17) 'An Imam is born from the thigh of his mother'. (Ibid, Page 325).

## **The Ahle Sunnat Wal Jamaat belief regarding Imaam Abu Hanifa (A.R) and other Imaams:**

As Muslims from the Ahle Sunnat Wal Jamaat believe that not only Imaam Abu Hanifa (A.R) but all Imaams of Fiqh were:

- 1) Not masoom (sinless).
- 2) Not infallible.
- 3) Not Divinely appointed or nominated.
- 4) They are not Knowers of the Unseen.
- 5) Not higher in status than any Nabi.
- 6) They were not equal to Nabi (S.A.W).
- 7) They were born normally.
- 8) They could not see behind them like they could see in front of them.
- 9) Their excreta was not like that of the Ambiyaa (A.S)
- 10) They did not have the authority to make permissible impermissible or the authority to make impermissible permissible.
- 11) They are normal Human Beings.
- 12) They did not 'make' laws as per their desire but extracted the laws from sources of the Shariat.

### **A Clear Difference:**

The Shias believe that the Jafaari Fiqh is not developed via Shaari Sources but attributed to an Imaam who is equal to the Qur'aan and can make Haraam-Halaal and Halaal-Haraam. They believe that this Imaam is divinely appointed, nominated and does not need the Qur'aan or the Sunnat.

There is a vast difference between an Imaam of Fiqh who is not masoom (innocent) and can err to the Imam of the Jafaari Fiqh who is stated to be masoom (innocent) and someone who cannot err.

Study the qualities outlined under the Concept of Imaamology and understand how severely it differs from the qualities of the actual Imaams of Fiqh.

### **Let us make it Simple:**

According to Shia Belief there were 12 divinely appointed, nominated Imams after Nabi (S.A.W). These Imams are:

- 1) Like the Qur'aan,

- 2) Are free from sin,
- 3) Can make Halaal-Haraam and Haraam-Halaal,
- 4) Are higher in status than the Ambiyaa (A.S)

One of these 'Imams' is Hadhrat Jafir Saadiq (A.R). Therefore, according to Shias, he possesses all of the above-mentioned qualities and more. The Fiqh attributed to him does not require the Qur'aan or the Nabi (S.A.W) with his (S.A.W)'s Sunnat.

This is in direct conflict with the Fiqh of any Muslim which is based entirely upon the Qur'aan, Sunnat, Ijma (Consensus of Opinion) and Qiyaas (Shaari Analogical Reason).

After this, how can Muslims accept, agree with, promote, or sanction a Fiqh based on blasphemy?

The Qadiani's believed in one imposter as a Nabi after the Final Nabi (S.A.W); here the Shias believe in 12.

It must be noted here that none of the 12 claimed what these Shias have attributed to them.

The Fiqh Jafaaria is a fabrication; it is devoid of Allaah and His Rasul (S.A.W).

### **Usage of the word 'Imaam' by the Ahlus Sunnat wal Jammah:**

When the word Imaam is used – for example: 'Imaam' Abu Hanifa (A.R) or 'Imaam' Bukhaari (A.R), then the word 'Imaam' denotes an expert, an authority, and a leader in that particular field, be it Fiqh, Hadith, Qiraat, Tafseer, Tasawwuf or Ilm e Kalaam.

The Ahlus Sunnat wal Jamaat do not attribute the qualities of Imaamat to Imaams that the Shias attribute to their Imaams.

### **The Fiqh of Imaam Abu Hanifa (A.R):**

Imaam Abu Hanifa (A.R) states:

*'I follow the book of Allaah and if I find no solution there, I follow the Sunnah of Nabi (S.A.W). If I find no solution in either the Qur'aan or the Sunnah, I follow whichever of the pronouncements of the Sahabah I prefer and leave whichever I wish. If there is a pronouncement on a particular matter by any of the Sahabah, I would not adopt any other opinion made by any other Scholar.'*

*But if I found a solution only in the opinions of Ibrahim, al Sha'bi, Ibn Sirin, Hasan al Basri, Ata or Sa'di ibn al Musayyab, I would make Ijtihad just as they did.'*

(Tarikh Baghdad Vol. XXXI, p 368, al Intiqa, p 142, and Mashayikh Balkh al Hanafyah.)

To summarize the Hanafi Fiqh it is stated:

*'Fiqh is planted by Ibn Mas'ood (R.A); watered by Alqamah (R.A); harvested by Ibrahim Naqi (R.A); collected by Hammad (R.A); grounded by Imaam Abu Hanifa (A.R); kneaded by Imaam Abu Yusuf (A.R); made into bread by Muhammad (A.R) and all are eating the ready made bread.'*

(Durre-Mukhtaar, Volume 1, Page 34)

Any intelligent, Imaan-filled person will be able to see the glaring differences between Islaam and anti-Islaam; Haqq and Baatil; Truth and Falsehood; Authentic and Counterfeit. After understanding the basic fundamental difference then there is no need to go into finer details.

How can any sensible human being, let alone a Muslims, adopt a religion that:

- 1) Legalizes prostitution via Muta (temporary marriage).
- 2) Regard it rewarding to deceive and lie via Taqiyya (holy deception).
- 3) Consider swearing, cursing, and abusing to be rewarding via Tabarra (cursing of the Ambiyaa (A.S) and Sahabah (R.A))?

Those who are trying to promote this spurious 'fifth mazhab' called 'Jafari Fiqh' should ponder and deliberate carefully for they are aiding the worst sort of kufr openly.

One must study diligently to avoid making wrong declarations. Every effort must be made to protect the Imaan of ourselves, our families, and the Ummat at large.

Do not listen to or invite those who are open or hidden Salafis or glib-tongued Shias. Do not grant them access to your Masaajid or Media platforms.

May Alllaah protect us all

A H Elias (Mufti) May Allaah be with him

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