

Why Studying the Usūlu 'l-Dīn is Wājib?

- There is **consensus (ijmā')** among Muslims on this wujūb. The consensus among the Sunni & the Shi'a is further explained by Fāzil Miqdād.

Proof of Necessity of Studying 'Aqidah

Rational/'Aqli

Traditonal/Sam'i

- | | |
|--------------------------------------|----------|
| 1. Averting harm is necessary | 1. 47:21 |
| 2. Expressing gratitude is necessary | 2. 3:187 |

Why Studying the Usūlu 'l-Dīn is Wājib? (2)

1. First Rational ('Aqli) Proof for this Wujūb:

It is necessity to **avert serious harm** from ourselves:

- i. Difference about God creates fear of harm. (harm refers to the hell-fire)
 - ii. Every serious harm should be averted.
- = Therefore, harm of hell-fire should be averted.

And the only way to avert this serious harm is to study the fundamental concepts of theology.

Why Studying the Usūlu 'l-Dīn is Wājib? (2)

2. Second Rational ('Aqli) Proof for this Wujūb:

It is necessary to **express our gratitude** to our Benefactor:

- i. Expressing gratitude to the Benefactor is necessary.
 - ii. We cannot do so unless we know the Benefactor.
- = Therefore, knowing the Benefactor is necessary.

And the only way to know about the Benefactor is to study the fundamental concepts of theology.

Sharḥ Bābī 'l-Hādī 'Ashar

Pascal's Bet

(From S.S.A. Rizvi' *Need for Religion*.)

An argument similar to the necessity of averting serious harm:

- The famous mathematician Pascal (d. 1662) said:

“If you believe in the hereafter,
you will gain everything if it really exists;

and you lose nothing if it does not exist.

= Therefore, it is better to bet that it does exist.”

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Pascal's Bet (2)

- Imam Ghazali quotes Imam 'Ali (a.s.)'s conversation with a person who had doubt in the hereafter:

“If the truth is what you pretend,
then we shall all be saved;

but if the truth is what I have said,
then you will be condemned & I shall be saved.”

- My late father then asks: “It is mere coincidence? Or did Pascal got the idea of his bet from Islamic source?...”

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The Method of Studying the Usūlī 'l-Dīn

المعرفة Knowledge العلم

Huzuri
(by presence)
immediate

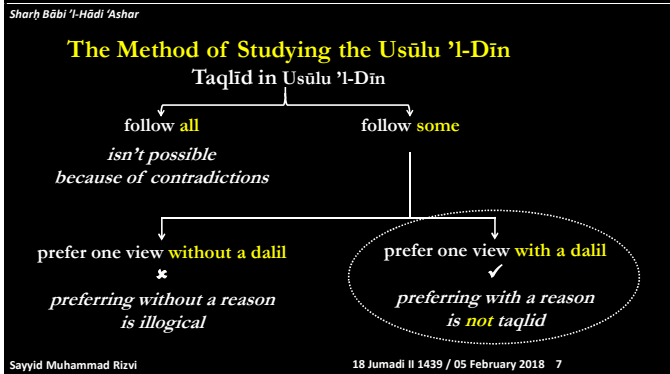
Husuli
(by meditation)
acquired

Badihi
(self-evident)
doesn't require reflection
= unanimous

Nazari
(speculative)
requires reflection
= disagreements

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Sharh Bābi 'l-Hādī 'Ashar

The Method of Studying the Usūlu 'l-Dīn

- Traditional (sam'i) basis for invalidity of taqlid in Usūl:
- 43:21

بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّهْتَدُونَ

Rather they say, " We found our fathers following a creed, and we are indeed guided in their footsteps."
- 46:3

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ إِنِّي تُنذِرُ بِكِتَابِي مِنْ قَبْلُ هَذَا أَوْ أَنَادِرُهُمْ مِنْ عِلْمٍ إِذْ كُنْتُمْ صَادِقِينَ

Say, " Tell me about what you invoke besides Allah. Show me what [part]of the earth have they created. Do they have any share in the heavens? Bring me a scripture [revealed] before this, **or some vestige of [divine]knowledge**, should you be truthful."

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Sharh Bābi 'l-Hādī 'Ashar

The Method of Studying the Usūlu 'l-Dīn

- Traditional (sam'i) basis for invalidity of taqlid in Usūl:
- One more verse which is not in the textbook:
- 2:170

وَ إِذَا قِيلَ لَهُم اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوْ لَوْ كَانِ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ

When they are told,
 "Follow what Allah has sent down,"
 they say,
 "We will rather follow
 what we have found our fathers following."
 What, even if their fathers neither applied any reason
 nor were guided?!

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Sharḥ Bābi 'l-Hādī 'Ashar

The Method of Studying the Usūlu 'l-Dīn

- When Shi'a theologians emphasize the obligation of basing one's aqidah on 'ilm & not on taqlid, it doesn't mean that each person must become a theologian...
- It means that the "fundamentals of the beliefs" should be based on 'ilm and not on taqlid.
- "Fundamentals of 'Aqidah":
 - God's existence and oneness; basic need for nubuwwat and infallibility; basic concept of resurrection.
 - And that also according to one's ability: the old lady's story.
- "Secondary Issues of 'Aqidah"
 - Names & qualities of God; details about infallibility; wilayat-e takwini; details about resurrection, and heaven and hell and what is in them in form of blessings and punishments.

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The Impact of Studying the Usūlu 'l-Dīn

- A person's verbal shahadatayn on basis of taqlid makes him a **Muslim** but when he bases that on knowledge, then he becomes a **Mu'min**.
- قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَ لَكِن قُولُوا أَسْلَمْنَا وَ لَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ...
- The Bedouins say, "We have faith."
- Say, "You do not have faith yet; rather say, 'We have embraced Islam,' for faith has not yet entered into your hearts..." (49:14)
- Verbal declaration on *taqlid* (out of fear or greed or hypocrisy) = **Muslim** with all rights in this world.
 - Acceptance by heart based on **knowledge** = **Mu'min** who deserves the reward in the hereafter.

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