



*Asesorías y Tutorías para la Investigación Científica en la Educación Puig-Salabarría S.C.
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RFC: AT1120618V12

Revista Dilemas Contemporáneos: Educación, Política y Valores.

<http://www.dilemascontemporaneoseduccionpoliticayvalores.com/>

Año: VI Número: 2 Artículo no.:51 Período: 1ro de enero al 30 de abril del 2019.

TÍTULO: La posición de Hadith-e-Efteragh en Chiítas y Sunitas.

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RESUMEN: El investigador analiza sobre el escrutinio del estándar del Islam, la condición para comenzar a vivir como musulmán y algunos estándares presentados para examinar el "Hadith de Najia Sect", que incluyen la manifestación de este Hadith al sagrado Corán, y Hadith y las realidades externas e históricas. El resultado final de esta investigación es rechazar este Hadiz y asignarlo a académicos imparciales para mantener la unidad y la coherencia de las naciones islámicas hasta el advenimiento del Imam Mahdi, Ghaem-aale-Mohammad, (PBUH). Para la explicación de la blasfemia, el investigador debe clasificar a los incrédulos en diferentes tipos: los negadores de la divinidad, el monoteísmo, la profecía, y finalmente, los negadores de las necesidades religiosas.

PALABRAS CLAVES: Hadith, secta, unidad y coherencia, justicia, blasfemia.

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ABSTRACT: The researcher discusses the scrutiny of the standard of Islam, the condition to start living as a Muslim and some standards presented to examine the "Hadith of Najia Sect", which include the manifestation of this Hadith to the Holy Qur'an, and Hadith and the external historical realities. The final result of this research is to reject this Hadith and assign it to impartial scholars to maintain the unity and coherence of the Islamic nations until the advent of the Imam Mahdi, Ghaem-aale-Mohammad, (PBUH). For the explanation of blasphemy, the research must classify the unbelievers into different types: the deniers of divinity, monotheism, prophecy, and finally, the deniers of religious needs.

KEY WORDS: Hadith, sect, unity and coherence, Justice, blasphemy.

INTRODUCTION.

There is a full agreement in the meaning of the term "Blasphemy" that solely means basic denying one religious principle or one of its necessities. According to the Quran verses and through unbelieving the oneness of God and prophet hood which is a full cause of blasphemy and a wide domain of religious jurisprudence has been set aside for. Briefly blasphemy means to hide or deny a truth within the objective facts of Universe like denying: God, resurrection (day), prophets and one of religious necessities. There is a disagreement in explicating the nature of Islam and it's bordering line with blasphemy in sincere or insincere believing to the sufficiency of confess of faith, Sahadatain.

The most essential standard to validate narratives, ahadith, in Islamic texts are both Quran and the tradition of prophet Mohammad (PBUH). If being a paradox between a hadith and these two standards, it must be definitely be rejected. The explication of blasphemy is so important that condescension and carelessness in explication will led in distortion of scientific facts and also strengthen the spirit of intolerance, repression of Islamic scholars, isolation of spirit of seeking, promotion of intellectual crises and violence, wavering in beliefs and the emergence of Islam-phobia.

DEVELOPMENT.

The purpose of this research is to explain real Islam and its standards and real evidences of blasphemy, vigilance of nations specially the youth of Islamic and non-Islamic communities and awareness of Quran and the tradition of Mohammad, the prophet of God (PBUH). And finally rejecting the function of excommunicators relying on the true Islamic standards in order to prevent ignorant people being trapped in the gulf of excommunication and help them get rid of this trap.

What is true essence of Islam? True essence of Islam is clarifying the measuring rod against which being a true Muslim is determined and true Islam is realized.

According to Muslim jurists, there are two theories concerning the extent of the truth of a person's Islam. First theory is confessing faith accompanied with true belief rose from heart; if a person confesses faith but the falsity of his statement is proved, he is not considered a Muslim. This is what Sheikh Ansari, in Altharh, Sayed Mohammad Kazem Yazdi, in Orwatolvosgha, and Imam Khomeini have firmly stated.

According to Kazem Yazdi's comments, if one can ensure the contradiction between apparent statement and inner uncertainty, confession faith does not suffice and that person cannot be considered a Muslim.

Proponents of this theory present two reasons:

1. Subjective perception of the would-be Muslim: only a person who deeply believes in the truth of Islam and monotheism can be considered a real Muslim.

2. Hadiths and traditions: hadiths which consider confession of faith sufficient for considering a person Muslim signify an implicit presence of true deep feeling arising from heart; thus, if we can ensure the falsity of their confession, they should not be considered Muslims. However, verses concerning avoiding suspicion about an Islam candidate reject this reason.

According to the second theory, sole confession of faith is enough. Shaykh Saduq, in his book entitled Hadaie, states that Islam includes confession of faith and Shahada the doing of which keeps life and possessions safe from violation; one who says ‘There is no god but God; Muhammad is the messenger of God’, will remain secure in face of dangers and disasters. The second reason the proponents of this theory present is verse 13 of The Stones Sura, which states that “to the group who confessed faith in presence of Prophet Mohammad God said: express your belief in Islam and when you truly believe in your hearts, then confess your faith”.

Prophet Mohammad (PBUH) behaves with those hypocrites which confessed their having converted to Islam like a Muslim and this is a further substantiation of the second theory; however, verse 1 of The Hypocrites of Quran, describes the kind of faith this group have: “and God knew that these hypocrites were lying”.

Given the above explanation, the only group of people who are by no considered Muslim are:

1. People who have heard the call of Islam and, out of laziness and stupidity, have done no research and scrutiny to absorb the truth of its claim; these people have not confessed their faith and have doubted the truth of Islam.
2. Deniers of Islam and believers in non-Islamic schools
3. Those who have not received the call of Islam; so, it cannot be determined whether they would have accepted or denied its essence.
4. Those who even do not consider the possibility of the falsity of their beliefs; so, they do not feel the need of research and contemplation. These people are not to blame, but to reprimand.

5. Those without a genetic predisposition to accept Islam, such as a demented disbeliever.

The nature of blasphemy.

Literally speaking, the word blasphemy means covering something, denying the use of gifts of God, and contradicting faith; for example, farmer and night are covers because they hide earth and space, in order.

As mentioned in, blasphemy means covering something overt and a famer covers and hides the seed.

In religious terms, blasphemy signifies denying religious principles and requirements, despite having knowledge of their truth. A term mostly associated with blasphemy is excommunication which literally means covering something or ignoring a sin a person has committed. As mentioned by Zoozani, despite being constantly used in different books, excommunication does not mean blasphemy. According to Nazim-al-Atba's definition, excommunication means associating somebody with blasphemy and calling him/her a disbeliever.

Various types of blasphemy.

After literal explication of the nature of blasphemy and excommunication, different types of blasphemy are introduced as the followings:

- a. Deniers of divinity: this includes those who do not consider a creator for this universe and, also, believe that this universe is nothing but material and its deviations. (materialists)
- b. Deniers of oneness of God: this group of disbelievers are divided in three categories:
 1. Deniers of the inherent oneness of God who believe that there are, not one, but several governing principles which have existed from the very beginning.
 2. Deniers of the agent oneness of God who state that there are some creatures which share the creation of universe with God.
 3. Deniers of oneness of god in the act of worship who pray for other entities, such as idols, stars, or other human being, and put them on the same pedestal with God. (action disbelief)

- c. Deniers of prophethood of Mohammed: this group, also, is divided in two categories:
 - 1. Deniers of general prophethood who believe that human reason suffices for guaranteeing a successful life and there is no need for God's revelation.
 - 2. Deniers of specific prophethood disagree with the single prophethood of Mohammed. (Jews and Ansari).
- d. Deniers of the necessity of the religion: these people deny the significance and crucial role of religion; according to some scholars, the belief of this group of people is a separate category and should not be confused with blasphemy. However, some others believe that this belief is the same as denying the prophethood of Mohammed.

A brief look into the history of Islam foregrounds several factors, such as doubt, misconception, misunderstanding, biased judgement, and relying on appearances, which have paved the way for the incidence of excommunication. Since books of hadith include both real and fake ones, a measuring rod is required to testify the authenticity and originality of the hadiths in order to prevent any possible threat planned by the enemies of Islam. Followings are some principles based on which one can distinguish real hadiths from fake ones:

- 1. Comparing hadith with Quranic verses: According to Imam Sadiq (As), if a particular hadith is contradiction with Quran, it is fake and pure lie; this failure is because of opposition to the spirit of Qur'anic concepts. Prophet's Sunnah never contradicted Quran; explicating and clarifying Quran, not negating it, was the sole duty of Prophet Mohammed (PBUH). As mentioned by verse 44 of The Bees Sura, "and we sent Quran upon thee to explain it for those who surround you so that they contemplate it".
- 2. Comparing a particular hadith with certain rational observations: Reason is the mirror of God's revelation. Inner reason never negates external reason; i.e. prophet Mohammed.
- 3. Comparing a particular hadith with scientific findings.

4. Comparand the hadith with concrete external and scientific realities: some authentic hadiths are in contradiction with concrete external, historical realities.

If one accepts the authenticity of hadiths without putting them to test against validity assessment criteria, he has definitely helped the promotion of violence and excommunication in Islam. Hadiths of Najia sect are relied upon to label a certain group as excommunicates; this tool, which has been quite functional in the hands of enemy of Islam, can cause serious damage to the integrity of Muslim community.

A critique of hadiths of Najia sect

The gist of Najia sect hadiths.

According to Tirmidhi's narration of Abdullah ibn Umar, prophet Mohammed stated that "undoubtedly, my people will face the same consequences with which Israelites confronted; they forked in 72 different sects and mine will divide in 73 sects, all of whom will burn in the fire of hell, except for the one sect which is in line with the principles of my followers and me" (134).

According to Najia sect hadiths, it is invalid to measure the authenticity of a hadith by measuring rod of Sunni people, because their scholars are people who, according to their religious understanding, do not qualify as religious leaders (Sheikh Hasan Isqaf, al-Maarej Journal, 101).

They do not consider Shia sources efficient testers of the originality of the hadiths, mainly because the frequency of the reputation of a certain hadith does not reach a certain, desired level.

The irregularities embedded in a hadith, such as referring to followers of prophet Mohammed in 72, 73, and 74 groups, confirms the possibility of its being fake (Qazvini Mohammed Ibn-Yazid; Ibn-Majah Sunan: 582).

Another difference is in the number of prospering or perishing groups; some hadiths introduce the number of perishing groups as 72 and some others as 73; contrarily, some others introduce the perishing group merely as one; for them, the rest belong to prospering group (Ismaeel Ibn-Mohammed,

Discovering the Hidden: 150); however, according to Abu Huraira, this hadith presents no account of prospering and perishing groups whatsoever (Qazvini Mohammed Ibn-Yazid; Ibn-Majah Sunan:1322).

According to the text of the hadith, inevitably, each group considers itself redeemed and the others perished for whatever reason and there are always enough reasons to hate a certain sect. for the Sunni, Najia sect is a deviation sect which is originally one of them. (Abd al-Rahman Badawi; Islam as an Illuminating Religion: 34). On the other hand, Imam Ali is believed to have counted Najia sect in the group of Muslims who are redeemed and prospered (Mohammad-Baqer Majlesi; The Seas: 146).

According to some traditions which have narrated Prophet Mohammad, the most treacherous group of Muslims are those who judge everything in favor of themselves and for their benefits, making halal haram and vice versa (Hakem Neishaboori; Al-Mustadrak: 430).

Some others have manipulated the text of the hadith for their own benefits and have distorted the ending of the hadith by stating that the foulest of them are Shia. (Ismaeel Ibn-Mohammad; Discovering the Hidden: 150).

All these statements indicate a strong religious motivation to gain victory for a religion which one judges just and the others unjust. There are hadiths which praise Sham and introduce Damascus as the capital of Umayyad; according to these hadiths, when followers of Mohammad are divided in 72 nations, Damascus would be a strong fortress against treachery and sedition (Ali Ibn Abibakr; The Plurality of Angles: 226).

The incompatibility of Najia sect hadith with the justice of God.

In addition to having theoretical discrepancies, which is quite a normal and common phenomenon, there are serious, fundamental incompatibilities, such as Shia, Sunni, Mu'tazili, Kharijites, Ash'arites, and Murjites, between what hadiths of Najia sect say and what the justice of God necessitates.

Secondly, what is meant by those 72 nations which are supposed to burn in the fire of hell? Is this entrance into the fire of hell eternal or temporary? If they are supposed to be in fire forever, this negates the fact that hell is just a place for deniers and disbelievers because, as scholars believe, one who confesses faith and Shahada is not considered a denier any longer. For this torture to be temporary is more reasonable, because all sects believe that sinners must be punished. Thus, a claim based on which the Najia sect are exempted from God's divine will is absolutely baseless and absurd. So, the hadith based on which 72 nations will be thrown into the fire of hell is surprisingly incompatible with God's justice.

The term sect includes anyone, unimportant or important, wise or demented, guilty or innocent, who belongs to a specific trend of thought. Thus, it seems quite fair to consider a mature, rational person who knowingly denies God as sinner and deserving God's anger and punishment; however, the number of such people are limited in all sects. According to scholars, the majority of deniers are guilty because of being ignorant and Muslims, definitely, are in a better position compared to them.

If it is argued that a hadith is addressed at general public and some exceptions are allowed at its specifications and babies, immature grownups, and demented people must be excluded from the punishment considered for committing a sin because they are not initially accounted in general public, it must be stated that by considering exceptions for the public addressee of hadiths, we limit the ground of the hadith and decrease its functionality; we cannot include these people in any specific sect because the more limited the ideology of a sect gets, the more unreasonable it becomes. Some scholars have criticized this hadith thoroughly and some others have directed their critique at the last sentence of the hadith; i.e. all of them burn in fire, except for one group of them.

The contradiction of hadith with holy Quran.

This shall not be in accordance with your vain desires nor in accordance with vain desires of the followers of the Book; whoever does evil, he shall be requited with it, and besides Allah he will find for himself neither a guardian nor a helper (verse 123, Women Sura).

You are the best of the nation raised up for the benefit of men; you enjoy what is right and forbid the wrong and believe in Allah (Verse 110; The House of Imran Sura). And thus, we have made you a medium nation that you may be the bearers of witness to the people. (Verse 110, The Cow Sura).

As implied from the above verses, the followers of Prophet Mohammad (PBUH) are the best, most moderate, and most virtuous people on earth; however, the above-mentioned hadith introduced Muslims as more seditious, sinner, and fragmented than 71 sects of Jews and 72 sects of Christians; this is in stark contrast with holy Quran. However, according to verse 110 of The House of Imran Sura, Muslims are superior to other people only if they enjoin good, forbid wrong, and believe in God; “you are the best of the nations raised for the benefit of men; you enjoin what is right and forbid the wrong and believe in God; and if the followers of the book had believed it would have been better for them; of them, some are believers and most of them are transgressors”.

The contradiction of the hadith with the traditions of Prophet Mohammad (PBUH).

The ending sentence of the above-mentioned hadith is in stark contrast with successive traditions because, according to such traditions, whoever who testifies to the oneness of God and prophethood of Mohammed is considered a Muslim and worthy of entering paradise, even after exposure to punishment and torture for the wrong he has done in the world.

As stated by Bokhari, God would exempt a person from the fire of hell if he honestly confesses his faith and Shahada (118). According to Sahih Moslem, one who testifies to the oneness of God and prophethood

of Mohammed will be immune from the fire of hell (63). As agreed by the majority of Muslims, not entering fire means not remaining in it for ever.

In order to specify the prospering group mentioned in the hadith, the phrase ‘the group to which my followers and I belong’ has been used. The main critique against this expression is that although following God’s commands and prophet’s traditions redeem an individual, followers do not deserve being a model because they are prone to sin and crime.

If followers obey traditions, then they are not to be put on pedestal, a position which, merely, belongs to God and prophet; and if they don’t obey traditions, following them would result in destruction and perish. If the word ‘follower’ is taken to mean all people, this is inconsistent with the essence of the hadith, according to which people following that school of thought would diversify; and, if this word is taken to mean the majority of believers, this conception does not necessitate a certain rule, because majority is not an evidence of truth.

Some have fabricated strange groups to complete the presumed 73 sects; for these people, Imami Shia includes 14 and Mu'tazilite Shia include 12 groups! (The Ant and the Bee 21).

If the disagreement between two scholars was used as an excuse to construct new schools of thought, there would be Muslim sects to the exact number of Islamic scholars throughout history. Another attempt to justify the absurdity of the hadith has been, as mentioned in Quran, to consider 73 not as exact but exaggerated number of sects. This number actually signifies plurality and high number rather than referring to a specific number. If this claim were true, why would there be 71 for Jewish sects and 72 for Christian ones? Thus, this number undoubtedly refers to a precise figure. Some others might state that the judgement day has not come yet and there are no 73 sects yet; thus, it is not reasonable to judge and condemn certain sects because it is possible that Najia sect has not emerged yet and it will come in future.

CONCLUSIONS.

No sect is allowed to claim being Najia sect and issue excommunication commands. There is, also, no certainty in number of Jewish and Christian sects; thus, these numbers are prone to suspicion and interrogation. Mentioned deficiencies root in the certainty of Prophet Mohammed's hadiths and traditions, a prophet who left no stone unturned for the victory of Islam and Muslims.

Inevitably, one has to either reject Najia sect or put to close analysis and investigation of qualified, unbiased scholars, especially when enemy of Islam are constantly trying to fragment Muslim communities and ignite war between Muslim brothers in order to sell their war crafts and plunder the resources of Muslim countries by involving them in war and making them as poor as possible. Every individual with a feeble critical understanding of the nature of vice and virtue will be interested in maintaining the unity and coherence of Islamic nations and setting aside minor differences. Maybe now is the best time in which the true essence of this statement is crystalized: Forget hatred at the flux of problems and difficulties. Let's hope for that day!

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RECIBIDO: 20 de septiembre del 2018.

APROBADO: 18 de octubre del 2018.