
Mohaddeseh Hajiakbari and Amir Tohidi

INTRODUCTION

Shaykh Al-Hurr Āmili was born to a noble and elite family in the village of Mashghara in Āmil Mountains of southern Lebanon on 8th of Rajab 1033AH/26 April 1624 CE. His wrote and compiled extensive works including Wasā’il ush-Shi’a, Risālah fi Tawatur al-Qur’an, Risālah fi al-rad al-sufiyah, Al-toosiyah, Al-fusul al-muhimmah fi usul al-a‘immah (a.s.), and also the present manuscript. The present manuscript is an example of systematic critical assessment of the typical problematic and doubtful non-fiqh (non-jurisprudential) hadith, in which the author tries to provide an accurate understanding of such hadith by relying on his own scholarly skills and using the rules of fiqh al-hadith.

Methodology of Shaykh Al-Hurr’s Fiqh Al-Hadith System:

In in Fiqh Al-Hadith, Shaykh Al-Hurr used a specific system of logic and followed a specific style in compiling texts, comprehending them and extracting the authorial intent and drawing conclusions from them. His specific system was the result of scrutiny and innovation with which he addressed hadith. Among the works in which he applied such system was “Risālah Khalq al-Kāfir wa al-Qaradh Minh”. Shaykh Hurr’s system may be divided to two phases of comprehension of the text and extraction of the authorial intent. Since the manuscript of the Risālah (treatise) has been preserved, we provide a brief introduction to the Risālah before proceeding to these phases.

Introduction to manuscript of “Risālah Khalq al-Kāfir wa al-Qaradh Minh”:

According to the book “Catalogue of Iranian Manuscripts” (Mustafa Derayati), there are 9 manuscripts of the Risālah available in Iran. The data on five manuscripts, obtained from the Center for Islamic Heritage Revival in Qom, are as follows (listed in order of duplication date):

Anonymous scribe (1665); available at Ayatollah Borujerdi Institute (Shaykh Al-Hurr’s autograph appears underneath this manuscript).
Anonymous scribe (1665); available at Fazili Khansari Library.
Anonymous scribe (August, 1700); available at Sayyid Iziddin Hussaini Zanjani.
Scribe: Na’ini, H.B.A. (1861); available at A’azam mosque library of Qom (bearing the scribe’s statement that it was collated with the original version).
Scribe: Musavi, H. (April, 1863); available at Fazili Khansari Library.

Data on the four other manuscripts, obtained from Derayati’s Catalogue, are as follows:
Anonymous scribe (August, 1665); I.R. Iran Parliament Library.

This manuscript is the second part of “Majmū’ fi Al-Kalām” by Shaykh Al-Hurr Al-Āmili. The first part is titled “Al-Tanbih bi Al-Ulum min Al-Burāhān ala Tanzīh Al-Ma’āsum min Al-Sahw wa Al-Nisyān” and the second part is titled “Khālq Al-Kāfir wa Al-Qaradhān minhī”. According to Shaykh’s introduction to the Risālah, the Risālah aimed to answer to the question raised by some of the Ashāb (Prophet Muhammad’s Companions) about the reason why the God created unbelievers and why he gave them respite.

Some of the companions and a group of the ulul albab (men of understanding) asked me about why unbelievers were created, and were given respite, and what was they were supposed to them, while it was in the God’s knowledge that they wouldn’t give up bad works, and given the fact that any change to the knowledge of the God required his ignorance. They also asked how this could be acceptable, and how they are allowed dominance over believers and righteous people, and even over the prophets and Imams, while many ignorant people strongly opposed and condemned these, and as a result of this, and similar instances in the Qur’an’s verses and hadith, for example, hadith of the nature of the believer and the unbeliever, and the like, they came to believe in determinism. They asked me to express the hidden reasons, and to provide reasons which would cross my mind in a treatise in which such problems would be duly resolved and convincing answers would be given to the polemics so that an end could be put to the baseless arguments of those who went astray.

This manuscript, which is in fact an encyclopedia of the selected hadith on the topics of determinism and indeterminism, tinat (inborn disposition), the divine will, volition, al-qiadā wa al-qadar (divine ordainment), and badā’, includes 113 hadiths, and is prepared in 100 pages, and 12 chapters, one conclusion, and a supplement.

1- Text Comprehension:
1-1 Prerequisite for Comprehension:

To proceed to comprehension of hadith, one must first make sure that sanad (the chain of transmission) and matn (the text of hadith) are reliable and valid. For this purpose, one is required to collect all similar propositions, be fully mastered in knowledge of hadith and application thereof, and failure to do so will seriously undermine the comprehension of hadith, and compromises its scientific validity.

Reliability and validity of chain of transmission and text maybe checked for the hadith included in the studied manuscript in two ways:

First: The author’s view as expressed in the text of the Risālah: In chapter nine of the Risālah, Shaykh stated that the hadith included in the Risālah were mutawatir in meaning and that they were a selection of over two thousands hadiths. Thus, that the hadiths included in the Risālah are mutawatir in meaning rules out unreliability and invalidity to the chain of transmission and the text of hadiths included in Risālah. Besides, Shaykh noted that he had considered trustworthiness of the narrators of the hadiths included in Risālah. He wrote in chapter nine:

Narrators of many of the hadiths included herein are among trustworthy narrators, including those involving duty in ālím dhar, which were strongly rejected by Sayyid Murtaza in “Al-Qurān wa Al-Durār”, and also, before him, by Shaykh Mufid, while our (Shiite) scholars have disagreed with both of them. Sayyid Murtaza’s argument that hadiths on ālím dhar are invalid is a defective one, as there are over a thousand hadiths in this regard, which have narrated by all of our hadith narrator in all hadith books, and there is almost no book which doesn’t include such hadiths. If such hadiths were to be considered as being ahad, then no hadith would be mutawatir, as hadiths on necessity of prayer, and alms tax, and prohibition of drinking alcohol and of adultery are much less in number than them. I instruct you to see Usul Kāfī – which is one of the most reliable hadith books – to become sure about the truth of my words.

Thus, Shaykh proved his opinion on the reliability and validity of the hadiths included in the Risālah on the hand, and disproved the opinions of the opponents including Shaykh Mufid (947-1022) and Shaykh Murtaza (966-1044) who believes such hadiths were fabricated, on the other hand; he also noted the agreement of Shaykh Saduq:

And it is clear that he (Shaykh Mufid) raised the strongest criticisms against the hadith, as if he was the only one who found out this hadith was fabricated, and Shaykh Saduq didn’t notice it.

He also wrote about Sayyid Murtaza’s opinions on ālím dhar in second part of chapter two:

The reason why Sayyid Murtaza rejected the hadiths might be because he wanted to avoid oppositions forcing him to accept the hadith which apparently supported determinism, or he might have had another reason. However, hadiths in support of existence of ālím dhar are more sahih (authentic) than those supporting determinism, and the reason they were considered as being weak could be Sayyid’s famous belief that they were khabar wahid, as expressed in his “Al-Ma’ālīm” and other books. Or, it was perhaps in comparison with the hadiths to the contrary that he considered these hadith as weak.
In the same chapter, he provided proof for his belief in existence of alām dhar, and against the criticisms made against this opinion, and expressing how surprising it was that most hakims and kalām scholars neglected the fact that speculative (zanni) rational (aqli) justifications could not constitute valid proof, he wrote:

And most hakims and kalām scholars have been negligent with respect to many of the contradictory speculative justifications they have provided to the contrary. According to ilm al-usul (science of the principles of fiqh), neither speculative rational justifications nor speculative naqli justifications (justifications based on Qur'an and Sunnah) constitute valid proof, which hakims and kalām scholars admit. Then, if they based their arguments on speculative rational or naqli justifications, then, they must have done this out of negligence. Then, how could it be possible that such speculative rational justifications challenge definitive (qat'i) sahih saarih hadith? Having learned this, you see these hadith can be justified in several ways.

Second: By scrutinizing Shaykh opinions on hadith: Towards the end of Wasā'il al-Shi'a, in Fā'idah nine, Shaykh Al-Hurr discussed validity of the hadiths included in the four books, which he believed evidenced this. Accordingly, the following conclusions were drawn from scrutinizing the Risālah and its sources.

Table 1: Statistics on the hadiths included in the Risālah.

<table>
<thead>
<tr>
<th>No.</th>
<th>Title of the book</th>
<th>Author</th>
<th>Number of transmissions</th>
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<tbody>
<tr>
<td>1</td>
<td>Kāfī</td>
<td>Kolayni</td>
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<td>2</td>
<td>Toshid</td>
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<td>3</td>
<td>Bāl al-Shara'i</td>
<td>Saqqū</td>
<td>3</td>
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<td>4</td>
<td>Uyūn akhibar al-Ridha</td>
<td>Sadaq</td>
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<tr>
<td>5</td>
<td>Bītaj</td>
<td>Tabarsi (12th century)</td>
<td>5</td>
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<tr>
<td>6</td>
<td>Amālī</td>
<td>Shāykh Saqqū</td>
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<td>7</td>
<td>Kamal al-din</td>
<td>Shāykh Saqqū</td>
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<td>8</td>
<td>Khisāl</td>
<td>Shāykh Saqqū</td>
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<td>9</td>
<td>Istībār</td>
<td>Tusi</td>
<td>9</td>
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<td>10</td>
<td>Tuhaf al-aqal</td>
<td>Harrani (10th century)</td>
<td>10</td>
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<td>11</td>
<td>Basā'ir</td>
<td>Sīffar</td>
<td>11</td>
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<td>113</td>
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</table>

According to above statistics, more than half of the hadiths included in the Risālah were obtained from Al-Kāfī, which Shaykh Al-Hurr believed to be valid, and the rest, except for a few (4 hadiths), were obtained from Shaykh Sadaq and Tusi, the authors of the four books, whom were considered as trustworthy by Shaykh Al-Hurr. Therefore, to make sure of the validity of the hadiths included in the Risālah, Shaykh Al-Hurr used the references which were consistent with his opinions on the one hand, and make references to opponent opinions, and criticized and answered to them on the other hand.

1-2 Understanding Mufradāt:

Having made sure of the validity of hadith text, the next stage is to understand mufradāt (the terms and expressions) used in the hadith using the rules of grammar and rhetoric and based on the knowledge of the figures of language. It seems that this stage doesn’t follow the same procedure for all types of hadith, and also, it is not equally useful in understanding different types of hadith. Among the cases in which application of this stage is not very useful is when the subject is mutashābih (allegorical). In this case, it is not even possible to establish for sure the apparent meaning of the subjects. Mutashābih subjects appear both in Quran and hadith. Since the subject of the studied Risālah was also a mutashābih one, and also, because Shaykh Al-Hurr preferred to focus on the main subject, he didn’t consider the literal and literary points in understanding of the text – although he defined some of the terms which required definition, for example, al-qadā wa al-qadar, iradah (will), mashiyat (volition), and idhn. He wrote in this regard under chapter eleventh:

According to the author of "Qamus" and others, "al-qadā wa al-qadar" is collectively defined as “making final decision and enforcing the decision”; obviously, the deeds of a human as a subject fall within both of these meanings, as he decides what to do and does it on his own free will. However, "al-qadar" severally means "to determine the situation of an object both longitudinally and latitudinally (in every respect)". According to lexicographers, "idhn" means "ilm (knowledge) and ijaazah (permission)"; that the human’s deed falls within the first meaning (knowledge) is evident in detail or in brief; and as said earlier, it is only possible to establish whether the human’s deed falls within the second meaning (consent) after the human has done some deed, because it was him who allowed his self, body and body parts to involve in that deed.

2- Extracting the Authorial Intent:

Sometimes, the meanings extracted in text comprehension phase are not consistent with each other, and sometimes, due to complexity of the subject, the meanings extracted in text comprehension phase are not exact ones, and as a result, the authorial intent may not be identified. Hence the question of the authorial intent is introduced in fiqh al-hadith, and some means are introduced to identify the authorial intent. Among such means is forming hadith family and considering contradictory hadiths, examination of which gives the authorial intent.
2-1 Hadith Family:
It is necessary to form hadith family firstly because all Imams are one single spiritual entity, and therefore, it is not acceptable for their hadiths to be contradictory, and secondly because thematic narration is considered to be as important as literal narration. In this regard, chapter eight reads:

*Given the Imams (a.s.) believed there was no such thing as determinism, as expressly stated by them on many occasions, and as evidenced by many rational justifications, many of the ambiguities and uncertainties are resolved.*

Thus, by forming hadith family, the relations between a subject and the body of distant hadiths on that subject and the numerous relations between hadiths will appear, and the authorial intent will be identified. The studied Risālah addressed a group of complex hadiths concerning determinism and indeterminism, the divine ordainment, inborn disposition and badā’, and the meanings obtained in the first look are not consistent with each other. Therefore, exerting scholarly diligence and skill, Shaykh not only considered the different types of hadith concerning each subject, but also, considered the relation between different subjects, and arranged them in a wonderful order in the chapters of the Risālah, in a way that this Risālah can be considered as an ordered encyclopedia of hadiths on the said subjects. He divided the Risālah into the five following chapters:

Rational Reasons in support of Khalq al-Kāfir (chapter one)

Hadiths concerning determinism and indeterminism and a brief history of Kalaam trends of Muslims in this regard, as well study of their opinions (chapters 2-7)

Hadiths concerning tinat (inborn disposition) and interpretation thereof (chapters 8-10)

Volition and the divine will (chapter 11)

Justification of al-qadā’ wa al-qadar, and enjoining people not to address them, and instead address and study “badā’” (chapter 12, conclusion)

It is seen from the titles and order of chapters that Shaykh arranged the chapters considering different issues related to the subject in a way that his arguments are presented to the reader on a step by step basis, at the same time the probable questions and ambiguities arising from the related subjects are also addressed. As a result, Shaykh noted in chapter eleventh that a that point in Risālah, it was not required to provide anymore explanation about the said hadiths. Chapter eight reads:

*As for explanation of hadiths on tinat, they would be hard to understand as long as the reader has not studied discussions in the previous chapters enough. Otherwise, it would be clearly seen from them that the contradictions between hadith on tinat are the same as those of other mutashābih hadiths.*

And the beginning of chapter eleven reads:

*As for interpretation of hadiths on “volition and the divine will”, which apply to the deeds of the people who are bound by religious precepts, it is concluded from them that they don’t mean that a human has no choice but to do a certain deed. As said earlier, I recite twelve of such hadiths, not all of which require interpretation, because the rest have the same interpretations.*

Given the fact that al-qadā’ wa al-qadar is a hard-to-understand and ambiguous subject for most people, Shaykh Al-hurr suggested in the end of this Risālah for subjects of al-qadā’ wa al-qadar and badā’ to be studied together. He wrote:

*Many hadiths have prohibited it to speak about al-qadā’ wa al-qadar, based on the fact that it is hard for most people to understands them, and a result, reading them misled people to believe in determinism. Many hadiths instruct that “badā’” be addressed instead, because the ambiguities arising from al-qadā’ wa al-qadar are completely resolved by introduction of “badā’”, according to which it is possible to change al-qadā’ wa al-qadar, and such change at the option of the human.*

2-2 Consideration of Contradictory Hadiths:
It is undeniable fact that there are contradictory hadiths – for different reasons – in hadith heritage. However, since Shiites believe that all Imams are one spiritual entity, therefore, they may not have made two really contradictory opinions on the same subject. Thus, some rules have been defined by ilm al-usul to resolve such contradictions. The method Shaykh Al-Hurr used in the Risālah was as follows: if the contradiction remained unresolved, he turned to interpretation, and if it still remained, he believed one should leave the problem to other people who could solve it.

In the beginning of chapter one, Shaykh stated that it was necessary to interpret ambiguous hadiths, such as hadiths on inborn disposition, from which determinism may be concluded falsely; he also stated that if one is not capable of interpreting them, he will be required to stop addressing them, and consider them to be non-contradictory in the knowledge of the God and inerrant Imams (a.s.).

*You should know that as soon as definitive contradictions are established, it becomes necessary to interpret what falsely implies determinism, although I didn’t recite all instances of contradiction. Then, one must interpret whatever contradiction which may be resolved by interpretation, and if one cannot resolve the contradictions of them by interpretation, one must stop addressing such Qura’nic verses and hadiths and...*
consider their contradictions to be resolved in the knowledge of the God and invariant Imams (a.s.), as is also the case with mutashābīh verses, with which mukham verses contradict. This was the brief answer to the question.

Chapter ten is only chapter that is focused on detailed answer and exclusively describes hadiths incited in chapter eight. In the beginning of chapter ten, Shaykh explained his interpretive method as follows:

Description and interpretation totally remove ambiguity and doubt about the terms and expressions used in the hadiths, which are contradictory to aqli and naqli justifications, and such ambiguity is resolved by considering idioms of Arabic language, as application of the metaphors are more common in Arabic literature than application of the words in their literal meaning. Arab scholar have consensus that metaphors are more eloquent than the words used in their literal meaning. And in verbal or situational contexts in presence of aqli justifications in support of the possibility that the words are used as metaphors, it will be necessary to consider the words in their metaphorical meaning; then, here, I base my argumentation on the different forms of the three above said types of evidence.

As seen from explanations of Shaykh, he, like others, used the rules of philology, metaphor, as well as verbal or situational contexts to establish the relations between the discussed mukhāmat (verses and hadiths which are admitting of no allegory), on the one hand, and the solutions to the problems of the hadiths, one the other hand.

For example, in chapter eight, a hadith is recited, which implies determinism:

\[\text{Abi Abd Allah (a.s.) said, "Verily, the God almighty created the believer to have an inborn disposition to go to paradise, and the unbeliever to have one to go to the hell; no believer gives up his faith and no unbeliever gives up his hostility; (however, it is not that the God cannot make any change), the God's volition applies to them, (then, if he wishes, he can change either of them).}\]

In case two of chapter ten, this hadith is made clear of likeness to the one supporting determinism.

Shaykh Al-Hurr inter alia invoked the justifications based on the final vowels of the words, and rhetoric justifications:

And the fifths (justification): believer may refer to one with perfect faith, and unbeliever may refer to one completely without faith, and nunation is intended to indicate gratification, both of which justify that just because people are created of certain inborn disposition, it doesn’t mean there should be subject to determinism.

To solve the problem of the hadith, Shaykh took (lā) in (lā yatahawwal) as negative imperative particle as far as believers were concerned; and as threat as far as unbelievers are concerned, based on the Shāhid (witness): (It is the God who determines their destiny by free will).

In rhetoric, the negative imperative particle “lā” is applied to instruct some one not to do something in an imperative mode and from a superior position. Sometimes, the application of negative imperative form changes according to verbal or situational contexts; for instance, in the master commands the servant, its application changes from negative imperative to threat.

Shaykh wrote:

\[\text{There is no problem with "lā" being the negative imperative particle, which prohibits the believer from changing and doing sin and which prohibits the unbeliever from doing it by way of threat, as the God said, "He is Seeing of what you do". So whoever wills – let him believe; and whoever wills – let him disbelieve. Indeed, We have prepared for the transgressors a fire that will completely surround them". And the shāhid (witness) of his words, the sentence "It is the God who determines their destiny by free will", it is like the master says to his servant, "Don't rise up against me, and pay attention to what I do, and won't you give up disobeying me, while I am the one who is in control of your affairs.}\]

Believing that appealing to Ahl Al-Bayt (a.s.) is the way to survive all doubts and dangers, Shaykh Al-Hurr recited hadiths from Imam Ali (a.s.) and Imam Sadiq (a.s.) in this regard in the end of the Risālah. He wrote:

\[\text{Imam Ali (a.s.) said to Komayl Bin Ziyād: “O, Komayl, obtain knowledge but from us so that you be one of us”. Imam Sadiq (a.s.) said, “O Shīte, it is indeed bad for you to say some thing unless you have heard it from us”. Yaqub Bin Yunus said to Imam Sadiq (a.s.), “I heard you prohibit Kalaam, and say, "Woe to those Kalaam scholars, and Imam said, “I said, “Woe to those who leave my words for what they themselves seek”.}\]

Thus, he stated that the last stage of resolving contradictions of hadith was stopping addressing them and considering them to be resolved in the knowledge of Ahl Al-Hadith, that is, Ahl Al-Bayt.

**Characteristics of Shaykh Al-Hurr's Methodology:**

So far, we provided an analysis of the most important characteristics of fiqh al-hadith method used in the studied Risālah. However, in addition to the said characteristics, there are other characteristics which make Shaykh Al-Hurr’s methodology prominent, which include: following and providing a coherent and universal framework, and at same time, presenting the text in a simple and easy-to-understand language, based on Qur’an, hadith, principles of Shiism, and matching the arguments and justifications against the rational justifications. Here, his methodology is explained under three topics of systematic approach, purposefulness, and conciseness.
Systematic Approach:

Given the complexity of the subject, Shaykh used two methods to solve the problem. He first proposed a brief answer, and produced his proof using aqli and naqli justifications. And then, having specified mukhamat, and the main question, he provided detailed answers and the details of hadith if required and possible, using hadith interpretation methods. Thereby, Shaykh used the framework created by the brief answer to introduce the detailed answer. The above said system which he used to propose complex problems, and use of interpretation methods, are among the characteristics of Shaykh’s methodology. He wrote in the beginning of chapter one:

Undoubtedly, there are many reasons behind the act of God, of which we are not aware, which is why we use Qur’an and Sunnah, and the like; and this constitutes a brief answer to the questions like this. And it has been proved based on aqli and naqli justifications and arguments that the God is just and wise, that he doesn’t do any obscene, and the since he is clear of injustice and any futile work, and from defect and ignorance, then, it is necessary for us to be sure that all of his acts are expedient and wise, even if the reason of his acts are not known to us. Thus, it was revealed that there are many wise reasons rationale behind the creation of unbelievers, even if we don’t know all or any of them. However, we know many aspects of them, and each of them alone can constitute the reason why unbelievers were created.

Purposefulness:

Production of applied religious texts, which are written based scientific principles, is both a requirement and an advantage in Islamic societies. Although this Risālah addresses complex subjects, since it was in the first place intended to answer the questions of a group of Muslims, it has a predefined applied objective, which is resolving ambiguities and doubts and providing a clear statement of the ideological duties of every Muslims. Accordingly, it used a simple language, and a systematic method to arrive at answers; provided criticisms of different and opposing opinions; provided both naqli and aqli justifications and arguments to make sure that the opinions made in the Risālah would be acceptable; and finally, expressly stated the conclusions.

Shaykh Al-Hurr first enumerated the aqli justifications for creation of unbeliever in chapter one, and then, he provided in chapter two the naqli justifications from which he had extracted aqli justifications. Also, he sometimes combined aqli and naqli justifications. He wrote in the beginning of chapter two:

Here, I provide the hadiths, which include naqli justifications for the aqli justifications I provided in the previous chapter. Here, I present twelfth hadiths, twelfth types of hadiths, for each of which there are many supporting hadiths, which I would perhaps mention in future.

The reasons provided in this chapter for the creation of the unbeliever includes among others:

- A reason implied from the position of the God as the creator and the position of the humans as creatures, and from the fact that the human’s deeds do not affect the God either positively or negatively.
- To manifest the omnipotence and the manifest wisdom behind the creation of various creatures by the God; the creatures that are created differently, with some being pleasant to people, and some unpleasant. If the God didn’t create every thing, then, his ability would be challenged. Creation of believer and unbeliever, and empowering them to choose between repenting or continuing their wrong deeds, all are firms reasons that there is no such as thing as determinism.
- Manifestation of the divine patience, perfection, and compassion of the God, and of the fact that the God gives chance to the oppressor to repent. If the God brought men to perdition as soon they did a sin, or redeemed him as soon he believed in the God, then, the God would be considered to have done so out of anger or hurry, which in turn would be an indication the God’s impotence and ignorance, and weakness and need.

Conciseness:

Conciseness can be strength of every scientific work. In the Risālah, Shaykh Al-Hurr used his scientific skills to provide a comprehensive picture of the most complex discussions in over 100 pages. To refer to the chain of transmission of hadiths, he only mentioned name of the author and the book, and to mention hadith, he only included the part of hadith which was used invoked as the basis of the discussion. Thus, the hadiths included in the Risālah are 113 in number. He did the same when invoking Qur'anic verses, and included over 45 verses in the Risālah. Here, a part of chapter three of the Risālah is provided to illustrate Shaykh Al-Hurr’s style:

There are many references in Qur’an and Sunnah to Izāfah al-fi’i’l ila al-abd (attribute of human deed to himself) [and thereby, holding him responsible for his deeds]. Qur’an is abundant in such references from the beginning (Al-Fatihah: 5) to the end (Al-Nās: 5). For example, “So woe to those who write the [falsified] "scripture" with their own hands”; “They follow not but assumption”; “Because Allah will never change the grace which He hath bestowed on a people until they change what is in their (own) souls”; “And they brought upon his skirt false blood. [Jacob] said, “Rather, your souls have enticed you to something, so patience is most fitting”; “And his soul permitted to him the murder of his brother”; “O you who have believed”; “O you who have disbelieved” and many other verses.
The history of various trends in Kalām in connection with subjects discussed in the Risālah is provided in two pages in the third chapter of the Risālah.

Conclusion:
The results of this research are clear examples of the results which are obtained from methodic and applied fiqh al-hadith which is applied to ideological and non-fiqh (non-jurisprudential) hard-to-understand and ambiguous hadiths. Shaykh Al-Hurr’s fiqh al-hadith system followed a specific method in understanding the text and extracting the authorial intent depending on the studied subject.

As for the features of the method Shaykh Al-Hurr used in the Risālah, he adhered to his scientific and ideological principles without rejecting hadiths, he provided naqli (based on Qur’an and Sunnah) and aqli (based on reason) answers to the proponents and opponents, and in case he found the problem irresolvable, he believed one must consider them to be resolved in the knowledge of the God and inerrant Imams (a.s.).

The revival of manuscripts written by Muslim scholars not only is a tribute to them, but also makes readers acquainted with their achievements and prevents duplication.

REFERENCES