

When sayyid sharafudeen be come seventeen years old, his father married him to his uncles daughter (the mother of allama sayyid Muhammad Ali) and then sent him to Iraq to complete his studies.

In few years sayyid Sharafudden become very well- known in ijtiḥad and in accuracy and firmness of evidence in arguments and deliberations. He became famous in deciding lessons of Fiqh and usool profoundly, quick –wittedly and quick –derivationally. He solved difficult questions in a shortest way leading to the intended aim.

He wrote many researches on fiqh while he was in holy Najaf in a style like the book Madarikul Ahkam Fee Shara Shara'ī' Ul Islam, which had been written by his uncle sayyid Muhammad bin Ali bin al- Hussain, who was know of his great knowledge, his high ability in deriving verdicts and discussing the problem of fiqh in a scientific way showing his accuracy and discernment in dealing with difficult problem s and vague matters. Sayyid sharafudden had learned from other than the ulama of Iraq such as Aakund mulla Muhammad Kadhīm al- yazdī and the two great authorities sayyid Issma'eel as – Sadr and his uncle sayyid Hassan as – sadr and their likes of the ulma and leader of the umma.

His death and burial

The man of that big heart that beat with life and was full of knowledge and faith become silent after passing eighty- seven years of old, which had been spent in continuous jihad for the sake of Allah in spreading the pure sharia, making the umma familiar with the two weighty things; the book of Allah and pure progeny of prophet (p.b.u.h), guiding people toward their purity and welfare and leading them on the right path as Allah and his messenger had ordered.

He wanted, some years before his death, to go back to Iraq, the place of his birth, of his growing up, of his study and the nation of his family and relatives to renew the age he had spent near them and to recall those happy days he had lived with them and to be, at the last moment of his life, beside the sanctum of his grandfather, the guardian (imam Ali

(*p.b.u.h*)), whom he hoped to be buried in his pure soil and to join him in his sanctum!

Became silent that voice, which sounded with the truth and spread the mention of Allah. Calmed down those eyes, which stayed up to achieve justice and to look after the general Islamic welfare.

Went out that burning torch inside that genius mind, which stayed up to achieve justice and to look after the general Islamic welfare.

Sloped those handed that stood against the untruth and stretched with goodness to fulfill the needs of the needy. Stopped that continues movement of that pure body, which was a source of goodness and mercy all the time.

He left to the better world on Monday, the thirtieth of December, 1975ad. /the eighth of jumada ath- thaniyya, 1377a. H.

When the news of his death was announced, the people of the villages of mountain aamil, scholars, chiefs, politicians and the rest of people, went out. At the head were the ulama and the rulers.

The honored coffin was put in a special airplane to Baghdad. The crowds of the Muslims were waiting for him. Baghdad and kadhimiya escorted him and then we went on towards Karbala. Every village on our way took its share of escorting.

Karbala did the best in carrying funeral rites in way that befitted the high position of the deceased man. When the coffin reached najaf before the sunset, Najaf went out with all its people; ulama, scholars, poets, notables and all classes of people. It was a memorable day that Najaf had never seen its like before. All that was because of the high position of the man inside the selves of all the classes of people due to his valuable works, his nine such scientific fame and his great favors Islam and the Muslims.

The funerals were distinguished with quality and quantity in comparison with the other deceased ulama, who had been escorted before this man, although among them were some ulama, who had resided in najaf and had the general authority of taqlid.

He was buried in one of the rooms in the holy shrine of imam ali(*p.b.u.h*) on Wednesday, the first of January, 1958/ the tenth of jumada ath-thaniyya, 1377 a. H. with crying and moaning.

The crowds of people cried and sighed bitterly over the great loss of this great man.

About book

All-nass wel ijtiḥad is last and great writing of allameh and mijiṭḥad sayyid Abdul Husayn Sharafdden. When comparing between “nass” and “ijtiḥad” mentioned in the title of the book, we understand that the author has meant by ijtiḥad here its spatial meaning, which is trying one’s opinion to derive the legal verdict with ignoring the “nass” that contradicts the verdict.

As for these evidence that have been mention repeatedly in some definitions of ijtiḥad in its general meaning is “the whole verdicts” and in jurisprudents of the Shia have added to them “reason” while their Sunni brother have added “analogy” and perhaps some of them have added approval, benefits and others.

This book is an excellent study on doings, judgments and fatwas done by some of the great companions at the time of the prophet (*p.b.u.h*) and after him. These doings, judgments and fatwas had contradicted the clear texts of the book and the they had know well that their doings were against the book and the sunna. If these doings had not been justified by some scholars and if the doers had not been considered as challenge and not ijtiḥad. Some other doings were clear in their contradiction to the texts of the Quran and the sunna but they were different from the previous ones because the doers had done them while unknowing of the divine texts and when they were warned of their mistakes, they gave up and repented. These kinds of doings for the legal evidences and when they failed to find any, they gave fatwas according to their own opinions.

And since these doings, fatwas and judgments, which this book has discussed here, had been done extendedly and without paying any

attention to the legal texts or without trying to look for the legal texts especially the aware people of these texts were close to the doers, although the doers themselves were aware of texts, so they would be blamed and responsible for these doings.

The third kind of these doing were considered as *ijtihad* on the meaning of the texts and then choosing what contradicted the real intention of the texts which normally came to mind and could be understood by all people. This kind of *ijtihad* annulled the apparent meaning of the text and chose another instead. The common thing between these fatwas and verdicts has been showed by the author of this book in two words, which they are the title of the book;” *an-nass wel-ijtihad* “for all these doings belonged to personal *ijtihad* and opinion although there wrecker divine texts, that could be obtained easily, contradicting those doing and fatwas.

The book has wonderful historical chapters discussing these fatwas and shedding lights on them to make them clear or to explain the view of the author in criticizing them. The author has distinguished these historical events from the researches of the book by putting them in independent chapters.

The style of the author in his researches depends on showing the events in a historical point of view after taking them from the most reliable sources. Then he analyzes the event in a pure objective manner with showing the opinions of the people of those events if they have had options mentioned by the historians or showing the opinions of the later scholars who have justified the faults of those people. After that he gives his opinion after discussing all the views about the event in an accurate scientific discussion.

One glance at any of the important matters discussed in the book makes you feel how great efforts the author has made in getting these matters from their sources in the books of history and hadith or the wide intellectual power that the author has given to these matters which shows the great knowledge and the scientific abilities he has which are seldom available among the writers of this generation.

As for the style of the book, it is not different from the style of the author in most of his books; brightness, genuineness, easiness besides giving the events what they deserve whether in brief or in details. We can say about these researches that they express the power of the great souls in challenging the heavy burden that time puts on their shoulders for the author has written this book while he was about eighty-five years old. He has put in it the extract of his experiences of more than half a century which he has spent in studying, researching and inquiring. This book is the most recent work that has been written by the author's honored pen and we do not say that it is the last one. May Allah make him live more and more to produce such great books and useful researches.

Questions and Answers

Religious beliefs, foundation of ethics

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Question 1: what is the foundation of our beliefs?

Question 2: how can ethics lead people of different schools of beliefs to the truth?

Question 3: can ethics be regarded as a base? And can economical issues be based upon it?

Answer: the only true definition for ethics should come from belief. If someone believes in the originality of natural disposition, then he counts his natural disposition the only criterion to evaluate values; each behavior which suppresses his natural disposition is not approvable and each behavior confirming his natural disposition is approvable. In this school of belief, ethics is a vague unreliable issue.

Nietzsche says that you should want yourself, worship yourself, and leave the weak ones to die. ... Supreme man is the one ... knows himself as a God and destroys whatever against its being God, who is not afraid of danger, nor consciences.

According to this, we can infer the answer of second question. The only 100 percent true way of life should be based on logical reasons; the

reasons which are based upon sound philosophical and religious school of thoughts.

To distinguish a good school of thought from different schools, the first step is to submit the basis of its belief to the logic. If logic rejects them, there would be no reason to evaluate its ethical or economical aspects even if in a glance we find its ethics or economical aspects true. If we submit it to the logic and it finds it true, even if we find one of its aspects questionable or unapprovable in its surface, we should accept that school of thought.

If we are going to choose between a school of thought which is vague in its foundation - though it has some approvable appearance - and the other one - which enjoys clear and firm foundation approvable in term of fitrat but some questionable aspects - a sound mind will choose the second one; though he couldn't understand the reasons of these unclear aspects. When we face a discrepancy between ethical issues to evaluate them, we should refer to religion (shar'ee).

Briefly, in the response of second question, we can say the part of ethics which is understandable and it is rooted in our nature can help us to choose a school of thought amongst others. Also ethics - being a foundation for our practices, is not the base of religious beliefs. In this way, ethics can be accounted as a reliable foundation if it is found on the firm base; it means it should be found on the 100 percent impeccable base otherwise it can not be regarded as a sound reliable criteria to evaluate a school of thought upon.

In response to the third question: it is very true that ethics has undeniable impact on people's behavior

"Indeed, surely the human is very insolent, that he sees himself sufficed." "But when he tests him by restricting his provision, he says: 'my lord has humiliated me.'" (The holy Quran; 6,47/ 89,16)