

(Episode 69)

# **The converses between Sunnah and Shia'h**

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Muslims were divided regarding the converses into two groups:

- 1) **First group**: those who are accepting Sunnah and all the converses and believe that they are inspired from Al-mighty God, and it is part of the Mohammedan mission
- 2) **Second group**: those who are refusing Sunnah and all the converses, they denied them as being inspired from God, and scepticizing in their veracity , they are considering the quran only , saying that as long as the prophet was trying to dig in all kind of issues, so it is permissible for anyone who come after him to dig also aiming the general interest

Actually if the converses are very essential, they wouldn't differ in their importance , and they would try to unify them and to burn the untrue converses ,as they have done with the quran during the time of Othman, as they burned all the qurans except that of Othman

So leaving them untouched means that they are not so important in the legislation

For that Sunnah and all the converses lost their credibility with such difference in view of Muslims towards them

In Islamic encyclopedia, part 11 and page 3509:"the Shia'h had judged the converses from their own point of view, as they didn't authenticate except those narrated by Ali Ibn Abe Taleb and his companions

Meaning that the Shia'h scepticized the converses of the Sunnah and wrote their own books of converses as they deleted all the converses that came from sources other than Ali-Ibn Abe Taleb and his companions

The accredited books of converses are:

**For the Sunnah**: they are six

Sahih Al-Bokhary, Sahih Muslim, Sonan Al-Tourmozy, Sonan Al-Nyssa'y, Sonan Abe Dawûd, and Sonan Ibn majah

And all of them were written in the third Hijri century

## For the Shia'h:

- "Al-Kafy Fe Osoul Al-Din" by the great scholar Al-Kafy,
- "Man Lam Yahderaho Al-Fakih" by Abe Gaefar Al-Kenny
- "Tahzeeb Al-Ahkam "by Al-Tousy,
- "Nahj Al-Balaghah" by Al-Mourtady
- "Al-Istekhbar Fe ma Ekhtalaf min Al-Akhbar" by Al-Tousy

And they were written in the fourth and fifth Hijri centuries,

And nothing was written in the first or second Hijri century

## Types of converses

In the Islamic encyclopedia, part 11, page 3523 under the title "the converses" it said:

Converses were divided into two types:

- 1) Prophetical Converses: those narrated by the prophet
- 2) Holy or Godly converses : those narrating the words of God to differentiate them from those of the messenger' words

## The holy converses:

- If the holy converses are godly words, so what are the differences between them and the quran verses? Are they the same?

The Islamic encyclopedia, part 11, page 3523 said:

The quran came down on the tongue of Gabriel as intermediary, while the holy converses are God's words came down directly from God through vision or inspiration to Muhammad

So the question is which is stronger and the most sublimate, those came through an intermediary, or those revealed directly from God by vision and inspiration?

The Islamic encyclopedia added:' it is obvious that some of those holy converses have their origin in the Taurât and the bible as:

- In Sahih Al-Bokhary, the chapter of "characters of the people of paradise" converse number 7498:"Things which an eye didn't see, and an ear didn't hear, which didn't enter into the heart of man"

That sentence was mentioned literally in the bible in 1 Corinthians 2:9:" Things which an eye didn't see, and an ear didn't hear, which didn't enter into the heart of man, these God has prepared for those who love him."

- another converse said: in the day of resurrection God will say:" I was sick, and you didn't visit me, Son of man"

That sentence was mentioned literally in the bible in Matthew 25:43:" for I was hungry, and you didn't give me food to eat; I was thirsty, and you gave me no drink; I was a stranger, and you didn't take me in; naked, and you didn't clothe me; sick, and in prison, and you didn't visit me."

The Islamic encyclopaedia mentioned those books containing such holy verses  
Some of them contained 858 converses and others contained 101 converses

As the Christ was in the first Gregorian century while Muhammad came later on in the seventh century so Muhammad had quoted those from the bible

Some may say there is no problem if some converses to accord with what was mentioned in the bible many centuries before

The question is what are the new things brought by Islam? If it quoted from the bible, then why we don't take from the origin

And for those claiming that the bible was falsified, then why he quoted those verses from the bible and put them in the holy converses

And Muhammad himself attested for the holy bible saying in The Narration chapter (Surah Al-Qasas) 49:"Then bring a Book from Allah, which is a better guide than these two that I may follow it, if you are truthful."

So Muhammad is attesting for the Taurât and the bible, so how could any one say that they were falsified