

# **Review the Validity or Non Validity of Reason by the Research Approach of the Difference between Usulism and Akhbarism Schools**

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## **ABSTRACT**

When infallible Imams existed, Moslems asked their questions from Imams or Imam Trustees. Since the Great Absence of the last Imam (329 AH), the date the fourth special deputy of Imam of the age passed away, there was no special Imam deputy for people to ask their questions, so inevitably they had to use whatever remained of their interference and materials extracted from the Prophet Mohammad and infallible Imams and cherished them as a valuable capital. Although this capital was highly valuable, it was not possible to use them without some other underlying sciences which later were known as Jurisprudence principles. Accordingly, it caused disputation among Shia scholars and they were divided into two categories of Usulism and Akhbarism. Akhbarists believed that as Usulism was created by opponents, it is not reliable. Furthermore, with access to Hadith, there is no need for Usul. These disputes, in the first stage were only the difference of opinion, but later lost its practical and theoretical aspects and turned into practical arguments. Previous researches have investigated some fundamental differences between the two Usulism and Akhbarism Schools. The present article seeks to describe and explain the reasons of disputes between these two schools and their role in shaping and promoting the traditions of Islamic law enforcement and configuration of the Jurisprudent school.

**KEYWORDS:** Akhbarists, Usulists, disputed issues, Jurisprudent principles, rationalism, traditionalism.

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## **1 – INTRODUCTION**

Historical events have certain coherence and can be studied in historical researches. These researches can unveil the relationship between those events and cause of their occurrence and on the other hand they become a source of edification and admonition for human societies. Definitely all true Muslims try to walk on the right path and stay under the shelter of God's glorious servitude. To achieve this goal it is essential to avoid the superstitions and diverted practices and use a proper and reasonable ways. Correct use of Qoran and tradition and legacy left by infallible, brings such justice and growth that everyone expects. Conflict and confrontation of Usulists and Akhbarists and argument between the owners of two ideas, in a long period of Shia jurisprudence history has been reviewed and commented among scholars. Akhbarists strongly believed that the provisions should be extracted from the religious texts and believed that wisdom shall not interfere in extracting the provisions, and believed that in this case reason has no authority. They argued that as reason can make mistakes, it cannot be used as a means in understanding and interpreting the Quran verses. Quran shall be interpreted merely by infallibles, and therefore benefiting from the direct use of the Quran is not correct. God's commands merely should be learned from infallibles. Thus they considered that The Scripture has no authority and only tradition has the authority. AS they did not interfere with their understanding of Revelation, this led them to unintentionally refer unapproved things to the Founder by their own ideas. In other words as their conclusion was very superficial and they did not allow themselves to explore whether the infallibles had made reservation about a certain issue or the statement was explicit, or this has been a general rule or it was a trivial decree. These superficialities led them to refer issues to religion which were already rejected by it and eventually led them to accept this general rule: "In any case that there has not been issued an order or nothing has been said, the fatwa is that it is unlawful." Such a rule was brought into action and led these individuals to have a static and non-dynamic method which was not able to respond to the problems in the history. So soon lost its strength to confront opponents especially Usulists and turned in to isolation.

## **2-HistoryofAkhbarism**

The term Akhbarism for the followers of the traditional narratives and Hadith, was used in the literature of scholars in the sixth century AD, such as in the book "violation" by Abdul Jalil Ghazvini Razi, the Emami scholar of the 6 century AH which have used the two terms of Usulism and Akhbarism against each other (Ghazvini Razi,

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1952). Some researchers also believe that Ebn Abi Jomhori Ahsayy the contemporary scholar of Karaki (d. 940 AH) is the first person to sow the seeds of Akhbarism and used this method in his writings, including "Avaly Allyaly" (Ghomi, 1997).

Hadith jurisprudence school was weakened in the late of the fourth century and the first half of the fifth century AH, by the effort of conservative jurists. Then at the early of 11<sup>th</sup> century AH (17<sup>th</sup> AD) once again it was introduced by Mohammad Amin Astarabadi in a new form, and pointed its sharpened edge of attacks toward the conservative followers.

Qom and Ray school of thought (old Akhbarism) faded by expanding and increasing the activity of rational school of Baghdad in the third and fourth centuries. Qom school leading by the celebrity scholars such as Kolein and Sheikh Sadough with background and methods of traditionalism and priority of tradition to reason, was failed versus the Baghdad school led by Sheikh Mofid and focused on "reason" approach. But this fail never indicated to leaving the battle field completely and absolutely to the interests of the competitor. Finally, the isolated Akhbarism School was again regained at the eleventh century AH after years of waiting, and then reorganized and started to combat the intellectual school.

Although Astarabadi accepted the leadership and authority of Akhbarism School in the eleventh century and posed it in a serious way, as Modarresi Tabatabai believed Akhbarism was gradually started a century before. He writes (Gorgi, 2011):

"The context for the expansion of this idea, gradually began a century ago ... follower of the second martyr, Hussein Ebn Abdul Samad Amoli wrote a treatise in which it was claimed that ijthihad is not the only way to discover the regulations. Then Abdul Alnby Bin Saad Jzayeri (d. 1021 AH) in his book "Alaqtasad Fi Sharhe Alarshad", criticized the Usul School's principles. Moghadas Ardebili did not hesitate to reject the idea of former jurists where they were inconsistent with religious narratives. Seyed Mohammad Amoli, the author of "Madarek Alahkam" (written 998 AH) also followed the same procedure. Hasan Ebn Zein al-Din Amoli (d. 1011 AH), the author of "Maalem" also helped this revival by literatures such as "Montaqy Aljaman" (written 1006 AH) and "Tahrir Altavoosi". At the same time, many books were written in the science of Hadith and its relative sciences. Topics including the authority of Hadith in Usul were discussed, and the struggle against logic and philosophy and in general the rational analysis of many Usul issues related thereto, were intensified."

Astarabadi (d. 1033 or 1036 AH.) was among the jurists, but he soon stood up against the group of jurists. He heavily attacked the jurisprudent principles and jurists and denied the authority of reason in inference of rational rules. Some believed that he was influenced by the opinions of his master Mirza Mohammad Astarabadi. Late Allameh Seyed Mohammad Baqer Khansari states about the join of Mohammad Amin Astarabadi to Akhbarism:

"Then it was Mirza Mohammad Astarabadi's turn who was The Most Knowledgeable Scholar. When he taught me the conventional sciences and Hadith sciences, he recommended me the ways and methods of Akhbarism... I pondered for years in the Holy Medina and moaned and supplicated to God until I obeyed his compliable advice and compile the book "The benefits of Medina". After I finished writing I presented the book to his Nobility presence and his holiness praised me."

However, Astarabadi believed that ijthihad is innovation in religion, and claimed that ijthihad is against Sharia law and no one has the right to express his personal belief about the religion remained from Prophet and Imams. The only command people have is Hadith which is transferred to them. He believed that all the people shall follow the infallibles and it is not allowed for people to emulate individuals (Tehrani, 1983).

As it was expressed, the Astarabadi's book "The benefits of Medina to reject the claim of ijthihad and emulation in the Divine Provisions" was written in the Holy Medina (Tehran, 1983). At that time the Holy Cities witnessed the revival of Traditional school and Ashari School, thus writing "The benefits of Medina" expresses his influence from the atmosphere of Traditionalism School. The compilation of the book was ended in 1031 AH, and it is the most important, comprehensive and still the most arguable Akhbarism book. Allame Bohrani who is known as one of the moderate Akhbarism scholars in Emamie jurisprudent, in the book "Hadaegh Alnazrh" writes about the harsh tone of Astarabadi toward jurists in "The benefits of Medina":

"Mohammad Amin Astarabadi, is the first one who raised Akhbarism as a religion and cast separation among Islamic scholars ranks. The hardliners did not begin unless by the owner of "The benefits of Medina" because he was a radical and a frantic toward those who did not appreciated his style, he showed such a prejudice that was not appropriate for a person like him. "

However, the book "Benefits of Medina" was mentioned by clerics of Emamie, and the Akhbarism trend improved. Since the fourth decade of the eleventh century AH, the Akhbarism tendency penetrated in some cities and scientific centers of Mesopotamia and many scholars quickly followed it. Since the middle of the eleventh century it also found some fans in Iran, and many scholars in different cities took its side. Zain Abedin Ali Bin Suleiman Bin Darwish Bin Hatim Ghedami Bohrani (d. 1064 AH), conducted Akhbarism from Iran to Bahrain.

Akhbarism has not yet been indulged in that period, but anyway the conflict between Usulism and Akhbarism emerged since the end of this century's. Since the first decades of the twelfth century Akhbarism dominated in all of the Shia Iranian and Iraqi scientific centers. There are also some sources of information about the arrival of the book "The benefits of Medina" to India (Deccan) by the Akhbarism scholars and the struggle between Usulism and Akhbarism and the supremacy of Usulism (Razavi, 1994).

About the reasons of expansion of Akhbarism in Iran, Janati states in his book:

"Sensuality School or Sense Philosophy was introduced by John Locke (d. 1704 AD) and David Hume (d. 1776 AD) to European philosophical circles, and led some of western scientists and philosophers to deny authority and credibility of reason in scientific issues, they believe that experience and sense is the only reliable way to uncover and resolve scientific issues and facts. The founder of Akhbarism School "Allama Mirza Mohammad Amin Astarabadi" was contemporaneous with Francis Bacon (d. 1626 AD), who according to experts prepared the context for Sensation Philosophy in modern Europe. Some scholars believe that the genesis of Akhbarism in the Islamic world was a reflection of the genesis of the Sensation Philosophy in Europe, because the utmost of both Akhbarism and Sensation school is the same which is the override and repeal of all rational judgments non-documented by sense. Also the result from these two schools are close, because Astarabadi was against the rational conceptions and recognitions that experience cannot prove, and this ultimately led him to discredit the rational evidences of monotheism and proofs of the Creator, and engage to conflict with these evidences."

In this regard Martyr Motahhari writes: [In 1943, at the presence of Ayatollah Boroujerdi] we were speaking about Akhbarism. He criticized their idea and said: the emergence of this wave of thinking among Akhbarism was resulted from the sensation philosophy that was found in Europe.

But Janati has expressed his real idea in another source:

"The main factor for emergence of Akhbarism and anti-intellectual movement was indulgence of rationalism (Mu'tazilites and their followers) and their opponents Ash'arites and the wars between them. In other words Akhbarism was the reflection and reaction to the rigid and irregular rationalism of Mu'tazilites and the anti-rationalism of Ash'arites. The other reason was the intense devotion of Mullah Mohammad Amin Astarabad to religion, because he believed that the high favor of Mu'tazilites followers to intellect led them to abandon particular elements (Hadith) of recognition the provisions in certain events, but anyway he was wrong. So we believe that the western empirical and sensation philosophy that has denied the reason authority in science did not have any role in the emergence of Akhbarism. (Janati, 2008)"

Others also believe that another issue that underlies the Akhbarism School in Iran was the political support of Shia Safavi rulers, according to the political ideological goals of Akhbarism and the wars between Iran and the Ottoman. An ideology and purpose among the Shias could invoke impetus for defense and victory. This goal could not be better provided but by the love of Ali and his descendants, and the absolute submission of the "infallible word" which was announced and interpreted by religious scholars. Hence the Akhbarism School prevail the Usulism School, and the great scholars of the period turned to Akhbarism School. Akhbarism School was more prosperous even after the fall of the Safavi dynasty, and dominated all scientific fields in the Holy Shrines. This influence lasted to the early Qajar dynasty (Niazman, 2004).

Martyr Motahhari express his ideas about the attention of the huge class of people to Akhbarism ideology: "One thing that influences the growth of Akhbarism mindset among laymen is its righteous crowd puller tone; because in appearance it says that we do not say anything on behalf of ourselves, we are the people of submission and servitude. We do not mention any word except Imam Baghr's quotes and Imam Sadiq quotes. We repeat the quotes of Infallibles."

In the light of Akhbarism School, the most important emerged works are namely: "Baharalanvar" compiled by Allamah Sheikh Mohammad Baqir Majlisi (d. 1110 AH), "Vasayelo Alshia" compiled by Sheikh Mohammed Bin Hassan Hor Amoli (d. 1104 AH), the book of "Vafy" compiled by Molla Mohsen Faiz Kashani (d. 1091 AH), and "Tafsir Alborhan" compiled by Syed Hashim Bohrani (d. 1107 AH).

Then a group of people such as Sheikh Abdullah Bin Saleh Smahyjj Bohrani (d. 1135 AH) And Mirza Mohammad Akhbari (d. 1232 AH) joined the Akhbarism group and closed the doors to emulation and ijtehad. Among those who appreciated the practices of Mohammad Amin Astarabadi and turned to Akhbarism, there can be found a great jurists who although believe in the Akhbarism school, they had moderated votes, and would avoid the intense tone and militancy of Extremist Akhbarists, such as Sheikh Yusuf Bohrani (d. 1186 AH / 1772 AD), which deserves to mention that because he wrote the book of "Al-Hadaeq Alnazerh" he was known as "the owner of Hadaeq". Some other moderate Akhbarists were Seyed Nematollah Jazayeri Shushtari (d. 1112 AH / 1700 AD), the author of "Ghayat Almaram va Kashfo Alasrar", and Mulla Mohsen Faiz Kashani (d. 1091 AH / 1680 AD), Muhammad Taqi Majlisi (d. 1070 AH 1660 AD), Mulla Khalil Ebn Ghazi Ghazvini (d. 1089 AH / 1678 AD), Muhammad Tahir Ghomi (d. 1098 AH / 1687 AD), Sheikh Hor Amoli (d. 1104 AH / 1693 AD) author of "Vasayelo Alshia".

### 3 - The source of conflict between Usulism and Akhbarism Schools

In general the source of conflict between Usulism and Akhbarism were mostly these three people:

1 - Mulla Amin Astarabadi

2 - Sheikh Abdullah Ebn Haj Saleh Smahyjj

3 - Mirza Muhammad Akhbari

Therefore most of the books priest have written pro or con the Akhbarism were pro or con these three people. Astarabadi has considered the Shia Scholars as misled and especially believed that the late Sheikh Mofid was the first heretic and destructive of religion. He referred all denounced about the pagans to Imamie clerics.

The late Sheikh Yusuf Bohrani the author of the books "Alhadayq Alnazereh" although was an Akhbarist, in his book admits that Molla Amin Astarabadi was the first one who opened the door to invective abuse for mujtahids and has divided the Najie Shia sect into two categories of "Akhbarism" and "Mujtahid".

In addition to Mohammad Amin Astarabadi, among the fanatical and extremist followers of Akhbarism school in the 11th century AH is Abdullah Bin Saleh Sama Hyjj Bohrani the author of "Manyh Almomaresyn" who was known for the multitude of invective to mujtahids. Sheikh Yusuf Bohrani considered him as an Akhbarist and added that he swear the followers of ijthad very much, while his father Mulla Saleh was an ijthad follower. He also has some poems which criticized the Usulism methodology and ijthad and scorned mujtahids, and praised and worshiped the Akhbarism, all suggest his extreme prejudice to Akhbarist and his hostility toward mujtahids.

Another person with extreme invective and abusive tone toward mujtahids is Mohammed Bin Abdolnaby Neyshabouri known as "Mirza Mohammad Akhbari". He was a well-spoken man with extreme and polemic language and was hardly fearlessness in enmity and abuse and slander and defamation toward religions leaders and mujtahids, in a way that he even was proud to do it.

In the 11<sup>th</sup> to 13<sup>th</sup> centuries AH Akhbarism was prevalent in most religious cities of Iran, Iraq, Bahrain and India and also at the same time, the conflict between Usulism and Akhbarism more or less continued. This struggle finally turned into a serious and coherent fight against Akhbarism by priests and at their head, Vahid Behbahani (d. 1205 AH / 1791 AD). After Vahid Behbahani, Sheikh Morteza Ansari (d. 1281 AH / 1864 AD) should be considered as the founder of the science of jurisprudence. The struggle that began by Vahid Behbahani, was continued with all power by Sheikh Ansari and undoubtedly had a great impact on academic failure of Akhbarism. Other fighters against Akhbarism were Sheikh Jafar Najafi Kashef Algheta (d. 1227 or 1228 AH / 1812 or 1813 AD) who was one of the opponents of Mirza Muhammad Akhbari.

Agha Mohammad Baqer Ebn Akmal Isfahani, known as Vahid Behbahani (1117 or 1118 or 1205 AH), entitled as the "Professor of everyone in everything", was one of the most prominent representatives of the Usulism School. With great effort and by presenting interesting and dynamic views on Ijthad, he was able to share an effective role in the transformation and development of Ijthad issues. He had tremendous power in formulation, and was dynamic in professorship, and with amazing skill has spread jurisprudent in various branches. This way he educated hundreds of peer priests and also they had a great impact in evolution and expansion of Ijthad discussions. Trainees of Vahid Usulism schools presented in most of the cities and were diligent in keeping his Ijthad School. Vahid by writing a book titled "Al-ijthad and Akhbar" was successful to give a new life to the Usulism School. His strong arguments and correction of many Hadiths could undermine and reject Akhbarism thinking. Then the book "Alfavayed Alhaerieh" is his most important book in refusal of Akhbarism. His struggles with Akhbarism were both in science and practice. So he is known as the promoter of religion and the pillar of Shia tribe and the promoters of ijthad in the 13<sup>th</sup> AH (Jorfadqany, 1985, p 197).

Allama, Vahid Behbahani in the late twelfth century AH, in the city of Karbala has established the foundation of a modern school in Ijthad jurisprudence and Usulism arguments. The importance of establishing such a base in Karbala city was that the city was the center of Akhbarism and the base for Akhbarist scholars and the reference of public, people at that time did not pay much attention Usulism priests and scholars. The conflict and allegation of different defamation between adherents of two Usulism and Akhbarism Schools was very common in Karbala (Nouri Hamedani, 2006, p 10). Behbahani in Karbala reproached Akhbarists and so pressured Yousef Bohrani and his followers that Sheikh Yousef's students turned to Behbahani's classes. Behbahani even did not allow them to pray behind Sheikh. In dominance of Usulism School Akhbarism, Bohrani had an undeniable and critical role with regard to his personal characteristics and his scientific and practical flexibility. Because If he wished to resist Behbahani and forbade people, including his students and disciples to connect Behbahani and participation in his prayer and discussion and class sessions, certainly with his management and influence of his words, it would led to fight and struggle.

#### **4 – Factors of Usulism development**

Janati in his book enumerated six effective factors in progress of Vahid Behbahani in bringing ijtiḥad to the jurisprudential areas:

##### **Akhbarists harsh stance against the priests:**

Akhbarists use of unethical techniques and radical and harsh practices against great mujtahids, was one of the factors that led to the deterioration of their sovereignty. History shows that nations and groups which used improper techniques and invalid and cruel practices to advance their goals, sooner or later have been declined and reflection of their practices has gripped them, whether in political sovereignty they relied on force and oppression, or in intellectual dominance they have involved in bigotry and extremism. To advance their goals Akhbarists used slander and libel against religious elders, and over time by subsidence of excitement, people gradually realized the nature of Akhbarism and got ready to accept priests' arguments.

##### **The emergence of Hadith collections:**

Massive collection of religious narration writings in Akhbarism vogue, was considered as one of the factors in blossoming ijtiḥad arguments in the next periods, because in one hand putting together too many Hadith and creation of different fields of jurisprudence showed to the deep prospective scientists that religious narrations and the particular elements, with all their grandeur and extension still are in need of ijtiḥad and expansion of minutiae and implementation on instances. On the other hand the validity of these great books increasingly provided a context for broader and deeper exploration in the jurisprudential and ijtiḥad issues and caused the vitality of thoughts and ideas.

##### **The foundation of Usulism school in Karbala:**

The foundation of Vahid Behbahani's school near Akhbarism school was another factors of progress of Usulism arguments and excel of ijtiḥad school to Akhbarism school. Because these two schools were near, it led to fast exchange of discussions between the two parties and without any intermediaries the theories of each group was judged in the other group. In such circumstances for unbiased minds it was possible to easily compare and judge and even the certain students of The Owner Hadaegh turned to ijtiḥad practice and Usulism discussion and escaped Akhbarism.

##### **The closeness of two Usulism schools:**

The fourth factor for reemergence of ijtiḥad in the jurisprudential scenes was closeness of the Najaf Scientific Center to the school of The Professor of Everyone, Vahid Behbahani in Karbala which is considered as a factor in improvement of Vahid Behbahani's school.

##### **The evolution of philosophical thought:**

Development of philosophical thought is one of the factors that have tended to reinforcement of Usulism. The great and famous scholar Allameh Seyyed Hossein Khansari (d. 1191) is of those who spread the basic seeds of thought and caused the creation of scientific thoughts. Also new areas for invention and innovation of the mujtahids and scholars were provided. School of the Great Master Vahid Behbahani was the legacy of the field.

##### **Preparations by the Owner of Hadaegh:**

The sixth factors in return of Usulism discussions and development of ijtiḥad practice in Islamic jurisprudence fields can be considered as abundant verifications of Sheikh Yusuf Bohrani (The Owner of Hadaegh Alnazereh) from Vahid Behbahani (the examples were mentioned earlier). Although initially Sheikh Yusuf Bohrani was purely an Akhbarist, later he turned to a moderate way between Akhbarism and Usulism and was upset by the radicalism of great Akhbarism scholar against Sheikh Jafar Kabir Kashef Algheta' and Seyed Mohsen Araj Kazemi and Seyed Ali (The Owner of Riyaz) and Mirza Ghomi and the other mujtahids. He was always trying to stop this false practice of Akhbarism and put an end to the dispute between Shiite clerics.

Usulism pressure led Mirza Muhammad to leave Iraq to Iran. After arrival to Iran he got close to Fath Ali Shah and became one of the close friends of the king and spend time to compose and compile. When Mirza Muhammad found that Fath Ali Shah is supporting his vision, relying on his power started to promote the Akhbarism School, and in a little time, many people in Tehran, Hamedan, Isfahan, and Yazd turned to Akhbarism. On the other hand, utilization of the power of the king was one of the weapons both school used against one another to promote their school and failure of the rival creed. Therefore Sheikh Jafar Najafi known as Kashef Algheta (The Secret Revealer) (1777 AD, 1228 AH) wrote a book titled "Revealing the secrets of flaws of Mirza Mohammad, the foe of the world" in malediction of Mirza Muhammad and sent it to the king to desist from supporting Mirza Muhammad. By the pressure and slander of influential figures, Shah eventually stopped to support Mirza Mohammad and sent him to Iraq. After leaving Tehran Mirza Muhammad went to Kazamein and again did not hesitate in open and public

opposition with Usulism, whether in speech or in writing. He was an expert in practicing strange sciences and was skilled in the Arab genealogy and claimed that Sheikh Jafar Najafi (Kashef Algha') is descended from the Bani Umayyad. Holy Shrines scholars excommunicated him because of his scandalous words and conjuring magic. This eventually led the clergy and mujtahids of the time to sign the sentence to his death, mujtahids such as Seyed Mohammad Mujahid son of Seyed Ali Tabatabai and Sheikh Moussa son of Sheikh Ja'far Kashif Algha', and Syed Abdullah Shabro and also Sheikh Asadullah Kazemeini. When they wanted to execute the sentence and kill him, they reached his home and because he has cast a magic, they saw that his home has no door, so they destroyed the wall and killed him.

after Mirza Muhammad the Akhbarism School almost extinct. Karbala and Kazemein which were the Centers of Akhbarism fell into the hands of Usulism scholars. In Iran since then, no significant Akhbarism scholar rose, and Kerman which was the Center of Akhbarism was dominated by the followers of Sheikh Ahmed Ahsaei (d. 1241 AH).

### **5 – Study the disputes between the two schools of Akhbarism and Usulism**

The detail explanation of Akhbarism and Usulism beliefs and their disputes, for the first time was expressed in the book "Alnaqz" written by Abdoljalil Ghazvini (written around 565 AH). Abdullah Bin Saleh Sama Hyji Bohrani in the book "Manie Almomaresin" has numerated 40 differences between Akhbarism and Usulism, and Mirza Muhammad Akhbari in the book "Altahr Alfasel" has referred to 86 differences.

But as the owner of the books "Aldorar Alnajifieh" writes, all these issues cannot be considered as disputed aspects, because these aspects are often expressed by people who had a purpose other than expression of the truth. Plus many of these issues refer to other issues. Finally, he had expressed eight issues as the different aspects and tries to close the position of Akhbarism and Usulism. However, to show the greatness of the movement Vahid Behbahani created, and also to realize the Akhbarism thoughts, most important differences between these two schools are numerated here:

#### **Description of the differences between the two schools:**

- 1) The main difference between the two schools returns to the difference in the number of sources and evidence of rules in the religious commandments in inference of the rules. While Akhbarism scholars believe that religious rules exist only in the holy book and tradition, scholars and mujtahids of Usulism School believe that the source of religious rules are four sources of Quran (the book), tradition, consensus and reason.
- 2) In things that there are no indicating traditions of the infallibles, Usulism mujtahids believe in "authenticity of innocence" or "originality of permission". But Akhbarists these cases believe in caution. In other words, objects and what matters in life are divided into three parts by Akhbarists. They divided the objects into lawful and unlawful and the suspicions between these two. When someone was bewildered in doubts, they believe that they shall "stop" and "caution". Thus this classification leads to expansion the scope of "unlawful" and restriction the scope of "lawful" in the Shia life. But the Ijtihad priests believe in division of objects into two groups of lawful and unlawful and in the absence of reason for lawful, they assume it as unlawful. The result of Usulism categorization was expansion of the scope of lawful and thus limitation of unlawful circle according to Usulism scholars. Allame Bohrani believes that this difference is based on the difference of view between these two schools about the permit of action according to the [intellectual] principle of innocence or [non-obligation]. He believes that as most of the Usulists followed the rational innocence principle, they simply divided objects into lawful and unlawful, because they would refer doubtful to unlawful due to uncertainty.
- 3) Akhbarists prohibit ijthad but Usulists deem it sufficiently obligatory and even some of them deem it necessary obligatory, so that Mullah Mohammed Amin Astarabadi in his book "the benefits of Medina" denies Ijtihad and said that Ijtihad was not practiced by the former scholars.
- 4) Usulism scholars believe that knowledge to suspicion is allowable as the religious order, but the Akhbarists deem the knowledge obtained from traditional narrations from the infallibles as the only criterion of religious judgment. In other words they deem it allowed obtaining religious judgment from "suspicion inference of suspicion ijtehad". But the Akhbarism scholars have prohibited such a manner.
- 5) Another difference between the scholars of the two schools refers to their opinions about the religious practices in life. Akhbarists believe that duties Muslims practice and obligations have been expressed by the infallible Imams, which means that the Imams through a series of narrations and Hadiths that are available for Shias, have determined the Muslims obligations until the Day of Resurrection.

According to this idea Akhbarism assume that Muslims religious obligations are the same during the time, in other words what is deemed as lawful by Mohammad will be lawful until the Day of Resurrection, and what has been unlawful is unlawful until Resurrection. On the other hand Usulism scholars believe that although the duties of Muslims are mentioned in the statements of the infallible, it should be noted that this "statement" is in an indirect and general way. Hence the religious scholars as mujtahids are assigned to discover these obligations through statements. This task is known as "ijthad" by Usulism scholars.

- 6) The Usulism scholars have divided Shia into two classes: "priest" and "emulator" and vindicated the necessity of emulation of non-priest from a priest, while the Akhbarism disagree this division and believe that all of the Shia world are emulators of the infallible.
  - 7) The priests believe that issuing a fatwa is not allowed on religious public tasks except for the priest, but Akhbarists deem it allowed for all narratives of infallible statements and all those who have insight in the Hadith of Imams.
  - 8) Mujtahids believe that, mujtahid is someone who is knowledgeable to all the precepts of religion by "absolute knowledge", such a person is absolute Mujtahid. But Akhbarist scholars not deem anyone to be absolutely knowledgeable to the divine commandments except the infallibles.
  - 9) Mujtahids believe in "tolerance" for bringing evidence of "desirable" and "undesirable", but Akhbarists do not make a distinction between the five sentences.
  - 10) Most Usulism scholars prohibit emulating the deceased, but Akhbarism scholars allow acting according to the deceased statements and narrations, because as they believe a statement of truth will not be invalidated by the death of narrator.
  - 11) Mujtahid believe that (Mujtahid is rewarded even if he is mistaken) but Akhbarists do not accept this ruling and believe that issuing the wrong verdict without evidence statement is wrong, and the issuer is transgressor.
  - 12) Mujtahid has accepted that the aberrant and rare statement that anyone has not practiced yet, even though it is clearly supported by a document is not allowable, but Akhbarists simply value the document.
  - 13) While Usulism has divided the traditions and narratives of the infallible into four types: "correct" and "reliable" and "good" and "weak", the Akhbarism scholars have criticized this and believe that all narrations are correct or weak. They believe that if a Hadith is sported by evidence which confirms that it is issued on behalf of the infallible, it is "correct" but other than that are "weak". On this basis Mujtahids do not deem the four books of Hadith as "LA Yahzaroh Alfaqih", "Tahzib Sheikh Tusi", "Astbsar" and "Usul Kafi" to be correct, contrary to Akhbarists that deem all the Hadiths in the four books are correct, and believe that there is no need for Men's science. But Usulists deem it necessary to have Men's science.
  - 14) Another difference between the two schools is the discussion about "interpretation". Thinking and exploration in religious statements for Akhbarism scholars is called interpretation and it should be avoided. They do not try to find the symmetrical and wording style and contextual wording, to avoid theological interpretation. It means they validate "the appearance and wording" of Scripture and tradition. Unlike Usulism which believe in reflection in wordings and appearance of the Scripture and tradition.
  - 15) Mujtahid believes that no one except the wholly qualified Mujtahid is allowed to issue fatwa and understand the Hadith, and to reach the Ijtihad statue he shall learn many sciences. But the Akhbarism do not deem necessary to learn sciences other than identifying the Imams terms.
  - 16) Usulism has typically accepted the principle of "desirability", but Mohammed Amin Astarabadi, the founder of Akhbarism methods has not accepted it as a part of religion unless there is doubt in void of an order and in such case they verdict on desirability of non-void.
- Note that all items listed on differed issues frequently return to two fundamental differences and in other words two initial foundations, the "validity or non validity of reason" and another "ijtihad and emulation" that in a way returns to the difference of view about reason.

## **6 – Conclusion**

Akhbarism notion and thought once again emerged by the leadership of Amin Astarabadi in the field of jurisprudence. Allama Vahid Behbahani (1205 AH) succeeded to give a fresh life to Usulism School that was dominated by Akhbarism for two centuries. This trend provided conflict between Akhbarism and Usulism in the Shia world, especially in the city of Karbala. The interesting point in dispute between these two schools, led by Behbahani and Sheikh Yusef Bohrani is the tolerance and patience of Bohrani, the president of Akhbarism School (Al-Ghafoor, 2011). Bohrani has a critical role in dominance of Usulism School over Akhbarism School, through his personal characteristics and scientific and practical flexibility. Usulism by the authority of Sheikh Morteza Ansari (1281 AH) in Emamie jurisprudent entered a new phase of development and evolution. Among his innovations in the Usulism knowledge is that he cleaned the Usul science of issues such as analogy, Estehsan (personal denotation), Masaleh Morselel (material entered from Sunni principles to Shia principles), and instead has introduced many issues to the Usulism science that directly or indirectly involved in understanding such topics such as the principles of Emarat (Scientific and non scientific reason for discovery) and scientific principles. As described, it can be concluded that seminaries today with this legacy of Usulism knowledge has been expanded and institutionalized by Sheikh Ansari (Al-Ghafoor, 2011).

Studies in this regard have determined the root of some differences between the two Akhbarism and Usulism Schools. Shahroudi has expressed the from the Akhbarism point of view reason is weak and fails in religious

commandments, and cannot be cited for inference (Abedi Shahroudi, 1990). Shortcomings and limitations for rational evidence of making religious commands is that religious legislation is such that rational reasons do not access to them and as they are canonized, they do not exist in the realm of rational arguments. Usulists have criticized Akhbarism, about the constraints in religious legislation in some cases: 1. Separation of legislation and conditional legislation, one as conditional and the other as the condition requirement is not a real separation, but it is a credit separation, meaning that the religious order is a matter of fact, and has two credits: in a credit that is issued by the legislator it is legislation, and in other credit when it is referring to the legislator in terms of its existence it is conditional legislation. 2. In cases of the certain rational discovery of a religious order its authenticity can also be detected argument, because in any general event, a statement, forcibly it is certain that it has been issued by argument. 3. Some Usulism researchers have criticized the view of Akhbarism in the current debate. They state that definite reason is the internal argument, so in case of lack of reason, it can be said that the verdict has lack of authenticity. 4. Practice according to the definite reason, as definite reason has been approved by the Legislator, is considered as practice according to tradition. 5. If the traditional science is the condition for the verdict, or if the traditional science is the obstacle of the verdict, it is required to assume contradiction and absurdity in the certain verdict, because as he is certainly knowledgeable to the religious verdict, he should act in accordance with it, and as there is no condition for the religious verdict or there exist an obstacle, there is no need to act in accordance with it. 6. Assuming the discovery of the rational certainty, there is no place for restrictions of religious legislation in respect to rational certainty, because it involves the posterior, because the meaning of discovery of the rational certainty is that the integrity of the religious order has been perceived, then the claim of limitation in legislation is contrary to discovery of the rational certainty.

As described, in the last decades of the twelfth century, the Akhbarism declined and the ijthad theory once again was placed over the top. Vahid Behbahani started teaching and writing, in order to enlighten the Akhbarism views, and by the agreement of his contemporary jurist, Bohrani, a few days attend his classes circles and in these few days the superiority of ijthad methods over Akhbarism was certainly reveled for scholars. Finally it should be said that Sheikh Ansari with a unique effort was able to train great jurists who often found scientific authority in large cities of Iran and continued his highly graced school up to now.

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