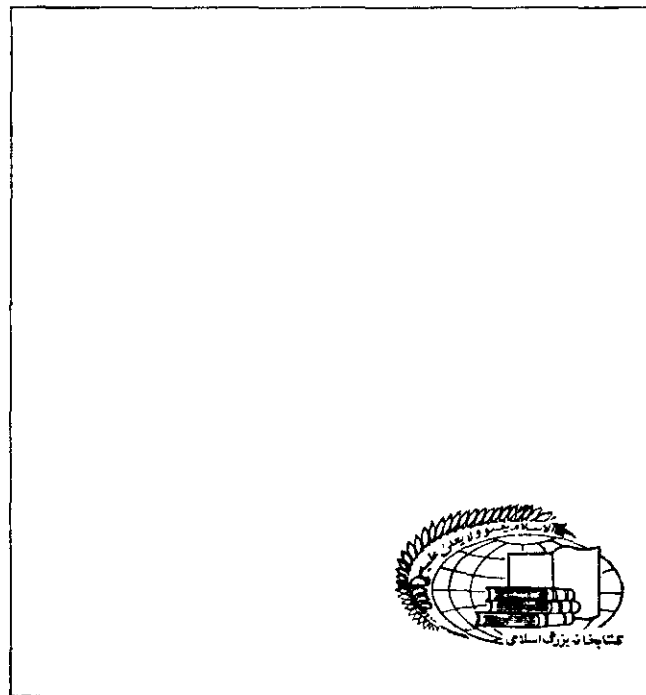


In the name of Allah
the most
Compassionate and Merciful



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**SHIAISM,
the
Natural Product
of
Islam**

Translator :

MAKTAB . E . QURAN . INDIA

INTRODUCTION

to the Book and its Author

This booklet presently in your hands is an extract and translation of the "Al-Tashayyo' wal-Islam", a work of a great contemporary thinker "Ayatullah-el-uzma Saiyed Mohammad Baqer Sadr." Should you find any lapse by way of misrepresentation

or misinterpretation of any particular point in this booklet, the fault shall be exclusively the extractor's who, in turn, implores the favour of its being overlooked. Needless to say that extraction or abridgement of a book, which is highly logical and profound in thought and content is by no means a task of any mean order. It may be added that the concluding chapter of the book under the sub-title "A point before the conclusion" has been omitted in this book.

THE GREAT AUTHOR

The author is a leading contemporary Shia divine who has an original approach and view point in almost all aspects of the Islamic sciences. He is not a common man to have attained an eminent position of scholarship as a result of untiring efforts and activity alone. It is so because, considering his young age, it seems incredible that he should have acquired so deep and wide a knowledge of various branches of learning to the extent that he is in a comfortable position to be hailed as a fore-runner. Obviously we are constrained to consider him an extraordinary genius among the intellectual elite of all times. There is a fair number of people who hold this opinion for him. Dear reader!

if you are gifted with the genuine inclination for scholarship and should you have a chance of attending his lectures in Najaf, or at least reading any one of his works, you will certainly contribute to the aforesaid opinion.

Here is the list of some of his works :

1. Falsefatona
2. Al-Bank-ul-larebawi fil Islam
3. Iqtasadona
4. Bohooson fi Sharh-el-Orwat-el-Wosqa
(in number of volumes)
5. Al-Osas-ul-Manteqiyya fil-Istegraa
6. Al-Ma'alem-ul-Jadeeda fil-Usool.

These works, as is evident from their titles, are in Arabic, though, of course, the books numbered 1,2 and 3 have been translated into Persian and Urdu and have since been published. Their English translations too, might have been published or might be printed shortly.

Anybody desirous of further information in this respect is advised to contact the author directly on this address :-

Ayatullah-es-Sadr. Najaf. Iraq.



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Shiaism, The Natural Product of Islam

Some people have probed into Islam superficially. They opined that the Shiaism has come into existence by the flux of time consequenced by certain political and social incidents.

Some similar persons have attributed the foundation of Shiaism to one Abdullah bin Saba, while others have iterated that the political and social conditions during Hazrat Ali's regime provided the base for the incipience of the Shiaism.

In our view the opinion of these researchers is that due to the paucity of the shias in the beginning of Islam, the shiaism had no existence in a particular form.

These researchers have fixed the abundance or paucity as a gauge, and considered the ways and pursuits of the majority as real while that of the minority as temporary and secondary. Every sane person realises that this gauge is not correct and against the nature of the visional and convictional divisions.

At present we shall discuss about the shiaism and the shias and shall answer the following two questions in this context.

1. How the Shiaism became manifest ?
2. How the shias came into existence ?

How The Shiaism Became Manifest?

In response to this question it will be replied that the Shiaism is a link connected with the existence of Islam and a natural outcome of it. Whosoever recognises Islam and the Prophet of Islam thoroughly shall derive it from the very fact of the Holy Prophet's guidance.

The Holy Prophet was a guide of such a sacred revolution which had the efficacy of penetrating in all the phases of life like the light and air and which could transform

the wild and ignorant people in a hale and orderly society. This revolution originated by the Divine programme to be carried under the patronage of His learned and superior guide, had the capability of spreading all over the world.

This mission, though progressed under the guidance of the Holy Prophet, the period at his disposal was short hence the progress too was very little and it was urgent that after him this revolution should have progressed under an able and worthy guide.

The Holy Prophet's demise was not a sudden one; rather, he was aware of the time of his death quite earlier, since he proclaimed during his Hajjat-ul-wadaa (last pilgrimage) to Mecca that he would not remain till the coming year, and therefore bid farewell to the people. He had so much time at his disposal to think about the future of his mission and to remove the possible impediments in its smooth progress. This is the duty of every revolutionary guide who happens to be wise and has faith in his revolution and fiducial to the cause, though he might not have any connection with the God

The First Assumption

On this ground the Prophet could not but follow on one of the following three assumptions for the safeguard of the future of his revolution.

It would be that the Prophet of Islam took upon himself the responsibility of Islam and the Muslims during his life-time alone, and that their future was no matter of his concern. But such an assumption of the Prophet's attitude was a sheer impossibility for two reasons.

First Reason :

It will be to believe compulsorily that this overlook or neglect on the part of the Prophet about the future of Islam and the Muslims was not a source of peril to the prophethood of Islam and that he himself did not have any apprehension of risk to the future of Islam and the Muslims. But obviously this belief is not at all acceptable, because anyone with the least of sense would understand that had the Prophet left Islam and the Muslims unprotected or without a guardian, three great perils would be impending.

Peril No. 1 :

The Muslim confronting the demise of such a religious guide who did not confirm the government of the Islamic nation, its management and its organization for the future is so much perplexed by this circumstance that renders him incapable of thinking properly. It is for this reason that Omer bin Khattab proclaimed: "Neither the Holy Prophet is dead nor would he die' .*

On the other hand, since the Muslim cannot manage without a religious head,

it is incumbent that he selects a head immediately. This is but natural that the selection of the head cannot be consistent with the Islamic spirit particularly by such people who were still mentally weak and were unacquainted with the conditions and obligations binding the selection thereof.

Peril No. 2:

Since the Muslim had not yet attained ripeness and mental maturity and was not conscious of the Islamic spirit equal to the Holy Prophet he could not carry on the Islamic Government in accordance with its principles.

Peril No. 3:

A group which apparently called itself Muslim is actually hostile to Islam and wants to take advantage of any chance to efface Islam and evidently by the demise of the Holy Prophet and in the absence of a virtual successor this was a precious opportunity for the enemies of Islam.

We all know that Abu Bakr, conscious of his responsibility for Islam and the future of Muslims appointed a successor to himself, and when he was criticised for taking a hurried action by seizing the reins

of the Islamic government into his hands, he responded that the people were not yet away from their primitive ignorance and that he apprehended sedition at their hands after the demise of the Holy Prophet.†

The question rises whether the Holy Prophet had not that sense of responsibility which Abu Bakr had? Was he not even so much thoughtful for Islam and the future of Muslims as was Abu Bakr?

Second Reason

That the Holy Prophet did have the sense of responsibility that if the future of Islam is neglected and no successor of his is appointed the Muslims and Islam shall both be imperilled. But he wanted to protect Islam only till his life-time and gain by it personally.

Every sane person realises very well that such a thing is not acceptable for the Holy Prophet. Even if it is supposed that he had no communion with the God and was merely an exponent of a philosophy as others.

Every founder of a school of thought

has faith in his school, and takes care of its future and has an urge for the attainment of its perpetuity and progress.

Fortunately the history of the Holy Prophet's life is a witness to the fact how much faith he had in his apostleship and how much he had sacrificed for its progress. He was always mindful for Islam's future well-being. e.g. Before his demise he had ordered for the Islamic troops to war under the command of Usaama. When he was lying in his bed at the time of his demise and was having swoons intermittently, he repeatedly ordered for the mobilisation of Usaama's army.

The Prophet who laid so much importance on a comparatively trivial matter as the war policy that even in the last moments of his life was so much thoughtful for it, could it be in anyway possible that he should be unmindful of the future of Islam to leave unsettled a grave matter of succession for the benefit of the Islamic nation?

Supposing that the facts mentioned are overlooked and one particular event of the last moment of the Holy Prophet's life

taken into consideration, even then it is fully ascertained that the Holy Prophet was highly mindful for the future of Islam and the Muslims. The event to which we refer is unanimously admitted both by the Shias and the Sunnis.

The Holy Prophet was lying on his death bed and was suffering from an ailment which finally proved fatal. Some Muslims were surrounding his bed. One of them was Omer bin Khattab. The Prophet said: 'Bring me a paper and an inkpot that I may indite for you something so that you may never be misled' !†

This order of the Holy Prophet is a valid proof of the fact that he was thoughtful for Islam and the future of the Muslims. He deemed it necessary to perform such an act that after his death the Muslims and the Islam may be immuned from the impending perils. Hence it is proved that this assumption is not acceptable.

†. Musnad Ahmad Hanbal Vol. I, page 300; Saheeh Muslim Vol. II, The last testament by the Prophet, Saheeh Bukhari Vol. I, Kitab-us-Salh

The Second Assumption

If we say that the Holy Prophet was thoughtful for the future of Islam and that of the Muslims, and had left the government and the caliphate on the mutual consultation of the people, this argument too is not acceptable for various reasons.

First Reason :

If this had been the case the Holy Prophet would have explained to the Muslims about the democratic government and its salient features, and would have prepared the general public for the formation of such

a government and would have them acquiesce to it, but what all sayings are ascribed to him are not eloquent about the government by consensus. Apart from this the Muslims of the age of the Holy Prophet had not even the faintest sketch of such a government in their minds. It is for this reason alone that Abu Bakr did not entrust the Islamic government to the consensus after his demise, but he transferred it to Omar, and as a result the Muslims did not object to it, as the records of history depict.

Abu Bakr was ill and ordered Osman to write a testament for him. Osman wrote the testament that this is the caliph of the Prophet of God, Abu Bakr's testament to the Muslims: My salutes to you! After the praise and eulogy to God I appoint Omer bin Khattaab as your chief and leader. You should obey and follow him.

At the very nick of time Abdu Rehmaan bin Auf entered and after some bantering Abu Bakr said: "I have appointed one of you as your leader, whereas you all selfishly aspire for it for yourselves."*

This appointment of his successor by Abu Bakr refers to the fact that for certain

*. Tareekh Yaqoobi Vol. II, page 128.

he had no conception of the government on the will of people, and conceived it his right to appoint one to succeed him on his death. Therefore, when the second caliph was wounded, the people thronged on him restlessly that he should make a will regarding his successor and they had obviously no idea of the succession by consultation.

Second Reason :

If the Holy Prophet had invested the government to the Islamic nation and its management to the will of the Muslims, it would have been binding for him to promulgate it in such a way that the loftiness of the Islamic thought and spirit reached the heights where the difficulties of the prophethood removed, would the Islamic government be carried out in such a way as was necessary.

But unfortunately the events ensuing the demise of the Holy Prophet revealed that the Muslims were not so much cultured that the caliph was even ignorant of the fact that the land seized by the Muslims as the result of war was to be distributed amongst the warriors in accordance with the religious law or to be dedicated to the entire community to benefit by the common property.

Was that possible for a Prophet who had predicted the victory of the Muslims upon the emperies of Qaiser and Kisra to keep the Muslims unacquainted with the religious law pertaining to the lands forfeited by victory ?

Third Reason :

Islam is a complete religion and no religion is to follow it. This is the religion that will sway upon the entire world and shall through its instruction and culture lead the Islamic Society to heights and progress. On the one hand the shadow of the Holy Prophet remained on the heads of the Muslims only for ten years, and on the other hand it was not possible that those savage and barbarous people could have been cultured in such a short time as to be proficient enough to acquire the responsibility of guidance on every aspect. Therefore in accordance with the principles of every school of thought after the founder of the school its members should carry on the mission progressively under the guidance of his successor so that they could be worthy of guiding the school. Accidentally most of the contemporaries of the Prophet were yet the victims of orthodoxy and evil habits,

and were not fully inculcated with the spirit of Islam. Therefore they were in no way able to select a worthy guide for them.

The history is a witness to the fact that the Islamic Government finally transferred into a hereditary kingdom, in which the men with pure hearts were guiltlessly murdered and most were deprived of their wealth and property. The Islamic commandments were no more than a play and Islam was prone to decline instead of gaining ascendancy. Why did this happen? Only for the reason that some Muslims invented a mode of Islamic government and caliphate after the demise of the Holy Prophet, a new mode altogether for which it was not at all a proper and suitable time. Hence it will be remote from reason and justice to say that the Prophet had accepted this form of government.

Hence, from whatever has been said it becomes clear that the second assumption is not sensible and it is impossible to have been approved by the Prophet.

The Third Assumption

This is to believe that the Prophet of Islam had ever been thoughtful for the future of Islam and the Muslims and had appointed a worthy person as his successor by the will of God, so that this successor could carry out the Islamic government after his demise on the dint of his able guidance and efficiency to ward off the confronting perils to Islam and the Muslims, and thus lead them towards progress.

This eminent personage would be necessarily such who ought to have been cultured under the shadow of the Prophet, whose existence and life must have been amalgamated with the reality of Islam and with the life of the Prophet, and whose soul must have been grafted with that of the Prophet.

The history witnesseth that such a person was none other than Hazrat Ali ibn-e-Abi Talib (A.S.). As a matter of fact Hazrat Ali has said in Nahjul Balaagha: "The Prophet of God has nourished me by his side from my very infancy. He adopted me and made me sleep in his bed. The Prophet gave me the lesson of excellences and ethics daily. In those days there was no Muslim save the Prophet and Khadija and I was third after them".

It has been traditioned by Ibn-e-Abbas in Hulyat-ul-Auliya that the Prophet had testated Ali for seventy things which were not done in favour of any other person.

Nisaaee relates that Hazrat Ali said: 'Whenever I questioned the Prophet he responded, and when I kept quiet he did himself address me' Nisaaee further

relates that Umme Salama said: 'I swear by God that Hazrat Ali was closer to the Prophet than anybody else'.

It is the obligation of the mature reason that whosoever founds a school of thought and has some followers, if he happens to be faithful to and believing in that school, essentially cultures and educates an efficient person in his lifetime, and selects him for the guidance of his school and making him his successor and entrusting him the guidance, introduces him to the people so that the people may be led by him in perfect harmony without dissention, difference and decline.

This reasonable thing was performed by the Prophet in connection with Hazrat Ali. During many events he made him his successor and a guide to the Muslims. Eg. The tradition of the house (Hadees-ud-Dar), of two components (Hadees-us-Saqalain) of superiority (Hadees-ul-Manzelat) and of Ghadeer are the witness to this plea.

Fortunately the history witnesseth that Hazrat Ali was the only person who could be approached to solve the problems. The organization of the Islamic Caliphate in spite of its extreme policy was compelled to

approach Hazrat Ali, but on the contrary Hazrath Ali had no obligation of approaching others.

It is elucidated by these facts that the Shiaism came to existence through Islam itself and the Holy Prophet himself laid its auspicious foundation by the Divine decree. The reason underlying it being the safeguard of Islam and the Muslims from decline and dissension, and the attainment of perfection and progress. Factually Shiaism is a natural and only issue of Islam, and it was but incumbent for Islam to give birth to it, because Shiaism is that very Islam which after the demise of the Holy Prophet advanced on the path prescribed by the Holy Prophet by the will of God.

How the Shia came into existence?

We scrutinised into the circumstances responsible for the manifestation of Shiaism, and now the question we want to discuss is how the Shia came into existence, which led to the division of the Muslims in two groups namely Shias and Sunnis.

When we look into the beginning of the advent of Islam we find that the Muslims at that very time were divided in two groups with difference in beliefs and convictions.

One group believed that in all such matters in which the religious law is unequivocal and clear that particular commandment should be followed and no enforcement of one's research and convenience should be stressed upon. The other group believed that this way was to be limited only for the prayers and the mysterious problems and the research and convenience for the external affairs should be preferred even when the religious commandment is unequivocal.

Since this point of view was based on the proclivities of man's wishes its followers increased in number, so much so that even the elder companions of the Holy Prophet including persons like Hazrat Omer bin Khattaab joined this group. In innumerable cases they acted upon their own discretion and personal opinion everlooking the unequivocal commandments of the Holy Prophet, as in the case of the Treaty of Hudaibya they criticised on the Holy Prophet, annulled 'Hayya A'la Khairul Amal' from the Azaan, Hajje Tamatto 'and Mutat-un-Nesaa (temporary wedlock) were strictly forbidden.†

† Saheeh Muslim Vol. IV, page 38.

It has been traditioned by Ibn-e-Abbas that when the Holy Prophet asked the persons surrounding his death bed to bring him the ink and paper that he may indite something that the people might not be misled in future, Omar using his discretion said that the Prophet was overcome by the malady, and that the Quran was sufficient for their guidance. There grew a difference of opinion amongst those who were present. Some asserted that the Holy Prophet's order should be complied with and the ink and paper be provided, and some others supported Omar. When the altercation and hot words ensued amidst them the Prophet ordered them to leave him alone.*

These very incidents which have been related both by the Shias and the Sunnis are sufficient to mark the two beliefs diagonally opposite to each other.

Now one more incident is mentioned.

When the Holy Prophet made Usaama the commander of the Islamic army certain companions using their discretion acted upon their opinion and refused to comply with the orders of Usaama. In spite of being severely ill the Prophet emerged from his

* Saheeh Bokhari Vol. III, Chap. The Prophet's Malady; Saheeh Muslim Vol. V.

home and thus addressed the people: 'What am I hearing about the commandership of Usaama? You people are not only criticising the commandership of Usaama but have ever been criticising even that of his father. By God! his father too was fit for command and so is his son'.

By this incident as well it will be evident that some persons obeying the order of the Holy Prophet accepted the command of Usaama, and some followed their discretion and did not obey Usaama. These very two controversial and different points of view and beliefs in the Muslim community resourced the difference in the Islamic caliphate and the government.

The first group accepted the Islamic caliphate and government in the manner prescribed by the Holy Prophet, and acknowledged that very person as its leader and plenipotentiary whom the Holy Prophet had appointed as the leader of the Muslims and their head. This group was nomenclatured Shia.*

* Shia is a word of the Arabic language which means follower, ally, and friend. Since this group was the friend, the ally and the follower of Hazrat Ali in accordance with the Prophet's order was called Shia, because the Holy Prophet had made Hazrat Ali his successor and the leader of the Muslims and had ordered the Muslims to follow him and remain his allies and friends.

The second group which used its discretion even in spite of the vivid and unequivocal commandment of the Holy Prophet and acted upon its opinion, dragged the Islamic government and caliphate on such a path which had not been directed by the Holy Prophet, since they considered it better and in accordance with their sweet will and against the system which was founded by the Holy Prophet. This group was called Sunni.

By this clarification it will be known that the Shia came into existence along with the demise of the Holy Prophet. Its object was to acknowledge Hazrat Ali as the caliph of the Islamic Prophet and the leader of the Muslims in pursuance of the unequivocal order of the Holy Prophet, and criticise them, rather oppose them who wanted to instal any other person on this eminent post. Hence those who opposed the caliphate of Abu Bakr at that time as listed in the books of both the Shias and the sunnis include Salmaan. (Persian), Abu Zar, Miqdaad, and Ammar Yaasar who were reckoned among the best and true companions of the Holy Prophet.

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