

NECESSITY OF DIVINE LEADERSHIP

By:

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Translation:

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**ZAHRA ACADEMY
KARACHI**



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AL FATIHAH

The Opening

- 1 In the name of Allah,
the beneficent, the merciful.
- 2 Praise be to Allah, the Lord of the
worlds.
- 3 The beneficent, the merciful.
- 4 Master of the day of judgment.
- 5 You (alone) we worship and from
You (alone) we seek help.
- 6 Keep us (O Lord) on the right path.
- 7 The path of those upon whom You
have bestowed Your bounties; not (the
path) of those inflicted with Your wrath,
nor (of those) gone astray.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
سُورَةُ الْفَاتِحَةِ مَكِّيَّةٌ ٥٠

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ②
الرَّحْمَنِ الرَّحِيمِ ③
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إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ⑤
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ⑥
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ⑦
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
وَالضَّالِّينَ ⑧

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What a nice statement has Allama Hilli (may God rest his soul in peace) profounded. He says:-

"Imam, is that personality, who has been fundamentally designated for the leadership of the Islamic Ummah"

Shaikh Muhammad Asif Mohsini has presented a delicate point in this statement. He is of the view :-

"The correct fact is that Imamate is different from the caliphate (i.e. being Head of the Islamic Ummah), because caliphate is an issue which emerged after the demise or martyrdom of the Last Prophet (SAWAW), or the preceeding Imam (ASWS). In this way caliphate can be termed as a pure succession. It is obvious that in the presence of someone, the succession cannot be given to anyone else.

Whereas Imamate is a fundamental and innate designation, which existed even before the demise or martyrdom of the Holy Prophet (SAWAW) or the preceeding Imams (ASWS)."

In his concluding remarks the learned Sheikh states:-

"The Imams of Ahi-ul-bayt (ASWS) are Imams as well as caliphs."

After this he has put forth detailed and profound arguments in proof of his claims, however these details are presently beyond the scope of our discussion.

A summary of the various reasonings regarding Imam and Imamate, as argued by the Muslim scholars, has been presented. At this stage I would like to add to the statement of Allamah Hilli:-

"Imam is the personality, who not only is bestowed by Allah Almighty the responsibility of the leadership of the Islamic Ummah, but is made responsible of all mankind and for all that exists in this universe."

In this regard, there is an address to Prophet Ibrahim (ASWS), in the Holy Quran:

إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا

"that surely we are appointing you as the Imam of mankind."

This verse clearly indicates that Allah Almighty is Himself deputing him for the leadership of mankind. This definitely is a concise, but a solid argument regarding the position of the designation of the Immate.

Probing further, the Allah Almighty in Holy Quran instructs the Holy Prophet (SAWAW) as follows:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

"We have sent you as a blessing, for all the worlds."

and further on, the Holy Prophet (SAWAW) himself has announced:-

مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ

"Whomsoever am I the Lord of (Mola), this Ali is his Lord (Mola)."⁽ⁱ⁾

In Usul-e-Kafi, Siqat-ul-Islam Kulaini has quoted from his teacher:-

طَاعَتُكَ مُفْتَرَضَةٌ

فَقَالَ: نَعَمْ.

قَالَ: مِثْلُ طَاعَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ

فَقَالَ: نَعَمْ.

(i) AL KAFI (Usul) Vol: I Page 420

An Iranian inquired from Imam Naqi (ASWS):-

"Has submission to you (ASWS) been made obligatory?"

He (ASWS) replied:-

"Yes"

He asked:

"Is this obligation similar to the one, as it was to Ali- ibne-
Abi Talib?"

He (ASWS) answered:

"Yes." (ii)

There is another tradition in the same book:

عن أبي بصير عن أبي عبد الله عليه السلام قال:
سألتُهُ عَنِ الْأَمْرِ فَهَلْ يَجْزُونَ فِي الْأَمْرِ وَالطَّاعَةِ
مَجْرَاهُ وَاحِدٌ؟
قَالَ: نَعَمْ

Abu Baseer quotes that he inquired from Abu Abdullah (ASWS):

(ii) AL KAFI (Usul) Vol: I ,Page 187

"Are all Imamas equal regarding the issuance of orders and our submission to them?"

He (ASWS) replied:

"Yes, of course".⁽ⁱ⁾

There are many other similar traditions, sayings, and logical arguments in support of our claim, however we do not present them here, so as to avoid lengthy discourse.

The need for Imam after the Holy Prophet (SAWAW) is so obvious that it needs no argumentation. Despite this, the Muslim majority has not accepted it as a basic principle of religion (Din). Due to this, the issue of Imam, Imamate, and argumentation discussion in theology (Ilm-ul-Kalam).

Here also we have the same question to discuss, i.e. the definition of Imam; which we have already set forth in brief, and the real need of such a personage?

Obviously such questions can only be answered, when the basic tenets of Islam, i.e. Oneness of Allah Almighty (Tawheed), Divine Justice (Adl), and Prophethood (Nabuwwat) have clearly been understood and accepted by the inquirer. If he is unaware of them, or does not accept them, then our discussion would be futile as the roots of Imamate are based upon them, and their non-existence, or non-acceptance will make all our submissions baseless.

Let us comprehend it in simple terms. Every child needs parents, supervision and operation! so, how about humanity? Does it not need one, keeping in view the intricacy of its problems, and the mysteries in its issues? Certainly, it needs a personality who could lead it, a guide who could lead the masses to destiny, and all this is possible only under the direct guidance of Allah Almighty. Now when the sequence of Prophethood (Nabuwat) has terminated, then such a personality could only and only be that of Imam alone. Everyone, you or me, an individual or a group, a Westerner or an orientalist, feels the gravity of such a need. Well, this is besides the point that someone may negate

(i) AL KAFI (Usul), Vol: I, Page 187

this reality, verbally or practically. Whereas the reality does exist, and it's non-acceptance does not negate its existence.

The most profound proof rests in ones conscience. Therefore for all those who negate the need of a divinely guided personality for guidance, a simple question can be posed o them! What is the purpose behind the presence of all these local, national, and international organisations, and governments? and then above all, what is the core objective for which the whole of mankind is in search of?

Let us view this issue from an other angle, and quest for a reply. When a man invents a machine, is it possible that it be functional without an operator? Would you believe that a self propelled rocket, destined for the Moon or Mars, can by itself head towards it without anyone controlling it? Although in this case an argument exists, that it is millions of kilometers away from the gravitational pull of earth, and even on approaching it one does not physically find an operator or its controls!

Even you and I would not at any cost, head to all the factual and logical arguments profounded regarding the absence of a controller or operator, and would term him as illiterate, uneducated, foolish and unaware of present day knowledge and art. We may consider him void of basic common sense, as we all know that the guidance and controls of such a space machine is being handled by a team of experts based at cape Kennedy, or some other location or may be from another space station, all not visible to us. Similarly we could pose a question, that could this mankind with all its intricacy, complexity, problems, issues and perplexity, operate without any guidance or control? or could it be operative without someone not determining its path or correcting its course? can one refuse this fact on the basis of simple common sense!

The answer is obviously negative. In the present era of space and technology any scientific mind could refute the above argument. Even a beginner or an immature child would not accept that a tiny rocket, or its system would be operative without a controller! How could then man with his complexities, and whole of this mankind with its multiplicity, be controlled and lead without any quide or leader!

Making the point more simpler, suppose that a computer, rocket, spacecraft, or any other man made machine, on its own, or its part, claims that it is not in need of the system, its personnel, or the particular buttons and specified keys for its control made by its inventor- the man, and that this machine or device could claim, that it can operate on its own in accordance to what it deems best for it's self! Would it be true in its claims! Are these claims acceptable? or would you or I, or anybody else be willing to accept such claims, despite of all its stubbornness and with all the arguments set forth?

It is obvious that everyone would negate such claims! If one asks why? Then certainly he would get the answer. "Sir, this is issue which is evident to even a layman. Whosoever has invented or developed a machine or a part, only he is the 'one, actually well versed regarding it's construction, specifications, prerequisites, and is the one most competent for the operation of the system, and on the type of guidance deemed necessary for it. What to think of the capability of a machine or it's part, for designating an optimal operating system for its self or another any equipment as per it's optimal operating conditions! In fact such a possibility is true only for it's inventor, or for one who is trained or guided by him. Surely an interference in his affairs would defiantly be unwise.

Now, at this stage our discussion has crystallized! No one can still claim that, the human being or mankind can continue under his own made systems and be lead by itself choosen leader! No it is not possible, because we with respect to Allah Almighty are much more ignoble than what made machines are to us. Surely our wisdom, with all its superiority and grandeur, is too insignificant in comparision to the qualities of Allah Almighty, even more trivial than what the wisdom of these machines is to ours, if wisdom can possibly be considered to be their attribute!

If still the necessity of Imam, is not obvious, then we invite you to present even a single example in history, of one who rescued mankind from it's calamities and sufferings, provided optional guidance under all circumstances, had never stepped on any divergent path, and that mankind had been unanimous upon him.

If it is not so, then the discourse should be apparent and the necessity of Imam be distinct and evident. But if still someone is inquisitive, and habituated to a logical approach, so let us further argue this issue from different aspects.

Except Khawarij all the Muslims are unanimous upon the need of Imam or Caliph after the demise of the Last Prophet (SAWAW), and that the Ummah cannot afford to be without it even for a while or Prophet (SAWAW) all the Muslims, except Ali (ASWS) and his followers; who have accepted Him (ASWS as Imam, gathered for the constitution of the office of Caliphate, leaving aside the most significant and obligatory task of the burial of the Prophet (SAWAW).

Regarding the refutation of the Khawarij, it is baseless, as they accept the Caliphate of Hazrat Abu Aakr and Hazrat Umar.

From these argumentation it is obvious that all the Muslims are convinced upon the fact that the Muslim Ummah, is in dire need of a successor after the demise of the Holy Prophet (SAWAW). He is not only the head of the Islamic Ummah, but is religiously bound to work for the well being and guidance of all mankind i.e guiding them to the path of Islam, and that submission to him is obligatory upon all.

The claim that the right of selection of a successor, of the Holy Prophet (SAWAW), rests in the hands of the Ummah is baseless. The successor is always one, who is placed in his position by the legator on his own (i.e by his own will and wish), and that the reason for naming him as a successor is, that the successor knows best the policies of his legator. He is His trustworthy, and is capable of continuing the policies as desired by the legator. Obviously the most suitable successor is one, who knows best the policies and issues related to him. If anyone else claims to possess such abilities, even then his claim for Caliphate cannot be accepted.

If someone objects that it is not so in democracy, then he can be answered that firstly there is no such concept of succession there. In democrecy, a new leader, with new policies, comes forth whenever the public is convinced. Even if there is a concept of succession, it is as mentioned above. The difference lies in the fact that in the first case the designatee is a single person, and the

successor emerges because of his personal power or is designated by his legator, whereas in the case of democracy a party or the public performs the task of selection of successor, because the forerunner himself is also a representative of the party or the public. It has never happened that a successor to a king is designated by the public, or that the leader of a party is designated by another party. If ever it so happens then either such an attempt succeeds or fails, in the first case it is termed as a revolution or in the second an unsuccessful rebellion. An individual so designated, leads all the policies in accordance with the rulings of the party line, or as per the manifesto consented upon by the public, and his policies and rulings are said to be consistant with his base.

Therefore, it is vivid that the successor of a prophet, designated by Allah, can neither be appointed through populace, nor even by the prophet on his own. His appointment needs to be made by God Himself. However his announcement is made by the Prophet (SAWAW), and whosoever accepts Him as the prophet of Allah, it is but imperative upon him to submit to His designated Imam or caliph.

If the notion for its non acceptance is that the religion has not recognized its need, or there is no mention regarding it in the Quran, or in Hadith, then the scholars and men of vision know that such hypotheses are baseless as the Quran openly announces:-

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

"Oh, you Mu'minin obey Allah and obey the Prophet and those who have authority (Ulil-Amr) among you". (Holy Quran 4:59) meaning that the Ulil-Amr is not only Imam, and his being is essential, but that submission to him is obligatory for all Muslims and momins, as has been the submission to the Prophet (SAWAW). Leading a step further, that is to state with strong emphasis and vehemence that Prophethood and Ulil-Amr are two

designations of identical quality, with the only difference that the Prophet (Nabi) is bestowed by revelation (Vahy), whereas the Imam does not receive such revelation (Vahy). Prophet is the legislator, an expositor (Shareh) and Imam is the guardian of the legislation (Mohafiz-e-Shariah), and that the injunction for both is the same. At one instance, regarding prevention of rumours and their propagation, the equivalence in the status of the Holy Prophet (SAWAW) and Ulil-Amr, i.e Imam, has been stated in these words:

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ
وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ
لَعَلِمَهُ الَّذِينَ يَسْتَنَظِرُونَ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ
وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا

"And when they would hear some news of peace or of fear, they would spread it (without investigating). If they would have referred it to the Prophet or Ulil-Amr amongst them, the man of deep insight would have come to know the facts from them! If Allah's grace and His divine mercy was not on you, then no doubt all except a few amongst you would have followed Satan."

(Holy Quran 4:83)

That in the view of God Almighty, Imam and Imamate is as significant and essential, as his own being, and, the Prophet and Prophethood. In this context. He has ordained upon the Ummah the submission to the Imam, to be as essential and undispendible, as is the submission to Prophet and to Allah Almighty himself.

In other words, in the view of Allah Almighty, submission to the Imam (AS) is exactly (Ain) the same as submission to the Holy Prophet (SAWAW); and exactly equivalent to that of Allah Almighty; and that submission to Holy Prophet is exactly (Ain) as submission to the Imam and Allah; and that submission to God is exactly (Ain) as submission to the Holy Prophet (SAWAW) and the Imam (ASWS).

This is exactly for what Allah Almighty has said:

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ

"and that they do not desire, except that what Allah determines."

(Holy Quran 67:30)

Now their aspirations are exactly (Ain) as Allah's will, and that God's will can be termed as their wish and will.

Again, that in the verse of Ulil-Amr the words "submit to God" اطيعوا الله , and "submit to Prophet and Ulil-Amr from among you" اطيعوا الرسول واولى الامر منكم have been mentioned seperately. The purpose of this style is clear and obvious, that in the view of Allah, the two designations are of equal importance, and that submission to both of them is exactly the same. The proof of this is the verses of Quran where the orders for submission to Allah and Prophet have been mentioned exactly in the same way, as is the submission to Prophet and Imam.

It all does not end up here. Allah Almighty gave so much significance to the necessity of Imam, that right at the start of the propagation, by the Holy Prophet (SAWAW), He (SAWAW) was instructed to search and guest, and to nominate and appoint, an Imam for the Ummah, the Supreme Guide (Hadi), his Minister-in-Chief i.e. Vicegerent (Vazir), and successor. It looks as if the presence of the Imam-e-Ummah was so essential from Allah Almighty's view, that even before the start of preaching, the

inception of an Imam was deemed necessary, and that along with oneness of Allah Almighty (Tawheed), Supreme Justice (Adal), and Prophethood (Nabuwat), Imammate was placed as the third fundamental pillar of religion. That is why, even including Ibn-e-Athir, who is known to be an extremely biased and radical historian, all the authentic Muslim and non Muslim historians, narrators of traditions, and exegesists (Mufasssirs), have narrated the event of the announcement of successorship of Amir-ul-Mu'minin Ali (ASWS) in the context of revelation of the Ayat Anzar.

(Holy Quran, 26:214).

Similarly, due to the fundamental importance of the necessity of the Imam, besides getting Imammate annouced on various occasions, the strong convincing and persussive verse of Balligh (Holy Quran 5:67) decended at the location of Ghadir-e-Khum (غدير خم) and it was ordained to the extent that:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ
تَفْعَلْهُ فَمَا بَلَّغْتَ رِسَالَتَهُ

"Oh Prophet (SAWAW) if the reality (of Imammate) is not being conveyed to the Ummah today, and your and mine final verdict is not pronounced, then you have not fulfilled your mission of Prophethood (RISALAT)".

(Holy Quran, 5:67)

Therefore right at that point, the Holy Prophet (SAWAW) had to stop and deliver a detailed and elequent address, explaining all it's previews and foreviews, which has till date being narrated by the Learned Ulama's, quoting authentic narrators.

Then the Last Prophet of Allah said:

مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ

"Whosoever dies without recognizing his Imam then indeed he has died as a pagan (i.e. as an idolater)."(ii)

This tradition (Hadith till eternity, vividly explains the essence, recognisance, and importance of submission to Him (ASWS), as this tradition stands authentic among all Muslim sects, and has been authenticeted by successive witnesses.

Why has so much emphasis being placed on the cognizance of Imam and submission to him? And why has Allah Almighty and the Prophet have deemed him so essential for the Ummah? Some arguments to this has already being profounded. Let us now review it from still a different perview and argumentation, as set forth by different Ulemas. May be some argument kindles enlightenment in someones heart.

The most renowned and important argument is, that the appointment of the Imam is a special Grace (Lutf-e-Khas) of God bestowed upon mankind, for their well being, betterment and for ultimate success in its affairs. According to Allama Hili:

"The definition of Imam as mentioned, if he be a nominee of Allah Almighty, then the duty bound (Mukallaf) can attain proximity (to Allah) by submission to him, and de away with evil deeds, and if he is not His nominee, then the situation would be topsyturvy (upside down). Obviously to be so is evident upon all wise, people by their experience, and that the acceptance to Him(SAWS) is indispensable and unrefutable."

By the term "Grace" (Lutf) is defined as, something which brings the duty bound (Mukallaf) near to obeying and guards him against disobedience.

Hence in the light of the above discussion it has been established that the appointment of Imam with his authority, by Allah Almighty is a Grace. And that under the discussion of Tawhid and Divine 'Adl, it has been established that the Grace of Allah Almighty is obligatory upon Him and that He does not forego any obligation. Hene one has to submit to the fact that the nomination of Imam by Allah Almighty is obligatory upon Him

(ii) AL KAFI (Uus'L) Vol: I, Page 377

and that is why He has designated an Imama in all eras and at all times.

Allama Hilli has further argmented his argument by saying:-

"Imamate is a general Grace, and that Prophethood is a special Grace, because the existence of prophet is not essential in all periods of time and it is possible that there may be a period when there does not exist a living prophet, as is the period followed by the demise of Holy Prophet (SAWAW), but that no period can be without an Imama. So when the "special Grace", which is obligatory upon Allah Almighty, has been bestowed upon us by Him, then how is it possible that the "general Grace" is not obligatory upon Him and that he would not have bestowed it upon mankind".

Hence the need of imam is inevitable for mankind, to benefit by His proximity by submission to Allah Almighty, and by abstention from sins.

Sheikh Zayn-ud-din in his "Sirat-ul-Mustaqeem" has stated that

"After the Holy Prophet (SAWAW) if there is a necessity for an Imam for the Ummah, then Allah Almighty's wisdom (Hikmat) warrants the nomination of an Imam as obligatory upon Him, and that He has done so, and has nominated Imams for the Ummah; or if there is no necessity for an Imam after the demise of the Holy Prophet, then his nomination by ourselves is an absurdity, and an intrusion, without the decree of the authority of Allah Almighty.

And that if Imamate is not in religion, then no one has the right to include it what is excluded from religion. Whereas such an act is imperfect and vile, and that His Being is above all imperfections and defects".

A student of history knows well, that historically God Almighty has acted upon this commandment, the day when Holy Prophet (SAWAW) nominated Hazrat Ali (ASWS) as Imam; after which the following verse was revealed by Him:-

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا.

"On this day I have completed upon you your religion, and that have completed upon you my blessings and have agreed upon Islam as your religion."

(Holy Quran, 5:3)

Then now after this, if some issue remains unaccomplished in religion then Allah Almighty would be a falsifier, although His Being is perfect and is much above all such issues. And now if nothing is being left over, as is the reality, then our notion stands proved."

Shaikh Muhammad Asif Mohsini, in his book "Sirat-al-Haq" has discussed this topic from a special prospective. He has set forth some premises, based on which he has drawn upon his conclusions, by which the necessity of Imam becomes obvious. He says:-

1. "It is a primary axiom that religion (Shari'ah) of the Holy Prophet (SAWAW), will continue till the day of Judgement (Qiyamat), and that people will follow it, and will remain a continuing guide in the development of his beliefs, and should constantly keep on directing him in their fulfilment, which should be a source of blessing to him (man), and that he should have full confidence and reliance on him. Obviously such guidance could only be provided by Allah Almighty's appointed Imam (ASWS), to which there is no alternate.
2. Then the necessity of Imam is also an obligation, as being obvious by the fact that Islamic law- code of life- (Shariah) is based upon religious doctrine (Usul), and practical practices (Fru) like the laws of worship (Ibadat), laws of transactions and mutual dealing (Muamalat), politics and sociology etc, and that it is intellectually obligatory upon the followers (i.e. the duty bound - Mukalaf-) that his each and every action or abstention, be in accordance with the laws of Islamic code of life (Shariah).
3. It is confirmed among Muslims that the Shariah and law making are the discretionary right of Allah Almighty or the Holy

Prophet (SAWAW), and that people have no right of interference in their legislation.

4. Neither intellectually nor legally (i.e. Islamic Shariah) no one could doubt, and no sensible could dare refute the fact that, an obligation is correct only when it has been correctly conveyed to the duty bound (Mukallaf).

5. The Quran, reason, scholastic consensus (Ijma) and traditions of the Holy Prophet (Sunnah) are the four sources of interpretation, and anyone who has the faintest awareness of the Islamic law (Shariah), knows for sure that the first three sources are insufficient in interpreting the various aspects of the Islamic injunctions and the principles of belief. As far as the tradition (Sunnah) is concerned, it is also insufficient for interpreting the Islamic system and laws. These facts are also obvious to all those who are acquainted with the problems of jurisprudence, and are knowledgeable regarding their sources, origins and documentation. Then it is worth pondering that, had the Holy Prophet (SAWAW) explained all the laws regarding Islamic law (Shariah), then why are such amazing and divergent controversies present among the Islamic legists (Fuqaha), and that why have the issues reached these extreme ends, excess and deficiency (Ifrat and Tafrut).

Moreover no intellectual would even doubt to hesitate in this regard. However, as far as the issue of not explaining all the religious doctrine by the Holy Prophet (SAWAW) is concerned, some of its reasons are:-

a. Firstly that, He had little time and that the conditions were not conducive for it. Regarding Makkah, the reasons were lack of followers (Sahabah) and the severity of problems from the idolators. While in Madina, the continuous entanglement in wars, consolidation of the root of Islam among the followers, and the implementation of the dominion of Holy Quran amongst the Muslim, had been the main impediments.

b. Secondly, that the Muslims in the era of the Prophet (SAWAW) were faced with much less divergent issues and problems on different aspects of life, that could force them to inquire about the Islamic injunctions regarding them.

c. Further, the wisdom behind not revealing all the aspects of religious responsibilities (Taklif-e-Shar'i) had been, that most of the Muslims of that era were newly converted for paganistic society and had all the injunctions been implemented on them, all at once, as they are applicable today, then they would not have been able to bear them, and might have reverted back to idolatory (kufr).

And this is known to all that due to these reasons the Islamic injunctions were gradually implemented. Thereby this statement is conclusive on it's own.

6. The Holy Prophet (SAWAW) did not leave the world till he had not completely ordained the Islamic code of life (Shariah), and the religion, and to be so was imminent, as Allah Almighty has designated Him (SAWAW) to pull the masses out of utter darkness towards the Light (path of Allah Almighty's Grace). And that Allah Almighty had also ordained it obligatory, upon the people of all times to follow, till the Day of Judgement, there submission to Him (SAWAW). Then how is it possible that He (SAWAW) was ordained to return, while the Shariah remains incomplete?

It is impossible for any Muslim, who believes upon Allah Almighty and the Holy Prophet (SAWAW) to profound any counter claim (i.e. non completion of the Shariah), as such a claim would be baseless both intellectually and by tradition. from intellectual and logical view, it is also untrue because if the Shariah is not complete then the purpose of sending the Holy Prophet (SAWAW) remains unaccomplished, and to be so is ignoble. Whereas according to transmission (naql) i.e. history and tradition, the saying of Almighty Allah:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ

"that today I have completed upon you your religion." (Holy Quran, 5:3) and the saying of the Holy Prophet (SAWAW) that

"There is nothing leftover, that can bring you close to Paradise, and can pull you away from Hell, regarding which have I not decreed upon you, and there is no such thing that can bring you close to Hell and can pull you away from Paradise and that I have not stopped you from doing so".

Based on the above statement it is but obvious, that the appointment of Caliph (vicegerent) and imparting Him the remaining details of Shariah, so that He may deliver it to the masses, in accordance with the needs, requirements and the situation as and when required, has been vividly and completely proved.

To be so is obligatory and to which there is no other alternate, because in other case it would be mandatory upon the people that the requirement of submission to religion (Din) after the Holy Prophet (SAWAW) has been lifted! which is incorrect, on the basis of the first premise. Or it should be accepted that the masses have been delivered the right to interpret the laws,

Which has been refuted in the third premise. Or it may be claimed that the Holy Prophet (SAWAW) did not explain the laws (Islamic injunctions), but still the people are duty-bound (Mukalaf);

but the fourth premise makes it invalid.

Or it Should be accepted that the four sources of evidence (Adillah-e-Arba'ah) suffice for the explanation of all the problems and issues;

but the fifth premise nullifies such a claim, and highlights the underlined weaknesses in such a proposition.

Or in the end it has to be believed that the holy Prophet (SAWAW) disregarded the issues of Shariah and the conditions of the Ummah;

but the sixth premise negates any claims of such type".

After the explicit argumentation of Ayatullah Mohsini, and the negation of all the possibilities, the need of such a personality, after the demise of the Holy Prophet (SAWAW) becomes imperative and naturally enforceable;

to whom He (SAWAW) had trusted upon all the religious codes and procedures (Shar'ih Ahkam), so that He (SAWAW) may as occasioned deemed fit, transfer them to the masses

Further that, it is also essential that He (SAWAW) must have identified Him (ASWS) to the masses in His (SAWAW) own

lifetime; that they may adhere to what He (ASWS) says, and act upon His (ASWS) directions and instructions;

and that any opposition to Him (ASWS) should be undesirable

Obviously such a personality is called Imam.

These are some of the arguments from amongst the numerous, being set forth regarding the necessity of Imam, and that from our brief discussion it has clearly become obvious that, the necessity of the Imam is not only: is an intellectual proposition; or has been proved by transmission (Quran and Sunnah); or that it is a logical outflow of our discussion; but that,

the appointment of the Imam, and His being, is of utmost importance, which is obligatory (Wajib); and that this obligation is not: an intellectual judgement, or an obligatory injunction: but that it is a rational necessity (an axiom);

Which needs no proof or arguments.



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