

**SHI'ISM, THE  
NATURAL PRODUCT  
OF ISLAM**



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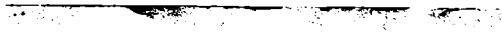
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**In the Name of Allah the Most Compassionate  
and Merciful**



## INTRODUCTION

This booklet presently in your hands is a translation of the «Al- Tashayyo Wa- Al Islam», a work of a great contemporary thinker «Ayatullah- el-Uzma saiyed Muhammad 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 translator'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 an ordinary task. 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 viewpoint in almost all aspect, of 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 obliged 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 reading any one of his works, you will certainly contribute to the aforesaid opinion.

Here is a list of some of his works:

1. Falsefatona
2. Al- Bank- ul - laRebawi fil Islam
3. Iqtasadana

4. Bohooson fi Sharh- el- Orwat- et- Wosqa
5. Al- Osas- ul- Manteqiyya fil- Isteqraa
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.



## **Shi'ism, the Natural Product of Islam**

Some people have probed into Islam superficially. They opined that Shi'ism has come into existence in the course of time due to certain political and social incidents.

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

In our view, the aforesaid opinions revolve around the paucity of the Shias in the beginning of Islam, when Shi'ism had no distinctive form.

These researchers have fixed the abundance or paucity as a criterion in as much as they 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 is not correct and against the nature of the visional and convictional divisions.

At present we will discuss about Shi'ism and the Shias and will answer the following two questions in this

**context.**

- 1. How Shi'ism became manifest?**
- 2. How Shias came into existence?**

## **How Shi'ism Became Manifest?**

In response to this question, it can be stated that **Shi'ism** is in keeping with the existence of Islam and a **natural** outcome of it. Whoever thoroughly recognises Islam and the Prophet of Islam will do so on bases of the Holy Prophet's guidance.

The Holy Prophet (ص) was a guide of a sacred revolution which had the efficacy of penetrating all the phases of life, light and air, and which could transform the wild and ignorant people into a wholesome and orderly society. This revolution is envisaged by the Divine programme of His learned and superior guide, who had the capability of spreading it all over the world.

This mission, was progressed under the guidance of the Holy Prophet (ص). However, the period at his disposal was short and the progress, too, was limited **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.

**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 alive till the coming year, and therefore bid farewell to the people. He had considerable 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 its cause, even if he has no connection with any Divine mission.**

## **The First Assumption**

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

The Prophet of Islam took upon himself the overall responsibility of Islam and the Muslims during his lifetime. This he could have done alone, on the assumption that the Islamic and Muslim future was no matter of his concern. But it was a sheer impossibility for two reasons.

### **First Reason:**

To believe in a compulsive manner that the Prophet (ﷺ) could neglect the future of Islam and the Muslims would not represent a source of peril to the prophethood of Islam and that he himself did not have any apprehension as to the future of Islam and the Muslims. But obviously this belief is not at all acceptable, because anyone with some sense would understand that had the Prophet left Islam and the Muslims unprotected, or without a guardian, it would

have meant exposure to three great perils.

### **Peril No. 1:**

The Muslim community, after the demise of the Prophet (ص) and in the absence of his confirmation of a successor government of the Islamic peoples to manage and organize their future, would be much perplexed by this circumstance, so as to render themselves incapable of thinking properly. It is for this reason that Omar bin Khattab proclaimed: «Neither the Holy Prophet is dead, nor would he die». <sup>1</sup>

On the other hand, since the Muslims could not manage without a religious head, it was incumbent that they select a head immediately. It was but natural that the selection of the head of the Islamic movement could not be consistent with the Islamic spirit, when made by people who were still weak in perceiving the overall situation and were unacquainted with the conditions and obligations involved in the selection of an Islamic leader.

### **Peril No. 2:**

Since the Muslims had not yet attained ripeness and intellectual maturity and were not fully conscious of the Islamic spirit as envisaged by the Holy Prophet (ص) they could not carry on the Islamic Government in accordance with the principles enunciated by the Prophet (ص).

### **Peril No. 3:**

A group which apparently called itself Muslim was actually hostile to Islam and wanted to take advantage

of any chance to efface Islam. Evidently, after the demise of the Holy Prophet (ﷺ) and in the absence of a virtual successor, there 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 (ﷺ).<sup>2</sup>

The question rises whether the Holy Prophet (ﷺ) 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 (ﷺ) did have the sense of responsibility to realize that if the future of Islam is neglected and no successor of his is appointed the Muslims and Islam shall both be imperilled. He could not have wanted to protect Islam only till his life-time and gain by it personally.

Every sane person could very well realize that such a thing was not conceivable in the case of the Holy Prophet (ﷺ). It was so even, if it were supposed that he had no communion with, God and was merely an exponent of a philosophy like 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

establishes the fact of his deep faith in his apostleship and how much he had sacrificed for its progress. He was always mindful of Islam's future well-being. For instance, before his demise he had ordered 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 reiterated his orders for the mobilisation of Usaama's army.

The Prophet (ﷺ) assigned due importance even to a seemingly ordinary matter such as the military preparedness, even in the last moments of his life. His thoughtfulness about it, showed the impossibility that he should be unmindful of the future of Islam, so as to leave unsettled a grave matter of succession for the benefit of the Islamic nation?

Supposing that the facts mentioned are overlooked only one particular event of the last moment of the Holy Prophet's life is taken into consideration. Even then it is fully ascertained that the Holy Prophet (ﷺ) was highly mindful for the future of Islam and the Muslims. The event to which we will now refer is unanimously admitted both by Shias and Sunnis.

The Holy Prophet (ﷺ) 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 Omar bin Khattab. The Prophet (ﷺ) said: «Bring me a paper and an inkpot that I may write for you something, so that you may never be misled.»<sup>3</sup>

This order of the Holy Prophet (ﷺ) 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 immune from impending perils. Hence it is proved that this assumption is not acceptable.



## **The Second Assumption**

If we say that the Holy Prophet (ﷺ) was thoughtful for the future of Islam and that of the Muslims, and had left the government and the caliphate to be based on 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 (ﷺ) 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 (ﷺ) had not even the faintest idea of such a government. 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 the Muslims did not object to it, as the records of history show.

Abu Bakr was ill when he ordered Osman to write a testament for him. Osman wrote that the testament is that of the caliph of the Prophet of God, Abu Bakr, to the Muslims. After the praise and eulogy to God, and salutes to the people it said: «I appoint Omar bin Khattaab as your chief and leader. You should obey and follow him.»

That time Abdur Rehmaan bin Auf entered and after some preliminary remarks, Abu Bakr said: «I have appointed one of you as your leader, whereas you all selfishly aspire for it for yourselves.»<sup>4</sup>

This appointment of his successor by Abu Bakr refers to the fact that certainly he had no conception of the government based on the will of people, and conceived it as 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 then, too, they had obviously no idea of the succession by consultation.

### **Second Reason:**

Had the Holy Prophet (ﷺ) entrusted the government to the Islamic peoples, and its management to the will of the Muslims, it would have been binding on him to promulgate it in an explicit way. The loftiness of the Islamic thought and spirit would have reached the acme where the prophethood would have enabled a successor Islamic government to function smoothly.

But, unfortunately, the events ensuing the demise of the Holy Prophet (ﷺ) revealed that the Muslims were still in the Islamic acculturation process. 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 Islamic community as common property.

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

### **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 umbrella of the Holy Prophet remained over 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 fully Islamicised in such a short time, so 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. Incidentally many of the contemporaries of the Prophet (ﷺ) were yet to fully overcome 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.

It is indeed a historical fact that the successive Islamic Governments eventually brought about hereditary kingdoms, in which pious men with pure hearts were guiltlessly murdered and many were deprived of their wealth and property. The Islamic

commandments assumed no more than ostentatious significance and Islam became prone to decline, instead of sustaining the ascendance . Why did this happen? Only for the reason that some Muslims adopted a new mode of Islamic government and caliphate after the demise of the Holy Prophet(ص), although it was not at all proper and suitable. Hence it will be remote from reason and justice to say that the Prophet(ص) had accepted this form of government.

Hence, from whatever has been said above, it becomes clear that the second assumption is not sensible and its approval by the Prophet(ص) is inconceivable.

## **The Third Assumption**

This is to believe that the Prophet of Islam had always been thoughtful about the future of Islam and the Muslims. He had appointed a worthy person as his successor. This reflected the Will of God. Accordingly his successor could carry on the Islamic government after his demise, by dint of his ability, guidance and efficiency in warding off the anticipated perils to Islam and the Muslims, and thus lead them towards further progress.

This eminent personage would necessarily be one trained under the care of the Prophet (ص), so that his life and career must have conformed to the reality of Islam and the life of the Prophet and his soul must have been ennobled by that of the Prophet.

Historical evidence shows that the deserving person was none other than Hazrat Ali ibn- e- Abi Talib (A.S.). As a matter of fact according to Nahjul Balagha, Hazrat Ali (ع) had said: «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 the third after them.»

According to the tradition of Ibn- e- Abbas in Hulyat- ul- Auliya the Prophet had testated Ali for seventy things which were not done in favour of any other person.

Nisaaee narrated that Hazrat Ali (ع) had said: «Whenever I questioned the Prophet he responded, and when I kept quiet he did himself address me.» Nisaaee further related that Umme Salama said: «I swear by God that Hazrat Ali was closer to the Prophet than anybody else».

Mature reasoning demands that whoever founds a school of thought and has some followers, if he happens to be faithful to and believing in that school, deems it necessary to train and educate an efficient person in his lifetime, and selects him for further guidance of his school as his successor. In entrusting him with the tasks of guidance, he introduces him to the people, so that they may be led by him in perfect harmony, without dissension, difference and decline.

This reasonable thing was performed in harmony, without dissension, difference and decline.

This reasonable thing was performed by the Prophet (ص) in connection with Hazrat Ali (ع). During many events he made him his successor and a guide to the Muslims. For example, the traditions of the house (Hadees- ud- Dar), of two components (Hadees- Saqalain) of superiority (Hadees-ul - Manzelat) and of Ghadeer evidence this possibility.

Fortunately, historical evidence also shows that Hazrat Ali (ع) was the only person who could be

The foregoing provisions show that an Islamic Judge does not readily agree to the severing of a human limb. In effect, the above conditions reduce the possibility of applying the maximum penalty.

Moreover, the law concerning theft is not as inflexible as many human laws are. It provides for alternatives which reflect careful reasoning and investigation, lest a person may be subjected to unjust treatment, or be given a punishment below or above what he deserves.

The following narrative is a good example of the above point<sup>1</sup>: «Imam Jafar Sadegh (ع) says: 'One of my relations narrated that a youth was brought before Ali confessing to theft. Ali (ع) said: 'As you are young, it would be appropriate to pardon you. Can you recite a part of the Our'an?' The young man said: 'Yes, the Chapter of Al- Baghara.' Ali (ع) said: 'I will remit your guilt for your recitation of that chapter.' Then he was pardoned in the absence of two just witnesses.»

This narration shows that in addition to the religiously lawful evidence necessary for the enforcement of the penalty, the mental and emotional conditions of a guilty person are not disregarded in the matter of punishment or pardoning. There is a difference between a professional thief who habitually steals and a youth who is misled to commit such an act, in which case reading a chapter of the Our'an may result in pardoning him. Even when an Imam is in a position to enforce the penalty, he does not think it advisable to deprive an inexperienced young fellow of his limb by a hasty verdict, considering that it was the first time he had gone astray. Penal codes seldom show such flexibility, foresight and care.

## **How Shi'a Came into Existence?**

We scrutinised the circumstances responsible for the manifestation of Shi'ism and now the question we want to discuss is how Shi'ism came into existence, which led to the division of the Muslims into two groups, namely Shi'as and Sunnis.

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

One group believed that in all 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 esoteric problems and the research and convenience for one's 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 (ﷺ) including persons like Hazrat Omar bin Khattaab joined this group. In innumerable cases they acted upon their own discretion and personal opinion, overlooking the unequivocal commandments of the Holy Prophet as in the case of the Treaty of Hudaibya, and when they criticised the Holy Prophet , annulled «Hayya A'la Khairul Amal» from the Azaan, Hajje Tamatto and prohibited Mutat- un- Nesaa» (temporary wedlock).<sup>5</sup>

According to the tradition of Ibn- e- Abbas, the Holy Prophet (ﷺ) asked the persons surrounding his death bed to bring him the ink and paper that he may write something, so that the people might not be misled in future. Then, Omar using his discretion said that the Prophet was overcome by the malady, and that the Qur'an 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.<sup>6</sup>

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

### **Now one more incident is mentioned.**

When the Holy Prophet (ﷺ) 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 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 been criticising even that of his father. By God! His father too was fit for command and so is his son.»

This incident, too, evidences that some persons obeying the order of the Holy Prophe (ﷺ) accepted the command of Usaama, and did not obey Usaama. These very two controversial and different points of view and beliefs in the Muslim community typified the difference concerning the Islamic caliphate and the government.

The first group accepted the Islamic caliphate and government in the manner prescribed by the Holy Prophet (ﷺ), 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 came to be known as Shi'a.<sup>7</sup>

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

The foregoing position clarifies that the Shi'a came into existence after the demise of the Holy Prophet (ﷺ). Its object was to acknowledge Hazrat Ali (ع) as the caliph and the leader of the Muslims in pursuance of the unequivocal order of the Holy Prophet (ﷺ). They opposed those who wanted to install another person as

**the leader after the Prophet (ص). Hence, those who opposed the caliphate of Abu Bakr at that time, as listed in the books of both the Shi'as and the Sunnis, include Salmaan (Farsi), Abu Dharr, Miqdaad, and Ammar Yaasar, who were among the best and faithful companions of the Holy Prophet.**

- (1) Sharh- Nahj- ul- Balagha by Ibn- e- abil Hadeed Vol. 1, p.127-
- (2) Sharh- Nahjul Balagha by Ibn- e- abil Hadeed: Vol. 1, p. 54.
- (3) Musnad Ahmad Hanbal Vol. 1, p. 300; Saheeh Muslim Vol. 11 The last testament by the Prophet ﷺ. Saheeh Bukhari Vol. I, Kitab- us- Solh.
- (4) Tareekh Yaqoobi Vol. 11, P. 128.
- (5) Saheeh Muslim Vol. IV, P. 38.
- (6) Saheeh Bukhari Vol. III, Chapter: The Prophet's Malady: Saheeh Muslim Vol. V.
- (7) Shi'a 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 Shi'a, because the Holy Prophet ﷺ 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.

***MURTAḌA MUTAHHARI***

**THE CONCEPT OF  
ISLAMIC REPUBLIC**

**(AN ANALYSIS OF THE REVOLUTION IN IRAN)**

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