Chapter IV

Revolutionary Dimensions of Islam
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Imamat

Shariati has identified Imamat, *Ijtihad* and Hajj as revolutionary dimensions of Islam. All the above three can upkeep and maintain the spirit of Islam and Muslims as an anchor in all the times and ages.

In the Shia sect of Islam, Imamat is an important institution which is unique in several respects and is markedly different from the Caliphate, as envisaged by Sunni Muslims, in a sense that Imam, according to Ahl-i-Tashiu is divinely guarded and in most cases infallible. Moreover, the Imam has to be in linkage with the Prophet (SAW) through the progeny of Hazrat Fatimah (RA). There are various schools of thought in this sect of Islam. The Athna Ashari believe in twelve infallible Imams, who all belong to the Prophetic progeny and their genealogical background goes back to Hazrat Zainul ‘Abidin (RA). In this context Shariati has innovatively linked the Institute of Imamat with *Ijtihad* and *Jihad* in a beautiful manner.

Imamat literally means ‘to lead’; Imam means ‘Leader’. In Islamic terminology ‘Imamat’ means ‘Absolute command of the Muslims in all religious and social, political and spiritual affairs, in succession to the Prophet’. ‘Imam’ means ‘The man who, in succession to the Prophet, has the right to the Absolute Command of the Muslims in all religious and secular affairs’. The word ‘man’ signifies that a woman can not be Imam.¹ ‘Absolute command’ excludes those who lead in the prayers: they are also called ‘Imam of prayers’, but they do not have absolute authority. The statement, ‘in succession to the Prophet’ denotes the difference between a Prophet and an Imam. The Imam enjoys this authority not directly, but as the successor of the Prophet. The other two synonym words of Imamat are Khilafat, Wisayat and *Vilayat*. The word

'Khilafat' means 'to succeed' and 'khilifa' means 'successor'. In Islamic terminology 'Khilafat' and Khalifa signify the same meanings as 'Imamat' and 'Imam' respectively. 'Wisayat' means 'the Executorship of the Will' and 'Wasi' means the 'executor of the Will'. Their significance in Muslims' writings is the same as that of 'Khilafat' (Caliphate) and 'Khalif' (Caliph). Vilayat means accepting the rule of selected ones after prophet in religious, judicious, political and social affairs.

According to Shariati, 'Imamat' together with the word 'ummah' and 'ummi' is derived from the one root-source 'ummah'. 'Ummah' is the name of the society, which Islam wants to establish and 'ummi' is the distinguished quality of the Prophet of Islam. This special quality of the prophet relates the prophet to the general masses in opposition to the ruler class. Imam, is an Ideal, who is alive and has to establish an ideal society. 'Imamat' consists of a grave mission of guiding and driving a society and individual, from 'that which is' to 'that which should be', at whatever the cost, but not according to the desires of the Imam, but rather, based upon a permanent ideology which the Imam himself obeys more than any other individual and to which he is responsible. It is here that Imamat is separated from dictatorship and the contradiction and opposition arises between the leadership of a revolutionary intellectual and the leadership of a despotic individual.

The question of Imamat and Caliphate is the most debated subject of Islamic theology and Muslims have written thousands upon thousands of books on the issue. There is difference of opinion among Shia and Sunni sects of Muslims on the question of Imamat or Khilafat. In order to arrive at the main converging point that what i.e. what is the role of Imamat and what Shariati

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extricates from the principle of Imamat; we shall avoid repeating the arguments and co-arguments of the two sects of Islam.

The term Imam as used in a technical sense in Shi‘ism differs from the general usage of the term in Arabic, where it means “leader”, or in Sunni political theory where it means the Caliph himself. As used technically in Shi‘ism the term refers to the person who contains within himself the “Muhammadan Light” (al-nur al-Muhammadi) which was handed down through Fatimah, the daughter of the Blessed Prophet, and ‘Ali, the first Imam, to the others, terminating with the Hidden Imam who is to appear again one day as the Mahdi. Shariati says,

“The banner of tawhid, the torch of this mission has passed from hand to hand by the appointed shepherds from Ibrahim to Muhammad and from Muhammad to Hussain, from Hussain to other Imams until the world-wide revolution for justice, the leadership (Imamat) of the condemned of history, the inheritance of the deprived upon the earth”.

As a result of the presence of this light, the Imam is considered to be “sinless” (masum) and to possess perfect knowledge of the esoteric as well as the esoteric order in the Shi‘a thought. Thus Imams are considered like a chain of light issuing forth from the “Sun of Prophecy” which is their origin, and yet they are never separated from that sun. Whatever is said by them emanates from the same inviolable treasury of inspired wisdom. Since they are an extension of the inner reality of the Blessed Prophet, their words really go back to him. That is why their sayings are seen in the Shi‘ite perspective as an extension of the prophetic Hadith, just as the light of their being is seen as continuation of the prophetic light. In Shi‘ite viewpoint, the temporally separation of the Imams from the Blessed Prophet does not at all affect either

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essential and inner bond with him or the continuity of the "prophetic light" which is the source of his as well as their inspired knowledge.

This metaphysical conception is the reason that Shi'ites incorporate traditions trenching over two centuries into a single whole with those of the Blessed Prophet himself. It also distinguishes the Shi'ite conception of Hadith from that held in Sunnism. Otherwise, the actual content of Hadith in Sunni and Shi'ite collections is very close. After all, both kinds concern the same spiritual reality. Of course the chain of transmission accepted by the two schools is not the same. But despite this difference in the authorities who have handed down the prophetic sayings, the actual hadiths recorded by Sunni and Shi'ite sources have overwhelming similarities. The major difference is the Shi'ites' consideration of the extension of an aspect of the being of the sayings of the Imams to the strictly "prophetic" Hadith.

Shariati opines that after the Prophet of Islam, the ten years of his work should have been extended to 200 years more. It should have continued until Islamic society became a society where each individual, without influence or pressure from others, could vote and vote correctly. This is why (and certainly it is logical) that after the Prophet, instead of the Umayyad Caliphate and the Abassid Caliphate, instead of Yazid, Hussain would have come. Instead of Mo'awiyeh, Hassan would have been the successor and would have ruled instead of Saffaq (An Abassid caliph who is notorious for his cruelty), Imam Baqer, instead of Mravan, Imam Jaffar Sadeq. He believes that if it had taken this form, after 250 years, under their leadership, Islamic society would have been governed by people like this. Then there would have been the right conception of elections. People could have chosen the most suitable person because they would have had social growth and then the public vote and public allegiance could not have been played with and mocked after 30 years of Mo'awiyeh by appointing Yazid as his hereditary Caliph. Shariati opines that the elections which were held immediately after the death of the Prophet in
Saqifah, should have taken place 250 years later. Shariati regrets that the family of Muhammad is either killed or imprisoned. It becomes the victim of usurpation, oppression, the massacre and captivity while the family of Abu Sufyan and ‘Abbas becomes heir to Muhammad.

Shariati wants to explore the usage and social application of doctrines and beliefs instead of examining a belief from philosophical, scientific, logical, and theological point of view, or through theories of physics and chemistry, and trying to determine its validity or invalidity. He is more concerned that what type of persona or social commitments, responsibilities, behaviour or destiny do the principle of Imamat have on one’s life. He wants that there should be a glaring difference between a society, which believes in Imamat and the society, which don’t believe in it at all. He does not find fault in the principle of Imamat itself, instead he opines that the understanding of this principle on the part of believers is faulty. He says,

“Can we presume that it is the belief in the leadership of Ali that brings decadence, o, sympathy of the movement and mission of Hussain which brings about weakness, wretchedness, and importance? No. even a non-religious intellectual, if he is a freedom-lover, would never ever doubt the greatness of these holy men. It follows, then, that even if we present a thousand and one arguments in support of our present form of belief in, and interpretation of, partisanship for Ali and love for Hussain, it would be certain that it is our understanding of this commitment, of this movement, that is wrong. Moreover, it would also mean that the picture we have of these personalities is distorted. And it is this interpretation and this picture that must be corrected. There is no other alternative.”

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7 Ali Shariati, n.5, p. 207.
He quotes Jesus Christ as saying, "a tree shall be known by its fruit", that if Islamic faith does not bear the kind of fruit it should. Where does the problem lie. If we see that the believers have no honour but are, on the contrary, wretched and miserable, and that infidels are superior to them in understanding, culture, economics, civilization, and military power, we must be certain that our understanding of our religion is distorted and that Islam has been taught to us inversely.\(^9\)

Shariati does not confine Imamat to 12 infallible Imams, but considers it a social responsibility in the social and historical life of Muslims. He thinks that Imamat and justice are part and parcel of each other.\(^10\) In Islam, during the Ummayad and Abbasid rule, the Imamat and justice seemingly posed a great threat to their regimes. Both of these regimes tried to get these vanished from the scene. With the result Islam remained with only three fundamentals i.e. tawhid, prophethood and resurrection, while as according to Shariati, Islam was introduced to people through Imamat and justice. The black African had submitted to Islam due to its principle of due justice and equality. People had understood and accepted the fundamentals of Islam vis-à-vis tawhid, prophethood and resurrection on the basis of Imamat and justice. It was beyond the comprehension that one being a Muslim, has no justice and there would be a society but without an Imam (leader). One couldn’t believe his eyes that in the name of Islam Abassid rule would resemble the Sasanid type of government and Ummayad may represent the Roman empire. The people of Madina, Syria, Iran, everywhere felt acute scarcity of justice and Imamat.\(^11\)

Shariati opines due to presence of people irrespective of to what strata of society they belong to whether old, young, poor or rich, it was not possible for the ruler to let the Imamat get vanished and justice as well from the society, so a policy of depoliticization of masses was adopted. Depoliticization in the sense that

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\(^9\) ibid., p.20.
\(^11\) ibid., , pp. 80,81.
people's attention was diverted from the major and necessary fundamentals i.e. Imamat and justice, people were involved in the secondary subjects like attributes of God, the stages of the world hereafter, Quranic words, physics, Greek philosophy, eternity of soul, kinds of angels, stages of heaven, states of hell, blessing of heaven, Sirat (bridge) and so on. Shariati never ignores the importance of all these things, but he regrets that this all was done at the cost of most fundamental issues i.e. Imamat and justice.

When we come across ummah (society), there emerges a need for Imam (leadership). In other words Imamat is not only a social and political force but reasonable and an indispensable dynamism as well.

Islamic society being based on a particular ideology, relationship, laws, social classification, there emerges ultimately the concept of Imamat. In contrast aristocracy, democratic, oligarchy type, monarchical and dictatorial systems, Imamat in principle is a different system of life and a different principle, which on the basis of a particular thought possesses a particular social system.

Shariati opines that Prophet of Islam had two responsibilities: first was to give message to the people and second was to get this message implemented and imparting special training to selected group of people to guide society and to establish an ideal ummah in human society. This is the stage, which required political, social guidance, responsibility, stability, jihad etc.

Ideology, school and message can reach to its completion (khatmiat) in 23 years, but the completion of social divine mission (apostleship) (in the form of an ideal society which would be free from classes, aristocracy, ignorance and old anti-human culture, and fully equipped with new revolutionary values
and settlement or existence of a trained self aware generation), was not possible within one or two generations. For this very reason Prophet of Islam is only the seal of Prophets (khatm-un-nabieen) (today I have completed your religion) has exhausted his plea. But the responsibility of social construction, building of future generation, the process of becoming ideal and establishment of such a society free from aristocracy and classification, in which aware, responsible people may live; has not yet come to an end and has yet to be completed with ever revolutionary leadership.17

While justifying the adoption of ‘wilayat’ as a symbol Shariati holds that all anti-prophethood, anti-Ali, anti-Quran and anti-human and bloodly rulers had branded themselves the vicegerents of prophet.18 The aristocratic group of Muslim society had adopted Quran, Sunnah, Hajj, mosque, prayer as symbols and there was no option left for down trodden except to adopt itrah (household of prophet) as their symbol as all other symbols were now being exploited to work against the mission of prophet itself. Even the cleaver ruling class was trying its utmost to thwart the household itrah by the instrument of ‘sunnah” and misguide the society.19 Shariati illustrates that reliance on itrah, wilayat and Imamah was a kind of refutation against government, kilafah and dictatorship.20 Shriati at any other place mentions that to bring a total revolutionary system into existence needs some generations.21 After prophet,

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17 ibid., p.23. It seems a glaring distortion of the purport of the verse of Al-Ahzab, where the Prophet (SAW) has been called ‘Khatamun-al-Nabi, thereby meaning that the Prophet (SAW) has not only completed the process of religious doctrination, but is also the perfector of the mission of prophethood. The Qadianis also regard the meaning of the ‘Khatam’ as the seal not that of one who completes the mission of all the earlier prophets. However, we can say that this message and mission has to be taken to the people by the progeny of the Prophet (SAW) and the companions of the Prophet. Since the prophetic society is considered to be an ideal society, (Khyral-umat) and no such community could ever be even imagined after the period of the prophet. The successors have but to follow them in letter and spirit, as approximately as humanly possible.

18 ibid., p.43.
19 ibid.
20 ibid., p.53.
21 Ali Shariati, n.3, p. 337; It is highly objectionable remark by Shariati. Sunnah was the most sacred subject, which has worked as a great wall against all innovations on the part of the rulers, as can be evidenced from the heroic sacrifices of Ahmad bin Hambal against the despotic imposition of false
even among migrants and supporters (mahajir and ansar) the ignorance was still in their hearts. The massive drive of people in embracing Islam, although was having a great importance from the political point of view, still was from the sociological point of view a case which gave birth to various diseases. After prophet there was a need of revolutionary system to be continued for some generations in order to develop a political, ethical, moral, social and mental maturity of the society. After reaching at this climax there was no need of any 13th or 14th Imam, but the people could itself decide its fate through allegiance, democracy and council. Therefore Imamat is firstly a revolutionary regime having number of persons and secondly related with the period of transmission. In other words Imamat is a course (doreh) of transmission of a society from ignorance to complete guidance. Therefore Imamat can be defined as a philosophical and a particular political system which can bestow a revolutionary ruling system and can take the society to a democratic set up.

According to Shariati, Imamat liberates the mind from any kind of servitude and prepares the ground for the revolution, while as dictatorship depends on ignorance forever. Imam is not declared by selection, nor ancestral, otherwise Jaffer-al-kadhab is also the son of an Imam. Therefore Imam is neither heridictory, nor by appointment, Prophet doesn’t appoint his deputy. As Imamat is not a post of appointment, therefore there is no candidate also.

Shariati has tried to sociologically approach the problematic of Imamat and came out with some highly cyntilating, yet inconclusive insights in this intricate subject. But despite his unorthodox views about the subject, he does not seem successful in advocating a convincing theory of Imamat, as could be

beliefs about the doctrine of Quran’s creation by the Abbasid ruler Mu’tasim Billah, and Ahmad bin Hambal was a great man of Sunnah.

22 ibid., p. 339.
23 ibid., p. 340.
24 ibid.
25 ibid., p. 342.
evidenced in the writings of Mutahhari or even Khomeni. His emphasis on
down trodden masses and redressal of their problems, spells out clearly his
permanent obsession with the Marxian paradigm of revolutionary leadership.
Therefore, he seems vulnerably susceptible to the heretical interpretation of
historical revolution of Islam, where ‘history is the vehicle of revolutions’ to
quote Marx and has not completed its march to perfection in internationalist
prosperity terms. The classes are there, the society still exists, the religion still
holds sway over people and the clergy is strong enough. The recent happenings
in Iran have vindicated the lateral under pinning of Shariati their views,
because the anti-Maktabi ulama class of intellectuals have started heavily
drawing from the thoughts of Shariati against the Islamists.
Introduction

In Islamic fiqh, *ijtihad* has had the meaning of a free and independent effort of the *mujtahidun*, undertaken for the purpose of advancement and expansion of the Islamic sciences. This development was not possible except through freedom of scholarly research, free expression of different views and class between views of the *mujtahidun*, scholars and thinkers. The sources of *ijtihad* according to Shi‘ah and the Ah al-Sunnah, put together, are: The book, The Sunnah, *ijma* (consensus), ‘*aql* (reason), *qiyyas* (analogy), *istihsan*, *masalih mursalah*, *istislah*, *sadd al-dhara‘i*, , madhhab al-Shahabi, shari‘at al-*salaf*, ‘*urf*, *istidlal*, and so on.26

The Term and Meaning of *Ijtihad*

‘*Ijtihad*’, according to the lexicographers, is derived from ‘*juhd*’ which means employment of effort or endeavour in performing a certain activity. In other words it means striving or exerting to one’s utmost power or efforts or ability in prosecuting the affair.27 Here we shall quote some of them:

Ibn al-Athir defines ‘*ijtihad*’ as the effort and endeavour undertaken for attaining some objective.28 He further remarks that the word (*juhd*) occurs in many ahadith. ‘*juhd*’ means employing one’s complete strength, and ‘*jad*’ means hardship and difficulty.29 Ibn Manzur al-Misri says: *Jahd* and *juhd* means power and strength. He adds that it is said that whereas *jahd* means hardship and difficulty, *juhd* gives the sense of power and strength.30 In the

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29 Ibid. 
same work, he states that *ijtihad* and *tajahud* means exertion of power and strength. In the hadith narrated from Mu’adh, it is used in the sense of effort and endavour to achieve some purpose. Sa’id al-Khudri says: *Ijtihad* means undertaking effort and endeavour in performing some task. Ahmad al-Qayyumi writes: *Juhd* in the usage of the people of the Hijaz and *jahd* in the non-Hijazi usages means exerting one’s strength and power, and it has been said that *juhd* means strength and *jahd* means toil and strain. He further adds: *Ijtihad* means: he spent his strength and capacity to attain his goal and his ultimate objective. Ibn Abi Dhar’ah, quoting al-Mawardi, states that the literal meaning of *ijtihad* is to undertake effort and endavour in accomplishing something that requires strain and difficulty, and to this is related *jihad al-nafs* (the struggle against the carnal self) which involves labour and toil for winning the desired objective and goal. Isma’il al-Hawhari and other lexicographers have also defined the word *ijtihad* in similar terms. Thus we come to the conclusion that in the light of the definitions given by the lexicographers *ijtihad* means employment of effort and endeavour to one’s utmost capacity, and it does not make any difference whether it is derived from *juhd* or *jahad*, as effort and endavour are not without strain and toil and accompany each other.

*Ijtihad* in *fiqh* (Jurisprudence)

There is a general consensus of opinion, among scholars belonging to different Islamic schools, that *ijtihad* is done in *fiqh* (jurisprudence). *Ijtihad* is the effort (on the part of the *mujtahid*) and employment of one’s utmost powers to extract a command (*hukm*).
Shariati does not confine *ijtihad to fiqh* only. Instead he thinks it a free and independent endeavour aiming at obtaining a thorough and progressive understanding of Islam in all its dimensions. In his opinion it is a tool by which a conscious *mujtahid* (the person who practices *ijtihad*) presents a new and changing interpretation of Islam according to his progressive and exalted outlook. It means understanding the multidimensional language of the Qur'an and discovering the inner meaning of the Qur'an, which, like nature, has different aspects when, looked upon from different angles. It means constant extraction of new truths of Islam parallel with the evolution of human thought and science. And finally, it means deducing or inferring new legal, standards and ordinances in accordance with changing needs and institutions involving principles as well as derivatives of the changing social systems and encompassing the evolutionary and deterministic motion of history and humanity. Therefore, *ijtihad* is a grand factor in creating motion, life and constant renewal of Islamic culture and spirit as well as practical and legal orders through changing of times.  

Shariati holds that *ijtihad* is the name of free research of a responsible researcher. It is not done for the sake of good reputation through publishing books and sending the findings in laboratories. In stead the aim of a researcher is worldly welfare as well as eternal salvation and a good understanding of doctrines and beliefs and their explanation according to contemporary challenges, the essential needs of social life and the guidance and mental training for individuals. *Ijtihad* is a great clear and explicit responsibility over a researcher, by dint of which a *mujtahid* keeping in view the cultural and scientific development of people creates mental appetite in them to accept religion. He keeps people affirm to the Islam and Islamic tenants according to needs of the time; makes the present more splendid than its past.

In order to save the religion from any stagnation and from becoming out of date, Shariati thinks it obligatory on the part of mujtahid to purify the society from feeble traditions and superstitions, without making any harm to the fundamentals. A mujtahid through his tireless efforts has to prove the jurisprudence to be an everlasting spring to quench the thirst to the time.\textsuperscript{36} Shariati doesn’t want to confine \textit{ijtihad} only to ‘\textit{fiqh}’ (jurisprudence) but he thinks it compulsory to extend it to other fields like doctrinal notions (\textit{aqayid}) and especially to contemporary issues also. He opines that \textit{ijtihad} in jurisprudence (\textit{fiqh}) is secondary obligatory (\textit{wajib-kifaie}) when others have done it. But in other cases, it is incumbent upon other talented person to make \textit{ijtihad}.\textsuperscript{37}

Shariati opines that modern issues on the whole covers all scientific, cultural, logical, industrial, social, political, economic and human aspects, like ancient and modern imperialism, machine culture, contemporary man, beurocracy, technocracy, democracy, film, TV, Socialism, capitalism, Zionism, Islamic nationalism, rebellious thoughts of new generation, backwardness of eastern nations, relations of East and West, Westernization of machine and technology, cultural onslaught, materialism, moral vacuum, modernization, free sex etc. So these are all problems which have emerged as a fresh in the contemporary world and all these things are in one or the other way concerned with Muslim societies. An aware and responsible mujtahid with full Islamic vision and expertise and independent reasoning has to deal with all these issues and sort out solutions.\textsuperscript{38}

\textsuperscript{36} Ali Shariati, \textit{Masooliat-e-Shia boden}, 2\textsuperscript{nd} Edition, (Union of Islamic Student’s Association in Europe and Islamic Student’s Association in America and Canada, Fa\textsuperscript{verdeen}, 1356), pp. 24,25.
\textsuperscript{38} Ali Shariati, n.36, pp. 48,49.
The Impact of a Mujtahid’s or Faqih’s Outlook on his Fatwa:

Shariati, like Mutahhari thinks that a mujtahid or faqih should have a complete comprehension and grasp over the situations about which he is going to issue his fatwa. Muttahari says,

“If we compare a faqih who all the time remains enclosed in the isolated corner of his house or school, with a faqih who is always in close contact with daily affairs of life, we shall notice that both of them have recourse of the same sources of the Shari’ah, each one of them formulates his verdicts from a different point of view. ... If one compares and contrasts the fatwa issued by different fuqaha with one another, and studies their personal backgrounds and their ways of thinking regarding the problems of life, one shall see how the intellectual background of a faqih, his information and knowledge about the external world play an active role in influencing his fatwa. The fatwa of an Arab reflect an Arab spirit and the fatwa of a non-Arab reveal his non-Arab character. The fatwa of a villager reveal his rustic qualities and those of an urban faqih show his urban outlook”39.

Shariati agrees with the view of Mutahhari and suggests for a mujtahid having a broader outlook so that his fatwa may have also a broader perspective while getting it implemented. He thinks *ijtihad* the most outstanding feature of the scientific spirit and ideological outlook of Islam, which not only prevented Islamic thinking from becoming static according to the stable moulds of a particular time; not only prevented the religious thinking, laws and orders from becoming stagnant traditions, hereditary worshipping, and futile spiritless and repetitious actions; not only prevented Islamic thinking from becoming alienated with the passing of time and from

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stopping its motion in the process of changing social and economic conditions and in the process of death, birth and other exigencies of life; and finally, not only caused Islamic thinking to remain new and progressive, but it also contributed to the flourishing of Islamic thinking and its progressive evolution. It caused Islamic thinking to grow, enrich itself, and evolve more fully throughout the course of history. According to Shariati not only did *ijtihad* prevent Islamic thinking from falling behind the times, but also it moved ahead of the times. In short, the aim of independent reasoning (*ijtihad*) was more than to adapt Islamic laws to new needs and to coordinate them with the new life and movement, but also to create needs and to encourage and guide life.\(^{40}\) This is the reason that in the past, the great Islamic ‘Ulama were also the greatest naturalistic and humanistic scholars, and this is the reason why Islamic schools were at the same time the only centres for the spiritual (*ruhani*) from the non-spiritual, the separation of religious scientists from scientists who knew non-religious sciences, and “modern sciences”, are new phenomena incompatible with the mission of Islam and with its spirit and outlook.

**Specialization and Division of Work**

In order to widen and strengthen the field of *ijtihad*, Shariati has promoted the idea of specialization in the different disciplines of *ijtihad*, and in such a case *ijtihad* becomes an all inclusive activity rather than a juristic exercise in its limited traditional area. He says,

> “Specialization did exit in our past Islamic culture and jurisprudence, *ilm-ulihadith*, (the science of narration) theology, philosophy, history, ethics, literature, mysticism, divinities and other fields such as medicine”.\(^ {41} \)

\(^{40}\)Ali Shariati, n.35, pp. 64,65.

\(^{41}\)Ali Shariati, n.8, p. 23.
He regrets that most of the ulama are exclusively experts in field of *fiqh* alone. In this way, it is not possible to expect and rely upon jurists to have complete expertise concerning every aspect of different Islamic issues. As a remedial measure he has suggested specialization that too in the wide, modern, and scientific sense of the world. He, for example, opines that ‘purity’ should be discussed by the jurisprudent from its jurisprudential aspect alone, while bacteriologists, health specialists, medical doctors and chemists should discuss its scientific dimensions. In the same way he describes the Islamic *zakat* dues should be discussed from one perspective by jurisprudence, another perspective by economists, and still from a third point of view by sociologists.

**Council of Fuqaha**

Mutahhari has also expressed this sort of solution. He has strongly supported the idea of specialization in the field of *fiqh* e.g., *ibadat, mu'amalat, politics* and judicial matters etc. etc. Mutahhari has even promoted the idea of Council of *mujtahids / fuqha’s* i.e. a cooperation and coordination of top class scholars and authorities in all spheres of learning. He explains that individual thinking and individual labour has no value in modern times. Rather exchange of views and cooperation among the scholars and the collective and joint efforts involves less effort but produce more fruits. This collective effort entails less possibility of errors in comparison with individual efforts. In case of any false theory or error its invalidity can also readily be checked and rectified soon. Simultaneously, if any plausible and useful theory is propounded, it spreads soon everywhere. Mutahhari has justified his proposal with the very spirit of mutual counsel (*shura*) of Islam.

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42 ibid.
43 ibid.
44 ibid.
45 Murtaza Mutahhari, n.39, p. 46
"... And those who answer the call of their Lord, establish prayers, and conduct their affairs by mutual counsel, and who bestow in alms a part of that which We have given them". (42:38)

The holy verse defines the believers and followers of Islam as those who answer to the call of their Lord, establish prayers, and conduct their affairs through mutual counsel, cooperation and exchange. Therefore, from the viewpoint of Islam, collective thinking and exchange of views is one of the principles operating actively in the lives of its followers and men of faith. Hazrat Ali says,

"Know that those servants of God who have been entrusted with the knowledge of God, they guard His secret, and make His springs flow (that is, they open the stream of knowledge for people). They keep friendly and cordial relations with one another, meet each other with heartiness and warmth, and serve one another the cups of knowledge and learning, one person passing it to the other who in return offers his own. As a result, every one is satiated and satisfied."46

Mutahhari opines, if scientific councils are formed in fiqh, the principle of exchange of views will be realized in its complete form; Islamic fiqh will tread the path of progress and advancement, and many disagreements in fatawa will also disappear. He argues, if the claim that fiqh is a scientific discipline, mujtahids have to follow the methods and practices followed in other sciences.

**Separation of Religious and Worldly Life – A Catastrophe**

Shariati has even sought a joint venture of both the material and spiritual aspects of life. He holds that In Islam, even in the mosque the distinction between religious and worldly is not accepted, nor is the separation between religious sciences and non-religious sciences, nor the separation

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46 *Nahj al-balaghah*, Sermon No. 214.
among science, worship and politics. He explains that the Prophet’s mosque was his home and that of his homeless supporters; a place to pray and worship; a hermitage’ a place to teach and discuss sciences. It was also the centre for governing and managing Muslims’ political, social and military affairs, as well as a free parliament where every individual was a representative member.\footnote{Ali Shariati, n.35, p. 65.}

Shariati regrets that at present when the religious sciences and non-religious sciences; the present world and the world hereafter are considered two distinct and two separate things, only faith and religious rituals remained. The Islamic sciences lagged behind and stagnated at the state where the sciences had been in the previous centuries. Consequently, Islamic science became obsolete and confined within the walls of old schools, imprisoned among its old books. The active and responsible brain of the contemporary social and scientific community and the intelligentsia became alienated from Islam, having embraced the “new sciences” and accepted the Western mode of thinking. Naturally, therefore, contemporary Islam is isolated from science; a “heart” separated from “mind”; a “feeling” deprived of “reason”; and precepts empty of soul, meaning and philosophy. Shariati holds ‘death of the \textit{ijtihad} (in its real sense) responsible for this entire catastrophe.\footnote{ibid., p. 69.}

\textbf{Taqwa – One of the Essential Required Qualifications for a \textit{Mujtahid}}

The art of deduciton of laws from the sources of the Shari’ah demands a good mastery over such preliminary sciences and disciplines as logic, Arabic grammar and syntax, literature, a thorough knowledge of the Qur’an, \textit{tafsir}, \textit{hadith}, \textit{‘ilm al-rijal}, the principles of jurisprudence, as well as the knowledge of the legal systems of other schools. Accordingly, a \textit{mujtahid} is one who has studied all these disciplines. These requirements must be met in order to exercise \textit{ijtihad} in economic, political, social, cultural, ethical and legal
spheres. The Islamic scholars have described various pre-requisite qualifications necessary for a *mujtahid*. A few are elaborated hereunder:

1. A *mujtahid* must have sufficient knowledge of the Qur’an, *tafsir* (exegesis) *nasikh* (abrogating), *mansukh* (abrogated), *mujamal* (the precise) and *(mafasil)* the detailed, the ‘*am* (general) ordinances and *khass* (the particular), *mutashabihat* (implicit) and *muhkamat* (explicit), disapprovals, prohibitions and approval and obligations. 49 He must have the knowledge of Arabic language, Arabic grammar, syntax and literature. 50

2. He must be well versed in the hadith and the relevant sciences such as *‘ilm al-rijal*, *sahih*, *za’if*, *musnad*, and *mursal*. 51 He must know the application of the hadith upon the Qur’an and of the Qur’an upon the hadith so that if he finds a particular tradition, the outward meaning of which does not conform to the Book, he should try to interpret within the guidance of the Book and bring out its bearing for the hadith is an exposition of the Book. 52

3. The exercise of *ijtihad* should be in accordance with the criteria and principles of *‘ilm al-usul*, otherwise any claim to *ijtihad* cannot be recognized. 53

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49 Shah Wali-u Allah, *Iqad al-Jid fi Bayan al Ijtihad wa’l Taqlid*, Karachi, pp.9-10. These conditions of a *mujtahid* are elaborated by the Shah in the light of the observations made earlier by al-Ghazzali (d.505/1111) and al-Baghawi (d.685/1286).

50 ibid.

51 *Sahih* – it is an authentic narration in which continuity of the chain is preserved and is not an isolated one. It has not even any hidden defect. *Za’if* – it does not fulfill the conditions of *sahih* or *hasan* hadith and as such is not acceptable in matters of *aqa’id* and *ahkam*. *Musnad* – i.e. is *Isnad* of the hadith uninterrupted and goes back to the Prophet directly dropping the companion (sahabah) from the *Isnad*. *Mursal* - is a transmission of the successor (tab’i) from the Prophet directly dropping the companion (sahabah) from the *Isnad*.

52 Shah Wali-u Allah, n.49, pp.13, 14; It is worth to mention here that in Shia school of thought, the utterances, actions, tacit approvals of fourteen infallible (*Masummen* i.e. Prophet, Hadrat Fatima and twelve holy Imams) is included in hadith. Therefore they consider familiarity with statements of Imams also one of the essential requirements for *ijtihad*.

4. A mujtahid should be having knowledge about History of Islam.\textsuperscript{54}

5. A mujtahid should have considerable practice and the necessary expertise. Like a skilled craftsman who knows how to select the proper material from among diverse available materials, the mujtahid should possess enough capacity and expertise to distinguish the authentic and suitable from the unauthentic and weak. Especially since among ahadith the sahih (authentic) traditions are found mixed with unauthentic and forged ones, he should possess enough capability of discernment. And, anyway, he should possess sufficient knowledge of the preliminaries so as to effectively exercise his expertise. He should also be able to resolve the contradictions of ahadith as far as possible for himself and should be able to recognize the instances of unanimous agreement among the jurists of the school. In the verses of the Qur’an as well as in traditions, certain general rules have been laid down. The application of those rules, like that of the laws of any discipline, requires considerable practice and the necessary expertise.\textsuperscript{55}

Besides above, Shariati opines that \textit{ijtihad} is not merely based on possessing knowledge and capability of deducing the law from its sources, but a mujtahid should necessarily possess the quality of piety (taqwa) too. He does not consider \textit{ijtihad} simply a research, but through taqlid – the general public involvement, bestows to it the position of centralization of movement.\textsuperscript{56} It gets various potentialities and energies organised that brings order, discipline and direction to the ummah. Therefore, a mujtahid besides being well equipped with the knowledge, should possess the quality of taqwa (piety) also, otherwise Islam as a culture i.e. Islamic studies is a field of learning and research open

\textsuperscript{54} Murtaza Mutahhari, n.39, p.42.

\textsuperscript{55} ibid., pp.30-31.

\textsuperscript{56} Ali Shariati, \textit{Red Shiaism}, (Tr.) Habib Shirazi, (Houston, 1980), p. 9. \textit{Mujtahid (maraja)}, according to Shariati is also holding the position of a leader who is responsible for guiding the ummah in social, political and educational aspects etc. too.
and available even to an orientalist as well, just as it may be mastered by a misguided reactionary or an ill intentioned enemy.\textsuperscript{57} Shariati holds the view that the work of orientalists or Western non-Muslim Islamists cannot be trusted either because of their disbelief in Islam itself or because of having religious, racial, ethnic or historical hatred and fanaticism etc.\textsuperscript{58}

\textit{Ijtihad or Mechanism of Islamic Laws and Taqlid}

In Islam \textit{ijtihad} is compared or similarized with a refinery or a factory. A \textit{mujtahid} acquires raw material from reliable sources i.e. Qur'an, hadith, \textit{ijma} etc. and softens and refines it through the process of reasoning and supplies the product to the Islamic society i.e. \textit{ummah}.\textsuperscript{59} This deal of manufacturing and supply is known as \textit{taqlid} (imitation). Before entering into discussion of \textit{taqlid}, it is worth to mention that like \textit{ijtihad}, \textit{taqlid} is also of two types: forbidden (\textit{mamnu}) and legitimate (\textit{mashru}).

The Forbidden Taqlid

\textit{Taqlid} that is forbidden is the blind following of traditions and customs prevalent in one's society and environment. Shariati has reckoned the blind imitation (\textit{taqlid}) of historical and social customs of a society as one among the four prisons of man, which according to him is the main hindrance in the process of "\textit{bashr} to \textit{insan}" i.e., from 'being' to 'becoming'.\textsuperscript{60} This kind of \textit{taqlid} is denounced by the Qur'an. In response to inviting the people to obey

\textsuperscript{57} Ali Shariati, n.8, p. 23.
\textsuperscript{58} Ali Shariati, n.35, p. 76.
\textsuperscript{60} Cf. Ali Shariati, 'Chehar zindan-e-Insan', \textit{in Insan wa Islam}, Intisharati A’ain-e-Illahi, nd, pp 59-101. Shariati in his above work has mentioned nature, history, society and ego as four prisons of man. To the first three deterministic forces he has identified, 'science of the relevant disciplines', as a means of emancipation and salvation. But, for the fourth prison i.e. 'ego', science can no more be an effective factor of salvation, as in this case science along with scientist, are both prisoners of the prison within man. The only force that can help man to get rid of this prison is love (ishq or belief).
one God and to follow His shown path, some people put forth the blind *taqlid* of their forefathers as an argument. God says,

"
... Verily we found our fathers following a creed and we are merely following in their footsteps". (43:22)

Shah Wali-u Allah has even categorized legitimate type of *taqlid* into two further types. He agrees in principle that for a layman, who doesn't have sufficient knowledge, *taqlid* of an expert jurist or jurist-consult is justified. But even though if the layman anyway finds that the verdict or *hukm* of a *mujtahid* goes explicitly against the very spirit of a crystal clear hadith or *sunnah*, he has to lay aside the fatawa and follow the *sunnah*.

**The Legitimate Taqlid**

It is the greatest distinction of Islam that its sagacity and spirituality is based on knowledge and not a hereditary thing belonging to a particular so-called high race etc. Instead the *mujtahids* are those who put their utmost in equipping themselves with the arms of science and knowledge. For this reason they get a distinguished position in the *ummah*. *Shariati* considers that in *taqlid*, people have a student-and-teacher like relation with a *mujtahid*, as is in other cases i.e. surgery, physics, chemistry etc. At any other place, he calls it a physician-patient-like relation. This is a relation, based on reason and logic. *Shariati* mentions that a *mujtahid* never says to you that he has been appointed upon you by the heaven and you are forced / compelled to obey him; in stead it is by virtue of his knowledge and awareness that people choose him to be

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62 Taqlid, which is enjoined in Islam, does not mean to surrender or submit - it is to open one’s eyes and to keep them open. If *taqlid* becomes servile imitation, it may give rise to innumerable vices and exploitation. The character of *ulama* is also to be taken into consideration. The influence of desire in a religious scholar cannot be assessed merely by taking into account his regular prayers and avoiding sins like gambling, wine etc. in stead his resistance to his worldly desires i.e. his attitude towards social station and glory, his interests name and fame etc., is also to be taken into consideration.

63 *Ali Shariati*, n.8, pp. 14,15.
obeyed and thus gets a honoured position - and this is very reasonable and natural.\(^\text{64}\) Shariati also traces the roots of \textit{taqlid} from the saying of Imam Jaffer-e-Sadiq, (one of the descendents of Holy Prophet, and the 6th Holy Imam of Shia).

"... But as to those among the fuqaha who safeguards his soul, takes care of his \textit{Din}, opposes his desires, and obeys the commands of his Lord, then it is for the people to imitate him".\(^\text{65}\)

\textbf{Beginning of \textit{Ijtihad}}

The need of \textit{ijtihad} emerged after the demise of Prophet of Islam in the year 11/632, when Muslims had to face new problems with the change of times and expansion of the \textit{khilafah}.\(^\text{66}\) \textit{Ijtihad}, however, found a remarkable development during the later half of the second century and the third century Hijra. During this period the legal schools (\textit{madhahib}) of the illustrious \textit{mujtahidun} developed and spread far and wide. All the four Sunni schools of law – the Hanafi, the Malik, the Shafi’i and the Hanbali – resorted to \textit{Ijtihad} in their \textit{fiqh}. Their \textit{ijtihad} is more systematic than their predecessor \textit{fuqaha}. Since the continuity of Divine guidance in the form of authoritative texts (\textit{nuss}) had ceased with Prophet’s demise and the only means of determining the Divine laws that remained was to search for them in the Book of God and the statements and acts of the Prophet. Moreover, Muslims came to face various constrictions in the way of deducing laws of Shari’ah for contingent issues because, on the one hand, about two-thirds of Quranic verses were seen to deal

\(^{64}\) Ali Shariati, n.3, p. 234.
\(^{65}\) ibid.
\(^{66}\) The Shi’ah sect of Islam met with the problem in the year 329/941 with the major occultation of their twelfth Imam, Imam-e-Mehdi. Shia’ah believed in the continuity of religious authority and \textit{nuss} after the Prophet (S), and they considered the infallible Imams of the Ah al-Bayt as embodying the Prophet’s authority. Their statements (\textit{qaww}), acts (\textit{fi’l}) and approvals (\textit{taqrir}) were considered by them authoritative like those of the Holy Prophet. So it was only after the greater occultation (\textit{al-ghaybat al-kubra}) of their twelfth Imam that they came to feel the need to practise \textit{ijtihad} on an extensive scale.
with doctrines, social principles, higher ethical values, historical events relating
to past messengers and their peoples, and accounts of their struggle against the
oppressors and *taghuts* of their times; on the other hand, though the remaining
one-third of them relate to legal matters (such as: *salat, sawm, zakat, hajj, jihad, al-'amr bi al-ma'ruf wa al-nahy 'an al-munkar, tawalli, tabbari*; legal
contracts and economic deals, such as matters relating to marriage, divorce,
will and inheritance, sale, lease and mortgage; penal matters, such as those
relating to *hudud, diyat and qisas*; matters relating to government, judiciary,
judgement, testimony, qualification for judgement; matters relating to the
rights of parents, debts, etc.) they deal mostly with general principles, leaving
the details and particulars to the Sunnah in accordance with the verse “Take
whatever the Apostle brings you, and abstain from whatever he forbids you
from”. (59:7).

Thus, until the 5th / 11th century, the word *ijtihad* was used in the
particular sense of *qiyas* and *ijtihad bi al-ra'y*, (derivation of legal ruling
through personal judgement). In the beginning *ijtihad* was confined to *ijtihad
bi al-ra'y*. It was considered as a source of legislation and later as a means of
juristic deduction. But gradually this term came out of its particular and
limited sense and acquired a more general and wider meaning and came to
mean putting in utmost effort in discovering the laws of the Shari'ah from its
reliable sources by a *mutaqi* (pious) *mujtahid*. Later, the Sunni scholars
themselves, like Ibn Hajib (d. 646/1248) in his *Mukhtasar al-Muntaha*, and

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67 Imam-i Shafi'i (d.204/819) and Imami Hanbal (d.241/855) accepted *Ijtihad* as a source of law. Al-Shafi'i attempts to confine *ijtihad* to *qiyas*, which is to find the ruling through analogical reasoning. He criticises *ijtihad bil ra'y* (derivations of legal ruling through opinion) and establishes *Ijtihad bil qiyas* (derivation through analogical reasoning). (Cf. Mujahid al Islam Qasimi, *Bahath Wa Nazar*, Vol.4, No. 14, 1991, pp 63-67). He and some *fuqaha* of the school (*madhab*) criticise the Hanafi principle of *istishan*. This is because Shafi'i fears that the principle may be misused for the fulfillment of one's desire instead of following the Qur'an and the sunnah. (Ref. Muhammad Yousuf Faruqi, *Early Fuqha on the Development of Ijtihad*, Hamdard Islamicus, Vol. XV, autumn, 1992, No.3, p.15).
before him al-Ghazzali (d. 505/111) in his *al-Mustasfa*, did not use this term in its former specific limited sense.\(^68\)

**Closing the Door of Ijtihad**

The right to *ijtihad* did not however continue among the Ahl al Sunnah, perhaps on account of the problems encountered in practice. Because, if such a right had continued – especially practices like *ta’awwul*, which gave the jurist great freedom with *musus* (express texts) and allowed everyone to set them aside according to his own predilection, nothing would have remained of the *Din*. Also due to the disintegrating process of the Muslim power the practice of *ijtihad* had over the period been misused and misinterpreted, it led to the misunderstandings about this vital science of the Shari'ah. The confusion was found at the various levels of Muslim thought. Some hold infallibility of *ijma’* and four declared *madhahib* are an absolute *ijtihad*; and adherence (*taqlid*) to *madhahib* is thus enough.\(^69\) Perhaps it was for the same reason that the right to independent *ijtihad* was gradually surrendered, and Sunni scholars rallied to persuade the people to adopt the *taqlid* of one of the four mujtahids – namely, Abu Hanifah (d.150/767), al-Shafi’i (d.204/819), Malik ibn Anas (d. 179/795), and Ahmad ibn Hanbal (d.241/855) – and forbade them to follow any other jurist to avoid any bifurcation and division in the *ummah* caused due to divergence of viewpoints of *mujtahidun*. This initially came about in Egypt in the 7th / 13th century and with the other Islamic countries following suit.\(^70\)

Some scholars like Muhammad Ibrahim Janati thought the closure of the gates of *ijtihad* has been a conspiracy. He says,

\(^{68}\) Murtaza Mutahhari, n.39, p. 29.

\(^{69}\) Cf. Fazlur Rehman, *Islam*, London, pp. 115-116. However, later some scholars were of the opinion that *taaqlid* is harmful and they supported *ijtihad* by which derivation of the precepts from the Qur’an and the Sunnah is made. To them only the Qur’an and the Sunnah matters. This view is upheld by the scholars like Muhammad ibn Ali al-Shawkani (1172/1250 / 1759-1834) and Muhammad ibn ‘Abd al Wahhab (1115 – 1206 / 1703-1792). (Ref. Cf. Fazlur Rehman, *Islam*, London, pp. 196-197).

\(^{70}\) Murtaza Mutahhari, n.39, pp.28-29.
“The issue of closing the gates of *ijtihad* emerged during the reign of the ‘Abbasids, and undoubtedly the enemies of Islam played an effective part in raising it. This was because the giving up of *ijtihad* meant blocking the source of dynamism and perpetual vitality of Islam and its law, which in turn implied the expulsion of Islam from the arena of temporal affairs and, following it, its elimination from the intellectual and spiritual spheres. Evidently, this was what the enemies of Islam aimed at.”

Critically evaluating the above stand of ‘ulama, it can be said that it is not right to think that all problems were solved by the *ulama* in the past and now *ijtihad* is no more needed and *mujtahidon* don’t have any problem to solve or anything to do. But taking a realistic approach there are thousands of riddles and problems in *kalam, tafsir, fiqh* and other Islamic sciences, many of which were solved by the scholars of the past and many of them still remain unsolved, and it is the duty of the scholars of the future to solve them and write better and more comprehensive books in every field by developing it further. This work should continue and advance further in the same way as the work on *tafsir, kalam* and *fiqh* was advanced step by step in the past. This caravan should never come to a halt in its journey. Therefore, the people’s *taqlid* of living *mujtahidun* and their attention towards them is something, which is instrumental in the continuity and progress of the Islamic sciences. In fact every day Muslims come across new problems in their lives, and do not know what their religious duty in the new circumstances is. It is necessary that living fuqaha with living intellects should be able to fulfil their needs. The ‘new occurrences’ are the actual new problems and issues that arise era after era, century after century, and year after year. A study of the research into the

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71 Muhammad Ibrahim Janati, n.53, p 58. The apprehension of the scholar though cannot be ruled out, but it doesn’t seem to be the sole factor responsible for closure of the gate of *ijtihad*.
books of *fiqh* of different ages reveal that with the changing needs of people, new issues appeared on the scene of *fiqh* through the attempts of answer them, thus adding to its extent.

As far as the apprehension that divergence of viewpoints by *mujtahidun* may cause any division in the *ummah* is concerned, Farid al-Wajdi, one of the eminent scholars of Islam, in his work *Dar’iat al-ma’arif*, III, 197 under *j-h-d*, says,

“The Islamic Shari’ah contains sufficient amount of primary principles suitable for legal deduction and which can meet the emergent wants and solve the problems of life. Therefore, in every age there should be *mujtahids* capable of making legal deductions. From the beginning of the Islamic era to the third/ninth century there did exist *mujtahids* who deduced the *hukm* for every event and eventuality through *ijtihad* from the primary principles of the Shari’ah. They were not afraid of divergence of viewpoints, which to them was not something ordinary and natural but a mercy of God, because diversity is one of the laws of nature and there is no community without divergence in some matters of religion, with the followers on every side defending their own viewpoint. But when the Muslims became rigid with regard to the understanding of the secrets and subtleties of their law, inadequacy and neglect became their lot. As a result they did not permit themselves to think about new realities. They would say that it was on account of the closure of the gates of *ijtihad*. But the fact is that according to the express texts of the Book and the Sunnah, the gates of *ijtihad* are open for all until the Judgement’s Day”.

In fact Muslims are advised to continue *ijtihad* in real sense in order to resolve their day to day problems. The holy verse says, “It is not for all the

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22 Quoted by Muhammad Ibrahim Janati, n.53, pp 59,60.
believers to go out (to become learned in the Din) at once. A group of them, from each community, should go forth (to the Prophet) to instruct themselves in the Din. And that they may warn their folk when they return to them, so they may beware". (9:122) This verse expressly demands that a group of Muslims should acquire learning (tafaqquh) in Din and benefit others with their understanding. Tafaqquh is derived from the root fiqh, but fiqh does not mean understanding in the general sense. Rather, it means a deep understanding and perfect insight into the reality of something. In his Mufradat al-Quran, al-Raghib al-Isfahani says: "Fiqh means deriving the knowledge of the hidden from the knowledge of the observable"; and he defines tafaqquh as specialization. This holy verse asks Muslims not to be satisfied by merely a shallow understanding of the religion, but to think deeply and profoundly in the matters of religion in order to discover the spirit and essence of its laws. This verse is also a documentary evidence for the institutions of ijtihad and fiqh. In the same way as this verse served in the past to create in Islam the institutions of ijtihad and tafaqquh, today it demands to expand them further, to give more attention to day-to-day requirements, to establish jurisprudential councils, to set aside individualist efforts, and to establish specialized branches in fiqh, so that fiqh may continue on its course of development.

On the basis of this, closing of the gates of ijtihad is contrary to the perennial mission of Islam in all ages, and, most certainly, there is an apprehension that alien elements have played an active role in promoting this ominous venture. For the enemies of Islam, it has been, and still is, the best weapon to strike Islamic law with, and the most effective instrument for eliminating it from scientific, cultural, economic, social and political arenas. Because, closing of the gates of ijtihad renders fiqh ineffective and incapable of providing answers to emergent and contingent issues of live.

73 Murtaza Mutahhari, n.39, pp. 47,48.
In fact the present deficiencies in the world of Islam, the failure to confront the contingent issues in a proper way, the issuing of baseless and irrational fatwa, the improper attitude towards new ideas – all these are consequences of the closing of the gates of ijtihad. It has been instrumental in following dubious hands, with the aid of taghuti governments, to instill unhealthy ideas into the people's minds and to insinuate the feeling that Islamic fiqh cannot fulfil the demands of the present age and the modern civilization. Shariati illustrates,

“I believe that what has hampered the implementation of the Islamic spirit in the course of time, and has made the Islamic culture and world view anachronistic, is the death of the spirit of ijtihad. In the Islamic religious, spiritual, and cultural domain, ijtihad was the gate through which the caravan of time traversed, and a channel to the Islamic house of learning, constantly breathing in fresh air”.

Let Us Open the Door of Ijtihad

Shariati has rejected the idea of closing the door of ijtihad and he never agrees that the difference of opinion may cause any division in the ummah. He quotes a hadith of the Prophet of Islam “The difference (of opinion) among the ‘ulama of my community is a blessing”. Shariati opines that the closed doors of scientific and intellectual ijtihad must be reopened. He says,
"Fortunately, the greatest scientific pride and advantage of Shi'ism throughout the intellectual and cultural history of Islam has been the fact that it has kept the "door of *ijtihad*" open. The superiority of the Shi'i jurisprudence over other schools of jurisprudence (which shut the door of *ijtihad* after the death of Abu Hanifah, Malik, Shafi'i and Ahmad-ibn Hanbal), is in that it has kept the door open definitely for new research, new inferences and even enactments of new ordinances and laws".\(^7\)

Moreover, he holds that when the door of *ijtihad* is kept open, free expression of opinions and the evolution of science and intellect – which is possible only when there is freedom of scientific research and when thinkers' and researchers' ideas clash with one another – will become a reality.

Shariati believes that for any *ijtihadi* research to be concluded on an advanced university level and in a scientific methodological fashion, it is necessary that the resources and methodology of the social sciences and humanities, particularly history, theology, law, economics, sociology, orientology, and history of civilizations, in the contemporary world and in scientific and research centres be utilized.\(^7\) They should be employed for research and scientific analysis of the Islamic schools of thought, history, culture society, philosophy, sciences, literature, art, and civilization. Islamic research would then be competing with the works of the Orientalists and Western and Eastern Islamologists, but stand above them because the work of the later cannot be trusted either because those who have done it are not Muslims, or because they have political or colonial biases, or because they harbour religious, racial, ethnic or historical hatred and fanaticism. Shariati


\(^7\) Some scholars consider the above referred to hadith as unauthentic and does not stand the scrutiny of the traditionalists criterion.
wants that a new breed of Muslim scientists should take over, who feel Islam in their hearts and minds, who have scientific familiarity with Islamic culture, civilization, and schools of thought, who know scientific research methodology, know the progress of sciences in the contemporary world, and in short, know both cultures. The most important factor in the lack of scientific knowledge of Islam, according to Shariati, has been that those who know the Islamic culture often have not been familiar with scientific outlook and new research methods, while those who were of the contemporary culture and knew the modern scientific research methods were alienated from Islam. Thus, to him, at the outset of Islamic and scientific research, most important scientific and Islamic goal should be to facilitate the cooperation of these two groups and open a path in which all scientific resources and all existing progress in contemporary research can be utilized in the service of understanding the truth of Islam and its true culture.\textsuperscript{79}

To Shariati, the need for \textit{ijtihad}, which is the only factor guaranteeing the change and the evolution of the scientific and progressive understanding of Islam as well as the factor guaranteeing the life, motion and perpetual pertinency of the Islamic sciences and ordinances in an perpetual pertinency of the Islamic sciences and ordinances in an ever-changing human history and society; and which is one of the characteristics of the scientific spirit and social outlook of Islam.\textsuperscript{80} He says that the need to distinguish Islam as an “ideology”, that is, a belief system, a faith, an intellectual orientation, a social responsibility, and a particular world view, from Islam as a culture and a historical civilization; and to distinguish among the collection of sciences, theories, and philosophical, scientific, moral, literary, and mystical works. He holds that all these things have been mixed over the past fourteen centuries, by Islamic ‘ulama, thinkers and geniuses so much so that very few people can

\textsuperscript{79} Ali Shariati, n.35, p. 76.
\textsuperscript{80} ibid., p. 78.
separate one from the other.\textsuperscript{81} He adds that the restoration of the unity and health of Islamic society requires the Islamic sciences to leave their old fortresses and to become active agents in the present time, to familiarize themselves with contemporary man’s spirit, pain, needs, language and knowledge and to regain their innovative, creative, progressive and dynamic \textit{ijtihad}.\textsuperscript{82}

In Islam, \textit{ijtihad} guarantees permanent revolution. Shariati opines that one can understand how, given the termination of prophecy (\textit{khatamiyyat} i.e. Muhammad being the last prophet) with the Prophet of Islam, on the one hand, and the historical evolution of Muslim societies on the other, the spirit of \textit{ijtihad} aids Islam by insuring its freedom from confinement in the mold of any particular age or historical phase, so it remains compatible with society’s historical evolution and change. This, it helps Islam to evolve with time. Juridical \textit{ijtihad} helps to solve Muslim’s social needs, while intellectual \textit{ijtihad} helps Islam to acquire a new manifestation in the evolutionary and changing phase of history and, depending on the ability, comprehension, depth and level of scientific progress of the time, facilitates the acquisition of newer dimensions as more of the hidden inner essence of Islam becomes apparent. Needless to say, Islam’s constant change and evolution and its different and varied manifestations and interpretations are no contradiction to its origin. Just as nature is a primordial and objective truth, so is Islam. However, understanding it, establishing a relationship with it, the degree of needing it, the angle through which one observes it and the picture of it which is reflected in the perception and face of those who study it are all relative phenomena that constantly change and undergo evolutionary transformations.\textsuperscript{83}

Shariati thus opines that a profound scientific movement in our time, one based on research-oriented \textit{ijtihad}, is urgently needed. The objective of such a movement would be to present the real truth and the original face of

\textsuperscript{81} ibid., pp. 78,79.
\textsuperscript{82} ibid., p. 79.
\textsuperscript{83} ibid., pp. 71,72.
Islam; to raise the level of understanding and religious awareness in the society; and to familiarize the educated stratum and the young generation with that Islam from which cultural colonizers have made tremendous efforts to alienate them, by propagating their own values and culture.

Given their faith in Islam and given their awareness of their time, Shariati opines, all enlightened Muslims feel responsible and believe that religious propagation must be coordinated with scientific research. Through constant nurturing from self-generating and innovative reservoirs of scientific research, religious preaching and sermons—which are often based on sensations, oratory, warnings and emotional inculcation—acquire scientific bases and intellectual depth, and thereby rid themselves from their present monotonous and repetitious forms. With the help of Islamic scientific research, the critical task of propagation (i.e., the greatest universal and human mission of Islam), the most basic objective responsibility of each Muslim and the secret of Islam’s vitality and progress in contemporary times—which is the sense of a “battle for ideas”-ideological jihad and struggle can be pursued in a suitable manner.  

Shariati says,

“Today in the West, among its pseudo-scientific, intellectual and religious circles in one way; in Black Africa where Islam is competing with Christianity and Communism is growing, in another way; and in Muslim societies yet in another way, Islam has been turned into a defenseless base which is attacked from all ideological fronts. Opponents of Islam are all equipped with the latest scientific and philosophical techniques of art, sociology, and propagation. Moreover, the major colonial, economic and political powers of the world help the enemies of Islam indirectly. In such a crucial struggle, it is obvious to what extent more admonition, advice, and simple moral and inculcative sermons in their present

84 ibid., pp. 72,73.
forms (which no doubt are useful) can assume the heavy responsibility of scientific and ideological defense of Islam. It is obvious further, that the existing propagation methods cannot do justice to Islam's lofty human values, which have been distorted, nor to its illuminating and life-constructing truths, which have been kept hidden and unknown under the depth of the historical ruins; and these methods cannot present the truths of Islam to its unaware and weak believers or to its powerful and aware opponents".85

Thus to Shariati a profound scientific movement in our time, one based on research-oriented *ijtihad*, is urgently needed. The objective of such movement would be to present the real truth and the original face of Islam; to raise the level of understanding and religious awareness in the society; and to familiarize the educated stratum and the young generation with that Islam from which cultural colonizers have made tremendous efforts to alienate them, by propagating their own values and culture.86

Thus *ijtihad*, on the one hand, gives vigour and viability to legal thought and, on the other, does not allow the *ahkam* to remain in the outdated moulds of obsolete expressions and terms, by expounding them in the language of every age and in accordance with its needs. Although the Divine laws are fixed and unchangeable, the mode of their expression and exposition is subject to variation. A part of the function of *ijtihad* is to recognize the consequences arising from this fact. Hence it has been said that *ijtihad* is an agent of renovation in *fiqh*, and that it is a force that operates in history by developing the scope of *fiqh* with the expansion of its applications. At the same time, *ijtihad* safeguards the stability of legislation through time. Since the Sacred Lawgiver knew that various aspects of human life are subject to change and its

85 ibid., pp. 73,74.
86 ibid., p. 72.
multifarious needs are open to variation, He recognized the role of *ijtihad* as a force which should emerge with the emergence of *fiqh* and remain in its service throughout the course of history in order to enable *fiqh* to fulfil the human need for law. The *ijtihad*, which the Lawgiver has sanctioned and which is to be employed in the service of *fiqh*, represents a specific meaning of the term ‘*ijtihad*’. 
Introduction

Hajj, traditionally dates back to the Prophet Ibrahim (A.S) and his wife, Hajarah and his son, Ismail. All the three members of the holy family played a key role in building Kabah in the central desert of Arabian Peninsula, Makah. Prophet Ibrahim left his wife, Hajarah at the lonely place of Macca under the command of God, with her newly born infant, Ismail. She put her total trust in the God and accepted to live at this lonely place, where there were not traces of life, vegetation or water. After exhausting whatever corn and water was with her, she felt very hungry and thirsty. Above all, she could not bear with the thirst of her baby, Ismail and made seven rounds from Safa to Marwa (the two hills) in an endeavour to search out water. At last when there she found nothing, she was astonished to see Zam-zam, a spring, gushing out beneath the feet of Ismail. After building Kabah, in Macca, by the Command of Allah, Prophet Ibrahim hears a command from Almighty, to sacrifice his 13-year old son, Ismail, the fruit of his life, who was born when Prophet Ibrahim was 99. Ibrahim with full determination, after consulting Ismail, laid him on the altar and put the knife on his throat. When he removed his eye-fold from

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87 Hajj is a co-memorization of the Ibrahim heroic deed in the way of Allah. This is accounted one of the modern ceremonies in the month of Dhul-Hijja at Macca. Every adult Muslim, who has potentiality, has to perform the pilgrimage at least once in his or her lifetime. The pilgrim wears a special, ritually clean garb (ihram) and observes certain TABUS during the days of Hajj ceremonies.

88 Kaba is qabila of Muslims. All the Muslims throughout the world face it to say their ritual prayers. They slaughter their animals facing its direction, they lay their dead ones to face it etc. Kaba is the approximately cube-shaped most holy shrine of Islam, regarded particularly as the House of God, and situated in the centre of Mecca within a sacred enclosure, the Haram, where special TABUS operate and from which unbelievers are excluded. It clearly existed before the coming of Prophet Muhammad (SAW) and Muslim tradition traces it back to the time of Ibrahim and Ismail. The Prophet Muhammad cleansed it of its idols and made the focal point of Islam and Muslims, one to which pilgrimage is required by the Shariah. In the eastern corner of the Kaba is set the Black Stone, a special object of veneration by pilgrims, who makes a ritual circumambulation f the Kaba as a part of the pilgrimage rites. In the courtyard of the Kaba is the well Zamzam, whose water has a special charisma for pilgrims.
his eyes, he was surprised to see a beheaded ram. Soon he heard a voice saying, "Oh Ibrahim, you have fulfilled what you were commanded to do in your dream, thus do we reward the righteous ones". (37:105)

Shariati describes Hajj a symbolic spiritual feature. In this feature, God is the director, the language of the play is movement and the principal characters are Adam, Ibrahim, Hajar and Iblis. Scene take place in the sacred area: the Masjid al-Haram, Mas’a, ‘Arfāt, Mashar and Mina and symbols: the Ka’bah, safa and Marwah, day and night, sunset and sunrise, idol and sacrifice dress and ornaments: ahram, halaq and taqsir. And the actors most amazing only one person “Haji” (one who is performing Hajj) whether old or young, black or white, man or woman. Haji has to participate in this scene; has the main role. In this character of Adam as well as Ibrahim as well as Hajar and in this contradiction – “Allah / Iblis”! for here no distinction is made and even one’s sex is not relevant; there is only one hero and that is human being. It is a theatre in which one person plays all the roles, is the hero of history and, at the same time, the stage is open; every year, all of the human beings upon the earth are invited to participate in this marvelous play! Whosoever can arrive in season from whatever part of the world, enters the scene and undertakes the main role, becomes the hero of the scene, plays all roles one-self.

Philosophy of Hajj

In each ritual and ceremony in Islam, there is a background and a deep-rooted philosophy behind it. Saying prayer in the local mosque is highly recommended in stead of saying one’s prayers at one’s own house. Simultaneously, saying prayers in Jamia (main mosque) is highly recommended than local mosque, particularly on Fridays. This is because Jamia also means society, one gets more interaction to the general masses rather at one’s own house or local mosque. At least one day in a week i.e.

89 Ali Shariati, n.5, p.16.
Friday, one gets a chance to see his fellow men in a wide range in Jamia mosque. Mosques are the best fortifications, and congregation and Friday prayers make the most proper platform for organizing Muslims and for articulating their interests. But throughout the world, there is a more wide and large congregation on the Hajj. It is not just a accumulation of some dry rituals, rather an action, possessing some deep-rooted purpose. Hajj is a journey of concepts, with full awareness, determination and clear intention. Shariati says,

“If you do not make your intention known in the ritual fast, you still, at any rate, see an effect from it. If you do not make your intention known in jihad, you are still a soldier. But if you do not resolve in the hajj, it is nothing, nothing. It is a series of deeds without benefit. For these rituals are all allusions, signs, secrets. One who knows not the meaning of prostration, only dusty's' the forehead. One who realizes not what one is doing in these rituals only brings back gifts from Makkah. Suitcase full, but self, empty. You act out monotheism in circumambulation in hajj. You express the migration and the efforts of Hajar with the search. And from 'Ar'fat to Mina, history, and the philosophy of the creation of humanity. And the ascent of the mind from knowledge to love and the ascent of the spirit from earth to heaven until God. And in Mina, the last phase of perfection and idealism, absolute freedom, absolute servitude”.

Shariati symbolizes the Hajj with the implicit kind of Quranic verses. To a Bedouin, explicit verses are open and easily comprehensible, but the implicit ones is an open field to a scholar, researcher and thinker only. Jihad is an explicit precept but Hajj is an implicit one. And what has really caused difficulty in understanding these implicit precepts is that the language selected

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90 ibid., p.133.134.
91 ibid., p.16.
for their expression is a coded, and, in today’s terms, symbolic one. And what which has added to its difficulty is that this symbolic language is not expressed through words but through movement, action – a soundless movement. It is not just language which has made it implicit, but the content as well. It is not so simple as to pour forth everything which exists in its heart to the sight of one generation in one era or open its inwardness to the needs of one understanding and the capacity of one feeling, and, in this way, become a repeated tradition, a solidified ceremony, a command which must be obeyed; absurd, hollow, spiritless, speechless, role-less, out-dated, terminated and historic for other ages and generations. Shariati opines that everything which God wished to say to a humanity was spilled, all at once, into the Hajj; it includes the philosophy of existence, a world-view of the philosophy of the creation of the human being and the course of history, in particular, the transformative phases of humanity from the time of the creation of mankind upon the earth, till the final peak of its perfection, the formation of the Ummah, model of humanity, the transformation towards perfection.

**Ihram**

Shariati considers the Hajj a migration from the house of ‘self’ to the House of God.\(^92\) He symbolizes the *Ahram* (particular dress for Hajj pilgrims) with the very essence of human being. One has to change his own synthetic clothes, i.e. he has to shun off whatever race, colour, nation, class group, family, degree, status, designation he belongs to. These are all artificial boundaries in the land of humanity.\(^93\) The classification of different sects,
nations and groups are all artificial coverings on the very human essence, which have no reality like clothes. Shariati says.

“Throw them (clothes) away at the appointed time. Put on the shroud. Wash out all colours. Wear white (Ihram). Whiten and harmonize with all colours. Become all. Emerge from your ‘me-ness’ like a snake, which sheds its skin. Become the people. Become a minute particle in mingling with other particles a drop lost in the sea. Take off life’s clothes. Put on the clothes of death.”

In the opinion of Shariati, Hajj is a kind of migration from individuality to society. There is no place for selfishness and meanness in Islam. Shariati elaborates,

“All ‘me’s’ die in the place of the appointed time and all become ‘us’. Everyone sheds a skin and becomes human. And you (Haji) also bury your individuality and personality, become people, become the ummah. When you negate being ‘me’ – negate yourself – infiltrate into ‘us’, each person becomes a society, the individual becomes an ummah as “Verily, Ibrahim was an ummah” (16:120). And you now go to become Ibrahim-like”.

White dress of Ihram is a kind of uniform – the dress of people, speaks of equality, equity and lofty values of human kind. The Holy Quran says, “O mankind! We created you from a single (pair) of male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily the most honoured of you in the sight of Allah is he who is) the most righteous of you and Allah has full knowledge and is well acquainted (with all things)”. (49:13) The people are the beloved and family of God. God is more zealous of His Family than anyone else!’ And here the

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94 Ali Shariati, Hajj, n.5, p.16.
95 ibid., p.31.
House of God is the house of people. ‘Verily, the first house made for the people is the one at Makkah, blessed and a Guidance for (the people) of the world!’ (9:36). Ka’bah is also called bayt al’atiq, a house, which is free from private ownership, the reign of tyrants and rulers. The owner of the house is God, the household – people. Shariati says,

“You have returned to your residence, your town, place secure, your house. You were stranger in your Country. You were a traveler. Here, O reed torn from its rushy bed! O exile upon the earth! Human being: you have returned to your rushy bed, to your real birthplace”.

So, the Hajj commences with movement towards the Ka’bah in the sacred clothes of ihram under the protection of prohibition, heading towards God with the cries “Labbayk Allahuma Labbayk!” a response to God’s invitation.

The Ka’bah

Shariati symbolizes Ka’bah with a powerful magnet and the sea of masses thronged around it coming from nook and corner of the world as pilgrims (Haji) are like tiny particles of iron. The tiny particles of iron are attracted towards the Ka’bah. Sketching out the atmosphere and enthusiasm, when one gets closer to the Ka’bah, he expresses the inner feelings,

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96 Atiq comes from the root ‘ittiq’ meaning to free a slave. Atiq, freed.
97 Here at Kabah, like at his own residence, Haji has to recite his prayers in full, because he is no more a traveler here. In Shariah one who is traveler, goes beyond about 45 kms away from his home and cannot return his home at the time of prayer has to say his ritual prayers half (except morning and evening prayers containing two and three cycles respectively).
98 Ali Shariati, Hajj, n.5, p.47.
99 Things like looking into mirror, using perfume, giving orders to anyone, putting harm to any creature, even the linnets of insects, pulling out any plant from the soil of the sacred area, hunting, having any sex-deed, is forbidden. One has not to adorn himself or herself, has not to use abusive language or debate, wear no sewn clothes or take up no weapon etc. This all is so that one may not sense himself as he really is.
"The Ka'bah grows close and closer; the excitement increases more agitated; you rightly hear your heart beat; it is as if a wounded and wild creature is within you beating its head against the wall of your very being, wanting to break out and run away! You feel you are growing larger than yourself; you sense you are overflowing, you no longer fit within your form; within the narrow shoes upon the feet of your being, within the tight clothes upon the body of your existence; tears cannot be restrained; it is as if little by little you sink into a space filled with God; this presence upon your skin, upon your primordial nature (fitrat), in the reflected light of each piece of gravel, on the face of every rock, at the mid part of every mountain in the far ambiguity of every horizon in the depth of the desert; you see only Him; you find only Him; only He exists; other than He, all is wave, foam-like".100

Contrary to other places, Ka’bah is not like a palace or the beauty of an artistic architecture. Neither one finds it giving resemblance of a decorated tomb but a simple structure - an empty room, in the midst of an uncovered area, that is all. As God is shapeless, colourless, without similarity, His House too is so simple and direction-less. It is because of this that inside Ka’bah, whatever direction you wish to face for the ritual prayers, you face Him and outside the Ka’bah, whichever way you face, you face Him. Shariati comments:

"It is man who take direction before Him. This is why you direct yourself to the Kabah and the Ka’bah itself is direction-less. ... How can non-direction be revealed upon the earth? In this way only all opposing directions be gathered together. So that each direction is neglected by its opposing side. Then only does the mind understand non-direction. The six directions of the cube means all directions. And all directions mean non-direction. Its

100 Ali Shariati, n.5, pp.41,42.
exact secret' the Kab'ah 'therefore, wherever you turn, there is the Face of God'(2:115)\textsuperscript{101}

Ka’bah is only a sign, a symbol or an arrow, but not a goal, which shows direction. It is not the end of the way, rather the beginning that which exists here is movement, direction and nothing else.

To the west of the K’abah is Hijr-e-Isma’il.\textsuperscript{102} This is the skirt of Hajar’s dress, that nourished Isma’il. Here is Hajar’s home.\textsuperscript{103} Shariati says, “But ... it seems as if from among all His creatures, in His infinite creation, He selected one.

The noblest of His creatures, the human being.

And among all? A woman.

And among all?

A black woman

Among all?

A black slave woman.

And among all?

A black female slave of a woman.

The most humiliated of His creatures!

He has placed her beside Himself, a place beside His House

Becomes her neighbour.

And now

Under the of of this House, two:

One God,

And the other, Hajar,

The Unknown Soldier has been so chosen in the nation of monotheism.

\textsuperscript{101} ibid., pp.48,49.

\textsuperscript{102} Hijr means skirt. It actually resembles the skirt of dress, the dres of a woman i.e. Jajar, wife of Prophet Ibrahim. She is believed to have been rewarded to Hazrat Sara, first wife of Hazrat Ibrahim, by a king. There was no offspring from Sara, so on her suggestion, Prophet Ibrahim married with Hajar and from her Prophet Ismail was born.

\textsuperscript{103} Hajara is believed to be buried near the third pillar of the Ka’bah. (Ref. Ali Shariati, n.5, p.50).
All of the hajj is joined to the memory of Hajar”.

Since Hajra put her utmost trust in the God, obeyed the orders of her Lord, stayed in the lonely desert, under the scorching heat, a desert without any sign of life, water and plant), with her little baby Ismail. She never hesitated to obey the commands of God, the Almighty. In the words of Shariati God made His house in the house of a black, African, female slave!

**Circumambulation (tawaf)**

Circumambulating of people with constancy and movement around Ka’bah exemplify an imagination of a solar system or the representation of the entire world. It presents a world-view of monotheism that God is the ‘heart’ of the universe- the axis of existence and the centre of the universe which everything circumambulates around, and man, in this system is a particle in movement It is His Will and Power that whole universe involves itself in movement and activity. Although circumambulating around Ka’bah, but in stead of facing Ka’bah, one has to face the masses, moving shoulder to shoulder indicates that the way towards God passes through the people - a lesson for life.

**Hajar al-aswad (The black stone)**

This stone is mystery of the hand - The Right Hand of God. It is here that one has to join the system of the universe, join the people in the whirlpool of the masses. This is no more a custom but an allegiance in the hands of Most Supreme and Almighty. Now all previous allegiances have broken and

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104 Ali Shariati, n.5, p.51.
105 ibid., p.54.
106 It is customary that Haji has to start his circumambulation around Ka’bah by touching the black stone fixed in Ka’bah by his right hand.
107 It the ancient tribal period it was customary that each member of the tribal society had to pay allegiance with the chief of the tribe. Forming an allegiance with a leader, head of the tribe, one had to extend his right hand and he places his right hand on one’s and in this way, both of them agree together and become allies. This was a kind of treaty called *bayat* or allegiance in order to enter into the mutual support and friendship. One who had made allegiance had compulsorily
one has chosen his way – a goal and destiny at the beginning of the movement, at the threshold of departure from ‘self’. Shariati says,

“God has stretched out His Hand to you. Extend your right hand. Ally yourself with Him. Become His ally. Break all previous treaties and ties. Break your alliances with coercion, wealth and deception; break your treaties with the lords of the earth, heads of tribes, the aristocratic Quraysh, ‘masters of houses’. Leave aside everything. Be freed. “The Hand of God is above their hands” (48:10). You are freed from allegiance to others; you have given your hand to God. You have renewed the covenant of your fitrat (primordial nature). You have become responsible and an ally of God!! join the masses. Do not stand still. Move. Find your circuit. Select. Give your self to the congregation. This is circumambulation. Enter.” 108

According to Ayatullah Khomenie paying allegiance to *Hajrul Aswad* means to shun off the allegiance of ‘all-other-than-God’. He says,

“What is true religiosity and piety except declaring loyalty and attachment to Truth and proclaiming disaffection and disgust with falsehood? The sincerity of the monotheist’s love of Truth is never complete without the fullest expression of disgust with polytheists and hypocrites. And what place is more proper for it than the Ka’bah, the very house of purity and peace and the sanctuary of the masses? By its side, every kind of aggression, injustice, exploitation, slavery and every inhuman or unmanly trait is negated in word and act. And it is here that all the idos are broken and all false gods and authorities rejected through the renewal of the covenant signified by the verse: ‘Am I not your Lord?’ (7:172) It is here that we should revive the memory of the most important and significant of the Prophet’s political moves as brought to mind by this verse of the *Surat al Bara’a*: ‘This is

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108 Ali Shariati, n.5, p.58
a proclamation from God and His Prophet on the day of the Greater Pilgrimage and God and His Prophet are disaffected towards the polytheists (9:3)\textsuperscript{109}

So, it is nothing but love of God, which makes one to circumambulate around Ka’bah along with the people of God. Shariati justifies the circumambulation with the butterfly’s frantic movement, full of love, around the candle, its beloved. Here Ka’bah is the centre of love, and Haji is the point of a compass, wandering in this circle. (p.60) This great lesson has been taught by Hajar, who migrated to a frightening valley, a place where there is no trace of any cultivation – in the midst of dry, sun-burned and stones of solidified lava, known as Makah. She preferred so, because her Lord, The Almighty has commanded her to do so. It is absolutely love.

"But...He has so Commanded; He has so desired; trust in Him; absolute trust; that which intellect, reasoning and logic cannot understand; life...needs water, a child, milk; a human being, a companion; a woman, a guardian; a mother, a supporter; alone, a friend; and weak, a helper... Yea, But love can replace all these non-availabilities; one can live with love if the spirit recognizes love; one can fight with empty hands, if a \textit{mujahid} is armed with love; O lonely, weak female slave, child, mother, lean on Him; secure your life with love, tru\textit{št}”.\textsuperscript{110} (p.61)

Haji has to make the circumambulation seven times.\textsuperscript{111} But here seven is not six plus one. It means circumambulation around God, selfsacrifice to the masses is everlasting, is infinite”. It is motive of one’s life that every activity throughout life should be for God.


\textsuperscript{111} Seven recalls the creation of the universe. “God created heavens and the earth in seven days” (Quran).
The Station of Ibrahim (Maqam-i-Ibrahim)

After circumambulation, one has to stand in the station of Ibrahim, stand facing God and has to recite the ritual prayer. At this juncture, Haji has to pose the role of Ibrahim, who reached here after passing many phases of his eventful life from the breaking of idols, the destruction of Nimrod (the arrogant king, who exploited people by declaring himself as god), the bearing of torture, the suffering of the fire, the struggling against Iblis, the sacrificing of Isma'il and migrations, wandering, loneliness, tortures and passing from prophethood to imamat. “Behold, I make you an Imam for the people”(2:124). Shariati states,

“O wonder! Isma'il and Ibrahim are building the Ka'bah; Isma'il and Ibrahim – one passed through the fire and the other, the altar of sacrifice. Now, both are agents of God, responsible for the masses, architects of the most ancient temple of monotheism upon the earth, the first House of the People in history, the House of the Free, liberty, the Ka'bah of love, worship, a sanctuary, a mystery among the mysteries of the tent of ‘cover, chastity and the angelic world’”.112

In the practical world, man like Ibrahim, has to be the architect of Ka'bah of faith. He has to move his people out from the stagnant swamp of life, from the dead-like living, from the quiet sleep of the abasement of tyranny and from the darkness of ignorance; give them direction; call them to the Hajj; circumambulate. Shariati opines,

“Make your land a sacred area
For you are in the sacred area.
Make your age a sacred time
For you are in the sacred time.
Make the earth into a sacred mosque
For you are in the Masjid al-Haram,
For ‘the earth is God's mosque’.
And you see that:
It is not”.113

113 ibid., p.69.
The Endivour (Sa’y)

Sa’y means the endeavour, the search, searching in a struggle; a searching movement; having a purpose, hurrying and running. Traversing and Hurrying up at one’s heels the distance of 300 metres between two mountains – Safa and Marwah. In circumambulating, Haji was in the role of Hajara, in the Station, as acted both as Ibrahim and Isma’il and now in Sa’y, he is returning again now in the role of Hajara, the first great lady in the feature of the Hajj.114 Despite the fact that God guaranteed her and her baby’s life, her future and her needs, she never sit beside her child as a pious person awaiting a miracle; or never waited for a hand to descend from the unseen world to do something or for a table to descend from heaven or for a brook to flow from Paradise or just trust to meet her need. In stead she keeps her baby in the middle of the valley, hurriedly arises alone and begins to run in search of water, in the dry and burned out mountains surrounding Makkah. Here ‘water’ is the symbol of material needs of man, a manifestation of the material life, the objective need. Here it is a search of a material world, struggling and working for water, for bread, to quench one’s thirst, to satisfy the hunger of one’s child; to live well. The word ‘thirst’ here denotes worldly and material problems, for which man is responsible in this scorched desert of the world to find a spring of solutions.115 Shariati explains:

“A search, absolute material, need – material, deed – material goal – material. Economy, nature, struggle!
It means need, material human being.
Absolute intellectuality!

114 ibid., p.72. It may be mentioned that in the system of Shirk, Hajara is no more than a woman from African race, a female slave or a black Ethiopian woman; the slave girl of a woman (Sarah), but in the system of tawhid, this slave woman is addressed by God and manifestation of the most magnificent and dearest of values which God creates! Hajra had to run between two mountains of Safa and Marwah seven times in search of water for her little baby Isma’il. God made this action of Hajara an obligation for Hajj pilgrims as a Hajj ritual.
115 ibid., p.74.
O wonder! It is only a few steps from the circumambulation to the search; a few moments and yet so much distance between.

The distance between two opposites; two contradictions:

Circumambulation: absolute love.

Search: absolute intellect.

Circumambulation: all Him. Search: all you.

Circumambulation: Divine pre-determination and that is all". 116

Shariati symbolizes the ‘Search’ with the human free will, choice, intellect, logic, need, life, reality, objectivity, earth, material, nature, prosperity, thought, science, industry, policy, profit, pleasure, civilization, economy instinct, body, domination, world, power, livelihood and self; that which causes western endeavour.117 It seems to him an eagle’s flight over the peaks of hard and black mountains with the long wings of its will-power in search of food; it snatches its bait from the heart of rocks; heaven and earth and within its rang; winds are the tamed of its flight; far horizons limit its sight; all space is a manifestation of its will-power; the expanse of the earth is under its wings; the hard, rocky mountains of the earth are weakened and submit to its two sharp, proud eyes. While as, he symbolizes circumambulating with the butterfly’s rotation around the candle until it gives away its life in love. It is nothing but love, worship, spirit, beauty, sacrifice, martyrdom, ethics, goodness, value, spirituality, subjectivity, truth, faith, piety, mortification, humility, servitude, gnosticism, illumination, the heart, submission, Divine Will, meta, heaven, unseen, pre-determination, obedience, reliance, others, people, religion, the Hereafter, Resurrection and God; that which enflames the eastern spirit.118 In Islam, man has to make both the ends meet. On the one hand he has to make every effort to earn his livelihood and has to answer to the corporal aspect of humanity i.e. his material life, simultaneously he has not to

116 ibid., pp.74, 75.
117 Ibid., p.75.
118 ibid.
neglect the spiritual aspect of one’s being. In the eyes of Islam one who neglects this world on the cost of world-hereafter is like a person who neglects hereafter at the cost of this world. On hearing a man cursing upon this world, Hazrat Ali admonished him and said, “Certainly this world is a house of truth for him who appreciates it, a place of safety for him who understands it; a house of riches for him who collects provision from it ... a place of worship for the lovers of Allah.”

Shariati elaborates,

Circumambulation is a human being enamoured of the Truth.
Search is mankind, the self-developed or reality.
Circumambulation is the exalted human being.
Search is the powerful human being.
Circumambulation is God and nothing else.
Search is humanity and nothing more.
Circumambulation is the spirit and nothing else.
Search is the flesh and nothing more.
Circumambulation is the pain of existence, the anxiety of heaven.
Search is the pleasure of living, the tranquility of the earth.
The circumambulation is to seek thirst.
The search is to seek water.
The circumambulation is as the butterfly.
The search is as the eagle.

Hajj presents a solution for the complicated problems of man, who is combination of two opposites i.e. materiality and spirituality. This combination of opposites has pre-occupied humanity throughout history; material v/s Ideal; intellect v/s Illumination; this world or the next; pleasure or piety; free will or decree and, finally, reliance upon God or the self. The solution is utilization of ones’ free will, putting every and one’s utmost effort on the stake to achieve

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119 *Nahjulblagha*, Maxim-131.
120 Ali Shariati, n.5, p.75.
his material gains, but having his total trust and reliance upon God. This is what really circumambulating and sear (sa’y) mean.

After lot of hardships, toil and amidst the dry, uninhabited mountains around Makkah, Hajara’s search ends in failure; she returns to her child in despair. She is astonished to see that the child has dug out the sandy ground with his feet Zamzam. (the spring of water) gushing out from the depth of stone. Shriati states,

“Reaching Him – not with just effort – O you who trust in love – endeavour as much as you can! Struggle! O you who have relied on love! O you who have absolute faith, absolute trust! Seven times – exactly as in the circumambulation! But not in a circle, a circling effort for that is an ass’s milling effort; a futile rotation where, at the end, you reach the beginning; a hollow circle; that is, futility, absurdity, without content, without aim, like a zero; working to eat, eating to work and finally death. Living not for the sake of living but for God. Searching not for the sake of searching but for people. Movement on a straight line, not a rambling one; a way and migration from beginning to an end; from a point to a destination. From a start to an extreme. From Safa to Marwah. Going and coming seven times; repetition in odd numbers, not even; your search will not end in Safa where you would arrive at where you began. Seven times; it means perpetually, tirelessly, all your life until ... reaching towards Marwah”121.

The Greater Hajj

Hajj being ritual in two phases i.e. Umrah and greater Hajj. That which has passed was the umrah. After passing through it one is free of the ihram and that which the ihram had forbidden until the 9th of Dhilhajjah when the second

121 ibid., p. 78.
phase begins. In the first phase one had to face the Qiblah, it began to face the qiblah, but in greater hajj one has to leave the Ka’bah. Shariati states,

"The Ka’bah is the qiblah until you reach it so that you do not lose orientation, or be deceived by other qiblahs; in the Ka’bah, the orientation is elsewhere; resolve to go there; resolve to undertake a great journey, greater than the journey to the Ka’bah: the greater hajj"\textsuperscript{122}

‘Arafat

On the ninth day Hajji has to pause in ‘Arafat. For the night of the tenth there is a pause in Mash’ar. From the morning of the 10\textsuperscript{th} until the 12\textsuperscript{th} and optionally until the 13\textsuperscript{th}, also one has to pause in Mina. Between ‘Arafat and Mina there is a straightway of 25 kilometres which connects the Valleys of Makkah. The main duty of Haji at these places is pausing i.e., in ‘Arafat, one’s major duty is ‘pausing’, in Mash’ar, one’s main duty is pausing. In Mash’ar one has to collect seventy stones from the ground around him and one must remain from night to sunrise there. In Mina, also the emphasis is upon ‘pausing’. On the day of the 10\textsuperscript{th} (the Day of the Festival), stoning and sacrifice, both major tasks which end by noon, but one must ‘pause’ there for three days.

‘Arafat comes from the word meaning knowledge, Mash’ar comes from the word meaning consciousness. And Mina comes from the word meaning love, faith. Departure from Ka’bah to Arfat and the gradual return from Arafat to Ka’bah signifies the meaning of “Surely we belong to God and unto God is the return” (2:156). Arfat which denotes the meaning of knowledge, is the beginning of the birth of mankind in this world – the story of Adam; and it is here at Arafat for the first two Adam and Evecame to re-knew each other.\textsuperscript{123}

\textsuperscript{122} Ibid., p.85.
\textsuperscript{123} ibid., p.90.
‘Arafat here represents the beginning of human history, the appearance of knowledge, the first move from knowledge (Arafat). Here is the place of conversion of the heavenly Adam to the earthly Adam – the rebellious man, the destroyer of barriers, a weakening before Iblis, easily influenced by Eve, expelled from heaven. It is because of this that the pause in ‘Arafat is during the day.

Mash’ar

With the sun setting, the pause in ‘Arafat (knowledge) ends. The human beings (Haji) accompanied by the sun, migrates towards the West (Mash’ar). Shariati describes Mash’ar as land of consciousness - consciousness of self. Here we see the phase after knowledge, consciousness i.e. first man has to acquire knowledge and then comes the turn of consciousness. Shariati opines,

“Everyone thinks consciousness comes first in order to lead to knowledge and understanding. But the Creator of knowledge and consciousness says the opposite; from the encounter – the encounter of two opposites, the collision of two thoughts, conjunction and birth of the first collision and understanding; the end of individual living, the beginning of the first society, family, the appearance of the love of consciousness of self. However, from the union of two beings appeared knowledge and with that, human beings on the earth, then the transformative course of knowledge led to consciousness. Science increased the power of understanding; and consciousness gave birth to consciousness of the self”.124

Shariati resemblnates Mash’ar with knowledge and ‘Arafat to idealism. He says that if first there is consciousness (Mash’ar), then knowledge (‘Arafat), it is imaginary idealism. If first there is love, faith (Mina), then it becomes gnosis, a way which lacks consciousness (Mash’ar) and knowledge

124 ibid., p.93.
(‘Arafat). Knowledge (‘Arafat) without consciousness (Mash’ar) and love (Mina) is materialism; scientism without God; without consciousness of self; science left over in phenomena; absurd life, spiritless civilization, ideal-less progress. Also consciousness (Mash’ar) and love (Mina) without knowledge (‘Arafat) is religion as everyone understands it. But in this religion, mankind is an earthly phenomenon of most interfere material yet in movement with the power of the Divine Trust which begins with knowledge; the understanding of the realities of the universe – materialistic view; and from that station it reaches human consciousness of self. This consciousness, the station between ‘Arafat and Mina, is born of knowledge and gives birth to love; and from that base, jumps over the highest peak of ascent, the final phase of perfection, ascension to heaven, until, love (Mina). Shariati says,

“Realism! Yea. Not as a goal, but as a principle; a base for the flight towards the ideal and beyond. An idealism with a materialistic foundation. The human being in this school of thought is a contradiction, a combination of oppositions. Half of the earth, a bad smelling clay, sedimentary and petrified layer of a flood and within, the Spirit of God. And you? A deed, a freedom, a choice, a migrator from a muddy marsh to the Spirit of God; in this journey, you pass three phases, these places of pause; knowledge, consciousness and love (Arafat, Mash’ar and Mina)”.

Since Knowledge cannot tolerate darkness, so there is stay during the day in ‘Arafat. One has to leave for Mashar and join the roaring sea of masses in lap of sheer darkness of night. Mashar is total consciousness, but a sacred consciousness (Mash’ar al-haram). It is consciousness, which makes a difference between executioner and martyr; freedom-seeker and tyrant; pure

\[\text{125 ibid., p.94.}\]
and impure.\textsuperscript{126} In the words of Shariati, the former is the sensation phase and objective witness \textit{‘nazār’} and being in Mashar the phase of thinking inner consciousness, \textit{basirat}.\textsuperscript{127} A consciousness born from knowledge gives birth to love, close neighbour, wall to wall with science and faith between knowledge (‘Arafat) and love (Mina) and after knowledge (‘Arafat) and before love (Mina). Shariati says,

"Wisdom is consciousness of self brought by the Prophets and bestowed upon humanity. It is this, neither philosophy nor science, this that very knowledge which Islam speaks about. It is a knowledge which does not produce scholars but rather thinkers – with consciousness of self; it is not a subjective view of phenomena or methods. It is light and illumination, a light not outer, but inner. This that knowledge which the Prophets of humanity called the 'light which God places in the hearts of those He wishes. Knowledge of the Way; knowledge of guidance; everyone can learn knowledge but it is the knowledge of consciousness which is a light which God projects in the heart of anyone whom He desires. Whom He desires? One who endeavours and struggles for God and not for the self. ‘As for those who strive in Us, We surely guide them to Our path’. (29:69) Knowledge of the Way. Guidance. A saving consciousness of self, the light of salvation, a special consciousness whereby a person from among the people (\textit{ummi}) becomes the leader, the touch-bearer of the Way. This knowledge requires no literacy. It is not found in a classroom, universities. Its center of learning is jihad; its students are the \textit{mujahid} from among people; the seekers of the Way to God.

\textsuperscript{126} It is only consciousness that can differentiate between the two, whereas science and knowledge has not such a capacity, which differentiate between them.

\textsuperscript{127} In the Quranic terminology \textit{nazār} is used in relation to natural, material phenomena and \textit{basirat} is used in reference to seeing inner truths.
This knowledge needs not a lamp nor the smoke of a lamp. It is itself the essence of illumination. Light"128

Here what Shariati has termed as ‘consciousness’, Murtaza Mutahhari, a prominent scholars of Islam have called it faith (Iman). It is Iman which utilizes the knowledge as a weapon to pave way through the barriers in the process of ‘being’ to ‘becoming’. Mutahhari states,

“Science gives us power and enlightenment, and faith gives love, hope and warmth. Science creates technology and faith creates purpose. Science provides us with momentum and faith with direction. Science is ability and faith is good-will. Science shows us what there is while faith inspires us as to what to do. Science is the external revolution and faith is the internal one. Science makes the world humane and faith elevates the human spirit. Science expands man horizontally, and faith promotes him vertically. Science reshapes nature, and faith moulds man. Both science and faith give power to mankind. What science gives to human being is detached strength, but what faith gives to them is an attached strength. Both science and faith are beauty, science being the beauty of wisdom and faith being the beauty of spirit. Science, as well as faith, gives man security against anxieties, loneliness, helplessness, and absurdities. Science harmonizes man with the self”.129

In Mashar, Haji has to collect pebbles, stones during the night in order to prepare himself to throw them tomorrow on the three satanic symbols in Mina. During the dark night, it is too difficult to find pebbles, but they must be found, looked for, and precisely searched out. Shariati symbolizes this action as plan, preparation of the spirit, getting together the arms; mobilization in a

land which borders the battlefield. Mahshar resembles the day of resurrection, ‘the day on which a man shall fly from his brother and his mother and his father and his spouse and his son’ (80:35). It is because of this that you will not find here tents, signs, walls, and doors, ceiling, street lamps or rampart. Everyone is alone in Mashar, everyone with the night, incredibly filled with people. Shariati says, “It is the night of the 10th of Dhilhajjah and the great army of monotheism – these ‘worshipping mujahids’, ‘armed Gnostic’s’ – have become silent in this mountainous camp, drowned in their loving longings. They have drifted into the observations of the sky of Mash’ar; they are occupied with observing and drowned in this suspended, green sea over which diamond-winged birds of the stars appear one by one from the unseen upon the ceiling of the black night of the earth, opening holes towards another world”\textsuperscript{130}

A horrible war will take place at dawn. One has to fill his hands tonight with bullets and consciousness. One has to fill his heart with love through prayer. Pebbles are actually the arms, to fight three stans (enemy) in Mina.

\textbf{Mina}

Now after saying morning prayers, the masses have to leave for Mina. Shariati states, “The army has arrived at Mina’s frontier. The front of this long, undisciplined and shapeless rank which appeared from the compressed swarming of millions of free soldiers and volunteer warriors”\textsuperscript{131}

\textsuperscript{130} Ali Shariati, n.5, p.106.
\textsuperscript{131} ibid., p.119.
Here Id commences with the first smile of the dawn of 10th Dhilhijah. Shariati mentions that actually Id should had been celebrated after defeating the enemy i.e., after stoning of stans (the three symbols of stan in Mina, where Ibrahim, Ismail, Hajara, encourtered him). But here victory commences from one’s firm decision. Shariati adds,

“Id should be celebrated after the battle; After defeating the Iblis; after stoning the satans. And you, O brother, look at the nation of monotheism, observe the tradition of this nation. Id is not celebrated for the defeat of an enemy, nor for the victory of a friend but before the battle begins, before reaching the battle. It means you have attained victory when you have made a decision.”

Stoning the Satans

Three bases, one after another (Jamarah ‘ula, Wusta and ‘uqba) every base a few hundred meters from the other on a straight line, a route and a statue, a symbolic form, an idol! Haji has to shot first the last one, seven times, by seven stones and the others. It is not right to imagine that the struggle of the prophets of God against idolatry was limited to lifeless images of wood and stone. Also it is not right to imagine that such great prophets as Ibrahim were foremost when it came to breaking idols, but were absent from the scene when it cane to struggle against tyrants and exploiters. Shariati’s views coincides with that of Ayatullah Khomenie’s who in his Hajj message states,

“Is it right for us to imagine that the struggle of the prophets of God against idolatry was limited to lifeless images of wood and stone? Is is right to image that such great prophets as Ibrahim were foremost when it came to breaking idols, but were absent from the scene when it came to struggle against tyrants”.

132 ibid., pp.122,123.
133 Imam Khomenie, n.109, p.57.
To Shariati, the three idols here symbolize with the three secret negative phases of knowledge (Arafat), consciousness (Mash’ar) and faith or love (Mina). Thus the first idol oppose knowledge, the middle idol, consciousness and the last, love and faith. These three principles and powerful factors of Iblis which prevent ‘becoming Ibrahim-like’, waiting in ambush for human beings and not allowing them to perform their Divine Mission. Most importantly Shariati mentions, although all three are independent beings, they are manifestations of one existence: Iblis. A single existence, but, at the same time, three. They are three existences and, at the same time, one. Shariati says,

“It is amazing that this is the scientific and prevalent definition of a trinity: three gods. In the Jewish faith, there are three hypostasis as Philo said. In Christianity: Father, Son and Holy Ghost. In Greece: Three visages in a single head. In India: Vishu – three visages, as well, in a single head. In Hinduism: Meno in three essences: head, hand and chest. In ancient Iran: Ahura Mazda in three fires, Gushtasp, Istakhr and Barzinmehr. And in another place: intermediator of God, shadow of God and sign of God”.134

Anywhere else Shariati symbolizes these three statues with Pharoah, Qarun and Balam Ba’ur and opines that these idols-statues of Cain’s power and three manifestations of Iblis are multitheism’s trinity against monotheis. He says that aiming at Pharaoh is because “judgement is only God’s” (6:57), aiming at Qarun for wealth belongs to God (24:33) and aiming at Balam Ba’ur for “religion should only be for God” (8:39).135 A political combatant believes Pharaoh to be the last idol which is stoned first who prevails in a despotic, military and fascist system. An economic thinker who believes the economic factor to be the determining force knows Qarun to be the last. A mujahid

135 ibid., p.163.
thinker, an intellectual combatant who sees ignorance, intellectual solidification and factors which causes sleep and which suffocate awareness, consciousness of self and growth to be in the religion of multitheism or metamorphosed monotheism and who believe that as long as minds are not moved, nothing will move, consider the last one to be Balam Baur. Shariati says,

"The last one is this very satanic Khanas ... the pseudo-spiritual man who sells his religion, the pseudo-scholar who sells his knowledge, the intellectual who commits treason. According to the Quran, the first factor causing segregation, perversion and oppression in the history of humanity that leads the uncontradictory and classless society".136

Ayatullah Khomenie is also of the opinion that pseudo-mullah’s are the greatest threat to the Islam and Islamic society. He says,

"They (pseudo-mullahs’) must be exposed and disgraced so that they may come to lose whatever standing they enjoy among the people. If their standing in society is not destroyed, they will destroy the standing of the Imam of the Age (12th Imam of Shias’, whom they believe is in occultation) and the standing of Islam itself. Our youths must strip them of their turbans. The turbans of these lakundsl, who cause corruption in Muslim society while claiming to be Ifuqahal and I’ulamal, must be removed. I do not know if our young people in Iran have died; where are they? Why do they not stip these people of their turbans? I am not saying they should be killed; they do not deserve to be killed. But take off their turbans!".137

136 ibid., p.167.
In the opinion of Khomenie, mercenary ulama and court-mullas are posing a great danger to Islamic societies, and he urges the committed ulama of Islam to expose such elements and check them in the first instance; and may not allow the policies dictated by the evil lords of wealth, power and deceit (zar, zur, tazwir) to be implemented in Islamic countries.\textsuperscript{138} It depends on the intention of stone thrower who comes from a developed, capitalistic country differs from that of one who comes from a declining, religious Middle Ages society or a person who comes from a fascist or individual dictatorial system although all three are the same and the last one holds the other two within because Pharaoh makes plundering legal for Karun and Balam makes it into canonical law. Karun keeps the system of Balam going by the power of wealth and Pharaoh supports it with coercion. Balam keeps the pillars of power of Pharaoh upon the shoulders of gods in heaven and Karun keeps them under the feet of gods of the earth. We see that each of them firmly holds their twin at their side with their two arms while holding itself up, helps the other two to stand.\textsuperscript{139}

Although the above interpretation of Shariati regarding three images of Saratn seems to be imaginative, still one cannot ignore the multi-facited manifestations of Iblis (Satan), who in the words of Quran attacks a man from every direction and tries to deviate him from the right path. For this very reason If one stays further for a few days in Mina after 10\textsuperscript{th} of Dhilhajah, he has to throw stones again on the idols of satan. It is because one has not to neglect the dead Iblis who might regain life. In the words of Shariati, snakes with smashed heads rise again during the warmth of the glory of victory; the negligence of celebration and the pride of power. They change colour. Shariati says,

\textsuperscript{138} Imam Khomenie, n.109, pp.77,78.
\textsuperscript{139} Ali Shariati, n.5, p.169.
“If you throw Iblis out of the door, it will return through the window. If you smash it on the outside, it will grow from the inside. If you weaken it in battle, it will regain power in peace. If your destroy it in Mina, it will destroy you in your 'me'. What am I saying? Waswasah have a thousand masks and disguises. If you uncover the black dress of kufr, it puts on green cloak of religion. If you disgrace it in the visage of shirk, it puts on the disguise of tawhid. If you destroy an idol on its head in the temple, it will make its home in the mihrab. If you kill it in Badr, it will take revenge in Karbala. If it is wounded by the sword in Khandaq, it will respond in the kufr mosque. If you take the idol of Hubal in Uhad, it will raise the Quran of God in its hands in Siffin’.140

So there is need for continuous struggle for keeping away the Satan from every moment of one’s life.

The Sacrifice

Now at Mina, one has to play the role of Ibrahim. Ibrahim has brought here his beloved son, Ismail, after victorious encounter with the Satans - the Stans, who came in his way, in order to restrain him from sacrificing Ismail. Ibrahim in the last days of life, after a century full of struggle and mobility – a lifetime of migrations, battles jihads, resistances, entanglements with ignorant tribes; a lifetime of the oppression of Nimrod, the prejudices of idolatrous custodians, the superstitions of star worshippers and the torture of life brought his lovely son, in the bud of his youth on the altar. Now Haji has to put on the altar his own ‘Ismail’ i.e., whatever is beloved to him.141 Shariati states,


140 Ali Shariati, n.5, p. 186.
141 "You can never have righteousness unless you spend part of what you dearly love, for the cause of God. God knows very well whatever you spend for His cause". (3:93)

If one has more attachment to the thing, which has to lay on the altar and is hesitating to do so, and holds one back, causes him to flee, leads to justifications, compromise-seeking, makes one blind and deaf to hear the call of responsibility, it means one who plays the role of Ibrahim, and the weakness of his Isma'il makes him a plaything of Iblis.

In Islam there is no greater war than the war with 'Self'. It is termed as *Jihad-i-akbar* (the greater jihad). In the words of Shariati it is 'a war between God and Ismail inside Ibrahim'. The difficulty of choice; what to choose? 'God or one's self; attachment or values, union or release, policy or right, remaining or advancing, prosperity or perfection; pleasure or responsibility? It is here whether one may choose life for living or life for a goal; affection and tranquility or ideology and jihad; instinct or consciousness; emotion or faith, as it was a place of trial for Prophet Ibrahim whether to choose fatherhood or prophethood, relationship or message and finally, his Ismail or his God?" 143

After all Ibrahim having attained a high position before God, becoming more Divine-like than any other human being, laying the foundation of monotheism for the *ummah*, pushing forward the leadership of human beings and always, everywhere doing well on all tests, passing successfully hundred years of Jihad, being a victorious hero of history, had now to pass now through a very touching examination. As the fall of one who has reached, the highest ascent is

143 ibid., p.137.
the most dangerous and disastrous. There is divine command in the heart of hearts of Ibrahim,

"Kill your Isma'il. Kill him with your own hands. Take your beloved son, the fruit of your heart, the particle of your soul, the light of your eyes, the fruit of your life, all of your attachment, pleasure, the reason for your existence, everything that has attached you to this life and has held you to it, the meaning of your being, living and staying, your son, no, your Ismail. Garb him as if he were a sheep to be sacrificed. Lay it on the ground. Hold down its legs to stop its struggling. Grip its fleece. Hold its head firm. Press it to the ground. Twist it back so its jugular vein appears and plays not with the sharp edge of the blade. Amass not the skin of its neck. Bring not pain to the victim. Cut its jugular vein. Keep it under your feet until you feel it no longer moves. Get up from the cold body of your sacrifice and stand by it. O you who have submitted to Truth! O servant of God! This is what the Truth wants from you. This is invitation of faith and the message eof the mission".144

Al last Ibrahim lays his Ismail on the ground, keeps him under his numble hands and feet. He puts his face to the stone and places the knife on the throat of his victim and kills him. But when opening the bondage of his eyes, what Ibrahim sees is not Ismail who was lying there, but a sheep and a message which says, "Ibrahim, thou has confirmed the vision; thus do we reward the good-doers. This is indeed the manifest trial". (30:105-6) Shariati says,

"Allahuakbar, this means that the sacrifice of a human being for God, which was a common religious tradition in the past and a form of worship, is forbidden In the nation of Ibrahim, a sheep is sacrificed for a human being and more meaningful than this, namely that the God of Ibrahim is not thirsty like gods are thirsty

144 ibid., pp.139,140.
for blood; it is the servants of gods who are hungry, hungry for meat! And more meaningful than this. From the very beginning, God did not want Isma'il to be slaughtered! He wanted Ibrahim to be the slaughterer of Isma'il! And so he became – so bravely. The slaughter of Ismail is now useless.\textsuperscript{145}

There is a lesson from the sacrifice i.e., whatever has become an obstacle in performing one’s responsibility for the truth, has enchain his freedom, has become an attachment for pleasure which calls one to remain with his ‘self. In Mina there is a lesson that one has not to personally select the sheep from the beginning but let God make the selection and grant it to one in place of the slaughter of one’s Ismail. It is in this way that He accepts the slaughter of a sheep as a sacrifice from you. The slaughtering of sheep instead of Ismail is a sacrifice. The slaughter of a sheep as a sheep is butchery. Shariati says,

“What you should have slaughtered was not Isma'il, it was your attachment to Isma'il. Iblis pretext, Ismail is himself the beloved of God and the gift of God, the gift God bestowed upon you and now it is God, who pays personally for its ransom. Bring back your Ismail from the place of sacrifice; return together from the front of Mina, from the place of God’s covenant; carry forward Ibrahim’s monotheistic mission upon your shoulders; go towards the people to establish the sacred land, the sacred time, the sacred society, the clear and secure sanctuary of God, building the house of liberty for the people; the secure, liberated shelter of equality and love!”\textsuperscript{146}

It is to be concluded that one may sacrifice everything in the way of God and it is piety that reaches to the Almighty. The noble verse of Quran clarifies the secret of sacrifice in the way of God,

\textsuperscript{145} ibid., p.157.
\textsuperscript{146} ibid., p.172.
“It is not their meat, nor their blood, that reaches Him, but it is your piety that reaches Him. He has thus made them subject to you that you may glorify God for His guiding you, and proclaim you the good news to those who do good”. (22:37)

The Pause After the Id

On 10th of Dhilhajjah, the Id of Sacrifice, the hajj has come to an end, but one must stay in Mina for the 11th and 12th. One has not to leave Mina. Here is the place to stay to mediate on the hajj, all that one has done and understand it. It now right time to discuss the pains, needs, difficulties and ideals with other fellow-sympathizers, fellow-sufferers, fellow-companions who have gathered here from all parts of the world with the warmth from the same love, having been illuminated with the same faith. Scholars from Muslim countries, responsible intellectuals from all continents of the world, Muslim mujahids entangled in their countries with colonialism, exploitation, cruelty, poverty, ignorance, superstition, hypocrisy and corruption should come to know each other, discuss problems and seek each other’s assistance. Muslims of the world should study the world of Islam and Islam, in this, their contemporary age; plan and discuss the common dangers, conspiracies against them and the enmity of the great powers of the world and their internal agents. In the opinion of Shariati it is the place to find solutions to various problems facing Muslims and Islam and prepare a plan for a world-wide campaign against efforts of dispersion, blind prejudice, black waves of propagation, dispersion of superstitions which nourish ignorance, poisonous sprays of the feelings of revenge, the spirit of secularism, innovation, deviated tendencies, religious invention, cultural destruction and hundreds of other colourful diseases that threaten the ummah.147 Ayatullah Khomenie also in his Hajj message urges Muslims to formulate a programme for the inner spiritual

147 ibid., p.176.
struggle as well as one for the outer struggle against the forces of polytheism and apostasy.\footnote{148}

It is really a congress held not in a covered hall but in a mountainous valley; not under a short ceiling but under the high, open sky without doors, walls, restrictions, boundaries or ceremony; a congress held not with the heads of states, official representatives or politicians nor professional diplomats nor political leaders nor secretaries generals of political parties nor members of parliament nor senators nor cabinet ministers nor scholars of universities nor religious scholars nor prominent intellectuals nor economic authorities nor social personalities nor official dignitaries. In the views of Shariati it is a congress held from among the people themselves “And proclaim the hajj unto the people they will come to you on foot and on lean camel, coming from every remote way”. (22:27)

In this congress, held every year in season, God invites the people of the world so that after the return from the battlefield of Aqabah, the place of sacrifice of Ismail where they participate and renew their promise to Ibrahim in the presence of God, to conclude the allegiance made; to attempt to establish faith and the system of monotheism on the earth; to destroy the idols of time; to build the sacred city of the world. As a body of the followers of the Prophet Muhammad, peace and the mercy of God be upon him and his household, the Seal of the Ibrahimic mission in the history of humanity. He placed the burden of confirmation of the mission of the Prophets upon the shoulder of the responsible and aware, clear thinkers among the people; the mission to found an ummah of witnesses based upon the infrastructure of monotheism; the responsibility to establish wisdom, imamate and equity in the life of humanity and to take over the place of the covenant of God and the people – the land of jihad, martyrdom and love – in the name of an ummah; committed to the duty of inviting it to beauty and fighting against evil in the life of humanity.

\footnote{148 Imam Khomeni, n. 109, p.56.}
The last Message of Revelation

The hajj, through its movements, declares a message as the Quran does with words. The last words of the Quran speak about a danger and the last movements of the hajj speak about stoning. In the last phase of the hajj, the words are about the stoning of three idols and in the last surah of the Quran, negation of three powers. At the completion of the hajj, danger still exists; it addresses the followers of Ibrahim to fear this danger; at the completion of the Quran, the words refer to an evil and it addresses the Ibrahim Prophet to fear this evil. Shariati says,

“Amazing! The Quran had ended and danger has not ended. The victorious mission had ended and danger has still not ended. Prophecy has ended and danger has still not ended”. 149

Thus Hajj comes to an end, but one has to keep this impression in his mind that every month is Dhilhajjah, every land is Mina and life is the hajj. Now what is the duty of one who has performed Hajj and has acquired a title of Haji for himself, what he has to do, Shariati says,

“Make you land a sacred area. For you are in the sacred area. Make your age a sacred time, for you are in the sacred time. Make the earth into a sacred mosque, for you are in the Masjid al-Haram. For the earth is God’s mosque, and you see that it is not”. 150

Both Khomenie and Shariati expects the pilgrims to behave in their life Ibrahim-like. Ayatullah Khomenie says,

“Let Muslims join the armies of God, and let the honoured pilgrims to the worthiest and the most sacred land of love, the land of awakening and struggle, march to an even loftier Ka’bah

150 ibid., p.231.
- like al-Imam al Hussain, the doyen of the martyrs, who changed the *ihram* of the pilgrimage with the *ihram* of war (*harb*), exchanged the tawaf of the House for the *tawaf* of the Master of the House, and from ablution (*wudu*) with the waters of the *Zamzam* turned to bathe (*ghusl*) in the blood of martyrdom. Let them transform this community into an undefeatable *Ummah* and an impregnable structure, resistant to the incursions of the superpowers of the East and the West. To be certain, the message of Hajj is nothing except this that Muslims should formulate a programme for the inner spiritual struggle as well as one for the outer struggle against the forces of polytheism and apostasy. "This is a proclamation from God and His prophet on the day of the Greater Pilgrimage that God and His Prophet are disaffected towards the polytheists... (9:3)"\(^{151}\)

Hajj invites one to be Ibrahim-like, to cast away one’s ‘me-ness’ to form a *bayat* (covenant) with the ‘Right Hand of God’ to become one *Ummah* and discard multi-theism for ever, to seek the direction and understand the movement from knowledge to consciousness to love, to will the sacrifice of Isma’il in order that we acquire the courage to snatch away the sword from the hand of *taghut* and never to cease the battle with the triple-headed *Iblis* of despotism, exploitation and deception or in the words of Khomenie *zar, zur* and *tazwir* (wealth, power and deceit).

\(^{151}\) Imam Khomenie, n.109, p.56.
Conclusion

Hajj presents, on the state of history, Ibrahim and Ismail to construct a model of guidance, a blue print of Ummah, a pole star for Tawhid, a pivot around which man’s activities revolve.

Hajj teaches one a lesson to get rid of all kinds of deceptions of Iblis, who hides himself in the symbolic garbs deceitful and cunning fox, coercive and despotic ‘wolf’ and the greedy and exploitative rat, who rules over the submissive and humiliated ‘lamb’, the people.

Hajj is not an indecent and illogical action which is repeated every year among Muslims. Rather it provides a best opportunity to read about the life of Prophet of Islam.

Shariati tried to interpret the rituals of Hajj and explain their inner spirit not as religious authority, but rather as a ‘muslim pilgrim’ who upon the return from the Hajj, has the right to speak about the Hajj about what was found there and speaks. Shariati made four consecutive journeys in order to understand the sublimity and deep meaning of Hajj. Still he says, “The hajj is more profound and richer than my understanding can comprehend. Every time I went, I thought I understood all of it and the next journey”. It cannot be claimed that Shariati has said the last worlds about Hajj, instead he himself invites the scholars to explore the inner secrets of Hajj. Shariati states, Do not think that what I have said of the hajj covers all meanings of the Hajj, senses the richness of the hajj. No. What I really claim is that this is my understanding of the hajj; you must strive yourself to understand it in another way. This is not a practical treatise about the rituals, but a reflective one. This reflects the strength of a normal mind, which has attempted to analyze this miraculous secret feature where the stage manager is He who Manages the universe. It may seem that I have attempted to pour the ocean into a cup! It is because of this that on every journey I corrected my previous understanding and completed previous comments and I found new secrets and added new points., Thus my
explorations and witnessing in relation to the previous journey were everything and in relation to the next nothing. On my last journey I thought to myself, "why should I specify that which the Stage Manager has not specified". If He has not specified these three, this is itself a specification – are all three not one and one in three?"\textsuperscript{152}

\textsuperscript{152} Ali Shariati, n.5, p.168.