

The Political Role of *Muhaqqiq al-Karaki* in Safavid era

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Among three great *Imamia* jurists of tenth century al-Shaikh Ali ibn al-Hussain ibn Abd al-'Ali al-'Amili is well known for his political role in Safavid era. His year of birth according to Islamic Encyclopaedia of Meerza Muhsin 'Al-e-Usfoor is 868 Hijra¹ i.e. 1461 A.D. He was born in a small town of Balbak, Lebanon called al-Karak and hence called al-Karaki. Recognizing his extraordinary knowledge and services he is called a *Muhaqqiq* (a great scholar). Dr. Ali Reza Faiz, Professor in the Tehran University, writes that he is called *Muhaqqiq al-Thani* (the second great scholar) after *Muhaqqiq Hilli* (or Allama Hilli), al-Hassan b. Yusuf b. al-Mutahhar (d.726/1325).² After receiving his early education in Jabal al-Amil, he went to Egypt for the study of four sunnite schools of thought and got authority of transmission of hadith (*al-Ijazah*) of their collections of hadith. After that he went to Najaf al-Ashraf in 909 Hijra at the age of 41. At that time Najaf was the centre of excellence of Shia theology and a number of *Imamia* jurists were serving there. He died in 941 Hijra/ 1534 A.D.

Major work of *Muhaqqiq al-Karaki* on Shiite jurisprudence is his commentary on 'Allama Hilli's *Qawa'id*, entitled *Jami' al-Maqasid fi Sharh al-Qawa'id* (Uniter of the endeavors in elucidation of al-Qawa'id). It contains opinions that reflect his own political experience in the administration of the Imamite state.³ In this commentary he also takes up the issue of *jum'a* prayer. He points out the hesitation on the part of 'Allama in his other work, *Muntaha*, to concede permission to the jurists in view of Tusi's (Abu Jafar Muhammad b. al-Hasan d.385) opinion in *Khilaf* and the opinions of Syed Murtada ('Alam al-uda d.355), Sallar (al-Daylami, Hamza b. 'Abd al-Aziz al-Tabaristani d.448 or 463/1056 or 1070), and Ibn Idris (Muhammad b. Ahmad al-Hilli d.598/1201) to the same effect. Syed Murtaza, Sallar Daylami and Ibn Idris are among those shis jurists who do not allow even a jurist to establish *juma* prayer in the period of occultation of the infallible Imam. Their argument, according to Karaki, is based on an important consideration namely, that had their existed evidence to support the permission, then it would have also supported individual, personal incumbency of the *jum'a*. In the absence of such a ruling by anyone, the conclusion regarding its invalidity is sound.

Karaki responds by stating in the clearest terms that an argument based on the absence of the precondition regarding the presence of the Imam or his deputy is void:

The reliable, well-qualified jurist who can issue legal decisions is designated by the Imam. Accordingly, his rulings are effective and it is obligatory to assist him in the administration of *al-hudud*

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19. Qur'an LXVIII: 1-6.
20. Ibn Majah, Abu Abdullah Muhammad ibn Yazid ibn Abdullah: Sunan ibn Majah, Riyadh, Maktaba Tarbiyyah al Arabi li Duval al Khaleej, vol. 1, p.44.
21. Ibn-e-Hisham: op cit., Vol. 4, p.241.
22. Qur'an: U, 3.
23. Qur'an:IX, 103.
24. Muslim bin al Hajjaj al Qushairi,: Sahih Muslim, Beirut, Dar al Kutub al Ilmiyya, n.d. Chapter: Bab fi al-Meerath dhu al Arham.
25. Bukhari, Imam Muhammad bin Ismail: Sahih Bukhari, Karachi, Noor Muhammad Asahul Matabey, 1375 AH, Chapter: Wujoob al Zakat.
26. Abi Dawood: Sulayman bin Ash'ath: Sunan abi Dawood. Kanpur, Matba' Majeedi, 1345 AH, Chapter: Kitab al Zakat.
27. Bukhari: op cit.
28. Abu Yusuf, Imam: Kitab al Khiraj, Egypt, Dar ul Islam, 1981, p.259.
29. Qur'an: HI: 159.dc
30. The Blessed Prophet ﷺ always consulted the Companions in all important matters, e.g. the prisoners of war after the Ghazvah of Badr, tactics in the Ghazvah of Trench, etc. Exalted Mother Ayesha has testified that "I did not find anyone more inclined to consult his companions than the Blessed Prophet ﷺ. Consultation, therefore, is an important principle of the Islamic political system.
31. Qur'an: XXIII: 52.
32. Iqbal, op cit.
33. The number of letters that the Blessed Prophet ﷺ sent to various rulers and tribal chiefs is now placed at 200. (Vide: Hameedullah, Dr. Muhammad: Rasul-e-Akram ki Siyasi Zindagi).
34. Qur'an, IV:59.
35. Iqbal: op cit.
36. Iqbal: op cit., p.324
37. Quaid-e-Azam Mohammad Ali Jinnah: Speeches, Karachi, Feroze sons, 1963, p. 408.
38. Iqbal, op cit., p.212.
39. Ibid

front. To one who deserves we grant splendor
royal and a new world to those who seek [39]

Conclusion

The welfare state posited by Islam encompasses all attributes necessary to make it an ideal state: preservation of the fundamental theory and principles, Divine supremacy, religious tolerance, national unity, justice, propagation of knowledge, guardianship of all citizens, mutual consultation and foreign policy. These principles, if realized in practice in Pakistan, would certainly create an ideal welfare state that would be an example for the world.

REFERENCES:

1. Islamic scholars have enumerated the following attributes of an Islamic state: (i) observance of principles and ideology, (ii) consultation and democracy, and (iii) welfare and propagation of faith.
2. Tirmidhi, Imam Muhammad bin 'Easa: *Jami' Tirmidhi*, Part II, Delhi, Kutub Khana Rashidia, 1377 A.H, page 297.
3. Tabari, Imam Ja'far Muhammad bin Jurayr: *Tarikh-al-Umam wa al-Mulook*, Cairo, Matba' al Istiqamah, 1358 AH, part 1.
4. Ibn-e-Hisham, Abu Muhammad Abd-al-Malik: *AI-Seerah-al-Nabaviyyah*, Egypt, Mustafa al-Halababi, 1355 AH, vol. 11, p. 149-150.
5. Qur'an, IX, 33.
6. Iqbal, Allama Muhammad: *Kulliyat-e-Iqbal*, Lahore, Sheikh Ghulam Ali & Sons, 1982, p. 1 66.
7. Qur'an XH: 40.
8. Ibid. III, 154.
9. Ibid. XXH, 41
10. Ibid. IV, 59
11. Ibid.
12. Iqbal: op cit., p.202.
13. Qur'an XLIX: 13.
14. Ibn-e-Hisham, op cit. vol. 11, p. 149.
15. Ibid.
16. Qur'an, IX, 80.
17. Iqbal: op cit. p.202.
- 18' Waliullah, Shah: *Hujat Allah al Balighah*, Damascus, Idarah al Taba'ah al Muniriyah, 1352 AH, p. 53.

"I thank you for your expressions of goodwill and good wishes for the future of Pakistan. It will be our constant endeavor to work for the welfare and well-being of all the communities in Pakistan, and I hope that everyone would be inspired by the idea of public service, and they will be imbued with the spirit of co-operation and will excel in their political and civic virtues which go to make a great nation and help to advance its greatness." [37]

So let us now take oath that, in obedience to Quaid's exhortation, we shall make Pakistan an Islamic welfare state that shall be meeting with the challenges of the 21st century and shall also play its role in maintaining world peace. All that we have to do is to ensure that our heart and soul are awake, so that the desire never dies. In the words of the Poet of the East:

**0 Lord! Bestow that living desire upon the
Muslims' hearts, which may warm the hearts
and set the souls of fire [38]**

To sum up, just as Allah completed His Guidance with the Eternally Blessed Prophet ﷺ of Islam, so did the Blessed Prophet ﷺ gave us the best and most ideal political system by establishing within his own lifetime the most perfect Islamic welfare state at Madinah. This state was the living example on earth of supremacy of Allah's chosen way, propagation of faith, internal stability, fulfillment of human needs, placation of non-Muslims, rule of law, justice equality of all men and successful foreign policy. These were the principles of governance during the life of the Blessed Prophet ﷺ, and the Rightly Guided Caliphs, who had all been trained by the Blessed Prophet ﷺ, followed these very principles.

Hence the injunctions given by the Blessed Prophet ﷺ about 1500 years ago stand unchanged today too. They only have to be followed. Allah's Law and Mercy too are the same; Divine Guidance is available to those who genuinely seek it. It is only we who have to seek.

**We are ready to bestow Our Bounty but there is
none to ask who is to be guided? None travels on
the path. Guidance is available, but none to
deserve it this is not the clay to create Adam**

were mainly due to the fact that neither the ruling party exhibited any political acumen and good sense, nor the opposition put national integrity over everything else. Consequently, even about half a century of independent existence, political stability is absent from the national scene. It is immaterial what political system is adopted: democratic, presidential or parliamentary, one-party or multi-party. What matters is the preservation of the ideology that was the *raison d'être* of Pakistan. And this responsibility rests equally upon the shoulders of both the ruling and the opposition parties. We shall have to fulfill this responsibility if Pakistan is to be an Islamic welfare state.

The above discussion is based upon the teachings of the Blessed Prophet ﷺ of Islam. If we could translate these sublime teachings into a concrete achievement, not only Pakistan would become an Islamic welfare state, but our future generations would also be true to the Islamic ideal and give preference to public service over and above everything else.

A historical event may be referred to here. Makkah was facing acute shortage of water. Zubaidah bint-e-Jafar ordered the digging of 15 miles long canal to bring water to the city. The hills had to be excavated and rock broken for the canal, which was done. Such good works are rewarded in this world and in the Hereafter too, as testified by Abdullah bin Mubarak:

"I saw Zubaidah in my dream (after she had died) and asked her how Allah had treated her, whereupon she said that 'Allah pardoned me at the very first stroke of the pick on the road to Makkah (to dig the for Hajj pilgrims.'" [35]

Such sentiment is needed today, so that our deeds may testify before the coming generations that:

**Stars are wrought in the workshop of my mind
Seek among these the star of fate. [36]**

In this perspective the Islamic welfare state shall be established on its basic ideology: there shall be religious tolerance, national unity, universal justice, goodwill, propagation of knowledge, peace, comprehensive social welfare, strong economy, political stability and a foreign policy that shall command respect. For this we shall have to follow Quaid-e-Azam's message in his speech of August 14, 1947:

9. Principles of Loyalty to the State

Loyalty to the state is obviously the basic prerequisite of successful rule. The Islamic principle of fidelity to the state has been enunciated in Qur'an in the following words:

O you who have believe, obey Allah and obey the Messenger, and the ones endowed with the Command among you. So in case you contend together about anything, then refer it to Allah and the Messenger, in case you (really) believe in Allah and the Last Day; that is most charitable and fairest in interpretation. [341

The above verse lays down the foundations of Islamic faith, society and politics, and also fixed the priorities in the matter of loyalty. It also explains that if these priorities are observed in matters of state, peace and tranquility shall reign. This would be possible because all matters shall be decided in the light of the Divine Commandments and the teachings of the Blessed Prophet ﷺ, there shall be no discord among the citizens. Thus shall a basic condition of the Islamic welfare state be met! Love, instead of acrimony and enmity, shall prevail.

It is a matter of history that when the Muslims, full of mutual love and in full accord with each other, obeyed the Blessed Prophet ﷺ and followed his teachings, they won within a decade a large territory comprising the Arabian Peninsula, Iraq and southern Palestine. Peace, prosperity and plenty reigned there in place of former discord and strife. The state of Madinah was spread over about 1.2 million square miles when the Blessed Prophet left for the eternal abode.

If we truly desire to turn our dear land into an Islamic welfare state, we shall have to fulfill the preconditions and meet the prerequisites as enunciated and enjoined by the Blessed Prophet ﷺ.

The Present Condition

In order to make Pakistan an Islamic welfare state, it is necessary to guide the present political situation back on the right path and to create harmony among the various political parties. Both the governing and the opposition parties have to be compelled to always keep the national integrity paramount. A strong opposition is certainly necessary to check the government, but at the same time it is necessary for it not to maintain an opposing posture just for the sake it. It is the responsibility of the government too to take the opposition in confidence on all important national and international issue. The past uncertainties of national politics

should be guaranteed by the state, so that all citizens may play their role to make the country strong.

7. Shura and Democratic Behavior

An important aspect of the Islamic welfare state is that all its business is transacted in a democratic way through shura (mutual consultation). It is incumbent upon the people in power to carry out all duties and functions of the state by consultation and to govern in accordance with the will of the people. This is so because the Islamic welfare state tolerates neither dictatorship nor hereditary kingship. The Blessed Prophet ﷺ had been commanded:

--- and take counsel of them in the command; [29]

This command was given to ensure that mutual consultation becomes a Sunnah and is continued in perpetuity. History shows the Blessed Prophet ﷺ always consulted his Sahaba, i.e. companions. [30] Thus in an Islamic welfare state all matters are decided by mutual consultation in a democratic way.

8. Foreign Policy

The Muslim Ummah is a unity according to Qur'an:

**--- And surely this nation of yours is one nation,
-- [31]**

This is the basic concept of Islamic nationhood, as explained by Allama Iqbal:

**Liken not thine millat to the nations of the west
The people of the Hashmi Apostle are uniquely
composed. Their nationhood steins from land and
race thine group is strong by virtue of religion
[32]**

Hence the first principle of the foreign policy of an Islamic state is to bring together all the world's Muslims on one platform and to invite them to enter the faith as done by the Blessed Prophet ﷺ upon arrival in Madinah. He first established a strong brotherhood between the Muhajireen (refugees) of Makkah and the Ansar (helpers) of Madinah; then he signed the Pact of Madinah with the Jews and other tribes of the region, and then, for the sake of security of the state of Madinah after the declaration of peace at Hudaibiyah, invited other rulers and heads of state to enter the fold of Islam.[33]