

17. Division of religious principle – Shia and the religion of Etezaal

The writer says that the founders of Imamate have split the faith of Shia into five fundamentals; unity of God, Justice, prophet hood, Imamate, and resurrection. How long can he persist in his prejudice or demonstrate his ignorance? What we know is that all his studies have gone with winds. In each nook he enters and comes out telling things which were never there. He sees what is not and what he sees is not.

He wanders in the wilderness and avoids the rich shadows of huge trees and the cool of fountains. He is a vagabond in the desert hit by the sinister heat of the sun, fatigued, wearied, tired, and stricken by thirst and hunger.

To guide such a traveler to rest and ease is not easy. ‘Founders of Imamate’; what does he mean? ‘Founders of Islam’; if we were to say would it not sound strange and senseless? If he is in search of founders we point to God and the Prophet (S). The fundamentals, five in number, mentioned by him are the real and basic ones. Every Muslim should have faith in them. They are in line with reason. Among these fundamentals the Justice of God and Imamate are ignored by the Sunni sect.

They do not believe in that. Among the Sunni sect there is a sect or a group by the name of Ash’ari who strictly refuse these two pillars. To make it plain and simple we should say that whatever the Shia believes in whether it be the Justice of God or it be the Imamate, it is directly taken from the Quran and immediately based on the Quran and at once spoken by the Imams. We cannot understand as to why a link is given or a relation is established with the Motazela sect.

This sect of Motazela or its faith Etezaal goes congruous with Shi’ism only to the extent and length of what they have grasped and held in their grip of the very Shia faith. As such “Al-Jabr Wal Tashbeeh Amawian Wal Adl Wal Tauheed Alawian”, that is, the similitude of Bani Ummayah and the justice and Oneness of God of the Alawies, forms a ground common to them.

Here those writers who have not studied widely thus not gaining enough information about Shiaism and the past of Shiaism have confused themselves with the terms Motazela and Ash'aria. Although they have made research in this respect and in spite of their research they still do not know the religion of Sayyid Mortaza, the most renowned scholar of the Shia sect, whom they suspect of being a Motazel because of his disagreement with Ash'ari belief.

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