

Iranian Revolution, Khomeini and The Shi'ite Faith

By Maulana Mohammad Manzoor Nomani

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01. Forward

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In the Name of God, the Most Compassionate, the Most Merciful, the One and Unique. All praise to God and salutations and blessing upon His Prophet (s.a.w.w).

What was the first and exemplary period of Islam like? What were the practical results of the training and guidance imparted and bestowed by the greatest and the last Prophet of God? What was the life and character of the people who had received guidance and instruction directly at his hands ? Was it, in any way, different from that of the founders of national, racial or family kingdom, sand of the seekers of power and authority? What was the Prophet's conduct in relation to his family and what was the attitude of the family members towards benefiting from this great and holy personality ? What was the conduct and attitude of the members of his household in acting upon and putting into practice the call of faith and the declaration of truth and earnest endeavour? What were the mutual relations amongst the earliest Muslims who were trained by him including his Companions called Shaba and family members called Ahle-Bait? What was the conduct of his immediate successors in the light of reliable history who held the reins of government I n this exemplary period and who go by the name of Khulafa-I-Rashideen, the rightly-guided Caliphs, in their personal lives as, also, in relation to other men in the vast territories over which they ruled, in spite of the boundless powers and scope for gain and luxury they commanded? What was the position regarding the protection and preservation of the Holy Book upon which the entire religion was based ?

The answers that have been given to these questions present two entirely contradictory pictures. One picture is that which comes to view in the light of the beliefs of Ahle Sunnat. The other is presented by the beliefs, statements, expositions of religion, explanations and interpretations of history of Islam as held and given by the Shi'ite sect called Imamiyya Isna Ashariyya. There is no resemblance or conformity between the two.

Anyone who has been bestowed with commonsense by God, and possess a sense of justice and a knowledge of history, can easily judge which of the two pictures can be correct. The only picture that can befit and be acceptable for a faith which has been sent down as a blessing and guidance for the whole mankind, and claims that it can be followed in every age with best of results and which claims that the Prophet who brought it attained the largest measure of success among all the Divine messengers and his period of Apostleship was the brightest and most blessed in the history of religions is the one presented by the Ahle Sunnat. It cannot be the picture of persons living in extravagant luxury and self indulgence, fighting wars for personal or national ends and using the power, thus, acquired for their own gain and of their associates. In this epoch not only individuals were reformed but a whole society and civilization, a system of government, a code of life, values, and principles, and a pattern of general guidance and welfare of mankind were laid down. It was a vivid representation of a remark once made by Caliph Umar bin Abdul Aziz: "Mohammad (peace be upon him) had been sent as a guide and preceptor and not as a collector of taxes." [1]

In contrast, the picture of the earliest period that comes to view in the light of statements and beliefs of the Imamiyya sect can make any sensible person justly question the very validity of Islam. How can it be maintained that a religion has the capacity to reform people and set right their morals and can raise them from the lowest depths to a high pedestal of humanity when even in the hands of its founder and at the height of its glory it could leave no durable or lasting impression and his immediate successors and followers could not remain faithful to Islam, leaving aside only four persons.¹ Supposing a speaker makes a soul-stirring speech on the validity of Islam at some central place in Western Germany, or, for that matter, in any non-Muslim country, can anyone who has read the books of Isna Ashariyya not stop him and advise him to look within himself and take care of his own house when after 23 years of ceaseless exertion, struggle and sacrifice on the part of his Prophet only four or five persons could be found who remained true to him and followed

his path. He can say to the speaker, “With what cheek are you appealing to non-Muslims to accept Islam? What is the guarantee of their steadfastness and constancy ?” Can there be any answer to it?

When a few years back Ayatullah Ruhullah Khomeini gave the call for Islamic revolution and after overthrowing the Pahlavi rule, set up the so-called Islamic government and started a new era it was expected that in order to make his call popular, he will not re-open the pages of history of bitter and continuous disputes and controversies between the Sunni and shia sects, and that if, due to some local or political reasons, he could not dissociate himself from the views and beliefs of Isna Ashariyya, he would, at least, not proclaim them. The Pahlavi Kingdom was well-entrenched. It was militarily powerful and had ample resources to ensure its security and stability. But undauntedly, Khomeini had overthrown it by his fiery speeches, indomitable will and firmness of purpose. It could be well expected from such a leader that he will have the moral courage to declare openly on the basis of his own thinking and for the sake of unity of Islam that the beliefs which eroded the foundation of Islam, put it to shame and disgrace in the world, cast a doubt over its credibility and stood as a big obstacle in the way of the call of faith to non-Muslims and were the results of a diabolical conspiracy on the part of enemies of Islam during its earliest days and the era of Companions and out of vengeance for the overthrow of the ancient kingdom of Iran, were, now, neither needed nor was there any room for them. It was hoped that he would feel that in order to establish the authority of Islam and to remove mischief from the Islamic society we should forget the past and begin a new chapter so that the resplendent picture of Islam should once again emerge to attract the attention of the non-Muslim peoples of the world.

But, unfortunately, the writings, books and pamphlets by Khomeini himself have come out in which he has forcefully and categorically expressed the traditional Shi'ite beliefs. For instance, in his book. Al-Hukumat-al-Islamiyya he has expressed

views and beliefs about Imamate and Imams which take them to the place of divinity and elevate them to a higher rank than that of the Prophets and angels and hold that the whole world of creation is under their command and authority.¹ Likewise, in his Persian book *Kashful Asrar* he has not only criticized and condemned the Companions of the Prophet, particularly the first three, but has used such language as can be used only for a gang of wicked men, evil-doers, conspirators and rank sinners.² These perverted assertions and diabolical beliefs go side by side with his call. These are mentioned not in secret instructions or private letters, but are contained in published books and journals.

Both the things, i.e. Khomeini's opinion about Imams and Imamate and his outrageous condemnation of and vituperation against the Companions are no secret for his books with copies running into lakhs have spread in and outside Iran. It could be rightly thought that with his interference with the fundamental creed of the Oneness of God, his equating of Imams with Prophets or even higher, his reviling of the Companions who, after the Last Prophet, are, for Muslims, the most venerable and dearly loved persons and whose rule was most perfect and exemplary in the world not only according to history written by outstanding Muslim authors, but also by the well-known historians of other religions, and embodied an ideal pattern of life for people of the Sunni faith, who constitute the great majority of Muslims will see thorough Khomeini's game and reject it outright and refuse to treat him as the standard bearer of Islamic revolution and the founder of Islamic State. But surprisingly enough, even in the circles that are imbued with Islamic thinking and wish the advancement and supremacy of Islam, he has been treated as 'Awaited Imam' and on him such faith and affection has been bestowed and such bigotry is being displayed that they are not prepared even to listen one word of caution or criticism against him.

Two things emerge from this experience and observation:

(1) In many circles the criterion of praise and reproach, and appreciation and criticism is no longer based on the Book and Sunnah, on the way of the pious precursors or on soundness of belief and code of conduct, but on the establishment of a government in the name of Islam, acquisition of power and throwing challenges to western powers or placing difficulties in their path and, in that event, the leader gets entitled to be treated as a hero and an ideal leader.

(2) The importance of beliefs is declining dangerously in the eyes of our new generation of educated people and this is a matter for anxiety and serious concern. What distinguished the call and struggle of the Prophets from those of the other leaders was belief. They were not prepared to bargain in respect of it or compromise it in any way.¹ For them the criterion of rejection and acceptance, and agreement and disagreement , and condition for union or separation was belief. Islam which in spite of all the weaknesses of Muslims, is still present among us in its original form owes it to steadfastness, constancy and firmness in respect of belief. Its custodians and expounders simply refused to bow down to the might of powerful kings and monarchs and did not overlook or remain silent at any erroneous belief or claim, what to say of accepting them in order to prevent dissension among Muslims or for a worldly gain.

The uncompromising attitude and unremitting resistance of Imam Ahmad bin Hambal (d.241 A.H.) on the issue of 'Creation of the Quran' as against the two greatest rulers not only of the Muslims, but of the time, Caliph Mamun-ur-Rashid (son of Caliph Haroon-ur-Rashid) and M'otasim bin Harun-ur-Rashid and his readiness to receive the punishment of whipping and imprisonment in their defiance and the bold and unflinching opposition of Hazrat Mujaddid Alf Sani Shaikh Ahmed Faruqi (d. 1034 A.H.) to Emperor Akbar's creed of the Second Millennium, his claim to Imamate and the right of Ijtehad, and the concept of unity of religions and the continuation of this opposition right through the reign of Jehangir till the attitude of the Mughal government change dare but two examples to illustrate the point. Otherwise, the history of

Islam contains scores of glittering instances of living up to the maxim of “Speaking out the truth before a tyrant ruler”, and “No obedience to creatures involving sinfulness to the Creator”. The ‘tyrant ruler’ his sometimes a king and sometimes is represented by public opinion, fame, success and prestige. As history tells the latter are more trying and testing.

In fact, the real teachings and correct creed of Islam are like an eternal stream which never changes its course nor is ever fordable. Political power, ephemeral revolutions, rise and fall of governments and movements and ideologies are like waves which rise and fade away. If the river is flowing in the right direction, there is no danger to it. If, however, corruption or deviation sets in belief, it is like so to say, the river changing its course and its water getting polluted. Hence, with impairment of belief and deviation from truth no call or movement, no consideration of a country’s advancement or prosperity, no partial reform of any society and no claim or promise to remove corruption and disorder can be accepted. This is the reality in which lies the secret of the entity and existence of the Ummat and permanence of faith, and this is what compels the Ulema, the servants of the faith and custodians of Shariat and the sunnah to fulfil the difficult and, at times, unpleasant duty during their time.

A part of this endavour is the erudite and scholarly book of my respected friend and associate, Maulana Mohammad Manzoor Nomani entitled, ‘Iranian Revolution, Khomeini and The Shi’ite Faith.’ In the past, Maulana Nomani was a keen polemician and an ardent advocate of Islam and the Sunni school and wrote a number of books in the line. But quite some time back he left the field of polemics and concentrated on positive and constructive issues and subjects which is evident from his journal Al-Furqan, and, particularly, its Mujaddid Alf Sani and Shah Waliullah Numbers and from his books, Oslam Kiya Hai? (What Islam is?), Din-o-Shariat,1 Quran Aap se Kiya Khata Hai?2 Ma’ariful Hadith3 etc. which enabled, in their original forms or through translations, millions of people, not only of the sub-continent but

of America, Europe and Africa as well to appreciate Islam and follow its teachings and commandments. Even though he had been closely associated with Imam Ahle Sunnat Hazrat Maulana Abdul Shakoor, he never wrote anything about Shi'ism. Now that he has reached the age and state of health when one needs rest, and, as a result of the inspiration and training received at the Khanqah of Raipur, he is devoting most of his time to prayer and worship, he was suddenly confronted with the reality that due to the success of Ruhullah Khomeini against the Pahlavi Kingdom of Iran, and the Revolution that took place in the Iranian society in a particular form, the failure of the greatest power of the day i.e., America, and the gallant spirit of sacrifice of the Iranian youth, together with social and moral decadence of a large number of Muslim and Arab countries and the sorry state of affairs prevailing therein had led a considerably large section of Muslim youngmen of the Indo-Pak sub-continent, which was already disgusted with the prevailing situation and was prone to feel thrilled at every bold and adventurous happening with which the name of Islam was associated, to eulogise Khomeini and start hero-worshipping him in the same manner as had been the case with Kamal Ataturk of Turkey and Gamal Abdel Naseer of Egypt. Even no in some circles some rulers are held in high esteem though they are deniers of Sunnat, make a mockery of Hadith, have championed western civilization and are protagonists of Communism. Khomeini, in fact, is more popular than them owing to the religious sentiments he has worked up and it has reached the stage that they are not willing to hear if any one raises the question of faith or examines the situation from the point of view of the Book and Sunnah or general agreement of the Ummah, and often hold him openly in contempt.

Such a state of affairs is most alarming from the point of view of the spirit of Islam and the future of the Faith. These people present a living testimony of the eloquent phrase of Hazrat Ali which reads: "They are ready to follow anyone who speaks in a loud voice".

The gravity of the danger that lay ahead gave a new strength to Maulana Manzoor Nomani, broken down, as he was, by old age and continuous ill-health and acted as a spur to the faculties of his mind. He applied himself so seriously to the task that his health was endangered several times during it which was a matter of serious concern to his relatives and friends. Life-long habit and his disposition stood in the way of caution. He made a thorough study of the history of Shi'ism, the authoritative sources of which had for long remained hidden from the Sunni scholars due to the doctrines of Taqiyya and concealment, and had only lately come to the public view. By the grace of God, he obtained some new publications, particularly Fasl-ul-Khitab-fi-sabat-e-Tahrife Kitabe-e-Rabbal Arbab of Allama Nuri Tabrasi, and Kashful Asrar of Imam Khomeini.

With great patience and forbearance he studied these works and collected material for his book, analysed it in an objective manner and wrote the present volume. He has dealt with the authoritative history of Shi'ism, its beliefs and commandments, analysed them carefully and drawn valuable conclusions. He has examined them with reference to the Quran and the Sunnah and against the background of authoritative history. Very few books contain so much material on the subject of Imamate and the tampering with and transposition of words in the Quran. He has, also, discussed some other important tenets and notions of Isna Ashariyya as a corollary to the basic doctrines.

In this way, this book has become a most comprehensive, though-provoking and informative volume. Any person gifted with a sense of justice can find herein the reality of Shiaism, the dangerous consequences of the theories of Imamate and alteration (in the Quran) and the degree of unreliability and distrust it all can produce with regard to Islam and the earliest Muslims among the followers of Islam themselves whose study is not deep enough, and the non-Muslims.

This book, indeed, needed no Foreword or Introduction. The Maulana, however, in his magnanimity, desired to associate me

with the good fortune. It, also, gave me an opportunity to analyse the problem from a different angle and express my own views and sentiments in that respect. As a result, a book came to be written by me as well which has been published under the title of 'Islam and the Earliest Muslims: Two Conflicting portraits.¹

I pray to God that the present book may prove revealing, instructive and informative and be a source of religious gain and guidance in the realisation of the objective laid down by the Quran in the following verses:

“ Our Lord! Suffer not our hearts to swerve once Thou hast shown us the path, and favour us with Thy grace; verily Thou, Thou alone art the Bestower.” (III.8)

“Our Lord! Forgive us, and our brethren who have preceded us in the Faith, and make not our hearts ill disposed towards those who have already believed. O Lord ! verily Thou art kind, Merciful.” (LIX: 10).

02. Preface

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All praise to God, the Lord of the Worlds, and His Mercy and Peace upon Mohammad, the Last of the Prophets, his descendants and companions and successors and their successors till the Day of Judgement.

How powerful is propaganda in the present age, how effective it can be and what capacity it has to present utter falsehood as truth, has been amply demonstrated by the clever and relentless propaganda the Iranian Government has been carrying on through its embassies and agents in respect of the personality of Ruhullah Khomeini, and the so-called 'Islamic' character of the Iranian Revolution brought about successfully by him, and the call it gives for unity between the Shaias and Sunnis, and for the solidarity of Islam. For this purpose, conferences are regularly

held to which such delegates from allover the world are invited as are expected to be ideologically converted to their way of thinking, and, in turn, can be used for the promotion of the aforesaid cause. Apart from this, such a flood of publications, in so many languages and in the shape of books, pamphlets, folders, journals and newspapers is being let loose that, at least, the present writer has not, during the seventy years of his cognitive life, witnessed a propaganda of this dimension and intensity carried out with such skill and ingenuity by any government, organisation or political party. Just as the governments of our day spend enormously, in the event of war, on acquisition of arms and other military equipment, in the same reckless fashion the Iranian Government is spending on this propaganda. I have learnt from reliable sources that such literature has reached even the rural areas of our own country.

If one is not aware of the Shi'ite faith and its history and the internal affairs of Iran and the abject plight of citizens belonging to the Sunni sect, and, also , has no proper idea of the personality and character of Ruhullah Khomeini and the intellectual and religious basis of the Revolution brought about by him, he is likely to be misled into treating such literature and propaganda as a dynamic effort to exalt the glory of Islam and to establish an Islamic government in the true sense. One great thing about Khomeini is that he has made no effort to conceal his objective. In his boo, Wilayat-ul-Faqih Awil Hukumat-ul-Islamia, he has not only indicated but fully expounded the religious beliefs and intellectual postulates that have served as the foundation and basis of his revolution. This book, however, can be properly understood only by a person who knows what is Shiaism and has studied the Shi'ite religion.

What to say of the common people and of those who have studied in the modern colleges and universities, and the intellectuals and journalists, even people like us, who have had the benefit of religious education in Arabic schools and colleges and are looked upon as Alims (theologists), are not, generally, aware of the fundamental tenets and beliefs of the Shi'ite faith, with the

exception, of course, of those who have read the books written by the Shia authors due to some particular reason I, for one, in the course of my academic career, and later as a teacher, did not know about Shiaism more than what a common man knew. In fact, I knew next to nothing about it. A time, however, came when I happened to study books of some Sunni scholars on the subject who had studied the Shi'ite religion. I may mention, in particular, the book of Maulana Qazi Ehtishamuddin of Moradabad, which was the first I had read on the subject. I had, also, read some books of Maulana Abdul Shakoor of Lucknow on this subject. I, then, began to feel that I had acquired enough knowledge about the Shia religion and knew fully about it. However, when I learnt of the relentless propaganda being done for the Iranian Revolution and the way it was perverting the minds of the people, I considered it a religious duty to write about it, and, for that purpose, I thought it necessary to acquire an adequate knowledge of the Shi'ite religion through a study of its basic and standard books and the writings of Khomeini himself. I am over eighty years of age and ailments and handicaps peculiar to it had started setting in for some time. I am, also, a victim of high blood pressure and a serious and sustained literary effort is not easy for me. In spite of all this, I read thousands of pages of such books during a period of one year. It, then, dawned upon me that I did not know even one-fourth of the doctrines and beliefs of the Shi'ite religion and that without a full knowledge of Shia religion one could not know and appreciate the real nature and character of Khomeini's Iranian Revolution, for its primary base and sub-structure was the fundamental faith of Shias in Imamate and belief in the Major Absence (Ghaibat-e-Kubra) of the Last Imam, the Awaited Mehid.

It may not be out of place for me to stress here that the primary cause of the ignorance of Sunni Ulema about Shia religion is the strict injunction of this faith to its followers to conceal and not to reveal their faith and beliefs – something which, in my opinion, is peculiar to the Shia religion, alone, in the world. I do not refer here to the singular and extra-ordinary doctrine of shiasim commonly known as Taqaiyya (fraud, subterfuge, deception). It is

entirely different form it, and in the Shi'ite treatises it is called Kitman (concealment). It will discuss it, in detail, at the proper place along with the explanations contained in some fundamental Shi'ite books and teachings of Innocent Imams. We may, however, take up, in passing, an observation made by Imam Jafar Sadiq. It is stated in the most reliable book of Shias i.e., Usul-e-Kafi that the Imam said:

“ You are followers of a religion that whoever will conceal it God will confer honour upon him, and He will disgrace and dishonour him who will divulge it.”

A natural consequence of this teaching was that before religious books in Arabic and Persian began to be printed and they were written only by hand, our Ulema, generally, remained unacquainted with Shia religion for those books remained only in the hands of a few leading Shia Ulema who did not allow any one else to have even a glimpse of them. What our jurists and doctors of law have written about Nikah (marriage) and Riddat (apostasy) in their books on Islamic jurisprudence and fatawah (case law) clearly indicates that what they wrote was in total ignorance of the Shi'ite religious treatises and their knowledge was based merely on what had come to be commonly known or had found mention in books of history. A perusal of Fatawa-I-Alamgiri written three hundred years back during the reign of Alamgir Aurangzeb by a body of great jurist and doctors of case law will go to confirm our view-point. Even Allama Ibne Abidin Shami, the renowned author of Durrul Mukhtar, which is regarded to be one of the most authentic books on Hanafi jurisprudence, does not appear to have read those Shi'ite religious books when he wrote about the Shias though it was written only a hundred an fifty years ago.

What is still more strange is that Imam Rabbani Shaikh Ahmad Sirhindi Mujaddid Alf Sani, who lived nearly four hundred years ago, has written a good deal about Shias and their religion in scores of his letters. There is, also, a book written by him in Persian which has been repeatedly published under the title of

Radde Rawafiz, along with his letters, but it appears that he, too, had not seen the basic books of Shi'ite faith. A century later, i.e., in the 12th century A.H., Hazrat Shah Waliullah Dehlvi, who was residing at Medina in those days had translated the pamphlet Radde-Rawafiz in Arabic at the suggestion of his teacher, Shaikh Abu Tahir Kurdi, and added his own notes to it at various places. In addition, he had written two voluminous books under the titles of Izalat-ul-Khafa and Qurrat-ul-Ainain in support of the creed of Ahl-e-Sunnat. A perusal of all these books, also, makes it evident that the author had not the benefit of going through the most important and fundamental books on Shi'ite religion like AL-Jam'e-ul-Kafi. It was, in our view, simply due to the fact that before the advent of the printing press these books remained exclusively with a few Shia Ulema and following the doctrine of Kitman they had not shown the books to anyone outside their circle. Some-how a few Ulema of Ahle Sunnat managed to obtain these books through extra-ordinary efforts. Among them was Shah Abdul Aziz, son of Shah Waliullah, and author of Tuhfa-e-Isna Ashariyya. Later, when publication of religious books started and these Shi'ite books, too, got published, our Ulema, generally, ignored them excepting a few who studied them for a particular need and tried to acquaint others, too, with them through their own writings. In any event, it is a fact that little advantage was taken of these books by our theologians and men of letters. Hence, we find that very few Ulema of our time possess a thorough knowledge of Shi'ite religion. When this is the case with the Ulema, what can be said about the common people and the intellectuals (as they are called in the modern journalistic parlance).

An outcome of this widespread ignorance was that when the recent revolution occurred in Iran under the leadership of Ruhullah Khomeini and he gave it the name of Islamic Revolution, he gave a call to all the Muslims everywhere to join him in order to bring about a similar revolution in the Islamic, or rather, the whole world and used all the ways and means of publicity and propaganda indicated earlier. It was greeted so enthusiastically by a particular section of educated Muslims all over the world

that it appeared that they believed that as a result of that revolution a truly Islamic Government on the pattern of the days of the sacred Prophet and the rightly guided caliphs and come to be established in Iran, the head of which was Khomeini, in spite of the fact that it was fully known that Khomeini was not only a Shia but a Shi'ite religious leader of the class known as Ayatullah (Sign of God).

Again, since these people are counted among Ahle Sunnat and their spokesmen and leaders are reckoned by the modern educated young men as religious guides and bearers of religious knowledge, they have begun to treat Ayatullah Ruhullah Khomeini as the Imam of the day of the World of Islam. A monthly magazine recently published by this circle from Patna denotes the extent of intellectual folly and depravation which has been reached.

All this notwithstanding, I still believe that it is due to ignorance about the Shi'ite religion, and the personality of Khomeini, particularly, his religious place and position, and about the reality and significance of the Iranian revolution coupled with the natural urge for establishment of the Islamic government. Hence, I felt that it was my religious duty as well as moral obligation to my co-religionists to try, to the best of my capacity, to acquaint them with the real position with regard to Khomeini, and the revolution engineered by him and with the Shi'ite faith with special reference to the doctrine of Imamate for it forms the religious and intellectual foundation of the Iranian Revolution. Firstly, I will deal with the revolution brought about by Imam Khomeini, then with his personality and spiritual position, and, lastly, with the Shi'ite faith which will, obviously, be in a little greater detail.

Mohammad Manzoor Nomani

03. The nature of Iranian Revolution and its Foundation

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To understand the nature of Khomeini's Revolution, it is essential to know, at the very outset, that it is not like the right or wrong, good or bad, radical change in the government, and the upheavals that take place in one country or the other, particularly in Islamic countries which are due to political differences to simply lust for power or some other factors, grounds and reasons. Khomeini's Revolution is based totally on the foundation of Shi'ite religion i.e., upon its doctrines of Imamate, Ghalbat-e-Kubra (Major Absence) of Imam-I-Akhiruzzaman (the Imam of the Last Phase, Mehdi-I-Muntazar – the Awaited Mehdi) and during this Absence, the establishment of Wilayat-ul-Faqih (the rule of the Mujtahid).

Khomeini, basing his arguments on Shi'ite theological books, has discussed the last tenet given above in great detail in his book Wilayat-ul-Faqih Awil Hukumat-ul-Islamia. This book represents the religious and intellectual foundation of the Iranian Revolution. In order to understand it, it is essential to know what Shiaism stands for and what is the doctrine of Imamate. We will, therefore, acquaint the readers briefly with this concept here.

Brief account of belief in Imamate.

We will discuss the concept of Imamate from authentic basic Shi'ite books and the saying of A'imma-I-Masoomin (the Innocent Imams) or, so to speak, in their own words, later, at the appropriate place. At present, it will suffice to say that just as Ahle Sunnat and the whole Muslim community believe, that a Prophet or Messenger is not appointed or elected by the Ummat or community but ordained, by God, the Shias believe that after

the Prophet, his successor, i.e. Caliph or Imam, too, is appointed by God Himself. Like the Prophets, the Imams, also, are innocent and to obey them, too, is obligatory. They are equal to the Last of the Prophets, Prophet Mohammad (Peace be upon him) in rank and position, but superior to all the other Prophets and Messengers. They are the religious and lawful heads of the Muslims in all affairs and they, alone, are entitled to rule not only over the entire Muslim community, but the whole world. Anyone else who rules, whether they are the Caliphs Abu Bakr, Omar and Usman of the first era, or the later caliphs, kings and rulers or representatives of the people in any age and clime are all usurpers, oppressors and Taghut (i.e., devils or wickedness personified). Only Innocent Imams nominated by God can rule, and no one else. This is the crux of the Shi'ite religion. Just as we hold that belief in Prophets is an essential condition of salvation, according to Shia religion, acceptance of Imamate of the Imams and their recognition as appointees of God and as the only rightful rulers is equally necessary for salvation. After the death of the Last Prophet (peace be upon him), till the end of the World, God has appointed, as they believe, twelve Mohammad (peace be upon him). The first Imam Hasan's younger brother, Imam Hussain, and thereafter nine other persons among their descendants in successive order. Every Imam was in his time the Imam and Caliph and the spiritual and temporal head and ruler of the Ummat as appointed by God though he may not have actually ruled even for a day owing to the adversity of circumstances.

Eleven of the twelve Imams, i.e. from Hazrat Ali to Imam Hasan Askari died according to God's law of life and death. The eleventh Imam, Hasan Askari, died about eleven hundred and forty years ago, i.e., in 260 A.H. It is the belief of Shais, and a fundamental and crucial belief, that he had a son who mysteriously disappeared in his young age and hid himself in a cave of Surra man Raa. Now, till the Last Day, he is the Imam and ruler of the world, and the only rightful religious and temporal ruler on the earth.

The Shias, also, believe that for some years after his disappearance and hiding in the cave, he used to be visited by his secret emissaries who brought to him letters and petitions of the Shias and carried back his replies. This lasted for a few years and this period is styled in Shia books as Ghaibat-e-Sughra (the Minor Absence). After it, the visit by his confidants and emissaries, also, ended and there remained no possibility of any communication with him. Now, eleven hundred years have passed on it. He lives in concealment in the same way, but will emerge at the appropriate time from the cave. The period from Lesser Concealment till his re-appearance is termed by Shias as Ghaibat-e-Kubra (Major Absence).

It should be borne in mind that, according to Shias, this belief in Imamate is as fundamental to faith as belief in the Unity of God, Apostleship and the Hereafter. Those who do not believe in it are similar to the deniers of the Unit of God. Apostleship and the Hereafter, and, like them, they too will end up in Hell. As stated earlier, we are not discussing, at present, this extra-ordinary and strange belief in detail and in the light of Shi'ite books and sayings of Imams. It has been briefly mentioned here only because it is impossible to understand Khomeini's Revolution without it. We have not offered any criticism of these doctrines and confined our study only to the narration of what is the admitted creed of the Shias and contained in their fundamental books and sayings of the Imams.

Khomeini's Al-Hukumut-ul-Islamia:

As we have stated earlier, Khomeini's Al-Hukumat-ul-Islamia, consisting of about 150 pages forms the religious and intellectual base of the Iranian Revolution. In it, Khomeini has tried to establish that during the period of Ghaibat-e-Kubra (Major Absence) of the Twelfth Imam(the awaited Mehdi) which has already continued for over a thousand years, and in his own words, may further continue for thousands of years, it is the right, duty and religious obligation of Fuqaha (i.e. Shia Mujtahids – religious directors) that as vicegerents or deputies of Imam-I-

Gha'ib (the Absent Imam) they should endeavour to take over the reins of the government and if a competent person from among them rises to led the struggle then in all social mattes and in all matters relating to government, it is the bounden duty of all the other Mujtahids to obey him just as they would obey the Imam, or rather, the Prophet.

On pages 26 of this book, Khomeini writes: "A thousand years have elapsed since the disappearance of our Imam Mehdi and thousands of years may yet pass before expedience demands his appearance and, he may come (out)?".

One page 49, it reads: "When a Mujtahid who is just and learned stands up for the establishment and organization of the government, he will enjoy all the rights in the affairs of the society that were enjoyed by the Prophet, and it will be the duty of the people to listen and obey (him) and this Faqih-and-Mujtahid ruler will hold the supreme power in the government and the management and control of social and political affairs of the people in the same way as the Prophet and Hazrat Ali (used to do)".

Again, on page 75, the writes: "The Fuqaha (Mujtahids) are after the innocent Imams and during the absence of the last Imam, the Wasi of the Last Prophet (i.e. designated by the Prophet himself to be his successors) and they are conferred with the responsibility of transacting all the business and carrying out all the affairs with which the Imams were entrusted.".

This is the spiritual and intellectual basis of Khomeini's Revolution and his position is not like that of any other revolutionary leader or head of State, but owing to the fundamental Shi'ite doctrine of Imamate and the Major Absence of the last Imam and the intervening institution of Wilayat-ul-Faqih till the reappearance of the latter, Khomeini is the representative of the Twelfth Imam and the nominee of the holy Prophet as his successor, and, as such, he is entitled to all

loyalty and obedience that is due to the Prophet and the Imam, and all the steps he takes are in the same capacity.

As far as we know, he had made no effort to conceal his position and the logical consequence of it is that he should strive and endeavour to bring the entire Islamic World, or, rather the whole world under his rule and authority.

He has not minced words in saying in Al-Hukumat-ul-Islamia that on the basis of the theory of Wilayat-ul-Faqih only a Shia Faqih or Mujtahid can be the Imam and ruler of the Ummah who believe in Imamate, in the presence of the Last Imam in the world and in Wilayat-ul-Faqih during all these eleven hundred years of the Major Absence of Imam Mehdi. Now, can there be any doubt that to call the Iranian Revolution a purely Islamic Revolution, and raise the slogan of "wholly an Islamic struggle, neither Sunni nor Shia", at meetings and conferences is a deception to which only those can fall a prey who have not cared to find out the truth about it.

We will leave, for the present, the discussion on Iranian Revolution and take-up the study of the personality and religious position of Khomeini as set forth by his own books.

To judge any movement or revolution it is essential to learn about the views and beliefs of its leader, and he, alone, can ignore it who sets no real value by faith, belief and considers power and government to be an end in itself.

Hardly fifty years ago, Allama Inayat Ullah Mashriqi and his Khaksar Movement were very much in the news in our own country. His call and viewpoint, also, were the same, i.e., the acquisition of political power and government was the sum and substance of Islam, and, thus, the 'pious believer's' of our Age were in fact, the European nations who possessed power and authority. His voluminous book Tazkirah, which was his bible, laid down the philosophy of his movement. In it, an effort had been made to justify his viewpoint from the Quran. Those of us who had seen those times will remember how enthusiastically a

particular section of the Muslim with a peculiar bent of mind had responded to Allama Mashriqi's call.

The presence of such people in the Ummah should serve as a grave warning to us.

"Our Lord! (they say), "Suffer not our hearts to swerve, once Thou hast shown us the path, and favour us with Thy Grace; verily Thou, Thou alone art the Bestower". (Q. III:8).

04. Khomeini in the light of his own books

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Imam Khomeini, also, is an author. Formerly, I could get hold of two of his books: Al-Hukumat-ul-Islmia and Tahrir-ul-Wasila. Later, I obtained his book, Kashful Asrar. I have already written about the first book. The book, Tahrir-ul-Wasilah, is probably his biggest work running into two large side volumes, of about six hundred pages each. It deals with jurisprudence. There is no doubt that it is a comprehensive work on the subject and covers all matters of jurisprudence from washing after natural evacuation, wazu (ablution) and bathing to inheritance. In my view, there is hardly anything arising in the life of a man which may not have been touched upon in this book from the point of view of Shia religion. The style of writing is clear and easily understandable. The work shows his proficiency and high quality of scholarship.

The points of views, doctrines and tenets of Khomeini as they emerge from a study of his works will be reproduced in his own words so that people who are suffering from any misunderstanding or delusion about him may know exactly where he stands. As the Quran says:

"..... that he who perished might perish by a clear proof (of His sovereignty), and he who survived might survive by a clear proof (of His sovereignty), Verily, God is Hearing, Knowing." (VIII: 42).

Viewpoint of Khomeini about the Imams:

At the very outset, I may say that Khomeini is a high-ranking Mujtahid, Imam and leader of the Shi'ite sect of Isna Ashariya. Thus, whatever be the particular beliefs and views of Isna Ashariyya which are treated as part of faith are, also, the beliefs of Khomeini and he feels strongly about them. What I am stating here is based on authoritative Shia books. Their extracts will be reproduced in the relevant chapters At present, I am quoting from Al-Hukumat-ul-Islamia of Khomeini which forms the basis of his revolutionary call and struggle.

Imams govern and have control over every particle of the Universe

On page 52 of the book, Khomeini writes:

"The Imam enjoys such power over the law of cause and effect, and place of worthiness and position of eminence that every particle of the universe bows before his power and authority and obeys his commands."

The Imam is higher in rank than Angels, Prophets and Messengers:

Again, he writes:

"Among the essential and fundamental beliefs of our religion (Shia Isna Ashariyya) is the belief that our Innocent Imams hold the station which could not be reached by any favourite Angel, Prophet or Messenger". (p.52).

Before the creation of the world the Imams were the light and effulgence surrounding the highest heaven. Besides God, no one can conceive of their station and nearness to God.

And, again, on the same page, Khomeini says:

"The traditions and reports i.e., Shi'ite traditions and reports, before us definitely prove that the Great Prophet and Imams were the light and effulgence before the creation of the world; then God surrounded the highest heaven with them, and bestowed upon them such rank and station that only He knows it, and no one else". (p.52).

The Imams are Infallible:

To err or to forget is a part of human nature. Even the Prophets were not immune from it .The Quran mentions several acts of forgetfulness and error by the Prophets, but Khomeini writes about his Imams that:

"One cannot even imagine any act of negligence or error on the part of the Imams." (p.91).

The teachings of Imams are eternal and obligatory like the teachings and commandments of the Quran.

On page 113 of his book, Al-Hukumat-ul-Islamia, Khomeini writes:

"The teachings of our Imams are like the teachings of the Quran. They are not meant for any particular section of the people or era. They are universal and eternal in character and meant for all people and for all times. To obey them is obligatory till the Domsday".

05. Holy Companions (First Two Caliphs)

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Anyone having a smattering knowledge of the Shia Isna Ashariyya religion knows that this religion is based on the belief

that the Prophet of Islam (peace be upon him) had, in his lifetime, and under the command of God, nominated Hazrat Ali Murtuza as his successor, Caliph and Imam for all worldly and religious matters and eleven other persons from among his descendants, in the same way, as Imams till the end of time. While returning from the Last Pilgrimage the Prophet went to the length of getting a plain cleared at Ghadir-I-Khum where a pulpit was got ready for him and a proclamation was made for all the companions of the journey, including the Ansar and Muhajirin, whose number ran into thousands to collect there. When they had assembled, the Prophet stood on the pulpit and taking up Hazrat Ali Murtuza in his arms and raising him up so that everyone present could see him declared that Hazrat Ali was his successor, and, after him, he would be the Caliph, the Imam (leader) of the people for all worldly and religious matters, and their ruler, and added that "it is not my proposal but the command of God, and it is in fulfillment of that command that I am making this proclamation". After it, he took the pledge of acceptance from everyone present. The most authentic reports and traditions of Shia religion in that connection, further, have it that the Prophet (peace be upon him), particularly, told Hazrat Abu Bakr and Hazrat Omar to salute Hazrat Ali by saying, 'As-Salam-o-alaikaya-Amir-al-Momini' which they did.

The above is only a summary of what has been written at great length in Shi'ite books and forms part of the sayings of the Innocent Imams. The narration's and reports concerning this event or imaginary story will be discussed, in some detail, later at the proper place.

Shi'ite books, further, mention that when the sacred Prophet passed away some eighty days after this solemn pronouncement and collective agreement and pledge by the Companions, Abu Bakr and Omar, and with them, the Companions, on the whole, conspired to break and nullify the arrangement made by the Prophet under Divine command which was to last till the end of the world, and turned aside from their pledge and undertaking, and, instead of Hazrat Ali, they elected Hazrat Abu Bakr as the

Prophet's successor, Caliph and ruler. For this act of 'treason and treachery' and 'heinous crime' (God forbid), terms like 'apostate', 'infidel', 'hypocrite', 'wretched', 'vicious' and 'belonging to Hell' have been used for the holy Companions, in general, and Hazrat Abu Bakr and Hazrat Omar, in particular, in the Shi'ite books and sayings of the Imams and execrations have been uttered on them, as well shall see later.

Obviously, if the fictitious story of Ghadir-e-Khum, which is the cornerstone of the whole edifice of Shiaism is accepted as a fact and reality, the first two Caliphs and the Companions, in general, will stand guilty of the loathsome charges levelled against them and deserve the most hateful epithets and curses and abuses we have just quoted from the Shi'ite books and traditions. Those who conspired to subvert and nullify the arrangement made by the Prophet of Islam (peace be upon him) under Divine Command for the worldly and spiritual welfare of the Ummat till the last Day and for which such a solemn pledge had been taken will, inevitably, be apostates, and infidels and cursed and condemned to the everlasting Fire of Hell. The two, in any case, are correlative and connected with each other. Hence, the Shia authors, Ulema and Mujtahids drawing inspiration from the story of Ghadir-e-Khm and in the light of the sayings of their Imams lavishly confer the epithets of apostasy, infidelity, hypocrisy and unbounded villainy upon the first two Caliphs and the Companions in general.

But Khomeini is not only a Shia theologian, Mujtahid and author, but, also, a political personality, a diplomat and leader of a revolutionary movement. The Shias are the real source of his strength in the struggle launched by him, but for political expediency, Sunnis, too, have to be used for it as far as possible. Khomeini, therefore, adopts in Al-Hukumat-ul-Islamia the strategy that he mentions the myth of Ghadir-e-Khum and the appointment of Hazrat Ali as the Prophet's successor and Caliph, as required by his own religious belief, in order to gain the confidence and unstinted support of the Shias, but restrains himself from drawing up the charge sheet of treachery, apostasy and infidelity

etc., against the first two Caliphs and the Companions, in general, and assassinating their characters. In exercise of caution and prudence, he has not mentioned even once the names of the first two Caliphs throughout the book even though it deals, as its title indicates, with the Islamic Government. Anyone having rudimentary knowledge of Islamic history knows that, after the Prophet of Islam, its most glorious and exemplary period in Islamic History was the reign of the first two Caliphs¹. Khomeini, however, adopted the prudent technique of skipping over the reigns of the first two Caliphs even where it was necessary to mention these for the sake of historical continuity. Two example of it are being furnished below.

Stressing the need of an Islamic Government, Khomeini remarks:

"Both Shariat and intellect go to prove that the establishment of the Government is essential at the present time as it was during the days of the Prophet and Amir-ul-Momineen Ali Bin Abi Talib." (p.26).

At another place, Khomeini observes that the responsibility of the Ulema who are the custodians of the religion, does not end with teaching the precepts of faith, but they should, also, see that these are acted upon. He writes:

"The Prophet and Amir-ul-Mominee (Ali) used to preach as well as have it acted upon." (p. 710).

At both of these, as, also, at several other places, in his boo, Khomeini ignores the periods of the first two Caliphs and from the reign of the Prophet (peace be upon him) goes straight to the period of Hazrat Ali. He hand hardly any option in the matter, for had he described the governments of the first three Caliphs as Islamic governments, the Shias who were the real source of his strength would have revolted against him and declared him unfit for the high office of Wilayat-ul-Faqih. And if he had expressed his own views and beliefs in respect of them, he would have forfeited the sympathy and cooperation of the non-Shia classes which had

become his tools either due to simplicity and ignorance or under the spell of the exciting slogan of Islamic Revolution.

Khomeini's inner feelings with regard to the first three Caliphs, however, are fully revealed by the permanent position he has taken. As we have already pointed out, the designation of Hazrat Ali as the Imam and Caliph by the Prophet, as the Shias believe, logically demands that Hazrat Abu Bakr and Hazrat Omar and the Companions, as a whole, should be treated as they are spoken of in the Shi'ite reports and traditions.

Now, let us see what Khomeini has to say about the nomination of Hazrat Ali by the Prophet (peace be upon him) as his successor, Caliph and Head of the Islamic State.

Writes he in Al-Hukumat-ul-Islamia:

"We firmly believe in the doctrine of Wilayat (Imamate) and we, also, firmly believe that it was necessary for the Prophet of Islam to name the Caliph who was to succeed him, and he acted accordingly." (P.18).

He goes a step further and says that "the nomination of the Caliph and successor by the Prophet was the act which marked fulfillment of the mission of Apostleship." (p. 19).

At another place, he observes more explicitly that:

"If the Prophet of God (peace be upon him) had not nominated his successor it would have meant that he had not conveyed the message of God to the Ummat which he was duty bound to do, and failed in the fulfillment of the mission of Apostleship". (p. 23).

All this is based on a tradition recorded in Usul-e-Kafi which will enable the readers to grasp the full Import of these passages. It will be reproduced at the proper place. For the present, it would be sufficient only to mention that Imam Jafar Sadiq is reported to have said: When the Prophet (peace be upon him) received the command of God that he should declare the Caliphate and Inmate

of Ali after him, the Prophet feared that if he made the announcement many Muslims will turn against him and become apostates and say that he was doing so because of his relationship with Ali, and not under the command of God. He, therefore, begged God to reconsider the order and do not have the proclamation made. Upon it, the following verse of the Quran was revealed:

" O Prophet ! Whatever has come to you from your Lord, you communicate to the people and proclaim accordingly. In case you do not do so, you will be failing in communication of His message as also in your Prophetic duty".

It was only after it that the Holy Prophet made the proclamation at Ghadir-e-Khum.

In other traditions on the subject, which will be reproduced later, it is added that God had warned the Prophet (peace be upon him) that if he did not announce the Caliphate and Imamate of Hazrat Ali (God forbid), He will send down punishment on him.

Dwelling upon it, further, Khomeini says:

"And God spoke to His Prophet (peace be upon him) through Wahi (Revelation) and ordered that he should convey the command to the people in respect of the person who would be his successor and Caliph and hold the reins of government, and preach and proclaim the command. The Prophet, then, obeyed the command and nominated Amir-al-Mominin Ali for the Caliphate". (pp, 42-43).

"On the occasion of the Last Pilgrimage and at Ghadir-e-Khum, the Prophet nominated Ali to be the ruler after him. From thence sprang up animosity in the hearts of his followers". (p. 131).

And, again:

"He nominated Amir-al-Mominin Ali to be the ruler of the people after him. This office of Imamate and Wilayat went on being

transferred from one Imam to the next Imam till it reached its culmination in the absent Imam, the Awaited Mehdi."

It will, perhaps, be plain to anyone that a person holding the belief of nomination of Hazrat Ali by the Prophet as his successor and Caliph, so firmly and steadfastly as Khomeini does and which is the arch-stone of Shiasim, will have no other opinion about the holy Companions than what we have indicated above from books of Shi'ite religion and the sayings of the Innocent Imams, i.e., (God forbid) they all had betrayed the trust, were guilty of fraud and faithlessness, and ended up as deserving of the curse of God and the fire of Hell.

A brief saying, in this connection, of the fifty Imam, Imam Abu Jafar i.e., Imam Baqar, as recorded in the most authoritative book of the Shias, Al-Jam'a-ul-Kafi, may, further, be reproduced here.

It reads:

" After the death of the Prophet (peace be upon him), all his followers became apostates barring three". (One being asked who were those three, the Imam said): "The were Miqdad Ain Al-Aswad, Abu Zarr Ghifari and Salman Farsi. May God shower His blessings upon them". (Vol. III, P.115. Lucknow Edition).

The dangerous implications of this belief.

Our purpose in writing it is only to acquaint those who do not know the views, beliefs and doctrines of Khomeini. We do not propose to discuss them, in detail, at this stage. We shall, however, proceed to point out the dangerous and far-reaching implications of these principles and beliefs.

If the statements of Khomeini are accepted (and they form the base and foundation of Shi'ism) regarding the nomination of Hazrat Ali as his successor and caliph by the Prophet of God (peace be upon him) and announcing it at Ghadir-i-Khum, it will locally mean that the Prophet of Islam (peace be upon him) failed

so utterly (God forbid) in the education, training and character building of his followers (Ummat) as no other Divine Apostle or, even, reformer or preceptor had done. The people he had taught, enlightened and instructed from the beginning of his Apostleship till the end of his life, and who had sat at his feet, spent their lives in his company and listened to his teachings and sermons at all times, turned into such traitors immediately upon his death that they destroyed the very fabric of the order set up by him, under the command of God, for the reform and welfare of the community till the end of time in their lust for power and rule. Does history offer any other example of such a failure of a mentor or reformer?

A graver consequence would be that the whole of Islam would lose its believability for it was through these very Companions that it had reached the Ummat. Obviously, no reliance could be placed on persons in respect of belief and faith who were so faithless and self-indulgent.

The present Quran, specially, will become wholly unreliable for it is an accepted, compiled and issued to the people under official patronage during the reign of the first three Caliphs, and, according to Khomeini, these very persons were the real culprits (God forgive) and destroyers of the order established by the sacred Prophet. In that event, it can be safely assumed that these persons, for their personal and political ends, must have tampered with the Quran and altered it in every way to suit their purpose as it is set forth in hundreds of reports and traditions of the Imams contained in the most authoritative books of the Shias. But we will return to it later.

It is worthy of note, here, that Khomeini, like all Shia Ulema of our day, accepts the present Quran to be the real and genuine Quran and rejects the doctrine of alteration and mutation. But, at the same time, he has referred in his book, Al-Hukumat-ul-Islamia, with full reverence to the great Shia ideological scholar and Mujtahid, Allama Nuri Tabrasi, and in support of his own theory of Wilayat-ul-Faqih, cited a tradition from his, Mustadrak-ul-Wasail.

(p. 66 of Al-Hukumat-ul-Islamia). Khomeini knows very well, as every Shia theologian does, that this great Allama has written a voluminous book in support of the theory of tampering with the Quran which is entitled, Fasl-ul-Khitab-fi-Isbat-e-Tehrif-e-Kitab-e-Rabbil-Arbab. By all manner of arguments Allama Tabrasi has tried his utmost to prove that the Quran has been tampered with, and asserts that there are over two thousand narrations of their Innocent Imams which go to prove that the Quran has been changed and all sorts of alterations have been made in it, and it has been the view and belief of their earlier Ulema in general. We will cite extracts from the aforementioned book in the coming pages which will leave no one in doubt concerning the Shi'ite doctrine of alteration in the Holy Quran.

06. Kashf-ul-Israr

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What we have seen in the preceding pages about the beliefs of Ruhullah Khomeini, particularly his conviction and attitude concerning the first three Caliphs, was based only on one of his books entitled, Al-Hukumat-ul-Islamia. Till then, we had only that book among his writings with us, in which the nomination of Hazrat Ali to the office of the Imamate and the Caliphate, by the Holy Prophet, under the command of God, had been mentioned in such a manner that no conclusion could be derived from it except that the first three Caliphs and all the Companions who had accepted them as the deputies and Caliphs of the sacred Prophet and the heads of the Islamic state and taken the pledge of loyalty at their hands were nothing but traitors to God and the Apostle, and apostates and renegades. But, as we have remarked, Khomeini had laid this charge on them so cleverly and skillfully, in that book, that the name of none of them had come to be mentioned anywhere in it, and we have, also, explained on what grounds of political expediency he had preferred that course.

But, fortunately, after it we obtained another of his books called Kashful Asrar about which we had learnt only a few days earlier that, in it, Khomeini had indulged in Tabarra (curse malediction; imprecation; execration) against Hazrat Abu Bakr, Hazrat Omar and Hazrat Usman and other leading Companions in the manner of ordinary Tabarra¹ Shias. It is written in Persian and contains about three hundred and fifty pages.

In it, Khomeini has stated with full force and clarity that Hazrat Abu Bakr, Hazrat Omar and Hazrat Usman and all the prominent Companions who supported them were seekers of the world and extremely vicious and evil-minded. They were Muslims only in name, but apostates and infidels in reality. They had accepted Islam simply out of lust for power and rule and could stoop to anything to gain their objective. If needed, they could make alterations in the Quran and invent false traditions. There was no fear of God in their hearts and were wholly devoid of faith. If they felt that their purpose would be gained by abandoning Islam and turning into its bitter enemies like Abu Jahal and Abu Lahab they would not have abstained.

Though Khomeini has used an extremely painful language to show disrespect to the first three Caliphs and the Holy Companions at numerous places in Kashful Asrar, we will be, as a highly unpleasant duty, reproducing a few passages, belonging only to one discussion from it. It should be borne in mind that our purpose in the present volume is merely to acquaint the readers with Khomeini's beliefs and convictions and to show his religious place and position. The refutation even of his most absurd and baseless assertions is excluded from our study.

On page 110 of Kashful Asrar, Khomeini has, under the caption, Guftar-e-Shia Dar Bab-e-Imamat i.e., 'The Views Of Shias About Imamate', discussed the differences between the Shias and Sunnis on this issue and explained the Shi'ite notions and views. The purport of it is that, after the death of the holy Prophet (peace be upon him), Hazrat Ali, Hasan and Husian, Salman farsi, Miqdad, Abu Zarr Ghifari, Ammar, Abbas and Ibn-I-Abbas wanted,

and, also, had told the people that the proclamation of the holy Prophet be acted upon in respect of the Imamate and the Caliphate, i.e. Hazrat Ali should be accepted as the Wasi and successor of the Prophet and leader and head of the State. But factionalism, greed and avarice which have always stifled the voice of truth and trampled upon it and given rise to deplorable acts played their part on that occasion as well. While Hazrat Ali and the others mentioned above were busy with making arrangements for the burial of the Prophet (peace be upon him), Abu Bakr was elected as the successor and Caliph at the meeting at the Saqifa¹ of Bani Sa'ad. This was the first brick of the edifice of Caliphate which was placed at a wrong angle. Controversy and dispute arose as a result of it. The Shias maintain that nomination and appointment of Imams is and should be from the side of God, and it was by Him that Hazrat Ali and his descendants were designated as the Caliphs and rulers and the holy Prophet and acted according to it.

After stating his own standpoint and that of Shias of Isna Ashariyya sect, Khomeini has set the following questions and, then, proceeded to answer them.

"Why is the name of the Imam not explicitly mentioned in the Quran?"

What it signifies is that if the issue of the Imamate of Hazrat Ali and of the innocent Imams from among his descendants was, as Khomeini and all the Shias claim, according to both the Quran and commonsense, a fundamental principle of Islam and had been referred to in the Quran at some places, why did God also, not mention the name of the Imam clearly in the Quran. Had it been done, controversy would not have arisen in the Ummat over it and bloodshed would have been avoided. Kashful Asrar: p. 112

Khomeini has given several answers to this question. Two of them are irrelevant to our purpose and, as such, we will ignore them with the remark that the impression gained by a study of Al-Hukumat-ul-Islamia and Tahrir-ul-Wasila about the erudition of Khomeini (aside of his faith) is severely impaired by these

answers. It only shows how when even a learned person forms a mistaken belief and is determined to uphold it, he can go to the extent of saying the most shallow and senseless things. Had we been interested in the criticism and denunciation of Khomeini, we would have taken up both the answers for discussion and exposed their absurdity, but we have no such inclination.

The third answer which is relevant to our study reads: Suppose the name of the Imam i.e., Hazrat Ali had been mentioned in the Quran to succeed the Prophet (peace be upon him), how did it follow that there would have been no dispute in the Ummat over Imamate and Caliphate ? Those who had associated themselves closely with the Prophet's faith, i.e., Islam for years and remained attached to it out of greed for power and yet had been conspiring and sowing discord and factionalism to play their game, would they have bowed before the pronouncement of the Quran and abandoned their plan and objective. Would they not have gone to any length of fraud and subterfuge to attain their aim? Probably, in that event, a dispute of such a dimension would have arisen in the Ummat that the very foundations of Islam would have been destroyed for it was very likely that those who had accepted Islam solely for the sake of coming into power would have openly resiled from it when they saw that they could not gain their end by remaining associated with it, and confronted it as enemies. (Kashful Asrar: p. 113-14).

Now, who were the 'wretched' people who had embraced Islam in their lust for power and rule and would not have accepted the Caliphate of Hazrat Ali even if it had been mentioned, in plain words, in the Quran and gone to the extent of raising the banner of revolt against the Faith itself in case of failure to realize their objective by remaining within its fold?.

It is among the well-known axioms of the Shi'ite. It is said that Hazrat Abu Bakr had been told by a soothsayer friend, (according to another Shi'ite tradition it was a Jewish theological scholar) that a prophet would be born in Mecca who was to establish his rule, and if Abu Bakr joined him, he would succeed him as the

ruler. It was because of this forecast that Hazrat Abu Bakr and embraced Islam.¹

It is stated in Hamla-I-Haidari, on page 14, that:

"Before the dawn of Apostleship, a soothsayer had told Abu Bakr that soon a celebrated person would be born in the city of Mecca who would be the last of the Prophets. His religion would spread throughout the world. Those who believed in him would attain honour and respect while those who did not, would be disgraced in the world. He, then, advised Abu Bakr to associate himself with that person for, in that case, after his death, he would be his successor. Abu Bakr remembered what the soothsayer had said, and accepted the faith and associated himself with the Prophet when he declared his Apostleship".²

Again, the famous Shia author, Baqar Majlisi, in his Risala Rajiyya writes that the Twelfth Imam (Imam Mehdi) who went into hiding at a very young age, once said:

"On the advice of a Jew, he (Abu Bakr) had verbally recited the confessional formula of Islam in the hope that, probably, the Prophet (peace be upon him) will hand over the rule and authority to him, but had remained an infidel at heart".³

However, by quoting the aforementioned extracts, Khomeini has contended about the first three Caliphs and their colleagues, i.e., all the leading Companions that their aim in accepting Islam was merely to acquire power and authority, and, for it, they could go even to the length of rejecting the Quran, and, if like Abu Lahab and Abu Jahal, they felt that their objective could be gained by renouncing Islam and turning hostile to it, they could, unhesitatingly, do that as well.

Khomeini goes on to add that had God clearly mentioned the name of the Imam, it was quite possible for those who swore by the Quran and Islam only to gain power and wealth and use them simply as a means for the realization of their evil ambitions, to have tampered with the Quran and removed the verses indicating

the name of the Imam which would have been a matter of shame for the Muslims and their Quran till the end of time. The charge made by the Muslims with regard to the Jewish and Christian Scriptures would, then, have applied to them and their Quran as well.

Khomeini, further, says that even if it was assumed that a verse had been revealed indicating distinctly the name of Hazrat Ali as the Imam and the Caliph, and the fears we have expressed above would not have materialized, and the Quran, also, was not changed and the verse was retained in it in its original form, in that case, too, the difference that arose among the Muslims over the question of Imamate an Caliphate would, positively, have arisen for the party i.e., the party of Abu Bakr and Omar which , at heart, was the seeker of power and had attached itself to Islam only to attain its objective would, surely, not have given up its aim and design because of that verse of the Quran, but would, at once, have fabricated a tradition and attributed it to the holy Prophet denoting that, at the time of his death, he had said that the issue of the Imamate and Caliphate should be settled among the Muslims by mutual consultation, and God had dismissed Ali bin Abu Talib from the office of Imamate.

The significance of the above is self-evident, and reveals and lays bare the real views and beliefs of Ruhullah Khomeini.

Proceeding, further, Khomeini indulges in Tabarra against Hazrat Abu Bakr and Hazrat Omar. He says: "If you hold that in case the Caliphate and Imamate of Hazrat Ali had been mentioned, in so many words, in the Quran, Abu Bakr and Omar could not go against it, and if they tried to do so, the general body of Muslims would not have tolerated it (then it would be pure wishful thinking). We will give a few examples, here, of how Abu Bakr, and in the same way, Omar acted and gave decisions in open violation of the dictates of the Quran and the Muslims accepted them and not a voice of protest was raised."1

Khomeini, then, cites three instances of the violation of the Quran by Hazrat Abu Bakr. The first of these which, perhaps, in Khomeini's view is most weighty, is that according to the Quran and the law of inheritance laid down by it, the Prophet's daughter, Hazrat Fatima, was the legal heir to the property left behind by him, but after assuming the Caliphate, Hazrat Abu Bakr deprived her of the inheritance in open violation of the Quran, and narrated before the people the Tradition, concocted by him, that the holy Prophet had said: "There is no heir to a Prophet. What we leave behind is Sadqa2".

As we have pointed out repeatedly, it is beyond the scope of our study to examine and refute the views and assertions of Khomeini. We will, however, remark, in passing that, on the basis of this Tradition, Hazrat Abu Bakr had, also, denied inheritance to his own daughter, Ayesha Siddiqah and the daughter of Hazrat Omar, Hazrat Hafsa, both of whom were the wives of sacred Prophet, and, thus were entitled to a share in the property left behind by him. Those interested in the matter may see Aayaat-e-Baiyyanat by Nawab Mohsinul Mulk.

The other two examples are of the same class. Khomeini, then, gives four examples of the violation of the Quran by Hazrat Omar, the foremost and most important of which, in his opinion, is appertaining to Mut'a (temporary marriage), He says that Hazrat Omar had declared it unlawful while the Quran clearly permitted it.¹ The other three examples are of the same kind.

These examples are enough to show the hatred and enmity Khomeini bears in the heart for Hazrat Abu Bakr, Hazrat Omar and the Holy Companions in general. It is not my purpose to dilate upon Sunni-Shia differences. Thousands of books, pamphlet and articles have been written on the subject during the last seven or eight centuries. From Shaikhul Islam Ibne Taimiyya to Maulana Abdul Shakoor of Lucknow so much has been written on it that it can fill a library. Further, what we have said in the present book is addressed only to Sunni Muslims, particularly their educated and intelligent sections whom the

massive and false propaganda unleashed by the Iranian Government has led to believe that Khomeini was above Shia-Sunni differences; he was an advocate of Islamic unity, and held the illustrious Caliphs in respect and those who talked about Shia-Sunni differences in that context, were the real mischief-makers. This propaganda based, as it is, entirely on Taqaiyya and deception has permeated the whole atmosphere. Not only it is being carried on in Urdu, in the shape of books, pamphlets, journals and folders for the people of India and Pakistan, but, also, in various languages of Europe, America and Africa, and on a much wider scale. Under its influence, the educated Muslims who, on the whole, are not aware of the truth are holding Khomeini in the same high esteem as indicated above. They do not know that Taqaiyya i.e. deceiving others by falsehood is not only permissible in Shia religion, but also, an act of high worship, and the practice (sunnat) to the innocent Imams. In many authentic books of Shias it is, for instance, stated as a tenet or doctrine that a Namaz offered behind a Sunni Imam, in exercise of Taqaiyya, is twenty-five times more meritorious.

Leaving aside most of the hurtful and pernicious things Khomeini has said against the first three Caliphs, we will mention only one such utterance against Hazrat Omar. Under the heading, 'Opposition of Omar to the Quran of God', he mentions Hadith-e-Qirta (Tradition of the Paper), and after referring to the traditional Shi'ite interpretation of the remark made by Hazrat Omar on that occasion, observes that "this absurd remark is based upon the infidelity and Zandaqa¹ of the person who is opposed to so many verses of the Quran".

Hazrat Omar has, thus, openly been condemned as an infidel and Zandiq.²

Concluding Remarks:

Khomeini concludes that the examples he gave went to show that open opposition to and violation of the Quran by Hazrat Abu Bakr and Hazrat Omar, were nothing extraordinary for them. The

condition of the Muslims i.e., the holy Companions, at that time, was that either they sided with the two Caliphs, as members of their party, and supported them whole-heartedly in their hateful aim and design or did not have the courage to utter a word in opposition to those powerful and cruel 'Hypocrites' who had caused pain and suffering to the Prophet himself and his beloved daughter, Fatima.³ Khomeini maintains that even if a verse mentioning Hazrat Ali as the successor had been revealed, the two Sheikhs, Hazrat Abu Bakr and Hazrat Omar, and their colleagues would not have abandoned their plan. Hazrat Abu Bakr who had already thought out his line of action would have readily invented a tradition of the Prophet, and closed the chapter with it, as he had done to prevent Hazrat Fatima from inheriting the property left behind by her father, the holy Prophet. And it was not beyond Omar to say that either God had erred in revealing the verse or Gabriel had erred in carrying it to the sacred Prophet, and the Sunnis would have stood up in their support and accepted their statements opposed though they would have been to Divine commandments as had been their conduct with regard to alterations made by Hazrat Omar in Islam and its injunctions. In all these matters, the Sunnis had given preference to the words of Hazrat Omar over the words of God and the sacred Prophet.

Hazrat Usman Zunnurain:

The readers might be wondering why Khomeini has spared the third Caliph, Hazrat Usman, while defaming, maligning and vilifying the first two Caliphs and the holy Companions and pious precursors, as a whole. It is not that he has a soft corner for Hazrat Usman. His malice towards him is so great that he treats Hazrat Usman, with Hazrat Muawiya, as guilty and despicable of the same class as Yazid. Thus, on page 100 of Kashful Asrar, he writes:

"We worship a God and believe in Him whose every act is in accord with wisdom, and not a God who erects a magnificent edifice of God-fearingness, righteousness and justice, and, then,

Himself seeks to demolish it by entrusting the reins of government to tyrants and scoundrels like Yazid, Muawiya and Usman".

About the above observation we will content ourselves with the remark that, according to it Hazrat Usman, too, with whom the Holy Prophet had married two of his daughters, one after the other, and this honour had not fallen to the lot of anyone else was as great an evil-doer as Yazid.

Hazrat Ali Murtuza:

Now Hazrat Ali, alone, is left along with three or four other Companions – Hazrat Salman Farsi, Abu Zarr Ghifari, Miqdad bin Aswad, and, according to another version, Ammar bin Yasir as well. According to Shias these alone, were true Believers among over a lakh of Muslims, who remained steadfast, also, after the passing away of the Prophet. Of this group of four or five persons Hazrat Ali was the leader and Amir. The others were his followers. But, as Shi'ite traditions tell, those august person, with Hazrat Ali, took to the path of Taqaiyya, and against their conscience, pledged loyalty at the hand of Hazrat Abu Bakr, knowing fully well that Hazrat Abu Bakr was not a Believer but a hypocrite who had accepted Islam only to seize power and authority, and, if need be, could make alterations in the Quran and even reject the Faith and turn into its bitter enemy like Abu Jahal and Abu Lahab. In Ehtijaj-I-Tabrasi, it is stated, on page 48, that:

"Except Ali and the other four, in the whole of the Ummat, none had pledged fealty to Abu Bakr under pressure or compulsion i.e. , all the Muslims, except them, had taken the vow willingly and with pleasure". Again, the Shia traditions affirm that Hazrat Ali adhered to the doctrine of Taqaiyya throughout the Caliphate of Hazrat Abu Bakr, offered the five daily prayers behind him, and fully co-operated with him in all mattes of the State. The conduct of Hazrat Ali remained the same throughout the ten years of the Caliphate of Hazrat Omar and the twelve years of the Caliphate

of Hazrat Usman. In short, he adhered to this course of conduct and continued to behave like that during all the twenty-four years of the reign of the first three Caliphs and never expressed his difference over the issue of Imamate and Caliphate in any of the congregations like those of Friday, the two I'd' and the Haj Pilgrimage. On the contrary, his conduct was one of co-operation and faithfulness.

The story of pressure and coercion put forth in Shia traditions is shameful to the extreme and most insulting for Hazrat Ali himself. The book, Ehtijaj-I-Tabrasi, goes on to say, on pages 47 and 48, that:

"A rope was (once) put around the neck of Hazrat Ali and he was dragged from his house and brought to (Hazrat) Abu Bakr where Omar and Khalid bin Walid and others were, also, present with swords in their hands and Omar threatened him to take the oath of allegiance and loyalty or he would be beheaded. It was in this way that he was coerced and compelled, and, then it was that he took the oath".

It is amazing how the Shia authors thought fit to include such ludicrous reports in their works which were so derogatory to Hazrat Ali. In our view, nothing can explain it except the bitter malice and enmity of the authors towards the first three Caliphs and in their eagerness to show that they were tyrants and oppressors they failed to appreciate in what colors did Hazrat Ali himself emerge from the narrations.

Hazrat Ali was among the illustrious precursors. God had granted him extraordinary courage and strength, and sense of self-respect, honour and dignity. Besides, under the care and guidance of the Prophet (peace be upon him) the qualities of unswerving firmness of faith, resoluteness and fearlessness, and love for martyrdom in the cause of Islam had evolved to exemplary heights in him and such cowardice could never be imagined about him.

Even in later eras, the Ummat continued to throw up outstanding personalities who set up glowing examples of "speaking out the truth before a tyrant ruler". Imam Abu Hanifa, for instance, refused to comply with anexpressed desire of the Caliph of the day for, in his view, it was wrong and unjust and preferred imprisonment as a result of it. Similarly, the Abbasid ruler of the time had forbidden Imam Maalik from relating the principle of divorce under compulsion (Talaq-e-Mukrah), but he refused to do so. As a consequence, heavy punishment was inflicted upon him. Like an ordinary criminal he was mounted on a camel and taken round the town to let the people know that even a leading religious figure could not afford to defy the ruler. During it, Imam Maalik, on his part, kept on saying at the top of his voice, "Whoever recognises me, knows; whoever dose not recognise me I tell him that I am Maalik son of Anas. Listen; I say and give the verdict that, Talaq-e-Mukrah (divorce under compulsion) is invalid". Likewise, the Caliph tried to force Imam Ahmad bin Hanbal to support his views on the issue of 'Creation of Quran'. When Imam Ahmad refused to oblige, he was punished with public flogging. He bled profusely, but went on shouting that "the Quran is the Word of God, and not a creation".

These examples were from the earlier centuries of Islam. In every age, men of high caliber have been born in the Ummat who showed extreme steadfastness and valour in the hour of trial. In our own age, when, after its victory in World War I, the British Government had proved itself to be the greatest power in the world, the Khilafat movement was launched in India. Thousands of Muslims took part in it and the leaders used to give rebellious speeches knowing fully well that they would have to undergo imprisonment, and prisons, in those days, were virtually the samples of Hell on the earth. The following incident is, particularly, wroth remembering. Hazrat Maulana Syed Husain Ahmad Madani who had declared in a public speech that service in the British army was Haram (forbidden) according to the Shariat was arrested and criminal proceedings against him were instituted at Karachi. The court asked him whether he had delivered the speech. The replied, "Yes, I had said and still say

that military service of the Britishers is forbidden." As expected, he was sentenced to rigorous imprisonment.

Anyway, what the Shias say about the deception (Taqaiyya) of Hazrat Ali and his pledging allegiance and co-operation to an holding high offices under the first three Caliphs under compulsion and coercion is neither proved by history nor acceptable to commonsense. It is, also, defamatory and calumnious. If it is accepted as true, Hazrat Ali does not even remain worthy of his testimony being relied upon in any court.

To say, as the Shia traditions make out, the Hazrat Ali acted in that manner under the order of God and the Prophet will be in conformity with the maxim, 'To offer an excuse for a sin is worse than the sin'. It will amount to holding God and the holy Prophet responsible for the grave misdeed.

The above ha been written only to clear the position of Hazrat Ali, and to show to the readers who have learnt about the views of Khomeini regarding Hazrat Abu Bakr, Hazrat Omar, Hazrat Usman and he holy Companions, in general, what his beliefs are concerning Hazrat Ali without which it is not possible to understand both Khomeini and the Shi'ite faith.

REVIEW OF KHOMEINI'S OBSERVATIONS

ABOUT THE FIRST THREE CALIPHS,

THE COMPANIONS, IN GENERAL

AND AHLE-SUNNAT

Without resorting to Taqaiyya, Khomeini has not minced words in condemning, maligning, insulting and abusing the first three Caliphs, the Companions, in general, and Ahle Sunnat. Before discussing them, we may sum up his remarks concerning them in these words:

1. Hazrat Abu Bakr and Hazrat Omar were not true Believers. They had only apparently accepted Islam in their greed for power and authority, and, for that purpose, joined the Prophet.

2. They had drawn up their plan from the very beginning and formed a party of like-minded persons. Their objective was to acquire power and rule after the Prophet. Apart from it, they had nothing to do with Islam or the Quran.

3. Even if the Quran had clearly and specifically mentioned the name of Hazrat Ali as Imam and Caliph after the Prophet these persons would not have given up their aim and objective and stopped at nothing to nullify the command of God.

4. For them it was an ordinary matter to act against the Quranic injunctions and the Divine decree.

5. They would have easily removed the verse carrying the command in favour of Hazrat Ali from the Quran.

6. If they did not resort to cancellation of the said verse, they would have, surely, concocted a Hedith of the Prophet (peace be upon him), relating that he had said near his end that the matter of Imamate and Khilafat should be decided by general consultation, and Hazrat Ali who had been nominated to the Imamate, and had it, also, been set forth in the Quran, had been deposed from that high office.

7. They would have declared that either God or the Prophet or Gabriel had erred in the revelation or communication of that verse.

8. Referring to Hadees-e-Qirtas, Khomeini has stated in a most pathetic manner that Hazrat Omar behaved rudely with the Prophet when his death was near and caused pain and anguish to him, and that the Prophet departed from the world with the scar of that insolence on his heart. Khomeini has, further, remarked that what Hazrat Omar had said on that occasion was a clear indication of his Zandaqa and infidelity. Or, in other words, Hazrat Omar was, in fact, an infidel and a Zandaqi

9. If the first two Caliphs and realised that with the supposed Quranic verse in favor of Hazart Ali they could not succeed in their game, they, with their supporters, would have abandoned Islam, and, like Abu Jahal and Abu Lahab, risen against it.

10. Hazrat Usman, Hazart Muaviya and Yazid belonged to the same class of tyrants and criminals.

11. The Companions, in general, either sided with the first three Caliphs or were so much overawed by them that they could not utter a word of protest or disagreement.

12. All the Ahle Sunnat accept and follow, as against the Quran, what Hazrat Abu Bakr and Hazrat Omar have said contrary to and in open violation of its explicit injunctions. The Sunnis accepted and are following the changes made by Hazrat Omar in Islam and he orders issued by him in opposition to the Quran.

Consequences:

In maligning the Companions, the foremost of the Believers and the heroes and stalwarts of Islam, Khomeini has not spared anyone except Hazart Ali and three or four of his supposed associates. According to him, Hazart Abu Obeidah bin al-Jarrah, Hazart Abdul Rehman bin Auf, Hazart Khalid bin Walid, and, in fact, all others were hypocrites, so wocked and ungodly that they could tamper with and distort the Quran, and could have even fought against Islam to attain their purpose.

By saying all this, Khomeini has unscrupulously belied the Quran which definitely and in very clear terms says that the illustrious Caliphs, including Hazart Ali, and the pious precursors and Companions of the Prophet were sincere and true Believers (Mominin-e-Saidqin), favourites of the Lord and dwellers of Paradise. God was pleased with them, and they were pleased with God.

All the verses of the Quran relating to it, with full commentary and exposition, can be seen in Izalatul Khifa by Shah Wali Ullah

and Ayat-e-Baiyyanat by Nawab Mohsip-ul-Mulk. In addition, Maulana Abdul Shakoor has written a large number of pamphlets and comprehensive books some of which run into 750 pages like Tafsir-I-Aayate-e-Khilafat, Tafsir-I-Aayat Istikhlaf, Tafsir-I-Aayat-e-Tamkin Fil Arz, Tafsir-I-Aayat-e-Fai, Tafsir-I-Aayat-e-Izhar-e-Din, Tafsir-I-Aayat-e-Riwan, Tafsir-I-Aayat Miras-e-Arz, Tafsir-I-Aayat-e-Maiyyat and Tafsir-I-Aayat-e-Dawat-e-Araba.¹

A study of these works will convince anyone that God has miraculously preserved in them the testimony about the Companions being true and sincere Believers, one of the reasons being that God's Last Book revealed to the holy Prophet (peace be upon him) and all of the Prophet's teachings were to be carried to posterity through these very persons. They were the eye-witnesses of the sacred Prophet's declaration of Apostleship and all that he had done or experienced in life: his conduct, character, teachings and miracles. It was their testimony and call which brought into the fold of Islam all those who came into it then or were to come afterwards. It was, again, for this purpose that besides testifying to the veracity, truthfulness and trustworthiness of the Companions, the Prophet (peace be upon him) has, in so many Traditions, also, narrated their virtues and moral excellence.

Just as Khomeini has declared that the chain of Apostleship had not ended with the Prophet Mohammad, and a Prophet could, of course, be raised after him, and, thus refuted the verses of the Quran and the Traditions of the holy Prophet bearing on it, in the same way, all that we have reproduced from him in proceeding lines is in direct refutation and falsification of the Quranic verses and the Prophet's Tradition indicated above.

In respect of the holy Prophet himself:

The matter does not end with the falsification of the Quran but a more serious issue is involved which is that if the observations of Khomeini about the Holy Companions were accepted, it would necessarily mean that the Apostle raised up by God for the

guidance, reformation, cleansing and upliftment of mankind, had not only failed in his mission, but, also, proved to be wholly incompetent, unfit and unqualified for it. In his own life-time more than a lakh persons had accepted Islam and a very large number of them had been closely associated with him from the beginning of the Apostleship to the end and had listened directly from him his teachings and sermons day and night, and observed, all the time, his conduct, behaviour and management of affairs. But faith could not enter into the hearts of even ten of them and, God forbid, they were not only hypocrites, but, also, infidels. Can there be a greater proof of the failure of a spiritual guide or reformer ? Then, again, Khomeini has said even about Hazrat Ali and his three or four associates about whom it is stressed that they were true Believers, that they had accepted the Caliphate of the first three Caliphs out of fear and under threat and compulsion knowing fully well that they were not only hypocrites and infidels, but, also, arch-enemies of the holy Prophet and Ahl-I-Bait¹ and taking recourse to taqaiyya, had adopted the attitude of loyalty and submission to them during all the twenty-four years of their rule.

Unreliability of the Quran:

The asseverations, made by Khomeini, further, naturally lead to the conclusion that the Quran is totally unreliable, for it is a fact that the Quran was codified and given its present form and shape officially after the death of the Prophet and during the Caliphate of Hazrat Abu Bakr, and Hazrat Usman had a number of its copies made and sent them to all the central places of the Islamic world. And, according to Khomeini the first three Caliph were so sinful and vicious that they could easily make alterations in the Quran to gain their political and worldly ends, and had they done so, there was none among the Companions to raise a voice of protest. They all were afraid of them and simply assented to whatever they did. Once a person agrees with Khomeini there remains no possibility of the Quran being inviolate and the belief that it was the same Book of God that was revealed to the Prophet in which no alteration or distortion had been made.

Clearly enough, faith denotes attestation by heart and certitude which is above all doubt and distrust. After accepting the statements of Khomeini concerning the first three Caliphs it, certainly, becomes out of the question. We have discussed the matter of faith in Quran, here, only in the light of Khomeini's assertions. It will be taken up more fully at the proper place in the light of the statements of the Innocent Imams and the leading Shia Ulema.

Yet another Implication:

If what Khomeini has written about the first three Caliphs and all the leading Companions and close associates of the Prophet (peace be upon him) is read by non-Muslims, the only conclusion they can draw in the present-day world of political deceit and trickery that the declaration of Apostleship by the Prophet (peace be upon him) and his call for a new religion was only a mans to gain power and authority, and some prominent and clever Meccans, like Abu Bakr, Omar and Usman, had joined him with the same ulterior motive, and thus, a party had come to be formed in the name of Islam. This organization was divided, from the very beginning, into two groups. In one group was the Prophet himself whose purpose and aim was to establish his rule for his own benefit and the benefit of the members of his family so that they could reign for generations. Thus, when such a rule had been established in Medina, the Prophet, according to Shi'ite traditions, made an announcement to that effect, under the direction of God on different occasions, and, finally, when the whole of Arabia had come under his sway, he formally proclaimed at Ghadir-I-Khum that his son-in-law, Ali bin Abi talib, will be his Wali, successor and ruler after him, and then, the rule and sovereignty will remain with his descendants till the Last Day. Fearing that the people may not listen to him and go their own ways, the holy Prophet wanted, in his last days, a document to be prepared about the succession of Hazrat Ali, but due to the interference of the most powerful man of the second group, it could not be done.

The second group consisted of Abu Bakr, Omar and others who were determined to seize the reins of the government from the family of the Prophet and had been conspiring for it from the beginning, and, finally, succeeded in their objective through intrigue and fraud.

Would that the right-minded among the Shias seriously thought over Khomeini's statements and impious assertions which are fraught with most dangerous and lamentable consequences.

The Prophet of Islam and the Companions had lived under the full glare of history. Every action of theirs is recorded which totally belies the statements that there was any difference or groupism among the Companions. The Quran says, "Mohammad is the Apostle of God; and his Companions are stern towards the unbelievers, and full of tenderness among themselves". (XLVIII: 29).

And, also that : "And (God) hath instilled in the hearts of the faithful the feeling of affection and oneness among the " . (VIII: 63).

Khomeini in the light of his Juristic Pronouncements.

What has been written so far concerns the belief and principles of Khomeini as set forth in his books, Al-Hukumut-ul-Islamia and Kashful Asrar. We shall now be taking up his boo, Tahrirul Wasilah, which will throw light on his distinctive personal character and disposition, and religious status and position.

In Tahrir-ul-Wasilah, Vol, I, Book, As-Salat, under the caption "Statement of things which invalidate Namaz" he writes: "The second act that invalidates Namaz is putting one hand on the other as people other than Shias do, but there is no harm in it if it is done under Taqaiyya".

And, further:

"The ninth act which invalidates Namaz is saying of 'Amen' intentionally after Sura-I-Fatiha. But this, too, is permissible under Taqaiyya".

Besides Affirmation of the Unity of God and Apostleship, it is essential for Faith to testify to the Imamate of the Twelve Imams.

While explaining matters relating to death, Khomeini writes on page 65 of Vol. I:

"It is commendable to advise a man in throes of death to affirm the Unity of God and Apostleship of the Prophet and to acknowledge the Imamate of the twelve Imams".

Under the heading 'Shroud', he observes:

"It is desirable to write on the four corners of the shroud that this corpse of such-and-such person, son of such-and-such person, testifies that there is no God but God Who is One and without a partner, and Mohammad (peace be upon him and on his descendants) is His Prophet, and that Ali and Hasan and Husain, and, then, the names of all the Imams upto the twelfth should be mentioned, are his Imams and masters and leaders". (P. 76).

"Among other desirable things is that the guardian himself of the dead person, or anybody else proposed by him, should instruct the dead person in a loud voice, after his burial and departure of the persons who came with the bier, that he should testify the fundamental principles and beliefs of the faith viz., Unity of God, Apostleship of Prophet Mohammad, Imamate of the Innocent Imams and other tenets and precepts taught by the holy Prophet including the Hereafter. The Resurrection Accounting and Weighing of Deeds on the day of Judgement, and Pul-Shirat¹ and Heaven and Hell".

Khomeini, thus, has clearly shown that belief in the Imamate of the Twelve Imams is an essential part of faith like the doctrines of the Oneness of God and the Apostleship of the sacred Prophet,

and has precedence over the belief in the Hereafter and Heaven and Hell.

Mut'a (Temporary Marriage):

Mut'a is a well-known tenet of Shi'ite religion. In chapter, Nikah (Marriage), of his book Khomeini has devoted four pages to details concerning Muta, many of which are worth mentioning, but owing to the limitation of space we are taking up only the last proposition. He writes:

"It is permissible to do Muta with an adulteress, but with aversion, particularly if she is a well-known prostitute. If Muta is done with her, she should be told to give-up her profession".

Khomeini has expounded that Muta can be done for a very short time, for only a day or night or even an hour or two, but it is necessary to settle the period and time beforehand.¹

It should be noted that in Shia religion Muta is not only permissible, but, also, an act of worship of a high order. We have, already, seen the Shi'ite tradition that the Holy Prophet (once) said:

"He who does Muta once is equal in rank to Imam Husain, he who does it twice is equal in rank to Imam Hasan, he who does it three times attains the status of Hazrat Ali, an a person who does it four times, he will attain my station²".

We have, also, quoted, only a few pages earlier, the passage from Kashful Asrar in which Khomeini has stated that the prohibition of Muta by Hazrat Omar was a sheer violation of the Quran and an act of Apostasy.

07. Shia'ite Faith defined

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As stated earlier, the main purpose of writing the present book is to acquaint the readers with the character and reality of the Iranian Revolution, and the personality and religious outlook of Ruhullah Khomeini. The Iranian Government is spending billions of dollars on projecting the Revolution as purely Islamic in character and the unknowing are being influenced by it, but it is belied by the writings of Khomeini himself which, as we have seen, have established beyond doubt that the basis of the Revolution is no more and no less than Shia religion, particularly its theory of Imamate. To understand the real character of the revolution and the personality of Khomeini it is essential to know what is Shiasim. We will, therefore, be devoting the coming pages to it, and drawing wholly upon authentic and important Shia books and the so-called sayings of the Innocent Imams. The rise of Shiasim will, also, be traced briefly for, without it, it is not possible to appreciate the Shi'ite faith properly.

Since it is easier for those who know about Christianity and its history to understand Shia religion and its origin, we will begin, here, with a short discussion on it as well. We will begin, here, with a short discussion on it as well. We will, at the outset, take up an important and extraordinary prophecy of the Prophet of Islam relating to Hazrat Ali and the statement of Hazrat Ali himself in respect of it. It, also predicts the rise of Shiasim in Islam and, also, the other form of deviation that was bitterly opposed and antagonistic to the Shi'ite creed i.e., Kharijism.¹ It will, further, bring to light the close affinity between Shiasim and present Christianity owing to which it will become easier for those who know the history of Christianity to understand the Shi'ite faith.

Shi'ism and Christianity:

In Musnad-I-Ahmad, Mustadrak-e-Hakim and Al-Kamil by Ibne Adi and several other books on the Prophet's Traditions it is recorded that Hazrat Ali narrated that the holy Prophet (peace be upon him) had once told him:-

"Oh Ali, you are very much like 'Isa (Jesus). The Jews bore so much malice and enmity against him that they even slandered his mother, Mariyam, and the Christians bore in so much love that they put him on a pedestal that was not his" After narrating it, Hazrat Ali remarked:-

"verily, this will come true. Two types of persons, with relation to me, will be ruined: one, those who will cross the limit in their love for me to the extent that they will attribute greatness to me which I do not possess; the other, those who will go so far in their ill-will and enmity against me that their enmity will lead them to calumniate me."2

This prophecy of the Prophet came true during the Caliphate of Hazrat Ali. The Kharijiite sect bore so much malice, hatred and enmity towards him that it declared Hazrat Ali as liquidator of religion, infidel and fit for execution, and one of them, Abdul Rahman bin Muljim, assassinated him, and described the act as Jihad in the way of God and a means to salvation. As against them there appeared those who indulged in so much exaggeration that they elevated Hazrat Ali to the pedestal of divinity. There were, also, those who believed that Hazrat Ali was the fittest person to be raised up as the divine Apostle and God actually intended to make him the Apostle and had sent Gabriel to him with the Revelation, but Gabriel made a mistake and carried it to Mohammad. Then, there were people who regarded him to be the Wasi of the Prophet of Islam, and designated by the Lord Himself to be the Caliph, Imam and ruler of the Muslim territories after him. They thought that Hazrat Ali was innocent like the Prophet and it was obligatory to obey him; he was superior in rank and status to all the other Prophets and had Divine authority over the universe and knew the Unseen.

Christ and the present Christianity:

No Muslim has any doubt whatsoever that Jesus Christ was a Prophet and Messenger of God and had given the same Call to the People to believe in the Oneness of God, and in the same law

of Salvation and Punishment, and Heaven and Hell which all the earlier Prophets had been giving to their people, and that Christ had proclaimed himself to be a bondsman of God, and His Apostle and Messenger. For the Muslims, specially, the most authoritative statement in this regard is that of the Quran which, also, conforms to reality and is most acceptable to commences and rationality. In Sura-I-Maida, it is stated in connection with the Call and teachings of Christ that:

"And (Our Apostle), the Messiah, himself said, 'O Children of Israel! Worship Allah, my Lord and your Lord; Lo, whose ascribeth partners unto Allah, for him Allah hath forbidden Paradise. His abode is the Fire. For evil-doers there will be no helpers.'" (V:72)

And, in Sura-I—Aal-I-Imran, it is stated that after showing the miracles, God had granted to him to his people, Jesus had said:

"I come unto you with a sign from your Lord. So, keep your duty to Allah and obey me. Verily, Allah is my Lord and your Lord; so worship Him. That is the Straight Path." (III: 50-51).

In Sura-I-Maryam, it is set for the that Jesus had told his people about himself that:

"Verily, I am the slave of God; He hath given me the Book, and hath appointed me a Prophet". (XIX:30).

Again, Jesus had declared: "Verily, God is my Lord and your lord. So serve Him. That is the right path." (XIX:36).

And, at the end of Sura-I-Maida, it is stated that in order to fix responsibility upon the erring Christians and demonstrate the exoneration and exculpation of Jesus on the Day of Reckoning, the Lord will ask him before everyone: "O Jesus, son of Mary! Didst thou say to men" 'Take me and my mother as two gods apart form God?" he will reply: "Be Glorified; It ill-becomes me to say that which I know to be not the truth I said nothing to them except that which Thou commandeth me. (I only said) Worship God, my Lord and your Lord". (V: 116-117).

In the face of these categorical and emphatic statements, it is beyond doubt and disbelief that Jesus had preached Unity of God, and so, also, had the apostles directly instructed by him. But soon afterwards, the Christians abandoned the doctrine of Unity of God, and adopted that of Trinity in its place, and discarding the teachings of all the former Prophets concerning Salvation and Punishment adopted the principle of Atonement, and it is on these two tenets that the entire edifice of Christianity is based. A Christian who does not believe in Trinity and Atonement but professes faith in pure and unalloyed Divine Oneness and in the reward or retribution on the basis of deeds done in the present existence cannot, now, be treated a Christian by any canon of the Church.

One may, however, ask how the call and teachings of Jesus came to be discarded and it found such universal acceptance among the Christians that in spite of all the religious and ideological differences, the entire Christian world believes unequivocally in Trinity and Atonement as the essential principles of the Christian faith.

By God's grace, the history of this change and distortion, too, is well-preserved. Many of our Ulema have made a thorough investigation and research into this matter and written very comprehensive and valuable treatises on the subject. But, naturally, we can discuss it only in brief over here.¹¹

What we learn from the history of Christianity in this regard is that when God appointed Jesus as His Apostle and Messenger and he presented himself in that capacity before the children of Israel and conveyed the Divine guidance and showed the miracles given to him by God, the first to denounce him were the Jewish religious leaders and rabbis, and, thereafter, all the believers in Judaism followed suit. They called Christ a pretender, a magician and a sorcerer, and declared that according to Jewish law he was accursed of God and fit to be executed. They tormented him in every way, humiliated and insulted him, and prosecuted him in a religious court which

pronounced the penalty of death through crucifixion. The permission of the Roman Governor was, then, obtained, and, in their belief, he was executed on the Cross and his body was buried. The Israelites were satisfied that they had liquidated the pretender of Prophethood², and exterminated and wiped out his religious call. But the sincere apostles of Christ continued their campaign of propagating the teachings of Christ in far-off lands, and their selfless efforts and scarifies bore fruit and it appeared that the mission of Christianity would succeed in course of time.

An extraordinary event, however, took place at that time. A Jewish rabbi. Saul by name, who was particularly inimical to the religion of Christ and was oppressing its followers in every way, declared that he was proceeding to Damascus to widen the area of tyranny and oppression against the followers of the new religion. It is said that on the way he saw a celestial light coming down from the sky to the earth and, also, heard the voice of Jesus. Jesus said to him in the Hebrew language: "Oh Saul ! Why are you tormenting me?" He invited Saul to accept his religion and to preach it. Seeing the miracle. Saul embraced the new faith and dedicated himself to its service. He changed his name from Saul to Paul.

Paul approached the apostles of Christ and informed them about the miracle and his own conversion. Knowing him full well and his attitude of hostility, most of them rejected his story, but it found favor with a distinguished apostle, Barnabas, who, also, persuaded others to accept it. He moulded his conduct in such a manner and assumed such an air of spiritualism that the common Christians began to treat him as the greatest champion of Christianity and he gained considerable popularity.

His real intention, however, was to alter and destroy Christianity and he began to work from within for it. He was a very shrewd and clever person and realised that the easiest way to lead the Christians astray was to exalt and glorify the personality and position of Christ beyond the due limit, and begin to call him the son of God, a partner in God-head, and, in truth, God Himself , and

to declare that the real significance of crucifixion lay in the fact that Jesus had got himself crucified in order to atone for the sins of all men who believed in him, and, thus, his execution on the cross had become the expiation for the sins of his followers and a means to their salvation.

Saul, then, started working along those lines. His calculations proved correct and the doctrine of the Divinity of Jesus, Sonship of God, Trinity and Atonement rapidly found acceptance among the Christians.

The apostles of Christ who were alive then and his rightly-believing disciples must have endeavored to keep the Christian community true to the faith brought by Jesus, but it appears that their reformist efforts did not succeed and not a century had passed since he was raised up from the earth that the religion of Christ gave way to the religion of St. Paul and it so happened that almost the entire Christian world accepted the new polytheistic creed, and Trinity and Atonement became the fundamental articles of faith among the Christians.

The Beginning of Shiaism in Islam:

The beginning of Shiaism in Islam is identical to the beginning of present Christianity. Shiaism has the same relationship with Islam as the religion of St. Paul has with the original religion of Christ which undoubtedly was true.

We do not propose to write a comprehensive treatise on the rise of the Shi'ite faith, but only a short essay to meet the requirements of our study. For details the readers may see Tarikh Al-Umam wal Muluk by Ibn-e-Jarir Tabari, Al-Bidaya wan Nihaya by Ibn-e-Kaseer, Al-Fasl fil Milal wan Nihal by Ibn-e-Hazm, Al-Milal wan Nihal by Shahrastani etc. etc.

It is needless to tell that almost the whole of Arabian peninsula had come under the sway of Islam during the time of the holy Prophet, and no hostile power either of the Polytheists or the People of the Book – Jews and Christians – had remained which

could stem its tide. This position was further strengthened in the reign of Hazrat Abu Bakr Siddiq though it lasted only for two and a quarter years, and Islam began to spread outside the peninsula. In the ten years' reign of Hazrat Omar, process of the Islamic expansion and military conquests advanced to rapidly that most of the occupied territories of the two most powerful empires of the day, the Roman and the Persian. Came under the Islamic rule. After the martyrdom of Hazrat Omar and during the Caliphate of Hazrat Usman, it continued to forge ahead at the same pace. Countless people of different countries and nations entered the fold of Islam. Most of them had sincerely accepted the new religion as the true faith and means to salvation, but there were still many people who had embraced Islam as hypocrites, and harboured intense malice and hostility towards the Muslims in their heart. They had joined the Muslims simply with the intention to cause harm and trouble to Islam and the Muslims whenever an opportunity came their way.

Among them was a Jewish theologian of Yemen, named Abdullah Bin Saba. He had declared his acceptance of Islam in the reign of Hazrat Usman. Some traditions say that he had come to Medina and approached Hazrat Usman and accepted Islam at his hands. He might have thought that he would, in that way, gain some distinction, and earn Hazrat Usman's trust and good opinion. But Hazrat Usman showed him no special favour. His future conduct provided ample evidence that he had abandoned Judaism and embraced Islam with the same aim and intention with which Saul (St. Paul) had abandoned Judaism and accepted Christianity. His real objective was to erode Islam from within by causing dissension and discord. He had, perhaps, realised, during his brief stay at Medina, owing to his exceptional intelligence, that he could not make much headway there, or, rather, in the whole of Arabia for there was enough religious consciousness among the people there and such custodians of faith were present among them that he could not succeed in his design before them. Thereupon, he went to Basra and, then, to Syria, but there, too, he was disappointed. He then, proceeded to Egypt where, at last, he found people he could use as his tools in the evil game. From

the success of St. Paul he might have learnt that the easiest way to mislead an Ummat or religious community was to take to the path of excess and exaggeration in respect of the place and personality of its most beloved and revered person.

Thus, as historians tell, the first step he took was to express surprise at the Muslims who believed in the return of Christ to the world and yet did not have a similar notion about Prophet Mohammad though he was better and higher than Moses and Jesus and all the other Prophets, and would, definitely come again. He presented his theory before ignorant and illiterate persons who, in his view, were likely to accept the nonsense. When this was agreed to totally opposed though it was to the teachings of the Quran and Islamic precepts, he began to show exceptional devotion for Hazrat Ali Murtuza on the basis of his close kinship with the Prophet and say various exaggerated things about him. He attributed strange miracles to him in order to show him as a superhuman being. The ignorant sections that had fallen a prey to his deceitful cunning accepted all these preposterous things. Thus, as Abdullah bin Saba had planned, he succeeded in building a circle of disciples around himself who entertained such ideas and beliefs about Hazrat Ali, Gradually, it came to be believed that it was, in fact, the rightful claim of Hazrat Ali to be the caliph and leader of the Ummat after the sacred Prophet. According to Saba, every Prophet had a Wasi and it had been the Wasi who had succeeded a Prophet and become the leader of the people after him, and the Wasi of the Prophet of Islam was Hazrat Ali. He went on to add that in Torah, too, Ali had been mentioned as the Wasi of the holy Prophet, but on the holy Prophet's death, people usurped his right through intrigue and appointed Abu Bakr as the Caliph, who nominated Omar as the succeeding Caliph. The conspiracy against Hazrat Ali continued and Usman was made the third Caliph who was most incompetent and guilty of all sorts of irregularities.

This was the time when in Egypt, and a few other cities, grievances had begun to be heard against some officials of Hazrat Usman. The situation was fully exploited by Abdullah bin

Saba. He advocated that it was the duty of every Muslim to sanction what was right and forbid what was wrong, as also to strive to remove the rot and deterioration that had set in the Ummat. They should, therefore, rise against Hazrat Usman and his official and take all possible measures to end the misrule. He played his hand secretly, cleverly and with the traditional Jewish deceit and guile in the same way as the underground movements are conducted, and apart from Egypt, created his following in other towns and territories as well. Secretly, he organized an armed force to reach Medina on an appointed day. A whole army of rebels and ruffians, thus, marched to 'Medina under the leadership of Ibne Saba and his lieutenants. What followed need not be repeated here. The readers of these lines will be aware of it. Had Hazrat Usman who, at that time, was the head of the most powerful kingdom of the world, simply allowed the use of force against the insurgents, the story would have been different. But he preferred to lay down his life rather than have the blood of a believer shed for his protection, and set up an everlasting example of self-sacrifice and martyrdom.¹

In this sanguine atmosphere, Hazrat Ali was chosen to be the fourth Caliph. He, undoubtedly, was the rightful Caliph. No one, in the whole of the Ummat was worthy of being preferred over him for that high office. But, as a result of the martyrdom of Hazrat Usman, the Ummat got divided into two groups and the battles of Jamal and Siffin were fought between them in which Ibne Saba's group was on the side of Hazrat Ali. Ibne Saba took advantage of the situation to mislead the ignorant sections of the army into entertaining exaggerated beliefs and notions about Hazrat Ali so much-so that he taught them all that St. Paul had taught to the Christians, and they came to believe that Hazrat Ali was God incarnate and the spirit of God dwelt within his frame, or, so to speak, he was the Lord Himself. Among some simple minded elements, he propagated the theory that the Almighty, in fact, had selected Hazrat Ali for the Apostleship and he as the fittest person for it, but Gabriel, the Trustworthy, had erred and carried the Revelation to Mohammad Bin Abdullah.

It is recorded in history that when Hazrat Ali came to know that some men in his army were spreading such beliefs and ideas about him, he decided to execute them, and in order to make an example of them, have them burnt alive, but on the advice of his cousin and friend and counsellor, Hazrat Abdullah bin Abbas and some others he agreed, in the circumstances, to put off the punishment to a more appropriate time.¹

During the battles of Jamal and Siffin, Ibne Saba had full opportunity to propagate the new notions and beliefs among the ignorant and gullible soldiers of Hazrat Ali's army. Later, when Hazrat Ali shifted the Capital to Kufa in Iraq, it became the centre of the activities of that group. Since, due to various reasons, its people and those of the neighbouring territories were more prone to believe in wrong and exaggerated beliefs concerning Hazrat Ali, those elements attained greater success in their mission there.

Emergency of sects among Shias:

What has been stated above is only a brief account of the emergence of Shiaism. Since it was a clandestine movement all those who came under its influence were not of one mind or conviction. Its preachers told a person only what seemed expedient to them and stopped at that if he accepted it. Hence, there were, among them, people who believed in the divinity of Hazrat Ali and that he spirit of God had passed into him, as well as those who thought that he was even higher and superior to the Prophet of Islam, and the most deserving person for Apostleship and Gabriel had erred in carrying the Revelation to the holy Prophet. And yet others who believed that God had nominated him to succeed the Prophet and he should have been his immediate successor. Amir, Imam and Caliph, and, thus, all the Companions who had elected the first three Caliph, and thus, all the Companions who had elected the first three Caliphs were hypocrites and infidels or, at least, usurpers, tyrants and traitors. The only thing common among them was the exaggerated notion in respect of Hazrat Ali though the degree of exaggeration varied.

In the beginning, they had not split into different groups, but with the passage of time, they got divided into various sects till their number exceeded seventy. Details about them can be seen in Al-Milal wan Nihal by Ibne Hazm. Hazrat Shah Abdul Aziz, in his Tuhfa-e-Isna Ashariyya, also, has shed light upon those sects and their views and beliefs, and mutual differences.

The differences among them in relation to the Imams, after Hazrat Ali, are so numerous that it is difficult to enumerate them. Some of those sects no longer exist in the world and find mention only in books, but some others still are found in various countries. The leading sect among them, both numerically and otherwise, is that of Isna Ashariyya which, alone, we would be taking up for discussion here mainly because Khomeini himself belongs to it. His concept of Islam, his religion, his views and theories are the same as mentioned in the authentic and basic books of Isna Ashariyya, and which he ascribes to the 'Innocent' Imams and believes that those were taught by them.

From what has been said above about the beginning of Shiaism and the division of Shias into various sects it would be evident that Abdullah Bin Saba had only laid the foundation of the Shi'ite faith. The different sects that appeared after him were the creations of those who, directly or indirectly, had the benefit of his guidance and Isna Ashariyya is one of them. The Shia Ulema and scholars deny the role of Abdullah bin Saba while some later-day scholars treat him as a mythical figure. But this repudiation and denial is as absurd as anyone refusing to accept the truth of the tragedy of Karbala and calling it a figment of imagination. The name of Abdullah bin Saba figures in the most reliable book of Shias on Asma-ur-Rijal, entitled Rijal-e-Kashshi and it is related in it from Imam Jafar Sadiq that Ibne Saba believed in the divinity of Hazrat Ali, and, ultimately, he was burnt alive at his command. About Abdullah bin Saba, Rijal-e-Kashshi says:-

"Many knowledgeable people have stated that Abdullah bin Saba was a Jew who had accepted Islam and showed great devotion for Hazrat Ali. As a Jew, he used to exaggerated the personality

of Joshua, the son of Nun, and the Wasi of Moses. After becoming a Muslim he began to exalt the personality of Hazrat Ali much beyond the due limit, and he was the first person to declare that it was obligatory to believe in the Imamate of Hazrat Ali, and completely dissociated himself from his enemies and he openly opposed them and denounced them as infidels". (Page 71).

A detailed knowledge of the views, beliefs and concepts of Isna Ashariyya can be obtained only from the standard Shia books. We will mention, in the next Chapter only the basic beliefs which serve as the foundation of this creed. It will show how different is their creed from Islam and its fundamental tenets, and the Quran and the Sunnah, and what is the nature of this difference and how grossly ignorant of the reality are those who consider it to be similar to what obtains among the various Muslim schools of thought such as the Hanafi, Shafi'ee, Maliki, Hambali and Ahle Hadith, and what a grave error they are committing from the religious point of view. Such persons can realize from what we will proceed to indicate in the following pages what a great responsibility they are taking upon themselves of misleading the Muslims who are disposed to rely on their opinion and judgement and in the matter of faith.

08. Isna-e-Ashariyya and the Doctrine of Imamate

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Even many of our educated people are not aware of the significance of the doctrine of Imamate in Isna Ashariyya and the place it occupies among the Shias belonging to that sect. They do not know that it is one of the fundamental articles of their faith like belief in Unity of God, Prophet hood, and the Hereafter and Resurrection.

The Isna Ashariyya Shias believe that as God had raised up the chain of Apostleship as a necessary sequel to His Justice,

Wisdom and Grace and raised up Prophets and Messengers for the guidance of mankind who were free from sin and it was essential and obligatory to obey them, and whose raising up was the Ultimate Proof or Argument of God and it made man accountable for his deeds, just in the same manner He set up the chain of Imamate, after the death of the Last Prophet (peace be upon him), to guide and led the bondmen and serve as the Argument on His behalf, till Eternity, and appointed twelve Imams, and on twelfth Imam the world will come to an end. These twelve Imams are, like the Prophets, the Ultimate Proof or Argument (Hujjat) of the existence of God, and they all are innocent and it is obligatory to obey them. In point of rank and station, they are equal to the Last Prophet, but are superior to and excel all the other Prophets. The believe in the Imamate of these twelve Imams is a pre-requisite of salvation like belief in Apostleship.

The first of the twelve Imams, the Isna Ashariyya Shias hold, was Hazrat Ali and he was nominated by the Holy Prophet himself, under the specific order of God, eighty days before his death, and at the place of Ghadir-e-Khum on the return journey from the Haj. Likewise, Hazrat Ali's elder son, Hazrat Hasan, was designated to succeed him, and then, Hazrat Husain was to succeed his elder brother, and, after his death, he was to be succeeded by his son, Hazrat Ali bin al Husain (Imam Zainul Abidin). After Imam Zainul Abidin, the successor was to be his son. Mohammad bin Ali (Imam Baqar), who, in turn, was to be succeeded by his son, Jafar Sadiq, and, the latter, by his son, Musa Kazim, and, then, by his son, Ali bin Musa Raza, and, thereafter by his son, Mohammad bin Ali Taqi and after him his son, Ali bin Mohammad Naqi, and, then, his son, Hasan bin Ali Askari, and, finally, the twelfth Imam Mohammad bin al Hassan (the Absent Imam Mehdi) would succeed as the Imam According to Shia theology Imam Mehdi was born about eleven hundred and fifty years ago, and, then, disappeared miraculously at the age of four or five years, but is still alive and lives in some cave. (It is the belief of the Shias, but the historical fact is that Hasan bin Ali Askari had died issueless as categorically stated by his brother, Jafar bin Ali who had

succeeded to the inheritance of his brother). The chain of successors ends with the Absent Imam. But, since it is necessary for the appointed Imam to exist in the world in order to serve as the living Argument on behalf of God and it is the responsibility of God that he does so, the twelfth Imam will live till the Last Day and appear from the Cave some time before it, and bring with him the real Quran compiled by Hazrat Ali (which is different from the present Quran) as, also, Mushaf-e-Fatima, and all the other articles and treasures of knowledge like Al-Jafr and Al-Jamia for the guidance of humanity which he had inherited from the preceding Imams.

According to the reported sayings of the Innocent Imams and the belief of the Shias, all the twelve Imams were nominated by God Himself as the Imams and the Caliphs and successors of the Prophet of Islam. They were innocent like the Prophets and to obey them was and is obligatory and binding in the same way as to yield obedience to all the Apostles had been made compulsory for their followers by the Lord. After the Prophet the Imams serve as the Argument on behalf of God and their rank and station is such that the world exists because of them. Should the world be without the Imam, even for a short while the earth will sink and the whole universe will be destroyed. All the Imams possessed miracles and the angels used to visit them as they visited the Apostles and they were favoured with Ascension (Mairaj) and the Scriptures of God were revealed to them. They possessed knowledge of all that had happened in the past in the world and will happen in future till the end of time. They were endowed with the knowledge that had been bestowed upon all the Prophets. They had with them the ancient Scriptures like Torah, Psalms of David and the Bible and could read them in the language in which these had been revealed. They, also, possessed the knowledge they had acquired not through the Quran or the Last Prophet, but directly from God and other special sources. They had the authority too declare a lawful thing unlawful and vice-versa. Every Imam knew his hour of death and his death was in his control. The above is only a summary, in our own words, of the sayings of the Imams which are preserved in the most authentic

books of Isna Ashariyya regarding the doctrine of Imamate and the Imams. We have learnt all this from those very volumes. Now, we shall be reproducing, in support of the aforementioned remarks, what has been said in the standard Shi'ite books appertaining to Imamate, and on the basis of the reports and sayings of the Imams.

At the very outset, it should be noted about the Isna Ashariyya books on the tradition that just as among us, the Sunnis, Sahi Bukhari and Sahi Muslim etc., are the collection of the Traditions of the holy Prophet in which his sayings and doings are related with authoritative references in the same way there are books on the Traditions among the Isna Ashariyya Shias as well but in them very little space has been devoted to reports concerning the sayings and doings of the sacred Prophet. – hardly five per cent and the rest of it contains the narrations of deeds and events relating to the Imams from their own sources. It could of course not be otherwise from the Shia point of view, because, according to them, now only the Imams are the Ultimate Proof and Argument of God, and the source of guidance for the Ummat and as stated earlier their place is equal to that of the holy Prophet and higher than that of all the other Apostles.

According to Isna Ashariyya Shias, the most reliable and authentic among their books on the Traditions is Abu Jafar Yaqub Kalini Razi's Al-Jami-ul-Kafi which in their view, enjoys the same distinction as Sahi Bukhari does among the Sunnis, or even greater.¹

We have, before us, the edition that was published about a hundred years ago by Nawal Kishore Press of Lucknow. We shall be drawing largely upon it for what we are going to write here. It is the most authentic source of knowledge of the Isna Ashariyya faith. It is divided into four volumes, has about 2,500 pages, and contains over 16,000 narrative and traditions.

The Hujjat (Ultimate Proof) of God for bondmen can not be established without an Imam.

It is related in the Chapter called, Kitabul Hujjat, in Usul-e-Kafi that the sixth Imam Jafar Sadiq once said:-

"The Ultimate Proof (Hujjat) of God on his creatures is not established without an Imam so that through him men may obtain knowledge and awareness of him and His religion".

This chapter contains several other narrations bearing the same import and in almost the same words.

The world can not exist without an Imam

The next chapter in the book is entitled. The world can not endure without the Hujjat (Imam). There are several narrations in it on this subject from which we shall be reproducing the following two:-

Abu Hamza relates: "I asked Imam Jafar Sadiq whether the earth can exist without an Imam. He replied, 'If the earth is left without an Imam it will sink'". (Usul-e-Kafi. P. 104).

It is narrated that Imam Baqar said, "If the Imam is taken away from the earth even for an hour, the earth and all that is on it will shake like waves that rise in the ocean". (p. 104).

Recognition and acceptance of Imams is a Prerequisite of Faith.

Imam Baqar or Imam Jafar (once) said. "No one can be a true believer unless he acquires knowledge of God. His Prophet and all the Imams particularly, the Imam of his time". (Usul-e-Kafi, p. 105).

It is related by Zuraih; he relates that "I asked Imam Jafar Sadiq about the Imams after the Prophet (peace be upon him) to which he replied: 'Amir-ul-Momini Hazrat Ali was the Imam after the Prophet. After him, Hasan was the Imam, and, after him, Husain was the Imam, and after him. Ali Bin AL-Husain was the Imam and then Mohammad bin Ali (Imam Baqar) was the Imam.

Whoever denies it is like the denier who denies God and His Prophet". (p. 106).

The command to believe in Imamate and the Imams and to preach it came through all the Prophets and Divine Scriptures:

It is narrated in Usul-e-Kafi that Imam Jafar Sadiq said: "Our Wilayat (authority on men and other creatures) is just like the Wilayat and authority of God. Every Prophet sent by God was sent with this commandment and the command to proclaim it". (p. 276).

Again, on this very page, it is stated that the seventh Imam, Abul Hasan Musa Kazim, son of Imam Jafar Sadiq, (once) said:-

"The Imamate of Ali is recorded in all the Books of God brought by the various Prophets and God sent no Messenger who did not bring the command of God to believe in the Apostleship of Mohammad (peace be upon him) and succession to it of Hazrat Ali and to proclaim it". (p. 276)

The Light revealed by God to believe in which along with the Lord and His Messengers is ordained in the Quran means the Imams.

There is a whole chapter in Usul-e-Kafi entitled, 'Imams are the Light of God', the first tradition of which reads:-

It is related by Khalid that "I enquired from Imam Baqar about this verse of the Quran.

ARABIC TRANSLATE

Believe, then, in God, and His Apostles and the Light which We have sent down.1

"The Imam, thereupon, relied: 'O Abu Khalid! By God, this light means the Imams". (P. 117).

Wherever the Quran refers to the Light revealed by God, it means, in the view of the whole Ummat and of any one who has some

knowledge of Arabic language. The Glorious Quran itself which is the Light of Guidance revealed by God and to believe in which is as obligatory as to believe in God and His Prophets. (The context in which these verses have been revealed, also, corroborates it). But according to Shi'ite traditions, Imam Baqar, Imam Jafar and Imam Musa Kazim are reported to have said that it meant not the Quran, but the twelve Imams of the Shias and the command had been sent down to believe in them along with believing in the Lord and His Messengers.

Obedience to Imams is obligatory:

It is narrated by Abu al Sabah; he says: "I swear that I heard Imam Jafar Sadiq saying" 'I swear that Ali is the Imam and God has made obedience to him obligatory, and Hasan is the Imam and God has made obedience to him obligatory and Ali bin Husain (Zainul Abidin) is the Imam and God has made obedience to him obligatory, and his son, Muhammad bin Ali (Imam Baqar) is the Imam and God has made obedience to him obligatory" – (p. 109).

Another narration tells that Imam Jafar Sadiq once said: "We are those to obey whom God has made obligatory. It is essential to recognize and accept us. Mere ignorance will not serve as an excuse. Those who recognize and accept us are true believers and those who deny us are infidels. Those who neither recognize us nor deny us are misguided and erring till they come back to the right path and profess loyalty to us which is obligatory". (p. 110).

Yet another tradition of the same import is from Imam Baqar which ends with these words: "This is the religion of God and His angels". (p. 111).

Obedience to Imams is as obligatory as to the Prophets:

It is related by Abul Hasan Ata that he heard Imam Jafar Sadiq saying: "Join the Awsiya¹ (Imams) with the Prophets in the matter of obedience (i.e. regard obedience to the Imams

obligatory in the same way as obedience to the Prophets)" (p. 110).

Imams have authority to declare anything lawful or unlawful:

It is related by Mohammad bin Sanan that : "I enquired from Abu Jafar Sani (Muhammad bin Ali Taqi) about the mutual differences of Shias in respect of the lawful and the unlawful. He replied: O Mohammad God has been unique in His Oneness since eternity. He then created Mohammad, Ali and Fatima who remained as they were for thousands of years. Thereafter God created all the other things of the world and made them (Mohammad Ali and Fatima), a witness to the creation of those things and declared obedience to them obligatory for all creatures and entrusted all their affairs to them. Thus they make lawful whatever they like and unlawful whatever they do not like excluding what Allah likes". (p.278).

It is worth mentioning that while commenting on this tradition. Allama Qazwini has explained that by Mohammad Ali and Fatima are meant not only those three persons but all the Imams of their lineage¹.

Anyhow, the substance of Imam Jafar Sani's reply is that since the Imams had been given authority to make anything lawful or unlawful it so happened sometimes, that while an Imam declared a thing or act lawful another declared it unlawful and it was because of this that differences arose among Shias about legality or illegality of a thing.

Like the Prophets the Imams too, are Innocent:

Another chapter contains a long sermon of the eighth Imam Ali bin Musa Raza in which he extols the virtues of the Imams and repeatedly stresses about them that they were innocent. At one place, he says"

"Imam is free from sins and faults and defects of all kinds".

And again:

"He (Imam) is innocent. God's special help is with him. God keeps him on the right path and he is protected from error, forgetfulness and prevarication. God bestows upon him the exceptional blessing of innocence so that he may be the Ultimate Argument to His servants and witness to His creatures". (P. 121-122).

Birth of Imams:

A chapter in Usul-e-Kafi is devoted wholly to the birth of the Imams. The first tradition appearing in it is particularly noteworthy, but it is so long that only a summary of it can be given here.

It is related by a special confidant and disciple of Imam Jafar Sadiq named Abu Baseer that the day on which Imam Jafar Sadiq's son, Imam Musa Kazim, (who became the Seventh Imam) was born. Imam Jafar said : Every Imam and Wasi, is born in this manner: the night during which it is willed by God for his mother to conceive him in her womb. God sends an angel with a glass of a most delicious syrup to his father, and makes him drink it. The angel then tells him to co-habit with his wife which he does and the mother conceives the child". Imam Jafar, thereupon described in detail how it happened to his great grand father. Imam Husain as a result of which his grand father. Imam Zainul Abidin was born and then, the same thing happened to Imam Zainul Abidin as a result of which his father, Imam Baqar was born and then the same thing happened to Imam Baqar as a result of which he himself was born, and on the night on which his newly born son, Musa Kazim was conceived in the womb of his mother the same thing had happened to him as well. An angel had come to him from God with a very fine and delicious glass of syrup and told him to cohabit with his wife which he did and she became pregnant with the child". The narration goes on to say that when an Imam and Wasi comes out of the womb of his

mother his hands are on the ground and the head is raised towards the sky. (p. 244).

Ten exceptional characteristics of Imams:

Zurarah narrates that Imam Baqar (once) said: "There are ten sign of Imams. He is born perfectly neat and clean and circumcised and when he comes out of the womb of his mother it is in such a way that the palms of both of his hands are placed on the ground and he is loudly reciting the Kalima¹ of Islam. He does not need to take a bath after the loss of sperm. When he sleeps only his eyes sleep and the heart remains awake and he never yawns nor stretches his limbs. He sees in the rear in the same way as he sees in the front. His stool smells like musk and for the earth the command of God is to cover it up and to swallow it. When he puts on the armour of the holy Prophet it fits him perfectly, but if anyone else wears it no matter whether he is tall or short, the armour turns out to be longer by a span." (p. 246).

Imams are conceived not in wombs of their mothers, but in their sides and they are born out of their thighs:

Allama Majlisi, too, includes in his Haqqul Yaqeen the following tradition on the same subject, related by the eleventh Imam Hasan Askari.

It says: "We, the Awsiya of the Prophets are not conceived in wombs of our mothers but in their sides. We do not come out of the wombs, but out of the thighs of our mothers. We are the Light of God, and, hence, we are kept away from filth and uncleanness".²

Imamate is higher than Apostleship:

Allama Baqar Majlisi, further asserts in his book entitled, Hayat-e-Qulub that "Imamate is higher to Prophethood and Apostleship". (Vol. III; P. 10).

Shias believing in Imams are dwellers of Paradise even if they be vicious, licentious and oppressors. All other Muslims, even if they be righteous, are doomed to Hell.

To revert of Usul-e-Kafi, it says that Imam Baqar (once) said:

"God will not spare from chastisement the community which believes in an Imam who has not been nominated by Him (like Hazrat Abu Bakr, Hazrat Omar and Hazrat Usman) even if that community (Ummat) is righteous and doer of good deeds. And God will spare from chastisement those who believe in Imams designated by Him even if, in their practical lives, they are oppressors, wicked and evildoers". (p. 238).

There is another narration by a devoted disciple of Imam Jafar, Abdullah bin Ali Yafur, which tells that once, he said to the Imam : "When generally, I meet people I am surprised to find that those who do not believe in your Wilayat and Imamate i.e. who are not Shias and believe in the Wilayat and Imamate of so-and-so i.e., Abu Bakr and Omar they possess the virtues of sincerity, integrity, truthfulness and trustworthiness and those who believe in your Wilayat and Imamate (i.e. happen to be Shias) they are devoid of honesty, truthfulness and trustworthiness (but are perfidious, treacherous, liars and cheats)".

Upon it, Imam Jafar sat up and said to him in a state of great anger:

"The faith and religious deeds of a person who believes in an Imam not nominated by God are neither right and creditable nor acceptable. A person who believes in the Wilayat and Imamate of the just Imams nominated by God will be exempted from punishment by God. (Meaning that however wicked and evil-doer such a person may be he will attain salvation if he believes in the Imamate of the Twelve Imams". (p. 238).

The Imams are equal in rank to the Last Prophet, but superior and higher to all other Prophets and creatures of God:

In section Al-Hujjah of Usul-e-Kafi, there is a long discourse by Imam Jafar Sadiq on the superior rank and position of Hazrat Ali and other Imams. Imam Jafar Sadiq says:

"I act on the commands brought by Ali and refrain from what he forbade. His superiority is like that of Mohammad, and Mohammad was superior to all the creatures of the Lord. Anyone objecting to an order of Ali is like him who objects to an order of God and the Prophet and anyone denying or repudiating him in a big or small matter is like him who attributes partners to Allah. Ali was the Gate of God and except through him, no one could reach God by any other gate and he was the Path of God and whoever took to any other path was destined to be ruined. The superiority and excellence endures, similarly, for all the other Imams, one after the other".

Hazrat Ali said that all the Angels and Apostles had affirmed for him as they had affirmed for the Holy Prophet, and it was he who would send people to Heaven and Hell.

The aforementioned tradition, further, tells that Hazrat Ali used often, to say: "I am the person who on behalf of God, will award Paradise or Hell to people. I possess the staff of Moses, and the ring of Solomon and for me all the Angels and Ar-Ruh (the spirit who is superior to Gabriel and all the other angels) had made the affirmation as they had for Mohammad". (p. 117).

Imams possessed all the knowledge of the past and future and they even excelled the illustrious Prophet Moses in knowledge:

A Chapter in Usul-e-Kafi is entitled, "Imams have all the knowledge of the Past and the Future and nothing is hidden from their eyes".

The first narration, in it, is concerning Imam Jafar Sadiq who is reported to have said in an assembly of his close confidants that: "Had I been between Moses and Khizr. I would have told them that I possessed greater knowledge than bot of them and would have revealed to them what they knew not for both Moses and

Khizr knew only about the past. They were not endowed with knowledge of the future and all that is going to take place till Doomsday. We have gained that knowledge as an inheritance from the Prophet (peace be upon him)." (p. 160).

On the Day of Resurrection the Imams will give testimony in respect of people of their time.

It is related that Imam Jafar was (once) asked about the following verse of the Quran.

ARABIC TRANSLATE

What will be their state when We bring of every people witness, and, O Prophet. We bring thee a witness against these ? (IV:41). Imam Jafar replied: "This verse (does not relate to other communities but it relates only to the Ummat of Mohammad (Peace be upon him). In every Age there will be an Imam from among us who will testify in respect of the People of his time and Mohammad will be our witness". (p. 112).

Further, Hazrat Ali is reported to have said: "God Almighty has made us pure and innocent and witnesses over His creatures and Hujjat (Ultimate Proof) of His own existence.". (p. 113).

All the Scriptures revealed to preceding Prophets like Torah, Bible and Psalms, are with the Imams and they read them in their original languages.

Another Chapter of Usul-e-Kafi bears the titled: "The Imams have with them all the Books revealed by God to Prophets of yore and in spite of difference in language they read and understand them".

In it, traditions appropriate to the heading and some events concerning Imam Jafar Sadiq and his son. Musa Kazim are mentioned. In the preceding chapter of Usul-e-Kafi, also, there are narrations bearing the same import. For example, Imam Jafar is reported to have said: "We possess the knowledge of Torah1,

Bible and Psalms of David and an authentic record of all that was in the Tablets." (p. 137).

In another chapter, there is one more saying of Imam Jafar Sadiq which reads: "We possess Al-Jafrul Abyaz." On being asked what it was, he said: "It means Psalms of David, Torah of Moses, Bible of Christ and Scriptures of Abraham". (p. 147).

Besides the Quran and Hadith, the Imams have other exceptional sources of knowledge:

There is a chapter in Usul-e-Kafi dealing with the 'Scripture' Jafar, Jame'a, and Mus-haf-e-Fatima. The first narration, in it, is very long. It is, therefore, presented briefly here in these words:

Abu Basir who, according to Shia traditions, was a great confidant of Imam Jafar Sadiq narrates: "I went to Imam Jafar Sadiq and said to him that I wanted to enquire about a very special thing and asked if no outsider was present. The Imam, (thereupon), lifted the curtain between his room and the next and said there was none and I could enquire from him anything I liked." I asked about the knowledge and enlightenment of Hazrat Ali and the Imams. Imam Jafar Sadiq gave a detailed reply the last part of which was: We possess Al-Jafr; and what do people know of Al-Jafr? I requested him to tell upon which he said that (it is a leather bag or sack) which contains all the (Ilm) knowledge of the Prophets and their successors and of men of knowledge born among the Israelites. He, then, said: We also have Mushaf-e-Fatima, and what do people know about it? It is a book three times more voluminous than your Quran and, by God, not a word of your Quran is found in it." (p. 146.).

Warning:

It should be kept in the mind that in the reply of Imam Jafar Sadiq, as related by the narrator of the above tradition. Abu Basir, the Quran has twice been called Your Quran, and about Mus-haf-e-Fatima it has been said that "it is three times the size of Your Quran and not a word of Your Quran is found in it". In our

view, it is among the thousands of false narrations and statements that are mentioned in the Shia books like Usul-e-Kafi, on the authority of Abu Basir etc., appertaining to the Imams. It is really impossible to suppose about a Believer that dissociating himself from the Quran, he can call it the Quran of others. Some of the Christians and Arya Samajist politicians used, of course, to talk to Muslims in that vein. Anyway, we are certain in our minds that Imam Jafar Sadiq. Imam Baqar and other men of the holy Prophet's lineage of revered memory never gave expression to such a thing. In fact, such traditions have been concocted by the people who invented the Shi'ite faith and attributed it to Imam Jafar Sadiq. Imam Baqar etc., and Abu Basir, too, is one of them. Moreover, Abu Basir and Zurarah etc., who are the narrators of such traditions and in our opinion the main architects of the Shi'ite creed used to live in Kufa while Hazrat Imam Baqar and Hazrat imam Jafar Sadiq lived in Medina. These people used to come to Medina and, on return, relate the traditions like these in their exclusive circles and it is upon such reports and narrations that the foundation of Shiaism rests.

Mus-haf-e-Fatima:

In the above narration Mus-haf-e-Fatima has been mentioned. It is related by Abu Basir again that once in reply to a question by him about the Mushaf Imam Jafar Sadiq said:-

"When God raised up His Prophet from the earth and he died, Fatima was so overcome with grief that it was known only to God. The Lord then sent an Angel to console her in her grief and to talk to her. Fatima related it to Hazrat Ali who told her to let him know when she felt the Angel had come and heard his voice. She, thus, informed Hazrat Ali of the arrival of the Angel who wrote down what he heard the Angel say till a whole volume got ready (and this is Mus-haf-e-Fatima)." P. 147.

All the deeds of men are presented before Imams:

It is related that (once) Abdullah bin Aban-AL-Zaiyat, who was close to Imam Raza said to him: "Please pray for me and for

members of my household". The Imam said. "Do I not pray for you ? By God, your deeds are presented to me every day and night." (Meaning that on the presentation of his deeds he prays for him)".

The tradition goes on to tell that when Abdullah bin Aban felt amazed over it, Imam Raza said to him: "Do you not read this verse of the Quran: Allah will behold your actions (and so) will His Messenger and the believers (IX. 105) ? By God, Mominoon (believers) in it means. Ali Ibn Abi Talib". P. 134.

In his commentary Allama Qazwini says that while stressing upon the word at mominoon in the above verse. Imam Raza has mentioned only the name of Hazrat Ali for the reason that Imamate started with him otherwise it denotes him as well as all the other Imams of his progeny. (As-Safi: Vol. III; Pt.1; p. 140).

Angels visit the Imams:

A Chapter in Usul-e-Kafi bears the headline which translated into English reads: Imams are the mainsprings of knowledge and trees of Apostleship, and the angels visit them".

It is stated in this Chapter that Imam Jafar Sadiq (once) said: "We are the Trees of Apostleship, the Houses of Mercy, the Keys of Wisdom the Treasures of Knowledge and the Angels visit us". (p. 125).

On every Friday night Ma'iraj (Ascension) is granted to the Imams and they are taken to the 'Arsh' (Highest Heaven) and countless new branches of knowledge are revealed to them.

Imam Jafar Sadiq is reported to have said: "Four us there is a peculiar splendour in the Friday nights. The souls of the dead Prophets, and, in the same way, the souls of the dead successors of the Prophet as appointed by him, and the soul of the living successor present in your midst are raised up towards the sky till they all reach the highest Heaven. On reaching there, they circumambulate round the Arsh¹ seven times and near every pillar of it, they offer two rak'ats² of prayers. Thereafter, all

these souls are returned to the bodies in which they dwelt earlier. The Prophets and Wasis (successors). Then, make the morning in the state that they are full of joy. The Wasi living among you makes the morning in the state the there is an addition in his knowledge to the extent of a vast multitude". (p. 155).

There are many other traditions of a similar nature:

The Imams possess all the knowledge bestowed by God on Angels, Prophets and Messengers and much more which has not been granted even to Prophets and Angels.

The title of another chapter reads: "The Imams possess all the knowledge which has been granted by God to Angels, Prophets and Messengers".

The first tradition in this chapter tells that Imam Jafar (once) said "God has two kinds of knowledge – one which He has bestowed on His Angels. Prophets and Messengers and we, too, are endowed with it, and the other which He has reserved for Himself (and has not granted even to Angels. Prophets and Messengers). When God begins anything out of His special knowledge. He communicates it to us and, also to the Imams who have gone before us". (p. 85).

In the Night of Power (Shab-e-Qadr) every year God reveals a Book to the Imams through Angels and Ar-Ruh.

In the Chapter, Babul Bada, of Usul-e-Kafi there is a tradition saying that Imam Jafar Sadiq, while explaining the Quranic verse 39 of Sura-i-Ra'ad.

TRANSLATE ARABIC

"What God pleaseth He will wipe out or confirm; and with Him is the knowledge of the Book" observed that "only that thing is obliterated which was existent already, and that thing is confirmed which was not existent previously".

The commentator of Usul-e-Kafi, Allama Qazwini remarks: "For every year there is a separate book. It means that book which contains exegesis of the commands. Imam of the day will need for the next year. The angels and Ar-Ruh descend with that book on the Night of Power on the Imam of the day". (vol., II;P.129).

It should be remembered that Ar-Ruh according to the Shias, does not denote Archangel Gabriel. He is superior to him and all the other angels. It has been made abundantly clear in Al-Safi (Vol., II; P.229).

It is, further, related that Imam Baqar said: "It has been decreed by God that every year a night will occur in which a book will descend detailing all the affairs and events of the next year until the same night of that year". P 153).

Imams know their Hour of Death. Their death is in their control:

A Chapter in Usul-e-Kafi bears the title "Imams (Peace be upon them) know when they will die and their death occurs at their own volition." (p. 158).

The same is the substance of the sayings of imam appearing in it. The last one, of course, needs particular attention, and, hence, we are reproducing it here.

Imam Baqar is reported to have said: "God Almighty had sent down a force (of angels) from the heavens (to Karbala) to help Husain. It had reached (half-way) between the sky and the earth. Then, God gave option to Husain to accept the help and utilize the force or to meet Him (through death and martyrdom) whereupon he preferred meeting the Lord (i.e., martyrdom)." P. 159.

In the light of this narration, Shias may like to think, again, over their mourning and bewailing that the martyrdom (of Imam Husain).

The Imams also possessed all the miracles of the former Prophets:

In Usul-e-Kafi a Chapter is entitled: "Description of the miracles of the Prophets of the past which the Imams possessed".

The substance of the first saying, in this chapter, of Imam Baqar is that the staff of Moses which was his main miracle really belonged to Adam which went on being passed from one owner to another till it reached Moses and it was now with Imam Baqar and will reach the Awaited Imam in due course. It will have the same power as it had at the time of Moses. (p. 141).

The narration goes on to say that one night Hazrat Ali came out after Isha Prayers and declared – "The Imam of the day has come out before you. He is putting on the shirt of Adam and the ring of Solomon and is holding the staff of Moses". (p. 142).

The Imams are the lords of the world and the Hereafter. They can grant whatever they like to anyone:

In section al-Hujjah of Usul-e-Kafi there is a chapter entitled: "The whole earth is the property of the Imam (Peace be upon him)". In it, it is stated that once replying to one of the questions of Abu Basir, Imam Jafar Sadiq remarked: "Do you not know that this world and the world Beyond belong to the Imam. He can grant whatever he likes to anyone". (p. 259).

Imamate is the combination of Prophethood and Divinity:

The extracts reproduced above from the most authentic book of Shias will show that according to the religion of Isna Ashariyya, the Imams possessed all the special qualities, powers and miracles of the Prophets put together, and they ranked higher to every Prophet of the past including Noah, Abraham, Moses and Christ and were equal in rank and position to Prophet Mohammad (Peace be upon him). Further still, they possessed the attributes of divinity. They knew the seen as well as the unseen; everything of the past and of the future. Nothing was hidden from them.

Forgetfulness, error and prevarication were out of the question for them. They had creative authority over every particle of the Universe. They were the Lords of this world as well as the next. They could bestow whatever they liked on anyone or withhold it from him.

09. The Quran, The Imamate and the Imams Shia'ite View point

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In Kitab-ul-Hujjat of Usul-e-Kafi there is a chapter the title of which reads: 'In this chapter the sayings of the Imams are given appertaining to the verses of the Quran that shed light on the concepts of the Imamte and the Imams.'

It is a very long chapter containing about a thousand narration, all of which deserve to be brought to the notice of the readers, but the space at our disposal is very limited. Only a few of these traditions are, therefore, taken up here by way of an illustration.

What God had offered as a Trust to the Heavens, the earth and the mountains and they had declined to shoulder the responsibility was the Imamte.

In verse 72 of Sura-i-Aliab, the Quran says:

TRANSLATE ARABIC

"Verily, We offered the Trust (the Vicegerency of God) to the heavens, and to the earth, and to the mountains, but they hesitate to undertake the responsibility thereof and feared to bear it. Man alone undertook to bear it, not fully aware of his limitations, and, thus, was unfair to himself."

As Usul-e-Kafi has it, while explaining the verse Imam Baqar said that by 'Trust' (Amanat) what was meant was the Imamate of Amir-ul-Momini (Hazrat Ali Murtuza). It shows that even the heavens, the earth and the mountains did not dare undertake the responsibility of the Imamate of Hazrat Ali, and, in fear, declined to accept the offer.

The only comment one can offer is that to say that by Amanat (Trust) the Imamate of Hazrat Ali was meant is as ridiculous and absurd, as a Qadiani were to claim that it meant the Apostleship of Mirza Ghulam Ahmad Qadiani.

All the other narrations in this chapter are of the same order, but it is one these very narrations that the fundamental doctrine of Imamate in Shiaism is based. To ascribe these to Imam Jafar Sadiq or his father, Imam Baqar, is sheer impudence which seriously damages their position as men of high learning and faith.

It was not the Quran which was revealed but the question of Wilayat and Imamate of Hazrat Ali:

ARABIC TRANSLATE

"Verily, this is a revelation of the Lord of the Worlds which Trusted Spirit (Gabriel) hath brought down upon thy heart, that thou mayest be among the Warners, in plain Arabic speech."

But, Usul-e-Kafi tells that Imam Baqar, once, said that the thing which Gabriel brought down upon the heart of the Prophet was the Wilayat of Amirul-Mominin. In other words, this verse does not refer to the Quran, but the question of Imamate. (p. 261).

Verse 66 of Sura-i-Mai'da says:

ARABIC TRANSLATE

"And if they had observed the Torah and the Bible and that which was revealed unto them by their Lord, they would, assuredly,

have been nourished from above them and from beneath their feet".

The book, Usul-e-Kafi, asserts that while explaining this verse, Imam Baqar said that it was not the Quran that had been sent down, but the question of Imamate. (p. 262).

Anyone reading these verses and the context thereof will, positively, come to the conclusion that how foolish and ignorant were those who concocted the aforementioned traditions and ascribed them to a pious and learned person like Imam Baqar.

The Quran contained the Names of Panjatan Pak (the five Pious Persons) and all the Imams but tampering was done and these were removed.

Verse 115 of Sura-i-Ta Ha reads as under:-

ARABIC TRANSLATE

"And of old We had made a covenant with Adam (not to go near that Tree), but he (in course of time) forgot it, and We found no constancy in him".

But in Usul-e-Kafi it is stated that Imam Jafar (once) observed, calling on God to witness the truth of it, that the above verse was revealed in the following words "And of old We had given an order to Adam about Mohammad an Ali and Fatima and Hasan and Husan and the other Imams descending from them but Adam forgot about it." (p. 263).

Meaning that the verse had been revealed to the holy Prophet in such a way that it included all those names, i.e., the Lord and given special instructions to Adam about Ali, Fatima, Hasan, Husain and the other Imams born in their lineage, but after the death of the Prophet, (according to the Shia creed), those who had become the Caliphs made, by force or fraud, change in the Quran one of which was that they struck out from the above

verse of Sura-i-Ta Ha the names of the 'Five Pious Persons' (Panjatan pak) and all the other Imams descending from them.

Another Instance of alteration in the Quran:

Verse 23 of Sura-i-al-Baqarah reads:-

ARABIC TRANSLATE

"And if ye are in doubt concerning what We have revealed to Our servant (the holy Prophet) then produce a Sura (chapter) of the like thereof..."

Addressing the deniers of Islam and the Quran this verse challenges them to produce a single Surah like those of the Quran and take the help of anyone they liked in it.

In Usul-e-Kafi, however, it is related that Imam Baqar (once) said, "After the words, ala abdena (Our servant), and before fatu (produce) there were the words, fi-Aliyin (about Ali)". Thus, the Imamate of Hazrat Ali had been mentioned in the above verse, but the relevant phrase was removed later, after the death of the holy Prophet. (p. 264).

ARABIC TRANSLATE

'So turn steadfastly to the Way of which man (by nature) had been fitted'.

Clearly, "way", here, denotes the Way of God, but Usul-e-Kafi will have us believe that Imam Baqar said tha it did not mean God's Way, but Wilayat and Imamte. (P. 264).

Failure to acknowledge the Wilayat and Imamate of Hazrat Ali rendered the first three Caliphs and the Companions, in general, Infidels and Apostates.

Verse No. 137, of the Sura-i-Nissa says:

ARABIC TRANSLATE

"Verily, those who believe, then disbelieve, then believe again and disbelieve, and wax in unbelief, God will not forgive them nor direct them to the right path".

It contains a serve admonition of people who go on changing from belief to unbelief for worldly gain or expediency. They are nothing but hypocrites, and their hypocrisy will never be forgiven nor will they be guided to the Straight Path. They are doomed forever.

However, in Usul-e-Kafi, it is related that Imam Jafar Sadiq, once, observed as follows in respect of the above verse. (Before proceeding further it should be borne in mind that in Shi'ite narrations and writings wherever the word folan (so and so) is used twice, it implies the first two Caliphs, Abu Bakr and Omar, and where it is used three times it includes the third Caliph, Usman, as well). Now, to proceed with Imam Jafar Sadiq's saying as stated in Usul-e-Kafi: "The verse, (it says), is in respect of folan, folan and folan (Abu Bakr, Omar and Usman¹). These thee had initially believed in the Prophet (peace be upon him and his dependents), but when the matter of Wilayat and Imamate of Hazrat Ali was placed before them and the holy Prophet said, 'Ali is the Maula² of whom I am the Maula they denied it and turned infidels. On the insistence of the Prophet, however, they pledged their fealty to Hazrat Ali and entered into the faith again. But when the Prophet (peace be upon him and his dependents) died, they renounced it again, and became infidels, and their infidelity increased, further, when they took the pledge of loyalty themselves from those who had pledged it to Hazrat Ali. Not an iota of faith was, thus, left in them (and they became unqualified infidels". P. 264.

Immediately after this narration is yet another by Imam Jafar Sadiq in regard to verse 25 of Sura-i-Mohammad:

ARABIC TRANSLATE

"But to those have returned to their disbelief after guidance had been manifested to them, Satan will, surely, make their actions fair to them and give them a long rope."

The boo, Usul-e-Kafi asserts, that the persons referred to in the above verse were "Folan, folan and folan (meaning the first three Caliphs) (and they) had become apostates because of rejecting the Wilayat and Imamate of Amirul Mominin Hazrat Ali." (p. 265).

'Fatih' means Amir-ul-Mominin Ali, 'Infidelity' means Abu Bakr, 'Impiety' means Omar, and 'Sin' means Usman:

ARABIC TRANSLATE

"O Ye who believe, God hath made the faith dear to you and set it firmly in your hearts, and hath made unbelief and wickedness and rebellion (against God and the Prophet) hateful to you. Such are they who pursue the right course".

According to Usul-e-Kafi, however, while explaining the meaning of the above verse, Imam Jafar Sadiq said:-

"(In it) the word 'faith' in 'Hath made the faith dear to you' denotes the personality of Amir-ul-Mominin, and among the words, 'unbelief, wickedness and rebellion' 'unbelief' denotes the first Caliph, 'wickedness' the second Caliph, and 'rebellion', the third Caliph." (p. 269).

It is hoped no one will harbour suspicions about and mistrust the venerable members of the family of the holy Prophet like Imam Jafar Sadiq and Imam Baqar owing to these traditions, but treat them to be a part of the conspiracy against the unity and solidarity of the Muslim Ummat. And, curiously enough, it is upon these narrations and statements that the entire edifice of the Shi'ite creed is based.

All those who do not believe in the Imamate of Amir-ul-Mominin are doomed to Hell:

ARABIC TRANSLATE

"Nay, but whosoever earneth evil and is immersed therein such shall be the inmates of Fire; therein will they abide".

Its significance is plain as daylight but, now, read what is given in Usul-e-Kafi as the interpretation of it by Imam Jafar Sadiq. He is reported to have said that what it meant was that people who would deny the Imamate of Amir-ul-Mominin were dwellers of Fire wherein they would live forever. (p. 270).

It should be noted that Imamate, here, denotes what it does in the special terminology of the Shias as explained already in the preceding pages.

These are only ten out of the scores of traditions of this kind set forth in Usul-e-Kafi.

10. Like the apostles, the Imams, too were Nominated by God

Submitted by admin on Sat, 03/07/2009 - 02:25

The title of a chapter in Usul-e-Kafi reads: "Imamate is a Trust from God which keeps on being transferred from one Imam to another under His command". In this Chapter, Imam Jafar Sadiq is reported to have said: "Imamate is a covenant as regards persons specified by God. Even an Imam has no right to appoint anyone else as the succeeding Imam besides the one nominated by God.' It is followed by another saying of Imam Jafar Sadiq. It reads: "Do you think that an appointed Imam among us can appoint anyone as his successor? By God! It is not so. It is a covenant from God and His Apostle in favour of specified persons, one after the other, till it reaches the Last Imam, the Absent One." (p. 170).

There are several other narrations of the same import in this chapter:

For every Imam a sealed envelope had been sent down to the Prophet (peace be upon him) containing particular instructions.

In Usul-e-Kafi a very long saying of Imam Jafar Sadiq has been quoted about nomination of Imams by God and particular instructions for them. A gist of it is given below.

Imam Jafar Sadiq said that Gabriel had brought from the heavens a testament in the shape of a book in a sealed cover. No other thing had been sent down to the Apostle of God in the form of a sealed packet. It contained sealed envelopes for every Imam. The Prophet gave all the envelopes to Hazrat Ali who opened only the envelope in his name and read the testament. Likewise, every Imam got his sealed envelope and he read only the letter in his name. The last envelope will be given to the last Imam, Imam Mehdi." (pp. 171-172).

The narration runs into five to six pages, and, hence, here we have only given a summary of it.

The descent of a mysterious Tablet from the Heavens and nomination of twelve Imams by God:

In Section Al-Hujjah, of Usul-e-Kafi there is a chapter in which narrations are set forth indicating that God had clearly nominated all the twelve Imams, name by name. In one of these narrations an amazing account of the descent from the sky of a green tablet has been given on which the names of the twelve Imams along with their detailed introduction were written in resplendent letters. It, also is a long report, and, therefore, only a gist of it is being given here.

Abu Basir relates that Imam Jafar Sadiq, once, said:

"My father, (Imam Baqar) said to the Companion, Hazrat Jabir bin Abdullah Nasri that he had some business with him; so when

would it be convenient for him to meet him in private. Jabir replied that he could come whenever he liked. My father went to him, one day, and asked him to tell him about the tablet he had seen in the hands of his great grandmother, Hazrat Fatima, daughter of the Apostle of God, i.e., what was recorded in it and what she had told him about it. Jabir bin Abdullah said, making God his witness, that (once) he had gone to Hazrat Fatima in the life-time of the Prophet (peace be upon him) to congratulate her on the birth of her son, Husain. She was holding a green tablet in her hand. I thought it was of emerald. On it was written something in letters bright as the sun. I said to her, 'O daughter of the Apostle of God! My parents may be a sacrifice unto you. Tell me, what is this tablet, and for what it is meant?' she replied, 'God has sent this tablet. On it are recorded the names of my father and my husband (Ali), and the names of my two sons (Hasan and Husain), and of all the sons of my rogeny who are to become Wasi. To convey the glad tidings to me, my father has given the tablet to me. Jabir continued, 'Your great grand mother Fatima (may God he pleased with her) gave the tablet to me to have a look at it. I made a copy of it and kept it with me. My father enquired of Jabir whether he could show the copy to him. Jabir replied in the affirmative. My father went with Jabir's to his house. He brought out a piece of parchment. My father asked Jabir to look at the parchment and he (my father) would recite what was written in it from memory. My father, thus, told exactly what Jabir had written. Jabir bin Abdullah, then, swore again by God and said that it was exactly what was written in the original tablet." (page 343).

The text of the tablet, then, is given in another tradition which takes a full page of Usul-e-Kafi, and, in it, the names of from Hazrat Ali to the twelfth Imam are mentioned. (p. 344).

During the Caliphate of Hazrat Abu Bakr, Hazrat Ali one day held his arm and took him to meet the Prophet (peace be upon him). The holy Prophet directed Hazrat Abu Bakr to believe in the Imamate of Hazrat Ali and eleven other Imams of his progeny and

express penitence for what he had done in the matter of caliphate.

Another strange, story on page 348, of Usul-e-Kafi has it that, one day, Hazrat Ali said to Abu Bakr that the Quran tells:

"And do not regard those slain in the cause of God as dead. Nay, alive are they with their Lord, well provided with sustenance". (III. 169).

Hazrat Ali, then, said, "I swear that the Apostle of God (Peace be upon him and his dependents) had died as a martyr in the cause of God. By God, he will appear before you. So, believe that it is no one else but him when he appears for Satan can not feign his appearance in anybody's thought (or imagination). Then, Hazrat Ali held the hand of Abu Bakr and showed him the Prophet of God who said, 'O Abu Bakr, place faith in Ali and on the eleven Imams in his progeny. All of them will be like me except for Prophethood, and, O Abu Bakr, be penitent before God that you have usurped the Caliphate for you had no right to it?' After saying this, the Prophet went away, and was not seen again".

11. The Absent Imam

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The narration that have been considered in the preceding pages in respect of the innocent Imams, from Hazrat Ali to the Twelfth Imam, about their appointment as Imams by God, their exalted station, and the emphatic command of God to believe in their Imamate should be enough to lay bare the views and beliefs of Isna Ashariyya. The subject will, however, remain incomplete if the birth of the Last Imam (the Absent One) and his concealment are not described, though in brief, in the light of the beliefs and convictions of Shias belonging to that sect.

The strange story of the birth and disappearance of the Absent Imam. Members of his family even deny his birth.

Among the twelve Imams nominated by God, faith in whom is an essential tenet and doctrine of the Shi'ite creed and a prerequisite to salvation, Imam Hasan Askari bin Ali was the eleventh. According to Usul-e-Kafi, he was born in Ramadan, 232 A. H., and died in Rabi-ul-Awwal, 260 A.H., at the age of twenty-eight years. (p. 324).

His real brother, Jafar Bin Ali, and the other members of his family have stated categorically that Hasan Askari had died issueless. It had, also, been confirmed by the government of the day after proper enquiry. His effects, thus, were distributed among his brother his brother, Jafar, and other heirs entitled to it according to Sharia Law. This is stated in Usul-e-Kafi itself on page 206.

According to Isna Ashariyya, after the third Imam i.e., Imam Husain, only the son of an Imam could be an Imam. This has been enunciated in Usul-e-Kafi in the form of narrations of several Imams in a separate chapter beginning on page 175. No other near relation could succeed him. On account of it, a great difficulty arose when Imam Hasan Askari died without a child. Who, then was to be appointed as the Twelfth and the last Imam ? To get over he predicament, it was claimed and publicized that four or five years before the death of Imam Hasan Askari (in 255 A.H., according to one version, and 255 A.H., according to another), a son was born to him from the womb of a slave girl and he was kept concealed so that nobody could see him.¹

Ten days before the death of Imam Hasan Askari, that child of four or five years disappeared and took along with him all the things which had been coming down from Hazrat Ali through successive Imams, as for instance, the original and complete Quran compiled and written by Hazrat Ali himself, all the ancient Holy Scriptures like Torah, Bible, Psalms of David etc, in their original forms, and Mushif-e-Fatima, Al-Jafar and the leather bag containing Al-Jamed as well as the miracles of the Prophets of the pass, The Rod of Moses, the Shirt of Adam, the Ring of

Soloomon etc, etc., With all this material the four or five year old child singly vanished and hid himself in a cave of his city called Surra Man Ra'a.

The Shias believe that this child is the Last Imam and the Imamate ended with him, but as an Imam must be present in the world as long as it endures and the world cannot exist without an Imam, the Last Imam will live till the Doomsday and remain concealed like that till the appropriate time when he will come out of the hiding and his rule will be established all over the world and such and such things will happen.

Traditions relating to the birth, disappearance and concealment of the Twelfth Imam are given in several chapters of Usul-e-Kafi, such as, from pages 202 to 207, and 333 to 342. A perusal of them will convince that the whole 'case' is fabricated and even that has not be done skillfully and well, and the version of Imam Hasan Askari's brother and other family members appears to be correct and worthy of belief, We are, however, not concerned here with the merits of the case or what is plausible. We have only to narrate the belief of Isna Ashariyya in respect of the Absent Imam. Before we take it up, let us look into the story of his mother as narrated in Shi'ite books. Her name is said to be Mulaika and that she was the grand daughter of the Roman Emperor. Some say her name was Nargis.

The story of the mother of the Absent Imam.

Allama Majlisi, in his Haqq-ul-Yaqin¹, has described in great detail the amazing story of the mother of the Absent Imam which is not only most strange, but also unique in the annals of love. For the material of his book he has relied on the authority of Ibne Babwaih Shaikh Tusi and said that both these gentlemen (who are among the architects of Shiaism) have related it from Bishr bin Sulaiman, on the basis of reliable reports. For the sake of brevity, we shall give only a summary of it. The whole report can be seen in Haqqul Yaqin (Published in Iran).

The report has it that one Bishr Bin Sulaiman used to live in the neighborhood of Imam Hasan Askari in the city of Surra Man Ra'a. He and his father were disciples of Imam Ali Naqi, father of Hasan Askari. He was a trafficker in slave by profession. He says that, one day, Imam Ali Naqi gave him a letter written in English along with two hundred and twenty gold coins and told him to proceed to the capital city of Baghdad where, as he said, "You will see a boat on the banks of the river carrying girls for sale. Among them you will find a slave girl wearing a veil. An Arab youth will like to purchase her girl wearing a veil. An Arab youth will like to purchase her and offer three hundred sovereigns as the price, but the girl will refuse to go with him. At that time, you deliver this letter to the master of the girl and request him to pass it on to her". Bishr goes on to narrate that as directed by the Imam. Ali Naqi, I left for Baghdad where all that the Imam had told took place. Ultimately, the letter reached the girl and she kissed it again and again. The girl requested her master to sell her to the bearer of the letter otherwise she will commit suicide. The master agreed to it, and sold her to me for two hundred sovereigns and she accompanied me. She told me that she was the grand daughter of the Emperor of Rome and her name was Mulaika and her mother was the daughter of Rome and her name was Mulaika and her mother was the daughter of Simon Peter, the leading Apostle of Jesus. She said, "When I was thirteen years of age my grand father (the Roman Emperor) arranged my marriage with his nephew. A magnificent function was held on the day of marriage. The Cross was placed on the throne on which the bridegroom sat, and Clergyman stood in a row with the Bible in their hands to perform the marriage. All of a sudden, the Cross bent low and fell down and the throne broke and the cousin with whom my marriage was being solemnized fell and became unconscious. After this inauspicious event, my grand father decided to get me married to another nephew of his. Festivities were, again, arranged with the same pomp and splendour, but it all met with the same fate. This greatly saddened my grand father. That night I saw in a dream that Jesus, his Wasi, Simon Peter and other Apostles came into the palace of my grand father, and a pulpit of light was placed in it.

After that. Hazrat Mohammed (peace be upon him), his successor, Ali and other Imams came and sat on the Lustrous pulpit. The holy Prophet said to Jesus that 'I have come to ask you for the hand of Mualika, daughter of your Wasi, Simon, for this son of mine, and pined towards Imam Hasan Askari who was sitting in front of him'. (After narrating the whole story to Bishr bin Sulaiman, she asked him if he was the Hasan Asakri whose father's letter he had delivered to her). Then relating the rest of her dream to Bishr, she said, "Jesus and Simon readily accepted the proposal. Thereafter, Hazrat Mohammad (peace be on him) delivered the sermon of marriage and Jesus gave me away in marriage to Imam Hasan Askari. I have not disclosed this dream to anyone besides you, but since then, the fire of intense love for Imam Hasan Askari (the sun of the firmament of Imamate) began to burn in my heart and I lost all peace and confront and forsook food and drink. The outward signs of the fire of love, also, became visible till; one night, I saw Mary in a dream accompanied by Hazrat Fatima Zuhra, and thousands of houris for the Paradise. Mary told me that the lady, Fatima Zuhra, the leader of all womankind, was the mother of my husband. Hearing this, I caught her apron and wept profusely. I complained to her that her son, Hasan Askari, never came to me. Upon it, she said, 'How can he come? You are a Christian and your faith is polytheistic!'. When I heard this I recited the Kalima and embraced Islam. When I awoke from the dream I was still reciting the Kalima and no night has passed since then when my husband, Imam Hasan Askari, has not come in dream and made me happy by making love to me. On his advice, somehow I managed to accompany the army of my country which was proceeding to fight with the Muslims. When the Muslims defeated the Roman army, I was captured along with other girls, and, thus, it is that I have reached you and succeeded in my purpose".

The foregoing is a summary of what is related by Allama Majlisi. We are not concerned with whether it is a true story or pure fiction, from the beginning to the end.

Be that as it may, according to Allama Majlisi, the grand-daughter of the Roman Emperor entered the Haram of the Eleventh Imam, Hasan Askari, as a slave girl. According to Shia traditions, it was from her womb that the Twelfth Imam was born in 255 or 256 A, H. The birth was kept secret, and the infant was not shown to any one. He mysteriously disappeared ten days before the death of Imam Hasan Askari, at the age of four or five, with no one in the family having seen him besides his parents. In the special theological terminology of the Shias, he is called Al-Hujjah (The Argument), Al-Qaim (The Lasting) Al Muntazar (The Awaited), and Sahib-uz-Zaman (The Lord of the Time). It is firmly believed by them that when he will appear, he will rule over the world and things will appear which the world would not have seen before.

The Shias who believe in these things have been fervently awaiting his appearance and while speaking or writing about him invariably add the words Aj-Jalal Lahu Farjahu at the end of his name, meaning, may God bring him out soon! The fact of the matter, however, is that about 1150 years have already passed, and thousands may still pass, in the same way, on his Absence.¹

The Major and Major Absence of Imam Mehdi:

As we have already seen, after the disappearance of the Absent Imam (Mehdi), some resourceful Shias had succeeded in convincing the people that they visited the Absent Imam in utter secrecy and were, so to speak, his agents and emissaries. Four persons had made this claim one after the other, the last being Ali bin Mohammad Samiri who died in 329 A.H. The simple-minded Shias used to send their petitions and letters through them to the Absent Imam along with costly gifts, and these people used to bring back the letters of the Imam in reply bearing his seal, All this was done in a most clandestine manner.

As for the truth or correctness of the whole thing, anyone with a little commonsense will conclude that it was a ruse played by a few artful persons to deceive the people. But, according to Shias, and their Ulemaa and Mujtahids, the letters purporting to be of

the absent Imam are his sayings and religious pronouncements and religious pronouncements and fiats, and have been collected, as such, in their books of traditions. A collection of them can, also, be seen in the concluding pages of Ehtijaj-e-Tabrasi, Khomeini, too, has mentioned them as ultimate religious proof and argument and employed them in support of his own theory of Wilayat-e-Faqih¹. This short period when communication with the Imam was possible is called Ghaibat-e-Sughra or the Minor Absence.

The business of emissaries ended when it came into the knowledge of the government and steps were taken to apprehend the person who were, thus, deceiving the people. Thereafter, the game was abandoned, and it was proclaimed that the period of the Minor Absence had ended and that of the Major Absence had began, and, now, no contact could be established with the Absent Imam till his appearance nor could anyone approach him. Nothing could be done then except to wait for his return.

When will the Absent Imam reappear?

In Ehtijaj-e-Tabrasi, which is among the most reliable books of the Shias a saying of the ninth Imam, Mohammad bin Ali bin Musa, has been reproduced which says about the Last Imam that:

"One of the unique things about him will be that his birth will take place secretly and people will not know about it and he will not be visible to people. From the four corners of the world three hundred and thirteen companions will gather round him, exactly equal to the number of Muslims who fought in the Battle of Badr. When 313 earnest and devoted persons will collect round him, God will reveal the Imam i.e., he will come out of the cave and begin his mission.¹".

It is significant that the appearance of the Absent Imam having not taken place as yet can mean nothing, in the light of the saying of Imam Mohammad bin Ali bin Musa, except that during all these eleventh hundred and fifty years since 260 A.H., 313

truthful and sincere Shias have not been available who could stand up for the Absent Imam otherwise he would have, surely, emerged from the case. It is worth asking whether Shia leaders and theologians like Khomeini, also, hold the same view or not. We aim to close the present chapter on the Absent Imam with the following three traditions relating to him.

1. The Prophet of Islam will pledge his fealty to Imam Mehdi:

Allama Baqar Majlisi records that Imam Baqar once said;

"When Qaim (The Lasting) descendant of Mohammad (peace be upon him and his dependants) will emerge from hiding, God will help him through the angels. The first person to do Bait (take the oath of fealty at his hand) will be Mohammad and the second will be Ali.2".

2. Hazrat Ayesha will be brought back to Life and punished:

In the same book, it is recorded with reference to Elal Saharya by Ibne Babwaih that Imam Baqar said:

"When our Qaim (i.e., Mehdi) will appear, he will bring Ayesha back to life and punish her in vengeance for what she did to Fatima". (Ibid; p. 347).

Allama Khomeini has, in his Kash-ful-Asrar, highly praised the work of Allama Baqar Majlisi and recommended it for study, and reproduced some of its extracts in his own book. (p. 121).

3. When Imam Mehdi will appear he will kill the Sunnis before the Infidels:

Allama Majlisi has recorded, in Haqqul Yaqin, a tradition on the same subject saying that "when Imam Mehdi will appear, he will kill the Sunnis, starting with their Ulema before killing the infidels. He will kill all the Sunnis and wholly destroy them"1.

12. The incident of Ghadir-e-Khum and thereafter

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In Usul-e-Kafi we find narration of the Innocent Imams about nomination and appointment by God and His Apostle of Hazrat Ali and eleven other Imams to Wilayat and Imamate, i.e., to the office of the religious and temporal leader and ruler of the Ummat, to obey whom was a religious obligation. Since the first to be nominated was Hazrat Ali, and at Ghadir-i-Khum the proclamation was made only in his favour, we will, at this stage, take up sayings in regard to him alone. Seeing that the traditions, as usual, are very long, here, too, we will be giving only their condensed translations.

It is narrated that Imam Baqar (once) said that when the command of God in respect of the Wilayat and Imamate of Hazrat Ali was received by the Prophet (peace be upon him and his dependents) and the following verse of the Quran was revealed:

ARABIC TRANSLATE

You will find friends only in God and His Apostle and in the believers.. (V:55).

and people, in general, did not fully grasp its meaning, the Almighty bade the Prophet to describe the office of Wilayat, in detail, to the people, and announce to them plainly the appointment of Hazrat Ali to it so that they could may know and understand what it signified. The sacred Prophet, thereupon, was greatly worried and feared that on hearing about the Wilayat and succession of Hazrat Ali, Muslims might turn apostates and begin to disown and oppose him. The Prophet (peace be upon him and his dependents) then, begged the Lord to reconsider His Command upon which the Revelation came:

ARABIC TRANSLATE

Apostle: Make known that which hath been delivered unto thee from thy Lord, for, if thou do it not, then thou hast failed to fulfil the mission of a Messenger. And God will certainly protect thee from (the evil-minded) men." (Q V: 67).

In another narration the Prophet is reported to have said, "When I feared that People might become apostates and disobey and reject me, I did not feel inclined to comply with this command. Then, there came an order from God with exceptional possessiveness and stress that I had to carry out the order and was threatened with punishment in case of non-compliance". After this admonition and threat of punishment, the Prophet (peace be upon him and his dependents) made the declaration at Ghadir-I-Khum. He collected all the people for the occasion and the proclamation of the Wilayat and Imamate of Hazrat Ali was made in everybody's presence. (p. 178-179).

Yet another narration says that the Prophet (peace be upon him) particularly addressed Hazrat Abu Bakr and Hazrat Omar and said, "You both get up and wish Ali by saying, As-Salam-o-Alaika, ya Amir-al-Mominin, and so they did."

In another standard book of Isna Ashariyya called, Ehtijaj-e-Tabrisi, the incident of Ghadir-I-Khum, has been related on the authority of Imam Baqar, with a number of additions. The narrative begins from page 28 and ends on page 35 of the book.

Even a gist of it will take eight to ten pages of our book the pages of which are of smaller size than that of Ehtijaj-e-Tabrisi, and, therefore, we will content ourselves with the observation that in it is further, added that after the Holy Prophet had ended his long sermon concerning the Caliphate and Imamate of Hazrat Ali, he took, at his own hand, from all those present (numbering about a lakh) the pledge of fealty in respect of the Caliphate of Hazrat Ali, and the first to do so were Abu Bakr, Omar and Usman, and then came all the Muhajirin (Emigrants) and Ansar (Helpers), and, finally all the other who were present. It went on

like that till late in the evening, and the prayers of Maghrib and Isha were offered together. (p. 35).

In another report occurring in Usul-e-Kafi, it is stated that when the holy Prophet (peace be upon him and his dependents) was returning from the Farewell Haj and had reached Ghadir-I-Khum, Gabriel came to him with the verse:

ARABIC TRANSLATE

"O Apostle! Make known that which hath been revealed unto thee from by Lord."

The Prophet, then, had the announcement made for the people to gather there and the ground was cleared of thorns where acacia trees had grown. When the people had collected, the Prophet, after a few introductory remarks, said "Ali is the Maula¹ of whom I am the Maula. O God ! Have friendship towards those who have friendship for Ali, and show enmity towards those who have enmity for Ali". The sacred Prophet said it thrice which aroused feelings of malice, double-dealing and hypocrisy among the people and they observed that the command, certainly, was not from God. The Prophet simply wanted to thrust his cousin (uncle's son) upon them by raising his rank and position. (p. 182).

There is yet another narrative, in the same context, in Furu-i-Kafi only a substance of which, too, can be given here. In it, extremely abominable and heathenish charge and accusation has been made against the leading Companions like Abu Bakr, Omar, Salim Maula Abu Huzaifa and Abu Obaida Ibni Jarrah.

It is related by Hassan Shutar ban i.e. (camel driver) that "once, Imam Jafar Sadiq travelled on my camel from Medina to Mecca. When we reached Ghadir-I-Khum, the Imam looked at the left side of the mosque and said that it was the place where the Prophet (peace be upon him and his dependents) had stood up and raising up Ali with both the hands had proclaimed his Caliphate and Imamate, and said, "Ali is the Maula of whom I am the Maula." Imam Jafar Sadiq, then, looked at the right side of

the mosque and observed that there was the tent of Abu folan and folan (meaning Abu Bakr and Omar) and Salim Maula Abi Huzaifa and Abu Obedia Bin Al Jarrah). When they saw the Prophet (peace be upon him and his dependents) lifting up Ali with both the hands and announcing his Wilayat and Imamate, they said among them selves: Just look at his eyes (meaning, God forbid, the eyes of the Prophet)? How are these rolling as if these were the eyes of a lunatic?" It was, then, that Gabriel appeared with the following verse:

ARABIC TRANSLATE

And lo, those who disbelieve would fain disconcert thee with their eyes when they hear the Reminder, and say lo! He is indeed mad¹. (LXVIII:51)

Another book by the author of Usul-e-Kafi, Abu Jafar Muhammad bin Yaqub Kulayni, is called, Kitab-ur-Roza which is the last part of his compendium, Al-Jame-ul-Kafi. It contains the report of a long sermon by Hazrat Ali at the end of which he is related to have said while narrating the event of Ghadir-I-Khum:

"When the Prophet (peace be upon him and his dependents) reached Ghadir-i-Khum, a pulpit was erected by his order. He mounted on it and holding me by the arms raised me up in such a manner that the whiteness of his armpits was visible, and, (then), proclaimed in a loud voice to the assembly: Ali is the Maula of whom I am the Maula. O God, love him who loves Ali, and have enmity towards him, who is the enemy of Ali."

The report goes on to say that, at the end of the sermon. Hazrat Ali used the word Al-Ashqiyan (highly wretched sinful and depraved persons) for Hazrat Abu Bakr and Hazrat Omar, and related, in detail, the punishment they were doomed to receive in the Hereafter, and, then, Hazrat Ali uttered the worst kind of imprecation against all the Ansar and Muhajirin without naming anybody, who had accepted Hazrat Abu Bakr and Hazrat Omar, as the Caliphs, or so to say, against the entire Muslim Ummat of that time and al the holy Companions.

NOTE

Firstly, let no one entertain any unworthy idea, doubt or misgiving about Hazrat Ali and his descendants, particularly Imam Jafar Sadiq and Imam Baqar on reading the aforementioned reports and traditions appertaining to Ghadir-i-Khum (or any other of a similar kind reproduced earlier) in which highly deplorable and shameless remarks and statements have been attributed to those virtuous men concerning Hazrat Abu Bakr and Hazrat Omar and other leading Companions (to the extent of condemning them as wretched, sinful, and vicious and apostates, and infidels, and damned to Hell, and guilty of insolence and treachery against the holy Prophet). All these narrative are pure slander an vilification and an attempt to blacken the character of the first two or three Caliphs and other distinguished Companions by the narrators thereof whose sole aim and mission was to create discord and dissension in the Ummat and to destroy Islam. Otherwise, it is an incontrovertible fact of history that along with the Companions in general, - the Mahajirs and Asnars-, Hazrat Ali, too had pledged his fealty to Hazrat Abu Bakr and Hazrat Omar as the Caliphs and successors of the sacred Prophet, and he was among their most trusted advisers (or ministers in the modern parlance). He never expressed his disagreement in that regard before any group or body of men nor laid claim against them, to Caliphate and Imamate by recalling what is said in these reports to have happened at Ghadir-i-Khum. According to an overwhelming majority of Muslims, and non-Muslim historians as well, the conduct of Hazrat Ali was based wholly on sincerity and had nothing to do with Taqaiyya or hypocrisy as the Shias assert. Its most obvious proof is that he married away his daughter, Umm-Kulsum, to Hazrat Omar and made him his son-in-law in the same way as the Holy Prophet had made Hazrat Ali his son-in-law.

But, enough for the present. We will return to it later.

Secondly in some books of the traditions of Ahle-e-Sunnat, too, the holy Prophet's sermon on the occasion of the Farewell Haj is

mentioned in which he had observed that "Ali is the Maula of whom I am the Maula". But it had nothing to do whatsoever with the question of Caliphate or Imamate. The fact of the matter is that seven or eight months before the Last Pilgrimage, the sacred Prophet had sent Hazrat Ali with about 300 men to Yemen. They had come from Yemen to join the Prophet in the Farewell Haj. During their stay in Yemen, some of Hazrat Ali's companions had disagreed with him on certain matters. These persons, also, had come with Hazrat Ali to take part in the Last Pilgrimage, and during the Haj they spoke about the differences they had with some of the steps taken by Hazrat Ali. It was, undoubtedly, a mistake on their part and the devil is always on the lookout for such an opportunity to sow the seeds of rancour and animosity in the hearts of men. When the holy Prophet came to know of it, he felt that the circumstances demanded that he publicly declared what place of acceptance and liking Hazrat Ali did enjoy from the side of God. With that object, he gave the sermon in which he said, "Ali is the Maula of whom I am the Maula. O God! Have friendship towards those who have friendship for Ali, and have enmity towards those who have enmity for Ali". In Arabic the word Maula has a wide range of meaning. It denotes 'master' 'slave' 'emancipated slave' 'helper' 'friend' and 'loved one'. In the holy Prophet's pronouncement it has been used in the sense of a friend and a loved one, as it evident from the prayer that follows it.

What the above saying of the Prophet conveys, in sum, is that "he who holds me dear holds Ali dear as well. Hence, whoever loves me should, also love Ali".

Anyway, the tradition is not even remotely related to the question of Caliphate or Imamate.

13. Some other views and precepts about Hazrat Abu

Bakr (r.a) and Hazrat Omar (r.a) Satan was the first to pledge fealty to Abu Bakr (r.a)

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If it is accepted that while returning from the Farewell Haj, the Prophet (peace be upon him) had taken special pains to collect all the Companions and fellow travelers at Ghadir-i-Khum, and mounting on the pulpit he had raised up Hazrat Ali with both the hands (so that everyone could see him) and announced his Wilayat and Imamate after himself in compliance with the Command of God, and also had everyone avow and affirm it , and told Hazrat Abu Bakr and Hazrat Omar, particularly, to wish him as 'Amirul Mominin' which they had done, and as Ehtijaj-e-Tabrasi tells, the holy Prophet had taken the oath of fealty and allegiance from all those present in Hazrat Ali's favour at his own hand, and the first to do so were Hazrat Abu Bakr, Hazrat Omar and Hazrat Usman, then it will, also, have to be agreed to and accepted, naturally and necessarily, that when only about eighty days after it, on the death of the holy Prophet. All of them left Hazrat Ali alone and made Hazrat Abu Bakr the Caliph and religious and temporal head of the Ummat, in succession to the Prophet, and took the bait at his hand, they all were guilty of treachery to God and the Apostle and ha turned apostates and infidels, specially the first three Caliphs who were the first to pledge fealty to Hazrat Ali.

Even if in the Shi'ite traditions and the sayings of the Imams they had not been denounced as apostates and infidels and accursed of God, and doomed to end up in Hell and imprecation had not been uttered on them, no other conclusion could be drawn from

what is stated to have taken place at Ghadir-i-Khum in relation to the question of Imamate.

But such is not the case, and we have already seen the tradition and sayings of the Imams reproduced from Al-Jame-ul-Kafi etc., in which the holy Companions and the first three Caliphs have, on that very basis, been called apostate and infidels and dwellers in Hell, and conforming to the Quranic verses revealed in respect of the worst kind of infidels and unbelievers.

We, however, deem it proper to take note of a few more narratives and sayings in that context before proceeding ahead.

About Hazrat Abu Bakr and Hazrat Omar:

It is related in Kitabur Rauza by Kalini that (once) on being asked by a close disciple about Hazrat Abu Bakr and Hazrat Omar, Imam Baqar said:

"What do you want to know from me about the two men? Whoever of us, the Ahle-Bait, has gone from this world, he has gone full of anger against them. Among us, every elder person has bequeathed it to his successor. Both of them usurped our right, and they were the first to get over our necks. Whatever calamity befalls us, its foundation has been laid by these two men. May the curse of God, of the angels and of the whole of mankind be, therefore, on those two." (p. 115).

Another tradition given in the same book tells that the aforesaid disciple also (once) asked Imam Baqar about the sons of Hazrat Yaqub (Jacob), who had thrown their younger brother, Hazrat Yousuf (Joseph) into the well, and (yet) they are referred to in the Quran along with Apostles and called Asbat (sons of Hazrat Yaqub). What the questioner, perhaps, wanted to know was why were they spoken of in the Quran along with the Prophets when they had committed such a grave sin Imam Baqar, thereupon, replied: "Those sons of Hazrat Yaqub were not Prophets, but only the sons of a Prophet but everyone of them departed from the world cleansed and blessed because they had thought over the

cruelty they had done to Hazrat Yusuf and repented. And those two Sheikhs (Abu Bakr and Omar) departed from the world in such a state that they neither thought of the injustice they had done to Hazrat Ali nor offered penitence. Therefore, the curse of God, the angels and the whole of mankind is on them." (p. 115).

Yet another narrative in a Shi'ite book appertaining to the tradition, called, Rijal-i-Kashshi, has it that (once) a disciple named Kumait Bin Zaid enquired about Hazrat Abu Bakr and Hazrat Omar from Imam Baqar, upon which he replied:

"In Islam, whoever's blood is shed without a just cause, all wealth that is earned by illegal means, and every adultery that is or will be committed till the day of the appearance of our Imam Mehdi, the sin of all this will be on the necks of these two persons."¹

Satan was the first to pledge fealty to Abu Bakr:

Abu Jafar Yaqub Kalini has reproduced a tradition in his book. Kitabur Rauza, which he maintains was related by Hazrat Salman Farsi. The narrative is a very long one, and, therefore, only a summary of it is given here, with a few relevant extracts from the text. It reads:

When on the death of the Prophet (peace be upon him and his dependents) people elected Abu Bakr as the successor in Saqifa Bani Sa'ida² and he came to the Prophet's mosque to sit on the pulpit and started taking the pledge from the people, Salman Farsi went to Hazrat Ali and told him about it, Hazrat Ali asked Salman Farsi. "Do you know who was the first to pledge is fealty to Abu Bakr". He replied "I do not know but I had seen an old and dignified man advancing with the help of his staff and with the mark of prostration on his forehead. He was the first to reach Abu Bakr. He was crying and saying. 'All praise be to God who did not take me away from this world by causing my death till I had seen you at this place. Extend your hand'. Abu Bakr, then, extended his hand and the old man pledged his fealty on it.". Hazrat Ali, asked Salman Farsi, "Do you know who was that

man?" Salman Farsi relied in the negative. Hazrat Ali, thereupon, said, "That person appearing as an old man and pledging his fealty on the hand of Abu Bakr, first of all, was Iblis,1the Cursed One"

The tradition goes on to say that the Prophet (peace be upon him) had foretold Hazrat Ali everything that was to happen regarding the Caliphate. The holy Prophet had told him that after the announcement was made at Ghadir-i-Khum in regard to his Imamate and Wilayat. Satan and his hordes were seized with panic and they would conspire against, it, as a result of which, on the Prophet's death, people will first gather in Saqifa Bani Sa'ida and, then, come to the mosque to pledge their fealty to Abu Bakr. The holy Prophet is reported to have concluded with these words:

"From Saqifa Bani Sa'ida people will come to the mosque. The first to pledge fealty to Abu Bakr sitting on the pulpit will be Iblis, the Cursed One. Who will appear in the form of a dignified old man and would say ". (We have seen it earlier in the reported narration of Salman Farsi).

Farooq the Great:

The narrative and sayings of the innocent Imams from the reliable Shi'ite books we have noted earlier are enough to show the views and beliefs the Shias hold about Hazrat Omar yet it may not be out of the place to reproduce another tradition which is particularly in respect of him and attributed to the eleventh Imam. Hasan Askari. This tradition, alone, is sufficient to signify the reality of Shiaism and the Shi'ite mentality.

Mulla Baqar Majlisi is regarded by the Shias as one of the highest authorities on the traditions and a renowned author and Mutahid of the 10th and 11th Centuries. A H., and the Shia Ulema refer to him as Khatim-ul-Muhaddisin (the last of the noteworthy scholars of the traditions). Ruhullah Khomeini, too, has highly praised his works and recommended them for study in his own Kashful Asrar (p. 121). Regretfully, one has to say that even a great Mujtahid

and Muhaddis of Shias like him uses extremely filthy and abusive language, and when he mentions the name of Hazrat Omar Farooq in his books he seldom fails to add the words, Alaihil-Lanat wal Azab (on him be the curse of God and chastisement). One of his books is entitled, Zad-ul-Ma'ad. In detailing the uniqueness of the 9th of Rabiul-Awwal he has quoted a narrative saying that the Lord had told the holy Prophet (peace be upon him and his dependents) through a Revaluation that ""n this date your enemy and the enemy of Ahle Bait, Omar will be killed"" The Prophet, thereupon celebrated the 9th of Rabi-ul-Awwal like the I'd, and related extraordinary virtues in it as given in the report that follows.

Mullah Majlisi states that the eleventh Imam of the Shias. Hasan Askari (once) said:-

"My father, (the tenth Imam Ali Naqi) told me that it is related by Huzaifah bin Yaman (a famous Companion of the holy Prophet) that once as I went to the Apostle of God on the 9th of Rabi-ul-Awwal. I saw that Amir-ul-Mominin Hazrat Ali, Imam Hasan and Imam Husain, also, were there and they were all eating and the Prophet was very happy and smiling and he was saying to his grandsons, Hasan and Husain: 'This is the day on which God will kill your enemy and the enemy of your maternal grand-father and grant the prayer of your mother (Fatima Zuhra). So, eat on for on this day God will accept the deeds of your Shias and dear ones. Eat my sons, eat, for, today, is the day on which the pomp and glory of your maternal grandfather's enemy will crumble to dust. Eat on my sons, for today is the day when the Pharoah of my Ahle-e-Bait and their tormentor and oppressor, and the usurper of their rights will be destroyed'. O Apostle of God, will there be such a wretched person in your Ummat who will do such misdeeds?' The Prophet replied: O Huzaifah! Among the double-dealers there will be an 'idol' who will be their leader. He will keep the whip of tyranny and oppression in his hand, and prevent people from following the straight path. He will tamper with the Book of God and change my Sunnat and my way and will be unjust to my Wasi, Ali bin Abi Talib, and deprive my daughter,

Fatima, of her right. My daughter will utter imprecation and invoke evil on him by prayer. God will accept her prayer. Huzaifah says that he enquired from the Prophet why did he not pray to God that He may destroy that tyrant and Pharoah in his own lifetime. The Prophet replied, I do not consider it desirable to interfere in the decision and decree of God and ask Him to change what has been decided in His wisdom. But I begged God that the day on which this tyrant and Pharoah is thrown into Hell may be given superiority and excellence over all the other days so that reverence of that day may become a confirmed practice among the supporters of my Ahle-e-Bait. God, then, sent down a Revelation to me that in his eternal wisdom it has already been decreed that me and my Ahle-e-Bait will suffer grievously and bear all sorts of hardships and adversities at the hands of the Hypocrites'. The Lord said:

'O Mohammad ! Your rank and status has been conferred on Ali because of the usurpation of his right by the Pharoah of your Ummat I have commended all the angels of the Seven Heavens that the day that person is killed should be observed as I'd for the Shias and lovers of Ahle-Bait. I have ordered the angels recording the deeds of men to hold their pens, in reverence of this day, for three days from writing down the sins of the people. This holiday from the recording of sins for three days has been given in your honour and that of your Wasi. I have declared this day as I'd for your Ahle-e-Bait their admirers and followers. I swear by My Majesty and Splendour that a person observing this day as I'd will be given the reward of angels circumambulating the Highest Heaven, and I will accept his intercession on behalf of his relations. If he will spend liberally on himself, his family and relations on this day, I shall grant an increase in his possessions. Every year, on this day, thousands and thousands of your Shias will be liberated from the fire of Hell, their good deeds will be accepted and their sins will be pardoned'.

Huzaifah goes on to add that having said all this the Prophet (peace be upon him and his descendants) got up and went to the house of Umm-i-Salma and, as for myself, I was fully convinced of

the infidelity of Omar, after hearing those things from the sacred Prophet. Not a trace of doubt remained (in my heart), and after the death of the holy Prophet, I saw what trouble and mischief he created, and revealed the infidelity hidden within him. He strayed from the religion of Islam and for usurping the Imamate and Caliphate he acted most shamelessly, altered the Quran, and set fire to the house of the Prophet which had been the home of Revelation and Apostleship. He made the Jews, the Christians and the fire worshippers happy, and displeased Fatima Zuhra, the light of the Prophet's eye and all the Ahle-Bait. He conspired to kill Amir-ul-Mominin (Hazrat Ali), declared unlawful what God had declared lawful, and lawful what God had declared unlawful, and had the plank of a door fall on the face and belly of Fatima Zuhra". Having narrated all this, Huzaifah said that "God, then, granted imprecation of His Apostle and his daughter and got him killed through his killer, (Abu Lulu, the Persian). May God bless his assassin1."

As repeatedly stated, this book is meant only to acquaint the Sunni educated classes who are not already aware of the Shi'ite beliefs and tenets, and the sayings of their Imams upon which all these are based. Scrutiny, discussion or criticism of these doctrines, ideas and narratives is beyond the scope of our study. It, however, seems, advisable to draw the attention of the readers to some of the points contained in the above narration about Hazrat Omar Farooq.

(1) The holy Prophet, according to this tradition, gave such a long discourse on the virtues and blessings of celebrating the 9th of Rabi-ul-Awwal as the day of I'd, but during the whole of it, he did not mention even once the name of the tyrant, the oppressor and the Pharoah of the Prophet's own Ahle-Bait whose assassination was to be celebrated like the I'd day and preferred to talk about him only allusively and through indirect suggestions. But the statement of Allama Majlisi in the introductory part of the narration and the observation made in the end by the narrator, Hazrat Huzaifah, distinctly show that it all is about Omar bin Khattab. In keeping with the Shi'ite mentality and way of

thinking, the only explanation can be that the Apostle of God was so frightened of Hazrat Omar that even while talking about him within the confines of his one house, he could not venture to mention his name. Or, was he mistrustful of Huzaifah and feared that he would go and inform Omar? However, it was on account of this fear that in spite of having been so closely associated with Hazrat Omar for about twenty years the sacred Prophet never told him, even indirectly, what he really thought of him, and continued to treat him as a trusted Companion. Such being the case, the Prophet, so to speak, himself practiced Taqaiyya in this respect from the beginning of the Apostleship till the time of his death, and kept the Ummat under deception during all that time.

(2) God, we are told, Himself directed the recording Angels not to record the misdeeds of the sinners for three days on the arrival of the 9th of Rabi-ul-Awwal. (Obviously, this license is only for the Shias). No religion in the world gives such a freedom to its followers to commit theft, robbery murder, adultery, rape and such other offences and misdeeds with impunity for a specific number of days. It is only the Shia religion that grants such a license, and that too, in celebration of the assassination of Hazrat Omar.

(3) For celebrating the I'd on 9th Rabi-ul-Awwal the Shias are to get the reward equal to that of the angels circumambulating the Highest Heaven, and the way to celebrate that festival with full enthusiasm and gaiety could only be by taking wholehearted advantage of the liberty granted for the occasion. As one would say there is a general call and invitation to the Shias from the Almighty and His Apostle to indulge in all sorts of sins and sensuality, crime and intemperance in commemoration of the murder of Omar bin Khattab and, there by, earn Divine reward as indicated earlier.

(4) It is, further reported that Hazrat Huzaifah used the term Rahemahullah (May God Bless him) while referring to Abu Lulu, the assassin of Hazrat Omar.

These preposterous narratives are a disparagement and vilification not only of the Almighty and the sacred Prophet and his trusted Companion, Hazrat Huzaifah, but, also, of Imam Hasan Askari, and his father, Imam Ali Naqi. These venerable descendants of the holy Prophet were without doubt wholly free and removed from such filthiness and defilement.

The marriage of Umm-e-Kalsoom:

Of the numerous proofs, both logical and historical to refute and rebut the above as well as all the other similar reports and narrations aimed at slandering Hazrat Omar, the most striking and incontrovertible is the marriage of Umm-e-Kalsoom, the daughter of Hazrat Ali, with him. Even according to Shi'ite chroniclers she was the eldest daughter of Hazrat Fatima Zuhra from Hazrat Ali¹. Hazrat Ali had married her away to Hazrat Omar during the latter's Caliphate and she lived with him as his wife and also gave birth to a son from Hazrat Omar named Zaid.

Two things clearly emerge from this marriage:

(1) Hazrat Ali was wholly satisfied that Hazrat Omar was a truthful Believer and worthy of being the husband of his and Hazrat Fatima Zuhra's daughter and the grand-daughter of the Prophet of Islam. It can never be imagined about Hazrat Ali that he would have married his daughter to a person whom he did not consider a faithful Believer and a sincere Companion and trusted friend of the Prophet and a chosen bondsman of the Lord, but a Hypocrite and an enemy of God and His Apostle.

(2) Hazrat Ali and Hazrat Omar had such cordial relations and affection between them that it led to this marriage.

The marriage, alone is enough to show that the hundreds of narrations in Shia books which describe Hazrat Omar as a Hypocrite and an enemy of the holy Prophet and his Ahl-e-Bait and tell of extreme hostility and enmity between Hazrat Ali Murtuza and Hazrat Omar or assert that Hazrat Saiyada Fatima Zuhra was seriously wronged and injured by Hazrat Omar are

pure concoctions and inventions of the diseased and crooked imagination of those owing their origin to the campaign launched by Ibn-i-Saba the sole aim of which was to destroy the solidarity and strength of Islam by promoting strife and dissension in its ranks. It is a miracle of the supreme wisdom of God, the all-powerful and the All-knowing that, by arranging this marriage, He exposed the absurdity and falsehood of the stories and narrations which fill the Shi'ite theological books and constitute the base and foundation of the entire structure of the Shi'ite faith.

Shia Ulema and authors on the marriage of Umm-e-Kalsoom:

The present writer is aware of what the Shia Ulema Mujtahids and authors have said or written about this marriage and what fantastic theories and explanations they have advanced. One of them is that when Hazrat Omar bin Khattab had exercised extreme pressure on Hazrat Ali and threatened him in various ways for the hand of his daughter, had Hazrat Ali, by his miraculous powers, had changed a female jinn into the form and figure of his daughter, Umm-e-Kulsum and making out that she was Umm-e-Kulsum, married her away to Hazrat Omar. It was she and not Umm-e-Kulsum who had lived with Hazrat Omar as his wife¹. On the other hand, some Shia writers totally deny the marriage and hold all the reports regarding it to be false and untrustworthy.²

This marriage has, in fact, become a big source of predicament and anxiety for the Shias. It, alone, is sufficient to knock the bottom out of the whole edifice built by them. But since such controversies are not included in our study we will not go into it. Readers who may be interested in knowing more about it are referred to the first volume of Nawab Mohsin-ul-Mulk's Aayat-e-Baiyyanat in which about 40 pages have been devoted to it. The Nawab who was a Shia originally and belonged to a distinguished Shia family has done full justice to critical study and investigation in those pages and left nothing for the Shias to say.

We will be reproducing only one report from Kalimi's Al-Jame-ul-Kafi (which is the most authentic book according to the Shias). In it, a narrative relating to Imam Jafar Sadiq about this marriage is cited which at least establishes that the marriage had really taken place between Umm-e-Kulsum (the daughter of Hazrat Ali and Saiyyaida Fatima Zuhra) and Hazrat Omar but the explanation or defence offered in that connection is extremely deplorable and does not spare even the personalities of Hazrat Ali and his sons Hazrat Imam Hasan and Hazrat Imam Husain, as the readers will see in the succeeding lines.

Abu Jafar Yaqub Kalini the greatest Shi'ite authority on the Traditions has devoted a full chapter in his acclaimed book. Foru'-e-Kafi, to this marriage. The first narration that Abu Zararah attributes to Imam Jafar Sadiq is so dirty and obscene and disgraceful even for Hazrat Ali and puts him in such a poor light that decency demands that its translation should be avoided, and only the meaning explained.

What it signifies is that the marriage between Hazrat Omar and Umme-i-Kulsum had not taken place, as the Islamic jurisprudence requires with the consent of her father and legal guardian. Hazrat Ali, and her own consent, but during his Caliphate. Hazrat Omar had forcibly taken her away from Hazrat Ali and kept her in his house illegally and the conjugal relations that obtained between them were purely illegitimate.

The baretruth is that since the marriage of Hazrat Omar with Umme-i-Kulsum gives a lie to all that has been said about him in the Shi'ite narratives and traditions and shows beyond doubt that cordial and brotherly relations prevailed between Hazrat Omar and Hazrat Ali, and, also, that Hazrat Omar was truthful Believer, and, thus, knocks the bottom out of the whole edifice built up by the Shias, Zararah, who is a chief architect of the Shi'ite faith, and also knew fully well that the marriage did take place and Umme-i-Kulsum lived in the house of Hazrat Omar as his wife till his martyrdom and also, gave birth to a child from him, concocted this tradition from Imam Jafar Sadiq, in a desperate

bid to save the entire structure of the Shi'ite creed from collapsing like a house of cards without caring how it would rebound on the character and personality of one of the greatest heroes of Islam, Hazrat Ali. Would it not show that a person who, according to Shias, was an apostate and an infidel snatched away his daughter who was also the maternal grand-daughter of the sacred Prophet and kept her illegally in his house as his wife, and he offered no resistance to it though he was a man of proverbial courage and chivalry and was known as Asadullah (the Lion of God), and possessed the Prophet's sword, Zulfiqar, and the Rod of Moses which could turn into a python, and, also, had two young sons, Imam Hasan and Imam Husain, and the whole tribe of Bani Hashim who would have, naturally, supported him in such an eventuality.

All this proves beyond doubt that the filthy phrase we had abstained from including in the translation, i.e., while commenting on the marriage of Ummi-i-Kulsum, Imam Jafar Sadiq had remarked that "it was the first vagina belonging to us that was outraged," had not and could not have been spoken by Hazrat Imam Jafar Sadiq, and the fact of the matter is that Hazrat Ali had solemnly and legally given away her daughter, Umm-i-Kulsum, in marriage away his daughters to Hazrat Ali and Hazrat Usman holding them to be truthful Believers and worthy of being his sons-in-law.

Another glaring example of perversion and malevolence:

In Haqqul Yaqin, while dwelling upon the Shi'ite doctrine of Rajat,¹ Allama Majlisi has quoted a long narration by a noted disciple of Imam Jafar Sadiq, Mofassal Ibn Omar, about the appearance of the twelfth Imam. The form of the tradition is such that Mofassal puts questions to Imam Jafar Sadiq and the Imam gives replies to them. It is, indeed, an ordeal to reproduce it here, and we are doing it as a painful duty in order to shed further light on the Shi'ite creed and mentality.

It is related that Imam Jafar Sadiq said that when the Absent Imam will re-appear, he will first go to Mecca where he will do a number of extra-ordinary things. Thereupon, Mofassal is reported to have asked Imam Jafar Sadiq, "O my master, where will Imam Mehdi go from Mecca?" Imam Jafar replied, "He will, then, go to Medina, the city of my maternal grand-father. There he will cause a strange thing to happen which will be a source of delight to the Shias and shame and disgrace to hypocrites and infidels". On being asked what would that thing be, Imam Jafar Sadiq explained, "When Imam Mehdi will reach the grave of my maternal grand-father – the Apostle of God - , he will ask people whether it was the grave of my maternal grand father, and the people will reply in the affirmative. The Imam will, again, ask who were the person buried near his maternal grandfather. People will say that those were the graves of his Companions, Abu Bakr and Omar. Imam Mehdi, in pursuance of a well thought-out plan (and in site of knowing everything), will ask the people who Abu Bakr was and who was Omar and for what reason were they buried by the grave of his maternal grand-father. People will reply that they were the Caliphs and successors of the Prophet and fathers of his wives (Ayesha and Hafsa respectively). Then, Imam Mehdi will enquire whether there was any doubt about the two being buried there. People will say that no one had any doubt concerning it, and everyone was convinced that they had been buried near the grave of the Prophet.

After three days Imam Mehdi will order that the wall be demolished and both of them should be taken out of their graves. They will, then, be taken out of their graves. The bodies of both of them will be fresh and covered with the shroud of soof in which had been buried. He will, there after, order that shrouds be removed and the (naked) bodies of both of them should be hanged from a completely dried up tree. At that time, a unique event will take place as a trial for the people i.e., to test their faith. The dried up tree from which the bodies will be hanging will, suddenly, become green and leaves will come out and branches will grow from it and extend upward. Those who believe in the two and bear love for them i.e., Ahle-Sunnat will

say, "This is the proof, by God, of the greatness of the two and their acceptability with God and because of our love for them we will attain salvation." As the story of the dried up tree getting verdant again will circulate those who possess even a little love and respect for them will come to Medina from all directions to see it. Then, a herald will announce on behalf of Imam Mehdi that those who bear love and respect for the two groups – one bearing love to them and the other of those who curse them. Then, Imam Mehdi will address the lovers of the two (the Sunnis), and direct them to express their anger and animosity against them otherwise the wrath of the Lord would visit them. They will reply, "Even when we did not fully know of their acceptableness with God we did not adopt an attitude of indignation towards them. Now that we have seen how close to and favoured of God they are how can we show disgust and displeasure ? We are, now, angry with you and with all those who believe in you and have, on your direction defiled the graves of these venerable men and disgraced them". On hearing it, Imam Mehdi will command the Black Wind to blow and kill all of them. At the order of Imam Mehdi, the dead bodies of the two will be brought down from the tree, and, by the authority of God, he will make them alive again.

So far it was a free translation in order to make it easy to understand. Now, we shall abide literally by the text.

"And he (Imam Mehdi) will order all the creatures (of the world) to collect in one place. The sin of all the wickedness and tyranny perpetrated from the beginning of the world till the end, and all the infidelity committed will be place don the shoulders of those two and they will be held responsible for all of it, particularly for assaulting Salman Farsi, setting fire to the door of the house of Hazrat Ali, Fatima Zuhra and Imam Hasan and Imam Husain with the object of burning them alive, poisoning Imam Hasan and assassinating Imam Husain, his children, cousins and helpers at Karbala imprisoning the descendants of the Apostle of God, and shedding the blood of the children of Mohammad in every age, and intentional and unlawful killing of every person and whatever rape and adultery that was committed with any woman, and

taking of usury and making of illegal gains, and of all tyranny and oppressions committed till the appearance of the Absent Imam in any part of the world will be counted out one by one before those two persons and they will be asked. "Has not all this been caused by you and because of you?" They will confess their guilt for if they had not jointly usurped the right of the rightful person (Ali) (on the death of the Prophet of God), none of the sins and crimes would have been committed any where in the world. Imam Mehdi will then, direct the men present to take their revenge and punish them. Then, Imam Mehdi will order their hanging by the tree and order Fire to come out of the bowled of earth to burn down the two along with the tree to ashes. He will, thereafter command the wind to scatter their ashes in the rivers.

"Mofassal, after it, enquire. 'O my master, will this be their last punishment?'

"Imam Jafar Sadiq replied. 'By no means. By God, Saiyyid-i-Akbar Mohammad, the Apostle of God, Siddiq-i-Akbar Amir-ul-Mominin (Ali) and, Saiyyida Fatima Zuhra and Hasan Mutaba and Husain, the martyr of Karbala, and all the Innocent Imams will come back to life and all the true believers and all the true infidels will be raised from the dead and the two will be punished to account for all the Imams and the Shias so much so that in the day and night they will be killed and brought back to life a thousand times. Thereafter, God will take them where He will like and continue to punish them."1

Concerning the wives of the Holy Prophet:

In the preceding pages, we have mentioned the views and convictions of the Shias about the trusted Companions of the Prophet, and the illustrious Caliphs. They were the people who had responded wholeheartedly to the Call of the Prophet (peace be upon him) and borne all manner of persecution with him and scarified everything in the cause of Islam. Let us now see what their beliefs are in respect of the sacred wives of the Prophet.

The Quran says:

ARABIC TRANSLATE

The Prophet is nearer to the Believers than they are to their ownelves, and his wives are thus, their mothers. (XXXIII: 6).

It signifies that the believers should have the same regard and respect for the wives of the Prophet as for their own mothers and should show reverence to them. Owing to the bond of faith which is stronger than the bond of blood the wives of the Prophet (peace be upon him) are their sacred mothers.

But to Hazrat Ayesha daughter of Hazrat Abu Bakr Siddiq, and Hazrat Hafsa, daughter of Hazrat Omar Farooq, both of whom were the wives of the Prophet, the Shias bear the same enmity and malice as they bear against their fathers. In their narratives and traditions they freely use the words hypocrites and infidels for them and resort to such false accusations, slander and calumny which demonstrates beyond doubt that their narrators and inventors were not only devoid of faith but, also, of ordinary decency and intellect.

Mulla Baqar Majlisi, the author of Zadul Ma'ad an Haqqul Yaqin ahs yet another book to his credit called. Hayat-ul-Quhub and running into three volumes. In volume II of it, there is a chapter¹ entitled, Description of the Baseness and Degradation of Ayesha and Hafsa'.

In this chapter, as also, in several others, Majlisi has repeatedly described those pious ladies as hypocrites, and even held them responsible for the death of the holy Prophet. Says he:

"And Ayasha has related from Imam Jafar Sadiq, on reliable authority, that Ayesha and Hafsa had killed the Prophet by poisoning.¹"

In the same volume, Majlisi has related from his ancestors, Ali Ibn Ibrahim and Ayasha, that he Prophet (peace be upon him) had told Hafsa in confidence that God had informed him in a Revelation that Abu Bakr will take over the Caliphate after him

unjustly, and, then, her own father, Omar will be the next Caliph. He had commanded Hafsa not to divulge the secret to anyone, but Hafsa told it to Ayesha who communicated it to her father, Abu Bakr, and the latter informed Omar that Hafsa had related such-and-such a thing to Ayesha. Omar, thereupon, enquired from his daughter, Hafsa. She hesitated in the beginning, but, then, confirmed that it had been told to her by the Prophet. Majlisi concludes that, 'Thus, the two hypocrites (Abu Bakr and Omar) and the two female hypocrites (Ayesha and Hafsa) conspired to kill the Prophet by poisoning.'²

All but three of the holy Companions had turned into Apostates:

Readers would have seen from the foregoing what prominent Shi'ite theological leaders, Mutahids and authors have written about the first three Caliphs and their trusted friends and eminent Companions as well as about the holy wives of the sacred Prophet, and what filthy and absurd sayings and statements they have attributed to their Imams in that connection.

We shall be concluding the present chapter with one more tradition which tells that on the death of the holy Apostle all the Companions except three had turned into apostates. It is related in Kitabur-Rauza that Imam Baqar (once) said:

"After the death of the Prophet (peace be upon him and his dependents) all the people became apostates except three". The narrator, thereupon, enquired who were those three. Imam Baqar relied. "Miqdad bin Aswad, and Abu Zarr Ghifari, and Salman Farsi." My God bestow His blessings upon them".