

**Khomeini,  
Iranian  
Revolution  
and the  
Shi'ite Faith**

**MOHAMMAD  
MANZOOR NOMANI**

**KHOMEINI,  
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AND THE  
SHI'ITE FAITH**

*by*

**Mohammad Manzoor Nomani**

Originally Published by

**AL-FURQĀN BOOK DEPOT  
Nazirabad (31, Nayagaon West)  
Lucknow - 226 018  
(India)**

© Furqān Publications      January 1988

Third Print (1st in U.K.)

Published by  
Furqān Publications  
90B Hanley Road  
London  
N4 3DW

British Library Cataloguing-in-Publication data:

Nomani, Mohammad Manzoor, *1905*

Khomeini, Iranian revolution and the Shi'ite faith

1. Iran. Political events, Role of Shi'ite Islam, 1979–1984

I. Title    II. Irani inqilab, Imam Khomeini aur Shi'iyat. *English*  
955'.054

ISBN 1-871038-00-6

Printed in Great Britain by  
Richard Clay Ltd, Bungay, Suffolk

## CONTENTS

	<i>Page</i>
Foreword	... 1
Preface	... 11
I. The Nature of Iranian Revolution and its Foundation	... 17
Brief account of belief in Imamate.	... <i>ib.</i>
Khomeini's Al-Hukumut-ul-Islamia	... 19
II. Khomeini in The light of His own Books	... 23
Viewpoint of Khomeini about the Imams	... 24
Imams govern and have control over every particle of the Universe	... <i>ib.</i>
The Imam is higher in rank than Angels, Prophets and Messengers	... <i>ib.</i>
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	... <i>ib.</i>
The Imams are Infallible	... 25
The teachings of Imams are eternal and obligatory like the teachings and commandments of the Quran	... <i>ib.</i>
III. Holy Companions, Particularly the First Two Caliphs	... 27
The dangerous implications of this belief	... 33

	<i>Page</i>
IV. Kashful Asrar	... 35
Concluding Remarks	... 43
Hazrat Usman Zunnurain	... 44
Hazrat Ali Murtuza	... 45
Review of Khomeni's observations about the First Three Caliphs, the Companions, in general, and Ahle-Sunnat	... 48
Consequences	... 50
In respect of the Holy Prophet himself	... 51
Unreliability of the Quran	... 52
Yet another Implication	... 53
Khomeini in the light of his Juristic Pronouncements.	... 54
Besides Affirmation of the Unity of God and Apostleship, it is essential for Faith to testify to the Imamate of the Twelve Imams.	... 55
Mut'a (Temporary Marriage)	... 56
V. Shi'ite Faith defined	... 57
Shi'ism and Christianity	... 58
Christ and the present Christianity	... 59
The beginning of Shiaism in Islam	... 63
Emergence of sects among Shias	... 68
VI. Isna Ashariyya and the Doctrine of Imamate	... 71
The Hujjat (Ultimate Proof) of God for bondmen can not be established without an Imam	... 75
The world can not exist without an Imam	... <i>ib.</i>
Recognition and acceptance of Imams is a Prerequisite of Faith	... <i>ib.</i>
The command to believe in Imamate and the Imams and to preach it came through all the Prophets and Divine Scriptures	... 76

	<i>Page</i>
The Light revealed by God to believe in which along with the Lord and His Messengers as ordained in the Quran means the Imams	... 76
Obedience to Imams is obligatory	... 77
Obedience to Imams is as obligatory as to the Prophets	... <i>ib.</i>
Imams have authority to declare anything lawful or unlawful	... 78
Like the Prophets the Imams, too, are Innocent	... <i>ib.</i>
Birth of Imams	... 79
Ten exceptional characteristics of Imams	... 80
Imams are conceived not in wombs of their mothers, but in their sides and they are born out of their thighs	... <i>ib.</i>
Imamate is higher than Apostleship	... <i>ib.</i>
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	... 81
The Imams are equal in rank to the Last Prophet, but superior and higher to all other Prophets and creatures of God	... 82
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	... <i>ib.</i>
Imams possessed all the knowledge of the past and future and they even excelled the illustrious Prophet Moses in knowledge	... <i>ib.</i>
On the Day of Resurrection the Imams will give testimony in respect of people of their time	... 83

	<i>Page</i>
All the Scriptures revealed to preceding Prophets like Torah, Bible and Psalms are with the Imams and they read them in their original languages. ...	83
Besides the Quran and Hadith, the Imams have other exceptional sources of knowledge ...	84
Warning ...	85
Mus-haf-e-Fatima ...	86
All the deeds of men are presented before Imams ...	<i>ib.</i>
Angels visit the Imams ...	87
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 ...	<i>ib.</i>
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 ...	88
In the Night of Power (Shab-e-Qadr) every year God reveals a Book to the Imams through Angels and Ar-Ruh ...	<i>ib.</i>
Imams know their Hour of Death. Their death is in their control ...	89
The Imams also possessed all the miracles of the former Prophets. ...	<i>ib.</i>
The Imams are the lords of the world and the Hereafter. They can grant whatever they like to anyone. ...	90
Imamate is the combination of Prophet-hood and Divinity ...	<i>ib.</i>

	<i>Page</i>
VII. The Quran, The Imamate and The Imams : Shi'ite Viewpoint	... 91
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 Imamate	... <i>ib.</i>
It was not the Quran which was revealed but the question of Wilayat and Imamate of Hazrat Ali	... 92
The Quran contained the Names of Panjatan Pak (the Five Pious Persons) and all the Imams but tampering was done and these were removed	... 93
Another instance of alteration in the Quran	... 94
Failure to acknowledge the Wilayat and Imamate of Hazrat Ali rendered the first three Caliphs and the Companions, in general, Infidels and Apostates	... <i>ib.</i>
'Faith' means Amir-ul-Mominin Ali, 'Infidelity' means Abu Bakr, 'Impiety' means Omar, and 'Sin' means Usman	... 96
All those who do not believe in the Imamate of Amir-ul-Mominin are doomed to Hell	... 97
VIII. Like the Apostles, the Imams, too, were Nominated by God	... 99
For every Imam a sealed envelope had been sent down to the Prophet (peace be upon him) containing particular instruc- tions	... <i>ib.</i>
The descent of a mysterious Tablet from the Heavens and nomination of twelve Imams by God	... 100



	<i>Page</i>
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	... 101
IX. The Absent Imam	... 103
The strange story of the birth and disappearance of the Absent Imam.	
Members of his family even deny his birth	... <i>ib.</i>
The story of the mother of the Absent Imam	... 105
The Minor and Major Absence of Imam Mehdi	... 108
When will the Absent Imam reappear?	... 109
(1) The Prophet of Islam will pledge his fealty to Imam Mehdi	... 110
(2) Hazrat Ayesha will be brought back to Life and punished	... <i>ib.</i>
(3) When Imam Mehdi will appear he will kill the Sunnis before the Infidels	... 111
X. The Incident Of Ghadir-i-Khum and thereafter	... 113
Note	... 117
XI. Some Other Views And Precepts	... 121
About Hazrat Abu Bakr and Hazrat Omar	... 122
Satan was the first to pledge fealty to Abu Bakr	... 123
Farooq the Great	... 124
The marriage of Umm-i-Kulsum	... 129
Shia Ulema and authors on the marriage of Umm-e-Kulsum	... 130

	<i>Page</i>
Another glaring example of perversion and malevolence	... 133
Concerning the wives of the Holy Prophet	... 137
All but three of the holy Companions had turned into Apostates	... 138
XII. Kitman And Taqaiyya	... 140
The conduct and statements of innocent Imams about Taqaiyya	... 144
Explanation of Taqaiyya and its Reality	... <i>ib.</i>
Taqaiyya is not only permissible, but obligatory	... 145
Unnecessary use of Taqaiyya by Imams	... <i>ib.</i>
Taqaiyya employed even in religious matters	... 146
XIII. Apostleship has not ended : it Continues Raj'at	... 151
XIV. Change and Alteration in the Quran	... 155
Need	... 156
Every Prophet of God preached belief in Imamate and every Celestial Scripture contained directions about it	... 157
Why is the doctrine of Imamate not mentioned in the Quran?	... <i>ib.</i>
Tampering is the answer	... 158
The sayings of the innocent Imams about tampering with the Quran	... <i>ib.</i>
An amazing statement attributed to Hazrat Ali	... 161
The real Quran was that which Hazrat Ali had compiled. It is with the Absent Imam, and is different from the present Quran	... 163
Allama Nuri Tabrasi's Fasl-ul-Khitab	... 164

	<i>Page</i>
Alterations have been made in the Quran as in the Old Testament and the Bible	... 165
Among the earlier Shia Ulema all except four believed in alteration	... 166
More than 2000 narrations in support of tampering	... 168
Three important points concerning the narrations about tampering with the Quran.	... 170
Can a knowledgeable Shia, now, deny that change and alteration was made in the Quran?	... <i>ib.</i>
Place of Allama Nuri Tabrasi in the Shi'ite world	... 171
A Quranic verse which is not found in the present Quran	... 172
<b>XV. Atonement, Mut'a and other Teachings and Practices</b>	... 175
Karbala is superior to Ka'aba	... 176
Some extremely shameful tenets	... <i>ib.</i>
Mut'a	... 177
What is Mut'a?	... 180
<b>Postscript</b>	... 183
<b>To the venerable Ulema</b>	... 188
 A Word to the Readers	 ... 190
Bibliography	... 192

# Foreword

BY

**S. Abul Hasan Ali Nadwi**

*In the Name of God, the Most Compassionate, the Most Merciful, the One and Unique. All praise to God and salutations and blessings upon His Prophet.*

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 kingdoms, and 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 *Sahaba* 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 in 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 possesses 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."<sup>1</sup>

In contrast, the picture of the earliest period that comes to view in the light of statements and beliefs of the Imamiyya

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1. *Kitabul Kharaj* : Imam Abu Yusuf, p. 75

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.<sup>1</sup> 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 any one 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

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1. A primary belief among the Shias is that out of a body of Companions whose number, on the occasion of the Last Haj, was over one lakh, only four persons remained true followers of the Prophet immediately after his death while the others took to apostasy.

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.<sup>1</sup> Likewise, in his Persian book *Kashful Asrar* he has not only criticised 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.<sup>2</sup> 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.

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1. *Al-Hukumat-al-Islamia* : p.52

2. *Kashful Asrar*-(Persian) : p. 113, 114

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 through 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.<sup>1</sup> 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 changed are 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' is 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

1. See Volume IV of *Tarikh-e-Dawat-o-Azimat*; the English version is entitled *Saviours of Islamic Spirit*, Vol. III.

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 endeavour 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, *Islam Kiya Hai ?* (What Islam is ?), *Din-o-Shariat*,<sup>1</sup> *Quran Aap se Kiya Kahta Hai ?*<sup>2</sup> *Ma'ariful Hadith*<sup>3</sup> 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

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1. The English edition is entitled *Islamic Faith & Practice*
  2. Translated into English under the title of *The Quran And You*
  3. English translation of it is called: *The Meaning and Message of the Traditions*

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 Nasser of Egypt. Even now 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-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, thought-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.<sup>1</sup>**

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)

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1. Academy of Islamic Research and Publications, Nadwatul Ulema, Lucknow.

## P R E F A C E

*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 Shias and Sunnis, and for the solidarity of Islam. For this purpose, conferences are regularly held to which such delegates from all over 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 Khomeni 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 book, *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* (theologians), 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-i-Kubra*) of the Last Imam, the Awaited Mehdi.

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 Shiaism commonly known as *Taqaiyya* (fraud, subterfuge, deception). It is entirely different from it, and in the Shi'ite treatises it is called *Kitman* (concealment). I 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 anyone 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 jurists 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 and 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. Somehow, 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 had 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**

## CHAPTER I

# The Nature of Iranian Revolution and Its Foundation

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 changes 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 or 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, *Ghaibat-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 sayings of *Aimma-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 Imams. They were nominated by God through Prophet Mohammad (peace be upon him). The first Imam was Hazrat Ali, the second was his son, Imam Hasan, the third, Imam Hasan's younger brother, Imam Husain, 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 Shias, 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 Unity 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 Khomein'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.

### **Khomein's *Al-Hukumat-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 lead the struggle then in all social matters 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) ?”

On page 49, it reads : “When a Mujtahid who is just and learned stands up for the establishment and organisation 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, he 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 anyother 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 has 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 believes 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 believers' 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 Muslims 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)

## CHAPTER II

### Khomeini in The light of His own Books

Imam Khomeini, also, is an author. Formerly, I could get hold of two of his books: *Al-Hukumat-ul-Islamia* 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 sized 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 Ashariyya*. 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 Doomsday”.

## CHAPTER III

### Holy Companions, Particularly the First Two Caliphs

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 fulfilment 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-alaika-ya-Amir-al-Mominin*' 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 narrations 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 Bakar 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 we 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-Khum 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 Caliphs<sup>1</sup>. 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

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1. It may not be out of place to mention here that when Congress governments had been set up in seven provinces in 1937, under the Government of India Act, 1935, Mahatma Gandhi had written in 'Harijan' advising the ministers of the governments to keep before them the examples of Hazrat Abu Bakr and Hazrat Omar and strive to live upto the ideal set by them. He had, further, mentioned that he was writing it for in the whole of history he could not find any other instance of a ruler having governed like an ascetic and in a genuine spirit of self-denial like the two Caliphs.

examples 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-Momineen (Ali) used to preach as well as have it acted upon.” (p. 71)

At both of these, as, also, at several other places, in his book, 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 had 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 fulfilment 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 fulfilment 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 Immate 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)

Again :

“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 Shiaism, 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 fifth 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”. (On being asked who were those three, the Imam said): “They 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 logically 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 fact that it is the copy of the original that had been arranged, 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-Kitabe-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.

## CHAPTER IV

### Kashful Asrar

What we have seen in the preceeding 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 skilfully, 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 *Tabarra*<sup>1</sup> 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 Husain, 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

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1. Meaning the Shias who utter *Tabarra* as an act of worship.

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 *Saqifa*<sup>1</sup> 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 had 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.

1. "*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 serverely impaired by these answers. It only shows how when even a learned person forms a mistaken belief and is determined to

1. Meaning a common resting place or pavilion.

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 realise their objective by remaining within its fold.?

It is among the well-known axioms of the Shi'ite religion that such was the case with first three Caliphs. 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 had embraced Islam.<sup>1</sup>

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.”<sup>2</sup>

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 on him) will hand over the rule and authority to him, but had remained an infidel at heart”.<sup>3</sup>

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

1. *Hamla-i-Haidari*. It is one of the most popular books among the Shias. According to them, it is an authentic history of Islam. Its author, Bazil Irani, was an outstanding poet. The book was published about 150 years ago by Sultani Press, Lucknow, with corrections and notes by Syed Mohammad, the greatest Mujtahid of his time.
2. Reproduced from *Aayaat-i-Baiyyanat* by Nawab Mohsinul Mulk, p. 88
3. *Ibid.*, pp. 85-86

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 realisation 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 materialised, 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 and 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.”<sup>1</sup>

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 *Sadqa*”<sup>2</sup>.

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 the 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’ah* (temporary marriage). He says that Hazrat Omar had declared it unlawful while the

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1. *Kashful Asrar* : P. 115

2. Meaning charity for public good.

Quran clearly permitted it.<sup>1</sup> 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, pamphlets 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 Khomieni 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

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1. Many of the readers may not be knowing that, in Shia religion, *Mut'a* is not only permissible and lawful, but also an act of worship of the highest order. In *Tafsir Minhaj-us-Sadiquin*, the following tradition has been quoted from the holy Prophet; "He who does *Mut'a* once will reach the station of Imam Husain, he who does it twice will reach the station of Imam Hasan, and he who does it thrice will reach the station of Hazrat Ali and the person doing it four times will be equal to me in rank".

of high worship, and the practice (sunnat) of 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-Qirtas* (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 *Zandaqa*<sup>1</sup> 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*.<sup>2</sup>

### 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.<sup>3</sup> Khomeini maintains that even if a verse mentioning

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1 & 2- Denoting a person who though a Muslim does not believe in some of the fundamental tenets of Islam.

3. Khomeini has referred to Shia traditions relating that Hazrat Abu Bakr, Hazrat Omar and their supporters had caused distress to the Prophet,

(Continued on page 44)

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

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*Continued from page 43)*

and after his death, treated his daughter cruelly. Hazrat Abu Bakr had denied inheritance legally due to her while Hazrat Omar had struck her on the arm and caused the plank of a door to fall on her as a result of which her ribs were broken and she had aborted the child whom the Prophet had given the name of Mohsin even before his birth. Such false and ridiculous charges have been levelled in Mulla Baqar Majlisi's book entitled, *Ahtejaj-e-Tabrisi* (P. 47), and on page 121 of *Kashful Asrar*, Khomeini has characterised Majlisi's books as reliable and recommended them for study. Khomeini has, further, said that Hazrat Omar behaved rudely with the Prophet near his end and caused grief to him so much so that his august soul departed from the world with the load of that distress. He, also, adds that Hazrat Omar had burnt down the Prophet's house. (p. 119)

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 persons, 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 Jahl 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 matters 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'ds 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 colours 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 an expressed 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 does 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 calibre 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, worth 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. He 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 and 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, that Hazrat Ali acted in that manner under the orders 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 has 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 Bakar, Hazrat Omar, Hazrat Usman and the 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 *Hadith* 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 had realised that with the supposed Quranic verse in favour of Hazrat 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, Hazrat 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 the 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 Hazrat Ali and three or four of his supposed associates. According to him, Hazrat Abu Obeidah bin al-Jarrah, Hazrat Abdul Rehman bin Auf, Hazrat Khalid bin Walid, and, in fact, all others were hypocrites, so wicked 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 Hazrat Ali, and the pious precursors and Companions of the Prophet were sincere and true Believers (*Mominin-e-Sadiqin*), 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 Mohsini-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-Rizwan*, *Tafsir-i-Aayat Miras-e-Arz*, *Tafsir-i-Aayat-e-Maiyyat* and *Tafsir-i-Aayat-e-Dawat-e-Aarab*.<sup>1</sup>

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 preceding lines is in direct refutation and falsification of the Quranic verses and the Prophet's Traditions indicated above.

### **In respect of the holy Prophet himself**

The matter does not end with the falsification of the Quran

1. A collection of all these works has recently been published under the title of *Tuhfā-e-Khilafat* by Jami'a Hanafiyya, Talimul Islam, Madani Mohalla, Jhelum, Pakistan. The collected works are, also, going to be published shortly in Lucknow by Maulana Abdul Alim Faruqi.

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-Bait*<sup>1</sup> 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

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1. Members of the family of the Prophet consisting of Hazrat Ali, Hazrat Fatima and their descendants.

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 means 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 organisation 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 statement 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 them". (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 book, *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).

And, also :

“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-Sirat*<sup>1</sup>, and Heaven and Hell”.

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1. The bridge over which the righteous will pass into Paradise.

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<sup>1</sup>.

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, and a person who does it four times, he will attain my station<sup>2</sup>”.

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.

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1. 1, 2 & 3: Vol II., P. 290

## CHAPTER V

### Shi'ite Faith Defined

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 Shiaism. 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 Shiaism 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, 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 Shiaism in Islam and, also, the other form of deviation that was bitterly opposed and antagonistic to the Shi'ite creed i. e., Kharijism.<sup>1</sup> It will, further, bring to light the close affinity between Shiaism 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, Maryam and the Christians bore him 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.”<sup>2</sup>

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

1. Relating to a sect in Islam which does not reckon Hazrat Ali among the legal successors of the holy Prophet.
2. This narration is recorded in almost identical words in the famous and standard book of Shias called, *Najh-ul-Balaghah*: Vol. I; page 261 (Egyptian Edition),

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 commonsense 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, whoso 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.” (111:50-51)

In *Sura-i-Maryam*, it is set forth 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 from 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<sup>1</sup>.

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 Prophethood<sup>2</sup>, and exterminated

1. Those interested in details may, particularly, see *Izhar-ul-Haq* by Hazrat Maulana Rahmatullah Hindi Kairanavi Muhajir Makki. It was written in Arabic about 125 years back and has been translated into several languages. Its Urdu translation, in three volumes, includes a Preface of more than 200 pages by the well-known Pakistani scholar, Maulana M. Taqi Usmani former Judge of the Islamic Court. The Preface, contains authentic and sufficient details relating to the history and doctrines of present Christianity.
2. The Christian world has accepted the Jewish tradition, and their belief in atonement rests on it and it is, also, mentioned in the Gospels, change and alterations in which is an accepted fact. But according to the Quran, God had lifted up Jesus to the Heavens and another person resembling him was crucified. According to some traditions, he was the hypocrite and traitor who had spied on him. The Gospel of Barnabas, a leading apostle of Christ, also, gives the same version as the Quran. However, in the Christian world the views of St. Paul prevailed and the Gospel of Barnabas was rejected as unreliable.

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 sacrifices 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 favour 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 doctrines 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 endeavoured 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 so 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 officials 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 organised 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.<sup>1</sup>

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

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1. It may be said that the aim of Ibne Saba and his supporters was, as we have seen above, to cause rift and dissension among the Muslims and to erode the foundations of Islam, and, as such, it was the duty of the Caliph, i. e., Hazrat Usman to destroy them. It was not his personal affair; why did he, then, not use force against them. But since the whole conspiracy had been hatched in secrecy, facts regarding it had not come to light till then. They were laid bare later by the historians. At that time only this much was known that the insurgents were against the government of Hazrat Usman. Hence, he preferred to avoid bloodshed by laying down his life.

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 was 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.<sup>1</sup>

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

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1. Some historians say that believers in the divinity of Hazrat Ali were executed and burnt to death under his own orders. Sheikhu'l Islam Ibne Taimiyah has stated as such in his *Minhaj-us-Sunnah* Vol. I, P. 7. And the most authoritative book of the Shias on *Asma ur Rijal* (denoting the art of determining the authenticity of persons relating the Traditions) entitled, *Rijal-i-Kashshi* contain several sayings of Imam Jafar Sadiq which go to show that Ibne Saba believed in the divinity of Hazrat Ali and propagated it, and he was, in the end, burnt alive at the command of Hazrat Ali himself.

success in their mission there.

### Emergence 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 the 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 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 exaggerate 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 realise 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.



## CHAPTER VI

# Isna Ashariyya And The Doctrine Of Imamate

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, Prophethood, 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 lead 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. To 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 Hasan (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 to 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 collections 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 His representatives and spokesmen for the bondmen, 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.<sup>1</sup>

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 narratives and traditions.

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1. We have offered this remark here because the time during which the author or compiler, of *Al-Jame-ul-Kafi* lived was the same which is called the 'Minor Absence', in the special terminology of *Isna Ashariyya* i. e., the period in which his special envoys and confidants used to visit the Absent Imam. The Shia Ulema widely believe and it is, also, recorded in some of their books that after writing the book, Abu Jafar Yaqoob Kalini sent it, through a special messenger to the Absent Imam who approved it and said, "It is sufficient for our Shias." Thus, according to this narrative *al Jame-ul-Kafi* possesses the sanction of an Innocent Imam while according to us, the Sunnis, *Sahi Bukhari* does not have the approval of any innocent being.

### **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-Mominin 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:

آمَنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا

*Believe, then, in God, and His Apostles and the Light which We have sent down*<sup>1</sup>.

“The Imam, thereupon, replied : ‘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

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1. LXIV: 8

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 recognise and accept us. Mere ignorance will not serve as an excuse. Those who recognise and accept us are true believers and those who deny us are infidels. Those who neither recognise 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 *Awsiyah*<sup>1</sup> (Imams) with the Prophets in

1. Plural of Wasi, meaning the successor appointed by the predecessor himself.

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 lineage<sup>1</sup>.

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".

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1. *As-Safi*, Vol. II., P. 149



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 co-habit 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 signs 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 *Kalima*<sup>1</sup> of Islam. He does not need to take a bath after the loss of sperma. 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".<sup>2</sup>

### 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)

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1. Confessional Formula of Islam.
  2. *Haqqul Yaqeen*, P. 126.

**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 to *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 evil-doers”. (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 anyother gate and he was the Path of God and whoever took to anyother 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 both 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 :

فكيف إذا جئنا من كل أمة بشهيد و جئنا بك على هؤلاء شهيدا

*What will be their state when We bring of every people a 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 title : “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 Torah<sup>1</sup>, 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,

1. The Old Testament.
2. The whole reality of Shi'ite faith can be realised from this introductory part of the tradition under discussion. Abu Basir and Zurarah etc, who are the chief narrators of the sayings of Imam Baqar, Imam Jafar and other Imams were their great confidants and they used to tell the people that the Imams related to them the tenets of Shi'ite religion in utter secrecy, when no one else was present. They could, as such, attribute whatever they liked to the Imams and none could refute them. In it, in fact, lies the essence and reality of Shiaism.

According to us and the large majority of the Ummat, the

[ Continued on page 85

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 polemicians 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

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*continued from page 84)*

Imams were highly pious and virtuous men of learning. They used to openly preach religion to one and all, and there was no question of secrecy about it or difference between what the Imams did or said openly or privately, nor a trace of hypocrisy to which the name of *Taqiyya* has been given by Shias.

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 Messengers 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 *al 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: "For 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 *Arsh*<sup>1</sup> seven times and near every pillar of it, they offer two *rak'ats*<sup>2</sup> 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 that 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.

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1. The Throne of God.

2. Namaz consists of several cyclic parts which are called Rakats.

**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* :

يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أَمُّ الْكِتَابِ ۝

"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 the 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 Imams 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.

## CHAPTER VII

# The Quran, The Imamate and The Imams : Shi'ite Viewpoint

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 Imamate and the Imams.'

It is a very long chapter containing about a thousand narrations, 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 Imamate**

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

« إنا عرضنا الأمانة على السموت والأرض والجبال فأبين أن  
يحملنها وأشفقن منها وحملها الإنسان إنه كان ظلوماً جهولاً »

“Verily, We offered the Trust (the Vicegerency of God) to the heavens, and to the earth, and to the mountains, but they hesitated 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-Mominin (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 on 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**

Verses 193-194 of *Sura-i-Shu'ara* of the Quran read :

« نزل به الروح الامين \* على قلبك لتكون من المنذرين \* بلسان  
عربي مبين \* »

“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 :

« ولو أنهم أقاموا التوراة والانجيل و ما أنزل إليهم من ربهم  
..... إلخ. »

“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 :—

« و لقد عهدنا إلى آدم من قبل فنسى ولم نجد له عزماً »

“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 and Ali and Fatima and Hasan and Husain 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 had 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, changes 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 :—

« إن كنتم في ريب مما نزلنا على عبدنا فاتوا بسورة من مثله . . . »

“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)

Verse 30 of *Sura-i-Ar Rum* reads :

« فأقم وجهك للدين حنيفاً . . . »

‘So turn steadfastly to the Way for 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 that it did not mean God’s Way, but Wilayat and Imamate. (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 :

« إن الذين آمنوا ثم كفروا ثم آذنوا ثم كفروا ثم ازدادوا كفراً لم يكن الله ليغفر لهم — الآية »

“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 severe 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 Usman<sup>1</sup>). These three 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 *Maula*<sup>2</sup> 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*:

«إن الذين ارتدوا على أديبارهم من بعد ما تبين لهم الهدى... إلخ»

"But to those who have returned to their disbelief after

1. In the commentary of *Usul-e-Kafi* called *Sharh-As-Safi*, it is candidly stated that the Imam said about this verse that it was revealed in respect of Abu Bakr, Omar and Usman". (Part-II, p. 98).
2. The significance of the word 'Maula' is explained later.

guidance had been manifested to them, Satan will, surely, make their actions fair to them and give them a long rope."

The book, *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)

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

Verse 7 of *Sura-i-Al-Hujurat* says :

«ولكن الله حبب إليكم الإيمان وزينه في قلوبكم وكره إليكم الكفر  
و الفسوق و العصيان أولئك هم الراشدون ۝»

"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**

Verse 81 of Sura-i-al Baqarah says :

« بلى من كسب سيئة و أحاطت به خطيئته فأولئك أصحاب النار هم فيها خالدون »

“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*’.

## CHAPTER VIII

### Like The Apostles, The Imams, Too, Were Nominated By God

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 introductions 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 on 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 progeny who are to become Wasi. To convey the glad tidings to me, my father has given the tablet to me.' Jabir continued, 'Your great grandmother, Fatima (may God be 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".

## CHAPTER IX

### The Absent Imam

The narrations 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 twentyeight 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, 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 the predicament, it was claimed and publicised 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<sup>1</sup>.

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 past, — the Rod of Moses, the Shirt of Adam, the Ring of Solomon 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

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1. There are several narrations in *Usul-e-Kafi* of Imam Hasan Askari's father, Imam Ali Raza, telling that no one would be able to see the twelfth Imam after Imam Hasan Askari. p. 207.

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 skilfully 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-Yaqin*<sup>1</sup>, 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 and 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 neighbourhood 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 slaves by profession. He says that, one day, Imam Ali Naqi gave him

1. pp. 308—12

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 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 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 solemnised 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 grandfather. That night I saw in a dream that Jesus, his Wasi, Simon Peter and other apostles came into the palace of my grandfather, and a pulpit of light was placed in it. After that, Hazrat Mohammad (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 Mulaika, daughter of your Wasi, Simon, for this son of mine, and pointed 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 Askari 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 Moham:mad (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 comfort 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 of 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.<sup>1</sup>

### The Minor 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

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1. Khomeini : *Al-Hukumat-ul-Islamia*, p. 26

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 nd Mujtahids, the letters purporting to be of the Absent Imam are his sayings 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-Faqih<sup>1</sup>. 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 persons 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

1. Khomeini : *Al-Hukumat-ul-Islamia*, pp. 76-77

out of the cave and begin his mission<sup>1</sup>”.

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 eleven 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 cave. 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<sup>2</sup>”.

**(2) Hazrat Ayesha will be brought back to Life and punished**

In the same book, it is recorded with reference to *Elal Sharya* 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)

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1. *Ehtijaj-i-Tabrasi* (Iranian Edition), p. 230.

2. *Haqqul Yaqin* (Iranian Edition), p. 347

**(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<sup>1</sup>”.

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1. *Haqqul Yaqin*, p. 527



## CHAPTER X

# The Incident Of Ghadir-i-Khum And ThereAfter

In *Usul-e-Kafi* we find narrations 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 :

« إنا وليكم الله ورسوله و الذين آمنوا — الآية »

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 :

« يا أيها الرسول بلغ ما أنزل إليك من ربك وإن لم تفعل فما بلغت رسالته و الله يعصمك من الناس — الآية »

O 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 positiveness 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 on 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, 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 others 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 :

« يا أيها الرسول بلغ ما أنزل إليك من ربك — الآية »

“O Apostle! Make known that which hath been revealed unto thee from thy 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 *Maula*<sup>1</sup> 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.

1. The significance of the word *Maula* will be explained a few pages later.

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 Ibn Jarrah.

It is related by Hassan Shutarban 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 Obeida 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 themselves: '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 :

« و إن يكاد الذين كفروا ليزلقونك بأبصارهم لما سمعوا الذكر  
و يقولون إنه لمجنون »

And lo, those who disbelieve would fain disconcert thee with their eyes when they hear the Reminder, and say lo! he is indeed mad<sup>1</sup>. (LXVIII: 51)

1. The meaning of the verse, in fact, is that when the Unbelievers hear the Quran, O Apostle, they stare at you and want to disconcert and rattle you and say that you are mad. The reference, evidently, is to the Pagans of Mecca, but, in *Furu-i-Kafi*, it is stated about Imam Jafar Sadiq that he said that it applied, particularly to Hazrat Abu Bakr, Hazrat Omar, Hazrat Salim Maula Abi Huzaifa and Hazrat Abu Obeida bin Jarran.

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 compedium, *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 all 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

narratives are pure slander and 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 Ansars—, 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 Ahl-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 is 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.

## CHAPTER XI

### Some Other Views And Precepts

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 travellers 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 had 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 traditions 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 apostates 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 afore-said disciple, also (once) asked Imam Baqar about the sons of Hazrat Yaqub (Jacob), who had thrown their younger brother, Hazrat Yusuf (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 traditions, 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, whosoever'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."<sup>1</sup>

### **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 on him and his dependents) people elected Abu Bakr as the successor in Saqifa bani Sa'ida<sup>a</sup> 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 his 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

1. *Rijal-i-Kashshi*. P. 135

2. Meaning the common sitting place or pavilion of the family of Sa'id<sup>a</sup>,

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 replied 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*,<sup>1</sup> the 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 narratives 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.

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1. The Devil

Mulla Baqar Majlisi is regarded by the Shias as one of the highest authorities on the traditions, and a renowned author and Mujtahid 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 Rabi-ul-Awwal<sup>1</sup> he has quoted a narrative saying that the Lord had told the holy Prophet (peace be upon him and his dependents) through a Revelation that "on 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.

Mulla 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

1. The third month of the Muslim year

your maternal grandfather's enemy will crumble to dust. Eat on, my sons, for today is the day when the Pharoah of my *Ahl-e-Bait* and their tormentor and oppressor, and the usurper of their rights will be destroyed'. Huzaifah says that, upon it, he enquired from the Prophet, '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 life-time. 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 *Ahl-e-Bait*. God, then, sent down a Revelation to me that, in His eternal wisdom, it has already been decreed that me and my *Ahl-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 usurption of his right by the Pharoah of your Ummat ..... I have commanded 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 *Ahl-e-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 *Ahl-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 *Ahl-e-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 assassin<sup>1</sup>."

As repeatedly stated, this book is meant only to acquaint the Sunni educated classes who are not already aware of the

1. *Zad-ul-Ma'ad* : P. 433—36

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 Pharaoh of the Prophet's own *Ahl-e-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 practised *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 thereby, 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-i-Kulsum

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-i-Kulsum, the daughter of Hazrat Ali, with him. Even according to Shi'ite chroniclers she was the eldest daughter of Hazrat Fatima Zuhra from Hazrat Ali<sup>1</sup>. Hazrat Ali had

1. The Iranian Shia author of *Tarikh-i-Tiraz-i-Mazhab-i-Muzaffari* has devoted a full chapter of it from pages 47 to 67, to the marriage of Hazrat Omar with Umm-i-Kulsum. He clearly states that Umm-e-



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-Kulsum**

The present writer is aware of what the Shia Ulema,

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*Continued from page 129 )*

Kulsum was the eldest daughter of Hazrat Fatima and a son had been born to her out of the marriage with Hazrat Omar.—*Baqiyat-us-Salehat* (Bombay ; P.19)

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 wife<sup>1</sup>. On the other hand, some Shia writers totally deny the marriage and hold all the reports regarding it to be false and untrustworthy.<sup>2</sup>

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.<sup>3</sup>

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1. This strange and ridiculous assertion has been made by the Qutub-ul-Aqtab of Shias, Qutubuddin Rawandi. The great Mujtahid of Shias, Didar Ali, has in his *Moaiz-e-Husainiya* dwelt upon it in great detail. (*Aayat-e-Baiyyanat* :Vol. 1 ; p. 176)
  2. This stand has been taken by another outstanding Mujtahid of Shia, Syed Mohammad. (*Aayat-e-Baiyyanat* : Vol. 1 ; p. 138)
  3. Nawab Mohsin-ul-Mulk was born and brought up in a Shia family, and was a highly educated person. His book, *Aayat-e-Baiyyanat* demonstrates the high degree of his learning. He was a Shia, but a comparative study of the two creeds convinced him of the truth and correctness of the Sunni faith, and he, consequently, adopted it. He was cast out from his family and had to undergo numerous hardships as a result of it.

We will be reproducing only one report from Kalini'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 Umm-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 bare truth is that since the marriage of Hazrat Omar with Umm-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 a 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 Umm-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, Zulfikar, 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 Umm-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 his daughter, Umm-i-Kulsum, in marriage to Hazrat Omar in the same way as the holy Prophet had married 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,<sup>1</sup> 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

<sup>1</sup> The doctrine will be explained in detail later

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 grandfather, and the people will reply in the affirmative. The Imam will, again, ask who were the persons 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 spite 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 they had been buried. He will, thereafter, 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, (Abu Bakr and Omar), should assemble on one side. The crowd will, thus, be divided into 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 placed on 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 anywhere 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 bowels 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, enquired, 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 Mujtaba 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.'"<sup>1</sup>

1. *Haqqul Yaqin* : pp. 360-62.

### 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 sacrificed 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 :

النبي أولى بالمؤمنين من أنفسهم و أزواجه أمهتهم — الآية

The Prophet is nearer to the Believers than they are to their own selves, 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* and *Haqqul Yaqin* has yet another book to his credit called, *Hayat-ul-Qubub* and running into three volumes. In volume II of it, there is a chapter<sup>1</sup> entitled, 'Description of the Baseness and Degradation of Ayesha and Hafsa'.

1. Chap., L V



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 Ayesha has related from Imam Jafar Sadiq, on reliable authority, that Ayesha and Hafsa had killed the Prophet by poisoning.<sup>1</sup>”

In the same volume, Majlisi has related from his ancestors, Ali Ibn Ibrahim and Ayashi, that the 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.’<sup>2</sup>

#### **All but three of the holy Companions had turned into Apostates**

Readers would have seen from the foregoing what prominent Shi'ite theological leaders, Mujtahids 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

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1. P. 870

2. P. 745

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 replied, “Miqdad bin Aswad, and Abu Zarr Ghifari, and Salman Farsi.” My God bestow His blessings upon them”.

## CHAPTER XII

### Kitman And Taqaiyya

Among the fundamental teachings of the Shi'ite religion are *Kitman* (concealment) and *Taqaiyya* (subterfuge).

What *Kitman* means is to conceal one's real faith and belief and not to reveal it to anyone. And the doctrine of *Taqaiyya* denotes, 'to act or say something different from reality and truth, or to profess, show or avow a thing contrary to one's conscience, views or convictions, and, thus, to deceive or mislead others.'

We shall, now, reproduce the precepts, sayings and doings of the Innocent Imams from authoritative Shi'ite sources regarding the two principles which will make plain their importance and significance.

It is a well-known fact of history which even the Shias have not denied that from Hazrat Ali Murtuza down to the eleventh Imam, Imam Hasan Askari, none had ever in any congregation of Muslims like the Friday or I'd prayers or the Haj in which people from all parts of the Islamic world participated nor in any assembly or before any group of people claimed the right to Imamate or succession or advanced any theory of Imamate which was a fundamental article of faith with the Shias, like Divine Oneness and Apostleship, and a prerequisite of salvation. They never asked the Muslims to believe in it or pledge their fealty on that basis. On the contrary, the conduct of Hazrat Ali himself in respect of the first three

Caliphs had been such that during the whole twenty-four years of their Caliphate he, like the other Muslims, offered prayers behind them, took the oath of loyalty at their hands, and, apparently, co-operated with them with full sincerity. Likewise, Hazrat Imam Hasan and Hazrat Imam Husain, during the Caliphate of Hazrat Muaviya, made no claim or declaration of their Imamate before any congregation. On the other hand, they said the prayers behind Hazrat Muaviya himself or behind the Imams of mosques appointed by him. This was, again, the conduct of all the other *Isna Ashariyya* Imams, from Imam Zain-ul-abidin to Imam Hasan Askari.

This, alone, is enough to destroy the very basis of the Shi'ite religion. It is not possible to conceive of a better and more convincing proof of the hollowness and falsity of its fundamental creed of Imamate.

What candidly appears from Shi'ite books about the invention of the principles of *Kitman* and *Taqaiyya* is that the followers of Ibne Saba in Kufa who laid the foundation of the Shi'ite creed in the latter part of the first and the beginning of the second centuries A. H., i. e. during the time of Imam Baqar and Imam Jafar Sadiq coined the two doctrines in order to defend and safeguard Shia religion and the tenet of Imamate against such a clear and irrefutable proof and argument. It was made out that the Prophet of Islam himself had directed the Imams to conceal the creed of Imamate and refrained on his own part, as well, from expounding it before the Muslims in general. His second order related to *Taqaiyya* owing to which the Imams continued to act against their belief and conscience throughout their lives.

There is a whole chapter in *Usul-e-Kafi*, called *Bab-ul Kitman*, which is devoted to it.

In it, it is stated that it was related by Sulaiman bin Khalid, a close disciple of Imam Jafar Sadiq, that the Imam (once) said to him :

‘O Sulaiman, you follow a religion that whoever will conceal it, God will bestow honour on him, and whoever will reveal and

publicise it, he will be disgraced by God". (p. 485)

On the next page, it is reported that Imam Baqar (once) told his chosen Shias :

"Among my companions (pupils and disciples) he is most dear to me who is more righteous, knows the religion well and conceals our teachings and keeps the secrets more than the others". (p. 485)

An event concerning Imam Jafar Sadiq is related in *Usul-i-Kafi* which is fully illustrative of both *Kitman* and *Taqaiyya*. Sayeed Samman narrates that "I was in the company of Imam Jafar Sadiq one day. Two persons of Zaidiya sect<sup>1</sup> approached him and enquired whether there was any Imam nominated by God among them whose obedience was obligatory. Imam Jafar Sadiq replied that there was no such Imam among them. Both of them, thereupon, said that pious and reliable persons had told them about him (Imam Jafar Sadiq) that he said it and claimed to be an Innocent Imam and issued judicial decrees and orders accordingly. They would tell him the names of their reporters. They were *folan* and *folan* (such and such). They were pious and serious-minded people who were not given to falsehood. Imam Jafar Sadiq, then flew into a rage and said, 'I had not told them to do that' ". (p. 142)

In this incident Imam Jafar Sadiq is made out to have concealed his Imamate which is a necessary article of faith like belief in Unity of God and Prophethood and adopted *Taqaiyya* by telling that none among them was an Imam whose obedience was compulsory though there was hardly any necessity or occasion for concealment or resorting to falsehood. Those two

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1. Zaidiya is a sect of the Shias. There is unanimity of views between it and the Isna Ashariyya on the Imamate of Hazrat Ali upto the fourth Imam, Zain-ul-Abidin. Isna Ashariyya hold the view that Imam Zainul Abidin's son, Imam Baqar, was the next Imam while Zaidiyas regard his another son, Zaid (martyr), as the next Imam and seven others of his descendants. There are also differences among the two sects about the place, position and high worth and glory of the Imams.

persons were strangers who had come from Kufa while Imam Jafar Sadiq was living at his house in Medina. He could not possibly apprehend any danger from them.

### **The conduct and statements of Innocent Imams about Taqaiyya**

A full chapter is devoted in *Usul-e-Kafi* to *Taqaiyya* in which it is stated that :

Abu Umair Aajami (once) related that "Imam Jafar Sadiq told me, 'Oh Abu Umair, among ten parts (or virtues) of religion, nine lie in *Taqaiyya*. He who does not observe *Taqaiyya* is devoid of faith' ". (p. 482)

There is, in it, another narrative attributed to Habib bin Bishr which tells that he said : "Imam Jafar Sadiq said that he had heard his father (Imam Baqar) saying that nothing was dearer to him on the surface of the earth than *Taqaiyya*". Imam Jafar Sadiq went on to add : "O Habib, whoever will adopt *Taqaiyya* as a principle of life, God will exalt him and whoever will not do so, God will debase him". (p. 483)

On the next page, again, it is stated that Imam Baqar (once) said, "*Taqaiyya* is my religion and that of my forefathers and ancestors. He who does not practise *Taqaiyya* is devoid of faith". (p. 484)

### **Explanation of Taqaiyya and its reality**

Shias, in general, tell people who do not fully know their religion that *Taqaiyya* is allowed only in cases of a serious danger to life or a similar situation though Shia traditions contain a number of incidents when their Innocent Imams practised *Taqaiyya* and uttered open falsehood and deceived people by their actions when there was not the least danger to their lives nor compulsion of any kind.

In *Usul-e-Kafi*, itself, there is mention of a report which leaves no room for any such defense or interpretation.

Zararah relates from Imam Baqar that he said : "*Taqaiyya* should be practised whenever needed and no one knows better than the person concerned what the need is". This makes

abundantly clear that it is not only to be adopted in case of danger to life or any other compulsion but has been left to the discretion of everyone to resort to it whenever he likes.

### Taqaiyya is not only permissible, but obligatory

The tenet of *Taqaiyya* is not only allowed but compulsory, and an essential part and among the four fundamental doctrines of Shi'ite faith. It is related that Imam Jafar Sadiq (once) said: "If I say that a person who gives up *Taqaiyya* is as great a sinner as a person who gives up *Namaz*, I will only be saying what is correct and true". He, also, added: "A person who does not observe *Taqaiyya* is devoid of faith<sup>1</sup>".

### Unnecessary use of Taqaiyya by Imams

The last section, *Kitab-ul-Rauza*, of *Al-Jamea-ul-Kafi* reproduces a tradition narrated by a staunch disciple of Imam Jafar Sadiq named Muhammad bin Muslim.

He says—

"One day I presented myself before Imam Jafar Sadiq. Abu Hanifa was sitting with him. I said to Imam Jafar Sadiq, 'May I be a sacrifice unto you; I saw a strange dream'. The Imam replied, 'Ibn Muslim, narrate your dream. A scholar possessing the knowledge of the science of the interpretation of dreams is present here.' Saying it, he pointed out towards Abu Hanifa. I narrated my dream. Abu Hanifa interpreted it. Then, Imam Jafar Sadiq observed 'By God, O Abu Hanifa, you have interpreted it correctly'. Soon after Abu Hanifa had left, I said to Imam Jafar, 'I may be a sacrifice unto you. I did not like the interpretation of this *Nasebi*<sup>2</sup>. Then, Imam Jafar Sadiq

1. *Mann La Yahzarahul Faqih* (Reproduced from *Baqiyyat-Salehat*, p. 216)
2. In the special language of the Shias *Nasebi* is a religious invective. According to Shias, everyone is a *Nasebi* who holds first two Caliphs to be rightful Caliphs and does not believe Hazrat Ali to be an Innocent Imam though he may take him to be a rightful Caliph. Imam Abu Hanifa was, therefore, called *Nasebi*. According to *Huqqul Yaqin*  
(Continued on page 146)

said 'O Ibn Muslim, do not be distressed over it. My interpretation is different from that of these people. What Abu Hanifa told you is not correct'. I, again, said, I may be a sacrifice unto you. Then why did you say *Asabta* and declare his interpretation to be correct on oath, when it was wrong? The Imam replied, 'I had sworn on the point that Abu Hanifa fell into error<sup>1</sup>.'

It is a long narration and we have only quoted the part relating to *Taqaiyya*. It makes a sad commentary on the narrations of Shias and their attribution to Imams. Imam Jafar Sadiq is made to say in the presence of Abu Hanifa that he was an expert in interpreting dreams and to ask Ibn Muslim to relate the dream to him. But, we have seen above what he said after Abu Hanifa's departure which shows that what he said in his presence was a deliberate lie and wholly unnecessary,<sup>2</sup> and the confirmation on oath of the interpretation was yet another falsehood. The way he tried to explain it off shows that no reliance could be placed on what the Imams said and if they gave an evidence in a court of law and it was established about them that they indulged in such practices their evidence would never have been accepted.

### **Taqaiyya employed even in religious matters**

The narratives given in Shia books tell that the Innocent Imams not only practised *Taqaiyya* in worldly matters, but also

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(Continued from page 145)

(p. 218) of Allama Majlisi, *Nasebi* will meet the same fate as infidels in the Hereafter.

Kalini, further, writes in *Kitab-ur-Rauza*, on the authority of Imam Baqar, that no intercession of anyone will be accepted on behalf of a *Nasebi*.

1. *Kitabur Rauza*, p. 137.
2. There could be no danger to Imam Jafar Sadiq from Abu Hanifa. Abu Hanifa was a stranger from Kufa and he was, also, in the bad books of the government and had even to undergo imprisonment as a result of it.



while relating or explaining religious injunctions and propositions and, thus, used to mislead their followers and bondmen of the Lord deliberately. This was not incidental, but a usual practice.

It is stated in *Kitab-ul-Ilm of Usul-e-Kafi* that Zurarah Ibn-A'ayan (once) related that :

“I asked Imam Baqar about a point and he told me the rule about it. Another person came at the same sitting and asked about the same matter. Imam Baqar gave him a different reply. Then, another person came and enquired about the same matter. The Imam gave a reply different from what he had told me or the other man. When those two people had gone, I said to the Imam : ‘O son of the Prophet of God ! Two persons of Iraq who were supporters of your *Ahle-Bait* came and asked about the same proposition and you gave a different reply to each of them. (How is that)?’ The Imam replied, ‘O Zurarah, In this lies your and our safety and long life. If all of you hold the same creed and adopt common ways, people will think you were sincerely attached to me and it will spell danger both to your and to our existence’”. (*Usul-e-Kafi* : p. 37).

After this, Zurarah adds that “once, I asked Imam Jafar Sadiq, son of Imam Baqar, ‘Your supporters (Shias) are so faithful and devoted to you that if they are confronted with spears or told to leap into raging fire under your order, they will do so, but when they depart from you, they show disagreement among themselves.’” Zurarah says that the reply of Imam Jafar Sadiq to it was the same as that of his father.

From the narration of this staunch disciple of Imam Baqar and Imam Jafar Sadiq it is clear that the Imams used to practise *Taqaiyya* in religious matters as well. In regard to the same matter they would give different replies. If one of the replies was correct, the others were certainly wrong. Not only this, if a thing was legal (*Halal*) they would make it illegal (*Haram*) acting on the theory of *Taqaiyya*. The following offers an example of it.

Abaan ibn Taghlib says that “(once) I heard Imam Jafar Sadiq saying that ‘my father (Imam Baqar) used to give decree in the reign of the Umayyads, in exercise of *Taqaiyya* that if a hawk or eagle captures a bird and the latter dies before its due slaughter, its meat is *Halal* (permissible), but I do not practise *Taqaiyya* out of fear of the rulers or their officers and hold the bird killed by a hawk or eagle to be *Haram* (forbidden).”

This shows that the Innocent Imams of the Shias could convert a forbidden thing into a permissible thing and their followers, in pursuance of this verdict used to eat forbidden meat (*Haram*) as perfectly legal (*Halal*).

Readers will be amused to learn from the following tradition reproduced from *Usul-e-Kafi* that those who claim to be lovers of *Ahle Bait*, particularly, of Saiyyidina Imam Husain depict him as a man of a very low character. It reads :

Aamir ibn Samt relates from Imam Jafar Sadiq that he said, “When one of the hypocrites died, my great grand-father, Husain ibn Ali came out of his house and accompanied the funeral procession to say the funeral prayers. One of his slaves, then, came into view who was slithering away from the procession. Hazrat Husain accosted him, ‘*O folan*, (such and such)! Where are you going?’ The slave replied, ‘I want to keep away from the funeral of this hypocrite!’ Hazrat Imam Husain, then, advised him, ‘Now, look ; you stand on my right side in the row of the funeral prayers, and what you hear me saying you repeat’. Imam Jafar Sadiq proceeded to say “When the guardian of the dead man started leading the funeral prayers and said *Allah-o-Akbar*, Hazrat Husain said *Allah-o-Akbar*, but later on, he prayed like this, ‘O God! On this bondsman of Thine send down a thousand curses that may be continous and unbroken, coming one after the other. O God! Disgrace this bondsman of Thine among Thine other bondmen and take him to the Fire of Thy Hell and give him severest chastisement. He used to be friendly with Thy enemies, and was inimical towards Thy friends and nursed prejudice

against the descendants of the family of Thy Prophet". (Vol. I; pp. 99-100).

Besides bringing it to the notice of our *Ahle-Sunnat* readers, we request the sober and good-natured Shias to consider what a despicable charge of *Taqaiyya* has been levelled in it against Saiyyidina Imam Husain, and a man of what a low character has he been depicted. He had no necessity to accompany the funeral procession of a man whom he knew to be a hypocrite and to show that, like others, he, too was saying funeral prayers, and considered the dead man to be a true believer and deserving of prayers for salvation though, in fact, he was imprecating him in the severest of terms. Then, again, the slave who did not want to join in *Taqaiyya* was, also, made to join and given the lesson of deception and fraud for life.

On the same page of *Foru-e-Kafi*, incidents are narrated of similar funeral prayers by Hazrat Ali Ibn Husain (Imam Zain-ul Abidin), and of Imam Jafar Sadiq himself.

We firmly believe that all such tales and narrations about those holy and venerable persons are sheer fabrication by the Shia authors. They were, doubtlessly, free from hypocritical and impious conduct.

Much more can be written on the subjects of *Kitman* and *Taqaiyya*, but we will stop at it. Enough has been said already.

## CHAPTER XIII

### Apostleship Has Not Ended: It Continues

A logical outcome of the Shi'ite concept of Imamate is the end of the belief in the Finality of Prophethood which is rendered meaningless after it. Prophethood, Apostleship, and Finality of Prophethood and Finality of Apostleship are not mere words, but carry a precise meaning and significance about which no one can be in doubt. When the Prophet of Islam is described as the *Seal* or Last of the Prophets what it denotes is that Prophethood or Apostleship ended with him. Every Divine Prophet and Messenger is appointed by God and he serves as His ultimate Proof or Final Argument for the bondmen. To believe in him and in his higher knowledge (*Ma'rifat*) is an essential condition to salvation. He receives the commands of God through *Wahi* (Divine Revelation). He is faultless, sinless and unerring, and obedience to him is obligatory. He and his teachings are the springhead of guidance. This is the significance and place of Prophethood. The termination of Prophethood meant and still means that no one after the Last Apostle of God (peace be upon him) will attain to it. Till the Last Day, he is the Ultimate Proof of God for the bondmen, and appointed by the Almighty for that purpose. To believe in him and to obey him is a pre-requisite of deliverance. The coming down of commands and guidance from God through Revelation ended with him. Now, till the Day of Resurrection, only the Book of God, the Quran, revealed

to him and His sayings and doings which constitute what is known as *Sunnah* are the fountainhead, well-spring, and source of guidance. After him, there will be no one who, like the Prophets and Messengers, be the Ultimate Proof of the Lord for His bondmen, and to obey whom may be obligatory. This was, and still is, the meaning of the termination of Prophethood and its reality.

But if according to the beliefs of *Isna Ashariyya* relating to the Imamate, it is accepted that from Hazrat Ali to the Twelfth Imam (who hid himself in a cave at the age of four or five years, about eleven hundred fifty years ago, and will live till the Day of Resurrection, and make his appearance in the world before that at an appropriate moment) twelve persons were appointed by God, like the Prophets, who are the *Hujjat* of God for His servants, and are innocent, and rendering of obedience to whom is obligatory, and their recognition as such, and acceptance is an essential condition of salvation; they receive instructions and guidance from God through *Wahi* (Revelation), and were bestowed with all the qualities and virtues which God had bestowed on Prophets; they were equal in rank to the Last Prophet (peace be upon him), but excelled all other Prophets and Messengers. They, further, possess Divine Attributes and Authority, they know everything of the past and everything of the future, and nothing is hidden from them; they have the right to declare forbidden things lawful and vice versa, and enjoy the authority of the Creator over every particle of the Universe. They are the Lords of this world and the World Beyond; they can grant salvation or any other thing to anyone and their own deaths are discretionary and in their control. The obvious and inescapable conclusion will, thus, be that belief in the Finality of Prophethood no longer holds good, and is redundant. It distinctly appears from all this that the chain of an inferior type of Prophethood broke down and has been replaced, in the name of Imamate, by a superior and more advanced type of Prophethood which will endure till the end of time. The 'Seal' of this chain is Imam Mehdi

who will show such miracles and do such strange things as had not been shown or done even by the Last of the Prophets. Imam Mehdi will, then, disinter Hazrat Abu Bakr, Hazrat Omar and Hazrat Ayesha and others from their graves, bestow life to their dead bodies and inflict severest chastisement upon them. He will kill them a thousand times, enlivening them after every death.

The readers would have, already, noted the remark of Allama Baqar Majlisi, a chief spokesman of Shi'ite religion, that "Imamate is superior to Prophethood". Acceptance of the belief in Imamate, thus, simply means that Prophethood has not ended, but is continuing with added strength and splendour in the name of Imamate.

### Raj'at

The doctrine of *Raj'at* (Return) is among the exclusive beliefs of the Shias, and a natural offshoot of the theory of Imamate. It means that when Imam Mehdi will come out of the cave and make his appearance, the Apostle of God and Hazrat Ali, Hazrat Fatima Zuhra, Hazrat Hasan and Hazrat Husain and all the Imams, and, apart from them, all the noteworthy and particularly favoured Shias, too, will rise from their graves and pledge their fealty to the Imam. The first to pledge fealty will be the Apostle of God and Hazrat Ali. To rise from their graves, after them, will be Abu Bakr, Omar, Ayesha, their friends and admirers from among infidels and hypocrites who will be punished by Imam Mehdi in the manner we have seen a few pages earlier with reference to *Haqqul Yaqin* by Allama Majlisi. A chapter is specially devoted to the dogma of *Raj'at* in this volume (pp. 335-68), and what we have said above has been adopted from it. There is a very old book of Shias in Urdu language called, *Tuhfat-ul-Awam* dealing with Shi'ite precepts and practices. About *Raj'at* it says, briefly, that 'It is *Wajib* (incumbent and necessary) to believe in it i. e., when Imam Mehdi will emerge and make his appearance, all believers and infidels and hypocrites of importance will,

also, rise from their graves and every wronged person will be requited and every oppressor punished". (p. 5)

Muslims firmly believe, and so does the Quran and the sayings of the Apostle of God (peace be upon him) tell, that all men,—believers and non-believers, righteous and wicked, pious and sinners—, will be brought back to life after death only on the Day of Reckoning and God will judge every individual, and he will be rewarded or punished according to the deeds done by him during his earthly sojourn. But according to Shias, a day of final judgement will be set up before the Day of Reckoning, on the appearance of the Absent Imam, and it will be presided over by him and he will reward and punish as he pleased. The Last Imam will, thus, be, sharing the Divine attribute of *Azizun Zuntiqam* (Mighty; Able to requite the wrong).

## CHAPTER XIV

### Change And Alteration In The Quran

The belief or principle of change and alteration in the Quran, too, is a natural corollary to the doctrine of Imamate. As already stated, we are not unaware that the Shia Ulema of the present day deny that they believe in tampering with or alteration in the Quran. We, however, do not propose to take up the denial here and see if there is any scope or justification for a Shia theologian to make it in the presence of numerous narrations of their Innocent Imams contained in their most standard and authentic books, which conclusively show that changes, additions and subtractions, have been made in the Quran. Anyhow, we do not want to discuss the attitude of the present-day Shia Ulema, but no Shia theologian can dare refute before a knowledgeable person that in the past, particularly in the tenth and eleventh centuries A. H., and even later, Shia Ulema and authors, perhaps more erudite in Shia theology than the latter-day Ulema, have been asserting with great certainty that the present Quran had suffered from tampering and alteration. They, also, stated in their writings that the traditions of the Innocent Imams told the same, and the belief of their earlier Ulema had not been different. The Shia Ulema who rejected this theory were but few. We, ourselves, will refer to them later. But, here, we will consider only the views and observations of the Shia Ulema and authors who have set forth with great frankness in their works, and, also, advanced



arguments in support of their view that tampering did take place with the Quran and those who came into power after the death of the holy Prophet, particularly the first three Caliphs, made every sort of change and alteration for their personal and political ends.

### Need

The doctrine of Imamate has been discussed earlier in reasonable detail. It is enough to show that Imamate is a basic ingredient and a pre-requisite of salvation like belief in the Oneness of God, Prophethood and the Hereafter. In fact, it takes precedence over the belief in the Doomsday and the Hereafter.

A section in *Usul-e-Kafi* is entitled *Kitab-ul-Kufi-wal-Iman* and, in it, there is included a chapter called, *Bab-o-Da'aem-il-Islam*, i. e., Chapter on Pillars of Islam. The first Tradition to be quoted in it reads :

It is related that Imam Baqar (once) said : "Islam is founded on five pillars—Namaz, Zakat, Fasting, Haj and Imamate (i. e., belief in Imamate), and, among these five pillars, none has been proclaimed with such care and emphasis as Imamate". (p. 368)

There is another tradition narrated by Zurarah which is worded almost identically with the addition at the end that (on hearing it from Imam Baqar), Zurarah enquired which was of greater importance among the five pillars and Imam Baqar replied, "Belief in Imamate". (p. 364)

Similarly, Imam Jafar Sadiq (once) said, "Islam has three pillars (on which it stands). One is Namaz, the second is Zakat and the third is the doctrine of Imamate and none is complete without its collateral". (p. 368)

There are many other narrations in this Chapter of a similar import, attributed to Imam Baqar and Imam Jafar Sadiq. It has been categorically stated in all of them that to believe in Imamate is a pillar of Islam like Namaz and Zakat, and, among them, the most important is belief in Imamate. Without it, Namaz and Zakat have no meaning just as without belief in the

Unity of God and Prophethood, Namaz and Zakat can not be fulfilled i. e., will not be worthy of acceptance.

**Every Prophet of God preached belief in Imamate and every Celestial Scripture contained directions about it**

It is related that Imam Jafar Sadiq (once) said, "Our Wilayat (Imamate and Authority) is exactly like the Wilayat and Authority of God, and every Prophet was raised up with that command".

There is, again, a tradition of Musa Kazim, son of Imam Jafar Sadiq, and the Seventh Imam of the Shias. It says that Abul Hasan (i. e., Musa Kazim) (once) said: "The Wilayat and Imamate of Hazrat Ali is recorded in the Books of all the Prophets. And whichever Messenger was sent down by God he was sent down with the teaching about the Apostleship of Mohammad and the Wasiyat (Imamate) of Ali. (They were commanded by God to preach these two things and tell people to believe in them).

The whole thing is too self-explanatory to need an elucidation.

**Why is the doctrine of Imamate not mentioned in the Quran ?**

After assignment of extraordinary importance to belief in Imamate by the Innocent Imams, the question, naturally, arises why is it not mentioned in the Quran when the other articles of faith viz., the Oneness of God, the Prophethood, the Last Day and the Hereafter occur in it at hundreds of places and in various ways? Not even once does it speak of the Imamate of Hazrat Ali. Still more surprisingly, the Seventh Imam, Musa Kazim, declares that every Scripture and Book of God sent down through various Prophets mentioned the belief in the Wilayat and Imamate of Hazrat Ali, and yet the Last Book of the Lord, the holy Quran, which had been revealed for the community of which Hazrat Ali was appointed the Imam did not contain a word about it.

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1. *Usul-i-Kafi (Kitab-ul-Hujjat)*: p. 276

### Tampering is the answer

The answer is found in hundreds of traditions of the Imams themselves in which it is asserted that the Imamate of Hazrat Ali was clearly and explicitly mentioned in the Quran at hundreds of places, but those who usurped power and the Caliphate at the death of the holy Prophet expunged all those words or verses from it in which even the names of Hazrat Ali and the later Innocent Imams had been mentioned, what to speak of their Imamate.

### The sayings of the innocent Imams about tampering with the Quran

A verse in *Sura-i-Ahzab* of the Quran reads :

« و من يطع الله و رسوله فقد فاز فوزاً عظيماً »

And whoso obeyeth God and His Apostle hath, indeed, attained a high attainment. (XXXIII : 76)

Abu Basir relates that Imam Jafar Sadiq (once) said that the original verse was :

و من يطع الله و رسوله في ولاية علي و الأئمة من بعده فقد فاز فوزاً عظيماً.

And whoso obeyeth God and His Apostle concerning the Wilayat of Ali and the succeeding Imams hath, indeed, attained a high attainment”.

According to the Shias, the Imamate of Hazrat Ali and the other succeeding Imams was clearly mentioned in it, but the words: *concerning the Wilayat of Ali and the succeeding Imams* were removed, and, hence, these were not found in the existing Quran. (p. 262)

Again, in *Usul-e-Kafi* it is stated that Imam Baqar (once) said that originally there were the words *Fi Aliyin* (Regarding Ali) in verse 90 of *Surat-ul-Baqara* which were later expunged.

(p.263)

The verse reads :

بئسما اشتروا به أنفسهم أن يكفروا بما أنزل الله في علي بنياً .

Evil is that for which they sell their souls; that they deny the revelation from God, grudging that God should reveal of His bounty unto whom He will of his bondmen. (II: 90)

On the next page of *Usul-e-Kafi* it is stated that Imam Jafar Sadiq (once) said :

“Gabriel had come to Mohammad (peace be upon him) with the following verse :

يا أيها الذين أتوا الكتاب آمنوا بما نزلنا في علي نورا مبيناً .

O People of the Book! Believe in what We have revealed regarding Ali which is manifest light (p. 264)

But this verse is found nowhere in the existing Quran showing that the whole verse was expunged.

In this chapter there is, again, a saying of Imam Jafar Sadiq relating to the same subject. It is narrated by Abu Basir that the Imam said about the first verse of *Sura-i-Ma'arij* (LXX).

« سأل سائل بعذاب واقع \* للكافرين ليس له دافع \* »

‘A questioner questioned concerning the doom about to fall upon the disbelievers which none can repel .....’ that “By God, Gabriel had come to Prophet Mohammad with this verse in the following form :

سأل سائل بعذاب واقع للكافرين بولاية علي ليس له واقع .

“A questioner questioned concerning the doom about to fall upon the disbelievers who deny the Imamate of Ali which none can repel”.

But the words, of the Imamate of Ali were struck out later”. (p. 266)

On the next page, *Usul-e-Kafi* contains another tradition

of Imam Baqar which reads :

“Gabriel had brought verse 170 of *Sura-i-Nisa* (IV) in this form :

يايها الناس قد جاءكم الرسول بالحق من ربكم في ولاية علي فامنوا  
خيراً لكم و أن تكفروا بولاية علي فان لله ما في السموت  
وما في الأرض .

‘O Mankind. The Messenger hath come unto you with the truth from your Lord about the Wilayat and Imamate of Ali. Therefore, believe (in it); it is better for you. But if ye disbelieve still in the Wilayat and Imamate of Ali, lo, unto Allah belongeth whatever is in the heavens and the earth. He cares nothing for you”. (p. 267)

Meaning that in the above verse Wilayat and Imamate were mentioned in clearest terms and people were called upon to believe in it, and those who disbelieved were warned of punishment. But, the words *Wilayat and Imamate of Ali* were deleted from the original revelation with the result that these are not found in the present Quran.

Again, Imam Baqar is reported to have said, “The verse 66 of *Sura-i-Nisa* (IV) was revealed in this form :

ولو أنهم فعلوا ما يوعظون به في علي لكان خيراً لهم .

“If they did or what they were counselled to do about Ali, it would be better for them”.

Denoting the words, *about Ali* were removed from the original revelation. Similarly, it is stated in *Usul-e-Kafi* that Imam Jafar Sadiq said that the verse 89 of *Sura-i-Bani-Israel* (XVII) had been revealed in the following form :

فأبى أكثر الناس بولاية علي إلا كفوراً .

“But most of mankind refuse to believe in the Wilayat of Ali.”

Showing that the words *the Wilayat of Ali* were expunged from the original text. Moreover, Imam Baqar said that the

verse 29 of *Sura-i-Kahf* (XVIII) had been revealed *like this* :

و قل الحق من ربكم في ولاية علي فمن شاء فليؤمن و من شاء  
فليكفر إنا أعتدنا للظالمين آل محمد ناراً.

“And say, The Truth is from your Lord. Let him, therefore, who will believe in the Wilayat of Ali, and let him, who will refuse to believe Lo! We have prepared for them who do not believe in the descendants of Mohammad Fire.”

Indicating that words, *in the Wilayat of Ali* and *in the descendants of Mohammad* were deleted from the original.

All the narrations given above have been quoted from the same chapter of *Usul-e-Kafi* which is known among the Shias as “the most authentic of all the books”. In its Chapter entitled *Fazl-ul-Quran*, there occurs a tradition of Imam Jafar Sadiq telling that three-fourths of the Quran had been done away with. It reads :

It is related by Hisham bin Salim that Imam Jafar Sadiq said: “The Quran which Gabriel brought to Mohammad (peace be upon him) consisted of 17,000 verses”. (p. 671)

The present Quran, the Shi'ite compilation included, contains a little more than 6,000 verses, not even 6,500. The commentator of *Usul-e-Kafi*, Allama Qazwini says in the explanation of the same tradition that the total number of verses according to one view, is 6356, and, according to the other, 6236. But, according to Imam Jafar Sadiq's saying quoted above, the Quran originally consisted of 17,000 verses which means that about two-thirds of the Quran had been removed. Dwelling upon it, Qazwini writes that “the saying of Imam Jafar Sadiq denotes that from the original Quran a lot of portions have been deleted and removed and are not included in the existing Quran<sup>1</sup>”.

#### **An amazing statement attributed to Hazrat Ali**

In an important and authentic book of Shias called, *Ihtijaj-i-*

1. *Safi*: Vol. VI, P. 75

*Tabrasi*,<sup>1</sup> a long dialogue has been reproduced between an unbeliever and Hazrat Ali Murtuza which, if rendered into Urdu, will cover about fifty pages. In this dialogue of extraordinary length the unbeliever has raised many objections against the Quran, and Hazrat Ali has replied to them. One of the objections was that in verse 3 of *Sura-i-Nisa*: 'But if ye fear that ye shall not deal fairly by the female orphans under you, marry of the (other) women who seem good to you', there did not exist a coherence between the condition and the complement. Hazrat Ali is reported to have replied that "this is of the same category of which I have stated earlier that the hypocrites have abrogated a large part of the Quran". In this verse, between the word 'if ye fear ye shall not deal fairly by the orphans', and 'marry of the (other) women who seem good to you', there was more than one-third of the Quran (which has been abrogated and removed)<sup>2</sup>".

In this long dialogue replying to several other objections of the unbeliever, Hazrat Ali has pleaded tampering with the Quran, deletion and addition and change and distortion. To one objection he is reported to have said, "What you have, already, heard from me should be sufficient for it as well, for the tenet of *Taqaiyya* of our Shariat does not permit of further clarification and elucidation<sup>3</sup>".

What it, probably, means in that *Taqaiyya* does not allow divulgence of the names of the hypocrites who made changes and alterations in the Quran. Strangely enough, *Taqaiyya* did not prohibit divulgence of the belief of tampering with the Book of God, but came in the way of the disclosure of the names of the hypocrites who had been guilty of it.

The above dialogue and all the other similar traditions, are, in truth, purely false and fabricated, and Hazrat Ali and all the *Ahl-i-Bait* had, absolutely, nothing to do with them.

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1. *Ihtijaj* (Iranian Edition): p. 122

2. *Ibid.*, p. 128

3. *Ihtijaj* (Iranian Edition): p. 125

**The real Quran was that which Hazrat Ali had compiled. It is with the Absent Imam, and is different from the present Quran**

Among the well-known tenets of Shia religion and the Shi'ite world is the belief that Hazrat Ali Murtuza had compiled the Quran exactly as it was revealed to the holy Prophet and it was different from the existing one. It remained with Hazrat Ali, and, after him, was passed on to successive Imams. Now, it is with the Absent Imam, who will show it when he will appear, but before that no one can see it. We shall be reproducing below two narratives bearing upon it from *Kitab-ul-Hujjat of Usul-e-Kafi*.

It is related that Imam Baqar said, "If anyone claims that he has the full Quran as it had been revealed, he is a liar. The Quran was compiled by Ali Bin Abi Talib, alone, in the order of its revelation by God. After him, it was compiled by the Imams and preserved by them. (meaning, the real and the full Quran was and is with no one except the Imams). (p. 139)

In Chapter, *Fazl-ul-Quran*, it is stated that Imam Jafar Sadiq said, "When Imam Mehdi will appear he will recite correctly the Quran, and will bring out the manuscript that was written by Hazrat Ali." The Imam added: "When Hazrat Ali had written it down and completed it, he told the people (meaning Abu Bakr, Omar etc.) that 'it is the Book of God written exactly as it was revealed to Mohammad, the Apostle of God. I have copied it from the Tablets'. Thereupon, they observed: 'We have got the whole Book compiled, and we are in no need of the Quran collected by you!' Hazrat Ali replied, 'By God, you will never be able to see it after this day.'" (p. 671)

Be that as it may, the traditions and narratives contained in the Shi'ite books concerning the change and alteration, addition and subtraction in the Quran, particularly, the reports which speak of the deletion of the names of or reference to Hazrat Ali and the other Imams can, obviously, be the most conceivable answer, on behalf of the Shias, to the simple inquiry that when the doctrine of Imamate was a fundamental article of faith like



the belief in the Oneness of God and Apostleship why it had not been mentioned in the Quran. As we have remarked earlier, the concept of tampering with the Quran and addition to and subtraction from it is a logical corollary to the Shi'ite doctrine of Imamate upon which the whole of Shia faith is based. Besides, another motive behind it is to hold Hazrat Abu Bakr, Hazrat Omar and Hazrat Usman guilty of tampering with the Book of God which, of course, is a most grievous crime and worse kind of infidelity.

As indicated earlier, even upto the days of the chief spokesman of the Shi'ite faith, Allama Baqar Majlisi, i. e., 17th Century, and, also, afterwards, the Shias had continued, generally, to express their conviction openly that the Quran was a tampered book with several deletions, additions and changes, except, of course, when some need arose to take recourse to *Taqaiyya*.

#### Allama Nuri Tabrasi's *Fasl-ul-Khitab*

For us it was almost impossible to obtain the book by the earlier Shia authorities, but Providence had it that about a hundred years ago when the Shia Ulema, on the whole, adopted the policy of denial of the doctrine of change and alteration in Quran, and, on this issue, started saying what the Sunnis had always been believing in, i. e., the existing Quran was exactly the same book as had been revealed to the holy Prophet by the Almighty and no change or alteration whatsoever had taken place in it, a foremost Shi'ite scholar, traditionist and Mujtahid, Allama Nuri Tabrasi, feeling that it amounted to the refutation of the inner reality of their faith and a revolt against not a few but thousands of sayings of the Innocent Imams—and the Shi'ite world, also, stood in no need, at that time, to resort to *Taqaiyya* in that regard—wrote an exhaustive book on the subject while residing right at the place of the martyrdom of Hazrat Ali in Najaf Ashraf.<sup>1</sup> The book is called, *Fasl-ul-*

1. At the end of the book, Allama Tabrasi says that he completed it in *Jamad-al-Ukhra*, 1292 A. H.

*Khitab fi Isbat-i-Tahrif-i-Kitab-i-Rabb-il-Arbab*, and is so voluminous that its Urdu translation will take over a thousand pages. Allama Nuri Tabrasi, in it, has advanced innumerable arguments in support of the Shi'ite belief that every manner of change had taken place in the Quran, a large part of it had been deleted and additions had, also, been made by those who had effected the changes, meaning the first three Caliphs and their associates. Thousands of traditions of the Innocent Imams upheld it, and it had been the firm belief of the earlier Shia Ulema. Allama Nuri Tabrasi, however, has admitted that among the earlier Ulema, four had differed from this view, but he claims to have adequately met all their arguments which should be a source of gratification to Shias.

A perusal of this *magnum opus* can leave no doubt in one's mind that the Shia religion fundamentally maintains the theory of alteration, which is, also, supported by thousands of sayings of the Innocent Imams.

#### **Alterations have been made in the Quran as in the Old Testament<sup>1</sup> and the Bible**

Allama Tabrasi, in his treatise, has enumerated the arguments, one by one, which go to prove alteration in the Quran. In connection with the fourth argument, he has referred to the narratives which show that changes were made in the Quran in the same way in which these were made in the Old Testament and the Bible. It reads :

“The fourth thing is the reference to the traditions which, directly or indirectly, tell that in the matter of change and alteration, the Quran is like the Old Testament and the Bible, and show that the hypocrites who had overpowered the Ummat and become their rulers (i. e., Abu Bakr, Omar and others) traversed the same path of alteration in respect of the Quran which had earlier been traversed by Bani Israel in respect of the Old Testament and the Bible, and this is a permanent

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1. The Pentateuch

argument in support of our claim of alteration<sup>1</sup>.”

**Among the earlier Shia Ulema all except four believed in alteration**

In *Fast-ul-Khitab*, Allama Nuri Tabrasi writes that two views prevail among the Shia Ulema concerning change, deletion and addition in the Quran.<sup>2</sup> Explaining the views, the Allama observes: “The first view is that changes were made in the Quran and some portions were deleted and removed. This was the belief of Shaikh Ali bin Ibrahim Qummi, the teacher of Abu Jafar Yaqub Kalini. In the beginning of his commentary, he has plainly stated it, and, in support of his view, filled his book with corroborative traditions, and taken care to mention only the reports handed down by his masters and trusty men. And this is the habit of his disciple, Siqat-ul-Islam Kalini, as well, for, in his *Kitab-ul-Hujjah* and *Kitab-ur-Rauza* of *Kafi* he has collected a large number of narrations of the Innocent Imams which clearly declare and affirm alteration, and, then, he has neither rejected the narrations nor given any explanation for them<sup>3</sup>.”

Anyone who has read all the four volumes of *al-Jame-ul-Kafi* or even seen the narrations that have been reproduced from it in the preceding pages will readily agree that its author, Jafar Yaqub Kalini Razi, was a staunch believer in the theory of alteration and he has provided such a firm proof of it from the traditions of the Innocent Imams that, after it, there remains no ground for doubt or disbelief for the Shias.

Among the earlier Ulema believing in tampering. Allama Nuri Tabrasi has, at first, mentioned these two, Abu Jafar Yaqub Kalini and his mentor, Ali bin Ibrahim Qummi. Both of them, it should be noted, had, according to the Shias, seen the days of the Minor Absence and, according to some chroniclers, the time of Imam Hasan Askari as well.

1. *Fasl-ul-Khitab* : p. 70.

2. *Al-Muqqadamatus Salisa*

3. *Fasl-ul-Khitab* : p. 25.

Allama Tabrasi, then, mentions the names of thirty or forty Ulema of the earliest days who advocated, in their works, the theory of tampering. After all this, he observes: "From my limited study and investigation I have reproduced the statements of the leading Shia Ulema of the earliest times and, on that basis, it can be claimed that it was the generally known belief of our Ulema of the bygone days. As against this, there are only a few well-known individuals who held a different view whose names will be indicated soon". The Allama, then, proceeds to quote from Syed Niamatullah Aljazaeri's *al-Anwarul Nomaniah*, that, in it, he says that "our Ulema are agreed that the repeated and well-known narrations which clearly tell that tampering was done with the Quran, in its words as well as diacritical points, are correct. Only Sharif Murtuza, Sadooq and Shaikh Tabrasi have differed."<sup>1</sup>

Proceeding further, Allama Nuri Tabrasi has named one more person, Abu Jafar Tusi, and after reproducing passages from their books regarding the doctrine of alteration, rebutted the arguments advanced by them.

It need be remembered that all these four persons came much later than Abu Jafar Yaqub Kalini and his mentor, Ali bin Ibrahim,—Abu Ali Tabrasi being the last. He died in 548 A. H. After controverting what he had written in connection with the rejection of the theory of alteration, Allama Nuri Tabrasi says: "Till the time of Abu Ali Tabrasi i. e., the middle of the sixth century A. H. no one besides the four prelates was known to have opposed the theory of tampering."<sup>2</sup>

Our aim in quoting Allama Nuri Tabrasi is only to show that the leading Shia Ulema of the past, generally, believed in the theory of alteration and did not consider the Quran to be exactly as it had been revealed to the holy Prophet, and was changed and altered by those who had usurped the Caliphate after him. Though the extracts reproduced from

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1. Ibid., p. 30

2. Ibid., p. 34

*Fasl-ul-Khitab* are enough for our purpose it may seem proper to take up a few more.

### More than 2000 narrations in support of tampering

Presenting the twelfth argument in this connection, Allama Tabrasi says, "The twelfth argument are the sayings of the Imams relating to specific places in the Quran which tell that alteration in words, verses and chapters has been made in one way or the other as indicated earlier. The number of such narrations is very large so much so that our distinguished teacher of the traditions, Syed Niamatullah Jazaeri, has said in some of his works—as has often been quoted from him—, that the sayings of the Imams stating that change and alteration did take place in the Quran exceeds the figure of two thousand. A group of our leading *Ulema*, including Shaikh Mufid and Allama Majlisi have asserted that these narrations are well-known. Sheikh Tusi, also, has written in his *Tibyan* that their number is very large."<sup>1</sup>

At the end of the book, the Allama has cited the names of the leading Shia Ulema who have claimed that these narrations were correct and true, and it is, of course, in line with the Shi'ite books of traditions.

To quote:—

"A body of our distinguished Ulema has claimed that narrations of the Innocent Imams relating to tampering with and alteration and changes in the Quran and making it invalid are absolutely true. One of them is Maulana Mohammad Sualeh. In his commentary of *Kafi*, while discussing the tradition which says that 'the Quran which Gabriel had brought to the holy Prophet contained over seventeen thousand verses', (and Salim tells that it contained eighteen thousand verses), he remarks that 'thus, alteration and deletion of some parts of the Quran is proved to be correct beyond doubt according to our method as is evident to anyone who has studied our

1. *Fasl-ul-Khitab*; p. 227

books of the traditions from the beginning to the end.' Among such doctors of theology is Qazi-ul-Quzzat Ali bin Abdul Aali from whom Janab Syed had quoted in his *Sharh-ul-Wafiah*. After remarking that, often, the authority or proof of these reports is weak, he has observed that the very fact that our leading masters of the traditions have related the traditions appertaining to the change and alteration in the Quran in their books and guaranteed the authenticity of the narrations reproduced in them is proof positive of the correctness of these traditions, since there are other ways also, which after ignoring the background and character of the narrators go to establish the correctness of the narrations, such as, consensus and agreement on the text of a tradition or the presence of circumstances that lead to the confirmation of their truth and soundness. Among them, again, is Sheikh Abul Hasan-al-Sharif who in the introduction to his commentary has asserted the authenticity and incontrovertible correctness of the substance and meaning of these narrations. Then, there is Allama Majlisi who in his *Miraatul-Uqool* has remarked, after quoting from Sheikh Mufid in the course of his discussion on the chapter of *Usul-i-Kafi* entitled: "*Annahu lam Yajmaa-il-Qurana Kullahu illal Aimmata Alaihim us Salam*" (The whole of the Quran is with no one save our Imams), that the traditions and narrations about deletion and alteration in the Quran which have been related on the authority of Shia and non-Shia narrators are absolutely correct. On the copy of *Usul-e-Kafi* which Allama Majlisi read from his father (and on which both have written some remarks with their hands) Allama Majlisi has written with his own pen at the end of the chapter called *Fazl-ul-Quran* where the saying of Imam Jafar Sadiq has been quoted that "the Quran which Gabriel had brought to Mohammad contained 17,000 verses, (and), evidently, this tradition as well as many other correct traditions explicitly tell that change and deletion has been made in the Quran: 'In my view, the traditions given in this chapter are wholly authentic from the point of view of meaning, and the consequence of ignoring them will

be that confidence and trust in these traditions and reports will be completely destroyed, (and the whole stock of the traditions will become unreliable). In my reckoning the traditions concerning change and deletion in the Quran are not lesser in number than those relating to Imamate. If we are to ignore these authentic traditions, how can we prove the doctrine of Imamate (upon which the Shi'ite faith is founded) on the strength of traditions<sup>1</sup> ”.

### **Three important points concerning the narrations about tampering with the Quran.**

In the passages that Allama Nuri Tabrasi has quoted from the earlier Shia Ulema as well as those belonging to the later times who are considered to be an authority on Shi'ite faith (and some of which we have seen in the preceding pages) three important points are explicitly stressed that are worthy of consideration.

Firstly, reports about deletions, additions and alterations in the Quran which, in fact, are the reproductions of the sayings of the Innocent Imams are completely true and authentic. According to Syed Niamatullah Jazaeri these are over two thousand in number, and in Allama Majlisi's view their number is not less than those regarding the doctrine of Imamate which is the bedrock and foundation of the Shi'ite faith.

Secondly, the traditions and sayings of the Innocent Imams establish so candidly that change and deletion was made in the Quran that, after it, no room is left for any doubt or elucidation.

Thirdly, this has been the belief of the earlier Shia Ulema, and only four had disagreed from it.

### **Can a knowledgeable Shia, now, deny that change and alteration was made in the Quran?**

In the presence of thousands of sayings of the Innocent Imams about tampering, a very large number of which have

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1. *Fasl-ul-Khitab* : p. 328-29.

been reproduced in a book like *Al-Jame-ul-Kafi*, and when leading Shia Ulema, who command the place of authority in the Shi'ite faith have claimed that the traditions indicating that tampering was done are utterly true and authentic and it has been, further, the belief of the earlier Shia Ulema, is it possible for any educated or knowledgeable Shia to hold that tampering was not done with the Quran? The denial can, of course, be made on the ground of *Taqaiyya*, as the Imams, according to Shi'ite reports, have even disavowed their own Imamate, on its basis. Is it not, therefore, plausible, that four Ulema may have differed from the theory of tampering, taking recourse to *Taqaiyya*?

#### Place of Allama Nuri Tabrasi in the Shi'ite world

It may be worth mentioning, here, that Allama Nuri Tabrasi who wrote *Fasl-ul-Khitab* to prove "every kind" of change, alteration, deletion and addition in the Quran occupied such a high and revered place that when he died in 1320 A.H., he was buried in the tomb of Hazrat Ali at Najaf which is considered by the Shias to be the holiest of all places on the face of the earth.

Apart from being a great Mujtahid of the Shias of his time, he was, also, a most distinguished master in the science of the traditions. He has written a book called *Mustadrak-ul-Wasail* on the traditions as well. As stated earlier, Roohullah Khomeini has referred to it in connection with his concept of *Wilayat-i-Faqih* in his *Al-Hukumat-ul-Islamia* and paid glowing tributes to the Allama, though like all the Shia Ulema, he, too, was fully acquainted with his *Fasl-ul-Khitab*.

Moreover, when *Fasl-ul-Khitab* was published in the 19th Century A.D., a great hue and cry was raised against it by the Shias of Iran and Iraq who had adopted the policy of denial of the creed of alteration, and a rejoinder to it, also, was published. Allama Tabrasi, too, then wrote a reply to the rejoinder entitled, *Raddush-Shubhat Ann Fasl-il-Khitab Fi Isbat -i-Tahrif-i-Kitab-i-Rabbil Arab* (Refutation of doubts raised



concerning the conclusive book, *Faslul Khitab*, on alteration in the Book of the Lord of Lords).

These two books, really, have left no room for the Shias to deny the belief of change and alteration in the Quran.

#### A Quranic verse which is not found in the present Quran

About a century ago, Allama Syed Mahmud Shukri Aalusi of Iraq had brought out a concised edition, in Arabic, of *Tohfa-i-Isna Ashariyya*, called, *Mukhtasarut Tohfatil Isna Ashariyya*, which was, later, edited with notes and corrections and the addition of a preface, by the Egyptian scholar, Sheikh Mohiuddin al-Khatib. In it, he has, also, given the photo of a *Sura*, *Suratul Wilayah*, taken from the manuscript of the Quran written in Iran which is not found in the present Quran, About it, he says :

“Professor Noeldeka has, in his ‘History of the Copies of the Quran’ reproduced this *Sura* from a famous book of Shias, *Dabistan-e-Mazahib*, written in Persian by Mohsin Fani Kashmiri which has run into several editions in Iran. A great jurist of Egypt, Professor Mohammad Ali Saudi, had seen a manuscript of the Quran with the well-known orientalist, Brown, in Iran which contained *Suratul-Wilayah*. He had taken a photograph of it which was published on page 9 of the magazine, *Al-Fath*, of Egypt (Serial No : 843).

Sheikh Mohi-ud-din has published a photostat copy of the photograph on page 31 of his book which is being reproduced here. In between the lines of the Arabic text is supplied the translation of the *Sura* in Persian which has been written with a very fine pen. Some words, however, are not legible. A noteworthy point about this *Sura* is that Allama Nuri Tabrasi has mentioned it in his book, *Faslul Khitab*, as one of the *Suras* which were deleted from the Quran.<sup>1</sup>

A photostat copy of *Suratul Wilayah* is given on the next page.

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1. p. 181

سورة الواقيت سبع آيات

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بَاءَ قَهْمَا الذَّنْبِ أَمْنُوا أَمْنُوا بِالنَّقِيِّ وَالْوَالِيِّ الذَّنْبِ بِمَشَاهِمَا

يَهْدِيَا ذَكَرُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١﴾ وَيَوْمَ لَوْ أَنَّ لُغْمِمْ مِنْ لُغْمِمْ

وَأَنَا الْعَلِيمُ الْخَبِيرُ ﴿٢﴾ إِنَّ الذَّنْبَ يُوقِنُونَ بِعَهْدِ اللَّهِ لِحُجَّتِ الْغَيْمِ

وَالذَّنْبِ إِذْ أَلَيْكَ عَلَيْهِمْ أَيْتَا كَانُوا يَا مَلَكُوتِ مِينِ ﴿٣﴾

رَبِّ فِي حُجْمٍ مَقَامًا عَظِيمًا إِذَا فُؤِدِيكُمْ يَوْمَ الْقِيَامَةِ أَنْ

الظَّالِمُونَ الْمَكْذِبُونَ لِلرَّسُولِينَ ﴿٤﴾ مَخْلُوقَهُمُ الْمُرْسَلِينَ وَلَا

يُنصِرُونَ وَمَا كَانَ لَكَ لِظَهْرِهِمْ إِلَى آجَلِ قَرْنٍ ﴿٥﴾ وَسَيُجْزَى جَزَاءً

وَيَوْمَ مِنَ الشَّاهِدِينَ ﴿٦﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## CHAPTER XV

# Atonement, Mut'a And Other Teachings and Practices

Allama Baqar Majlisi has reproduced the following extract from the reply of Imam Jafar Sadiq to a devoted disciple, Mofassal bin Omar : “O Mofassal! The Apostle of God, (once), prayed : ‘O God ! Place all the sins of the Shias (supporters) of my brother, Ali bin Abi Talib, and of the supporters (Shias) of the sons of my progeny who are my Wasi, committed from the beginning to the end of creation, on my shoulders, and because of the sins of the Shias do not disgrace me in the midst of the Prophets’. The Almighty, thereupon, placed all the sins of the Shias on the shoulders of the holy Apostle, and, then, forgave the sins of the Shias because of the sacred Prophet<sup>1</sup>”

Now, is the belief or principle indicated above in any way different from the Christianity’s doctrine of Atonement ?

In the aforementioned narrative it is further stated that Mofassal asked. “If anyone of your Shias died in the state of being in debt to a brother Momin i. e., a Shia, what would be his end?” The Imam replied that “when Imam Mehdi will appear, he will, first of all, have it announced throughout the world that ‘if there is anyone to whom a debt is owed by any

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1. *Haqqul Yaqin* . p. 367.

of our Shias, he should come and realise it from me.' Then, he will pay back the debts to all the creditors<sup>1</sup>."

### **Karbala is superior to Ka'aba**

Allama Baqar Majlisi, again, states that Imam Jafar Sadiq, while explaining the religious teachings and higher truths to the same disciple, observed: "The fact is that different tracts of earth claimed superiority and reverence over each-other. The Ka'aba, (also), claimed superiority and honour over Karbala. God, then, directed Ka'aba through a Revelation (*Wahi*) to keep quiet and not to claim superiority and eminence over Karbala." The narration goes on to add that the Almighty then, described the distinctive qualities and characteristics of Karbala on account of which it was superior and higher to Ka'aba<sup>2</sup>.

### **Some extremely shameful tenets**

In many books of Shias, regarded by them as most reliable, a number of teachings have been ascribed to the Innocent Imams which are extremely shameful and for us it is just not possible to accept that such things could have been said by those venerable persons. To reproduce those precepts is most painful and disgusting, but with great reluctance only one of them is being mentioned here just to acquaint the readers that Shia authors and *Ulema* could even attribute such obscenities to their Innocent Imams.

In the second part of *Al Jame-ul-Kafi*, called, *Furu-e-Kafi*, the following saying and fiat of Imam Jafar Sadiq is set forth with full authority and reference. It says that Imam Jafar Sadiq (once) said: "Looking at the private parts of a non-Muslim (man or woman) is just like looking at the sexual organ of a donkey (or any other animal)."<sup>3</sup>

1. *Haqqul Yaqin*, p. 367

2. *Haqqul Yaqin*, p. 360

3. *Furu-e-Kafi*. Vol., II ; p. 61

Imam Jafar Sadiq was a noble soul and a holy person. What to speak of him, no decent person could utter such shameful, base and unworthy things, and that, too, while explaining religious fiats and doctrines.

Many other shocking decrees and statements like it have been attributed to the Imams in *Furu-i-Kafi* which we are sure are pure calumny and false imputation against those men of great piety and learning.

### Mut'a

Temporary Marriage or *Mut'a* is a famous tenet of *Isna Ashariyya*, but few people will be knowing that it is not only permissible and lawful in their religion, but, also, an act of worship of greatest worth and merit, the reward on it being far greater than that on *Namaz* (prescribed prayers) *Roza* (fasting) and *Haj* (Pilgrimage to Mecca). In our knowledge, no other religion attributes such virtue and spiritual excellence to an act like it.

We have earlier quoted from *Manhaj-us-Sadiqin*, the tradition that the Prophet of Islam (once) said that "whoever does *Mut'a* once reaches the rank of Imam Husain, whoever does it twice reaches the rank of Imam Hasan, whoever does it thrice reaches the rank of Hazrat Ali, and whoever does it four times attains my (i. e., the holy Prophet's) rank".

This Shi'ite tradition is, by itself, sufficient to show that, according to Shias, *Muta* is a better and higher act of worship than all the other acts. We have not come across, in any of the Shi'ite books, with the precept that a person attains the ranks of the Innocent Imams and the sacred Prophet himself by observing *Namaz*, *Roza* or the *Haj*.

To take two or three other narrations on the subject. As we have, already, learnt about Allama Baqar Majlisi he was a most prominent Mujtahid, master of the traditions and celebrated author of the 16th and 17th centuries A. D. It is said that he had written sixty books, one of which *Behar-ul-Anwaar* consisted of twenty-five volumes. Besides, he, also, wrote *Hayat-ul-Qulub*, *Jela-ul-Uyun*, *Zad-ul-Ma'ad*, *Haqqul*

*Yaqin* etc.,. Undoubtedly, these books denote the profundity of his knowledge and erudition in Shi'ite theology. Most of his books are in Persian. Roohullah Khomeini, in *Kashful Asrar*, has recommended for study his works to Persian-knowing persons, and quoted from him in his own books. Allama Majlisi has written a full book on *Mut'a* in the Persian language which was translated into Urdu seventy years back under the title of *Ujala-i-Hasana* by a Shia scholar, Saiyyed Mohammad Jafar Qudsi of Jais, in Rae Bareli district, which has seen several re-prints. I have got before me its latest edition published by Imamia General Book Agency, Lahore. Allama Majlisi has discussed in this book the modes and manners of *Mut'a*, and its virtues, and rules and principles. After the preface, he has proceeded to describe, in detail, the worth and excellence of *Mut'a*, and the tremendous reward on it in the Hereafter. First of all, the Allama has quoted this long tradition characterising it as correct and authentic. Its Urdu translation is being reproduced here from *Ujala-i-Hasana*. It reads :

“Hazrat Salman Farsi and Miqdad bin Aswad Kundi and Ammar bin Yasir relate that the Apostle of God (once) said : “Whoever does *Mut'a* once in his life is among the dwellers of Paradise. When a man sits with a woman with the intention of doing *Mut'a* with her, an angel descends and protects them till the end of it. The conversation between the two is like the counting of beads ; when they hold each-other's hands, their sins drop on the ground from their fingers ; when the man kisses the woman, God Almighty confers on every kiss the reward of a *Haj* (Pilgrimage) and *Umra* (Lesser Pilgrimage) ; when they are engaged in cohabitation, the Lord and Sustainer of the world bestows on them rewards of the dimension of mountains on each sensation of sexual pleasure and ecstasy ; when they bathe after the act, provided that they believe that our God is the Most High, the Glorious One, and *Mut'a* is the practice of the holy Prophet, God Almighty tells His angels to look at those two of His servants

who had got up and were taking a bath with the conviction that He is their Lord, and be a witness that He had forgiven all their sins. For every drop of water that, during the bath, falls from the hair of their bodies, two rewards are bestowed upon them, and ten sins are forgiven, and their ranks are elevated ten-fold. 'The narrators of this tradition, i. e., Salman Farsi and others say that on hearing the high excellence of *Mut'a*, Hazrat Ali bin Abi Talib said to the Prophet 'I attest the finality of your Prophethood; (tell me), what will be the reward of a person who exerts himself in this virtuous deed? 'The Prophet replied, 'When the two persons have bathed after the act, God Almighty creates out of every drop of water falling down from their bodies an angel who praises and magnifies the Lord till the Last Day, and all the reward on it reaches the man and the woman taking part in the *Mut'a*.'"

After it, Allama Majlisi mentions the following brief tradition on the worth and merit of *Mut'a*. It says.

Hazrat Saiyyed-e-Alam (the holy Prophet) (once) said: "Anyone doing *Mut'a* with a believing woman is like one who has made the journey to Ka'aba seventy times."<sup>3</sup>

After the reproduction of a number of other traditions extolling the religious and spiritual merit of *Mut'a* and the high reward promised on it, it is stated, at the end, that the holy Prophet (once) said:

"He who will have done this virtuous deed (*Mut'a*) a large number of times God will elevate his rank. Such people will cross the *Pul Sirat*<sup>3</sup> like a flash of lightning. They will be accompanied by seventy rows of angels. Those seeing them will wonder whether they were angels, close to God, or Prophets or Messengers. The angels will tell them: 'These are the people who followed the practice of the Prophet (by doing *Mut'a*) and

1. *Ujala-i-Hasana* (Lahore Edition): pp. 14—16

2. *Ujala-i-Hasana*, p. 16

3. The bridge over which the righteous Muslims will pass into Paradise.

they will enter Paradise without any accounting .....’ O Ali whoever will exert himself for a believing brother (in the fulfilment of this deed), will get the same reward<sup>1</sup>.’’

It should have been evident from the traditions given above that, in the Shi’ite faith, *Mut’a* is an act of worship of a much higher order than *Namaz*, *Roza* and the *Haj*.

### What is *Mut’a* ?

We feel that a large number of readers will not be aware of the reality of *Mut’a*, and, hence, we shall set it forth briefly here.

It means that a man settles it, under the name of *Mut’a*, with a woman not having a husband and with whom marriage is not forbidden, according to the Shariat, that he will take her for a wife for a fixed period of time and on payment of a fixed amount of money, and, then, during that period he can legitimately have sex with her. No Qazi<sup>2</sup>, witness or wakil is required for it, and, it needs not, also, be made known nor even disclosed to a third person. It can all be done in a clandestine manner which (we are told) is the usual practice. There is no responsibility on the man to maintain the woman, or provide fooding and clothing or residence to her. Only the settled amount is to be paid. With the expiry of the settled period, *Mut’a*, too, ends. As we have seen earlier, Khomeini has written in his *Tehrirul-Wasila* that *Mut’a*, can be done with prostitutes as well, and it can be for any length of time, for an hour or two or even less.

In *Jama-e-ul-Kafi*, the most authentic book of the Shias, there is mentiond, in its last part, called *Kitab-ur-Rauza*, the incident of a *Mut’a* done by Mohammad bin Muslim, a sincere Shi’ite disciple of Imam Jafar Sadiq. We are reproducing it here as it can be helpful in further appreciation of the reality of *Mut’a*. It reads :—

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1. *Ujala-i-Hasana*, p. 17

2. The Muslim religious official who performs the marriage.



Mohammad bin Muslim, himself, narrated that "I saw a dream which I related to Hazrat Imam Jafar Sadiq and desired its interpretation..... Hazrat Imam Jafar gave this interpretation .....: 'You will do *Mut'a* with some woman, but your wife will get to know about it and she will pounce upon you and tear your clothes .....

' " Mohammad bin Muslim, further, states : "It was the day of Friday and in the morning of it Hazrat Imam Jafar had given this interpretation. In the afternoon of that Friday, it so happened that I was sitting at my door when a girl passed by who looked very sweet to me. I told my slave to call her, (and) he brought the girl to me. I did *Mut'a* with her. Somehow, my wife came to know about it and she rushed into the room. The girl immediately ran towards the door leaving me alone. My wife tore to pieces the fine clothes I was wearing which I used to wear on a festival like I'd<sup>1</sup>."

Perhaps, this one narrative will be enough to demonstrate the nature and significance of the Shi'ite institution called *Mut'a*.

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1. *Kitab-ur-Rauza* ; p. 137

## POSTSCRIPT

In the Preface we have seen how since the revolution has been brought about in Iran under the leadership of Ayatullah Roothullah Khomeini, every means and organ of propaganda is being used with missionary enthusiasm to project Khomeini as a symbol of Islamic Renaissance, the guide, leader and religious and political preceptor the World of Islam had been waiting for during all these centuries; how his call has shaken the foundations of the citadels of Infidelity, and because of him, the high position of religious scholars and jurists has been restored in society. It is being asserted that Khomeini is neither a traditional Shia nor a traditional Sunni; what can be said about him, at the utmost, is that in matters of detail he follows the Jafaria Jurisprudence and there is nothing wrong in it, too, otherwise in his thinking and conviction, method and temperament, and beliefs and principles he is, solely, the advocate and champion of Islam. His cherished dream is the unity of the Muslim Ummah. He is sick of Shia-Sunni differences. He respects the illustrious Caliphs and considers those who harp on Shia-Sunni differences as instruments of vicious and satanic forces. One of the main slogans of his Revolution is 'Islamic Struggle : neither Shia nor Sunni'.

A common Muslim who has neither read the books of Khomeini nor is aware of the intellectual foundations of the Iranian Revolution nor wishes to learn about the origins of Shi'ism and its history, beliefs and teachings nor has a taste for Faith nor a deep and direct knowledge of the Quran and the Traditions and awareness of the Islamic

spirit which can be acquired only under the care and guidance of the servants of God who are endowed with these attributes. But with all that, he still wishes to see the ascendance of his religion, its culture and civilization and victory of the Name of God. When, on the other hand, he looks around himself and at the state of affairs in the Islamic world, the spectacle that confronts him is highly frustrating. If such a person is influenced by the Iranian Revolution, brought about, as indicated above, under totally misleading banners and becomes a supporter of Khomeini and his movement we should neither be surprised at it nor reproach him. The simple and well-intentioned brother, in fact, deserves our sympathy.

Throughout the foregoing pages our endeavour has been to create an awareness of the following aspects of the problem in this class of people.

1. The intellectual foundations of the Iranian Revolution.
2. The views and beliefs of Khomeini and his nature and disposition and the path he has chosen for himself, as revealed by his own books.
3. The history of the origin of Shi'ism, its fundamental principles, postulates and beliefs in the light of the most authoritative sources and books of the Shias so that one can decide for oneself on the basis of knowledge and discernment.

What has been said here can be summed up in these words :

(1) The Iranian Revolution is based wholly upon Khomeini's doctrine of *Wilayat-e-Faqih* which, in its turn, is founded upon the belief of the Absence of Imam Mehdi. The myth of the Absence of Imam Mehdi is not only a traversity of history, but its acceptance, naturally, implies the acceptance of the dogma of Imamate and the whole order of Imams which is the arch-stone of the *Isna Ashariyya* Imamia creed, and, at the same time, diametrically opposed to the tenets of the Oneness of God and the termination of Apostleship. According to Khomeini, an Islamic state and government can be set up only in keeping with the

doctrine of *Wilayat-e-Faqih* till the appearance of Imam Mehdi and can not be imagined without it, as categorically and unequivocally stated by him in his book, *Al-Hukumat-ul-Islamia*.

(2) As for the views and principles of Khomeini are concerned, we have seen that :

(A) Khomeini holds the same beliefs about the Imams that were held by the earliest Ulema and writers of *Isna Ashariyya*. He, undoubtedly, believes the Imams to be higher and superior to the Angels and Prophets and even regards them to be in possession of Divine attributes.

(B) Khomeini has most filthy and despicable opinion about the Companions of the holy Prophet, particularly the first three Caliphs. He even denies that they were Muslims or Believers. He describes them as utterly worthless slaves of their desires, hungry for power and rule, and conspirators, political manipulators and rank hypocrites. For holding them in reverence and affection, Khomeini condemns the Ahle-Sunnat from the beginning to the end, to be unpardonable criminals, rebels of God and His Apostle, and dwellers of Hell.

Thus, in both these fundamentally important matters he does not seem to differ, at all, in his books from the views and convictions of the extremist Shia Ulema of *Isna Ashariyya* of the former times, and these books are freely gaining circulation in the Islamic world in which the predominant majority is of the Sunnis.

(3) After knowing that the foundation of the Iranian Revolution has been laid upon some basic Shi'ite theories and beliefs and that Khomeini is a theological scholar and staunch upholder and advocate of the *Isna Ashariyya* religion, it becomes necessary, also, to learn why and when did this religion originate and what are its basic teachings and beliefs. Against this background, one can determine for oneself what connection could there be between the upholder of such views and tenets and the revolution or its call inspired by and having its origins in them, and the Islam brought by the holy Prophet. It was for this reason that the present writer studied

afresh almost all the important source material of this religion only the sum and substance of which could be presented here.

From it, we have learnt that :

(A) Shi'ism came into being as a result of the joint endeavour of Judaism and Christianity to sow dissension and hatred among the Muslims at the time when these had failed to stem the tide of Islam by force, and thus it is that the warp and woof of Shi'ism is quite similar to that of the Christianity authored and preached by St. Paul who by posing as a Christian had made a successful attempt to change and alter Christianity and destroy the Divine faith brought by Jesus, the result of which is the Christian religion as we find it today.

(B) The basic creed of Shi'ism, particularly of *Isna Ashariyya* is the doctrine of Imamate which, strangely, is known only in a vague and general manner among us, the Sunnis. But a completely new picture of the principle of Imamate emerges after what has been set forth in the foregoing pages about the reality of the office of Imamate and the place and position, and power and authority of the Imams which, in sum, denotes that Imamate is the combination and synthesis of Divinity and Apostleship and the Imams combine in themselves divine attributes and powers as well as the position of Apostleship, or, in other words, the doctrine of Imamate is directly in contrast with the tenets of the Oneness of God and the termination of Apostleship.

Some other beliefs and teachings of the creed of *Isna Ashariyya* have, also, been discussed by us which, in fact, are the logical outcome of the basis doctrine of Imamate. Foremost among them are belief in change and alteration in the Quran and not only the denunciation and revilement of all the Companions, particularly the first three Caliphs, but, also, the fiats declaring them to be hypocrites, infidels, atheists and apostates that can be pronounced only against the worst kind of atheists or infidels.

Two other important doctrines of *Isna Ashariyya* i. e., *Kitman* (concealment of religion) and *Taqaiyya* (deception and fraud)

have also, been, examined earlier which present Islam as a system of instruction which teaches base and ignoble qualities of hypocrisy, deceit, cunningness, cowardice and perversion to its followers.

A necessary corollary of the doctrine of Imamate is the tenet of *Raj'at* which we have explained in Chapter XIII. Can it, may we ask, have anything to do with Islamic beliefs and teachings?

We have, further, learnt about the mythological stories relating to the birth of the Absent\*Imam, his disappearance and awaited, return which project Islam as a cult of magic, fables, mysteries and superstitions instead of the simple and radiant faith conforming wholly with nature and reason the holy Prophet had brought. Then, there is the exclusive Shia doctrine of *Mut'a* and other equally shameful teachings to talk of which is most disgusting, but we had to do so as the picture of the *Isna Ashariyya* creed would have remained incomplete without it.

Now, we humbly and earnestly request all the brothers and friends, wherever they are and to whatever school of thought they belong, to ponder again over the whole matter after having learnt about the real character of the Iranian Revolution and the views and convictions of its leader, Ayatullah Roohullah Khomeini and the facts regarding the creed of *Isna Ashariyya* that have been described in these pages. When the reality is not fully known, the nature and significance of a matter remains different, but it undergoes a change after proper understanding has been acquired. We are certain that brothers, particularly those belonging to the younger generation of the Millet who have grown sick and tired of stagnation and are keen and anxious to see the rise of Islam and the humiliation of the anti-Islamic forces and have hailed the Iranian Revolution and Khomeini solely out of Islamic pride and hope for the revival and ascendance of the faith will re-examine their stand as true and God-fearing Muslims.

Undoubtedly, a greater responsibility rests with the socie-

ties, organisations and their organs that have taken a wrong attitude and adopted an erroneous policy in this regard, owing to ignorance of real facts. We trust that these friends will not hesitate to rectify the mistake, and make amends for its effects and consequences on the general body of Muslims.

In the Quran, at the outset, as well as at other places, mention has been made, for our guidance, of two classes of men or types of characters who fall into error or go astray. One is that of the Devil who made a mistake and disobeyed God, and then, did not admit his fault and offer penitence in spite of Divine warning and admonition but tried to justify his action. In contrast, there is the character of our first ancestor, Adam, who had committed a mistake and had, apparently, acted against the command of God, but when he was cautioned by the Lord about his mistake, he immediately acknowledged it and beseeched the Lord in these words :—

« رَبَّنَا ظَلَمْنَا أَنفُسَنَا ، وَ إِن لَّمْ تَغْفِرْ لَنَا وَ تَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ »

Our Lord ! We have wronged ourselves. If Thou forgive us not and have not mercy on us, surely we are of the lost. (Quran : VII : 23)

The Quran, then, relates how God dealt with them and what was their end. Anyway, may the Almighty give guidance and wisdom to our brothers who erred in respect of Khomeini (and it was a grave mistake indeed), and formed a wrong opinion about him and entertained wrong hopes to follow the footsteps of Adam and make themselves deserving of the mercy and forgiveness of the Lord.

### TO THE VENERABLE ULEMA

You have seen, in these pages, the truth about the fundamental doctrine of Imamate in the light of most standard and authentic books of the *Isna Ashariyya* faith, and comments and clarifications furnished by their renowned Ulema and Mujtahids. You have seen that, according to them, Imamate occupies a higher place than Apostleship, and the Imams are

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superior to the Prophets, and possess Divine attributes. It has, further, been shown how they denounce the first three Caliphs, and all the leading Companions as hypocrites, and traitors to and betrayers of God and His Apostle, and destined to end up in Hell, and also believe and assert that Hazrat Ayesha and Hazrat Hafsa were hypocrites and had poisoned the sacred Prophet, and that the Quran had been tampered with. Besides these, other beliefs and teachings of Isna Ashariyya, too, have been placed before you, and it is hoped that, after it, you will be able to decide clearly and conclusively, in the light of the Book and the Sunnah, about the connection between this creed and its followers and Islam. You are the custodians of Faith and it is your duty to protect the Ummah against deviation, and misconception.

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## **A Word to the Readers**

### *Let them not fall a prey to Deception*

Whatever has been said in this Book concerning Roohullah Khomeini and the Revolution caused by him and his beliefs and aspirations is based wholly upon his own writings. Such being the case, it is evidently not possible for his followers to contradict or refute any of the statements made in it. In order to deceive and mislead the unknowing, they have now, therefore, taken recourse to asserting that the primary need of the hour was that the various sects of Muslims forgot their differences and became one and united, and Khomeini was the advocate of that unity. It, as such, follows that nothing should, in these critical times, be said or written that may militate against the cause of unity and solidarity of the Muslim Ummah.

But before all of us is the incontrovertible fact that Iran-Iraq war has been going on for the last five years in which lakhs of persons belonging to both the sides who called themselves Muslims have been killed and valuable resources that could be employed for the progress and development of the two countries are being destroyed beyond measure.

During these years the United Nations, the Non-Aligned Powers and the Muslim countries have made repeated efforts to bring the tragic war to an end, but while Iraq has, time and again, agreed to ceasefire, these proposals have always been rejected by Iran and the woeful drama of death and destruction is continuing solely due to Khomeini's intransigence, and, apparently, after Iraq, their next targets are Haramain

Shareefain and the other Arab countries. This, alone, should be enough to expose the hypocrisy and hollowness of the slogan of Islamic unity. In fact, it is pure Taqaiyyah and deception which, as we have seen, is not only permissible in the Shi'ite religion, but also an article of faith and an act of worship of a high order.

In the most authoritative and standard book of Shias on the Traditions entitled, *Manlaa Yahzaruhul Faqih*, the fiat of their sixth Innocent Imam, Jafar Sadiq is reproduced which says that "a Shia who offers up his obligatory Namaz, and, then, joins the Sunnis to offer the Namaz with them, by way of Taqaiyyah earns twenty-five times greater reward on that Namaz." (Vol. I, p. 127).

On the same page of the above mentioned book it is, further, stated that the same Imam, once, said that "if a Shia offers up Namaz in the front row of a Sunni congregation by way of Taqaiyyah he will be entitled to the same reward as on offering up the Namaz behind the holy Prophet."

The above two narrations are sufficient to indicate the high place Taqaiyyah i. e., deceiving others by one's word or deed, occupies in the Shi'ite faith as an act of worship.

Only Khomeini and his followers can raise without batting an eyelid the slogan of Unity among Muslims while, at the sametime, refusing to accept peace or ceasefire in the war with Iraq.

—The Author

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Islamic Propagation Organization, Foreign Relation  
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**THE END**



# **KHOMAINI, IRANIAN REVOLUTION AND THE SHI'ITE FAITH**

## **Opinions of two distinguished scholars of international fame**

### **1. *Maulana Syed Abul Hasan Ali Nadwi.***

A part of this endeavour is the erudite and scholarly book of my respected friend and associate, Maulana Mohammad Manzoor Nomani, entitled, 'Khomeini, Iranian Revolution and the Shi'ite Faith.....(in which) 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 history. Very few books contain so much material on the subject of Imamate and the tampering with and transposition of words in the Quran.....

In this way, the book has become a most comprehensive, thought-provoking and informative volume.

(Extract from the Foreword)

### **2. *Maulana Saeed Ahmed Akbarabadi.***

.....May Allah bestow His blessings on my respected brother Maulana Mohd. Manzoor Nomani who studied in depth the books written by Roohullah Khomeini and then set forth earnestly and sincerely the findings of his deep and wide study in plain and simple language. The contents of Maulana's book are so wide-ranging and informative that after a serious reading of this book, no Muslim having true Islamic faith will disagree with or challenge his judgement and observations.

(Monthly "BURHAN", Delhi, Oct., 1984)



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Besides, for the last 52 years, the Maulana has been bringing out, under his supervision and editorship, an Urdu Monthly called, *Al-Furqan* dedicated to the cause indicated above. It commands great following in the religious and literary circles of the subcontinent.

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Maulana Nomani has over a hundred books to his credit some of which have also, been rendered into English under the titles, for instance, of *What Islam Is*, *The Quran and you!*, *The Meaning and Message of the Traditions* and *Islamic Faith and Practice*.

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