

# History of Shī'asm

By

Moulānā Muḥammad 'Abd al-Shakūr al-Farūqī al-Lakhnawī

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## Transliteration key

أ- 'ā	ض - ḍ
آ - ā	ط - ṭ
ب - b	ظ - ḏ
ت - t	ع - 'c
ث - th	غ - gh
ج - j	ف - f
ح - ḥ	ق - q
خ - kh	ك - k
د - d	ل - l
ذ - dh	م - m
ر - r	ن - n
ز - z	و - w, ū
س - s	ه - h
ش - sh	ي - y, ī
ص - ṣ	

## Translators note

This book originally entitled 'Fitnah Ibn Saba', better known as History of Shī'ism is an extremely well researched and comprehensive book. This book was prepared and published by the Islamic assembly, under the guidance of Moulānā 'Abd al-Shakūr al-Farūqī رحمته الله, as Moulānā possessed a unique proficiency in this subject. He had great regard for this book, which discusses the history of the Shī'ah creed as well as the complete life story of its founder- the famous munāfiq, 'Abd Allah ibn Saba'. It has clearly elucidated the manner in which this munāfiq outwardly embraced Islam and later became successful in sowing discord amongst the Muslims and creating an entirely new religion.

This book is a priceless gift for the seekers of the truth.

Muḥammad Raḍā 'Uthmānī

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## بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

All praise is due only to Allah and peace and salutations descend upon Noble Messenger.

### Judaism

Nabī Ibrāhīm عَلَيْهِ السَّلَام was an illustrious nabī of Allah Ta'ālā. He was born during the time when Namrūd was king, whose subject's practised idolatry and worshiped the stars. Namrūd himself claimed to be a god. Nabī Ibrāhīm عَلَيْهِ السَّلَام used to prevent people from idol worship and propagated the worship of one Allah Ta'ālā, thus Namrūd and his subjects were extremely displeased with Nabī Ibrāhīm عَلَيْهِ السَّلَام. Even the father of Nabī Ibrāhīm عَلَيْهِ السَّلَام - Ādhar, who used to make idols and was also an idol worshipper himself, became annoyed and disgusted with his son.

Namrūd ordered wood to be gathered and a huge fire to be lit, in which Nabī Ibrāhīm عَلَيْهِ السَّلَام was cast. However, Allah Ta'ālā ordered the fire to become cool for his friend, such that even his clothes were unscathed.

All the Ambiyā who were mentioned in the Qur'ān after Nabī Ibrāhīm عَلَيْهِ السَّلَام were from the progeny of Nabī Ibrāhīm عَلَيْهِ السَّلَام. His eldest son was Nabī Ismā'īl عَلَيْهِ السَّلَام who was born from Sayyidah Hājirah رَضِيَ اللهُ عَنْهَا. It was Nabī Ismā'īl عَلَيْهِ السَّلَام who Allah Ta'ālā had instructed Nabī Ibrāhīm عَلَيْهِ السَّلَام to slaughter in a dream. For the friends of Allah life has no value when compared to one's friendship with Allah. Nabī Ibrāhīm عَلَيْهِ السَّلَام began making preparations to slaughter his son and Nabī Ismā'īl عَلَيْهِ السَّلَام assisted his father. These obedient servants of Allah laid the foundations of obedience for centuries to come. Allah Ta'ālā only wanted to test them and when they set out to fulfil Allah's command, Allah Ta'ālā sent a ram to be slaughtered in his place.

The names of these two eminent servants of Allah are still remembered. Every year on the occasion of 'Īd al-Aḏḥā, there sacrifice is re-enacted. In the five daily

ṣalāh, after the recitation of tashahhūd, durūd is recited; wherein the name of Nabī Ibrāhīm ﷺ and his progeny are mentioned in high esteem. Nabī Ismā'īl ﷺ was also a nabī of Allah Ta'ālā and it is from his progeny that Rasūlullāh ﷺ descends and after Rasūlullāh ﷺ there will be no other Nabī. Allah Ta'ālā completed the dīn of Islam and concluded the line of nubuwwah.

The youngest son of Nabī Ibrāhīm ﷺ - Nabī Ishāq ﷺ was born from Sayyidah Sārah رَحِمَ اللهُهَا and was the younger half-brother of Nabī Ismā'īl ﷺ. The son of Ishāq ﷺ was Nabī Yā'qūb ﷺ, whose title was Isrā'īl. Isrā'īl means “Man of Allah”. His twelve sons and their progeny are known as the Banī Isrā'īl, i.e. the children of Isrā'īl. This progeny later became known as the *Yahūd* (Jews). Among the twelve sons of Yā'qūb ﷺ was Nabī Yūsuf ﷺ, who became the grand adviser of the king of Egypt. He called his parents, brothers and their children, which numbered around seventy, to Egypt where they then stayed. Their numbers began to increase immensely over the coming years, which did not bode well with the Egyptian people. Thus, after the demise of Nabī Yūsuf ﷺ, they enslaved the Banī Isrā'īl, and this slavery continued for approximately two hundred years. In this period they were degraded, oppressed, abused and mercilessly tormented. On the slightest error and the majority of the time on a mere suspicion, they were killed along with their innocent children. In order to end their lineage, their daughters were left alive and their sons were murdered. A few moments of such slavery is impossible to bear, let alone centuries.

During this period of slavery the Banī Isrā'īl were not treated as humans and as time progressed all meritorious human qualities forsook them. They possessed no sense of honour, bravery, courage or even any aspirations and in reality they possessed no sense of piety. Remaining under oppressive rule as well as aloof from the cries of battle for such a long period of time was sufficient to rid all feelings of patriotism and nationalism. Battle which consists of bloodshed, also instils bravery, courage, patience, persistence, ambition, benevolence and a sense of nationalism. War should be waged in defence and in protection of one's life and wealth, and not for conquest, plunder or to enslave another nation. A nation that

is unacquainted with battle or are prohibited from it by their religious beliefs becomes cowardly. Fear of death drains their courage and makes them lethargic. The spirit of sacrifice is removed and wickedness, shrewdness and dishonesty become the character of that nation. The entire nation is robbed of its integrity. One of the harms of an extended period of slavery is that the slave develops an attachment to being a slave and the thought of freedom leaves one's heart, just as one forgets a beautiful dream that he had previously seen.

Whenever the Banī Isrā'īl faced any difficulty, after escaping from Egypt, they would complain to Nabī Mūsā عَلَيْهِ السَّلَام: "We were far better off than this in Egypt!" Even though they were slaves, belittled and disgraced. They might have been living but in reality that was death.

Today many Indians have this view and prefer slavery over freedom. They regard honour as disgrace and difficulty as ease.<sup>1</sup> See the effects of slavery that even those who long for freedom are satisfied with totalitarianism. However, there is Hasrat Muhāni who has been persistently working towards complete freedom for many years. Ghandi also severely opposed this in Aḥmadabād. Now even Pundit Jawaharlal Nehru has fully backed and supported Hasrat Muhāni. These are the worshippers of graves and tombs, who are up to date with the latest fashions, who prostrate before rank and position, who have become cynical towards nationalism, patriotism and antagonistic towards independence. They will never give preference to another if it means that they will not make a profit or if they will have to bear a minimal loss. Their lack of perception and insight are all the results of slavery. They are slaves of their desires, even if they outwardly portray to be devout individuals. In reality, they have surrendered their hearts to their idols. Point out one individual in England or Germany who is cynical towards his own nation. They lack all morals and are oppressive and tyrannical towards weaker nations under their rule but are still well-wishers for their own people. As long as there are detesting, selfish, self-centred and immoral people in a nation,

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1 At the time when this book was written, Pakistan had not yet come into being and India was under British rule.

then gaining independence is far-fetched, and truthfully speaking they should not attain it. This is the rule of Allah and it is inevitable. A nation first has to instil within themselves the aptitude for freedom and once they do, the help and aid of the Most Generous, Most Kind will descend on that nation. Allah Ta'ālā will never deprive any person of what he deserves. Outside help and assistance remains ever ready to descend with all of its blessings but inner aptitude is a requirement first. Is it not a reality that a clean mirror will never fail to reflect the glorious rays of the sun but a filthy mirror will always be deprived of these rays?

The Banī Isrā'īl desired mercy from Fir'oun and his people but received none, so they said that they have complete conviction in Allah Ta'ālā and asked: "O our Rabb! Do not leave us under the rule of this oppressive nation and save us from this disbelieving nation." Allah Ta'ālā then showed mercy to them and He is the Most Merciful of those who show mercy. He drowned Fir'oun and his nation in the sea and saved the Banī Isrā'īl. The living descendants of Nabī Yā'qūb ﷺ were given control of the land of Egypt. The lands of Syria had already been promised to them previously but the Yahūd were ungrateful and disobedient to Allah. Let alone the Ambiyā they openly rebelled against Allah Ta'ālā and showed the worst form of disrespect to the Ambiyā. The truth is that one can be freed from slavery but its effects still linger on, from one generation to another generation. How ungrateful and cheeky were they that two months had not yet even passed since they were freed from slavery, when they passed by a nation worshipping an idol and asked Nabī Mūsā ﷺ to construct for them an idol as well, as they desire to worship it. Subhān Allāh! First they were slaves of Fir'oun and his people now they desire to become the slaves of idols. Once slavery has set into the heart then it will always desire to be the slave of another. Nabī Mūsā ﷺ possessed insight and kept them away from idol worship. Man was created free and should remain as such. Freedom is the right of man but it is his repulsive nature that makes him desire slavery over freedom, and in so doing he oppresses himself.

### Worshipping creation

Rasūlullāh ﷺ was sent to this world to end worship of idols, stars, man and

in essence all forms of worship that had been taking place besides Allah and to bring the entire creation upon the worship of one Allah Ta'ālā alone. Throughout his life Rasūlullāh ﷺ ordered that his grave should not be worshipped, i.e. he should not be made into an object of worship. However, today there are certain individuals who are labouring arduously to make Rasūlullāh ﷺ a deity to worship and instead of feeling ashamed, are extremely proud of their efforts.

To Allah do we belong and unto Him shall we return.

One group have equated Rasūlullāh ﷺ to Allah Ta'ālā by believing Rasūlullāh ﷺ to have knowledge of the *ghayb* (unseen). They claim that Rasūlullāh ﷺ possessed the same knowledge as Allah Ta'ālā and whoever denies this is a *kāfir* (disbeliever) and if it is strictly refuted then he is labelled a Wahābī.

The Noble Qur'ān has refuted this belief of *shirk* (ascribing partners to Allah) time and again but people are not even ready to listen to the admonishment of Allah Ta'ālā. Shirk is such an act which Shayṭān often attempts to make appealing to man, bewitching the hearts of man.

Another group insists on calling Rasūlullāh ﷺ Aḥmad, without the letter Mīm (م). They themselves refer to Rasūlullāh ﷺ in this manner and encourage others to do the same. What a foolish path to adopt and even more foolish are those who guide people on this path. A selfish pursuer of this world, residing in a village near to Baghulpūr, has misled the weak minded Muslims of that area, dividing them into two groups. One group was termed Wahābī and a verdict issued that marriage between these two groups is not permissible and those marriages that were performed previously are impermissible as well. As a result of this verdict, some parents did not hand over their married daughters to their husbands. These poor girls must be praying for such clerics just to console their own hearts.

One person, who claims to be a *sūfī*, has described his beliefs in the following poem:

The same deity Who was above the 'Arsh  
Descended in the form of Muṣṭafā in Madīnah

He regards Allah Ta'ālā and Rasūlullāh ﷺ as the same. In his mind, he thinks that he has just rendered a valuable lesson. May Allah Ta'ālā have mercy; many people are inclined towards the beliefs propagated by this 'sūfi'. Some have said with very little regard: "Do not worry yourself with the utterings of the smitten." Some have said: "One can only imagine the lofty status of Shāh ṣāhib at this moment." One deviant scholar said: "This (belief) is beyond the understanding of simple minds." To Allah do we belong and unto Him shall we return.

It is extremely distressing; since Allah Ta'ālā has said that Rasūlullāh ﷺ is a human just like us, with the exception that *waḥī* (revelation) descends upon him. Every nabī is from the best of creation and Rasūlullāh ﷺ is the best of the Ambiyā and the seal of nubuwwah. Words are at a loss in describing the illustrious rank of Rasūlullāh ﷺ, but at the same time he was never Allah nor is it possible for him to be Allah and it will never occur as such. Rasūlullāh ﷺ himself has said that he is the servant of Allah and His Rasūl. O My friends! We all bear witness every day that Rasūlullāh ﷺ is the servant of Allah and His Rasūl but 'sūfi' ṣāhib and many people like him are not ready to accept the word of Allah nor of His Rasūl ﷺ. They cannot find peace unless they believe that Rasūlullāh ﷺ is Allah and propagate this belief.

The Hindus believe that 'God' can take human form and the Muslims with Hindu tendencies believe the same. One does feel sorry for the common people, whose ignorance and weakness of faith allows them to fall into the traps of such sūfis and scholars.

One of our senior scholars performed ḥajj in 1928. Among his experiences during ḥajj is an interesting story of the beliefs of a certain 'ālim from Khānpūr. This 'ālim had a huge following in the Ḥaram and would instruct them in various religious matters. One day he said: "It is a miracle of the Ḥaram that it never gets filled regardless of the number of people that come to perform ḥajj and another

miracle is that the Bedouins fetch stones from the mountains and through the power of Allah, it turns into watermelons.” Hearing this, his followers became ecstatic. Later, under the rule of Ibn Sa‘ūd, the number of ḥujjāj increased tremendously, and on the first day, for the maghrib ṣalāh, Moulānā saw hundreds, in fact thousands, forming the rows outside the Ḥaram while following the ṣalāh. Moulānā narrates that when he saw this, he thought of the ‘ālim from Khānpūr. One should not be astounded by the beliefs and mind-set of this ‘ālim from Khānpūr, there are many like him where I come from.

One scholar believed that Rasūlullāh ﷺ possessed the knowledge of the unseen and there are many individuals who hold this belief. We have heard that this belief originated from the Buddhists. This scholar has adopted a new practice for a few years now, where he stands and recites Durūd and then bowing down, he presents three greetings before commencing with the Moulūd. The Shī‘ah when addressing their ‘absent imām’ and send salutations upon him also recite it in a specific manner. The deviant beliefs or opinions of an individual is not worthy of in-depth argument but what is detrimental is the repercussions of these scholar’s personal beliefs, that it affects those who follow him. Weakness of faith and apprehension is a dreadful thing, not only for the ignorant but many obtuse ‘ulamā as well are guilty of this. What is the common factor between these two groups? Both are either completely unaware or possess very little knowledge about the reality of matters. Card tricks and the illusions of magicians dumbfound them and lead them to regard it as a miracle, as their level of understanding is weak. Their belief in tauḥīd is feeble and as a result, the desire to worship other deities besides Allah pulsates within their hearts. Just as atheism and disbelief sits firmly in the hearts of some and is extremely difficult to remove, worship of creation has settled firmly in the hearts of others and it is extremely difficult to remove as well. It is when this quality has settled in one’s heart that one is prompted to believe that Rasūlullāh ﷺ has knowledge of the unseen. It is this quality that prompts one into believing that Sayyidunā ‘Alī رضي الله عنه is the *Mushkil-Kushā* (remover of difficulties) or that the friends of Allah are capable of fulfilling one’s needs. It is not even necessary that they worship a particular

person or creation; they worship their own inventions, ideas and concepts. They worship it with utter devotion and enthusiasm as well, although they do not perceive it, whereas this worship is far more destructive than even idol worship.

One will immediately accept that Ādhar prostrated before those very idols that he had made himself but how does one deny that the harms of one worshipping his own desires is no less than the worship of Ādhar. The only difference is that Ādhar is called an idol worshipper and you have called your innovations “ibādah”.

The purpose of a Rasūl is to guide creation to the worship of Allah. The Rasūl is the means of attaining this objective and not the actual objective, but sadly today people have made the Rasūl the ultimate objective. In order to elevate and exalt the teachings of a particular individual, generally the status of that individual is also elevated and exalted, but the limits are often transgressed when doing so and as a result some begin to regard the guide as Allah, others as the son of Allah and if they do not go to this extent then they begin to revere and venerate him, until he is equated with the attributes of the Almighty.

### The people of Zaṭ

The seventy members of the people of Zaṭ were the disciples of ‘Abd Allāh ibn Saba’. Details on ‘Abd Allāh ibn Saba’ will follow shortly. In accordance with the teachings of ‘Abd Allāh ibn Saba’, this group regarded Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ as Allah Ta‘ālā and proclaimed this publicly. When Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ learnt of their beliefs, he gave them a stern warning: “I am not Allah. I am the servant of Allah. Abandon this deviant belief and repent for your sin.” When they refused to abandon this deviant belief, Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ ordered them all to be burnt alive. However, they still did not abandon this deviant belief and when they were about to be thrown into the fire said:

لا يعذب بالنار الا رب النار

None punishes with the fire but Allah.



They shouted and roared as they believed to have attained a weighty proof that Sayyidunā 'Alī عليه السلام is indeed Allah. Allah forbid!

### The people of Nuṣayr

Among the sects of 'Abd Allāh ibn Saba' are the Nuṣayrī, who also believed Sayyidunā 'Alī عليه السلام to be Allah. Khuwājah Ḥaydar 'Alī Ātish Lakhnawī, who even though regarded as true in the aspects of īmān, said in a frenzy:

The dead heart now belongs to the Rabb of Nuṣayrī

In reality this is the mind-set of every follower of 'Abd Allāh ibn Saba'.

Many days have not passed since a group, who claimed to be Muslims, adopted the belief of incarnation and regarded their religious leader as Allah. Their religious leader even addressed his followers one day: "My friends! I am not Allah." But one of his followers responded with utmost humility and respect: "O our Rabb! You wish to test us? Do not take such a severe test from us. You are indeed our Rabb!"

One person expressed his belief in Sayyidunā 'Alī عليه السلام in the following manner:

A son was born in the home of Allah,  
and he was married to the daughter of the Rasūl

A heart overwhelmed with idol worship will always desire that Allah take human form and if this does not happen then at least 'His son' should be sent. Due to the shirk overwhelming his heart, he is prevented from being a Muslim. Is this a new doctrine? No! This belief was prevalent amongst the previous nations as well. The Hindus are known to have the belief of incarnation. Their 'God' came in the form of a fish, then a turtle, then a pig, then a lion, then in the form of a human child, then as half-human-half-animal and then in the form of Mahatma but always remained in some form of creation.

A group amongst the Christians regard Nabī 'Isā عليه السلام as Allah and another group

believes Nabī 'Īsā عَلَيْهِ السَّلَام to be Allah in the most strangest manner. They say that Allah, 'Īsā عَلَيْهِ السَّلَام and the 'Holy Spirit' are all individual Gods and together they are one God, and that Sayyidah Maryam رَضِيَ اللَّهُ عَنْهَا is the wife of Allah. Allah forbid!

The Jews did not want to be left out and proclaimed Nabī 'Uzayr عَلَيْهِ السَّلَام to be the son of Allah.

In the belief of incarnation, one stage is that of tajsīm, even though it is a weak notion. The majesty and grandeur with which one perceives and regards Allah Ta'ālā is based upon the mental capacity of each nation. The perception of Allah in each nation is an indication of the mental aptitude of that nation. At times this mental capacity develops in stages over many centuries. Intricate understanding, especially regarding the attributes of Allah Ta'ālā, is obtained slowly over a number of years. The Ambiyā guided their nations in this regard but their guidance, in accordance with Allah's decree, was restricted to the mental capacity of the people of that time. Nabī 'Īsā عَلَيْهِ السَّلَام when giving the glad tidings of the nubuwwah of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

I say the truth! It is excellent for you that I leave because if I do not go then the Peroclitus (Aḥmad) will not come to you. There is much I wish to inform you of but you are unable to bear it at this moment. When he comes, he will guide you. (Gospel of Mathew)

“You are unable to bear it at this moment” means that you do not have the mental capacity to understand it at this moment. When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ arrived he taught even more intricate realities of tauḥīd, which cannot be found in any other dīn but Islam. The stages of exceptionality continued through the centuries until the era of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ arrived and according to the supreme and infinite knowledge of Allah Ta'ālā, he completed the teachings of dīn according to the mental capacity of the people and the time was deemed right for the chain of risālat to be concluded. In order for the stages of exceptionality to attain perfection the verse was revealed:

لَيْسَ كَمِثْلِهِ شَيْءٌ

Nothing resembles Him.

Now it is forbidden to compare Allah Ta'ālā to any creation.

This teaching of Rasūlullāh ﷺ entirely contradicts the belief of Allah Ta'ālā having the form of any of His creation (tajsīm). This teaching informs us that any so called deity having physical form can never be the true Allah. An artist's impression or painting of Allah will be taken to be the creation of his own mind. Allah Ta'ālā is beyond the comprehension of man. Whatever impression comes to one's mind from his understanding of Allah is not the true image of Allah and what one suspects to be Allah is most certainly not Allah.

However, a large number of Muslims are still not satisfied with this teaching as it does not correspond with their whims and fancies. They desire that Allah should be as they want him to be.

O son of Ādam! What has happened to you that you have abandoned Allah Ta'ālā and wish to adopt another as your Rabb? This is not your natural inclination but your heart still desires it. Know full-well that you have fallen at the feet of Shayṭān, who is your open enemy.

### The Jews and the calf

Nabī Mūsā ﷺ was called away by Allah Ta'ālā for a few days, during which he left his brother- Nabī Hārūn ﷺ in charge of the affairs of his people. During this short period of time, the Banī Isrā'īl abandoned the path of truth and began worshipping the golden calf, which they believed with firm conviction to be their Rabb and the Rabb of Nabī Mūsā ﷺ, who freed them from slavery. Nabī Hārūn ﷺ admonished them, warned them and tried to make them understand but not one of them was ready to accept the truth. In reply they said that they will continue to worship this calf until Nabī Mūsā ﷺ returns to them. The commands

of Allah are being broken yet they deny breaking it. Slavery is indeed the worst hardship to endure, which snatches away one's self-respect and instils cowardice in a man but idol worship is the worst and most disgraceful form of slavery. The object which one so faithfully worships cannot benefit anyone nor harm anything. It is incapable of hearing the prayers and supplications of its devotees, let alone answer them. However, Man - the best of creation- despite his intelligence and faculties of understanding, bows his head in sheer ignorance, believing that all his needs can be answered by this blind, deaf, dumb and motionless deity, even though it will not answer them till the end of time. Answering them is far-fetched, they are not even aware of the prayers of their devotees. Not only the ignorant are ensnared in this pointless worship, even the learned and educated are entrapped, with hypocrites and sincere among them as well. They place their idols before them and claim that it is only a means of obtaining concentration in one's remembrance of the Almighty and without it they are unable to concentrate. However, they continue to ask for their needs from it and even prostrate before it. They regard it as a living creature, having divine powers and fully capable of sending the rain, curing the sick, granting children, giving benefit and harm. In essence, it has been regarded as a deity and this is termed idol worship.

Having the correct 'aqīdah is very important, yet man is ready to believe the most absurd and ridiculous things. They even present proof for their beliefs, which is weaker than even a spiders web. Shayṭān is a wise and ingenious schemer, who distorts the appearance of things in such a manner that falsehood begins to appear as the truth, making it seem appealing. Allah Ta'ālā save us all! People even go to the extent of drinking the urine of bulls and cows saying that it is pure and even declare what is impure to be pure. This is a practice of the Hindus and Persians as well. For many centuries, there has been an ascetic sect from among the Hindus who remain completely naked and they are regarded in high esteem by the other Hindu denominations. Whatever they might believe, but such a religion is most certainly not a dīn revealed by Allah.

Affiliation hypnotizes its adherents and they fulfil whatever it asks from them. There are numerous religious scholars, academics, professors, college graduates,

advocates and philosophers, etc; who believe with complete conviction that Allah or his 'son' came into this world in human form. They believe their idols to be the fulfillers of their needs and hearer of their grievances. They pray to men, spread shrouds upon their graves and believe that they will be intermediaries for them in the ākhirah. They present offerings for them and take vows by their names. A few 'Sunnī' Muslims prostrate before their graves and if anyone objects to this then in one breath they label such people as "Wahābī", "Atheist", "Khārijī", "Cursed" and a "Kāfir", whereas they is no person more astray than them, who calls to another besides Allah or have places of worship besides the house of Allah, and instead make the tombs of saints and Imāmbāras their masājid. The ancient Egyptians, Greeks, Romans and Hindus did not have places of worship for the Almighty, only temples for their idols. It was the Muslims who had places of worship for Allah and not temples, but they too have turned them into temples in the end.

*Mu'jizah* (miracles of the ambiyā) has ended with the conclusion of the chain of nubuwwah. Now no new nabī will come nor will any form of mu'jizah be made apparent. However, there will continue to be *auliyā* (saints) of Allah and at times Allah Ta'ālā will cause *karāmāt* (acts contrary to the order of nature) to become apparent at their hands. The true friends of Allah conceal the occurrence of such feats, whereas those who masquerade as the friends of Allah will always publicise their fictitious miracles. *Karāmāt* usually mesmerises the masses, such that even a fictitious act will captivate the minds of those whose *īmān* is weak. Those academics who openly deny the existence of Allah Ta'ālā and the chain of risālat, will bow their heads before such fictitious *karāmāt*, regardless of how false it may be. Whether the one who performs these *karāmāt* is alive or dead, they believe whole-heartedly that he is capable of granting them employment, raising their status, increasing their wealth, granting offspring unexpectedly, saving one from incarceration and curing the sick, etc. People flock in the thousands to the various tombs to ask for their needs. One scholar has said something very true- if you promise a hundred people that they will have male children then it will come true for at least twenty of them. The natural order of Allah will always come to pass but in the process you will attain the credit of having performed a miracle.

Tell me! If this belief of yours regarding saints and their tombs is correct and permissible then why is the beliefs of the Hindus at their temples with their idols incorrect? If the prayers which you ask from your saints are fulfilled then why should we not believe that their prayers from their idols are also accepted?

It is imperative to clarify my standpoint at this juncture, my denunciation is not directed towards those true friends of Allah and senior scholars, who practised and advised others to adhere to the path of truth whether they be Naqshbandī, Chishtī, Saharwardī or Qādrī. I fully support all those who instruct others to abide by the Sharī'ah of Allah. May Allah increase the number of such individuals.

### An incident of one Shāh Ṣāḥib

A few years ago a certain Shāh Ṣāḥib arrived in Raibarellī and settled close by. You might have heard of the name Lo'i Kehni, who claimed that by bathing and steaming in a certain way one can be cured of all diseases. This Shāh Ṣāḥib announced that if one bathes himself in the same water that he has placed his finger in, then one will be cured of all diseases, regardless of what it might be. It is uncertain whether Shāh Ṣāḥib was the student of Lo'i Kehni or if Lo'i Kehni was the student of Shāh Ṣāḥib. Nevertheless, Shāh Ṣāḥib's prescription continued to grow in popularity and people began flocking to him, without making any investigation into the matter. News began to spread across the village of various individuals who had been cured by Shah Sahib's treatment and eventually a massive horde of people could be seen crowding around Shāh Ṣāḥib. Busses and vehicles began to fill the street and daily the lane seemed to diminish with the increasing swarm of people. The demand for this water increased and slowly various restaurants and bistros began to pop up, making it seem as if there was a fair taking place. The effects of Shāh Ṣāḥib's spell spread quickly and only Allah Ta'ālā knows for how long it lasted. During this time, Shāh Ṣāḥib became more sought after by the police than the sick, and Shāh Ṣāḥib was forced to flee the village, never to return. Even after his departure many people still remained steadfast upon his teachings. It should be borne in mind that generally changing one's beliefs is scorned at, and thereafter one has to still endure the

embarrassment of being tagged as one having weakness in faith. This is why sometimes people intentionally adhere to a belief despite knowing that it is false, to save themselves from such embarrassment and ridicule. There were certain individuals who admitted their mistake but these were very few.

### The tomb in Zaydpūr

There is a village called Zaydpūr in the district of Barraḥ Bankī of the Uddah province where there is a tomb from which water has been dripping forth for fifteen hundred years. None have taken the time to ascertain from where the water is actually coming. Instead fanciful claims have been made that the tomb is weeping and devotees have flocked from afar to pray, take vows and offer sacrifices at this tomb. If one refuses to accept it as a place of sacrifice then he is labelled as an atheist and Khārījī.

### The banner of Fayzābād

It has been mentioned that around the same time in the city of Fayzābād an impression of an open hand turned red, which was given much publicity. The superstitious and the whimsical have always existed and will continue to remain. Hundreds of fairy tales regarding idols, Jinn and even martyrs have become famous and people have believed in them. The incident of the Shāh Ṣāḥib is easily believed and investigating the incident is a fanciful notion.

In the previous generations, an oracle would be present in all the temples, when the idols would talk and answer the questions it was asked. It would even give many prophecies but each having many possible meanings. Who sat behind the curtain of the idol, I leave this to your understanding. Sa'dī has also narrated the tale of Soumanāt in an amusing manner, highlighting the entire incident. It is carried today as well and will continue to be carried in the future. Various individuals offer different sacrifices to it. In today's time, deception has also become an occupation. If you are misled by it then this is your own fault and a result of your lack of understanding. If you are superstitious or irrational then

you only have yourself to blame for it. In winter, many groups from Punjab set out to earn their livelihood and traverse the length and breadth of India. A group of fortune-tellers also travel around at this time, who claim that they can read your future for a small price. The answers they give are also such, that they can be interpreted in various manners. Whether you believe it or not is up to you, his job is earning a living with these lies.

### The disobedience of the Jews

Nabī Mūsā عَلَيْهِ السَّلَام came with the Torah and after the Jews read it, they were stunned and said that they are incapable of acting upon it and it is impossible for them to fulfil so many orders.

Allah Ta'ālā had promised Nabī Ibrāhīm عَلَيْهِ السَّلَام that He would give the land of Syria to his children. Syria is a combination of a few regions, which are all blessed. When Nabī Mūsā عَلَيْهِ السَّلَام drew near to this land along with the Banī Isrā'īl, he said to them: "O my people! Enter this blessed land, which your Rabb has promised to you and do not flee from the enemy as you will then be defeated." The Banī Isrā'īl came to know that the nation with whom they were about to fight were huge in build and even though the Banī Isrā'īl were many, they refused to fight against such a formidable foe. They did not believe in the promise of Allah Ta'ālā nor did they have faith in His aid. Look at the extent of their disobedience! They said: "O Mūsā عَلَيْهِ السَّلَام! We will never enter this land as long as these people whom we have to fight resides therein. You go with your Rabb and you two fight, we will be sitting here." Subhān Allāh! They will just sit back as spectators.

On one hand, Allah Ta'ālā is showering them with His favours, Nabī Mūsā عَلَيْهِ السَّلَام supports and cares for his nation so deeply, but on the other hand the nation behaves in an ungrateful and disobedient manner. As a result of their insolence, Allah Ta'ālā forbade them to enter this blessed land for forty years and punished them for their disobedience and arrogance by leaving them to wander aimlessly and hopelessly in the desert for forty years. The decree of Allah Ta'ālā is unavoidable and as a result, they remained in this dreadful condition for forty years, such



that they could not even find a place to take rest during this entire period.

Nevertheless, Nabī Mūsā عَلَيْهِ السَّلَام, who naturally took pity on his nation and was sent for their guidance, would ask Allah Ta'ālā time and again to forgive them and begged Allah to shower his mercy upon them. When they got no peace in their tents, they complained to Nabī Mūsā عَلَيْهِ السَّلَام about the intense heat of the sun and Allah Ta'ālā raised a mountain above them to give them shade. When they complained of hunger, Allah Ta'ālā sent for them Mann and Salwā, which they consumed for years on end. It is mentioned that Mann is a form of wheat from which they would make bread and Salwā is a type of bird from which they were able to obtain meat. This special food was sent directly by Allah Ta'ālā but after a little while again they expressed their ingratitude and began asking for garlic, onions, etc, instead. Even today the Jews love its smell. Nabī Mūsā عَلَيْهِ السَّلَام left this world and still the Banī Isrā'īl did not even gaze upon the land of Syria and remained wandering in the desert. One wisdom which comes to mind of them wandering in the desert for forty years is that an entire generation, who were overwhelmed by the ill-effects of slavery, will pass on and an entirely new generation, untouched by the ill-effects of slavery and brimming with bravery and courage, will be born.

### The Jews mock the decree of Allah Ta'ālā

Allah Ta'ālā decreed that when they conquer the first city they should enter the city in prostration, seeking forgiveness; so as to display their gratitude and appreciation. However, instead of fulfilling the decree of Allah Ta'ālā, they displayed utter disrespect and insolence. Instead of prostrating, they crawled like children on their knees and when they were ordered to say “حِطَّةٌ” which means remove our sins, mockingly and sarcastically they said “حِنْطَةٌ” which means wheat. When one mocks and scoffs at the decrees of Allah then it is inevitable that Allah's punishment will descend upon you, and it did. They were engulfed by a deadly plague and as a result they lost this newly conquered city.

If this was just one isolated incident then it could have been overlooked but this

disobedient nation has a long history of rebelliousness and insubordination, such that they had become arrogant and condescending. Takabbur means that one disobeys the command of Allah and regards himself as superior to others. This is the same sin committed by Iblīs. The Banī Isrā'īl would only comply with certain respected individuals of their tribe and would belittle all others. Amongst their most vile and detested sins is that they would murder the ambiyā.

The punishments that descended upon them from time to time also forms a lengthy list, until finally Allah Ta'ālā declared them to be disgraced and that His wrath is upon them.

ضُرِبَتْ عَلَيْهِمُ الدَّلَّةُ ... وَبَاءَ وَبِعَظَمِ مِنَ اللّٰهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ

Disgrace has been struck on them (the Jews)... the wrath of Allah and homelessness has been struck on them.<sup>1</sup>

ذٰلِكَ بِاَنَّهُمْ كَانُوْا يَكْفُرُوْنَ بِآيٰتِ اللّٰهِ وَيَقْتُلُوْنَ النَّبِيْنَ بَعِيْرَ الْحَقِّ ذٰلِكَ بِمَا عَصَوْا وَّكَانُوْا يَعْتَدُوْنَ

This was because they disbelieved in Allah's āyāt and used to kill the prophets unjustly. This was because of their disobedience and wrongdoing.<sup>2</sup>

### The Jews incurred Allah's wrath

May Allah Ta'ālā safeguard any nation from incurring His wrath and that disgrace be struck upon their foreheads. The level of their īmān was such that they would turn away from Allah and rather prostrate before a calf, even though only a few days had passed since they had been rescued from the oppression and tyranny of Fir'oun and his people. When they finally entered the land of Syria, through the grace of Allah, then too they began worshipping idols. They were already accustomed to worshipping men, so they did this as well by declaring Nabī 'Uzayr عَلَيْهِ السَّلَامُ to be the son of Allah. This was their gratitude for being saved from centuries of slavery.

1 Sūrah Āl 'Imrān: 112

2 Sūrah al-Baqarah: 61

## The Jews were the enemies of Nabī 'Īsā ﷺ

The last Nabī and Rasūl to be sent from the Banī Isrā'īl was Nabī 'Īsā ﷺ, who was sent to gather the scattered sheep of the Banī Isrā'īl. He was sent with the Injīl and many miracles but the Jews were not a devout nation and were not ready to accept his nubuwwah. They had already murdered many ambiyā in the past and were now planning to murder Nabī 'Īsā ﷺ. At that time the Jews were living under Roman rule. The Jews went to the Roman generals and laid false allegations against Nabī 'Īsā ﷺ, saying that Nabī 'Īsā ﷺ was harming their religion, speaking ill of their predecessors and that he only wished to establish authority over them, and therefore he should be killed. Allah Ta'ālā inevitably saved his Rasūl, but the gist of the story is that the Jews adopted all possible means to cause harm to the Rasūl of Allah. Whatever Allah decrees will always come to pass and disgrace and the wrath of Allah was struck upon them. Through their own disgraceful actions, they lost their land and the possibility of them ever being able to rule. Even today, despite the vastness of the earth, the Jews have no absolute rule over any land even though they might have businesses and trade worth millions. The Christians always remained their enemies such that whenever they settled in any Christian land, they were ultimately forced to leave and if they did remain, then they did so in disgrace. Their women were accused of witchcraft and were burnt alive and their men murdered.

In business, they chose to adopt interest based transactions, when interest hardens the heart. Their hearts were already hard and now it has become like stone.

## The Jews in Yathrib

You would most probably be aware that Nabī Sulaymān ﷺ had built a house for the worship of Allah, which is known as Al-Masjid Al-Aqṣā. Nebuchadnezzar, who was the ruler of Babel, laid siege to Jerusalem which lasted for three years. Eventually the Jews fled from Jerusalem and were pursued by the enemy forces, and captured. The Jewish leaders were captured, but a few of them managed

to escape and settled in Arabia. A group of them settled in *Yathrib* (which later became known as *Madīnah*), while the majority of them settled in *Khaybar*. They had read in the Torah that the final Rasūl of Allah ﷺ would be born in the land of *Ḥijāz*, but were under the notion that he would be from the children of *Nabī Ishāq* عَلَيْهِ السَّلَام. The Jews settled in whichever town bore resemblance to that which was mentioned in the Torah to be the land of the final Rasūl. A group of the Jews who were from the progeny of *Nabī Hārūn* عَلَيْهِ السَّلَام settled in *Yathrib*, as it contained more similarities than any other town. Whenever any of them would pass away then he would leave a bequest for his children, instructing them that if any of them lives to see the final Rasūl of Allah, then they must obey him or else they will be disgraced in this world and *ākhirah*.

### The Jews treatment of Rasūlullāh ﷺ

You have already read and are aware of how the Jews reacted to the decrees of Allah, the orders of *Nabī Mūsā* عَلَيْهِ السَّلَام as well as other *ambiyā* of Allah Ta'ālā. Now have a look at their treatment towards *Rasūlullāh* ﷺ, for whom they had been waiting for centuries. Knowledge was common amongst the Jews, with many amongst them being scholars of *dīn*. The signs mentioned in the Torah, which would begin to radiate from the hills of *Makkah* was common knowledge amongst them. Here is such an example after which there remains no doubt with regards to their knowledge of the coming of the Rasūl of Allah:

الَّذِينَ أُتِينَهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ \* وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ

Those who have been given the Book recognise him (*Rasūlullāh* ﷺ together with his lineage, tribe, place of birth, place of residence, appearance, qualities and attributes) just as they recognise their very own sons. Without doubt there exists among them a group who knowingly hide the truth.<sup>1</sup>

You might be asking the question that after the Jews recognised *Rasūlullāh* ﷺ

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1 Sūrah al-Baqarah: 146

to be the very Rasūl of Allah who was clearly described to them in the Torah; why did they intentionally deny and rebel against him? There are many reasons for their denial and there is definitely no shortage in these reasons amongst which is stubbornness, arrogance, racism, prejudice, personal pride, hatred, jealousy, tribal devotion, as well as many others. As you continue you will find many other reasons for their stubbornness unfolding. Let us take one simple example, you are debating a certain topic with a friend and his standpoint is correct as opposed to yours. In sheer stubbornness or fearing the shame of defeat you deliberately refuse to accept the truth.

Musaylamah al-Kadhāb claimed to be a nabī in the last days of Rasūlullāh's ﷺ life on this earth and during the khilāfah of Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ this fitnah grew. There were many people who knew very well that the claim of Musaylamah al-Kadhāb was false, but in opposition to the Muslims and out of tribal loyalty, they supported him and prayed for his success. They would openly say, without any shame, that Musaylamah is a liar and Muḥammad ﷺ is the true Rasūl but our false nabī is more beloved to us than the true nabī of another tribe. This is how people become inclined towards falsehood, without any fear of Allah or shame from people.

Abū Jahal was not a fool. He would openly say and also believed that Rasūlullāh ﷺ was the Rasūl of Allah but his personal pride prevented him from entering into the true success of Islam.

Pride and conceit is such a sickness of the heart, which if not cured quickly continues to grow until it becomes incurable and reaches the state of:

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ

Allah has placed a seal upon their hearts.<sup>1</sup>

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1 Sūrah al-Baqarah: 7

## The enmity of the Jews for Rasūlullāh ﷺ

Umm al-Mu'minīn Sayyidah Safiyyah bint Ḥuyay رَضِيَ اللهُ عَنْهَا was the daughter of a Jewish tribal chief, from the progeny of Nabī Hārūn عَلَيْهِ السَّلَام. After Khaybar was conquered, she became a prisoner of war and subsequently embraced Islam, was set free and Rasūlullāh ﷺ married her. The following incident transpired many years before this, when Rasūlullāh ﷺ had just entered Madīnah. The Anṣār of Madīnah were overjoyed on the arrival of Rasūlullāh ﷺ and it was as if it was the day of ʿĪd, with people flocking in large droves to meet Rasūlullāh ﷺ.

Umm al-Mu'minīn Sayyidah Safiyyah رَضِيَ اللهُ عَنْهَا narrates: “My father and uncle were very knowledgeable and renowned scholars of the Torah. They too went to observe the enthusiasm of Islam and happiness of the people and thereby gage the firmness of īmān in the people. They returned exhausted that night and when I went to enquire about what they had seen, they ignored me, despite the immense love they had for me. Just then my uncle asked my father: “Is Muḥammad the same Rasūl who has been described in the Torah?”, to which my father replied after taking an oath, that he is the exact same Nabī. My uncle enquired as to whether they should embrace him or oppose him and my father replied: “I take an oath! We will oppose him and as long as I remain alive, I will continue to oppose him.” Thereafter both of them continued to create trouble and sow discord, and because they were both knowledgeable and respected individuals of their tribe, thousands of Jews followed them in opposing and bearing enmity to Rasūlullāh ﷺ.

The Jews had full conviction in the risālat of Rasūlullāh ﷺ, as clear signs of Rasūlullāh ﷺ had been mentioned in the Torah, which they testified to, but they did not merely deny Rasūlullāh's ﷺ risālat but spread anarchy and mayhem. Ponder for a moment, what was the reason for all of this? It is obvious that this was no act of piety but they had hoped that the final Rasūl would be from the Banī Isrā'īl and when this did not transpire, it was sufficient reason for them to oppose Rasūlullāh ﷺ.

Sayyidunā ‘Abd Allāh ibn Salām ﷺ was among the scholars of the Jews. When Rasūlullāh ﷺ first entered Madīnah and stayed at the home of Sayyidunā Abū Ayyūb al-Anṣārī ﷺ, he came and embraced Islam. He said that before he proclaims his Islam openly, Rasūlullāh ﷺ should enquire about him from the Jews. The Jews are experts at inventing lies. Rasūlullāh ﷺ then called a few of the Jews and said to them: “O Jews! You have a Divine Book in which it is clearly mentioned that I am the Rasūl of Allah. You know this full well and you recognise who I am but it is disappointing that your intellect has been obscured and that hatred and jealousy has made you blind.” The Jews replied that there is no mention of Rasūlullāh ﷺ in the Torah. Rasūlullāh ﷺ then enquired about Sayyidunā ‘Abd Allāh ibn Salām ﷺ and they replied: “He is our leader and the son of one of our leaders. He is a noted scholar and the son of a noted scholar.” Rasūlullāh ﷺ asked them: “If he brings īmān in me then will you be convinced?” They retorted: “May Allah Ta‘ālā safeguard him from Islam.” Rasūlullāh ﷺ repeated this three times and then asked Sayyidunā ‘Abd Allāh ibn Salām ﷺ to come forward, who had concealed himself behind Rasūlullāh ﷺ and was able to hear all that was said. As he stepped forward, he recited the *kalimah* (testimony of faith) and addressed the Jews: “You know full well that he is the promised Rasūl and that he is truthful, as has been described in the Torah. Why then do you deny him?” The Jews in a fit of rage stormed out saying: “‘Abd Allāh is a wicked person and the son of a wicked man. Ignorant and the son of an ignorant man.” The enemies of righteousness! The wicked Jews! How quickly do they change their statements. What has made you so blind? What has snatched away your intellect? They intentionally turn away from the truth and abhor it.

Three strong tribes of the Jews resided in the suburbs of Madīnah- Banū Qaynuqah, Banū Nadhīr and the Banū Qurayzah, who were protected within their huge forts. When Rasūlullāh ﷺ entered Madīnah, he signed a treaty with the Jews and mushrikīn of Madīnah that they will aid each other. One of the highlighted points of this treaty was that if at any time Madīnah is attacked by an outside enemy

then all the inhabitants of Madīnah, Jews and mushrikīn, will aid each other in defending it.

However, after Rasūlullāh ﷺ settled in Madīnah, the Jews never aided Rasūlullāh ﷺ in any matter. They harboured deep malice for the Muslims and were enraged by the daily success of Islam. The Muslims gained a decisive and crucial victory against the mushrikīn in the Battle of Badr, where seventy of the high ranking mushrikīn were killed, who had left no stone unturned in persecuting the Muslims. In addition, many were taken prisoner. The sounds of weeping could be heard from the homes in Makkah for a very long time. This only increased the enmity that the Jews bore for the Muslims and even though they always secretly supported the people of Makkah in their plans against the Muslims, after the Battle of Badr they openly joined the Quraysh in their fight against the Muslims.

A person by the name of 'Abd Allāh ibn Ubay, who was experienced, intelligent, knowledgeable, perceptive and held in high esteem, lived in Madīnah and was about to be crowned the king of Madīnah before the arrival of Rasūlullāh ﷺ. A crown had also been made for him but after the arrival of Rasūlullāh ﷺ all this changed. Any possibility of him becoming a leader or king had been washed away. Only he will know the malice that must have lurked in his heart thereafter. He became an arch enemy of Islam but would still socialize with the Muslims. He had outwardly embraced Islam but always remained a hypocrite, plotting and planning for the destruction of Islam. After the Battle of Badr, he befriended the Jews and became an ally to the Quraysh of Makkah.

One day, Rasūlullāh ﷺ was advising the Jews to refrain from opposing Rasūlullāh ﷺ and the Muslims but a Jew arrogantly retorted: "What do the Quraysh know about warfare, when you will fight against us then you will know what battle is truly like."

A few days later the misfortune of the Jews began when a Jew from the Banū Qaynuqah attacked a woman from the Anṣār, who was on her way to the



marketplace to sell milk. An Anṣārī was martyred in this skirmish and one Jew was killed. When Rasūlullāh ﷺ was informed of what had transpired he immediately set out with the Ṣaḥābah to resolve this matter but on arrival he found that the Jews had already prepared for battle and had taken refuge in their forts. These were all Jews from the Banū Qaynuqah. In retaliation, the Muslims surrounded their forts and ultimately captured them. It was only because of the intercession of 'Abd Allāh ibn Ubay that their lives were spared. However, they were exiled from Madīnah and subsequently settled in Khaybar.

If it had been that there was only one incident of the Jews creating trouble then maybe it could have been overlooked. They spoke ill of the Muslims, would mock the verses of the Qur'ān, and whenever they came before Rasūlullāh ﷺ then instead of saying “*Al-Salām 'alaykum*” (Peace be upon you) they would say “*Al-Sām 'alaykum*”, which means “Death be upon you”. Their poets would incite the enemies of the Muslims against them. The defeat that the Quraysh had suffered in Badr was felt equally by the Jews. Ka'b ibn Ashraf was so enraged that he could no longer tolerate staying in Madīnah and travelled to Makkah, where he had poetic renditions, lamenting over those who had been killed in Badr and leaving no stone unturned in igniting the flames of battle. He would slander the Muslim women and even went to the extent of planning to assassinate Rasūlullāh ﷺ. His mischief increased continually until finally Sayyidunā Muḥammad ibn Maslamah al-Anṣārī رَضِيَ اللهُ عَنْهُ killed this great enemy of Allah. (Abū Rāfi' and Salām ibn Abī Daqīq- both Jews, were no less than Ka'b ibn Ashraf in harming the Muslims and they too were killed like Ka'b ibn Ashraf. When oppression exceeds all boundaries then this is the inevitable result.)

### The Jews treatment of the Muslims

How is it possible that the Jews ever aided the Muslims? They always opposed and plotted against them. During the Battle of Uḥud, the Jews remained in their forts, awaiting news of its outcome. Rasūlullāh ﷺ even though it improper to ask for their help. One Jew even accompanied the Muslims to the battlefield but as soon as the battle began, he martyred a few of the Muslims and fled to Makkah. One of

the advantages that came from the Battle of Uḥud was that now the Muslims were able discern a few of the *munāfiqīn* (hypocrites), a number of whom were Jews.

The Jews never refrained from their mischief and one day after the Battle of Uḥud, Rasūlullāh ﷺ in the company of Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ, Sayyidunā 'Umar رَضِيَ اللهُ عَنْهُ and Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ went to the Jews of Banū Nadhīr to discuss an important matter. They seated Rasūlullāh ﷺ and the Ṣaḥābah in the shade of a wall and under the pretext of gathering the people disappeared. They seated Rasūlullāh ﷺ in such a place where a huge boulder had been suspended directly above Rasūlullāh ﷺ. The Jews decided that one of them will climb the wall and push the boulder on to Rasūlullāh ﷺ and his companions. One of the Jews began climbing the wall to accomplish this but Rasūlullāh ﷺ was informed through *waḥī* (revelation) of their plans to assassinate him. Rasūlullāh ﷺ and the Ṣaḥābah immediately left and returned to Madīnah. The Jews called Rasūlullāh ﷺ back but Rasūlullāh ﷺ replied that he is aware of their attempt to kill him and now they cannot be trusted. The Jews were unable to deny this and took refuge in their forts. Rasūlullāh ﷺ surrounded them, laid siege to their forts and in the end they were also exiled from Madīnah.

After a few years, the Jews of Khaybar prepared for battle. They had huge forts of which they were extremely proud. The Muslims conquered these very forts one after the other and the Jews were defeated.

A dreadful incident occurred after Khaybar was conquered. The Muslims remained in Khaybar for a few days after it was conquered, to make arrangements for administration. A Jewess by the name of Zaynab, sent some meat for Rasūlullāh ﷺ, which had been soaked in poison. Rasūlullāh ﷺ accepted this gift and as soon as Rasūlullāh ﷺ put the first morsel in his mouth he became aware of the poison therein. Rasūlullāh ﷺ immediately spat it out but a Ṣaḥābī who had joined Rasūlullāh ﷺ for this meal had already swallowed the morsel and passed away as a result of it. This was the level of their hatred towards Islam. Rasūlullāh ﷺ, the mercy to the worlds, did not retaliate against them

for this display of animosity and freed the woman. Look at the contrast between the treatment of Rasūlullāh ﷺ and that of the Jews.

A few of the Jews from the Banū Nadhīr, who had fled from Madīnah and settled close to Khaybar, went to Makkah and incited the Quraysh against the Muslims, promising to aid them. They inflamed the Bedouins and villagers with the thirst for battle and when Abū Sufyān arrived in Madīnah for the Battle of Khandaq, with an army of four thousand from Makkah, he was joined by six thousand of the Bedouins and villagers who resided close to Makkah. This was all a result of the efforts of the Jews. Only the Jewish tribe of Banū Qurayzah now remained in Madīnah, who had also taken a pledge to defend Madīnah from outside attack. When Rasūlullāh ﷺ sent an emissary to them calling them to defend Madīnah, they replied: “We do not know who is Muḥammad and who is the Rasūl of Allah? We are not slaves of anybody that we are compelled to come to their aid and we have not taken any pledge to do so either. Go and fight on your own.” This was the reply of those very individuals who had themselves signed the treaty to defend Madīnah. During the thick of the battle they aligned themselves with the mushrikīn and because of them residing in Madīnah were aware of the houses in which the Muslim women were taking refuge and set out with the intention to attack the women folk in these houses. How terrifying conditions must have been for the Muslims at that time. Enmity for the Muslims replaced their hearts in being their life source and the destruction of Islam became their life’s purpose, without which they could not live.

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا

You will definitely discover that the Jews and the mushrikīn are the staunchest (most bitter) enemies of the mu'minīn.<sup>1</sup>

Scheming and conspiring is a terrible thing and the practice of the munāfiqīn (hypocrites), not the way of the mu'min. The dīn of Islam (and the dīn of Nabī

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1 Sūrah al-Mā'idah: 82

Mūsā (عليه السلام) does not permit such conspiring. This can never be the manner of a true believer.

### Ibn Saba'

As soon as Makkah was conquered, the people of Makkah embraced Islam and since all the other tribes followed the practices of the Quraysh, because of them being the caretakers of the Ka'bah and due to which they held them in high esteem, they too embraced Islam. The Quraysh in their opposition to Islam sacrificed their lives and wealth and now when this arch enemy embraced Islam, there remained no doubt as to the truth of Islam. Neighbouring tribes and clans came in large numbers, one after the other, to join the dīn of Islam.

The Jews, who were also arch enemies of Rasūlullāh ﷺ and Islam, had already been rooted out to a great extent in Arabia. Many troublesome and obstinate tribes had already been exiled, three of their devious and menacing chiefs had been killed, their old and fortified castles in Khaybar had been conquered from which they were then exiled as well. It was only because of their sad pleas that Rasūlullāh ﷺ allowed them to remain in Khaybar, in order to till and farm the conquered lands. However, after a few years, Sayyidunā 'Umar رضى الله عنه saw the need to exile them from Khaybar as well, because of their endless plots and conspiracies against the Muslims. In order to end the problem once and for all, he exiled them from Khaybar. Even if all of the above were to be ignored, still enmity for the Muslims would continue to rage in their hearts and their plots against the Muslims would never come to an end. They were exiled, disgraced and defeated but the fire of hatred continue to blaze within their hearts.

Makkah was conquered in 8 A.H. and in 9 A.H. Heraclius- emperor of Rome, sent an army of forty thousand to attack the Muslims, under the leadership of the governor of Ghassān. Abū 'Āmir al-Rāḥib, who left Madīnah for Makkah on the arrival of Rasūlullāh ﷺ, went to the emperor of Rome and urged him to attack Madīnah. The munāfiqīn (hypocrites) also secretly prepared for this, meeting daily at the home of one of the Jews, named Suwaylim. The Jews never

backed down from any opportunity to stir trouble.

There were many groups among them. Some had sincerely accepted Islam, while some had outwardly embraced Islam concealing their hypocrisy in their hearts. It was this group that caused the most damage and trouble, as they would inflict harm upon the Muslims while pretending to be their friends. They continually planned and worked towards the destruction of Islam from within the ranks of the Muslims. However, they were unable to execute their plans during the khilāfah of Sayyidunā Abū Bakr رضي الله عنه and Sayyidunā 'Umar رضي الله عنه, as the atmosphere was not suitable for their schemes.

However, in the second half of the khilāfah of Sayyidunā 'Uthmān رضي الله عنه, after the Muslims had returned victorious from battle and were enjoying the blessings they had gained from their expeditions, the Jews put their plans into action. Taking advantage of the gentle personality of Sayyidunā 'Uthmān رضي الله عنه, the Jews began their propaganda to create division amongst the Muslims. It is extremely distressing that we are forced to admit that they were successful in their efforts of sowing discord amongst the Muslims, the effects of which remain to this day in the form of the various sects in India and other countries as well.

The easiest way of weakening anything is to separate its particles and in order to defeat the Muslims the same method was adopted. In order to destroy the spiritual and political strength of the Muslims they had to create differences amongst them, in 'aqīdah (beliefs) and split them into various sects. Allah Ta'ālā has said that one should hold steadfast to the rope of Allah's dīn and do not separate from each other. However, they split into various factions and were ultimately weakened.

### Ibn Saba' was from San'ā

Yemen, which is situated in southern Arabia, was rich in knowledge even before the nubuwwah of Rasūlullāh صلى الله عليه وسلم, having excelled in various sciences and subjects. One town in Yemen was San'ā, wherein there lived a very well respected

Jewish tribe. Due to their religious knowledge, they were regarded as leaders and guides. 'Abd Allāh ibn Saba' was from this very tribe. He was a scholar, well versed with both the Torah and Injīl and fluent in the Arabic language as well. He was firm in his beliefs, very intelligent, and firm in his resolve. As a result of the rapid spread of Islam, the influence of the Jewish religion began to dwindle and they were no longer regarded as religious guides or even political leaders. They became non-entities in the very societies that they once had influence over. 'Abd Allāh ibn Saba' was bursting with enthusiasm, having a mind filled with ideas and schemes that he had formulated by studying the psyche of men, he only awaited the perfect time to put his plans into action. He needed to gain the trust of the Muslims and portray himself as their well-wisher, so that he could sow the seeds of division and false beliefs, which would inevitably lead them astray. However, this could only be achieved in one way and that was by outwardly pretending to accept Islam and thereafter work from within towards its destruction. The khilāfah of Sayyidunā Abū Bakr رضي الله عنه and Sayyidunā 'Umar رضي الله عنه were not suitable for putting these plans into motion and therefore he remained distant, silent and dared not to enter Madīnah. It was during the khilāfah of Sayyidunā 'Uthmān رضي الله عنه that he saw the perfect opportunity to achieve his aims and found the perfect place to implant his ideas. He arrived in Madīnah and embraced Islam at the hands of Sayyidunā 'Uthmān رضي الله عنه. His purpose was to seek position and status, as it was necessary for the success of his scheme. However, Sayyidunā 'Uthmān رضي الله عنه paid no attention to him, which upset him but did not weaken his resolve. As a matter of fact, this only strengthened his resolve and he began his propaganda apparently against the khilāfah but in reality against Islam. This will be explained in detail later.

One needs to ponder over the conditions of that time, which 'Abd Allāh ibn Saba' found to be the perfect opportunity to begin his plans for the destruction of Islam.

### The condition of Madīnah at the time of Ibn Saba'

In the tribe of the Quraysh was 'Abd al-Manāf, who had three sons- Hāshim,

Muṭṭalib and 'Abd al-Shams. Rasūlullāh ﷺ was from the progeny of Hāshim. 'Abd al-Shams had a son by the name of Umayyah. Sayyidunā 'Uthmān رَضِيَ اللهُ عَنْهُ and Sayyidunā Mu'āwiyah رَضِيَ اللهُ عَنْهُ were from the progeny of Umayyah. The responsibility of taking care of the Ka'bah belonged to the Quraysh, which was a noble and esteemed position. There were two families in the tribe of Quraysh who were respected above all others, one was the Banū Hāshim and the other Banū Umayyah. They continuously competed with each other and the other families of the Quraysh would incline to either of the two from time to time. Before the nubuwwah of Rasūlullāh ﷺ, the status of the Banī Umayyah had surpassed that of the Banī Hāshim. In the Battles of Uḥud and Khandaq, the leader of the Quraysh against the Muslims was Abū Sufyān, who was from the Banū Umayyah. However, he too was later favoured with the good fortune of embracing Islam. This was one of the great blessings of Islam that it removed all of the discrimination that was prevalent during the period of ignorance and in its place established the bonds of universal brotherhood. All Muslims regarded each other as brothers, all aspiring for the success of Islam and the worship of one Allah Ta'ālā, accepting the laws of Islam and acting upon them. The differences that previously existed between the Banū Hāshim and Banū Umayyah were removed and they both stood alongside each other as brothers. They remained no regard for personal benefit, family or friends where the propagation of Islam was concerned. Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ did not appoint his son as his successor, even though he possessed the qualifications for such a position, but taking the advice of a few of the leading Ṣaḥābah appointed Sayyidunā 'Umar رَضِيَ اللهُ عَنْهُ as khalīfah, who was most suitable for the post. Sayyidunā 'Umar رَضِيَ اللهُ عَنْهُ as well made a bequest, before passing away, that his son should not be appointed as the khalīfah. There remained no infighting, civil war, corruption, tribal rivalry or jealousy. This was all the result of the blessed teachings of Islam and noble company of Rasūlullāh ﷺ. Love for Allah and doing for his pleasure flowed through the veins of each of them. They were friends of Allah in the true sense of the word. All their actions and intentions were solely for the pleasure of Allah with no personal benefit involved at all. Their understanding was broadened and their character elevated.

Sayyidunā 'Umar رضي الله عنه demoted Sayyidunā Khālīd ibn Walīd رضي الله عنه — who was awarded the title of *Sayf Allāh* (the sword of Allah) by Rasūlullāh صلى الله عليه وسلم because of his bravery and courage— from commander of the Muslim army to the rank of a common soldier. Had this been any other person then in his anger, he would have become the enemy of Sayyidunā 'Umar رضي الله عنه and refrained from participating altogether. However, Sayyidunā Khālīd ibn Walīd رضي الله عنه had been blessed with the noble company of Rasūlullāh صلى الله عليه وسلم, he was amongst the friends of Allah, and he continued to fight for Islam under the new commander with the same fervour that he used to fight, alongside the other soldiers of the Muslim army. Personal pride had no effect in their actions or decisions.

Today the western countries use the obedience and discipline of Sayyidunā Khālīd ibn Walīd رضي الله عنه as an example when briefing their forces, encouraging them to do the same. They see this as an excellent example of one's obedience to his superior officer, whereas the Muslim viewpoint regarding this is entirely different... we see this as an excellent example of one's complete obedience to Allah.

This spirit of sacrifice and sincerity dominated the khilāfah of Sayyidunā Abū Bakr رضي الله عنه, Sayyidunā 'Umar رضي الله عنه and the first half of the khilāfah of Sayyidunā 'Uthmān رضي الله عنه. However, as the years progressed and we moved further away from the period of Rasūlullāh صلى الله عليه وسلم, new conquests, increasing wealth, a new generation, new Muslims and new Arab tribes, who stayed far from Makkah and Madīnah and who had played an active role in the conquests of Islam; changed the mind set of people. Those that came later did not see the sacrifices that the Muhājirīn and Anṣār had made in the earlier years of Islam, which laid the foundation for Islam in the years to come. The new generations were not fully acquainted with the teachings of the Qur'ān and not sufficiently motivated by it. This is the reason why they did not see the Muhājirīn and Anṣār in the same respect with regards to matters of dīn and politics that those in the previous generation saw them. They regarded themselves as equals to the Muhājirīn and Anṣār, and as a matter of fact they even went further than this and questioned the sincerity and intentions of the Muhājirīn and Anṣār.



Sayyidunā 'Uthmān رضي الله عنه had always showed special care towards his family and relatives and was himself extremely wealthy, thus able to see to their financial needs. In 27 A.H. Sayyidunā 'Uthmān رضي الله عنه appointed Sayyidunā Mu'āwiyah رضي الله عنه the governor over the entire Syria. No persons rights was usurped in this appointment nor can Sayyidunā Mu'āwiyah's رضي الله عنه expertise be denied. Sayyidunā 'Umar رضي الله عنه had appointed him the governor of Damascus and Urdun during his khilāfah and now Sayyidunā 'Uthmān رضي الله عنه was merely adding to those areas already under his supervision. However, since this appointment was one of honour and it had been awarded to a member of the Banū Umayyah, it made some envious and others disapproving.

### The propaganda of Ibn Saba'

The current climate presented 'Abd Allāh ibn Saba' with the perfect opportunity to incite those tribes who had participated in the battles after the demise of Rasūlullāh صلى الله عليه وسلم, and regarded themselves equal to the Muhājirīn and Anṣār in having the right to rule. He misled those new Muslims- whose hearts were still plagued by the germs of old customs and beliefs, exerting himself in trying to revive the old tribal enmity that had once existed. He propagated at all times that the rights of the Banū Hāshim surpass all others but the present khilāfah of Sayyidunā 'Uthmān رضي الله عنه has not awarded them the same rights that he has awarded to the Banū Umayyah. The status of the Banū Umayyah continues to increase while that of the Banū Hāshim continues to decrease. The Banū Umayyah increases in strength while the Banī Hāshim continues to get weaker. All the Arab tribes sacrificed their lives and gained the victory for Islam but now only a few are reaping its benefit and the people responsible for this injustice are Marwān and the khalīfah. However, since Marwān is his relative and appointed by him, it is impossible that he is acting of his own accord or that this injustice and prejudice is unknown to the khalīfah.

This was the propaganda of Ibn Saba', which slowly found a place in the hearts of people, especially in those people who were being encouraged to revolt.

Whenever any person assists you in any matter then you will naturally be disinclined to have any doubts regarding him and when the time arises you will support him, out of appreciation for what he has done for you.

‘Abd Allāh ibn Saba’ began to notice that his charms were having an effect and this made him even more daring, which resulted in him denouncing Sayyidunā ‘Uthmān رضي الله عنه and his khilāfah openly. There was a man in Baṣrah by the name of Ḥakīm ibn Ḥablah who would rob people. He would accompany the Muslim Army and at the first opportunity would rob the *Dhimmis* (Non-Muslims residing in the Islamic state), The governor of Baṣrah, in accordance with the order of Sayyidunā ‘Uthmān رضي الله عنه, detained him in Baṣrah. ‘Abd Allāh ibn Saba’ had already been expelled from Madīnah and after arriving in Baṣrah, stayed in the home of Ḥakīm ibn Ḥablah. He portrayed himself as a devout Muslim and established a friendly relationship with Ḥakīm and his associates. He portrayed himself as a person having correct beliefs and a sincere supporter of the family of Rasūlullāh صلى الله عليه وسلم.

Religion has always played an integral part in the history of man. At times it has created peace and harmony and at others it has led to such severe bloodshed and oppression, which makes one’s very hair stand on end. Passion and fervour are the key factors which drive these endeavours in a manner that cannot be found in any other. This is why the shrewd and cunning, in order for the quick success of their propaganda, always add a little religious enthusiasm to their campaigns.

### Ibn Saba’ presented a new set of beliefs

‘Abd Allāh ibn Saba’ would not have earned the title of being a shrewd, cunning and staunch Jew if he had not used religious enthusiasm to drive his propaganda forward. In order to execute a vital plan, a new set of beliefs are necessary, which will contain some new beliefs and acts that will be easier than that currently practiced and more satisfying for the base desires of man. This will attract people towards it and ultimately separate them from the mainstream. The first step was to test the capacity and tolerance of the people by presenting a new principle,

which was that Rasūlullāh ﷺ will once again return to this world. The Muslims already believed that Nabī 'Isā عَلَيْهِ السَّلَامُ would return and to substantiate his claim that Rasūlullāh ﷺ will return, he recited the verse:

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَى مَعَادٍ

Verily, the One Who has made (practising and propagating) the Qur'ān obligatory on you shall return you to your place of return (to Makkah and ultimately to Jannah).<sup>1</sup>

By misinterpreting this verse, 'Abd Allāh ibn Saba' spread the belief that Rasūlullāh ﷺ would again return to this world. It is senseless even asking about the mind-set of people. Even if a new belief or religion is put forward it is bound to attract a few and if it is arduously propagated then you will find that it has gathered a large following.

The saying is indeed true: "People are masters in establishing beliefs without proof."

It is uncertain how many people have falsely claimed nubuwwah after Rasūlullāh ﷺ and even how many have claimed to be Allah, but at the end none have ever complained that they have no followers.

### The effects of propaganda

The entire India is called a land of philosophers, which contains six or seven schools of philosophy, with many branches of these across the land. Even today, in the province of Punjab they have a unique ability in forming new beliefs. It is difficult to even calculate the number of new beliefs that have originated from there.

One person has mentioned that they formulate all these schemes merely for money, whether they be politically or religiously motivated. They make fools of

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1 Sūrah al-Qaṣaṣ: 85

the people and in the process produce a large profit. But is it really their fault? The fault is of those foolish enough to fall for these schemes. An experienced salesman from Punjab dressed as a doctor was successful in selling a whole range of medications through advertising. He mentions regarding the success of his endeavour that the population of India exceeds a billion, is it not possible that a million of these are dim-witted and easily fooled. There must be even more than a million of such people. There is no need to be offended by this as they too represent a portion of the creation of Allah. If a hundred thousand of these foolish people purchase my medicine then my endeavour was a success. This has been the way of the world from ancient times that the strong always ponder over ways to subdue the weak, and have done so, and the intelligent have taken advantage of the condition of those who possess lesser intelligence. It is just a slight difference but both are the same in principal.

Advertising is the brother of propaganda but the elder brother and having a greater effect.

### Ibn Saba' is the originator of the belief of Imāmah

The voice of Ibn Saba' was one that was not quickly forgotten after hearing it and many simple people began to believe in his newly propagated beliefs. When he saw the fish were entering his net, he added another belief to his arguments and that was that Sayyidunā 'Alī رضي الله عنه is the highest in rank after Rasūlullāh صلى الله عليه وسلم. He mentioned the virtues of Sayyidunā 'Alī رضي الله عنه reported in ḥadīth and added many fabricated virtues of his own. After seeing that his students have become ardent supporters and devotees of Sayyidunā 'Alī رضي الله عنه, he added yet more deviant beliefs. He said to them that every nabī and rasūl had a deputy or advisor, who also carried the secrets of nubuwwah. Nabī Mūsā's عليه السلام deputy was Yūsha' ibn Nūn عليه السلام and the deputy of Rasūlullāh صلى الله عليه وسلم was Sayyidunā 'Alī رضي الله عنه and that it is *farḍ* (obligatory) to bring īmān in the belief of Imāmah just as it is *farḍ* to bring īmān in the beliefs of Tauḥīd and Risālat. To a select few, he propagated that the miraculous actions (karāmāt) that had become apparent by the hands of Sayyidunā 'Alī رضي الله عنه are beyond the capabilities of any man and therefore

Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ is the incarnation of Allah Ta'ālā in human form. He went on to add that he does not say this of his own accord but through divine inspiration.

A few of those people who were displeased and opposed to the Banū Umayyah and supportive towards the Banū Hāshim, quickly accepted these beliefs. In addition, a large number of ignorant, as well as educated people became ensnared in this web. Ibn Saba' and his agents propagated these beliefs through various methods and means.

Ibn Saba' would first survey the land, before sowing the seeds for such beliefs. Whenever he found the land to be fertile and productive for his teachings and after the number of his disciples grew, he whispered to them that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had made a bequest that Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ is to be khalīfah after him. Using the verse of wilāyah:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رُكْعُونَ

Your Protecting Friend is only Allah, His Rasūl صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the mu'minīn who establish ṣalāh, pay zakāh and bow in rukū'.<sup>1</sup>

He deduced that Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ was supposed to be the first khalīfah, whereas this verse has nothing to do with khalīfah whatsoever. He proclaimed that Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ should be the khalīfah and that he is the first Imām, but the Ṣaḥābah abandoned the *wasiyyah* (bequest) of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and acted against the orders of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, usurping the rights of Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ. He went on to say that the Ṣaḥābah in their greed and desire for worldly possessions turned away from dīn and became *murtad* (renegade), and therefore the Muslims should absolve themselves from the Ṣaḥābah (known as Tabarrā in the Shī'ah creed). Ibn Saba' is the originator of the belief of Tabarrā as well. He said that it is not too late to save the situation and that the present khalīfah (Sayyidunā 'Uthmān رَضِيَ اللَّهُ عَنْهُ) should be deposed and Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ be appointed khalīfah in his place. All should aid in this effort as the present

1 Sūrah al-Mā'idah: 55

khalīfah is incompetent and an oppressor, who has appointed Marwān the ruler over all. Wherever one turns one sees the Banū Umayyah seizing power and doing as they please. Ibn Saba' instructed his disciples not to take his name and instead announce their disassociation from him. He said: "I have only spoken the truth with good intentions. I have no personal interest in this matter. Now go, as you know what you have to do."

### Ibn Saba' in Baṣrah

After some time the governor of Baṣrah came to know of the mischief of Ibn Saba' and summoned him, enquiring who he was, where he was from and what was his purpose in Baṣrah. 'Abd Allāh ibn Saba' replied that he has become averse to Judaism and is attracted by Islam, and only wishes to remain as a student under him. The governor replied: "I have discovered that you intend to create anarchy and lead the Muslims astray. You remain a staunch Jew and only intend to create division amongst the Muslims." The heat seemed to be rising for 'Abd Allāh ibn Saba' in Baṣrah and he taught it unwise to remain there. He left instructions for his disciples and made his way towards Kūfah, which coincidentally already contained people opposed to Sayyidunā 'Uthmān رضي الله عنه and his governors. Ibn Saba' was overjoyed and ecstatic, as he had now found a readymade headquarters. From the very beginning, he portrayed himself as a devout and ascetic Muslim, and people began revering him and singing his praises.

Astonishing indeed is this chain of events, that this imposter, fraud and charlatan has left behind such a doctrine, that even today thousands adhere to it with full conviction.

Exactly the same as this was the British Prophet- Ghulām Aḥmad Qadiyānī of Punjab, who first began debating in the name of protecting Islam and as soon as he gained a little acceptance, he claimed to be a Mujtahid and announced that he will be publishing fifty volumes of Barahīn Ahmadiyyah. When money started rolling in and his disciples acknowledged him as a Mujtahid, he claimed to be Masīḥ 'Īsā عليه السلام, then the Mahdī, a nabī, a rasūl and finally even Allah. (Refer to

*Risālah Da‘āwī Mirzā* by Moulānā Muḥammad Shafī (رحمۃ اللہ علیہ) In essence, he made a huge profit and even today his son is enjoying this wealth, purchasing land worth millions of Rupees in Sindh and Punjab. They and all others like them are the students of Ibn Saba’.

### Ibn Saba’ in Damascus

His radical and mutinous beliefs began to surface in Kūfah and the governor came down harsh on Ibn Saba’. Those with intellect immediately doubted Ibn Saba’ and this forced him to flee Kūfah for Damascus. However, just as he had left a small group of his sincere disciples in Baṣrah, he left an even larger and more troublesome group in Kūfah. The chiefs of mischief and a few of the most depraved people of society professed their loyalty to Ibn Saba’.

The political climate in Damascus was inappropriate for Ibn Saba’s plans, with the governor there being very well-informed and strict at the same time. ‘Abd Allāh ibn Saba’ went to the Ṣaḥābī Sayyidunā Abū al-Dardā (رضی اللہ عنہ) and presented his beliefs with much caution and carefulness. However, Sayyidunā Abū al-Dardā (رضی اللہ عنہ) turned away from him saying: “It seems that you are a Jew and you wish to mislead the Muslims under the guise of Islam.” He should of feared the deep insight of the companions of Rasūlullāh (صلی اللہ علیہ وسلم) but still he went to Sayyidunā ‘Ubādah ibn Sāmīt (رضی اللہ عنہ), who immediately dragged him before Sayyidunā Mu‘āwiyah (رضی اللہ عنہ), when hearing his beliefs and said: “I believe this is the same person that attempted to mislead Abū Dhar (رضی اللہ عنہ) and created discontent between you.” Sayyidunā Mu‘āwiyah (رضی اللہ عنہ) immediately expelled him from the city.

### Ibn Saba’ in Egypt

After Damascus, he went to Egypt and his previous experience made him more cautious. The Egyptians were already displeased with their governor- ‘Abd Allāh ibn Sa’d. He did not have sufficient experience with politics and was generally a self-dependent person. In addition, the constant need to defend the borders from Roman advances and the Islamic conquests into Africa had kept him so

preoccupied that he could not devote sufficient time towards the internal politics arising at that time. Ibn Saba' took advantage of the people's displeasure with the governor and having no fear of reproach, found the perfect opportunity to put his plans into action. He made Egypt his base of operations and it was from here that he corresponded with his disciples in Kūfah and Baṣrah.

He had compiled a complete doctrine for his secret society and had become its revered leader. However, every mission needs a driving force (a maxim to which they adhere) for its success and his mission also required this force. Ibn Saba' used "Love for the Ahl al-Bayt and support for Sayyidunā 'Alī رضي الله عنه" as the catalyst to fuel the fire against the khalīfah and the Banū Umayyah. He propagated this and spread it across the entire Islamic empire, which would ultimately cause the revolution he so desired. While sitting in Egypt, he used all means available for broadcasting this propaganda: "Imāmah is Farḍ", "Love for the Ahl al-Bayt and supporting 'Alī رضي الله عنه is our duty", "'Alī رضي الله عنه is the deputy of Rasūlullāh صلى الله عليه وسلم", "'Alī رضي الله عنه is most deserving of the khilāfah", "'Alī رضي الله عنه has been oppressed", "The first three khulafā have usurped his right and are murtad and kāfir". You will see later how he went on to become the leader of a huge group and founder of a new religion with this propaganda. Such a religion, where Imāmah is amongst its fundamental beliefs, and whoever denies Imāmah or does not absolve himself from the Ṣaḥābah is a kāfir, where belief in *Tabarrā* (absolving oneself from the Ṣaḥābah) is compulsory, where the entire religion comprises of deviant customs, where despicable acts are seen as noble character, where scheming is a daily activity, which will be the enemy of peace and stability, which will abandon the Qur'ān and ḥadīth and which will oppose the dīn of Allah.

### What do the Shī'ah 'ulamā say about Ibn Saba'

Let us see what the Shī'ah 'ulamā have to say about Ibn Saba'. The book *Rijāl al-Kashī* is a reliable book concerning the condition of narrators, according to the Shī'ah. In page 71 of this book, it is stated:

ذكر بعض اهل العلم ان عبد الله بن سبا كان يهوديا فاسلم و والى علي عليه السلام و كان يقول و هو على



يهوديته في يوشع بن نون وصى موسى بالعلو فقال في اسلامه بعد وفات رسول الله عليه و اله في علي عليه السلام مثل ذلك و كان اول من اشهر القول بفرض امامة علي و اظهر البراءة من اعدائه و كاشف مخالفيه و اكفرهم فمن ههنا قال من خالف الشيعة اصل التشيع ماخوذ من اليهودية

Ibn Saba' was a Jew, who later embraced Islam and had great love for 'Alī رَضِيَ اللهُ عَنْهُ. During the period when he was a Jew, he was an extremist with regard to the deputy of Nabī Mūsā عَلَيْهِ السَّلَامُ - Yūsha' ibn Nūn and later after accepting Islam he displayed the same extremism with regards to 'Alī رَضِيَ اللهُ عَنْهُ after the demise of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Ibn Saba' is the first person to openly proclaim that the belief in the Imāmah of 'Alī رَضِيَ اللهُ عَنْهُ is compulsory and expressed tabarrā (absolvement) from his enemies, openly proclaiming that they were kāfir. It is for this reason that those who are opposed to the religion of the Shī'ah say that the foundation of Shī'asm was laid by Ibn Saba'.

“Proclaim openly” will only be considered correct when it is proven that it had existed before. Perhaps it could be proven to exist from the Qur'ān, which is the basis for all 'aqā'id, but unfortunately it is impossible to substantiate this belief from the Qur'ān. Ibn Saba' was not the first person to proclaim this belief openly but he was the very person who originated it.

It is mentioned in this very book that Imām Muḥammad al-Bāqir رَضِيَ اللهُ عَنْهُ has narrated that 'Abd Allāh ibn Saba' used to proclaim that Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ was Allah and that he was himself a nabī. He narrates that seventy people of Zaḥ came to Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ, who in turn told them that he is the servant of Allah, the creation of Allah and ordered them to repent from the erroneous beliefs. When they refused to repent, Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ had them all burnt alive.

'Alī Ḥaydar is a Ṭaba Ṭabā'ī Shī'ah. He has mentioned the statement of Imām Muḥammad al-Bāqir رَضِيَ اللهُ عَنْهُ with regards to 'Abd Allāh ibn Saba', when discussing the extremist Shī'ah in Dakan Rio in 1908. He reports that Imām al-Bāqir رَضِيَ اللهُ عَنْهُ said: “He used to call Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ Allah and himself claimed to be a nabī. This was his fabrication.” Imām Ja'far al-Ṣādiq رَضِيَ اللهُ عَنْهُ has said: “May Allah Ta'ālā's

curse be upon him, he intentionally fabricated reports from 'Alī رضي الله عنه."

Sayyidunā 'Alī رضي الله عنه summoned him and questioned him regarding this. He admitted to this and said that he had received divine inspiration that Sayyidunā 'Alī رضي الله عنه was Allah and that he was a nabī. Sayyidunā 'Alī رضي الله عنه tried to make him understand and urged him to repent but he refused to, and Sayyidunā 'Alī رضي الله عنه then ordered him to be burnt alive.

However, many people had already believed the message of 'Abd Allāh ibn Saba' and were led astray.

After the Battle of Jamal, seventy people came to the door of the Masjid and began calling that Sayyidunā 'Alī رضي الله عنه is Allah. Sayyidunā 'Alī رضي الله عنه ordered them to fear Allah and refrain from saying such things.

Sayyidunā 'Alī رضي الله عنه granted them three days to repent for their actions but they refused after which Sayyidunā 'Alī رضي الله عنه had a trench dug close to the Masjid. A fire was lit in it and all of them were flung into the fire. Yet, there was no limit to their insolence and as they were about to be flung into the fire, they all began screaming loudly:

لا يعذب بالنار الا رب النار

None punishes with the fire except the Rabb of the fire.

(The intention of this statement was that since Sayyidunā 'Alī رضي الله عنه had ordered them to be burnt, he is then most certainly Allah, Allah forbid!)

This was not something they had just learnt on their own but a well taught lesson of 'Abd Allāh ibn Saba'. All of them were burnt and killed, but they never repented from their belief of kufr.

You must be greatly disgusted by their utter disbelief and deviance, but to some extent you might be impressed by their firmness of faith. In the earlier years of

Islam, many people were very firm in their belief and were prepared to endure the most severest of torments, but would never turn away from Islam. In both groups (among Muslims and kuffār) the firmness of resolve was the same, the only difference was in their belief, where the beliefs of one group was false and that of the other was true.

In a similar manner as Ibn Saba', another person also changed the pages of history many years later. His name was Ḥasan ibn Sabbaḥ. He was regarded as a great leader of the Bāṭiniyyah sect, which is an offshoot from mainstream Shī'asm. His followers were also extremely firm in their deviant beliefs. He would take them on a tour of his man-made paradise, through which he would convert and convince them. His mentor- 'Abd Allāh ibn Saba', did not have the allure of a man-made paradise, and Allah alone knows what he used to whisper into the ears of his followers.

After Ibn Saba', Mukhtār al-Thaqafī also played a great role in spreading polytheistic beliefs and leading the Muslims astray. He claimed nubuwwah and then later claimed to be Allah. He resurrected the tribal rivalry of old and murdered thousands of Muslims. He used the incident of Karbala as the driving factor for his campaign.

More than thirteen hundred years have passed and still thousands of people follow the doctrine of Ibn Saba'. They hold beliefs contrary to the Qur'ān and openly discard the instructions of Allah and His Rasūl but have never forgotten the lessons of Ibn Saba'.

To mislead people for a short time with false beliefs is not difficult in the least but to keep them firm on it is not easy. 'Abd Allāh ibn Saba' should be called one of a kind in this field. He gave his weak minded disciples such a strong dose of kufr and false beliefs that their religious intellect was destroyed forever. The spiritual effects of 'Abd Allāh ibn Saba' remains to this day and various sects have remained steadfast on his system of beliefs. It is such a religion, which even a person who stands at a distance will be unable to endure the intensity of its flames, yet it is

like a house of cards- which is likely to fall with a tip of just a finger.

## Imāmāh

The belief of Imāmāh, as has been mentioned above, is the creation of 'Abd Allāh ibn Saba'. The Shī'ah have many sub-sects but all of them agree with the belief of Imāmāh. It is the foundation of the Shī'ah faith, yet it cannot be substantiated from Qur'ān or ḥadīth, which is the basis of all belief to every Muslim. There is no need to substantiate any belief from any other means besides the Qur'ān and ḥadīth, and the fundamental beliefs of Islam are derived from the Qur'ān. This is the reason why those who believe in Imāmāh have had a great difficulty in proving their belief.

The only way they could substantiate it is by fabricating narrations, which they did, but still they could not prove it with certainty. The more they tried to strengthen it, the more weaker the proofs got.

The Qur'ān does not support the belief of Imāmāh in the least and in fact refutes it. Thus, with the belief of Shī'ah sinking, they were left with one alternative and that was to shamelessly say that the Qur'ān, which was the main obstacle in establishing their belief, has been altered. The accusation of alteration and distortion is utterly disrespectful and disgusting. The apparent benefit of this is only so that they may have a leg to stand on, but to say something of this calibre has a weighty price indeed. The Shī'ah make a great noise about the alteration of the Qur'ān, they say: "We have been oppressed, those verses which prove our belief have been removed or altered. The actual Qur'ān contains seventy thousand verses and the present Qur'ān only contains 6336 verses. More than half of the Qur'ān has been removed. We know that no one will believe us now because we have no way to prove this and we know that it will be emphasised against us that the Qur'ān has been preserved in the same manner that it was revealed to Rasūlullāh ﷺ and that Allah Ta'ālā has Himself taken the responsibility of safeguarding it and that alteration is impossible, but when our *Imām al-Ghā'ib* (Absent Imām) will emerge from the cave- Surra man Ra'ā, where he has been

safely hiding from his enemies for the past twelve hundred years and he will be emerging anytime now, then we will prove every single one of our beliefs from the actual Qur'ān. You might have also heard that our Imām al-Ghā'ib took the actual Qur'ān with him to the cave, which is preserved in its true form. It is good that he took it with him otherwise the actual Qur'ān would have been removed from this world. As far as the present Qur'ān is concerned, we do not believe in it because it is the collection of our enemies.”

“It contained a clear verse regarding Imāmah but they altered it as well. “Those in command” which is mentioned in the verse refers to the A'immah and this is why we say that our Imām al-Ghā'ib' is the absolute leader. The verse in the present Qur'ān is as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ ۚ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ  
إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

O you who have īmān! Obey Allah, obey the Rasūl ﷺ and those in command among you (your leaders and authorities in all fields). If you dispute regarding any matter, then refer it to Allah (find the solution in the Qur'ān) and the Rasūl ﷺ (or find the solution in the Sunnah), if you believe in Allah and the Last Day. This is best and gives the best result.<sup>1</sup>

However, in reality the verse was:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ ۚ وَإِنْ خِفْتُمْ تَنَازَعًا فِي أَمْرٍ  
فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ وَأُولِيَ الْأَمْرِ مِنْكُمْ

O you who have īmān! Obey Allah, obey the Rasūl ﷺ and those in command among you. If you fear dispute regarding any matter, then refer it to Allah and the Rasūl ﷺ and those in command among you.

(They continue with their argument) However, no one is ready to listen to us, even

1 Sūrah al-Nisā: 59

if it is because of our incompetence or lack of articulation, this is only because we do not have a means of substantiating it at the moment. We are not stubborn, we are always ready to accept that which is logical. We also do not deny that the present verse in the Qur'ān refutes our belief in Imāmah and that our Imām Muḥammad al-Bāqir accepted without any proof that this verse proves those in command to be *ma'sūm* (infallible). We acknowledge that this proves the opposite as their decision is not binding in all circumstances and if they were *ma'sūm* then their decision would be binding. In addition, this verse does not even prove that it is compulsory to obey those who are in command over you, but you should bear in mind that this verse appears in the present Qur'ān, which has been altered.”

Utter Nonsense! First they should bring the verse from the 'actual Qur'ān' which they use as proof and present it.

They wish to fight with no sword in their hand

It should also be borne in mind that their first Imām- Sayyidunā 'Alī عليه السلام, had once delivered a sermon, which has been reported<sup>1</sup> by Ashtar al-Nakhaṭī, where he quoted this verse exactly as it appears in the present Qur'ān. This makes it

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1 The actual text as it appears in *Nahj al-Balāghah*, vol. 2 pg. 97, and is as follows:

فقد قال الله تعالى لقوم احب ارشادهم يا ايها الذين امنوا اطيعوا الله و اطيعوا الرسول و اولى الامر منكم فان تنازعتم في شيء فرددوه الى الله و الرسول فالرد الى الله الاخذ بمحكم كتاب و الرد الى الرسول الاخذ بسنة الجامعة غير المفارقة

Allah Ta'ālā has said to those people who He intended to be guided: “ O you who have īmān! Obey Allah, obey the Rasūl صلى الله عليه وسلم and those in command among you. If you dispute regarding any matter, then refer it to Allah and the Rasūl صلى الله عليه وسلم.” “Refer to Allah” means to derive a solution from the Qur'ān and “Refer to the Rasūl” means to act upon the undisputed Sunnah of Rasūlullāh صلى الله عليه وسلم and not the Sunnah which is disputed.

The meaning of the Sunnah which is disputed has been explained in the sub-notes of *Nahj al-Balāghah*, to be that in which there is a difference of opinion regarding it being the Sunnah of Rasūlullāh صلى الله عليه وسلم. The benefit of this saying of Sayyidunā 'Alī عليه السلام is that it explains the meaning of Ahl al-Sunnah wa l-Jamā'ah, that they are those people who adhere to the complete Sunnah of Rasūlullāh صلى الله عليه وسلم.

clear that this verse has actually been altered in the 'absent Qur'an'.

They found no proof in the Qur'an so they resorted to fabricating aḥādīth, which allege that Rasūlullāh ﷺ informed only Sayyidunā 'Alī رضي الله عنه regarding the incumbency of Imāmah and no one else, and that too was to be kept secret. They have mentioned the names of two great personalities to have corroborated their beliefs- namely Imām al-Bāqir رضي الله عنه and Imām Ja'far al-Ṣādiq رضي الله عنه. If these two illustrious personalities were to have known what has been ascribed to them, they would have turned red with rage. They present the following 'narration' of Imām al-Bāqir رضي الله عنه as proof for their beliefs:

Allah Ta'ālā confided in Jibra'īl عليه السلام about the aspect of *wilāyah* (succession), Jibra'īl عليه السلام confided in Rasūlullāh ﷺ, Rasūlullāh ﷺ confided in 'Alī رضي الله عنه and 'Alī رضي الله عنه confided in whoever he wished. Now you Shī'ah should inform all about it.

They have no weightier proof than this narration of Imām al-Bāqir رضي الله عنه, how we wish Imām al-Bāqir رضي الله عنه had knowledge of what was ascribed to him.

We learn from this that the aspect of Imāmah is a hidden secret, such that none of the other angels besides Jibra'īl عليه السلام had knowledge of it, none of the ambiyā had knowledge of it except Rasūlullāh ﷺ, none of the Ṣaḥābah had knowledge of it but Sayyidunā 'Alī رضي الله عنه and it is not proven that Sayyidunā 'Alī رضي الله عنه informed or taught this to anyone. Ponder for yourself! Is this a minor issue? If the īmān of every single believer is dependent on bringing faith in it then what is the reason for keeping it a secret? The 'aqīdah revealed by Allah Ta'ālā is not specific for a particular individual but for every single human being. To keep it a secret would be completely immoral and incorrect. No sane person will be ready to believe this. To ascertain the reality of anything one has to delve into the Qur'an, if the Qur'an opposes it then one should never accept it. Adopting a particular *madhab* (school) is based upon one's intellect, if one does not use his intellect then how will one be able to distinguish between what is the truth and what is false.

According to the research of Allāmah Gujaratī- the author of *Majma' Biḥār al-Anwār*; one hundred and twenty-four thousand Ṣaḥābah were present when Rasūlullāh ﷺ passed away, from which seventy-thousand have reported various aḥādīth, but not one of them have reported the vital belief of Imāmah.

Another belief of the Imāmiyyah sect is that khilāfah is the right of the imām, who is infallible, sinless and compulsory to obey, just as the Rasūl ﷺ. He is chosen by Allah to be the imām and only he can be the khalīfah. However, the Ṣaḥābah pledged their allegiance to Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ and thereafter to Sayyidunā 'Umar رَضِيَ اللهُ عَنْهُ and Sayyidunā 'Uthmān رَضِيَ اللهُ عَنْهُ. It should be noted that on every occasion Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ also pledged his allegiance. Amongst the first three khulafā none of them were infallible or compulsory to obey, thus according to the 'aqīdah of the Imāmiyyah, they were not entitled to khilāfah. If there was anyone amongst them who was entitled to khilāfah, according to the Shī'ah, then it was Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ.

It is very astonishing indeed that no one mentioned this aspect nor did anyone hesitate or desist from taking the pledge of allegiance at the hands of these three khulafā as a result of it. According to Imām al-Bāqir رَضِيَ اللهُ عَنْهُ, at the least Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ had knowledge of it, so he should of made the truth known. No one else refused or opposed them, so it proves that even in the beginning and till the end of the khilāfah of Sayyidunā 'Uthmān رَضِيَ اللهُ عَنْهُ, Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ informed no one nor taught anyone the belief of Imāmah. Thus, we will have to conclude that no one had knowledge of this and the reason why they had no knowledge of it was that it did not exist. Later the need arose to fabricate such lies and it was fabricated.

Ibn Saba' had a great mind for such devilish schemes. Later you will learn why he fabricated the belief of Imāmah. His students and disciples fabricated various narrations in the names of the A'imma and some narrations were fabricated under the name of Rasūlullāh ﷺ as well. These were combined with other narrations in such a manner that many followers of the Ahl al-Sunnah have been



misled by them and have accepted them as *ṣaḥīḥ* (authentic).

During the khilāfah of Ma'mūn al-Rashīd one person claimed to be a nabī and as a result the khalīfah ordered him to be killed. As he was about to be killed he said: "You may kill me but the thousands of aḥādīth that I have fabricated will still remain."

It is absolutely impossible that such an important aspect of dīn, which is compulsory to believe and upon which one's īmān is dependent, could not have been known by any one of the many Ṣaḥābah. In order to solve this problem, the advocates of Imāmah have invented the tale of the hidden secret<sup>1</sup>, and think that by terming it a hidden secret, all problems have been resolved. The problem continues to remain and instead it has escalated by adopting such an approach. Whoever studies religion in detail will never be convinced by such deception.

Another point worth pondering over is that whatever Allah Ta'ālā desires will always come to pass: "And Allah is capable of fulfilling what he desires". If Allah Ta'ālā wanted to keep the issue of Imāmah a secret, how did it come out into the open? How did something happen contrary to the desire of Allah? No true Muslim, who believes Allah Ta'ālā to be All Powerful, will ever be able to understand this. The truth of the matter is that no matter how true a lie might appear to be, eventually the truth will prevail. No matter how well the lies and deceit are hidden, a portion of it will always be visible. Even if nothing is visible, Allah's system is such that over time it will be revealed, and the truth uncovered.

إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

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1 The aspect of Imāmah being a hidden secret has already been discussed in the narration of Imām al-Bāqir عنه in the previous page. The actual words of that narration are as follows in *Al-Kāfi*, page 487 (printed in Lakhnow):

قال ابو جعفر عليه السلام ولاية الله اسرها الى جبريل و اسرها جبريل الى محمد صلى الله عليه و سلم و اسرها محمد الى علي عليه السلام و اسرها علي الى من مثله و انتم تذيعون

Indeed falsehood was bound to disappear.<sup>1</sup>

This is the reason why the issue of Imāmah cannot be found anywhere in the Qur'ān or ḥadīth of Rasūlullāh ﷺ. As far as the narrations of the A'immah are concerned, these are all fabrications of the deviant sects from Kūfah and the creation of the imagination of 'Abd Allāh ibn Saba'.

### The character of Ibn Saba'

After one reads the narration of Imām Ja'far al-Ṣādiq ﷺ there remains no doubt that Ibn Saba' was not a Muslim but a kāfir, since he regarded himself as a nabī and Sayyidunā 'Alī ﷺ as Allah. Whoever claims to be a nabī after Rasūlullāh ﷺ will be called a liar just as Musaylamah al-Kadhāb was called and labelled as such. Whoever claims that any person is Allah is also clearly a kāfir. 'Abd Allāh ibn Saba' knew full well that the beliefs he was propagating were lies and that neither was Sayyidunā 'Alī ﷺ Allah nor was he a nabī. His proclamation of having divine inspiration was also a lie. He spoke outright lies against Allah Ta'ālā. Who can be more astray and lost than him? He wished to lead Sayyidunā 'Alī ﷺ astray through his proclamations of divine inspiration. He could lead others astray but do you think that he could have led Sayyidunā 'Alī ﷺ astray? He could only fool those with weak īmān and he did. How foolish can a person be? He is informing his Rabb that he has received divine inspiration. It is for this reason that Imām Ja'far al-Ṣādiq ﷺ has said, not based upon his own personal opinion but based upon the evidence present, that he intentionally invented these tales regarding Sayyidunā 'Alī ﷺ. This is why there is no doubt with regards to his deception. He was a liar and a con-artist. He spoke such fallacious lies before such a noble personality and persisted on it, utterly refusing to repent.

In reality, 'Abd Allāh ibn Saba' had no love for the Ahl al-Bayt nor for Sayyidunā 'Alī ﷺ. To even use the word love with his name is a sin. If he possessed even an inkling of sincerity then Imām Ja'far al-Ṣādiq ﷺ would never have invoked Allah's

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1 Sūrah Banī Isrā'īl: 81

curse upon him. Allah's curse is reserved only for the liars and disbelievers. Did he truly believe Sayyidunā 'Alī عليه السلام to be more pious, Allah fearing, sympathetic to the servants of Allah, intelligent and more knowledgeable with regards to Allah Ta'ālā than himself? If he did, then why did he disobey Sayyidunā 'Alī عليه السلام? Did he have no faith in Sayyidunā 'Alī عليه السلام and his decision making? If he did, then why did he not listen to him? There is a definite reason for his disobedience. He was most certainly not insane nor can it be said that his intense love and devotion to this 'aqīdah drove him to such blindness because when was it ever an 'aqīdah. If it had been an 'aqīdah then Imām Ja'far عليه السلام would never have said that he intentionally invented these tales regarding Sayyidunā 'Alī عليه السلام. Thus, we will have to believe that he possessed some ulterior motive for his actions, which he was willing to make great sacrifices for. He was willing to be called liar by the world, a *mushrik* (polytheist), *kāfir*, to be rejected by Sayyidunā 'Alī عليه السلام and cursed by Allah. It is apparent that his motives could not have been religious and could only have been materialistic and devilish in nature. His motive was the destruction and eradication of Islam, which he intended to achieve by creating disunity and sowing discord amongst the Muslims. He was a Jew, a *munāfiq*, an enemy of Islam, an enemy of Sayyidunā 'Alī عليه السلام and an enemy of Allah. He cared for no one in trying to accomplish his objectives, not even Allah. Hatred has its limits also. The effects of ill-manners can be extreme. The hatred which the Shī'ah bear in their hearts is a discussion on its own.

The purpose of his propaganda of love for the Ahl al-Bayt and love for Sayyidunā 'Alī عليه السلام was also for the same purpose, because in reality who did he truly love. The intention of any person is ascertained by his word and action. If he truly loved Sayyidunā 'Alī عليه السلام then he should have repented a thousand times the minute Sayyidunā 'Alī عليه السلام gestured him to. He would have felt ashamed of his actions and would have forever abstained from such behaviour. However, instead he refused to repent and remained adamant in his refusal. Does his refusal to repent mean that he was on the truth? Iblīs also refused to prostrate before Nabī Ādam عليه السلام and remained adamant that he would not repent. Will one now say that his refusal to repent means he was on the truth? The ultimate result of

Iblīs was that he was cursed and cast out of the mercy of Allah, and his mischief continues to this day. Ibn Saba' also spread much mischief and misled many of the servants of Allah, the effects of which remain to this day.

It is uncertain whether Sayyidunā 'Alī عليه السلام had 'Abd Allāh ibn Saba' burnt alive or not. It is reported in some narrations that he escaped and lived for many years after this in Madā'in and Azerbaijan, where he continued to propagate his new religion and remain engaged in the destruction of Islam.

Only Allah Ta'ālā knows how many other people, besides those seventy people who were burnt alive, he had fooled and led to believe that Sayyidunā 'Alī عليه السلام was Allah.

Those who professed this false belief openly were burnt alive but there were many who did not profess it openly out of fear for death. The propagation of this belief continued and was later passed down from generation to generation, and it is uncertain till when it will continue.

### The actual purpose of Ibn Saba'

The actual purpose of Ibn Saba' was only one, and that was the complete and utter destruction of Islam. To achieve this, he waited for the appropriate time and place, and adopted the necessary plans which his mind could come up with. In applying his plans, he made it impossible to distinguish between what policies were praiseworthy and which were not, as it was possible that he might tire at some time or the other, (and thus his legacy would continue). He slowly won over the hearts of the people and then filled it with deviant beliefs.

## The malicious activities of Ibn Saba'

### Assault on Tauḥīd

Tauḥīd is the essences of Islam and this was the first aspect which Ibn Saba' attacked. In order to deviate people from this, he would have to make a great sacrifice. He first began praising Sayyidunā 'Alī رضي الله عنه by enumerating those virtues which Rasūlullāh صلى الله عليه وسلم had mentioned regarding him, which no Muslim will deny, and then began adding his own fabricated narrations praising Sayyidunā 'Alī رضي الله عنه. Later he began propagating that Sayyidunā 'Alī رضي الله عنه is the highest ranking of all the Ṣaḥābah and slowly he managed to convince a few people that Sayyidunā 'Alī رضي الله عنه is higher in rank than all the ambiyā. However, this was not his ultimate objective. His ultimate objective was to lead Muslims away from the fundamental Islamic belief of Tauḥīd. In order to achieve this he would need to invent a great lie and Ibn Saba' had no shortage of such lies in his bag of tricks. He began mentioning the extraordinary feats accomplished by Sayyidunā 'Alī رضي الله عنه. Extraordinary feats (karāmāt) of this nature generally has a great influence over the hearts and minds of man. Man is quickly mesmerised by such strange incidents. Overtime, he managed to convince a group of people that these feats were beyond the capabilities of a normal human and once people had accepted this concept, the road was clear for him to make his next move. He confided in a few people that Sayyidunā 'Alī رضي الله عنه is not a human but Allah Himself, and that he had been informed of this through divine inspiration. As a result of this a group of people accepted Sayyidunā 'Alī رضي الله عنه as Allah. From this group were the people of Zaṭ, who were burnt alive by the order of Sayyidunā 'Alī رضي الله عنه. This 'aqīdah continued to spread and it is not surprising that thousands of people were misled by this belief of shirk. We have already read about the condition of people that regardless the belief, you will always find people ready to accept it. The Christians too were misled in this manner. Today as well, the followers of Ibn Saba' continue to believe in the divinity of Sayyidunā 'Alī رضي الله عنه, and have not wavered in their belief in the least. An educated Shī'ah will call himself atheist but do not be misled by his statements, deep down he will always remain a Christian, whether you look further into his beliefs or even if an atheist

were to, he will always remain a Christian because his education began as such.

If one has to enquire about the joy of Ibn Saba' then he must of been ecstatic when he heard that seventy of his disciples had been burnt alive but they still remained steadfast on their false beliefs. Even though Sayyidunā 'Alī رضي الله عنه had instructed them to be burnt, he must have been grieved that so soon after Rasūlullāh صلی الله علیه و سلم had left this world, people had resorted to shirk and were unwavering upon it. However, this very news which saddened Sayyidunā 'Alī رضي الله عنه caused great joy to Ibn Saba'.

'Abd Allāh ibn Saba' is the first person to ascribed divinity to Sayyidunā 'Alī رضي الله عنه. He set the standard, and from time to time many knowledgeable scholars of repute have also called Sayyidunā 'Alī رضي الله عنه Allah and educated people such. They were called extremists and this mischief spread to such an extent that besides Sayyidunā 'Alī رضي الله عنه, other A'immah as well were believed to be Allah. After believing that Sayyidunā 'Alī رضي الله عنه was Allah, they drew their philosophical conclusions that just Allah is forever and eternal, so too is Sayyidunā 'Alī رضي الله عنه eternal and still alive. According to one sect of the Shī'ah, Sayyidunā 'Alī رضي الله عنه was not buried but he ascended to the heavens and he will return in the last era, when he will wage war on his enemies. This same belief is held for the various A'immah, by those who believe them to be Allah.

### Who is responsible for the belief in the divinity of Sayyidunā 'Alī رضي الله عنه

'Abd Allāh ibn Saba' alone is responsible for the belief in the divinity of Sayyidunā 'Alī رضي الله عنه. Is this not a false belief? Has it not misled thousands? Did his supporters and Jewish confidants not congratulate him on his success? Has Ibn Saba' not pierced the very heart of tauḥīd, which was the pride of all Muslims? Ibn Saba' was extremely successful in attaining his objective. His success is not to be taken lightly. He has turned hundreds of thousands of Muslims into the living dead by robbing them of their tauḥīd and replacing it with shirk, which is extremely difficult to remove from the heart once it has entered. This is the best weapon which Shayṭān uses to lead people astray and after it is flung, he sits back with ease as he knows that Allah Ta'ālā will never forgive those who ascribe partners to Him.

## The divinity of Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ and the A'immah

The effects of the teaching of Ibn Saba' continues to this very day and Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ and the various A'immah are still regarded as divine beings. The Shī'ah undoubtedly believe this but many Sunnis believe this as well. This Shirk has entered their hearts just as the golden calf had entered into the hearts of the Jews. For the amusement of the foolish and superstitious, tales are invented; which people regard as the truth and make an integral part of their faith. For instance the fabricated tale that on the night of Mi'rāj, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saw a lion sitting at one place and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ placed his ring in its mouth. When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ reached the Sidrah al-Muntahā, he saw the same lion eating rice, with one hand in the hand of Allah and in the other hand was the very same ring which Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had placed in its mouth. After Mi'rāj, the following morning when Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ met Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ, he saw that he was wearing the very same ring. This is the reality regarding their belief in Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ. As a result of this story, Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ has been called the "Lion of Allah" and the "Hand of Allah", and many of the educated Shī'ah scholars believe this as well. One unique thing of the Shī'ah religion is that they deem it a sin to use your intellect in such matters.

They do not only believe Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ to be the fulfiller of needs but also, Allah forbid, the Sovereign Protector and Omnipresent. Tales have been fabricated that even before he was born, Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ saved Nabī Nūḥ عَلَيْهِ السَّلَام and other ambiyā in their times of difficulty. May Allah Ta'ālā save us from such deviation! They have complete faith and conviction in these stories, even if it is in direct contradiction to the Noble Qur'ān. As Allah Ta'ālā has said in the Noble Qur'ān that Allah saved Nabī Nūḥ عَلَيْهِ السَّلَام, Nabī Lūṭ عَلَيْهِ السَّلَام, Nabī Yūnus عَلَيْهِ السَّلَام, etc. (Sūrah al-Ambiyā)

The help of Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ is sought in various matters. If a child happens to fall then those present spontaneously say: "O Sayyidunā 'Alī!"; what is in the heart is spoken by the tongue. Allah is not remembered in such instances. When they enter into a fight they do so saying: "O Sayyidunā 'Alī!", seeking aid from

Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ and not from Allah Ta‘ālā, whereas Allah Ta‘ālā has said to the Muslims:

وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

You have no Protecting Friend, no any helper besides Allah.<sup>1</sup>

They have forgotten Allah Ta‘ālā. Two Rabbs cannot reside in one heart. At times they even call out: “Ya ‘Alī Madad!” (O ‘Alī help!) instead of “Allah Akbar”. This is the actions and beliefs of those who prostrate before Allah five or six times a day daily saying: “You alone do we worship, and You alone do we ask for help.”

Their tongues continue to say: “You alone do we ask for help”

While their foreheads remain in prostration before their idols

Distressing indeed is their state of affairs! They do not practice upon what they say. This is the reality, which is impossible to deny. There is a poem, often recited by many Sunnis, but consists of the ‘aqīdah of the Shī‘ah:

How comforting it is to know that ‘Alī is also one of the names of Allah.

He is the staff of the guide. The sword of the youth. The protector of children.

Has Allah Ta‘ālā ever instructed one to call upon Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ in times of difficulty and hardship, in place of Himself? The Qur‘ān has explicitly stated in clear words:

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ

Do not call upon any being who cannot benefit nor harm you.<sup>2</sup>

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1 Sūrah al-Shūrā: 31

2 Sūrah Yūnus: 106



Did Rasūlullāh ﷺ ever order anyone to call on Sayyidunā 'Alī ﷺ instead of Allah? Sayyidunā 'Alī ﷺ himself instructed them not to call unto him but to call unto Allah? They have taken Sayyidunā 'Alī ﷺ to be Allah and if it had been him then they would have taken someone else.

The Shī'ah believe that the light Nabī Mūsā عَلَيْهِ السَّلَام saw on Mount Ṭūr was the Nūr (spiritual light) of Sayyidunā 'Alī ﷺ and when Rasūlullāh ﷺ reached the 'Arsh of Allah then Sayyidunā 'Alī ﷺ was the veil between Rasūlullāh ﷺ and Allah. In essence, they believe that wherever the word Rabb appears in the Qur'ān it refers to Sayyidunā 'Alī ﷺ, yet they claim to be believers. One Shī'ah boasted that his shirk in the wilāyah of Sayyidunā 'Alī ﷺ is equal to īmān.

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ

Most of them believe in Allah in such a manner that they still ascribe partners to Him.<sup>1</sup>

When any person departs on a journey then his friends and relatives will carry an exquisite banner with the words: "Al-Imām Ḍāmin". A student of the Ḥanafī school of thought was going to England for higher education and his friends and relatives gathered at the station, carrying the banner: "Al-Imām Ḍāmin". Not long ago a highly respected educated Sunnī was leaving for ḥajj and accompanying him was a large group of people, all carrying placards with the words: "Al-Imām Ḍāmin". These were his Sunni relatives and wives carrying the banners. In this regard many Sunni and Shī'ah are similar in their beliefs. In their customs of engagements, etc, the banner "Al-Imām Ḍāmin" is placed near the groom. Al-Imām Ḍāmin means we hand you over to the Imām, who will protect you. It has no link to Allah Ta'ālā at all nor does He have any role to play in his protection, Allah Ta'ālā forbid. This Shirk is spreading and entering every home, becoming a part of one's belief. People do not even perceive it to be wrong, thus making its removal even more difficult.

1 Sūrah Yūsuf: 106

## Propaganda

It seems that 'Abd Allāh ibn Saba' was the one who perfected propaganda. It has proven to be an extremely useful agent. The disciples of Ibn Saba' also proved to be experts in using propaganda to their advantage. It has been used throughout the centuries by various of their leaders to overthrow governments. In calling upon the Tar-tars, thousands of Muslims were massacred, the blood of which flowed above the ankles in the streets of Baghdad.

Let us examine a simple example: Two beggars might have come and recited the poem “Azīz wa Ḥaqq Ta'ālā Kibriyā Hai” at your door. This is said to refer to a mu'jizah (miracle) of the family of Rasūlullāh ﷺ. It describes the miracle of Imām Ḥasan رضي الله عنه and Imām Ḥusayn رضي الله عنه. It is a baseless and fabricated tale but there probably is not a city or town where such false tales are not read. Mu'jizāt (miracles) only become apparent at the hands of the ambiyā but the Shī'ah believe that the A'imma possess all the miracles of the previous ambiyā. Through their worldwide propaganda, their false beliefs are made known and the religion of the Shī'ah is propagated.

Many Sunnīs without realising, light fireworks in celebration on the night of *Shab-e Barā'ah* (15 Sha'bān). This is an age-old custom of the Shī'ah as they believe that this was the night that their Twelfth Imām was born.

The tenth of Muharram is another one of the great propagandas of the Shī'ah. Mourning on this day has become a common practice. Every year some skirmish must ensue with the Hindus on this day. People are injured and some even killed but who? The Sunnīs! The Shī'ah religion is being propagated but the Sunnīs are imprisoned. Still the enthusiasm of the mourners are not curbed. In fact, the Sunnīs have begun mourning on this day more than the Shī'ah. The majority of Sunnī 'ulamā, except a few whom Allah has kept steadfast, speak very little about the *bid'ah* (innovation) of mourning on this day, as they fear for their position and recognition in society, yet they still claim that Allah Ta'ālā has revealed with regards to them:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ

There should be a group from you (the 'ulamā and those adequately trained for this purpose) who invite towards good, command what is right...<sup>1</sup>

But after this more follows:

وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

and forbid (others from) evil. These are indeed the successful ones.

Brothers! Along with inviting towards good, forbidding evil is also necessary. Yes, one must use wisdom and tact but remaining silent is incorrect.

May Allah Ta'ālā reward Moulānā Muḥammad Ilyās رَحِمَهُ اللهُ abundantly, who turned the attention of the servants of Allah towards the compulsory responsibility of calling to good and forbidding evil in the correct manner.

Moulānā رَحِمَهُ اللهُ mentioned a unique form of forbidding evil; to place the masses in a correct environment for a short period of time. In this manner they will not have access to the causes of evil and as a result it will not arise.

Nevertheless, forbidding evil is compulsory in all instances.

In the dīn of Islam some things are root issues (primary) and others its branch (secondary issues). 'Aqīdah (beliefs) are the primary and a'māl (acts of worship) are secondary. If the root is dead then the branches too will die and if the root is healthy then the entire plant will be healthy, if the branches were to die then it will not affect the root in any way. If the 'aqīdah is corrupt then regardless of how excellent the a'māl may be, it is futile in the salvation of the soul and if the 'aqīdah is correct but the a'māl wrong then one can still hope for salvation.

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1 Sūrah Āl 'Imrān: 104

## Ibn Saba's second assault was on nubuwwah

Tauḥīd and nubuwwah are the fundamental aspects of Islam and this why Ibn Saba' first attacked tauḥīd. His success in this avenue only encouraged him to advance his objectives. The courage of his agents also spurred him on further. He discovered that the minds of people were ready to accept such beliefs. When people were ready to accept that one of the helpless creation of Allah is Allah himself, then one could easily hope that they would believe anything. This is why he attacked the belief of nubuwwah next and strained himself in this regard. After much deliberation, he formulated the belief of Imāmah to tear down the Muslim belief of nubuwwah. If one has to study the text of *Rijāl al-Kashī*, the reference of which has already passed, one will discover that Ibn Saba' is the first person to claim that belief in the Imāmah of Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ is compulsory. When one searches for the origins of the belief of Imāmah it stops at Ibn Saba'. There is no evidence that there was anyone else even born at that time who claimed that belief in Imāmah was compulsory. After you examine the beliefs, actions and behaviour of his disciples then you will agree with me in saying that he was more successful in his second assault on nubuwwah than he was in the first. The Shī'ah have a relationship with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ similar to that of two people who meet after a very long time and think that they might have seen each other before. The reality is that there remained no necessity for them to maintain a link to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ while they have the belief in their A'imma. The practical results of this has been that they have been greatly distanced from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, such that they rush to pay respect to the shrines in Karbala, Najaf and Mashad, etc, and even regard it as a replacement for ḥajj, but they show no regard for Madīnah Munawwarah and Maṣjid al-Nabawī. When there remains no link to the teachings and life of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then how can there be any love for him.

Ibn Saba' was well acquainted with the mental aptitude of man. He knew the weaknesses of people and understood what would appeal to which person. He knew where to begin and with which group to start laying the seeds for his new belief, and like this he would traverse the various stages required to reach his ultimate objective.

People are not easily convinced to abandon their old beliefs and accept something new. If you want to take something away from someone then you have to give him something else in return, and at the same time convince him that what you are giving him is better than what he had. This why Ibn Saba' had to employ a lot of tack and cunning in order to make people accept his new 'aqīdah.

Ibn Saba' had gained much repute amongst the people, with some even praising his knowledge and piety. This is why it was easier for him than it would have been for any other stranger. Still fearing that he would fall while travelling this treacherous path, he continued to crawl and keep to the ground. He had to present the belief of Imāmah in an entirely different manner. If he had to present the belief in its entirety all at once then it was highly possible that they would be outraged and would ponder before accepting it or even reject it outright, which would defeat his entire plan. This is why he first spread the belief that every nabī had an advisor, who shared in the secrets of nubuwwah. Nabī Mūsā's ﷺ advisor was Yushā' ibn Nūn and in a similar manner the advisor of Rasūlullāh ﷺ was Sayyidunā 'Alī ﷺ. Thereafter, he spread the belief that after the nabī there is a need for an imām, who will be the substitute of the nabī and after Rasūlullāh ﷺ, Sayyidunā 'Alī ﷺ is the Imām. After this belief caught on, he took it a step further and explained that the position of the advisor is the same as that of nabī, such that waḥī (revelation) is sent to him and that he also possesses all the miracles of the previous ambiyā. The Imām is ma'sūm (infallible), just as a nabī and it is compulsory on all Muslims to obey him. The Imām is a pillar of dīn and just as it is compulsory to bring imān in nubuwwah so too is it compulsory to bring imān in Imāmah. Whoever does not believe in Imāmah is not a Muslim. Sayyidunā 'Alī's ﷺ status is the same as that of Rasūlullāh ﷺ. Those who object to the decisions of Sayyidunā 'Alī ﷺ are like those who object to the decisions of Allah and His Rasūl. Allah Ta'ālā selects the Imām just as he selects the ambiyā. He was still not satisfied with all of this so he added that it is incumbent upon Allah Ta'ālā that He not allow the world to remain without an Imām until Qiyāmah. This later became the foundation for the belief that the twelfth Imām (or Imām al-Ghā'ib) was born and is taking refuge in a cave for the past thirteen

hundred years. (Regardless how weak or baseless this belief might be it continues to remain the fundamental belief of this religion.) The number of A'immah cannot exceed twelve as Allah Ta'ālā has appropriated this number. However, the eleventh Imām- Ḥasan al-'Askarī رضي الله عنه, passed away issueless. Now what will you do? To solve this problem they claim that he was not issueless and that he had a son, who went missing. The story of his birth is also illogical just as the story of him going missing is. To them believing in his existence is necessary, whether he is able to guide anyone or not or even if his existence and non-existence is the same. The Imām just as a nabī is the most exalted from amongst his people. Until this point the aspect of Imāmah was kept the same as that of nubuwwah. However, Ibn Saba' was not satisfied with this only, as his objective was still incomplete. It should be borne in mind that Ibn Saba' himself did not have imān in nubuwwah nor Imāmah. You have already read that he intentionally invented the lie of receiving divine inspiration, claiming Sayyidunā 'Alī رضي الله عنه was Allah and despite the finality of nubuwwah, falsely claimed to be nabī. He possessed no fear of Allah nor respect for Rasūlullāh صلى الله عليه وسلم. Some people go insane and then claim to be a god or even a nabī but Ibn Saba' was not insane. Whatever he did or said he did intentionally for a specific purpose. Islam had disgraced him and his people, which resulted in him becoming an enemy of Islam, who sought revenge against the dīn that had disgraced him. He intended to inflict severe damage against the dīn of Islam. In the end he was unable to harm Islam in the least but he did lead many people astray. According to him Allah, the Rasūl and the Imām were all one. He used the issue of Imāmah to lead people away from the straight path and to separate them from the main *jamā'ah* (group) of the Muslims. In this manner they will be divided and weakened. Their pure code of beliefs will become polluted. This would be success to him and only this would console his heart.

He desired that the aspect of Imāmah to become so elevated and important that the entire issue of nubuwwah will be eclipsed. People will begin to regard nubuwwah as trivial and useless, and thereafter have no regard for it. He taught his disciples that the Imām has the knowledge of the past, present and future. You know full well that even a nabī does not have knowledge of the past and

future. Only Allah Ta'ālā is the knower of the unseen. The nabī is only aware of those events which Allah Ta'ālā informs him off.

He taught his disciples that amongst the authorities that the Imām possesses is that he is able to declare something that is ḥarām as ḥalāl and vice versa. This is a very wide authority. It is the 'aqīdah of the Muslims that after the demise of Rasūlullāh ﷺ, no person has the authority to declare as ḥalāl that which Allah and His Rasūl declared to be ḥarām or to declare as ḥarām that which Allah and His Rasūl declared as ḥalāl. Whatever Rasūlullāh ﷺ has declared as ḥalāl or ḥarām will always remain as such, in the same manner as that which Allah Ta'ālā has declared as ḥalāl or ḥarām. However, no Imām has the right or authority to declare anything as ḥalāl or ḥarām of his own accord.

If this was the case then there would remain no need for the Qur'ān or Sunnah, and the blessed aḥādīth of Rasūlullāh ﷺ would have no meaning.

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ ۚ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا  
وَاحِدًا ۚ لَا إِلَهَ إِلَّا هُوَ ۚ سُبْحٰنَهُ عَمَّا يُشْرِكُونَ

They take their Rabbis and their monks as gods besides Allah (by accepting what they declare as ḥalāl and ḥarām), and Masīḥ - the son of Maryam, as well. However, they were commanded to worship only Allah the one *Ilāh* (Allah). There is no *Ilāh* besides Him. He is Pure from all that they ascribe as partners to Him.<sup>1</sup>

Because this contradicts tauḥīd and closely resembles shirk, Allah Ta'ālā did not accept people revering their 'ulamā and *mashā'ikh* (plural of shaykh) to such an extent that all their actions and sayings are equated to the decree of Allah. However, the Shī'ah sect have abandoned Allah and preferred their A'immaḥ in His place. Sayyidunā 'Adī ibn Ḥātim رَضِيَ اللَّهُ عَنْهُ when hearing this verse said to Rasūlullāh ﷺ that the Jews and Christians did not worship their Rabbis and

1 Sūrah al-Taubah: 31

Monks. Rasūlullāh ﷺ replied: “Yes they did not worship them but whatever their Rabbis declared as ḥarām they readily accepted and whatever their Rabbis declared as ḥalāl they readily accepted, whereas no one has the authority to declare things as ḥalāl and ḥarām except Allah.” A nabī will declare what is ḥalāl and ḥarām according to the decree of Allah. He is infallible and besides the ambiyā no other is infallible. The Jews and Christians declared their Rabbis to be infallible and thus made them their gods, abandoning Allah and his Rasūl. They flung the decrees of Allah and His Rasūl behind their backs and followed the sayings of their Rabbis and monks.

Ibn Saba' was a Jew, his heart was also Jewish and his purpose the same; that is to set the Muslims on such a path wherein they will have no practical link with the Qur'ān and ḥadīth. If there is some link then it will merely be for names sake and will eventually bear no weight when pitted against the opinion of the imām. If one studies the conditions of the disciples of Ibn Saba', he will discover that this is exactly what has transpired. If one ponders over the harms of granting everybody the authority to declare ḥalāl and ḥarām then he will discover how far-reaching its harms actually are. Anybody will be able to create whatever law he desires, whenever he wishes. The beliefs of the Shī'ah contradict the order of Allah and His Rasūl, whereas any belief which Rasūlullāh ﷺ did not endorse is baseless and disregarded. No action which is contrary to the Sunnah of Rasūlullāh ﷺ can be accepted. No person can gain the pleasure of Allah Ta'ālā until he outwardly and inwardly follows Rasūlullāh ﷺ. However, the Shī'ah have abandoned Allah Ta'ālā, Rasūlullāh ﷺ, the Noble Qur'ān and the aḥādīth of Rasūlullāh ﷺ, and in its place they have accepted Ibn Saba' as their true guide. They accepted his teachings and practiced upon it. They accepted the imām as infallible and without any verification, accepted everything that was ascribed to their A'imma, whereas it was never said by them in the first place.

Another belief of the Shī'ah is that the imām has the ability to revive the dead. We would like to know what is the proof of this. It is not mentioned anywhere in the Qur'ān and ḥadīth; so where has this been derived from? My brothers! They



have even snatched away the authority of Allah Ta'ālā. The list of authorities and qualities which they believe the imām to possess is lengthy indeed and unnecessary to mention. I will mention one more and thereafter conclude this discussion. They believe that the imām has the choice of his own life and death. Look at the level to which they have elevated their A'immah! Now you can decide for yourself if there remains any need for nubuwwah when one believes in Imāmāh.

Ibn Saba' made two assaults and was successful in both. He completely removed the beliefs of tauḥīd and nubuwwah from the hearts of his disciples. His efforts continue to be successful to this very day. One should not forget that in trying to establish the belief of Imāmāh, such laws and narrations were fabricated and ascribed to the A'immah, which they never said nor ever had knowledge of.

Islam is the most level headed of all the world's religions. The beliefs which Islam has regarding Allah, the ambiyā and pious servants of Allah is most fair and level headed. Islam does not contain the extremism which the Christians have towards their ambiyā and pious servants, whereby they have elevated them to the status of Allah, even though Allah ordered them to worship one Allah and that there is none worthy of worship besides him. Islam does not also contain the extremism of the Jews, who belittled and disrespected their ambiyā. The Jews would falsely accuse the ambiyā and those who encouraged them to do good of being liars and committing witchcraft; becoming their ardent enemies. If any nabī came to them with any law which they did not like or found to be difficult, they would reject him or even kill him.

Muslims bring īmān in all of Allah Ta'ālā's ambiyā and praise them. They follow the Noble Qur'ān and as a result they neither worship them nor take them as their Rabb.

The Shī'ah have adopted the path of extremism and have elevated Sayyidunā 'Alī عليه السلام and a few of their A'immah to such an extent that they regard them as equal to Allah. They call to them in their times of difficulty and need, and regard

them as the fulfillers of their desires. They seek aid from them, they supplicate to them and as a result have abandoned Allah and taken their A'immah as objects of worship.

### The advice of Sayyidunā 'Alī رضي الله عنه

My friends! If you truly love Sayyidunā 'Alī رضي الله عنه, then are you not aware that love without obedience is false. What is worse is that your 'ulamā have not related to you the important advices of Sayyidunā 'Alī رضي الله عنه. It is confusing why they have not done so. The book *Nahj al-Balāghah* is a distinguished and recognised book according to the Shī'ah. It contains the sayings of Sayyidunā 'Alī رضي الله عنه. I wish to relate to all Shī'ah an important advice of Sayyidunā 'Alī رضي الله عنه, which is reported in this book. The translation is as follows:

Very soon two groups will be destroyed because of their feelings towards me. One will be those whose intense love for me will lead them off the path of truth and the other will be those whose intense hatred towards me will lead them off the path of truth. The best opinion regarding me is the middle path. Therefore you should adhere to it and not separate yourselves from the main jamā'ah because whoever separates himself from people becomes prey for Shayṭān, just as a sheep who strays from the flock becomes a meal for the wolf. Whoever invites you towards this (deviating from the main jamā'ah) you should kill him, even if it be myself.

With what potent words has Sayyidunā 'Alī رضي الله عنه emphasised this important point. No 'ālim or mujtahid can deny the authenticity of this narration of Sayyidunā 'Alī رضي الله عنه. You can research it for yourself and thereafter you should ponder over the reality of the Shī'ah religion.

My brothers! If you truly and deeply love Sayyidunā 'Alī رضي الله عنه, then why do you not act in accordance with his advice? Why have you separated yourselves from the main jamā'ah of the Muslims? You are guilty of dividing the Muslims and in creating your own sect you have disobeyed the command of Allah Ta'ālā as well. In addition, Sayyidunā 'Alī رضي الله عنه has ordered you to adopt the middle path, which

is a fundamental principle of Islam, but you have chosen extremism and not only believe him to be the fulfiller of needs and great protector but have made him into a god as well. The result of your actions is that the prediction of Sayyidunā 'Alī عليه السلام has come to pass and you have become the first group which he has described. Ibn Saba' attempted to lead you astray and you were. You obeyed him and became his disciples, instead of Sayyidunā 'Alī عليه السلام. The crux of the entire problem is that people continue to follow the religion of their forefathers blindly and never ponder for themselves if it is the truth or not.

You can still ponder over the advice of Sayyidunā 'Alī عليه السلام and if your love for him is true then you can still repent and act in accordance with his advice. We will now return to the history once again.

### The efforts of Ibn Saba' against the khilāfah of Sayyidunā 'Uthmān عليه السلام

One of the schemes which Ibn Saba' adopted was that through his agents in Madīnah he sent false correspondences, in Sayyidunā 'Alī's name, to his followers in Baṣrah, Kūfah and Egypt. In doing this, he portrayed himself to be a trusted confidant of Sayyidunā 'Alī عليه السلام, which made him even more successful in achieving his aims. One learns that he was willing to perpetrate the most shameful of acts in order to achieve his objective. One should not begin to doubt the intentions of Sayyidunā 'Alī عليه السلام, as he was completely unaware of what was transpiring in his name and his noble rank is far above such devious actions.

Propaganda is like black magic. A person well versed with the politics of the west has said that invent a tale, present it as the truth and continue repeating it. At first you will be the only one talking about it, then others will quote you and after a few days it will be accepted as an actual event. One can see for himself, how hear say is slowly accepted as reality.

For decades now, the Hindus have been teaching such books of history which assert that Aurangzeb and the other Mughal emperors were oppressive and racist, merely to create animosity towards the Muslims, whereas this is a false

accusation but the propaganda continues and it is working. Animosity towards the Muslims continues to increase.

A very amusing story is well-known to people. Youngsters love to hear it and believe every word of it is true, because of it appearing in a Fārsi book. Then again which true story has had more appeal than a fairy-tale. One day a man was walking, with a lamb under his arm. Three youngsters saw him with the lamb and their mouths began watering with the thought of the Kebabs they could make from the lamb. However, they had no way of purchasing the lamb. (There is a saying that necessity is the creator of ideas.) An idea came to them that each of them should stand at different places and when the man passes they should say to him in a serious voice that the lamb is a dog. When the man passed the first boy, he said: "Good day! How are you? Why are you carrying that dog under your arm?" The man gazed at him angrily and the boy immediately apologised for offending him. The man continued walking and after some time passed the second boy who said to him: "Good day! How are you? Why are you carrying that dog under your arm?" The man ignored the boy and continued walking but began to have doubts. After a little while he passed the third boy, who said to him: "Good day! How are you? Why in the world are you carrying that dog under your arm?" This time the man was convinced that it must be a dog and threw the lamb down. You might call the man foolish but you will have to admit that the lamb was perceived to be a dog because of the words of these three boys. This was the purpose and this is the very principle of propaganda.

‘Abd Allāh ibn Saba’s propaganda was simple yet effective. The gist of it was to use the complaints about the various governors as a means of creating unrest in all the provinces. The people of Kūfah, Baṣrah and Egypt sent letters of complaints regarding the governors to the people of Madīnah. The people of Baṣrah wrote to the people of Kūfah and Egypt and the people of Egypt wrote to the people of Kūfah and Baṣrah, and Kūfah to the people of Baṣrah and Egypt. The agents of Ibn Saba’ were present in all these cities and were constantly at work in this regard. This propaganda began to take effect in the minds of people.

When these letters reached the people of Madīnah, they would urge Sayyidunā 'Uthmān رضي الله عنه to dismiss these governors. Sayyidunā 'Uthmān رضي الله عنه would investigate the matter and discover that the allegations had no basis. There was no oppression taking place anywhere in these provinces but each province was under the impression that oppression was occurring in the other provinces and Sayyidunā 'Uthmān رضي الله عنه was supporting the actions of his governors, not meeting out any punishment nor dismissing them, thus condoning this oppression. This was the deep effects of the Ibn Saba's propaganda.

### Sayyidunā 'Uthmān رضي الله عنه investigated the allegations

When Sayyidunā 'Uthmān رضي الله عنه learnt of the allegations against his governors, he sent reliable and respected individuals to all of the provinces to investigate the reality of these allegations. They found that the allegations had no basis and nowhere in the Islamic state were the people being oppressed. However, there seemed to be rising unrest in all of the provinces, with people voicing their disapproval openly, defaming Sayyidunā 'Uthmān رضي الله عنه and his governors. The situation had gotten so grave that people had begun calling for the deposition of the khalīfah. When those who had been sent to investigate the allegations returned and informed the people of Madīnah that the allegations were false, they were contented.

### Unrest in Kūfah

Mālik al-Ashtar and his group, who were the creation of Ibn Saba's mischief, spearheaded the unrest in Kūfah. Sayyidunā 'Uthmān رضي الله عنه had summoned all his governors to Madīnah after ḥajj. All arrived and a meeting was convened regarding how to address the rising turmoil in these provinces but no decision could be made. Sa'īd ibn al-Ās- governor of Kūfah, had also come and when he returned to Kūfah he saw that a huge army, under the leadership of Yazīd ibn Qays, had gathered against him. Yazīd said to Sa'īd ibn al-Ās: "If you wish to live then go straight back to Madīnah." During this confrontation Mālik al-Ashtar killed the slave of Sa'īd ibn al-Ās and said to him: "Go and tell 'Uthmān رضي الله عنه that he must send Abū

Mūsā al-Ash'arī رضي الله عنه as governor of Kūfah.” Sa‘īd ibn al-‘Ās informed Sayyidunā ‘Uthmān رضي الله عنه of what had transpired and he in turn sent Sayyidunā Abū Mūsā al-Ash'arī رضي الله عنه as governor to Kūfah. In addition, he wrote to the people of Kūfah: “We will act in accordance to your desires as far as the Sharī‘ah permits us to. We will tolerate your insubordination and continue working on your reformation.” Sayyidunā ‘Uthmān رضي الله عنه was extremely kind-hearted. Nevertheless, the deep insight and understanding of human temperament that Sayyidunā Abū Mūsā رضي الله عنه possessed and the letter of Sayyidunā ‘Uthmān رضي الله عنه had a positive effect on the people of Kūfah. However, the party of Ibn Saba’ remained adamant on defying the khalīfah and continued to sow discord amongst the people of Kūfah.

When the season of ḥajj drew closer, Sayyidunā ‘Uthmān رضي الله عنه issued a declaration as follows: “I have received reports of oppression being carried out by my governors. I have instructed them to join me in ḥajj this year and whoever has any allegation against any of the governors should place his grievance before me during ḥajj and reclaim his right from either of us after it is verified.” The governors arrived as they were instructed and an announcement was made for those with grievances to come forward but not a single person came forward.

### A meeting in opposition to Sayyidunā ‘Uthmān رضي الله عنه held close to Madīnah

‘Abd Allāh ibn Saba’ summoned all his followers from each of the provinces to a meeting close to Madīnah. Sayyidunā ‘Uthmān رضي الله عنه informed the people in Makkah: “*Fitnah* (trial and tribulation) will continue to remain and very soon its door will be flung open. This is because Rasūlullāh صلى الله عليه وسلم had informed me of it but I do not desire to be accused of being the one who allowed this fitnah to grow. Allah Ta‘ālā knows best that I have only done what I thought best and most beneficial for the Muslims.” After ḥajj, Sayyidunā ‘Uthmān رضي الله عنه returned to Madīnah, where he said in another gathering: “It is true that Sayyidunā Abū Bakr رضي الله عنه and Sayyidunā ‘Umar رضي الله عنه after becoming khalīfah did not attend to the needs of their close family and friends, out of fear and precaution of abusing their position as khalīfah. However, Rasūlullāh صلى الله عليه وسلم cared for his family and

assisted them as well. I too have close family and friends and I assist them from time to time. If you prove that what I am doing is unlawful then I am ready to abandon what I am doing.”

A few people raised a few political objections regarding Sayyidunā ‘Uthmān’s ﷺ policies, to which he provided adequate replies. A few other people raised certain discrepancies relating to *fiqh* (jurisprudence) to which he once again gave satisfactory replies. With every one satisfied, the meeting was concluded and all the governors returned to their provinces.

As Sayyidunā Mu‘āwiyah ﷺ was about to leave he said to Sayyidunā ‘Uthmān ﷺ: “I fear that you will be attacked here in Madīnah, therefore come with me to Syria.” Sayyidunā ‘Uthmān ﷺ replied that he is not pleased with leaving the closeness to Rasūlullāh ﷺ. Sayyidunā Mu‘āwiyah ﷺ then asked for permission to send an army from Syria to remain in Madīnah, for the protection of the khalīfah. Sayyidunā ‘Uthmān ﷺ did not consent to this as well, saying that he did not wish to inconvenience the neighbours of Rasūlullāh ﷺ (i.e. the people of Madīnah). Sayyidunā Mu‘āwiyah ﷺ then said: “You will most certainly be harmed then.” But Sayyidunā ‘Uthmān ﷺ replied: “Allah is sufficient for me and He is the best of helpers.”

The agents of ‘Abd Allāh ibn Saba’ had created great resentment to the khilāfah of Sayyidunā ‘Uthmān ﷺ throughout the lands of Islam, such that many Arabs too were caught in this web. Some senior people too were swept away in the torrents of this mischief. These seniors were human after all and Ibn Saba’ instigated them and they were easily instigated. The propaganda of love for Sayyidunā ‘Alī ﷺ and for the Ahl al-Bayt was having its effects but its actual purpose continued to remain hidden. Only a few select Jews, who portrayed themselves as Muslims but were actually munāfiqīn, knew this hidden secret.

‘Abd Allāh ibn Saba’ had convinced the people to either depose or kill Sayyidunā ‘Uthmān ﷺ but they still disagreed as to who they would appoint as the next khalīfah. The three individuals looked upon as most likely to assume the post

of khalīfah after Sayyidunā 'Uthmān رضي الله عنه were Sayyidunā 'Alī رضي الله عنه, Sayyidunā Zubayr رضي الله عنه and Sayyidunā Ṭalḥah رضي الله عنه.

The agents of Ibn Saba' who resided in Madīnah wrote false letters in the names of Sayyidunā 'Alī رضي الله عنه, Sayyidunā Zubayr رضي الله عنه, and Sayyidunā Ṭalḥah رضي الله عنه as well as the Ummuhāt al-Mu'minīn رضي الله عنهن, to those people who held them in esteem in the provinces of Kūfah, Baṣrah and Egypt. The contents of the letter basically stated that Sayyidunā 'Uthmān رضي الله عنه is no longer worthy of the post of khalīfah and it is essential for the success of the Muslims that they act in this month of Dhū al-Ḥijjah to rectify the situation.

### Unrest outside Madīnah

The letters that had been sent in the names of these illustrious Ṣaḥābah had worked according to plan and armies numbering a thousand each made their way towards Madīnah under the pretext of Ḥajj. However, their actual intention was war and bloodshed, and with this in mind they all reached at the same time and camped at various places outside Madīnah. Muḥammad ibn Abī Bakr رضي الله عنه had accompanied one of the groups, he too had been fooled by the deceit of Ibn Saba' and had risen against Sayyidunā 'Uthmān رضي الله عنه. Those who desired Sayyidunā 'Alī رضي الله عنه to be khalīfah were mostly from Egypt, those who desired Sayyidunā Ṭalḥah رضي الله عنه mostly from Baṣrah and those who desired Sayyidunā Zubayr رضي الله عنه mostly from Kūfah.

As a result of the false letters each group was under the impression that the senior and renowned people of Madīnah supported them. However, when each of them announced their intentions, they saw that no one was opposed to the khalīfah nor was any preparation being made for battle; each group thought that perhaps these personalities are not openly supporting them for political reasons. As a result the leader of each group decided to send a messenger to each of personalities that they saw fit to be khalīfah and inform them that they are opposed to the khalīfah, and that they should allow them to pledge their allegiance to them, but each of these illustrious personalities refused to do so.



Seeing this, the group from Egypt said to Sayyidunā 'Alī عليه السلام that their governor- 'Abd Allāh ibn Sa'd, oppresses them and they will not return to Egypt until he is removed. Seeing the resolve of these people, Sayyidunā 'Alī عليه السلام along with other Ṣaḥābah advised Sayyidunā 'Uthmān عليه السلام that it is unwise to allow these people to enter Madīnah and that he should give in to their demands. Sayyidunā 'Uthmān عليه السلام agreed and on the advice of Sayyidunā 'Alī عليه السلام; Muḥammad ibn Abī Bakr عليه السلام was appointed as the new governor of Egypt. Sayyidunā 'Alī عليه السلام then said to the group from Egypt: "Your demands have been acceded to, now leave immediately." In a similar manner, Sayyidunā Ṭalḥah عليه السلام and Sayyidunā Zubayr عليه السلام ordered the other groups to return respectively.

### The rebels surround the house of Sayyidunā 'Uthmān عليه السلام

However, on the third of Dhū al-Ḥijjah, all three rebel groups entered Madīnah, chanting the takbīr, and surrounded the house of Sayyidunā 'Uthmān عليه السلام. When they were asked why they had returned after leaving? They replied: "The khalīfah sent another letter with his slave to his governor- 'Abd Allāh ibn Sa'd, which we intercepted. The letter contained instructions to kill us as soon as we return. Here is the letter." Sayyidunā 'Alī عليه السلام was astonished and enquired: "How is this possible? This is most definitely a scheme which you have devised." They replied that whatever it might be, now they will not return until they have killed the khalīfah. They even sought the assistance of Sayyidunā 'Alī عليه السلام in this regard but Sayyidunā 'Alī angrily retorted: "How can I assist you in such a thing." They replied: "Then why did you write to us for assistance?" When Sayyidunā 'Alī عليه السلام replied that he never wrote to them, they were astonished and stared at each other in doubt as it was upon these false letters that they had set out in the first place. They surrounded the house of Sayyidunā 'Uthmān عليه السلام for over a month and even shut off the water supply to his house. The letter which the rebels intercepted has been said to be the handiwork of Marwān and Sayyidunā 'Uthmān عليه السلام had absolutely no knowledge of it. In order to remove the doubts of the rebels, he even asserted that he was ready to take an oath that he had no knowledge of the letter but still they refused to listen.

The Quraysh and Anṣār were fully aware of the piety and good intentions of Sayyidunā 'Uthmān رضي الله عنه and sided with him in trying to defuse the situation but the alleged actions of Marwān did not allow this to happen. The people of Madīnah were also angry at Marwān but they bared no hatred for Sayyidunā 'Uthmān رضي الله عنه. This is why the people of Madīnah along with the rebels demanded that Marwān be handed over to them but Sayyidunā 'Uthmān رضي الله عنه did not consent to this as he feared that the rebels would kill Marwān and he did not want to be the cause of his death.

When fear arose that the rebels might break into the home of Sayyidunā 'Uthmān رضي الله عنه and kill him, Sayyidunā 'Alī رضي الله عنه sent both his sons- Sayyidunā Ḥasan رضي الله عنه and Sayyidunā Ḥusayn رضي الله عنه to guard the house of Sayyidunā 'Uthmān رضي الله عنه. Sayyidunā Ṭalḥah رضي الله عنه and Sayyidunā Zubayr رضي الله عنه also ordered their sons to do the same. The sons of these illustrious Ṣaḥābah continued to defend the home of Sayyidunā 'Uthmān رضي الله عنه.

The rebels became impatient and feared that if they delay in this matter then armies are likely to be sent by the governors to aid the khalīfah. Therefore, they entered the adjacent house and through it gained entry into the house of Sayyidunā 'Uthmān رضي الله عنه.

Where was the creator of this turmoil at that time? One will not have to travel far to find him. Ibn Saba' was with the rebels in Madīnah spurring them on to murder Sayyidunā 'Uthmān رضي الله عنه.

### Sayyidunā 'Uthmān's رضي الله عنه abhorrence to bloodshed

Sayyidunā 'Uthmān رضي الله عنه did not desire bloodshed, to the extent that he even addressed those who had set out to murder him in a calm manner and did not fight against them. He would say: "Rasūlullāh صلى الله عليه وسلم took a vow from me and I intend to fulfil that vow. None will confront the rebels and none will fight them."

## Aḥādīth relating to the martyrdom of Sayyidunā 'Uthmān رضي الله عنه

One day Rasūlullāh صلى الله عليه وسلم said: “The time of fitnah (turmoil) is close.” And then gesturing to Sayyidunā 'Uthmān رضي الله عنه he said: “On that day this man will be on the right path and on that day this oppressed one will be martyred.” Rasūlullāh صلى الله عليه وسلم referred to this fitnah as the great turmoil and when one studies the repercussions of this then one has to conclude that it was a great turmoil indeed. This created great division amongst the Muslims and divided them into many sects.

## Sayyidunā 'Uthmān رضي الله عنه addresses the rebels

One day while the rebels had Sayyidunā 'Uthmān رضي الله عنه surrounded, he came out and addressed them: “One day Rasūlullāh صلى الله عليه وسلم set out to the well of Thabīr and Sayyidunā Abū Bakr رضي الله عنه, Sayyidunā Umar رضي الله عنه and myself accompanied him. On route the mountain began to tremble, such that rocks began to fall and Rasūlullāh صلى الله عليه وسلم stamped his foot upon it and said: “Calm down! For there is no one upon you but a Nabī, a Ṣiddīq and two martyrs.” The rebels testified to this and Sayyidunā 'Uthmān رضي الله عنه exclaimed: “Allah Akbar! I take an oath by the Rabb of the Ka'bah, they have testified to the truth of my martyrdom.”

He also said to them: “When Rasūlullāh صلى الله عليه وسلم first came to Madīnah there was no sweet water available except from the well of Rūmah. Rasūlullāh صلى الله عليه وسلم then asked if there was anybody who would purchase the well and donate it for the general use of all Muslims. This well belonged to a Jew, who use to sell its water at an exorbitant price. I purchased this well and donated it. Do you not know this? Today you deny me the water of this very well.”

All the rebels replied that they were aware of this, but still their hearts did not soften.

Sayyidunā 'Uthmān رضي الله عنه then said to them: “I ask that person who was present on the occasion of Bay'ah al-Riḍwān, did not Rasūlullāh صلى الله عليه وسلم say that his hand represents my hand?” A few of those present replied that this is indeed true.

This final statement had some effect on the rebels and the majority of them began saying that they should leave Sayyidunā 'Uthmān رضي الله عنه alone. However, Mālik al-Ashtar leaped forward and told the people not to be fooled. He continued to exhort them until finally they turned against Sayyidunā 'Uthmān رضي الله عنه again. Even today the Shī'ah regard Mālik al-Ashtar as one of their greatest supporters and well-wishers.

Sayyidunā 'Alī رضي الله عنه had left Madīnah, and Sayyidunā Ṭalḥah رضي الله عنه, Sayyidunā Zubayr رضي الله عنه as well as other Ṣaḥābah remained in their homes, to safeguard themselves from getting involved in this fitnah. Sayyidunā Ibn 'Abbās رضي الله عنه fought the rebels back from Sayyidunā 'Uthmān's رضي الله عنه door but Sayyidunā 'Uthmān رضي الله عنه bade him not to do so and instead appointed him the leader of ḥajj and set him off to Makkah. Sayyidunā Ḥasan ibn 'Alī رضي الله عنه, Sayyidunā 'Abd Allāh ibn Zubayr رضي الله عنه, Sayyidunā Muḥammad ibn Ṭalḥah رضي الله عنه and Sayyidunā Sa'd ibn al-'Ās رضي الله عنه fought the rebels and drove them back. However, Sayyidunā 'Uthmān رضي الله عنه made each of them vow that they will not fight and called them into his house. The rebels then set fire to the door of Sayyidunā 'Uthmān's house and gained entry into the house but they fought them and drove them out. Sayyidunā 'Uthmān رضي الله عنه pleaded with Sayyidunā Ḥasan رضي الله عنه to return to his father but he refused and continued to fight the rebels.

### Martyrdom of Sayyidunā 'Uthmān رضي الله عنه

A few rebels later gained entry into the house. It has been said that they were from the Egyptian rebels. One of them attempted to strike Sayyidunā 'Uthmān رضي الله عنه with his sword but Sayyidunā 'Uthmān's رضي الله عنه wife- Nā'ilah رضي الله عنها reached out for the sword and as a result two of her fingers were cut off. This wretched individual struck for the second time and martyred Sayyidunā 'Uthmān رضي الله عنه. Sayyidunā 'Uthmān رضي الله عنه was reciting Qur'ān at that time and his blood fell onto the Qu'rān. A second rebel leaped forward and stabbed Sayyidunā 'Uthmān رضي الله عنه nine times with his spear. A third rebel beat Sayyidunā 'Uthmān رضي الله عنه so savagely that many of his ribs were broken. The rebels then looted the house of Sayyidunā 'Uthmān رضي الله عنه. Sayyidunā 'Uthmān رضي الله عنه was martyred on Friday 18 Dhū al-Hijjah

35 A.H. It was the habit of Sayyidunā 'Uthmān رضي الله عنه that he would fast regularly, besides those days on which it is prohibited to fast. He was fasting on this day as well and in this very condition he was martyred. His body remained untouched in his house for three days and then only was he finally buried in Jannah al-Baqī.

To Allah do we belong and unto Him shall we return

### The excellent qualities of Sayyidunā 'Uthmān رضي الله عنه

O Ibn Saba'! May your soul be shattered! You murdered such an esteemed Ṣaḥābī, who shared the same grandfather<sup>1</sup> as Rasūlullāh صلى الله عليه وسلم, whose foster mother was the same as Rasūlullāh صلى الله عليه وسلم, and who was called *Dhū al-Nūrayn* (Possessor of two lights) because he had the good fortune of having married two of Rasūlullāh's صلى الله عليه وسلم daughters. This is an honour which no other had been bestowed with. After both his daughters had passed away, Rasūlullāh صلى الله عليه وسلم said: "If I had another daughter then I would have given her in marriage also to 'Uthmān رضي الله عنه."

He was the fourth person to accept Islam and before him only three other individuals had embraced Islam. Sayyidunā 'Uthmān رضي الله عنه is one of those individuals who never practised idolatry nor consumed wine, even before the advent of Islam. It impossible to assume what love the vanguards of Islam possessed for Allah and Rasūlullāh صلى الله عليه وسلم. Sayyidunā 'Uthmān رضي الله عنه is amongst those ten fortunate Ṣaḥābah who were given the glad tidings of Jannah in this world, known as the 'Asharah Mubasharah.

Whoever performed hijrah once from Makkah to Madīnah was given the glad tidings of Jannah and Allah announced his pleasure with them. The Qu'rān even bears testimony to this. Sayyidunā 'Uthmān رضي الله عنه is one of those individuals who left his friends and family on two occasions and performed hijrah twice.

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1 In the tribe of the Quraysh was 'Abd al-Manāf, who had three sons- Hāshim, Muṭṭalib and 'Abd al-Shams. Rasūlullāh صلى الله عليه وسلم was from the progeny of Hāshim. 'Abd al-Shams had a son by the name of Umayyah and 'Uthmān رضي الله عنه was from his progeny. Thus Rasūlullāh صلى الله عليه وسلم and 'Uthmān رضي الله عنه share a common grandfather, i.e. 'Abd al-Manāf.

The first time he migrated to Abyssinia and the second time to Madīnah. He was the first person, after Nabī Ibrāhīm عَلَيْهِ السَّلَامُ and Nabī Lūṭ عَلَيْهِ السَّلَامُ to migrate with his family. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would supplicate for Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ on many occasions and on one occasion Rasūlullāh supplicated for him from the morning till the night saying: “O Allah! I am pleased with ‘Uthmān رَضِيَ اللَّهُ عَنْهُ, you also be pleased with him.” Allah Ta‘ālā was pleased with all the Ṣaḥābah, amongst whom is Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ, and they were all pleased with Allah Ta‘ālā.

The pledge under the tree, (known as Bay‘ah al-Riḍwān) took place because of Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ. When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ heard that the Quraysh of Makkah had murdered Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ, who he had sent as an emissary to the Quraysh, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made all the Ṣaḥābah present pledge to fight to the death to avenge the blood of Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ, beneath a tree close to the area of Hudaybiyyah. The number of Ṣaḥābah who participated in this pledge were approximately fourteen hundred. Allah Ta‘ālā revealed the verse wherein He declared His pleasure (riḍwān) with all those Ṣaḥābah who participated in this pledge. Hence it is known as the pledge of Riḍwān (or Bay‘ah al-Riḍwān).

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ ط يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

Indeed those who pledge their allegiance to you (O Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) they really pledge their allegiance to Allah. Allah’s hand is above theirs.<sup>1</sup>

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ

Allah was pleased with the Mu‘minīn when they pledged their allegiance to you (O Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) beneath the tree. Allah knew what was in their hearts, and sent tranquillity upon them.

While the Ṣaḥābah were pledging their allegiance, news reached them that Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ was indeed alive but had been imprisoned. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ took his own hand and stated that it represents the hand of Sayyidunā

1 Sūrah al-Fatḥ: 10

‘Uthmān رضي الله عنه, and pledged allegiance on his behalf. This pledge has great merit in the annals of Islam and is regarded as the noblest act in which the Ṣaḥābah participated after the Battle of Badr. Allah Ta‘ālā was pleased with those who pledged their allegiance and Rasūlullāh صلى الله عليه وسلم gave them the glad tidings that they were the best of people on the face of the earth and that none of those who participated in this pledge will enter Jahannam. The Shī‘ah too also acknowledge this glad tiding of Rasūlullāh صلى الله عليه وسلم.

Allah Ta‘ālā was so pleased with these Ṣaḥābah that he sent down *Sakīnah* (divine tranquillity and peace) upon them and placed the quality of taqwā firmly in their hearts, such that it will never leave them. Allah Ta‘ālā then said that they were deserving of this great bounty which He had bestowed upon them.

Sayyidunā ‘Uthmān رضي الله عنه had been wealthy from the days of ignorance and was called *Ghanī* (The wealthy one). He was regard as amongst the affluent of Makkah but never boasted about his wealth. He was extremely generous and would liberally spend his wealth in the path of Allah. He did not only spend once but spent his wealth on many occasions and donated large sums at a time.

On the occasion of the Battle of Tabūk, the Muslims had a great shortage of supplies and in order to urge people to donate for this course, Rasūlullāh صلى الله عليه وسلم said that whoever will assist in equipping the army for Jihād will be forgiven by Allah Ta‘ālā. Sayyidunā ‘Uthmān رضي الله عنه donated so generously for this course that even the harness of a single camel was not short. He provided such a large amount of provisions for the army that it required a number of camels to transport it. As a result of his generosity, Rasūlullāh صلى الله عليه وسلم lifted his hands to the sky and said: “O Allah! I am pleased with ‘Uthmān رضي الله عنه, you too be pleased with him.” Rasūlullāh صلى الله عليه وسلم then turned to the Ṣaḥābah and asked them to supplicate in the same manner. In this manner, Sayyidunā ‘Uthmān رضي الله عنه received the supplication of all the Ṣaḥābah.

During the khilāfah of Sayyidunā Abū Bakr رضي الله عنه, Madīnah was struck by a severe drought. On this occasion, Sayyidunā ‘Uthmān رضي الله عنه donated one thousand

camels laden with wheat, which he had just procured, to be spent on the poor and needy of Madīnah. The merchants of Madīnah earnestly desired to purchase this caravan from him and offered to pay him a large sum. He replied that he was receiving an even greater profit than that. When they asked what it was, he said he was receiving ten times the usual rate. He then said: "I make you my witness, I am donating this entire caravan to the poor and needy of Madīnah."

The honour of compiling the Qu'rān also belongs to Sayyidunā 'Uthmān رضي الله عنه.

During the first half of his khilāfah, the Muslims gained many victories and the borders of the Muslim empire had been extended extensively. The lands of Islam developed into provinces. Islamic institutions were built, farming, agriculture, trade and business all advanced in leaps and bounds. The Muslims had never engaged in naval battle before, but during his khilāfah the Muslims ventured into the sea and returned victorious as well.

Imām Ahmad رحمته الله has reported a narration from Kathīr ibn Silt that on the day that Sayyidunā 'Uthmān رضي الله عنه was martyred, he slept for a while. After he awoke he said: "Had I not been afraid that people would say that 'Uthmān desired this fitnah, I would of informed you of something." They enquired: "Inform us, we will not say what others will say." Sayyidunā 'Uthmān رضي الله عنه then went on to say: "I just dreamt of Rasūlullāh صلى الله عليه وسلم and he said to me: "O 'Uthmān! You will come to us on this Friday."

Nā'ilah رضي الله عنها - the wife of Sayyidunā 'Uthmān رضي الله عنه, narrates that after he awoke he said to her, "Today my people will murder me." She replied: "Allah Willing! They will not do so." He then stated: "No! They will, I just saw Rasūlullāh صلى الله عليه وسلم in a dream, accompanied by Abū Bakr رضي الله عنه and 'Umar رضي الله عنه, and he said to me: "O 'Uthmān! Today you will break your fast with us." Sayyidunā 'Uthmān رضي الله عنه was then martyred on that very same day while fasting.

Rasūlullāh صلى الله عليه وسلم referred to the fitnah in which Sayyidunā 'Uthmān رضي الله عنه was going to be martyred as a great turmoil.



‘Abd Allāh ibn Saba’! You are the initiator of this great turmoil. Before this the swords of the Muslims were used only on the kuffār but you were the one who turned those very swords on the Muslims. You are also responsible for the division that crept into the Muslim Ummah, as well the sects that arose as a result of this turmoil. Also a result of this turmoil, which is no less in its harm, is that Islamic conquest came to a halt. The effort of propagating and teaching Islam also stopped but ‘Abd Allāh ibn Saba’ continued to rejoice that he had sowed division amongst the Muslims. He instilled within them the beliefs of shirk and kufr and thereby led thousands astray. Those acts which Islam had removed were revived by Ibn Saba’. He revived the old tribal rivalries and made tribes war with each in a manner that they never did before. The sects that arose continued to multiply and the hatred between them increases each day. People have forgotten the true dīn and are plagued with various customs and traditions, which they now regard as part of their dīn.

My brothers! The mischief of Ibn Saba’ does not end here, He is still to spread more mischief that will lead to the deaths of thousands.

The news of the martyrdom of Amīr al-Mu’minīn Sayyidunā ‘Uthmān رضي الله عنه spread quickly throughout the kingdom. People began thinking of appointing a new khalīfah and the rebels were the most eager to do so. They needed to appoint a khalīfah as soon as possible otherwise their lives would be in danger, such that they would most likely be killed wherever they go.



## Sayyidunā 'Alī رضي الله عنه is appointed as khalīfah

When Sayyidunā 'Alī رضي الله عنه, Sayyidunā Ṭalḥah رضي الله عنه and Sayyidunā Zubayr رضي الله عنه refused to accept the post of khalīfah, the rebels became worried. However, the mind of Ibn Saba' worked best in such situations and upon his council, it was declared that the people of Madīnah have always appointed the khalīfah, therefore they will be granted two days respite and if a khalīfah is not chosen within two days then they will kill Sayyidunā 'Alī رضي الله عنه, Sayyidunā Ṭalḥah رضي الله عنه and Sayyidunā Zubayr رضي الله عنه. The rebels had taken control of the entire city and the people of Madīnah were left perplexed. They went to the three Ṣaḥābah concerned and all three refused to bear this enormous responsibility. Nevertheless, in the end Sayyidunā 'Alī رضي الله عنه reluctantly<sup>1</sup> agreed to accept the appointment. One week after the martyrdom of Sayyidunā 'Uthmān رضي الله عنه, on the 25 Dhū al-Ḥijjah 35 A.H, Sayyidunā 'Alī رضي الله عنه became the khalīfah. People began to pledge their allegiance to Sayyidunā 'Alī رضي الله عنه, on which Sayyidunā 'Alī رضي الله عنه stated that it is necessary that the companions who participated in the Battle of Badr approve of his appointment and that the opinion of Sayyidunā Ṭalḥah رضي الله عنه and Sayyidunā Zubayr رضي الله عنه must be ascertained as well. Mālik al-Ashtar and Ḥakīm ibn Ḥablah forcefully brought Ṭalḥah رضي الله عنه and Zubayr رضي الله عنه before Sayyidunā 'Alī رضي الله عنه. Ḥakīm ibn Ḥablah is the same person who 'Abd Allāh ibn

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1 Sayyidunā 'Alī's رضي الله عنه refusal to accept the post of khalīfah is recorded in the recognised books of the Shī'ah as well. It is reported in *Nahj al-Balāghah*, vol. 1 pg. 198:

ومن خطبة له عليه السلام لما اريد على البيعة بعد قتل عثمان: دعوني و التمسوا غيري فانا مستقبلون امرا له وجوه و  
الوان (الى ان قال) و ان تركتموني فانا كاحدكم و لعل اسمعكم و اطوعكم لمن وليتموه امركم و انا لكم وزيراً خير  
لكم مني اميراً

Leave me and find someone else for the position because such conditions of various sorts are going to come in the future. If you will leave me then I will be like the rest of you and it is possible that I will listen and obey whoever you appoint more than you would. It is better for you that I be his advisor than for me to be your leader.

This last statement of Sayyidunā 'Alī رضي الله عنه is extremely noteworthy and true. The entire period of Sayyidunā 'Alī's رضي الله عنه khalīfah testifies to its reality.

Saba' stayed with when in Baṣrah. Sayyidunā 'Alī رضي الله عنه then said to both these two companions: "Whoever amongst you two desires to be the khalīfah, I am ready to pledge allegiance at his hands." When both of them stated that they had no desire for the post. Sayyidunā 'Alī رضي الله عنه was pleased and asked them to then pledge their allegiance to him. They both hesitated and Mālik al-Ashtar drew his sword, threatening to behead them. Sayyidunā Ṭalḥah رضي الله عنه replied that he will pledge his allegiance to Sayyidunā 'Alī رضي الله عنه on condition that he pass judgement in accordance with the Qu'rān and Sunnah and meet out the required punishment upon the murders of Sayyidunā 'Uthmān رضي الله عنه. Sayyidunā 'Alī رضي الله عنه agreed that he would act accordingly and Ṭalḥah رضي الله عنه pledged his allegiance. The same treatment was meted out on Sayyidunā Zubayr رضي الله عنه and he too pledged his allegiance on the same conditions. Sayyidunā Sa'd رضي الله عنه replied that he would pledge his allegiance after everybody else and Sayyidunā 'Abd Allāh ibn 'Umar requested to be given some time to think it over. Mālik al-Ashtar wanted to kill him but Sayyidunā 'Alī رضي الله عنه stopped him and said that he takes responsibility for him. Many illustrious Ṣaḥābah did not pledge their allegiance and none from the Banū Umayyah did either. Instead, many of the Banū Umayyah left Madīnah and travelled to Syria, where Sayyidunā Mu'āwiyah رضي الله عنه was the governor. The severed fingers of Nā'ilah رضي الله عنها and the blood stained shirt of Sayyidunā 'Uthmān رضي الله عنه also reached Sayyidunā Mu'āwiyah in Syria.

The next day Sayyidunā Ṭalḥah رضي الله عنه and Sayyidunā Zubayr رضي الله عنه reminded Sayyidunā 'Alī رضي الله عنه about the condition under which they had pledged their allegiance and stated that if it is delayed then their allegiance will be annulled. Sayyidunā 'Alī رضي الله عنه replied that he would most definitely punish the murderers of Sayyidunā 'Uthmān رضي الله عنه but conditions were not suitable for doing so, as the rebels still maintained control over Madīnah.

### 'Abd Allāh ibn Saba' disobeys the order of Sayyidunā 'Alī رضي الله عنه

On the third day, Sayyidunā 'Alī رضي الله عنه ordered all the rebels who had come from Kūfah, Baṣrah and Egypt to return to their lands but Ibn Saba' and his disciples utterly refused to do so. These are the very individuals who claimed to be the

supporters of Sayyidunā 'Alī رضي الله عنه but they never obeyed him throughout his khilāfah nor did they fulfil any of his orders. Instead, they opposed all of his decisions and remained a constant thorn in his side. Sayyidunā 'Alī رضي الله عنه was frustrated with this group throughout his khilāfah, which he even voiced from time to time. They also deceived Sayyidunā 'Alī رضي الله عنه on many occasions yet the Shī'ah continue to follow Ibn Saba' and disciples.

Sayyidunā Mu'āwiyah and the Syrians refused to pledge their allegiance to Sayyidunā 'Alī رضي الله عنه and as a result Sayyidunā 'Alī رضي الله عنه made preparations to march on them. The people of Madīnah feared there would be more unnecessary bloodshed. Sayyidunā Ṭalḥah رضي الله عنه and Sayyidunā Zubayr رضي الله عنه requested permission to go to Makkah to perform 'umrah and Sayyidunā 'Alī رضي الله عنه seeing that it was not suitable for them to be in Madīnah, acceded to their request. Sayyidunā 'Alī رضي الله عنه then wrote to the governors of Baṣrah and Egypt, instructing them to prepare armies, ready to march on Syria as soon as they are summoned. Sayyidunā 'Alī رضي الله عنه did not appoint any of the rebels, a large number of which were still in Madīnah, as generals of any of the contingents. This shows the noble intentions and truthfulness of Sayyidunā 'Alī رضي الله عنه, that he did not even approve of their participation alongside him. The army had just left Madīnah when news reached him that preparations were being made against him in Makkah and as a result he was forced to abandon his plans to march on Syria.

### Sayyidah 'Ā'ishah prepares to avenge the blood of Sayyidunā 'Uthmān رضي الله عنه

Umm al-Mu'minīn Sayyidah 'Ā'ishah رضي الله عنها was returning to Madīnah after ḥajj when news reached her of the martyrdom of Sayyidunā 'Uthmān رضي الله عنه. She immediately returned to Makkah and gathered the people, where she addressed them: “'Uthmān رضي الله عنه was wrongfully killed and we need to avenge the blood of 'Uthmān رضي الله عنه. The rebels have spilled the very blood which Allah Ta'ālā has forbidden to spill. They have committed murder in the same city which Allah Ta'ālā has made the home of His Rasūl صلى الله عليه وسلم. They have committed murder in the same month wherein Allah Ta'ālā has forbidden bloodshed. They have plundered the very wealth which Allah Ta'ālā has forbidden them to take. 'Uthmān رضي الله عنه was

innocent of all the charges which caused these people to turn against him.”

Those of the Banū Umayyah who had come to Makkah after the martyrdom of Sayyidunā ‘Uthmān رضي الله عنه immediately voiced their support. When Ṭalḥah رضي الله عنه and Zubayr رضي الله عنه were asked why they had come to Makkah, they replied that the rebels have taken over Madīnah and that they had escaped. When they were asked if they would support the movement to avenge the blood of Sayyidunā ‘Uthmān رضي الله عنه, they immediately confirmed their support. All of the people of Makkah were united behind them.

### Sayyidah ‘Ā’ishah travels to Baṣrah

The decision was made that first they will gain the necessary strength required to avenge the blood of Sayyidunā ‘Uthmān رضي الله عنه. This could not be achieved by staying in Makkah because even though they too desired justice for the murder of Sayyidunā ‘Uthmān رضي الله عنه, they were not capable of defeating the rebels who had taken over Madīnah. ‘Abd Allāh ibn ‘Āmir- the former governor of Baṣrah expressed his opinion, which was accepted, that they should march to Baṣrah where a large number look up to Ṭalḥah رضي الله عنه and as a result their numbers will be increased. ‘Abd Allāh ibn ‘Āmir and Ya‘alā ibn Munabbih- the former governor of Yemen, provided a large sum which greatly aided in providing provisions for the journey. When the announcement was made for all those who wish to avenge the blood of Sayyidunā ‘Uthmān to join the army, one thousand five hundred Makkans joined the army. Umm al-Mu‘minīn Sayyidah ‘Ā’ishah رضي الله عنها was joined by Sayyidunā Ṭalḥah رضي الله عنه, Sayyidunā Zubayr رضي الله عنه, Sayyidunā Mughīrah ibn Sa‘īd رضي الله عنه, the two governors mentioned above, and the mother of Sayyidunā ‘Abd Allāh ibn ‘Abbās رضي الله عنه. As they were leaving, Marwān ibn Ḥakam- the scribe of Sayyidunā ‘Uthmān رضي الله عنه, reached Makkah and joined the contingent. Sayyidunā Sa‘īd ibn al-‘Ās رضي الله عنه also joined the expedition. As soon as this delegation left Makkah, they were joined by people from all sides and their numbers grew to three thousand. All of the blessed wives of Rasūlullāh صلى الله عليه وسلم, except for Sayyidah Ḥafṣah رضي الله عنها, who was kept back by her brother- Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه, accompanied Sayyidah ‘Ā’ishah رضي الله عنها until Dhāt al-‘Iraq, where

they parted company and in tears returned to Madīnah. Marwān was a person prone to cause trouble and due to some action of his, Sayyidunā Sa'īd ibn al-'Ās رضي الله عنه, 'Abd Allāh ibn Khālid, Usayd, Mughīrah ibn Sa'īd as well as the entire tribe of Thaḳīf returned to Makkah.

### Sayyidah 'Ā'ishah in Baṣrah

Umm al-Mu'minīn Sayyidah 'Ā'ishah رضي الله عنها and the army camped just outside of Baṣrah. 'Uthmān ibn Ḥanīf was the governor of Baṣrah at that time, who marched out with his army to face Umm al-Mu'minīn Sayyidah 'Ā'ishah رضي الله عنها and began forming rows for battle. Ṭalḥah رضي الله عنه then stepped forward to deliver a sermon, wherein he mentioned the virtues of Sayyidunā 'Uthmān رضي الله عنه and exhorted them to mete out the necessary punishments to his murderers. Sayyidunā Zubayr رضي الله عنه also stepped forward and affirmed the speech of Sayyidunā Ṭalḥah رضي الله عنه. The simple yet moving speech of Sayyidah 'Ā'ishah رضي الله عنها had great effect on the troops of 'Uthmān ibn Ḥanīf and they were immediately divided into two groups. One group was still intent on fighting but the other group disliked fighting against such individuals such as Sayyidunā Ṭalḥah رضي الله عنه and Sayyidunā Zubayr رضي الله عنه. Seeing this division amongst the opposition troops, Sayyidah 'Ā'ishah رضي الله عنها, Zubayr رضي الله عنه and Ṭalḥah رضي الله عنه returned to their quarters but the governor remained adamant on confrontation and sent a message to Sayyidah 'Ā'ishah رضي الله عنها which stated: "O Umm al-Mu'minīn! The murder of Sayyidunā 'Uthmān رضي الله عنه was better than you mounting on that accursed camel and marching forth. If you have come of your own accord then return now to Madīnah and if you have been compelled to do so then seek Allah's help and order everyone to return." He had not even completed his speech when Ḥakīm ibn Ḥablah, the old friend and agent of Ibn Saba', launched an attack on the army of Umm al-Mu'minīn Sayyidah 'Ā'ishah رضي الله عنها. The battle began and ended at nightfall but continued again the next morning. Ḥakīm ibn Ḥablah was killed and the governor defeated. The victorious army of Umm al-Mu'minīn Sayyidah 'Ā'ishah رضي الله عنها had gained control of Baṣrah. The governor was brought before Sayyidah 'Ā'ishah رضي الله عنها and she ordered him to be released. He immediately returned to Sayyidunā 'Alī رضي الله عنه. Baṣrah had been conquered but its people were divided into two groups. One

which supported them and the other which opposed them.

### Sayyidunā 'Alī and Sayyidah 'Ā'ishah reconcile and the efforts of Ibn Saba' to obstruct it

When Sayyidunā 'Alī رضي الله عنه learnt that Sayyidah 'Ā'ishah رضي الله عنها, Ṭalḥah رضي الله عنه and Zubayr رضي الله عنه had marched with an army to Baṣrah, he immediately sought help from the people of Madīnah and made preparations for battle. The people of Madīnah were sceptical and found it hard to rise up against the likes of Sayyidah 'Ā'ishah رضي الله عنها, Ṭalḥah رضي الله عنه and Zubayr رضي الله عنه. However, after it became known that a few eminent companions had joined Sayyidunā 'Alī رضي الله عنه, they too prepared for battle. Sayyidunā 'Alī رضي الله عنه set off in the direction of Baṣrah and his army included the groups from Kūfah and Egypt. One other individual along with his followers had also joined the army of Sayyidunā 'Alī رضي الله عنه and that was none other than 'Abd Allāh ibn Saba'.

On route they met Sayyidunā 'Abd Allāh ibn Salām رضي الله عنه, who addressed Sayyidunā 'Alī رضي الله عنه with much affection and concern: “O Amīr al-Mu'minīn! Do not leave Madīnah. For I take an oath by Allah, if you leave Madīnah then the leader of the Muslims will never return to Madīnah again.” On the other hand people were so overwhelmed with fervour that they were not even willing to accept this advice, which apparently seemed against them, and abandoning all respect and social values they rushed forward to kill Sayyidunā 'Abd Allāh ibn Salām رضي الله عنه, despite him being amongst the eminent companions of Rasūlullāh صلى الله عليه وسلم. Sayyidunā 'Alī رضي الله عنه intervened saying that he was amongst the noble companions of Rasūlullāh صلى الله عليه وسلم.

Sayyidunā 'Alī رضي الله عنه had only travelled a short distance when he learnt that Sayyidunā Ṭalḥah رضي الله عنه and Sayyidunā Zubayr رضي الله عنه had taken over Baṣrah. He encamped at a place called Rabḍah, where he issued orders, preparing his army for battle. Sayyidunā 'Alī رضي الله عنه sent emissaries to Kūfah to summon its armies to him. Sayyidunā 'Alī رضي الله عنه was aware that its people did not desire to fight against Sayyidunā Ṭalḥah رضي الله عنه and Sayyidunā Zubayr رضي الله عنه and in order to persuade



them, he informed them that his intention was not to fight and that he would not attack them unless they attacked him first, forcing him to retaliate. He would try to the best of his abilities to bring them back to the correct path. Thereafter Sayyidunā 'Alī رضي الله عنه proceeded until he reached the area of Tha'labah, where he learnt that Ḥakīm ibn Ḥablāh had been killed. When Sayyidunā 'Alī رضي الله عنه reached Dhī Qār, 'Uthmān ibn Ḥanīf arrived and Sayyidunā 'Alī رضي الله عنه informed him that Sayyidunā Ṭalḥah, رضي الله عنه and Sayyidunā Zubayr رضي الله عنه had taken the pledge of allegiance to him but then they broke this pledge and rallied against him. Sayyidunā 'Alī رضي الله عنه said: "They have been obedient to Abū Bakr رضي الله عنه, 'Umar رضي الله عنه and 'Uthmān رضي الله عنه but they have disobeyed me. If only they knew that I am no different than them."

Sayyidunā Abū Mūsā al-Ash'arī رضي الله عنه was the governor of Kūfah, who disliked participating in this battle because of the instruction of Rasūlullāh صلى الله عليه وسلم. He said that Rasūlullāh صلى الله عليه وسلم had said: "Very soon there will be turmoil in which the one who sits will be better than the one who stands. The one who stands will be better than the one who walks and the one who walks will be better than the one who rides. Every Muslim is the brother of the next Muslim and his blood and wealth is Ḥarām upon him." Sayyidunā 'Alī رضي الله عنه continued to send messengers to Sayyidunā Abū Mūsā al-Ash'arī رضي الله عنه requesting troops but Abū Mūsā al-Ash'arī رضي الله عنه did not comply. Eventually Sayyidunā 'Alī رضي الله عنه sent Sayyidunā Ḥasan ibn 'Alī رضي الله عنه and Sayyidunā 'Ammār ibn Yāsir رضي الله عنه but still Sayyidunā Abū Mūsā al-Ash'arī رضي الله عنه was not pleased.

While this was taking place, Sayyidah 'Ā'ishah رضي الله عنها wrote a letter to the people of Kūfah stating: "None of you should aid either side but remain in your homes. If you insist on taking sides then you should consider that we have set out with the intention of avenging the blood of 'Uthmān رضي الله عنه." Sayyidunā Abū Mūsā al-Ash'arī رضي الله عنه also encouraged the people to remain in their homes and not participate in this battle, whereas Sayyidunā Ḥasan رضي الله عنه and Sayyidunā 'Ammār رضي الله عنه exhorted people to participate and join with Sayyidunā 'Alī رضي الله عنه. The speech given by Sayyidunā Ḥasan رضي الله عنه had a great effect on people's hearts and many voiced their support to Sayyidunā 'Alī رضي الله عنه. Sayyidunā 'Alī رضي الله عنه had sent

Mālik al-Ashtar as well for this same purpose and he arrived at the exact same time that Ḥasan رضي الله عنه was delivering his speech, which gave it further effect. As a result of this an army of nine thousand set out from Kūfah to join Sayyidunā 'Alī رضي الله عنه in Dhī Qār.

### Sayyidunā 'Alī's رضي الله عنه efforts to reconcile

Sayyidunā 'Alī رضي الله عنه sent Sayyidunā Qa'qā ibn 'Amr رضي الله عنه as negotiator to Sayyidah 'Ā'ishah رضي الله عنها, Ṭalḥah رضي الله عنه and Zubayr رضي الله عنه, in an effort to reconcile. Sayyidunā Qa'qā ibn 'Amr رضي الله عنه was an extremely intelligent, prominent and well recognised Ṣaḥābī of Rasūlullāh صلى الله عليه وسلم. When he reached Baṣrah, he addressed Sayyidah 'Ā'ishah رضي الله عنها saying: “What has driven you to adopt such behaviour and what is your desire?” She replied that their purpose was only the reformation of the Muslims and to exhort them to practise upon the Qu'rān. He asked Sayyidunā Ṭalḥah رضي الله عنه and Sayyidunā Zubayr رضي الله عنه the same question and they gave the same reply. Sayyidunā Qa'qā ibn 'Amr رضي الله عنه replied that if this was the case then this could not be achieved by acting in this manner. They replied we wish to avenge the blood of Sayyidunā 'Uthmān رضي الله عنه. Sayyidunā Qa'qā ibn 'Amr رضي الله عنه replied that the establishment and function of the khilāfah was necessary first before *qisās* (death penalty) could be applied, so that they may be law and order. *Qisās* (death penalty) can only be applied if the khilāfah is in order but in present conditions, where there is no law and order, and no formal ruler then every person does not have the right to issue the death penalty. He continued: “In avenging the blood of 'Uthmān رضي الله عنه, you have killed many of the people of Baṣrah. Harkūth ibn Zubayr fled and when you pursued him then six thousand men stood up against you and you were forced to abandon your chase out of prudence. In a similar manner, if 'Alī رضي الله عنه, out of prudence has delayed issuing the death penalty until law and order is established and he gains sufficient authority to do so, then it was only befitting that you too wait for a while before adopting such drastic actions. You rising up and intending to avenge 'Uthmān رضي الله عنه on your own can never be permissible. For Allah's sake, help reduce the turmoil. Do not increase it. By adopting such a route the blood and lives of innocent Muslims will be shed and the murderers of 'Uthmān رضي الله عنه will go unpunished. The best path to adopt at this

moment is to sign a peace treaty with 'Alī رضي الله عنه, so that the lives of the Muslims will be safe. We ask you in the name of Allah, do not lead us into tribulation, because remember you will be dragged into it as well and that will be a great loss for the entire Muslim Ummah.”

This speech of Qa'qā ibn 'Amr رضي الله عنه greatly moved Sayyidah 'Ā'ishah رضي الله عنها, Ṭalḥah رضي الله عنه and Zubayr رضي الله عنه. Sayyidunā Zubayr رضي الله عنه replied: “If this is the intention of 'Alī رضي الله عنه and he truly intends exacting justice on the murderers of 'Uthmān رضي الله عنه, then there remains no dispute with him. We were under the impression that he supports the actions of the rebels and that is why they are a part of his army and even participate in various important affairs as well.” Sayyidunā Qa'qā ibn 'Amr رضي الله عنه replied that whatever he has voiced is the true opinion of Sayyidunā 'Alī رضي الله عنه and all three companions responded that they too have no difference with Sayyidunā 'Alī رضي الله عنه.

### The misconception was removed

This makes it clear that neither Sayyidunā 'Alī رضي الله عنه nor Ummal-Mu'minīn Sayyidah 'Ā'ishah رضي الله عنها and her companions desired war. It was a huge misconception, which was removed and thereafter there remained no disagreement.

Sayyidunā Qa'qā ibn 'Amr رضي الله عنه returned to Sayyidunā 'Alī's رضي الله عنه camp with a delegation of esteemed and respected individuals from Baṣrah, who had heard that Sayyidunā 'Alī رضي الله عنه intended to conquer Baṣrah, slay all the men and make the women and children slaves. Therefore they had come to verify whether Sayyidunā 'Alī رضي الله عنه and the people of Kūfah truly desired peace or not. It was 'Abd Allāh ibn Saba' and his agents who had spread the rumour in Baṣrah that Sayyidunā 'Alī رضي الله عنه intended to kill its populace. One can gauge the evil intentions and plans that this group concealed in their hearts. The summary of which was to create as much division amongst the Muslims as possible such that they will kill each other.

When Sayyidunā Qa'qā ibn 'Amr رضي الله عنه related his entire conversation to Sayyidunā

‘Alī رضي الله عنه, he was extremely pleased. When he discussed the matter with the contingent from Kūfah, they too voiced their desire for peace. Sayyidunā ‘Alī رضي الله عنه addressed the delegation from Baṣrah and laid all their fears to rest. The delegation returned to Baṣrah pleased and informed everyone about the reality of the peace treaty. This news was not taken well by ‘Abd Allāh ibn Saba’ and his group, who were disconcerted by this sudden change of events.

Sayyidunā ‘Alī رضي الله عنه then delivered an inspiring speech before his troops and informed them that they will be marching to Baṣrah but not with the intention of war but with the intention of peace. Sayyidunā ‘Alī رضي الله عنه then ordered for all those who participated in the siege on Sayyidunā ‘Uthmān رضي الله عنه to separate themselves from the army and not accompany them to Baṣrah. This news struck ‘Abd Allāh ibn Saba’ and the Egyptians like lightning as they were the true rebels and the murderers of Sayyidunā ‘Uthmān رضي الله عنه. At that time the rebels numbered approximately two thousand, which consisted of a number of shrewd individuals. ‘Abd Allāh ibn Saba’ called a meeting which comprised of the likes of Ibn Muljim, Al-Ashtar and his close confidants, Ulya ibn Tayhim, Salīm ibn Tha’labah, Shurayh ibn ‘Owfā as well as many other rebel leaders. The rebel leaders discussed amongst themselves: “You have all heard the news, Amīr al-Mu’minīn now also holds the same opinion as Ṭalḥah رضي الله عنه and Zubayr رضي الله عنه. If they make peace with each other then we will surely be put to death. Their entire dispute is about avenging the blood of ‘Uthmān رضي الله عنه so if they have come to an agreement then it can only be upon our lives. It does not look good for us. Is it not compulsory for us to save our own lives and instead rid this world of the likes of ‘Alī رضي الله عنه, Ṭalḥah رضي الله عنه and Zubayr رضي الله عنه. This will not be easy as ‘Alī رضي الله عنه has his army and Ṭalḥah and Zubayr have their own, and in comparison to both these armies, our numbers are miniscule.” Opinions were exchanged on this until ‘Abd Allāh ibn Saba’ spoke: “Express your opinions but my opinion is that we should not separate from the army of ‘Alī رضي الله عنه even if he orders us to do so a thousand times. If he breaks us off then too remain close to the army and say to them that we are staying close in case the peace efforts fail and war breaks out then we can come to your aid. However, we should endeavour to prevent this peace agreement and let war break out,

which is not difficult in the least. As soon as they are fighting against each other then we will no longer have anything to fear.” All present agreed with Ibn Saba’.

The next morning the army made its way towards Baṣrah. The rebels remained close behind and laid camp at a place close to Baṣrah. The opposing armies camped on the same field and for three days they remained silent. In both camps were those who suggested to fight but Sayyidunā ‘Alī رضي الله عنه and Sayyidunā Zubayr رضي الله عنه stated respectively that the agreement was made not to fight and one must wait to see the final outcome. Sayyidunā ‘Alī رضي الله عنه informed the opposing army that if they abide by the conditions that Sayyidunā Qa’qā ibn ‘Amr رضي الله عنه had mentioned then the ceasefire would remain until a final decision is made. Sayyidunā Ṭalḥah رضي الله عنه and Sayyidunā Zubayr رضي الله عنه both assured Sayyidunā ‘Alī رضي الله عنه that they still abide to the conditions.

Soon thereafter, Sayyidunā Ṭalḥah رضي الله عنه and Sayyidunā Zubayr رضي الله عنه went out to meet Sayyidunā ‘Alī رضي الله عنه. Sayyidunā ‘Alī رضي الله عنه said to Sayyidunā Ṭalḥah رضي الله عنه: “You have led this army against me and to oppose me. Do you have an answer to give to Allah for your actions? Am I not your brother in dīn? Is not my blood ḥarām upon you and yours upon me?”

Sayyidunā Ṭalḥah رضي الله عنه asked: “Did you not have a hand in the murder of ‘Uthmān رضي الله عنه?” Sayyidunā ‘Alī رضي الله عنه replied: “Allah Ta’ālā is All-Seeing and All-Hearing, He will send his curse upon the murderers of ‘Uthmān رضي الله عنه. But did you not pledge your allegiance to me?”

He replied: “Yes I did but under what conditions? With a sword placed on my neck! And that too I did on condition that you exact justice upon the murderers of ‘Uthmān رضي الله عنه.”

Sayyidunā ‘Alī رضي الله عنه then addressed Sayyidunā Zubayr رضي الله عنه: “Do you not remember when Rasūlullāh صلى الله عليه وسلم said to you that you will fight against another person and you will be the one in the wrong.” Sayyidunā Zubayr رضي الله عنه replied: “I have just remembered. Why did you not remind me of this earlier then I would never have

left Madīnah. Now I take an oath by Allah, I will not fight against you.”

Thereafter all returned to their armies.

Sayyidunā Zubayr رضي الله عنه went to Sayyidah ‘Ā’ishah رضي الله عنها and informed that Sayyidunā ‘Alī رضي الله عنه had reminded him of such a thing after which he will never fight against Sayyidunā ‘Alī رضي الله عنه and that now he would return back to Madīnah. This conversation had removed any desire to fight from both parties and on the third night all the conditions of the peace treaty were decided and it was to be written out and signed the next morning.

## Battle of Jamal

### Ibn Saba's plan

This information reached Ibn Saba' and his group, and they became anxious. They held discussions throughout the night and at first light the next morning they launched an attack against the army of Sayyidunā Ṭalḥah رضي الله عنه and Sayyidunā Zubayr رضي الله عنه, who in turn defended themselves and like this the battle began. Hearing the clamour Sayyidunā Ṭalḥah رضي الله عنه and Sayyidunā Zubayr رضي الله عنه asked what had caused the fighting only to discover that Sayyidunā 'Alī رضي الله عنه had launched a sudden attack. They replied: “'Alī رضي الله عنه will not leave without war.”

On the other end, Sayyidunā 'Alī رضي الله عنه enquired what was going on and the agents of Ibn Saba', who had been positioned beforehand for this very purpose, informed him that Sayyidunā Ṭalḥah رضي الله عنه and Sayyidunā Zubayr رضي الله عنه had launched a sudden attack and they were forced to defend themselves. Sayyidunā 'Alī رضي الله عنه was terribly saddened and said: “How distressing! Ṭalḥah رضي الله عنه and Zubayr رضي الله عنه could not leave without shedding blood.” As a result war broke out with neither party knowing the true reality of how it began. Each party accused the opposition of dishonesty and treachery but at the same time both parties ordered that those who flee should not be pursued, the injured should not be attacked and the wealth of the opposition not taken. This makes it clear that both parties still did not desire battle and that they were forced to fight against each other. There existed no real enmity between both these parties.

Sayyidunā Zubayr رضي الله عنه left the battlefield and was performing ṣalāh at a distance away from the battle when someone attacked and martyred him. This wretched person then went to inform Sayyidunā 'Alī رضي الله عنه about the 'good news', to which Sayyidunā 'Alī رضي الله عنه replied: “Rasūlullāh صلى الله عليه وسلم has said that the murderer of Zubayr رضي الله عنه is destined for Jahannam.”

Later Sayyidunā 'Alī رضي الله عنه passed the slain body of Sayyidunā Ṭalḥah رضي الله عنه and he fell to the ground weeping. He said: “How I wish I had died twenty years before

this.” He kissed the hands of Ṭalḥah رَضِيَ اللهُ عَنْهُ again and again saying that these are the very hands that defended Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ from harm.”

After the battle, Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ performed the Ṣalāh al-Janāzah upon the martyrs from both parties and then buried them. Many were martyred in this battle, amongst whom were some of the most prominent companions of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

What a great loss indeed! You can judge for yourself, who was the cause of this great loss and who started the battle.



## A brief look at the beliefs of the Shī'ah

My friends! You also free your mind from all other thoughts for a little while as much as you can and read without bias. It is possible that those aspects which I understand to be incorrect, baseless, against logic, beyond comprehension and in contradiction to the Qu'rān and ḥadīth is not so in reality and even though I do not think that I am being bias but it has had an effect on my judgement.

When I study the pages of history, research specific religious books of the Shī'ah, examine the efforts of Ibn Saba', inspect the principles and beliefs invented by himself or by those who share his viewpoint after him, then I am convinced that it has all been created solely for the destruction of Islam. This is why one needs to study the Shī'ah religion with a cool head and in a rational manner.

Now if any person presents any new belief before you, what method will you use to gauge its authenticity. It has to be a dependable and truthful source, which will satisfy and console the heart of any believer. I will inform you of a method of verifying the accuracy of any sect, and that is first you need to investigate the governing principles of that sect, then compare it to the verses of the Qu'rān. If it corresponds then that sect is correct and if it does not, then it is false and rejected. Is there any better way of differentiating between truth and falsehood then the Noble Qu'rān?

Another name of the Qu'rān is "Al-Furqān", which means the one that differentiates between truth and falsehood, the book that makes the differences apparent between the paths of success and damnation.

Allah Ta'ālā says:

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ

It is Allah Who revealed the Book (the Qu'rān) with the truth, as well as the scale (of justice).<sup>1</sup>

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1 Sūrah al-Shūrā: 17

It is a separate matter altogether that you do not believe in the Noble Qu'rān, that you doubt it, believing in a portion and disbelieving in another. Whereas Allah Ta'ālā explicitly states that it is the undoubted truth, wherein there is no doubt. One should have the relationship with the Qu'rān as expressed in these eloquent words mentioned by Sarmad. He says:

Sarmad your complaint must be brief  
From this task you must obtain one of two things;  
Your effort must be spent in the pleasure of Allah  
or you should turn away from your friend

If you accept the Qu'rān then accept every letter to be true and if you disbelieve in it then abandon it entirely. Allah Ta'ālā says:

اَفْتَوْمُنُونَ بَبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ ۗ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ اِلَّا خِزْيٌ فِي الْحَيٰوةِ  
الدُّنْيَا ۗ وَيَوْمَ الْقِيٰمَةِ يُرَدُّونَ اِلَىٰ اَشَدِّ الْعَذَابِ

Do you believe in a part of the Book and reject a part? What else can be the punishment for those of you who perpetrate this besides disgrace in this worldly life and being subjected to the severest punishment on the Day of Qiyāmah?<sup>1</sup>

We will only provide a few examples in each principle from the beliefs of the Shī'ah, which should be gauged in accordance with the principle mentioned above.

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1 Sūrah al-Baqarah: 85

## The Shī'ah belief regarding Allah Ta'ālā

The most important and fundamental belief in dīn is the belief regarding the being and qualities of Allah Ta'ālā. All believe in Allah Ta'ālā and it is rare to find any sect that denies the existence of Allah Ta'ālā. The Muslim belief regarding Allah Ta'ālā is that He is free from all faults and is perfect in all His attributes. It is an accepted principle that the aptitude and intellect of any nation is gauged by studying their perception of Allah. If a nation's perception of Allah Ta'ālā is superior and elevated then one can establish that nation's mental capacity to be also of the highest calibre. However, if that nation has a demeaning or lesser perception of Allah Ta'ālā then one can conclude that nation to have a very low mental capacity.

The Noble Qu'rān has taught us the correct perception of Allah Ta'ālā but whoever will discard the Qu'rān, will stumble and fall far off the path of truth and will wander aimlessly in deviation.

We will only discuss Allah's quality of Knowledge. Allah is All-Knowing and in this attribute too, He is perfect. He knows everything, what has transpired, what is happening and what is still going to be. Allah Ta'ālā describes Himself as "All-Knowing" and "All-Aware". Is there any person more knowledgeable regarding the attributes of Allah Ta'ālā than Allah Himself? Is it possible for Allah Ta'ālā to be lying about these attributes? (Allah Forbid) To say that Allah Ta'ālā is ignorant is not only sheer disrespect but kufr as well. Allah Ta'ālā is free from all faults and is ignorance not a fault?

### The Shī'ah belief of Badā and its necessity

Despite this, the Shī'ah believe that Allah Ta'ālā does not have knowledge of everything and this is why His prophecies are sometimes incorrect and He is then forced to change His opinion. They say that this ignorance of Allah Ta'ālā is called Badā.

Aside from Al-Ṭūsī there is not a single Shī'ah scholar who denies the belief of Badā. Is there even a single doubt that this belief does not contradict the Qu'rān?

Now study the belief of Badā in light of the narrations reported by the A'immaḥ of the Ithnā 'Ashariyyah.

1. Allah Ta'ālā announced through Imām Ja'far al-Ṣādiq عليه السلام that Ismā'īl عليه السلام, the son of Imām Ja'far عليه السلام, will be the imām after him but Ismā'īl عليه السلام passed away during his father's lifetime, which Allah did not have prior knowledge of, because if He did then He would not have announced Ismā'īl عليه السلام to be the next imām. This is why Allah Ta'ālā changed his opinion and declared that Imām Ja'far's عليه السلام other son- Mūsā al-Kāẓim عليه السلام would be the imām. They go on to say that Allah Ta'ālā never committed such a grave Badā as this.

One should bear in mind that the sect of the Shī'ah who believe in twelve A'immaḥ and are known as the Ithnā 'Ashariyyah, do not believe that Ismā'īl was as imām. However, there is another large sect of the Shī'ah, known as the Ismā'īlī, who believe that Ismā'īl ibn Ja'far al-Ṣādiq عليه السلام was indeed the next imām. There are some sects in the Shī'ah who do not accept the A'immaḥ of other Shī'ah sects.

It is the belief of the Ithnā 'Ashariyyah that whoever denies any of their A'immaḥ is a kāfir. The one who denies any imām is the same as that person who denies a nabī. This is their ruling regarding the Ahl al-Sunnah as well. A few of the more rigid Shī'ah go to the extent of ruling that the Ahl al-Sunnah are *najas* (impure) and treat them as such as well.

2. Allah Ta'ālā had announced through Imām al-Naqī عليه السلام the glad tidings that his son-Muḥammad will be the imām after him. However, Allah Ta'ālā did not know that Muḥammad was going to pass away before his father. Thus, after he passed away Allah Ta'ālā was forced, due to His ignorance of this (Allah forbid), to change His opinion and declare that Ḥasan al-'Askarī would be the next imām.

3. Imām al-Bāqir says that Allah Ta'ālā had decreed the year 70 A.H as the year for the coming of Imām al-Mahdī but when Imām Ḥusayn رضي الله عنه was martyred, Allah Ta'ālā became angry with the people of the earth and delayed the coming of Imām al-Mahdī. Now we do not know when Imām al-Mahdī will arrive.

They claim that Allah Ta'ālā experienced Badā, which means that He did not have knowledge that Imām Ḥusayn رضي الله عنه would be martyred or that He would become angry because of it. This is why Allah Ta'ālā was forced to change His opinion and now no time has been stipulated for the coming of Imām al-Mahdī.

The coming of Imām al-Mahdī is a great blessing for the Shī'ah and the quicker it happens the better. All Shī'ah are waiting impatiently for his arrival. However, there is one aspect of this that I do not understand and that is Allah Ta'ālā should have gotten angry with the murderers of Sayyidunā Ḥusayn رضي الله عنه but instead Allah became angry at the Shī'ah, such that the coming of Imām al-Mahdī was cancelled without specifying any other time. As a result the Shī'ah have been denied worldly gain and glory. This is also one of those things that no intelligent person, who is not a Shī'ah, will believe. Their belief of Badā does not end here but according to them Allah Ta'ālā has experienced it on many occasions and they even report that Sayyidunā 'Alī رضي الله عنه has stated that Allah experiences Badā in abundance<sup>1</sup>. (Allah forbid)

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ

They have not recognised (the power and worth of) Allah as they should have done.<sup>2</sup>

My friends! The secret behind this will be mentioned by their own scholars. They will themselves tell you that the belief of Badā is a fabrication of their A'immah

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1 *Usūl al-Kāfi* page 211

2 *Sūrah al-An'ām*: 91

and why the necessity arose to fabricate such a lie.

The inventors and creators of the Shī'ah religion knew full well that the majority of beliefs and acts of this religion contradict the Qu'rān and are inconceivable, such that no sane person will accept it. This is why they have invented many leeway's and flexibilities, which accommodate all of man's worldly desires.

The A'immah have been reported giving many prophecies and glad tidings, attributed to Allah Ta'ālā, regarding the coming of Imām al-Mahdī. It has been said on numerous occasions that the coming of Al-Mahdī is very close and will occur at any moment now. As soon as Imām al-Mahdī arrives then disgrace will be lifted from the followers of this religion and they will receive honour, power and authority. However, when these prophesised dates came and Imām al-Mahdī did not appear then it was said that Allah Ta'ālā experienced Badā.

Look at the sheer cheek and the deceptive nature of these people. How easy they disguise every fabrication and lewd act with the glaze of dīn. First they call Allah Ta'ālā ignorant then they praise this quality of ignorance. They report that Imām Ja'far al-Ṣādiq رحمته الله has said that there is no amount of worship equal to having the belief of Badā and there is nothing more revered in the eyes of Allah then the belief of Badā. If people were to know the reward for having the belief of Badā then they would never stop talking about it. No nabī was created until he accepted five things, amongst which was the belief of Badā.

Now read the interpretation of Badā as it was made by Bāqir al-Majlisī, the reference of which was given by Hāmid Ḥusayn, in his book *Istiqsā' al-Afhām* vol. 1 pg. 128-158. He says:

These prophecies were to console those believers who were awaiting for the friends of Allah to be at ease and the people of the truth to gain authority. If the imām had to inform the Shī'ah in the very beginning that their adversaries would remain in authority and the Shī'ah would remain in difficulty and that ease would only come after fifteen hundred or two

thousand years then they would be disheartened and would turn away from dīn. This is why the A'immah informed their followers that the time of ease is coming soon.<sup>1</sup>

This makes it clear that these prophecies were not from Allah Ta'ālā but rather the 'A'immah' fabricated it out of their own discretion.

The belief of Badā was created also merely for deception. However who is to blame for this deception? According to Bāqir al-Majlisī, the A'immah are to blame.

Do you actually believe that the character of these illustrious personalities was so dissolute that they would intentionally fabricate such tales and then attribute it to Allah Ta'ālā? In reality these A'immah are free from all they have been accused of and it is only the members of the Ibn Saba' committee who are responsible for these fabrications.

The A'immah are being disgraced with such ease but who really ever endeavours to ascertain the truth of such matters. People are ever ready to tread any path, which they do while looking in the opposite direction. Neither do they see the path ahead nor do they listen to others who try to guide them.

You have learnt of a new belief and you have discovered that it contradicts the Qu'rān. It even contradicts reason. If you will keep this principle in mind while studying the beliefs of the Shī'ah religion and gauge whether their beliefs are affirmed by the Qu'rān or contradict it, then you will always find their beliefs in contradiction with the Qu'rān. Can these beliefs be that of the dīn which was taught by Allah and His Rasūl ﷺ? Allah Ta'ālā says to His Rasūl ﷺ:

إِنَّكَ لَمِنَ الْمُرْسَلِينَ عَلَى صِرَاطٍ مُسْتَقِيمٍ

You (O Muḥammad ﷺ) are verily among the ambiyā, on the straight path.<sup>2</sup>

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1 *Usūl al-Kāfī* page 84

2 *Sūrah Yāsīn*: 3

وَأَنَّ هَذَا صِرَاطٌ مُسْتَقِيمٌ فَاتَّبِعُوهُ ۚ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ

This Is indeed my straight path, so follow it. Do not follow other paths, for they will deviate you from Allah's path.<sup>1</sup>

It is obvious that the beliefs of the Shī'ah are entirely separate from that of the straight path. Rasūlullāh ﷺ has said that all other paths besides the straight path are the paths of Shayṭān.

This belief of the Shī'ah was in relation to Allah Ta'ālā and we have discussed only one aspect therein. It is not possible to discuss this in more detail, in this brief treatise.

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1 Sūrah al-An'ām: 153



## The Shī'ah belief regarding the ambiyā

You must have read in the Noble Qu'rān that Nabī Ādam عَلَيْهِ السَّلَام was removed from Jannah because he was fooled by Iblīs into eating from the forbidden tree, refer to Sūrah al-Baqarah, but the Shī'ah have a different belief altogether. They believe that Ādam عَلَيْهِ السَّلَام was removed from Jannah because of him being jealous of the A'immah, despite being prohibited to do so. Everything in the Shī'ah religion revolves around the A'immah.

One can read through the entire Qu'rān and he will not find this incident mentioned anywhere. One may even study the entire treasury of ḥadīth and still he will not be able to find this incident reported in any book. So what is the source of this fairy tale? They are unable to provide any reply except that it truly is not present in the Qu'rān or ḥadīth but to invent narrations is praise and glorification of the A'immah is a meritorious act. This is a lie but a praiseworthy lie. The Jews and Christians of the previous Ummah also did the same, and we have not done anything new.

It is the belief of the Muslims that none can surpass the rank of the ambiyā عَلَيْهِمُ السَّلَام. No ṣiddīq, no martyr, no saint nor any imām can be greater in status than the ambiyā عَلَيْهِمُ السَّلَام but you will be left astounded by the doctrine of the Shī'ah when you discover that according to them the status of every Shī'ah is equal to the ambiyā.

Ponder over the following narration reported by the Shī'ah:

Nabī Ibrāhīm عَلَيْهِ السَّلَام asked Allah Ta'ālā: "O Allah make me from amongst the Shī'ah of 'Alī رَضِيَ اللَّهُ عَنْهُ." His supplication was accepted and he was included amongst the Shī'ah of 'Alī رَضِيَ اللَّهُ عَنْهُ.

Allah is indeed Pure! This is the status of the Shī'ah of Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ, that they equate themselves to Nabī Ibrāhīm عَلَيْهِ السَّلَام - the *khalīl* (friend) of Allah.

As far as their belief regarding Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ goes, they believe him to be

superior then all of the ambiyā together. Allah forbid! Why do they have this belief? Because they believe Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ is Allah. They might not profess it with their tongue but every Shī'ah, deep down is a true Christian. Just look at their beliefs regarding the ambiyā عَلَيْهِمُ السَّلَامُ ?

The Christians did not understand the true status of the ambiyā عَلَيْهِمُ السَّلَامُ and have accused many of the ambiyā of committing major sins. Whereas the ambiyā were sent for the reformation of mankind. They are pure and the sterling examples of noble character. They are not examples of those who instruct others to do good when they themselves are engulfed in evil. Their status surpasses that of the entire creation but the creators of the Shī'ah religion have left no stone unturned in trying to degrade these noble personalities. Their purpose for doing this is only so that they can elevate Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ above all of the ambiyā and in doing so raise him to the rank of Allah Ta‘ālā. They have achieved this and every single sect of the Shī'ah accepts him as their Rabb. The soul of Ibn Saba' chants out the slogans of victory.

### The Shī'ah belief regarding Nabī Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

The Shī'ah do not believe that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was the seal of nubuwwah. The reason for this is that they believe the A'imma who came after Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to have the same rank as he had. waḥī (revelation) descends upon the A'imma, it is compulsory to obey them just as it was compulsory to obey Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and they have the choice to declare things as ḥalāl and ḥarām. The Qu'rān which was revealed to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went missing and this is why the Shī'ah had to find other books to refer to. You must of been under the impression all this time that the waḥī which used to descend upon Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ through Jibra'īl عَلَيْهِ السَّلَامُ has ended, as he was the seal of nubuwwah and after him there is no other nabī but this is the true belief of the Shī'ah.

1. After the demise of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Jibra'īl عَلَيْهِ السَّلَامُ descended and handed the *Muḥṣaf al-Fāṭimī* to Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا. This *Muḥṣaf* was entirely different from the present Qu'rān and its greatest characteristic is that it

did not contain even a single letter of the present Qu'rān.

So what does this Muṣḥaf contain then? They reply is that it contained the names of all the kings who would rule until the Day of Qiyāmah as well as their life stories. This means that it contains nothing related to dīn. Is it possible to believe that Allah Ta'ālā felt the need to reveal a complete book of history for mankind?

2. The fairy-tales do not end here. They claim that another book was revealed. The *Muṣḥaf 'Alī*, which was one voluminous book, as thick as the thigh of a camel.

What does this book comprise of? Laws and injunctions which oppose the Muslims. What an important book indeed!

3. *Jafrā Bīdh* - This is a vast encyclopaedia, which contains all the knowledge of the ambiyā, saints and 'ulamā of the Banū Isrā'īl.
4. An important register, which contains the names of all the Shī'ah who will be born until the Day of Qiyāmah, as well as the names of their enemies who will be born until the Day of Qiyāmah. It is difficult to even find a place to store such a huge register, let alone receive it.
5. Besides these books, every year on the night of Qadr, a book is revealed to the imām of the hour, which contains the laws that are to be passed for that year. In this book, Allah decrees which beliefs are to be maintained and which are to be abrogated. The book of each year abrogates that of the previous year. This too must be a very voluminous book indeed.

The entire story of the 'Real Qu'rān' being with the 'Absent Imām' is a fairy tale. Neither will the 'Absent Imām' ever come nor will the Shī'ah ever see this 'Real Qu'rān'. They believe that the present Qu'rān has been altered, thus the need arose to have a book from which they could derive their beliefs and that too

needed to be newly revealed.

They believe that changing the fundamental beliefs of dīn is also the choice of the imām. This year wine will be ḥarām and the next year it will be ḥalāl but Mutā and Taqiyyah will always remain ḥalāl.

What we wish to know is that who has possession of those books that were revealed after Imām Ḥasan al-‘Askarī and in which library is it being kept? There are many of us who would like to view these books. We have complete conviction that neither will your ‘Real Qu’rān’ or any of these other books ever be seen until the Day of Qiyāmah.

This too they believe the ‘Absent Imām’ has in his possession. According to them he was only four or six years old when he feared being killed and took refuge in the cave. So did he take the ‘Real Qu’rān’ and all these other books, the weight of which could not be carried by a number of camels, with him when he fled. Allah is indeed Pure!

You have created a fairy-tale for yourselves! Lies and deceit! Do you honestly believe that having the following belief regarding Rasūlullāh ﷺ is respectful? That when Imām al-Mahdī arrives then the first person who will pledge his allegiance to him will be Rasūlullāh ﷺ. Refer to *Ḥaqq al-Yaqīn* page 167.

You will remember that the first belief that ‘Abd Allāh ibn Saba’ propagated was that Rasūlullāh ﷺ will also once again return to this world in a similar manner as ‘Īsā عَلَيْهِ السَّلَامُ. It was only much later that the purpose of this belief was revealed.

Ponder for a moment, a nabī and that too the best and most elevated of all the Ambiyā will pledge his allegiance to an imām. See the extent to which they have elevated the level of their A’immah and reduced the status of the ambiyā. This was the belief that they hold regarding Rasūlullāh ﷺ.

They go on to state that Rasūlullāh ﷺ failed to fulfil the obligations of nubuwwah and out of fear for the Ṣaḥābah did not fully impart the message to the people. Allah Forbid! This is an outright assault on the personality of that very Nabī ﷺ, in whose heart Allah Ta'ālā had engraved that he will fear only Allah and no other. They claim that Rasūlullāh ﷺ was instructed by Allah during the Ḥajj al-Widā to announce the khilāfah of Sayyidunā 'Alī رضي الله عنه but Rasūlullāh ﷺ put off announcing it with the excuse that his people had just embraced Islam and if he announced the succession in the name of his brother, they would turn away from dīn. Allah Ta'ālā then admonished Rasūlullāh ﷺ, that if he does not fulfil this then he will be abandoning the duties of risālat. Still Rasūlullāh ﷺ delayed in announcing it until Allah promised to protect him. Rasūlullāh ﷺ then announced it but then too in an ambiguous manner. Rasūlullāh ﷺ concealed many verses from the Ṣaḥābah out of his fear for them, which remain concealed to this very day. (Refer to *Imād al-Islām* by Dildār 'Alī). O Shī'ah! What can be said about your deception, "Concealed many verses from the Ṣaḥābah out of his fear of them, which remain concealed to this very day." Please inform us how you came to know of this? This is outright slander and a lie against Rasūlullāh ﷺ. Can there be any allegation more atrocious than this? This is an insult to the noble rank of Rasūlullāh ﷺ. Allah forbid! Is it possible to say that Rasūlullāh ﷺ intentionally neglected his duties of risālat? That Rasūlullāh ﷺ intentionally disobeyed Allah Ta'ālā, delayed in fulfilling His orders and concealed many verses of the Qu'rān? This would mean, Allah forbid, that Rasūlullāh ﷺ was not fit for the position of a nabī and that Allah erred in his selection. There can be no greater disrespect for Allah and His Rasūl than this. Yet they claim he concealed it to such an extent that none are aware of it to this day and nor is it possible to acquire.

You have already read the belief of the Shī'ah with regards to Allah Ta'ālā and now you have discovered what their beliefs are regarding Rasūlullāh ﷺ.

Allah Ta'ālā praises the blessed wives of Rasūlullāh ﷺ in the Noble Qu'rān but the Shī'ah bear such enmity for Sayyidah 'Ā'ishah رضي الله عنها and Sayyidah Ḥafṣah

رَضِيَ اللَّهُ عَنْهَا that they absolve themselves from them, whereas they were beloved to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. This sect has absolutely no love for Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and do not even think twice of causing pain to the heart of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ yet they still insist on calling themselves Mu'min. Allah Ta'ālā defines the meaning of a Mu'min in the Qu'rān in the following manner:

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

The Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has a greater relationship (of love) with the Mu'minīn than even their own selves, and his wives are their mothers.<sup>1</sup>

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1 Sūrah al-Aḥzāb: 6

## The Shī'ah belief regarding the Ṣaḥābah and their attitude towards them

You have just read the belief of the Shī'ah regarding Allah Ta'ālā, the previous ambiyā as well as with Rasūlullāh ﷺ. Now have a look at their belief regarding the noble companions of Rasūlullāh ﷺ. They shamelessly, not holding back in the least, call these illustrious personalities kāfir, munāfiq and murtad. Whatever abusive curses come to their minds they readily use to abuse the beloved Ṣaḥābah of Rasūlullāh ﷺ. This sect has not only abandoned the Qu'rān but they have an open enmity with Allah Ta'ālā and His Rasūl ﷺ. Allah Ta'ālā has stated that He has sent Rasūlullāh ﷺ as a rasūl to the entire mankind with a complete dīn and that people will embrace Islam in droves. Rasūlullāh ﷺ was successful in the propagation and teaching of dīn like no other nabī before him was. Even the western historians acknowledge that Muḥammad ﷺ was the most successful of all religious and worldly leaders. However, the Shī'ah insist that this is all a lie, Allah Forbid, and that Rasūlullāh ﷺ was unsuccessful in his mission. They claim that all but five of the Ṣaḥābah became murtad after the demise of Rasūlullāh ﷺ. Is this not an outright assault on the blessed teachings and company of Rasūlullāh ﷺ? It is as if they are saying that this had no effect on them at all. Is this not an assault on Islam similar to that of the disbelievers? The world has borne witness to the truth of their īmān, noble deeds and unwavering obedience. History testifies to this but this is still insufficient for the guidance of the stubborn, obstinate and radical Shī'ah.

The names of the five Ṣaḥābah who they believe did not abandon Islam are Sayyidunā 'Alī رضي الله عنه, Sayyidunā Salmān al-Fārsī رضي الله عنه, Sayyidunā 'Ammār ibn Yāsir رضي الله عنه, Sayyidunā Miqdād ibn al-Aswad رضي الله عنه and Sayyidunā Abū Dhar al-Ghaffārī رضي الله عنه. This is the complete list of believers. It is possible that it could be less but not more because according to some narrations of the Shī'ah only Sayyidunā Miqdād رضي الله عنه was a true believer and the rest had some fault or the other. There is a limit to the number of lies a person can speak. You will probably remember that on the occasion of Bay'ah al-Riḍwān in 6 A.H, only five years prior to the demise of Rasūlullāh ﷺ, there were fifteen hundred Ṣaḥābah regarding whom

Allah Ta'ālā declared that He was pleased with them. It has even been proven by narrations from the A'immah of the Shī'ah themselves that not a single one of them will enter Jahannam. Later on the occasion of the Ḥajj al-Widā there were forty thousand Ṣaḥābah, seventy thousand during the expedition to Tabūk and at the time of the demise of Rasūlullāh ﷺ, one hundred and twenty-four thousand Ṣaḥābah were present. However, the Shī'ah say that Allah was wrong, ḥadīth is wrong, even history is wrong, they will never accept that there were any other believers besides these five individuals. The reason for this rejection is that if they accept the Ṣaḥābah as Mu'minīn then the entire religion of the Shī'ah will fall apart and their religion condones such pleasures and delights which they find impossible to abandon. My friends! What a great injustice indeed. Had this been the beliefs of any other sect then you would waste no time in declaring them as renegades and disbelievers.

At the end of it all, we would like to know why they have such hatred for the Ṣaḥābah of Rasūlullāh ﷺ because after all Rasūlullāh ﷺ loved them; Sayyidunā 'Alī رضي الله عنه as well as his entire progeny loved them too. The Shī'ah reply that they have an intense love for the Ahl al-Bayt, and the Ṣaḥābah were the enemies of the Ahl al-Bayt, even though they cannot prove that they were truly their enemies. I wish to ask the Shī'ah whether they love the Ahl al-Bayt because of their love for Rasūlullāh ﷺ or is love for the Ahl al-Bayt compulsory in itself? If they say it is compulsory in itself then they are astray and if they love them out of their love for Rasūlullāh ﷺ then why do they not have the same enmity for those people who were known disbelievers and who went to great lengths to inflict harm on Rasūlullāh ﷺ? Such enemies of Rasūlullāh ﷺ are never cursed. Truthfully speaking they never curse Abū Jahal, Abū Lahab, etc. Outwardly you profess love for the Ahl al-Bayt but in reality you deny the dīn of Rasūlullāh ﷺ. The Qu'rān, ḥadīth and Sharī'ah of Rasūlullāh ﷺ reached us through the Ṣaḥābah and if these very individuals are declared as kāfir then whatever has reached us through them will be void of any reliability. What form of friendship is this?



## The position of the Ṣaḥābah according to Allah Ta'ālā

Allah Ta'ālā says that the Ṣaḥābah are true believers, having firm īmān in Allah Ta'ālā. They are better than the entire Ummah, past and present. They reformed people, call towards good and prevented evil. Amongst them are the Muhājirīn, who made great sacrifices in Allah's path and were deprived of their wealth and possessions. Amongst them are the Anṣār who assisted Rasūlullāh ﷺ and the Muhājirīn. The Ṣaḥābah fought in Allah's path, spent their wealth and sacrificed their lives for Allah's dīn. Allah announced that he is pleased with them and that they are all pleased with him. Attaining the pleasure of Allah is a magnificent bounty indeed. It is not easy to achieve and everyone cannot attain it. Allah Ta'ālā Himself testified to their sincerity declaring them to be true believers. Allah Ta'ālā gave them the glad tidings of His mercy and in clear unambiguous words stated that they will be forgiven. Allah Ta'ālā promised to forgive their sins and to grant them lofty gardens beneath which rivers flow, wherein they shall abide forever.

The names of those Ṣaḥābah, who are included amongst the forerunners, have a unique rank amongst them and are guides and leaders for the entire Ummah. Rasūlullāh ﷺ has praised the unique qualities of specific Ṣaḥābah and the blessed company of Rasūlullāh ﷺ had moulded them in his image. None of the Ṣaḥābah ever intentionally spoke a lie after embracing Islam. If any of them erred then too he rectified his error immediately. None of them intentionally committed a major sin. Not a single one of the Ṣaḥābah ever perpetrated any act that was in direct disobedience to Rasūlullāh ﷺ. In spite of this, the Shī'ah still insist that it is all lies. The condition of this sect is that they are ready to disrespectfully cast aside the word of Allah for their own opinions and show absolutely no regard for the beloved Rasūl of Allah ﷺ. They do not have an inkling of love within them.

What else will you deny? In reality you are very audacious that you have the courage to even belie Allah Ta'ālā. You mock the words of Allah and show disrespect towards it. You have learnt these habits from the Jews. The evil effects of Ibn Saba' and his agents have rubbed off on to you. You can deny the truth a

thousand times but it will always remain the truth and can never be changed. The habits of the Jews have been proven in the Qu'rān and your word and actions resembles that of the Jews in every detail.

A tree is judged by the fruit it bears and the success of a teacher is judged by the actions and character of his students. It is a fact of history that no spiritual guide or nabī has ever moulded his disciples perfectly in his image like how Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had done to his Ṣaḥābah. The disbelievers also acknowledge this but the Shī'ah refuse to accept it. The effect of the taqwā, truthfulness, piety and purity of the Ṣaḥābah was such that the light of Islam spread quickly throughout various countries which is no easy task.

The most superior of all the Ṣaḥābah is Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ, who accompanied Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in the cave of Thowr. Allah Ta'ālā has mentioned his virtues in the Noble Qu'rān and Allah Ta'ālā has not mentioned the virtues of any other Ṣaḥābī specifically in the Noble Qu'rān.

All the Mufasssīrīn are in consensus that the concluding verses of Sūrah al-Layl were revealed regarding Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ. The verse is as follows:

وَسَيُجَنَّبُهَا الْأَتْقَى الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى وَلَسَوْفَ يَرْضَى

Far removed from it (Jahannam) shall be the one with the most taqwā, who spent his wealth to purify. He does not have to repay a favour to anyone except for the pleasure of his Exalted Rabb. Soon he shall be (well) pleased.<sup>1</sup>

In another verse Allah Ta'ālā has said:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَى

1 Sūrah al-Layl: 17-21

The most elevated amongst you according to Allah is the one who has the most taqwā.<sup>1</sup>

If both these verse are read together then one will discover that Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ, whom Allah Ta'ālā addressed as the one having taqwā, is the most superior in rank according to Allah, after all of the ambiyā.

Allah Ta'ālā caused tranquillity to descend upon them when he was with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the cave of Thowr and he became grieved. This was a great bounty and favour which Allah Ta'ālā had bestowed upon him. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ awarded Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ the title of Ṣiddīq and according to Allah Ta'ālā the rank of a Ṣiddīq is next after the ambiyā.

فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا

These are those who will be with those whom Allah has favoured from amongst ambiyā, Ṣiddīqīn, martyrs and righteous ones. These are indeed the best of companions.<sup>2</sup>

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ appointed Sayyidunā Abū Bakr as Imām in his place during his final illness.

We will now quote a few verses of the Noble Qu'rān regarding the lofty rank of the Noble Ṣaḥābah. Thereafter we will report a few aḥādīth of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as well as the opinions of Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ, Ḥasan رَضِيَ اللَّهُ عَنْهُ, Zayn Al-'Ābidīn رَضِيَ اللَّهُ عَنْهُ, Imām al-Bāqir رَضِيَ اللَّهُ عَنْهُ, and Imām Ja'far al-Ṣādiq رَضِيَ اللَّهُ عَنْهُ regarding the noble status of the Ṣaḥābah; specifically regarding the three khulafā al-Rāshidīn. Theses narrations will prove the sincerity, exalted position as well as permissibility of their khilāfah.

1 Sūrah al-Ḥujurāt: 13

2 Sūrah al-Nisā: 69

The Shī'ah will be disturbed by these narrations and will be unwilling to accept it, mainly because it defies the dictates of their base desires. If they accept these narrations then they will have to forsake their religion and this is highly unlikely because they love their religion very much, even if it is hanging on a thread.

If only they would accept the reality that every group testifies that his religion and beliefs are correct, whether they worship only one Allah or even if they worship many deities. Those who worship their Rabb. Whom they cannot see and even those who worship idols, trees, snakes, cows, the sun, the moon or even Shayṭān. Those who believe that Allah is a man as well as those who believe that Allah has a son. Those who believe that Allah Ta'ālā is All-Knowing and those who believe that Allah is ignorant and that His knowledge is inconsistent. Those who believe that Rasūlullāh ﷺ was successful in fulfilling his duties as well as those who believe that he was unsuccessful. Those who believe deceit to be an act of worship and those who believe it to be the mother of all evils. Those who think ill of the Ṣaḥābah and those who believe that they were true believers. Every religion contradicts another religion. A belief of one religion contradicts the belief of another religion and both cannot be correct. The path of truth is only one and all others are paths of deviation. Now, one might wonder as to which is the “Straight Path” and how does one deduce which is the path of truth. For this we have to turn to the Noble Qu'rān:

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ

Verily those who have imān, who migrate and who strive in the way of Allah, they have hope of Allah's mercy.<sup>1</sup>

فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأَكْفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ  
وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِمَّنْ عِنْدَ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ

For those who migrate (leaving behind their homes, families, and wealth),

1 Sūrah al-Baqarah 218

who are driven out of their homes (by oppression), who suffer pain in My cause (for my Dīn), who fight (in Jihād) and are killed, I shall most certainly remove from them (forgive) their evil actions and I will certainly enter them into Jannāt beneath which rivers flow. (All of this is) A reward from Allah. With Allah are the best (worthy and deserving) rewards.<sup>1</sup>

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ أَمَنَ أَهْلَ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِمَّنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

You (the followers of Muḥammad ﷺ) are the best of all nations who have been raised for (the benefit and salvation of) mankind. You command what is right, forbid evil (kufr, shirk, wickedness, etc) and believe in Allah (Sayyidunā ‘Umar رضي الله عنه said: “Act on this verse to be included in the Ummah of Muḥammad ﷺ”). If the Ahl al-Kitāb were to have īmān, it shall be better for them. Some of them are Mu’minīn (they reform themselves and others) while most of them are disobedient (kuffār).<sup>2</sup>

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

Without doubt those who had īmān, who made hijrah (migrated for Allah’s pleasure) and who strove in Allah’s way with their wealth and their lives (the Muhājirīn); as well as those (the Anṣār) who granted shelter (to them) and assisted (them), they are all guardians (heirs and helpers) of each other. As for those who had īmān but did not make hijrah, you do not have any guardianship over them (you cannot inherit from them nor give them a share from the spoils of war) until they make hijrah. (However) If they seek your assistance in dīn (against the kuffār), then it will be obligatory upon you to assist them (against any enemy), except against a nation with whom you have entered into a (peace) treaty (You cannot assist them to fight such a nation). Allah sees all that you do.<sup>3</sup>

1 Sūrah Āl ‘Imrān: 195

2 Sūrah Āl ‘Imrān: 110

3 Sūrah al-Anfāl: 72

وَالسَّبْقُونَ الْأَوْلُونَ مِنَ الْمُهْجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا  
عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

Allah is pleased with the first to lead the way from the Muhājirīn, the Anṣār and those who followed them with sincerity and they are pleased with Him. He has prepared for them such Jannāt beneath which rivers flow, in which they shall live forever. This is the ultimate success. (This verse clearly illustrates the great status of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and it will therefore be wrong to revile them.)<sup>1</sup>

الَّا تَتَّصِرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا  
تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ۚ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا  
السُّفْلَى ۗ وَكَلِمَةَ اللَّهِ هِيَ الْعُلْيَا ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ

If you do not assist him (Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), then indeed Allah had assisted him when the kuffār drove him out (of Makkah). He was the second of the two (the other being his bosom friend Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ) when they were (hiding from the kuffār) in the cave (outside Makkah) and he (Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) told his companion (Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ) (when the kuffār were on the verge of capturing them) “Do not grieve (do not fear for my safety). Verily Allah is with us (and He will protect us from the kuffār).” So Allah caused his tranquillity (serenity, mercy and peace) to descend on him, and assisted him (on various occasions) with an army (of angels and other creation) that you had not seen . And (Allah) placed the word of the kuffār (the call to Shirk) at the very bottom while the word of Allah (the kalimah) is right at the top. Allah is Mighty, the Wise.<sup>2</sup>

This final verse speaks highly about the status of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ.

## Aḥādīth and the opinions of the A'immaḥ regarding the Ṣaḥābah

Those aḥādīth of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ which have been reported in the books of

1 Sūrah al-Taubah: 100

2 Sūrah al-Taubah: 40

the Shī'ah are as follows:

1. Al-Kāshāni has mentioned in his *Tafsīr* that Rasūlullāh ﷺ has said:

None of those who participated in the Bay'ah al-Riḍwān will enter Jahannam.

2. It has been reported from Imām Mūsā al-Riḍā رَحِمَهُ اللهُ that Rasūlullāh ﷺ has said:

اصحابى كالنجوم بايهم اقتديتم اهتديتم

My Ṣaḥābah are like stars, whomsoever amongst them you will follow, you will be rightly guided.

3. Imām Mūsā al-Riḍā رَحِمَهُ اللهُ has testified to the authenticity of this ḥadīth:

الله فى اصحابى لا تتخذوهم غرضا

Fear Allah! Fear Allah with regards to my Ṣaḥābah. Do not make them a target (for your accusations).

4. It is reported in *Nahj al-Balāghah* that Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ has mentioned regarding the status of Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ or Sayyidunā 'Umar رَضِيَ اللهُ عَنْهُ. Their names have been removed from the original book and been replaced by the word "فُلَان" (a certain person). However, the majority of the Shī'ah are in consensus that it refers to Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ and a few are to the opinion that it refers Sayyidunā 'Umar رَضِيَ اللهُ عَنْهُ. Nevertheless, it refers to either one of them and it is mentions praise of them, and that too by Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ.

لله بلاد فلان لقد قوم الاود و داوى الامد و اقام السنة و خلف الفتنة ذهب نقى الثوب قليل العيب اصاب خيرها و سبق شرها ادى الى الله طاعته و الفاه بحقه و رحل و تركهم في طرق متشعبة لا يهتدي فيه الضال  
ة لا يستيقن المهتدي

Allah reward a certain person (Sayyidunā Abū Bakr رضي الله عنه), who straightened that which was crooked and cured spiritual ailments. He upheld the Sunnah of Rasūlullāh صلى الله عليه وسلم and eliminated fitnah (turmoil). He left this world pure and with a few faults. He drew the best out of the khilāfah and left before the turmoil began. He fulfilled his duties to Allah to the letter and fulfilled it with justice. He left this world and left the people on a distinct path on which those who are astray will never be able to guided and those who are on the truth will not be able to believe.

In this sermon Sayyidunā 'Alī رضي الله عنه mentioned ten virtues of Sayyidunā Abū Bakr رضي الله عنه:

- » He guided people off the path of deviation onto the straight path.
  - » He cured spiritual ailments through his sermons and advices.
  - » He upheld the Sunnah of Rasūlullāh صلى الله عليه وسلم.
  - » Established such a system that turmoil did not spread during his khilāfah.
  - » He was free from any form of condemnation.
  - » He drew the good from khilāfah and remained safe from its vices.
  - » He obeyed Allah Ta'ālā as He ought to be obeyed.
  - » He possessed taqwā as one should possess taqwā.
  - » After he left this world people were left bewildered.
  - » After he left this world people became divided.
5. Sayyidunā 'Alī رضي الله عنه has said regarding Sayyidunā Abū Bakr رضي الله عنه and Sayyidunā 'Umar رضي الله عنه, in the letter that he wrote to Sayyidunā Mu'āwiyah رضي الله عنه. (Refer to *Nahj al-Balāghah*)

They were the best in Islam, and the best khalīfah of Rasūlullāh صلى الله عليه وسلم was Abū Bakr رضي الله عنه and the best khalīfah of his khalīfah was 'Umar رضي الله عنه. I take an



oath on my life that they have an exalted status in Islam and their deaths were a great loss for Islam. May Allah Ta'ālā have mercy on them both and reward them greatly for the good they accomplished.

6. Imām Ḥasan رضي الله عنه has narrated that Rasūlullāh صلى الله عليه وسلم has said:

Abū Bakr رضي الله عنه is my hearing, 'Umar رضي الله عنه is my seeing and 'Uthmān رضي الله عنه is like my heart.

Ibn Bābuwayh al-Qummī has reported this narration from Imām Mūsā al-Riḍā in his book- Ma'ānī al-Akhhbār.

7. Imām al-Bāqir رحمته الله has been reported to have said:

I do not deny the virtues of Abū Bakr رضي الله عنه and 'Umar رضي الله عنه but Abū Bakr رضي الله عنه was superior to 'Umar رضي الله عنه.

8. A person once asked Imām al-Bāqir رحمته الله whether it was permissible for the handle of the sword to be decorated and Imām Bāqir رحمته الله replied:

Yes, it is permissible because the sword of Abū Bakr al-Ṣiddīq رضي الله عنه had a handle made out of silver. The narrator says that he asked Imām al-Bāqir رحمته الله if he also refers to Abū Bakr رضي الله عنه as Al-Ṣiddīq. As soon as the Imām heard this he rose from his place angrily and said: "Yes I do, he is Al-Ṣiddīq, he is Al-Ṣiddīq, he is Al-Ṣiddīq. Whoever does not refer to him as Al-Ṣiddīq, may Allah Ta'ālā not testify to his (success in this) world and the hereafter." (*Kashf al-Ghummah fi Ma'rifah al-A'immah*)

9. Imām Ja'far al-Ṣādiq رحمته الله has said regarding Sayyidunā Abū Bakr and Sayyidunā 'Umar رضي الله عنه:

They were both A'immah, just and fair. Both of them were on the truth and passed away on the truth. May Allah's mercy descend upon them on the Day of Qiyāmah.

10. We will only mention a supplication which Zayn al-‘Ābidīn رَضِيَ اللهُ عَنْهُ made to Allah Ta‘ālā, when in total seclusion. There is no possibility of claiming that he said this under Taqiyyah. It has been reported in Al-Ṣaḥīfah al-Kāmilah, which according to the Shī‘ah is no less than the Qu’rān in authenticity and which they refer to as the “Ornament of the family of Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ”. I quote from *Āyāt-e Bayyināt*<sup>1</sup> vol. 1 pg. 74-75. The original Arabic text was also reported in the sub-notes of *Āyāt-e Bayyināt*, the translation of which is:

O Allah! Let Your mercy descend upon the Ṣaḥābah of Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, especially upon those who fulfilled the responsibilities of his companionship and endured all forms of difficulties and hardships in assisting him. Those who united together and assisted him in every possible manner. Those who hastened in accepting his risālat and surpassed all others in accepting his invitation. When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ presented his proofs for his nubuwwah, they embraced him without a second thought and in the propagation of his mission sacrificed their children, spouses, and families. They were forced to kill their own fathers and sons in trying to establish the foundations of dīn. When they grabbed the hand of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, their tribes forsook them and when they came into the company of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, their families severed ties with them. O Allah! Do not disregard those sacrifices that the Ṣaḥābah of Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made for your sake and the legacy that they have left behind them. Appease them with your pleasure as they brought the creation closer to You and fulfilled the rights of propagating Islam along with Your Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. O My Rabb! We express our gratitude for leaving their homes and families for Your sake, abandoning the life of ease and comfort for struggle and adversity.

O Allah! Reward those who followed them with a most gracious reward, who would supplicate: “O our Rabb! Forgive us and our brothers who preceded us with īmān.” Those who followed in their footsteps and adhered to their

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1 This is a unique book in refutation of the Shī‘ah. It was written by Allāmah Muḥsin al-Mulk Sayyid Muḥammad Mahdī ‘Alī Khān, who was previously a Shī‘ah and then reverted to Sunnī. This book can be obtained from Dār al-Ishāt Karachi.

practice, who treaded the path of guidance laid by them and possessed no doubt in assisting them nor any doubt in following in their footsteps. Those followers who were the helpers of the Ṣaḥābah, who possessed the same guidance as the Ṣaḥābah as well as those who then followed them. Those who agree with the Ṣaḥābah and those who do not bare no resentment for the Ṣaḥābah for what they had imparted to them.

O Allah! Let your mercy descend upon those who pledged their allegiance to these Ṣaḥābah, and upon their spouses and progeny, from this day of ours until the Day of Qiyaamah.

What more can be said? Imām Zayn al-‘Ābidīn رضي الله عنه has mentioned such meritorious virtues of the Ṣaḥābah. Is there still any room for doubt? Will this be refused under the pretext of Taqiyyah as well? Is there a need to observe Taqiyyah when conversing with Allah Ta‘ālā? Does one speak lies to Allah as well? Will the Shī‘ah refuse to follow Imām Zayn al-‘Ābidīn also? How unfortunate, their own Imām praises the Ṣaḥābah and supplicates in their favour, yet they absolve themselves from the Ṣaḥābah and regard those who follow in their footsteps as kāfir; while those who regard them as enemy, they regard as Muslim.

Distressing indeed! They do not listen to logic nor use their own common sense. They have deviated and wandered so far astray from where they cannot see Islam nor the Noble Qu’rān. The Ṣaḥābah of every nabī were pious and adhered to all the teachings of their nabī. No Ummah ever spoke ill of the companions of their nabī in the past nor cursed them except for the Shī‘ah.

Whatever curse they invoke upon the Ṣaḥābah will turn against them.



## The Shī'ah belief regarding their A'immah

Now let us study the beliefs that they have regarding their A'immah. To what level have they degraded them? As far as character is concerned, they have tarnished their reputations in the worst manner possible, whereas they were sterling examples of noble character. They accuse their first Imām (Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ) of practising Taqiyyah and of being a hypocrite. Allah Forbid! You will see shortly what an immoral person Zurārah was, yet they accept him as a reliable narrator. He says that he was sitting with Imām al-Bāqir رَضِيَ اللهُ عَنْهُ when a certain person came to enquire regarding a certain ruling, to which he replied. Shortly thereafter another person came and asked the same question but he gave an entirely different reply. After they had both left he said to Imām al-Bāqir رَضِيَ اللهُ عَنْهُ: "They were both your followers yet you gave them both contradicting replies." Imām al-Bāqir رَضِيَ اللهُ عَنْهُ answered: "This is better in my favour. In this is our safety, otherwise we will not remain alive." He narrates that when he enquired from Imām Ja'far al-Ṣādiq رَضِيَ اللهُ عَنْهُ about this matter then he too gave the same reply as Imām al-Bāqir رَضِيَ اللهُ عَنْهُ.

It is not only reported that they gave two or three contradicting replies to one question but they report that up to seventy different replies may be given. They report that Imām Ja'far al-Ṣādiq رَضِيَ اللهُ عَنْهُ has said: "Seventy different answers come to mind when I am asked a question and I relay whichever one I wish to relay."

They have portrayed Imām Ja'far al-Ṣādiq رَضِيَ اللهُ عَنْهُ in a most demeaning manner as if he was a deceitful and dishonest person, whereas he was a great friend of Allah. We say that Zurārah fabricated this narration. Farīd al-dīn al-'Aṭṭār رَضِيَ اللهُ عَنْهُ, who was an extremely pious and devout saint of Allah, has mentioned in Tadhkirah al-Auliya, the virtues of Imām Ja'far al-Ṣādiq رَضِيَ اللهُ عَنْهُ in such a manner that it becomes known that words cannot accurately describe the virtuous nature of Imām Ja'far al-Ṣādiq رَضِيَ اللهُ عَنْهُ.

He was a champion of the dīn of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, a proof of the nubuwwah of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, true in his actions, a scholar of research, the heart of the

auliyā of Allah, a piece from the heart of the leader of all ambiyā, a lover and recogniser of Allah, the leader of all mashā'ikh. All people trusted him and he was the spiritual guide of all, of the worshippers and the ascetics.<sup>1</sup>

Member of the Kūfah insurgents! You have slandered everybody and have not left anyone unscathed such that you have even slandered your very own A'immah. Who can be more deceitful than you? Yet you continue to be accepted as a reliable narrator. What can be said about the unfortunate followers of an unfortunate one.

If you will ask any person with an inkling of integrity then he will immediately testify that this is a complete lie. It is a fabrication of the munāfiqīn and troublemakers, whom the A'immah barred from coming close to them. They spoiled the reputations of these A'immah and ascribed many of their own fabricated narrations to these A'immah. The A'immah openly absolved themselves from these individuals and invoke Allah's curse upon them, calling them liars and wretched. This has also been reported in the books considered reliable by the Shī'ah but it is still unclear why they continue to accept these filthy allegations. The noble A'immah were most certainly innocent of all that they have been accused of.

After examining the beliefs of the Shī'ah regarding Allah Ta'ālā, Rasūlullāh ﷺ, the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and even their illustrious A'immah you would have noticed that they do not have a high regard for anyone. What is the reason for this? This is not simple to answer and needs to be reflected upon. It seems as if someone wrote these beliefs, from the shadows, with the intention of destroying Islam. He deceived the Muslims and people continue to be deceived. They hurry to accept whatever false and deviant beliefs are placed before them without pondering over it first. What else could drive a person to speak ill of Allah Ta'ālā, the ambiyā, Rasūlullāh ﷺ and his companions when he claims to be a Muslim? Leave everything aside, they even speak ill of their own A'immah, whom

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1 *Tadhkirah al-Auliya*

they believe to be sinless. Can there ever be such revolting beliefs in any religion? Islam is the true dīn of Allah and cannot and does not consist of such deviant and immoral beliefs. If these immoral beliefs have to be presented before any disbeliever then it will only increase his abhorrence towards Islam.

My friends! Either it is me who is deceiving you or Ibn Saba' and his students have ensnared you in their web, only you can decide that. If I am deceiving you then may Allah's curse as well as that of the angels and entire mankind, be upon me.

Ponder over these matters! Allah Ta'ālā has given you eyes and ears, use them. If someone says something logical to you then listen to it. Why do you become deaf and blind.

There are still two beliefs of the Shī'ah, the study of which is most interesting. The acts of Mut'ah and Taqiyyah, which are considered as the two most sacred forms of 'ibādah (worship).





## Mut'ah

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خٰشِعُونَ ﴿٢﴾ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾ وَالَّذِينَ هُمْ لِلزَّكٰوةِ فِعْلُونَ ﴿٤﴾ وَالَّذِينَ هُمْ لِأَزْوَاجِهِمْ حٰفِظُونَ ﴿٥﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعٰدُونَ ﴿٧﴾

The mu'minīn have truly succeeded, who are humble (sincere, tranquil) in their ṣalāh, who turn away from futility (futile talk and acts that have no benefit), who fulfil the act of paying zakāh (punctually and happily to purify the heart, body and wealth), and who safeguard their private organs (from adultery, fornication and other illicit sexual acts), except when it comes to their spouses and the slave women whom they own. They will surely not be blamed about (cohabiting with) them. Whoever seeks more than this (by fulfilling their sexual desires in a manner that the Sharīah forbids), then such persons are transgressors indeed.<sup>1</sup>

Allah Ta'ālā has permitted sexual relations with only two classes of women, one's spouse and slave women that one owns.

On one occasion the khalīfah Ma'mūn al-Rashīd announced that Mut'ah is permissible. Qāḍī Yaḥyā then had a short but successful discussion with Ma'mūn al-Rashīd regarding its impermissibility.

**Qāḍī Yaḥyā:** - Islam has turned a new chapter.

**Ma'mūn al-Rashīd:** - What chapter is that?

**Qāḍī Yaḥyā:** - Fornication has been declared to permissible.

**Ma'mūn al-Rashīd:** - And how is that?

**Qāḍī Yaḥyā:** - Mut'ah is after all fornication.

**Ma'mūn al-Rashīd:** - What is your proof for this?

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1 Sūrah al-Mu'minūn

**Qāḍī Yaḥyā:** - The following verse of the Qu'rān, (the verse quoted above), it permits sexual relations with only two types of women, one's spouse and female slaves. Is the women with whom Mut'ah practised a slave?

**Ma'mūn al-Rashīd:** - No.

**Qāḍī Yaḥyā:** - Is she then a Shar'ī spouse? Will she inherit from her husband? (She is not his spouse nor will she inherit nor is there a need for divorce or any maintenance.)

After this discussion Ma'mūn al-Rashīd retracted his decree regarding the permissibility of Mut'ah.

Those relations that have been declared unlawful in the Noble Qu'rān will always remain unlawful; regardless of the decorative name it may be given. Fornication has been declared unlawful in the following manner:

وَلَا تَقْرُبُوا الزُّنَىٰ إِنَّهُ كَانَ فَاحِشَةً ۖ وَسَاءَ سَبِيلًا

And do not even draw (go) near to fornication (do not indulge in anything that may lead to it). It is truly an indecent (shameless) act and the worst of ways (because it leads to immorality and illegitimate children in society and also lead to Jahannam).<sup>1</sup>

The purpose of nikāḥ is not only to satiate one's passions. Allah Ta'ālā has said:

مُحْصِنِينَ غَيْرَ مُسْفِحِينَ

As properly married men (with the intention of preserving your chastity) and not as fornicators (merely to gratify your desires).

The meaning of this is that one should not marry a woman merely for the satisfaction of his carnal desires or so that he may indulge in secret sexual

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1 Sūrah Banī Isrā'īl: 32

relations. However, when one ponders over the reality of Mut'ah then it closely resembles *zinā* (fornication). Mut'ah is made for a few days only and its purpose is in total contradiction with the purposes described by Allah Ta'ālā above. Logically too, Mut'ah is impermissible. The purpose of nikāḥ is to procreate, nikāḥ is announced publicly so that people become aware of the permissibility of their union and whatever children are born from this union are regarded as their legitimate offspring.

In adultery and fornication, the purpose is not to procreate but rather to satisfy one's passions. At times if a child is conceived then efforts are made to terminate the pregnancy. Now let us consider, is the purpose of Mut'ah to procreate? Never! Mut'ah can be made for one morning and even for an hour. It is made in secret and none know of it besides the two people concerned. The majority of the time it is impossible to even determine who the father of the child is. I ask with the utmost respect that did they perform Mut'ah with the intention of procreation or merely to gratify their base desires.

Mut'ah has become the guise for fornication. It is a strange fact of the Shī'ah religion that the very act which is against the decree of the Qu'rān has attained such a lofty position that instead of being regarded as a sin it has become the ultimate act of worship.

There is no nation in this world wherein every single individual is free from all character flaws but they do not regard them as noble character. They regard it as bad character and abhor such qualities, continuously trying to reform it. There has to be a limit to the degradation of this religion, which does not only regard immoral behaviour as praiseworthy but has transformed it into an act of worship as well. The respected and learned amongst them, instead of preventing people from this type of behaviour and admonishing them, praise their behaviour and encourage them to continue in this manner. Sad indeed is their condition. The entire world regards deceit as evil but the Shī'ah regard it as an act of worship. In a similar manner, they have disguised fornication with the attire of Mut'ah and

'transformed' it into an act of worship.

Such an act of worship that is even greater than ṣalāh and fasting. If any person performs Mut'ah just once then he attains the status of Sayyidunā Ḥusayn رضي الله عنه and if he performs it twice then he attains the status of Sayyidunā Ḥasan رضي الله عنه. If he performs it three times then he attains the status of Sayyidunā 'Alī رضي الله عنه and if he performs it four times then he attains the status of Rasūlullāh صلى الله عليه وسلم. Allah Forbid! If this were to be elevated by one more level than what would remain.

People are unable to ponder over one law for even a minute. Who can be more blind than that person who possesses eyesight but refuses to see. Who can be a greater fool than that person who possesses intellect but refuses to use it? He is an animal. Nay! Even worse than animal. They go on to say that the Ahl al-Sunnah, who do not perform Mut'ah, will be resurrected on the Day of Qiyāmah in that condition that their noses will be cut off.

However, one should bear in mind that none of the A'imma have ever performed Mut'ah. Whatever might be happening in the cities but in the villages, to this day, we have not heard of any person wife, daughter or sister being allowed to perform Mut'ah. No moral person will condone this behaviour. Even in the cities, we have not heard of the wives of any of the Shī'ah Mujtahidīn having attained the reward of performing these acts. What is the reason for them being so bent on avoiding such a meritorious reward in the first place?

Mut'ah has elevated the level of shamelessness and immorality which one can attain. Is it necessary to adopt shamelessness just to draw people to your religion? A form of Mut'ah is *Mut'ah Dowriyyah* (communal Mut'ah). Man has sunk to the level of animals, which I do not have the courage to describe.

Qāḍī Nūr Allāh al-Shostarī is a recognised Mujtahid of the Shī'ah. In his book *Maṣā'ib al-Nawāṣib*, has admitted to the existence and permissibility of Mut'ah Dowriyyah, and the only clause which he inserted was that it is only permissible with a woman who has stopped menstruating.

According to the certain extreme sects of the Hindus, one woman may be married to several brothers at the same time but Mut'ah Dowriyyah has an entirely different meaning to the Shī'ah.

You have upon you the scent of kufr

I fear that instead of the Ka'bah, you might lead me to a temple

Today in Europe and America, they endeavouring to escape from the restrictions of marriage and live a free life, without any responsibilities or limits but the agents of Ibn Saba' achieved this decades ago and the west has only now begun to desire what the Shī'ah have.

Stories can be true and they can be false but at times some stories are absolved of this differentiation because of the what it propagates. On one occasion a certain Sūfī saw Shaykh Najdī in a dream. Everyone knows that Shaykh Najdī was an old aged man known to invent tales. The Sūfī asked him: "What is the latest news?" And the Shaykh replied with a deep sigh: "The world has changed. There was a time when I would meet people with the intention of teaching them something now I meet them to learn something." Shaykh must of added Mut'ah Dowriyyah to the list of things he had learnt.

Here I wish to mention one law of the Shī'ah, which has only a slight relation to Mut'ah.

You have now attained a brief insight into the Shī'ah religion, is this the dīn of Allah or is it man-made? If it is man-made, then is it the work of some pious individual or that of a devil?

The dīn of Allah can never be against the natural instinct of man nor will it promote immorality. We have īmān that Islam perfected noble character but you will find the majority of beliefs in the Shī'ah religion to be against the natural inclinations of man and to be outright immorality. This is why it can never be the dīn of Allah. According to the natural order of man, the purpose of nikāḥ

is procreation and both man and woman have been given the necessary tools and desires to accomplish this. The Imām of the Shī'ah— who according to their belief is sinless just as a nabī and has been chosen for the spiritual and secular reformation of the servants of Allah and who it is compulsory to obey just as a nabī— has issued ruling that it is permissible to indulge in intercourse with one's wife from the front as well as from the behind. This vile act which was mentioned last is known as *waṭī fī al-Dubur* (anal intercourse) in Arabic and is universally regarded to be against the natural instinct of man. Even the law of the Hindus have classified this as a major sin. All the nations of the world as well as other religious denominations have ruled it to be a filthy and vile act but it is only the Shī'ah who condone it. Even the atheists, who have no religion, regard this as a filthy and illicit act. There is no disputing the fact that performance of such an act is not done for the purpose of procreation. Thus, for what spiritual or physical basis or to fulfil what desire did the Imām permit this filthy act?

If this is termed reformation then what do you term as deterioration? What will be regarded as a major sin? What will be seen as the teachings of Shayṭān? Is sodomy something else? What was the act that resulted in the nation of Nabī Lūṭ عَلَيْهِ السَّلَام being wiped of the face of this earth? Even their homes in which they practised this immoral act was obliterated and the entire earth levelled. It remains a desolate land to this day as a lesson to all.

Even if we accept that an imām is chosen and appointed by Allah, then the responsibilities of the imām would have increased tremendously and he would have placed great emphasis that absolutely no Muslim should indulge in the very act that caused the destruction of the nation of Nabī Lūṭ عَلَيْهِ السَّلَام.

Now the decision needs to be made, whether this was actually the ruling of the Imām or was it that of another? If it is another's ruling then whose is it?

There is no doubt that this ruling is filthy and vile, and no person who fears Allah will ever issue such a ruling. This can only be the ruling of that person who is himself filthy and possesses the qualities of Shayṭān. Do you still insist that it was

the ruling of your Imām? If that is the case then the Imām can never be regarded as pious and Allah-fearing. However, no true Muslim is willing to accept such an allegation against any of the A'imma. The A'imma were noble and above such allegations. Thus, we are forced to accept that this could not have been his ruling, which leads us to the conclusion that this is a fabricated ruling and in reality was falsely ascribed to the Imām in the first place. Is fabrication a praiseworthy act and can be the act of any Muslim? Why will any Muslim intentionally ascribe such filthy fabrications to such a lofty and noble personality, thus earning himself the eternal punishment of the Ākhirah? You might ask then who has fabricated this?

We are astonished at the Shī'ah (the educated and knowledgeable amongst them who possesses the aptitude to ponder over such discrepancies and claim to be deep researchers) as to how they allow themselves to accept such narrations as authentic, which tarnishes the reputation of the illustrious A'imma. In the same light, the Shī'ah religion, consists of many immoral and illogical narrations that have been ascribed to the A'imma, whereas in reality it can never be their words and serves only to degrade their noble status.

What was the purpose for fabricating all these narrations? It can never be the work of a person having noble intentions but rather the work of a person who wanted the Muslims to be disgraced in this world. His intention was to make people believe that these narrations were of the A'imma and after regarding them as authentic, they would classify these acts as permissible, and thereby practice upon them and be led astray. Such a person would be an arch enemy of Islam and went to great lengths to lead the Muslims of the path of truth. I refer to the efforts of Ibn Saba' and his agents. If you still doubt this then it is your shortcoming.

In order to make their religion seem attractive, a few immoral individuals have issued this ruling, that its teachings as far as morals are concerned should satisfy and placate the base desires to such an extent that any follower of this religion will be inebriated by its attraction.

You will have to accept that Ibn Saba' and his students were experts in their field and left no chapter untaught in their propagation of immorality. If any person desires to traverse all the stages of wickedness and immorality without any obstacles then he only has to join the Shī'ah religion.

The founders of the Shī'ah religion were successful in their efforts to ensure that even fornication be indulged in without any remorse. To ensure that no person will ever regret having committed such an act and even the thought of repentance should not cross his mind. The simplest way of achieving this is to disguise it under the name of Mut'ah. **Fornication with all its temptations, welcomes all Shī'ah with open arms.**

When Qāḍī Yaḥyā informed Ma'mūn al-Rashīd that Mut'ah is nothing else but fornication, he was astounded. However, Qāḍī Yaḥyā was not wrong and that is why he proved that Mut'ah is fornication from the Qu'rān, after which there is no weightier proof. **Mut'ah in all its forms is fornication.**

Every person has the choice to tutor others in religious affairs, Ibn Saba' and his students as well, even though it be immoral teachings. However, I have one complaint, to which I wish to turn the attention of the educated class, and that is Ibn Saba' and his students ascribed their immoral teachings to the illustrious A'imma. This is a grave injustice to the A'imma, yet these deceivers claim that they had no other means of propagating their beliefs as their voices would go unheard.

The distressing aspect of this is that the sorcery of these deceivers has had such an alarming effect that even the educate have accepted these narrations to be that of the A'imma, whereas the illustrious personalities of the A'imma are beyond such wickedness.

In *Tahdhīb al-Aḥkām*, a great deal of the propagation of Mut'ah has been ascribed to Imām Ja'far al-Ṣādiq عليه السلام, (even though it is a complete fabrication). He has been reported to have said that Mut'ah is not only permissible with a Christian



or a Jew but with a *Zoroastrian* (fire-worshipper) as well and not only with women who are unmarried but with a married women as well, regardless if he is aware that she is married or not and it is also permissible to perform Mut'ah with two real sisters at one time.

You must be utterly astonished by this, since the Qu'rān explicitly forbids nikāḥ with a mushrik, married woman and with two sisters at the same time. Such teachings are in direct contradiction with the Noble Qu'rān. Imām Ja'far al-Ṣādiq رحمته الله was a renowned *faqīh* (jurist) and a great saint. Undoubtedly he has never said this. However, you need to be aware of the psychology of the Shī'ah; they will say to you that the Qu'rān which is the possession of the 'Absent Imām' does not declare such marriages as Ḥarām and even if it does contain such a decree then this applies to nikāḥ only and not to Mut'ah. Mut'ah has no clauses and is a pure act, which even purifies what is impure. Have you already forgotten the many rewards and virtues contained in Mut'ah.

My friends! The deception of Mut'ah does not end here as the scope of permissibility in the Shī'ah Religion is very broad. The Imām has also granted permission for a person to hire out his slave to another for the purposes of Mut'ah.<sup>1</sup>

There is one aspect regarding the issue of Mut'ah which I do not understand: The founders of the Shī'ah religion have intensely encouraged the practice of Mut'ah such that whatever rewards and virtues that one can possibly receive have been placed in the act of Mut'ah. Whoever performs it once will receive this reward and whoever performs it twice will receive an even greater reward, etc. Whoever deprives himself of Mut'ah will be deprived in the ākhirah and will be resurrected without eyes. Whoever intentionally refrains from practicing Mut'ah

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1 The translation of the narration in *Tahdhīb al-Aḥkām* is as follows:

Imām Ja'far al-Ṣādiq was asked about hiring out one's slave for the purposes of Mut'ah and he replied: "It is not a problem." He was then asked: "Who will the child born of this union, belong to?" He replied: "To the owner except if it is decided otherwise when making the transaction."

will be included amongst the enemies of Allah. These and many other virtues and admonishments have been reported regarding the practice of Mut'ah but regarding nikāḥ, which is considered praiseworthy in all religions, not even a small portion of these virtues have been mentioned. What is the reason for this and what is the rationale behind the abundant virtues mentioned for Mut'ah? I accept that there is satisfaction in sin, especially in Mut'ah. It might give one exhilarating pleasure and gratification without any responsibility. However, I would like to know what spirituality is there in Mut'ah that that all the rewards have been kept in it, such that the one who indulges in it three times attains the status of Sayyidunā 'Alī رضي الله عنه and whoever performs it four times attains the status of Rasūlullāh صلى الله عليه وسلم? Do you not see the absurdity in this? Ibn Saba' and his agents have degraded the status of risālat and wilāyah to such a demeaning level that their followers can attain the rank of risālat and wilāyah by just fulfilling their carnal passions through the performance of Mut'ah for a few brief moments. Is this a religion or absurdity?

O students of Ibn Saba'! Why did you not just clarify that you have prepared the means of fulfilling all one's passions and base desires so that none of the youth will ever be able to resist and thereby prepare their abode in the lowest of pits.

Ibn Saba' and his agents have cast such a spell over their followers that even when the veil is lifted they continue to remain deceived by the fabrications of their mentors. These beliefs of kufr have snatched away their eyesight.

They claim that Mut'ah is not zinā (fornication). If this is so then what is the difference between the two? Allah Ta'ālā has said:

It is truly an indecent (shameless) act and the worst of ways (because it leads to immorality and illegitimate children in society and also lead to Jahannam).

Does this not fit precisely upon Mut'ah as well? They might not say it out loud but in their hearts they know that it is zinā (fornication). What harm will come to you

if you reject it? You have the choice to call it zinā, Mut‘ah or any other name but its reality will not change (and it will always remain zinā).

It is mentioned that there was a Hindu by the name of Kolī, who lived in Lakhnow. He prepared the most delicious sweetmeats. However, the foods prepared by the Hindus are najas (impure) and impermissible to eat but the heart just refused to accept this and in the end his name was changed to Shaykh Kolī, and his sweet meats were then considered pure.

Similarly, in Faydhābād there lived another Hindu, who used to prepare sweetmeats. I have heard that he died some time back. His sweetmeats are famous to this day. The method of transforming ḥalāl into ḥarām, and ḥarām into ḥalāl has continued from the time of Ibn Saba’. He named his sweetmeat Ghurbat-e ‘Alī and people began consuming his preparations with relish.

Those who abandon Allah and embrace Shayṭān as their friend and still think that they are on the straight path, there is no cure for them.

Allah Ta‘ālā has said regarding the Muslims:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

You (the followers of Muḥammad ﷺ) are the best of all nations who have been raised for (the benefit and salvation of) mankind. You command what is right, forbid from evil (kufr, shirk, wickedness, etc) and believe in Allah.

Allah Ta‘ālā has described two qualities of a true believer: “You command what is right, forbid from evil” but the Shī‘ah encourage evil. What has happened to your minds, where is your shame? (I request all Shī‘ah to ponder for a moment (is that too much to ask?) with a clear mind regarding the practices of Mut‘ah and Taqiyyah; do not the ill-effects of these two practices affect one’s character tremendously. Evaluate its permissibility with its impermissibility. I have high

hopes that you will be convinced of its impermissibility. Now how will you react? Either you will have to abandon Shī'asm or abrogate the practices of Taqiyyah and Mut'ah. I am not asking you to abandon Shī'asm because it is extreme difficult for a person to abandon the beliefs he has been raised with and which his father and grandfather have believed in. It is impossible for every person to do this, but it is possible for you to remove those shameless acts and beliefs from your heart, which Ibn Saba' and his agents fabricated for the destruction of Islam, and abstain from its practice entirely. One should endeavour to understand that Allah Ta'ālā has ordered us to inculcate within ourselves shame and modesty.

إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ

Verily Allah does not command immoral behaviour.

But Shayṭān does!

## Taqiyyah

Fear for one's life or one's health is not a prerequisite for the permissibility of *Taqiyyah* (dissimulation) but according to what has been reported from Imām al-Bāqir عليه السلام, it may be practised for whatever need one has. Each person is well acquainted with what he requires, so the right to perform *Taqiyyah* will be based upon his discretion.

In essence, there is complete freedom to practice *Taqiyyah* with no restrictions or conditions. Overtime *Taqiyyah* has become part of one's daily routine and conversations with those one knows and with others. It has become so embedded that one resorts to *Taqiyyah* without a second thought. When a person does not understand an act to be a vice but rather a virtue and noble act, then what is there to prevent him from perpetrating it without restraint. In reality, *Taqiyyah* is the root of all evil.

Shī'ah regard all these vices to be noble acts such that speaking the truth and sincerity in deed are non-existent. However, when it is such an issue that cannot be resolved without speaking the truth, then matters become complicated and they take oaths upon oaths to justify themselves. When they need to emphasise their point they blatantly say: "I take an oath by Allah, I say this without *Taqiyyah*."

Even they do not trust themselves. If only they would understand that saying you are not making *Taqiyyah* does not provide confidence in the least.

Another name for *Taqiyyah* is lying and dishonesty. One of the greatest proofs that the Shī'ah present repeatedly for the permissibility of this dishonesty is that Rasūlullāh صلى الله عليه وسلم spoke lies, the A'imma spoke lies and this too in such a condition where there was no fear for their lives or security. These allegations are utterly baseless. Sayyidunā 'Alī عليه السلام and the other A'imma did not propagate Shī'ah beliefs in secret and outwardly pose as Sunnis because they feared for their lives. They claim that Sayyidunā 'Alī عليه السلام, under the pretext of *Taqiyyah*, continued to perform the five ṣalāh behind Sayyidunā Abū Bakr عليه السلام, Sayyidunā

‘Umar رَضِيَ اللهُ عَنْهُ and Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ for many years, despite knowing that they were all kāfir, murtad and munāfiq. Allah forbid! Under the pretext of Taqiyyah he gave them good council during their khilāfah and continued to praise them throughout his life, even during his khilāfah, when he had no fear for his life. They state that Zayn al-‘Ābidīn رَضِيَ اللهُ عَنْهُ, Imām al-Bāqir رَضِيَ اللهُ عَنْهُ as well as Imām Ja‘far al-Ṣādiq رَضِيَ اللهُ عَنْهُ continued to praise the first three khulafā, under the pretext of Taqiyyah. One angle of Taqiyyah is what the Shī‘ah have presented it to be and the other angle is what the rest of the world terms as the major sin of deceit. It is seen as an appalling character flaw. A liar has no standing in the eyes of society. Their testimony is not accepted and Allah curses such people. Is it possible to believe that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ instructed the people to adopt Taqiyyah or in other words to be deceitful?

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was most truthful and earned the titles of *Al-Amīn* (the trustworthy) and *Al-Ṣādiq* (the truthful). Even before nubuwwah, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was addressed by these titles. *Al-Ṣādiq* refers to that person who is honest in his speech, actions, mind-set and intention. Both the disbelievers and the enemies of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ acknowledge his honesty and is a substantial proof for the nubuwwah of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in the sense that a person who never spoke a lie in his life will never speak a lie against Allah Ta‘ālā by falsely claiming to have been sent as a rasūl by Allah.

قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرِيكُمْ بِهِ لَقَدْ لَبِثْتُ فِيكُمْ عُمْرًا مِّنْ قَبْلِهِ أَفَلَا تَعْقِلُونَ

Say (to the kuffār, O Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ): “If Allah willed, I would not have recited it (the Qu‘rān) to you, nor would He have informed you about it. I have already lived a great portion of my life among you (during which time I have not been able to tell you anything similar to the Qu‘rān. It is therefore clear that the Qu‘rān is not my speech, but the revealed word of Allah) Do you understand?”<sup>1</sup>

1 Sūrah Yūnus:16

So will you now say that this is the teaching of Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ? Allah forbid! Why do you slander him? Fear Allah! One day we are all going to leave this world and stand before Allah and Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ will also be present. Will you say that this is the teachings of the A'imma, who were true gems of honesty and whom you claim to be sinless but on the other hand you say that they not only encouraged others to deceive but deceived others themselves and preached that which was contrary to their real beliefs?

Allah Ta'ālā says to the believers:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

O you who have īmān! Fear (the punishment of) Allah (by doing good and abstaining from sin) and stay (associate) with the truthful.<sup>1</sup>

The belief of the Shī'ah is in total contradiction of this verse. They do not fear Allah in the least and become amongst those who deceive and lie. Lying is such a terrible flaw in a person that if anyone were to call you a liar, your face would become red with rage. However, the belief of the Shī'ah is that whoever does not perform Taqiyyah (in other words lie and deceive) is void of īmān and out of the fold of Islam. Just look at the deception of the Shī'ah religion, how it has transformed hundreds of faults and sins into virtue and righteousness and how they encourage this through various manners.

The reformation of the entire world is possible but the reformation of the followers of this religion, who regard their faults and bad character as praiseworthy, can never be reformed. Some people are such that if they discover the straight path then they will never traverse it but if they come across the path of deviation then they adopt that path immediately. Let me relate to you a story with a deep moral lesson.

In southern India, the Hindus would present their young daughters, in the thousands, in the service of the temple. This evil custom continued for many

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1 Sūrah al-Taubah: 119

years. These poor girls would then become the property of the worshippers and parishioners. The council tried very hard to rectify this but many educated and learned Hindus objected to this reformation as it was seen as against the teachings of their religion. This evil and wicked custom was adorned with the reverence of worship and maintained. How sad indeed is the condition of man.

The Shī'ah do not only consider outright deception as virtuous but regard it as a vital act of worship. The character and religious ideals of the Shī'ah are entirely different from the entire world. That which is seen as a fault is regarded as a meritorious act of worship according to the Shī'ah.

They have resort to a cheap trick whereby they present the fabricated narrations ascribed to Imām Ja'far al-Ṣādiq and Imām al-Bāqir, which they had no knowledge of whatsoever, as proof for every evil custom they wish to condone. They say that dīn consists of ten parts and nine parts comprise of Taqiyyah. Whoever does not practice Taqiyyah is void of īmān. Imām al-Bāqir has been reported to have said by the Shī'ah: "Taqiyyah is my dīn and the dīn of my father and grandfather. Whoever does not perform Taqiyyah has no īmān." Imām Ja'far has been reported to have said by the Shī'ah: "If I were to say that the person who abandons Taqiyyah is like the person who abandons ṣalāh then I would be speaking the truth."

This means that Taqiyyah is farḍ in the same manner that ṣalāh is compulsory. The only difference being that the one who does not practice Taqiyyah is void of īmān. The meaning of these narrations would be that it is compulsory to speak lies and a major sin to speak the truth. What excellent teachings these are! Sin has become meritorious and virtue has become a sin. Hundreds of narrations have been fabricated in the names of these two A'imma, whereas they are not responsible for a single one of them. What love is displayed for these A'imma and see the manner in which they are revered. Thus, whenever any Shī'ah presents a narration of these two A'imma to justify any of his deviant beliefs then you must know immediately that it is a fabrication and not the words of any of these A'imma.



If Taqiyyah was the dīn of Imām al-Bāqir, his father and his grandfather, and it is farḍ in the same manner that ṣalāh is farḍ, with the exception that the one who abandons Taqiyyah has no īmān then I wish to know why Sayyidunā Ḥusayn رضي الله عنه did not practice Taqiyyah at Karbalā and just pledge his allegiance to Yazīd. There was a definite need to do so at that time. His life and wealth was at stake, with an entire army thirsty for his blood and no aid or ally was coming to his aid. All the Shī'ah from Kūfah had turned against him and Imām Ḥusayn رضي الله عنه was witnessing treachery with his very own eyes. He addressed them saying: “Did you not hear Rasūlullāh صلى الله عليه وسلم saying that my brother and I are the leaders of the youth in Jannah. If what I say is true, and it is definitely true because from the day I was born to this very day I have never spoken a lie, then are you justified in lifting your naked swords towards me. Did you not write to me saying that the fruit has ripened, the land become fertile, and that the rivers were overflowing their banks, and that I should come quickly?” They replied that they never wrote any letters. Sayyidunā Ḥusayn رضي الله عنه replied: “Subḥān Allāh! What deception! I take an oath by Allah, you did write to me. O people! Since you do not desire me then it is better that you leave me. I will return to where I came.” As he said this the enemy advanced upon him. He, along with his young children and wives had to face a difficult trial but even in this difficult time, neither he nor any of his companions thought of practicing Taqiyyah. He sacrificed his life for the truth and was ready to sacrifice the lives of many others with him. According to the belief of the Shī'ah this would mean that he abandoned a farḍ by not adopting Taqiyyah and as a result, Allah forbid, was cast out of Islam and void of īmān. Did the grandson of Rasūlullāh صلى الله عليه وسلم, who sacrificed his life and the lives of his companions for the truth, not know of the importance of Taqiyyah? The truth is that these esteemed personalities would rather face death then resort to Taqiyyah.

In essence, the practice of Taqiyyah did not exist during the lifetime of Sayyidunā ‘Alī رضي الله عنه or during the time of Sayyidunā Ḥusayn رضي الله عنه nor any of the A’immah after them. These along with the many other sinful and shameless practices were invented by Ibn Saba’ and his agents to justify the performance of sin and to provide answers to the various intricate questions they were faced with.

Whenever they were unable to substantiate any of their claims, Taqiyyah became their answer.

There are many objections to the Shī'ah religion but Taqiyyah always come to the rescue. A few simple objections to the Shī'ah religion are as follows:

1. If all three of the previous khulafā were kāfir, murtad and munāfiq, then why did Sayyidunā 'Alī رضي الله عنه pledge his allegiance to them despite him being a true believer, pious and brave?

The answer: - Sayyidunā 'Alī رضي الله عنه was practicing Taqiyyah.

2. If Sayyidunā 'Umar رضي الله عنه wrongfully declared Mut'ah, which is a meritorious act of worship, as ḥarām during his khilāfah then why did Sayyidunā 'Alī رضي الله عنه not declare it to be ḥalāl during his khilāfah?

The answer: - Sayyidunā 'Alī رضي الله عنه was practicing Taqiyyah.

3. If the Ṣaḥābah altered the actual Qu'rān but Sayyidunā 'Alī رضي الله عنه concealed the actual Qu'rān with him then why did he not refute the alterations of the Ṣaḥābah and present the actual Qu'rān to the people? Which has resulted in the actual Qu'rān being lost to all to this day and the altered Qu'rān being present in every home.

The answer: - Sayyidunā 'Alī رضي الله عنه was practicing Taqiyyah.

4. If Sayyidunā Abū Bakr رضي الله عنه deprived Sayyidah Fāṭimah رضي الله عنها of the garden in Fadak and it was not given to her or any of her inheritors by any of the previous three khulafā, then why did Sayyidunā 'Alī رضي الله عنه not give it to her inheritors when he became khalīfah and instead abided by the decision of the previous three khulafā?

The answer: - Sayyidunā 'Alī رضي الله عنه was practicing Taqiyyah.

5. It is reported in Nahj al-Balāghah that Sayyidunā 'Alī رضي الله عنه wrote to Sayyidunā Mu'āwiyah رضي الله عنه and stated: "The previous three khulafā were the most beloved and were appointed by the Muhājirīn and Anṣār. The road that the Muhājirīn and Anṣār are upon is the road of the believers and it is compulsory to kill the one who strays from this path. I too was chosen by the Muhājirīn and Anṣār." Why did he did not say that my khilāfah is proven from the Qu'rān?

The answer: - Sayyidunā 'Alī رضي الله عنه was practicing Taqiyyah.

If Sayyidunā 'Alī رضي الله عنه and the other A'imma practised Taqiyyah such that they called themselves "Sunni" and even carried out the same acts as the Ahl al-Sunnah, but their beliefs and teachings were actually contrary to this and they only acted like this when before the Ahl al-Sunnah and were Shī'ah only before other Shī'ah, then how do we know what was there true belief? It can then be said that they were still on the religion of their forefathers and were merely portraying to be Muslim. In this case there ṣalāh, fasting and ḥajj would have no weight because they could have been doing all of this out of Taqiyyah. Please answer this, O Shī'ah, if you are able to do so.

In reality, there is no reply for these objections and we are therefore forced to conclude that the claim that Sayyidunā 'Alī رضي الله عنه and the A'imma practised Taqiyyah is a false allegation against these pure personalities.

The cousin of Rasūlullāh صلى الله عليه وسلم - Sayyidunā 'Alī رضي الله عنه, the husband of the queen of Jannah, the father of Sayyidunā Ḥusayn رضي الله عنه, one who remained in the blessed company of Rasūlullāh صلى الله عليه وسلم, an accepted servant of Allah, courageous, pious, Allah Fearing, the one whom Allah Ta'ālā has given glad tidings of Jannah, whom Allah was pleased with and who was pleased with Allah, whose noble character was not only an example for Muslims but for the entire world has been portrayed to be such a demeaning person. He is accused of practicing Taqiyyah, of being a coward and deceptive. They say he did one thing and concealed something else in his heart. Outwardly he portrayed himself in one manner and concealed his true beliefs on the inside. He praised the three previous khulafā for thirty

years despite knowing that they were kāfir. He practised on the present Qur'ān and adhered strictly to it whereas he did not have īmān on it. It seems that they accuse him of being a hypocrite. Allah forbid! What love is this? Are you truly the friends of the A'immah? You are most certainly the friends of Ibn Saba' and his agents. You dishonour such esteemed personalities and yet remained pleased with yourselves. You do not even deserve to be called their foolish friends.

Taqiyyah has stained your hearts. Deception and dishonesty are extremely disgusting traits but to the Shī'ah deception and dishonesty is meritorious. All people have respect for the deceased but the Shī'ah still continue to besmear them.

They report from Imām Ja'far al-Ṣādiq رَضِيَ اللَّهُ عَنْهُ that a munāfiq passed away and Imām Ḥusayn رَضِيَ اللَّهُ عَنْهُ joined his Janāzah. On route he met a slave and enquired from him as to where he was headed. The slave replied that he was fleeing from the Janāzah of this munāfiq as he did not wish to participate in it. Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ replied to him: "Stand on my right and repeat after me." When the first takbīr was called out to begin the Janāzah, Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ said the takbīr and then made this du'ā: "O Allah! Let your curse descend upon this person. A thousand curses all at once. O Allah! Disgrace this person amongst your other servants and in other cities. Throw him into the blazing fire and punish him most severely because he bore enmity to your friends and harboured malice for the family of your Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ."

What an excellent impression the Shī'ah have created of Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ - their sinless Imām. He himself is deceiving the people and even teaching others to deceive. The poor slave was leaving but he forced him to remain behind and taught him the art of deception. If it was impermissible to perform the ṣalāh upon a munāfiq then he should not have performed it. Instead he participated and silently invoked Allah's curse upon the deceased. This is undoubtedly a loathsome act. The friends and relatives of the deceased were under the impression that the beloved Imām was supplicating on behalf of the deceased, whereas in reality he

is invoking the curse of Allah on him. Indeed Taqiyyah is a despicable practice. How can one follow such a religion wherein its leaders are reported to behave in such a dreadful manner.

Are you ready to accept for even a moment that a noble, pious and devout personality such as Sayyidunā Ḥusayn رضي الله عنه would act in such a terrible manner. Allah forbid! But the behaviour of the Shī'ah is so corrupt that they are unable to differentiate between good and bad. In trying to justify the practice of Taqiyyah they never stopped to see the manner in which they have degraded the A'imma. It is uncertain with what face they will present themselves before Allah Ta'ālā, Rasūlullāh صلى الله عليه وسلم and Imām Ḥusayn رضي الله عنه. Deceiving and conspiring is not the manner of the lowest ranking Muslim then how can it be that of these esteemed personalities? The character of the Shī'ah religion leads one to committing major sins. Such a religion should remain in the darkness so that it will forever remain hidden. This is probably the reason why the founders of this religion stressed on keeping it a secret.

Until now we mentioned the vilification of Sayyidunā Ḥusayn رضي الله عنه now we will mention the slander they have fabricated against his beloved mother- Sayyidah Fāṭimah رضي الله عنها and his father- Sayyidunā 'Alī رضي الله عنه, under the pretext of sympathising with them. The incident is reported to have occurred when Sayyidah Fāṭimah رضي الله عنها returned home distraught and heartbroken, after hearing the decision of Sayyidunā Abū Bakr رضي الله عنه regarding the garden in Fadak. It should be noted that the entire incident regarding the garden of Fadak is a fairy-tale. Its entire basis is one fabricated narration. The Shī'ah have fabricated many aḥādīth ascribed to Rasūlullāh صلى الله عليه وسلم in this regard as well. The gist of this narration, wherein Sayyidah Fāṭimah vents her anger upon Sayyidunā 'Alī رضي الله عنه is as follows:

Fāṭimah رضي الله عنها returned home and 'Alī رضي الله عنه was awaiting her return. When she sat she addressed 'Alī رضي الله عنه angrily saying: "You are sitting here in silence like a child in the womb of its mother. You hide in this house like one who has stolen and now hidden himself. Everyone's eyes are shut.

No one wishes to assist me and I have no helper. I left here angry and have returned heartbroken. You have disgraced yourself ever since you relinquished your right. The wolves are ripping me apart and carrying me of yet you do not move from your place. How I wish that I had died before this disgrace and humiliation.”<sup>1</sup>

Even the disbelievers who have studied the lives of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا and Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ will never believe that these offensive words could have ever been said by Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا, let alone to Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ. For such words to emanate from that noble woman who was raised in the home of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, who was nursed by the pure Umm al-Mu’minīn Sayyidah Khadījah رَضِيَ اللهُ عَنْهَا, who was cultured in the era when the people had the best of characters, whose personality was an example for the entire world, the very same woman who was called the queen of Jannah, the same beloved daughter of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for whom he would stand when she arrived to visit him, the ultimate example for all Muslim women on how they should treat their husbands, and then be directed to one as pious and honoured as the companion of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ - her beloved husband, is not only illogical but absolutely impossible.

A woman from a common household will not even dare to speak to her husband in this manner and even a man considered lowly in society will not tolerate his wife speaking to him in this manner. It becomes known that the home in which this imaginary conversation occurred was a thousand miles away from Madīnah and the noble traits of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had not yet reached its household.

The students of Ibn Saba’ even surpassed their mentor, who left no stone unturned for the success of his plan. In trying to destroy the foundations of Islam they painted a terrible picture indeed of the most noble personalities of Islam. How blind can the Shī’ah be, that they never express their disgust at such narrations. Do they truly believe that Ibn Saba’ and his agents had noble intentions? If they do then they are undoubtedly caught in a web of deception.

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1 *Ḥaqq al-Yaqīn*

You have read a brief history regarding Ibn Saba'. He was a Jew, a kāfir, an enemy of Allah and His Rasūl ﷺ and an enemy of Islam. He spent a great deal of his life working towards the destruction of Islam. Gauge for yourself, whether the beliefs he or his students propagated are in accordance with the teachings of Rasūlullāh ﷺ or not. The most annoying aspect of this is that these enemies of Islam have disgraced and tarnished the names of the A'imma and other esteemed personalities in achieving their objective. They have portrayed them as the worst examples of humanity. Many of the Shī'ah do not understand this deception and speak ill of their pious predecessors, whereas in reality it is such obvious deception. They just do not understand it and if you say they are foolish, they become angry.

Ibn Saba' and his agents have robbed these people of their īmān in such a manner that it seems as if they never possessed any.

As soon as one enters the Shī'ah religion, his mind-set is changed. Taqiyyah and Mut'ah become the means of earning reward and ascending the stages of the ākhirah.

Deception is the mother of all evils. It is not astonishing in the least that the character of a liar is such that he is attracted towards deceitful schemes and ruses, the manner of his daily conversation is different, because of honesty leaving him, straightforwardness is replaced with intricacy and artificiality, the simplest matters will require a lengthy introduction. He will say one thing and do another. His outer actions do not reflect what he believes in his heart. Inevitably he will become a coward and one who goes back on his word. These are all the effects of Taqiyyah. It is possible that there may be exceptions to the rule as is the case with everything. I invite all the perpetrators of Taqiyyah to ponder for a moment and be honest to yourselves, (how long will you continue to deny everything), which of these faults have you found to be in yourself?

Now you have learnt about the principles of the Shī'ah religion but what is the core of this religion?

I will draw a diagram of it for you. If their entire religion comprised of ten parts then nine parts would consist of Taqiyyah and another name for Taqiyyah is deceit, which includes plotting, scheming, treachery, breach of trust, etc. The remaining part would comprise of Tabarrā (absolving oneself from the Ṣaḥābah), Mut'ah, ṣalāh, fasting, and other aspects of dīn; with Mut'ah and Tabarrā having the most virtue.

Taqiyyah, Tabarrā ṣalāh, fasting other aspects of dīn	Taqiyyah which equals deceit								
10	9	8	7	6	5	4	3	2	1



## The Qu'rān and its alteration

Any Muslim who has īmān on the Qu'rān will never dare to possess any belief which is contrary to the Qu'rān, whereas the beliefs of the Shī'ah religion are in total contradiction with the Qu'rān. Is it possible to believe that the founders of this religion were Muslim? The founder of all the Shī'ah beliefs is either Ibn Saba' or his followers and others having the same mind set.

The Shī'ah have found themselves in a major dilemma. If they continue to adhere to the Shī'ah religion then they will have to discard the Qu'rān and if they adhere to the Qu'rān then they will have to abandon the Shī'ah religion. It is impossible for a person to be Shī'ah and still have īmān on the Qu'rān.

The previous 'ulamā of the Ahl al-Sunnah wa l-Jamā'ah did not pay much attention to this point. The reason being that the Shī'ah used to conceal their true beliefs and it was impossible to obtain any of their religious books. However, Moulānā Muḥammad 'Abd al-Shakūr Lakhnawī رَحِمَهُ اللهُ has exposed the reality that the Shī'ah do not have īmān on the Qu'rān nor is it possible for them to do so. He has proven this with clear unmistakable proofs taken from the recognised books of the Shī'ah. The Shī'ah themselves have been unable to deny this. Moulānā رَحِمَهُ اللهُ has challenged them to debate this point on many occasions and the challenge still stands but no Shī'ah has had the courage to take up this challenge.

Even if one has the courage to do so, how will he take up this challenge? If a person has īmān on the Qu'rān then the belief of Imāmah, which is the very foundation of Shī'asm, will be reduced to ashes. The beliefs of Mut'ah, Taqiyyah, the first three khulafā being kāfir and the enemies of Islam, murtad and munāfiq will all disappear. Moulānā Muḥammad 'Abd al-Shakūr Lakhnawī رَحِمَهُ اللهُ has rendered a great service to Islam. At first there was doubt as to whether the Shī'ah were Muslims or not but as their true beliefs regarding the Qu'rān was unveiled, the matter became clear and without a doubt one can conclude that those who hold these beliefs are out of the fold of Islam.

The Shī'ah were not contented by what they found in the Qu'rān, thus they abandoned the Qu'rān and accepted Imāmah. It is their belief that the Imām is superior to the Qu'rān. The proof they give for this is that the Qu'rān is silent, unable to speak, whereas the Imām is an "Audible Qu'rān", thus they abandoned what was silent for that which could speak and this is the summary of the entire discussion.

This was what Ibn Saba' had intended, that the Muslims no longer have īmān on the Qu'rān, or ḥadīth. This will sever any connection they have with Allah and His Rasūl ﷺ and create a mind-set that there is only the Imām. The words of the Imām will take the place of Qu'rān and ḥadīth and become superior to them, thus leading them far from Islam.

We all would have been convinced if the narrations that the Shī'ah ascribe to the A'imma were truly their sayings. It has been ascribed to the A'imma but it was never said by them. If only the Shī'ah were able to understand the truth. Through Taqiyyah they have caused much turmoil, never hesitating to lie or fabricate narrations. They have gone astray and will always remain astray.

The entire Qu'rān was compiled into Sūrahs and āyāt during the lifetime of Rasūlullāh ﷺ. Many of the Ṣaḥābah were Ḥuffāẓ of the Qu'rān and it was impossible for them to have become Ḥuffāẓ, if the Qu'rān had not been compiled. However, the Shī'ah refer to the present Qu'rān as the *Muṣḥaf al-'Uthmānī* (the scroll of 'Uthmān رضي الله عنه) because Sayyidunā 'Uthmān رضي الله عنه and the first two khulafā collected it and they do not rely upon them. According to them, the first three khulafā were, Allah forbid, kāfir, murtad, munāfiq and the enemies of Islam. This makes it clear that the Shī'ah could never have īmān on such a Qu'rān. They openly claim that this is not the same Qu'rān which was brought by Jibra'īl عليه السلام. The actual Qu'rān was secretly compiled by Sayyidunā 'Alī رضي الله عنه but when his enemies refused to accept it, he became angry and instead of handing it to his Shī'ah or even practising upon it himself, he hid it in his house.

Can this be the doing of one as pious, devout and Allah-fearing as Sayyidunā 'Alī رضي الله عنه, that in anger he concealed the very Qu'rān from the eyes of man, which

Allah Ta'ālā had revealed for their guidance, mercy and spiritual reformation, such that to this day it is nowhere to be found? Even the Shī'ah have been deprived of it. Who will believe such illogical statements?

The Shī'ah believe that the actual Qu'rān was handed down from one Imām to the next until it reached the twelfth Imām- Al-Mahdī. Firstly the existence of this 'Imām al-Mahdī' is doubtful and even more doubtful is that he, at the age of four, took the actual Qu'rān as well as a few other religious tokens and took refuge in the cave- Surra man Ra'ā, where he remains to this day. Now they wait for his arrival. Why does he not come? This secret is a mystery and will remain as such until the Day of Qiyāmah.

The Imām has been absent for over thirteen hundred years. He sits in safety along with the Qu'rān, even though the Qu'rān is more needed here than it is with him. In reality there is no Qu'rān present with the Shī'ah and since they had no means to guide them, they have become distanced from Islam. The 'Absent Imām' will not arrive nor will he send the actual Qu'rān with anyone.

Many educated and learned individuals write letters to him, which they leave at wells and rivers, asking him to come quickly but they receive no reply. No spring connects these wells or rivers to the cave of Surra man Ra'ā as well- Geography proves this. Some other means need to be adopted to reach the cave but then to a reply will only come if there is anyone in the cave. Will any person possessing the smallest amount of intellect ever believe such ideas, except for the Shī'ah of course. The twelfth Imām took refuge in the cave, along with the actual Qu'rān at the age of four, where he has been waiting for thirteen hundred years. He has been waiting for thirteen hundred years for three hundred and thirteen sincere Shī'ah to stand up and come to his aid, then only will he emerge. This means that after thirteen hundred years, even the Imām feels that three hundred and thirteen such Shī'ah do not exist. His grandfather- Sayyidunā Ḥusayn عليه السلام realised this at Karbalā, when the Shī'ah of Kūfah came out to face him with unsheathed swords and then meted out such brutality that the world has never seen.

These are just excuses. If it were true then the present era is an age of peace and security, with no need for any of the Shī'ah, why does he not emerge now? Besides this, in the fourth and fifth century after hijrah, the Shī'ah have had control over the entire area surrounding the cave Surra man Ra'ā for nearly a century. This would have been the perfect opportunity for the Imām to emerge. They must have made all the necessary arrangements to notify the Imām, calling out to the Imām at the foot of the mountain, chanting slogans of "Emerge!" but no reply came. My friends! Whatever may be in the cave, there is no Imām there nor was he ever there. The actual Qu'rān is not there as well nor was it ever there. Sometimes it just boils down to simple logic, which is a great bounty which Allah Ta'ālā has bestowed man with. All these incidents prove that no 'Absent Imām' exists, so for Allah's sake abandon this foolishness.

The 'Absent Imām' was a child at the time, was unaware that his forefathers had severe complaints regarding the betrayal of the Shī'ah, who never came to their assistance. Sayyidunā 'Alī رضي الله عنه complained about them, Sayyidunā Ḥasan رضي الله عنه complained about them and Sayyidunā Ḥusayn رضي الله عنه had the most complaints about them. We appeal to the 'Absent Imām'; if you truly are in the cave then for your own safety do not emerge because if you do then your life could be at stake. You might not have heard about what had transpired with your grandfather Sayyidunā Ḥusayn رضي الله عنه. The people of Kūfah begged him, through many letters to come to them in Kūfah and when he did, their greed for this world drove them to murder him at Karbalā. Worldly possession had become their primary pursuit.

A brief summary regarding the reality of Al-Mahdī is that every religion of the world is awaiting the guide who will emerge close to the last days. They all hope that he will rectify whatever deviation that has occurred, establish justice and put right the affairs of this world. The Hindus are awaiting Owtār, the Jews and Christians awaiting Al-Masīḥ عليه السلام and the Muslims are awaiting the coming of Al-Mahdī, from the progeny of Rasūlullāh صلى الله عليه وسلم. Many Mahdī's have been born throughout the world and Punjab is never far behind the rest of the world. The province of Punjab also produced a Mahdī. A universal Mahdī of all religions. He

was Mahdī, Masīḥ, Karshan, a nabī and a Mujaddid (referring to Mirzā Ghulām Qadiyānī- the false prophet). Allah alone knows how many other Mahdī's are still to come. It does not seem as if this is going to end any time soon. Just a short while ago a statue was erected of the promised Masīḥ in the appearance of Mister J Krishan. At the end of the day who wants to wait until close to Qiyāmah for his emergence. However, the Shī'ah have been waiting for thirteen hundred years for his emergence, with their gazes transfixed upon the cave Surra man Ra'ā.

The Shī'ah say that Rasūlullāh ﷺ has said: "I leave behind for you two important things. If you will cling to it then you will never go astray. (The two things are) The Qu'rān and my Ahl al-Bayt. These two will never be separated from each other until they are united with me at the pond of Kauthar (i.e. until the Day of Qiyāmah)." This ḥadīth is known as "Ḥadīth al-Thaqalayn". Thaqalayn means two weighty things. Firstly, this ḥadīth is wrong and even if we accept it then too the Shī'ah do not believe in the Qu'rān that Rasūlullāh ﷺ left behind, and which has been preserved to this day. They claim that it was altered and in this there is a consensus of all their 'ulamā. Thus, there remains no Qu'rān to save the Shī'ah from deviation. As far as the Ahl al-Bayt are concerned, even if we accept that this refers to the twelve A'imma, then too we face a problem because this line ended with the demise of the eleventh Imām- Ḥasan al-'Askarī رَضِيَ اللهُ عَنْهُ in 260 A.H. This means that at this point in time there is no Imām. The Qu'rān is lost and the Imām is lost. There were only these two items to save one from deviation but none have remained which means that the Ahl al-Bayt and the Qu'rān were separated from each other very early in history, whereas if this ḥadīth was true then they should not have ever left each other.

Moulānā 'Abd al-Shakūr Lakhnawī رَضِيَ اللهُ عَنْهُ has went into a lengthy discussion regarding Ḥadīth al-Thaqalayn. His final two statements are very profound. He says: "If this ḥadīth is true then the Qu'rān has not been altered nor have the Ahl al-Bayt disappeared and if the Qu'rān has been altered and the Ahl al-Bayt have disappeared then Ḥadīth al-Thaqalayn is false." What is the Shī'ah reply to this? Even Taqiyyah will not come to their assistance here.

It is a historic fact that the eleventh Imām had no children. Now what will you do? The number of A'imma have been fixed at twelve and can be no more and no less. At the same time it is incumbent upon Allah that there always be an Imām, which will make you realise the importance of the Twelfth Imām. He needs to exist and remain until the Day of Qiyāmah because he is the last one. Thus, the agents of Ibn Saba' have devised a most cunning plan which will prove that Imām Ḥasan al-'Askarī عليه السلام had a son. Now if this son were to remain amongst people like a normal human then he would be unable to avoid death and since there is no thirteenth Imām, they decided to make him disappear and leave him such until he decides otherwise before Qiyāmah. In this manner the tale was invented that Nargis- a female slave, was married to Imām Ḥasan al-'Askarī عليه السلام in a dream, which caused her to conceive and ultimately Al-Mahdī was born. Later at the age of four, out of fear of his enemies, he took the 'actual Qu'rān' and the other Muṣḥafs and fled to the cave Surrā man Ra'ā. To create the Twelfth Imām was not difficult but to keep him alive until the Day of Qiyāmah was most difficult indeed, thus the tale of him taking asylum was invented.

The Imām remained in the cave and a few travellers continued to visit him from time to time until one day a comprehensive book- *Usūl wa Fūrū'* was prepared and presented before him. The Imām approved of this book and stamped his approval upon it with the words: "This is sufficient for our Shī'ah". This is the very book which is known as *Usūl al-Kāfī* and *Fūrū' al-Kāfī* and is one of the most reliable books to the Shī'ah. It is worth pointing out how easily this book reached the cave and then returned. Nevertheless, after these four travellers the government put an end to this charade forever. Had it not been for the government then people would continue to venture to and fro from the cave and at least the Muṣḥaf would be sent each year on the night of Laylah al-Qadr, which would at least pacify the Shī'ah, that even though the Imām has not emerged he continues to guide them.

One thing astonishes me about this entire tale and that is why did the Imām keep the 'actual Qu'rān' with him when there was a dire need for it here? It would have been extremely easy to send it with any one of the four travellers.

There is a limit to everything but there is no limit to the lies and deception of the Shī'ah nor is there a limit to the foolishness of their followers, who actually believe these stories.

Returning to the Ḥadīth al-Thaqalayn, if clinging firmly to it means obedience and submission then it can be said with certainty this has never been performed by the Shī'ah. They mourned him, even created methods of mourning. They even invented various ways of beating their chests. They made banners and make a huge noise when lifting these banners. They have excelled in the field of music. They have read elegies and turned it into a unique subject. However, they have never ever obeyed the Ahl al-Bayt. They have made various customs the objective of dīn.

There has always been one slight obstacle in submission and that is one has to act upon the laws of dīn, which is impossible for them to do. Even more difficult is than this is to practice with Islamic beliefs. One's actions are the best proof of one's beliefs.

It is very similar to the Christian belief of Atonement, where Nabī 'Īsā عَلَيْهِ السَّلَام was crucified, all the sins of man were forgiven and there is no need to perform good deeds. Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ was martyred, all the sins of the Shī'ah were forgiven and now there is no need to perform good deeds.

Now one's salvation depends on the fulfilment of two things, continue to mourn and continue cursing. However, the purpose of dīn is not to perform a few acts because of which you will earn Jannah but rather that a person instil within himself angelic qualities and surrender himself completely to Allah Ta'ālā.

Claiming to love the Ahl al-Bayt is simple but proving your claim is difficult. It can only be proven through obedience.

Verily those closest to Nabī Ibrāhīm عَلَيْهِ السَّلَام (those who can rightfully claim a relationship with him) are the ones who followed him.<sup>1</sup>

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1 Sūrah Āl 'Imrān: 68

Say (O Muḥammad ﷺ): “If you love Allah then follow me (Muḥammad ﷺ), then Allah will love you.”<sup>1</sup>

So whoever will follow me, then he is certainly from me (from amongst the adherents to my religion).<sup>2</sup>

One thing which is beyond the comprehension of any non-Shī'ah is that Sayyidunā 'Alī رضي الله عنه made a concerted effort to compile the Qu'rān but because of his enemies refuting it, he deprived his Shī'ah of it, which would mean that they will forever be deprived of it. When the Qu'rān was revealed for the guidance of man, it should have been made public. To say that people did not accept the actual Qu'rān does not make sense at all, when the Muslims were already acquainted with the Qu'rān during the lifetime of Rasūlullāh صلى الله عليه وسلم. There was not a single Ṣaḥābī who did not know the Qu'rān. Many of them were Ḥuffāẓ of the Qu'rān. All of them would have been able to distinguish between the true and altered Qu'rān. It is ludicrous to believe that they would not have accepted the real Qu'rān. There would have to be an undeniable reason for them doing so. Only a few days had passed since the demise of Rasūlullāh صلى الله عليه وسلم, their īmān was still firmly set in their hearts, so why would they not accept it? Even if we were to say that hypothetically a few would not have accepted it then they would have been cast out of the fold of Islam. However, what kind of senseless reasoning would compel Sayyidunā 'Alī رضي الله عنه to deprive the entire Muslim Ummah of the Qu'rān. It was the duty of Sayyidunā 'Alī رضي الله عنه in this case to then present the actual Qu'rān before the entire Ummah and endeavour to propagate it, regardless if they accept it or not.

All believe that Sayyidunā 'Alī رضي الله عنه feared no one. He was extremely brave. The Shī'ah believe that on once Sayyidunā 'Alī رضي الله عنه severed the wings of an angel stronger and closer to Allah than Jibra'īl عليه السلام. He did not fear death as (according to the Shī'ah) death was his decision.

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1 Sūrah Āl 'Imrān: 31

2 Sūrah Ibrāhīm: 36



Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ waged Jihād upon those who refused to pay their zakāh, altering the Qu'rān is far worse than that, so why did Sayyidunā 'Alī not wage Jihād against those who perpetrated this? There is no reply for this nor can there be. It is situations like this that assistance is sought from Taqiyyah.

The first point worth pondering over is that Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ himself never practiced upon the 'Actual Qu'rān', even though he had īmān on it. Such a great Imām, one who possessed such perfect īmān, abandoned the 'Actual Qu'rān' and instead adhered to the Qu'rān he did not have īmān in and which was compiled by his enemies. Even more astonishing is that this remained his practice during his khilāfah as well. Only Shī'ah can believe in such absurdities. The mind-set of a Shī'ah is something unique. Whoever has attained it has attained something unique, which is only shared amongst other Shī'ah.

There should definitely be a means of differentiating between truth and falsehood. One should gauge whether a thing conforms to reality or not? If it does not then one should immediately know that it is not the truth. One should also ponder whether it is possible or not? If its occurrence is against logic then it should be discarded. When we examine this behaviour of Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ, that he did not present the 'Actual Qu'rān' before the people, he even deprived his beloved Shī'ah, never practised upon it himself and the whereabouts of this Qu'rān cannot be established then we are forced to conclude that no such Qu'rān ever existed. The 'Actual Qu'rān' is that which is present amongst us in every home and upon which Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ always practised. Everything else is a fairy-tale. No religion in this world is founded on fairy-tales. If there is then it is only the Shī'ah religion.

Christian researchers, just as researchers of other religions, all agree that the present Qu'rān is preserved in the same way that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ left it. Those who are against Islam have also stated that there is no other book in this world which has remained authentic after fourteen hundred years.

However, the Shī'ah state that this is not the same Qu'rān. Its words, letters and

order have been altered and changed, and many verses and Sūrahs have been removed from it. The 'Actual Qu'rān' contains seventeen thousand verses (17000) and the present Qu'rān only contains six thousand six hundred and thirty six (6636). This means that more than half of the Qu'rān is missing and then too many verses which were not revealed by Allah Ta'ālā have been added.

The Shī'ah have over two thousand narrations which state that the Qu'rān has been altered, which is a weighty proof for the importance of this belief. There is no law or act in the Shī'ah religion wherein there does not exist a difference of opinion amongst the A'immah except regarding the alteration of the Qu'rān. No narration has been reported from the A'immah or their students which contradicts this. There is no need to travel far, Dildār 'Alī, as well as Ḥāmid Ḥusayn- who was a notorious Shī'ah Mujtahid, are both of the opinion that the Qu'rān has been altered. (refer to *Istiqsā' al-Afhām*)

Now it needs to be determined who removed or added these verses and why did he do it. What did these verses contain and what is the proof that it was removed or added to the Qu'rān.

The Shī'ah reply that those who compiled the Qu'rān made these alterations and they were none other than the first three khulafā. The reason for removing these verses was that they proved the belief of Imāmah. It conferred the rights to Sayyidunā 'Alī عليه السلام which were unlawfully usurped from him. It also clearly mentioned the names of Sayyidunā 'Alī عليه السلام and the other A'immah. These were all completely removed to deceive the Ummah and so that those verses could be included which establish their pillars of kufr and supports their deviant religion. When you ask them to elaborate about these verses then they give no reply and instead remain silent. Please inform us whether a Muslim should have faith in the word of Allah, where he promises to protect the Qu'rān, or in your baseless accusations. Allah Ta'ālā says:

Without doubt only We have revealed the Reminder (the Qu'rān) and  
(by various means) We shall certainly be its protectors (ensuring that it

remains unchanged throughout time).<sup>1</sup>

Allah Ta'ālā completed the dīn of Islam and its foundation is the Qu'rān. If the Qu'rān were to be altered, be filled with uncertainty, or go missing then whatever Allah Ta'ālā has done to preserve dīn will have been futile.

The final question that remains is that what proof is there that verses have been removed or added? This is a difficult question. The weightiest proof that the Shī'ah could possibly have for this is the narration of Sayyidunā 'Alī عليه السلام: “The necessity for Taqiyyah is such that I cannot give the names of those people who altered the Qu'rān, or inform you what they have added into it nor what they had removed.” This concludes their argument. Taqiyyah has proved to be an incredible proof which has the ability to even prove falsehood.

The basis of this entire allegation is this testimony from Sayyidunā 'Alī عليه السلام, which is rendered hollow by his actions. There is no other proof for this and in the end the truth is revealed. When truth and falsehood clash then falsehood always remains defeated. Just bear in mind that amongst the many other false narrations ascribed to Sayyidunā 'Alī عليه السلام, this is also one of them. Sayyidunā 'Alī عليه السلام has never claimed that the Qu'rān has been altered but rather the Shī'ah of Kūfah fabricated aḥādīth to support their fabricated beliefs. The educated amongst the Shī'ah should ponder over these points and abandon their conformity to this religion.

There is only one method of proving that the Qu'rān was altered and that is by bringing the 'Actual Qu'rān'. The Shī'ah believe that Sayyidunā 'Alī عليه السلام compiled the 'Actual Qu'rān' but they do not have this Qu'rān in their possession. What does one do now? This is an extremely intricate matter that they do not have the Qu'rān, yet they claim to be mu'min. This means that they believe in the 'Unseen Qu'rān' and īmān on the 'Unseen' is the highest level of īmān, but out of necessity they are forced to recite the present Qu'rān even though they do not believe or

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1 Sūrah al-Ḥijr: 9

practice upon it. If they bring īmān on the Qu'rān and practice upon it then their core beliefs will be destroyed. They will then be forced to believe that the khulafā al-Rāshidīn and the Ṣaḥābah were true mu'minīn, destined for Jannah and the rightful khulafā. The beliefs of Imāmah, Tabarrā, Mut'ah, Taqiyyah, etc, will become baseless. The foundations of Shī'asm will be demolished but the truth is they will never abandon the dīn of their forefathers.

It is this same reverence for the religion of one's forefathers which led the kuffār of Makkah into rejecting the dīn of Rasūlullāh ﷺ. In essence, this is why the Shī'ah cannot bring īmān in the present Qu'rān.

This is the true reason why the Shī'ah do not revere the present Qu'rān and mock it in the same manner as the Jews would do. Their first Imām- Sayyidunā 'Alī ﷺ replied to all the objections that one infidel made on the Qu'rān by saying that it was altered by the munāfiqīn, who compiled it according to their own desires, including what they desired and removing what they did not. These are all false allegations against Sayyidunā 'Alī ﷺ and were invented by the Shī'ah of Kūfah and taught to the rest. It is obvious that if their first Imām had this to say about the Qu'rān then what reverence will it have in their hearts. This is why the Shī'ah sometimes refer to the Book of Allah with such utter disrespect.

Shī'ah scholar- Mirzā Ahmad 'Alī has said that the Qu'rān contains errors in *naḥw* (grammar) and *sarf* (morphology). He then goes on to say: "If the Qu'rān is called a miracle because of its errors and unused proverbs then I too can write such a book." He concludes by saying: "This book is the compilation of a few ignorant Arabs. One is bound to have criticism for it."

This makes it clear that they do not have īmān on the Qu'rān, which is why they have no respect for it. The condition of the heart is determined by one's actions and speech. Compare the disrespect of the Shī'ah to the honesty of a few Christian professors. Hirschfield has written: "One can say with certainty that there is no other book that can equal the eloquence, articulacy and prose of the Qu'rān." Another western historian states: "The Qu'rān is a definite miracle." However, the

criticism of Mirzā is nothing new, the kuffār of Makkah used to say:

وَإِذَا تُلِيٰ عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا

When Our verses (of the Qu'rān) are recited to them (the kuffār), they say:  
 "We have heard! We could say the same things if we wished to."<sup>1</sup>

I have another question for the Shī'ah. Do you possess any book which was revealed by Allah? If you do then please inform us what and where it is? They will be force to say that they do not have one at this moment as the 'Actual Qu'rān' is with our 'Absent Imām', whom we have not seen for the past thirteen hundred years. They remain hopeful that the Imām will emerge soon and bring the 'Actual Qu'rān' with him. The Shī'ah are forced to give this answer. If it is said to them that there is no Imām in that cave and him bringing the 'Actual Qu'rān' seems farfetched then they are left astounded with no possible reply. There is nothing good about you not having imām on the authenticity of the Qu'rān, believing it to be altered and disrespecting it. These disrespectful comments are in actual fact directed to Allah Ta'ālā and the outcome of such comments is awful. The Qu'rān is a Book of Guidance and mercy for those who believe:

هُدًى وَرَحْمَةً لِّلْقَوْمِ ٱلَّذِينَ يُؤْمِنُونَ

(The Qu'rān is) A guidance and Mercy for those who believe.<sup>2</sup>

وَنُنزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۗ وَلَا يُزِيدُ ٱلظَّالِمِينَ إِلَّا خَسَارًا

We have revealed such a Qu'rān that is a cure (from physical and spiritual diseases) and mercy for the Mu'minīn. (However) It only increases the loss of the oppressors.<sup>3</sup>

1 Sūrah al-Anfāl: 31

2 Sūrah al-A'rāf: 52

3 Sūrah Banī Isrā'īl: 82

One thing can be beneficial for some and at the same time harmful for others. The fault is not of that item but of the person. Allah Ta'ālā is independent and self-reliant; whoever wishes to bring īmān in the Qu'rān should do so and whoever does not wish to then he should not, but remember the outcome of those who deny it will be dreadful. You have abandoned the Qu'rān and have fallen into a pit of despair.

The foundation of the Shī'ah religion has been built on unstable ground on the edge of a precipice. Its walls and roof have many holes and numerous cracks. Its beliefs are such that it is in direct contradiction with the Qu'rān and the ḥadīth of Rasūlullāh ﷺ. It is filled with fabricated narrations and fairy-tales, which were invented whenever a need arose. However, thousands still choose to follow this religion.

One can only feel sorry for the followers of this religion that they are unable to understand or they refuse to understand. They continue to adhere to this religion in blind conformity to their forefathers. They cling to the words of their Mujtahidīn, which they give more importance to than the Qu'rān and blessed ḥadīth of Rasūlullāh ﷺ. Just as the Jews they have taken the opinions of their Mujtahidīn to be the declarations of Allah. Despite the beliefs of their followers being false, it is fixed firmly in their hearts.

You have heard the incident, which took place during the khilāfah of Sayyidunā 'Alī ﷺ, with the people of Zaṭ. Seventy followers of Ibn Saba', who believed that Sayyidunā 'Alī ﷺ was Allah, were burnt alive on the order of Sayyidunā 'Alī ﷺ because of their refusal to repent from this false belief. They remained firm on this false belief until their final moments. The one whom they believed to be Allah, himself told them that their belief was false yet they still did not believe. The teachings of Ibn Saba' were engraved in their hearts and the spell of Ibn Saba' worked like a charm.

There is no doubt that their belief was false and that they were astray yet they adhered to it until their final moments. In a similar manner, thousands adhere

to the Shī'ah belief, who never attempted to search for the truth nor do they have the mental capacity to do so. They hold onto it firmly, believing it to be the truth. Do you not feel sorry for them? If they were to just read through *Nahj al-Balāghah* and *Al-Kāfi* thoroughly, their eyes will open. These two books have sufficient material to remove the veils from one's eyes and expose the filthy, demeaning and baseless beliefs of the Shī'ah religion. This is only possible if one reads between the lines with an open mind. Those who have the mental capacity to ponder over these matters, which includes their 'ulamā, but still adhere to this religion is a separate matter altogether. They are easily capable of understanding the intricacies and solving the difficult aspects of religion but still they do not abandon this belief. What is the reason for this?

It seems that it is extremely difficult for them to come before their followers, after discovering the truth, and inform them that they were on the wrong path and they now repent for the error of their ways. It is not easy for any person to confess to his crimes? This leads to disgrace. It is not easy to admit to one's ignorance and deviation. One has to possess a heart of a lion and unimaginable firmness of resolve, which is found in very few. Even if there are such people they remain hidden under the cloak of Taqiyyah. Besides this, there are a thousand other reasons which prevent them from accepting the truth such as friends, family, students, teachers, followers, disciples, etc. How does one just turn his back on all of them? Family relations will break, the bond between ones children will be severed, the thousands in earnings which they receive through khums will come to an end, people will speak ill of them behind their backs, some will even say it to their faces: "Were you the only expert in this field? Your father and grandfather who possessed more intellect than you remained firm on this religion until their last moments." Nevertheless, this and other degrading matters keep a Shī'ah firm on his religion and prevents him from accepting the truth. The reason why they do not achieve this firmness of resolve is that the majority of them lack sincerity. Either sincerity never existed or Taqiyyah snatched the sincerity from him, leaving fear of being disgraced and humiliated as well as losing one's position and honour before one's eyes. This is the fear of the lovers of this world.

The pleasures and deceptions of this world never allow a person's heart to incline to the truth.

A person is naturally inclined to search for the means that will lead to his success in the ākhirah. Religion is regarded as the means of attaining that success. A false religion can never be a means of success, so if a person intentionally adheres to a false religion then what can be done. Bear in mind the mind-set of the Jews, as mentioned in the Qu'rān, that they knew Rasūlullāh Muḥammad ﷺ was the last and true nabī of Allah, just as one knows that his son is his own yet they refused to bring īmān. No person wishes to be deceived intentionally but when in love, a person will accept all the lies that his beloved will say to him. This is the state of the Shī'ah 'ulamā, who willingly refuse to leave the deception of their religion.

One thing I do understand and you can ponder over it as well, is that a well-educated Shī'ah graduate, with many degrees to his name, who deliberates and decides matters with great speed and accuracy, completely refuses to deliberate over the realities of the Shī'ah faith when requested to. Instead he will accept all the fabricated, unbelievable and implausible fairy-tales, which are not only illogical but unnatural, and never question it. This is in sharp contrast to a Hindu graduate who never hesitates to research his religion and is more than ready to refute what is illogical.

Is it that the Shī'ah children are indoctrinated from a young age such that he never questions any aspect of the Shī'ah faith and any capability of researching his religion is snatched from him? The mind of that child who has been taught from a young age that good is evil and evil is good is most certainly going to be impaired. Leave everything aside for now and just try to understand two things. His parents and teachers explain to him that Taqiyyah, i.e. speaking lies, is a reward and speaking the truth is a sin and that Mut'ah, i.e. fornication, is a great act of worship, so imagine how depraved will his character actually become. Especially since his entire environment comprises of such people. His elders act the same and his religious guides supplicate for everyone to be like that.



However, it is still a fact that even the polytheists, Jews, Christians and Zoroastrians regard it as a sin to teach such horrible and despicable manners to their children.

One person has mentioned that an educated Shī'ah youth from Fataḥpūr was against the belief of Tabarrā and regarded it as a major cause of trouble in Islam. He went to a revered Shī'ah Mujtahid residing in Lakhnow. The same Lakhnow, which is the headquarters of the Shī'ah. This was the time when fighting was taking place between the Shī'ah and Ahl al-Sunnah in Fataḥpūr. He said to the Mujtahid: "I find only one narration for the permissibility of the belief of Tabarrā and that too is weak. Is there any other narration?" The Mujtahid replied that was no other. The youth replied: "Then should we not put an end to this belief of evil act of Tabarrā, which is a cause of major conflict between the Shī'ah and Sunnī? Is it not your duty to put an end to this?" The Mujtahid whispered in his ear: "Then the Shī'ah will no longer remain Shī'ah."

This poor youth was distraught and returned silently back to Fataḥpūr.

You were probably thinking that the Shī'ah religion was just a religion wherein the Imām is in exile and wherein there is no real regard for Allah and His Rasūl, whereas now you have discovered that it runs much deeper than that. My friends! Be grateful for your beliefs, Qiblah and Ka'bah.



## The Shī'ah group of Kūfah

Right up until the Battle of Şıffin, the beliefs and rituals of the Shī'ah religion had not been officially compiled. Later, when the fighting ended and there was peace, attention was turned to this duty until the era of Imām al-Bāqir and Imām Ja'far al-Şādiq arrived, in which a special committee was appointed to complete this task. The main members of this committee were Zurārah, Abū Başīr, Hishām, 'Abd Allāh ibn Abī Ya'fūr, etc. They were the ones who strove to complete the religion of Ibn Saba'. *Usūl wa Fūrū'* was only prepared and written later. Books of ḥadīth were prepared and narrations fabricated and ascribed to Rasūlullāh ﷺ. There was grave risk in doing this as the Ahl al-Sunnah wa l-Jamā'ah used to evaluate these narrations and the deception was quickly uncovered. Therefore not much effort was made in this direction and the majority of narrations were prepared in the names of Imām al-Bāqir and Imām Ja'far al-Şādiq. The Shī'ah refer to the sayings of the A'immaḥ as ḥadīth as well. These two A'immaḥ, to whom all these narrations were being ascribed, had absolutely no knowledge of what had transpired. They resided in Maḍīnah and these narrations were being fabricated a great distance away in Kūfah.

*Majālis al-Mu'minīn* is a Fārsi book of the Shī'ah. It is reported on page 166 of this book from Sa'īd, the translation of which is:

One day two people came to Imām Ja'far al-Şādiq and sought permission to enter. After being granted permission to enter, one of them said to those present: "Is there anyone amongst you whom it is compulsory to obey?" Imām Ja'far al-Şādiq replied: "There is no such person amongst us." He responded: "There is a group in Kūfah, who are under the impression that there is a person amongst you whom it is compulsory to obey. It cannot be said that they are lying because they are pious and devout individuals. They are 'Abd Allāh ibn Abī Ya'fūr and so and so." Imām Ja'far answered: "I did not teach this belief, so what fault of mine is it." As he said this his face began to redden and the signs of anger became apparent on his face. When these two strangers saw Imām Ja'far's reaction, they both left.

## The character of Zurārah

He had remained in the company of three A'immaḥ- Imām al-Bāqir رحمته الله, Imām Ja'far رحمته الله and Imām Mūsā al-Kāẓim رحمته الله. Despite his immoral nature and character, he is considered a reliable narrator by the Shī'ah. They report that Imām Ja'far al-Ṣādiq رحمته الله said that had it not been for Zurārah then the narrations of his father (Imām al-Bāqir رحمته الله) would have been lost. He has narrated such a large number of “aḥādīth” that if they are removed then half of the religion of the Shī'ah will be removed. However, the reverence that Zurārah had for Imām al-Bāqir رحمته الله was such that once he had a discussion with Imām al-Bāqir رحمته الله and after the discussion he voiced an extremely disrespectful statement regarding Imām al-Bāqir رحمته الله: “This old man has no intellect, he does not know how to converse with his opposition.” He has said numerous times regarding Imām al-Bāqir رحمته الله: “May Allah Ta'ālā remedy your state.” This was his opinion regarding Imām al-Bāqir, now let us examine his relationship with Imām Ja'far رحمته الله. Imām Ja'far رحمته الله himself should say:

I have made known the faults of Zurārah to all. He has fabricated narrations in my name and continues to do so. May Allah's curse be upon him.

The nerve and audacity of Zurārah was such that he invoked Allah's curse upon Imām Ja'far al-Ṣādiq رحمته الله in return. Bāqir al-Majlisī has said that all are in agreement regarding the deviation of Zurārah. The chief member of the Shī'ah committee has such a dark past, yet astonishingly he is still regarded as a reliable narrator despite all his vices. Nearly more than half of the book *Al-Kāfi*, which is regarded as the most authentic book in the Shī'ah religion and the authenticity of which was affirmed by the 'Absent Imām' himself saying: “This is sufficient for our Shī'ah”, comprises of the narrations of Zurārah. What reliability can there be upon the narrations of that person who fabricated narrations in the names of the illustrious A'immaḥ, who spoke ill of them and upon whom Imām Ja'far al-Ṣādiq invoked Allah's curse and absolved himself from his narrations? The entire religion of the Shī'ah has been established upon those 'aḥādīth' which have been ascribed to the A'immaḥ. The reality of these narrations are before you. It is a

feeble foundation, where the entire structure collapses because of the slightest breeze. Can anyone still believe that Imām Ja'far رحمته الله relied on the narrations that Zurārah reported from his father, Imām Bāqir رحمته الله?

To Allah do we belong and unto Him shall we return

### The character of Abū Baṣīr

He has reported narrations from Imām Ja'far al-Ṣādiq رحمته الله but his character was such that he would mix water into wine and then consume it, saying that this is the manner in which the Imām taught us to make it ḥalāl. When Imām Ja'far al-Ṣādiq رحمته الله heard of this he immediately prohibited it. It is uncertain whether he did this again after that, but he used to fabricate narrations in the names of the A'imma and spoke disrespectfully regarding them. Once after being denied permission to enter the home of Imām Ja'far al-Ṣādiq رحمته الله, he sat at his door and insulted him in the following manner: "If I possessed wealth then I too would be allowed inside." He said regarding Imām al-Kāẓim رحمته الله: "I think our Imām is dim-witted." Bāqir al-Majlisī has also written that there is consensus regarding the deviation of Abū Baṣīr, yet astonishingly enough he is still considered a reliable narrator. The consenting nature of Taqiyyah also does not allow him to be recognised as a reliable narrator. Abū Baṣīr is responsible for a quarter of the Shī'ah narrations.

Sunni narrators report that these A'imma openly propagated the dīn of the Ahl al-Sunnah. In a general gathering there tends to be reliable witnesses. When the Shī'ah approached the Imām in privacy as well, he refuted their claims and endorsed the dīn of the Ahl al-Sunnah. Now you are left with the choice, you can either accept that these illustrious A'imma professed what they believed and were honest or professed one thing and believed another, thus making them deceitful. You claim that all the narrations reported of the A'imma endorsing the dīn of the Ahl al-Sunnah, even when there were none present, were examples of Taqiyyah, despite there being no need for Taqiyyah at that time.

Whenever the Kūfah committee were told that the narrations you have reported in the names of Imām al-Bāqir عليه السلام and Imām Ja'far al-Ṣādiq عليه السلام are false because we have met with these saints and they have verified that their beliefs conform to that of the Ahl al-Sunnah wa l-Jamā'ah. The illustrious A'imma replied with no hesitation that they are Sunnī and that they have never claimed to be sinless or compulsory to obey. Let us go together and prove it. These deviant individuals in turn replied: "We cannot go to the Imām. If we do then he will become angry because he has stressed upon not propagating this religion and has stated that whoever will propagate this religion then it is as if he has killed me. He propagates his religion to us in seclusion and before others claims to be Sunnī and will deny being sinless or the esteemed Imām."

Thus, two things need to be understood, the Imām publicly claimed to be a Sunnī and openly denied being sinless or compulsory to obey. Secondly, there is no evidence that the Imām secretly propagated what was contradictory to his speech and actions. The truth of any matter should always be ascertained by its proof. The piety and nobility of these illustrious A'imma oppose such secret propagation.

The Shī'ah committee never accepts defeat. If anyone were to say to them that they are liars and their narrations should not be relied upon. They reply, "Speaking lies is a great 'ibādah and has been the practice of the ambiyā. Speaking lies is the dīn of Allah. Have you not heard Imām Ja'far al-Ṣādiq's saying that dīn consists of ten parts, nine of which comprises of Taqiyyah. Whoever has not practised Taqiyyah is void of dīn."

The truth of the matter is that these members were true liars and true deceivers.

An important point worth discussing is that the Shī'ah mention that Sayyidunā 'Umar عليه السلام was a kāfir, murtad and munāfiq. The one who usurped the khilāfah

and right of Sayyidunā 'Alī رضي الله عنه, then why did Sayyidunā 'Alī رضي الله عنه give his daughter, Umm al-Kulthūm رضي الله عنها in marriage to Sayyidunā 'Umar رضي الله عنه? To this they give such a reply that causes one to fall over with shame. They say that Imām Ja'far al-Ṣādiq has said:

This was the first woman to be forcefully taken from us.

May Allah's curse be upon them, on one hand they have vilified the lion of Allah and conqueror of Khaybar, Sayyidunā 'Alī رضي الله عنه as well as Sayyidah Umm al-Kulthūm رضي الله عنها, Sayyidunā Ḥasan رضي الله عنه, Sayyidunā Ḥusayn رضي الله عنه and their entire household. On the other hand they disgrace Sayyidunā 'Umar رضي الله عنه and all the Muslims as how could they have condoned such behaviour. The purpose of the Shī'ah was to display Sayyidunā 'Umar رضي الله عنه as a tyrant and thief and it did not matter if Sayyidunā 'Alī رضي الله عنه was dishonoured in the process.

Leave alone dishonour, what a disgraceful statement they have ascribed to Imām Ja'far al-Ṣādiq رحمته الله. Do you know who the narrator of this narration is? The very same Zurārah, regarding whose deviation all Shī'ah Mujtahidīn are in agreement. We will quote one more narration of Imām Ja'far al-Ṣādiq رحمته الله, after which you will be convinced that the earlier narration was fabricated. Imām Ja'far al-Ṣādiq رحمته الله was asked where should a widow spend her period of waiting after her husband dies. He replied: "Wherever she wishes" and as proof for this he narrated the action of Sayyidunā 'Alī رضي الله عنه upon the martyrdom of Sayyidunā 'Umar رضي الله عنه; he took Umm al-Kulthūm رضي الله عنها to his home.<sup>1</sup> This makes it clear that her nikāḥ was performed with Sayyidunā 'Umar رضي الله عنه but for some time now this nikāḥ has been denied. Unfortunately for them, they were too slow in denying it.

The nikāḥ has been proven from the recognised books of the Shī'ah. Qāḍī Nūr Allāh al-Shostarī writes under the discussion of why Sayyidunā 'Alī رضي الله عنه performed the nikāḥ of Umm al-Kulthūm رضي الله عنها to Sayyidunā 'Umar رضي الله عنه, that he did so to cure his bad temper. Later under the discussion of whether it is permissible for

<sup>1</sup> Refer to *Fūrū' al-Kāfi* vol. 2

a Hāshimī woman to marry a non-Hāshimī man, the nikāḥ of Sayyidunā ‘Umar رضي الله عنه to Sayyidah Umm al-Kulthūm رضي الله عنها is cited as proof for its permissibility. Sayyidah Umm al-Kulthūm رضي الله عنها was Hāshimī and Sayyidunā ‘Umar was non-Hāshimī.

Nāṣir Ḥusayn- the Shī'ah Mujtahid of Lakhnow, has also acknowledged that the nikāḥ of Sayyidah Umm al-Kulthūm رضي الله عنها- daughter of Sayyidunā ‘Alī رضي الله عنه and Sayyidah Fāṭimah رضي الله عنها, was performed with Sayyidunā ‘Umar رضي الله عنه. The futile and hopeless efforts of the Shī'ah to deny this is worth pitying. Another narration which has been fabricated is that Instead of getting his daughter married to Sayyidunā ‘Umar رضي الله عنه, Sayyidunā ‘Alī رضي الله عنه married a female Jinn to Sayyidunā ‘Umar رضي الله عنه and sent her to his home. Their latest research has found that the Sayyidah Umm al-Kulthūm رضي الله عنها who was married to Sayyidunā ‘Umar رضي الله عنه was the real-daughter of Sayyidunā Abū Bakr رضي الله عنه and the step-daughter of Sayyidunā ‘Alī رضي الله عنه. Nevertheless, what makes it difficult for them is that Al-Kulaynī, Bāqir al-Majlisī and Nūr Allāh al-Shostarī, all of whom are recognised Mujtahidīn of the Shī'ah, have acknowledged that Sayyidunā ‘Umar رضي الله عنه was married to Sayyidah Umm al-Kulthūm رضي الله عنها- the daughter of Sayyidunā ‘Alī رضي الله عنه and Sayyidah Fāṭimah رضي الله عنها.

Prejudice is a terrible sickness. Narrow-mindedness obscures ones vision from the truth. The errors man makes are often very interesting. Whenever he adopts a certain religion then he automatically defends that religions false and baseless beliefs. It is obvious that beliefs of such a nature will not be substantial and weighty but instead will be weak and feeble. There is nothing one can do, a deceived heart can only console itself with further deception.

In accepting the nikāḥ of Sayyidah Umm al-Kulthūm رضي الله عنها, the Shī'ah were struck with a painful blow. This is why various untruths and lies were invented. One major blow which they will have to accept by this is that Sayyidunā ‘Umar رضي الله عنه was not a kāfir, murtad or munāfiq, because how then could the beloved daughter of Sayyidunā ‘Alī رضي الله عنه and Sayyidah Fāṭimah رضي الله عنها have been married to a kāfir.



The allegation that Sayyidunā 'Umar رضي الله عنه tied a rope around the throat of Sayyidunā 'Alī رضي الله عنه and dragged him to pledge his allegiance to Sayyidunā Abū Bakr رضي الله عنه, as well as the various other difficulties he has alleged to have inflicted upon Sayyidah Fāṭimah رضي الله عنها, will become baseless. If these allegations had any basis then the honour of Sayyidunā 'Alī رضي الله عنه would never have allowed him to marry his daughter to such a man who had harmed him and dishonoured him to such an extent. It is an outright lie to say that any enmity or friction existed between these two noble personalities. One should bear in mind that Sayyidunā 'Alī رضي الله عنه remained the close advisor of Sayyidunā 'Umar رضي الله عنه, always providing him with sound advice. Is this a sign of enmity?

Allah Ta'ālā says regarding the Ṣaḥābah: “They are merciful amongst each other”, whereas the Shī'ah say enmity existed between them. My friends! How can you deny the word of your Master and Creator, when you are his slaves and servants? Is this not the worst disrespect one can display? Then again you do not believe the Qu'rān to be the word of Allah. This may be the reason for this utter disrespect.

If Sayyidunā 'Alī رضي الله عنه was the enemy of Sayyidunā 'Umar رضي الله عنه then why did he have so much concern for the life of Sayyidunā 'Umar رضي الله عنه? Many times during the khilāfah of Sayyidunā 'Umar رضي الله عنه, he decided to march into battle as a soldier but Sayyidunā 'Alī رضي الله عنه out of concern for his life advised him not to do so, especially when the Ṣaḥābah were in difference of opinion and the decision was left in Sayyidunā 'Alī's رضي الله عنه hands. He should have been the first one to throw his enemy into the jaws of death. My friends! The problem is that you do not just harbour malice for the Ṣaḥābah but for Islam on the whole. You slander and belittle Sayyidunā 'Alī رضي الله عنه and the other illustrious companions who are the honour of Islam. In supporting the efforts of Ibn Saba' you have caused fragmentation within the dīn of Islam. You have called Allah ignorant, claimed the risālat of Rasūlullāh صلى الله عليه وسلم was unsuccessful and that he concealed waḥī (revelation) out of fear, you labelled the beloved Ṣaḥābah as kāfir, murtad and munāfiq and even have the audacity to say that the Qu'rān was altered. One pure lady remained unscathed from your assaults but you have insulted her as

well. We seek Allah's protection from what you have said regarding the beloved daughter of Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا - Umm al-Kulthūm رَضِيَ اللَّهُ عَنْهَا. Do you have no shame! Then you ascribe it to Imām Ja'far al-Ṣādiq رَضِيَ اللَّهُ عَنْهُ. Sad indeed is your plight! What a dishonest narrator yet you rely on his narrations.

The beliefs one has greatly effects one's character. The religion that believes deception to be an act of worship will not only be forever deprived of honesty but many other virtuous qualities will abandon them as well. It is heart breaking to see how Ibn Saba' has pillaged them of all their humanity.

Majority of the Shī'ah find solace in dishonesty and breach of trust. Many Sunnīs have experienced that they were invited to a gathering, just so that the Ṣaḥābah could be insulted in a malicious manner before their very eyes. It is uncertain what one must make of this behaviour? Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has said that two qualities can never be found at the same time in a believer, one is miserliness and the other is bad character. One or two Sunnīs are always caught in this trap on account of their insistence. The result is that that they leave the gathering with a sad heart. However, the Shī'ah still remain unsatisfied with this and continue with this behaviour. Why do they continue? Possibly because of hatred. Hatred removes whatever humanity a man might possess.

A court case took place some time ago in Kirānah, in the district of Muzaffar Nagar, where a few Shī'ah gave a Sunnī a *ta'wīdh* (talisman) and told him its effect will materialise only when he will hit it with a shoe. When he opened it he found that it had the names of the first three khulafā inscribed on it. They were imprisoned for nine months and had to pay a fine of two hundred rupee each.

The Shī'ah of Kūfah had written hundreds of letters to Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ, calling him to Kūfah but at the end they abandoned him. Desire for the world and fear of death snatched away their courage. They joined the enemy and martyred the same imām whom they had called to them. As a result of this cowardice, their

hearts were filled with deceitfulness and wickedness. Swearing at others has always been the trait of a coward. When one lacks the courage for confrontation then his mouth begins to work. Cursing others is also the sign of a coward.

### The narration “Eat son! Eat!

This is another ‘ḥadīth’ which has been fabricated in the name of Rasūlullāh صلى الله عليه وسلم. Once again a shameful acts of the cowards. They ascribed lies to Allah and His Rasūl صلى الله عليه وسلم.

Who can be more unjust than he who invents lies against Allah.<sup>1</sup>

Have they not heard of the severe warning that the mouths of those who invent lies against Allah will be blackened on the Day of Qiyāmah and they will be sent to a most dreadful place. Are they not aware that the one who fabricates narrations in Rasūlullāh’s صلى الله عليه وسلم name is destined for Jahannam? O servants of Allah! Fear Allah!

You are aware that the Shī'ah are an arch enemy of Sayyidunā ‘Umar رضي الله عنه, whereas Sayyidunā ‘Umar رضي الله عنه did absolutely nothing to them. Tabarrā is a major act or worship and whoever does not practice it is not a mu'min. A child is taught this from infancy. They have turned their sanctified homes into places wherein curses are invoked then they raise their children in this same environment, for whom it is incumbent to provide with a moral upbringing. Just look at the way in which they fulfil this duty. They adopt various methods of creating hatred towards Sayyidunā ‘Umar رضي الله عنه within their children’s hearts. You would probably remember the text from the book *Rijāl al-Kashī*. The belief of Tabarrā is the work of Ibn Saba’. He was the first person to practice Tabarrā and call the Ṣaḥābah kāfir. The Shī'ah have not forgotten his lesson to this day and to ensure that they never forget it, they have made it into an act of worship. Even though the very same Ibn Saba’ was cursed by Imām Ja‘far al-Ṣādiq رضي الله عنه and who

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1 Sūrah Hūd: 18

claimed to be a nabī and that Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ was Allah. The very same Ibn Saba' who was instructed to repent from his beliefs of kufr by Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ but refused to obey and who was an accepted liar and deceiver.

You must have heard of Sayyid Aḥmad Khān from 'Alīgarh, he has written his life experiences in his book *Tuhfah-e Ḥasanah*. He writes:

I have found the common masses to be unacquainted with the history of the Khulafā al-Rāshidīn and the lies which the Shī'ah have fabricated regarding them is memorized word for word by every single Shī'ah child.

I had a Shī'ah friend, who had a son that had raised a small goat, which he had much affection for. One day he slaughtered this goat and his son cried a lot. The father said to his son: "Umar has done this." Now tell me when this child grows up, will he not be severe in the practice of Tabarrā. Cursing and swearing will be a part of his everyday speech. What is your opinion regarding this upbringing? Do you believe that along with the teachings of Taqīyah and Tabarrā, this youngster will ever be able to ponder over religion with an open mind? If this child does not grow up to be narrow-minded and prejudiced then something is amiss.

The Shī'ah have set aside a day for the martyrdom of Sayyidunā 'Umar رَضِيَ اللَّهُ عَنْهُ, wherein they celebrate and rejoice over his demise. This is the 9 Rabī' al-Awwal. Is not celebrating the death of a person a sign of cowardice and wickedness? In a city in the Udhharpradesh province every year a huge festival takes place to celebrate this day, which is joined by Shī'ah from all over the country. The lowest level of moral decay is when people begin to praise immoral behaviour and when it is sanctioned by the ideals of religion. The Mujtahid out of fear for his life, will do nothing to break his silence. These depraved customs are one day going to result in turmoil.

There is no limit to the virtues narrated of this day. Bāqir al-Majlisī is a renowned Shī'ah Mujtahid. He has reported a 'ḥadīth' attributed to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, in

*Zād al-Ma'ād* (Fārsī), which is a recognized book of the Shī'ah. Some aspects have been attributed to Allah Ta'ālā as well. This sheds light on the mind-set of the Shī'ah, that they have no fear of Allah nor any respect for Rasūlullāh ﷺ. Rasūlullāh ﷺ has said: "Do not attribute falsehood to me", meaning that one should not fabricate aḥādīth and attribute it to Rasūlullāh ﷺ, because the one who attributes a lie to Rasūlullāh ﷺ will most certainly enter Jahannam. As far as inventing lies against Allah is concerned, who can be more unjust than the one who invents lies against Allah. (Sūrah al-Hūd)

The translation of this 'ḥadīth' has been quoted from *Āyāt Bayyināt* of Nawāb Muḥsin al-Malik, vol. 1 pg. 97. The translation is as follows:

Ḥudhayfah ibn al-Yamān ؓ narrates that he went to visit Rasūlullāh ﷺ in the 9 Rabī al-Awwal. When he arrived he saw that 'Alī ؓ, Ḥasan ؓ and Ḥusayn ؓ were partaking of meals with Rasūlullāh ﷺ. Rasūlullāh ﷺ looked extremely happy and was saying to Ḥasan ؓ and Ḥusayn ؓ: "Eat son! Eat! This food is blessed. Today is the day in which Allah Ta'ālā will destroy your enemy, the enemy of your father and the enemy of your grandfather, and the supplication of your beloved mother will be accepted."

"Eat son! Eat! Today is the day in which Allah will accept the actions of your Shī'ah and your lovers."

"Eat son! Eat! As this is the day on which Allah Ta'ālā will destroy the Fir'oun of my Ummah."

"Eat son! Eat! As this is the day on which Allah Ta'ālā will reject the actions of your enemies."

"Eat son! Eat! As this is the day in which this verse will be proved true: "These are their houses (which are now) abandoned because of the oppression they perpetrated."

(Ḥudhayfah ibn al-Yamān رضي الله عنه says) I asked: “O Rasūlullāh صلى الله عليه وسلم! Will there truly be such a person in your Ummah?” Rasūlullāh صلى الله عليه وسلم replied: “Yes! He will be the leader of the munāfiqīn. He will seize leadership and open a new chapter of oppression. He will prevent people from striving in Allah’s path. He will make changes in the Qu’rān and will distort my Sunnah. He will abuse my successor- ‘Alī رضي الله عنه. He will declare the wealth of Allah to be permissible for him, even though it will not be, and he will spend it in the disobedience of Allah. He will call me and my brother ‘Alī رضي الله عنه liars.”

(Ḥudhayfah ibn al-Yamān رضي الله عنه asked:) “O Rasūlullāh صلى الله عليه وسلم! If he is such an evil person, why do you not supplicate to Allah for him to be destroyed during your lifetime?” Rasūlullāh صلى الله عليه وسلم replied: “I do not have the courage to ask for something contrary to what Allah has decreed and what he knows to be best in his infinite knowledge. I will not ask Allah to change his decree but I will ask Allah to bless this day and elevate it above all other days.”

It is reported that Allah Ta‘ālā accepted the supplication of Rasūlullāh صلى الله عليه وسلم and revealed to His nabī:

O my Rasūl صلى الله عليه وسلم! I declare this day to be auspicious and I award ‘Alī رضي الله عنه the same status as you, because of the oppression that will be inflicted upon him. The person who will have the audacity to reproach Me, who will change My Qu’rān, who will ascribe partners to Me, who will prevent people from striving in My path and who will disbelieve in Me will be destroyed on this day, therefore I have ordered the angels of the seven heavens to declare this day as a day of ‘Īd for the Shī’ah. On this day my throne will be placed above the Bayt al-Ma’mūr and all the angels will supplicate for the Shī’ah. I have ordered all the angels that for three days from this day, they are not to record any actions, such that even if a person commits a sin it will not be recorded.<sup>1</sup> O Muḥammad! I have declared this day as a day of ‘Īd for you and your Shī’ah.

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1 The Shī’ah have taken advantage of this narration such that on the night of ‘Īd al-Shajā’ the most heinous of sins is regarded as a means of reward. For each sin that is committed, seventy thousand angels are born, who will seek forgiveness for every believer (Shī’ah).

To this day, the Shī'ah celebrate ʿĪd on this day. How can they abandon the ʿĪd which is proven from ḥadīth and on which reward rains down upon them?

After reporting this narration, Nawāb Muḥsin al-Malik adds his comment:

O Mu'minīn! Just look at this narration and weep for the īmān, understanding and intellect of the Shī'ah. Just look at the slander that they have directed at the beloved Rasūl of Allah ﷺ and what filth they have fabricated in his name. In reality the following verse aptly describes the Shī'ah:

لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا ۖ وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا ۖ وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا ۗ أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ ۗ أُولَٰئِكَ هُمُ الْغَافِلُونَ

They have hearts with which they cannot understand (the truth), eyes with which they cannot see (the truth) and ears with which they cannot hear (the truth). (In fact) They are like animals, but even more astray.<sup>1</sup>

There is no form of kufr and disbelief that the fabricator of this ḥadīth has omitted and, no dishonesty and treachery that has not been ascribed to Rasūlullāh ﷺ. Who will believe this narration applies to that person regarding whom Rasūlullāh ﷺ, himself supplicated to embrace Islam and according to the narration of Imām al-Bāqir رَضِيَ اللهُ عَنْهُ asked Allah:

الهم اعز الاسلام بعمر بن الخطاب

O Allah! Grant Islam honour through ʿUmar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ.

This is the very person in whose favour Allah accepted the supplication of His Nabī ﷺ, who raised the banner of Islam at the Kaʿbah immediately after embracing Islam, who granted the Muslims strength to perform their ṣalāh openly immediately after embracing Islam, who spent his entire

1 Sūrah al-A'rāf: 179

life in the obedience of Rasūlullāh ﷺ, who used all his abilities to propagate the message of Islam, who withdrew from all the pleasures of this world, who sacrificed his life in Allah's path. Can one truly believe that Rasūlullāh ﷺ was so immoral that he would rejoice on the day that such a person will pass away and even declare that day to be more auspicious than 'Īd al-Fiṭr and 'Īd al-Aḍḥā? Can one truly believe that Allah Ta'ālā will be so pleased at his demise that He will order the angels not to record the deeds of man and grant permission to the Shī'ah to do as they wish, whether it be destroying Masjids or burning the Qu'rān? They will not be questioned nor rebuked for their actions as the angels who record the deeds of man will not be working on that day. O friends! Be true to yourselves! Shayṭān has led you far astray from the path of Islam.

People have been performing ṣalāh constantly and punctually throughout their lives, and have left the world in this condition. People have been fasting thirty days consecutively year after year in the extreme heat. People travel thousands of miles to reach the Ka'bah, undergoing various difficulties to perform their ḥajj. It is only after these sacrifices that they earn the pleasure of Allah. The Shī'ah on the other hand sits in his home and on the 9 Rabī' al-Awwal, devours sweetmeats in the name of 'Īd al-Shajā', invokes the curse of Allah and then receives the most reward. Is this the even-handedness of Allah Ta'ālā? If this is īmān and this is what love for the Ahl al-Bayt is, then shame on such īmān and such love.

If we accept this narration to be authentic then we will have to accept that Rasūlullāh ﷺ also practiced Taqiyyah and that he feared the kuffār and in fact feared his companions as well, and as a result did not profess what was in his heart. If he did indeed fear them then he would not have kept an enemy of Allah and His Rasūl— whose death would so greatly please him that the day of his demise will be regarded as superior to Friday and the day of 'Īd and who was regarded as the Fir'oun of this Ummah— in his company or befriended him and always consult him over matters. No sane



person will believe that the Rasūl of Allah ﷺ, whose duty it was to guide people, impart to them the decrees of Allah and inform them about virtue and vice, could have ever practiced Taqiyyah and out of fear for his life would not even take the name of Sayyidunā 'Umar رَضِيَ اللهُ عَنْهُ. Despite knowing that he was an enemy of his dīn, why did Rasūlullāh ﷺ intentionally keep him in his company and not expose his kufr and nifāq to the masses, so that they will not be misled by him? Let alone expose his hypocrisy, even when asked about him, he did not take his name and replied in an indistinct and confusing manner. He described his qualities and all which would transpire to Sayyidunā Ḥudhayfah رَضِيَ اللهُ عَنْهُ but did not take the name of Sayyidunā 'Umar رَضِيَ اللهُ عَنْهُ and when asked did not give a straight reply but only mentioned his actions and not his name. Even if he would have told Sayyidunā Ḥudhayfah رَضِيَ اللهُ عَنْهُ his name then he would have advised him to remain quiet about it as well.

Evil indeed is the effects of Taqiyyah such that no one remains unaffected by it and the Nabī ﷺ has also been falsely accused of performing it. Whereas the Shī'ah 'ulamā themselves have admitted that Rasūlullāh ﷺ never performed Taqiyyah and in fact was forbidden from practising it. We have mentioned it already under the discussion of Taqiyyah that if Rasūlullāh ﷺ practised Taqiyyah and was afraid of his enemies, such that he did not profess what he believed in his heart then how could the dīn of Islam have remained and spread and how were people able to testify to the undeniable truthfulness of Rasūlullāh ﷺ?

Since Rasūlullāh ﷺ did not practice Taqiyyah, in the beginning of his nubuwwah, he underwent severe hardships at the hands of the kuffār yet he never ceased to denounce the error of their ways and helplessness of their idols. Later, after hijrah, when jihād began, he fought and killed the kuffār and munafiqīn, and even informed the Ṣaḥābah of those whom it was compulsory to kill.

However, throughout this period he continued to keep Sayyidunā 'Umar رَضِيَ اللهُ عَنْهُ, whom he knew to be the biggest munāfiq and kāfir, by his side and instead of condemning him only praised and honoured him.

The duty of a nabī is to propagate every order. Acceptance or rejection is left to the individual. If Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had to expose the kufr and nifāq of Sayyidunā 'Umar رَضِيَ اللهُ عَنْهُ and everyone became aware of it then the admiration of Sayyidunā 'Umar رَضِيَ اللهُ عَنْهُ would have been removed from everyone's hearts.

It was the duty of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to gather the people and deliver a sermon, just as he had done in Gadīr al-Khum, informing the people that this 'Umar رَضِيَ اللهُ عَنْهُ who is standing by my side is a kāfir, munāfiq and the Fir'oun of my Ummah. Recognise him well, he will oppress my Ahl al-Bayt, spread anarchy and usurp the right of my brother- 'Alī رَضِيَ اللهُ عَنْهُ. Allah Ta'ālā has made the day of his demise auspicious and mentioned many virtues of that day.

Allah Ta'ālā revealed verses of the Qu'rān belittling the ordinary munāfiqīn but for a munāfiq of the calibre of Sayyidunā 'Umar رَضِيَ اللهُ عَنْهُ, Allah forbid, no verse is revealed nor the Rasūl صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ mentions anything.

Disgusting indeed is such reasoning and revolting is such beliefs, which has no basis or foundation.

This was the comment of the late Nawāb Muḥsin al-Malik.

An example of the Shī'ah fabrication and deception is the ḥadīth- "Eat son! Eat!" What behaviour! What honesty! The slaves of Allah yet you invent lies against him.

With what face will you go to the Ka'bah, O Ghālib!

Do you not feel any shame?

With what face will you go to Madīnah after inventing such lies against Rasūlullāh ﷺ? Maybe this is the reason why they seldom go to these two places and are rarely seen there.

