

Chapter 7

If they do not bear any grudge (which they did in the past) they will not be able to attribute to Islam such fallacies. Rather, they will acquire something opposite to Islam – a distorted and ruined Islam. What will the results achieved by us be if in the recognition of our own religion, custom and way of life, we refer to the European and Western sources? Will we achieve anything other than the results of the thoughts and remarks of Kab and the like of him? Certainly not!

Of course, we thank God that through His Grace and Favour, we have been able to find the way towards the two basic and fundamental sources of guidance i.e. the Holy Quran and Ahlul Bayt (Household of the Prophet). In the previous discussions, we examined the one-class traditions from the influential and insidious agents in the Caliphate school where the one-class traditions belonged to the «Ahl-e-Kitab» – the Jews and Christians who had accepted Islam outwardly but had left a condign impression in the Caliphate school.

Now, we shall examine yet another set of traditions springing from influential and canny agents which are the sabotage of the dualists in the books of the Caliphate school. A manifest example amongst them is Abdul-Karim-ibn- Abil-Auja. The debates of Imam Sadeq (a.s.) and his manner of confrontation with Ibn-Abil-Auja¹ has perfectly introduced and disgraced the latter before his companions and Shi'ites preventing him from marring the true stand of the Ahlul Bayt school of thought. However, his speech at the time of issue of his death-sentence reveals his concurrence with the Caliphate school. In his address to the governor of Kufa (who was appointed the Caliph) he said:

«You are sentencing me to death while I have registered four thousand traditions in your books of hadith.»

Of course this address was directed at the representative of the Caliphate school who passed the death-sentence upon him and hence ended his evil activities against Islam. ²

In the preface of the first volume of the book – «One hundred and fifty false companions» reference has been made to some of this dualist's friends in the Caliphate school and their destructive activities.

Another corrupted figure which we may mention amongst the dualists is a person by the name of Seef-ibn-Omar Tamimi. From him a great number of traditions has come down in the books of the Caliphate school and they are connected to the events during the final stages of the Holy Prophet's (S) era, the event of Saqifa, the wars against apostasy and the Islamic conquests in Persia and Rome up to the battle of Jamal.

Examples of his destructive activities consists of: Fabrication of the status of hundreds of companions, or disciples of companions³, wars, lands, odes and poems, letters and such traditions which never existed at all. By the Might and Power of God, we shall set forth in the future discussions, the false and made-up statistics of Seefin order. We shall mention below in five sections the first enumerations of Seef's fabricated personalities which have been envisaged right from the Islamic history until today.

First section: The companions of the Holy Prophet (S) – forged by Seef, the dualist.

Second section: Abdullah-ibn-Saba and the Sabas – forged by Seef.

Third section: The narrators of traditions – forged by Seef.

Fourth section: The commanders of the infidel's army forged by Seef.

Fifth section: The poets – forged by Seef.

First Section: Enumerating The Companions (Of The Holy Prophet) Forged By Seef

In this section, we shall first of all set forth the list of those fictitious companions which Seef has forged from his own tribe i.e. the tribe of Tamim:

- (1) Oa'qa'a-ibn-Amro-ibn-Malik Tamim. Seef has introduced him as one of the Shias of Imam Amir-ul-Mumineen Ali-ibn-Abi-Talib (a.s.)
- (2) Aasim-ibn-Amro-ibn-Malik Tamim.
- (3) Aswad-ibn-Qutbat-ibn-Malik.
- (4) Abu Mufazzar Tamimi.
- (5) Nafeh-ibn-Aswad Tamimi.
- (6) Afif-ibn-Munzar Tamimi.
- (7) Ziyad-ibn-Hanzalah Tamimi – as one of the Shias of Imam Amir-ul-Mumineen (a.s.)
- (8) Hurmala-ibn-Maritha Tamimi.

- (9) Hurmala-ibn-Salami Tamimi.
- (10) Rabii-ibn-Matar-ibn-Thalja Tamimi.
- (11) Rabii-ibn-Efkan Tamimi.
- (12) Otta-ibn-Abi Otta Tamimi.
- (13) Sa'eer-ibn-Khefaf Tamimi.
- (14) Auf-ibn-Alla Joshami Tamimi.
- (15) Awas-ibn-Juzaima Tamimi.
- (16) Sahl-ibn-Manajab Tamimi.
- (17) Waqi'a-ibn-Malik Tamimi.
- (18) Husain-ibn-Niyar Hanzali Tamimi.
- (19) Harith-ibn-Abi Haleh Tamimi – as the stepson of the Messenger of Allah (S) and son of Umm-ul-Mumineen, Khadija.
- (20) Zubair-ibn-Abi Haleh Tamimi – as the stepson of the Messenger of Allah (S) and son of Umm-ul-Mumineen, Khadija.
- (21) Taher-ibn-Abi Haleh Tamimi – as the stepson of the Messenger of Allah (S) and son of Umm-ul-Mumineen, Khadija.
- (22) Zarr-ibn-Abdullah Fuqaimi Tamimi.
- (23) Aswad-ibn-Rabi'ah Tamimi.

Up to this Juncture, Seef with utmost honour, has forged all these companions from his own tribe i.e. «Tamim» where their life-history has been examined in the first volume of the Arabic book: «Khamsuna-Wa- Ma'ata Sahabi-Mukhtalaq».

With regards to the remaining ones which begins from No. 24, he has forged from other Arab tribes and has predominantly set them below the above-mentioned Tamimis. Their names, whose life-history has come down in the second volume are as follows:

- (A) The representatives of the Arabian tribes who had come to see the Holy Prophet (S)
- (24) Abdata-ibn-Qarata Tamimi Anbari.
- (25) Abdulla-ibn-Hakim Zabbi.

- (26) Harith–ibn–Hakim Zabbi.
- (27) Halis–ibn–Zaid Zabbi
- (28) Hur–ibn–Khazrama or Harith–ibn–Khazrama Zabbi.
- (29) Kabis–ibn–Hauza Sadusi.
- (B) The Governor–Generals and officials who were appointed by the Holy Prophet (S) or Abu–Bakr.
- (30) Ubaid–ibn–Sakhr–ibn–Lauzan Ansari.
- (31) Sakhr–ibn–Lauzan Ansari.
- (32) Akasha–ibn–THur Gauthi.
- (33) Abdullah–ibn–THur Gauthi.
- (34) Obaidullah–ibn–THur Gauthi.
- (C) The messengers on behalf of the Holy Prophet (S) or Abu–Bakr:
- (35) Wabra–ibn–Yahnasa Khuza'ee.
- (36) Aqrah–ibn–Abdullah Hemyari.
- (37) Jareer–ibn–Abdullah Hemyari.
- (38) Salsal–ibn–Sharhabil.
- (39) Amro–ibn–Mahjub Aameri.
- (40) Amro–ibn–al–Khaqaji al–Aameri.
- (41) Amro–ibn–Khaqaji al–Aameri.
- (42) Auf–Warkani.
- (43) Uwaif–Zarqani
- (44) Quhaif–ibn–Salik Haleki.
- (45) Amro–ibn–Hakam Quza'ee Qaini.
- (46) Amro–I–Qais – from Bani–Abdullah.
- (D) Companions with similar names:

Seef has given certain names to some of his made-up personalities which are similar to the names of some of the real companions of the Holy Prophet:

(47) Khuzaima-ibn-Thabit Ansari – other than Khuzaima-ibn-Thabit Ansari Zul-Shahadatain.

(48) Samak-ibn-Kharsha Ansari – other than Abu Dajanah Ansari.

(E) Companions from the Ansars:

(49) Abu Baseer Ansari

(50) Hajeb-ibn-Zaid or Yazid Ansari Ash'ali.

(51) Sahl-ibn-Malik the brother of Kab-ibn-Malik Ansari Khazraji.

(52) Asa'd-ibn-Yarbu'a Ansari.

(F) Companions from various tribes:

(53) Abdullah-ibn-Hafs-ibn-Ghanem Qurashi.

(54) Abu Hubaish-ibn-Zulehya A'meri Kelabi.

(55) Harith-ibn-Murrah Jahni.

(56) Salmi the daughter of Huzaifa Fazariya.

(G) The Commanders of the Islamic army:

(57) Behsr-ibn-Abdullah Helali.

(58) Malik-ibn-Rabi' ah-ibn-Khalid Taiyami-Taiyam Rubab.

(59) Hazhaz-ibn-Amro Ajali.

(60) Humaizah-ibn-Nu'amani-ibn-Humaizah Bareqi.

(61) Jabir Asadi.

(62) Uthman-ibn-Rabi'ah Thaqafi.

(63) Sawad-ibn-Malik Tamimi.

(64) Amro-ibn-Wabara, the leader of the tribe of Quza'eh.

(65) Hammal-ibn-Malik-ibn-Hammal Asadi.

(66) Rabbeal-ibn-Amro-ibn-Rabi'ah Asadi Ribal-ibn-Amro.

(67) Tulaisha-ibn-Bilal Qurashi Abdari.

(68) Khulid-ibn-Munzer-ibn-Saavi Abdi Tamimi.

(H) The Companions who lived during the Holy Prophet's time:

(69) Qarqarah or Qarfah-ibn-Zaher Taimi Wa'eli.

(70) Abu-Nabatah-Nahel-ibn-Juasham Tamimi A'raji.

(71) Saeed-ibn-Ameelah Fazaari.

(I) The Commanders of the Iraqi army:

(72) Qarib-ibn-Zafar Abdi.

(73) Aamer-ibn-Abdul Asad or Abdul Asood.

(74) Harith-ibn-Yazid Aameri-Another one -.

(J) The Commanders of the army of Islam in the battles against the infidels:

(75) Abdur-Rahman-ibn-Abi Aas Thaqafi.

(76) Ubaidah-ibn-Sa'ad.

(77) Khasafa Taimi.

(78) Yazid-ibn-Qainan from Bani-Malik-ibn-Sa'ad-ibn-Zaid-Manat-ibn-Tamjm.

(79) Saihan-ibn-Suhan Abdi.

(80) Ebad an-Naji.

(81) Shakhriyat from Bani-Shakharat.

(K) Those who were called Companions either because of their meeting with

Abu-Bakr or their correspondence with them:

(82) Sharik Fazaari – who had approached Abu-Bakr on behalf of his own tribe.

(83) Meswar-ibn-Amro – because of bearing witness in response to Abu-Bakr's letter.

(84) Muawiya Uzri – because Abu-Bakr had written a letter to him.

- (85) Zu-Yanaq or the city of Zu-Yanaq – because of Abu-Bakr's correspondence with him.
- (86) Muawiya Thaqafi – According to Seef, he was one of the comrades and commanders of the army.
- (L) Those who were called companions because of their participation in the battles during Abu-Bakr's era:
- (87) Saif-ibn-Nu'man Lakhmi.
- (88) Thamamah Aus-ibn-Thabit-ibn-Lam Tahi.
- (89) Muhalhal-ibn-Zaid Khail Tahi.
- (90) Gazaar Hamadani.
- (91) Muawiyah-ibn-Anas Salmi.
- (92) Jarad-ibn-Malik-ibn-Nuwira Tamimi.
- (M) Those who were called companions because of their assistance to Abu-Bakr's army:
- (93) Abd-ibn-Gaus Hemyari.

Up to here, the life-history of these ninety-three fictitious figures created by Seef has been discussed in the two volumes of the Arabic book «Khamsuna -Wa-Ma'ata-Sahabi-Mukhtalaq» and the fables which Seef has forgedly attributed to each of them has been examined and recorded in their respective biographies. This book, written in Arabic, has been printed in Baghdad and Beirut and Vol. 1 and 2 of it has already been translated and printed into Persian while Vol. 3 is still under print. Discussion about the fictitious personalities of Seef's creation does not end here. It rather continues and God-Willing the rest should be issued in the next volumes.

It is more than one thousand years since these names have been recorded and registered as the companions of the Holy Prophet (S) in the reliable books of the Caliphate school like: Tarikh-e-Tabari, Tarikh-e-Ibne Athir, Tarikh-e-Ibne Khaldun and translators of companions like: Estia'b and Asabah. From them, conquests, miracles, poems and hadiths have been recorded in the dignified books of the Caliphate school where all of these have been the fictitious work of «Seef-ibn-Omar», the mendacious dualist. The reason for this matter has been discussed in the chapter [بحوث تمھیدیہ]⁴ of Vol. 2 of «Khamsunawa-Ma'ata-Sahabi-Mukhtalaq»⁴ and the biography of each one of them has been separately recorded in the book. It is worthy for a researcher to first see the discussion and then read each of their biographies separately.

Second Section: Abdullah-Ibn-Saba And The Sabas

Other than the previously-mentioned class of people who according to Seef were the companions (of the Holy Prophet) and the biographers have written life-histories for them, Seef has forged many other figures and fabricated fables for them. One of them is the fable of Abdullah-ibn-Saba and the Sabas. Not only has Seef made up a fabricated Abdullah-ibn-Saba in his mind but has also forged followers for him. Moreover, he has made up stories for him as well as his followers which have been recorded and registered in the books of culture and Islamic history for a period of more than one thousand years. Seef's brief sayings about Abdullah-ibn-Saba and the Sabas is as follows:-

«Abdulla-ibn-Saba» was a Jew from Yemen. During Uthman's era, he apparently accepted Islam but in secret, used to resort to tricks and deceit against the Muslims. He used to travel in the big Islamic cities like Syria, Kufa, Basra and Egypt and propagate amongst the people that there would be a «Rij'at» (return to life) for Muhammad (S) the Prophet of Islam too just as there would be one in the case of Isa-ibn-Maryam (a.s.); and just as all the Prophets had legatees, the legatee of the Holy Prophet too is Ali; that he is the last of the legatees just as Muhammad (S) is the last of the Prophets; that Uthman has usurped the right of this legatee and hence committed oppression against him. So, there should be a revolt and the right returned back to its owner.

Seef says: The consequence of this propagation was that a group of Muslims got provoked by these instigations and headed towards Medina. There, they besieged Uthman's house and consequently killed him. All these acts took place under the guidance and supervision of the «Sabas» – the followers of Abdullahibn-Saba.

Also, he says: After the Muslims gave allegiance to Ali (a.s.), Talha and Zubair went to Basra for avenging Uthman's death. Ali (a.s.) and these two who were the commanders of the army of the battle of Jamal began to reach an agreement outside Basra.

The «Sabas» imagined that if an agreement was reached, then the killers of Uthman who were the Sabas themselves would be identified and hence trapped. Thus overnight they plotted to kindle the flames of war. Following this decision, a group amongst them was supposed to secretly enter Ali's army while another group amongst them were supposed to infiltrate Talha and Zubair's army. During the night, by taking advantage of the darkness, they were supposed to make the two armies revolt against each other without letting anybody know about this secret.

Seef says: They fulfilled this dangerous plot with great success. In the dead of the night, when the two armies were sleep with hopes of a peace the group which had infiltrated Ali's army shot arrows at the opposite army and the other group who were on the opposite side began to backfire. Consequently, fear and pessimism gripped both armies and a full-scale battle broke out.

Moreover, he says: In this manner the battle of Basrah which is famous as the battle of 'Jamal' took

place even though none of the commanders of the two armies had any intention of a conflict and did not even realize the real cause behind this war.

This fabulist ends here the story of the Sabas and does not say anything about their fate. The names of some of the eminent personalities which Seef the liar has reckoned to be amongst the Sabas are as follows:

- (a) Abu-Zar
- (b) Ammar-ibn-Yasir
- (c) Abdur-Rahman-ibn-Udais
- (d) S'asa'at-ibn-Suhan.
- (e) Muhammad-ibn-Abi Huzaifa.
- (f) Muhammad-ibn-Abi Bakr, son of the first Caliph.
- (g) Malik Ashtar

Seef believes that these eminent personalities and others like them all acquired their belief in the caliphate of Imam Ali (a.s.) from Ibn Saba. Also, these eminent figures did not inquire from Ali whether Ibn Saba who believed such and such about him and invited them towards those beliefs was right in his invitation or not. Seef says: Hundreds and rather thousands of Muslims at that time accepted Ibn Saba's invitation and in this manner a sect by the name of "Saba'eeya"⁵ came into existence in Islam.

In the examination of this fable so far two volumes of a book entitled «Abdullah-ibn-Saba and Asateer Okhri» have been written in Arabic and the same has also been translated and printed in the Persian, Urdu, Turkish and English languages.

However, the discussion has not yet come to a close. It is worthy for those reading this book to refer to the volumes of the books written on Abdullah- ibn-Saba (which is an analysis of this fairy tale like story in order to comprehend the reality of Seef's forgery in bringing Ibn Saba and the sect of Saba'eeya into existence.

Third Section: Narrators Of Hadith Created Out Of Seef's Imagination

Apart from creating fictitious companions (of the Holy Prophet) the few names of which we have already mentioned as well as creating a forged sect of Saba'eeya to which we have already referred, Seef has forged yet another group and narrated fabricated traditions from them.

Here, it will suffice to mention the fictitious names of the narrators of hadith – which we have introduced in some of the books. We shall also record the page number of the book wherein that particular narrator has been examined:

Names of Narrators of Hadith fabricated by Seef	The number of traditions narrated from the narrator in 'Tarikh-e-Tabari'	Introduced in the book 'Abdullahibne -Saba'	Introduced in the book 'khamsun Ma'ata Sahabi Mukhtalaq
(1) Muhammad-ibn-Abdullah-ibn-Sawad-ibn-Nuyara	216	1/176	1/93
(2) Sahl-ibn-Yusuf	126	–	1/95
(3) Muhallat-ibn-Aqabah	67 or 76	1/203	1/93
(4) Ziyad-ibn-Sarjes Ahmadi	53	1/195	1/141
(5) Nasr-ibn-Sarri	24 or 25	1/203	1/139 & 2/211 & 214
(6) Rufail and his son	20	–	1/139
(7) Mustaneer-ibn-Yazid	18	2/166	1/141
(8) Ibn Rufail	18	1/203	–
(9) Sa'eed-ibn-Thabit Jezh Ansari	16	2/19	–
(10) Abdullah-ibn-Sa'eed-ibn- Thabit	16	–	1/95 & 2/187
(11) Mubashahr-ibn-Fuzail	15	1/78	1/220
(12) Khalik (unknown)	16	–	1/122
(13) Ubadah (unknown)	16	–	1/122
(14) Rufail	14	1/203	–
(15) Gusn-ibn-Qasim	13	1/201	1/107
(16) Abu Uthman (unknown)	10	–	1/181
(17) Sa'b-ibn-Atiyya	9	1/155	1/93
(18) Abu Uthman Yazid-ibn-Aseed Assani	9	–	1/104
(19) Abd-ibn-Rahman-ibn- Siyah Ahmari	7	2/417	1/98
(20) Ubaidullah-ibn-Muhaffiz	6	–	1/118; 1/141 & 2/297
(21) Urwatu-ibn-Ghazziyah Dathini	6	6/165	2/131 & 1/147
(22) Amro-ibn-Raiyyan	6	1/187	1/132
(23) Abu Sufyan Talha-ibn-Abdur-Rahman	5	1/177	–
(24) Abu-Zahra Qushairi	5	2/154	–
(25) A man from Banu- Kanane	5	–	–
(26) Taher-ibn-Abu-Haleh	–	–	1/377
(27) Zahhak-ibn-Qaish	4	–	1/232
(28) Halhaal-ibn-Zari	4	–	1/232
(29) Anas-ibn-Halees	4	–	1/230
(30) Mukhalled-ibn-Qais	4	1/268	–
(31) Samak-ibn-Hajimi	3	–	1/230
(32) Qais-ibn-Zaid Nakh'ee	3	–	1/162
(33) Qais-ibn-Yazid	3	–	1/232
(34) Zafar-ibn-Dehi	3	–	1/111
(35) Muqtah-ibn-Haitham-ibn Fahih	–	–	–
(36) Aameri Beka'ee	3	–	1/98
(37) Ibn Muhraq	3	1/195	1/132
(38) Bahr-ibn-Furaat Ajali	2	2//417	1/221

(39) A man from Kanane	2	-	-
(40) Uthman-ibn-	2	1/155	1/345
(41) Hanzaleh-ibn-Ziyad	2	-	1/98
(42) Hemad-ibn-Fallah Barjami	2	-	-
(43) Jarair-ibn-Ashras	2	-	1/162
(44) A man from Bakr-ibn-Wahel	2	-	1/191
(45) Aamer	2	-	1/234
(46) Khuzaima-ibn-Shajarah Aqfani	2	-	345
(47) Abd-ibn-Sakhr-ibn- Lauzan	2	-	1/378
(48) Waraq'a-ibn-ar- Rahman Hanazeli	2	-	1/401
(49) Habib-ibn-Rabi'i Asadi	1	1/26	-
(50) Ammar-ibn-so and so Asadi	2	4/417	-
(51) Ibn Shahid	1	-	-
(52) Amro-ibn-Tamam	1	1/78	-
(53) A man from Tayy	1	-	1/132
(54) Abdullah-ibn-Muslim Akli	1	1/199	1/197
(55) Karb-ibn-Abu Karb Akli	1	-	1/197
(56) Ibn Abu Mukannaf	1	-	1/93
(57) Bakr-ibn-Wa'el	1	-	1/118
(58) Hamid-ibn-Abu Shujar	1	-	1/132
(59) Esmat-Wa'eli	1	-	1/132
(60) Esmat-ibn-Harith	1	-	1/132
(61) A man	1	-	1/139
(62) A man from Bani-Harith	1	-	1/139
(63) Batan-ibn-Bashar	1	-	1/141
(64) Urwah-ibn-Walid	1	-	1/148
(65) Abu Ma'abad Abasi	1	-	1/148
(66) Ibn S'as'ah or Sásáh	1	-	1/162
(67) Mukalleq-ibn-Kathir	1	-	1/162
(68) So and so Hajeemi	1	-	1/230
(69) Kaleeb-ibn-Halhal	1	-	1/232
(70) Jurair-ibn-Yazid Ju'afi	1	-	1/232
(71) Hareeth-ibn-Ma'ali	1	-	1/168
(72) Bint Kaisan Zabeeh	-	-	2/298

The above-mentioned fictitious narrators and the number of their fabricated traditions presents a slight notion of Seef's extent of sabotage in the reliable books of the Caliphate school.

Fourth Section: The commanders of the Infidels Army

In addition to creating fictitious companions for the Holy Prophet (S) and narrators of hadith (for narrating biography and Islamic history) and a sect amongst the companions and disciples by the name of Sabas, Seef has also created some fictitious commanders for the army of Iran in the wars which took place at the outset of Islam like:

Commanders of the Infidel's army fabricated by Seef Has been introduced in the book of
Khamsuna-ma'ata Sahabimukhtalaq

(1) Qaaren-ibn-Qaryanes	1/149
(2) Firzan	1/137
(3) Anushjan	1/276
(4) Qaaren-ibn-Qaryanes	2/102
(5) Ruzbeh and Ruzmehr	2/108

Fifth Section: The Poets Made Out Of Seef's Imagination:

Seef the dualist, has fabricated personalities and names from every class of people where their names and stories have come down in the authentic books of the Caliphate school. Amongst them are the poets and their odes, some of which are mentioned below:

Poets fabricated by Seef	Introduced in the book «Abdulla- ibn-Saba»	Introduced in the book «Khamsuna-Ma'ata Sahabi- Mukhtalaq»
(1) Khetteel, an Arab poet	2/47	-
(2) Amro-ibn-Qasim, an Arab poet –		1/230

Sixth Section: The Disciples Fabricated By Seef

Seef the dualist, has also fabricated fictitious figures introducing them as the disciples of the companions like:

Disciples of Companions fabricated by Seef	Introduced in the book «Abdulla-ibn-Saba»	Introduced in the book«Khamsuna Ma'ata Sahabi-Mukhtalaq»
(1) Ma'an Shaibani, the twin brother of General of the Islamic army	2/102	-
(2) Abu Lailee Fadaki	-	1/158
(3) Ott-ibn-Suwaid	-	1/231
(4) Mukannaf	-	1/393
(5) Son of Hormazan by the name of Qamazban	1/294	2/96

Just as mentioned before, Seef has accounted surprising stories for each of these names which has thus come down in the authentic books of the Caliphate school.

So far, we have set forth the list of names of those fictitious personalities which Seef has fabricated. In the following discussion, by the Might and Power of God, we shall introduce the other destructive endeavours of Seef.

In the previous discussion, we had a brief overview of the statistics of fictitious personalities created by the dualist, Seef-ibn-Omar along with reference to their names and fables which have come down in the reliable books of the Caliphate school.

In this discussion we shall set forth, by the Might and Power of Allah, the other destructive endeavours of Seef:

First: The fictitious lands and cities which Seef has created.

Second section: The historical days for each of which he has fabricated separate stories and fables and are called as [يَوْمٌ] (Yaum) in Arabic and its plural is [أَيَّامٌ] (Aiyam).

Third section: The wars and armies which he has fabricated under the title: «Wars against renegades» and «the Islamic conquests».

Fourth section: The superstitions which Seef has sought to fabricate like miracle.

Fifth section: The distortions of Seef at the time of occurrence of historical events.

Sixth section: Distortions in the names of well-known personalities of Islam.

First Section: The Places And Cities Forged By Seef:

Seef has created some fictitious places in Hejaz (Saudi Arabia), Iraq, Iran and Yemen whose names are as follows:

A – Names Of Places Forged By Seef In HejazA – Names Of Places Forged By Seef In Hejaz

names of place	has come down in the book «Abdullah-ibn-Saba»	has come down in «Khamsuna-wa-Ma'ata Sahabi-Mukhtalaq»
(1) Abraq ar-Robazah	2716, 47 & 48	-
(2) Akhabeth	2/75	-
(3) A'alab	2/35	-
(4) Qurdudah	1/303	-

Places Forged By Seef In Iraq:Places Forged By Seef In Iraq:

(1) Amnishin: A big city which according to Seef was destroyed	2/98	-
(2) Anthaq	-	1/326
(3) Basher	-	1/222
(4) As-Thana	-	1/149. 222
(5) Haseed	-	1/154
(6) Zameel	2/108	-
(7) Dumah al-Jendel	-	1/276
(8) Qudais	1/303	-
(9) Marj Musallah	2/286	-
(10) Musayyakh Bahrah	-	1/118
(11) Musayyakh Bani-Barsha	-	1/158
(12) Muqar	-	1/276
(13) Nahrott	-	1/231
(14) Walajah	1/227	-
(15) Hawafi	-	1/286

C – Place Forged By Seef In Syria:C – Place Forged By Seef In Syria:

(1) Hamqatan – 1/231

D – Places Forged By Seef In Iran:D – Places Forged By Seef In Iran:

- | | | |
|----------------------|-------|-------|
| (1) Afridun | - | 1/231 |
| (2) Thaniya ar-Rekab | 1/227 | - |
| (3) Thaniya Aaal | - | 1/219 |
| (4) Duluth | - | 1/351 |
| (5) Ta'oos | - | 1/302 |
| (6) Wayeh Khard | - | 1/219 |

E – Places Forged By Seef In Yemen:E – Places Forged By Seef In Yemen:

- | | | |
|-------------------|-------|-------|
| (1) Jeerut | 2/418 | 2/356 |
| (2) Riyazeh | 2/418 | 2/356 |
| (3) Zat Khabam | 2/418 | 2/356 |
| (4) Sabarat | 2/418 | 2/356 |
| (5) Zahrush-Shahr | 2/418 | 2/356 |
| (6) Al-Laban | 2/418 | 2/356 |
| (7) Murr | 2/418 | 2/356 |
| (8) Yana'b | 2/418 | 2/356 |

These and some other places have been fabricated by Seef and for each of them he has made some stories where they can be found in the great geographical books of the Caliphate school like «Mu'ajam al-Baladan», «Marased al-Atla'a» and «Ar-Rauz-ul-Ma'thar». By relying on Seef's fabricated traditions, the authors of the afore-said books have included these cities, places and rivers amongst the Islamic places and have taken their specifications too from Seef's traditions.

Second: The Days Fabricated By Seef

In Arabic, the important historical events are named as [يَوْم] (yaum) even though the event may last for more than one day like [يَوْمِ الْجَلْم] for the battle of «Jamal» and «Siffen».

Seef the dualist, has fabricated numerous historical days which have been recorded in the authentic historical books of the Caliphate school like: [يَوْمِ ارْمَاث], [يَوْمِ اغْوَاث], [يَوْمِ عَمَاس], [يَوْمِ الْجَرَاثِيم], [يَوْمِ الْابَاقِر], and [يَوْمِ النَّحِيب].

Here, we shall narrate a fable of one of the events fabricated by Seef.

In one of his fabricated traditions, Seef mentions that in the battle of Qadesiyah Sa'ad-Waqas sent Aasim-ibn-Amro to the lower part of the river Euphrates for acquiring the necessary provisions. Aasim began to search in the meadows and plantations and near one thicket he came across a man. He asked this man to show him the grazing places of the cows and sleeps. The man who was himself a shepherd of a flock and had given them shelter in that very thicket, pretended ignorance and said: 'I am not aware of any such place.' At that very moment, a cow from the meadow cried out in eloquent Arabic:

(كَذَّبَ وَاللَّهُ، وَهَا نَحْنُ أُولَاءِ)

«I swear by Allah that this man has spoken falsehood. We are over here.»

By hearing this call, Aasim entered the thicket and directing the herd of cows ahead of himself he took them to the army-camp. Sa'ad-Waqas distributed the cows among the soldiers and the day was marked in history as the day of cows – [يَوْمُ الْإِبَاقِرْ].

We have pointed out some of the days of Seef's making in the book 'Abdullah-ibn-Saba' Vol. 1/295–310⁶ especially the fable of 'the day of cows' which Seef has narrated from his own fabricated narrators and the hero of the fable i.e. Aasim too is included amongst the fictitious companions (of the Holy Prophet) fabricated by Seef where we have discussed his fiction in the first section of the book «One hundred and fifty fictitious companions».

Third: The Fictitious narrations made on wars and military entourage – wars against renegades and the Islamic conquests – created by Seef

Another example of Seef's fabrications is the narration of wars which had never occurred in the history of Islam. By creating such fictitious to have taken place which he called as «the wars against the renegades» and «the wars related to Islamic conquests», he has tried to show that Islam has spread through the sword and barbarous killings. In hundreds of fables, Seef has depicted merciless bloodsheds by means of which he has virtually handed over the biggest weapon to the enemies of Islam – who have introduced themselves under the title of Islamicists and orientalists.

A Brief Account Of These Fables

In order to pave the ground for the preparation of people for the acceptance of his fictitious wars of renegation after the departure of the Holy Prophet from this world, Seef has said:

«After the demise of the Holy Prophet, the people of Hejaz inclined towards blasphemy and apostasy. The entire tribes and clans – including the common and special ones amongst them – became renegades and turned their backs on Islam with the exception of the tribe of Quraish and Thaqif.» Therefore, Seef narrates fabricated wars and military expeditions to have taken place for the renegades of which we may mention the following!:-

- (1) The battle of Abraq.
- (2) Military expedition to Zil-Qasse.
- (3) Renegation and battle of the tribe of Tayy.
- (4) Renegation and battle of Umm-Zumal.

(5) Renegation of the people of Mehrah.

(6) Renegation of the people of Amman.

(7) The first battle of Yemen.

(8) Renegation and battle of Akhabeth.

(9) The second battle of Yemen.

Some of the wars which he has fabricated under the title: «Islamic conquests» are as follows:-

(1) The battle of Salasel or the conquest of Ablah.

(2) The battle of Madar.

(3) The victory of Waljah.

(4) The victory of Al-Yes.

(5) The victory of Amghaishiya.

(6) The victory of Furat Badeqali.

(7) The battle of Haseed.

(8) The battle of Maseekh.

(9) The battle of Thana.

(10) The battle of Zumail.

(11) The battle of Faraaz.

A brief account of one of the fictitious narration of a war: (battle of Akhabeth) created by Seef's Imagination:

Now, we shall cast a glance over to one of the fictitious wars (battle of Akhabeth) created by Seef:-

In the traditions fabricated about the wars of renegation, Seef says:-

«The first insurgency which took place from the side of the renegades after the Holy Prophet's demise was the rebellion of the renegades belonging to the two tribes of «Ak» and «Asharbeen» in the land called «A'alaab». They gathered on the coast-side. Taher-ibn-Abi Haleh who held the reigns of the government of that region right from the Holy Prophet's time advanced with the help of the Muslim army against the renegades of the same tribe and fought fiercely against them. The renegades of that tribe

suffered defeat.

Taher made all of them to believe the bitter taste of his sword and killed so many of them that the desert was littered with their corpses as a result of which their putrefaction spread all over the religion. For this reason, they named this region as "Akhabeth". [7](#) In this connection, Taher recited a poem and wrote a letter to «Abu-Bakr».

This was a summary of the battle of Akhabeth. Seef has introduced Taher- ibn-Abi Haleh as the son of Ummul-Mumineen Khadija and the step-son of the Messenger of Allah and as one of the governors appointed by the Holy Prophet.

Thus, biographers have reckoned Taher to be amongst the companions (of the Holy Prophet) and have even written down his life-history. The geographers have regarded the land of «Akhabeth» amongst the Islamic lands and the Islamic historians like Tabari and Ibn Athir have recorded «Akhabeth» and this battle to be included amongst the battle of renegation. However, the reality is that neither Taheribn-Abi Haleh was the step-son of the Prophet nor there existed any land by the name of «Akhabeth».

Neither there was any renegation nor a war by the name of «Akhabeth». Moreover there never existed any such narrator from whom Seef has quoted the information about Taher.

This was one example of the fabricated narration of wars of renegation created by Seef. We shall now introduce another example of Seef's fabrication of conquests:

The battle of Alees and the victory of Amghaishiya: Seef narrates that in the battle of Aless, Khalid vowed before his Lord that if he came out victorious, he would not spare even one enemy and would make rivers flow of their blood. After gaining victory, he ordered his soldiers not to kill the enemy but to take them as captives. The Islamic army took the army of the infidels into custody in groups.

Khalid altered the path of the river-water of that area and assigned a group of Islamic soldiers to behead the captives besides the waterless river so as to make their rivers flow with blood and hence fulfil his pledge. The Islamic soldiers would bring the people from all directions towards the river where their heads would be beheaded and this act continued for three days. However the river would not flow with blood. Q'aqa'a and his followers said: 'O Khalid, if you behead the entire people of the land, the river will not flow with their blood and (instead) their blood will get dried. Allow the river-water to flow its own course so that their rivers flow with their blood. They did this and for three days, blood-water ran down the river and Khalid's pledge was fulfilled.

In this conflict, those who were killed were mostly from the 'people of Amghaishiya' and the number of people killed amounted to seventy- thousand in number. Thereafter, Khalid attacked and destroyed the city of Amghaishiya. Seef says: Amghaishiya was a big city where Alees and Heerah were on its outskirt.

This fable-like story has been narrated by Seef and has come down in the dignified historical books of the Caliphate school. However, there was neither any city by the name of Amghaishiya nor a companion by the name of Q'aqa'a nor the pledge of Khalid and nor the merciless killings by the soldiers of Islam.[8](#)

All these have been fabricated by Seef and by the help of these fictitious works, he has displayed Islam as a religion founded on merciless killings. Amongst the narration of killings fabricated by him in these wars are the following:-

- (1) Thirty-thousand dead in the battle of As-Thana.
- (2) Seventy-thousand dead in the battle of Alees.
- (3) One-hundred thousand in the battle of Faraz excluding those drowned.
- (4) Seventy-thousand dead in the battle of Fahl.
- (5) One-hundred thousand dead in the battle of Jalula'a.
- (6) One-hundred thousand dead in the battle of Nahavand.

Likewise, he has spoken about hundreds of thousand of killings in other wars which is absolutely baseless and ridiculous. We have discussed in brief some of these wars in section 1, Vol. 2 of «Abdullahibn-Sabah» (Persian translation).

Fourth: The superstitious fabricated by seef the like of the miracle

Of Seef's fictitious works are the superstitions made by him under the name of miracles and wonders which have entered the Islamic history. For example, about the victory of Shush, he says:

«The Muslims besieged the city of Shush and battled to gain control over it several times. Whenever its citizens would inflict a blow upon the Muslims, the monks and priests would climb the tower and cry out loudly as such: 'O Arabs, we learn from our scholars that the city of Shush will be conquered only by Dajjal. The Muslims did not believe in their saying. Once more, they attacked and suffered defeat. Again the priests and monks reminded them about Dajjal. Finally, Saaf-ibn-Saiyad[9](#) from amongst the rank of the Muslim army took measures until he reached near the gates of the city and kicking it he cursed and said: [Arabic text] 'O lock and fetters of this door open up. Suddenly the fetters tore apart and the locks too broke down and fell. The door opened and the people of the city surrendered.[10](#)

In the victory of «Hamas», the city collapsed and got ruined due to the chanting of «Allahu-Akbar» (God is the Greatest) by the Muslims. In this manner, the Muslims gained control of the city.

In the victory of «Hairah», Khalid drank poison but nothing happened to him.

In the victory of «Dara Bejurd» Caliph Omar cried out to «Sariayah», the commander of the Muslim army

from Medina as such: «Seek shelter in the mountains». They heard the Caliph's call and sought shelter in the mountains as a result of which were freed from the foe's encirclement.

In the battle of «Qadesiyya», a cow spoke to A'asim in eloquent Arabic!

And other fables a part of which we have brought in the second volume of the book «Abdullah-ibn-Sabah» (Persian translation) in the section: «Stories on superstition fabricated by Seef.»

By the help of these stories, Seef has mingled the Islamic beliefs with superstitions.

Fifth: Seef's Distortion of the time of occurrence of the historical events

Another set of destructive acts of Seef are his distortions in the period of occurrence of historical events like:

A: The time of victory of «Aballah» which was achieved during Omar's caliphate but Seef has mentioned it to have been achieved during Abu-Bakr's period.

B: The time of the battle of «Yarmuk» which had taken place in the year 15 A.H. and Seef has mentioned its period of occurrence to have been in the year 13 A.H. .

C: The time of conquest of «Juzairah» which had occurred in the year 19 A.H., but Seef has mentioned the year 17 A.H. .

D: The time of the battle of «KHurasan» which had taken place in the year 22 A.H. but Seef has mentioned its occurrence to have been in the year 18 A.H. .

And other events a part of which we have mentioned in Vol. 1 Pg. 319 of the book «Abdullah-ibn-Sabah» in the section «Meddlings of Seef in the period of the occurrence of historical events». Moreover, this wretched act was not due to misreading or miswriting of the dates of the historical events. Rather, it was deliberately done with the intention of destruction. For example, in the story of victory of «Abalah», not only has he distorted the date of its occurrence but has also distorted the story itself. He says:

«The polytheists had set their camps near a water pond in Abalah and the army of Khalid came down upon an arid area. God sent a cloud and it rained over Khalid's army. After gaining victory, Khalid sent the «Khums» (one-fifth levy) on war-booty which amongst other things included an elephant along with a letter to Abu-Bakr who was in Medina. When the women of Medina witnessed this elephant, they expressed their astonishment and said: 'Is this the creation of God.»

Such has Seef narrated while the conquest of Aballah had been achieved during Omar's era and the commander of the army at that time was Utbah- ibn-Ghazvan. Whatever made up stories Seef has narrated in this regard are absolutely falsified.

Sixth: Distortions made in names

We shall discuss this under four sub-parts:

First sub part: Amongst the destructive acts of Seef is the alteration of names of famous personalities in the history of Islam. For example:

- (A) He has changed the name of Abdul-Rahman-ibnMuljim the murderer of Hazrat Amir, into Khalid-ibn-Muljim.
- (B) He has changed the name of Muawiya-ibn-Sufyan into Muawiya-ibn- Raf'eh.
- (C) He has changed the name of Amro-ibn-Aas into Amro-ibn-Refa'ah.

This distortion too was not the result of a mistake. Rather, it was deliberately done considering the fact that the names of Muawiya-ibn-Abu Sufyan and Amro-ibn-Aas had come down in a tradition and the Holy Prophet had cursed both of them. In that tradition, Seef changed the name of Muawiya-ibn-Sufyan and Amro-ibn-Aas into «Muawiya-ibn-Raf'eh» and «Amroibn-Refa'ah» respectively so that the Holy Prophet's curse would not be directed toward Muawiya-ibn-Sufyan and Amro-ibn-Aas and instead would involve Muawiya-ibn-Raf'eh and Amro-ibn-Refa'ah who have never basically existed in history and whose names have never been witnessed in any other tradition.

Second sub part: Another kind of Seef's fictitious works was the creation of fictitious personalities in mind and then calling them with such name which were synonymous with the names of famous personalities. For example:

- A: He made up another Khuzaima-ibn-Thabit character different from the real Khuzaima-ibn-Thabit who is endowed with the title of «Zul- Shahadatain».
- B: He made up another Samak-ibn-Kharsha synonymous with the real Samak-ibn-Kharsha – famous as Abu-Dajanah.
- C: He made up Wabrah-ibn-Yahnas Khuza'ee synonymous with Wabrah- ibn-Yahnas Kalbi.

Moreover, he has made up stories for each of false personalities which we have already examined and discussed.[11](#)

Third sub part: Another type of Seef's distortion is the reversal of positions like changing the position of father to the son and vice versa. For example:

- A: He has named Abdul-Maseeh-ibn-Amro as Amroibn-Abdul-Maseeh.
- B: He has called Bazaan-ibn-Shar as Shar-ibn-Bazaan.

* note: «Ibn» in Arabic means, «the son of » or «born to».

Fourth sub part: Sometimes too, he has created a fictitious son, brother or relative for a well-known personality in Islam. For example:

He has created three sons for Umm-ul-Mumineen Khadija and has introduced them to be the Holy Prophet's step-sons by such names as:

- Taher-ibn-Abi Haleh
- Zubair-ibn-Abi Haleh and
- Harith-ibn-Abi Haleh

Where recognizing and distinguishing them is itself a difficult task.

So far, whatever we have mentioned of the destructive acts of Seef serves as an example of his widespread destructive acts. In the future discussions, we shall examine the extent of these falsifications being spread by this saboteur dualist and how unfortunately they have found their way into the books of the Caliphate school.

In the first part of this discussion, we shall set forth, before anything else the list of the dignified books of the Caliphate school wherein the traditions of Seef, the dualist, have found their way. Thereafter, in the second part of our discussion, we shall examine the reason for dissemination of such traditions in the books of the Caliphate school.

First part: an account of the lofty books of the caliphate school in figures where seef's traditions have found their way into:

Despite the fabrications, fables and distortions which we had observed in Seef's traditions and also the fact that Seef had been well-known for these qualities, his traditions have extensively found their way into the Islamic texts and authentic documents of the Caliphate school.

Their eminent scholars have painstakingly narrated his fables and traditions in their respective books!

In order to reveal this bitter and rather astonishing truth, we shall put forward in this part of our discussion the list of scholars who have narrated traditions from Seef and also the names of books which these traditions have been recorded in:-

A: The learned scholars who have written biographies for the Holy Prophet's companions. They have mentioned the false names of the companions fabricated by Seef to be a part of the real companions of the Holy Prophet like:

Author	Year of Death	Name of the Book
1) Al-Baghavi	317 A.H.	Mu'ajam as-Sahabah
2) Ibn Qane	351 A.H.	Mu'ajam as-Sahabah
3) Ibn Ali-Ibn Sakan	353 A.H.	Huroof as-Sahabah
4) Ibn Shahin	385 A.H.	Mu'ajam as-Sahabah
5) Ibn Mendah	395 A.H.	Asmah as-Sahabah
6) Abu-Na'eem	430 A.H.	M'arefat as-Sahabah
7) Ibn Abdul Ber	463 A.H.	Al-Estee'ab-Fi-M'arefatul-Ashab
8) Abdul-Rahman-ibn-Mendah	470 A.H.	At-Tarikh.
9) Ibn Fathun	519 A.H.	At-Tazaiyal-alal-Estee'ab.
10) Abu-Musa	581 A.H.	At-Tazaiyal-ala Asma'a-ul-Ashab
11) Ibn Athir	630 A.H.	Asad-ul-Ghaba-Fi Ma'refat-ul-Sahabah.
12) As-Saghani	650 A.H.	Durrus-Sahabah-Fi Bayan Mawazeh wa Fiyat-ul-Habah.
13) Az-Zuhbi	748 A.H.	Tajrid Asma'a-us-Sahabah.
14) Ibn Hajar	852 A.H.	Al-Asabah-Fi-Taimaiyez-ul-Sahabah.

B: The following scholars too have written biographies on the fictitious champion characters of Seef's creation reckoning them to be a part of the genuine commanders and conquerors.

- 15) Abu Zakariya 334 A.H. Tabaqat-Ahl-e-Musel.
- 16) Abu-Shaikh 369 A.H. Tarikh-e-Esbahan.
- 17) Hamzah-ibn-Yusuf 427 A.H. Tarikh-e-Jorjan
- 18) Abu-Na'eem 430 A.H. Tarikh-e-Eabahan
- 19) Abu-Bakr Khateeb 463 A.H. Tarikh-e-Baghdad
- 20) Ibn Asaker 571 A.H. Tarikh-e-Madinat-ul-Dameshq.
- 21) Ibn Badran 1346 A.H. Tahzib Tarikh-e-Dameshq

C: The poets of Seef's creation have been introduced in the following book:

- 22) Marzbani 384 A.H. Mu'ajam ash Shu'ara

D: The names of heroes of Seef's imagination have come down in the following books which are in effect pronunciation guide books so that no error is made when uttering these names! how amazing!?

- 23) Darqutni 385 A.H. Al-Mukhtalef
- 24) Abu-Bakr Khateeb 463 A.H. Al-Mu'zeh
- 25) Ibn M'akula 487 A.H. Al-Akmal.
- 26) Reshati 542 A.H. Al-M'utalef
- 27) Ibn Debagh 546 A.H. Mushtabeh-Asmah

E: The genealogy of some of the fictitious creatures of Seef have come down in the following books:

- 28) Ibn Hazm 456 A.H. Al-Jumharah-Fi-Nasb
- 29) Sam'ani 562 A.H. Al-Ansab
- 30) Muqaddasi 620 A.H. Al-Eatibsaar.
- 31) Ibn-Athir 630 A.H. Al-Albab

F: The life-history of some of the fictitious narrators of Seef's creation can be found in the following books:

- 32) Raazi 327 A.H. Al-Jarh-wa-T'adil
- 33) Zuhbi 748 A.H. Mizan-ul-E'atedal
- 34) Ibn Hajar 852 A.H. Lisan-ul-Mizan

G: The description of places fabricated by Seef have come down in the following books:

- 35) Ibn Faqih 340 A.H. Al-Baladan.
- 36) Hamavi 626 A.H. Mu'ajam-ul-Baladan.
- 37) Hamavi 626 A.H. Al-Mushtaraq Lafzan wal-Muftaraq Saq'an.
- 38) Abdul-Mu'min 739 A.H. Marased-ul-Atlah.
- 39) Hemyari¹² 900 A.H. Ar-Rauzal-M'athar

H: The book of Seef on conquest and apostasy which are full of fables have been reflected in the following lofty and authentic historical books:-

- 40) Ibn Khayat 240 A.H. Tarikh-e-Caliphah
- 41) Balazari 279 A.H. Fatuh al-Baladan
- 42) Tabari 310 A.H. Tarikh-e-Tabari
- 43) Ibn Athir 630 A.H. Tarikh-e-Ibne Athir
- 44) Zuhbi 748 A.H. Tarikh-e-Islam
- 45) Ibn Kathir 771 A.H. Tarikh-e-Ibn Kathir
- 46) Ibn Khaldun 808 A.H. Tarikh-e-Ibn Khaldun
- 47) Suyuti 911 A.H. Tarikh al-Khulafa.

I: Seef's fables which were connected to special instances have found their way into the following books which have been specially written about that particular matter:-

- 48) Ibn Kalbi 204 A.H. Ansab-ul-Khail
- 49) Ibn A'rabi 231 A.H. Asmah-ul-Khail
- 50) Al-Askari 395 A.H. Al-Awa'el.
- 51) Ghanad Jani 428 A.H. Asmah Khail al-Arab.
- 52) Abu-Na'eem 430 A.H. Dala'el an-Nabuwah.
- 53) Balqaini 805 A.H. Amr al-Khail
- 54) Qalqashani 821 A.H. Nihayat al-Arab.

J. Books on Arabic literature too contain a great portion of these fables. For example:

- 55) Esbahani 356 A.H. Al-Aghani
- 56) Ibn Badrun 560 A.H. Commentary on the odes of Ibn Abdun
- 57) Ibn Abil Hadeed 655 A.H. Commentary on Nahjul-Balagha.
- 58) Al-Muqrizi 848 A.H. Al-Khatat.

K: The lexicons too are not devoid of Seef's fables like:

- 59) Ibn Manzur 711 A.H. Lisan-ul-Arab

L: Anyhow, wherever you look into, you will discover the effects of this cunning fox – even in books of hadith such as:-

- 61) Tirmidhi 279 A.H. Sunan-e-Tirmidhi, famous as Sahih Tirmidhi
- 62) Ibn Manadah 427 A.H. Tarikh-ul-Mustakhraj min-Kitab an-Nas-Fi Hadith
- 63) An-Najirmi 451 A.H. Usul-e-Masmuaat
- 64) Al-Yahsabi 544 A.H. Al-Almah
- 65) Muttaqi Hindi 975 A.H. Kanz-ul-Ummal
- 66) Ibn Hajar 852 A.H. Fath-ul-Bari

M: Taking into account all these factors, it is but natural for Seef's name to fall in the category of liars and fabricators of hadith in the books which have been written for the recognition of such group of people. For example:

- 67) Aqeeli 322 A.H. Az-Zu'afah
- 68) Ibn Jauzi 597 A.H. Al-Mauzua't
- 69) Suyuti 911 A.H. Al-La'ali al-Masnu'ah.

Second Part: The Reason Behind The Dissemination Of Seef's Lies Into The Reliable Books Of The Caliphate School

After having mentioned the list of valuable books of the Caliphate school wherein one can find Seef's traditions, we shall now discuss the reasons behind the spread of these rather astonishing traditions of this dualist in the authentic books of the Caliphate school.

Here, we shall read the sayings of two eminent scholars belonging to the Caliphate school:-

The high-ranking Judge and leading exegetist and historian of the Caliphate school, «Ibn Jareer Tabari» in his book of 'Tarikh' (which is recognized to be the most important reference to Islamic history) mentions the event of the year 30 A.H. as such:

«In this year (i.e. 30 A.H.), the incident which occurred between Muawiya and Abu-Zar was this that the former sent Abu-Zar from Syria to Medina. In this regard, numerous accounts have been narrated most of which I do not like to set forth. However those who have wanted to bring an excuse for Muawiya in this affair have narrated a story which "Serri"[13](#) has written. He says that Shoaib has narrated this from Seef that....»

Then, Tabari records in his «Tarikh», the rest of Seef's tradition which was about the incident of Abu Zar and Muawiya.

The compendium of his tradition is this that «Ibn-Sauda'a (i.e. the same Abdullah-ibn-Saba'ee created by Seef and introduced by him as a Jew who had apparently accepted Islam and had formed the group of Sabas and was given the title of Ibn-Sauda'a) instigated Abu-Zar to revolt against Muawiya and Uthman. In this and other traditions, Seef introduces Abu-Zar the great companion (of the Holy Prophet) as the follower of Ibn-Saba and regards him to be amongst the group of Sabas.»

Thus, Tabari here (in spite of the fact that most of the traditions narrated about the events between Muawiya and Abu-Zar have not been mentioned by him in his «Tarikh» because of his dislike towards them) has not completely neglected the entire traditions but, amongst all of them has selected the tradition of Seef who was a pretext for Muawiya's shortcomings and the one to justify his actions – Even though in this traditions, we know to what extent «Abu Zar», – the great companion of the Holy Prophet – has been insulted and degraded and to what extent Seef has taunted his religiousness, introduced him as foolish and stupid person, put up unfair accusations against him and introduced him as one of the followers of Abdullah-ibn-Saba, – the Jew.

This is because in this tradition, the truth has been shown on Muawiya's side and his pretext to be plausible. Such leading historians like Tabari sacrifice and consider as insignificant character and honour of a great companion (of the Holy Prophet) like Abu-Zar just for the sake of safeguarding the respect of a character like Muawiya.

Another great and renowned scholar of the Caliphate school, Ibn-Athir says in the book of «Comprehensive History» as such:

«It was in this year (i.e. 30 A.H.) that the incident of Abu-Zar and his expulsion by Muawiya from Syria to Medina took shape. With regards to the reason behind this act, numerous matters have been written. Amongst them, Muawiya cursed Abu-Zar and threatened to kill him. All along the way from Syria to Medina, he made him ride on a camel with no litter and his banishment from Medina was so deplorable and shocking that it is not befitting to mention it!!!»

Although, Ibn-Athir has followed in the footsteps of the leader of the historians and has omitted the event of the clash between Muawiya and Abu-Zar and instead has divulged the same fable of Seef, nevertheless he has been more just than Tabari as he has given hint of the manner in which Abu-Zar was taken from Syria to Medina as well as his banishment from Medina. Like them, the other historians too have followed Tabari and have narrated in their well-known books, the fictitious fables of Seef, the dualist.

As Seef has fabricated traditions wherein he has narrated the incidents right after the Holy Prophet's demise up to the event of the battle of Jamal i.e. from the beginning of 11 A.H. until the year 37 A.H. – taking into account the apostasy wars and the Islamic conquests and exhibiting in his traditions the stories of the ruling Caliphs and the encounter of the companions, disciples of the companions and the other Muslims contrary to the realities, consequently his traditions give shape to the special insight of the

Caliphate school with regards to the historical events of this period.

The tradition of other narrators – like Tamim-Dari (the true Christian) and Kab al-Ahbar (the true Jew) too form the philosophy of the Caliphate school. For perceiving the importance of this matter it is necessary to summarize the previous discussions which God-willing we shall do so in the coming chapter.

So far, we have brought a gist of the traditions which had been forged and entered into Islam for the sake of the Caliphate court. With the fabrication of those traditions, the Caliphate school and the branch of Sunnism came into existence.

Sometimes too, due to the reliance of the scholars of the Ahlul Bayt school on these books, these traditions have found their way into the dignified books of the Ahlul Bayt school. Now, we shall mention some of them as examples:-

A Few Examples Of Those Traditions Of The caliphate school which have entered the dignified books of the ahlul bayt school

First:First:

The first person about whom the author of the book «One hundred and fifty fictitious personalities» has devoted more than seventy pages is a character by the name of Q'aqa'-ibn-Amro Tamimi created by Seef-ibn-Omar (perhaps other fabricators too had cooperated with him in this affair).

Anyhow, the makers of this phoney name and the related fables have introduced him as one of the companions who after the demise of the Holy Prophet (S) had joined Ali (a.s.) and had become one of his special Shias. This was so that they could level charges of bad training against Imam and his special companions and propagate them in their fables under this very name.

As an example, they deceived Imam Ali (a.s.) as long as the battle of Jamal took place.

Thereafter, Hazrat Ali despondantly and expressed his regret for this battle and the blood-shed which took place in this battle.

Moreover, under this name, they have attributed unfair things to Malik- Ashtar and other companions of Imam and have ascribed them with the false things which they have made.

It is more than twelve centuries that these matters have been propagated and spread in the references of Islamic history of the Caliphate school so much so that Shaikh Tusi has mentioned him to be one of the companions of Imam Ali (a.s.) in his book of «Rijal».

After him, other scholars of Rijal like Ardabeli (born in 1101 A.H.) in «Ja'ame ar-Revah» and Qahpalee (lived in 1016 A.H.) in «Majmah ar-Rijal» have narrated the very remarks of Shaikh Tusi from his book

«Rijal». Mamaqani (born in 1351 A.H.) in his book «Taqih al-Maqal» after narrating Shaikh Tusi's statement says: It has come down in «Osd-ul- Ghaba» as such: This Q'aq'a left a great impression by the killing of the Persians in Qadesiyah and other battles.

He was one of the most valiant personalities and possessed a great influence. He accompanied Imam Ali in the battle of Jamal and other battles. Imam Ali sent him to Talha and Zubair. He spoke to them in good words as a result of which people came close to a peace treaty. He settled down in Kufa and about him Abu-Bakr has said: «The very voice of Qa'qa in the military (might and power) is equal to a thousand soldiers.»

Well, up to this point, Mamaqani has narrated from «Osd-ul-Ghaba» and Allama Shushtari too has brought these informations in «Qamoos ar-Rijal» from Osd-ul-Ghaba». If we refer to Osd-ul-Ghaba, we will discover that he has narrated from «Est'eeab» of Ibn Abdul Ber and if we refer to «Est'eeab» we will discover that he has in turn narrated from Seef-ibn- Omar.

Therefore, the scholars of «Rijal» (biography and criticism of traditionists) have not found any document other than the very traditions of Seef-ibn- Omar (which we reckoned to be in the third category amongst the influential elements of the Caliphate school)

Second:Second:

In explanation of the verse of «Efq», Shaikh Tusi has brought in his book «Tibbiyan» the fables which have been narrated from Ayesha.

Later, scholars like Sheikh Tabarsi (born in 548 A.H.) and Abul-Fotouh Razi (born in 554 A.H.) have narrated this from Sheikh Tusi in «Majma-ul- Bayan» and «Tafseer-e-Rauzal-Janan» respectively. Gaazur (who lived in the year 722 A.H.) has brought this in Tafseer Jalal al-Azhan» from «Rauzal-Janan» and «after him Mulla Fathullah Kashani (born in 988 A.H.) has narrated this matter in «Minhaj-ul-Sadeqin» from Tafseer of Gaazur and all the other afore-mentioned names.

However, the verses have been revealed about Mary the copt and her acquittal from [إفك] (slander) the details of which have come down in the second volume of the Traditions of Ayesha.¹⁴ Sayyed Hashim Bahrani (born in 1107 A.H. or 1109 A.H.) too has referred to both the tradition in his Tafseer of «Al-Burhan».

In short, the criteria which Sheikh Tusi (may Allah be satisfied with him) and the scholars after him used to employ in measuring the reliability of legal hadiths was not observed by them in the case of these two recent traditions. They have unconditionally accepted the traditions, recorded them in their books and placed them at the disposal of all the readers. Unfortunately, they have not at all referred to the story of slander [أُنْكَافٌ] against Mary and her acquittal.

Third:Third:

In «M'eraj as-Sa'adah», Mulla Ahmad Naraqi (born in 1245 A.H.) has written about the Holy Prophet as such:

The flames of love and attraction towards God has so intensified in the center of his heart that if on occasions, water was not sprinkled over it his heart would have burnt and his blessed body would have been affected and thus broken up the parts of his prosperous existence. And the aspect of his immateriality was so dominant that if the worldly things had not affected him, he would have escaped entirely from the materialistic world and his soul would have flown to the extreme end of the spiritual world.

For this reason, Hazrat sought several wives and made himself busy with them so that his attention to this world would always remain in him and the superfluity of his absorption in God would not lead to the disengagement of his heart. It was for this reason that whenever excessive absorption (in God) enveloped him he would touch Ayesh's thigh with his blessed hand and would say:

كلمینی یا حمیراء، أشغلي‌نی یا حمیراء

('O Ayesha, converse with me and make me busy with this world). It was for this reason that some of Hazrat's wives who had entered into wedlock with him by Divine Will were in extreme wretchedness so that by means of superfluity of wretchedness, their worldly aspect would remain powerful and they would be able to face the holy aspect of Hazrat. And since they engaged Hazrat, the latter would pay attention to this world.¹⁵

Mulla Ahmad Naraqi has narrated this matter from «Jaame'h-ul-Sa'adat» written by his great grandfather Mulla Mahdi Naraqi (born in 1209 A.H.).¹⁶

Mulla Mahdi Naraqi too has narrated this account from «Ehyah- Uloomuddin» of Ghazali (born in 505 A.H.).

In the chapter: (شهوة الفرج) Ghazali says as such:-

و قد كان استغراقه بالله تعالى بحيث كان يجد احتراقه فيه الى حد كان يخشى منه في بعض الاحوال أيسري ذلك الى
قالبه فيهمه. فلذلك كان يضرب بيده على فخذ عائشة أحياناً ويقول: كلميني... 278

For recognizing Ghazali, suffice it to narrate the following two sentences from him:-

In the chapter (النهي عن اللعن) he says:

"If it is asked whether it is permissible to curse Yazid for being the one responsible for killing Hussein or giving orders for his death, we reply as such: Basically, such an affair has not been proved and it is not

lawful to say that Yazid had killed Hussein or had given orders for his death. Such an affair has not been proved let alone the matter of cursing Yazid....'

If it is asked whether it is lawful to say: May Allah curse the killer of Hussein or may Allah curse the one who issued orders for Hussein's death, we reply. It is proper to say: May Allah curse the killer of Hussein if he has died without repentence although it is possible for Hussein's killer to have died after repentence....¹⁷

This is an example of the Ma'refat (gnosis) of the leader of mysticism belonging to the Caliphate school.

Fourth:Fourth:

Sayyed Ali-ibn-Ta'oos (born in 664 A.H.) in the book «Al-Mujtana-min ad -Du'a al-Mujtana»:

This section consists of prayers and noble hadith which Ibn-Athir has brought in the third section of his «Tarikh» in the story of renegation of the people of Bahrain:

In that battle, a monk from Hejr who had accompanied the Muslims had accepted Islam, when he was asked the reason for his acceptance of Islam, he said: When I came across three things, I feared that if I would not then bring faith, God would metamorphose me in the form of animal:

(i) Appearance of water in the desert (for the Muslim soldiers).

(ii) Opening of the sea-waves (in order that the Muslim soldiers walk over the waves)

(iii) I heard the wizard in the air (angels) reciting this du'a:

اللهم أنت أرحم الراحمين، لا إله غيرك، والبديع البديع ليس قبلك شيء و الدائم غير الغافل و الحي الذي لا يموت
(...و خالق مايرى و ما لا يرى)

Ibn-Athir (born in 630 A.H.) has narrated this part of his «Tarikh» from the «Tarikh» of Tabari (born in 310 A.H.) and Tabari in turn has narrated this fable from Seef-ibn-Omar.

In this fable, Seef has fabricated some miracles for the Caliph's soldiers. For example, a pond of water appeared in the desert for the Muslim warriors and as soon as the water of this pond quenched their thirst, it disappeared. And when they reached the sea, they began to walk over it and the waves under their feet became soft like sand and monk heard the prayers of the Angels in the heavens who had been delegated for the assistance of the warriors.

* * *

In the previous examples, we saw how the eminent scholars of the Ahl-e- bayt school of thought have brought down in their books the fables from the Caliphate school by relying on the books of biography

and history of the Caliphate school. And how often the objections which have on occasions been levelled against their writings have been due to this very reason and nobody seems to realize that these fables which are a matter of objection have been narrated from the books of the Caliphate school. This reality is manifest in the following example:-

Fifth:Fifth:

Many criticisms have been levelled against «Bihar-ul-Anwar» of Majlisi. For example the fables which have come down in 264 pages of the biography of the Holy Prophet in the recent edition – Vol. 15/26–104, 299 329, 371–384 and Vol. 16/20–77 and are similar to the fables of one thousand and one night (ألف ليلة وليلة) or even more.

For example, the fables which, while mentioning the initial creation of the Holy Prophet (S), have come down in Vol. 15¹⁸ and its text is as follows:-

«Then God created an angel which was unparalleled in might. This angel was placed on earth while her legs did not rest on anything below.

So God created a huge rock and placed it under this angels foot. However this rock itself did not rest on anything. So God created a very big bull which was so enormous in built and its eyes so sparkling that nobody had the awe to look at it – to such extent that if the seas were placed in one of its nostrils then (in comparison) it would be like dropping grains in an endless desert. This bull which is called as «Lahuta» bore the weight of the rock and carried it over its back and its two thorns. However, the legs of this bull did not rest on anything. So God created a mighty fish by the name of «Bahmut». This fish spread under the four-legged bull and the bull rested over the fish.

In this manner, the whole earth rests on the angel and this angel on the rock and this rock on the bull's back and this bull on the fish and this fish over the water and water over the air and the air over a (monstruous formation) darkness and gloom.»

Where in the heavens has Majlisi brought these fables from? He has narrated these fables all from the seven sections of the book: [الأنوار في مولد النبي المختار] written by Abul-Hassan Ahmadi-ibn-Abdullah al-Bakari al-Ash'ari.

He has been called as «Al-Bakari» because he was from the progeny of Abu-Bakr, the first Caliph.¹⁹

Shaikh Hur Amali (born in 1104 A.H.) has copied this book in his own hand-writing and annexed it to the end of the book «Uyoon al-Mu'ajezat» of Shaikh Hussein-ibn-Abdul-Wahab.²⁰

In «Seerah (biography of) Amir-ul-Mumineen (a.s.) too, Majlisi has brought from «Meqtaal» of Abul-Hassan al-Bakari (Vol. 42, Pg. 259–300)²¹ and in “Seerah of Hazrat Zahra (a.s.) too, he has brought from “Mesbah al-Anwar” of Al-Bakari²² in Vol. 43 of recent edition.²³

In the chapter of the biography in «Bihar», Allama Majlisi has quoted many views from these books of the Caliphate school and has noted down many unfounded fables by relying on the «Seerah» (biographies) and «Tarikh » (history) of the Caliphate school. All these have been put to criticism while in the chapters of jurisprudence of this same «Bihar», Majlisi, like all other eminent Shia scholars has narrated traditions from authentic books of Ahl-e –bayt school and for this reason these chapters have not come in for criticism.

Those who have criticized these type of fables have never realized that these fables have been quoted from the books of the Caliphate school. The wise will hopefully not find any fault with whatever mentioned so far.

In the matter of Imamate, you discuss and do research and rely, in your debate, on those traditions which have come down in the very books of the followers of the Caliphate school. This is because the status of debate necessitates that one should reason about things which the opposite person believe and admit. This is possible only if you refer to the books of the opposition and present its contents as an evidence.

This matter can be witnessed in all the books of debate of the people of discussion and research. They refer to the books of those groups of people who are in disagreement with their views and opinion and narrate those part of their belief which is accepted by them and have come down in their books. However, what is important is this that a debator should have utmost assurance in the correctness and authenticity of whatever he narrates from the books of the opposition as evidence.

For example, we see Shaikh Mufeed narrating in his book «Jamal» a few traditions from Seef–ibn–Omar where the first of them is as follows:-

«It has been narrated from Seef–ibn–Omar, from Muhammad–ibn–Abdullah Sawad from that after Uthman's death, the city of Medina was left with no governor except for the five–day rule of Ghafeqi–ibn–Harb Akki. At the outset, the people were in pursuit of someone who would accept their recommendation of Caliphate. However, they could not find anyone. The Egyptians searched for Ali. The latter concealed himself from them and sought shelter behind the walls of Medina. Finally they found him and put up their offer to him – i.e. acceptance of the responsibility of Caliphate. However, he did not agree to bear this responsibility and hence rejected it.» [24](#)

This tradition is the only one which contains the following points:-

- (1) The chain of transmission of this tradition is Muhammad–ibn–Abdullah– ibn–Sawad–ibn–Nuwaira where in the book of «Rewat–Mukhtalqun» we have proved with documentary evidence that such a person never existed at all and is in fact counted to be one of Seef's imaginary creations.
- (2) The tradition speaks about the five–day rule of a person by the name of «Ghafeqi–ibn–Harb Akki» in Medina. We tried to seek the trace of this Ghafeqi and we finally traced that this name has come down in

five of Seef's traditions in Tarikh-e-Tabari where his name has been mentioned to be the leader of a certain group who had come from Egypt to confront Uthman.[25](#)

We have not found his name or trace in any hadith or book other than in Seef's traditions in the book of Tarikh-e-Tabari. As such, we reckon him to be amongst the fictitious characters made up by Seef to be ruler or a governor.

In this tradition, it has come down that the city of Medina was without any governor or ruler save the five-day rule of the afore-said Ghafeqi!

The invalidity of such talks can be proved by paying attention to the fact that the name of «Ghafeqi» has not come in any tradition other than the tradition of Seef, the fabricator of traditions.

In spite of this, we have further referred to the historical books in order to see what they have to say about the city of Medina after Uthman's assassination.

In this connection, they say as such:-

On the same day when Uthman was killed, allegiance was given to Ali-ibn- Abi Talib[26](#). The details of this matter has come down in Tarikh-e-Tabari and the traditions other than Seef's traditions.

Uthman was killed on Friday 18 Zilhaj after twentyfive years of the Holy Prophet's demise.

Similarly Tabari writes under the title «Traditions about the Caliphate of Amir-ul-Mumineen Ali-ibn-Abi Talib and those who gave allegiance to him and the period of his allegiance» as follows:-

«It has been narrated from Muhammad-ibn-Hanafia as such: "When Uthman was killed, I was standing besides my father Ali (a.s.). My father arose and went towards his house. The Holy Prophet's companions approached him and said:

This man (sarcastically referring to Uthman) has been killed and the people are having no alternative but to have an Imam and leader amongst themselves. Today, we do not know anyone more worthy for the position of Imamate and leadership of this nation than you and it is not because of your previous services to Islam or even being the Holy Prophet's son-in- law. We will not let you alone until we have given allegiance to you. My father replied: This act should take place in the mosque because allegiance to me should not be conducted in a concealed manner.

Muhammad-ibn-Hanafia says: My father entered the mosque (mosque of the Holy Prophet (S) in Medina) followed by the Muhajirs (emigrants) and Ansars (helpers). They gave allegiance to my father and then the common people pursued in the same manner.»

Tabari has also narrated from «Abu-Basheer A'bedi who said:

«I was in Medina at the time of Uthman's death when Muhajirs and Ansars – including Talha and Zubair

approached Ali and said:– We have come to give allegiance to you.....»

In the third tradition, Tabari writes:– «Uthman was killed on Saturday 18th Zilhaj and people gathered in order to give their allegiance to Ali....»

Conclusion of this Analogy:

- (1) In the chain of transmissions of Seef's tradition, one can see the name of Muhammad–ibn–Abdullahibn–Sawad–ibn–Nuwaira who is the outcome of his imaginary creation.
- (2) In the text of the traditions, one comes across the five-day rule over Medina by a person called «Ghafeqi–ibn–Harb» who is of course one of Seef's fictitious rulers and governors.
- (3) After Uthman's death, nobody ruled over Medina even for an hour except Imam Ali.
- (4) The Muhajirs (emigrants) and Ansars (helpers) did not leave Imam and on the very day of Uthman's death, they gave their allegiance to Ali.

Moreover, this fact that the Muhajirs and Ansars did not leave Imam until they gave allegiance to him and that Medina was not ruled even for an hour by anyone other than Ali did not escape the attention of the eminent scholar like Shaikh Mufeed.

But, since from Muawiya's era up to the time of the great Shaikh it had become famous that Ali was Uthman's killer and that Imam had taken allegiance from the people by force and intimidation and for this very reason Muawiya had made obligatory the practice of cursing Imam in the Friday-prayer sermons, the great Shaikh wanted to bring evidence from the traditions of the Caliphate school that Imam had not taken allegiance from the people by force or intimidation and called to witness the traditions which the historians like Tabari have brought in their «Tarikh» (history).

Thus, he brought this hadith in order to argue that Imam had no role in Uthman's murder and for some days he did not even agree to accept allegiance from the people.

In this section, we shall discuss two points in two parts:

- (A) The condition for referring to the primary sources of Islam.,
- (B) The condition for referring to the Holy Quran.

First Part: The Condition For Referring To The Primary Sources Of Islam

Regarding previous discussions, one can decisively say that reference to the primary sources of Islam i.e. the books of hadith, exegesis and biography for the purpose of writing exegesis or the biography of the Holy Prophet (S) and Imams (a.s.) or the story of the Prophets; and expressing views on them or on the origin (of this universe), resurrection and all other Islamic beliefs is like reference to the same books

for deriving one divine decree where the person ref erring so should be an expert in the Arabic language, hadith of the Immaculate ones.

Since of «Rijal» (biography and criticism of traditionists), contextual study of hadith and fundamentals of jurisprudence. Furthermore, he should have worked for sometime under the guidance of a fully qualified jurist, well-verses in the manner of making use of Quran and the Sunnah in deducing the divine decree. In other words, he should have attended the theological centers studying the seminary lectures (not based on regarding textbooks) of the jurists.

Similarly, a person inexpert in the afore-mentioned sciences, who may not have worked under the guidance of a jurist is highly unlikely to extract a legal decree or pass «Fatwa» (judicial decree) from the primary sources of Islam. An inexpert person in the afore-said sciences who is untrained and lacks the guidance of a jurist too cannot extract information about Islamic beliefs, Quranic exegesis, biography of the Holy Prophet (S) and Imams (a.s.) and relate them to the Islamic society.

This is really similar to an engineer or doctor in Physics, Chemistry or Thermodynamics who does not have the opportunity for referring to the books on medicine which are taught in the medical colleges however much that he wishes to cure himself or the patients by referring to those books. All the scholars, sages and scientific associations of the world reckon this affair to be perilous. The reference of an inexpert person in the afore-said sciences and the Islamic sources and his writings and opinions too will be perilous for the beliefs of the Muslims.

Such was the condition for reference to the primary sources of Islam and the condition for reference to Quran is as follow:-

Second Part: The condition for referring to the Holy Quran

To examine the condition for reference to the holy Quran, it is necessary to explain the following:

The holy verses of Quran are divided into two parts:

Definitive and ambiguous; and the definitive verses too speak on the topic of fundamentals of belief and all other commandments as well as Islamic gnosis.

All the verses which speak on the topic of fundamentals of Islamic beliefs like:

Tawhid (Monotheism) of the Creator and Tawhid of the Lawmaking God and the verses which speak about resurrection, gathering, reckoning, reward and retribution and the verses which exist with regards to the appointment of the Prophets – right from Hazrat Adam till the last Prophet – and the necessity of their obedience;

and in short, all these fundamentals of beliefs have been explained with such definite and lucid verses that anyone possessing a little knowledge of the Arabic language who wishes to perceive the idea can

do so in a very easy manner.

Now we shall explain a few examples of the verses on Tawhid:

لَا إِلَهَ إِلَّا هُوَ

There is no deity but Him... (Holy Quran, 2: 255)

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِنَّا لَذَاهِبٌ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّا بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ

Allah has not taken any son, nor has there ever been with Him any deity. [If there had been], then each deity would have taken what it created, and some of them would have sought to overcome others. Exalted is Allah above what they describe [concerning Him]. (Holy Quran, 23:91)

(لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ)

Had there been within the heavens and earth gods besides Allah, they both would have been ruined. So exalted is Allah, Lord of the Throne, above what they describe. (Holy Quran, 21:22)

كُلُّ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شَرِيكٌ فِي السَّمَاوَاتِ إِنْ تُؤْنِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَثَارَةً مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ

Say, [O Muhammad], "Have you considered that which you invoke besides Allah? Show me what they have created of the earth; or did they have partnership in [creation of] the heavens? Bring me a scripture [revealed] before this or a [remaining] trace of knowledge, if you should be truthful." (Holy Quran, 46: 4)

أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَكَبَّرُوا إِلَهٌ كُلُّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ

Or have they attributed to Allah partners who created like His creation so that the creation [of each] seemed similar to them?" Say, "Allah is the Creator of all things, and He is the One, the Prevailing." (Holy Quran, 13: 16)

وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلُقُونَ

But they have taken besides Him gods which create nothing, while they are created,... (Holy Quran, 25:3)

الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ

[All] praise is [due] to Allah, Lord of the worlds. (Holy Quran, 1:2)

رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ

"Our Lord is the Lord of the heavens and the earth. (Holy Quran, 18:14)

Anyone familiar with the Arabic language can easily perceive monotheism in Divinity of Lordship from these and hundreds of other verses.

Verses on Ma'ad (resurrection) like:

وَإِن كُلُّ لَمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ

And indeed, all of them will yet be brought present before Us. (Holy Quran, 36:32)

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةً وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

So let not their speech grieve you. Indeed, We know what they conceal and what they declare. (Holy Quran, 36:76)

إِنَّ السَّاعَةَ أَتَيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَى كُلُّ نَفْسٍ بِمَا تَسْعَى

Indeed, the Hour is coming - I almost conceal it - so that every soul may be recompensed according to that for which it strives. (Holy Quran, 20:15)

وَلِتُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

so that every soul may be recompensed for what it has earned, and they will not be wronged. (Holy Quran, 45:22)

From the previous verses and hundreds of other verses on resurrection, reckoning and reward the matter becomes definite, clear and obvious.

About the Prophets, the verses say:

فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ

then Allah sent the prophets as bringers of good tidings and warners ... (Holy Quran, 2:213)

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ

And We did not send any messenger except to be obeyed by permission of Allah... (Holy Quran, 4:64)

About the last of the Prophets, the following verse says:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا

And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner... (Holy Quran, 34:28)

About obedience to him, verses says:

مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا

And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. (Holy Quran, 59:7)

وَمَا يَنْطِقُ عَنِ الْهَوَى. إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى

Nor does he speak from [his own] inclination. It is not but a revelation revealed. (Holy Quran, 53:4)

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا

It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error. (Holy Quran, 33:36)

From the entire set of these verses, the idea can be comprehended in the most simplest manner.

* * *

Such verses which have come down with regards to the fundamentals of Islamic beliefs are the definitive verses and anyone familiar with the Arabic language can understand them fully.

Apart from the previous verses, numerous other definitive verses too have come down on such topics as Islamic commandments, ethics and gnosis like:

The verses which have issued commands with the word of (أمر) and its derivatives:

أَمْرَ رَبِّي بِالْقِسْطِ

My Lord has ordered justice... (Holy Quran, 7:29)

..إِنَّ اللَّهَ يَأُمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَا عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ

Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. (Holy Quran, 16:90)

On with the use of the word and its derivatives like:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ

O you who have believed, prescribed for you is legal retribution for those murdered... (Holy Quran, 2:178)

وَلِكُتُبٍ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ

.. And let a scribe write [it] between you in justice... (Holy Quran, 2:282)

And many verses which give commands in the form of the verb like:

وَأَقِيمُوا الصَّلَاةَ وَأَتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

And establish prayer and give zakah and bow with those who bow [in worship and obedience]. (Holy Quran, 2:43)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُهُودِ

O you who have believed, fulfill [all] contracts... (Holy Quran, 5:1)

وَأَوْفُوا الْكِيلَ وَالْمِيزَانَ بِالْقِسْطِ

And give full measure and weight in justice... (Holy Quran, 6:152)

And those verses which by making use of such words as (حرّم) and (نهى) and their derivatives have forbidden certain acts like:

فُلْ إِنَّمَا حَرَمَ رَبِّيُّ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ

Say, "My Lord has only forbidden immoralities – what is apparent of them and what is concealed... (Holy Quran, 7:33)

حَرَمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخْوَاتُكُمْ وَعَمَاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخْوَاتُكُمْ مِنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِكُمُ اللَّاتِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَّتِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمِعُوا بَيْنَ الْأَخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا

Prohibited to you [for marriage] are your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your [milk] mothers who nursed you, your sisters through nursing, your wives' mothers, and your step-daughters under your guardianship [born] of your wives unto whom you have gone in. But if you have not gone in unto them, there is no sin upon you. And [also prohibited are] the wives of your sons who are from your [own] loins, and that you take [in marriage] two sisters simultaneously, except for what has already occurred. Indeed, Allah is ever Forgiving and Merciful. (Holy Quran, 4:23)

مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا

And whatever the Messenger has given you – take; and what he has forbidden you – refrain from. (Holy Quran, 59:7)

On occasions, certain verses have issued forbidden commands by using the word (لا) like:

(لَا يَغْتَبَ بَعْضُكُمْ بَعْضًا، لَا تُسْرِفُوا، إِذْنَنِينَ، لَا تَأْكُلُوا الرِّبَا)

These and numerous other verses are amongst the decisive verses on the commandments and all the other Islamic gnosis.

However, these definitive Quranic verses which are about lawful, forbidden, permissible, recommendable and undesirable commandments have expressed the general decree like: establish the prayers, give the poor tax, keep fast in the month of Ramadhan and refrain from backbiting.

The manner and condition of these and numerous other Islamic decrees and etiquettes whose general commandments appear in the holy Quran have not been mentioned. In this connection, God Almighty says:

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ

«And We have revealed unto thee the Reminder that you may make clear to men what has been revealed to them.» (Holy Quran, 16:44)

Thus, in order to act upon these set of definitive verses, we should refer to the Holy Prophet (S) as he has been the delegate appointed by God to explain to us the details of the commandments of the Quran.

In order to acquire the detailed account of these commandments from the Holy Prophet, we are helpless in following the very primary sources of Islam and for referring to the original sources of Islam, it is necessary to follow the very conditions which we have mentioned before.

* * *

So far, we mentioned the two classes of definitive verses of the holy Quran. Other than these two classes of definitive verses in the Quran there are the ambiguous verses and to understand these ambiguous verses it is obvious that one should refer to the one who is well-versed in the Quran and Sunnah.

Otherwise, the following divine saying will apply to him:

أَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَبَعُونَ مَا شَاءَهُ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ

As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. (Holy Quran, 3:7)

Therefore, as mentioned before, reference to the definitive verses of the Quran in connection to

monotheism of the Creator and the Law-making God; knowledge of the day of resurrection, reckoning, reward and retribution; obedience to the Prophet right to the last of them – is clear and easy for every person who is familiar with the Arabic language.

However, in order to act upon the definitive verses which have pointed out the generalities of the commandments, it is necessary to learn their details and conditions from the Holy Prophet. Similarly, with regards to beliefs – the details of Divine Attributes and the attributes of the Prophets and Imams – the details of the condition of resurrection, paradise, hell, intercession, the fountain of «Kauthar» and other Islamic gnosis; and the manner of creation of the heavens, earth, angels, jinn and men should all be learnt from the Holy Prophet. In other words, one must refer to the original Islamic sources – books of hadith and seerah. Moreover, reference to them too necessitates the same conditions which was mentioned in the first part of our discussion.

Another crucial condition in referring to the holy Quran is that the person doing so must really be desirous of acquiring some knowledge and matter from the Quran and not that he believes in some matters and (then) refers to the holy Quran and other primary Islamic sources so as to set up an evidence for his claims. Such a person will interpret the Quran and hadith according to his own understanding and whim.

It will be like a person who has brought faith in the democracy of capitalism or has become devotedly attracted towards socialism or Darwinian theory or Freud's views and then refers to the Quran and hadith in search of proof for his claims and in this process interprets some of the verses or traditions as per his own views. Such a person has not wished to acquire knowledge from the Quran and hadith. Rather, he has pursued to load his views on the Quran and hadith where this act is unanimously referred to as [تفسير الرأي] (interpretation by personal opinion) by scholars.

In order to understand the negative effects of this act, we shall now set forth a few hadith which reproach and forbid interpretation by personal opinion.

Thereafter, we shall mention some of the interpretations exercised through personal opinion by the exegetists and also by those who had no knowledge of the Arabic language.

A few traditions forbidding interpretation by personal opinion:

Hazrat Imam Ridha (a.s.) narrates from his forefathers who narrate from Amir-ul-Mumineen who narrate from the Holy Prophet that Almighty God said:

«The one who interprets My words as per his own opinion has not brought faith in Me.»[27](#)

Tirmidhi narrates from the Holy Prophet (S) as such:-

“The one who interprets Quran as per his own views has chosen the Fire as his abode.” [28](#)

Moreover, in «Bihar», 'Sahih of Tirmidhi' and 'Abu Dawoud' it has been narrated from the Holy Prophet as follows:

«Anyone who speaks anything about the Book of Allah as per his own views and his sayings comes out to be true, has made an offense.»²⁹

In 'Bihar' too, it has been narrated from Hazrat Amir-ul-Mumineen (a.s.) who said:

«Refrain from interpreting the Quran according to your own opinion so that you may understand it (i.e. the Quran) from the scholars.»³⁰

From the Holy Prophet (S) it has been narrated as such:-

"I fear my nation from three qualities after my departure from this world:- that they interpret the Quran not in its true meaning; that they seek the blunders of this life; and that so much wealth is found amongst them that they become rebellious and obstinate. I will teach you the path of salvation:,

As for the Quran, act upon the unambiguous verses and have faith in its ambiguous one. Do not seek the blunders of this world and expect yourselves to return back from the blunders. And the way of deliverance from wealth is to express thanks for the bounties and paying its due rights."³¹

Also, the Holy Prophet has said:

«The worst thing which I fear amongst my nation after my departure is misinterpretation of the holy Quran.»³²

In another tradition, one of the three things which the Holy Prophet has mentioned he fears most for his nation is the reasoning which a hypocrite sets forth in his debate with the help of Quran.³³

About the interpretation of Quran by those not well-versed in Quran he says:

«Anyone who says anything void of wisdom with regards to the script of Quran has prepared his place in the Fire». ³⁴

In another tradition he says:-

«Anyone who says anything void of wisdom in the Quran shall appear on the Day of Judgement in a state when his mouth will be struck with a bridle of fire.» ³⁵

In the previous discussion, we expressed the condition for erring to the primary sources of Islam. We also mentioned that the Quran possesses definitive and ambiguous verses and whatever it has mentioned in connection with the proof of a maker (of this universe), monotheism, resurrection, sending of the messengers and the necessity of following them are all from the definitive verses where any Arabic-knowing person can comprehend them easily.

Moreover, the general commandments – right from prayers, fasting, poor-tax, usury and their likes are predominantly amongst the definitive verses. However acting upon them necessitates a detailed explanation of those commandments where they have been explained in the primary sources of Islam i.e. Seerah (biography) and hadith of the Holy Prophet.

Similarly all other beliefs and Islamic gnosis – right from the Divine Attributes up to the detailed account of the creation of the heavens, earth, angels, jinn and men – have to be acquired from the very primary sources. Also, the interpretation of the ambiguous verses should be understood from revelation through the very primary sources.

Thus, the very conditions which are necessary while referring to all the primary sources of Islam are also necessary in the case of reference to the holy Quran. Similarly, the person referring to the Quran and the primary sources of Islam should not possess a way of reflection and belief such that he refers to them only for the purpose of seeking a proof for his already held views. In such a case, he will have interpreted through personal opinion. In any case the person referring so, should be acquainted with the Arabic language or else he will interpret the verses in a deviated and lighthearted manner.

Now, we shall set forth a few examples of the interpretation of Quran through personal opinion and interpretation by those men not familiar with the Arabic language:-

- (a) The one who introduced himself as the «intellect of the century» would read the verse:[36](#) و لا تَقْفُ مَا [as] [لَيْسَ لَكَ بِهِ عِلْمٌ] and translate it as: «And do not stop when you have no knowledge; go and seek knowledge.»
- (b) In interpretation of the verse [37](#) I heard another exegetist, whose name I refrain from mentioning, saying as such: «See how in Islam the position of women is elevated so much so that God has matched the womb of women – the place where the precious pearl of humanity is deposited with His own Name and said: «God and the womb of the women».»
- (c) I heard another renowned exegetist saying as such: «If in interpreting the Quran we comprehend a meaning which had not been said by the people in the past it will not be acceptable. After mentioning this brief introduction, he gave a special detailed account and said:

«In interpretation of the verse:[38](#) [وَالذَّارِيَاتِ ذَرْوًا] Hazrat Ali has had an opinion. But my opinion about this verse is that God has informed us about the world of pre-existence (atom). The verse:

فَالْحَامِلَاتِ وِقْرًا

too expresses the carrying of the load of electricity.»

- (d) Another renowned exegist has written: [39](#)

«With regards to the fact that Quran, by way of connotation is not only a factor of unity amongst mankind and by way of indirect influence seeks the formation of worldly government and human civilization and culture, but possesses special interest and urge in campaigning against the differences and discord amongst the nations. Neither the recent eastern or western thinkers nor the exegetists of Quran have explored deeply into this matter....[40](#)»

«He notifies the Prophet and the Muslims that if there are people who consider their religion to be separate from others and create sects and factions, (then) surely you are not from them.” [41](#)

«Neither He scorns nor interdicts the people of the Book i.e. the Jews and the Christians that: you are all ignorant and people of the Fire nor does He call them a confrontation for the purpose of elimination and victory. On the other hand, He has sent the last of the Prophets to all the people – amongst them, the people of the Book; and has introduced him to be the guardian and certifier of their Book [مَصْدِقًا لِّمَّا]..] while having a desire for rectifying their deviations and evil-intentions, he invites them towards unity and harmony.

Thereafter he overlooks all the problems and differences and becomes content with one basic matter. He says: «Come and curl around one creed or slogan (of faith) which is common between you and us (and by paying attention to this matter, all the factors of differences will be resolved) and promise not to be the slave of anyone but God and not to consider our gods as the Cherisher and Lord of each another.” [42](#)

He tells the people of the Book as such:-

“If there is any criticism against you from this stance that you do not follow your own Book; and if you act upon it, (then) abundance and divine bounty will turn towards you from the heavens and the earth.” [43](#)

«If the Quran calls the people of the Book to congregate around the banner of Tawhid (monotheism) it also advises the Muslims not to insist that they surrender and become a part of their nation.

On the contrary, God has set a way and custom for every nation and if He so desired, He could have made all of you a single nation. But, He wants to test each one as per what He has given him. So, if you speak the truth, then keep a competition in charities and good services and as far as the differences amongst you is concerned, God will judge on the day when you will be gathered.” [44](#)

«He severely pounds upon the motive of the people of the Book who seek insularity and under majesty or on the Muslims who think themselves to be exclusive representatives of God and to be immune against (divine) chastisement; and explicitly declares that God and Paradise is not as per anyone's wish. Anyone who commits an evil act will receive evil without finding any support from anyone before the Lord. The man and woman who perform a worthy action and are believers will enter Paradise.»[45](#)

He has repeated the same matter once again and said:-

«The subtle point which exists here and which is worthy to be repeated is that the Holy Prophet did not say: 'O people and 'O the people of the Book, come underneath my flag and banner. He said: Gather under the banner of God and serve Him through any one of the Prophets whom you desire.

Do not spread about and earmark the one and single creed of the Prophets. The sigh of greatness and rightfulness of a school of thought too lies right here. Otherwise, the Holy Prophet too would have become like most other claimants. There are many who have invited the people in this world towards unity and integration or have taken a step in the direction of the formation of a worldly government.” [46](#)

He has even gone further and said:-

«In the view of Quran, those not belonging to the group of the people of the Book too should not worry if they are God-worshippers and believe in the Hereafter and step in the right path.»[47](#)

Analysing These Exegesis

What is the reason that the statement [سکون فاء] [ضم فاء] and [لا تَقْفُ] which has appeared with [سکون قاف] and [لا تَقْفُ] in the Quran and its past tense [قفا] give the meaning of:

«He followed», has been read as [لا تَقْفُ] with [سکون قاف] and [كسر قاف] where its past tense is [وقف] [Waqt] and means: «He stood»? Does it reveal anything other than non-familiarity with the Arabic language?

With regards to the other exegetist too, since he was a Persian-speaking person and the word of [أرحام] [Arhâm] in Persian is usually taken in the sense of womb of women and is less utilized in the meaning of «relationship», he has reckoned the meaning of [أرحام] in the said verse to be the womb of women.

Since the other exegetist too was a Persian-speaking person, he did not pay attention that [زرة] [Zorra] where today atom in Arabic is labelled as [زرة] is from [ذرر] [Zarer] and that [الذاريات] which has come in the verse is from [ذرو] [Zarv] which is mentioned in the verse itself: [وَالذَّارِيَاتِ ذَرْوَا]. If he knew the Arabic language well, he would have understood the interpretation which Hazrat Ali had given: «Wind that scatters far and wide». In the Quran itself (Verse 45 / Sura 'Kahf') it has come down as such: [فَاصْبَحَ هَشِيمًا تَذَرُّوْهُ الْرَّبَاحُ ...broken into pieces which the winds scatter.

The recent renowned exegetist too, being a Persian-speaking person and because of interpreting the ambiguous parts of Quran as per his own opinion has committed an error. If he had been an Arab-speaking person and had referred to the definitive verses of the Quran he would not have made the mistake of saying:

«He does not scorn and interdicts the people of the Book i.e. the Jews and the Christians that: You are ignorant and the people of the Fire; and neither calls them to fight for the purpose of elimination and victory.»

Besides, we realize from the definitive verses of the Quran that it calls them, especially the Christians to an imprecation for the purpose of achieving victory and says:-

فَقُلْ تَعَاوَلُوا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ تَبَتَّهُ فَنَجْعَلْ لَعْنَةَ اللَّهِ عَلَى الْكَانِيْنَ

.. then say, "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly [together] and invoke the curse of Allah upon the liars [among us]." (Holy Quran, 3:61)

And the same Christians have been interdicted and the cause of their infidelity has been described as such:

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ

***They have certainly disbelieved who say that Allah is Christ, the son of Mary.* (Holy Quran, 5:17)**

The same interdiction has been repeated in verse 72 too; and this belief, which according to Quran is the cause of their infidelity exists amongst all of them until today.

In another verse, He says:

وَقَاتَ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهِهُونَ فَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلٍ قَاتَلُهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ
اَتَخَدُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْتَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحِ ابْنَ مَرْيَمَ

***The Jews say, "Ezra is the son of Allah"; and the Christians say, "The Messiah is the son of Allah." That is their statement from their mouths; they imitate the saying of those who disbelieved [before them]. May Allah destroy them; how are they deluded? They have taken their scholars and monks as lords besides Allah, and [also] the Messiah, the son of Mary.* (Holy Quran, 9:30-31)**

He has also said:

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ

***They have certainly disbelieved who say, "Allah is the third of three." And there is no god except one God.* (Holy Quran, 5:73)**

In yet another verse, He says:-

يَا أَيُّهَا الَّذِينَ أَتُوا الْكِتَابَ آمَنُوا بِمَا نَزَّلْنَا مُصَدِّقاً لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ تَنْطِسَ وُجُوهًا فَنَرَدَهَا عَلَى أَدْبَارِهَا أَوْ تَلْعَثُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبَّتِ

«*O you who have been given the Book! believe that which We have revealed, verifying what you have, before We alter faces then turn them on their backs, or curse them as We cursed the violators of the Sabbath».* (Holy Quran, 4:47)

Here, the following verses of Sura Nisa elucidate the matter to a much greater degree:

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرَسُولِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرَسُولِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَخَذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥﴾ أُولَئِكَ هُمُ الْكَافِرُونَ حَقًا وَأَعْنَدُنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا وَالَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أَجُورَهُمْ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا يَسْأَلُكَ أَهْلُ الْكِتَابَ أَنْ تُنْزِلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَى أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرْنَا اللَّهَ جَهَرًا فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجلَ مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ وَآتَيْنَا مُوسَى سُلْطَانًا مُهِينًا

God says: «Surely those who disbelieve in Allah and His apostles and (those who) desire to make a distinction between Allah and His apostles and say: "We believe in some and disbelieve in others; and desire to take a course between (this and) that. These (it is that) are truly unbelievers, and We have prepared for the unbelievers a disgraceful chastisement. And those who believe in Allah and His apostles and do not make a distinction between any of them - Allah will grant them their rewards; and Allah is Forgiving, Merciful.» (Holy Quran, 4: 150-153)

يَسْأَلُكَ أَهْلُ الْكِتَابَ أَنْ تُنْزِلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَى أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرْنَا اللَّهَ جَهَرًا فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجلَ مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ وَآتَيْنَا مُوسَى سُلْطَانًا مُهِينًا

«*The followers of the Book ask you to bring down to them a book from heaven....* (Holy Quran, 4: 154)

فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ وَكُفْرِهِمْ بِآيَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا

Therefore, for their breaking their covenant and their disbelief in the communications of Allah....» (Holy Quran, 4: 155)

وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَانًا عَظِيمًا

«*And for their unbelief and for their having uttered against Mary a grievous calumny.»* (Holy

Quran, 4: 156)

...وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ

And their saying: «Surely we have killed the Messiah, Isa son of Marium, the apostle of Allah.»
(Holy Quran, 4: 157)

لَكِنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَالْمُقْرِئِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا

«But the steadfast in knowledge amongst them and the believers believe in what has been revealed to you and what was revealed before you, and those who keep up prayers and those who give the poor-rate and the believers in Allah and the last day, these are those whom We will give a mighty reward.» (Holy Quran, 4: 162)

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَيْ نُوحٍ وَالنَّبِيِّنَ مِنْ بَعْدِهِ...

«Surely We have revealed to you as We revealed to Nuh (Noah) and the prophets after him....»
(Holy Quran, 4: 163)

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ...

«(We sent) apostles as the givers of good news and as warners. » (Holy Quran, 4: 165)

لَكِنِ اللَّهُ يَشْهُدُ بِمَا أُنزَلَ إِلَيْكَ أَنَّزَلَهُ بِعِلْمٍ وَالْمَلَائِكَةُ يَشْهُدُونَ وَكَفَى بِاللَّهِ شَهِيدًا

«But Allah bears witness by what He has revealed to you that He has revealed it with His knowledge and the angels bear witness (also); and Allah is sufficient as a witness. » (Holy Quran, 4: 166)

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلَّوْا ضَلَالًا بَعِيدًا

«Surely (as for) those who disbelieve and hinder (men) from Allah's way, they indeed have strayed off into a remote error....» (Holy Quran, 4: 167)

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنْ اللَّهُ لِيغْفِرَ لَهُمْ وَلَا لِيَهْدِيهِمْ طَرِيقًا إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا

'Surely (as for) those who disbelieve and act unjustly, Allah will not forgive them nor guide them to a path, Except the path of hell, to abide in it for ever, and this is easy to Allah.' (Holy Quran, 4: 168-169)

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمُ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمِنُوا خَيْرًا لَّكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ اللَّهَ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلَيْمًا حَكِيمًا ﴿١٧٠﴾

'O people! surely the Apostle has come to you with the truth from your Lord, therefore believe, (it shall be) good for you; and if you disbelieve, then surely whatever is in the heavens and the earth is Allah's and Allah is knowing, Wise.' (Holy Quran, 4: 170)

يَا أَهْلَ الْكِتَابِ لَا تَغْلُبُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقُّ إِنَّمَا الْمُسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَقْلَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِّنْهُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَلَا تَقُولُوا ثَالِثَةٌ

'O followers of the Book! do not exceed the limits in your religion, and do not speak (lies) against Allah, but (speak) the truth; the Messiah, Isa son of Marium is only an apostle of Allah and His word which He communicated to Marium and a spirit from Him; believe therefore in Allah and His apostles, and say not, three.', (Holy Quran, 4: 171)

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُؤْفَيُهُمْ أَجُورُهُمْ وَيَزِيدُهُمْ مِّنْ فَضْلِهِ

'Then as for those who believe and do good, He will pay them fully their rewards and give them more out of His grace.' (Holy Quran, 4: 173)

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّنْ رَبِّكُمْ وَأَنَزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا

'O people! Surely there has come to you manifest proof from your Lord and We have sent to you clear light.' (Holy Quran, 4: 174)

فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخَلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَيْهِ صِرَاطًا مُّسْتَقِيمًا

'Then as for those who believe in Allah and hold fast by Him, He will cause them to enter into His mercy and grace and guide them to Himself on a right path.» (Holy Quran, 4: 175)

* * *

In all of these verses which have come down in Sura Nisa, emphasis has been laid upon this point that a believer is someone who believes in Allah and all His apostles and Quran names such a person as «Mu'min» (believer) and says: «If a believer in Allah and His apostles and the Day of Judgement does good, then his reward from Allah is the paradise».

With regards to these verses, if a person does not believe in one of the Prophets even though he may believe in the rest of them – right from Adam to the last of them i.e. Muhammad-ibn-Abdullah (S), he is known to be an infidel and certainly not considered a Muslim or believer. Thus, in the verse previous to the above verses (verse 123) which has come down in this very Sura (chapter).

.. وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ

And whoever does righteous deeds, whether male or female, while being a believer – those will enter Paradise. (Holy book, 4: 124)

and to which, recent exegetist has rationalized, a believer is the one who believes in Allah and all His apostles and this matter has been elucidated in the subsequent verse. And if such a believer does good, his reward is the paradise.

* * *

The afore-mentioned verses were all from Sura Nisa. Numerous other verses too have cursed the people of the Book for not believing in the last of the Prophets like:

وَلَمَّا جَاءُهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءُهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ بِسَمَّا اشْتَرَوْا بِهِ أَنفُسَهُمْ أَن يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بِغَيْرِهِ أَن يُنَزِّلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَن يَشَاءُ مِنْ عِبَادِهِ فَبِأَوْلَادِهِ بِغَضَبٍ عَلَى عَذَابٍ مُهِينٍ وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُؤْمِنُ بِمَا أَنْزَلَ اللَّهُ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءُهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلَمْ تَقْتُلُونَ أَنْبِياءَ اللَّهِ مِنْ قَبْلٍ إِن كُنْتُمْ مُؤْمِنِينَ

And when there came to them a Book from Allah confirming that which was with them – although before they used to pray for victory against those who disbelieved – but [then] when there came to them that which they recognized, they disbelieved in it; so the curse of Allah will be upon the disbelievers. How wretched is that for which they sold themselves – that they would disbelieve in what Allah has revealed through [their] outrage that Allah would send down His favor upon whom He wills from among His servants. So they returned having [earned] wrath upon wrath.

And for the disbelievers is a humiliating punishment. And when it is said to them, "Believe in what Allah has revealed," they say, "We believe [only] in what was revealed to us." And they disbelieve in what came after it, while it is the truth confirming that which is with them. Say, "Then why did you kill the prophets of Allah before, if you are [indeed] believers?" (Holy Quran, 2:89-91)

إِنَّ الَّذِينَ يَكُنُّ مُؤْمِنِينَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا يَبَيِّنُهُ اللَّهُ وَيَأْلَعُهُمْ
اللَّاءِعُونَ إِلَّا الَّذِينَ تَأْبُوا وَأَصْلَحُوا وَبَيَّنُوا فَأُولَئِكَ اتُّوَّبُ عَلَيْهِمْ وَأَنَا التَّوَابُ الرَّحِيمُ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ
أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ

Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture – those are cursed by Allah and cursed by those who curse, Except for those who repent and correct themselves and make evident [what they concealed]. Those – I will accept their repentance, and I am the Accepting of repentance, the Merciful. Indeed, those who disbelieve and die while they are disbelievers – upon them will be the curse of Allah and of the angels and the people, all together. (Holy Quran, 2: 159-161)

إِنَّ الَّذِينَ يَكُنُّ مُؤْمِنِينَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَسْتَرُونَ بِهِ ثَمَنًا فَلَيْلًا أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمْ
اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ أُولَئِكَ الَّذِينَ اشْتَرَوُ الْضَّلَالَةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ
عَلَى النَّارِ

Indeed, they who conceal what Allah has sent down of the Book and exchange it for a small price– those consume not into their bellies except the Fire. And Allah will not speak to them on the Day of Resurrection, nor will He purify them. And they will have a painful punishment. Those are the ones who have exchanged guidance for error and forgiveness for punishment. How patient they are in pursuit of the Fire! (Holy Quran, 2: 174-175)

After reading so many curses which God sends on the people of the Book who had disbelieved in the last of the Prophets and after realizing that the Quran labels anyone who has not brought faith in the last of the Prophets (whether belonging to the people of the Book or other than them) as an infidel and not as a believer, we can understand the meaning of the verse which the exegetist had rationalized from Sura Ma'eda:

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِرُونَ وَالنَّصَارَىٰ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا
هُمْ يَحْزُنُونَ

Indeed, those who have believed [in Prophet Muhammad] and those [before Him] who were Jews or Sabeans or Christians – those [among them] who believed in Allah and the Last Day and did

righteousness – no fear will there be concerning them, nor will they grieve. (Holy Quran, 5:69)

The same contents can be seen in another verse from Sura Baqarah:

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرٌ هُمْ عِنْدَ رَبِّهِمْ وَلَا خُوفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزُنُونَ

Indeed, those who believed and those who were Jews or Christians or Sabeans [before Prophet Muhammad]- those [among them] who believed in Allah and the Last Day and did righteousness- will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve. (Holy Quran, 2:62)

See how Allah mentions in the two verses:

إِنَّ الَّذِينَ آمَنُوا... مَنْ آمَنَ بِاللَّهِ

What is meant by these two divine sayings:-

«Those who believe.... whoever believes in Allah.»

Its description is this that in the Quran, belief has come down with two meanings:

(a) Belief synonymous with Islam which in this case, bringing faith would mean bringing (faith in) Islam.

This type of faith applies to the believers as well as the hypocrites.

(b) Belief opposite to hypocrisy where some of the Muslims possess this kind of belief.

After this description we say: Belief in [إِنَّ الَّذِينَ آمَنُوا] in the beginning of both the verses has come in the first sense i.e. Those who have brought Islam and belief in [مَنْ آمَنَ مِنْهُمْ] at the end of both the verses gives the meaning of belief opposite to hypocrisy. Thus, the meaning of the two verses is as such:

«Those who have brought Islam and those who are Jews and the Sebeans and the Christians and whoever amongst them believes in Allah and the last day and does good, his reward is with Allah....»

We have already realized that the Quran reckons belief in all the Prophets – to the last of them – to be integral to the belief in Allah and if such a believer does good, he shall neither fear nor grieve and his reward is with Allah.

Thus, the meaning of the two verses is this that the one who has become a Muslim or is a Jew, Christian or Sebean and amongst them, if anyone believes in Allah, all the Prophets and in the day of Judgement and does good will have no fear and his reward rests with Allah.

And this means that in religion, there is no such thing as nationalism and it is not possible for a person who is called a Muslim but nevertheless a hypocrite to enter Paradise.

And someone who is from the Jewish, Christian or Sebean sect cannot enter the Paradise?!

It cannot be so. Rather, anyone from these sects who has brought faith in Allah, the Prophets and the Day of Judgement and does good will not fear and God will reward him.

* * *

I wish that the one who reckoned himself to be the thinker of the century would have humbled himself a little and realized that he was not an Arab – speaking person. By not being acquainted with the Arabic language, he should not have referred to the Quran and brought an evidence for his saying from the holy Quran. If he had been humble, he would have referred to one knowledgeable person from the theological center who would have taught him (in this regard) explicit verses of the Quran like:

وَكُلْ رَبَّ زِدْنِي عِلْمًا

.. and say, "My Lord, increase me in knowledge." (Holy Quran, 20:114)

or the traditions of the Holy Prophet like:

إطلب العلم من المهد إلى اللحد

Although he was educated in Paris nevertheless, he should have referred (in this regard) to someone educated from the theological center.

I wish that the other exegetist too, who was not acquainted with the Arabic language would have observed humility and learnt before anything else the interpretation of the Quran from the masters of exegesis of Quran in theological centers so that he would have realized the meaning of the verse:

وَاتَّقُوا اللَّهَ الَّذِي تَسْأَلُونَ بِهِ وَالْأَرْحَامَ

And fear Allah, through whom you ask one another, and the wombs . (Holy Quran, 4:1)

and then given lectures in exegesis to his students.

I wish that the other renowned exegetist would have observed humility and while keeping a difference between its (راء) where its (راء) is having a germination (تشدید) ; its origin is (زرة) and its third letter is (راء) and where its origin is (زرو) and its third letter is (واو) (الذاريات) while not going to such extent as saying:

Hazrat Ali had an opinion with regards to the interpretation of this verse but I too am having an opinion – would not have broadcasted his opinion and interpretation over the radio for the listeners all over the world.

If this renowned exegetist did not recognize Hazrat Ali to be an immaculate Imam appointed from God's side, yet he was at least aware that Imam Ali was one of the Holy Prophet's companions and from the Arabs living during the time of Quran and this is proof enough for him to accept his words. I wish he had pondered over this reality and observed humility and had not reckoned his thought and opinion to be above or on par with Imam's opinion.

I wish the recent renowned religious writer had observed humblity and had not written:

(In this connection that the Quran is not only a factor for the unity of mankind (implicitly) and calls for the formation of a universal government and human civilization and culture (through indirect influence) but rather favours and insists on campaigning against the differences and discord amongst the nations. Neither the recent eastern and western thinkers have gone deep into this matter nor the exegetists of the Quran have paid careful attention to the human and social perspectives».

* * *

I do not know whether this renowned religious writer also meant to include Imam Ali in his statement: «The exegetist of the Quran) who, according to him, had not paid attention to what he had considered or he meant to include only such exegetists like Shaikh Tusi and Tabarsi and reckoned only such exegetist not to have possessed the perception of the writer! I do not know!

I wish that this writer who believes in democracy and consequently believes that man should be free in his choice of beliefs would not interpret the Quran as per his own opinion and would not say: «It is not necessary for the Jews, Christians and the Sebeans to enter the f old of Islam. If they stick to their religion and act upon the Torah, Bible and the Book of Sebian, they will enter Paradise.»

Moreover, he would not have said:-

«From the view-point of Quran, a person not belonging to the people of the Book too should not worry if he worships God, believes in the Hereafter and steps in the right path.»

I wish he had adopted meekness and said:- The view-point of democracy is as such and not that: these are the views of Quran.

I wish that this renowned religious writer had adopted humbleness and had written books and given lectures on the subjects of his specialization which he had learnt in Europe and had left the writings and sayings of those sciences related to the theological centers to the discretion of its rightful members.

Just as people who refer, in all their affairs, to a specialist in that particular field: To a civil engineer in the

matter of construction and to a physician in medical treatment – in the same manner, I wish that they refer to those specialists who have graduated from the theological centers in the matter of interpretation of the Quran and Islamic beliefs and commandments and not to those who have an unapplicable university degree from Paris, London, Washington and Moscow!!!

In the previous discussions, we witnessed the various fabrication of traditions and the interpretation and misinterpretation of Quran by opinion as a result of which innovations took place in the Islamic canons and spread in the society. Moreover, we witnessed the astonishing dissemination of those fabrications in every era ever since.

The present discussion is about our own position in instances where we do not find fault with and criticize any of those distortions or interpretations. If any one of God's slaves wishes to reveal the intentional or the unintentional errors of those people he will be subject to merciless attack from all sides. Truly, why and for what reason so much unilateral freedom is given?

Now, by way of apology to those people who find fault with me for critisizing those distortions, I present two reasons:

FIRSTLY: – We shall narrate two traditions from the Holy Prophet (S) which are amply narrated in this regard.

(a)

قال الرسول - صلى الله عليه وآله: إذا ظهرت البدع في أمتي فعلى العالم أن يظهر علمه وإن لا فعليه لعنة الله و الملائكة والناس أجمعين

«When innovations shall appear in my nation, it is obligatory upon the learned to manifest their knowledge (to make known the heresies). If he does not do so, then the curse of Allah, the angels and men will be upon him.

(b)

قال الرسول - صلى الله عليه وآله: إذا رأيتم أهل الريب والبدع من بعدي فأظهروا البراءة منهم وأكثروا من سبهم و القول فيهم و الواقعية و باهتوم كي لا يطمعوا في الفساد في الاسلام و يحذرهم الناس و لا يتعلمون من بدعهم. يكتب الله لكم بذلك الحسنات و يرفع لكم به الدرجات في الآخرة

«Whenever you see skeptics and heretics in religion then denounce them, curse them, much speak against them and attack them unaware so that they do not long to cause mischief in religion and so that the people keep distance from them and do not get affected by their heresies. God will write good rewards for you for this action and will raise your position in the Hereafter. » [48](#)

SECONDLY: – As a result of the silence adopted in the face of distortions in the meanings of the verses and Islamic gnosis which were printed and distributed in tens of thousands of copies also the distortions of Islam which had come in the form of gift from Europe and were printed and distributed amongst the Muslim youths; and as a result of pounding on the mouth of those who wanted to reveal these distortions and the sticking of a tag over their mouth and the accusations, defamations and assassinations of their personality, (to such extent that their sayings and writings become creditless in society and get discarded by the youths) five thousand copies of the book of «Tawhid» of A'sHuri as an example was being sold in one week in one city only.

As a result of these propagations and those silences and assassination of characters, groups like «Furqan» and Mujahideen-e-Khalq were able to deceive the uninformed Muslim youths with the help of misinterpretation of the verses of Quran and the spread of heresies in Islam and infuse these innovations into their mind under the name of true Islam, and make them believe in them. In order to deceive these youths they went so far as to assassinate the learned scholars of the Muslims in mosques and altars along with hundreds of other Muslims – whether young, old or even children.

In a talk with some of their followers, I examined the manner in which they were deceived. It became evident that firstly, they were given books which were distributed under the name of Islamic discussions (of the same kind) and later were sent to the nests of these groups or assassins.

For those who protest, I present these two reasons for the time being and say:

إِنَّمَا أَشْكُو بَنَيَ وَحُزْنِي إِلَى اللَّهِ

Another Painful Aspect

As evidenced by this saying:

قصم ظهري إثنان: عالم متهتك و جاهم متنسق

Our present-day society is afflicted with yet another pain such that these disorders cause some people to take detrimental steps imagining them to be a kind of service to Ahlul Bayt school. For example thousands of copies of the book «Mashareeq-Anwar-ul-Yaqeen-Fi Haqa'eq – Kashf-Asrar-e- Amir-ul-Mumineen» – which contains a handful of fabrications and hyperbolic traditions and does not even have the chain of transmission of traditions – get printed and distributed with intense avarice. This takes place even though Allama Majlisi has said about this book as such:

لا اعتماد على ما تفرد به لإشتماله على ما يوهـم الخلـط والـخـبط

«The traditions which have come down in this book alone cannot be trusted as this book comprises such matters which are against reason and erroneous.» [49](#)

Shaikh Hurr Amali too has said:

إِنْ فِيهِ إِفْرَاطٌ رَبِّمَا نَسْبَ الْغَلُو

«This book has exceeded the bounds and is filled with exaggeration.» [50](#)

Moreover, it also contains forged sermons full of errors and exaggeration with no chain of transmission under the title «Khutba-tul-Bayan» – where apparently its initiator is the same initiator of the sermon of who is the of Sayyed Kazim Rashty and his school of thought. This sermon has been attributed to Imam Ali-ibn-Abi Talib (a.s.).

A few years ago, this sermon was translated into Persian being repeatedly printed and distributed. The learned scholars are aware that to what extent these publications can be detrimental to Shi'ism. On the one hand, it can give bad training and spread exaggerated belief amongst the uninformed youths and on the other hand it is a testimony to the involvement of those who wish to excommunicate the Shias.

I was asked to give my opinion on this sermon. In reply, I wrote:

«With the good intentions that the publisher has had in his service to the Ahl –e–bayt school, it was appropriate for him to have referred to the scholars in Qum, Tehran or Khorasan and derived their views before printing such matters. It is wrong to attribute this sermon to Hazrat Ali (AS.).»

This reply created an uproar.

In the same manner, expressed my views on yet another unworthy deed which caused them to say: So and so a person is not a Shia. Verily I do not know why the learned scholars who are the guardians of Islam and the Shia school of thought remain silent in the face of these affairs and distortions! Surely we are Allah's and to Him we shall surely return.

We shall summarize the result of the previous discussions into one preface, three sections and one conclusion.

Preface

In the previous discussions, we saw that God, as per His Divinity, has fixed and decreed the life of all His creatures in conformity with their innate disposition and nature and has guided all His creatures so that in accordance with the same, they continue the fixed system of their living until they reach the level of perfection in existence. This guidance in some of the created beings is as invincible as the stars,

planets or even the atom.

With regards to some other creatures, He has guided through inspiration like animals whose guidance is called as 'animal instinct'. However with regards to the third type of created beings – which is the human-being – He has guided them by means of revelation through the Prophets and the Prophets in turn lead the people through their own sayings and actions.

But, after the demise of every Prophet, whenever the oppressors of that very nation of the Prophet saw that the divine canons of the Prophet are detrimental to their personal desires, they gradually concealed and distorted them to such extent that man could no longer have access to the divine system. In such a case, Almighty God would renew the divine laws by sending a new Prophet and this continued until the Prophethood of the last of the Prophets. Wisdom demanded that his divine canons should remain with mankind forever and should be the last of the divine laws notwithstanding that man's nature is unchangeable and the Holy Prophet has said: «Whatever has taken place in the past nations will also occur for this nation so far so that if there had been anyone from the past nations who had gone to the mouth of an alligator, the same will occur for this nation too.»

Therefore, in this nation too, the powerful ones have embarked upon the distortion of their Prophet's divine canons and the concealment of the same.

Nevertheless, God has kept this «Shariat» (divine law) within man's reach forever such that:

In the previous nations, the details and explanations of the commandments were present in their heavenly books. Thus, whatever law which was present in their holy books was detrimental to the personal desires of the powerful ones would be altered and concealed by them and later nothing would remain in the hands of man.

Secondly, the Prophet's legatees would not remain amongst the people for a long time. After them, man could no longer have access to the divine laws of their Prophet. However, as far as this nation is concerned, God has not made clear the details of the commandments in His Book (Quran) and has said:

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ

Thus, the explanation and details of the Islamic commandments and their beliefs was the responsibility of the Prophet and he has explained them in his «seerah» (way of life) and hadith (his conduct and speech).

With this philosophy, God has protected the Quran from distortion and concealment and He says in the Quran as such:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

In this connection, the oppressors of this nation have esoterically interpreted as per their own desire, those parts of the Quranic texts which were against their personal interests and have engaged in distortion and concealment in the «seerah» and hadith of the Holy Prophet. However, in this nation, the Prophet's legatees are having the responsibility of safeguarding the «Shariat» (divine law) until the end of this world. No matter to what extent the oppressors distorted and concealed the Propeht's «seerah» and hadith, the legatees spread the true «seerah» and unaltered hadith of the Prophet amongst the people. In this way, God has placed the divine laws of the last of the Prophets within the reach of man forever and it was for this very reason that the Prophet (S) said:-

إِنِّي تَرَكْتُ فِيكُمُ التَّقْلِينَ كِتَابَ اللَّهِ وَأَهْلَ بَيْتِيِّ، مَا إِنْ تَمْسَكْتُمْ بِهِمَا لَمْ تَضْلُلُوا بَعْدِيِّ، وَقَدْ أَنْبَأْنِي الْلَّطِيفُ الْخَبِيرُ أَنَّهُمَا لَنْ يَفْتَرُقَا حَتَّىٰ يَرِدَا عَلَىٰ الْحَوْضِ

Whatever has occured for the past nations in connection with the distortion and concealment of the «Shariat» (divine canons) has occured for this nation (too) through three channels. We shall now explain each one of them respectively in three sections.

First: Concealment of the Holy Prophet's Hadith and Seerah:

It was mentioned in the introduction that in the «Shariat» (divine canons) of the last of the Prophets, the explanation and details of the Islamic commandments and belief s have been mentioned in the utterances and actions of the Holy Prophet. The first thing which the oppressors did was to debar the Prophet's companions from circulating the traditions. The manner of prevention of dissemination of the Holy Prophet's traditions:

- (a) They said: Do not write all that the Prophet says since, like all other human-beings he too may get happy or angry and he may utter words in both these conditions.
- (b) They disallowed the Holy Prophet from writing his will on the death-bed; a will which, according to him would have never allowed his nation to go astray.
- (c) Some of the companions like Abu Zar, Abdullah–ibn–Masoud, Abdullah –ibn–Huzaifa, Abul–Dardah, Uqbah–ibn–Amer and others expressed their opposition and narrated the Holy Prophet's traditions outside Medina. The second Caliph ordered for their presence in Medina and kept them under strict surveillance.
- (d) Some of the companions had written down the Holy Prophet's traditions for themselves. The second Caliph went on the pulpit and promised those who had put down the Prophet's traditions in writing to safeguard and publish them but when they did so, he ordered all of those traditions to be put in the fire.
- (e) Prohibition of dissemination of traditions was in force as long as time of the third Caliph. He declared on top of the pulpit: Any tradition which had not been narrated during the reign of Abu Bakr and Omar

should not be narrated too.

- (f) During the third Caliph's era, some people opposed him like: Abu-Zar who was exiled from Medina to Syria and later to Rabzah where he died.
- (g) Ammar and Ibn Masoud were subject to severe beatings and foul language.
- (h) During Muawiya's era, they cut off Metham's tongue and severed Rashid Hujri's hands and legs.
- (i) The prohibition for writing of traditions was in force right until the time of Omar-ibn-Abdul Aziz (last century of first of Hijri) who then ordered for the Prophet's traditions to be put down in writing.

This was a brief list of the actions of the powerful ones of this nation in connection with the concealment of the Holy Prophet's hadith and «seerah» (way of life).

Second: In Explanation of the Second Medium

In this regard, the powerful ones in the Caliphate school designed another medium and that is:

Exhibiting others to be more superior than the Holy Prophet and lowering the Prophet's position from the level of (even) one ordinary man.

Here, we shall set forth some of the traditions which wrongfully show the position of the Holy Prophet to be lower than the level of an ordinary man:

- (a) It has been narrated from many narrators like Ayesha and Abu-Huraira that the Holy Prophet used to often curse the believers. But he would say: «I have requested God to set the curse which I send on any believer to become a blessing and mercy for him.»
- (b) It has been narrated from Anas the companion of the Prophet and Ayesha that once when the Holy Prophet was passing a palm grove he saw some men busy in the pollination and insemination of date trees. He told them: If you desist from this act, the dates will become much better. The Muslims followed the Prophet's instructions. But the result was that the dates of Medina got spoiled. When the Holy Prophet was informed about this, he said: «You are more knowledgeable than me in the wordly affairs.»
- (c) It has been narrated from Ayesha and the famous companion Abu- Huraira that once, the Holy Prophet was in the mosque and he heard a Muslim reciting the Quran, he said: 'May Allah shower His Mercy upon him. He has reminded me of a verse which I had completely forgotten and which I had dropped from so and so sura (chapter) of the holy Quran.'
- (d) It has been narrated from Abu-Huraira that the Holy Prophet once stood in the mosque for prayers in the state of «Janabat» (major ritual impurity). All of a sudden he remembered that he was in the state of impurity. He ordered those praying behind him to remain in their places and he went towards his house,

performed the the ritual ablution and returned back to lead the prayers.

(e) It has been narrated that the Holy Prophet urinated against a wall in a standing position. A companion who was accompanying him wished to keep distant from him. The Holy Prophet called out to him to come and stand behind the Prophet until he finished urinating. [51](#)

(f) It has been narrated from the daughter of Ma'uzben Ufrah who said: 'The Holy Prophet attended my wedding ceremony and sat in my special place besides me (God forbid) and listened to the songs of the girls who were playing on the drum!

One of them recited a poem in praise of the Prophet and the latter said: 'Recite the same poem which you were reciting before.'

In another tradition it is mentioned that in a marriage ceremony a bride offered a glass of drink to the Holy Prophet with her own hands! (God forbid)

(g) It has been narrated from Ayesha as such: I and the Prophet were underneath a blanket when Abu Bakr approached who conversed with the Prophet and then left. Similarly, Omar came and went. Thereafter Uthman wished to come. The Prophet stood up, wore his garment and gave him permission to enter. In another tradition she says: He ordered me to well- dress myself and then he gave him permission to enter. Later, I asked the Prophet the reason for his different behaviours. He replied: Shouldn't I have shame before a man whom the angels have shame before him?

(h) It has been narrated from Ayesha that the Jews cast a spell on the Prophet and it so much effected him that he imagined that he was in bed with one of his wives whereas such a thing had not actually occurred.

Well, so far, we have read the traditions which brings the Prophet's position to a level much lower than the level of an ordinary person. From now on, we shall examine those traditions which are concerned with the Quran and divine revelation.

In numerous traditions and in the authentic books of hadith, tafseer, (exegesis) seerah (biography) and tarikh (history) of the Caliphate school, it has been narrated from Ayesha and others as follows:

«At the time of the first revelation in the cave of 'Hira', Gibra'eel told the Prophet: 'Read'. The Holy Prophet replied: 'I cannot read'. Gibra'eel pressed the Prophet so much so that he sensed death. Gibra'eel said for the second time: 'Read'. The Prophet replied: 'I cannot read'. Again he pressed him and said: 'Read'.

This continued until the Prophet feared that lest he has become a soothsayer and Gibra'eel is a Satan who converses with him and wishes to cast him down from the mountain and cause him to die. Khadija consoled him and she along with a Christian man by the name of Warqah–ibn–Nufail gave the news of revelation to him. Warqah assured him and gave him glad tiding that this was Prophethood and not

soothsaying.

372– Previously, we had spoken about the prevarication of these traditions and here we add the tradition of Ibn-Ishaaq in refutation of this tradition. He says: «Before his appointment to the position of Prophethood, the Holy Prophet used to go far away from the houses and take refuge in the mountain-valleys for the purpose of easing nature.» Refer to «Seerah»-e-Ibn-Hisham (253/2).

The Gharaniq Fable

Worst than the above is the Gharaniq fable which has come down in numerous traditions in the reliable books of exegesis, biography and history of the Caliphate school and it goes as such: «The Holy Prophet was put to harassment by the opposition of the Quraish and longed for a verse to be revealed to him which would cause them to come on the path of guidance and hence become intimate with him. While sura «Najm» was revealed to him and he was reciting it, he came to the verse:

أَفَرَأَيْتُمُ الْلَّاتَ وَالْعَزَّىٰ . وَمَنَّاةَ النَّالِثَةِ الْأُخْرَىٰ

So have you considered al-Lat and al-'Uzza? And Manat, the third – the other one? (Holy Quran, 53: 19-20)

Satan inspired him with these two sentences:

تلك الغرانيق العلي، وان شفاعتهن لترجى

and the Prophet while reciting the verses of the afore-said Sura also recited these two sentences.

Thereafter, he prostrated and the Muslims prostrated for the sake of Allah's name and the polytheists prostrated for the sake of their idol's name. News reached the Muslims migrating towards Habasha that the polytheists had become Muslims. Some of them turned back to Mecca. Gibra'eel descended upon the Prophet and informed him of the event. The Holy Prophet became sad. God consoled him with the noble verse of:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى الْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ

And We did not send before you any messenger or prophet except that when he spoke [or recited], Satan threw into it [some misunderstanding]. (Holy Quran, 22:52)

* * *

Whatever we have narrated so far have been those traditions which if a person were to believe in their

authenticity would shatter the very personality of the Holy Prophet.

Now, we shall examine those traditions which while diminishing the Holy Prophet's personality raised the status of others:

They narrate from Ayesha as such: Two girls were singing and the Prophet was lying on his bed when Abu-Bakr entered and said: Satanic song and music in the presence of the Holy Prophet? The Prophet replied: Do not bother them for today is their «eid» (festival).

Moreover, they narrate that on the day of «eid», some of the «Habashis» were dancing in the Prophet's mosque. The Prophet told me: Do you wish to see their dance? He carried me on his shoulders and I placed my cheek over Prophet's cheek. The Prophet told them to be busy with their dance. This continued so long that I became tired.

In another tradition she says: The Holy Prophet had become tired and changed his position and asked me: Are you not yet satisfied, Ayesha? I would say: 'No'. I wanted to know my own worth and position before the Prophet. At that moment Omar entered the mosque. The Habashis fled out to every corner out of fear from Omar.

In another tradition she says: As they were fleeing, the Prophet said: I saw the devils of men and jinn fleeing from Omar.

They have narrated that during the period of ignorance, the Holy Prophet once spread the tablecloth which had meat on it as the meal and invited Zaid-ibn-Nufail (Omar's relative) for eating. Zaid said:

I do not eat the meat which you sacrifice for the idols.

Amongst the traditions which reduces the Prophet's status and considers the position of others to be more superior than the Prophet's position are the traditions related to «Caliph Omar's agreement with God» or «the consensus of the Caliph with God in opinion».

The Caliph says:

I agree with my Lord in many instances.

(a) The Holy Prophet prayed over the dead-body of Ibn Abi Munafiq. I stood before him and said: Was he not the same person who on so and so a day, said so and so a thing? I swear by God that moments later, the verse: [وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَّا تَأْتِي أَبْدًا](#) 52 was revealed to him.

(b) I advised the Prophet as such: Order your wives to wear the veil. Later the verse:

يَا أَيُّهَا النَّبِيُّ قُل لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُذْنِينَ عَلَيْهِنَّ ذَلِكَ أَنَّمَا أَنْ يُعْرَفُنَّ فَلَا يُؤْتَيْنَ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful. (Holy Quran 33: 59)

was revealed

(c) I told the Prophet: (لو إتّخذنا من مقام إبراهيم مصلّى) was revealed. and the verse: (53) وَأَنْخِدُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلَّى

(d) I told the Prophet's wives:

عَسَى رَبِّهِ إِنْ طَلَقْنَ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْ كُنْ

and the verse:

عَسَى رَبُّهُ إِنْ طَلَقْنَ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْ كُنْ

[54](#) was revealed.

* * *

The previous verses indicate that whenever a difference would arise between the Holy Prophet and Omar, Almighty God would reveal a verse and charge the Prophet to act upon Omar's opinion. Then, the very opinion of Omar would become the divine decree. Some of these traditions merely possess the aspect of propagation of Omar's virtues like the tradition which they narrate from Omar as such:

«When this verse:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ

[55](#)

from sura Mu'mineen was revealed, I said: [56](#) فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

A revelation descended and added this sentence to the previous verse.

On the whole, numerous traditions exist in connection to the virtues of the Caliphs. Amongst them, they have narrated as follows:-

- (a) God has set the truth on Omar's tongue and he speaks the truth.
- (b) The people have not uttered anything about a matter which Omar too would utter about the same except that the Quran was revealed in the same form in which Omar had uttered.

Or that whenever Omar would give his view and opinion, the Quranic verses would be revealed according to his opinion.

These traditions have come down in tens of traditions from Abu-Bakr, Abu -Zar, Abu S'aed Khudri, Abu-Huraira and other companions and in particular they have narrated from Amir-ul-Mumineen Ali (a.s.) as such:

«In the Quran, you will find the views and opinions of Omar.»

Moreover he said: «Tranquility and faith flow out from Omar's tongue» – and as per another tradition he says: «Tranquility and faith have descended on Omar's tongue» or that he said: We, the companions of the Prophet never denied with all our greatness that tranquility flows out from Omar's tongue.»

Some of these traditions have come down in the authentic books of the Caliphate school. Amongst them, they have narrated from the Holy Prophet (S) as saying:

«In the past nations, there existed such people with whom the Angels conversed. In this nation if there is any such person, he is sure to be Omar.»

And he said: «If I had not been appointed amongst you as the Messenger, then Omar would have been appointed.» And he said: «If there was to come any Prophet after me, he would have been Omar-ibn-Khattab.»

And he said: «The sun has not risen on any man better than Omar.»

This tradition has introduced Omar to be superior than all the Prophets.

Why have these traditions been fabricated?

In the year 40 A.H. when Muawiya came to power and gradually established the pillars of his government, he thought of fixing the Caliphate as a hereditary right amongst his descendants. In this regard, the first person whom he had in mind was his darling son, Yazid. He was anxious enough to take allegiance for him from the Muslims. The only obstacle in the way of achieving this aim was Yazid's defame in anti-Islamic behaviour. In this connection, Hazrat Abu Abdullah Hussein (a.s.) says:- «We are the household of the Holy Prophet and Yazid is a winebibber.

Other renowned Muslims of that time like Abdul Rahman–ibn–Abi Bakr, Abdullah–ibn–Omar, Abdullah–ibn–Aziz and Sa'ad Waqqas possessed the same views. Thus, in overcoming this problem, Muawiya prepared a well– calculated plan and it was this that traditions should be forged in connection with every matter in which the Muslims were taking an opposite stance against Yazid or Muawiya himself and the same deeds should be proved in the case of the Holy Prophet (S) so long that with the help of these traditions, there would no longer remain any place of criticism against Yazid or Muawiya.

Muawiya in collaboration with his self–appointed governors like Amro–Aas, Zujad–ibn–Abih, Mughaira–ibn–Sho'ba, Marwan–ibn–Hakam, Walid and other Bani–Umayyid governors (who more or less were afflicted with the same anti–Islamic behaviour as Yazid–ibn–Muawiya) employed all the governmental power and mobilized a group so that they could fabricate and narrate those traditions.

They employed all their capabilities, tricks and stratagem and propagated these traditions in all the Islamic countries right from the farthest point of the Muslims living in Iran to the farthest point in Africa, Yemen, Syria and Iraq. This affair progressed smoothly because during the rule of the Caliphs, the Holy Prophet's traditions had been disallowed from being propagated – except if they were to the interest of the governmental policies and during Muawiya's reign, things had become worst because the fabricated traditions were filling this strange vacuum in the Islamic countries.

Another reason for the easy propagation of these traditions was that the opposition to the ruling power were all placed in Medina and had no access to the cities of the Islamic countries. It was only the ruling elite which was implementing its plans in all the cities and villages of the Islamic countries with no challenge from any side.

It was for this reason that the ruling power succeeded in achieving much higher aims than the above–mentioned aims such as:-

(a) Exhibiting the position of Caliphate to be higher than the position of Messengership.

(b) The Muslims reckoning religion to be obedience of the Caliph.

The ruling power during Muawiya's era, succeeded in achieving these two bizarre aims. It was after Muawiya's that the government of Yazid could fire the holy Ka'aba with catapult by the hands of those very Muslims who used to face it in their prayers; permit his soldiers to loot and plunder whatever they wanted in the Holy Prophet's Medina for three days; massacre the Holy Prophet's household in Karbala and take the Holy Prophet's daughters as captives along with the severed heads of the Prophet's sons

around the Muslim cities and display them to the Muslims.

They performed all these evil acts because they reckoned the Caliph's command and the obedience of the Caliph to be the religion. For achieving these two objectives, the Umayyids had no alternative but to start the proceedings from the first and second Caliph and then to execute this reflection amongst the coming Caliphs – i.e. exhibiting the status and deeds of the first and second Caliph to be more superior than the Holy Prophet's status and deeds and showing that the (true) religion is nothing but acting upon their sayings.

Their problem in this affair was the government of Amir- ul-Mumineen (a.s.) where Muawiya and his companions found its remedy in this to propagate that his government was against the government of the Caliphs and he himself was the killer of Uthman and so cannot be the true Caliph of the Muslims. Thus Ayesha and Caliph Muawiya revolted against him and the Holy Prophet's companions like Talha and Zubair too cooperated with them. In this regard too, they forged numerous traditions and spread them amongst the Muslims.

Finally, this matter has become clear that during Muawiya's era, they achieved all their objectives through fabrication of traditions. Therefore, we reckon fabrication of traditions to be the third factor in the alteration of Islamic beliefs and commandments.

Third: In Explanation of the Third Medium

The third medium is the matter of fabrication of traditions.

Previously, it was mentioned that most of the interpolated traditions had been fabricated during Muawiya's reign. This statement is not based on guess or conjecture. Rather, it has been recorded and registered in the books. Here, «Mada'eni» has recorded some proofs in his book «Al- Ehdath» which are as follows:

Firstly, in the first year of Muawiya's Caliphate (which they named as 'the year of congregation') he himself issued a command to all his officials in the entire Islamic territories that if anyone narrates anything about the virtues of Abu-Turab and his household they would be dismissed from government protection and his killing will become allowed and the confiscation of his wealth permissible.

Secondly, for the second time he issued a command to all his officials that they should not accept the testimonies of the Shias of Ali (a.s.) and that they should recognize, attract towards themselves and honour Uthman's friends and those who narrate traditions about his virtues and live in places under their rule and that they should write to him all that they narrate about Uthman's virtues and they register the narrator's name along with the name of his father and household members.

For this reason, the traditions narrated by anyone from the Holy Prophet in connection with Uthman's virtues would come out in the form of an official document and would be sent to the Ummayid court. This

command was so implemented that Uthman's so called virtues and the traditions which contained Uthman's virtues gained abundance because Muawiya liberally donated money, gifts, robe of honour, land and property and whatever he had in possession in this way and distributed these among the Arabs and kinsfolk.

Thus, fabrication of traditions escalated and those seeking the worldly pleasures engaged in competition with each other in order to derive a greater share. There was no rejected or wretched person who would approach the official agent or Muawiya's governor and narrate a tradition about Uthman's virtue and excellency except that his name would be written down; his relation with the ruling power would become firm; his intercession with respect to others would be accepted and his social value and prestige would rise. Some time passed in this manner.

The Issue Of The Third Command

After this declaration, another command was issued by the central ruling Caliphate that traditions about Uthman have increased and have spread in all the Islamic cities and districts. When you receive my letter invite the people to narrate traditions about the virtues of the companions (of the Prophet) and the initial Caliphs and do not keep with yourselves any traditions which people have narrated about Abu-Turab except if you level a contrary statement against it in the case of the companions. This is because such an affair gladdens me more and pleases me the most. Moreover, it shatters more the reasonings of Abu-Turab and his Shias and is more severe for them than the virtues of Uthman.

Muawiya's declaration was read out to the people and following this, numerous forged traditions were narrated about the virtues of the companions. Ignorant people pursued hard in this manner until these traditions also found their way on the pulpits of the Islamic cities and reached to the teachers of ideological schools where they repeatedly taught them to the children and youngsters until they accepted these forged traditions in the same manner they accepted the holy Quran. From here, it passed into the house amongst the women, girls, servants and slaves. The male-member of the house would listen to these traditions from the official pulpits and the Friday-prayer sermons and would then go to his house and reveal them for his family-members – wife, children and servants.

For years, things continued in this manner. Muawiya ruled from 40 A.H. to 60 A.H. During this period, the mamonists competed with each other and took preference over one another in fabricating and forging traditions. In this way, numerous traditions were forged and numerous lies were propagated. The jurists, judges and governors all got entangled in this matter and all took this course.

Those who were preoccupied the most were the deceitful and weak-faithed reciters of Quran who apparently exhibited themselves to be humble and men of worship. They fabricated traditions so that they could derive great pleasure and gains from the governors; that they could gain proximity towards the ruling power and make use of the lands and properties. Things continued in this manner until such false traditions reached the hands of religious and truthful people. Such people narrated the afore-said

traditions in its true form and they never divulged and believed in them.

«Ibn Naftavia» a historian of the fourth century A.H. while confirming Mada'eni's narration says:-

«Most of the false traditions which divulge the virtues of the companions have been fabricated during the period of Bani-Umayyids. By employing such methods the fabricator and narrator of such traditions wanted to gain proximity to the ruling power and draw the attention of the Umayyids. By this act the Umayyids too wanted to rub the nose of Bani-Hashim to the ground.⁵⁸

A Few Examples Of Such Traditions

(a) When the verse: وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ was revealed, the Holy Prophet invited the Bani-Hashim to his house and presented Islam to them. Thereafter he said:

أَيُّكُمْ يُؤَاذِنِي عَلَى هَذَا الْأَمْرِ فَإِنَّكُونَ أَخِي وَوَزِيرِي وَخَلِيفِتِي

All displayed disinterest in bringing faith and supporting the Holy Prophet and it was only Ali (a.s.) who expressed his acceptance. The Holy Prophet said:

هَذَا أَخِي وَوَزِيرِي...

In violation of this reality, they have narrated from Ayesha as saying: When this verse was revealed, the Holy Prophet gathered Bani-Abdul Muttalib and said: 'O my kinsmen, 'O Safiya daughter of Abdul Muttalib, 'O Fatema daughter of Muhammad (S) act as the slaves of Allah. I am unable to do anything for you.

They have also narrated from Abu-Huraira that when this verse was revealed, the Holy Prophet invited the Quraish and while addressing each one of their sects said: Deliver yourself from the Fire of Hell....

Moreover they have narrated from others that the Holy Prophet mounted over a heap of stones and said:

I warn you from the Fire....

In this manner, they brought other traditions contrary to the afore- mentioned true tradition.

(b) In a famous tradition, the Holy Prophet said:

أَنَا مَدِينَةُ الْعِلْمِ وَعَلَيْ بَابِهَا

The contradiction to the above tradition is what they have narrated from the Holy Prophet as:-

أنا مدينة العلم و أبو بكر اساسها و عمر حيطانها و عثمان سقفها و علي بابها

(c) The Holy Prophet (S) said:

الحسن و الحسين سيدا شباب أهل الجنة

The contradiction to this is what they have narrated from the Holy Prophet as:-

أبو بكر و عمر سيدا كهول أهل الجنة

Traditions About Ayesha's Virtues

Perhaps the traditions which have been narrated about Ayesha's virtues are of this type too and are similar to the traditions which exhibit the Holy Prophet's love towards his daughter Fatemah. For example:

«Whenever the Holy Prophet would proceed for a journey out of Medina, the last person whom he visited before departure from his family was Fatemah (a.s.).»[59](#)

“And whenever he would return from a journey the first person whom he would visit was Fatemah (a.s.)”.[60](#)

Another tradition says: “After offering two units of prayers in the mosque, he would first meet Fatemah and then all his wives.” [61](#)

Moreover, he said: “Fatemah is a part of my flesh. Whoever angers her has angered me.” [62](#)

Yet in another tradition he said: “Allah becomes furious due to the anger of Fatemah (a.s.) and becomes pleased due to the happiness of Fatemah (A.H.)” [63](#)

Compatible to these and numerous other traditions in connection with the honour and value of the Holy Prophet's daughter before God and His Messenger, traditions have been narrated about Ayesha (too) which are as follows:

«In one of the wars the Holy Prophet (S) made his soldiers to halt in an arid desert area for the purpose of searching for Ayesha's necklace. The soldiers of Islam were in need of water in that dry desert area to perform ablution for prayers. This was while the Holy Prophet's head rested on Ayesha's knees for sleep. When he awoke, God revealed to him the verse of «tayammum» (dry ablution). The Muslims said:

ما هي أول بركتكم يا آل أبي بكر

«O the family of Abu Bakr, this blessing from your side is not the first blessing. Abu Bakr replied:

ما كنت أعرف كم أنت مباركة يا بنتي

'O my daughter, I was not aware that you are so bountiful.'

Similarly, all the traditions which were discussed previously like the one which mentions that the Holy Prophet carried Ayesha over his shoulders in order to show her the dance of the «Habashis» in the mosque are all and all commensurate that they should have been narrated along with the traditions about Fatemah's virtues.

* * *

Up to here we have mentioned such traditions which were in agreement with the official and open declaration of the ruling Caliph i.e. Muawiya who had ordered the people to narrate virtues about the Caliphate school as against the virtues of the household of Abu-Turab Ali.

However, what could be the reason for narrating those set of traditions which does not contain any virtue for the Chiefs of the Caliphate school but at the same time shatters the personality of the Holy Prophet and his household?

In this connection, apart from what we had previously mentioned about the objectives of the Caliphate school, we shall now mention another damaging objective of Muawiya – where history has recorded this objective from the very tongue of Muawiya.

In history, Muawiya's utmost dangerous objective has been recorded in the words of Muawiya himself which as follows:-

Zubair-ibn-Bukar⁶⁴ narrates in his book «Al-Muwaffaqiyat» from Matraf son of Mughaira-ibnShu'aba as such: «I accompanied my father in the journey to Syria. My father would visit Muawiya every day and would converse with him for long hours, on returning home he would narrate about Muawiya and his astuteness and sagacity with astonishment. However one night when I saw him in an angry state, I paused for a moment because I felt my father's anger was due to our action or due to an event which has occurred in connection with our behaviour. When I inquired about his state, he replied:

'O my son, I have returned from the most wicked and apostate person!

I said: Behold! For what reason?

He replied: Muawiya's gathering was devoid of any strangers. I told him: 'O Amir-ul-Mumineen, you have achieved your objectives and wishes. Now considering your old age, how good would it be if you embark on justice and treat others with kindness! If you show grace towards your kinsmen Bani-Hashim

and strengthen your relationship with them then the future generation will indeed remember your good name after your departure.

I swear by God that today, they do not possess anything which may cause you to fear or panic. (i.e. the Bani-Hashim are no more close to Caliphate). Muawiya replied: It is not so. It is not what you say! Abu-Bakr came to power, cherished justice and bore many hardships. I swear by God that when he died, his name too died along with himself except for one or two person who in a day might say. Abu Bakr!!

Thereafter, Omar came to power. He strived hard and during the ten year period of his Caliphate he suffered a great deal. Not even a few days had passed after his death that nothing remained from him except that a person may perhaps now and then say: Omar!

Then, our brother Uthman sat on the seat of Caliphate. From the view-point of ancestry, there existed no person like him!! He did whatever he did and the people did with him whatever they did. However when he got killed, I swear by God that his name too died and his conduct and deeds too were forgotten!!

On the other hand, this Hashimi man's name (i.e. the Holy Prophet) is loudly pronounced five times a day and remembered in a dignified manner in the entire Islamic world:

أشهدُ أَنَّ مُحَمَّداً رَسُولَ اللَّهِ

“What do you think is the person for this name to have remained alive 'O the wretched one? Nay, I swear by God that I shall not rest unless I bury this name...!!!”⁶⁵

Muawiya's breast was burning in flames like a fireplace because of the universal fame of the Holy Prophet's name – the one who had destroyed Muawiya's brother, uncle, grandfather and other kinsmen in the battle of Badr. He wanted to bury this name and for achieving this aim he had two plans in mind:

Muawiya's first scheme can be summarized in the following sentence:

«Not even one person should remain alive from Bani-Hashim»!!

This is not only we who infer this affair but Imam Amir-ul-Mumineen (a.s.) too stipulated as such: «I swear by God that Muawiya wishes that not even one person should remain alive from Bani-Hashim. By this means, he wishes to extinguish the Divine Light.

However, God will not remain satisfied but with the completion of His Light even though the infidels may be averse of His Wish.»

The second scheme was the fabrication of those set of traditions which we discussed in the past wherein the Holy Prophet's character was diminished but did not contain any virtue about the chief of the

Caliphate school like:

The Holy Prophet stood in the adytum of the mosque for prayers in the state of «Janabat» (major ritual impurity).

Or that the spell of a Jew had its effect on the Prophet.

The traditions vilifying Ali too which were discussed previously belong to the same category.

However that which assisted Muawiya the most in reaching his objective was these set of traditions where they have narrated the following fable:

«God revealed Sura Alaq upon His Prophet through Gibra'el. The Prophet doubted whether the bearer is a jinn or Satan! With regards to the verses of Sura Alaq too, he doubted whether the verses are like the rhyming prose of the soothsayers who learn them from the jinns or not! He also doubted about his own self lest he has himself become a soothsayer. For this reason, he became very much disturbed and thought of Hurling himself down the mountain so that he would die and not become a soothsayer.

Anyhow, he finally gained certainty with the help of Warqah-ibn-Nufail, a Christian!!!

To what extent such a letter can help Muawiya and Yazid who said:

لعيت هاشم بالملك فلا خبر جاء ولا وهي نزل 328

And the same in the case of the hypocrites where the holy Quran has informed about them and says:

وَمِنْ أَهْلِ الْمَدِينَةِ مَرُدُّوا عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ

And among those around you of the bedouins are hypocrites, and [also] from the people of Madinah. They have become accustomed to hypocrisy. You, [O Muhammad], do not know them, [but] We know them. (Holy Quran, 9: 101)

The Destructive Activities Of The Infiltrating Agents in the Traditions

Well, so far we reviewed briefly the destructive activities of the internal agents in the traditions of the Caliphate school. Now we shall discuss the destructive activities of the infiltrating agents in Islam:

During the period of ignorance and in the pre-Islamic era the thinking of the people of Mecca and Medina and the Arab tribes dwelling in the desert (who in their gatherings during the Hajj period and in the markets of «Akkaz» and «Zil-Mujaz» would converse with each other) were entirely concentrated on boasting of tribes, wars and plunders, camels, horses, sword, spear and sometimes about their beloved ones and their territories. They used to worship idols and seek knowledge from the soothsayers.

However, things completely changed in the Islamic society. The holy Quran persuaded them to ponder over the commencement of creation (Genesis) and its philosophy, the heavens, stars, admonitory stories of the past nations and thousands of other realities. The recitation of Quran would make their souls thirsty for acquiring such type of knowledge.

On the other hand, as a result of the victories and eminence of nations like Rome, Persia and Egypt and with all their different type of reflections, thousands of questions would arise for them and questions would be asked from them especially if we take into account the fact that the Caliphate had shut the mouth of those who had acquired such type of knowledge from the Holy Prophet (S) and had strictly forbidden the propagation of the Holy Prophet's traditions and the fact that the Caliphs too were unable to answer such questions just as we saw in the case of Subaigh Tamimi who in reply to his query about the meaning of: (والناريات) the Caliph whipped him, sentenced him to imprisonment and exiled him until Amir-ul-Mumineen (a.s.) replied this query during his period of Caliphate. Under these circumstances, the Caliphate school was supposed to find a remedy for this distress.

The Caliphate school cured this distress and what a strange cure!! For the treatment of this distress, it employed the services of some of the scholars of «Ahl-e-Kitab» (people of the Book) – the same ones who had apparently accepted Islam like Tamim-Dari who in reality was a Christian monk and because of the theft which he had committed, had accepted Islam so that he would be safe from receiving punishment for his crime.

During the period of the second Caliph, he was appointed as the Caliph's official speaker before the Friday-prayer sermons in the mosque and during Uthman's era, one more day was added to it. A specimen of his reflection in the books of «Sihah» belonging to the Caliphate school is the fable of Jassaseh (a hairy beast – Jajjal).

Another scholar from «Ahl-e-Kitab» who was befittingly utilized by the Caliphate school was Kab al-Ahbar, a Jew. He accepted Islam during the period of the second Caliph and stayed in Medina on insistence of the Caliph. He remained the official speaker of the Caliphate court right to the period of Uthman's Caliphate and queries were always asked from him. Amongst the traditions which he has left behind is this saying: «The Ka'aba prostrates before Bait-ul-Muqaddas every day in the morning.»

The second Caliph inquired from him: Where was God before creating His «Arsh» (Throne)? From what matter He has created water upon which He later placed His Throne? Kab al-Ahbar said: «I have found in the source of wisdom i.e. the Torah that God was on top of the rock of Bait-ul- Muqaddas and the rock was hanging in the air. God spitted as a result of which oceans came into existence. He created His Throne from a part of the rock of Bait-ul-Muqaddas and then sat upon it and made the Bait-ul-Muqaddas from the remaining portion of the rock.» Hazrat Ali (a.s.) who was present at that moment disclosed his lies.

This scholar trained students like the companion Abu-Huraira, (who has narrated abundant traditions)

Abdullah-ibn-Omar and Amro-Aas amongst the companions and disciples of companions. In this manner, the traditions belonging to the Ahl-e-Kitab astonishingly found their way into the reliable books of the Caliphate school.

Another Dangerous Infiltrating Agent

During the end of the first century A.H. and beginning of the second century, the Caliph of the time gave permission for the Holy Prophet's traditions to be put into writing. At that time, another dangerous infiltrating agent by the name of «Zanadeqa» (dualists) embarked on a wide-scale sabotage of all kinds of Islamic reflections where the most important of all was the fabrication of traditions. We have already discussed the destructive activities of one of them by the name of Seef-ibn-Omar Tamimi and mentioned for you the names of twenty-eight fictitious lands and cities in Iraq, Yemen, Hejaz, Syria and Iran which were fabricated by him.

We also discussed nine fables with regards to the apostasy which had never ever taken place;

eleven Islamic conquests in wars which had never occurred and the figure of hundreds of thousands of deaths in the Islamic wars which had never occurred and which consequently exhibited the progress of Islam through force, sword and bloodshed.

And hundreds of other destructive acts such as introducing the virtuous companions like Abu-Zar and Ammar as seditious persons.

And he has reversed tens of historical events and hundreds of superstitious fables in the name of miracle and we have seen in our discussion that these destructive activities have found their way in seventy-two reliable books on hadith, history, biography and geography belonging to the Caliphate school.

Conclusion

Reference to the primary sources of Islam necessitates expertise where the vital ones amongst them consists of the following:

- (a) Expertise in the recognition of the Arabic language during the era of the revelation of the holy Quran.
- (b) Expertise in the knowledge of narrators of hadith.
- (c) Expertise in «Ilme-Usul-e-Fiqh» (methodology of Jurisprudence)
- (d) Engaging in the above instances under the care of jurists and experts of sciences – In other words, taking a course in seminary lectures. Acquaintance with the Arabic language for perceiving the following matters from the Quran:

- (i) Existence of a Creator and His «Tawhid» (Monotheism)
- (ii) Prophethood of the Prophets – from Adam to the last of the Prophets and the incumbency of their obedience.
- (iii) Resurrection – Reward and punishment.
- (iv) General acquaintance with the Islamic commandments.

However, knowledge about the Divine Attributes, the Attributes of the Prophets, description of the Day of Judgement, creation of the heavens and the earth and similarly the manner of acting upon the Islamic commandments should be learnt from the Prophet through the very primary sources (hadith and seerah) which in these circumstances necessitates the possession of the above-mentioned skills.

The most vital condition for reference to the Quran and the primary Islamic sources is that one should not possess a pre-planned opinion so as to establish evidence from the Quran and hadith for one's claim. Otherwise it would amount to interpretation by opinion and will invite the Divine Wrath.

Aside from what we mentioned before, we were and still are entangled in other problems at the moment such as: Amusing interpretation by opinion by those unacquainted with the Arabic language; reference to the Quran and interpretation by opinion by inexpert persons and the silence of the learned scholars; the encouragement of these experts by others and assassination of those who wished to clarify these heresies.

All these gave an official status to this work so much so that deviated groups like Furqan and Mujahideen-e-Khalq succeeded in firstly acquainting the youths with the European-gifted Islam and then interpreting the Quran by opinion and later killing them in groups in the houses and killing whomsoever they desired by the hands of these very deceived ones.

On the other hand, it was the campaign by some of the experts against these actions and the propagation and print of unknown and superstitious writings accompanied with exaggeration that afford an opportunity to those who wanted to accuse the Shias of heresy.

Does there exist any remedy for these pains?

Verily, the remedy for all the pains related to the Islamic societies lie in taking measures to act upon the instructions of their Prophet who said:

وأني تارك فيكم ما إن تمسكتم به لن تضلوا بعدي، أحدهما أعظم من الآخر، كتاب الله حبل ممدود من السماء إلى الأرض، وعترتي أهل بيتي و لن يتفرقوا حتى يردا على الحوض فانظروا كيف تخلفوني فيهما 329

In the future discussions, we shall by the Will and Power of Allah, resort to the examination of the Holy

Prophet's traditions (S) in this regard and then stick to the main topic which is «the role of Imams in the revival of religion.»

1. Refer to Usul-e-Kafi Vol. 1/74–76; Tawhid of Saduq Pg. 296–297; Ehtejaj of Tabarsi – Najaf print vol. 2/74–76 and Bihar-ul-Anwar 3/46.
2. Tarikh-e-Tabari; European print Vol. 3 Pg. 376; Al-Badayah wan– Nihayah Vol. 10/113; «The comprehensive Tarikh» (history) of Ibn Athir Vol. 5/38–39.
3. Refer to the book «One hundred and fifty false companions» Vol. 1 Pg. 59 onwards for knowing his destructive activities and the destructive activities of others like him.
4. Refer to the Beirut print 1400 A.H., Vol. 2/2741 – two volumes «Khamsuna –wa–Ma'ata–Sahabi–Mukhtalaq».
5. Ali (a.s.) himself was completely unaware of this matter.
6. Printed in Tehran in the year 1401 A.H.
7. «Akhabeth» means the evils.
8. Refer to the book «Abdullah–ibn–Sabah» – section of «Victory of Alees and Amghaishiya».
9. Saaf–ibn–Saiyad has been introduced as the Dajjal in the books of hadith of the Caliphate school.
10. «Abdulla–ibn–Sabah» – Vol. 2.
11. Refer to «Abdullah–ibn–Sabah» and also their life–histories in the second volume of «Khamsuna–wa–Ma'ata–Sahabi–Mukhtalaq» – (Arabic text).
12. The author has referred to the hand–written manuscript of this book in the library of Shaikh–ul–Islam in Medina and found that this book has recently been printed.
13. Tabari has narrated most of Seef's traditions from Serri.
14. This book has not been printed to this day.
15. «Me'raj as–Sa'adah» – page 240.
16. Jaameh–ul–Sa'adat – Research by Shaikh Muzaffar; Najaf print Vol. 2/11 – chapter (الشهرة الجنسية). And Hajj Muhammad Hassan Hajj Muhammad M'asum was contemporary to the author of: «Jaameh–ul–Sa'adat». He has made use of this book and named his book as «Kashf–ul–Gheta–an–Wujuh– Marasem–ul–Ehtedah». Refer to «Az– Zariyyah» – Vol. 18/45.
17. Ehyah–Uloomuddin – 3/125
18. Al–Asabah 1/536 + Tahzeeb–ul–Tahzeeb 3/347
19. Refer to «Az–Zariyyah» (Vol. 2/409–411) – in the translation of «Al– Anwar–Fi–Mu'lad an–Nabi–ul–Mukhtar» and page 440 – in the translation of «Al–Anwar–ul–Muhammadiyah» and Vol. 23/276 – in the translation of «Mu'lad–un–Nabi» and Kashfuz–Zunoon (Vol. 1/167) and the writings of Rabbani Shirazi in the footnotes of Az–Zariyyah (Vol. 15/26).
20. Refer to «Az–Zariyyah» (Vol. 15/383–385) – in the translation of the book «Uyoon al–Mu'ajezaat».
21. Refer to «Az–Zarriyah» (Vol. 22/30) – in the translation of «Meqtaal Amirul–Mumineen» written by Abul–Hassan Bakari.
22. Refer to «Az–Zarriyah» (Vol. 21/10 2) – in the translation of «Mesbah al–Anwar».
23. Two books: «Meqtaal Amir–ul–Mumineen» and «Mesbah al–Anwar» eventhough its author is Abul–Hassan Bakari who is from the progeny of the first Caliph. But, since the style of these two books differ from the style of the first book, it seems that the author of all the three books are not of the same person.
24. The book «Al–Jamal» – Shaikh Mufeed, Haidaria print – Najaf 1368 A.H. (page 4748) De afore–said traditions have come down in Tarikh–e– Tabari, first edition – Egypt (5/103, 155 & 156)
25. This tradition has come down in Tarikh–e–Tabari European print 1/2954, 1/3017 and 3073
26. Muruj–az–Zahab – Mas'udi – Beirut print, 1385 A.H. (2/349) in description of the Caliphate of Amirul–Mumineen Ali–ibn–Abi Talib.
27. Bihar – Kitab–ul–Quran; Chapter of: Interpretation of Quran through personal opinion (Vol. 92/107) from Uyoon–Akhbar عن الرضا عن (1/116); the book «Tawhid–e–Saduq» – Chapter 1 Pg. 37; «Amali–e–Saduq» Pg. 5 have narrated as such: (...آبائه، عن أمير المؤمنين – عليهم السلام – قال رسول الله – صلى الله عليه وآله – قال الله جل جلاله: ما آمن بي من فسر برأييه كلامي قال رسول الله – صلى الله عليه وآله: من قال في القرآن) (Vol. 11/67):
28. Sahih Tirmidhi – Book of Exegesis; Chapter: [Arabic text] (Vol. 11/67) (برأيه، فليتبواً مقعده من النار

29. Sahih Tirmidhi – Book of Exegesis;– Chapter: (ما جاء في الذي يفسر القرآن برأي) (Vol. 11/67); Sunan Abu-Dawoud – Book of Knowledge; Chapter of: (Vol. 3/320) and Bihar (Vol. 92/111) as per the narration from the Book (Munyat-ul-Mureed):
 قال رسول الله۔ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَنْ قَالَ فِي كِتَابِ اللَّهِ عَزَّوَجَلَ بِرَأْيِهِ فَأَصَابَ فَقْدَ أَخْطَأَ:
30. Bihar (Vol. 92/107) from Tawhid-e-Saduq – Chapter 36 has narrated as such:-
 قال أمير المؤمنين۔ عليه السلام۔ إياك أن تفسر (القرآن برأيك حتى تفه عن العلماء).
- قال رسول الله۔ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِنَّمَا أَخْوَفُ عَلَى أَمْتِي مِنْ بَعْدِي ثَلَاثَ خَلَالٍ: أَنْ يَتَأَوَّلُوا الْقُرْآنَ عَلَى غَيْرِ تَأْوِيلِهِ، وَأَنْ يَتَبَعُوا زَلَةَ الْعَالَمِ، أَوْ يَظْهُرَ فِيهِمُ الْمَالُ حَتَّى يَطْغُوا وَيَبْطِرُوا، وَسَأَنْبِئُكُمُ الْمُخْرَجَ مِنْ ذَلِكَ، أَمَا الْقُرْآنُ فَاعْلَمُوا بِمَحْكَمَهُ وَآمِنُوا بِمَتَشَابِهِ، وَأَمَا الْعَالَمُ، فَانْتَظِرُوهُ فَتَهُ، وَلَا يَتَبَعُوا زَلَةَ زَلَتْهُ، وَأَمَا الْمَالُ فَإِنَّ الْمُخْرَجَ مِنْهُ شَكُّ النِّعْمَةِ وَأَدَاءُ حَقِّهِ
31. Bihar (Vol. 122/192) from Tafsir (القرآن بالرأي و تغييره) (ج 192/122)
 narrated from Munyatul – Mureed.
- قال رسول الله۔ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَشَدَّ مَا يَتَخَوَّفُ عَلَى امْتِي ثَلَاثٌ: زَلَةُ عِلْمٍ أَوْ جَدَالٍ مَنَافِقَ بِالْقُرْآنِ... بِهَارٍ. كتاب القرآن، باب تفسير القرآن بالرأي 4/ From «Khisal» of Saduq (Vol. 1/78).
34. قال رسول الله۔ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَنْ قَالَ فِي الْقُرْآنِ بِغَيْرِ عِلْمٍ فَلَيَتَبَيَّنَ مَعْدِهُ مِنَ النَّارِ. سنن الترمذى، كتاب التفسير، باب ما جاء في الذي يفسر القرآن برأي (ج 11/67)، مسنند أحمد (ج 233 و 269)، البخارى، كتاب القرآن، باب تفسير القرآن بالرأي و تغييره، (ج 192/111).
35. قال رسول الله۔ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَنْ قَالَ فِي الْقُرْآنِ بِغَيْرِ عِلْمٍ، جَاءَ يَوْمَ الْقِيَامَةِ مَلْجَمًا بِلَجَامٍ مِنْ نَارٍ. البخارى، كتاب القرآن، باب تفسير القرآن (بالرأي و تغييره)، (ج 92/112). Narrated from Munyatul – Mureed.
36.) And do not pursue that of which you have no knowledge. Holy Quran, 17:36) – this was uttered by him in his speech which was broadcasted on Theran radio.
37.) And fear Allah, through whom you ask one another, and the wombs . Holy Quran, 4:1 (– I heard this saying from a cassette where the lessons of his interpretation of Quran had been recorded.
38. He uttered this in the lesson of «tafseer» (exegesis) and radio Iran broadcasted to the world.
39. The role of the Prophet in the civilization of the world – second edition Refer to its preface from page 26 to 31.
40. Same source; page 26
41. Same source; page 29 and he has wished to utilize this matter from verse 159 of Sura An'am and verses 31 & 32 of Sura Rum which have been revealed in connection with the polytheists.
42. Same source; page 29. Here, he is referring to Sura 'Al-Imran', verse 64 as an evidence.
43. Same source; page 30 – He has called to witness Sura 'Ma'eda' verse 72.
44. Same source; page 31
45. Same source; page 31 and has set the last point to be the translation of verse 122 of Sura 'Nisa'.
46. Same source; page 38
47. Same source; page 31 & 3 2. He has taken this to be the translation of verse 123 of Sura 'Nisa. and verse 53 of Sura 'Ma'eda'.
48. The reference of the two traditions has come down in the Article «Heresy» in «Safinatul-Bihar».
49. Az-Zar'iah (vol. 21/34)
50. Az-Zar'iah (vol. 21/34)
51. Previously, we had spoken about the prevarication of these traditions and here we add the tradition of Ibn-Ishaaq in refutation of this tradition. He says: «Before his appointment to the position of Prophethood, the Holy Prophet used to go far away from the houses and take refuge in the mountain-valleys for the purpose of easing nature.» Refer to «Seerah»-e-Ibn-Hisham (253/2).
52. Taubah – 89
53. 'Appoint for yourselves a place of prayer on the standing – place of Ibrahim! (Holy Quran, 2:125)
54. Perhaps his Lord, if he divorced you [all], would substitute for him wives better than you – submitting [to Allah], believing, devoutly obedient,... (Holy Quran, 66: 5)
55. And certainly did We create man from an extract of clay. (Holy Quran, 23: 12)
56. Blessed be Allah, the best of the Creators. (Holy Quran, 23: 14)
57. A person like me will never give allegiance to a person like him.
58. Ibne Abid-Hadeed: Commentary of Nahjul-Balagha (Vol. 3/15 onwards) old edition; Cairo edition – edited by

Muhammad Abul-Fazl Ibrahim (Vol. 11/46)

[59.](#) «Musnad» of Ahmad 5/275; «Sunan» of Baihaqi 1/26 and «Mustadrak» of Sahihain 1/489.

[60.](#) «Mustadrak» of Sahihian 3/156.

[61.](#) «Mustadrak» of Sahihain 3/155

[62.](#) Sahih-Bukhari – chapter: (قول النبي (ص): فاطمة بضعة مني فمن أغضبها فقد أغضبني) from the book of (2/205 بدء الخلق) – chapter: (ذب الرجل عن ابنته) (النکاح) – chapter: («Musnad» of Ahmad 4/326 and Sahih-e-Muslim book of: فضائل) (فضائل فاطمة) (الصحابة).

[63.](#) «Mustadrak» of Sahihain (3/153); «Osd-ul-Ghaba» and «Asabah» (4/159)

[64.](#) Zubair-ibn-Bukar was from the progeny of Abdullah-ibn-Zubair and died in the year 256 A.H. He has written this book in the name of Al- Muwaffaq Billah, son of Muttawakkil. This book has recently been printed in Baghdad in the printing-house of «Al-Aani» in 1392 A.H. and this narration has appeared on page No 576. Mas'oudi has narrated from him in Muruj az-Zaheb. The same has also appeared in the margin of Tarikh-e-Ibn Athir (9/49) and in the Commentary of Ibn Abil Hadeed on Nahjul- Balagha – first edition (1/463)

[65.](#) (فأي عمل يبقى مع هذا؟ لا ألم لك! لا والله إلا دعنا دفنا.) It has come down in the traditions that Muawiya uttered this sentence: (أبي كبشة ليصالح به يومياً خمس مرات، لا والله إلا دفناً دفناً

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