



**Analysis of the History
of Aale Muhammad
(.P.B.U.H)**

Author

Qadi Bohlool Afandi

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[Preface](#)

[Legatee of the Messenger of Allah\(s.a.w.a.\)](#)

[Hadith-e-Tayr: The Tradition of the Bird](#)

[The Problem of Caliphate](#)

[Terrible Consequences](#)

[What happened to Fadak?](#)

[Imam Zainul Abedeen \(a.s.\)](#)

[Conclusions](#)

Preface

By: Ayatullâh Al-Uzma Marashi Najafi (r.a.)



In the name of Allah the Beneficent the Merciful

After due Praise and Blessings, it should be said that this is one of the most beneficial books. It proves the veracity of Ahle-Bayt (a.s.) and speaks about the injustices inflicted on them. It is simple but sweet in style. Few books can match it on this count. Though it has been printed many times, its demand exceeds supply. Thus Agha Mirza Nasrullah Meherkhwan has decided

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to publish a fresh edition of this book and requested the humble slave to write a brief introduction, especially about the author. I have complied with his request, albeit briefly, due to my busy schedule.

Biography of the Author

Name and Lineage

Qazi Muhammad is famous by the name of Bohlool Bahjat ?fandi, son of Qadi Muhammad alias 'Sa'dat'. He was the son of Qadi Muhammad Mukhallis, son of Qadi Muhammad, the writer of Bughyatil Faqih, son of Qadi Salâm. The author himself mentions this same lineage, and it reaches up to Abu Ayyub Ansari, the famous companion of the Holy Prophet (s.a.w.s.).

Teachers and Guides

The writer was well versed in rational and traditional sciences as also gnosis (irfan). In the field of Islamic jurisprudence, he was trained by his father Qadi Muhammad Sa'dat and Shaykh Najibuddin Zangizuri. His peers in the rational sciences were Shaykh Muhammad Shaykhul Islam and Shaykh Muhammad Qadizadaj. In gnosis, he preferred Mashrab Mulla Sirajuddin Naqshbandi and followed this Tariqah (school).

He received permission to relate traditions from his father Qadi Muhammad Sa'dat, Sayyid Abul Huda Syadi Rufai, Shaykhul Islam Islambol and related traditions from Sihah Sitta and other books of Prophetic traditions by their permission. This humble servant had the honor of meeting the respected writer a few times and in course of his travel in Iran, he was seen at Tabriz and Hamadan. He was distinguished in numerous qualities and accomplished in many arts. He was very religious. He sought permission from the humble servant to relate ahadith from Shia books, which was duly given. And this humble servant in return got permission to quote from him prophetic traditions.

Religion and School (Tariqat)

Initially, the author was a follower of the Hanafi School. In jurisprudence, he followed Abu Hanifah. At last he gave up the Hanafi School and began to follow the Shafei Maslak, which he continued for the rest of his life. In the matter of Tariqah, he followed the Naqhsbandi School, which terminated at Shaykh Bahauddin Naqshbandi.

Writings

The author has penned various works, including the book presently in your hands, Analysis of the History of Aale Muhammad. It can be said that this book was singularly responsible for the popularity of the author. In its impartiality and unbiased reporting, it is incomparable.

His other books are Sharhe Aqaid-e-Nasafi, Hundred Days, Study of Battle of Siffeen, Tract on the teachings of Hamuyi and Hujr bin Adi, The Companion of Amirul Mo-mineen Ali ibne Abi Talib (a.s.) (where his life and martyrdom have been documented). Another work of his is the supplementary on the Tafseer of Baydawi. Kitab Wadud wa Naqood dar Manazirate Mazhabi is yet another of his important work. He wrote tracts wherein he has collected the names of Ahle Sunnat scholars who have recorded the incident of arson at the door of Fatemah Zahra (s.a.). This book was written at the request of this humble servant (Agha Mar'ashi)(r.a.)

A tract on the Naqshbandi Order, A tract on the necessity of Wiping (Masah) of feet, A tract on the monuments of Azerbaijan, A tract on the punctuation of the Confession of the Oneness of God (Kalemtut Tauheed), a book on the exposition of democracy, socialism and other schools. The writer was from Zangizur. He visited Islambol (Istanbul) a few times, and visited Egypt, Baghdad, Iran and Bukhara once each. He had the grace to perform Hajj once. He was good-natured, honest, brave, humorous and broad faced. He was a handsome personality with a sweet tongue and corpulence. He was born in 1288 A.H. in the city of Zangizur. According to authentic sources, he passed away in 1350 A.H. However some people maintain that he was murdered. He has left three sons and a daughter named, Bahauddin, Abdullah, Ali Jamaluddin and Fatemah. I pray to the Almighty for the tawfeeq for the righteous and those who propagate the faith.

Shahaabuddin Al Husaini al Najafi Al Marashi

11th Jamadi al-Oola, 1362

Introduction

By the Grace of the Almighty and under the shade of the attention and guidance of the universal wisdom, the guide of the path, the Holy Prophet (s.a.w.s.), we begin the book TASHREEH WA MUHAAKAMAH DAR TAAREEKH-E-AALE MUHAMMAD [Analysis of the History of Aale Muhammad (s.a.w.s.)]. With all humility, the author hopes this book will be considered as the foremost among such works.

It is well known that love and affection for the family of the infallibles and pure ones (Ahle Bayt (a.s.)) is incumbent on the Muslim Ummah. Hence, it is our most important duty to know the conditions and the history of events connected with this pious household (a.s.).

It is highly regrettable that, until now, what is going on is quite the opposite. That is, the Islamic scholars, who have compiled huge tomes on various subjects, have made no contribution to the history of Ahle Bayt (a.s.) whose love and affection is the basic and important condition for true faith. For instance, many works have been published on the history of Samanids, Seljuks, Buwayhids, Ottomans, etc. but we have no book on the history of the Aale Muhammad (s.a.w.s.). Is this not a matter of shame and regret?

The Muslim scholars have not paid more attention to any science other than history and the transmission of events. The works of Ibne Khaldun, Ibne Athir, Ibne Khallekaan, Masoodi and other well-known scholars are the best examples of the science of narration and history.

The best examples of the extraordinary importance given by Muslim scholars to such narration and history are History of Damascus by Ibne Asaakir in fifty volumes and History of Baghdad by Khateeb-e-Bagdadi in eighty volumes. In the field of narration too, we have works like Osodul Ghaabah. Also, some of the valuable works have been side tracked despite their importance. In spite of all these works of great importance what is regrettable is that the history of the Holy Prophet's (s.a.w.a.) progeny has not received any serious attention. Historians have not paid as much attention to Imam Reza (a.s.) as they have given to Mutanabbi (a false prophet). It has paid more regard to Abu Yusuf than to Imam Moosa Kazim (a.s.).

If prejudice is set aside and the matter is looked into impartially, what will appear is quite the opposite. If somebody claims otherwise, the pages of history would readily support the truth.

It is very regretful that a well-known historian like Tabari, in his famous Tarikh, does not give importance to some really important events and regards them as unworthy of mention. He does not utter even a few words in favour of the established rights of the Holy Progeny of the Prophet (s.a.w.s.) but discusses worthless things like Nimrud riding a vulture, which raises him, high towards the sky! He lifts the head of Awj bin Unaaq right into the clouds! Wonderful! What was the wisdom behind all this neglect and indulgence? Astonishing! Did it not occur to Tabari that his works would be critically evaluated in future? It is the duty of every impartial historian to make thorough investigation in every matter even if it is minor, because those preceding try their best to enlighten the minds of the coming generations. They do not want to leave them groping in the darkness of superstitions, confused! While facts related to Islam and Muslims remained concealed and unknown to the Muslim world, those, which were vain and had nothing to do with the world of Islam, have been discussed at length. The fact that the position of the Holy Progeny of the Holy Prophet (s.a.w.s.) has a very high rank is as bright as the sun and nobody is unaware of it.

We have said earlier that love and affection for the Holy Progeny (a.s.) is among the most important duties of a Muslim. It is indeed astonishing as to why a proportionate study has not been made in this significant matter? In my humble opinion, this subject does deserve a detailed study.

It is a clear and established fact that in the early period of Islam, Khilafah from the time it got deviated from its original and natural course, the rights of the Holy Progeny of the Prophet (s.a.w.s.) have been suppressed and trampled upon. The period of caliphs did not last long but the duration was enough to change the course of history for the worse. The oppressive and hated regime, and sinister and usurper rule of Bani Umaiyah came into power. People lacking wisdom and Islamic behaviour, gathered around the oppressive and cunning Moaviyah. Reality was suppressed under pressure of deceit, threat, oppression and punishment.

White turned into black and black into white. Hypocrisy flourished and truth vanished. What is more regrettable is that the Companions (of the Holy Prophet (s.a.w.a.)), while witnessing a whole series of events, due to absolute cowardice and timidity to testify against the same, did not display the requisite courage to fulfil the duty entrusted to them. The pits were that some companions even rose up openly and followed the path of falsehood and innovation, and dived into the depths of abominable deeds and hateful acts! Let me state a little more explicitly. Abu Hurayrah, who was a permanent companion of the Holy Prophet (s.a.w.a.) and has narrated hundreds of thousands of hadiths and events from the Prophet (s.a.w.a.), in order to safeguard his honour and respect, was just a mute spectator in front of the oppressions and tyranny of Bani Umayyah. So much so that he did not feel an iota of shame to dine on the table of Mu'awiyah, the evil oppressor, whose innumerable cruelties and savageries can astonish the reader? (The details, of course, will deviate us from our aim). But Abu Hurayrah supported him shamelessly, devouring royal delicacies. He is reported to have said, "Prayer behind Ali is most perfect but the table of Mu'awiyah is more colourful."

Despite his confession that prayer behind Ali (a.s.) is better, the tasteful food of Syria supplied by Mu'awiyah lured him and he disregarded the best of prayers. Thus, meanness and voracity made him accept abjectness and drove him to give licence to the deeds of the oppressors and cruel tyrants.

The notorious enemy of the Holy Progeny (a.s.), Basar bin Artaat, who had stormed, massacred and plundered Medina on behalf of Mu'awiyah. He was known in history by the name of the Perpetrator of the Night of Hurra, wherein he killed seven hundred companions of the Holy Prophet (s.a.w.s.) and dishonoured nearly three hundred women. In this entire sorry episode, Abu Hurayrah had been his assistant and even his deputy! How lowly and mean can a creature become! What is regrettable is that despite this wickedness, Abu Hurayrah is remembered in history with reverence! Only being a narrator of traditions makes him

honourable and respectable!

In the humble view of the author, after gaining the honour of being the Prophet's (s.a.w.a.) companion, Abu Hurayrah's friendship with the likes of Mu'awiyah, Marwan and Basar bin Artaat is the proof of his apostasy, the decay of his intent, the hypocrisy behind his deeds and the deception in his righteousness. Moreover, Mughairah bin Shu'bah, a famous companion, who supervised all these evils, crimes and innovations, gained terrible notoriety and infamy in the world of Islam!

In order to serve the lust and greed of Mu'awiyah and to please his commanding desires, he continuously abused the Holy Progeny of the Holy Prophet (s.a.w.a.) (we seek refuge in Allah). He cursed Ali (as), in particular, publicly from the pulpit. The description of such heartrending events here is not intended to narrate history but to confirm that in those days, discussion of the excellence and virtues of the Holy Progeny (a.s.) was extremely difficult.

Yes, in the time of the rule of Bani Umayyah, there was no trace of truth and truthfulness. Therefore, facts remained concealed behind the veil of intrigue. The era of Bani Umayyah ended as a result of the great and earnest self-sacrifices of the blessed nation, and through the revolution of Abu Muslim Khurasani. Consequently, the Bani Abbas came to power. During the regime of this autocratic and tyrannical dynasty too, the Holy Progeny of Prophet (s.a.w.a.) was deprived of its rights. Just as Bani Abbas attained caliphate through the nation's grand sacrifices, the Holy Progeny, as was its condition during the treacherous rule of Bani Umayyah, continued to remain in the clutches of strangulation and negation. It became forlorn and distanced with the deceit and intrigues of the native and each one of them was either poisoned or killed. Verily, this era also was turned into a time of calamities.

Any sympathy for the holy family (a.s.) in itself was extremely risky. Rather nobody dared even mention their names. The scholars, traditionalists and jurists, who belonged to the Holy Progeny (a.s.) were pushed aside. They were intentionally kept away from the people. Self-interest and greed made people to align with those in power. They alienated Baqir, Kazim, Reza-e-Muhammad (s.a.w.s.) from the nation through perfidy and oppression under the pretext that the progeny of Fatima (a.s.) was desirous of caliphate. So they drove them away one by one from public arena.

If a deep insight is made in the history of the lives of the Holy Progeny, it will be known that all of these precious personalities were either made captive or were made to drink the nectar of martyrdom at the merciless and ruthless hands of the treacherous rulers.

It will be understood from the above that during the rule of Bani Abbas, conditions were not favourable for the Holy Progeny and it was difficult to talk about their rights.

After the attack of Genghis Khan on the Islamic world, an era of feudal rule began. This era, which began in the seventh century Hijri, though did not last long, to some extent, was favourable for freedom of expression. The scholars born in this period were, compared to their predecessors, away from blind following and nearer to research and scrutiny. Among the scholars who came up in this era were Khaandmir, Mirkhaan, and the author of the book 'Rawzatus Safaa' wherefrom the book 'Rawzatul Ahbaab' was translated. Again after this period, conditions turned for the worse. Old politics returned and undue prejudice became the order of the day. Truth and reality again went into concealment. Yes, a kingdom opposed to the Ottoman was founded.

The expansion of the circle of this epoch was quite essential. The outward (zahiri) caliphate too shifted to Sultan Salim-I, who was a very competent king. He also made efforts to unite the Muslim countries but, unfortunately, an aim that should have been pursued with logic, was instead sought through force. What a pity that this high and popular view was not followed through proper and natural channels. History has proved, time and again that the structures based on force and false foundations do not yield good results.

Against this great conqueror, rose another contender who longed to capture the whole world. Shah Ismail Safavi, for fulfilling his desire of conquering the world, resorted to some means and ways. To achieve his selfish aim and motive, he used religion to the hilt. Yes, two kings, with a view to expand their territories and strengthen their influence, created a world of a difference (in religious matters) in the nation. Both the parties, following their desires besides wielding the sword, also used the pen. They wrote books explaining their aims and objects and penned their views unceasingly. Can you imagine the extent to which the truth was concealed? How much falsehood concocted? How much of the white has been turned into black and vice versa, which were later converted to acceptable facts? A group of scholars sacrificed their conscience and intelligence for self-interests at the altar of the rulers and influential people. Selfishness and prejudice ruled the roost and consequently, thousands of books were left as heritage for us! Yes, swords were silenced but blood still drips from the body of Islam because of the wounds inflicted by the pen!

Yes, we deeply desire that this wound should be healed through expert medical treatment with pens and self-sacrificing deeds of Islamic scholars. You know that this era also is not congenial for the upliftment and spread of truth. A book has been written about Karbala. Though the intention of the author is to exhibit the heart-rending event he has under cover of the description of the calamities, been partial toward the filthy Yazid and his obstinate companions and says at the end,

"On the day of Qiyamat, Hazrat Fatima Zahra (s.a.) will arrive in the field of Mahshar with the

blood-stained shirt of her son and will complain about the oppression to the Holy Prophet (s.a.w.s.). The Holy Prophet (s.a.w.s.) will say, "O my daughter! This day is not the day for making complaints. This is the day for intercession." So, all the offenders will be forgiven and admitted to Paradise!" Now, see how the writer of the tragedy while describing the calamities, wants to defend Shimr, Yazid, Umar Sa'ad, Ubaidullah ibne Ziyaad and their cahoots. How he provides the means of their pardon and permits their entry to Paradise! But this shameless fellow, does not, even for a moment, ponder how can the merciless killer of the son of the Prophet of Allah (s.a.w.s.) and the dearest offspring of Lady Fatima (s.a.) in the desert of Karbala be forgiven at all? They are unpardonable because the cursed ones had turned deniers and a denier's permanent abode is hell. So much so that even those who were delighted or satisfied with what happened at Karbala are in the hell-fire too.

Yes, what we want to establish is that the history of the Holy Progeny has not been written truthfully. If there are books on this subject, most are based on selfishness and malafide intention. Thus the history of the Holy Progeny has remained under cover of prejudice and selfishness.

We want that this problem should be studied more deeply. Just see as to what extent the politics of establishing a state in Islam has created harmful functions and executed them? Here are some examples from Bani Umayyah: Once when, in the time of Bani Umayyah, Abdullah Ibn Zubair claimed caliphate in Mecca and confronted Abdul Malik Marwan, and fought for few years, Abdul Malik, merely with an intention that the people of Syria and all Muslim countries should stop visiting K'abaa, built a mansion and called upon people to visit that house for performance of Hajj! Imagine the extent the question of kingdom and rule has, through this route, harmed religion, that a cursed fellow, for securing his own kingdom, changes the holy Kaaba, among the greatest pillars of Islam!

Here is another example from Bani Abbas:

When the people of Medina refused to recognize the caliphate of Ja'far Mansoor Abbasi and paid allegiance to a man from the family of Zahra whose name was Muhammad bin Abdullah and they battled several times with Ja'far Mansoor. On the one hand, he fought with Muhammad bin Abdullah, and on the other, with an intention of turning away the Muslims from the holy shrine of the Holy Prophet (s.a.w.a.) and from the holy city of Mecca, built a house and named it "Qubba-e-Khazraa" (Green Tomb) and invited people to visit that place instead of visiting Mecca for Hajj.

Now, an Abbasi Caliph, like the ruler of Bani Umayyah, for safeguarding his government, massacred even the progeny of Muhammad (s.a.w.a.) and executed them and distorted quite a few Islamic rules and regulations.

Another example:

The caliphs of Bani Abbas not only did not popularise the respect for the Holy Progeny but, instead, gave rewards to poets to libel the pure and pious progeny. There are thousands of proofs substantiating this claim but we suffice here with only one:

A poet named Abaan bin Abdil Hameed wanted to earn a prize from Haroon Rashid. In order to gain access to his court, he approached Yahya Barmaki. Yahya told him, 'The condition to attend the court and gain access to the caliph is to curse Ali (a.s.) and his sons. Initially Abaan was reluctant to commit this abominable deed but later, wilting under the pressure of Yahya, composed a poem cursing Hazrat Ali (a.s.) and presented it to Haroon. Haroon rewarded Abaan by appointing him as one of his councillors!

The aim of these statements is to show that during the days of Bani Umayyah and Bani Abbas, the life and condition of the Holy Progeny was in a great danger. This noble race was pushed aside and having been cut off from the entire ummah, they were passing their days in social isolation. Not only that it was not possible to show any sympathy toward the Holy Progeny's condition but even taking their name was regarded as a great offence and disloyalty.

One of the errors and negligence of the historians was that they followed the idiom "to find fault in the great ones is a fault" to the hilt. They almost seemed bewitched and enchanted. They not only refused to condemn one of the many Muslim oppressors who passed in the history of Islam nor did they ever criticise them, rather, they listed their names among the truthful ones. They regarded the deadly poison that had permeated into the body of the ummah, as a useful and effective tonic. They named most of the criminals as reformers and benefactors, thereby beguiling the innocent ummah.

Of course, the problem later turned into a deadly disease and an incurable wound for Islam, whose sufferings continue unabated.

We are obliged to give here some examples for further clarification. Take a glance at Tarikh-e-Tabari, which claims maximum importance among other history books because of its antiquity and being replete with quotations. You will see that many tyrants have been mentioned therein as truthful. This history showers great appreciation for people like Abu Hurayrah and Mughirah bin Shu'bah. Tabari has never taken the trouble to critically evaluate the deeds of these characters. For him, their company with the Holy Prophet (s.a.w.s.) was sufficient to accord them honour and reverence. This attitude, in my humble opinion, is a big mistake and a serious error.

How is it possible that sheer company of the Prophet (s.a.w.a.) prevents a historian from a critical dissection of a person? On the contrary, being a companion of the Holy Prophet (s.a.w.a.) must make the punishment of their mistakes all the more severe.

You can see what Allah the Almighty, in the verses relating to the wives of the Holy Prophet (s.a.w.s.), says, "O wives of the Messenger! You are not like all other women. If any one of you commits a sin her punishment will be doubled." (Ahzaab: 30) Hence reward and punishment is proportionate to one's status. It is incumbent for everyone to follow the good deeds of the Prophet's companions and also to avoid praising those who committed wrongs. Such people should be criticised instead.

It is true that the Holy Prophet (s.a.w.a.) said, "Do not malign my companions". But, then, criticism of erroneous and evil deeds is not slander. Not only the companions, is slander not permitted of anybody. If criticism is called defamation then the criticism or looking into the deeds of any of the evildoers is also disallowed. Such a belief is totally wrong and what is correct is that the deeds of every person without discrimination, is worth praise and/or censuring.

Abu Hurayrah might have been worthy of God's Grace because of his being one of the companions of the Holy Prophet (s.a.w.a.). But thereafter he became a puppet of Mu'awiyah and, worse than that of Basr bin Artaat. We shall condemn him because of this very fact and due to his misdeeds afterwards! If one looks at the reward of one's good deeds one should also think of the punishment of his evil deeds and mischief. We do not deny that Abu Hurayrah was one of the companions of the Holy Prophet (s.a.w.a.) and his servant and also a narrator of many traditions. But then, do you know, apart from this, what Abu Hurayrah has done? If no, then ask me.

When Mu'awiyah intended to obtain allegiance for his son Yazid, the people of Medina objected to this criminal innovation and intended to oppose that evil move. Mu'awiyah, in order to frighten the gentle citizens of Medina, sent the harshest and heartless beast Basr bin Artat to Medina to get the said allegiance. Then, on Mu'awiyah's orders, Basr killed seven hundred persons and also arrested three hundred honourable and chaste Muslim women and engaged himself for three consecutive days, in allowing the Syrian robbers plunder and ravage the residents around the Prophet's (s.a.w.a.) shrine!

At that time, Abu Hurayrah, this very companion of the Prophet (s.a.w.a.), was a helper and accomplice, in all of his cruel and oppressive misdeeds! Now, we cannot overlook this crime because, otherwise, we will also be considered as selfish destroyers of truth. Yes, it is due to this cruelty that we will always condemn Abu Hurayrah.

Another historical fact that needs to be pondered upon. It is clearly known that Ziyad, on behalf of Mu'awiyah, killed one by one all the partisans of the Holy Progeny of the Holy Prophet (s.a.w.a.). At that time, he sent Hujr bin Adi, who was a famous companion of the Holy Prophet (s.a.w.a.), with his friends to Mu'awiyah. There Hujr and others of his like, as a result of the plots of Abu Hurayrah and his ilk, who had sold their religion for gold coins (dinars), were martyred on the charge of being in favour of the Holy Progeny. In this crime, Abu Hurayrah was with Mu'awiyah and so also in every cruelty that was meted out to the holy family. Therefore, we will never close our eyes from the crimes of Abu Hurayrah even though all historians have ignored these crimes only on account of his being a companion of the Holy Prophet (s.a.w.a.).

Now let us consider some other blunders of Tabari and the rest of historians. It cannot be imagined that there is anyone who does not know that Mughairah bin Shu'bah, who also was an accomplice of Mu'awiyah in all his crimes, was always maligning Ali (a.s.) from the pulpits of the mosques and was using bad words for the Holy Progeny too. Yes, many historians have not taken into account the evils of Mughairah bin Shu'bah and they take his name with respect only because he kept company with the Holy Prophet (s.a.w.s.) for some time!

His being in the circle of the companions is praiseworthy but what about his being in favour of Mu'awiyah and Yazid and his becoming the cause of the coming to power of a snake like Yazid, who fanned a fire which will not cool till the Day of Judgement? This sin is so serious that it is not at all pardonable and we can never ignore it. While we agree that he was a companion of the Holy Prophet (s.a.w.a.), we will openly condemn his evils and atrocities during our discussion.

Here, let us elaborate how the historians have erred. It is common knowledge that the battle of Jamal was a serious tragedy in the history of Islam and that it was the first blow to the unity of Muslim ummah. History records this battle in detail. It even separates truth from untruth. Why the condemners of this tragedy narrated it in a particular way is not a secret, to some extent. The only regret is that the historians have attempted to describe this event in such a way that truth and untruth and the identities of the oppressor and the oppressed are ambiguous, and most of the facts remain hidden. They have, through stupid excuses and baseless pretexts, concealed the truth both in ignorance and intentionally. Alas! Alas! They have forgotten the ultimate aim of chronicling history, curtailed its importance and also delivered a deadly blow to this respectable science.

In our opinion, the cause of this covering up is 'companionship'. True, the perpetrators of the battle of Jamal were among the companions, rather the closest companions of the Holy Prophet (s.a.w.a.). Simply because they were companions, historians did not take into account their serious misdeeds and the harm they caused to the world of Islam. They did not display

the courage of discriminating truth and falsehood. They did not like to express their opinion in this matter. They thought they were doing Islam good turn by resorting to unfair forgiveness and unreasonable overlooking.

But we say that the duty of a historian is to reveal the root and the truth of the facts to the public so that the succeeding generations may not remain helpless in identifying truth from falsehood. Pardon and forgiveness is related to the Lord of the Day of Reckoning on the Day of Judgement. To forgive and pardon is not the duty of the historian.

It is absolutely clear that the ummah has, against the wish of the Holy Prophet (s.a.w.a.), disintegrated into different branches and the cause of this dissipation has been the said silence in telling the truth and the nonchalance in adjudication. It is known to all as to how much the Holy Prophet (s.a.w.a.) has prohibited the ummah from disunity.

Let us come somewhat closer to reality.

In days gone by, the policies whereof we still continue to follow, might was right. In the era of Bani Umayyah, and Bani Abbas, writers, poets, and even religious scholars had entered the assemblies and courts of the notorious caliphs. They have praised loudly their pomp and glory and luxury in magical words and songs. Not a single fellow has ever condemned such gatherings of evil and sin. They only earned thousands of gold coins and engaged themselves in luxury. All this pleasure was before the eyes of the people and needs no explanation. Though rule and power do not justify anybody's evil deeds in the eyes of the just, Mu'awiyah bin Abu Sufyan and Harqoos bin Zuhair should have ranked equal but the power and kingdom of Mu'awiyah placed him prominently in the line of caliph and Amirul Momineen making him look honourable! The unlucky Harqoos, because of being powerless, was condemned and maligned! Had he possessed power, his oppressions also would have been covered. To be more explicit,

Harqoos bin Zuhair was one of the companions of the Holy Prophet (s.a.w.a.) and also one of the Ashaabe Badr (who had fought at Badr) and other Islamic battles and displayed enough courage too. But fortune did not favour him and he became a criminal by forsaking Ali (a.s.) in the tragedy of Siffin. He fought in the battle of Nahrawan and became one of the Khawarij. Now all the historians have mentioned Harqoos with contempt and condemnation and no one has taken into account his companionship with the Holy Prophet (s.a.w.a.) because he rebelled against the rightful Imam and, after fighting for one day against him, was killed. But Mu'awiyah, whose atrocities put Islam to various calamities, who made many innovations, who had abused the Holy Progeny of Prophet (s.a.w.a.), who went up the pulpit of the Prophet's mosque and abused Ali (a.s.) and his holy sons before many companions of the Holy Prophet (s.a.w.s.), who turned an Islamic State on the pattern of Caesar and Chosroes,

and who killed great companions of the Prophet (s.a.) like Ammar Yasir and Owais Qarni, has been converted into a reverend and honourable figure! We can say that even if we overlook all of his misdeeds and discuss only the killing of Hujr bin Adi, we will find no reason at all for not considering Mu'awiyah as a mischief maker, oppressor, rebel and condemnable! Alas! Despite all these innumerable cruelties Mu'awiyah has been given the title of Amirul Mu'minin and all of his evils have been put behind the veil of forgetfulness. Not only this, his misdeeds and offences too have been regarded as his Ijtihad. It has been mentioned that in his own Ijtihad (thinking), despite being in error, he has earned a prize or reward (sawaab)! I say down with such a Mujtahid,¹ who martyred the Prophet's favourite son Hasan Mujtaba (a.s.) and made this misdeed an object of Ijtihad! The whole world should condemn such a Mujtahid, who hoisted a dishonest man like Yazid on the head of the pitiable Muslim Ummah and then rejoiced at it!

Umar an-Nasafi in his book Aqaaid an-Nasafi says that the battles and all other acts of Mu'awiyah were based on Ijtihad! If someone asks why the deeds of Harqoos bin Zuhair also should not be considered as Ijtihad? What will be his reply? Astonishing indeed! In the humble view of the writer, Harqoos neither possessed dirham and dinar nor a bloodthirsty sword so as to get the power of 'Ijtihad'. It is a popular saying that 'a king can do no wrong'.

It is a fact that the pomp and power of Bani Umayyah has covered all the misdeeds of Mu'awiyah. The ulamah and the historians have not dared to discuss and criticise his cruelties and oppressive acts and all the rules and policies of that era became a continuing style of law.

Here the aim of all this detail is to show that the historians have, in most of the affairs and events, kept mum without expressing what is right and therefore, the history of the Progeny of the Prophet (s.a.w.s.) has also remained behind the curtain of secrecy and it has not been revealed as it deserved to be. In order to substantiate this claim we find it necessary to mention some historical examples. A scholar named Yaqub bin Sikkit was sitting in the court of Mutawakkil, the Abbasi emperor, when two sons of the caliph viz. Motamad and Motaz entered the assembly. At that moment the caliph asked Yaqub, "Who are more graceful, these two children of mine or Hasan and Husain (the sons of Ali)?" Yaqub, due to the faith in his heart, retorted, "By God! Even Qambar, who was a servant of Ali, is more graceful than these two sons of yours!" Hearing this blunt reply, Mutawakkil ordered the executioner to pull out the tongue of the scholar!

A Mujtahid is he who makes effort to find the decision or verdict of religion. Please analyse for yourselves. In such times and circumstances, was it at all possible to discuss the Holy Progeny? The sun of the truth remained hidden behind the clouds of cruelty and tyranny.

Let us cite another example of Mutawakkil's era.

After the tragic event of Karbala, Muslims used to visit the holy grave of Hazrat Imam Husain (a.s.). With the passing of time, the respect for the holy tomb increased and a big mausoleum was built there. When Mutawakkil learnt of this, he ordered its demolition, considering it incompatible with the Muslim ummah and the group that loved the Holy Progeny!

Now, just ponder. All important affairs of Islam are in the control of the caliph. When he indulges in such gestures, what should the people do? In those days, the Mutazela were on a high. Among caliphs, Mamoon and Mutasim favoured them. As soon as Mutawakkil came to power, he dissuaded the people from accepting the creed of Etezaal. He became a favourite of the Sunnah and was also embellished with the title of "Muhyi al-Sunnah" (Reviver of the Sunnah)! Kindly try to understand what types of anti-religious, unjust and despicable deeds, this establisher of the Sunnah does. Does an establisher of the Sunnah demolishes the holy shrine of Imam Husain (a.s.) and turns it into rubble? Can a just caliph commit such atrocities merely on a doubt that someone is opposed to his political ambitions and against his personal worldly interests? Thus it has become clear that in that time facts and truth too had remained behind tall obstructions. How strange! How did the caliphs and amirs of Muslims and the judges of the courts tumble in such a deep abyss?

For proving our point we felt it necessary to present some historical evidences so that it may be known that the history of the Progeny of the Holy Prophet (s.a.w.s.) has been neglected to a great extent. So much so that even in the early days of Islam, their rights were not appreciated with honour. Rather, they were treated worse than second class citizens. Everyone knows that the third caliph expired; all the companions of the Holy Prophet (s.a.w.s.) insisted for the caliphate of Imam Ali (a.s.) and accepted him as a popular caliph.

Finally, they all paid allegiance to him heartily. Great companions led by Talha and Zubair along with the people of Hijaz came to Hazrat Amirul Mu'minin Ali (a.s.) to pay perfect allegiance to him and to thank him for accepting their popular demand. These things did not take place secretly but in the presence of all the great companions and respectable believers. And shortly thereafter, the tragic event of the battle of Jamal happened. Talha and Zubair, who were considered among the ten 'Ashara-e-Mubas hsharah'2, ran after the desire to obtain caliphate, broke their oath of allegiance and duped the people of Basra saying that they were forced to pay allegiance to Ali (a.s.). My only intention by mentioning this is to point out that the people of Basra, in order to verify the accusation of Talha and Zubair that they were forced to give allegiance to Ali The ten companions, who were informed of their place in Paradise by the Holy Prophet (s.a.w.a.). (a.s.), sent a man to Medina. After a journey of some weeks, the testifier arrived in the holy city of Medina. By chance, it was a Friday and people had assembled in the mosque of the Holy Prophet (s.a.w.a.) for Friday prayers. That

companion got up and addressed the gathering:

O companions of the Holy Prophet (s.a.w.s.)! O the people of Badr and Rizwan, O faithful people! Talha and Zubair are saying in Basra that, "We gave allegiance to Ali (a.s.) under pressure" The people of Basra have sent me to you to clarify the matter from you as you were present at that time. Was the allegiance to Ali (a.s.) obtained perforce or the people had given it voluntarily and happily?" In response to this question, the entire audience kept mum and none considered himself worthy of speaking the truth. Finally Usamah bin Zaid got up and said, "Talha and Zubair had given the allegiance to Ali under threats of Malik Ashtar!"

Astonishing indeed! What a state of affairs is this? What compelled Usamah to act in this manner? What made him consider that such a degree of opposition to Ali (a.s.) was proper? Why did the Companions of the Holy Prophet (s.a.w.a.) conceal such an obvious thing? Why did they sow the seeds of hypocrisy and disunity among the pitiable ummah?

Let us assume that Ali (a.s.) was neither the son-in-law of the Holy Prophet (s.a.w.a.) nor was he the husband of Fatima Zahra (s.a.), but that he was only an ordinary Muslim. Even then, does not a faithful Muslim have any right on another Muslim? This incident makes it known to what extent the rights of the Holy Progeny were being trampled upon. No more proof is required to substantiate this fact. This incident itself shows the state of affairs.

The examples and events so far mentioned show that in the early days of Islam, ulamah have, as a result of some historical events, not given even the slightest importance to the history of the Holy Prophet's progeny (s.a.w.a.). Sufficient discussion of the lives of the members of the Holy Progeny has never been undertaken.

Thus the claim of this humble creature has been proved.

By the Grace of the Lord Almighty, I have tried to research the history of the Holy Progeny in this book. I hope I will be able to narrate properly the events relating to the history and lives of the members of the Holy Progeny and to state with accuracy going deep into the matter. Maybe I can show how much oppression has been caused by the nation to the Holy Prophet (s.a.w.a.) and how many rights of his Holy Progeny have been destroyed. While writing this book, I have kept prejudice and blind following away. My only aim is to reveal the truth and the facts.

It is already known to the pitiable ummah that the Muslim community has now been divided in two important groups: Shia and Sunni. The Shia has concern for the history of the Holy Progeny but the Sunnis have gone toward tafreet (excessiveness). Now when nothing except this difference and disunity is visible, this humble creature has stood up between the two dear

and honourable brothers. I extend my hand toward both. I call upon them to come to a point of concurrence and unity, so that they may understand that there is no point of dispute between the two brothers. And that if our unity is an obligation, then they should never fall in dispute only concerning the Holy Progeny. Since the poor ummah has differed in the matter of the Holy Progeny, it is also imperative that the same Holy Progeny should be the point of unity. I hope the Muslim brotherhood will study this history, leaving aside blind following and prejudice and excessiveness with spiritual delight and will understand the truth and fact and may Allah help us.

Now we shall begin the history of Aale Muhammad in a systematic manner. By Aale Mohammad (Peace be upon him and his progeny), we mean Hazrat Amirul Momineen Ali (a.s.), the blessed daughter of the Prophet (s.a.w.a.)- Fatima Zahra (s.a.) and her two dear sons (a.s.). All of them comprising the people of the cloak - and also the twelve Imams (a.s.) were from this family.

The life history of these personalities, their usurped rights and the difficulties befalling them would be discussed, analyzed and judged. Therefore, we shall begin our discussion with Amirul Momineen (a.s.), the first member of this family.

Legatee of the Messenger of Allah(s.a.w.a.)

As the Lord Almighty created man, He also guided them to the right path through a guide from among themselves. All of these divine guides in their respective periods were the bearers of authority and dispensers of divine law among the people. Among these great messengers (a.s.) some were higher than others, and some of them reached the status of Ulul Azm. The best of these messengers was the seal of the Prophets, Muhammad (s.a.w.a.). Also, according to common belief, reaching to the level of certainty, Ali Ibne Abi Talib (a.s.) was the most respected and superior personality in the eyes of the Holy Prophet (s.a.). None held this position. This discussion, which is Sharii and religious, is related to Islamic laws. Islamic law has some general principles for all issues, which cannot be denied. Once these are promulgated and applied, both the plaintiff and the dependant are obliged to respect it.

In Islam, the followers of different sects follow different variations of the law but the general principles are non-changeable. Among these principles, is the following: Whosoever desires to prove something according to Islam law has to support his arguments with proofs and evidences?

No claim can be presented without proof and evidence.

In Islamic Shariah, two types of proofs are valid: Rational (Aqli) and Traditional or Documentary (Naqli). The difference between the two is that if there is no documentary evidence for a particular thing, it cannot be proved with rational arguments alone. But if a particular thing is proved by texts there is no need to justify it rationally. In order to prove that Ali (a.s.) was the foremost and the most superior of all the people of the Muslim Ummah, we are obliged to present both forms of evidences, rational as well as traditional. Here we shall relate the rational arguments and then present the traditional proofs in short.

Yes! Human wisdom is a witness that there are two important concepts in the Universe, Existence and non-Existence. Indeed, wisdom is a witness for the superiority and virtue of existence and not for non-existence. Existence also is of two types, proper and common. Certainly, wisdom will always give preference to a specific command. Specific command is again of two kinds, perceptive and non-perceptive. Now, wisdom is aware that perceptive is superior to non-perceptive. Perceptive is again of two kinds, intellectual and non-intellectual. Intellectual is indeed the superior-most. Intellectual is further divided into two types, knowledgeable and non-knowledgeable. Certainly, wisdom considers knowledgeable to be superior-most.

After this introduction of intellect and its kinds we would like to state that after the holy Prophet (s.a.w.a.), Ali (a.s.) was the most knowledgeable personality. There was none his equal among all the people. In this way, Hazrat Amirul Momineen (a.s.) was the most superior person in the Ummah.

One of the proofs of superiority is knowledge, which was present in the personality of Ali (a.s.). Now let us discuss the other causes and signs of superiority because superiority is a quality that is established by its signs and causes. All these causes and signs are present in the person himself. They are not superior to him in isolation. The foremost quality is righteousness. Yes! Wisdom dictates that righteousness is superior to injustice. Another quality is bravery. Certainly good character is its primary advantage. According to wisdom, it is the most superior quality. Thus, everyone will agree that there was no person equal to Ali (a.s.) as regards bravery and a lofty character in his time. Therefore, he was the most superior person. He was the most deserving one according to wisdom. No doubt about it!

This was in brief, our rational argument to prove the superiority of Ali (a.s.). Let us now prove it from traditional point of view. The first category of textual proofs is the Holy Quran, and the second the sayings of the holy Prophet (s.a.). There is no doubt concerning the validity of these two proofs. As far as the sayings of the Prophet (s.a.) are concerned, if their authenticity is established, the Muslims consider them at par with the verses of the Holy Quran.

The only problem regarding traditions is that some of them are authentic and some are not. Even though hundreds of important writings and thousands of books have been written to interpret and study the traditions we still find a large number of forged sayings among the books of traditions. Some of them have created untold controversies and problems among the Muslim nation. There is a marked difference between the methods of Shia and Sunni scholars in evaluating the authenticity of a hadith. Shias generally believe that it is necessary for a reporter of hadith to be just (aakil). But according to the majority of Ahle Sunnat, all the companions were just and thus all the traditions reported by them are authentic and reliable. However, according to Shia scholars, all the companions were not just that traditions reported by them couldn't be accepted without scrutiny.

Yes! Even though the differences are minute, they are very important because the traditions of the Holy Prophet (s.a.) have reached us only through the companions. Hence the justice of companions is an important criterion for the correctness of the narrations.

The humble writer of this book was a common Sunni scholar. In spite of this he always maintained that all the companions of the holy Prophet (s.a.w.a.) were not just.

This can be illustrated as follows:

The Ahle Sunnat accept the narrations of the companion Mughirah bin Shu'bah and also consider him to be just. But it should be known that justice has no existence outside a person. It is apparent through the actions of that person. But if someone opposes the established commands of Islam, whoever it may be, far from his being just, he would be labeled a sinner and unjust person. This is established through the opinions of well-known Ahle Sunnat scholars. Please note the factors that show whether Mughirah was a sinner or a just person.

History chronicles that Mughirah was the governor of Basrah during the Caliphate of second caliph. In this period, he committed fornication with a woman named Umme Jamil of the Bani Aamir tribe. Four companions witnessed this act. One was Abu Bakr and others were Nafe, Shabil and Ziyad. In the beginning three of them testified. The fourth one gave a false testimony and thus saved him from the punishment of stoning.

It is clear that Mughirah had committed fornication and became eligible for a verdict of stoning from the Caliph. The complete incident is recorded in various history books, especially the book, Fitratul Islam. Ibne Abil Hadeed has also considered as insufficient the testimony of people who committed greater sins and did not consider their hadith reliable.

Mughirah was the ruler of Kufa when he saw Amirul Momineen (a.s.) and (God forbid) uttered a curse on him. So much so that the writer of Fitratul Islam and Ibne Abil Hadeed, the Shafei

scholar, says that Mughirah bin Shu'bah cursed Ali (a.s.) and his pure descendants in the presence of Saeed bin Zaid, the great companion. Many other companions who left the Masjid in disgust also witnessed this.

Another book that has recorded these misdeeds is Aghani of Abul Faraj Isfahani. Ibne Abil Hadeed in Sharh-o-Nahjil Balagha has also mentioned this through a chain of narrators. Moreover, the writers of Fitratul Islam records under the discussion of the martyrdom of Hujr bin Adi. Appointed by Amir Mu'awiyah, Mughirah bin Shu'bah the ruler of Kufa was always imprecating Hazrat Ali (a.s.) and his pure descendants. One day while he was committing this vile act, Hujr bin Adi stood up and hit the head of Mughirah with a stone. This incident became the very cause of Mu'awiyah's oppression of Hujr that ultimately led to his martyrdom.

From the above narration, it becomes clear that Mughirah cursed Amirul Momineen Ali (a.s.) even though the holy Prophet (s.a.w.a.) had said, "One who curses Ali, curses me and one, who curses me, curses Allah." Hence, Shahabuddin Alusi writes in his Tafseer, "Anyone, who curses Ali bin Abi Talib, whether in his life or after he passed away, would be an infidel." Thus in the book Hayatul Haiwan, Allamah Damiri and in Yanabiul Mawaddah of Khwaja Kalaan Qunduzi have also established this fact. Thus, it is confirmed that by committing this deed, Mughirah had become an infidel. Therefore any tradition related by him will not be reliable. Such people are not capable of relating the traditions of the Prophet (s.a.w.a.).

Abu Hurayrah, the Companion of the Prophet (s.a.w.a.)

Abu Hurayrah was a companion of the holy Prophet (s.a.w.a.), who embraced Islam in the year of the battle of Khaibar. Being unemployed all the time, he always accompanied the holy Prophet (s.a.w.a.). Also, as he was aware of the real attitude of Abu Hurayrah the Prophet (s.a.w.a.) said, "O Abu Hurayrah! Visit me only occasionally, so that your love for me increases." This shows that Abu Hurayrah did not love the Prophet (s.a.w.a.). However, this matter is beyond the domain of our discussion here. Yes! Abu Hurayrah is the greatest narrator of Ahle Sunnat traditions and in their view his reports are reliable.

In spite of the fact that this humble writer himself was from the Ahle Sunnat, he considers the errors of Abu Hurayrah opposed to justice. A few examples are mentioned below:

According to a correct report the holy Prophet (s.a.w.a.) said: "The foremost transgressor of this nation will be a person from Bani Umayyah." Abu Hurayrah witnessed the great transgression during the rule of Mu'awiyah yet he supported all this injustice, while the truth and righteousness were with Amirul Momineen (a.s.). Ultimately Mu'awiyah had Ali (a.s.) martyred and Abu Hurayrah still kept quiet. It is obvious that justice and injustice cannot be present at one place and it is not possible to prove that Abu Hurayrah was just.

Another example:

When Mu'awiyah was taking the oath of allegiance for his son Yazeed, some people opposed this, especially the people of Madinah. Mu'awiyah sent the tyrant Busr bin Artat to terrorize the people of Madinah. Seven thousand companions of the holy Prophet (s.a.w.a.) were slain and more than three hundred chaste women were arrested and paraded naked in the market place to be sold as slaves.

If we refer to the books of great Ahle Sunnat scholars, namely, Aghani of Abul Faraj, Iqdul Farid of Jawzi, Jahiz, the well-known historian Ibne Khaldun, Ibne Kallikan, Tafsir Kabir of Tabari, Ibne Abil Hadid, Allamah Damiri and the writer of Fitratul Islam, we shall see that this tragic incident is recorded with all its details.

All the histories prove the co-operation of Abu Hurayrah and Busr bin Artat. Finally after committing such atrocities, Busr appointed Abu Hurayrah over the affairs of Madinah and himself set off to Yemen or Makkah! It should be known that Abu Hurayrah, who was once a companion of the holy Prophet (s.a.) had reached a stage when he became a stooge of Mu'awiyah and Busr bin Artat, and actively participated in terrorizing the people of Madinah. While the holy Prophet (s.a.w.a.) has said that "One who terrorizes the people of Madinah will be terrorized by Allah and Allah will curse him and will not accept any of his deeds."

Now I would like to state that since Abu Hurayrah helped and supported Busr in oppressing and terrorizing the people of Madinah, he (Abu Hurayrah) did not remain just (Adil) anymore. Therefore traditions related by him are not reliable and correct. Secondly, Abu Hurayrah said: "Although prayers behind Ali are best, the dining table of Mu'awiyah is the richest." Abu Hurayrah himself confessed that truth was with Hazrat Ali (a.s.) and Mu'awiyah was evil personified and his food illegitimate. Yet, he followed the path of falsehood, which is against the requirement of justice.

Yes! The aim of this discussion is that just being a companion does not qualify one for reliability and authenticity. Rather, there were some people who in spite of their being with companions had committed such deeds that were absolutely opposed to justice and truth. We had mentioned that the foremost among the traditional proofs is the Holy Quran, followed by the traditions of the Prophet (s.a.w.a.). The verses of the Holy Quran prove the superiority of Hazrat Ali (a.s.). Here we present two examples:

First Verse

"Allah only desires to keep away the uncleanness from you, O people of the House and to purify

you a (thorough) purifying." (Surah Ahzaab: 33)

The Almighty Allah said the truth. The Muslim Ummah is unanimous that the above verse was revealed to felicitate the five holy personages of the cloak, foremost among them being Amirul Momineen (a.s.). Now we shall examine how this verse imparts superiority to Hazrat Amirul Momineen (a.s.). Infallibility is a virtue the like of which is not found in the creatures. Infallibility of the angels is not of the same rank because they were inculcated with it in consonance with their creation. The infallibility of human beings belongs to the same type. The verse clearly proves the infallibility of the people of the cloak, and of course, Ali (a.s.) being amongst them. For, this verse has removed all the uncleanness and sins from the people of the cloak, not that after having committed wrongs they were purified from dirt. Actually, they had not any basis of committing wrongs. Apart from these personages none of the creatures are bestowed with such a quality and neither shall anyone obtain it in future.

Please pay attention! Is there anyone among the people apart from the people of the cloak, who could claim this merit? If anyone does so he would be obliged to present the arguments to prove his claim.

Proofs, as mentioned above are of two types: Rational as well as traditional. We have established by rational proofs that Amirul Momineen Ali (a.s.) was the most superior among the Muslim people. Reason agrees to this without any hesitation. We have also proved by traditional proofs that after the Holy Prophet (s.a.w.a.), the best of the people and the possessors of immaculate purity were the Ahle Bait (a.s.), comprising Ali (a.s.), Fatema (s.a.), Hasan and Husain (a.s.).

Second verse

"Say: I do not ask of you any reward for it but love for my near relatives." (Surah Shura 42:23)
Muslim scholars are unanimous that the Almighty Allah commands the Prophet (s.a.) in this verse, "Say: I do not want any recompense for the service of prophethood except the love of my near kin that is the most important duty of every Muslim."

There is also agreement that the near kin of Allah's prophet (s.a.) are only Ali, Fatima, Hasan and Husain (a.s.). Now persons whose love and affection is an obligatory religious duty must necessarily be the best and superior of all the people. Also because love of anyone is not obligatory on Ali (a.s.), rather his love and affection is wajib for all Muslim people in the light of this verse. This proves that Ali (a.s.) was the most superior to all the people. In the Holy Quran, there are several clear verses that amply prove Ali (a.s.) was the best of the Muslim nation but here we do not feel the necessity of quoting more of such examples. We are content to mention only these two verses, as they are sufficient to prove our point.

Let us consider the traditions of the Holy Prophet (s.a.w.a.) that announce the superiority of Ali (a.s.) over all the people. All the traditions that prove this will not be discussed because to bring all such traditions would require volumes. We shall be content to quote only some of these traditions.

However, the traditions that are quoted below are those traditions that are reliable and acceptable to all the Muslims. They are not even in need of any exposition or interpretation. Shia and Sunni scholars and other Islamic sects also agree to their correctness and have faith in them.

Hadith-e-Thaqlain: Tradition of Two Weighty Things Several companions have narrated and especially the six authentic books of traditions (Sihah-e-Sittah) including Bukhari and Muslim, Ahmad bin Hanbal and Malik Ibne Anas have recorded this tradition and certified the authenticity of this hadith. Here we mention the text of this hadith omitting the chain of narrators.

The holy Prophet (s.a.w.a.) said:

"Certainly I leave among you two heavy things. If you attach yourself to them, you will not go astray after me. One of them is greater than the other. (One is) the book of Allah, (which is) a firm rope from the heaven to the earth, and (secondly) my progeny, my Ahle Bait. They shall not separate with each other until they reach me at the pool. Then be careful how you deal with them."

The Muslim Ummah is unanimous that this hadith applies to the progeny of the Prophet (s.a.w.a.) who were bestowed with this trust. They denote only Ali (a.s.), Fatima (s.a.) and Hasan and Husain (a.s.). The narrator, Ibne Habban says: I went with Masruf and asked Zaid Ibne Arqam regarding this and he said that they had asked the Prophet (s.a.w.a.) if his pure wives were also included in the progeny? To this the holy Prophet (s.a.w.a.) replied, "No! They are not included in it. Don't you see that the divorced woman is included in the progeny of her father?"

Now what is the effect of these traditions on the proofs of the superiority of Ali (a.s.)? Yes! It is clear that a sane person when he goes out on a journey etc. makes bequest regarding his important affairs. Therefore the holy Prophet (s.a.w.a.), prior to his departure from this world entrusted two important things to his Ummah - his progeny and the book of Allah. Now let us consider whether this was ordered by the Almighty or was it a personal decision of the holy Prophet (s.a.w.a.). Verily, the Messenger of Allah (s.a.w.a.) did not say anything of his own accord (including this announcement). He was only echoing the command of the Almighty. Did the Almighty and the Prophet (s.a.w.a.) bequeath great and honorable things or were they petty and unimportant? Indeed the Prophet (s.a.w.a.) did not make a bequest regarding unimportant things. In this case, there are only two things: The words of Allah and the progeny of the Messenger of Allah (s.a.w.a.). And after the Prophet (s.a.w.a.), these two things are most superior and respected

over all things.

The tradition clearly indicates that these two trusts will not separate from each other till Qiyamat. That is, wherever there is the word of Allah, love and affection of Ahle Bait (a.s.) should also be there. And wherever there is no love and affection for Ahle Bait (a.s.), there is no respect for the words of Allah (Quran).

For example: When Mu'awiyah rebelled against Ali (a.s.) and committed transgression, he gathered all the rebellious people like him and raised a standard of revolt perpetrating heinous crimes. In the battle of Siffeen, when they were about to be defeated, they raised the pages of Holy Quran aloft the spears and announced to the army of Amirul Momineen (a.s.), "We invite you for an arbitration by the Quran." Those wretched people had forgotten that it was impossible to benefit from the Quran while rejecting the progeny (Itrah) of the Messenger of Allah (s.a.w.a.). How could it be when the Prophet (s.a.w.a.) has said: "The two will not separate from each other till they meet me on the day of Qiyamat." But at Siffeen, they drew the swords against Ali, Hasan and Husain (a.s.) while feigning reverence to the Quran!

The most surprising thing was that some scholars have tried to justify the gross misdeeds and usurpation of Mu'awiyah and veiled the crimes and irreligious acts of this renegade! Mu'awiyah committed all such indecencies only to obtain worldly riches but the Mullahs have denied the clear truth. Now what can be said of such an attitude?

Hadith-e-Ghadeer: Tradition of Ghadeer-e-Khumm

The Messenger of Allah (s.a.w.a.) said,

"Of whomsoever I am the Master; this Ali is his Master too. O Allah! Love those who love him and be an enemy to those who are inimical to him." There is unanimity of the whole community of the Shia and Sunni scholars over the authenticity and correctness of this tradition. When the Messenger of Allah (s.a.w.a.) reached a place called Ghadeer Khum on his return from the farewell Hajj (Hajjatul Widaa), he ordered the caravan to be halted and commanded that a pulpit be made from camel saddles. This was because he wanted to make an important announcement and a mammoth crowd awaited some important proclamation. As soon as the pulpit was ready, the holy Prophet (s.a.w.a.) ascended and announced the above tradition verbatim. The Holy Prophet (s.a.w.a.) proclaimed, "Of whomsoever I am the Master, this Ali is his Master too. O Allah! Love those who love him and be an enemy to those who are inimical to him."

The following great companions of the Prophet (s.a.w.a.) heard this hadith from the Messenger of Allah (s.a.w.a.) and confessed to it: Khuzaima bin Thabit, Sahl bin Sa'ad, Adi bin Hatim, Uqbah

Amir, Abu Ayyub Ansari, Abul Haitham bin Tayhan, Abdullah bin Thabit, Abu Ya'la Ansari, Noman bin Ajlam al-Ansari, Thabit bin Wadiya Ansari, Abu Faddalal Ansari, Abdul Rahman bin Abde Rab, Junaida bin Junda, Zaid bin Arqam, Zaid bin Sharahil and others, Jabir bin Abdullah, Abdullah bin Abbas, Abu Saeed Khudri, Abuzar, Jubair bin Matam, Huzaifa bin Yaman, Huzaifa bin Aseed and Salman al-Farsi.

This tradition is reported by these great companions and recorded in books like Tarikh of Ibne Athir page 307 and Usudul Ghaabah, volume three. Also on page 321 of the same book volume three, page 308 of volume one, page 283 of volume eight, page 274 volume three. Also refer to Seerah-e-Halabi, volume three, page 40, Yanaabiul Mawaddah, Sawaaequl Muhreqah. And this hadith has been recorded in all the Sihah and accepted by their writers to be reliable. Specially Sahih Muslim, Nisaai, Tirmidhi, Ibne Maajah, Ahmad bin Hanbal and others.

Let us now pay some attention to the explanation of this hadith: Did the holy Prophet (s.a.w.a.) announce that of his own accord or was it commanded by Allah? Indeed, the Messenger of Allah never said anything of his own will, but that it was expressly commanded by Allah. Thus the above command was as per the order of Allah. Now was this announcement based on wisdom? Indeed all the divine commands are based on wisdom. Thus this was also a wise and important command.

However it would not be correct if it is to be limited to the love and affection to Ali (a.s.) because the verse of Mawaddah clearly orders the love for all the members of Ahle Bait (a.s.). There are also numerous prophetic traditions that support the verse of Mawaddat and openly announce the necessity of loving the Ahle Bait (a.s.). This particular hadith is an express command to the people. Yes! From the context and matter of the hadith, it is known that in every matter whatsoever, the Messenger of Allah (s.a.w.a.) is a master; Ali (a.s.) is the master too. For, at the outset of his speech, the Prophet (s.a.w.a.) had posed the question,

"Do I not have more rights over you (the believers) than you have over yourselves?"

And at the end of the hadith, he (s.a.w.a.) said, "One who considers me as his master, Ali is his master too." Thus, it is clear that the aim of holy Prophet (s.a.w.a.) in this hadith was to announce the Wilayat (mastership) of Ali (a.s.) for all the people who considered the Prophet (s.a.w.a.) to be their master (wali). We shall again refer to this hadith under the discussion of Caliphate.

Tradition of Position

The Messenger of Allah (s.a.w.a.) said:

"O Ali! You hold the same position with me as Haroon had with Moosa, except that there is no prophet after me." This hadith is also famous among the writings of Muslim scholars. Most of the

narrators have recorded this tradition without any hesitation or doubt. The authenticity of this tradition is underlined by its mention in books like Sahih Bukhari, Sahih Muslim, Tirmidhi, Hakim, Nisai, Ibne Maajah particularly, and other writings of the Shia and Sunni jurists. The tradition says, "O Ali! You are in relation to me in the same way as Haroon was to Moosa. Whatever position Haroon was having with Moosa, you have the same high position near me."

Undoubtedly, the proof of the superiority of Amirul Momineen (a.s.) is clear by this hadith. For, just as in the case of Haroon, no one was his equal in relation to Moosa (a.s.), similarly, no one was equal to Ali (a.s.) as far as his relationship with the holy Prophet (s.a.w.a.) was concerned. Therefore it is not surprising that the Prophet (s.a.) had so much regard and attachment for Ali (a.s.).

Hadith-e-Tayr: The Tradition of the Bird

The Messenger of Allah (s.a.w.a.) said,

"O Allah! Send me the one who loves You and loves me most from Your creatures so that he may share with me this (roasted) bird." Then Ali (a.s.) came and shared the meal with him.

This hadith is recorded in all the Sihah. The majority of Muslims have accepted this hadith to be reliable. The full hadith is as follows: One day a lady brought a roasted bird for the Messenger of Allah (s.a.w.a.). Before he could partake it, the holy Prophet (s.a.w.a.) prayed to the Almighty: "O Allah! Send to me one who is most loved by You and who loves me and You the most. So that he may accompany me in relishing this roasted bird." In the due course, Ali (a.s.) came and shared the meal (with the Prophet).

No Shia and Sunni scholar has omitted this hadith in his writings. There is no doubt in the proof of the superiority of this hadith. For the sake of clarity let us observe some important conclusion derived from this: Did the Almighty answer the Prophet's prayer or did He reject it? Indeed the Almighty Allah always fulfilled the wishes and prayers of the holy Prophet (s.a.w.a.). In this case the Almighty sent the favorite of the Prophet (s.a.w.a.) and Himself to share the roasted bird. This person was none but Hazrat Ali ibne abi Talib (a.s.).

Nevertheless some skeptics ask, 'Is it necessary that the most beloved of Allah and Prophet (s.a.w.a.), has to be the most superior?' Indeed, leaving the superior one to prefer the inferior is

not expected from common people, so how could it be possible by Allah and the Prophet (s.a.w.a.)? If one is the most beloved of the Almighty and the Prophet (s.a.w.a.), it is necessary that he be the best of all the people. In this way Ali (a.s.) was the best of the creatures.

Hadith-e-Muwakhaat: Tradition of Brotherhood

This tradition has been recorded by Imam Ahmad bin Hanbal from Zaid bin Awfa, the writer of Mishkat from Ibne Umar, by Tirmidhi from Ibn Abi Awfa, Abdullah bin Ahmad Hanbal from Saeed bin Jubair, Ahmad from Abu Huzaifah Yamani, Nawfal from Jabir bin Abdullah, Hamveeni from Ibne Abbas, Akrama from Ibne Abbas and Zaid bin Arqam, Saeed bin Musayyib and Abi Umamah from Jume bin Umayr. All the Shia and Sunni scholars have accepted the hadith of brotherhood. The writer of Mishkatul Anwaar and others, like the great Shaykh Muhiyuddin Arabi has certified it in his book Musamera. So much so that there hasn't been a single person to cast aspersions on this matter. The meaning of the hadith is as follows: At the time the holy Prophet (s.a.w.a.) had established ties of brotherhood between the companions, Ali (a.s.) was seated near him. Ali (a.s.) said: O Messenger of Allah! You have made all the people brother of one or the other but you have not specified any person for my brotherhood?" The Messenger of Allah (s.a.w.a.) said:

"O Ali! You are my brother in this world and the hereafter." The tradition is worded as follows: "O Ali! You are my brother in the world and the hereafter. And you are my legatee and you are the one who would fulfill my promise and the one who would repay my debts." Let us now consider the effect of this hadith on the proof of the superiority of Hazrat Ali (a.s.).

Did the holy Prophet (s.a.w.a.) announce this brotherhood from his own side or was it a divine command? Obviously it was by Allah's command because any announcement from the Holy Prophet (s.a.w.a.) is not possible without Allah's permission."

"Nor does he speak out of desire. It is naught but revelation that is revealed." (Surah Najm: 3-4)

In the event of establishing brotherhood, does the person chosen for the brotherhood of the holy Prophet (s.a.w.a.) has to be the most superior of the Ummah or it could be some inferior one? Indeed anyone chosen as the brother of the Messenger of Allah (s.a.w.a.) has to be the best of the creatures because the holy Prophet (s.a.w.a.) had announced brotherhood among the companions, keeping in mind their compatibility and matching status. In this way it was necessary that Ali (a.s.) had to be the most superior of the Ummah.

Hadith Madinatul Ilm: Tradition of the City of Knowledge The Messenger of Allah (s.a.w.a.) said,

"I am the city of knowledge and Ali is its gate." None among the Ummah has rejected this hadith because it is well known and reliable among all Muslims and bears utmost importance in proving

his superiority.

So, please note that the Messenger of Allah (s.a.w.a.) said, "I am the city of knowledge and Ali is its gate." What is the importance of this prophetic saying? What was the aim of this lofty personality? Yes! It is well known that whenever a person intends to enter a city, he has to come through the door and any other alternative will be considered illegal. Likewise, the followers of Islam are in need of the knowledge and wisdom of the holy Prophet (s.a.w.a.) for the good of their world and the hereafter. And the key to this gate of mercy is Ali ibne Abi Talib (a.s.). In this way, if anyone wishes to benefit from the knowledge and wisdom of the Messenger of Allah (s.a.w.a.), it is necessary that he make Ali (a.s.) the channel, because to enter a great town without going through the proper entrance is both difficult and illogical. Similarly it is senseless to derive any gain from the traditions of the Prophet (s.a.w.a.) without the medium of Amirul Momineen (a.s.). Yes! This is a general principle! Rationality and traditions do not contradict each other in proving this principle.

Thus there remains no scope to deny that Muslims are in need of Ali's knowledge and wisdom. Ali (a.s.) is the source of (explanation of) the Shariah as well as Marefat (Divine Recognition). Hadith-e-Zarbat: Tradition of the Sword-strike The Messenger of Allah (s.a.w.a.) said:

"A sword strike of Ali (a.s.) on the battle of Khandaq (ditch) was superior to the combined worship of men and jinns till the day of Qiyamat." Thus it is clear that on the day of recompense, the reward of the combined worship of all men and jinn will be one side and, leave alone the total deeds, a single sword strike of Ali (a.s.) on Amr ibne Abdawod will be more superior. If at all a little thought is given to the correctness of this hadith, everything will be clear.

Let us try to understand this tradition. The day of Khandaq (ditch) is referred in Quran as the day of the confederates (Ahzaab). All the polytheistic tribes joined hands with the infidels of Quraysh to wage a war against the holy Prophet (s.a.w.a.). The best warriors were gathered for this purpose. The holy Prophet (s.a.w.a.) found it difficult to confront the great might and he ordered a ditch to be dug around Madinah. Well-known warriors and fighters were present among the infidels, the most famous being Amr ibne Abdawod.

Amr jumped into the ditch with his horse and challenged the holy Prophet (s.a.w.a.). Ali ibne Abi Talib (a.s.) sought the permission of the Prophet (s.a.w.a.) but he did not immediately permit; just for the sake of testing his companions. Amr challenged again, tauntingly. The companions remained silent! Once again Ali (a.s.) requested the Prophet (s.a.w.a.) to allow him to accept the challenge of Amr. The Prophet (s.a.w.a.) again refused permission to check the reaction of other companions. In the meantime, Amr began to recite the war poems (Rajaz) in his own praise! After getting permission from the Messenger of Allah (s.a.w.a.), Ali (a.s.) wore the Prophet's turban, tied the Prophet's sword to his waist and jumped in the battlefield in fury.

The Messenger of Allah (s.a.w.a.) said, "Faith personified is facing disbelief incarnate." Thus, faith and disbelief faced each other and the Lion of God slew Amr. Faith triumphed over infidelity.

"A single sword strike of Ali (a.s.) on the day of ditch is superior to the combined worship of Jinn and men till the day of Qiyamat." Yes! It was possible that if Ali's sword hadn't been there, Amr ibn Abdawod might have destroyed the foundation of nascent Islam. Of what use had been the combined worship acts of men and jinn? Thus they are right who give Ali (a.s.) the title, "The second founder of Islam."

But Alas! How sad! What happened in the Ummah was just the opposite. And this controversial behavior resulted in great calamities. Astonishing! Why did such a tragic situation develop? Apart from the traditions quoted, there are thousands of authentic traditions that are accepted by all Muslims and considered reliable by them. We do not see any need to quote all such ahadith, reports and verses. Rather the superiority of Ali (a.s.) is proved for all the Ummah. If at all we try to present all the traditions and Quranic verses in favor of the superiority of Ali (a.s.), even a book equal to the size of Qamoos Al-Lughat or Qamoos al-A'laam will not suffice. Rather a book of the size of Qamoos al-Uloom or a multi-volume book like Dairatul Ma'rif would be required. The apt name of such a book would be Al-Behrul Zakhair fi Khizril Jawahir. But the matter that we are discussing and one which we consider important is as follows: Ahmad bin Abde Rabb, a well-known and established scholar of Ahle-Sunnat, in the third volume of his book, Iqdul Farid, under the heading of "Discussion of Mamoon with the scholars of Baghdad regarding the superiority of Ali ibne Abi Talib (a.s.)," mentions as to how Mamoon, the Abbasid caliph, debated with the scholars of Baghdad regarding the superiority of Ali (a.s.).

Ibne Abde Rabb has recorded the complete debate in his book and this humble writer presents the gist of the same. Ibne Abde Rabb relates that Ishaq bin Ibrahim bin Ismail bin Hammad bin Zaid, who was among the well-known scholars and jurists of Baghdad, said, "One day Yahya bin Aksam, a judge of Haroon Rashid's time, came to my house and said, 'The caliph has ordered that forty scholars of Baghdad be selected for a debate and discussion on religious problems and Shariat. So could you suggest some names that I can note down?' Ismail bin Hamad says that I mentioned some names but Yahya only jotted down the scholars regarding whose caliber he was certain. At last forty names were listed. Yahya took their word to report at his house early the next morning. They arrived at Yahya's place and recited their morning prayers there. In reply to our question Yahya said, "The caliph has invited you forty gentlemen to discuss and debate an important matter." In due course we departed to the Caliph's palace and entered his presence and seated ourselves by his permission. Mamoon was dressed in a resplendent garment while the people wore black.

When we sat down, the caliph took off his turban and robe and ordered us to do the same so that

we are comfortable. He ordered many kinds of luxuries to make us feel at ease. Thereafter, he asked us questions regarding the rules of Shariah and we replied to the questions accordingly. Finally, the caliph said, "The purpose of our calling you all here was not this; we have invited you to prove an important matter by discussion."

And he said, "I am Mamoon the Caliph, the follower of Islam and I consider Hazrat Ali to be the most superior among all creatures and most deserving of caliphate. I invite all of you to accept this belief and to express your opinion here."

Ishaq bin Ibrahim says, "I said: Caliph! Please tell us why you consider Ali (a.s.) most superior so that others may also know about it." Acceding to the request, Mamoon said, "O Ishaq! What factors prove superiority? In other words, what qualities are required to establish the preeminence of a person over another?" "Good deeds are very much necessary," replied Ishaq. "What was the best deed on the day the holy Prophet (s.a.w.a.) invited people to Islam?" the Caliph asked. Ishaq said: "Sincerity in testimony is most superior for it had preference over Islam."

"It is correct," said the Caliph, "Wasn't Ali bin Abi Talib the foremost in accepting Islam?" Ishaq said, "Yes! But at that time he was not mature (baligh). The first matured person to accept Islam was Abu Bakr." Upon this, Mamoon said, "Did Ali accept Islam due to divine inspiration (ilham) or on the Prophet's invitation?"

Ishaq says, 'I became immersed in deep thought.' Mamoon said, "O Ishaq. You can't say that he accepted it by Ilham, because revelation had descended only upon the Messenger of Allah (s.a.w.a.). You must say that Ali (a.s.) entered the fold of Islam upon invitation of the holy Prophet (s.a.w.a.)." The Caliph repeated, "Ishaq, did the holy Prophet (s.a.w.a.) not impose a duty on a young child who was not yet capable of carrying it out?" Ishaq says: I again sunk into the ocean of thoughts while the caliph said, "Allah has said: And I am not of the Mutakallafeen. That is I do not impose duties on those who are incapable of fulfilling them. So it is clear that Ali (a.s.) entered the fold of Islam at an age when he was mature enough to bear responsibilities. Ishaq said: The caliph repeated the question, "O Ishaq! Have your scholars and jurists written and recorded traditions to prove the superiority of anyone in the way they have written about Ali (a.s.)?"

Ishaq said, "Traditions indicating the superiority of Ali (a.s.) easily outnumber others." Mamoon further said, "Are the traditions in support of the superiority of Abu Bakr comparable to the reports indicating the superiority of Ali (a.s.)?" Ishaq said, "No, they are not as much." The caliph again asked, "Are all the traditions in praise of Abu Bakr, Umar and Uthman put together equal to the merits of Ali (a.s.)?" "They are not equal," they confessed. On this juncture the caliph asked, "Do you read the Quran?"

"I do," said Ishaq. The caliph asked, "Have you not read Surah Hal Ataa (also called as Surah

Dahr)?" Ishaq said, "I began to recite the surah till I reached, "And they give food out of love for Him to the poor and the orphan and the captive." (Verse 8) The Caliph asked, "O, Ishaq, regarding whom was this verse revealed?" Ishaq said, "For Ali ibn Abi Talib (a.s.)." Mamoon said, "Do you know the hadith of those who were given the glad tidings of Paradise?" "Yes, I know", he replied. Mamoon said, "Wouldn't a person who doubts this hadith become a disbeliever?" Ishaq said, "God forbid! He will not be a disbeliever because it is a solitary report." He said, "O Ishaq! What would happen to a person who doubts Surah Hal Ata?"

"He would become a disbeliever," Ishaq replied. Mamoon said, "Then how do you give preference to solitary doubtful report in comparison to a clear and manifest verse of the Holy Quran?" Ishaq says, 'I became silent'. The caliph asked another question, "Are you familiar with the Hadith-e-Tayr (Tradition of the roasted bird)?" He said, "Yes I know", and recited the hadith. Caliph asked, "Is this hadith authentic?" "It is authentic," they all replied in unison. He said, "O Ishaq, did the Almighty accept the Prophet's prayer?" I said, "God forbid! He did not reject it! He accepted it." Mamoon said, "In such an such event did the Almighty answer the Prophet's prayers and sent His most beloved creature to share the bird which was gifted to him? "Yes," replied Ishaq. Mamoon said, "O Ishaq! Who was sent in response to the prayer of the Prophet (s.a.w.s) to partake the roasted bird?" Ishaq said, "It was Ali (a.s.)." Again Mamoon asked, "O Ishaq! Did the Almighty and the Holy Prophet (s.a.w.a.) know who the most superior person of the Ummah was?" "Yes, they were aware of it," replied Ishaq.

Mamoon asked, "In the event of the Almighty and the Prophet knowing the most superior person of Ummah would they give him preference or not?" Ishaq said, "They preferred the most superior one." Mamoon said, "In this way Ali (a.s.) was the most superior of all creatures."

Ishaq said, "But Abu Bakr also possessed merits. Mamoon said, "He had but here we intend to prove the most superior one! Nevertheless, tell me what merit of Abu Bakr you intended?" Ishaq said, "The fortieth verse of Surah Taubah says:

He being the second of the two, when they were both in the cave, when he said to his companion: Grieve not, surely Allah is with us. (Surah Taubah: 40) The caliph said, "Companionship does not prove superiority, because it is possible that the two people have contrary beliefs. Have you not seen the verse? "His companion said to him while disputing with him." (Surah Kahf: 37) Ishaq said: This verse is important because it says, "Do not grieve, indeed Allah is with us." The caliph said, "O Ishaq! I thought you preferred truth and were free of all bias. But now that you have come to rebellion and bias, tell me if the grief of Abu Bakr was from Allah or from his own side? In case you say it was from Allah, why did the Messenger of Allah (s.a.w.a.) told him to desist from it? If you say it was of his own what was his merit?"

Ishaq said, "The verse, "Then Allah sent down peace" is revealed in the Quran." The Caliph asked,

"On who did the Almighty send peace, the Prophet (s.a.) or Abu Bakr?" Ishaq said: I said, "Peace descended on the Messenger of Allah (s.a.w.a.)." Mamoon said, "In the 26th verse of Surah Tauba the Almighty says: Allah sent down His tranquility upon His Apostle and upon the believers. Do you know who were the recipients of peace along with the Prophet (s.a.)?" Ishaq said, "O caliph! You tell us." Mamoon said, "During the Battle of Hunain, all the companions were routed due to their flight from the battlefield. Only seven persons from Bani Hashim remained with the holy Prophet (s.a.w.a.). Abbas bin Abdul Muttalib was holding the rein holy Prophet's (s.a.w.a.) camel. And five people surrounded the Prophet. Ali ibne Abi Talib (a.s.) was fighting the infidels single handedly. If it is so, then peace descended only upon the Messenger of Allah (s.a.) and on Ali ibn Ibne Talib (a.s.)."

Ishaq said: "This has become clear to all of us and we accept your argument." Mamoon again asked, "O Ishaq! After the sincere acceptance of belief, the next great deed is Jihad. Do you know anyone equal to Ali (a.s.) with regard to Jihad? Ishaq said, "I asked which battle you mean? Let us consider Badr." Mamoon said, "How many infidels were killed at Badr." "Sixty two," replied Ishaq.

The caliph asked, "Of these how many were slain at the hands of Ali (a.s.)?" "Twenty of them were killed by Ali (a.s.) alone," replied Ishaq, "And the rest were collectively killed by the companions." At this juncture Mamoon asked, "Shall I give the example from the battle of Hunain?" "Yes," replied Ishaq. The Caliph said, "The companions were defeated in the battle of Hunain. Only seven people remained. It was only Ali (a.s.) who faced the infidels. Where were the rest of the companions?" Ishaq said, "At that time Abu Bakr was in conference with the holy Prophet (s.a.w.a.)." Mamoon said, "Was the Prophet (s.a.) in need of Abu Bakr's advice regarding that matter?" Ishaq said, "Whatever the holy Prophet (s.a.w.a.) did was based on revelation and he was not in need of anyone's advice." Now Mamoon said, "In case there was no necessity of advice or interference of Abu Bakr and other companions, what was the difference whether a person was a warrior or not?"

Ishaq said: I said, "Anyone who is present in a battle qualifies for reward, whether he fights or not." Mamoon said, "Ishaq! Don't you see that the Almighty says in Holy Quran: ".?????رء ً????????? ???? ً?????????ا ُ? ً?????" Allah has made the strivers with their property and their persons to excel the holders back a (high) degree.. (Surah Nisa: 95) Ishaq said, 'I could offer no reply'. But Mamoon continued, "Are you familiar with Hadith-e-Mawaddah?" Ishaq said, "Yes," and related the text of the hadith exactly as it is. Mamoon said, "This hadith clearly proves that while none has a right of Wilayat over Ali (a.s.), the Wilayat of Ali (a.s.) will be obligatory forever upon all the people including Abu Bakr and Umar. In this way how is it possible, O Ishaq, what can make anyone excel Ali (a.s.)?" Ishaq said: Since I could not reply to this objection I remained silent. Mamoon again said by way of argument, "O Ishaq! Do you know about Hadith-e-Manzilah?" "Yes," replied Ishaq.

Mamoon said, "Do you know that Haroon was the real and blood brother of Hazrat Moosa (a.s.)?" "Yes, I know," replied Ishaq. Mamoon said, "And you also know that brotherhood existed between Ali bin Abi Talib and the holy Prophet (s.a.w.a.)?" "Yes, I know," replied Ishaq. Mamoon said, "What other position did Haroon have with Moosa?" Ishaq said, "The position of legate and vicegerency." Now Mamoon said, "The relation of Ali (a.s.) with the holy Prophet (s.a.w.a.) was not but of Vicegerency and legate."

Ishaq relates: We, the forty selected scholars of Baghdad had no way but to agree to the absolute reality. We all accepted this inwardly and outwardly. But Mamoon looked towards the sky and said, "O my God, be a witness that I have proved the superiority and Wilayat (guardianship) of Ali ibne Abi Talib and invited the people to the right path but only You are the Guide."

The humble writer Qazi Bahjat says: The report of Allamah Ibne Abde Rabb is famous among the jurists of Ahle Sunnat. It is mentioned in the third volume of his book Iqdul Farid pg. 37 under the heading: Discussion of Mamoon with the scholars of Baghdad.

But here it is necessary to clarify a few points. Firstly: Though Mamoon proved the superiority of Ali (a.s.), at the same time, he oppressed the eighth grandson of Ali (a.s.), Imam Reza (a.s.) to such an extent that ultimately he caused the Muslim nation to mourn from the great Imam (a.s.). Yes! How effective and lightning is the role of history in depicting the evil deeds and crimes.

What Mamoon had said was correct: Allah is the only One to guide. Secondly: According to the report of Ibne Abde Rabb, among the people present in the assembly of Mamoon were forty accomplished scholars of that time who witnessed the debate and discussion. Now we have a question: In such clear matters, which are easily comprehended even by the masses, how is it that the learned scholars of the centre of learning (Baghdad) were in need of the debate of Mamoon to understand it? Actually, if there is an important problem, it is the duty of the religious scholars to solve it for the public. It was not the duty of Mamoon because after all the scholars were the religious judges, and not Mamoon, who was a military and dynastic ruler.

Pity! Indeed, a great pity! In order to conceal the obvious realities, elaborate mazes have been constructed for the succeeding generations so that even now people are confused and can't reach the truth. Yes! Many accomplished scholars who were in cahoots with the ruler and caliphs of their time in order to fulfill their desires issued numerous religious decrees. In this the helpless ummah was continuously subjected to eat the poisonous fruits of the evil trees.

Thirdly: The well-known book Aqaid Nasafi, after the mention of Caliphs in a serial order says: "The superiority of Ali (a.s.) was according to the order of the Caliphate." That is, the first Caliph was superior to the second the second to the third and the third superior to the fourth. According to Nasafi, the status and position in the eyes of Allah is according to the choice of the people and

according to the order of Caliphate! Please note how illogical this statement is! It is nothing but a rigid dogma thrust upon us. If it were true, the first caliph would have been superior to the second one, and the second superior to the third and third superior to Amirul Momineen Ali ibne Abi Talib (a.s.)! This view is absolutely absurd and false!

This book, Aqaid Nasafi is the work of Allamah Nasafi a well-known Sunni scholar. This humble writer was also a Sunni and had been a religious judge of the Hanafi School of jurisprudence. He had studied the book of Nasafi in detail many times and also regularly taught it to students. In spite of this he refutes the views expressed therein and hopes that the readers must not object to his opinion at first glance and must not say that he is against the opinion of past senior scholars. For, the sayings of senior scholars are not the ultimate proof for us except if they are proved with or supported by authentic arguments and reliable documentation.

Now this servant will disprove the statement that superiority is based on the order of Caliphate. It is a statement without any proof and foundation. Yes, Nasafi says, "Superiority is based on the order of succession." Meaning that the merit and status of the caliphs was based on the order in which they were made caliphs!

But yours truly demands proof for this statement. Blind following is vulgar, and dogmatism an ignorant act! In order to prove any article of Islamic act, it is necessary to support it with a concrete proof because to prove a command without argument is first of all a useless pursuit. Secondly it is preference without reason, and in this there are two problems.

In order to establish a decree, two kinds of proofs may be given: Rational and traditional. But a rational proof is not independent of a traditional evidence, whereas the latter alone can establish an Islamic law. We have thus proved through arguments based on reason that Ali (a.s.) was the superior most person. Readers are requested to refer to the preceding discussion. Secondly there are the traditional proofs about which the Muslim nation has no doubt whatsoever and they are accepted by all without exception: The first of these are the verses of Holy Quran and secondly the prophetic traditions. Other sources of Islamic laws like Qiyas, Ijtihad and Ijma are beyond the scope of our discussion. The verses of holy Quran say:

Say: I do not ask of you any reward for it but love for my near relatives. ...to keep away the uncleanness from you, O people of the House! And to purify you a (thorough) purifying. In this book we were content to quote only two verses of the Holy Quran, one of which has made it compulsory for the Muslims to love Ali (a.s.), his pure spouse Fatima Zahra (s.a.) and their two sons (a.s.). It is not possible to imagine anyone else possessing such a merit. The second verse has certified the purity and infallibility of the 'Ahle Kisa' (people of the cloak). They were five in all, Ali (a.s.) being one of them; that is, he was next to the holy Prophet (s.a.w.a.). Whatever merits were present in the Messenger of Allah (s.a.w.a.), the same should be expected to be present in Ali

(a.s.). Such as the virtues of infallibility and inerrancy were parts of the personality of the holy Prophet (s.a.w.a.). It is such a merit that nothing greater is possible in human beings.

Now let us consider the traditions of the holy Prophet (s.a.w.a.): Indeed one kind of the traditional proofs is the traditions of the Prophet (s.a.w.a.). We have mentioned the traditions that prove the superiority of Ali (a.s.) and are accepted by the Muslims. All the scholars have accepted their authenticity. But since it is not possible to quote all such traditions, we are content to quote only a few of them; mainly those recorded in the books of Sahih Muslim and Sahih Bukhari. These traditions conclusively prove that Ali (a.s.) was the most superior personality of the Ummah. Also from the aspect of the art of argumentation, it is confirmed that a proof is not higher to the thing that it proves.

Apart from this we have delved further into our study and quoted the discussion of Mamoon with the scholars of Baghdad. In this discussion, Mamoon succeeded in proving the superiority of Ali (a.s.) to the scholars present in the assembly. It was age of religious Scholars and jurists of the Ahle Sunnat. Especially the period of Scholars like Abu Yusuf Muhammad bin Hasan Shaibani, Rafar, Shafei, Ahmad bin Hanbal etc, who were the religious judges of their time and jurisprudence was developed by them.

Here, we would like to pose a query to rational and judicious people: On what proof has Allamah Nasafi based his assertion? Any claim without proof is nothing but dogmatism. What merit was not present in Ali (a.s.) that was found in some other person and that could make him superior to Ali (a.s.)? There was no such merit and reason and tradition both testify to it.

The statement of Allamah Nasafi that superiority of the Caliphs is in the order of succession is a claim without proof and a dictum without evidence. Let us consider this in detail: Yes! We see that so and so is a learned person and such and such is Caliph while another one is a King. As these qualities are obvious and can be seen and heard, you decide and pass a judgment on them. But to say that a certain person is superior to another is a difficult claim because if superiority denotes nearness to Allah and the reward of the hereafter, then only Allah is aware of such a person. We human beings are not at all qualified to make such announcements (as it is beyond the scope of our limited knowledge). However if Allah and His Prophet (s.a.w.a.) have issued such statements in favor of a certain person, we have to believe in it. For in this case, it is the knowledge and assertion of Allah, and we are only acting upon it.

If in case superiority implies the fulfillment of some deeds like sincere testimony to the oneness of God, fighting jihad for the sake of Allah and possessing extensive knowledge, piety and nearness to the Prophet (s.a.w.a.), then from all these aspects, we have proved that Ali (a.s.) was way ahead of the people of this Ummah. His good deeds were much higher than those of other Muslims. Traditions that are accepted and considered reliable by all scholars are presented by us

for the readers. The holy Prophet (s.a.w.a.) said, "A single sword strike of Ali on the day of the ditch was superior to the combined worship acts of men and jinn till the day of Qiyamat." We have quoted this hadith previously to prove our point but here we consider it a necessary duty to mention again.

Just as the Ahle Sunnat scholars read this treatise, they will raise objections and cry foul, "Fie on him! He has opposed the early scholars and refuted the Book of Aqaid (beliefs), falsified the statements of scholars and Mujtahids! O people, you can see that this person has become a 'Rafidi'. He has denied the virtues and status of the Caliphs and not accepted their superiority." Such allegations will be piled on me and accusations like, 'O people do not believe a word of what he says because whatever the early scholars have stated must be accepted without reservation', will fly fast and hard. It is obligatory on us to follow the early scholars in toto. What they did not say, does not qualify to be accepted by you because the door of Ijtehad is closed! And so on and so forth." All the objections mentioned above shall be replied as follows:

Firstly: At the outset, I plead to all the Muslim brothers to forgo blind imitation and bias, and strive to analyze and research in a judicious manner. Secondly: If they say, 'This person has opposed and objected to the early scholars.' We reply, 'Statements of faith and belief are brought to us by the holy Prophet (s.a.w.a.) and he brought them to us from the Almighty. No one could refute them. But what we have objected to is not received from the holy Prophet (s.a.w.a.), as proved by us many times. On the basis of this we have not dared to disprove them.

Thirdly: If they say: He had rejected and refuted the Book of Aqaid. In reply I say: The actual Islamic beliefs have been explained and expounded by the Holy Prophet (s.a.) and no one can deny and refute them because they were brought to us from the Creator of the Universe. However, whatever we have refuted was not brought by the Holy Prophet (s.a.). So our rejection does not amount to the rejection of Islamic beliefs.

Fourthly: If our objecting is deemed to be 'Rafd' (turning away)³, we reply as follows: All those who were even slightly inclined to Ahle Bait (a.s.) were given the tag of 'Rafidi' by the cahoots of Bani Abbas and Bani Umayyah. This ignorant practice continues to this day. Such allegations were also heaped upon Imam Shafei, the well-known Sunni scholar. Even if it is proved correct, far from being a crime, 'Rafd' should be considered a great virtue. The following report is quoted regarding Shafei:

Sharif Noorudddin Ali Samhoodi in the book Jawahirul Aqdain writes: (I have quoted the text of the report and later quoted exactly the couplets of Imam Shafei). The great Khwaja Sulayman Qandoozi has recorded on page 45 of Yanabinul Mawaddah the same. Baihaqi has quoted from Rabee Ibne Sulaiman that he said, "I said to Imam Shafei, 'Some people could not stand to hear the praise of Ahle Bait (a.s.), and when they see one of us mention their virtues they say, "He is a

Raafedi". In reply Shafei recited the following couplets: If in a gathering is a mention of Ali, his sons and Fatima. Some people start talking about other characters instead.

Be sure that what they say is rubbish. When Ali and his sons are remembered, these people mutter far-fetched reports. And they say, "Beware these were the traditions of Raafedis." I dissociate myself from such people who consider the love of Fatimah 'Raafediyat.' Praise of my Lord on the progeny of the Prophet. A derogatory term used for Shiism. (Raafedi for Shias). And his curse be on such ignorance.

Hafiz Jamaluddin has recorded the following couplets from Imam Shafei: They said have you become a Raafedi and I said 'No.' Rafd is neither my religion nor my belief. But I am devoted to the best of guides. If love of the legatee of the Prophet (s.a.w.a.) is Rafd, Then I am the greatest of Raafedi.

Similarly Imam Fakhruddin Razi related from Imam Muzni that Imam Shafei composed the following couplets: Always conceal that secret in such a way That you are not helpless in replying to the objections. And I hide my love with the purity of my devotion, So that my belief and I are safe from them. In the same way scholars like Baihaqi and Sahal bin Muhammad and Abde Rabb have related from Sulayman bin Qutaybah many other poems from Imam Shafei.

Yes! This allegation is only due to hatred and bigotry of ignorance. Muslims who do not regard the Caliphs highly, are labeled as Raafedi and blamed for following an innovation (bida't), while these people have never denied the genuine virtues of the Caliphs. These people consider every person on the basis of his true worth.

On the other hand we have Mu'awiyah, who initiated the cursing of Ali (a.s.) from the pulpit of the Prophet (s.a.w.a.). This practice continued for seventy years. He himself cursed Ali (a.s.) and ordered all the people to do the same. He cursed the grandsons of the Prophet (s.a.w.a.) at the very tomb of their grandfather and this was witnessed by thousands of the companions of the Prophet (s.a.w.a.), who saw and heard it with their own eyes. Seeing this vile act, the mother of the faithful, Umm Salama left the holy mausoleum in disgust! In spite of this, Mu'awiyah is not labeled as a Raafedi. Far from it! Mu'awiyah is bestowed the honorific of 'Amirul Momineen'! He is remembered with respect and reverence! People used to pray behind him! While the books of history are replete with the misdeeds of this villainous character so that the coming generations could see what sort of a person he was.

Yes! To believe in the superiority of Ali (a.s.), which is proved beyond doubt, is not Rafd. No one could allege that following the truly superior personality is Rafd and innovation. But it's a pity that this terrible bigotry is perpetrated in consonance with the wishes of people like Mu'awiyah and Marwan.

Fourthly: If they say: He has not accepted the virtues and status of the Caliphs. I would reply as follows: No one can deny the virtues and merits certified by the Almighty and His Prophet (s.a.w.a.). But, whatever has not been certified by Allah and His Prophet (s.a.w.a.) can be rejected and such rejection will not tantamount to be a folly. To consider a myth as reality is against justice. Fifthly: If they say: He has not accepted the superiority of the Caliphs. I reply: We are not the first to do so because the first one to deny this was the Caliph himself. Thus, the Ahle Sunnat report that during the tenure of Abu Bakr ibne Qahafa, a few days after assuming the post of Caliphate he announced from the pulpit:

"Excuse me from the responsibility of Caliphate. I am not the best of you while Ali is amongst you."

Similarly on the day of Ghadeer, when Umar ibne Khattab heard the tradition of mastership he said, "Congratulations O, Ali! You have become my master and the master of all believing men and women."

If we study the corpus of traditions, we shall find numerous such narrations. However, we must read them with an unprejudiced and unbiased mind. Sixthly: If they say: Whatever has been uttered by the early scholars must be accepted by the successive generations in toto. We reply: This is not correct because if it were necessary for the successive generations to accept the statements of their predecessors without any change, then why did Abu Yusuf, the student of Abu Hanifah, when he succeeded his teacher, issued his own decrees rejecting almost half the decrees of Abu Hanifah? Similarly, when Muhammad bin Hasan Shaibani came a little after Abu Yusuf, he rejected most of the rulings of the latter. In the same way Abu Abdillah Shafei, who came fifty years after Abu Hanifah, refuted most of the laws of Abu Hanifah. For example, some scholars who came after him subsequently rejected Qiyas, which was considered valid by Abu Hanifah. For, these laws regarding whom no traditional proof existed were promulgated on the basis of conjecture. And to accept them on the basis of conjecture is the prerogative of another Mujtahid.

Seventhly: They will say: The door of Ijtihad is now closed. In reply we say: a) our intention is not to refute Ijtihad because it is against the rules of debate. That is, only we will refute a statement, which is not proved by concrete arguments. As we are not capable to fully do justice to Ijtihad and taqlid by this method we refrain from this.

b) The statement that the doors of Ijtihad are closed is not based on proof and argument. Let us study this matter in more detail:

i) Let us clarify that to study this problem in a way deserved by it is beyond our capacity. Still we shall try to unravel the facts in the following paragraphs: 1) It is clear that every law in Islam must

be supported with concrete evidence. And such a law cannot be denied by anyone. 2) It is also confirmed that two types of proofs frame an Islamic decree, reason and tradition. But a rational proof by itself cannot prove a law. But here we will study this argument with some reasoning experience: Was Ijtehad necessary during the early period of Islam? If it was not necessary, then why did they make it compulsory? If it was necessary, then why after the first three centuries it began to be considered unnecessary or even impossible? How could the latter view be substantiated by proofs? If they say: In the early period it was necessary to formulate the laws of Shariat through Ijtehad, but after that there was no need of it. In reply I say: The laws of Islam were complete in the life of the holy Prophet (s.a.w.a.) as evident from the verse,

"This day I have perfected for your religion." (Surah Maidah: 3)

Then how is it that Ijtehad was required to frame the Islamic laws? Now let us understand that Ijtehad was not needed to frame the Islamic laws. It was required for another purpose. Consider this statement: Laws that are derived on the basis of conjecture and Ijtehad are mutable with the passage of time. Yes, if the passage of forty or fifty years can subject to change a law derived by Ijtehad, why couldn't laws formulated a thousand years ago remain unmodified? It is but a natural thing! However, we do not see the need to prove everything by logical proofs and it is not our duty to do.

Let us now consider the traditional proofs:

Before the discussion on the traditional proofs, we quote some lines from the well-known book of Ahle Sunnat, Daairatul Ma'arif (Religious Encyclopaedia) to show that 'the door of Ijtehad is closed' is a claim unsubstantiated by proof. Muhammad Wajdi, who had penned the 22 volumes of Daairatul Ma'arif writes in the third volume thus: "Ijtehad denotes the system of deriving the laws of Shariat according to the needs of a particular age. Therefore, it is necessary to have a Mujtahid in every period of time. In the early period of Islam, the scholars practiced Ijtehad from the first to the third century. They used to derive laws for every new problem that arose. In this venture, they did not heed the conflicting views of their contemporaries. Later, however there descended upon the people of the Ummah sloth and carelessness in this regard. They failed to derive the laws of Shariat. Thus in order to conceal their defect, they invented the excuse of the closing of the door of Ijtehad and expressed their inability to do anything about it. Although according to verses of Quran and traditions of the holy Prophet (s.a.w.a.) the door of Ijtehad is open till the day of Qiyamat."

It is thus evident that the verses of holy Quran and sayings of the Prophet (s.a.w.a.) authenticate Ijtehad, and the Islamic scholars have always acted upon it. This continued till the third century A.H. when the jurists and scholars, who were the stooges of tyrant rulers, saw in themselves no capability to derive the laws of Shariat and consequently, declared that the door of Ijtehad had

closed. These people never opposed the Caliphs for fear of their life or a threat of monetary loss. But when the successive generations arrived, they began to consider this as a religious command and did not oppose it. Though, extensive authentic traditions prove to the contrary (that is, the door of Ijtehad has not closed).

The bida't (innovation) of declaring the closure of the door of Ijtehad was initiated at the behest of Mutawakkil. At that time, the wretched Ummah has just heaved a sigh of relief from the oppression of Bani Umayyah when the yoke of the slavery of Bani Abbas was thrust upon its neck. They also had to bear atrocities of Haroon, Mamoon and Mutawakkil. When Bani Abbas saw that Bani Umayyah were about to be finished and this would create a vacuum, wherein it was likely that people may incline toward the progeny of Fatimah (a.s.), they decided to seal the tongues of the truthful people by announcing that the door of Ijtehad has closed.

In these circumstances, the Shia scholars remained aloof or practiced dissimulation to save themselves from this calamity, while some bold Ahle Sunnat Scholars were subjected to untold tribulations. For example Malik Ibne Anas was instrumental in the expulsion of Muhammad Ibne Ibrahim, a descendant of Hasan al-Muthanna who was arrested and tortured on the orders of Caliph Mansur.

Abu Hanifah was arrested and imprisoned at Anbar. He was tortured to the extent that he finally died at the hands of Rabee', the personal bodyguard of Mansur. Ahmad Ibne Hanbal was also imprisoned and tortured by Motasim ibne Haroon.

However, many of the Ahle Sunnat scholars preferred the patronage of tyrant rulers and to please their whims, issued religious decrees and continued to manage their affairs as they wished.

Most of the Ahle Sunnat scholars quoted these materialist scholars and refrained from quoting the Imams and guides (a.s.) who were the true successors of the holy Prophet (s.a.w.a.). Gradually this became an established practice and a time came when the Ahle Sunnat evolved into a distinct sect. Now the factors of bias on the basis of partisanship came into play. This led to untold controversies and finally resulted in the disunity of the Muslim Ummah. Thus causing all sorts of problems leading to ultimate decadence and destruction. However, Taqaiyyah is one of the established principles of faith. It not only protected the lives and property of Muslims, but alone was instrumental in preserving the laws of Shariah.

Thus we have proved by traditional arguments that the door of Ijtehad is still open. In the same way we shall be content to quote the verse of holy Quran that says: "Then ask the people of remembrance if you do not know." The Muslims have been ordered to ask the 'People of remembrance' if they are unable to understand the law of Shariat. And this is an express command. It will remain in force for the benefit of Muslim Community till the day of Qiyamat.

How is it possible that during the early period of Islam anyone who was ignorant of Shariat has recourse to the religious scholars, whereas the same person is now prohibited from referring to the jurists?

Can anyone explain to us why this prohibition came into being? In the event of Ijtehad being proved as a necessity according to Quran and hadith people followed it and knew it well. Then after the third century A.H. what Quranic verse or hadith came to nullify this law? It was nothing but the arrival of tyrant rulers at the helm of Islamic affairs!

We said that in case a person is unaware of the law of Shariat it is incumbent on him to refer to an accomplished scholar. A scholar who is the most learned of his time and capable of issuing religious decrees. But as we have said before, we are not capable of solving the problem of Ijtehad. We only request the people of this Ummah to ponder upon it for a moment without bias so that they benefit by it.

Those who wish to study this topic in detail may refer the books, 'Al Aqdul Jayyed fi Ahkam al-Ijtehad wa Taqleed' written by Allamah Dehlavi; this book has referred to the book Al Insaaf fil Ijtehad Wal Khilaf by Allamah Shah Waliullah, the well-known Indian scholar. By referring to these books we can form an opinion about this matter.

In the course of our discussion we have only relied upon the writings of Ahle Sunnat scholars and have been content with it. Because our only aim here was to prove that Ali Ibne Abi Talib (a.s.) was the most superior person in the whole of Ummah. As per the rules of logical argumentation and debate, we have proved our claim with the help of authentic proofs and also fulfilled all the other necessary conditions. Firstly by logical reasoning we proved our claim and then we also presented traditional proofs that alone are considered sufficient to prove an Islamic matter. And from the traditional proofs, we quoted only the most important ones and which were considered authentic by all religious scholars and well known to the majority of the people. We were content to quote only two verses of Quran and a few traditions that all Muslims are obliged to have faith in.

Though hundreds of traditions are present on this topic, we have been content to quote only some of them and refrained from presenting others. As the saying goes, "A clue is sufficient for the wise." After having proved conclusively that Ali (a.s.) was the most superior personality of the Ummah, next only to the holy Prophet (s.a.w.a.), we turn our discussion to the matter of Caliphate. It is such a serious problem that it has divided the Ummah and is the root cause of all the afflictions and controversies. We shall, to the best of our ability, examine this important matter in such a way that it can be understood by all.

The Problem of Caliphate

They object in the following manner:

Firstly, from the beginning of Islamic Caliphate to the present age, more than a thousand years have passed. Many important and authentic scholars have graced these centuries and all of them have examined the matter carefully. Needless to mention that they were right from all aspects. Then why is there any need to raise these objections (against the Caliphs) and conduct dialogue? But even if they were wrong, thousands of years have passed and tens of thousands researches conducted but they were not sufficient to solve the problem. From this aspect too, it is impossible to solve this great problem in a book as brief as this.

Reply: In spite of numerous studies in the past centuries, the problem has not been solved satisfactorily. It means they did not really intend to solve it. For, in order to solve a problem, we have to rid ourselves of bias, prejudice and enmity. And the scholars of Ahle Sunnat have not achieved this so far, because this problem is the chief cause of controversy in the Ummat. The Muslims have trodden the way of controversy and hypocrisy on this issue and divided themselves into two major sects.

Firstly: The present day Ahle Sunnat accepts the concept of Caliphate without any reservations. Secondly: The Shias challenge this and have opposing beliefs. Due to this the rulers of both sects have succeeded in keeping the people of the Ummat divided.

During the rule of Bani Umayyah, the conditions of caliphate were clear. That everyone was not allowed to express the truth is obvious on the dark pages of Islamic history. If anyone denies this, I can show that the chiefs of the tyrannical rule were from the tribes of Mu'awiyah, Ziyad and Hajjaj ibne Yusuf.

Mu'awiyah used to severely punish all those who mentioned any virtue of Ali (a.s.). Whenever anyone related anything against Ali (a.s.), no matter how great an allegation, he was rewarded amply by Mu'awiyah. Thus, in that period, it was impossible to differentiate truth from falsehood. Only the ignoramus would differ on this score. Ziyad and Hajjaj were the worst characters in this regard. These two usurpers could never stand anyone having love and regard for Ali (a.s.). Such a person was invariably arrested and severely punished by them. It is a fact that in this atrocious era, thousands of sincere people were falsely implicated and punished. Then, the love for Ali and his progeny (a.s.) was considered to be a great crime.

Yes! Those people who know the condition of that age will agree with me. Let me quote a few examples for the benefit of our readers so that they may get an idea of the gravity of the situation.

First of all, we shall discuss the origin of caliphate. A group of companions, who did not pay allegiance to the first caliph in addition to all of the Bani Hashim, had gathered in the house of Ali ibne Abi Talib (a.s.). They were threatened and forced by some people to Hashimites to give oath of allegiance. This was followed by the snatching of sword from Zubair and being smashed on a stone. There were disturbances, crowds, attacks, and the terror tactics used by them.

For further details, refer to the following: Chapter of Imamatus and Khilafat of Ibne Khaldun, discussion of caliphate in Iqdul Farid's book, Sharh-o-Nahjil Balagha of Ibne Abil Hadeed, the volume on Politics and Imamatus of Dinawari, the topic of 'Caliphate' in Daairatul Maa'rif, Al Bayaan wa Tabiin of Al-Jahiz, twelve volumes of Al-Aghani of Abul Faraj Isfahani, etc. Numerous other ancient writings can be studied for details. By this you will agree to the opinion of this humble writer. A point to be stressed at this juncture is that only the writings of Ahle Sunnat scholars have been quoted herein to prove each point. Books of Shia scholars are not used as proofs in our discussion.

Also apart from these intrigues and plots and trampling of rights, were the causes of Battle of Jamal. Keeping this in mind that all this proves our assertion we leave it for the moment and begin the discussion of Umayyads. The horrible battle of Siffeen is before our eyes. We shall discuss it at the proper place but here we only mention a tragic incident of this battle. After the martyrdom of Hazrat Ali bin Abi Talib (a.s.), Muawiyah gained absolute rulership over the Islamic Empire. He also usurped the titles of 'Amirul Momineen' and 'Caliph' for himself. There was not a single companion of the Holy Prophet (s.a.w.a.) who had not heard his words of infidelity and his imprecation for the Master of the Pious (a.s.). And the limit is that during that time not a single senior scholar dared to criticize his words of disbelief and oppose him! Yes! How was it possible to prove the right of Caliphate in that time? And who could dare to accomplish this?

One day Muawiyah invited Imam Hasan al-Mujtaba (a.s.) to the mosque so that people may hear some words of respect for Muawiyah from the tongue of Imam Hasan (a.s.)! Needless to mention that he failed miserably in his devilish attempts and Hasan al-Mujtaba (a.s.) never uttered such things.

When Mu'awiyah found that his words were against his wishes, insultingly, he brought Imam Hasan (a.s.) from the pulpit in such a way that the respected head of Imam (a.s.) was hurt by the pillar of the mosque. Finally, Imam Hasan (a.s.) was poisoned with special poison formulated by Mu'awiyah's doctor, Ibne Aasaar. Hujr bin Adi and his comrade Amr bin Hamq Al-Khuzai along

with five members of their family were buried alive due to their love and attachment for Ali (a.s.) and his progeny! Now you understand why it was impossible for anyone to speak the truth!

During the Umayyad rule, the renowned poet Farazdaq, was reprimanded and exiled. His crime: he had composed a poem (Qasidah) eulogizing the Purified Ahle Bayt (a.s.) Qambar, the slave of Ali (a.s.) and a close companion of the people of Infallibility, was martyred at the hands of Hajjaj. At this juncture, I would like to present an example that would explain the mentality of the scholars of that age. By this we shall be able to get a slight inkling of the conditions prevalent in that period.

Shu'bah, the well-known scholar says: One day Hajjaj ordered me to present myself before him. In a state of extreme fright, I presented myself. As soon as Hajjaj saw me, he called a cruel executioner. When the executioner appeared, Hajjaj said to me, "O Shu'bah, I have heard that you say that Hasan and Husain are the progeny of the Messenger of Allah (s.a.). If you cannot prove your assertion from Quranic verses, I will have you executed."

Shu'bah was sure of his death and destruction and without any fear said, "Yes! I will prove this statement in the light of the glorious Quran." Hajjaj said, "But you must not indicate the verse of Mubahela, you must use some other verses. I said, "All right, I will prove from other verses and I recited,

And We gave to him Ishaq and Yaqoub; each did We guide, and Nuh did We guide before, and of his descendants, Dawood and Sulaiman and Ayub and Yusuf and Haroun; and thus do We reward those who do good (to others). And Zakariya and Yahya and Isa and Ilyas; every one was of the good; (Surah An'aam:84-85)

I said, "How many generations come between Nuh and Isa (a.s.)?" Hajjaj said, "So many that it is impossible to count them." I said, "How many generations come between the Messenger of Allah (s.a.w.a.) and Hasan and Husain (a.s.)?" Hajjaj understood what I meant and said, "As if I had never seen this verse in the Quran!"

But despite accepting my argument, Hajjaj threatened to execute me and I escaped to Muwarun Nahr. There too the order to arrest and execute me was sent by Hajjaj. But I hid myself and escaped punishment." Yes! The aim of relating this incident is to know the reality. And who were the people who possessed the qualities of Caliphate? Was there no person who had such capabilities?

Now let us study the period of Bani Abbas: This was a period of great Islamic scholarship and jurisprudence. Therefore it should have been a period of expounding of the realities. But what a pity! It proved to be worst for the Muslim Ummah wherein the worst types of evils and crimes

were perpetrated. The members of the household of the Prophet (s.a.w.a.) were martyred through sword and poison, one by one! Those who harbored malice against the progeny of Ali (a.s.) were rewarded and valued. In the same way, truth-loving people were degraded and tortured and a great number of scholars were killed and terrorized as mentioned earlier.

We shall mention all such atrocities at their appropriate places. Let us revert to our discussion. We have said that the early scholars did not undertake to solve the problem of caliphate. We do not feel it is necessary to present all the proofs. From the origin of Islam to this day thirteen centuries have passed⁴ but it is still the main cause of differences and disunity. Please, for the sake of justice, is there anything more effective in causing divisions in the Ummah?

It is only the matter of caliphate that has caused dissensions in the ummah and wrecked havoc and unfortunately, it still continues. As we said before, people will object that the 1000-year-old problem is not worth repeating.

Reply: This problem in the Ummah is like a wound that is always oozing blood and puss. Obviously, no matter how much you cover the wound, without proper medication, it will deteriorate and gradually become incurable. Thus if one intends to cure a wound, one should use good medication, and for this, it is inevitable for the wound to be opened. Yes! Just as a closed wound is bereft of cure and medicine, in the same way, the problem of Imamah is a very dangerous wound and has shaken the very foundations of the unity of Ummah. If any of the sincere researchers do not address it impartially, it will remain in its state of incurableness and the foundations of unity that can strengthen Islam will be rendered weak. Hence, we have made a firm determination that with the help of logical arguments and authentic books written by great scholars of Ahle Sunnat, we may study and arrive at a conclusion. And we pray to Allah for help and grace in this regard.

This was when the book was written. Now, fourteen centuries have passed- Translator.

Caliphate of Amirul Momeneen (a.s.)

There is no controversy regarding the matter that Hazrat Ali ibne Abi Talib is the caliph - the difference is on the point whether Ali (a.s.) is the absolute legatee and immediate successor of the Prophet (s.a.) or is he the fourth one? It is clear that Ahle Sunnat believe him to be the fourth Caliph, whereas the Shias consider him to be the immediate Caliph after the Messenger of Allah (s.a.w.a). But in the beginning, we will quote the writings of some great scholars. And with a little study, accompanied by the rules of research, arrive at some conclusions so that the falsity of those claims is exposed.

Now we present the great scholar, Imam Muhammad Ghazzali's words that are also famous in

Europe. We shall quote it and then decide upon it. With due respect to his scholarly capabilities, we shall not indulge in any personal attack but still his criteria will be followed by us. Ghazzali writes in his well-known book Ihyaul Uloom:

"If a saying comes from the Prophet (s.a.w.a.), we accept it with all respect. And if it has come from the companions, we have the choice to accept it or not. But if it has come from the Tabeen scholars, all of them are (ordinary) mortals and so are we. (That is, they are also like us, and hence we should not follow them blindly)."

Well said, Ghazzali! We shall also act upon this statement. In the same way, we shall also not accept without scrutiny the sayings of the early scholars. Just as you do not accept blindly the sayings of his predecessors, we shall also follow his example. With due respect to your merits and knowledge, we shall conduct our own research and arrive to our conclusions in the same way. By this the soul of Ghazzali will not be unhappy with us because we are acting on his method. Hujjatul Islam Ghazzali writes in Ihyaul Uloom (consisting of 20 volumes) 2nd volume part 5:

"Caliphate by Ijma (consensus) of Ummat is valid. For, if divine text (Nass) were present, the companions would have definitely acted upon it." Reply: This is a claim without proof because it is very likely that Nass was present but the companions did not act upon it. And this could be due to two reasons. Perhaps they were ignorant of Nass when they had gathered at Saqifah. This was because very few people were present at Saqifah and ignorant of this matter. The act of 10 or 12 persons cannot be called Ijma and to take the absence of Nass as an excuse is not correct. It is clear that only three persons from Mohajirs were present in Saqifah. From the Ansar were a few that came with Sa'ad bin Ubadah.

Firstly, the situation was that the mortal remains of the Prophet (s.a.w.a.) were not yet buried. The hastening of all companions to rush to Saqifah for Ijma was against the spirit of Islam.

Secondly, not a single member of the household of the Messenger (s.a.w.a.) was present; and it was not even possible for them to be present there. Thirdly, the gathering was secretly held by Sa'ad bin Ubadah and even the claimants of caliphate reached there afterwards; but they also kept it a secret. Fourthly, a few days after the popular allegiance received by Ali (a.s.), he entered the mosque and reiterated his claim to caliphate to the gathering of Migrants and Helpers. They replied, "O Abul Hasan! If at all we had heard your statements before the oath of allegiance was given, we would certainly not have paid allegiance to any one other than you." From this it becomes clear that at that time Ali (a.s.) informed all the people of the nomination (Nass) regarding him from the Messenger of Allah (s.a.). The group of companions was aware of the Nass and they had testified to it and narrated it. It is for this that the first caliph expressed regret of having accepted the caliphate but he could not convince his supporters.

Fifthly, on the day of Saqifah Bani Saaedah, Abu Bakr ibne Abi Qahafa told Umar ibne Khattab and Abu Ubaidah Jarrah, "Give me your hand, so that I pay allegiance to you."

All this was grossly incorrect because:

The right of Ijma is for the whole Ummah and was not restricted to three persons. So much so, that at that time apart from Abu Bakr, Umar, Abu Ubaydah and Awaim none of the Migrants were present as is proved from other historical sources. Specially, Ibne Khaldun on page 77 volume 1, Iqdul Farid, pg. 33, vol. 3, Dairatul Ma'rif, pg. 70, vol. 4, and many others books can be mentioned. From this case, it was necessary for all the companions to have unanimity (Ijma). Since this was such a critical issue, it was necessary that all the great companions should have been aware of it and should have discussed in detail so that it would become clear whether Nass existed or not and in case there was no Nass then, if not all the Muslim Ummah, at least the senior companions should have been the decisive authority over the selection.

In what way is it possible that the pivot of Caliphate Hazrat Amirul Momineen (a.s.) and the uncle of Prophet (s.a.), Abbas bin Abdul Muttalib, were absent from this Ijma? In fact, not a single person of the Bani Hashim was present there! The Ijma of those seven people does not solve the problem of Imamat and this kind of the Ijma does not even constitute a simple gathering. Secondly, it is possible that the people who were present in Ijma had heard the Nass but refrained from acting upon it. This was not unlikely at that time. To prove this, we present the following example.

After the murder of the third caliph the companions led by Talha and Zubair willingly paid allegiance to Ali ibn Abi Talib (a.s.). But Talha and Zubair were not happy with it. Later, on some pretext, they went to Makkah Mukarramah, joined forces with a woman having a similar view and invited her to create rebellion and dissension in the Islamic Ummah. They instigated her come out of the four walls of chastity and brought her to Basra.

At that time Uthman bin Hunayf, the ruler of Basra objected to Zubair and Talha that they had previously given oath of allegiance to Ali Ibne Abi Talib (a.s.). They said, "We had given allegiance to Ali under duress. Now we dissociate from it!" On the basis of this, it was decided that a person should go to Madinah and ascertain the situation. Thus a person deputed for this purpose arrived at Madinah on a Friday at the time when all the people had gathered for Friday prayers. The messenger stood up and said, "O companions of the Messenger of Allah (s.a.)! Talha and Zubair sow the seeds of dissension in the Ummah and say,

'We had given allegiance to Ali (a.s.) under duress.' Now tell me whether allegiance was extracted with force or did they pay it willingly?" It is clear that all the companions were aware that allegiance was paid with the will and wish of Talha and Zubair. First of all to testify to truth and to

promote peace in the Ummah it was obligatory of all those present to announce the truth. But not even one spoke up the truth and all of them remained silent. Usamah bin Zaid became the first to give a false testimony and said, "The allegiance of Talha and Zubair was given under duress and force." Now, please pay attention: They denied the allegiance that was clear as the sun so it is very much possible that they did not follow the Nass with regard to Imamah.

I request all the readers: Without casting aspersions on the companions and with all due respect to them, we shall continue to follow the truth in proving our claim and we do not have any fear in this regard. Yes! We object to the claim of those who claim Ijma without noticing their proofs and support our objection with the following arguments and quote Ibne Abde Rabb the famous scholar of Ahle Sunnat from the book Iqdul Farid page 77, volume 3 who writes under the topic:

"And from those who refrained from the oath of allegiance to Abi Bakr were Ali ibne Abi Talib, Abbas bin Abdul Muttalib, Zubair bin Awwam. They had gathered in the house of Ali (a.s.) when Umar ibne Khattab went to the door of Ali and they did not heed his demand. So Umar said to his group to bring some fire. Fatimah said, "O Umar! Would you torch my house?" Muhammad Wajdi, an Ahle Sunnat scholar, writes in the third of the 22 volumes of Daaeratul Maa'rif under the topic of Khilafat as follows: "Ali bin Abi Talib and his party refrained from paying allegiance to Abi Bakr. So Umar came to them with some of his friends. Zubair the supporter of Ali (a.s.) attacked them with his sword. Umar ordered them to restrain Zubair. Salmah attacked Zubair and snatched the sword from his hand. They took Ali (a.s.) forcibly to Abu Bakr to extract allegiance from him but Ali (a.s.) demanded his right. Abu Bakr told Umar not to force him but Umar said, "I will not leave you if you do not pay allegiance."

Yes! The above lines are exactly as given in the most important books of Ahle Sunnat viz. Daaeratul Maa'rif, page 757, volume 3. Hazrat Ali (a.s.) said, "O Umar! You are establishing such a thing of which half is yours. Today you are consolidating caliphate for Abu Bakr so that tomorrow he will hand it to you." Ali (a.s.) made Fatima sit on a mule and took her to the houses of companions demanding his rights.

O readers! Kindly pay attention to this tumult. Whose house was it? And this crowd and attack? How it could Ijma be proved in this situation? In case it was the consensus of Ummah, what was the cause of this crowd and attack? What was this for? Were not Ali, Fatima, Hasan and Husain (a.s.), Abbas bin Abdul Muttalib members of the Ummah? Is it possible that one says the claim of Fatima Zahra (s.a.) was invalid? Were not the claim and demand of Fatima Zahra (s.a.) the claim and demand of the Messenger of Allah (s.a.)?

Thus it becomes clear that Abu Bakr being incapable of rejecting the proof of Ali (a.s.) said, "I do not force you for allegiance. And I am regretful for having accepted the Caliphate," It is proved in all the writings of the Ahle Sunnat wal Jamaat that Abu Bakr said, "O Abul Hasan! If I knew I

wouldn't have accepted the affair (caliphate)." But by what authority did Umar on his own came to the house of Ali (a.s.)? Was he the Caliph, or the commander of his army? No one knows! It's a pity. This incident is a blot on the pages of history, which can neither be removed and nor can it be corrected.

Let us discuss the nomination and selection of the second caliph:

The problem is obvious that the first caliph appointed the second caliph by a will. It is right that the majority of people paid allegiance to Umar ibne Khattab on the basis of this will. But it was a clear nomination and not a selection. Nomination also is quite different from consensus. Now here we wish to ask a few questions? Firstly: Is the nomination of a Caliph compulsory in Islam or not? In case it was compulsory, did the Messenger of Allah act upon it or did he not? In case the Messenger of Allah (s.a.w.a.) did not act upon the matter of appointment of Caliph, wasn't the appointment of successor on the part of the first Caliph an innovation (bid'at)?

We repeat: Appointment of legatee by the first caliph is an unacceptable matter. Because in case the right of selection of Caliph is with the Ummah, a Caliph by appointing his own legatee has deprived the Ummah of its rights. In case the preceding caliph had the power to appoint the Caliph then all people would not have opposed the appointment of Yazid by Muawiya. Both these cases were identical.

We shall also discuss in brief the Shura for the selection of the third caliph. We have always claimed that people, who do not accept that Nass existed for Imamah, must accept that Ijma is the right of the Ummah. But from the very beginning, it was deprived of this right. Even if it is proved for the first and the second Caliph, our aim here, is to prove that the Shura appointed by Umar did not constitute Ijma. After the ten years of his Caliphate, the second Caliph, it must be said, committed error in appointing the Shura.

Firstly: The second caliph devised the selection of Caliph through a Shura (Committee) of six persons. Such an appointment of Shura is not based on Nass, or nomination or Ijma. It was not Nass because he did not specify a particular person. It was also not Ijma because it was entrusted to only six persons. Secondly: In the appointment of six members, the second caliph gave all sorts of proof yet there remained many doubts. Because if just being a companion was their merit, there were thousands of others as well who were almost equally qualified if not more than most of the members of the Shura. If being present in the battle of Badr was their virtue, there were many others who were also present at Badr. If it is for some rare tradition that mentions some merit of these six people (who constituted the Shura), then a tradition is solely recorded regarding the merits of Ammar Yasir. That is,

"Truth turns with Ammar." Such a tradition was not recorded for all the members of Shura

together, how it can be for each of them separately. Thirdly: The second caliph ordained that the decision of Abdul Rahman bin Auf should be final. This is unacceptable!

Fourthly: Muhammad bin Salmah was instructed that if after six days a caliph is not selected; all these six persons should be executed. Now we say: This was an extremely improper and illogical matter. Because in case the opinion of all the Ummah was made subservient to these six persons and each of them asserted their own rights or in spite of the Nass rejected the Shura, it was possible that the appointment of caliph had been delayed for some days. It was possible that six days might have passed without the selection of caliph and Muhammad bin Salmah would have killed them with the help of the fifty men under his command. Who would have been responsible for that?

Fifthly: The second caliph after appointing the Shura members pointed out some defect in each of them. Thus, implicitly implying by these alleged defects that the matter of caliphate was not of much importance. Sixthly: He also ordered that his son should be present there without expressing his opinion - but Umar totally ignored Imam Hasan al-Mujtaba (a.s.) the beloved grandson of the Prophet (s.a.). Even though at that time Imam Hasan (a.s.) was much more deserving and concerned with this matter than Abdullah. Seventhly: Abbas bin Abdul Muttalib was not included in the Shura even though he was more suitable for it than five of the members.

Eighthly: The second Caliph made unworthy mention regarding each member of the Shura but when he came to Ali (a.s.) he said: This is the man sufficient for your affairs if he hadn't a humorous strain for it- meaning for Caliphate. After mentioning the names of the five members of Shura, Talha, Zubair, Uthman, Abdur Rahman and Sa'ad and implying that not one of them deserved caliphate he said:

"Only this man Ali bin Abi Talib is suitable for it and would fulfill your affairs. And I would have appointed him for the caliphate if he had not been greedy for it."

The famous scholar of Baghdad Ibne Abil Hadeed in his book Sharh-e- Nahjul Balagha has discussed this matter in detail. Now in this matter there are some points that become clear, so much so that respectable scholars did not consider them suitable to write about. The worst of these was the fact that in spite of confessing that the most suitable candidate for Caliphate was Ali (a.s.), the Second Caliph advised him not to contest. If at all the Second Caliph had been concerned with the welfare of Islam and Muslims, he should have himself appointed Ali (a.s.) as the Caliph, whom he considered most suitable. This would have guarded the Islamic faith from hypocrisy, divisions, sedition and confusion till the day of Qiyamat. Is there any other matter, which caused such divisions and shook the pillars of Islam? No, it is this very matter! This Shura was invalid from the aspect of reason as well as traditional proof. We consider it to be absolutely illogical.

Now let us examine the opinion of Ghazzali: He says: If Nass (Quranic verse or hadith) had been present the companions would not have differed! Just for argument sake we can say that Nass was there but the companions did not act on it, in this way or that the Nass was not known to them or they intentionally did not act on it. We have explained both these matters at their appropriate place but here we only state that Nass did exist, as proved with logical as well as traditional proofs, because it is the most important point of our analysis. First of all, we shall present the logical proofs in brief and then move on to textual proofs:

Yes! Nass was present for Imamate as apparent from the fact that the Holy Prophet (s.a.w.a.) struggled greatly to expound and explain the religion of Islam. He made every effort for the protection and defense of the upright faith. Since Islam ensures for its followers the well-being of this life as well as the hereafter, in order to protect this institution from external as well as internal dangers, it was incumbent on the Messenger of Allah (s.a.w.a.) to specify in his lifetime, a capable and deserving person to manage the affairs of this institution. This matter is clearer when we consider that at the time of his death, the Holy Prophet (s.a.w.a.) was aware of his approaching death and was concerned for Islam. And since the Holy Prophet (s.a.w.a.) was the most concerned person for the well being of Islamic religion, he naturally should have appointed the most capable person at the helm of its affairs. That person should also be the most deserving. It is necessary according to the dictates of wisdom and not acting upon it would have destroyed the very aim of sending Prophets and Messengers, which is against divine wisdom.

Then in this situation it was necessary for the Holy Prophet (s.a.w.a.) to appoint a suitable person.

We shall mention the traditional proofs in brief and prove our point. We shall be content to discuss the following points:

Firstly: All the great Prophets and Messengers (a.s.) had appointed their successors to manage the affairs of the community after them as is evident from the Holy Quran. Therefore it was also incumbent on the Holy Prophet (s.a.w.a.) to maintain this practice and appoint somebody as his successor. So that the saying "As is the leader, so are his followers" will be fulfilled.

Secondly: The traditions that are recorded and famous among the Ummah, especially the Sahih Bukhari and Sahih Muslim, which are considered our most authentic books. All the traditions mentioned therein are considered reliable and no one has an iota of doubt among them. These traditions shall be quoted by us. These traditions will prove that the Messenger of Allah (s.a.w.a.) did appoint a successor. And this was none but Ali (a.s.) because the Holy Prophet (s.a.w.a.) had announced at Ghadeer Khum.

"Of whomsoever I am the Master, this Ali is his master." 'Master' in this context meant the master

of affair (one who possesses absolute authority). If this was merely a command for love and devotion to Ali (a.s.), there was no need to announce it to such a large gathering because the Holy Prophet (s.a.w.a.) had time and again advised the Muslims to love Ali (a.s.). Hence the announcement of this did not call for arrangements of such magnitude. The Prophet (s.a.) had repeated many times:

"Love for Ali is a virtue. One who loves Ali loves me. The sign of the believers is love for Ali."

But here the meaning of Wali is Successor and master of affair. Secondly: The hadith-e-Manzilah proves that the Holy Prophet (s.a.w.a.) appointed Ali (a.s.) as his successor because the similarity with Haroon, apart from successorship and Wisayat, nothing else was worth comparing. Thirdly: The tradition of the 'Mender of Shoes' (Khaasif al-Na'l) proves the Wilayat of Ali (a.s.). Because in this tradition the Holy Prophet (s.a.w.a.) says: As I had struggled for the revelation of Quran this person will struggle for its interpretation and this is none but the mender of my shoes, that is, Ali (a.s.).

Indeed, it is clear that the one who is supposed to wage a holy war for the propagation and interpretation of the Quranic message must also be the legatee and successor of the Holy Prophet (s.a.w.a.). Fourthly: Imam Hasan (a.s.) says in a report that, "My grandfather the Messenger of Allah (s.a.w.a.) said, 'And you Ali are from me and I am from you. And you are the guardian of all the believers after me.' From this tradition, it is clear that after the Holy Prophet (s.a.w.a.), Ali (a.s.) is the master and guardian of all the believers. Because if 'wali' denoted only love (for Ali), it was incumbent during the lifetime of the Holy Prophet (s.a.w.a.) as well.

Fifthly: Imam and Mujtahid Ahmad bin Hanbal has recorded in his Musnad a tradition from Abdullah bin Hanbal that the Messenger of Allah (s.a.w.a.) said: "O Bani Waliya! Either you will be destroyed or I will send to you a man who is like me and establishes my command and will fight for truth and make children prisoners." After that he looked at Ali (a.s.) and said: "It is this man!" This hadith proves that Ali (a.s.) was appointed by the Holy Prophet (s.a.w.a.) to manage the affairs of Islam. This is a clear Nass in favor of Imamah. Sixthly: The case of announcing the verses of Surah Bara'at also proves that Ali (a.s.) was to manage the affairs of the community after the Prophet (s.a.w.a.). Because initially the Surah was given to the First caliph and he departed to Makkah. But on this juncture divine revelation descended commanding that the announcement of the Surah Bara'at must be entrusted to Ali (a.s.).

This was in keeping with Allah's order that the Prophet (s.a.) himself, or his successor, must announce the divine laws. And since Ali bin Abi Talib (a.s.) was the successor of the Holy Prophet (s.a.w.a.), he was deputed to take the Surah from Abu Bakr and recite it himself.

Seventhly: In all the military expeditions Ali (a.s.) was appointed as the Commander while the

three caliphs were under Ali's command and none of them ever held command.

Another important point that is derived from the above is that Ali bin Abi Talib (a.s.) was appointed as the Master of the affair through divine Command whereas the three Caliphs were under Ali's command.

Since only an indication is sufficient for the people of intellect we feel that the above logical and textual proofs are sufficient to prove our view. Yes! Ghazzali said: It is the belief of Ahle Sunnat that all the actions of companions be justified and we must praise them all. In reply we say: It's a pity! Hujjatul Islam, while making this statement has not paid attention to the meaning of Tazkiye Jamea (purification of all). Because, the word Sahaba (companions) in that period denoted hundreds of people and the term 'All the companions' indicates the purification of all companions and makes them immune from errors and mistakes.

Because by 'cleansing' Ghazzali means to prove their infallibility and inerrancy from all evils and sins. Actually, infallibility is restricted to the Prophets (a.s.) and very few personalities called the Imams (a.s.), but according to Ghazzali it is incumbent for all to consider all the companions infallible. We say if that is the case then why Haatib, who was an immigrant (Muhajirin) and one of the senior most convert, try to betray the secret plans of the Holy Prophet (s.a.w.a.) regarding the conquest of Makkah?

And hundreds of companions even after entering the circle of companionship had resorted to hypocrisy and intrigue and thus reneged from faith! The supreme example is that of Thalaba, who refused to obey the laws of Shariat. That Mughira bin Shu'bah committed fornication was absolutely proved to the Second Caliph. Harqoos bin Zuhair, in spite of the fact that he was a companion at Badr, became the leader of the Khawarij in the battle of Naharwan. Similarly in Naharwan a few thousand companions joined the sect of Kharjities. And Ghazzali himself agrees that all of them were beyond the pale of Islam. Mu'awiyah and Marwan despite the fact that they had been companions, rebelled and reneged and their acts of rebellion are well known and well chronicled among the scholars of Ahle Sunnat. Mu'awiyah also mobilized his army to fight against the Imam of the Muslims (Ali a.s.). He also initiated the vile practice of cursing Ali (a.s.) from the pulpits of Islam. This is recorded in the history of Islam. Such acts were not only against Nass, they even amounted to infidelity.

If we begin to relate the crimes and evil deeds of all the companions in this book, we will stray from the main purpose. But the engagements of Jamal, Naharwan and Siffeen are mentioned here just to clarify the matter. If we were to act upon the view of Ghazzali we would be agreeing to the cleansing of all the misguided satans and their justifications. Their crimes are such that judicious and religious people remain aloof from such things.

But since the writer himself belonged to the Ahle Sunnah, he will endeavor to clear the misconceptions about Ahle Sunnah - because Ahle Sunnah means the followers of the Sunnah (practice) of the Holy Prophet (s.a.w.a.). Thus one who justifies all the vile acts of companions would not have followed the practice of Holy Prophet (s.a.w.a.).

How apt is the couplet of the great Sufi thinker, Hafiz Shirazi: One who does not befriend Ali (a.s.) is an infidel Whether he is the pious one of his time or a Shaykh All the sects of Islam are obliged to respect and have regard for all those that follow the path of the Allah's Messenger (s.a.w.a.), whether Ahle Sunnat or others.

Ghazzali says, 'Respect and regard for all the companions of the Prophet (s.a.w.a.) is incumbent on us!' The reply to this baseless assertion has been given in my book *Irshad-e-Hamzavi* in detail and it will not be repeated here. Ghazzali says, 'No one refrains from justifying the deeds of the companions except the Raafedis!' It is pity! It is a statement that does not befit the scholarship of Ghazzali, because some people use the word of Raafedi as a weapon to save themselves. That is those who are helpless in logical reasoning and those who are ignorant. But the status of Hujjatul Islam Ghazzali is much higher.

Yes! We repeat that no one from the Muslim Ummah is capable of refuting the proven merits of the companions but if one does not accept the alleged and mythical virtues of the Sahaba, he cannot be labeled as Raafedi. With all pleasure we announce to the readers that Hujjatul Islam Ghazzali has mentioned some things in *Ihyaul Uloom*. And in another book *Sirrul Aalemain*, he has contradicted himself drastically. I request the reader to read carefully the chapter titled "The Fifth Essay on Caliphate". And I feel indicating this much is sufficient.

Terrible Consequences

As is evident from our discussion, the superiority and caliphate of Ali bin Abi Talib (a.s.) was an established matter - but it's a pity that this issue caused adverse consequences. Thus, when the Holy Prophet (s.a.w.a.) expired, while Ali bin Abi Talib (a.s.) was busy with the funeral arrangements, the event of Saqifah Bani Saaedah occurred and Caliphate was transferred to Abu Bakr, even though all the companions were aware of its adverse effects in the future. Thus Imam Muhammad Bukhari in *Sahih Bukhari* describes the events surrounding the last illness of the Messenger of Allah (s.a.w.a.) in the following words:

Ibn Abbas said, "Thursday! What (a great calamity) took place on Thursday!" Then he started weeping till his tears moistened the gravels of the ground. Then he said, "On Thursday the illness of Allah's Apostle was aggravated and he said, "Fetch me a pen and ink so that I may write something for you, after whom you will never go astray." The people (present there) differed in this matter and people should not differ before a prophet. They said, "Allah's Apostle is seriously sick." The Prophet said, "Let me alone, as the state in which I am now, is better than what you are calling me for."

No one can deny the hadith quoted above. Many of the Sunni and Shia scholars have recorded this tradition and also commented upon it. The greatest commentator of Bukhari, Allamah Aini and the Commentator of Mishkat and Mirqat, Allamah Ali al-Qari, has written exegesis of this tradition. But they have not dared to comment upon its after effects and instead blindly followed their predecessors.

However we shall examine it in brief:

This incident had such disastrous effects on the world of Islam that even today the minds of Muslims are not free from its impact. For if the Holy Prophet (s.a.w.a.) had indeed written a bequest specifying his chosen successor, the Muslim nation would not have been torn apart into sects till the day of Qiyamat. They would have been safe from deviation. But Umar did not allow the Prophet (s.a.w.a.) to fulfill his wishes and said, "The intensity of fever have overcome the Prophet (s.a.) and Quran is sufficient for us."

Here we pose a question to Umar al-Khattab, "When Abu Bakr was writing the will to appoint you as the Caliph, why did you not say, 'Quran is sufficient for us, there is no need to write anything else'? But you dared to say this to the Holy Prophet (s.a.w.a.)?"

The answer to this is clear: Umar was silent because Abu Bakr was going to appoint him the caliph whereas the Holy Prophet (s.a.w.a.) would have written the name of Ali (a.s.)! But the courage of a scholar cannot bear such tragedies. Just as when Abu Bakr was appointed as the Caliph and Ali (a.s.) was informed of this, he rushed to the Mosque to prove his own claim for the successorship of the Prophet (s.a.w.a.) - all the companions expressed great regret and said, "O Abul Hasan! If at all we had been aware of this we would never have paid allegiance to anyone else."

Hazrat Ali (a.s.) said, "Is it proper that leaving the purified mortal remains of the Prophet (s.a.w.a.), I rush for Caliphate? I had not imagined that even a single person of the Ummah considered us undeserving for caliphate." After this incident, Abu Bakr was regretful for having accepted the Caliphate, but his coterie ensured that he does not forgo the Caliphate. Ali (a.s.) did not pay allegiance to Abu Bakr and returned home. Bani Hashim also gathered in the house of Ali (a.s.). Thereafter, Umar bin Khattab came with a group of people at the door of Ali (a.s.) to

demand allegiance for Abu Bakr. The partisans of Ali (a.s.) rejected his demands. Due to this Umar collected firewood. Hazrat Fatima Zahra (s.a.) asked, "O Umar! Would you burn down my house?" Zubair, a partisan of Ali (a.s.), attacked Umar and his companions with a sword. Umar ordered that Zubair be subdued. Salmah rushed to Zubair and snatched the sword from his hand. They dragged Ali (a.s.) to the mosque to pay allegiance to Abu Bakr.

Here we shall only mention the most authentic narration of the Ahle Sunnat. If we intend to relate all the narrations, any conscientious scholar would require volcanic courage to defend it.

The Second Tumult

In this way, Abu Bakr occupied the Caliphate seat and at the time of his death appointed Umar bin Khattab for the caliphate. Indeed Abu Bakr was indebted to Umar for his support and thus wanted him to ascend the caliphate. This was a sort of understanding between these two caliphs. Umar, who had not felt the necessity for the Holy Prophet (s.a.w.a.) to write a bequest, accepted the written will of Abu Bakr with all readiness! Abu Bakr died and Umar became the Caliph.

Allamah Ibne Abde Rabb writes in the third volume of his book Iqdul Farid that at the time of his death the first caliph said, "I have committed some acts that I wish I had not done and I left out some actions that I wish I had performed them.

First: I did not ask the one who was deserving of Caliphate and appointed by the Prophet (s.a.w.a). If I had but asked him!

Second and third: I had defended so and so person. I wish I hadn't.

Fourth: I accepted the caliphate. I should have refused it!

Fifth: I wish I hadn't sent people to Fatima's house to forcibly secure Ali's allegiance.

Sixth: I should have given Fadak to Fatimah and not confiscated it." The writer of this book Qadi Bahjat says, 'We also wish that he hadn't performed any of these acts. But the verdict regarding this matter is clear. Perhaps the Ahle Sunnat scholars and jurists are astonished at these statements! But instead of being astonished by such confessions, they should refer to the following important books for details: Sahih Bukhari, Ibne Khaldun, Iqdul Farid, Aghani, Daaeratul Ma'arif, etc. Yes! The matter will be clear if these books are studied carefully. Sincere research will lead us to the correct path. (Historical research will find its own way).

The Third Turmoil: The Six-Member Consultative Committee (Shura)

At the time of his death, the Second Caliph left the matter of Caliphate between six persons. Yes! This had to happen because whenever anyone strays away from his natural path, then it is necessary that their conditions will change for the worse and they will fall into trouble. But with reference to this Shura, we shall present some explanation and derive conclusions from it. We shall prove that this was absolutely in contravention to Quran, hadith and Ijma. Please note! I request you to ponder deeply on this matter: It is very clear that the Second Caliph appointed such persons to the Shura to ensure that Hazrat Ali (a.s.) does not attain caliphate. Because Abdur Rahman bin Auf, for his worldly gains, despaired of Ali (a.s.) and sided with Uthman.

Sa'ad bin Abi Waqqaas was his cousin and held the same views. Since Talha bin Abdullah was from the Bani Tamim, he did not vote for Ali (a.s.). Finally Uthman considered himself the most deserving for the post!

Thus, from the members of Shura, Ali (a.s.) only had the support of Zubair. This situation has been elucidated by Amirul Momineen (a.s.) in Nahjul Balaghah using metaphors and similes. But we have heard the oft-mentioned traditions that the Second Caliph said, "If Ali hadn't been there, Umar would have perished." Notwithstanding his confession at Ghadeer Khum, "Without Ali, Umar did not take a decision. Congratulations to Abul Hasan! You have become my master and the master of all believing men and women."

Astounding! Though he confesses that if Ali (a.s.) had not been present, he would have perished and in the absence of that lofty personality, Umar never took a decision, and even after accepting the fact that Ali (a.s.) was the master of all believers, Umar acted in a manner opposed to it. What type of a contradictory behavior is it and how terrible consequences emerged from it?

There are such shameful pages of history that I am unable to quote them. Yes! The result of this contradictory action was that Abdul Rehman in a gesture of flattery, appointed Uthman bin Affan to Caliphate!

Masoor bin Mukhrema, the nephew (sister's son) of Abdur Rahman, reports, "This time we had not imagined that anyone except Ali bin Abi Talib will be the Caliph. We were sure that the next day we will see Ali at the seat of Caliphate. But my uncle Abdur Rahman went from door to door and mobilized the support of people like Amr-e-Aas and Mughirah bin Shu'bah. At dawn, we heard that Uthman and not Ali (a.s.) had attained the Caliphate!"

Inter alia, we can comment on the statement of Ghazzali that he said: Justifying the deeds of the companions is necessary. But I say, "Justification or no justification -each character is recorded in history and we can simply refer to it. I don't consider the beliefs of Ghazzali to be an obstacle in the fulfillment of my duty to justify or run down someone's deeds because history is itself the

judge of the time.

On the Seat of Caliphate

After innumerable seditions and tragedies and through immense persuasion, Hazrat Amirul Momineen (a.s.), accepted the seat of Caliphate. But when one considers the importance of the Caliphate and Imamate of Ali (a.s.), he sees that all the opposing parties had come together to support the Caliphate of Ali (a.s.). One of the points derived from the above discussion is that the persons who were the ardent supporters of Ali (a.s.) for Caliphate were Talha and Zubair. They had supported him with the hope that they shall be rewarded with the governorships of Kufa and Basra. But eventually, when their hopes dwindled, on the pretext of visiting Makkah, they left Madinah and came to Ayesha. Ayesha had also harbored animosity against Ali (a.s.), and thus these two succeeded to win her support, which culminated in the battle of Jamal that was the first armed conflict among the Muslims.

Battle of Jamal

Every action of a person is based on his inner feelings. But the most influential emotion is jealousy, a trait more dominant among women. Ayesha was Fatima Zahra's (s.a.) stepmother and indeed, Ayesha did behave like one. On this juncture we shall quote some portions from the books, Sahih Bukhari, Muslim and Tirmidhi. In Sahih Bukhari and Muslim: 'I have not been jealous of anyone like I was of Khadijah (a.s.)- Ayesha' In Bukhari and Muslim:

'I had not been jealous of any of the wives of the Prophet (s.a.w.a.) except Khadijah (a.s.). And I had not seen her. But the Prophet praised her often and I used to say to him, "It seems there is no one except Khadijah (a.s.) in the world."- Ayesha'

The Sihah-e-Sittah (six books of Ahle Sunnat) have revealed the following from Urwah and Zubair, the nephew of Ayesha, who said, "I did not envy any woman like I envied Khadijah (a.s.)." "I did not feel jealous of any of the wives of the Prophet (s.a.w.a.) as much as I did of Khadijah (a.s.) though I did not see her. But the Prophet (s.a.w.a.) used to mention her very often, and whenever he slaughtered a sheep, he would distribute a part of it among the friends of Khadijah (a.s.). I sometimes said to him, "(You treat Khadijah (a.s.) in such a way) as if there is no woman on earth except her."

The meaning of the hadith is clear. Ayesha confesses that the jealousy and hatred she harboured for Khadijah (a.s.) was not for other wives of the Prophet (s.a.w.a.). This was because the Messenger of Allah (s.a.w.a.) never left the house without the mention of Khadijah (a.s.)'s praise. In retaliation, Ayesha told the Prophet (s.a.w.a.), "Khadijah (a.s.) was an aged woman, while Allah has bestowed you with better women in her stead." This infuriated the Messenger of Allah

(s.a.w.a.) and he retorted, "Allah has not given me better wives in lieu of Khadijah (a.s.)."

If I quote all the hadith quoted in Jamiul Fawaid from Bukhari and Muslim and Al-Isabah from Imam Nisaai, the matter will be clear but we will be straying from our aim. Thus, a clue is sufficient for the wise. The above matter mentioned was an example of the fact that the emotion of jealousy and avarice, which is generally prevalent among women, was the cause of enmity between Ali (a.s.) and Ayesha. Thus, the first cause to instigate Ayesha for this undesirable event was her nephew Zubair. But the second cause was even more serious. Zubair nursed a great ambition for rule; therefore he instigated Ayesha to serve him as his tool to fulfill his ambition and to establish another caliphate instead of the Caliphate of Ali (a.s.).

When Ayesha heard the barking of the dogs at Hawwab, she became penitent and wanted to retract her steps but Zubair persuaded her to remain with them. He even told her that he would commit suicide if she returned. He also swore falsely that the name of that village was not Hawwab! Abdullah Ibne Zubair was so dominated his own father to such an extent that he even used to lead him in prayers.

Yes, Talha and Zubair with Ayesha raised a standard of revolt against Ali (a.s.) at Basra. They were supported by Marwan and Utbah. The advices of Ali (a.s.) to refrain from confrontation fell on deaf ears. After the completion of proof, he became busy in fighting the enemies. And those who had sown the seed of dissension began to reap the fruits of defeat. Talha and Zubair were killed at the hands of the supporters of Ali (a.s.). The lady (Ayesha) was sent back to her quarters with great regret after she had blatantly acted against the Quranic command (to the wives of the Prophet (s.a.w.a.)) "And stay in your houses. (Surah Ahzaab)" The incident will be presented in brief. But I consider it necessary to say that the scholars (of the Ahle Sunnat) remember the instigators of battle of Jamal with reverence. It seems that not only that they in their historical life have given birth of insult and degradation, but they have even taught that in spite of these great evils, they do not consider them responsible for the crimes perpetrated by them. But we say that being in a group of companions neither washes his crimes nor erases his sins from his account of deeds. Rather, since the companions were so near to the light of prophethood, they are more responsible for their crimes and sins. And in the beginning of this book we have mentioned this with many examples.

It is very clear that as soon as Ayesha and Talha heard that people have revolted against Uthman and wanted to slay him, they began to instigate them more. When a group of people killed Uthman, Ayesha was in Makkah. She rushed to Madinah in joy. The moment she heard the news of the Caliphate of Ali (a.s.) she turned back to Makkah and gathered all the characters who harboured enmity against the Holy Prophet (s.a.w.a.) like Ya'la bin Munnabah, Abdullah bin Aamir, Sa'ad bin Aas, etc. And it is again clear that whatever these people do will indeed be greater crimes.

It is also obvious that if the battle of Jamal had not occurred, it was very likely that even the battles of Naharwan and Siffeen would not have taken place. Thus, opening the door of mischief, sowing the seeds of dissension in the Ummah, instigating and initiating controversies, fighting the Imam of the Muslims, creating disunity in the United Jamat (group), killing thousands of people, sending them to the gallows, etc., are all evil acts, regardless of the subject who has committed them. They deserve curse and criticism and are inscribed in the pages of history as unpardonable sins and shall remain so till the day of Judgment. They shall always be condemned and castigated. Objection: The perpetrators of the battle of Jamal had repented and later, sought divine forgiveness.

Reply: It is only Allah who can bestow forgiveness. But the matter of forgiveness is related to the day of judgment. What we are concerned with is the sedition and insurrection that has actually occurred and clearly recorded in history.

Objection: The people who caused the battle of Jamal were great companions, who waged wars alongside the Prophet (s.a.w.a.). They have been remembered with praise and satisfaction in the Quran!

Reply: The perpetrator of the battle of Naharwan, Harqoos bin Zuhair and his followers had some of the great companions, who were also present at the oath of Ridwan. Then why have they qualified for curse and criticism? But we shall gradually come to the conclusion that there was no difference whatsoever, between the perpetrators of the battles of Jamal, Naharwan and Siffeen. They all are equally accountable. Now let us move to the sequel of Battle of Jamal that is Siffeen.

The Battle of Siffeen

We do not intend to relate all the activities of Hazrat Ali (a.s.) and other circumstances of Siffeen. Our aim is to expose the level at which the perpetrator of this rebellion stooped. He was nobody but the son of Abu Sufyan. And the obstacles and the difficulties they created for the rightful Ali (a.s.) shall be judged from this. Let us elaborate.

In Ihyaul Uloom, Ghazzali says, "There is no controversy regarding the Imamah of Mu'awiyah and whatever he had done was on the basis of Ijtihad (jurisprudence); and a Mujtahid (jurist) is correct in all events." What a tragedy! Something that is obvious to a layman was beyond the understanding of the great scholar like Ghazzali. Possibly, he feigned ignorance deliberately. Did not Mu'awiyah covet for Imamah and Caliphate? If not, what else was it that he desired? Though he had, prior to this, desired the blood of Uthman! But he could not achieve it because Uthman did not die heirless. It was necessary that they would turn to the caliph of that time - Ali (a.s.) to enforce their claim of Uthman's revenge. Not only this, Mu'awiyah and Amr Aas had deceived the

Ummah, revolted against the Muslim Caliph and slaughtered thousands of Muslims and started many innovations.

Ghazzali says: All the actions of Mu'awiyah were based on Ijtihad. I say that the Holy Prophet (s.a.w.a.) said: "O Ammar! You shall be killed by a rebellious group." Mu'awiyah was aware of this tradition. He gave a bag of gold each to two evil Syrians and ordered them to slay Ammar and get his head and was finally pleased with it!

Does Ghazzali consider this act a result of Ijtihad? What a travesty of truth! Secondly, Ghazzali also knew very well that Mu'awiyah utilized ill-gotten wealth to instigate and persuade the people to curse Ali (a.s.). So much so, that he came to Madinah ascended the pulpit of the Prophet (s.a.w.a.) and cursed Ali (a.s.) and his progeny! This fact has been recorded by all historians. Was this also Ijtihad? Ghazzali says: Criticism of the deeds of Sahaba (companions) is 'Rafd'! We say: Was Ali bin Abi Talib (a.s.) not a companion that Mu'awiyah cursed and imprecated him? Why does Ghazzali not label Mu'awiyah as Raafedi instead of conferring the title of Mujtahid on him! Ghazzali has contravened his own principle!

Thirdly: Before coming to Siffeen in order to just test the Syrians and to find if they were obedient to Quran or himself, he performed an extremely despicable act. He led the Friday prayers on a Wednesday! No one objected to any of his acts. Therefore he trusted the people of Syria to obey him unconditionally and found himself powerful enough to confront the Imam of the age! Was this based on Ijtihad?

Fourthly: He signed a peace treaty with Imam Hasan al-Mujtaba (a.s.). The first condition of the peace treaty was to make him the heir apparent. But with utmost barbarity, he had Imam Hasan (a.s.) poisoned through the Imam's wife Juda binte Ashath bin Qays. The liver of the beloved son of the Prophet (s.a.w.a.) was shred into pieces and he attained martyrdom. Juda claimed her reward from Mu'awiyah but Yazid refused to take her as his wife. When the crime is such that it makes one a disbeliever, how is it possible to forgive this act or to justify it by saying that it was based on Ijtihad? We say: If at all Ghazzali has accepted the Caliphate and Imamate of Ali bin Abi Talib (a.s.), he must agree that Mu'awiyah was obliged to pay allegiance to Ali (a.s.) unconditionally. If not, Ghazzali should admit that Mu'awiyah was a renegade and a rebel! Undoubtedly, to believe in the Caliphate of Ali (a.s.) and to accept the evil deeds of Mu'awiyah at one and the same time, is like gathering white and black at one place. It is impossible! Such conjecture does not befit a person of Ghazzali's stature.

Now let us come to our conclusion:

Mu'awiyah, with the cooperation of Amr Aas's cunning, gathered the people of Syria and arrived at a desert-spot named Siffeen to confront Hazrat Amirul Momineen (a.s.). Ali (a.s.) tried his best

to placate the people and prevent the tragedy and to ward off the circumstances that had divided the Muslims but to no avail.

The mischief of Mu'awiyah did not desire to dispel the corruption from the Muslims. The battle of Siffeen continued for a hundred days. It is well-known that the great companions of Ali (a.s.) like Owais Qarni and Ammar Yasir attained martyrdom in this battle. Its evil effects were also evident in the fact that gradually the chiefs of the army of Ali (a.s.) like Muhammad ibn Abu Bakr and Malik al-Ashtar also laid their lives. In spite of this, Mu'awiyah was on the verge of defeat when with the help of the deceit of Amr Aas, he raised the bogey of arbitration. Ali (a.s.) had to accept this against his wishes because he was aware of the results. On one hand he had to face the deception of Amr Aas and on the other, bear the weakness of his own men. This put him in a nigh impossible situation. The sloth of his companions was worst than the attack of the enemies.

Yes! The result of the arbitration was dreadful and Ali (a.s.) began to prepare for another confrontation. Some people of Ali's (a.s.) side had strayed away from truth and Shariat. The details of these are given in my book "Yuzgoon"

Battle of Siffeen

The chief of the Kharijis was Harqoos bin Zuhair and they had gathered at Naharwan. Despite fighting so many battles prior to this one, Ali (a.s.) managed to mobilize his forces and routed the Kharijis. It's a real pity that the refuge of Imamat and the strong pillar of the world of Islam found obstacles at every step. And these steps would have surely led to the prosperity of the Muslims in this world as well as the hereafter. Unfortunately, it could not produce the results it should have. This is the reason that its bitter effects remain till date. A tragedy indeed!

Martyrdom and Destruction:

Efforts to destroy this rebellious group became the cause of Imam's martyrdom and a tragedy and destruction for the Muslim Ummah. A woman named Qatama, who lived in Kufa helped a Kharjiite, Abdur Rahman bin Muljim, who attacked Ali (a.s.) with a poisoned sword while he was praying at the Kufa mosque. Ali (a.s.) succumbed to his injury after two days and the Muslim nation was immersed in untold calamities. Although we have already proved the superiority and caliphate of Ali (a.s.), here we shall only mention two points:

After the Holy Prophet (s.a.w.a.), Ali (a.s.) was the greatest leader of the Muslims. At the time of his martyrdom he was 63 years old. During the lifetime of Hazrat Fatima Zahra (s.a.), he did not have another wife. Hasan, Husain, Mohsin (stillborn), Zainab and Umme Kulsoom were born from her. After the demise of Hazrat Fatima (s.a.) Ali (a.s.) married a few women. The first of them was Yamama, daughter of Zainab bint Jahsh, daughter of Prophet (s.a.). Ali (a.s.) married her according

to the bequest of Fatima Zahra (s.a.). The second wife of Ali (a.s.) was Asma binte Umais and third, Ummul Baneen the mother of Hazrat Abbas (a.s.). The fourth one was a lady of Bani Hanifa who became the mother of Muhammad Ibne Hanafiyya. Apart from the children of Fatima Zahra (s.a.), Hazrat Abbas (a.s.) and Muhammad Ibne Hanafiyya became famous. Ali ibn Abi Talib (a.s.) was the father of Ummah because the Messenger of Allah (s.a.w.a.) had said:

"O Ali I and you are the fathers of this Ummah."

Yes! Just as Ali (a.s.) is the father of the Ummah in the same way he was the master of all rational and traditional sciences. Thus Ibne Abil Hadeed says that if we see all the sciences and knowledge that are extant in this blessed Ummah, we will realize that they have been shaped and developed by Ali (a.s.). For example: The science of exegesis, jurisprudence, principles of Islamic law, grammar, syntax, etymology, poetry, algebra, geometry, etc. were available in the personality of Ali (a.s.). Nahjul Balaghah is a prime witness to the eloquence of Ali (a.s.) and the collection of his poetry indicates his excellence in literature.

Amirul Momineen (a.s.) possessed such knowledge that was not found in anyone else - Ilme Jafr that was the sole prerogative of Ali (a.s.) and his respected descendants (Imams). The books Durrul Maknoon by the doyen of Sufis Shaykh Muhyuddin Arabi and Durrul Munazzam by Shaykh Kamaluddin Shafei have mentioned that knowledge was specially reserved for the Aale Muhammad and the heirs of Imamat till Hazrat Qaem (a.s.). It is not our aim to discuss it over here. To obtain the treasure of sciences, it is sufficient to say that Ali (a.s.) said:

"If I want, I can load 70 camels with the exegesis of Surah Fateha." And also said: "Ask me! Before you lose me. " It is clear that if after the passing away of the Holy Prophet (s.a.w.a.) if the political conditions had favoured Ali (a.s.) and if there hadn't been such terrible obstacles, the Muslim Ummah would have scaled heights of righteousness and accomplishment.

Ali, the great, who had single-handedly slain half the enemies at Badr, who alone did not flee in Uhud, on the day of ditch (Khandaq) who alone released the Muslims from fear and dread of Amr ibne Abdawod, whose each stroke was more valuable than the combined worship acts of men and jinn, who uprooted the gate of the fort when there was a general feeling of despair among Muslims at Khaiber, etc. The achievements of this noble personality are so many that they cannot be enumerated. He bestowed Islam with splendor and firmness. Is it proper that such a versatile personality should be forced to sit in gloom and inactivity for a long period of twenty-five years? How true was Ali's (a.s.) refrain,

"Every grudge that the Quraysh harboured against the Holy Prophet (s.a.w.a.) was avenged from me and after me it will continue against my progeny. What did I have against the Quraysh except that I killed them on the command of Allah and His Messenger (s.a.w.a.)? Is it the reward of

obeying Allah and His Messenger (s.a.w.a.)?"

How nice it would be if people begin to think on these lines! Brief Biographies of Janab Fatima Zahra (s.a.) and Her Eleven Descendants (a.s.)

FATIMA ZAHRA (s.a.)

The holy Prophet (s.a.w.a.) combated with the disbelievers of the Arabs and polytheists of the tribe of Quraysh for 23 years and after extraordinary difficulties and troubles had to migrate to Abyssinia. Finally, at the end of all these calamities, which were beyond the capacity of ordinary mortals, he had to bear separation from the near and dear ones and to leave their place of residence. Gradually, the true religion of Islam obtained influence and strength. The low Arabs became wealthy, prosperous and honourable. The idol-worshippers and the slaves of statues turned into the worshippers of ONLY ONE GOD, thanks to Islam.

The holy Prophet (s.a.w.a.) had no attachment with anything. Only Fatima Zahra (s.a.), the leader of all women, was extremely dear to him. That is why it is essential that Fatima must be dearer than life for every professing believer because the holy Prophet (s.a.w.a.) has said,

"Fatima is a part of me, whoever hurts her, hurts me."5 Once one of the companions of the holy Prophet (s.a.w.a.) asked Ayesha, 'Who, among all the creatures, is the dearest to the holy Prophet (s.a.w.a.)?' She replied, 'Fatima Zahra is the dearest for the holy Prophet (s.a.w.a.)'. The questioner inquired again, 'Who among men is dearest to the holy Prophet (s.a.w.a.)?' Ayesha responded, 'Ali (a.s.)'. There are so many traditions and narrations praising and honoring Fatima Zahra (a.s.) that if only one example from each one of them is included here, this volume will not suffice. But, since it is our intention to explain and examine the event of Fadak, we will express our view regarding this bitter and retrograde happening.

What happened to Fadak?

"Fadak" was one of the properties, which belonged to the Jews who lived around Madinah. After the conquest of Khaibar, as per the terms of treaty, it went in the possession of the holy Prophet (s.a.w.a.). As it was not captured forcibly in a holy war, no one had any right or share in it and thus it was an absolute property of the holy Prophet (s.a.w.a.). All properties apart from Fadak were also similar.

There also were such other properties, which formerly belonged to "Bani Quraizah" and were within Madinah. The holy Prophet (s.a.w.a.) used to spend the proceeds of these properties on both his holy wives and on his poor and needy relatives, thus helping them. So he had, since long back, gifted Fadak to his dearest daughter Fatima Zahra (s.a.). So it belonged exclusively to her. Fatima (s.a.) too used to spend and donate the profits of Fadak in the path of Allah. As soon as the holy Prophet (s.a.w.a.) passed away and when Fatima was still in a state of mourning, she was informed that the officials of caliph Abu Bakr had cancelled Fatima (a.s.)'s ownership of Fadak! Fatima (a.s.) was very much grieved by this deed of greed. So she sent some one to the caliph to question him about this cancellation of her right over Fadak. He replied, 'Fadak is a part of Baitul Maal and hence Fatima has no right in it.'

Surely we are Allah's and to Him we shall surely return.⁶ Has such irregularity ever taken place in the world? Before dealing with the objection raised by Fatima (s.a.) we find it necessary to mention here our impressions: Firstly: Had the caliph taken into consideration benefits of both the worlds offered to him by the Prophet of God (s.a.w.a.), he would have never indulged in such undue deeds.

Did the caliph not recollect that the locust-eating Arabs had become the caliphs of the world? Did he not remember that when he and his like were bowing before stones and worshipping idols, it was the father of Fatima (s.a.) who pulled them out of humiliation and degradation and guided them to grandeur, and brought them out from polytheism and made them believers? Was it a reward of all this goodness that the dearest daughter of the holy Prophet (s.a.w.a.) should be grieved so much just for the sake of a little piece of garden? And all this despite the right of the holy Prophet (s.a.w.a.) had already been mentioned in the holy Quran through the holy verse:

Say: I do not ask of you any reward for it but love for my near relatives.⁷ And thus the friendship (affection) of the holy progeny has been made obligatory for the entire community. Was it unbecoming on the part of the holy Prophet (s.a.w.a.) who had gifted so much to the caliph to gift even a piece of garden to his beloved daughter?

Secondly: Fatima is one of the holy members of the honorable family regarding whom the holy Quran says:

Allah only desires to keep away the uncleanness from you, O people of the House! And to purify you a (thorough) purifying⁸ indicating that Allah the Almighty has made them pure from all uncleanness. Can such a respectable Surah Baqarah 2:156 Surah Shura 42:23 8Surah Ahzab 33.33 personality ever make an unlawful or improper claim of ownership? No, never. Each and every word and deed and movement and pause of Fatima prove that it is true and that she is the righteous leader. Making a false claim of Fadak is filth, which is impossibility in the case of Fatima

(s.a.).

Thirdly: Under what authority and proof can Fatima (s.a.) be prevented from making her claim when she is an associate of Quran and a source of reason? Fourthly: How can the claim of Fatima be baseless when the holy Prophet (s.a.w.a.) says, "Fatimah is a part of me"? Can Fatima who is a part of the Prophet (s.a.w.a.) ever make a false claim? No, never. (For it will tantamount to accusing the Prophet (s.a.w.a.) of making a false claim).

Fifthly: The holy Prophet (s.a.w.) said:

"I am at war with those who attack you."

This makes it clear that the holy Prophet (s.a.w.a.) too is an associate in her claim. Yes, there is no doubt that the one who quarrels with Fatima (a.s.) quarrels with the holy Prophet (s.a.w.a.), because there is no disagreement about the validity and soundness of the abovementioned hadith. Its goes as follows: One day the holy Prophet (s.a.w.) gathered Ali, Fatima, Hasan and Husain at one place and said:

"I am at war with the one who quarrels with you and I am at peace with the one who is at peace with you." Sixthly: It is obvious that Fatima (s.a.) who was denied her right had become sad, as is expected from any human being. There is a hadith recorded in Sahih Bukhari from Ayesha which runs as follows: Fatima went to my father Abu Bakr to inform him about the usurpation of Fadak and said that her father, the Prophet of God (s.a.w.a.), had gifted Fadak to her. Abu Bakr held back Fadak from her. So Fatima returned disappointed and died while she was angry with my father.

This hadith is found in all hadith books but I have quoted only Bukhari. It shows that Fatima (s.a.) was unhappy with the caliph, while the Prophet of God had said,

"Fatima is from me, whoever hurts her hurts me". This is an explicit statement. No claim contrary to it is possible. Just as it is impossible that denial of Fadak may not displease her, so it is impossible that the displeasure of Fatima (s.a.) will not make the holy Prophet (s.a.w.a.) unhappy. Now we may revert to the argumentation of the original claim: We quote below a narration made by Allamah Abu Abdillah Bukhari in the part "Faraaiz-e-Sahih al- Bukhari", which says that Fatima (s.a.) demanded, "O Abu Bakr! In case your father expires who is his heir?"

He replied, "I, his son, will be his heir."

Fatima asked, "Who is the heir of my late father?" Abu Bakr said, "You who are his daughter." Fatima asked, "Then why do you take back Fadak forcibly?" Abu Bakr replied that the Messenger of Allah (s.a.w.a.) said, "We Prophets do not leave inheritance." Fatima shot back, "My father had

gifted me Fadak during his lifetime and currently it is in my use." Abu Bakr argued, "You must produce witness."

Fatima brought Ali (a.s.) and Umme Aiman as witness. The caliph did not accept. Fatima returned disheartened and disappointed. Here let us examine some aspects of this claim: First: The tradition on which the caliph based his decision is a one-person narration, and a one-man narration cannot be relied upon against a clear Quranic commandment.

Second: Even if a narration is true, it does not pertain to the inheritance of wealth. Rather, it indicates the inheritance of Prophethood or messenger ship. For, at that time the holy Prophet (s.a.w.a.) had, in response to a claim made by the Jews and the Christians, said that Prophethood is not based on race that I must belong to Bani Israel. Had Prophethood been a part of heritage or inheritance, then a Prophet must be from Bani Israel. That is why the holy Prophet (s.a.w.a.) had defended his claim in these words.

Third: In case this hadith was about inheritance of wealth, then no Prophet should have any inheritor. But we do see that the inheritors of all the Prophets have shared the wealth left by those Prophets. The holy Quran also supports our claim as God Almighty says in it while mentioning the event of Prophet that Zakariya said,

Who should inherit from me and from the children of Yaqoub?9 Zakariya's request for a child was because of his desire that his children should inherit his wealth, and in his children were also those who were not Prophets. Fourth: This tradition, in any case, does not relate to the claim of Fatima because the possession of Fadak by Fatima was not by way of inheritance but it was a gift and this hadith prevents inheritance, not a gift. Fifth: Bringing forth of witnesses was not necessary for Fatima (s.a.) because she was only defending what was in her possession and witnesses are required when the possession of anything is demanded. Fatima Zahra (s.a.) was holding a property, not demanding it.

Sixth: It is known that the second caliph had, during his caliphate, returned Fadak to Ali (a.s.) but Ali rejected the offer saying: When an established right of 9 Surah Maryam 19:6

one was denied to her and now when she is no more, I cannot accept Fadak. All historians, even the author of Qaamoos al Aalaam has, under the topic, FADAK explained this sentence of Ali (a.s.). Now, if the argument of the first caliph was correct then why the second caliph did disregard it and returned Fadak to its owner? And if the first caliph was not right, then why was the dearest child of the holy Prophet (s.a..w.a.) harassed?

Seventh: Umar bin Abdul Aziz, an Umayyad caliph, was known as a wiser and more pious man than his predecessors. He was also more inclined toward truth. He returned Fadak to the progeny

of Fatima (s.a.) during his caliphate. This also means that all Muslims had been convinced that the confiscation of Fadak was oppressive and wrong. We conclude this unpalatable investigation here. At the end of every court trial, some rights are established. Yet we suffice with this much that the First Caliph had expressed his remorse publicly in these three phrases:

First: Acceptance of caliphate,

Second: Sending his men to the house of Fatima to obtain allegiance.

Three: Confiscation of Fadak

We have nothing to do with the remorse or otherwise on the part of that Caliph. But, alas, before taking such ugly actions, he should have done something to prevent it. How much hardships and pains the holy Prophet (s.a.w.a.) had suffered for the welfare and prosperity and safety of religion as well as their worldly lives. The kind Prophet, at the last moment of his life, when the entire Muslim nation was under his obligation, leaves as his memorial his beloved daughter. He also ordered everybody to respect and honor her. Thus, anybody who opposes these commands, whosoever he may be, cannot escape historic investigation and its unpalatable consequences.

Fatima Zahra (s.a.), after the passing away of the holy Prophet (s.a.w.a.), suffered many oppressions and innumerable attacks on her rights. Then she, under the painful effects of such excesses passed away from this world. Fatima Zahra (s.a.) was the youngest child of the holy Prophet (s.a.w.a.). She was born to lady Khadija (s.a.) and was the youngest remembrance of the holy Prophet (s.a.w.a.) left for the ummah. Thereafter the memorials of Fatima Zahra are Hasan (a.s.), Husain (a.s.), Zainab (a.s.) and Umme Kulsoom (a.s.). The Quranic verses and hadiths describing the grace and nobility of Fatima Zahra (s.a.) are so many that the brevity of this book does not suffice to accommodate all of them.

As Fatima Zahra (a.s.) was buried secretly at night in the presence of only Ali (a.s.), Hasan, Husain and a small selected group of Bani Hashim, the actual location of her blessed grave of this dearest daughter of the holy Prophet (s.a.w.a.) is not known to common Muslims. But it is likely that her holy grave is situated in one of the mausoleums.

Imam Hasan Mujtaba (a.s.)

Imam Hasan Mujtaba was born to Fatima Zahra (s.a.) in the second year of the Hijri. His kunniyat (agnomen) is Abu Muhammad. Amirul Momineen Ali (a.s.) said that in his natural disposition, Hasan is very much like his noble grandfather, the Prophet of God (s.a.w.a.). The holy Prophet (s.a.w.a.) has repeatedly said, "These two sons of mine (viz. Hasan and Husain) are the leaders of

the youths of paradise."

But here we will not mention the holy verses or traditions showing the grace and honor of Imam Hasan. How can we do so when nearly one-fourth of the holy Quran shows the excellence and nobility of the holy family of the Prophet (s.a.w.a.)? As has been stated repeatedly, our aim has not been the enumeration of such virtues. Our only intention is to examine the rights of the holy family of the great Prophet (s.a.w.a.) who were the pillars of Prophethood. So, brevity is the need of the hour. Yes, when Amirul Momineen (a.s.) was martyred, as per his will, Imam Hasan and Imam Husain (a.s.) buried him (a.s.) secretly in a particular place. Thereafter the Muslims paid allegiance to Imam Hasan Mujtaba (a.s.) and accepted him as a caliph.

Here we feel it is necessary to mention the difference between Imamate and Caliphate, which is indeed great. Imamate is different from the apparent caliphate. Likewise the apparent caliphate is other than the divine Imamate. The apparent caliphate was available to thousands of persons but Imamate is a distinction confined only for the twelve infallible persons, viz. Ali and his eleven holy descendants (a.s.).

Yes, the Muslims did pay allegiance to the Holy Book of God and to tradition and way of the holy Prophet (s.a.w.a.) with a vow to fight against the enemies of Islam from the side of Imam Hasan (a.s.). But the Imam was aware of the consequences. He also knew the non-resoluteness and instability of the Muslims in his time and their retreating from the battlefield in difficult situations. An army of forty thousand had gathered for censuring Mu'awiyah, who was the enemy of truth and was out to disobey Imam (a.s.). They advanced to reach "Madaen", but then the army became disorganized and the Imam (a.s.) was injured at the hands of an evil opponent. The miserable conditions and the pitiable situation that prevailed compelled the Imam (a.s.) to give up the apparent caliphate. For, he knew that if they fight with the enemy with such a disorganized unit, possessing no morality whatsoever, there was a danger of the destruction of all the members of the holy family and their supporters. So he left the apparent caliphate to the enemy.

Mu'awiyah did not comply with even one of the terms of the treaty that he had signed with Imam Hasan (a.s.). The most important condition of the said treaty was that after Mu'awiyah, the caliphate should return to its original place.

That Mu'awiyah would not abide by this condition was obvious. Hence, on Amr Aas's instigation, he invited Imam Hasan (a.s.) to the Masjid and requested him to sit on the pulpit. The intent behind the deed was to show Imam Hasan's (a.s.) concurrence to the caliphate of Mu'awiyah. But, as expected, the Imam (a.s.) of the time would not speak such incorrect things. Therefore, Imam Mujtaba (a.s.) accepted the de facto caliphate of Mu'awiyah on the pulpit. He also declared that the caliphate and its inheritance belong to the holy family and also explained his helplessness, which led to the treaty with Mu'awiyah. He said that if he fights with Mu'awiyah, all the members

of the holy family would be totally wiped out and that all of his supporters would also die. He declared that Mu'awiyah is not worthy of caliphate. He is a usurper. Hearing these words, Mu'awiyah and his supporters were enraged. They pulled the Imam (a.s.) from the pulpit and felled him. His head collided with a pillar and was injured. Ever since that day, Mu'awiyah decided to finish this dear son of the holy Prophet (s.a.w.a.).

Ibne Aasaal Nasraani was the private physician of Mu'awiyah. He prepared poison from diamond. Mu'awiyah sent him to Marwan Hakam and ordered him to poison Imam Hasan (a.s.). Marwan beguiled the evil Jo'dah, the wife of Imam Hasan (a.s.), gave her the gold and poison sent by Mu'awiyah and assured her that she would be married with Yazid, as promised by Mu'awiyah.

The depraved Jo'dah took that oppressive poison and gave it to the Imam through his food. Consequently the Imam remained painfully ill for forty days and ultimately passed away from this world.

This is the respect paid by the Ummat to the memorial of God's Prophet (s.a.w.a.).

Imam was poisoned on a number of occasions but when it did not work, the oppressors prevented him even to remain in his house. He was forced to migrate from Madinah. He had to go to Mosul and Syria repeatedly but Mu'awiyah and his helpers who were rebellious and mischief-makers sent insurgents after him and finally poisoned him. Consequently, the poison ripped apart the holy heart of the dear son of the holy Prophet (s.a.w.a.).

The curse of Allah is on the unjust.¹⁰

What is truly shocking is that some of the earlier Sunni scholars support a tyrant like Mu'awiyah and fabricate pretexts for his evil and ugly deeds. They also, through such infidelity, praise Yazid and absolve Mu'awiyah. They failed to comprehend that they would not get any benefit through such deeds either in this world or in the Hereafter. 10 Surah A'raaf 7:44

We have mentioned, in our book *Irshaad-e-Hamzavi* our arguments and conclusions regarding the nature of Mu'awiyah, his qualities, his misdeeds, his movements, his innovations and inventions in religion, etc. At the time of his demise Imam Hasan was 46. He expired in the 49th year of the hijrah era. The children of Imam Hasan Mujtaba were as follows: Hasan Muthanna, Qasim, Zaid, Al Husain and Umar. In his posterity were the only sons of Hasan Muthanna Abdullah, Ibrahim and Hasan Muthallath. Their mother was Fatima binte Imam Husain (a.s.). Apart from them, from Umme Valad, he bore Ja'far and Dawood. Those who had children are Zaid. Amr had no issues. Husain had a daughter whose name is Fatima and the mother of Ismail, the son of the late Imam Ja'far Sadiq (a.s.).

Imam Husain (a.s.)

It is enough to say that the world has never seen a father like Ali bin Abi Talib (a.s.), a mother like Fatima and a graceful son like Husain bin Ali (a.s.). We are unable to mention even a thousandth of the noble and graceful features and high virtues of the great Imam in this book. How can we enter this field of calamities and sorrows about which thousands of writers have written volumes? History has offered a hundred thousand volumes describing the events of this great guide for the benefit of all.

Not only among Muslims, but there is not a single non-Muslim who has not heard the name of Imam Husain (a.s.). This sweet name has become the most beloved and popular name in every corner of the world in every language of the masses. This name is also considered most graceful. The entire world gives respect to the name of Imam Husain (a.s.). Judaism and Christianity also value and appreciate this name. Many famous writers have narrated the brave and self-sacrificing events of this son of the holy Prophet (s.a.w.a.) in many books in Asia, Africa and also America. Yes, with the passing of time, the blessed name of Husain (a.s.) gains more and more fame. This name acquires renown not by the era but by the year in the Islamic world.

There are four hundred million people in the world of Islam. Every religion, every tribe and every group observes mourning on the tenth day of the month of Muharram, the day of the martyrdom of Imam Husain (a.s.). The learned, the common people, the citizen, the villager all cry "O HUSAIN" on this day and consider it their religious duty and obligation. Half a century ago, the Sunnis used to be indifferent in the matter of the mourning of Husain (a.s.). But with the passage of time, Islamic fervor has replaced ignorant prejudice and has made them cooperate with their religious Shia brothers in the performance of this duty. The circle of this agreement is enlarging continuously and will keep doing so in the future.

In our view, participation in the mourning of this great martyr of Islam is a must and an obligatory duty of all Muslims. We give below the commanded and the logical arguments in support of this claim.

Firstly, for 23 years the holy Prophet (s.a.w.a.) endured terrible and mind-boggling calamities for the welfare of the Muslim ummah, and thereafter he had to fight a number of holy wars in defense of the noble religion of Islam. He made all relevant verses of the holy Quran and his traditions the basis of the Islamic constitution. He made it an obligatory duty of all Muslims to protect the foundations of Islam and then he departed from this world. Then, all of a sudden, the Hashimi radiance was confronted by the Umayyad darkness and the Yazidian ignorance rose to fight with the Muhammadi knowledge, thus crushing the roots of religion and defying the orders of the holy Prophet (s.a.w.a.). It was in the abyss of this state that the greatest fighter and self-

sacrificing warrior of Islam rose up and, confronting forty thousand armed soldiers of oppression, sacrificed the lives and everything of all his near and dear ones all of whom totaled only 72. All this was only for the spread of the light of Faith and the spirit of Quran. Not only the Islamic world but all the human beings are by the logic of mind and experience, duty-bound to honor such a true fighter in the path of God.

Yes this self-sacrificing gentleman hero is he whose noble grand father had stood up not only against the Arabs and the Quraysh, but also against the entire world just for establishing truth and justice and who never cared for his solitude and helplessness.

This great warrior for truth and justice is the one whose honorable father never feared to fight with Amr bin Abdawod, who used to frighten thousands of companions.

It is here that the Prophetic zeal and the awe of Ali (a.s.) was manifested in the personality of Husain (a.s.) so as to release the roots of Islam from the control of the Yazidi figure and he gave such extraordinary sacrifices for this noble purpose. Yes, since such a sacrifice was a necessity for the entire ummah of Islam, mourning for Imam Husain (a.s.), which is a consequence of this sacrifice, also becomes a duty of all Muslims. It is also essential that the day of birth of this great devotee should be a day of rejoicing and the day of his martyrdom a day of mourning for all as a tradition.

Just have a look at this civilized world of today. Do the people celebrate not the birthday of a national hero, a scientific or industrial inventor or a conqueror with pomp and grandeur? Yes, because it is quite logical and rational. Secondly, we are convinced that the origin of discord and disunity now prevalent among the Muslims is the disrespect shown to the holy family of the holy Prophet (s.a.w.a.) and not recognition of the value and rank of the holy family (a.s.). Therefore it is essential that the disunity should again be changed into unity around the holy center and the first sign of this holy intention is unison around the mourning of Husain (a.s.). For, as till today, it was a sign of difference it must now be a sign of coming together and of agreement. There are innumerable narrations describing the extraordinary calamities faced by the dearest son of Zahra (s.a.), which makes mourning obligatory and unavoidable.

For example, Ibrahim Nakhaee, a great Taabe' (the one who saw the companion of the Prophet) and a teacher of Abu Hanifa narrates that, "One day I was with Amirul Momineen when Imam Husain came. Ali (a.s.) said, "O my son! You will be killed after me and both the earth and the sky will mourn for you."

The truth of this matter is quite obvious. Yes, the leader of the martyrs (a.s.) had, in order to relieve Islam from the apostasy of Yazid, responded to the call of the people of Kufa. He had sent, first, his cousin Muslim bin Aqueel to Kufa and then he also along with the members of his holy

family and his relatives and close sympathizers proceeded to Kufa. When Muslim arrived in Kufa, all the residents of Kufa paid their allegiance to the Imam. In the mean time, Ubaydullah bin Ziyad, who was appointed as the governor of Kufa by Yazid, arrived and the treacherous and unstable Kufans, at the mere arrival of Ubaydullah, broke their oath of allegiance! As a consequence of this disloyalty, Muslim bin Aqueel was martyred along with his two young sons and his holy body was hanged in public to frighten others (from rebelling against Yazid and supporting Imam Husain (a.s.))!

During this period, Imam (a.s.) came near the bank of river Euphrates near Kufa and halted in front of the vanguard of the army of Ibne Ziyad.

At that time all those who were with the Imam were only eighteen of his close blood relatives and also forty-four followers then began the devastating battle. In the morning, forty-four lovers of the holy family got martyred one by one - Surely we are Allah's and to Him we shall surely return. In the mean time they prevented water of river Euphrates for the Imam! The progeny of the Prophet had not tasted water for three days. Then eighteen men of the holy family sacrificed their lives in the battlefield before the eyes of Imam Husain (a.s.). At last, after the martyrdom of all his companions, remained the only person alive in the Harem with the womenfolk and the children.

The great hero of the field of Karbala, the standard bearer of the Chief of the martyrs, Abul Fazl Abbas bin Amirul Momineen and Qasim bin Hasan who was Imam's nephew, and Ali Akbar who was the elder son of the Imam and other devotees, Ibrahim son of Ja'far Tayaar, all got martyred. During this time, the young son of the Imam, who had become restless due to thirst, asked his father for water. But the one who is to give the water of paradise in the Hereafter from the stream of Kausar could not give even a few drops of water from the nearby river to his six-month-old son Ali Asgar. So he took his six-month-old child to the bank of the river and uttering a few words (which the pen is unable to write and the tongue unable to quote) asked for only a handful of water! But, alas! The Ummah did not give even a drop of water to the little child of the Imam. Rather they martyred the infant by shooting him with a poisoned arrow!

Now the Imam who was the only person alive, after concluding his arguments 'proceeded to the field of martyrdom. The group of infidels killed the Imam, cut off his holy head and sent it to Yazid as a gift! Then they put the tents of the holy harem to fire, devastated the honor of the house of the holy Prophet (s.a.w.a.). They lifted the head of the holy Imam on top of a lance and made the members of the family ride on the bare backs of camels and took them all to Yazid in Syria? Yes, this is the honor that the Muslims gave to the light of the eyes of their Prophet (s.a.w.a.).

And they who act unjustly shall know to what final place of turning they shall turn back.¹¹ In the caravan that had come from the field of Karbala, the only male member was Imam Zainul Abedeen (a.s.), who was ill at that time. The others were the Imam's sister Zainab and Umme

Kulthum and her daughters Sakina and Fatima and the remaining relatives.

Imam Husain (a.s.) had six sons: Ali Akbar, whose mother was Laila. His is the greatest sacrifice in Karbala. Other was Ali Asgar who became a child martyr with a thirsty throat in the arms of his father by an arrow shot by the heartless enemy! The third Zainul Abedeen who remained unhappy in Karbala (for being deprived of martyrdom along with his near and dear ones) and he was to be the father of all the remaining Imams (a.s.).

The holy grave of Imam (a.s.) is in Karbala-e-Moalla, which is the second biggest place of pilgrimage for the world of Islam. Every year, millions of devotees and lovers visit this holy shrine (May God multiply its grace). Here we feel it essential to point out an important matter: How much importance does the Ahle Sunnah give to visits to the holy graves of saints (sheikhs) and how much reward do they expect from doing so? It is well known that many Sunnis go to the tomb of Bahauddin Naqshbandi in Bukhara or visit the grave of Shaikh Akbar in Egypt or to the mausoleum of Jalaluddin Rumi in Qunyah. It is also seen very often that our groups go to even Anatolia in big numbers to visit the graves of many Saalehs and Shaikhs! Now, my question is, when we visit the graves of sheikhs to earn divine reward, why do we not visit the tombs of the holy Imams (a.s.)?

Surah Shuara 26:227

Whatever radiance and grace is there at the tombs of the sheikhs is the same radiance and grace derived from Muhammad (s.a.w.a.) and of Ali (a.s.) because there is no light except the light of Muhammad (s.a.w.) and no grace except that of Ali (a.s.). All sheikhs have accepted this point. Why are visits to the places of grace and fountainheads of radiance being put discouraged?

In my humble opinion, the trouble is not related to the people. It pertains to the so-called Ulema and jurists (fuqaha), who are the heads of the religion and soul of the people. Since these ulema do not encourage people to take such noble steps, it results in sinister prejudice, which is a deadly illness, hell bent on breaking Islamic unity. I hope that unity between Muslims will increase gradually and our roots will become strong and lasting. Thereafter, the common people will begin to give respect to their holy Imams (a.s.) and will help each other in the pilgrimages to the tombs of these noble personalities. We are also fully convinced that this act will also save us all from the harms of our earlier blunders.

Imam Zainul Abedeen (a.s.)

Imam Zainul Abedeen (a.s.) was born in 38 A.H. and was only two years old when Amirul Momineen (a.s.) was martyred. His mother, Shaharbano, was from the race of Nausherwan, the Iranian emperor. His name was Ali. Imam Zainul Abedeen (a.s.) then himself became the father of all other Imams who followed him.

If we bring together all the troubles and calamities of the entire world, and also all the sorrows and grief experienced by the whole mankind, they would not equal to those of the messengers of God (peace be on them all). Similarly if all the troubles faced by the holy Prophets (a.s.) are put together, they would not come to the extent suffered by the twelve Imams (a.s.). Then if all the pains of the twelve Imams (a.s.) were totaled they would not equal those borne by Imam Sajjad (a.s.). Troubles started raining on the head of Imam Sajjad (a.s.) ever since he was only two and thereafter the series continued on the holy family viz.

the martyrdom of Ali (a.s.), troubles faced by Imam Hasan (a.s.), the disaster in Karbala, the events in Syria, the taunting in Kufa, the despising by the enemy, all these hardships had gripped the life of this true Imam (a.s.). One of the close companions of Imam Sajjad (a.s.) narrates, "One day, I had become terribly restless on seeing the constant weeping of Imam Sajjad (a.s.). So I said, 'O, Son of the Holy Prophet (s.a.)! Kindly relax at least for a little while.' Looking at me, the holy Imam asked, 'How many sons did Prophet Yaqoob (a.s.) have?' I responded, 'He had twelve sons.' Then he asked, 'How many sons did he lose?' I said, 'One.' Imam (a.s.) retorted, 'When the eyes of Prophet Yaqoob (a.s.) had turned white due to excessive weeping for only one missing son, how can I feel at rest when eighteen members of the family of the holy Prophet (s.a.w.a.) have been martyred in one day, their heads decapitated and their bodies left uncovered in dust and sand?"

Quoting this narration in Hayaatul Kaywaan, Allamah Damiri says, "One day Imam Zainul Abedeen (a.s.) was passing through the streets of Madinah riding a swift camel. A Syrian looked at the fine clothing of Imam (a.s.) and asked who he was. When he came to know that he was Imam Zainul Abedeen (a.s.), he used indecent words for him. The holy Imam responded to his indecency saying, "O gentleman! It seems you are a stranger." The Syrian replied, "Yes, I am a stranger." The Imam (a.s.) said, "Then please come to my house, eat when you feel hungry, if you require clothes, take them. If you need a horse, ride one." Hearing this reply the Syrian swooned and dropped down.

Abu Naeem al-Hafiz writes in his book, Hilyatul Awliyaa: "Zuhri, who was one of the close companions of Imam Zainul Abedeen (a.s.) said, "One day, Abdul Malik bin Marwan imprisoned chained and confined Imam Zainul Abedeen (a.s.) in Syria. I visited the holy Imam and said, 'I wish they had arrested me instead of you.' He said, 'O Zuhri! If I want, I can free myself from these chains.' At that moment, he freed his hands and feet from the shackles and went out of the sight

of the oppressors." Imam Zainul Abedeen (a.s.) possessed thousands of such miracles, which we are unable to mention here. He expired in Madinah at the age of fifty in 95 A.H. His holy grave is with that of Imam Hasan Mujtaba (a.s.) in one mausoleum in Baqee. The graves of Imams Muhammad Baqir and Ja'far Sadiq (a.s.) also are under one tomb¹². How holy and radiant is the piece of land where four generous Imams (a.s.) are resting - May God increase its grace.

Imam Sajjad (a.s.) had twenty children, eleven sons and nine daughters. Imamate continued through Imam Muhammad Baqir (a.s.).

Imam Muhammad Baqir (a.s.)

Imam Muhammad Baqir (a.s.) was born in the year 55 AH. His mother was the daughter of Imam Hasan (a.s.) - Umme Abdillah. Imam Muhammad Baqir (a.s.) is the first Alavi, who was born of an Alavi couple. Besides being the Imam of his time, he was also the centre of religious and Quranic sciences. That is why he was addressed as Baqir Ilm al-Ilahi (means the splitter of divine knowledge). But the cruel rulers of Bani Umayyah stalled the spread of true and bright facts about this person. Therefore, he was compelled to take to a corner and was deprived of an opportunity whereby people would have benefited from his knowledge and information. So the knowledge and religious pronouncements of this Imam reached only to his family and close dependents.

"Apparently, this book was written before the destruction and desecration of the holy graves of Jannat al- Baqee at the hands of the tyrannical Wahhabi rulers. Hence, the mention of mausoleum and tombs."- Translator. He expired at the age of 63 in the year 118 A.H. and is buried in the graveyard of Baqee (Madinah). He had six sons and three daughters. Imam Ja'far Sadiq (a.s.) in his eldest son, others being Abdullah, Ali, Zaid, Ubaidullah and Ibrahim. Imamate and successorship is in Abu Abdullah Ja'far Sadiq (a.s.).

Imam Ja'far as Sadiq (a.s.)

The greatness and preciousness of this Imam is beyond the power of the tongue and the pen to describe. His high rank of knowledge can be imagined from the fact that Jabir Ibn Hayyan Sufi, who was one of his brilliant students, has described his sciences both orally and with pen extremely and written five hundred articles and treatises. Just see that only one of the Imam's students is such a big scholar. Then what a big collection it would become if the capabilities of all of companions and followers are counted together: Ja'far Sadiq, besides being the Imam of his time, was also an ocean of religious sciences and fountainhead of Quranic knowledge. Abdullah bin Abbas said, "Knowledge has been divided into ten parts and nine of them are exclusively with the Amirul Mo-mineen (a.s.) and the remaining one part is divided among all the other people." Now we say that the knowledge of Amirul Mo-mineen was bequeathed to the successive Imams till it reached Imam Ja'far as-Sadiq (a.s.) and by this time it had expanded greatly and all of it was

in the possession of Imam Ja'far Sadiq (a.s.).

Shaikh Abu Abdur Rahman as Sullami says in *Tabaqaat al Mashaayekh*: "Indeed Imam Ja'far as Sadiq (a.s.) surpassed all his contemporaries. His religious knowledge was profound, his piety absolute, his control on the sensual desires complete and his manners in wisdom perfect."

The leader of Sufis and the Shaykh of Tareeqat, Baayazeed Bastami states, 'I have served ninety-nine teachers fully. Yet had I not seen Imam Ja'far Sadiq, I would have died devoid of faith.' Just imagine the rank of this Imam from this statement.

Allamah Dameeri mentions in *Hayat al Haivaan*, "Abu Hanifa Noman bin Thabit says, 'Once I went with Rabee to Imam Ja'far. He asked me, 'Do you follow conjecture (qiyaas)?' I replied, 'Yes'. Imam retorted, 'Do not base your verdicts on conjecture because the first one to follow conjecture was Iblees (the devil).' Abu Hanifa says, "The Imam asked me some questions but I could not give reply to any of them. So he himself explained the problems and said, 'in your head there are four kinds of liquid; one in the mouth, second in nose, third in the ear and fourth in the eye. Had conjecture been proper, the flavour of all the four should have been one because all are from one matter and origin. But we see that the flavour of each of these four liquids is different. For example, the water in mouth is sweet, that in the eye is sour, that in nose salty and one in the ear acrimonious." Noman bin Thabit Abu Hanifa says, "Imam Ja'far (a.s.), through divine wisdom, examined each and every one of the four liquids and explained their number and qualities. I was surprised by the knowledge of the Imam (a.s.)."

Despite this wide expanse of knowledge and wisdom of this great Imam, the tyrant rulers of the day came in the way of dispersion of the radiance of his intelligence. Therefore the unlimited benefits of his precious grace could not go beyond the circle of his progeny and close dependents.

Bayzeed Bastami was one of the students of Imam Ja'far (a.s.), who was the inheritor of the knowledge of Amirul Mo-mineen (a.s.). The saying that Ja'far acquired knowledge of his maternal grandfather Qasim bin Muhammad is not acceptable to intellect or to history. It is true that Qasim was a very wise and learned man. But since Ja'far (a.s.) was the inheritor of the knowledge of the Holy Prophet (s.a.w.a.), his being taught by any one who is not an Imam is not in any way acceptable to wisdom and intelligence.

Mansur Dawaniqi, who was the caliph in the time of Imam Ja'far as-Sadiq (a.s.) was always threatening and harassing the Imam. On one hand, he often imprisoned Imam (a.s.) in dark and narrow cells but on the other, he was awarding generously jurists like Malik bin Anas in Madinah and Abu Yusuf in Kufa. When Abu Hanifa refused to be a judicial officer in the presence of the Imam of the time, Mansur arrested him and ordered Rabee Hajib to give him one hundred lashes. Abu Hanifa died in jail under the impact of this punishment. Whenever Mansur came to know that

a person had obtained a solution from Imam Ja'far (a.s.), he used to punish that man. And he forcibly propagated 'al- Mawatta' of Malik bin Anas, a jurisprudent of Madinah. The reason of this deed is obvious. The existence of the Imam and the spreading of his light of knowledge were deterrents to the lustful and unjust deeds of the greedy and cruel self-worshippers.

It is indeed amazing that the Shias who were forced to practise dissimulation (taqaiyyah), benefitted from the knowledge and wisdom of the Imam (a.s.) and enriched their books and actions with the decrees of the Imam. But unfortunately, the Ahle Sunnat, who were not forced to practise dissimulation, attached themselves to the likes of Harun Rashid, Mamoon, Mansur and Mutawakkil and could never do anything which was against the desires of the cruel rulers. For, they feared that they would meet with the same fate as Abu Hanifa Noman bin Thabit, who acted against the opinion of Mansur, was punished and killed in jail. Mansur asked Abu Hanifa to accept the post of judge. He rejected. When Abu Yusuf, a student of Abu Hanifa asked the latter the cause of not accepting Mansur's offer he replied, 'the religious commands like are like a deep ocean.' Abu Yusuf said, 'A deep ocean can be crossed with in a ship of exploration'. Abu Hanifa shot back, 'We are not the ships of explorations. It is the scholars of holy family of the messenger of God (s.a.w.a.) and its captain is Abu Ja'far Sadiq'.

Here, let me state a fact that really deserves a mention. The Ahle Sunnah scholars have written innumerable books about religious sciences. They have narrated a hundred thousand or even five hundred thousand hadiths and mentioned millions of literary works. But no tradition of narration of the holy Imams after Zainul Abideen (a.s.) has at all been included in them and not the slightest suggestion of their names.

In the books of Fiqh too, at thousands of places, we find the names of jurists (sic!) like Abu Yusuf Muhammad bin Hasan Shaibani and others but not even once do we read the name of Kazim, Sadiq and Reza! Are they not the members of the holy family of the Holy Prophet (s.a.w.a.)? There are nine thousand traditions in Sahih Bukhari and eleven thousand in Sahih Muslim we accept their correctness but from all these traditions not a single one is narrated from the holy Imams and in all these reports the names of Baqir, Kazim, Sadiq of the Aale Muhammad do not occur. Isn't it a pity? Concluding this discussion here, we leave the details to history. Imam Sadiq (a.s.) had five male children; one of them Ismail, died during the Imam's lifetime and is buried in Baqee. Another was Abdullah. He and Ismail were from the same mother. Then there was Muhammad Deebaaj and Moosa Kazim who, the legatee of Imam Sadiq (a.s.).

Imam Moosa Kazim (a.s.)

Imam Moosa Kazim (a.s) was the son of Imam Ja'far Sadiq (a.s.). His mother was Hameeda. How much was this Imam harassed by his contemporary caliphs of Bani Abbas! It is a heart-rending

story. It is truly said that there is a Moosa for every Pharaoh and for every righteous man, a devil.

Abbasi caliph Mahdi brought Imam Kazim (a.s.) from Madinah to Baghdad and imprisoned him. After a time, Mahdi saw Amirul Momineen (a.s.) in a dream and faced his anger. Next morning he released the Imam with a heavy heart. This despotic ruler Mahdi was, on the one hand, helping Ulama and the poor and protecting scholars but, on the other hand, he was putting the Holy Imams, who were the inheritors of Imamah and Prophethood, to various troubles. He made thousands of sycophants, who waxed eulogies in his glorification. And hundreds of jurists, who gave decrees as per his liking were busy in enjoying the royal wealth and prosperity, while he put the bud of the garden of the Holy Prophet, Imam Moosa Kazim (a.s.), in narrow and damp prison cells and fettered him with heavy iron chains! And the Sunni Ulama sing the Caliph's praise! They even refer to him as Amirul Momineen. These simpletons with short memory forgot that at the end of the historical eras, such curtains of hypocrisy and flattery will be torn and all the oppressors and despots will be fetched to court to face the truth.

Once Harun Rashid went for Haj and took Imam Moosa Kazim (a.s.) with him. At the tomb of the Holy Prophet (s.a.w.a.), Harun saluted in these words: Assalaam Alaika Yaa Ibne Amm. (Peace be upon you, O my cousin). At that very moment, Imam Moosa Kazim (a.s.) also entered uttering, Assalaamu alaika Ya abata. (Peace be upon you, O my father). This made Harun furious with envy.

Imam Reza (a.s.)

After Imam Moosa Kazim (a.s.) his elder son Imam Reza (a.s.) was the Imam by the way of the will. His rank and greatness is so high that it cannot be explained in this small book. He was born in Madinah in 153 A.H. His mother, Umme Valad, was the most brilliant and wise among the women of her time and she was a non-Arab. Since Imam Reza (a.s.) had inherited the knowledge of Holy Prophet (s.a.w.a.), calamities and troubles also descended on him. As you can see every Imam had faced such serious trials.

Imam Reza (a.s.) too, when his term came, bore all such hardships and difficulties facing them squarely. Yes, when the turn of his Imamah arrived, in the beginning, Mamoon was very respectful and generous to Imam Reza (a.s.) to an unbelievable extent. But Imam Reza (a.s.) was aware of the hidden secrets and he was aware of the intent behind these apparent courtesies. Finally, Mamoon sent somebody to Madinah to bring the Imam to Khurasan. The Imam rejected his demand. On Mamoon's insistence, Imam was forced to proceed to Khorasan. When he faced Mamoon, the ruler offered caliphate to the Imam, but as he was aware of the secret behind the offer, he rejected the proposal. Ultimately, he made an official offer to Imam (a.s.). Thereafter, Mamoon married his daughter Umm Habibah to the Imam. In spite of all this, Mamoon could not tolerate the spreading of the radiant knowledge of the Imam in public. So finally he poisoned him

to death. Through this treachery, Mamoon demonstrated that oppression and justice, truth and falsehood, knowledge and ignorance cannot live together in one place!

Abu Sult bin Saleh says, "When the Imam made up his mind for Khorasan, I was with him. He moved from Nishapur riding a white mule. Among the scholars of Khorasan, Ishaq bin Rabuya, Ahmad bin Harb, Yahya bin Yahya attended respectfully the Imam and said, 'O son of the Prophet! Please favour us by narrating to us anything you heard from your pious predecessors.'

In response the Imam raised his head and said, "My father Moosa bin Ja'far (a.s.) has related to me from his father Ja'far bin Muhammad (a.s.) from his father Muhammad bin Ali (a.s.) from his father Ali bin Husain (a.s.) from his father Husain bin Ali (a.s.) from Amirul Momineen Ali bin Abi Talib (a.s.) from his brother and the son of his uncle Muhammad the Messenger of Allah (s.a.w.s.) from Jibraeel from the Almighty that He said,

"The Kalimah (phrase) there is no god except Allah is my fort, whoever enters My fort is safe from my wrath." Then he (a.s.) added, "(But) there are conditions attached to it and I am one of those conditions." Imam Reza (a.s.) was martyred by mixing poison with pomegranate or grapes at the age of 49 in the year 203 A.H. (Certainly we belong to Allah and to Him we shall return).

The exalted tomb of Imam Reza (a.s.) is in the holy city of Mashhad. It is one of the great places for pilgrimage of the world of Islam. Its dome is golden with no parallel in the world - May God enhances its grace. After him the Imamate went to his son and heir, Muhammad Taqi (a.s.).

Imam Muhammad Taqi (a.s.)

Imam Muhammad Taqi (a.s.) was born in the year 195 A.H. Abbasi caliph Motasim was his contemporary. He called the Imam from Madinah to Baghdad. Since he was, like all Imams, a picture of Imamate and prophethood, it was impossible that he could continue his life in the circle of oppression and injustice. His wife, who poisoned him and went to the harem of the caliph, martyred him through vicious infidelity. "So Allah's curse is on the unjust people."

His holy grave is in the graveyard of his great grandfather Imam Moosa Kazim (a.s.) in Baghdad. After him Imamate passed on to his great son Imam Ali Naqi (a.s.).

Imam Ali Naqi (a.s.)

Imam Ali Naqi (a.s.) was born in Madinah in the year 214 A.H. and his mother was a slave girl named Samaanah. Contemporary Abbasi caliph Mutawakkil was very cruel and unjust. He was more evil than all other Abbasi caliphs were and his ill will towards the progeny of the Holy

Prophet (s.a.w.a.) was greater than that of others. His envy and enmity can be imagined from the fact that he razed to ground the great tomb built on the holy grave of Imam Husain in Karbala.

Imam Ali Naqi (a.s.) was forcibly brought from Madinah to Samarra and was kept under arrest for 21 years, during which he faced the worst forms of oppression.

In one year Mutawakkil arranged a party of joy and pleasure and brought the Imam there bound in chains and handcuffs and obliged him to sit in that assembly of vice, brought a glass of wine to him and put pressure on him to drink it. The Imam replied, "God Almighty has purified our family of all uncleanness and filth." Then in his intoxication Mutawakkil forced Imam (a.s.) to sing some song. But the memorial of the Household of the Prophet also rejected that demand.

Imam Ali Naqi (a.s.) passed away in 256 A.H. in Samarra at the age of forty bearing all kinds of pains and trouble. He left two sons, Abu Muhammad Hasan and Ja'far who is called Ja'far the liar for making a false claim to Imamate because the true legatee of Imam Naqi (a.s.) was Abu Muhammad Hasan.

Imam Hasan Askari (a.s.)

Imam Hasan was given the title 'Askari' due to constant oppression meted out to him by the caliphs of the Abbasi dynasty. He was forced to remain in Saamarra, which was a military cantonment (askar). He was born in 231 A.H. About the greatness of this holy Imam, it is enough to state that Allah the Almighty granted to him a son who is awaited by all the jinns and human beings in the earth and the heavens. Yes, Imam Hasan Askari (a.s.) is the father of that personality whose reappearance will fill the entire world with justice and equity, as it would be fraught with injustice and oppression. This is what the Prophet of Allah (s.a.w.a.) said about him,

"His name is my name and his agnomen is my agnomen."

Imam Hasan Askari (a.s.) expired in 260 A.H. and he is buried in Saamarra near his noble father. His only son is Wali-e-Asr-o-Zaman Al Mahdi (a.t.f.s.).

Imam-e-Zamana (a.s.)

Imam Abul Qasim Muhammad al-Mahdi was born in 255 A.H. on the fifteenth of Sha'ban. The name of his mother was Umm Walad Narjis Khatoon. When he was five years old, his father passed away. He had two occultations, the first called Ghaibat-e-Sughra (Lesser occultation) and another Ghaibat-e- Kubra (Greater occultation). The Imam (a.s.) is still living and shall reappear to fill the earth with justice and equity, as and when Allah so desires. Since the reappearance of the

Imam (a.s.) is a fact on which the entire Ummah has agreed, we need not explain its arguments in this book. As a token we quote here a part of a long article written by a great Sufi Shaykh Muhiyuddin Arabi about this Imam-e-Hujjat (a.t.f.s.):

"Imam Mahdi Qaem Muntazar will appear and he is the Hujjat (proof) and caliph of Allah. He is to appear in Makkah between Rukn and Maqam. Most lucky are the people of Kufa because of their relation with him. He will distribute wealth judiciously, will decide disputes, and enact justice and fair play among people. He will rebel when religion will be discarded. Whoever will defy him will be killed and whoever will compete with him will be vanquished. Those who will pay allegiance to him will be those who know Allah. His associates will spread his message and assist him and they will be his ministers who will take up important responsibilities. Their number will in one day reach to 313 and all of them will be non-Arabs yet they will be speaking only Arabic." He says in some couplets:

"He is the Caliph, who converses with animals. And men and jinn will see his justice very soon." He also said, Do not equate any creature with Ahle Bayt. Ahle Bayt are people of testimony. Hatred against them is a great loss. And love for them is worship.

Yet another Sufi poet Shaykh Abdul Karim al Yamani has written these Arabic couplets about the reappearance of Imam Mahdi (a.t.f.s.): "In the bounty of that peace whose creatures are blessed Till the time they see the advent of the light of guidance With the M of Majid from the progeny of Haider And from the purified and lofty status of Aale Ahmad He is that Mahdi with truth manifest He would rule on the sunnat of the Holy Prophet (s.a.w.s.) for the first time"

Shaykh Abdur Rahman al-Bustami, in his book Dairatul Maa'rif, writes about Imam Mahdi (a.t.f.s.): "And M will emerge of Majd of Aale Ahmad And Justice will be established for men for the first time As we have seen in the time Ali Ar Reza It has become known in the knowledge of the alphabets When he will appear after the Sheen of Shar (mischief?) From Makkah near Ka'ba and by help he will reach to great heights This is the true Mahdi who has appeared with truth Who will come from the Beneficent for establishing truth, And fill the whole earth with justice by becoming a mercy for all And destroy the darkness of polytheism and tyranny first of all His authority for this rule is from Allah He is the Caliph of the best of the Prophets from the high heavens Sadruddin Qoonavi in his book Mashaikhe Sufi writes about the holy Imam thus:

He will rise by the order of Allah openly In spite of the presence of Shaitan he will destroy infidelity. He will support the Shariat of Mustafa at that time. And he would be the last of the person from their family. He is coming from meem and he knows fully about the Ahkam of Shariat.

If we intend to write in detail about Imam Mahdi (a.s.), many more books will be required besides

this but we do not want to narrate all the accounts of the holy family. Our aim is to put to scrutiny what has been written in history books about this holy family and to call for the judgement of reason and intellect. There is no disagreement among the Muslims regarding the reappearance of Imam Mahdi (a.s.) and hence it requires no explanation. There is a tradition of the Holy Prophet (s.a.w.s.),

"One who dies without recognising the Imam of his age dies the death of ignorance." All the Shia and Sunni Ulama accept this tradition. Hence there is no Muslim who does not believe in the existence of Mahdi (a.s.) We believe that Imam Mahdi (a.s.), the Master of the age and time, is alive and that ever since his father's demise in Saamarra, Imamah has reached him. And that by divine will, his Imamah will safely continue till the day of judgement because it is essential that after the Holy Prophet (s.a.w.a.), there should be twelve Imams (a.s.) and that the number can neither increase nor decrease as authentically recorded in Sahih Bukhari and Muslim, "After me there are twelve caliphs and all of them are from Bani Hashim."

That is why God has kept Imam Mahdi (a.t.f.s.) secretly safe from the treacheries of enemies. His absence (occultation) is of two kinds: first, short occultation wherein he had contacts with his close dependents and followers and second, the long occultation, which will extend till his re-appearance. Even in this absence some persons have been able to approach him and will still approach in the future. Currently he has his general viziers and naqeebs. When their number will reach 313 the time of his Zuhoor or reappearance will arrive. He will appear in Mecca at a place between Rukn and Muqaam. He will fill the world with truth and justice, as it is replete with untruth and injustice. He will invite the entire world to truth and righteousness and will hear the voice of 'LABBAIK' (we accept) from all corners of the world. In his finger will be the seal of Sulaiman (a.s.) and he will be holding the staff of Moosa (a.s.) in his hand. He will move from Mecca toward Madinah. He will remove all the innovations, which were introduced in Islam after the demise of the Holy Prophet (s.a.w.a.). Then he will arrive in Kufa and build the Masjid of Kufa. Prophet Isa (a.s.) will come on earth and will pray behind him, and then he will fill the whole world with the light of guidance.

Yes, we suffice with this much explanation and pray to God Almighty that He may raise us along with those about whom the Holy Prophet (s.a.w.a.) had said to Amirul Momineen, "O Ali! From the viewpoint of Faith and trust the highest are those who will arrive in the world in the last period and from whom the arguments and proofs will be hidden. Those very persons will, by the Grace of Allah, will believe only through pen and paper (i.e. by reading the books)." Yes, we are earnestly waiting the appearance of the Qaem Aale Muhammad (a.t.f.s.). I conclude this book here and submit it as an insignificant and humble presentation at his holy feet. We hope our defective deeds and perfect sincerity will be acceptable to the holy Imam.

Conclusions

The set-up and the original design of Caliphate were based on the theory of distribution of functions on the basis of efficiency and distinction, because, in sound societies, the consideration of distinction is incumbent. Rather the measure of perfection of a society depends on the capability of people, from the angle of testing the inclinations, likes, dislikes, etc. Resources for training should be provided so that the special capabilities of individuals are perfected and their blooming is not possible if they remain untapped. Therefore, people are appointed to posts that they are trained for. Similar is the case of innate capabilities and the natural way of training people. Thus the natural path of progress of every individual leads to perfection it goes on moving without any external obstructions. A perfect society too is that which, like the earth, remains ready for raising (sprouting) capabilities and when the capabilities reach perfection it also helps collective capabilities. It is said that, in order to prepare a perfect society, this distinction or merit must be considered in every profession and skill very carefully and there should not be any neglect in any vocation of this account, be it trade, industry, voyaging, driving, tailoring, shoemaking, etc.

or even military and government affairs. The importance of each of these is in proportion to the extent of its influence. However any deviation from truth disturbs the equilibrium of them all. Since governance means the ensuring the safety of people, protection of relations and management, and the establishment of laws, it is of utmost significance to consider the distinction as well as the natural and acquired qualifications in case of people who are to be trained for this purpose.

Just as in the case of creation wherein both man and woman come into being and the management also provides the beginning and the seed of every living thing, and though, in case of some partial and limited instances, does not provide the means of their growth and development through efforts, or there come some deterrents to such growth and progress. Yet nature's management looks to its aim and does not stop functioning. Similarly it is necessary that, for every job or duty which is essential in the administration of a society, individuals who are like their

seeds should be moulded in the workshop of creation and if the management of the society conforms to the management of creations, such individuals should be trained similarly for the same purpose.

Of course, the religion of Islam, which is the religion of nature and in its planning has total and perfect conformity between the management of society and its training and the management of nature and its aim, it is a must that it should be attentive to the matter of administration and caliphate. Especially the Islamic state, which is not only the establishment of the laws relating to material matters and administration but it aims to direct thoughts and morals of people and leads them towards hereafter. Hence it is imperative that it should provide for and identify individuals for such leadership, the identification which the Holy Prophet (s.a.w.a.) has already mentioned on various occasions. The same personality is needed for exhibiting a perfect example.

Since the law of influence covering the family, blood heritage, morals in the matter of qualification (suitability) cannot be ignored, this suitability cannot be found anywhere but the Progeny of the Holy Prophet (s.a.w.a.). And as regards the rays of Islamic training, the family of the Holy Prophet (s.a.w.a.) is like the focal lens, which joins all the rays and light brightens up all directions, it is necessary that, in addition to suitability, the natural selection too should be only from the same family. So the virtues which should be found in the Imam also belong to the same particular personality. Therefore, the way of identifying the distinct capacity, which is the foundation of rightful government, cannot be obtained through popular opinion of the people. Then what to say of the succession of the Holy Prophet (s.a.w.a.)!

Moreover, the common people neither know the real interests of mankind nor are aware of technical distinctions. Do we select the captain of a ship by public voting? It would only endanger the life and property of the passengers. But an error in identifying the driver and director of people who is to guide people, enhance their capabilities, and ensure their salvation in this world as well as the hereafter, puts not only one society in danger but is likely to annihilate mankind.

Besides, neither in the earlier days of Islam nor thereafter, consensus or democracy ever achieved caliphate. The later Muslims only wanted to give a window dress to it and mould it in a legal form. Even the constitution and democracy, which the world communities boast of today, is nothing but a deceit for weak communities. It is only the imposition of the wish of a minority upon all others. The kinds of governments and their manners and regulations are the effects of the Greek philosophy, especially that of Socrates and Plato and they regard a democratic government higher than dictatorship and lower than other governments (See Democracy of Plato).

Briefly, it cannot be said that Islam had no view in this crucial matter. As it surely had and also it has guided Muslims toward it, it cannot be said that its aim was popular rule, democracy or socialism because: 1. Such a government is not a graceful government.

2. Such a government never achieves its aims. For, if a caliph, king or the chief of republic is elected with as per the common will of the people and classes, he will be a man who does not possess the requisite capability and qualification. The reason being that the masses are not aware of the intricacies of leadership, governance, politics, and the secrets of statesmanship. So they can never recognise the person who is truly worthy of this all-important position, and the recognition of such persons is actually an offshoot from the branches of Marefat.

3. Islam did not sanction this type of caliphate (that succeeded the Holy Prophet (s.a.w.a.)). In other words, it was absolutely un-Islamic. 4. Even if we assume that the right method, i.e. the democratic one, was used for the election of the first caliph, in the case of second caliph, it was through a will, while in the case of the third, it was through a special advisory body. Ultimately, each one of the three was selected in a totally different way.

5. The emphasis on selection will be to ensure that there should be nothing like selfishness, personal interests and groupings. Resultantly, a capable person is identified and selected to acquire the post. Obviously, the one whom the Holy Prophet (s.a.w.a.) has selected and the one, who has been identified with distinct signs of infallibility by the Holy Prophet (s.a.w.a.), will of course, be a guaranteed selection and the best choice.

Abu Hurayrah is one of the many very harmful calamities that have harmed the root and the brain of Islam. He is one of the reasons as to why the tree of Islam faded and its branches and leaves turned yellow and its fruit decreased. It is he who gave a shape of legality and authenticity to the tyrannies of Mu'awiyah, particularly through his concocted traditions, merely to fill his belly on the dining table of Mu'awiyah, his advanced age notwithstanding.

What is regrettable is that this man is respected among the masses, considered to be a reliable narrator of traditions and a link in the conveyance of religion. Obviously, this is a very dangerous thing as we see that they quote traditions from him abundantly in the so-called reliable books of ahadith. But in these very volumes, we do not find even one from the thousands of hadiths narrated by the members of the family of the Holy Prophet (s.a.w.a.) who were trained in the light of Prophetic radiance and were nourished therein. If we conduct an unbiased study of the condition of Abu Hurayrah during the days of the Holy Prophet (s.a.w.a.), we shall find that the noble company of the Holy Prophet (s.a.w.a.), which was the venue of the radiation of the rays of the divine revelation and enlightenment, was a place of passing time (coffee house) for him. In fact, his presence was boring even for others and once even the Holy Prophet (s.a.w.a.) had told him: "Visit me only occasionally, so that your love for me may increase."

Every one who attended that spiritually enlightening assembly brought with him some of the fragrance of the sweet revelation and of the sublime moral features of the Holy Prophet (s.a.w.a.).

But we do not find any such sign in Abu Hurayrah, (While he is considered to be) the greatest among the narrators.

It is mentioned on page 28, volume 2 of Seerah Zaini Dahlan under the heading "Talk of the Holy Prophet (s.a.w.a.) In Other Languages": Ibne Maajah has, among all other hadiths narrated by Abu Hurayrah quotes that he (Abu Hurayrah) said, "The Holy Prophet (s.a.w.a.) came for prayer at an early hour. I also offered prayers with him. Then the Holy Prophet (s.a.w.a.) turning to me asked in Persian, "SHIKAM DARD?" (Do you have a stomach-ache?)' I replied, "BALE, YAA RASOOLALLAAH" (Yes, O Prophet of God!). Then he said, "BARKHEEZ, NAMAAZ BAGUZAAR, CHE DAR NAMAAZ SHIFAA AST" (Get up and offer prayer as there is cure in prayer).

Explaining this conversation, Zaini Dahlan says: The word SHIKAM with the pronunciation SHIKAM, in Arabic, means stomach and the other word with the pronunciation DARD in a Persian word means pain. The Iranians turn the arrangement of subject and predicate. So the meaning of his words SHIKAM DARD is STOMACH ACHE and, as an interrogation, the phrase means: DO YOU HAVE STOMACH PAIN? Then Abu Hurayrah said: Yes. Then he (Prophet) said: Get up and pray as there is cure in prayers.

Indeed the result of namaaz (prayer) for people like Abu Hurayrah, whose signs of overeating were obvious in the presence of the Holy Prophet (s.a.w.a.), is an exercise for lightening the stomach. While in reality, the original text in Arabic of the hadith is also there, that is, AS SALAATU ME'RAAJUL MU'MINEEN (Namaaz is the ascension to heaven for a believer). Some have read this hadith with an additional MEEM (m) and this 'm', in the Persian language, is a pronoun indicating, the first (speaking) person. Allamah Mulla Ali, while explaining 'shifaa' says, 'The address to Abu Hurayrah is not clear in this word unless it is taken to mean in a sarcastic sense. In other words, just as you see a man complaining of stomach-ache you say that the trouble, which afflicts him, is also found in you. This is to bring humour in the talk so that affection may increase. We have quoted this all this just to acquaint the readers with the personality of Abu Hurayrah.

A remnant of Muhammad (s.a.w.a.) and the honourable lady in Islam, notwithstanding that she is the daughter of the Prophet of Islam (s.a.w.a.) and a divine choice of God Almighty, from the viewpoint of her spiritual rank and personal virtues, is such that all the Muslims must bow their head in respect to her and her biography has made enough provision for all this.

The worldly queens, despite having little spiritual and divine virtues, have been continuously glorified in history books. But what do we find in this history about this great lady of Islam whose piety is exemplary and who wished nothing except the good of the ummah? The heads of all the other righteous personalities of the world are placed at her feet. The signs of her power of meaningful eloquence are recorded in reliable works of Muslims. A perfect example is her speech, which she made at the peak of her illness on her deathbed before a number of Muhajir and Ansar

women. We seldom find people in this world who think of anything at the last moment of their life but their own trouble. But when the Muhajirs and Ansar women came to visit her on her deathbed, they asked her, "KAIFA ASBAHTEE YA BINTA RASOOLILLAH?" (O daughter of the Holy Prophet (s.a.w.a.)! How are you?) In response, first, very carefully, she asks those ladies to raise her weakened physique and make her sit. Thereafter, though they had asked about her health, she utters nothing about herself. Rather, she utilises all of her residual strength, for commenting on words and deeds of the earlier people and their effects in the future and explains all of it in the best style and most effective manner.

We give below, in brief, the notes made by the learned Ustaaad Aqa-e-Sabri in the matter of the said speech of Lady Fatima (s.a.):

This great address deserves to be explained in four parts for being presented to Muslim leaders and reformers. We pray to the Lord Almighty so that He may enable us to publish this address under the title 'Yadgar-e-Muhammad (s.a.w.a.)' as it, in itself, is a ray of the divine revelation and a plan of world administration pronounced by the lady of the family of the Holy Prophet (s.a.w.a.):

1. First part: It comprises of her complaint and nostalgia in respect of the men of the earlier days of Islam for the following reasons: my rights, as a woman, and the rights of every weak person must remain protected under men. I badly dislike your being in the shelter of such men, as unpalatable food is detested by healthy nature. The more deeply I investigate the affairs; I find that the wound goes deeper. Apparently a blow has been administered to me but when you explore the aim, usurpation of rights has been very wide from every angle and the source of this unclean wound is the uncleanness of men of our basin, who are your husbands. Disrespect was shown to the daughter of their Prophet (s.a.w.a.) and they kept mum. Injustice was done to me and they did not raise their voice.

This part conveys to us that neither the misfortune of a nation does not depend on the size of its territory nor on the accumulation of the treasures of their savings but misfortune is brought by the deficiency of its men (personages). Yes, personages must be the shelter of the people and protectors of their wealth and guardians of their honour and the supporters of their poor and the weak. The biggest deficiency of the men (yes men) is that they have been disloyal, having weak hands and feeble determination. Having sharp swords they play like children due to capriciousness and inconstancy. They do something in the morning and another in the evening, displaying a different desire every time. They allow their eyes to sleep while the enemy hits hard at the foundation of their palaces. They remain quarrelling among themselves in distress and embarrassment with unprincipled and passionate mood.

In short, they did not possess firmness and stability, and thus remained unarmed. The power of their bayonet has split due to double-dealing and the enemy knocks at their foundation stone

with a stick so as to know whether they are awake and can recognise a foe from friend. They do not wake up by any alarm. Thus the enemy doubles his lust and finds out that the sanctuary is sans any shelter. Today they have aimed at my house and my family, which is the foundation stone and the strong base of your Islamic ummah, and shown disrespect to it. Tomorrow they will use bulldozers to pull down the mansion of the entire ummah.

Today the demolition instrument has struck the foundation of my mansion, tomorrow it will strike at the residences of all." Now as soon as I looked into the depth of this I found that these six things have been collectively taunted:

- 1.Does not have sharpness.
- 2.In the beginning they give a serious appearance like that of their ancestor and then indulge in play and pastime.
- 3.Make an incision to the bayonet of the enemy by their double- dealing.
- 4.The enemy hits at the foundation of their house with a pick and yet they do not become careful.
- 5.Are perplexed in their opinions.
- 6.Lust and greed makes them indulge in a land-grabbing hunt continuously and they fall in all sorts of errors.

Every one of these six is worse than the other and all of them have entered in the behaviour of your men.

So with what hope should other weak beings and I look at life. Hence helplessly I lifted the chain and threw it with its bridle and hook on their necks so that they may begin to graze and disgrace may overtake them and simply be annihilated...

Let the criminal community taste what it deserves. This is the reward of oppression whereby they allow transgression of others' rights, who do not rise up for reinstatement of usurped rights and who leave truth helpless to fend for itself.

2. Second Part: In this part, Lady Fatima (a.s.) has made a mention of the common interest of the great ummah and pointed out that it is the establishment of a true Islamic caliphate. She has enumerated the characteristics of caliphate and makes it known that, keeping aside the personal viewpoint and the aspect of relation with the Holy Prophet (s.a.w.a.), all the qualifications required for this responsible position were found in the personality of Abul Hasan (Ali Ibn Abi Talib), and yet they disregarded him.

The outstanding distinctions and lofty virtues required for directing a community have, always, been these four things:

- 1.The pillars must have been firmly founded in the holy family of the Holy Prophet (s.a.w.a.), like a

pot placed solidly on its legs. The foundations of the house of the Holy Prophet (s.a.w.a.) were more sound and steadfast than mountains. It was stronger than an anchor for holding a ship carrying people.

2. The pillars and posts should be long to the transmission of revelations.

3. The lofty divine assembly is faultless due to the transmission of revelation.

4. They were identified as the best after practical experience, for both this world and for the hereafter.

You overlooked all these and jolted caliphate, displaced it and shifted it. A) After all what had displeased you except the sword of Abul Hasan which did not discriminate and did its terrifying job?

B) Except the blows which he gave to the enemy; that wherever he went he re-established justice and destroyed the sources of untruth.

C) His fury against the evil-minded people in battlefields that left permanent marks in the world.

D) His fearless and furious fight in the path of truth even against the most powerful persons and his holy anger which did not discriminate between close relatives and distant aliens. What does all this show except his moral strength and his steadfastness in the battle against evil and his self-sacrifice? But it, instead of earning appreciation and giving you inspiration, made you sad and annoyed! Why?

You can see that, in this part, she mentions that, in the beginning, it is essential to have loyalty in thought and strength to fight and courage to go forward with a preparation for extreme sacrifice. Secondly, it is absolutely necessary to have all this in the first chief of Islam. This description shows a clear path for finding out the qualified leaders for the people in the Islamic State forever.

3) Third Part: She mentions the sweet fruits for the ummah through such competent persons' leadership and also states the losses incurring as a result of selecting the unqualified in place of the qualified ones because the leaders of the holy family lead people toward the love for people and they take care to lead people toward improvement and to the fountains of well being as they only are able to do so. Hence the community will always be happy and prosperous under their leadership.

The powerful leader from the holy family first drives the caravan with politeness and affection. Thereby the state does not have to face opposition nor does it become weak while facing an uprising when the people also do not find it difficult to bear the authority. Thus both the ruler and the ruled go forward with extraordinary conformity. This caravan continues to be satisfied and gratified. At every stage they get good springs of fresh and sweet water. Thus, everybody feels happy and joyous.

Yes, the fragrance is that which spreads all around itself. The abilities of the right leader show up automatically. He is quite capable of bringing both the ruler and the ruled in one line and provides

everything needed easily. Such a rightful leader and ruler always remain God-fearing and righteous. He never prefers any worldly wealth or decoration for himself. He never takes valuable things for his use. He always takes only that which is absolutely necessary to keep him alive. Thus, truth is distinguished from falsehood. By God! It is here and only here that the true becomes separated from the one who says false things. It is here where the brave and the truthful are distinguished clearly from the coward and the liar. Now, who is more and appropriate to lead the people?

4) The Fourth Part: Strongly criticises the policy which is quite opposite to the said one and in order to awaken them says: Biggest fools are those who leave the best thing and cling to valueless and useless things. Instead of loading a strong animal, they burden the weak ones. The consequence is clear for all to imagine.

Beware! O fallen community! Come and ponder over your beginning and end. Do you think that you are doing well? Yes, you do so imagine. But, then remember that only the mischief-makers begin like this.

Hark! O listener! Come and be attentive as the tale is wonderful and worth hearing. If you feel astonished then the story is indeed astonishing. If you live more, you will find more future shocks. Startling stories do guide you. Well, tell me now, on what deeds and documents have you relied whereby you selected the weak instead of the powerful. You yourself have begun this unworthy work. Do you think that this ship will reach the shore?

Yes, by your God! The evil result of the corrupt insemination will come up. Till that time go on drawing milk which is bad and poisonous from the udders which are full of blood. In this dangerous place the wrongdoers will bear loss and the future generations will know of the wrongdoing of their predecessors. Here only, will you consider your reassurance insufficient and will realise that you have killed yourself.

This tragedy fell on the people of Madinah in the year 62 A.H. and prior to that when Busr bin Abi Artaat raided Madinah. Though they did not consider this calamity a consequence of deviating caliphate from its natural course. However the trouble was indeed very awesome and frightening even if the primary reason may appear far.

To this point, she continued her address but it made her already weak condition worse. She stopped speaking. Only one phrase had remained, which she later uttered, "Perhaps you will ask, 'When the people of the holy house had foreseen this danger, why did they refrain from warning? We did not refrain. But we did not find it advisable to put pressure on you and blame you. How could we blame when you yourselves show dislike openly?'"

Truly, no one else can ever specify the illness and its remedy, neither an engineer, nor any warrior, nor an advocate of rights, nor a political leader. It is possible only through one who is spiritually integrated with the Holy Prophet (s.a.w.a.). Very likely, the meaning of the Holy Prophet's words "Fatima is a part of mine" is that in the height and loftiness of thought and in the moulding of reform and foresight she is a part of mine; not only an extraordinary scholar, but also possessing almost half of Prophethood.

I do not find that any emperor or worldly monarch who would have uttered such a perfect phrase which ensures the overall good of the community. The world never tolerates any insult to other great ladies.

To whomsoever it may appear insulting be it an old man or a youth, a caliph of that time, Abu Bakr, or today's Ceasar. This address begins thus: QULNA:KAIFASBAHTIANLAILATIKIYAABINTI RASOOLILLAAH? QAALAT: ASBAHTU WALLAAH..... And it ends: ANULZIMUKUOOHAA....

We get the meaning of Imamat and the difference between it and Caliphate from the Quranic verses and the Holy Prophet's (s.a.w.a.) sayings. We understand that its basis is the holy Quran and Islam, not the sense, which has been formed after Islam as is being said by selfish people who are ignorant of religion.

In dictionary of the language the word 'Imam' which is from 'Umm' means intention. Mother is called 'Umm' because the intention is children who turn to her and remain in her perimeter. And a group, which has been brought together by a common intention or aim, is called Ummat. A man who is perfect in wisdom and foresight and morals and behaviour is Imam because he is the centre of the attention of others who always look at him with undivided attention. The holy Quran says about Ibrahim:

And when his Lord tried Ibrahim with certain words, he fulfilled them. HE said: Surely I will make you Imam of men. Ibrahim said: And of my offspring? MY covenant does not include the unjust, said He.¹³ If we pay attention to this verse we find that Imam is a man who has reached all human perfection, including the divine words. His perfection is the result of God's training, not self-earned, and that Imamat too is only from God and His decision, not of people. And that the black dots found in other than Prophethood, which means getting commands and duties from God and conveying the same to people though every Prophet, is Imam.

Thus it is clear that Imamat is a spiritual affair, which in itself is, due to spiritual and moral perfection, criteria of humanity. Thus it must be the centre of all and also the indicator of the aim and object.

I quote this portion from Aqeedah wa Imamat from the book of Ansar Shujaat:

"Since the captain is the centre of attention of the passengers of the ship, and the compass is the centre of the attention of the captain, and the direction is the centre of attention of both, Imam (a.s.) has the same position based both on the virtues and the aim of creation. So, in my opinion, the meaning of the word 'Imam' is nothing but the one who knows the aim and who is always attentive to the aim."

And this protection of aim is sometimes, by rising up and at other times, by simply sitting. The Holy Prophet (s.a.w.a.) said about Imam Hasan and Imam Husain (a.s.), "These two are Imams, whether they are standing or sitting." It is here that we understand the meaning of this tradition by paying attention to the conditions prevailing at that time and the then situation of the Muslims. The aim of Imam Hasan behind sitting and of Imam Husain through rising up was to protect the religion and to free Muslims from the danger of doubts and confusion. In respect of the treaty of Imam Hasan (a.s.) and its effects, we give here a brief premise and leave the judgement to the readers.

The entire attention of Mu'awiyah, during his rule in Syria was centred on the people of that territory. He had kept people away from religious training. So they saw the identity of religion in Mu'awiyah. His disinformation about the assassination of Usman and his instigations for revenge had divided Muslims in some groups. One group, under the influence of his propaganda, believed that Usman was killed under oppression and that Mu'awiyah demands revenge or blood money and so they were enthusiastic in support of this demand. Another group had either fallen in doubt or erred or had remained cautious and secluded. Again, there were two groups of people who had known the selfish deeds of

(Surah Baqarah 2:124)

Mu'awiyah clearly: one had no belief and was only following self-interest and the other was steadfast and self-sacrificing. Of course, such people were very few after Amirul Mu'minin (a.s.).

In these circumstances it was obvious that a war with Mu'awiyah would surely end in defeat and annihilation of the truthful. On the other hand, the misinformation and the effects of the propaganda of Mu'awiyah would continue among people, thereby keeping them in darkness for a long time. Evil effects of this all would have harmed Islam and Muslims for a long period. But there was a hope in peace treaties that if the people following truth remained alive they would, whenever possible, work for their truthful aim. Since the only aim of Mu'awiyah behind all this bloodshed and instigation was to get the throne, he attained it as a result of this treaty and completely forgot or ignored the demand of Usman's blood money. Thus further bloodshed was avoided. Then the horizons got cleared and people could think and found truth. Everyone understood that Mu'awiyah was nothing but a selfish man who had made the blood money issue

only a means to fulfill his aim of becoming the ruler; that he shed the blood of thousands of Muslim to achieve this unholy aim. Had all chiefs and leaders pondered, these were the results expected through the treaty of Imam Hasan with Mu'awiyah.

Of course it was also clear that Mu'awiyah would not keep the promise and would not act according to the treaty and such a breach of trust would damage his false foundation causing his defeat and finally his efforts would go in vain. The time of these two respected Imams was when the rule of Bani Umayyah was ending and that of the Bani Abbas was beginning and Muslims had breathed a little sigh of relief from the oppression of Bani Umayyah. External conquests of Islam had taken place. People had begun to think. Learning and teaching had advanced. Books were translated. Civil laws began to be codified. The Imam, who has to look after and pay attention to such excessiveness and maintain equilibrium, had to engage himself forcefully to serve the nascent community and save it from fresh dangers.

At the end of its conquests, Islam is in more need of administrative affairs and civil organisation so that society may get relief and peace and people may also get their rights. On the other hand lots of wealth had come to Muslims due to the said conquests, increasing their lusts and passions. So there also was a great need of moral stability. The said spread of territory had also brought in the effects of old ideologies of foreign lands and societies and to some extent influenced the rules and regulations and habits. Thus there was a great danger to the achievement of the aims of the teaching of holy Quran. It was more from Iran and Byzantine.

Entrance of unsuitable food in stomach makes man restless because, on the one hand it is necessary that a helping force should digest the hard food and remove the barriers from the passages and this does not happen without the helping heat. But another difficulty is that when the heat around the body attends to the internal situation the outer cold catches hold of the outer skin making it a target of the attacks of other ailments.

The ideologies of old nations and their philosophies were like unsuitable food for the Islamic society of those days as it had created dangerous barriers. So it was necessary that all the internal forces along with added warmth of thought should engage in digesting it. But, on the other hand, within Islam, a lust for global domination had become a heritage, which kept them ever ready for fighting while morals were on a constant decline.

Hence there was an urgent need of strong and effective civil regulations, which could cater to the details of all affairs. Also, it was essential that invitation to truth and love for spiritualism be propagated on a larger scale so that the Quraysh may give up the Bani Umayyah and Bani Abbasi lust for power, as it had weakened both the young and the old and exhausted the nerves of the youngsters. Blood was being shed every now and then aimlessly because every one who had any relation with Quraysh wanted to be the caliph or the ruler and every head was full of ambitions.

In short, this devastating trend was more dangerous than the waves of any storm for the ship of Islam. It was necessary for the Imam to protect this ship...because the aim of Islam had gone in darkness and Islamic morals were in danger of being wiped out.

The said two Imams were, in those hard days of Islam, two morally strongest personalities and two spiritual treasures. As strong and expert captains, they got up to take the ship of Islam to shore. They surrendered all worldly comforts and, along with their trained helpers, worked tirelessly for the aforementioned aim. They have, for the Islamic ummah, left behind four hundred authentic original roots in civil, moral and jurisprudent affairs - Ussole Arba Me'ah (Four Hundred Principles). So the said Islamic rules and regulations are like diamonds studded in the crown of an emperor, despite all the progress in worldly laws.

As the subject of Mahdaviyat is in our mind, a separate treatise will be written on it. Here I only advise the readers to read the book Al Mahdi. This book makes us understand that Mahdaviyat is rooted in Islam and one and all too testify to it.

Peace be on those who follow the guidance.

10th Jamadi al-Oola 1363

Syed Mehmood Taaliqaani