

# ISLAM

AS PREACHED BY  
THE PROPHET AND  
HIS HOLY DESCENDANTS  
(AHLEBAIT-E-RASOOL)

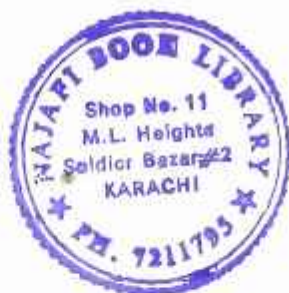


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“Verily the (true) religion with Allah (God) is Islam.”  
(The Quran Chapter 3. Verse 19) ,

## **ISLAM.**

(As preached by the Prophet and his Holy Descendants.)



“THEE (alone) WE WORSHIP AND SEEK (only) THY HELP, GUIDE US (O’ Lord) TOWARDS THE RIGHT PATH, THE PATH OF THOSE WHOM THOU HAST BLESSED, NOT (the path of) THOSE INFLICTED WITH THY WRATH, NOR OF THOSE GONE ASTRAY.”

(The Quran Chapter 1 Verses 4 to 7.)

“Surely the most honoured amongst you, before Allah is he who is most pious (conscientious), and indeed Allah knows best.” (The Quran chapter 49 verse 13.)

About 4½ hours necessary to read this whole book.

ISLAM AS DESCRIBED BY HAZRAT ALI IBNE ABI  
TALIB IN HIS SERMON NO. 203 FROM  
'NAHJUL BALAGHA' (peak of eloquence).

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Islam is the religion which God has chosen as a medium for you to understand your place in the universe and your relation with Him. Allah wants it to obliterate ignorance and heathenism from human minds, to quench their thirst for wisdom and knowledge and to propagate truth, justice and piety. The reasonableness and rationality of its doctrines is so powerful that they cannot be repudiated, falsified or belied.

Have you fully realised what Islam is? It is indeed a religion founded on truth. It is such a fountain-head of learning that from it flow out several streams of wisdom and knowledge. It is such a lamp that from it several lamps will be lighted. It is a lofty beacon of light illuminating the path of Allah. It is such a set of principles and beliefs that will satisfy every seeker of truth and reality.

Know you all that God has made Islam the most sublime path towards His Supreme Pleasure and the highest standard of His worship and obedience. He (Allah) has favoured it with noble precepts, exalted principles, undoubtable arguments, unchallengeable supremacy and undeniable wisdom. It is upto you to maintain the eminence and dignity granted to it by the Lord, to follow it sincerely, to do justice to its articles of faith and belief, to implicitly obey its tenets and orders and to give it the proper place in your lives.

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“O’ LORD DO BLESS AND GUIDE US SO,  
 AVOIDING WRONG TOWARDS RIGHT WE GO,  
 GRANT THAT THY TRUEST PATH WE FIND,  
 FORGIVE US, HELP AND EVER BE KIND.”

Note: The word ‘God’ being freely used in various other senses like god-father etc. besides being also applied in its plural and feminine forms as gods, goddess, the same can never suffice to replace or translate the word ‘Allah’, which actually represents the sublime Islamic concept of the Almighty, having no equal, partner, relative, beginning or end. Hence the casual use of the word ‘God’ in this publication for the convenience of those who only follow English, may please be viewed in the context of this clarification.

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## FOREWORD

In order to remove mutual ill-will amongst different Islamic groups including all the unnecessary prejudices against the Shia Ithna Asharis, Hashimbhai has given a brief exposition of the five fundamental principles and the ten obligatory rituals of Shi'a Islam. Under Tauhid (unity of God); he strives against the erroneous belief in the materiality and visibility of God. Under Adl (justice) he labours to argue that the Divine Justice does not shut out Divine Mercy.

He points out the unique and outstanding features of the Shi'a Islam — conception of pure Tauhid, belief in the Ismat (infallibility) of Prophets and Imams, Shafa' at (belief in their intercession), unchangibility of Shi'a Fiqh, the consistency and continuity of the Shia tradition as against the four schools of Sunni law; and observance of Muharrum. He cites from the Quran and the Hadith to substantiate his arguments about the Divine origin of Caliphate and Imamate and to bring out the special glory and greatness of Hazrat Ali and Ahli-Bait. He quotes copiously from poets, saints, divines, historians, thinkers, Muslims, Christians and Hindus, to certify and confirm the truth of Islam and the greatness of the Holy Book and to demonstrate in what loving esteem and veneration the Prophet and Imams have been held, continually and universally.

The author is so firmly and piously convinced of the exclusive veracity and absolute invincibility of his theological position, that the book which started as an apology and an exposition ends on a note of confident hope that all sensible and enlightened persons would see the truth as he sees it. He invites all to call for any further information required, assuring to furnish the same satisfactorily under the guidance of the authentic divines of the Shi'a faith.

Hashimbhai has always impressed me as a very good and innocent gentleman, one of God's own favoured few, complaisant and compassionate, without a shadow of doubt or

misgiving in his mind and without a trace of malice or fanaticism in his behaviour. Such is the man, and as such he comes out in his confession, which is his book.

Professor Karrar Husain.

1.6.1980.

Director, Khorasan Islamic Research Centre,  
Karachi. Pakistan.

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I BEG OF THEE O' LORD (Allah), TO BESTOW THY CHOICEST, ETERNAL AND EVER-INCREASING BLESSINGS UPON THE PROPHET AND HIS HOLY FAMILY MEMBERS (i.e. Mohammed wa Aale Mohammed), ALL THY PROPHETS INCLUDING THE MOTHER OF JESUS CHRIST (Janab-e-Mariam), AND ALL THE PIOUS, FAITHFUL AND LOYAL WIVES AND COMPANIONS OF THE PROPHET, AS WELL AS ALL THE MARTYRS, WHO HAVE LAID DOWN THEIR LIVES IN THY PATH, AND GRANT ITS REWARD TO ALL THE TRUE BELIEVERS (Moameen wa moameenaa), DEAD, LIVING AND EVER TO BE BORN.

Hashimali.

## PREFACE

The purpose of this humble publication is to promote mutual goodwill amongst different Islamic groups, and to remove all prejudices against the Shia Isna Asharis, by presenting facts about their belief, along with the truth concerning the oldest, truest and the final religion of the world, which in other words is Islam, as preached by the Prophet and his holy family members (Ahlebait-e-Rasool) P.B.U.T. This can be readily observed by all fair-minded and impartial readers from the facts submitted herein. Islam in fact has presented the most perfect and sublime concept of Almighty Allah and His transcendence i.e. being beyond human knowledge, imagination and perception. Islam also confirms all the Prophets of God to be sinless and infallible i.e. 'Masooms'. Another unique distinction of Islam is, that all the prior books of Divine revelations from the Almighty like Torah (Tawrat), Psalms (Zaboor) and Evangel (Injeel) contain pointers about Islam, its Prophet and his\* holy descendants. These distinctions cannot be claimed by any other religion of the world, and as such people belonging to all other religions are welcome to study and impartially compare the principles set out in this publication.

Islam as followed by the Shi'a Isna Asharis includes all the main fundamentals, which are duly vouched by the facts submitted herein. It would also be appreciated, that besides being duly supported by Quranic revelations and Traditions (Hadiths) of the Prophet, even the Caliphs and the fiqah Imams of all other Islamic groups including various leading non-Shi'a saints, philosophers and poets have expressed their highest esteem for the \*holy descendants of the Prophet, who are the Divinely appointed spiritual guides of the Shia Isna Asharis after the Prophet. There is therefore no justification for any misgivings or ill-will against the Shia Isna Asharis, which actually is due to ignorance, misunderstandings and antagonistic conduct amongst the Muslims, which in themselves are highly un-Islamic. It is therefore important

and essential for all Islamic groups to keep away from antagonism and minimise their minor differences by stressing upon the major points of agreement. May Almighty Allah guide all of us towards the Path of salvation and grant that we all become truly God-fearing Muslims, whose foremost duty is to treat the lives, honour and properties of all other Muslims, and in fact of any human being to be as sacred as their own. Ameen.

“BE A HINDU, MUSLIM, CHRISTIAN OR JEW,  
IT'S A SACRED DUTY FOR ALL OF YOU,  
BE HUMAN TO EACH OTHER KIND AND TRUE,  
“BEHAVE AS YOU WITH YOUR OWNSELF DO.

Hashimali Haji Shariff.

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\*The Prophet's holy Aal, descendants or progeny wherever mentioned means Ahlebait-e-Rasool, Ahlebait-e-Athar or Aale Mohammed, which collectively represent the Prophet's paternal cousin and son-in-law, Hazrat Ali Ibne Abi Talib, daughter Janab-e-Fatemah and grandsons through her namely, Hazrat Imam Hasan, Imam Husain and the nine lincal descendants in the male line of Hazrat Imam Husain upto Hazrat Imam Mohammed Mahdi (P.B.U.T.), the twelfth Imam of the Shia Isna Asharis who is in occultation. (disappearance for a specific period).

P.B.U.H. or T. = peace be upon him or them.

S.A. = salvatullah-e-alaiha, alaihe or alaihoom i.e. peace be upon her, him or them.

A.S. = alaihis salaam i.e. peace be upon them.

S.A.V.S. = sallallaho alaihe va aalchi wassallam i.e. peace be upon him and his progeny.

**BRIEF AND BASIC FACTS ABOUT ISLAM  
AS PREACHED BY THE PROPHET AND HIS  
HOLY DESCENDANTS.**

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All praise belongs to Allah, the Lord of the worlds, Who may guide us all to understand that it is only Islam which has been the true religion of God right from His very first Prophet Adam (A.S.), which is duly vouched by the fact that no religion can be perfect without preaching complete submission to the Will of Allah. This is implied by the word Islam and has actually been the basic principle of every Prophet of God, who have been confirmed by the Holy Quran to be Muslims i.e. submissive to Allah. One such Quranic verse 66 in Chapter 3 reads:— "ABRAHAM WAS NOT A JEW, NOR A CHRISTIAN BUT HE WAS (an) UPRIGHT MUSLIM. . ." Similarly, unlike other religions named after their leaders, as Buddhism, Christianity, Zoroastrianism etc, Islam is not linked with any personal name and means COMPLETE SUBMISSION TO THE ALMIGHTY. Islam accordingly has been in the process of evolution through each of the Prophets of God, right from Prophet Adam (A.S.) unto Prophet Muhammad (S.A.V.S.), who fulfilled the perfection of Islam. Supporting this the holy Quran, which is the last and final book of Divine revelation from God, records all the religious principles and commandments, including vital details about creation and various events authenticating the former Prophets including Prophet Jesus Christ (Hazrat Essa A.S.), as well as all the prior books of Divine revelations, besides also upholding the piety of St. Mary (Janab-e-Marium S.A.), the mother of Jesus Christ. The truth therefore is that no other religion of the world can claim to have been founded by Allah right from His very first Prophet Adam (A.S.). Accordingly, persons belonging to any religion of the world are welcome to compare the basic principles of their own religion with those submitted herein, which they will observe are perfect in every respect, and conclusively ensure true human progress and salvation in this world and the hereafter.

The basic religion of all the Muslims throughout the world by the Grace of God is Islam. The difference however is in a few principles and jurisprudence (fiqah laws) of the main groups of Islam, which are the Hanafies, the Hambalies, the Jaferies (Shia Isna Asharis), the Malekies and the Shafeies. All such differences between the various Islamic groups or even amongst the followers of totally different religions, have no valid justification for all the unnecessary prejudices, ill-feelings and disunity. Hence these differences in all fairness should actually be narrowed down or mutually resolved in a fair and sensible manner. Frankly stated, it is only those who are immature and misguided, that encourage and nourish ill-will, misgivings and disunity amongst the Muslims as well as amongst the followers of different religions, which is highly inhuman and un-Islamic. In fact any reasonable person of any sect or religion, would never support sectarian or inter-communal ill-feelings and disunity in keeping with the high moral and ethical values of religion, which invariably guide us to behave as humanly as possible with everyone irrespective of caste, creed or colour. It is also universally acknowledged that as wider and deeper becomes one's faith, knowledge and wisdom, one would be as much fair, impartial and away from baseless and fanatic prejudices. This can be duly observed from the bold and impartial ruling (fatwa) of the grand mufti and Rector of the Al-Azhar University of Cairo quoted on page 139 allowing Muslims to follow Fiqah-e-Ja'feri, as any other Fiqah if they so desire. There are other examples of similar frank and honest comments or observations, one of which is the frank and informative book about Pakistan, its founder and their object named "From Jinnah to Zia" by the former Chief Justice of Pakistan, Janab Muhammad Munir, who despite being non-Shia has been fair and frank enough to acknowledge:-- "And you cannot forget the Shias in Pakistan; they are the most educated and most powerful section of Islam in Pakistan." Janab Munir also confirms in his said book that "They (Shias) number 2 crores." i.e. twenty millions. (pages 113 and 139).

THE TRAGIC MISFORTUNE OF THE MUSLIMS. It is a universal fact that no religion preaches hatred against fellow-

beings and as such, it is a most tragic and painful misfortune to find different groups of Muslims at loggerheads, justifying their hatred against one another on sectarian grounds. One of the most ridiculous fallacies is, that certain Ahle Hadees, Bareilvi, Devbandi, Shia and Sunni brethren abuse and denounce each other as non-believers (kafirs) and that too in utter disregard of the minimum qualification of a Muslim, namely having faith in Monotheism (Tawheed), Prophethood (Naboowat) i.e. belief in all the Prophets of God from Hazrat Adam (A.S.) unto Prophet Mohammed (P.B.U.H.) and Resurrection (Qayamat). Hence all such fanaticism is a disgraceful slur on our religion, culture, civilisation and humanity, because no God-fearing person from any educated and civilised society, can conscientiously deny the fundamental right of every human being to choose any religious path, which according to him or her ensures progress and salvation. Moreover, all learned persons would also appreciate that hatred and fanatical misgivings ruin the very spirit of preaching and reformation and as such, it is the foremost duty of all the religious heads of every group and faith to fully emphasize upon their followers, that a true human being could never be inhuman towards fellow-beings and likewise any true Muslim also cannot nourish hatred or animosity toward anyone excepting of course all the traitors, tyrants and the enemies of Islam, its Prophet including all the oppressors of the holy Descendants of the Prophet, and his pious and faithful companions (Sahaba-e-Kiram).

One of the most important and essential problems of the Islamic world is to preserve and promote maximum possible mutual harmony, goodwill and Islamic brotherhood amongst all the Islamic groups; whereas all these are unfortunately being jeopardised through shameful and utterly un-Islamic antagonistic conduct of many Muslim brethren and worst of all even a few religious preachers (Waizeen) belonging to different Islamic groups, who are eventually rendering greatest dis-service to Islam and the Muslim world. It is simply shocking as to how any responsible person could ever justify encouraging all the fanatical prejudices which serve to spread all the ill-will, hatred and disunity amongst different Islamic groups, and that too in the name of

Islam i.e. on the strength of mutual Islamic beliefs and faith, which frankly is one of the most tragic and painful paradoxes. Hence no God-fearing person can ever be allured or governed by fanatical, sectarian or inter-communal prejudices, which only serve to betray one's ignorance, because none of the Prophets, Divine religious guides or heads of any religion ever preached or encouraged force, mutual hatred or disunity; but all of them have actually displayed most fair, noble and humane conduct as recorded by history. It indeed is a natural human instinct to denounce, reject or despise all tyrants including the cruel, immoral or unjust as endorsed in the Quran by God through condemning various misdeeds and wrong doers. This however by no means justifies one's injuring the religious sentiments of others or resorting to utterances that spread mutual ill-will, hatred or disunity. In fact one cannot be whitewashed by blackening others. Similarly knowing one's own agony within on being ridiculed, denounced or abused, no God-fearing person would ever subject others with similar predicament. Moreover, Muslims belonging to any Islamic group should basically be governed and guided by all the highly humanitarian, moral and ethical preachings of Islam and its Prophet, who have strongly discarded force and mutual ill-will, besides staunchly recommending mutual goodwill among all the Muslims. There are many supporting sayings (hadiths) of the Prophet on this subject. Even the following Quranic verses also provide clear and positive guidance in the matter.

Verse-8 of Chapter -5 " . . . AND LET NOT HATRED OF  
Sura-e-MAIDAH. PEOPLE INCITE YOU TO BE UN-  
JUST, ACT JUSTLY THAT IS NEAR-  
ER TO PIETY."

Verse-109 of Chapter " . . . AND ABUSE NOT THOSE  
6. Sura-e-ANAM. WHOM THEY CALL UPON BE-  
SIDES ALLAH, LEST THEY ABUSE  
GOD IN TRANSGRESSION."

Thus when the above Quranic stipulations clearly direct us to be fair even with those whom we hate, besides restraining us



from abusing even those whom people consider god, how our Muslim brethren and religious preachers (waizeen) concerned, could ever abuse one another or seek to spread ill-will and disunity amongst themselves, and that too in disguise of one's religious belief and faith. To be frank, even if an individual or a group feels the other to be wrong or misguided in respect of any of the points, then too in all fairness they are to be pitied and should be tackled in a fair and noble manner, befitting all the sublime Islamic preachings. Moreover, any such matter or problem can never be resolved through hatred or fanaticism, which even according to all the leading educationists and reformers, would be highly incorrect and fruitless. The bitter truth is, that one cannot be a true and loyal follower of any religion, sect or group unless one is transparently honest, fair and pious enough to rise above all silly inhuman and unjustifiable fanaticism, which can never be tolerated, encouraged or nourished by any true and Heavenly religion and least of all by Islam, which vehemently denounces injustice, compulsion, mutual hatred and disunity; besides fully supporting fair and morally ethical conduct, even with one's opponents as vouched by the above Quranic verses.

It is also equally wrong and un-Islamic to enforce or impose one's faith and belief upon others in keeping with the inherent right of every human being to choose any religious path, which one considers to be true. Hence the Quran very clearly stipulates that:— **THERE IS NO COMPULSION IN RELIGION.**" It would therefore be a serious and criminal contravention of all the civilised, moral and ethical human codes to seek enforcement of one's faith and belief upon others. It is however quite different to preach, argue and reason out matters in a fair, noble and human manner without injuring the sentiments of others, as evident from the kind and noble attitude of all the Prophets and their heirs, including Divine religious heads of all the communities and above all our Holy Prophet whose exemplary conduct has in fact been the peak of kindness, fairness and nobility even with the Jews and the Christians.

It is therefore sincerely hoped that all Muslims belonging to different Islamic groups would try their utmost to foster true

Islamic brotherhood amongst themselves in a manner befitting our great religion, which is so very highly esteemed even by non-Muslims, as could be readily observed from a few of their quotations as under:-

1. "No religion in history spread so rapidly as Islam."

James A. Michener. (\*\*\*)

2. "If any religion has a chance of ruling over England nay Europe, within the next hundred years, it can only be Islam. I have always held the religion of Muhammad in high estimation, because of its wonderful assimilating capability to the changing phase of existence; which can make its appeal to every age. I believe that if a man like Muhammad were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it much needed peace and happiness."

George Bernard Shaw.

In his book, "Muhammad, Apostle of Allah."

3. "His (Mohammad's) ability as a statesman faced with problems of extraordinary complexity is truly amazing."

Alfred Guillaume.

In his book, "Traditions of Islam."

4. "We cannot deny that the conception of brotherhood in Islam transcends all barriers of race and nationality. A feature which does not characterize any other religion."

Radhakrishnan.

'East and West in Religion', London. 1933.

5. "I hope the time is not far off when I shall be able to unite all the wise and educated men of all countries and establish a uniform regime based on the principles of the Quran, which alone are true and which alone can lead men to happiness."

Napoleon Bonaparte.

'Bonaparte et l'Islam, by Cherfils.

(\*\*\*) Quotations reproduced from 'KNOW YOUR ISLAM' published from Bombay (India).

6. "Today the modern world stands in need of Islamic tolerance and universal brotherhood and the Muslim world has to play its role in the shaping of a harmonious, peaceful and happy destiny for the war-weary, tension-tossed and ideology-torn world."

Professor Arnold Toynbee .

7. ". . . Musalman women have been better treated than Western women by the law. Until lately English law, for instance, confiscated the married woman's property as though a marriage were a felony, forfeited her earnings, gave her no claim to her own children. By the laws of Islam her property was carefully guarded."

Dr. Annie Besant.

"Beauties of Islam"

8. "In England it was only in 1871 or thereabout that women were granted rights of property, whereas Islam gave them these rights thirteen centuries ago."

Jiwanlal Kapoor, Bar-at-law (India).

9. "The Mahomedan Law is binding upon all, from the crowned head to the meanest subject, it is a law interwoven with a system of the wisest, the most learned and the most enlightened jurisprudence that ever existed in the world."

Edmund Burke.

'Impeachment of Warren Hastings.'

10. "The faithful Muslims are called to prayer by the Muezzin, who mounts the minaret of the mosque and from a circular gallery cries with a powerful and penetrating voice: God is most great. I testify that Muhammad is God's Apostle. Come to prayer, come to security. God is most great. Each clause is repeated twice. Any serious minded European who understands these words as they are thus proclaimed cannot but be impressed by the entreaty, so much more personal and evocative than the ringing of a bell."

Alfred Guillaume.

'Traditions of Islam.'

11. "Muhammad was the Soul of kindness and his influence was felt and never forgotten by those around him."  
Diwan Chand Sharma (\*\*\*)
12. "Mohammad's immense contributions to civilisation remains an outstanding fact of history, however we may judge it."  
Lala H. Dayal, M.A., Ph.D. (\*\*\*)
13. "Of all men, Muhammad has exercised the greatest influence upon the human race."  
Draper. (\*\*\*)
14. "Sincerity in all senses seems to me the merit of the Quran."  
Thomas Carlyle.  
"Hero and Hero-Worship."
15. "Islam is the religion of the universe, Islam is the destiny of Mankind. That destiny must come to fulfilment sooner or later. Muslims carry a great responsibility on their shoulders in that respect, and the earlier they awaken to it the better."  
Professor Dr. C. Antonoff. (\*\*\*)
16. "It (Quran) is the most esteemed and most powerful religious book in the world."  
J.C. Wilson. (\*\*\*)
17. "Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas of a cult without images; the founder of twenty terrestrial empires and one spiritual empire, that is Muhammad. As regards all standards by which human greatness may be measured, we may well ask, is there any man greater than he (Muhammad)?"  
Lamartine. 'Historie de La Turquie'.

One of the foremost fundamental duty of every human being is to make sure, whether the path or religion followed by him or her is the right path ordained by God. This in fact

is highly important and essential to secure one's own true progress and salvation. Hence each one of us should frankly be bold and honest enough to undertake a full-fledged comparative study of our own religious principles with others. Accordingly all non-Muslim brethren are humbly invited to impartially compare all their religious principles with those preached by the Prophet of Islam and his holy descendants as briefly outlined herein. Even our Muslim brethren belonging to different Islamic groups would vastly benefit, if they truly study each of the principles contained herein, which are fully in accordance with the teachings of Islam, its Prophet and the Holy Quran.

It is therefore sincerely hoped that all the readers would impartially analyse each of the Islamic principles followed by the Shia Isna Asharis in the context of their (1) Origin (2) Basic Principles (3) Jurisprudence (fiqh commandments) including (4) A few of their unique and outstanding features indicated herein, with a view to removing all the ill-founded prejudices and misgivings against them in keeping with the Islamic brotherhood preached and practised by the Prophet and his holy descendants, including all the pious and faithful companions of the Prophet.

THE ORIGIN. The word 'Shia' means friend, follower or partisan and in accordance the same has been in use during the times of Prophet Moses and Abraham, as vouched by the Quranic verse 15 of chapter 28 and verse 83 of chapter 37. Hence any prejudice or misgiving against the word 'Shia' is ill-founded as far as it represents those who befriend and follow the Prophets of Allah and their pious and rightful successors, as religious and spiritual guides (i.e. mazhabi and roohani peshwas).

The Shia Isna Asharis however owe their origin, right from the lifetime of the Prophet because basically they are the followers of the Prophet and his holy descendants i.e. Mohammad wa Aale Mohammed (P.B.U.T.), upon whom all true believers (momeneen wa momenat) are enjoined by Allah, to invoke Divine blessings (Darood), without which no

prayer (namaz) of any Muslim is complete. Accordingly, the link of the holy religious guides (Imams) of the Shia Isna Asharis immediately after the Prophet, begins with their first Imam Hazrat Ali Ibne Abi Talib (A.S.) followed by the grandsons of the Prophet, Imam Hasan and Imam Husain (A.S.) and thereafter the holy descendants of Imam Husain (A.S.) upto their twelfth Imam Hazrat Mohammed Mahdi (A.S.). There are numerous Quranic narrations and Traditions (Hadiths) of the Prophet in support of the Shia Isna Asharis, also known as Ja'feris because their fiqh commandments as stipulated by the Prophet, were compiled and elaborated by their sixth Imam Ja'fer-e-Sadiq (A.S.), whose greatness has been unanimously acknowledged by all the heads of the other main Islamic groups, namely Imam Abu Hanifa, Imam Ahmed Bin Hambal, Imam Malek and Imam Shafei. All of them have duly confirmed the divine wisdom of Imam Ja'fer-e-Sadiq (A.S.) and have acknowledged him to be the most pious and learned Jurist (Faqih) of Islam of his time.

The followers of Janab Burhanuddin saheb and the late Janab Taher Saifuddin saheb known as the Dawoodi Bohras, as well as the followers of Janab Karim Agha Khan and the late Agha Khan Janab Sultan Mohammed Shah, known as Ismailis (Nizaris) or Imamis all of whom are not Isna Asharis, but are yet called Shias, because even according to the faith of the Dawoodis and the Nizaris, Ali Ibne Abi Talib (A.S.) is their first Caliph and Imam appointed by the holy Prophet during his lifetime, as per Divine revelation to succeed the Prophet as the Leader of the faithful i.e. Amirul Momeneen. Both these groups also believe in the Imams of the Shia Isna Asharis upto their sixth Imam Ja'far-e-Sadiq (A.S.), excepting that the Nizaris do not accept Imam Hasan (A.S.) as their Imam.

It is also important to note that Islam is a moral and religious code of life for people of all ages, occupations and countries, providing all the necessary guidelines in every walk of life, directing everyone to be kind, honest and pious, forbidding everything bad and wrong besides encouraging the good and right. Accordingly, the main object of Islam has been to deve-

lop a fair, co-operative and ethical society, ensuring true human progress and salvation in this world and the hereafter. The basic truth therefore is, that neither Islam nor its Prophet or the Prophet's progeny ever had any governmental or territorial aspirations. This is evident from the historical fact, that all the wars fought by the Prophet and his holy family members have been defensive and never offensive, because offensive wars represent open aggression, involving unnecessary bloodshed and oppression of people, besides being fought for conquering other countries. Aggression therefore is clearly discarded through the Quranic verse 190 of chapter 2 reading:— "AND FIGHT IN THE CAUSE OF GOD (against) THOSE WHO FIGHT YOU, BUT BE NOT AGGRESSIVE (for) VERILY GOD LOVES NOT THE AGGRESSORS." Hence a superb moral, religious and humanitarian code as Islam, which vehemently denounces force, compulsion and injustice, could have nothing whatsoever to do with any governmental or territorial aspirations; which form the lifeline of all the worldly governments, founded invariably on force, power-politics and all sorts of unfair diplomatic tactics, besides being also run on different man-made patterns like dictatorship, democracy, socialism and communism etc. Accordingly, it is even un-fair and un-Islamic to identify the Muslim countries or governments to be Islamic because besides the Islamic entity of most of the Muslim rulers and governments being highly questionable, the basic aim and object of Islam has never been to achieve or establish political or territorial superiority.

THE FUNDAMENTAL PRINCIPLES OF ISLAM, as preached by the Prophet and his holy Descendants and followed by the Shia Isna Asharis:-

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1. "TAWHEED" (Monotheism).

The first and foremost principle of ISLAM is the belief in one and only ALLAH, Who is absolutely Unique, Independant, ALL Powerful, ALL Knowing, ALL Seeing, present everywhere and at all times and is transcendental i.e. beyond human knowledge, imagination or perception,

having no helper, partner or relative and is without any beginning, end or parallel. Allah (God) is also the Sole, Supreme and Sovereign Creator and Master of every creature, including all known and unknown forces of nature and their course. Moreover, while a few other Islamic groups, believe in physical or material entity of God and His being visible, it is an essential article of faith for the Shia Isna Asharis, that Allah (God) has no material or physical existence in any visible form, and as such the Almighty has, or can, never be seen, envisaged or perceived by any one at any time in any material form, as Allah is beyond one's imagination or perception. This is in accordance with the preachings of the Prophet and his Holy Descendants (P.B.U.T.). It can therefore be easily ascertained, whether Islam is being truly followed or not, from the fact whether any person or group believes in the physical or visible entity of God, which would be in utter contravention of various sublime attributes of the Almighty, and would therefore be highly improper and un-Islamic.

## 2. "ADL" (Divine Justice).

The second Islamic principle derived from the Prophet and his holy Descendants is the belief in Divine Justice i.e. "Adl-e-Ilahiya", which can never be disputed by any person in keeping with the universally acknowledged fact that nothing can exist, function, prosper or fulfil its object without just and equitable proportion and co-ordination of various factors, depending on corresponding individual needs. The paramount importance and basic necessity of justice can thus be appreciated and as such this specific significance for the belief that Allah is Just (Adil) has been inevitable on the basis of numerous fundamental factors besides the fact that no other quality or attribute (Sifat) is as basically important and essential as justice, without which no society or administration could effectively and equitably function or be administered. In fact the entire set-up and working of everything including the universe is governed and regulated by the



principles of just and equitable administration of nature, involving precise and minutest adjustments, proportions and co-ordination, whose slightest variation or interruption could be of serious consequences or even disastrous. Thus Divine Justice (Adl-e-Ilahiya) is quite different from all other qualities and attributes. because it is optional to vary, delay or differ, pardon, mercy, generosity etc. without harm or disruption which is not the case with justice. Moreover, various misleading notions like our being helpless or compelled by destiny (Qaza-o-Qadar) to commit sins etc. is also duly reconciled by virtue of the fact, that it is against the justice of Allah to compel His creatures to commit sins or evil and yet to punish them. All the human beings in fact are duly blessed with necessary ability to differentiate right from wrong and accordingly each one of us, also has the fullest freedom of action to do good or bad. In short all the laws of nature are governed by the principles of justice, which is inevitable from every point of view and actually serves to arrest countless other misleading confusions and uncertainties like predetermination. Moreover, it is only justice which ensures due reward for everything good and righteous and punishment for the bad and evil, depending upon the degree of one's repentance and eventual mercy and pardon by the Almighty. Similarly, being unjust is being unfair, which is wrong and unthinkable even about any honest person and as such, how could anyone ever believe Allah to be unfair or unjust, particularly when various Quranic verses are also laying all the emphasis on "ADL" (justice) besides directing us all to be just and fair. It is also highly incorrect and illogical to misconstrue Divine justice to be in anyway against the Mercy of God, because it would also be unfair to ignore repentance and deny pardon or mercy, acknowledged and sought by all God-fearing persons, who would duly appreciate that the Supreme Wisdom and Authority of the Almighty are beyond human comprehension.

### 3. "NABOOWAT" (Prophethood).

The third principle of Islam is the belief in all the Prophets

of God, right from Prophet Adam (A.S.) upto Prophet Mohammed (S.A.V.S.) who is the leader of all the preceding Prophets. Moreover, it is perhaps only the Shia Isna Asharis, who actually believe the Prophets to be sinless and infallible i.e. "Masoom"; because it is an article of faith for the Shias alone, that all the successors of the Prophet must also be "Masooms" appointed by the Prophets as ordained by the Almighty. Similarly the finality of Prophethood in Islam (Khatemiyat) is also an established fact, whereby those not believing in Prophet Mohammad (S.A.V.S.) being the last and final prophet from God are unfortunately seriously misled and involved in a grave contravention of the Principles of Islam. The Prophet of Islam in fact is the best creation of the Almighty, commanding the highest possible esteem and regard after Allah (God). A few of the most distinguished and exclusive attributes of the Holy Prophet are "Ashraful Ambiya-Wal-Mursaleen" (The best of the Prophets and Messengers of God) "Khatemun-Nabiyeen" (The last of the Prophets of God) "Rehmatul-lil-Alameen" (Blessing for the Universe) and "Shafi-ul-Muznabeen" (The Intercessor for the sinners). In fact, despite these and many other attributes of the Prophet, it is indeed a painfully tragic misfortune, that a certain Islamic group is so very misguided as to assert that the Prophet, God-forbid (Maazallah) is an ordinary human being, deserving no extra respect or regard.

#### 4. "IMAMAT" (Divine religious guidance after The Prophet)

The fourth basic principle of Islam, derived from the Prophet and his Holy descendants, followed by the Shia Isna Asharis is most important because it concerns the rightful Divine religious Guides (Imams) immediately after the Prophet, who according to various Quranic verses are appointed or commissioned only by Allah. The Quran also stipulates that the highest assignment of "Imamat" i.e. Divine religious guidance would not be entrusted to the unjust. It is also quite natural, logical and understandable, from any moral or religious point

of view, that the Divine spiritual and religious guides to succeed any Prophet, must be pious and infallible i.e. "Masoom" like the Prophet himself and should also be appointed or commissioned under Divine Authority of God (Minjanib Allah) expressed through the medium of the Prophet. This has been the established practice of all the Prophets; each of whom appointed his own successor (vasi) or Caliph (Vicegerent) upon Divine Command. All these facts are fully vouched through Quranic narrations and the sayings of the Prophet, who actually indicated the names of all his twelve rightful successors (Vasis) for Divine religious guidance, and from whence the term Isna Ashari is derived, meaning follower of the twelve Imams (after the Prophet). The said twelve Imams in succession immediately after the Prophet as nominated by him are:-

1. Hazrat Ali ibne Abi Talib (A.S.), 2. Imam Hasan (A.S.), 3. Imam Husain (A.S.), 4. Imam Ali ibn-ul-Husain, Zain-ul-Abedeem (A.S.), 5. Imam Mohammed-e-Baqar (A.S.), 6. Imam Ja'fer-e-Sadiq (A.S.), 7. Imam Moosa-e-Kazim (A.S.), 8. Imam Ali Raza (A.S.), 9. Imam Mohammed Taqi (A.S.), 10. Imam Ali-un-Naqi (A.S.), 11. Imam Hasan-al-Askari (A.S.) and the twelfth Imam Mohammed Mahdi (A.S.). The names of all these twelve direct and successive holy descendants of the Prophet and the Divine religious guides of the Shia Isna Asharis, are quoted by various non-Shia books and have also been reverently acknowledged by various Islamic Saints like Khwaja Moinuddin Chishti (Gharib Nawaz) of Ajmer, Shah Naematullah Vali, Hazrat Sheikh Nizamuddin Awlia, Syed Usman Ali Merwandi (Lall Shahbaz Qalandar) etc.

##### 5. "QAYAMAT" (The day of Resurrection).

The fifth and final Islamic principle is the belief in Resurrection (Qayamat), the day of Judgment. This would follow the end of this world, when every living creature

would die and thereafter, every dead human being would be resurrected i.e. returned to life and shall have to render an account of all his or her deeds. They would accordingly be abundantly rewarded for all the good deeds with eternal abode i.e. Heaven or be punished for their misdeeds and sins by being condemned to Hell i.e. place of the worst torment.

Thus all the impartial and truly God-fearing readers belonging to any religion or Islamic group, would in all fairness appreciate that there could be no better religious principles than the above, as all the Muslim brethren can readily observe that they are fully in accordance with the Islamic preaching of the Prophet, his holy descendants and the Quran. It is also important to note that all the Islamic groups of the world are unanimous, that one cannot be a Muslim without belief in 'TAWHEED' (faith in one and only God), 'NABOOWAT' (Prophethood) and 'QAYAMAT' (Resurrection). The Shia Isna Asharis however believe that in order to have deeper faith (Iman), one has to believe in "ADALAT" (Divine Justice) and "IMAMAT" (rightful successors of the Prophet) as has been briefly explained throughout this publication.

It would interest the readers to learn that the Shia Isna Asharis are free to nourish as wide and deep individual philosophic concept in respect of any of their five fundamental Islamic principles, as long as they do not commit any basic contravention thereof. Accordingly, they are not bound to abide by the conceptual limitations of any of their religious scholars (i.e. mujtaheds or be in their 'taqlid') in respect of their aforesaid five Islamic principles.

"FOOROO-E-DEEN". The fiqah jurisprudence of Islam as derived from the Prophet and his holy descendants known as 'Fiqah-e-Ja'feri' comprises of TEN fiqah commandments listed hereafter, which are obligatory (wajib) upon all the males and females having attained the age of puberty and are faithful followers of the Prophet and his holy family members (P.B.U.T.).

### 1. "NAMAZ" (Prayers).

Five compulsory prayers (Namaz-e-Wajib) must be performed by the Shia Isna Asharis, namely (i) The Morning prayer (Namaz-e-Fajr), (ii) The Midday prayer (Namaz-e-Zohar), (iii) The Afternoon prayer (Namaz-e-Asr), (iv) The Sunset prayer (Namaz-e-Maghrib) and (v) The Prayer at Nightfall (Namaz-e-Isha). All these five prayers must be performed with purity of body and clothes, facing the Holy Kaaba (Masjid-e-Haram) at Mecca as prescribed within the time-limits allowed for each prayer, failing which they must be offered as overdue (qaza) later at the earliest. There are other compulsory and optional prayers too, which carry great rewards.

### 2. "ROZA" (Fasting).

All healthy Shia Isna Ashari males and females who have attained the age of puberty, are also duty-bound to the Almighty to fast during the month of Ramazan i.e. abstain from food and drink from dawn to dusk. The time of the fast, starts from about an hour and half before sunrise until dusk i.e. about 10 to 12 minutes after sunset. During the fasting period, a few other things too are prohibited besides drinking and food. The fasting month is over on the "Eid-ul-Fitr" i.e. on the first of the Islamic month of Shawwal, which succeeds the month of Ramazan.

### 3. "HAJ" (Pilgrimage to The Holy Kaaba).

Every grown up Shia male and female, who has enough family maintenance expenses for a year, besides necessary expenses for the Pilgrimage to Mecca (Kaaba) in Saudi Arabia is also duty-bound to perform the Haj pilgrimage at-least once in a life time. The essentials for this are duly prescribed under the laws of Fiqah-e-Ja'feri.

4. "ZAKAT" (purification tax).

Every Shia Isna Ashari is also duty-bound to the Almighty to pay "ZAKAT" on nine items at prescribed rates and on terms and conditions for specific purposes through authorised persons as laid down by the Fiqah-e-Ja'feri, the Islamic jurisprudence of the Shias.

5. "KHUMS" (tax on net savings).

Similarly, the Shia Isna Asharis are also duty-bound to the Almighty to pay "Khums" at a prescribed rate on net annual profits after deducting all legitimate personal, domestic and business expenses. The said "Khums" dues are also to be paid through authorised persons for specific religious purposes as directed under the Ja'feri Fiqah rules (jurisprudence).

6. "JEHAD" (Religious war).

Physical participation in wars waged solely for the sake of Allah for defending Islam is also compulsory on every adult male member of a Shia Isna Ashari family, in case any such war is proclaimed by any one of their twelve Imams. The Shias are also duty-bound to defend their and their family's honour, lives, properties or rights including their country, whensoever provoked, attacked or found necessary.

7. "AMR BIL MAAROOF" (preaching the enjoined).

Every Shia Isna Ashari is also required to be a preacher and reformer (muballigh) of Islam and as such, it is obligatory upon each grown up male and female to preach in a nice and convincing manner, all the good deeds and essentials of Islam, to all those fellow beings who are ignorant and likely to listen. This is in accordance with the Quranic teachings, as per various narrations of the Quran, one of which is verse 109 of Chapter 3 quoted in the next para.

8. “NAHI ANIL MOONKAR” (forbidding the prohibited).

It is equally binding upon every grown up Shia Isna Ashari male and female to try and restrain all fellow beings from everything forbidden in Islam in a polite and acceptable manner. One of the various Quranic directives supporting this and the preceding fiqah commandments is verse 109 of Chapter 3 reading:— “YOU ARE THE BEST PEOPLE FOR MANKIND ENJOINING WHAT IS RIGHT, FORBIDDING WHAT IS WRONG AND BELIEVING IN GOD.”

9. “TAVALLAH” (love and loyalty).

All grown up males and females amongst the Shia Isna Asharis are also duty-bound to nourish love and loyalty for the Prophet and his holy descendants. Even this is as per various Quranic verses including Verse 23 of Chapter 42 quoted on page 45.

10. “TABARRA” (dislike and disassociation).

Similarly dislike and abhorrence for all the enemies of Islam, its Prophet and his holy descendants, which being a natural human instinct, is also obligatory in Islam, whereby every Shia Isna Ashari is duty-bound to be averse and dissociate him or herself from all the enemies of Islam, of its Prophet and of the Ahlebait-e-Athar. This too is as per Quranic teachings through verse 18 of chapter 11 reading:— “SURELY THE CURSE OF ALLAH IS ON THE TYRANTS.”

It is important to note here that “Tabarra” does not mean abusing any one, and the same is also not meant to spread ill-feeling or disunity amidst any of the Islamic groups or injure the legitimate sentiments of any human being. It would however astonish the readers to learn that mean and horribly un-Islamic practice of casting vicious abuses in public had in fact been founded by Moawiyah, who during his rule introduced open abusing and cursing of no less a

person than the fourth Caliph of the Islamic world, Hazrat Ali (A.S.) including his sons Imam Hasan and Imam Husain (A.S.), all of whom were the holy members of the Prophet's family, besides being amongst the Pious Five (Panjetan-e-Pak), highly esteemed by all the Muslims. Moreover, the highest Divine position of the Prophet and his holy descendants, frankly is unanimously acknowledged throughout the Islamic world by virtue of the Quranic directive of the Almighty enjoining upon all the true believers (momeneen-wa-momenat) to invoke Divine blessings upon them, without which no prayer (namaz) is complete. Nevertheless, this disgracefully un-grateful practice of casting mean & abusive aspersions against the immediate holy descendants of the Prophet continued for about ninety years from the very pulpit of the Prophet i.e. 'Mimber-e-Rasool' until the same had been stopped by Hazrat Umar Ibne Abdul Aziz during his short rule for about 2½ years, whereafter the same had been resumed by the Bani Ummaiyas. One can thus have an idea about such a shameful and un-Islamic era of the Muslim world.

**IMPORTANT.** In order to avoid confusion and ensure proper guidance in respect of numerous fiqah rules and sub-rules, every Shia Isna Ashari is bound to follow the fiqah rulings (be under the 'Taqlid') of any topmost Shia religious scholar (Mujtahed) of one's choice from amongst the unanimously acknowledged Shia scholars authorised for all such religious and fiqah guidance (ijtehad). Accordingly, even if any of the interpretations under the said rulings (fatwas) in respect of the fiqah sub-rules differed, the same could by no means be mistaken or misconstrued to be any basic deviation from the 'Fiqah-e-Ja'feri' because all the religious scholars (Mujtaheds) issuing the said rulings being Shias are strictly governed by the one and only Islamic Jurisprudence of the Shias, besides all their rulings (fatwas) also being solely derived, based and issued as per 'Fiqah-e-Ja'feri'.

It would also be duly appreciated by all fair-minded, God-fearing persons that the aforesaid ten fiqah commandments, derived from the Prophet and his holy descendants, cover all the Islamic fiqah directives followed by the Shia Isna Asharis



and as such, it would be highly unfair, immoral and un-Islamic to allègue that the Shias do not believe in Haj, Umrah and so on, when the Shias duly believe in all the Islamic principles, fiqah and other rulings including the most perfect and Supreme Sovereignty of the Almighty, as well as 'Meraj' i.e. ascension of the Prophet through space and outer space.

It is also wrong and misleading to allege that the Shia Isna Asharis do not believe in payment of 'Zakat' or 'Ushr' (tax paid to the poor), both of which are also compulsory (wajib) to be paid by the Shias as 'Zakat' and 'Khums'. Moreover 'Khums' payable by the Shias is comparatively more than 'Ushr'. It was however only owing to certain Islamic principles and fiqah rulings that the Shia Isna Asharis could not agree to any forceful and arbitrary collection of 'Zakat' and its distribution on governmental basis. It is also a universal fact that all the religious rituals and obligations are basically meant to be spontaneously performed for the pleasure of God and not under any governmental force or compulsion. Moreover, there is vast difference between spontaneous and voluntary compliance of any of the Islamic ritual for the pleasure of God, as compared to its forced implementation having no provision for one's sincere free will and inner intention i.e. 'Niyyat' which actually are essential prerequisites for performance of all the religious rituals, whose intrinsic worth and bonafide also depend on one's aim and intention within. This is why, even God has avoided interference with human mind or action, to provide maximum individual freedom and reward, as confirmed by the Quran that, had Allah so desired, all human beings would have been Muslims, with none missing any of the Islamic stipulations. It is therefore surprising as to how any worldly power or authority could ever be justified in assuming the responsibility of enforcing implementation of any of the religious directive, when neither God nor His Prophets exercised any such force or compulsion. It is however quite different and most desirable for those blessed with deeper faith and love for Islam to organise widespread preaching of all the sublime Islamic principles and guidance in a highly dignified and convincing manner, and above all to create an encouraging

and conducive atmosphere for faithful and spontaneous fulfilment of all the Islamic commandments.

"TAQAIYYA". (Dissimulation for human protection). Islam being a perfect religion for the entire humanity, attaches such a great value and importance to human life, that it has even allowed the use of totally forbidden items in dire circumstances of extreme starvation or as an ultimate life saving measure. Islam accordingly has also provided due and timely protection to human life, honour and property, from any wrongful unprovoked harm or ruination, by virtue of the Islamic provision of 'Taqaiyya'; which in all fairness should not be misunderstood or misconstrued to be deceitful, cowardly or hypocritical. 'Taqaiyya' in fact is no licence for either telling lies, deceiving people or being hypocritical for any immoral aim or gains, which in themselves are strictly prohibited in Islam. Moreover, it is actually the intention which matters, and as such there is no comparison whatsoever between lies told for immoral selfish aim or gain, as against any wise and prudent suppression or deviation from merely mechanical facts (routine or those facts, whose disclosure is unnecessary or harmful) and that too for a noble humanitarian Islamic cause of saving human life, honour or property from any wrongful, fanatical oppression or persecution. Frankly, every human being has a natural instinct to avert anything wrong or harmful and as such, most of us in our day to day life, invariably face a situation, wherein to avoid any consequential harm or misunderstandings, one is obliged to act with prudence by not divulging any harmful facts. Similarly, patience, tolerance, thoughtfulness and prudence are duly exercised by all, whenever necessary or in a wider human interest. Moreover, no civilised and morally sound person, group or society would tolerate any barbaric wrongful threat to human life or honour. Therefore most of the Muslim brethren including non-Muslims too, unknowingly practice the Islamic provision of 'Taqaiyya' which in fact is solely aimed to preserve human life, honour and property from any wrongful, unprovoked victimisation, by resorting to any thoughtful remedy, besides providing due shelter or camouflage including any prudent deviation or concealment

of facts, which may otherwise lead to any serious damage or destruction. Islam also allows under any such compelling circumstances, to declare anything contrary to one's faith or belief within, which is duly vouched by the Quranic verse 106 of chapter 16 saying:- "HE WHO DISBELIEVES IN ALLAH, AFTER HIS BELIEF IN HIM, SAVE (excepting), HE WHO IS COMPELLED, WHILE HIS HEART REMAINS STEADFAST WITH FAITH. . ." It would thus be appreciated that having knowledge, ability or faith, one under compulsion is allowed to declare otherwise for a noble Islamic cause. All these facts are covered under the doctrine of necessity, duly recognised by Islam as confirmed by the Quranic verse 173 of chapter 2 reading:- "BUT WHOEVER IS FORCED TO IT WITHOUT THE DESIRE (for it) NOR TO TRANSGRESS (the limits) THEN IT IS NO SIN ON HIM; VERILY GOD IS FORGIVING, MERCIFUL." Even the Quranic verses 120 and 146 of chapter 6 read:- "HE HAS FORBIDDEN TO YOU, EXCEPTING WHAT YOU ARE COMPELLED TO." and "BUT IF ONE IS FORCED (to eat) NOT LUSTING FOR (wilfully) TRANSGRESSING THE LIMITS, THEN VERILY YOUR LORD IS OFT-FORGIVING, MERCIFUL." It would accordingly be incorrect and un-Islamic to oppose or abuse the doctrine of necessity in any form including 'Taqaiyya' which is to be availed under compelling circumstances as explained. Few of the people also prefer to be modest or humble and as such all the said ethical conduct should not be misconstrued to be hypocrisy, which frankly is prohibited in Islam, because it is basically aimed to deceive people by claiming what one is not. In other words a hypocrite hides his disbelief and faithlessness within and claims to be a true believer, whereas in modesty, humbleness or even for protecting human life, honour or property, one's goodness, faith or harmful facts are suppressed or deviated and that too for a moral humanitarian cause. Hence the Quran also records examples of similar thoughtful protections availed by the Prophets. Even the last minute formation of the cobweb and pigeon's nest including the laying of eggs at the entrance of the cave of 'Sour', where the Prophet had sought refuge alongwith Hazrat Abu Bakr, also duly establishes, the camouflaged protection, ordained by the Almighty.

Hence if any of the Muslim brethren have any misunderstanding about 'Taqaiyya' or even any other Islamic concept of the Shia Isna Asharis, they are welcome to ask for necessary clarifications, which will be gladly furnished to their fullest satisfaction. All the Islamic concepts of the Shia Isna Asharis have been solely derived from the Prophet and his holy descendants and as such none could be defective or un-Islamic.

A few of the various Quranic narrations in support of Islam preached by the Prophet and his holy descendants and followed by the Shia Isna Asharis are:-

- i) Sura-e-FATEHA. Chapter. 1. Verses 5 to 7.

"GUIDE US (O'Lord) ON THE RIGHT PATH, THE PATH OF THOSE UPON WHOM YOU HAVE BESTOWED YOUR BOUNTIES, NOT (the path) OF THOSE INFLICTED WITH THY WRATH, NOR (of those) GONE ASTRAY."

The above Quranic verses are recited atleast seventeen times daily by the Muslims and indicate three types of people, namely those who are blessed, those that are cursed and those gone astray. Hence if at all there had been no importance of either the Prophet or those exceptionally blessed and favoured or even if God-forbid (maazallah) the Prophet had to be considered an ordinary human being as ourselves, the Quran could have simply directed to follow the path of Allah alone without mentioning anyone or narrated the same in many other ways; but instead the clear Quranic stipulation as aforesaid is, that the Right path is of those bestowed with bounties of the Almighty. Accordingly the ones whose path, should actually be followed are those who are exceptionally blessed by Allah, because normally all the human beings are blessed. Moreover, who else could be as exceptionally blessed as the Prophet and his holy descendants, as is duly vouched by various other Quranic verses. It would therefore be utterly wrong and un-Islamic to oppose or discourage paying due respects, homage or reverence to the Prophet and his

holy descendants, particularly when the Quranic directives of the Almighty confirm obedience to Him (Allah) and the Prophet to be on an even keel, besides enjoining all the true believers (momeneen wa momenat) to invoke Divine blessings upon Mohammed and his progeny (P.B.U.T.), without which no prayer (namaz) is complete.

ii) Sura-e-BAQARAH. Chapter 2. Verse 124.

... AND WHEN HIS LORD TRIED ABRAHAM WITH CERTAIN WORDS, HE (Prophet Ibrahim A.S.) FULFILLED THEM. HE (Allah) SAID: SURELY I WILL MAKE YOU (Ibrahim A.S.) AN IMAM FOR THE MANKIND (Ibrahim) SAID, AND MY OFFSPRING. "MY COVENANT DOES NOT INCLUDE THE UNJUST SAID HE (Allah)."

The Quran through its above verse, clearly signifies the highest importance and honour of being an "Imam" as is evident from the fact that in spite of Hazrat Ibrahim (A.S.) being a high ranking Prophet i.e. "PAYGHAMBER-E-ULIL AZM", God made him an Imam for the mankind. This may even be due to the fact that he had been highly devoted i.e. "Khalil". The above Quranic verse also establishes that 'Imam' is a person and not a book as may be misconstrued. Similarly, if "Imamat" (Divine leadership) of the people had not been the highest and exclusive honour, a high ranking Prophet like Hazrat Ibrahim (A.S.) would never have desired 'Imamat' to continue in his "Zurriyat" (progeny). Hence according to the prayer of Prophet Ibrahim himself, the 'Imamat' remained in his Zurriyat, which obviously extends to the "Zurriyat" (progeny) of the Prophet of Islam and as such, it is only right and proper to follow the holy family members of the Prophet (Ahlebait-e-Rasool) as Divine religious guides after the Prophet. Moreover, the specific stipulation of the Almighty that 'My Covenant (religious leadership) is not for the unjust' is also an important and a clear indication of the fact that those unjust, even from amongst the descendants of Prophet Ibrahim (A.S.) cannot be Imams or Caliphs.

iii) Sura-e-BAQARAH. Chapter. 2. Verse. 207.

“ . . . AND AMONG MEN IS HE WHO SELLS HIS SELF (Soul) TO SEEK THE PLEASURE OF GOD AND VERILY GOD IS AFFECTIONATE TO HIS (faithful) SERVANTS.”

The above verse of the Quran relates to the plot to assassinate the Prophet while asleep, and as such the Prophet asked Hazrat Ali (A.S.) to sleep on his bed in Prophet's place, which was gladly agreed to by Hazrat Ali (A.S.), who fearlessly slept in the Prophet's bed, enabling the Prophet to migrate on the 'Hijrat' night. This greatly pleased Allah, as acknowledged by the Quran, confirming that Hazrat Ali (A.S.) thus secured the pleasure of God, through his readiness to be killed instead of the Prophet. The fact that the above Quranic verse has been for the said performance of Hazrat Ali (A.S.) is also confirmed by various non-Shia commentators like Tha'labi and Ghazali, the author of 'Ahya-ul-Uloom'.

iv) Sura-e-AALE IMRAN Chapter 3. Verse 61.

“ . . . AND WHOSOEVER DISPUTES WITH THEE IN THE MATTER AFTER THE KNOWLEDGE HAS COME UNTO THEE (O' Prophet) SAY UNTO HIM, COME WE ALL SUMMON OUR SONS AND (you) YOUR SONS AND OUR WOMEN AND YOUR WOMEN AND OURSELVES AND YOURSELVES AND SOLEMNLY INVOKE THE CURSE OF ALLAH UPON THE LIARS.”

Besides recording a successful contest with the Christians, the above verse is also a conclusive and indisputable Quranic evidence, as to who according to God and His Prophet have been the Prophet's sons, women and the nearest self (soul) i.e. 'Nafs'. In fact had there been other eligible persons or women to accompany the Prophet for the Divine mission of 'Mubahela', the Prophet would certainly have taken them along, because the Quranic stipulations in plural to summon women and nearest ones (nafoos) from the Prophet's side, duly provided for inclusion of other women and people dear to him.

Hence the Prophet's taking along only his closest family members duly indicate his chosen 'Ahlebait' besides establishing that none could match them. Moreover, Janab-e-Fatemah (S.A.) already represented an ideal and unique combination of all the three vital stages of a woman, as Prophet's daughter Hazrat Ali's wife and the mother of Imam Hasan and Imam Husain (A.S.). Even Imam Fakhruddin Raazi writes in his 'Tafsir-e-Kabir' that "There cannot be a more authentic and stronger proof of the highest honour and integrity of the 'Panjetan-e-Pak' i.e. The Pious Five, namely Prophet Mohammed (S.A.V.S.) Hazrat Ali (A.S.), Janab-e-Fatemah (S.A.), Imam Hasan and Imam Husain (A.S.) than the above Quranic verse. This is also confirmed by Ibne-Waqqas as per Sahih Muslim (Vol. 1) and Sahih Tirmizee. Abdullah Ibne Umar also quotes the Prophet to have said that 'Had there been any better souls in the world than Ali, Fatemah, Hasan and Husain, Allah would have surely commanded me to take them along for 'Mubahela' but as they were superior in dignity and integrity to all other human beings, God confined His choice to them for participation in 'Mubahela'. A delegation of Christians from Najran led by Abdul Masih argued with the Prophet about Jesus Christ, who the Prophet explained was neither God nor His son, but the Christians thought if they argued that Jesus Christ was born without a father, the Prophet would be impressed, whereas the Prophet on the contrary pointed out that Prophet Adam was born without father or mother. But despite this cogent argument the Christians did not concede the point and desired to contest before God, which the Quran has recorded in the above verse. Thus the Shias celebrate this triumph of Islam and the Prophet as "Eid-e-Mubahela" on the 24th of the month of Zilhaj every year, which is the anniversary date of this epoch making event. Amr narrates that when the verse regarding "Mubahela" descended, the Prophet called Ali, Fatemah, Hasan and Husain and declared:- "These alone make my 'Ahlebait', Sahih Bokhari, Sahih Muslim, Jama'a Tirmizee and Mishkat.:

v) Sura-e-NISA. Chapter 4. Verse 59.

“O’ YOU WHO BELIEVE, OBEY ALLAH AND OBEY THE PROPHET AND THOSE IN AUTHORITY FROM AMONG YOU. . .”

Those in authority in the above Quranic verse could never be justified by any person to mean rulers, heads or kings of the country, because besides God, the Prophet and his rightful divinely appointed successors, obedience is commanded and due to parents alone and that too as long as their desires and orders do not contravene any religious obligations. Hence mistaking or misinterpreting the above Quranic directive to mean obeying kings, heads or rulers of the country would only amount to betraying one’s ignorance, since frankly even the religious scholars (ulemas) who deserve all respect and reverence, do not command the authority to be obeyed like God, the Prophet or his rightful successors. It is however a different matter to be a loyal citizen of one’s country, but obedience as such could never be justified for any authority excepting God, the Prophet and the Imams. It would also be appreciated by all that God, Who has forbidden to follow those gone astray (zwallen), would never direct His creatures to obey or follow the rulers, kings or heads of the country most of whom as per bitter historical truth, have been disgracefully power-hungry, treacherous and full of shameful vices. Hence obeying the sinful would invariably lead to sin or doing wrong and not obeying ‘those in authority’ would be disobeying the Quranic directive. Therefore in all fairness ‘those in authority’ as stipulated in the above Quranic verse, could only mean Divinely ordained religious guides (Imams) from amongst the holy descendants of the Prophet, who has himself named and described the said twelve Imams to be ‘Ulul-Abrar (good and pious). Hence none could be as pious and divinely authorised to be obeyed besides God, as the Prophet and the Ahlebait-e-Rasool.

vi) Sura-e-MAIDAH. Chapter 5. Verse 55.

“VERILY (only) ALLAH IS YOUR VALI (guardian) AND



HIS PROPHET AND THOSE WHO BELIEVE AND WHO ESTABLISH PRAYER AND PAY ZAKAT (poor dues) WHILE KNEELING IN PRAYER (rookoo).”

This giving of the ring (zakat) while in prayer (rookoo) for the pleasure of God has been an exclusive and unanimously acknowledged performance of Hazrat Ali (A.S.). Moreover this unique action of Ali cannot be misconstrued by anyone to be distraction from prayer (namaz) because were it so, it would not have been quoted by Allah in the Holy Quran. The fact that this Quranic verse relates to Hazrat Ali (A.S.) is duly confirmed by various non-Shia books such as ‘Durre Mansur’, ‘Baidhavi’ and ‘Tafsir-e-Husainy’ etc. Moreover, the highest spiritual personality and piety of Hazrat Ali and the other holy descendants of the Prophet have been acknowledged by most of the leading Ulamas (scholars) of all other Islamic groups as per various sayings of the Prophet, the Caliphs and Fiqah Imams including various non-Shia saints, philosophers and even non-Muslim thinkers, historians and philosophers of international repute, a few of which are quoted in this publication for ready reference. Hence the above Quranic verse is a clear mandate that our guardian (Vali) is Allah, His Prophet and those who believe and establish prayer, which can be none other than the holy descendants of the Prophet, because the Quran makes it crystal clear by adding that they are those ‘who pay zakat while in rookoo’ which is unanimously acknowledged by all the Islamic groups to be Hazrat Ali (A.S.). This is further authenticated by the fact that the above verse as well as the unanimously acknowledged declaration of the Prophet at ‘Ghadir-e-Khum’ refer to the very same ‘Vilayat’ (guardianship), besides the same word being used in both, which interlink ‘Vilayat’, ‘Mawla’ and Vali’. The original Arabic text of the said declaration of the Prophet meaning:- “Whoever’s Mawla I am this Ali is (their) Mawla” is quoted below for ready reference to appreciate that ‘Vali’ and ‘Mawla’ quoted in the above Quranic verse and the following Prophet’s declaration represent the same root and ‘Vilayat’ (guardianship).

مَنْ كُنْتُ مَوْلَاَهُ فِهَذَا عَلِيٌّ مَوْلَاَهُ

vii) Sura-e-MAIDAH. Chapter 5. Verse 67.

“O’ PROPHET MAKE KNOWN THAT WHICH HAS BEEN REVEALED UNTO THEE FROM THY LORD, FOR IF YOU DO IT NOT, THOU WILL NOT HAVE CONVEYED HIS MESSAGE, AND ALLAH WILL PROTECT THEE FROM MANKIND, SURELY ALLAH GUIDETH NOT THE UN-BELIEVING PEOPLE.”

The above narration of the Quran was revealed during the return of the Prophet after his last pilgrimage (Hajjat-ul-Wida), when on the plain of “Ghadir-e-Khum” the Prophet addressed a mammoth assembly declaring “WHOSOEVER’S MAWLA (Master) I AM, THIS ALI (A.S.) IS (their) MAWLA (Master).” Following this Hazrat Umar had been the first person to say “CONGRATULATIONS, CONGRATULATIONS O’ SON OF ABU TALIB YOU HAVE BECOME MY MOWLA (Master) AND THE MOWLA (master) OF ALL THE MOMENEEN WA MOMENAT (i.e. all true believers)”. The said famous Islamic event has been recorded by the holy descendants of the Prophet and various non-Shia books and scholars. This historical incident is also confirmed by Imam Ghazali in his “Sirrul Aalemeen” and other commentaries (tafasir) including “Durre Mansur” by the famous non-Shia commentator Janab Jalalluddin-e-Suyuti, who also confirms that the above Quranic verse relates to the declaration of Hazrat Ali (A.S.) as the leader (Mawla) at “Ghadir-e-Khum”. Moreover, all the forceful emphasis laid through the aforesaid Quranic verse also indicates the great importance of the above message with God.

viii) Sura-e-BANI ISRAEL. Chapter 17. Verse 71.

“ . . . (Remeber) THE DAY (of Judgement) WHEN WE SHALL CALL EVERY PEOPLE WITH THEIR IMAM (Leader). . . ”

The above Quranic verse signifies great importance of an Imam, because each group of people on the day of Judgment (Qayamat) would have to be present along with their Imam, whom they considered to be their religious guide during their lifetime. This is duly supported by the unanimously acknowledged saying of the Prophet (Hadith) confirmed by the non-Shia scholar, Allama Fakhruddin Raazi, quoting the Prophet to have said:- "ONE WHO DIES WITHOUT KNOWING THE IMAM OF HIS TIME, DIES A DEATH OF IGNORANCE (jahalat)." Accordingly, it is highly important for all the Muslims to determine their Divinely ordained religious guide (Imam) during their lifetime. The Shia Isna Asharis consider Imam Mahdi (A.S.) as their living Religious Guide as confirmed by the Holy Prophet on various occasions. Imam Mahdi would assume full control of the world and under whose (Mahdi's) leadership (Imamat) even Jesus Christ (Hazrat Essa A.S.) would offer prayers (Namaz). It may however be noted that the Prophet of Islam is the leader of all the Prophets and Imams.

ix) Sura-e-MAIDAH. Chapter 5. Verse 35.

"O' YOU WHO BELIEVE, FEAR GOD AND SEEK AN APPROACH (source) UNTO HIM (Allah). . ."

The above Quranic verse directs all true believers in clearest possible terms to fear Allah and also approach Him through an appropriate Divinely authorised source. It would therefore be wrong to believe and allege, that approaching God through or in the name of an authorised Divine representative of God i.e. the Prophet or the Imam is in anyway un-Islamic or in contravention of the Sovereignty of Allah i.e. amounting to 'shirk'. Similarly, it would also be equally wrong and misleading to preach that the Prophets, Imams or the Martyrs are ordinary human beings deserving no extra respect or reverence, because were it so, Allah Himself would never have directed all true believers as above and there also cannot be any appropriate source or approach unto the Almighty than His own Divinely ordained representatives.

x) Sura-e-AMBIYA. Chapter 21. Verse 73

“AND WE MADE THEM IMAMS (Leader), GUIDING (the people) BY OUR COMMAND AND WE REVEALED TO THEM THE DOING OF GOOD, AND THE ESTABLISHING OF PRAYER (namaz), AND THE GIVING OF ALMS, AND US (alone) DID THEY WORSHIP.”

There cannot be any clearer indication than the one in the above Quranic narration, that God alone appoints Imams or Caliphs under His command with all the inspirations to do good; keep up prayers etc., all of which also reaffirm that the Imams or Caliphs cannot be appointed by people but should be appointed by God (i.e. Minjanib Allah). It also clearly establishes that an Imam is a Divine Guide (person) appointed by God, and not a book as misconstrued by some persons.

xi) Sura-e-TAHA. Chapter 20. Verse 29 & 30.

“AND APPOINT FOR ME AN AID (helper — Vazir) FROM MY FAMILY, ARON, (Haroon) MY BROTHER.”

xii) Sura-e-AL-FURQAN. Chapter 25. Verse 35.

“AND INDEED WE GAVE MOSES (Moosa A.S.) THE BOOK AND WE DID APPOINT WITH HIM HIS BROTHER ARON (Haroon as his) ASSISTANT.

The famous and unanimously acknowledged saying (Hadith) of the Prophet, stating “O’ Ali you are to me as Haroon (Aron) was to Moosa (Moses)” which in light of the above Quranic narrations conclusively establishes that according to the Prophet, Ali was his immediate successor (Vazir and helper). This in fact is also confirmed through the Prophet’s declaration made at ‘Ghadir-e-Khum’, which along with other supporting sayings (Hadiths) of the Prophet are also being quoted hereinafter with their references for satisfaction of the readers about the truth. Moreover, whenever Caliphate or Imamatus has been mentioned in the Quran, God has very clearly confirmed their (Caliph’s or Imam’s) appointment

solely by Him.

xiii) Sura-e-MAIDAH. Chapter 5. Verse 3.

“THIS DAY I HAVE PERFECTED FOR YOU, YOUR RELIGION, AND HAVE COMPLETED MY FAVOUR ON YOU, AND CHOSEN FOR YOU ISLAM (to be) THE RELIGION. . .”

The above narration of the Quran had been revealed after the famous declaration of the Prophet on the plain of Ghadir before a mammoth gathering that “Whosoever’s Mowla (Master or Guardian) I am, this Ali is (their) Mowla”. The tradition to this effect has been recorded through a chain of supporting tradition writers. Ibne Mardaviha and Ibne Asakir from Abu Saeed-e-Khundri narrate that angel Gabriel (Jibraeel) descended with the above verse after the Prophet had designated Hazrat Ali (A.S.) as ‘Mowla’ and he (Ali) was addressed as his (Prophet’s) heir and successor on 18th day of the month of ‘Zilhaj’ Hijri 10. This is also narrated by Abu Huraira with supporting authorities (sanads) in Khatib’s “Tarikh-e-Baghdad.” There are numerous other leading non-Shia writers, who have also confirmed the above facts.

xiv) Sura-e-SAJDAH. Chapter 32. Verse 24.

“AND FROM AMONG THEM WE MADE IMAMS (Leaders) TO GUIDE (the people) BY OUR COMMAND. . .”

The above Quranic verse again clearly confirms that the religious leaders i.e. Caliphs or Imams are appointed by Allah under His Command. Thus various Quranic narrations distinctly establish that the appointment of all the religious guides (Caliphs or Imams) rests solely with God and it is not upto the people to elect, select or nominate their Caliphs or Imams. Similarly, all the Islamic jurisprudence (Shariat laws) or the set course and the procedure of God i.e. “Sunnat-e-Ilahiya”, like appointing Caliphs or Imams and so on, never change or alter as per Quranic verses 43 of Chapter 35 stating:- “FOR NEVER SHALL YOU FIND IN THE

COURSE OF GOD ANY ALTERATION.”

xv) Sura-e-AZ-ZUKHRUF. Chapter 43. Verse 45.

“AND YOU ASK THOSE OF OUR MESSENGERS (Prophets) WE SENT BEFORE YOU: DID WE APPOINT BESIDES THE BENEFICENT GOD, ANY GODS TO BE WORSHIPPED.”

It would interest the readers to learn that when the Prophet inquired from all the prior prophets, whether had there been any other God save Allah, as directed through the above Quranic verse, the souls of all the prior Prophets confirmed their belief in Monotheism i.e. ‘Tawheed’, Prophethood i.e. ‘Risalat’ of Hazrat Mohammed (S.A.V.S.) and Vicegerency i.e. ‘Vilayat’ of Hazrat Ali (A.S.). A renowned non-Shia commentator Tha’labi including even Ibne Abbas and Ibne Mas’ud confirm the Prophet having said:- “On the night of Ascension i.e. ‘Me’raj’ when I was in the Heaven among the souls of all the Prophets, the command of Allah (above verse) desired me to ask (the souls of) all the Prophets about their faith and they all confirmed (i) love and devotion towards one and only Allah (God) i.e. ‘Tawheed’ (ii) The Prophethood of the Prophet i.e. ‘Risalat’ and (iii) The Vicegerency of Hazrat Ali i.e. ‘Vilayat’. These basic principles are even vouched through prior books of Divine revelations by quoting Islam, its Prophet and ‘Eli’, ‘Eliya’ etc. (i.e. Ali A.S.) as could be readily observed from a few quotations cited in this publication.

xvi) Sura-e-AHZAB. Chapter 33. Verse 33.

“VERILY ALLAH WISHES TO KEEP AWAY THE IMPURITIES FROM YOU, ” PEOPLE OF THE HOUSE (of the Prophet) AND PURIFY YOU WITH PERFECT PURIFICATION.”

The above Quranic verse is the highest and unique distinction for the Prophet’s holy descendants (Ahlebait-e-Athar) because when God Himself wishes and confirms to comp-

letely purify the holy Progeny of the Prophet (Aale Mohammed), then their piety and sanctity i.e. being 'Masooms' would naturally be beyond human imagination, by virtue of the fact that the Highest Authority as the Supreme Creator of every creature, claims to have purified them (Ahlebait) with a perfect purification. The Quranic verse descended, when the pure five (Panjetan-e-Pak) had gathered under the mantle (Kissaa) whose details are given on page 60.

xvii ) Sura-e-AHZAB. Chapter 33. Verse 56.

“VERILY ALLAH (God) AND HIS ANGELS BLESS THE PROPHET, O’ YOU WHO BELIEVE SEND BLESSINGS ON HIM (Prophet) WITH SALUTATION WORTHY OF THE RESPECT (due to him).”

Yet another highest and outstanding honour for the Prophet and his holy descendants as per above Quranic verse until Doomsday (Qayamat and even thereafter) is that besides Allah and His Angels showering blessings, all the true believers (momeneen wa momenat) are also enjoined through the above Quranic verse to invoke Divine blessings and salutations (reciting Darood) upon the Prophet and his holy descendants (Mohammed wa Aale Mohammed). This is essential for every Muslim belonging to any Islamic group, because no prayer of any Muslim is complete without reciting the Darood i.e. invoking blessings and salutations upon the Prophet and his holy descendants and no such Darood is complete (acceptable) without inclusion of the Prophet’s descendants (Aale Mohammed) in the Darood. All these are unanimously acknowledged facts, which clearly and sufficiently establish all the importance and the highest honour and esteem of the Prophet and his holy descendants. The famous non-Shia commentator, Janab Jalaluddin-e-Suyuti in his renowned commentary on the Quran known as ‘Durre Mansur’ writes, “O’ Ahlebait of the Prophet, love for you God has made compulsory in the Quran. Sufficient is the highest honour (given to you) that whoever salutes you not i.e. does not recite Darood in prayer (namaz), his or her prayer is no prayer.” ‘Manaqib-e-Murtazavi’ Imam Shafei,

xviii) Sura-e-YASIN. Chapter 36. Verse 12.

“AND (Knowledge of) EVERYTHING HAVE WE CONFINED INTO A MANIFESTING IMAM (Guide).”

God even confirms through the above Quranic verse to have entrusted the Imam (holy Guide) with power and knowledge of everything, which is so very thought provoking as to who could be blessed with such a vast Divine Authority and knowledge. This also establishes the highest divine position of an Imam. It would also be wrong to misconstrue the word Imam to be a book, because Imam has been regularly used for various Islamic personalities, besides a number of Quranic verses too clearly stating:- “WE MADE (and) APPOINTED IMAM in addition to the verses relating to Prophet Abraham. It would also be duly appreciated that the most pious, divinely ordained and befitting persons aimed by the above Quranic verse could in all fairness be none other than “Aale YASIN”, “Aale TAHA” and “Aale MOHAMMED” i.e. the holy descendants of the Prophet, whose highest esteem have been sufficiently vouched and established through various Quranic verses, the Prophet's sayings and other quotations submitted in this publication.

xix) Sura-e-SAFFAT. Chapter 37. Verse 107.

“AND WE RANSOMED HIM (Hazrat Ismail) WITH A GREAT SACRIFICE (Zibh-e-Azim).”

This greatest sacrifice “Zibh-e-Azim” according to most of the commentaries on the Quran and sayings of the Prophet is the Martyrdom of Hazrat Imam Husain (A.S.) the Prophet's grandson at Karbala. Even Dr. Mohammed Iqbal admits this by saying:- “O' GOD, THE FIRST LETTER OF (Ba-e-Bismillah) BEGINNING IN THE NAME OF GOD REPRESENTS THE FATHER (i.e. Hazrat Ali A.S.) AND THE MEANING OF “ZIBH-E-AZIM” IS THE SON (i.e. Hazrat



Imam Husain A.S.).”

xx) Sura-e-SHURA. Chapter 42. Verse 23.

“ . . . SAY (O’ Prophet) I DO NOT ASK OF YOU ANY REWARD FOR IT (Prophethood) BUT (deep) LOVE FOR (my) NEAR RELATIVES (Qurba).”

This is yet another glorious distinction of the Prophet’s holy descendants because nothing but reward in the form of “Muwaddat” (purest love and loyalty) has been ordained by Allah for ‘Ahlebait-e-Athar’. This again is a clear mandate that there cannot be anybody better and more suitable to be the divinely ordained religious Guides (Imams) after the Prophet than his holy descendants. The above Quranic verse is for near relatives (qurba) i.e. Hazrat Ali (A.S.), Janab-e-Fatemah (S.A.), Imam Hasan and Imam Husain (A.S.). Even according to ‘Tafseer-e-Kashaf’ the Prophet said:- “He who hurts or displeases my Ahlebait, the heaven would be forbidden to him.” The famous Sunni scholar (aalim) Salabi also confirms that purest love and loyalty (Muwaddat) for Ahlebait-e-Rasool forms one of the main principles of Islam.

xxi) Sura-e-AR-RA’D. Chapter 13. Verse 43.

“AND THOSE WHO DISBELIEVE SAY, YOU ARE NOT A SENT ONE (Messenger) FROM GOD, SAY (O’ Prophet), ALLAH IS SUFFICIENT AS A WITNESS BETWEEN ME AND YOU (Prophet and people) AND HE WITH WHOM IS THE KNOWLEDGE OF THE BOOK.”

The above Quranic narration indicates that when people doubted the Prophet to be a Messenger from God (Rasoolillah), Allah asked the Prophet to tell the people that Allah and the one with the knowledge of ‘the Book’ are sufficient to confirm that the Prophet had been a Messenger from God. In other words the testimony of the one with the knowledge of ‘the Book’ is as good and authentic as that of the Almighty. This is obvious because otherwise there was no need of mentioning ‘And he with whom is the knowledge of ‘the Book’’. People however asked the Prophet as to who is

referred to as having the knowledge of 'the Book' when the Prophet replied: "My brother Ali Ibne Abi Talib." (Tafsir-e-Husainy, Tafsir-e-Tha'labi, Tarikhul-Khulafa). Even mention of the knowledge of the Book in this context is important and significant because, according to the Quranic verse 40 of chapter 27, Asif-e-Barkhiah by virtue of some knowledge of a part of 'the Book', performed the miraculous transfer of the Queen of Sheba along with her throne from a far off place (Sheba) to the Court of King Solomon (Prophet Sulaiman) within a twinkle of the eye. Hazrat Ali (A.S.) is also known as "Mazharul Ajaib wa Gharaieb" i.e. manifestor of wonders and marvels.

xxii) Sura-e-AD-DHAR. Chapter 76. Verse 8.

"AND (while needing it for themselves) THEY GIVE AWAY FOOD, OUT OF LOVE FOR HIM (Allah), TO THE POOR AND THE ORPHAN AND THE CAPTIVE."

The above Quranic verse refers to an outstanding and unique example of superb collective devotion, patience and sacrifice, set spontaneously by the Ahlebait-e-Athar i.e. Hazrat Ali (A.S.), Janab-e-Fatemah (S.A.), Imam Hasan and Imam Husain (A.S.) and their maid Janab-e-Fizza, all of whom during their three continuous fasts kept under a vow, willingly gave away the food prepared for the opening of their fasts (iftar) on each of their three consecutive fasts for the love of Allah, when approached by an angel posing as a mendicant, an orphan and a captive on three consecutive nightfalls as has been acknowledged in the Quran by the Almighty.

xxiii) Sura-e-AD-DAHR. Chapter 76. Verse 30.

"AND YOU (all) DO NOT WISH SAVE WHAT ALLAH WISHES..."

The Quran through its above verse records the climax of human achievement of complete submissive attunement with the Divine Will and Pleasure of the Almighty Allah, merited

by the Prophet and his holy family members (Ahlebait-e-Athar), as has been attributed by the above Quranic verse, having no identical parallel for any other Prophet or creature. There are other Quranic verses also attributing exclusive honour and distinction for Mohammed wa Aale Mohammed (P.B.U.T.), having unique position amongst all the Prophets of God, who have also been sinless and infallible, deserving due reverence of all (P.B.U.T.).

xxiv) Sura-e-BAQARAH. Chapter 2. Verse 37.

“AND (Prophet) ADAM RECEIVED FROM HIS LORD (certain) WORDS AND GOD TURNED (to Adam) MERCIFULLY, VERILY HE (Allah) IS OFTRETURNING (to mercy), THE MOST MERCIFUL.”

The above Quranic verse refers to the sacred names of those for whose sake Allah accepted the prayer of Prophet Adam (A.S.), which confirms that there are certain great names (Asma-e-Aazam) of Allah and His chosen Prophets, Martyrs and Imams in whose name the Almighty Allah is pleased to accept the prayers of people. Hence it is in no way improper or un-Islamic to beg of the Almighty in the names of His chosen ones or in His specific names, because the Quran on the contrary recommends to seek an approach (source) unto Allah as per verse 35 of chapter 5 quoted on page 39. It is however important for all those seeking acceptance of their prayers or repentance by the Almighty Allah, to know the sacred names referred to in the above Quranic verse, which various books, including the book of a well known Sunni authority, Allama Suyuti namely 'Durre Mansur' confirm to be the names of the Holy Five (Panjetan-e-Pak) i.e. Mohammed, Ali, Fatemah, Hasan and Husain (P.B.U.T.). Even the wooden plank of the legendary Ark (boat) of Prophet Noah (A.S.) as stated in a Russian news item, had been inscribed with these very names of the Panjetan-e-Pak in the Hebrew language. This testifies the holy status of Mohammed wa Aale Mohammed (P.B.U.T.), who have been a recognized source unto Allah, as confirmed through specific reference to the sacred words in the above Quranic verse.

.. THOSE WHO BELIEVE IN HIM (Prophet). AND HONOUR HIM AND HELP HIM, AND FOLLOW THE LIGHT (Noor) WHICH HAS BEEN SENT WITH HIM (Prophet). THESE ARE THEY WHO ARE THE SUCCESSFUL ONE."

According to the above Quranic verse, they alone are successful who follow the Prophet and the light sent with him. Moreover, the light to be followed and indicated as having been sent with the Prophet through the above verse, does not obviously refer to the Quran, which actually had been revealed unto the Prophet later and not sent along with him. Similarly, had the above verse solely meant the Prophet's guidance or light, there would not have been separate mention as above, which eventually means to follow (the Noor light of) Hazrat Ali. It is also confirmed by the Prophet himself, that he and Ali are from the same Noor.

xxvi) Sura-e-AL-MA'ARIJ. "DEMANDED A DEMAN-  
Chapter. 70. DER, THE CHASTISEMENT  
Verse. 1. INEVITABLE."

As confirmed by various non-Shia authorities and books like Allama Fakhruddin Raazi, Tafsir-e-Tha'ubi etc., the above Quranic verse concerns Harith Bin No'man-e-Fehri, who asked the Prophet whether he had declared Ali Ibne Abi Talib to be the Master (Mawla) of all the Muslims at 'Ghadir-e-Khum' of his own accord or by the order of the Almighty? When the Prophet replied "by Allah I have done it in obedience to His Command". On hearing this Harith said:- "O' God, if what Mohammed says is true, let a stone fall on me and end my life". A stone accordingly fell upon Harith, who was killed on the spot. This famous incident has even been narrated without reference to the above Quranic verse by various non-Shia books.

The Quranic narrations quoted herein sufficiently establish various vital aspects, including the high esteem and piety (i.e.

purity and infallibility) of the holy family members of the Prophet, who actually have been the rightful successors of the Prophet and the saviours of Islam without any doubt.

It is a universal fact that heads of practically all the families, organisations and administrations of the world ensure due appointment of their respective nominees to officiate in their absence and in accordance all the Prophets of God also nominated their respective successors for due guidance of their followers after them. It is therefore impossible and unbelievable that the most Divine and honoured Prophet as Hazrat Mohammed Mustafa (S.A.V.S.) could ever fail in his paramount duty to nominate his successor for necessary guidance of the Muslims after him. Moreover, when even Hazrat Abu Bakr nominated his own successor, how could it ever be possible for a Prophet blessed with the unique responsibility to fulfil the perfection of Islam and thereby ensure true progress and salvation for the entire humanity, to leave his ever-increasing followers in the lurch without identifying and appointing his successor. Therefore from all canons of justice and fairness one cannot ignore or misinterpret the Prophet's clearest mandate, confirming Hazrat Ali (A.S.) to be his immediate successor by declaring at Ghadir-e-Khum that: "Whoever's master (Mowla) I am, this Ali is their master" which is duly recorded by authentic Sunni writers and\* could also be vouched to the fullest satisfaction of any of our Muslim brethren who would greatly benefit through impartial study of various non-Shia and non-Muslim quotations cited herein. The Quran has also repeatedly emphasized that all the religious guides i.e. Caliphs and Imams are solely and exclusively appointed by the Almighty, which too adversely reflect upon the election, nomination and selection planned for appointment of Caliphs by people after the Prophet's death, which being contrary to the Quranic stipulations, seem highly improper and un-Islamic. Moreover the first ever public election for an Islamic Caliph was also held without even waiting to complete all the vital and essential burial rituals of the Holy Prophet. Hence a non-Shia, Justice Hidayatullah once Chief Justice of the Supreme Court of India, in the 16th edition of Mohammedan Law in the introduction on

page 12 and 13 writes:- "The election in fact took place when the household of the Prophet (including Ali) was engaged in obsequies (funeral rituals)." Thus the validity and fairness of the election itself becomes highly questionable and doubtful, because it even did not provide participation to one of its main and most deserving candidate as Hazrat Ali (A.S.), though the universal truth is, that Divine religious guides and representatives of God and His Prophet can only be appointed by the Almighty or His Prophet and never by people or through public election or nomination. Anyway, according to the Shias, the Prophet never failed in his duty to nominate his Caliph which is also obvious from the unanimously acknowledged saying (hadith) of the Prophet declaring: "O' ALI YOU ARE TO ME AS ARON (Haroon) WAS TO MOSES (Prophet Moosa A.S.), which in the context of the Quranic verses 29 and 30 in chapter 20 and verse 35 in chapter 25, quoted on page 40. is self-explanatory, in addition to various other quotations submitted in this publication.

Besides various Quranic narrations, the following few sayings of the Prophet, Janab-e-Ayesha and the Caliphs including all Fiqah Imams of the other Islamic groups, quoted from recognised non-Shia books, further substantiate the bonafides of the Shia Isna Asharis by virtue of confirming the highest honour, piety and position of the holy descendants of the Prophet and their being rightful divine religious guides (Imams).

A. A FEW OF THE FAMOUS SAYINGS OF THE PROPHET AND OTHER QUOTATIONS IN SUPPORT OF HAZRAT ALI (A.S.) QUOTED FROM AUTHENTIC NON-SHIA BOOKS ARE:-

1. "I am the city of knowledge and Ali is its gate. Any one wishing to enter the city can do so only by entering through the gate."

*\*complete sermon (Khutba) of the Prophet delivered at 'Ghadir-e-Khum, as recorded by Allama Tabrisi in his book "Kitabul Ehtijaj" has been published by the Peermahomed Ebrahim Trust of Karachi with exhaustive non-Shia references, in their book entitled 'Sermon of Ghadir'. Even the book 'Ghadir-e-Khum' published by brother Yousuf N. Lalljee of Bombay (India) contains satisfactory non-Shia references.*

Jam'a Sagheer (P. 93) Kunz-ul-Haqaique (P. 71 & 72), Mustadrak (Vol. 3, P. 126 & 127), Riaz-un-Nazrah (P. 193).

2. "Ali is with the Quran and the Quran is with Ali and these two would never separate until they reach me at the Hauz-e-Kauser (the sacred pool in Heaven)."

Jam'a Sagheer (P. 56), Selections from Kanz-ul-Ummal (P. 30).

3. Ali had to his credit four great distinctions which no other person could ever achieve. 'Both among the Arabs and the non-Arabs, he was the first to pray with the Apostle of Allah; in every battle he (Ali) was honoured with the banner (Alam) when other companions fled, he was the only one who stood by the Prophet and it was he who gave the Prophet the after-death-wash (Ghusal) and lowered him in the grave.'

Riaz-un-Nazrah, Vol. 2, P. 202, Izalat-ul-Khufa (Translation) Maqsad, 2. P. 261 and Istee'ab, Vol. 2, P. 470.

4. "Only the Three are the pioneers:- Joshua Ben Noon who was the earliest to believe in Moses; Sahab-e-Yaseen who was the foremost to believe in Christ and Ali who took precedence over all others to believe in me", said the Prophet.

Riaz-un-Nazrah, Vol. 2, P. 158, Selections from Kanz-ul-Ummal, P. 30.

5. "The Prophet ordered that all the doors of the adjoining houses opening on the Mosque should be closed excepting the door of Ali's house."

Jam'a Tirmizee, P. 463, Khasais Nasaee, P. 9, Riaz-un-Nazrah, Vol. 2, P. 192.

6. "Whatever I like for myself, O' Ali (said the Prophet) I like for you; whatever I dislike for myself I dislike for you."

Mishkat, Vol. 2, P. 8, Musnad Ahmad Bin Hambal, Vol. 1, P. 146, Selections from Kanz-ul-Ummal, P. 189 & 216.

7. "O' Ali said the Prophet of Allah, your status is like the "Ka'aba". People of themselves go to the "Ka'aba", the House of God does not go after the people. So when I am no more, if these people themselves request you to be their Caliph, do become their Caliph. If they do not approach you, never go to them so long as they themselves do not come up to you."

Usd-ul-Ghaba, Vol. 4, P. 31, Kunooz-ul-Haqaique, P. 173.

- 8 "Ali is to me what Aron (Haroon) was to Moses (Hazrat Moosa A.S.)."

Sahih Bokhari, Chapter 11, Page. 387, Chapter 18, P.89, Sahih Muslim, Vol. 2 P. 278. Mishkat, Vol. 8, P. 119.

The above saying, (Hadith) of the Prophet would be conclusively clear, if read in the context of the Quranic verses 29 & 30 in chapter-20 and verse-35 of chapter-25 quoted on page 40.

- 9 "Whosoever's master (Mawla) I am, this Ali is (their) master (Mawla). May Allah befriend those who befriend Ali and may Allah's wrath be upon those who bear enmity to Ali."

Mishkat (Vol. 8, P. 120, 122 & 123); Jam'a Sagheer (P. 154); Kanz-ul-Haqaique (P. 13); Mushtadrak (Vol. 3 P. 109, 110, 371 & 533); Musnad-e-Imam Hambal (Vol. 1, P. 28, 29, 118, 119 & 152); also Vol. 4, Page



This famous and unanimously acknowledged declaration is yet another clear and conclusive mandate of the Prophet, confirming Hazrat Ali (A.S.) as having been designated by the Prophet himself as his successor as well as Master i.e. Mawla or Vali for all the Muslims. This vital and basic fact is duly confirmed through other sayings (hadiths) and Quranic verses cited in this publication. Hence it would be highly unfair, incorrect and misleading to confuse or misinterpret the meaning of the word 'Mawla' in the above declaration of the Prophet, which clearly means Master or 'Vali' (guardian) as distinctly established in the Quranic verse 5 of Chapter-55 quoted on page 36. ,clearly confirming God along with the Prophet and his progeny to be our guardians i.e. "Vali. It is also important to note that the word "Vali" used by the Quran has the same root and meaning as Mawla. The meaning of the word 'Mawla' is also most clearly and conclusively clarified through the famous following Persian couplet of the great non-Shia Saint Shah Ali Hasan Jaisi meaning:

"In vain doth thou, wander in all directions interpreting the word 'Mawla' (Master). Ali is in the same sense 'Mawla' (Master) as has been the Holy Prophet our 'Mawla' (Master)."

عبادت در معنی من کننت مولیٰ می روی هر سو علی مولیٰ بایں معنی کہ پیغمبر بود مولیٰ

Islam actually means complete submission without least variation or distortion in any of its rulings and as such it is highly un-Islamic and to one's own detriment to confuse or misinterpret the true meaning of any of the Quranic stipulations or the Prophet's sayings to suit one's own purpose or belief, rather than being honest and faithful enough to be governed by true facts and reality, which in all fairness should be allowed to prevail and supersede any personal or selfish considerations.

10. "Ali's blow on the day of "Khandak" (battle to Amr Ibne Abd-e-Wahd) is better than the entire prayers of the universe." (Mushtadrak Vol. 3,P. 32).

11. The Prophet said the day before giving the banner (Alam) to Hazrat Ali (A.S.) for the battle of 'Khyber.'

"Tomorrow morning that brave one will be entrusted with the "Alam" (banner) at whose hands Allah will grant Victory, who loves Allah and His Apostle and Allah and His Apostle love him."

Sahih Bokhari (Chapter 12, P. 96, 106 & 114. Chapter 14, P. 386 and Chapter 17, Page 9).

12. A'mr Bin Wasaala states that excepting Ali there has been none to announce from the pulpit (mimber) that:

"Do ask me whatever you wish me to tell you about. By Allah I can tell you about anything that is going to happen until the crack of doom."

Istee'ab (Vol. 2, P. 475); Riaz-un-Nazrah (Vol. 2, P. 197); Usd-ul-Ghaba (Vol. 4, P. 22); Tabaqat Ibne S'ad (Vol. 2, Wism-2, P. 10).

13. Zaid bin Arqam quotes the Prophet to have said:-

"Whoever draws his sword against Ali, Fatemah, Hasan or Husain, draws a sword against me and whoever is at peace with them is at peace with me."

Jam'a Tirmizee, P. 476 & 479; Sunnan-e-Majah, P. 14.

14. Janab-e-Ayesha says:-

"O' people, if you wish to achieve the nobility of your souls, then have true faith in the vicegerency (Vilayat) of Ali (A.S.)."

Sawaeqa-e-Mohereqa" by Hajar-e-Makki.

- B. PRAYING OF ZUHR, ASR AND MAGHRIB-ISHA PRAYERS (NAMAZ) TOGETHER:-

1. Ibne Abbas narrates that the Messenger of Allah recited the 'Zuhr' and 'Asr' prayers together and also said the 'Maghrib' and 'Isha' prayers together although he (Prophet) was neither in a state of fear nor was there any other cause i.e. rains, journey etc. It is related from Wakee that he asked Ibne Abbas the reason (for the joint prayers) Ibne Abbas replied, "So that the followers may not experience inconvenience and difficulty." Sahih Muslim, Vol. 1, P. 265, 343 and 364; Jam'a Tirmizee, Page 54.

Ibn-e-Abbas narrates:-

"When the Prophet's illness grew very serious, he asked for pen and paper in order to leave after him a document that would keep the people from going astray but Hazrat Umar interposed at once, "The Prophet is overcome by illness, enough is the book of Allah (to guide us)." At this dissension broke out and quarrelling became intense. At last said the Prophet, "Get away, quarrelling is not proper in my presence." — As he (Hazrat Umar) left the place Ibne Abbas observed:- "It is the worst of all calamities that the Prophet was prevented from leaving a document after him."

Sahih Bukhari Chapter 1, page 106, Chapter 12, page 126, Chapter 18, page 100, Chapter 23, page 354, Chapter 30, page 701, Sahih Muslim, Vol. 2, Page 43.

It is surprising as to why Hazrat Umar opposed compliance of the Prophet's request for pen and paper during his (Prophet's) illness, which obviously had been desired to indicate his rightful successors (Vicegerents, Caliphs or Imams) including other testamentary advice in writing, for the salvation of his followers (Ummah). Moreover, when despite knowing a language and also having philosophical, poetical, and aesthetic sense, it is difficult to properly follow or understand a technical, philosophical, poetical and other complex writing, how could any person or group claim to follow or understand the truly implied meanings of the various difficult and comp-

lex Quranic words or verses, without referring to their due clarifications by the Prophet and his holy family members (Ahlebait-e-Athar), who alone could know the exact meaning, time, circumstances and the context of each of the Quranic revelation of God. Even the literal meaning of various similies and terminologies in our day to day lives also involve misleading confusions and complications. Similarly, deriving the truly implied meaning of many a simple poetic couplet too is difficult and as such it is obviously impossible to follow the Divine Quranic revelations without necessary reference to the Prophet and his holy family members with due regard to the vast Quranic field covering everything dry or wet. This is why the Prophet eventually had to declare that he was leaving two basic sources for our guidance after him, namely the holy book of Allah (Quran) and his holy family members (itrat) as per his famous tradition called 'Hadis-e-Saqlain' quoted on page 61. May Allah therefore save all our Muslim brethren from all sorts of misguidance and misinterpretations of any of the Quranic words or verses or even being misled through literal meanings of any of the Quranic metaphors.

C. A FEW OF THE QUOTATIONS FROM AUTHENTIC NON-SHIA BOOKS ABOUT THE PROPHET'S DAUGHTER JANAB-E-FATEMAH (S.A.) AND HER INHERITANCE FROM THE PROPHET.

1. The Prophet said:-

"O' Fatemah, whosoever incurs your wrath, incurs the wrath of Allah and whosoever pleases you, pleases Allah."

Mustadrak (Vol. 3, P. 154), Selections from Kanz-ul-Ummal (P. 97), Sahih Muslim (Vol. 2, P. 290), Musnad-e-Imam Hambal (Vol. 1, P. 330).

2. Abu Sa'eed Khundri narrates:-

"When the Quranic verse 7 of Chapter 59 was revealed commanding the Prophet to give away to his close

relatives whatever was due to them, the Messenger of Allah said to Fatemah, "O' Fatemah Fidak (the big garden) is thine."

Selections from *Kanz-ul-Ummal* (Vol. 1. P. 228).

3. Janab-e-Ayesha narrates:-

"Fatemah, the Prophet's daughter, asked Hazrat Abu Bakr to give her inheritance from the property which Allah had conferred upon the Prophet (Bagh-e-Fidak) but Hazrat Abu Bakr rejected her claim, saying that the Apostle had said that he would have no heir and all that would be left after him was for the people. This so much hurt Janab-e-Fatemah that she stopped talking to Hazrat Abu Bakr."

Sahih Bukhari (Chap. 12. P. 140. Chap. 27. P. 291. Chap. 17. P. 17), Sahih Muslim (Vol. 2. P. 9, Vol. 3. P. 125), Musnad-e-Imam Hambal (Vol. 2. P. 26).

Any God-fearing person would never stoop to make a false claim, which could least be expected from the Prophet's daughter, Janab-e-Fatemah (S.A.), who would never have claimed 'Bagh-e-Fidak' (the big garden), had it not been gifted to her by the Prophet. It is also surprising as to how her said claim had been rejected on the ground that, Prophets do not have heirs, when 'Bagh-e-Fidak' had not been inherited but had actually been gifted. Nevertheless besides duly arguing, Janab-e-Fatemah also quoted few Quranic verses including verse 16 of chapter 27 reading:- "AND SULAIMAN WAS DAWOOD'S HEIR". It is important to study and analyse the arguments exchanged between the ruling Caliph and the Prophet's daughter. However realising the truth, Hazrat Abu Bakr had no hesitation in revising his decision later, by sending a document of 'Bagh-e-Fidak' to be delivered to Janab-e-Fatemah (S.A.); but the same was surprisingly destroyed by Hazrat Umar. Hence this vital event adversely reflects upon the hasty judgment of Hazrat Abu Bakr, besides recording non-compliance of a Caliph's directive by a person of

Hazrat Umar's fame. Anyway the bona'fides of Janab-e-Fatemah's claim over 'Bagh-e-Fidak' had been duly established, because otherwise Hazrat Abu Bakr would never have reversed his own decision. Even Hazrat Umar Ibne Abdul Aziz during his Caliphate ordered restoration of 'Bagh-e-Fidak' to the holy descendant of Janab-e-Fatemah (S.A.) i.e. Imam Mohammed Baqar (A.S.) as per quotations cited hereafter.

4. It is recorded by Ibne Jauzi that Hazrat Abu Bakr had afterwards written a document giving 'Bagh-e-Fidak' to Janab-e-Fatemah but Hazrat Umar destroyed the said document.

Seerat-ul-Halabiyah. (Vol. 3, P. 346).

5. The aforesaid claim of the descendants of Janab-e-Fatemah was however admitted about ninety years later by Caliph Hazrat Umar Bin Abdul Aziz, who restored 'Fidak' to Imam Mohammed Baqar (A.S.).

Mu'Jamul Buldan (Vol. 6, p. 343) by Yaqoot Hamavi, also Ibne Aseer, Tabri, Suyuti, etc.

- D. A FEW SAYINGS OF THE PROPHET FOR HIS GRANDSONS IMAM HASAN AND IMAM HUSAIN (A.S.) QUOTED FROM AUTHENTIC NON-SHIA BOOKS ARE:-
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1. Hazrat Abu Bakr states that the Prophet said:-

"This son of mine (Imam Hasan) is a Chief, through whom Allah would bring two big divisions of the Muslims to terms."

Saheeh Bukhari (Chap. 10, p. 581) Jam'a Tirmizee (P. 466), Sunan-e-Abu Dawood (Vol. 2, P. 262), Mishkat (Vol. 8, P. 131), etc.

The Prophet also said:-

2. "Whoever loved Hasan & Husain loved me and whoever bore enmity to them bore enmity to me."

Jam'a Tirmizee (P. 462), Mustadrak (Vol. 3, P. 166)  
Selections from Kanz-ul-Ummal (P. 106).

3. "Husain is from me and I am from Husain."

Jam'a Sagheer (P. 235), Jam'a Tirmizee (P. 466)

4. "Hasan and Husain are the leaders of the youth of Paradise."

Jam'a Tirmizee (P. 466/7). Sunan Ibne Majah (P. 12)  
Jam'a Sagheer (P. 6).

5. "Husain would suffer the death of a martyr on the bank of the Euphrates (Furat)."

Mishkat (Vol. 8, P. 139).

6. Salami states:-

"I visited the Prophet's wife, Umme Salma and saw her crying with grief. When I asked her what made her weep, she said, "I just dreamt that the Prophet had come with his head and beard covered with dust, when I asked him what had made him so full of grief, he told me that he had just returned after seeing his son Husain butchered."

Jam'a Tirmizee (P. 466), Mishkat (Vol. 8, P. 139),  
Mustadrak (Vol. 4, P. 19).

7. Holding Hasan and Husain by their hands, the Apostle of Allah announced "Whoever continues as a friend to me and to these two children, and along with them continues in his or her friendship of their parents would

be in my own circle on the Day of Judgment.”

Jam'a Tirmizee (P. 462). Selections from Kanz-ul-Ummal. (P. 92).

**E. THE FAMOUS NARRATION OF "HADIS-E-KISSAA" i.e. THE PIOUS FIVE (PANJETAN-E-PAK) COLLECTING UNDER THE MANTLE (KALI KAMLI):-**

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1. "Janab-e-Aysha narrates the famous occasion of 'Hadis-e-Kissaa' as follows:-

"One day the Prophet of Allah came covered by a black mantle (Kali Kamli, Kissaa). Just then came to him Hasan Ibne Ali and the Prophet took him under the mantle (Kissaa). Then came Husain and he was also taken under the mantle, after them came Fatemah, the Prophet also took her under the Kissaa, and last came Ali, whom also the Prophet took under the mantle (Kissaa), and at that time the Holy Prophet recited the verse of the Holy Quran from Chapter 33 Verse 33 stating:- "VERILY ALLAH WANTS TO KEEP AWAY THE IMPURITIES FROM YOU, O' PEOPLE OF THE HOUSE (of the Prophet) AND PURIFY YOU WITH PERFECT PURIFICATION."

Saheeh Muslim (Vol. 2, P. 283), Musnad-e-Imam Hambal (Vol. 1, P. 330), Selection from Kanz-ul-Ummal (P. 53).

The above famous event followed by the Quranic verse also establishes beyond any doubt as to who all are purified (Masooms) and people of the house (Ahlebait-e-Athar), wherein if wives were included, any of the wives could have also been readily taken under the Mantle (Kissaa).

**F. THE PROPHET'S CLEAR MANDATE CONFIRMING HIS RIGHTFUL SUCCESSORS FROM AMONGST HIS AHLEBAIT (DESCENDANTS) TOTTALLING TWELVE (IMAMS):-**



1. "Mine will be TWELVE Caliphs and ALL of them would be from THE QURAISH."

The above saying of the Prophet is recorded by Jabir Bin Samrah, Sahih Bukhari (Chapt. 29. P. 628).

2. "Behold my Ahl-ul-Bait are like the Ark of Noah (Prophet Nooh, A.S.) whoever embarked on it was saved and whoever turned away from it was destroyed." Mustadrak (Vol. 2, Page 343, Vol. 3 Page. 151); Kanz-ul-Haqaique (P. 86).
3. Zaid Bin Arqam states that the Prophet said:-

"I am leaving unto you two weighty things (source of guidance) after me, one is the Book of Allah (the Quran) and the other my 'Itrat' (Progeny), both of which would never separate from each other until they come to me at 'Houz-e-Kauser' (the sacred pool called Kauser in Heaven), and those who adhere unto them (both these legacies) would never go astray and those who abandon them (either of them) would be lost." When asked, who is who among the 'Ahlebait'? Surely the wives make the Ahlebait! No by Allah no, replied Bin Arqam, The wives live with their husbands not for long. Again if the wife is divorced, she goes back to her father and her family. The Progeny of the Prophet is near relations, who like the Prophet are forbidden to have 'Sadka' (alms). Moreover, 'Ahlebait-e-Athar' are also duly established through the Quranic verse 61. in Chapter 3 quoted on page 34 and also through the famous occasion of 'Hadis-e-Kissaa' i.e. Prophet's gathering his 'Ahlebait' under the Mantle 'Kali Kamli' as detailed on page 60.

The above saying (hadith) of the Prophet has been recorded with slight change of words in the following non-Shia books as well.

Sahih Muslim (Vol. 2, P. 280); Jam'a Tirmizee (P. 467 &

468); Jam'a Sagheer (P. 55); Mustadrak (Vol. 3, P. 148 & 533); Mishkat (Vol. 8, P. 130 & 133), and Musnad-e-Imam Hambal (Vol. 2, P. 247).

It may however be clarified here that despite wives and children being members of a family, there are basic differences between them owing to the former's status being of a temporary nature, since a wife remains so until either divorce or during husband's lifetime, whereafter she is open for re-marriage or goes to her parent's family. Moreover, the relationship of a husband and wife is also neither by birth nor inherited, but is of one's own making through marriage and hence wives are never considered to be one's descendant i.e. direct natural heir. Similarly, the wife's share from family inheritance is also comparatively negligible. Furthermore one's ancestral family heritage, traditions, generation and names etc. are also inherited and carried forward by one's descendants (direct natural heirs) and never by wives. Accordingly, all the differences between one's wives and children are duly acknowledged by all ages and societies and as such the Prophet's wives are obviously not included as the Prophet's descendants i.e. 'Aale Mohammed' (P.B.U.T.). In fact had this even been otherwise, the Prophet's not including any of his wives to participate in the vital events of 'Hadis-e-Kissaa' quoted on page 60. and 'Mubahela' quoted on page 35. duly indicate and establish that 'Ahlebait-e-Athar' only means those holy descendants of the Prophet, who are approved by God and are infallible (masooms). It also cannot be said that any of the Prophet's wives had either not been present during the said occasion or did not seek to be included, because Janab-e-Umme-Salma was present and also did seek permission to enter the mantle (Kissaa) along with the Panjetan-e-Pak (the pure five), but the Prophet did not grant her request. The said facts may not in any way be misconstrued to be against the wives of the Prophet, who are un-questionably the mothers of all the true believers, commanding due respect as long as they do not transgress the pleasure of Allah and His Prophet. This may be viewed in light of the fact that despite of being Prophet Noah's son and Prophet Lot's wife, they have been openly discarded in the

Quran. Whereas the wives of misguided and treacherous persons like Pharaoh (Firaun) and Yazid have been recognised as true believers (momenaas), on the basis of the Divine criterion with Allah to consider only those to be most honoured, who are most pious as per Quranic verse 13 of Chapter 49.

4. As for the twelve Imams (Divine religious guides) of the Shia Isna Asharis:-

Sheikh Suleman Hanafi Nakshbandi, in his book "Yanabe-ul-Movaddah" writes that the Prophet said "the Quranic narration No. 3 in Sura-e-Maidah, chapter 5, reading: "THIS DAY I HAVE PERFECTED FOR YOU, YOUR RELIGION AND COMPLETED MY FAVOURS ON YOU AND CHOSEN FOR YOU ISLAM AS A RELIGION" concerns Hazrat Ali (A.S.) and his heirs, who would be Imams (Holy guides) until Doomsday. He also writes of the Prophet having said that after me, my first nominee (Vasi) and Holy Guide (Imam) for the faithfuls is Ali and thereafter all the names in sequence are also quoted until the twelfth Imam Mahdi (A.S.) with full details in "Yanabe-ul-Movaddah.

Similarly other sayings of the Prophet are:-

5. "Certainly that one would go to Hell, in spite of offering prayers and keeping fasts, if he or she bears ill-will to my Ahlebait (Descendants)."

Mustadrak (Vol. 3, P. 149).

6. "From us would appear the "Mahdi" who would lead Jesus Christ in prayers."

Jam'a Sagheer (P. 134), Kanz-ul-Haqaique (P. 190).

7. "The 'Mahdi' would be from my Ahlebait and overnight Allah would straighten things for him; the 'Mahdi' would hail from the Descendants of Fatemah."

Sunnan Ibne Majah (P. 310), Selections from Kanz-ul-Ummal (P. 30).

It would also be interesting to note that revered saints of other Islamic groups as Khwaja Moinuddin Chishti (Gharib Nawaz) of Ajmer, Shah Naematullah Wali, Hazrat Sheikh Nizamuddin Aulia, Syed Usman Ali Marwandi (Lal Shahbaz Qalandar) etc. have also duly acknowledged, all the pious and infallible Descendants of the Prophet, expressing their highest esteem through poetic couplets and petitions (munajats) etc. one of which is quoted on page 106 for ready reference.

It is important to note that all the sayings of the Prophet and his companions, including Janab-e-Ayesha cited herein are quoted from famous non-Shia books, popularly known as 'Sihah-e-Sittah', the six books renowned to contain true and authentic traditions (Hadiths). Accordingly, all fair-minded persons belonging to any Islamic groups, would duly appreciate that all the sayings quoted from authentic non-Shia books, confirm most of the basic facts covering the main beliefs of the Shia Isna Asharis, which are as follows:-

The Prophet's mandate declaring Hazrat Ali (A.S.) to be his direct successor at 'Ghadir-e-Khoom' including all the high esteem, love and loyalty confirmed and commanded for the holy descendants (Ahlebait-e-Athar) of the Prophet, comprising of the Prophet's daughter and all the twelve divine religious guides (Imams) of the Shias including the twelfth Imam Hazrat Mohammed Mahdi (A.S.), as well as the unique occasion of the Prophet and his holy Ahlebait gathering under the mantle (Kissaa, kali kamli) and also the Martyrdom of Imam Husain (A.S.) at Karbala.

There are many similar traditions (Hadiths) in various non-Shia books, which could not be included in this brief publication. It would also not be out of place to point out here, that instead of appreciating all the fundamental facts about the faith of the Shia Isna Asharis from all non-Shia books, the leaders of the other Islamic creeds, have been surprisingly deleting all the sayings that support the Shia beliefs and

establish all the piety and superiority of Ahlebait-e-Athar, from the new editions of their books. This only serves to expose their own weakness, amounting to escapism and wilful avoidance of truth. Moreover such evasions of historical facts about the Shias also adversely reflect upon the integrity of the authors of their own renowned books, and could hardly help to suppress the truth, which on the contrary is all the more authenticated, when found in copies of earlier (original) prints. All such important quotations from Sihah-e-Sittah and a number of other renowned Sunni books have been duly compiled in a very interesting and informative publication named 'Khair-ul-Bareeyah' published by Mr. Mushtaq K. Laddhani of 16, Luxmi Bldg., Bunder Road, Karachi-2, Pakistan. Another equally important and informative compilation of vital events of Islamic history and quotations is 'Gems of Islamic History' published by Mr. Jaffer Ali Writer of Alamdar Printing Press, 167, Jail Road East, Bombay-9, India.

In fact, the whole position about the faith and beliefs of the Shia Isna Asharis would have been far more convincing, if various sayings of the Prophet and his Ahlebait from numerous Shia books were also included herein. The readers in search of truth can however always study them through their proper sources to be fully satisfied in respect of any of the points and also be enlightened with many more facts.

**A FEW UNIQUE AND OUTSTANDING FEATURES OF THE SHIA ISNA ASHARIES, BY VIRTUE OF THEIR FOLLOWING THE PROPHET AND HIS HOLY AHLEBAIT (P.B.U.T.) ARE:-**

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- a) That the Shia Isna Asharis by the Grace of God are governed by the Supreme and Sublime Islamic concept of the Almighty and hence besides acknowledging all His Sovereign attributes, the Shias believe that Allah is absolutely Unique, Independent, Omnipresent (present everywhere at all times) and transcendental i.e. beyond human knowledge, imagination or perception. Allah accordingly has no material or physical entity and as

such He (Allah) can never be seen or perceived at any time in any visible form. Therefore, if any of the Islamic groups believe that God has any visible form or body, it obviously implies that Allah is compound i.e. composed of various minute particles, rays etc., rendering Him inter-dependant, limited and ever-changing; whereby God eventually ceases to be Omnipresent, Eternal and an absolutely independent Entity, which would be contrary to all the Supreme attributes of Allah and would therefore be highly un-Islamic.

- b) The Shia Isna Asharis also believe that the most exalted and unique position amongst the entire creation of the Almighty inclusive of all the Prophets of God is that of Prophet Mohammed (S.A.V.S.), which frankly should be the faith and belief of every Muslim, for whom it would be a gratifying privilege to learn that the word Mohammed in Arabic means one who is most praised, because the Almighty Allah to Whom all the praise belongs, has praised Prophet Mohammed (S.A.V.S.). The Shias also believe as confirmed by the Prophet himself that the first and foremost creation of the Almighty has been 'Noor-e-Mohammedi' i.e. the light of Prophet Mohammed (S.A.V.S.), who also had been a Prophet, when the very first Prophet of God, Hazrat Adam (A.S) was yet in the making. Another unique privilege of the Prophet of Islam is, that the belief and faith in the Prophethood of Mohammed (S.A.V.S.) has been an essential qualifying factor for all other Prophets. This and many other unique and outstanding features of the Prophet are confirmed by the Almighty in the Quran. The Shias also believe as confirmed by the Quran that all the Prophets and Imams would appear as witnesses (shaahid) over their followers, whereas Prophet Muhammed (S.A.V.S.) would have the unique and outstanding privilege to appear as witness (shaahid) over all the Prophets and Imams. It would also be appreciated that one cannot appear as a witness over anyone or his action, unless one has himself been present to witness the persons or the actions concerned. The

Prophet also has been sent as a blessing for the universe, which too would never have been created by God, had it not been for the divine creation of the Prophet. Thus while all these facts sufficiently establish the sovereign status of Prophet Mohammed after the Almighty and his superiority over all other Prophets; it is indeed a tragic and painful misfortune, that a part of certain Islamic group considers such an extremely honoured and top-most Prophet of God to be an ordinary human being as ourselves, deserving no extra respect or reverence as against the clear Quranic directive to invoke divine blessings and salutations upon him. Similarly, while the other Islamic groups do acknowledge the high esteem of Prophet Mohammed (S.A.V.S.) conceding due respect and reverence for the Prophet, but being perhaps misled by the word "Ummi" used for the Prophet in the Quran, they unfortunately believe the Prophet to be illiterate i.e. unable to read or write, whereas the word "Ummi" also means a citizen of Mecca (Ummul-Qura) or born there, as well as one who has never been taught or educated to write and read by any one save God. Moreover, if at all the word "Ummi" only meant illiterate, the Prophet would never have called himself city of knowledge (Madinat-ul-Ilm) or desired pen and paper during his illness. The Muslims also unfortunately believe angel Gabriel to be the tutor of the Prophet and also that he had been horrified with the initial approach of Gabriel (Jibraeel) and so on. Most of the Muslims even believe that Hazrat Mohammed (S.A.V.S.) became a Prophet only after completing forty years and also that the Prophet's heart too had been operated and expanded or purified by angel Gabriel. This too may perhaps be due to misinterpretation of the Quranic verse 1 of chapter 94 reading:- "WHAT! HAVE WE NOT EXPANDED FOR YOU, YOUR HEART?" Which does not necessarily mean any physical operation or expansion, but is only an assertion from God that He has blessed the heart of the Prophet with greater expanse for knowledge i.e. broadening or extending of the faculty of conscience, reasoning and understanding. The

said ill-founded beliefs clearly imply that the Prophet, God-forbid (maazallah) had not been a Prophet until he was forty years old and also that he did not possess a pure or large heart, which adversely reflect upon Divine Wisdom and Perfection of the Almighty, besides being so very absurd in comparison with Jesus Christ (Prophet Essa A.S.), who on the contrary claimed to be a Prophet in his very childhood, needing no operation or expansion of heart. The Shia Isna Asharis by the Grace of God do not attribute any such defect or weakness for the Prophet, who actually has been superb amongst all the creations of God. It is therefore sincerely hoped and prayed that all our Muslim brethren irrespective of sect or group would duly ensure that they are at least not divided or misled in respect of their concept and faith about the Almighty Allah or the Prophet, which should in all fairness be in accordance with the sovereign and Sublime Islamic attributes.

- c) Another unique and outstanding feature of the Shia Isna Asharis is that all their Divine religious guides (Imams), after the Prophet are from amongst the holy family of the Prophet, nominated by the Prophet under Divine Authority (i.e. minjanib Allah). Accordingly the Shia Isna Asharis are governed and guided in all their religious and spiritual matters, only by the Ahlebait-e-Rasool and the guide lines left behind by them, whereby there is no possibility of any mistake or contradiction in any of their Islamic concept and fiqah commandments, particularly in view of all the highest esteem and piety of the holy descendants vouched by the Prophet and the Quran, besides being also unanimously acknowledged, as could be readily observed from the various quotations cited in this publication.
- d) It is also the Shia Isna Asharis, who alone believe all the Prophets of God including our holy Prophet to be sinless and infallible because no other Islamic group excepting the Shias consider it an essential prerequisite for all the rightful successors of the Prophet also to be infallible and



nominated directly by the Prophet. If however the Prophet had actually been considered sinless and infallible by the other Islamic groups too, the Prophet's desire and authority would never have been disputed or questioned by saying that "the Prophet is under delirium (overcome by illness)" and "Enough is the book of Allah (to guide us)", as done by Hazrat Umar according to the quotation on page 55.

- e) Yet another unique and outstanding privilege of the Shia Isna Asharis is, that their first religious guide after the Prophet, Hazrat Ali (A.S.) has been the first and only person ever to be born in the 'Holy Kaaba' the sacred house of pilgrimage for the entire Islamic world. This is confirmed through many non-Shia books including Riaz-un-Nazrah by Mohibuddin Tabari, Shafei. Moreover, besides being born in the House of God (Baitullah), even the ultimate climax of Hazrat Ali's life has been equally glorious and befitting his most pious and successful career by being martyred also in the House of God (Mosque) at Koofa (Iraq) and that too, while prostrating (in Sajdah) before Allah. Hazrat Ali (A.S.) also has the unique distinction of being brought up by the Prophet, who also proclaimed Ali to be his brother in this world and the hereafter, when the Prophet fraternally linked the earlier emigrants (mohajereen) and the helpers (ansars), pronouncing each emigrant to be a brother of each specific helper. It would also be highly incorrect and misleading if any person or group out of prejudice or ill-will, seeks to belittle the unique distinction of Hazrat Ali (A.S.), by alleging that it is no honour to be born in the 'Kaaba' as idols too were installed therein. This in fact would amount to undermining the very sanctity of the 'Kaaba', which actually has been the place of highest regard and sanctity ever since its existence, by virtue of being the first House of guidance for mankind, built by Prophet Ibrahim (A.S.) and his son Ismail (A.S.) under Divine Authority. Even the Quranic verse 125 of Chapter 2 states:- "WE MADE THE HOUSE A RESORT FOR MANKIND AND A SANCTUARY . . . AND WE EN-

JOINED ABRAHAM AND ISHMAEL (saying) PURIFY MY HOUSE FOR THOSE WHO MAKE CIRCUIT AND THOSE WHO ABIDE FOR DEVOTION." The 'Kaaba' accordingly has been a sacred place since the time of Prophet Ibrahim (A.S.). Another thought provoking and unusual aspect of Hazrat Ali's birth in the 'Holy Kaaba' is that when Hazrat Ali's mother 'Janab-e-Fatemah binte Asad' intuitionally came near the 'Kaaba' the doors of 'Kaaba' were locked, yet the wall of the Holy 'Kaaba' miraculously split open to welcome her. Any ordinary woman would have died of fright or collapsed at this unusual phenomenon, but it was only due to faith and Divine inspiration that Janab-e-Fatemah stood her ground and entered the 'Kaaba', and immediately the split wall returned to its normal position. The 'Kaaba' remained sealed for three days with Hazrat Ali's mother inside, all of which could never have been possible without the Will of Allah. The news of this unusual event spread like wildfire, with people rushing towards the 'Kaaba' out of anxiety and awe to get a glimpse of what had happened. The crowd tried to unlock the doors, but they miraculously remained locked. At the end of the third day however, the lock of the 'Kaaba' unlocked itself to the amazement of the huge crowd with Janab-e-Fatimah emerging along with her newly born child. This coincided with the coming of the Holy Prophet, who had especially come to welcome them and take the child Ali in his arms. The moment Prophet took Ali (A.S.) in his arms, Ali opened his eyes to see the holy face of the Prophet. Thus the holy 'Kaaba', the most sacred centre of prayer and 'Haj' (pilgrimage) for the entire Islamic world, which cannot perform 'Namaz' (prayer) without facing towards same, is also the birthplace of Hazrat Ali (A.S.).

- f) Furthermore, no Imam or Caliph of any other Islamic group has assured his followers to rescue them after death, through intercession with the permission of Allah, as by the Grace of God has been done by Prophet Mohammed and his pure descendants (Aale Mohammad) P.B.U.T. This eventually establishes that the Prophet and

his holy descendants are sinless and infallible (Masooms) because they alone, who are sinless, can intercede before Allah. Hence it is no ordinary privilege for the Shia Isna Asharis, that the Prophet, his daughter and all their twelve Imams are infallible and would be intercessors, which of course is no licence for anyone to be careless or negligent, because intercession is not meant for habitual and wilful defaulters. This unique distinction of all the fourteen Massoomeen is also vouched for by the fact that various leading Islamic saints have begged from the Almighty in the name of Prophet and his holy descendants, through their poetic petitions (munajats), one of which is quoted on page 106 for ready reference.

- g) Yet another unique feature of the Shia Isna Ashari school of thought is, that any of the Islamic fiqah commandment or ruling of the Prophet can never be altered or amended by anyone. The Shia Isna Asharis accordingly are following the original fiqah and Islamic rulings in letter and spirit as stipulated by the Prophet. Whereas the fiqah and Islamic rulings followed by other Islamic groups have obviously undergone changes with additions and alterations, because otherwise there would not have been four different fiqahs and that too differing from one another. This is improper and inconsistent because even according to the Quranic verse 43 of chapter 35 quoted on page 41, the ways and laws of Allah never change. Hence according to the Shias, everything declared by God through the Prophet to be unlawful (haram) and things similarly made lawful (halal) will remain in force as such until Doomsday. In other words everything declared lawful (halal) or unlawful (haram) by Allah through the Prophet can never be altered or tampered with, but yet Hazrat Umar surprisingly interfered with a few such Islamic laws of the Prophet, as if they were legislative or governmental rulings, by declaring that "periodic marriage "Muta" made lawful (halal) by (God through) the Prophet is made unlawful (haram) be me." This clearly implies that Hazrat Umar overruled the ruling of

(Allah through) the Prophet, and those accepting the same obviously endorse the former's (Hazrat Umar's) superiority over the Prophet, by virtue of his authority to overrule the Prophet's ruling. The truth however is that none can overrule the Prophet. Moreover, if according to the ruling of the second Caliph "Muta" had been prohibited (haram), the same similarly becomes lawful (halal) through the ruling of the fourth Caliph Hazrat Ali (A.S.) and more so since "Muta" had already been confirmed to be lawful (halal) by the Prophet.

- n) Another thought provoking aspect of the Shia Isna Asharis is, that all their religious guides (Imams, Caliphs) to succeed the Prophet were appointed through one and only heavenly process followed by all the prior Prophets, whereas the Caliphs of the other Islamic groups had to be appointed under different worldly systems of public election, nomination and selection. In other words, the Imams or Caliphs of the Shias have been de jure i.e. by right and not de facto i.e. howsoever appointed. Hence while the Shias consider the Caliphs of other Islamic groups to be governmental heads and not as spiritual or religious leaders, the Caliphs of all other Muslims including most of the Muslim saints, poets and philosophers, duly acknowledge the spiritual and religious leaders of the Shia Isna Asharis to be pious and competent religious authorities, as vouched by the fact that most of the Caliphs of the other Islamic groups invariably consulted and sought guidance from the 'Ahlebait-e-Rasool' in respect of their various administrative and religious problems. Moreover, Hazrat Ali's Caliphate being common for all the Muslims by his being the first Caliph of the Shias and the fourth Caliph of all other Islamic groups, Hazrat Ali's position is obviously unique and outstanding amongst the first four Caliphs (Kholfa-e-Rashedeen) by virtue of Hazrat Ali being the acknowledged Caliph of the entire Islamic world. It is also an acknowledged fact that public elections are only meant to select or nominate a representative of the people as head of any worldly body, state or a government, because

all public elections and votings merely indicate and establish the choice of a majority, which in all fairness could by no means be justified to be a competent mode of election or appointment of any Divine representative of God and His Prophet for the purpose of religious and spiritual guidance of the people after the Prophet. Therefore all the religious guides of the Shia Isna Asharis have only been appointed by the Prophet as per Quranic verses, sayings (hadiths) of the Prophet and other quotations cited herein.

- i) Another salient feature of the Shia Isna Asharis is, that all their Divine religious guides (Imams—Caliphs) after the Prophet have all along hailed from one and only renowned and distinguished family of "Bani Hashim", universally acknowledged to be the noblest family of the Arab world. The said honour and esteem of all religious guides of the Shia Isna Asharis, is further glorified by the fact that they all were also from amongst the holy family members of the Prophet i.e. Ahlebait-e-Rasool, who in Quranic terms are 'Aale Yasin', 'Aale Taha' and 'Aale Mohammed' (P.B.U.T.). As against these unique distinctions of the Shia Isna Asharis, the religious heads and Caliphs of all other Islamic groups, have been from 'Bani Abbas' and 'Bani Fatemah' who were amongst 'Bani Hashim' followed by divergent tribal families of 'Bani Umayya', 'Aale Boyah, Saljouk' etc. having mutual differences including even tribal feuds as recorded by history. Accordingly, it is not the Shia Isna Asharis who are responsible for any of the divisions, sects or groups in Islam, because they actually have all along been under the sole leadership of Mohammed Wa Aale Mohammed (P.B.U.T.) and being also exclusively governed by a single Islamic jurisprudence of Fiqah-e-Ja'feri; as against our non-Shia brethren having been led by different and divergent families as stated above, besides being governed by four different Islamic jurisprudence of Fiqah-e-Hanafî, Hambali, Maleki and Shafei. Moreover, as per unanimously acknowledged saying (hadith) of the Prophet, Islam would be divided into about 73 groups (sects) out of which only one group

(sect) would be on the right path following true (original) Islam, meriting due progress and salvation. It is accordingly most important and essential to identify this unique Islamic group, wherefore the only basic and conclusive criterion would be to ascertain to which of the total 72 or 73 Islamic groups or divisions do the Prophet and his holy descendants (i.e. Mohammed wa Aale Mohammed) belong. This frankly is the most vital and paramount clue, which can satisfactorily be determined through an honest and impartial study of all the facts briefly outlined in this humble publication.

It is however upto all fair-minded readers to judge the above facts with an open and unbiased mind and choose between the unanimously acknowledged leadership of Mohammed wa Aale Mohammed (P.B.U.T.), upon whom the entire Islamic world is duty-bound to invoke Divine Blessings and Salutations repeatedly everyday through recitation of 'Darood', as against others descending from different and divergent families.

- i) It would also be readily agreed and appreciated that the bona'fides of the principles and beliefs of any party or group stand all the more established and authenticated, if the same are also vouched by supporting evidence in books or by leaders of other groups. Accordingly, most of the beliefs and principles of the Shia Isna Asharis are duly supported and vouched by quotations from various non-Shia books including Old and New Testaments and other books of Divine Revelations as well as the sayings of the leading non-Shia and even non-Muslim personalities of international repute, as could be readily observed from a few such quotations and sayings cited in this publication. Many such quotations in support of the Shia Isna Ashari beliefs and principles unfortunately have been and are also being deliberately removed from the new editions of most of the non-Shia books, which frankly is immaterial because all such Pro-Shia quotations could be duly verified from the original and earlier prints. Hence, any such wilful removal of the specific pro-Shia quotations from all new editions of the non-Shia books, in

fact expose the weaknesses of the party concerned besides rendering all such Pro-Shia sayings and quotations to be all the more authentic and forceful.

- k) Another unique and amazing feature of the Shia Isna Ahsari School is that none of their twelve Imams have ever differed or deviated in their rulings (fatwas) from each other or from the rulings of the Prophet, whereas the Caliphs or Imams of the other Islamic Schools have vastly differed in their rulings amongst themselves and have even deviated from some of the Prophet's own rulings. A few of the Prophet's rulings in fact have also been altered by their Caliphs. Similarly, all the four Imams of the other major Islamic schools also vastly differ in their rulings (fatwas) besides even their individual followers being unwilling to offer prayers (Namaz) behind the followers of the other. Thus it is clear that the holy Religious Guides of the Shia Isna Asharis being commissioned by God (i.e. Minjanib Allah) do not differ in anyway amongst themselves. Even the Quran clearly stipulates that Shariat Laws and ways of Allah can never be changed or altered as per verse 43 of Chapter 35.
- l) Another important fundamental feature of the Shia Isna Asharis is the consistency and continuity with which they have been following the Islamic jurisprudence (fiqah Laws) as laid down by the Prophet by virtue of the same having passed right from the Prophet consecutively through each of their twelve Imams (Ahlebait-e-Athar) without any time gap, variations or mutilations. The said fiqah jurisprudence of the Shia Isna Asharis inherited through the Prophet and his holy family members is called "Fiqah-e-Ja'feri" because the same had been elaborated, on the basis of renewed queries, by their sixth Imam Ja'fer-e-Sadiq (A.S.) unanimously acknowledged to be the most pious and learned Jurist (Faqih) by all the four Fiqah Imams of our non-Shia brethren. The position of our Muslim brethren from amongst all non-Shia Islamic groups however is quite different, because they are firstly divided into four different

fiqah schools namely 'Fiqah-e-Hanafi, Hambali, Maleki and Shafei', with each one differing from the other. This conflict is regrettable, unjustifiable and basically improper for believers of one Religion, one God, one Prophet, one Quran and one Kaaba (Qibla) to be governed by four different fiqah laws. Moreover, there is also a wide time-gap of over 100 to 200 years between the Prophet and the four fiqah Imams, as could be duly observed from the year of wafat (death) of the Prophet being 630 A.D. as compared to Imam Abu Hanifa's death in 767 A.D., Imam Malek's death in 795 A.D. Imam-e-Shafei's death in 819 A.D. and Imam Hambal's death in 855 A.D. Thus it is obvious that the fiqah laws followed by the non-Shias during the vacuum period between the death of the Prophet and their respective fiqah Imams must have been inadequate, otherwise they would not have been revised and enunciated by their four Imams, after a lapse of over 100 to 200 years from the death of the Prophet. Many interesting details about the lives, sayings and beliefs of all the four fiqah Imams are duly recorded with references in a nice voluminous publication from Beirut (Lebanon) entitled "Al Imam-us-Sadiq wal Mazahebil Arbah" wherefrom the Muslims could greatly benefit.

- m) The Shia Isna Asharis also observe the birth anniversary (yowm-e-viladat) of the Prophet on the 17th of the month of Rabi-ul-Awwal and the death anniversary (yowm-e-wafat) of the Prophet on the 28th of the month of Saffar; whereas the Muslim brethren of the other Islamic groups, until a few years back were observing the birth and death of the Prophet to have been between the 1st and 12th of the month of Rabi-ul-Awwal, without any specific date of birth or death, both of which are now being observed by them on the 12th of the month of Rabi-ul-Awwal. The Shia Isna Asharis also duly observe the birth and death anniversaries of the Prophet's daughter Janab-e-Fatemah (S.A.) and their eleven Imams, as well as the birth anniversary of their Imam Mahdi (A.S.), who according to their faith is living, as is the case of Prophet Jesus Christ, Ilyas and Khizr (P.B.U.T.).



- n) Yet another distinguished privilege and honour of the Shia Isna Asharis is their most faithful and deeply grief-stricken commemoration of the most tragic and heart-rending events of Islamic history during the first holy Islamic month of Moharram-ul-Haram; namely the greatest martyrdom of the grandson of the Prophet, Hazrat Imam Husain (A.S.) including all his near and dear ones as well as all his matchless followers, all of whom were most cruelly martyred by Yazid and his army at Karbala on the bank of the river Euphrates (Furat). If one is in search of a perfect example of any one surrendering his all and most willingly suffering all the worst and most painful afflictions in the path of Allah, it can only be found in the sacrifice of Imam Husain (A.S.), as is confirmed by the Muslims of most of the Islamic groups and non-Muslims as well.

Moreover, various Islamic countries including Pakistan solemnly observe the sanctity of the holy month of Moharram, particularly its first ten days (Ashra-e-Moharram). Ever since the existence of Pakistan, its topmost government heads too have been paying high tributes on the eve of every Moharram, to the greatest martyr and saviour of Islam Hazrat Imam Husain. Similarly, besides Muslims of Africa, Egypt, India, Syria, Malaysia etc., even the non-Muslims comprising Parsis, Hindus and Christians also observe the Martyrdom of Imam Husain with deep reverence.

The great sacrifice of Imam Husain at Karbala had also been prophesied in the Old Testament (Jermiah 46-110) as follows:-

“FOR THIS IS THE DAY OF THE LORD GOD OF HOSTS, A DAY OF VENGEANCE, THAT HE MAY AVENGE HIM OF HIS ADVERSARIES, AND THE SWORD SHALL DEVOUR, AND IT SHALL BE SATIATED AND MADE DRUNK WITH THEIR BLOOD; FOR LORD GOD OF HOSTS HATH A SACRIFICE IN THE NORTH COUNTRY BY THE RIVER EUPHRATES (Furat).”

Similarly, besides the mention of 'Zibh-e-Azim' in the Quran, the Prophet also on various occasions, foretold and emphasised upon the greatest and most unique sacrifice and martyrdom of Imam Husain (A.S.), which is duly mourned by the Muslim brethren belonging to most of the Islamic groups, including numerous non-Muslims too.

It is also important to note the extract from a recent resolution of the Jamat-e-Ahle-Sunnat of Pakistan, adopted in their meeting at the Nishtar Park of Karachi on 20th February 1978 as quoted below:-

**"CERTAIN GROUP HAS BEEN RECENTLY CRITICISING AND TRYING TO DEGRADE IMAM HUSAIN AND ALSO PRAISING THE DAMNED, AND CURSED YAZEED THROUGH ORGANISED LECTURES. THIS MEETING THEREFORE CLARIFIES THAT ACCORDING TO US (THE JAMAT-E-AHLE SUNNAT), IMAM HUSAIN (A.S.) THE GRANDSON OF THE PROPHET GAVE HIS LIFE IN THE PATH OF ALLAH TO SAVE ISLAM AND THE AHLE SUNNAT ALSO CONSIDER THE AFORESAID GROUP (degrading Imam Husain and praising the cursed Yazid) TO BE KHWARJIS" (renegades, enemies of ISLAM).**

It is accordingly a grave and tragic misfortune that there are still such persons who claim to be Muslims and yet unfortunately try to belittle the grandson of the Prophet of Islam, Hazrat Imam Husain (A.S.) universally acknowledged to be the greatest martyr and saviour of Islam. It is also a painful astonishment, that such persons even do not hesitate to commit criminal distortion of Islamic history and also stoop so very low as to praise the most treacherous enemy of Islam like Yazid, who and whose army mercilessly killed Imam Husain (A.S.), his kith and kin and all his faithful and matchless followers. This is acknowledged by all the Muslims, irrespective of the Fiqah followed by them, including all leading non-Shia saints, philosophers, poets and even various renowned non-Muslim writers as could be observed from some of their tributes quoted below for ready reference

of the readers.

- A. "There is no family in the world which presented so many martyrs as HUSAIN'S. The number of his companions counted, his might measured, his fame assessed and his family appraised, he stands unique in the history of the world. Being a martyr, the son of a martyr and the father of martyrs, indeed, he is the Lord of Martyrs."

"Abbas Mahmud al-Aqqad  
in his book Abu-al-Shohada."

- B. "HUSAIN is the King, HUSAIN is The Emperor"

"Religion is HUSAIN, Saviour of Religion is HUSAIN"

"He preferred to give his head rather than giving his hand into the hands of Yazid"

"By God the foundation of LA-ILLAH (Ilallah, the doctrine of ISLAM i.e. There is no God excepting ALLAH) is HUSAIN."

شاه است حسین بادشاه است حسین      دین است حسین دین پناه است حسین  
سر دادند دست در دست یزید      حقا کہ بنائے لا الہ است حسین

"Hazrat Khwaja Moinuddin Chishti Ajmeri  
(Gharib Nawaz)."

(The aforesaid famous couplets are quoted in numerous books besides being inscribed on the Mausoleum of Khwaja Saheb at Ajmer India).

"Qurratain"

- C. "On the day of Martyrdom of Imam Husain (A.S.), seventy thousand angels were appointed for mourning the tragedy until Doomsday (Ressurrection)".

"Guniat-ul-Talibeen" by Late Hazrat  
Ghaus-ul-Azam Sheikh Abdul Qader Jilani.

- D. "The assassination of Husain (A.S.) in reality is the death of Yazid"

"ISLAM is revived to life after every Karbala"

قتلِ حسینؑ اصل میں مرگِ یزید ہے      اسلام زندہ ہوتا ہے ہر کر بلا کے بعد

“Moulana Mohammadali Jauhar”

- E. i) “Imam Husain uprooted despotism forever till the day of resurrection”  
 “The surging wave of his blood nourished the garden of freedom”

تاقیامت قطع استبداد کرد      موجِ خونِ او چمنِ ایجاد کرد  
 “For the sake of truth Husain weltered in blood and dust”

“He (Husain) therefore has been the saviour of (the Islamic doctrine) “La Ilaha Illallah”.

بہر حق در خاک و خون غلطیدہ است      پس بنائے لا الہ الا گردیدہ است

- ii) “Alive is truth through the force of Husain”  
 “Falsehood is eventually disheartened and dying”

زندہ حق از قوتِ شبیری است      باطلِ آخر داغِ حسرتِ میری است

- iii) “His (Husain’s) blood revealed the secrets” (by)  
 “awakening the sleeping (millat) people”

خونِ او تفسیرِ این اسرار کرد      ملتِ خوابیدہ را بیدار کرد

- iv) Moosa (Moses) and Firoan (Pharoh), Shabbir and Yazid”

“These two forces<sup>1</sup> (of truth and falsehood) have ever been at loggerheads.”

موسیٰ و فرعون و شبیر و یزید      این دو قوت از حیات آمد پدید

- v) “Plain, simple and colourful is the story of the sacred Ka’aba”

“The climax of its sacrifice is Hussain, whose beginning is Ismail (Son of Prophet Ibrahim (A.S.)

غریب و سادہ و رنگیں ہے داستانِ حرم      نہایتِ اس کی حسینؑ ابتدا ہے اسمعیلؑ

- vi) “The secrets of Quran, we have learned through Hussain”

"It is only from his light and action that our flame within is kindled"

دیز سترال از حسین آموختیم ز آتش او شعله با اندوختیم

- vii) "When Khilafat cut off its relations with the Quran"  
"Pouring poison into the throat of Freedom"

چون خلافت رشته از سترال گسخت حسدیت را زهر اندر کام ریخت

"Then rose up (Husain) the embodiment of freedom"  
(of the Muslims)

"Like the clouds of rain, rising from Qibla"

خاست آن سر جلوه خمیرالامم چون سحاب قبله باران در قدم

"Reached the plain of Karbala, showering its blessings passed away"

"He (Husain) thus sowed the flowers for human benefit, which otherwise was deserted"

بر زمین کربلا بارید و رفت لاله در ویرانه با کارید و رفت

- viii) "He (Husain) inscribed on desert (with blood, the Islamic doctrine) "La Ilaha Illallah"

"And thereby prescribed the authority of our salvation"

نقش الآ الله بر صحرا نوشت سطر عنوان نجات مانوشت

- ix) "O' Lord! Lord! the first letter of "Ba" in "Bismillah" (the very start of Quran) is the father (i.e. Hazrat Ali (A.S.))"

"And the meaning of "Zibh-e-Azim" (the great sacrifice) in Quran is the Son (i.e. Imam Husain A.S.)"

الله الله باتے بسم الله بدر معنی ذبح عظیم آمد پسر

(Allama Iqbal through the first line of his above couplet refers to the fact that the essence of the whole Quran is its first chapter 'Sura-e-Fateha' whose essence is 'Ba-e-Bismillah' which is Hazrat Ali A.S.).

Allama Dr. Mohammed Iqbal.

(The great poet of the East).

All the couplets of Allama Iqbal quoted in this publication have been taken from authentic collection of his poetry entitled 'Baaqiyaat-e-Iqbal' and 'Koolliyyat-e-Iqbal'. There are many more interesting couplets paying highest tributes to 'Ahlebait-e-Rasool' in 'Baaqiyyat-e-Iqbal'. A few simple but meaningful couplets of other non-Shia & non-Muslim poets are also quoted below for ready reference.

- F. i) "Everybody knows dying after life"  
 "But you (Husain) taught us how to live after death"

Kuwar Mehandra Singh "Bedi"

(A leading Hindu poet)

- جی کے مرنا تو سب کو آتا ہے مر کے جینا سکھا دیا تو نے  
 ii) "Husain preferred being beheaded in 'Sajdah' (prostration)."

"So that 'Sajdah' (prayer) is never missed (by Muslims) in years to come."

Late Maulana Maher-ul-Qaderi.

- حسین اس لئے سجدہ میں سرکٹا کے گئے کسی زمانے میں سجدہ قضا نہ ہو جائے  
 iii) "O' soil of Karbala do not forget the obligation (of having been sacred as)

"The body of Husain, the beloved of Prophet's daughter, had struggled to martyrdom on you."

"Your thirst has been quenched with the blood of Islam."

"You have (actually) been satisfied (quenched) by the blood of the vein of the Prophet."

- لے کر بلا کی خاک اس احسان کو نہ بھول تڑپی ہے تجھ پر لاشیں جگر گوشہ بتوں  
 اسلام کے لہو سے تری پیاس بجھ گئی سیراب کر گیا تجھے خونِ رگِ رسول

Late Maulana Zafar Ali Khan,  
 editor of 'Zamindar'.

- iv) "When 'Sajjad' (Imam Zainul Abedeen, son of Imam Husain) was being subjected to all the atrocities (being cruelly chained), he all the cursed shame as none at the time said."

“That these legs actually are (sacred as) the pillars of (the holy) ‘Kaba’ and as such, how dare are you tying the same with chain.”

سجاد اسیر جوڑوئے صدیف کسی نے یہ نہ کہا  
یہ پاؤں ستونِ کعبہ ہیں زنجیر کے پہناتے ہو

‘Seemab’ Akberabadi.

- G. A leading Sunni scholar (Aalim), Shah Abdul Aziz also acknowledges, the glorious sacrifice and the martyrdom of Imam Husain, in his famous book ‘SIRRUS SHAHADATAIN’ wherein, it is even emphasized that the martyrdom of Husain at Karbala had in fact been on behalf of the Prophet and as such, the same actually is the martyrdom of the Prophet himself. This clearly implies that all the cruellest atrocities borne by Imam Husain and his family at Karbala had in reality been inflicted upon the Prophet; which is also confirmed in the aforesaid couplets of Maulana Zafar Ali Khan, who also said:-

ع گردنِ شبیر سے خونِ محمد بہ گیا

“The blood of the Prophet (actually) streamed from the (injured) neck of Husain.”

All the above quotations are of leading non-Shia personalities excepting the only one from Shia Isna Ashari is that of the Quaid-e-Azam, which has been quoted as an exception below.

- H. “The world is unable to present an example finer and brighter than the personality of Imam Husain (A.S.) in as much as he was the embodiment of love, valour and personification of sacrifice and devotion. Every Muslim in particular, must learn a lesson from his life and should seek guidance from him.”

Quaid-e-Azam Mohammed Ali Jinnah.  
(the founder of Pakistan in one of his messages for ‘Husain Day’ at Bombay)

- I. “My admiration for the noble sacrifice of Imam Husain as a martyr abides, because he accepted death and the torture of thirst for himself, for his sons and for his

whole family but did not submit to unjust authorities."

**Mahatama Gandhi.**

(The greatest freedom fighter of India)

- J. "There is an universal appeal in this martyrdom, Hazrat Imam Husain sacrificed his all, but he refused to submit to a tyrannical government. He never gave any weight to the fact that his material force was far less in comparison with that of the enemy. The power of faith to him is the greatest force, which regards all material force as nothing. This sacrifice is a beacon light of guidance for every community and every nation."

**Pandit Jawaharlal Nehru.**

(The First Prime Minister of India in his message to Husain Day Committee Bombay 1361 A.H.)

- K. "Hazrat Imam Husain gave to the world some thirteen hundred years ago a message and way of life, which was unique and perfect and of which we are now celebrating the memory. I do not possess the words nor has any language of the world the eloquence and comprehension, which can serve as the vehicle of expression for the sentiments of reverence, which I entertain in my mind for this magnificent martyr. Hazrat Imam Husain (A.S.) does not belong only to the Muslims but he is a treasure, common to all the creatures of the Almighty Allah. I congratulate the Muslims that among them has been such a personality, who is acknowledged and revered equally by all communities of the world.

**Mrs. Sarojini Naidu.**

(The Nightingale of India who has also composed a Superb poem on Imam Husain's Martyrdom)."

- L. "The sacrifice of Imam Husain (A.S.) was for the sake of the good of the whole mankind. There is no other martyr in the whole history of the world, who can compare with him in point of exalted excellence."

**Professor Radha Kumund Mukerjee.**



(Chairman of the Department of History  
Lucknow University)

M. "No tragic event of human history can vie with the end of Hazrat Imam Husain in point of its heart-rending pathos, in the field of Karbala."

Dr. Amar Nath Jha.

(Vice Chancellor,  
Hindu University BANARAS.)

N. "The Karbala tragedy is a historical event of human martyrdom of such importance that it can never be forgotten. It shall continue to influence the lives of billions of men and women of the world throughout the ages. The event is commemorated in India with complete reverence, not only Muslims participate in the rites, but also the non-Muslims evince great interest therein equally well.

Dr. Rajendra Prasad.

(ex-Congress President and later President of India)

O. "The sacrifice that Hazrat Imam Husain gave in the desert of Karbala thirteen hundred years ago is an example to us all, giving us impetus and intuition to do our bit when circumstances, oblige us to face evil against truth. Imam Husain with his 72 followers achieved everlasting victory in his defeat, which it is impossible for any great force to acquire at any cost. Imam Husain proved to the world for all times that numbers do not count when the real spirit is in action with a definite purpose and determination."

Sir Byramjee Jeejeebhoy, Knight.

(one of the leading Parsi personalities of India)

P. "A reminder of the blood stained field of Karbala, where the grandson of the Apostle of God fell at length tortured by thirst and surrounded by the bodies of his murdered kinsmen, has been at anytime since then sufficient to evoke, even in the most lukewarm and heedless, the deepest emotion, the most frantic grief and an exaltation of spirit before which pain, danger, and death

shrink to unconsidered trifles."

E.G. Browne.

"A Literary History of Persia"

- Q. "Husain, who had lived in retirement at Medina throughout the rule of Muawiyah in 680, refused to acknowledge Muawiyah's son and successor Yazid, and in response to the urgent and reiterated appeals of the Iraqis, who had declared him (Imam Husain A.S.) the legitimate Caliph after Hasan and Ali, started as the head of a weak escort of relatives for Kufah."

Philip Hitti.

"History of the Arabs."

- R. "The tragedy of Karbala decided not only the fate of the caliphate, but of the Mohammedan kingdoms long after the Caliphate had waned and disappeared."

Sir William Muir.

"Annals of Early Caliphate."

- S. "In a distant age and clime the tragic scene of the death of Husain will awaken the sympathy of the coldest reader."

Edward Gibbon.

"Decline and Fall of the Roman Empire."

- T. "The Best lesson which we get from the tragedy of Karbala is that Husain and his followers were the rigid believers of God, they illustrated that numerical superiority does not count when it comes to truth and falsehood. The victory of Husain despite his minority marvels me."

Thomas Carlyle.

"Hero and Hero-worship"

"If Husain fought to quench his worldly desires, (as alleged by certain Christian critics) then I do not understand why his sisters, wives and children accompanied him. It stands to reason therefore that he sacrificed purely for Islam."

Charles Dickens.

“It was possible for Husain to save his life by submitting himself to the will of Yazid. But his responsibility as a reformer did not allow him to accept Yazid’s Caliphate. He therefore prepared to embrace all sorts of discomfort and inconvenience in order to deliver Islam from the hands of the Omayyads. Under the blazing sun, on the parched land and against the stifling heat of Arabia, stood the immortal Husain.”

Washington Irving.

“In the history of Islam, especially the life of Imam Husain stands unique, unapproached and unapproachable by any one. Without his martyrdom, Islam would have extinguished long ago. He was the saviour of Islam and it was due to his martyrdom that Islam took such a deep root, which it is neither possible nor even imaginable to destroy now.”

Edward Gibbon.

“Decline and fall of Roman Empire”

All honest and impartial readers would readily appreciate from the above quotations, that even the non-Muslims of high international fame, comprising Hindus, Parsees and Christians have had such high esteem for Imam Husain and his great sacrifice. Moreover a few of the writers have even been well versed with the vital aspects of the Caliphate (Vicegerency) after the Prophet.

Many more quotations of a number of other leading world personalities expressing the highest regard for Imam Husain (A.S.) could be quoted from numerous publications including the famous book entitled “Husain the leader of Entire Humanity.” It is therefore painful and astonishing, that while most of the topmost Muslims and even the non-Muslims hold Imam Husain in such a high esteem, a few ridiculously misguided persons, who consider themselves Muslims, seek to malign and belittle their own Prophet’s grandson Imam Husain, for whom the holy Prophet himself said: - “Husain is from me and I am from Husain.” Other sayings (Hadiths) of the Prophet are also . . . . .

quoted on page 59. Is it not surprising that these so called Muslims also shockingly stoop so low as to even praise Yazid, the most wicked and treacherous enemy of Islam?

There is no doubt whatsoever that according to the Quran, the Holy Prophet (S.A.V.S.) and even in the opinion of most of the leading scholars (Ulamas) and historians, Yazid fully deserves all the curses because:-

- a) He (Yazid) openly violated the tenets of Islam, and was occupying the throne of a Muslim state, as a self-imposed Caliph of Islam.
- b) His (Yazid's) poetry also openly advocates indulgence in prohibited acts (muharramats) of Islam, like drinking wine, adultery etc. and also shamelessly alleges that 'Bani Hashim' had, God forbid (maazallah) staged a drama and there had neither been any Prophet, nor Quranic revelations from God for the Prophet. Yazid even made no secret of the fact that he took due revenge of his forefathers, killed in the battle of 'Badar' by killing the Prophet's grandson Imam Husain at Karbala, which clearly confirms continued conflict of 'Bani Ummaiyah' with the holy Prophet (i.e. Islam).
- c) The worst and most disgraceful slur on Yazid, is his issuing orders that led to all the cruel and barbaric atrocities committed by his army at Karbala against Imam Husain, the grandson of the Prophet (S.A.V.S.) and his near and dear ones and all his companions, who were mercilessly butchered, besides humiliating the women-folk and children as captives through Karbala, Koofa and other places right upto his (Yazid's) court, followed by their imprisonment at Damascus, the capital of Syria.
- d) Following the tragedy of Karbala, Yazid also had the audacity to invade Mecca, Madina and commit mass killings of the Muslims besides violating the sanctity of the Prophet's Mosque (Masjid-e-Nabawi) by using it as a stable. Worst of all, Yazid also set fire to the Holy Kaaba according to Tarikh-e-Tabri. Yazid ruled

for three and half years, says the well known Historian Al-Fakhri. In the first year he murdered Husain (A.S.) son of Hazrat Ali (A.S.), in the second year looted Medina, allowing it to be plundered for three days and in the third year he (Yazid) raided the Holy Kaaba.

“Al-Fakhri translated by C.E.G. Whitting  
Page 111 (1947 edition).

Even the “Literary History of The Arabs” by Reynold. A. Nicholson, published at The University press of Cambridge in 1956, on page 197 under the heading “Battle of Karbala” (Massacre of Husain and his followers at Karbala 10th Muharram 61 A.H. 10th October 680 A.D.) records:-

“Husayn fell, pierced by an arrow, and his brave followers were cut down besides him to the last man. Mohammedan tradition, which with rare exception is uniformly hostile to the Umayyad dynasty, regards Husain as a Martyr and Yazid as his murderer. For Muslims the question is decided by the relation of the Umayyads to Islam, violators of its laws and spurners of its ideals, they could never be anything but tyrants. They had no right to slay believers, who rose in arms against their usurped authority. The so-called verdict of history, when we came to examine it, is seen on Arabian Imperialism. On this ground the Umayyads are justly condemned.”

Those really keen to know about Yazid and his ancestors, in their true perspective should actually refer to the sermon of Yazid's own son, Moawiya bin Yazid from the pulpit before abdication from the Caliphate after the death of his father Yazid. A brief extract of Moawiya Ibne Yazid's sermon is given below for ready reference.

“O' people, I am not interested at all in ruling over you, as I detest Bani Umayyah, who are not liked by anybody after the event of Karbala, as we know each other very well. Listen O' people, today I declare that my grandfather Moawiya, and after him the Caliphate claimed by his son (my father Yazid), who also actuated by the same lust, assumed rule (kingship) over you, as his father

(Moawiya). My father Yazid on account of his bad deeds and self indulgence, was by no means fit for Caliphate of Mohammad's people, as he (Yazid) had ridden firmly on the horse of passion, lust and taking his faults to be good qualities. He (Yazid) committed two gravest offences; disobedience and revolt against Allah and contempt of the Holy Prophet's family through brutalities and shedding their blood, and now lies imprisoned in dungeon (grave), suffering for his black deeds. Now I am made the third Caliph of the Umayyads, but I do not find myself strong enough to bear the burden of your sins. May Allah save me from being crushed under the load of your sins, or face Allah stained with all the disgraceful misdeeds. "Hence I am abandoning this Caliphate so that you may find any other Caliph."

"Allama Kamaluddin Damiri."

in his "Hayat-ul-Haivan" Vol. 1. page. 55.

Actually the whole sermon of Moawiya, the son of Yazid is worth reading from the above book and is also corroborated by recognised non-Shia books such as Sawaiqa-e-Mohreqa and Sirrus Shahadatain.

Thus due to all the aforesaid and various other disgraceful and heinous crimes, Yazid is rightly despised and cursed by all true Muslims, as is manifested in the above extract from the sermon of Yazid's own son, as well as the extract of the resolution passed by Jamat-e-Ahle Sunnat cited on page 78. In view of all the wicked and agonising misdeeds of Yazid, no true Muslim belonging to any Islamic group can refrain from cursing him, particularly when nearly all the leading writers like Ibne Taimiyah, Janab Abul A'ala Maudoodi, Imam Fakhruddin Raazi, Abdullah Bin Mohammed Bin Amir Shabrawi Mulla Sa'd Taftazani etc. have duly exposed the wickedness of Yazid with curses. Allama Mohammed Shafi Okadvi's book named "Imam-e-Pak wa Yazid-e-Paleed" (The Holy Imam & The cursed Yazid) published at Noorani Kutub Khana of 53-B, Sindhi Muslim Society of Karachi, quotes all the references from the Quran, the Prophet and leading non-Shia writers in support of Imam Husain (A.S.) and against the cursed Yazid.

Reverting to the Divine Religious Guides (Imams) of the Shia Isna Asharis, it is an indisputable fact that every Prophet right from Hazrat Adam (A.S.) duly appointed his respective heir (Vasi), Vicegerent (Caliph), Helper (Vazir) and Guide (Haadi) under Divine Authority and as such our Holy Prophet also appointed his Twelve Religious Guides (Imams) from amongst his descendants, starting with Hazrat Ali (A.S.) upto the twelfth Imam Hazrat Mohammed Mahdi (A.S.). It is a natural instinct of one and all to prefer and choose 'The Best' and accordingly, the Shia Isna Asharis consider only those persons to be their Divine Religious Guides (Imams), who are 'The Best' after the Prophet. This is duly vouched by a few of the sayings of Janab-e-Ayesha, the Caliphs and Fiqah Imams of other Islamic groups including leading non-Shia saints, poets and philosophers, quoted from non-Shia books as follows:-

A. "Ata" says that he asked Janab-e-Ayesha about Hazrat Ali (A.S.) and she replied "He (Ali A.S.) is 'Khair-ul-Bashar'" (best of human being) and whosoever disbelieves this, is Kafir (non-believer).  
 "Mustadrak-e-Hakim" (Vol. 2, page. 152)

B. "Ibne Samon" narrates that Hazrat Abu Bakr (R.A.) said that I would not overtake (go ahead of) Ali whom I heard the Prophet of God saying that, "Ali is to me like I am to God."

"Sawaeqa-e-Mohreqah" (page-175)  
 published at Cairo, by Hajar-e-Makki,  
 "Zakhaer-e-Auqba" (page-95)  
 published in Misr (Egypt)

C. Hazrat Abu Bakr (R.A.), once finding that Hazrat Ali (A.S.) was coming said, "Whoever wished to see the one who was most close to and most honoured with the Prophet of God, and before God," he (Abu Bakr) pointed, may see Hazrat Ali (A.S.).

"Manaqibe Khwarazmi" (page-97)  
 "Sawaeqa-e-Mohreqah" (page-175)

D. "Umar would have been ruined if there had not been Ali."

Hazrat Umar  
Istee'ab Vol. 2 Page 474  
Riaz-un-Nazarah Vol. 2 Page. 194,  
Izalat-ul-Khifa, Vol. 2. Page 268.

- E. Abu Sa'eed Khundri states that he heard Hazrat Umar saying:- "I seek refuge of Allah from living with people amongst whom there is no Ali."

Hazrat Umar  
Riaz-un-Nazarah Vol. 2. P. 197,  
Saheeh Bukhari, Chapt. 6 P. 109,  
Mustadrak Vol. 1 Page. 458.

- F. Hazrat Usman narrates the Prophet to have said that "Myself (the Prophet) and Ali are made of one Noor (light) many years before the birth of Hazrat Adam (A.S.) and when God created Adam the said Noor (light) was transferred in Adam whereafter it (Noor) was divided from Abdul Muttalib and as such I inherited prophet-hood and Ali (A.S.) Vicegerency (i.e. Vilayat)."

Hazrat Usman  
Yunabe-ul-Mawaddah,  
by Suleman Kandozi, (Vol. 2 P. 80).

- G. i) "If I had not remained under the training of Imam Jafar-e-Sadiq (A.S.) for two years, I would have been ruined (without knowledge)."

Imam-e-Azam Abu Hanifa.  
"Sirat-un-Noaman" by Allama Shibli Noamani.

- ii) "The love of Ali (A.S.) is a shield (against sins),  
And He (Ali A.S.) is the distributor of Hell and  
Heaven,

عَلِيٌّ حُبُّهُ جَنَّةٌ	فَسَيِّمُ السَّارِ وَالْجَنَّةِ
علیٰ کی محبت سپر ہے	علیٰ دوزخ اور جنت کے قاتم ہیں
وَصِيَ مَصْطَفَىٰ حَقًّا	إِمَامُ الْإِنْسِ وَالْجَنَّةِ
حقیقت میں حضرت محمد کے وصی ہیں	جن و انس کے امام ہیں



And in fact He (Ali) is the rightful executive (trustee) of Mustafa (the Prophet S.A.V.S.) and the leader (Imam) of human beings and jinns."

Imam Shafei.

"Moallemul Ittrata" whose Urdu translation is "Yanabe-ul-Mowaddat." sava-e-Qa-e-Mohreka by Ibne Hajare Makki (P. 75)

Kanzul Ummal Vol. 6 Page 153.

iii) "If it was a sin to have love for the holy descendants of the Prophet (Ahlebait-e-Athar) then this sin would never have been regretted by me."

Imam Shafei.

iv) "The holy descendants of the Prophet (Aale Rasool) would be my intercessors (before Allah) on the day of Judgment and to have any grudge against them is sin in the opinion of Shafei."

Imam Shafei.

Asked by his own son, as to who were the close companions of the Prophet, Imam Ahmed Ibne Hambal said:-

"Hazrat Abu Bakr, next, he said Hazrat Umar, next, he said Hazrat Usman, whereafter he took other names, so he was questioned as to why he did not name Hazrat Ali, Imam Ahmed Bin Hambal said, Hazrat Ali is from amongst the Ahlebait-e-Rasool (i.e. Descendants of the Prophet) and therefore he is much above the companions of the Prophet i.e. 'Sahaba-e-Rasool'."

Imam Ahmed Bin Hambal. "Matalabool Masool."

In fact the divine superiority of the holy descendants of the Prophet is duly confirmed by the holy Qura'n and even by the Prophet's companions i.e. Sahaba-e-Keram themselves. Therefore if any of the Islamic group yet feels justified in

giving preference to the Prophet's companions over the holy descendants of the Prophet, the same cannot be helped.

Even almost all the Sufees (followers of Tasawwoof) also have the highest regard and love for the Ahlebait-e-Rasool, and believe that the worldly leadership (Khilafat) was secured by Hazrat Abu Bakr, whereas the spiritual leadership (Vilayat) was assigned by the Prophet himself to Hazrat Ali (A.S.). Over 90% of the Sufees trace their origin from Hazrat Ali, although the Sufees are not Isna Asharis.

Similarly, it is also surprising, as to what more or better could a non-Muslim write about the holy descendants of the Prophet (Allebait-e-Rasool) than the unique comment of Edward Gibbon that:-

“And the twelve Imams or pontiffs of the Persian creed are Ali, Hasan, Husain and the lineal descendants of Husain to the ninth generation. Without arms, treasures or subjects, they successively enjoyed the veneration of the people and provoked the jealousy of the reigning Caliphs.”

Gibbon also writes:-

“The race of Ali might be equally prolific, the meanest individual was above the first and greatest of princes; and the most eminent were supposed to excel the perfection of Angels.”

Edward Gibbon. “Decline and fall of the Roman Empire” Vol.III. 1185 A.D. 1453 A.D. Modern Library of New York (P.127-128).

The following frank and honest comments of the famous Muslim educationist of the Indo-Pak sub-continent, Sir Syed Ahmed Khan contained in one of his letters dated 20th March 1889, addressed to Moulvi Syed Husain Belgrami C.I.E. (Companion of the Imperial order of the Indian Empire) of Hyderabad Deccan are also worth noting:-

“Regarding Caliphate (Khilafat) in terms of Governmental administration, who can write and what! I however divide (view) them in two types (divisions), one as Governmental and other to be highly pious and spiritual. The former one (Governmental) was secured by Hazrat Umar and the latter (spiritual and religious) had been assigned to Hazrat Ali and the holy descendants (of the Prophet) i.e. Aimmah-e-Athar. Saying this is easy but who would dare write that Hazrat Usman ruined everything and Hazrat Abu Bakr had been great for name sake.”

“Maktoobaat-e-Sir Syed” published by Majlis-e-Tarakki-e-Adab, of 2, Narayandas Garden, Club Road, Lahore in 1959. (originally published in India).

It would also greatly interest the readers to go through all the highest esteem and regard, expressed for the holy family members of the Prophet by revered Islamic Saints, philosophers and poets, greatly respected by the Muslims throughout the world.

We start with the couplets of the great poet and philosopher of the East, Allama, Dr. Sir Mohammed Iqbal, universally acknowledged for his great love and knowledge of Islam as well as his deep rooted philosophy, for which he is highly respected by the Islamic world.

i) “First of the The Muslims and Master (King) of the valiant is Ali (A.S.)”

“The treasure of faith for the Divine love (of Allah) is Ali (A.S.)”

“It is only through his (Ali’s) family’s love that I am living”

“And am shining in the world like a jewel (Pearl)”

مُسلِمِ اَوَّلِ شِ مَرَدَانِ عَلِيٍّ      عَشَقَ رَأْسِ مَائِهِ اِيْمَانِ عَلِيٍّ  
 اَزْ دِلْمَتَيْ دُو دَمَانَشِ زَنْدِه اِم      دَر جِهَانِ مِثْلِ عَجْبَرِ تَابَنْدِه اِم

- ii) "O (Ali) the gateway to the City of Love"  
 "O (Ali) the Noah (Prophet Nooh) of Ark of love"  
 "O (Ali) the secrets of God and the creation"  
 "The chapters of Quran are the details of your (Ali's) life"

اے بابِ مدینہِ محبت      اے نوحِ سفینہِ محبت  
 اے سترِ خطِ وجوبِ امکان      تفسیرِ تو سورہ ہائے مستدرآن

- iii) "O (Ali) the-secret of the Prophethood of Mohammad"  
 (S.A.V.S.)"  
 "O (Ali) whose praise is like praising Mohammad  
 (S.A.V.S.)"  
 "All my fears of the world hereafter have vanished"  
 "As I have nourished (purchased) the grief of your  
 Progeny (Ahlebait)"

اے سترِ نبوتِ محمد      اے وصفِ تو محدثِ محمد  
 زانڈیشہٴ عاقبتِ رحیم      جنسِ منم آلِ تو حسدِ دیدم

- iv) "The Prophet of God named him (Ali) "Abu Turab"  
 (Father of the earth)".  
 "And Allah Himself named him "Yadullah" (His hand  
 i.e. power of God) in the mother of books i.e. Quran"

مُرسلِ حقِ کرنامشِ بو تراب      حقِ ید اللہِ خواندِ درآتمِ الکتاب

- v) "From wherever the soul of Qambar (The slave of Hazrat  
 Ali) had been nourished Iqbal"  
 "I am also deriving my nourishment from the same  
 treasure"  
 "The name of Ali (S.A.) is always on my tongue Iqbal"  
 „As the thirst of soul is quenched from this jewel"

جہاں سے پتی تھی اقبالِ روحِ قبیرہ کی      مجھے بھی ملتی ہے روزی اسی خزینہ سے  
 ہمیشہ وردِ زباں سے علیؑ کا نامِ اقبال      کہ چپاسِ روح کی بجھتی ہے اس نگینہ سے

- vi) "From self realisation he (Ali) became the divine power (hand of God), controlling the universe"  
 "And through power of God (Yadullahi) Ali is the Emperor (Ruler of the Universe)"

از خود آسمانی ید اللہی کُند از ید اللہی شہنشاہی کُند

- vii) "Being critical of (Hazrat Ali) the object of your saying (Prophet's hadith) that Ali's flesh is mine and my flesh is Ali's."  
 They are actually in a way speaking ill of you, i.e. the Prophet himself."

مقصود محمدؐ لحمی پہ کھلی ان کی زباں یہ تو اک زاد سے تجھ کو بھی بُرا کہتے ہیں

- viii) "I have (Iqbal) learnt this point from Abul Hassan (Ali A.S.)"  
 "That Soul never dies with the death of body"

یہ نکت میں نے سیکھا ابو الحسن سے کہ جاں مرنے نہیں مرگ بدن سے

- ix) "Oh Iqbal, all the blessings are from same door"  
 "I am the slave of him (Ali) who is the leader of the unconquerable"

فیض اقبال ہے اسی در کا بندہ شاہِ لافتنی ہوں میں

- x) "All the bounties, Iqbal are due to the remembrance of the name of Murtaza"  
 "Hence I have been able to percieve the extreme secrets of the Transcendental"

یہ ہے اقبال فیضِ یاد نامِ مرتضیٰ جس سے نگاہِ منکر میں خلوت سرائے لامکاں تک ہے

- xi) "Whoever knows the deep secrets of life"  
 "Knows well the secret embodied in the names (titles) of Ali "

ہر کہ دانائے رموزِ زندگی است      سترِ اسمائے علیؑ داند کہ چیت

- xii) "One who becomes the father of the earth (Abu Turab) in the universe"  
"Can order the Sun to rise back (return) from the West"

ہر کہ در آفتاقِ گردِ بوتراب      باز گرداند ز مغرب آفتاب

- xiii) "The grave dividing issues of Caste, Creed and Country are graver than the (fort of) Khyber." — "Hence is there anyone (firm and solid) like Haider-e-Karrar in the universe to overcome these problems."

بڑھ کے خیبر سے ہے یہ معرکہ دین و وطن      اس زمانے میں کوئی حیدر کرار بھی ہے

- xiv) "I am a disciple of the family of one (Ali) who is sleeping (buried) in Najaf" — "Hence the wave of this river (love) would automatically drift me to my destination (heaven)"

ہوں مریدِ حسندانِ خفتہ خاکِ نجف      موجِ دریا آپ لے جائے گی ساحل پر مجھے

- xv) "In the heart of (Iqbal) one with shortfalls (lapses) is the love of Ahlebait" (Prophet's Progeny) — "Hence the kind hand of patronage of Haider (Ali) is looking forward to shelter me (grant salvation)".

دل میں ہے مجھ بے عمل کے داغِ عشقِ اہلبیت      ڈھونڈھتا پھرتا ہے نسلِ دامنِ حیدر مجھے

- xvi) "There is a reflection of Shiaism in his (Iqbal's) nature"  
"As he (Iqbal) is heard to have preferred Ali (A.S.) over others"

ہے اُس کی طبیعت میں تشیع بھی ذرا سا      تفضیلِ علیؑ ہم نے سنی اُس کی زبانی

A FEW COUPLETS OF IQBAL FOR JANAB-E-FATEMATUZ ZEHRA (S.A.) THE DAUGHTER OF THE PROPHET.

"Mary (Janab-e-Mariam) is honoured through a single distinction (of being mother) of the Jesus Christ" – "Whereas Janab-e-Zehra (S.A. the Prophet's daughter) is honoured through three distinctions"

مریم از یک نسبت عیسیٰ عزیز  
از سه نسبت حضرت زہرا عزیز

"Being light of the sight of Rahmatul-lil-Alemeen (the blessing for the Universe)" – Who is the first and the last Leader (Imam) of mankind"

نور چشم رحمت العالمین  
آن امام اولین و آخرین

"The lady (wife) of the crown bearer of the Quranic Verse "Hal Ata" (Hazrat Ali A.S.)" – "The chosen one (Murtaza) the remover of difficulties (Mushkil Koosha) the lion of God (Sher-e-Khuda)"

بانوئے آن تاجدارِ صلّی  
مرتنیٰ مشککش شیر خدا

"The mother of the centre of love" – "Mother of the guiding spirit of the caravan of love"

مادرِ آن مرکزِ پُرکارِ عشق  
مادرِ آن کاروانِ سالارِ عشق

"Life and character (building) of sons is from their mother" – "All the good qualities of truth and enlightenment are also inherited from mother"

سیرتِ سرزند با از اُمّہات  
جو بر صدق و صفا از اُمّہات

"Batul (Janab-e-Fatema) is the sole product of the crop of submission (to the will and pleasure of Allah)" – "The Ideal of guidance towards the perfection of all mothers is Batul"

مزرع تسلیم را حاصل بتوں مادران را اسوۂ کامل بتوں

“All the Jinns and angels (Born of light and fire) are meant to obey her (Fatema)” – “And her will is submerged in the will of her husband” (Ali)

نوری وہم آتشی وندماں برش گم رخا لش در رضائے شوہریش

“She (Fatema) never wept anywhere and everywhere” – “But showered her precious pearls (tears) during prayer (lending weight to her Namaz)”

گریہ ہائے اوزباہیں بے نیاز گوہر افشندے بدامان نماز

“Which (pearls) were collected by “Gabriel” (chief Angel) as refreshing dews” – “And utilised (sprinkled) as such over the Arsh (The Divine throne)”

اشک او بر حید جب سہل از زمین ہجوشنم ریخت بر عرش بریں

“My feet (Iqbal) are tied with the bindings of Shariat” – “I am also bound by the teachings of The Prophet” – “Otherwise I would have performed “Tawaf” (encircled) around the grave of that noble lady (Fatema)” – “And would have ever bowed in prostration (Sajda) upon the earth of her grave.”

رشتہ آئین حق زنجیر پاست پاس فرمان جناب مصطفیٰ است  
ورن گزرتش گریدے سجد و با بر خاک او پاشیدے

COUPLETS OF IQBAL FOR IMAM HASAN AND IMAM MEHDI (TWELFTH IMAM) A.S.

“One of them (Imam Hasan) is the light of existence” – “And He is the guardian of uniting people (Ummah) on one platform”



آن یکے شمعِ شبستانِ حرمِ حافظِ جمعیتِ خیر الامم

“In order to bring about peace and extinguish the fire of war and jealousy” – “He (Imam Hasan) kicked the crown and the throne”

مانشید آتشِ پیکار و کسِ پشتِ پازد بر سرتاج و نگین

“O’ The Commander of the universal affairs come” – “O’ The climax of the light of faith come” – “And enlighten the world through your wisdom and give peace and tranquillity to our eyes”

اے سوارِ اُشہبِ دوراںِ بیا اے سرورِ دیدہ ایماںِ بیا  
رونقِ بنگامہٴ ایجاںِ شو در سوارِ دیدہ ہا آباد شو

“Oh You, who are opposed to the belief of Imam Mehdi” – “Do not debar the deer of Khotan (Iran) from Musk” – (i.e. inevitable combination as ummat and Haadie)

لے وہ کہ تو مہدی کے تھیلے سے بے بیزار نویسد ذکر آہوئے مشکیں سے نصن کو

“What are you asking the religion of Iqbal” – “This sinner is the follower of the Father of the earth (Hazrat Ali A.S.)”

پوچھتے کیا ہو مذہبِ اقبال یہ گنہگار بو ترابی ہے

It would equally surprise and interest the readers to go through the following couplets of various leading Islamic Saints, Philosophers and Poets, also expressing their highest esteem and regard for The Holy Descendants of The Prophet (S.A.V.S.)

- a) i) – “Maghzoob” (inflicted with God’s wrath) and “Zwallen” (those gone astray) means enemies of Ali (A.S.) who wrongfully deviated from the right path”

مغضوب و ضالین کہ بود دشمنِ علیؑ  
ایشان خلفِ راهِ ہونہ از رہِ جفا

“Those who are firmly on the right path (Siraat-e-Mustaqeem) are no doubt the followers (Shias) of Ali (after the Prophet) who would be duly rewarded on the Day of Judgment”

آنہا کہ راستند دریں راہِ رست نگار  
بیشک و شبہ شیوہ شاہ اندر جزا

“We the weak and poor have nothing to depend on except the love for the Prophet (P.B.U.H.) and Aale-Murtaza (Descendants of Ali)”

ما عاجزیم و خستہ نداریم طلعتے  
الآحبتہ نبی و آل مرتضیٰ

“Oh God for the sake of Shah-e-Najaf (Hazrat Ali) and for the sake of All the Holy Imams be kind to Kaki & grant him love and protection of Shah-e-Najaf”

یارب بحق شاہِ نجفِ مرتضیٰ علیؑ  
یارب بحق جمیعہ امامان و پیشوا  
از لطف یک نظر بسوتے کاگی منگن  
برساں بزیر سایہ شاہِ نجفِ مرا

Khawaja Qutbuddin “Kaki”.

- b) i) “It is not possible to describe the greatness of Ali (A.S.)” – “As it is impossible to pour an ocean into a cup” – “I do not fully understand Ali (A.S.)” – “But know for certain that he has no parallel”

اوصافِ علیؑ بگفتگو ممکن نیست  
گنجائشِ حمد در سبو ممکن نیست  
من ذاتِ علیؑ بواجبی کے دانم  
الآ دانم کہ مثل او ممکن نیست

- ii) “Ali-e-Murtaza is my Master (Lord or Imam), after him Hasan, the star of wisdom, and then Husain of Karbala – Oh my master Ali.”

شاہم علی مرتضیٰ بعدش حسن نجم السماء  
خو انم حسین کربلا اللہ مولانا علیؑ

- iii) "I consider Hazrat Ali (ibn-ul-Husain) as the Adam of Aale Aba (Ahlebait), even Baqar & Sadiq are my witness (for this truth)."

آن آدم آل عبادنم علی زین العباد  
ہم باقر و صادق گوواہ اللہ مولانا علیؑ

Maulana Jalaluddin Roomi.

(the above and many more couplets of Maulana Roomi praising all the twelve Imams have been published in Urdu 'Jang' daily of 24.7.1981 along with high esteem & praise for the Ahlebait by other leading saints etc.).

- C) i) "We are the lovers of the Aal-e-Mustafa" – "And are always begging at the door of Murtaza (Ali)" – "As we are fully aware of Aal-e-Ali" – "And are aloof from Khwarjis (enemies of Ali)"

ما عاشق آل مصطفیٰ ایم  
پیوستہ گدائے مرتضیٰ ایم  
بیگانہ شدیم از خوارج  
با آل علی چون آشنا ایم

- ii) "Religious leader must be searched from amongst the Aal-e-Rasool" – "Be firm and clean in this (respect) path of God"

پیشوائے بایت جستن ز اولاد رسولؐ  
پس قدم مروانہ در راہِ خدا باید زدن

- D) i) Shah Niamatullah Wali.

"If I am allowed to say the truth O' Ali, you are the first Adam (man)" – "Although Hazrat Adam (A.S.) apparently came to the earth first" – "To support this contention however the title of Abu Turab (Father of the earth)": "Conferred upon you is a sufficient proof"

آدم اول تو می گرداست می پرستی زمن  
گرچه آدم از ره صورت مقدم آمده  
صدق دعویٰ را دریں معنی خطاب بو تراب  
شاید است امانہ بر عیان مبہم آمده

Sheikh Ahmed Jami.

- E) i) "If you wish Mustafa (S.A.V.S.) to be your intercessor on Doomsday (remember)" – "That Ali (A.S.) will be the distributor of Heaven and Hell (on that day)"

اگر خواہی کہ در عرش شفیع مصطفیٰ باشد قسیم جنّت و دوزخ مثل مشکلا باشد

- ii) "Do you know what is meant by the saying (Hadith) "Lahmoka Lahmi"? – "Both the bodies (of Mohammad and Ali) are one and do not consider them two (separate)"

دانی حدیث لحمک لحمی زہر چہیت این ہر دو تن یکیت یکے رامیں دوتا

- iii) "He alone can be the Divine Imam (Ali) on whose birth, the wall of Kaaba cracked open" – "And Kaaba was enlightened by his Divine Light (Noor)"

امام دین کسے باشد کہ در وقت ولادت او بود در کعبہ و کعبہ ز کعبہ در صفا باشد

- iv) "Nizamuddin feels shy and hesitates to say that he is a slave of Ali (A.S.)" – "But of course he (Nizamuddin) can claim to be the lowest beggar at the door of Qambar (The slave of Hazrat Ali)"

نظام الدین حیا دارد کہ گوید بندہ شاہ ام ولیکن قزیر اور اکینہ یک گدا باشد

Hazrat Sheikh Nizamuddin Aulia

- F) i) "O' God, through the Mercy of fourteen sacred and innocent souls (Ahlebait)" – "Grant me the intercession of Sarwar-e-Alam (the Prophet of Islam) for emancipation on Doomsday (Qayamat)"

نصیر الدین دہلی را بحق چہار دہ معصوم شفاعت سہر عالم خدا و ندا کریم فرما

Shah Naseeruddin Mahmood Chirag Dehlvi

- G) i) "Momin is invited to enjoin love of the master of Qambar "Amirul Momeneen" – "Haider (Hazrat Ali) is Imam of all those present and absent"

بیائے بندۂ مومن بھر خواجہ قبرہ  
امام حاضر و غائب امیر المومنین جیسے

- ii) "Throughout East and West, there is nobody to my knowledge and belief" – "Who is fit for Khilafat (Succession after the Prophet S.A.V.S.) except Ali son of Abu Talib"

سزاوارِ خلافت در تمام مشرق و مغرب  
نمی دانم کسے غیر از علی ابن ابی طالب

- iii) "If you crush Khusro under the feet of wild/mad elephant" – "Even then it is not possible to scratch out the love of Hazrat Ali (Shah-e-Duldul Sawar) from his heart"

گر تن خسرو دمی در زیر پاستے پیل مست  
حُب از دل بر ندارد آن شہر دلدل سوار

Hazrat Ameer Khusro Dehlvi.

- H) i) "O' Allah! Do you wish that the earth of my body (tomb)" – "Is used for the wall of temple (of idol)"  
"Kindly grant that I may be buried in Karbala so that my earth" – "Becomes the place of Prostration (Sajdah) by Angels (Malaeka) and the Pious ones."

کرد گارا بر پسندی کہ گل تربت من  
خاک دیوار صنم خانہ کفزار شود  
کر بلا مرتہ من ساز کہ تا تربت من  
سجدہ گاہ و ملکوت و حد بار شود

- ii) "Learn from Ali (A.S.) the sincerity (purity) of actions" – "He (Ali) in fact is purified and is above any falsehood".

از علی آموز احلاص عمل  
شیر حق را داں مطہر از دغل

Maulana Jalaluddin Roomi.  
from Masnavi-e-Maulana Room

All the above and many more similar couplets and quotations are from "Tajalli-e-Irfan", "Aina-e-Tasawoof" Kaukaba Durri," "Zakhira-e-Manaqib and other books, as well as "Al Haq Maa-ul-Ali," which is published by Maktab-e-Durre Najaf of Sialkot (Punjab).

It is also highly interesting to learn that millions of disciples of Hazrat Khwaja Moinuddin Chishti (Gharib Nawaz) of Ajmer (India) have been praying in the name of Khwaja Saheb and are also visiting the Mausoleum of Khawaja Saheb every year, whereas Khwaja Saheb himself has prayed to the Almighty in the name of the Prophet and his holy descendants, as could be readily observed from one of his poetic petition (Munajat) before Allah as under:-

1. "O Lord (Allah) for the sake of the chosen one (Mustafa) the leader of the Universe" - "Who is the intercessor of sinners and the fountain-head of bounties"

یارب بحق سید کونین مصطفیٰ اس شافع معاصی و اس منبع عطی

2. "O Almighty God, for the sake of Shah-e-Najaf (Ali A.S.)" - "For whom praises have been revealed in (the Quranic Verses of) Tabarak, Yaseen" and "Hal Ata"

یارب بحق شاہ نجف اس کہ آمدہ در شان او تبارک و یسین و بل اتی

3. "O Lord, (Allah) for the sake of heart burning and sorrowful lamentations of Fatemah(S.A.)" - "O Lord (Allah) for the sake of sighs and moaning of the Chief of women (Fatemah S.A.)."

یارب بسوز سینه و افغان فاطمہ یارب باہ و نالہ اس سرور النساء

4. "O Lord (Allah) for the sake of the shattered heart of Hasan-e-Mujtaba (by poison)"  
Who was the King of the Choicest in the Universe"

یارب بحر مت دل صد پارہ حسن آں بادشاہ جملہ آفاق مجتبیٰ

5. "O Lord (Allah) for the sake of the thirsty heart of Husain."

"O Lord for the sake of the blood of the martyrs of Karbala"

یارب بحق جگر تشنه حسین یارب بحبان خون شہیدان کربلا

6. "O Lord, (Allah) for the sake of Abid and Baqer (A.S.) the sacred religious leaders"

"And for the sake of Jaffer, Moosa and Raza (A.S.)"

یارب بحق عابد و باقتر امام دیں یارب بحق جنفر و ہم موسیٰ و رضا

7. "O Lord (Allah) for the sake of the honour of Taqi (A.S.) and for the dignity of Naqi (A.S.)"

"O Lord for the sake of Askeri (A.S.) who is the King of (religious) leaders".

یارب بجزمت تقی و عزت نقی یارب بحق عسکری آل شاہ پیشوا

8. "O Lord, (Allah) for the sake of Mahdi-e-Haadi"

"Who is (our) Master (Mawla) as Mustafa & Murtaza"

یارب بحق مہدی ہادی کہ ذات او مانند مصطفیٰ است مولیٰ و مرتضیٰ

9. "O Lord, (Allah) for the sake of all the Prophets Thou hast sent"

"O God for the sake of the Holy Pious souls of all Thy Prophets."

یارب بحق جملہ پیغمبران خود یارب بحق جملہ ارواح انبیاء

10. "Moin hopes that The Almighty God (Allah) will forgive him on that day"

"The day of Resurrection for the sake of the Monarch of the martyrs of Karbala" (Imam Husain)."

درد معین امیدواراں دم ز لطف خود بخشش ورا باشہ شہیدان کربلا

Khwaja Moinuddin Chishti (Gharib Nawaz) of Ajmer.

From

Tajalli-e-Irfan and "Ali Ma-ul-Haq a publication of Maktab-e-Durre Najaf Sialkot (Punjab). Also quoted in book named "Stairway to Heaven" printed and published at Bombay.

11. "As directed by the Prophet, his progeny (Ahlebait) is sufficient for me",

"Their names are always on my tongue to be able to solve

(overcome) my problems.”

“O God! if I pray to Thee in the name of any one save  
‘Aale Mohammed’

“Please do not grant any of my thousands of desires.”

کفایت است ز روح رسول اولادش ہمیشہ در زباناں جسد ہما تم  
ز غیر آل نبی حاجتے اگر طلبیم روا مداریکے از ہزار حاجات تم

Shah Mohiuddin Abdul Quadar Jilani.

(Ghous-ul-Aazam).

‘Armoghan-e-Na’at.’ by Shafique

Barelvi.

12 “I am the leader of all the “rinds” (those intoxicated  
with love of God, the Prophet and his holy descendants),”

“I guide the lovers and those deeply overwhelmed with  
sacred emotions.”

“I am the leader of all those on march towards Divine  
knowledge and all this is because I am the dog in the lane  
of the lion of Allah (Hazrat Ali A.S.).”

“I am a (humble) devotee of Haider (Ali A.S.) a carefree  
spiritualist and a slave of Ali-e-Murtaza.”

“Only the fourteen Pious souls are my Intercessors.”

“Whose love is my true faith, “I don’t acknowledge any-  
one save these fourteen (Masooms).” I praise them day  
and night.”

“I am a (humble) devotee of Haider (Ali A.S.) a carefree  
and a slave of Ali-e-Murtaza.”

سردگر وہ تمام رندانم رہبر عاشقان و ستانم  
بادی سالکانِ عدوانم کسب کوئے شیر یزدانم  
حمیدری ام قلندر مسم بندہ مرتضیٰ علی ہستم  
چہارہ تن شفیعِ عصیانم ہر شان ہست عین ایمانم  
غیر ازین چہارہ نمی دانم مدح شہ روز و شب ہی خوانم  
حمیدری ام قلندر مسم بندہ مرتضیٰ علی ہستم

Syed Usman Ali Marwandi.

(Lalshahbaz Qalandar).



It has not been possible to include many more couplets, expressing all the praise and esteem for the holy Descendants of the Prophet and particularly his immediate rightful successor Hazrat Ali (A.S.), by a number of revered Saints and philosophers such as Hazrat Shah Nasiruddin Chirag Dehalvi, Hazrat Amir Khusroo, Sultan-ul-Mashaikh Hazrat Nizamuddin Aulia, Hazrat Khwaja Qutbuddin Bakhtiar Kaki, Janab Sheikh Fariduddin Mohammed Bin Ibrahim including Maulana Jalaluddin Rumi etc. All these have been duly published in "Tajalli-e-Irfan, 'Aina-e-Tasawwoof' 'Zakhira-e-Manaqib', and Al-Haq Ma-ul-Ali etc. The latter publication is of 'Makatab-e-Durre Najaf of Sialkot (Punjab). Few of the couplets of the famous Saint of Sind, Syed Usman Ali Marwandi, popularly known as Lal Shahbaz Qalandar are also quoted above.

The highest esteem of Hazrat Ali (A.S.) immediately after the Prophet, is openly acknowledged by revered Islamic Saints, philosophers and poets like Khwaja Moinuddin Chisti, Nizamuddin Aulia, Amir Khusroo, Dr. Sir. Mohammed Iqbal etc, as per some of their quotations cited above. Even numerous topmost leading Muslim and non-Muslim historians, writers and philosophers of international fame have also confirmed the highest piety and superiority of Hazrat Ali (A.S.), immediately after the Prophet, as could be readily observed from a few of their following quotations:-

Hafiz Abu Na'eem in his book 'Hulyatul Awliya' (book 1. page 67) and Imam Seeyootee in his Tafseer-e-Durre Mansur write, that once the Holy Prophet told Hazrat Ali, "O, Ali, God hath ordered me to keep you near me, You are to me like an ear that retains everything, because you are the retaining ears that the Holy Book (Quran) has praised." (as per verse 12 of Chapter 69.)

Ibne Abil Hadeed-e-Moatazalee, the commentator of 'Nahjul Balagha', cites Abdullah Ibne Abbas, saying "Once I asked my father, Sir, my cousin Mohammed had sons who died in

childhood, which of them he loved the most? He replied 'Ali Ibne Abi Talib I said, Sir, I asked about his (Prophet's) sons. He replied "The Holy Prophet (S.A.V.S.) loved Ali more than his sons. When Ali was a child, I never saw him (Ali) separated from Mohammed unless going out for some work, I never saw a father love his son so much as the holy Prophet (S.A.V.S.) loved Ali and I never saw a son, so obedient, so attached and so loving to his father as Ali was to Mohammed." (S.A.V.S.)

Allama Thirmizee (Jama-e-Thirmizee Vol.1. page 38. Mishkat Vol. II page 8 and Masnad-Imam Ahmed Vol. 1 page 146.) quotes the Holy Prophet (S.A.V.S.) saying:- "O' Ali I wish to achieve every such thing for you, that I desire to acquire myself and I want to keep you away from all those things whose contact I abhor."

The famous Egyptian philosopher of Islamics at Al-Azhar University of Cairo, Allama Mohammed Mustafa Beck Najeeb in his famous book "Hima-e-thal Islam" writes:- "What can be said about this Imam? It is enough to realise that the holy Prophet had named him the gateway of knowledge and wisdom. He (Ali) was the most learned person, the most brave man and the most eloquent speaker and orator. His piety, his love of God, his sincerity and fortitude in following religion were of such a high order that none could aspire to reach him. He (Ali) was a man of such surpassing and pre-eminent attributes and such transcending and peerless qualities that many learned men got perplexed about him and imagined him to be an incarnation of God. (Hima-e-thal Islam, part 1, page 98).

Another philosopher and historian of Egypt, Ustad (Professor) Mohammed Kamil Hatha in his book "A review on the Character of Ali" writes:- "Each aspect of his (Ali's) life is so lofty and glorious that a study of one phase would make you feel that it was the best phase of his character and the most beautiful picture of his personality. While contemplation of any other phase will enchant you more and you will come to the conclusion, that no human being can attain that height,

and a third aspect will fascinate you equally and you will realise that before you, is a personality of such great eminence that you cannot fully appreciate its greatness and you will feel that Ali was an Imam in battle-field, politics, religion, ethics, philosophy, literature and wisdom.

As confirmed by most of the historians of Islam. Ali had been adopted and brought up by the Prophet, who had been thirty years senior to Ali. Therefore the religious tendencies of Ali from his very childhood had been the same as of the holy Prophet. Hence it is of no consideration as to when Ali embraced Islam, because he was a Muslim from the very beginning. In other words, Ali's religion from childhood was that of the Prophet. Thus it is a clear logical fact that from his birth onwards Ali had been a follower of the Prophet and hence a Muslim.

Imamul Kabeer Nooruddin Ali-ibne-Ibrahim-e-Shafei in his book 'Seerath-e-Halebeya' writes:- "Ali was like a son unto the holy Prophet (S.A.V.S.), therefore his religion from the very beginning was the religion followed by the Prophet." The famous historian Masoodi says that "The general consensus of opinion amongst the Muslim historians and theologians is that Ali was never a non-Muslim, and never prayed before idols, therefore the question of his embracing Islam does not and cannot arise."

The famous historian Osberne in his book 'Islam under the Arabs' writes:- "Ali had been advised by several of his counsellors to defer (put off) the dismissal of the corrupt governors previously appointed until he himself was sure against all enemies. The Bayard of Islam, the hero without fear and without reproach, refused to be guilty of any duplicity or compromise with injustice. This uncompromisingly noble attitude cost him his state and his life, but such was Ali, he never valued anything above justice and truth."

The historian John J. Pool (author of the life of H.M. Queen Victoria) in his book 'Studies in Mohammedanism writes:-

- a) "This prince (Ali) was a man of mild and forbearing character, wise in counsel and bold in war. Mohammed had given him the surname of the 'Lion of God'.
- b) "Ali and his sons Hassan and Hussain were truly noblemen - men of righteousness, men of a brave, a humble, and a forgiving spirit. Their lives deserve to be commemorated; for there was a peculiar pathos about them (their lives) which were not spent selfishly or in vain."

Mathew Arnold in his 'Essay on Criticism' writes:- "The sufferers of Karbala had aloft to the eyes of millions the lesson so loved by the sufferer of Calvary (Representation of Crucification):- "Learn of Me, for I am meek and lowly in heart, and Ye shall find rest unto your souls." He further writes that 'Ali was the first Caliph to protect and encourage national literature. This prince was a scholar himself and many of his (Ali's) wise sayings and proverbs are published in a book (Nahjul Balagha). It is a remarkable work and deserves to be more widely read in the West."

A famous French Orientalist & author in his book 'Les Effects de La Religion de Mohammed' writes:- "Ali was beau ideal of chivalry and personification of gallantry, bravery and generosity. Pure, gentle, and learned without fear and without reproach, he set the world the noblest example of chivalrous grandeur of character. His spirit was a pure reflection of that of Mohammed, it overshadowed the Islamic world and formed the animating genius of succeeding ages."

1. "Had the principles of hereditary succession (in favour of Ali) been recognised at the outset, it would have prevented the rise of those disastrous pretensions which engulfed Islam in the blood of Muslims. The husband of Fatemah united in his person, the right of succession as the lawful heir of the Prophet, as well as the right of election. It might have been thought that all would submit themselves before his glory, but it was not to be."

**Sedillot.**

A leading French author as quoted by Justice Amir Ali in "Spirit of Islam" page 296.

2. "In the extremely superfine, grand and noble character of Ali there are two traits which, it is difficult to believe, that can be united in one man. Besides Ali, history cannot show any other who has displayed these two qualities at one and the same time, and each one in such a marked way that none could surpass him and very few could reach him. He (Ali) was the greatest Marshal of his time (even of all times) and he was the wisest man who could explain and expound upon religion, philosophy, science, sociology and ethics, in a style which cannot be improved upon. What is more, he was such a speaker that his speeches enchant you even thirteen centuries after his death."

**Gabriel Enkiri.**

The famous French historian, research scholar and Orientalist in his famous book "Le Chevalier de Islam."

It would also interest the readers to note that:- At the historic meeting of "Asheera" held near the hillock "Safa" the Prophet of Islam invited his nearest relatives to embrace Islam saying: "Is there any one amongst those present who will be my assistant, my vicegerent, heir and Caliph?" There was no response save from Young Ali, who though only 13 years old, stood up and openly offered himself for the task. The Holy Prophet embraced Ali and made the historic declaration: "Look here is my brother, my assistant, my (1\*) vicegerent, my heir and my Caliph. Listen ye all unto him and obey him." The assembly mocked and ridiculed, addressing Hazrat Abu Talib, "Your nephew Muhammad (S.A.V.S.) has placed you under your own son Ali and henceforth thou hast to obey thy son."

The above is quoted by Tabri, Ibne Athir, Abu Fida and Gibbon.

Thomas Carlyle also in his famous work "Heroes and Hero worship" referring to the above event writes:-

"The Assembly broke up in laughter. Nevertheless it proved not a laughable thing, it was a very serious thing. As for this young Ali, one cannot but like him. A noble minded creature as he shows himself now, and always afterwards; full of affection of fiery daring. Something chivalrous in him; brave as a lion, yet with a grace, a truth and affection worthy of Christian Knighthood."

The above historical event acknowledged by various Non-Shia historians including famous non-Muslim personalities, such as Gibbon, Thomas Carlyle etc also indicate that the rightful heir, (1\*) vicegerent and Caliph of the Prophet immediately after the Prophet was Hazrat Ali (A.S.). Even other famous historians write:-

- a) "We make no concluding comments on the noble and generous character of Ali (A.S.) which has been sufficiently illustrated throughout the recorded circumstances of his life. He (Ali) was one of the last and worthiest of the Primitive Muslims, who imbibed his religious enthusiasms with the Prophet himself and followed to the last, the simplicity of his (Prophet's) example. He (Ali) is honourably spoken of as the first caliph who accorded (2\*) to Belles-letters. He indulged in poetic vein himself and many of his (Ali's) maxims and proverbs are preserved and have been translated in various languages. His signet bore this inscription "The Kingdom Belongs to God."

**Washington Irving.  
Successors of Muhammad"**

- b) "He (Ali) possessed the qualities of an ideal Arabian, valiant in battle, wise in Council, eloquent in speech, true to his friends, magnanimous to his foes. He became both, the paragon of Muslim nobility and chivalry (Futuwah) and the Solomon of Arabic tradition, around whose name

poems, proverbs, sermonettes and anecdotes innumerable have clustered. His Sabre "Dhulfaqr" (the cleaver of vertebrae) wielded by the Prophet on the memorable battlefield of "Badr" has been immortalised in the words of the verse found engraved on many mediaeval Arab swords "La Sayfa illa Dhul-al-Faqar Wa la-fata illa Ali (no sword can match Zulfaqr and no warrior can compete with Ali). The later "Fityan" movement which developed ceremonies and insignia, savouring of mediaeval European Chivalry and the modern Scout movement, took Ali as first 'Fatah' & model, and is regarded as wise and brave by all the Islamic World and as Idealistic and Exemplary by many Fityan."

Famous Historian P. Hitti.

"History of the Arabs"

- (1\*) Vicegerent: Means representative of The Diety, God, Prophet etc. whereas Viceregent means one who acts in place of a regent.
- (2\*) Belles-letters: Means Rhetoric, eloquent literature.

"On his return from Mecca on this occasion (after his last Haj) the Prophet's demeanour with respect to Ali, gave indications sufficiently strong of the person whom he (Prophet) deigned to succeed him, at least in the reverence and esteem of his disciple, if not in all the honours of temporal powers. At the conclusion of one of the stages of his journey and under the shadow of a grove of trees at 'Ghadir-e-Khum' having caused a sort of tribunal to be formed with the furniture of his camels, and summoned the observant multitude to attend, he ascended this with Ali on his right hand and addressed the assembly - He (Prophet) preceeded to say then, that to all to whom he was truly dear, Ali, the son of Abu Talib must be equally so. He (Prophet) then stretched his hands to raise Ali higher up in the tribunal, in doing which the latter set his foot on the Prophet's knees. Resuming his address the Prophet said, that as many in the great assembly acknowledged himself (Prophet) for sovereign lord, would not fail to offer the same acknowledgement to Ali. He (Prophet) then addressed himself solemnly to Heaven, calling

upon God to befriend that man who was the friend of Ali and to be the eternal enemy to those who were hostile to his (Ali's) cause. After this he (Prophet) returned to his tent, directing Ali to repair (to go) to his own whither (place) where the whole assembly were enjoined to meet and offer him (Ali) their congratulations on this public and solemn designation of his appointment to succeed (the Prophet)."

**Major Price.**

in his "History of Mohammedan Empire."

(Major Price as described in copy of judgment by Justice Pandit Thakur Prasad in Suit 565 of 1936-Jaunpur, India, is an important authority on Muslim history of early times).

"Ali was the cousin-german of Muhammad and husband of Fatema, his (Prophet's) beloved daughter. The right of succession in order of consanguinity lay with Ali; and his virtues and services eminently entitled him to it. On the first burst of the generous zeal, when Islamism was a derided and persecuted faith, he (Ali) had been pronounced by Muhammad as his brother, his vicegerent, he (Ali) had ever since been devoted to him in word and deed and had honoured the cause by his magnanimity as signally as he had vindicated it by his valour.

**Washington Irving.**

Successors of Mohammad".

"The zeal and virtues of Ali were never out-stripped by any proselyte. He (Ali) united the qualifications of a poet, a soldier and a saint. His wisdom still breathes in a collection of moral and religious sayings; and every antagonist in the combats of tongue or of sword was subdued by his (Ali's) eloquence and valour. From the first hour of his mission to the last rites of his funeral, the Apostle (Prophet) was never forsaken by his generous friend (Ali), whom he (Prophet) delighted to name his (prophet's) brother, his (Prophet's) vicegerent and the faithful Aaron (Haroon A.S.) of a second Moses (Moosa A.S.)."

**Edward Gibbon.**

"Decline and fall of the Roman Empire". Vol. V.



A few High Court Judgments also deserve full study, whose extracts, however are quoted hereunder for ready reference.

"The general expectation of Islam had been, that Ali the first disciple, the beloved companion of the Apostle of God, the husband of his (Prophet's) only surviving child Fatima would be the first Caliph. He (Ali) was and deserved to be deeply beloved, being clearly and beyond comparison a man brave, wise, magnanimous, just, and self-denying in a degree hardly exceeded by any character in history."

From observations by Justice Arnold  
in an important Khoja case of The  
Bombay High Court (India).

"It cannot be denied that Hazrat Ali was one of those men, who stood by the Prophet all his life in everything he did and wanted to be done. As I gather from history written by Muslims and Non-Muslims alike, Ali was the Prophet's constant shadow. He (Ali) was the Boswell of a Johnson in his dealings with the Prophet. Ali can rightly be said to be the chief builder of the Prophet's power. To his sword had fallen the momentous victories of "Khandaq", "Ohad", "Badr" and "Khaiber." It would thus appear that Ali was the most highly entitled and the best deserved for succession to the Imamate of Islam, both on the strength of his family relationship to the Prophet and on the ground of his merits being the sincerest friend and follower of the Prophet."

From observation by Pandit Thakur Prasad dated  
20.7.1938 in suit No. 565 of 1936 at Jaunpur (U.P. India).

"It is my belief that Ali Ibne Abi Talib was the first Arab to be involved with the Universal Spirit and to associate and discourse with it. And he was also the first Arab from whose lips the music of the Universal Spirit was brought to the ears of the people, who had never heard it before and they

wandered in amazement between the sublime eloquence of his (Ali's) path and the darkness of their own. As for him who was filled with wonder and admiration, it was but natural to be so and as for him who opposed Ali, he was but a child of the past age of ignorance. Ali Ibne Ali Talib died a martyr and a witness to his own greatness; he died with prayer on his lips and with his heart yearning eagerly for his Creator. Arabs never appreciated the true worth of his stature and calibre until persons from amongst their Persian neighbours came forward to distinguish between gems and stones. Ali died before his message could reach the world in its complete and sufficient form. However, I visualise him smiling before he closed his eyes upon this world. He died in the manner of all those Prophets, seers and sages, who came to a land which was not their land, and to a people who were not their people and in times which were not their times, but these are the affairs of your Creator and He is best aware of them."

Gibran Khalil Gibran.

(Great Christian litterateur and philosopher of international fame from Lebanon). The above quotation is also cited by another Lebanese Christian George Jarda in his book "Al-Imam Ali-Sautal Adalatil Insaniya". Yet another Lebanese Christian Paulus Salaama has also quoted the above passage in the introduction to his epic of about 4000 lines in Arabic on 'Eid-ul-Ghadir', which must be worth reading.

The famous historian Masudi also writes :-

"If the glorious name of being the first Muslim, a comrade of the Prophet (S.A.V.S.) in exile, his faithful companion in the struggle for the Faith, his (Prophet's) intimate associate in life and his kinsman; if a true knowledge of the Spirit of his (Prophet's) teachings and of the Book (the Holy Quran); of self abnegation and practice of justice, if honesty, purity, and love for truth; if a knowledge of the law and science, constitute a claim to pre-eminence, then all must regard Ali as the foremost Muslim."

A short history of the Saracens by Justice Amir. Ali.

“After the Holy Prophet it was Hazrat Ali who devoted most of his time to the worship of God, he (Ali) was brave, forgiving, strong and an understanding person of his time, who mastered the Holy Scriptures. Wise men from the East and West came to quench their thirst from his unfathomable spring of Divine Knowledge.”

Allama Ibne Abil Hadid-ul-Moatazali.

“What can be said about such a Holy personage as Hazrat Ali, who excelled all the Companions of the Holy Prophet in his attributes and qualities. He was the most learned person, the most brave man and the most eloquent speaker and orator. His piety, his love of God and his sincerity and fortitude, in following religion were of such a high order that none could aspire to reach him. He, due to his sagacity and thorough knowledge of the human mind, always arrived at correct conclusions and never changed his decisions. He (Ali) possessed such transcending and peerless qualities. He hated tricks and diplomacy and loved truth and justice.”

Himat-ul-Islam by Famous Egyptian Scholar Allama Mustafa Beg.

In fact it is highly important to note as to what Hazrat Ali (A.S.), who has been unanimously acknowledged as the fourth Caliph of the Islamic world, has himself said. This is quoted below from Hazrat Ali's own sermons (Khutbas) published in “Nahjul Balagha” the book of highest eloquence and knowledge, wherein Hazrat Ali states:-

“I PUT A CURTAIN AGAINST CALIPHATE AND KEPT MYSELF ALOOF.”

“I ALSO THOUGHT IF I SHOULD FIGHT FOR MY RIGHT OR ENDURE CALMLY THE BLINDING DARKNESS OF TRIBULATIONS. I FOUND THAT ENDURANCE THEREON WAS WISER, SO I ADOPTED

## PATIENCE.”

“BY ALLAH I HAVE BEEN CONTINUOUSLY DEPRIVED OF MY RIGHT FROM THE DAY THE PROPHET (S.A.V.S.) PASSED AWAY TILL TODAY.”

There are many similar assertions including words of highest wisdom and guidance by Hazrat Ali (A.S.) in “Nahjul Balagha” an invaluable treasure of knowledge and truth, whose importance and greatness has always been acknowledged. The “Nahjul Balagha” is a literary masterpiece of Islamic teachings, it is the fountain-head of philosophy, ethics and a precious treasure of beliefs and historical truths.

The authenticity of “Nahjul Balagha” has also been established by most of the leading writers and historians including non-Shia scholars like Abul Hasan Ali Bin Qasim Baithaqi (D. 565 A.H.) Imam Fakhruddin-e-Razzi (D. 606 A.H.), Ibne Abil Hadeed (D. 655 A.H.), Allama Sadruddin Taftazani etc. Writers and historians even from an earlier era of 132 A.H. have also confirmed the eloquence of Hazrat Ali’s sermons, which were found and acknowledged years before the birth of Allama Razi, who subsequently collected all the sermons of Hazrat Ali (A.S.) in the book entitled “Nahjul Balagha.”

In fact people knowing the Arabic language are simply astonished at the high standard of eloquence maintained by Hazrat Ali (A.S.) in all his sermons (Khutbas), which in itself establishes that such a masterpiece of literary eloquence, can never be so very fluent and unique excepting from Ali (A.S.). Accordingly, Allama Abu Hamid Abdul Hamid Ibne Habathulah known as Ibne-Abil-Hadeed Moatazali (D. 655 A.H.) in his commentary on “Nahjul Balagha” writes:-

HIS (Ali’s) ELOQUENCE IS SUCH THAT HE IS THE LEADER OF THE ELOQUENT AND CHIEF OF THE RHETORICIANS. ALI’S UTTERANCES ARE BELOW THE WORD OF THE CREATOR BUT ABOVE THE WORD OF ALL THE CREATURES, AND FROM HIM (Ali) THE WORLD HAS LEARNT THE ART OF SPEECH AND RHETORICS.”

Allama Ibne Abil Hadeed also writes concerning "Nahjul Balagha":-

"NUMEROUS PORTIONS OF THIS BOOK CAN BE TERMED MIRACLES OF THE PROPHET (S.A.V.S.) BECAUSE THEY COVER ASSERTIONS ABOUT THE UNKNOWN, AND BEYOND HUMAN CAPACITY."

Ahle-bait-e-Rasool in fact have always been held in the highest esteem by many Muslims from other Islamic groups, as has been confirmed by the Caliphs, fiqah Imams including leading Islamic saints, poets etc. Accordingly, one such non-Shia devotee Janab Inam Mohammad saheb, son of a former Governor General of Pakistan has also written a nice book named "The Holy Prophet and his Ahl-Al-Bait" in English with its foreword by Shaikh-e-Tariqat, Al-Haj Syed Abdul Kadir El-Gaylani. The said and many other books are published for free distribution among the Muslims by Janab Ikramul Haq Chowdhry of 410, Mahboob Chambers, Abdullah Haroon Road, Karachi, Pakistan. May their reward be multiplied by the Almighty for rendering this service . . . Ameen.

Any truly God-fearing Muslim having due regard and love for the Prophet can never ignore or underestimate the high esteem of the holy family members of the Prophet, because even a revered saint as Ghaus ul-Aazam Abdul Quadar Jilani confirms deepest regard for the 'Ahle-bait' in his couplets quoted on page 108. Accordingly, most of our Sunni brethren also cherish due love and respect for the 'Ahle-bait-e-Rasool' as expressed by brother Inam Mohammed in his book quoted above. It is however important and essential for all our Muslim brethren to note that there exists a small group of Khwarjis and Nasebis (seceders & abusers), who unfortunately are so very misguided as to nourish ill-will and enmity against the holy family members of the Prophet, and yet surprisingly consider themselves to be Muslims. These Khwarjis and Nasebis stoop to the lowest level of considering Hazrat Ali (A.S.) and Hazrat Usman (R.A.) as fit to be beheaded i.e. 'wajib-ul-qatal' and also that those who do not endorse this disgraceful belief are not Muslims. These Khwarjis and Nase-

his have accordingly been committing criminal distortion of Islamic history by preaching and publishing posters, literature and books against the 'Ahlebait-e-Rasool' the grand son of the Prophet Imam Husain and in support of Yazid, the most treacherous enemy of Islam in an endeavour to muster support for their cursed beliefs. This creates a wrong impression about our Sunni brethren, as if they all are also against the Ahlebait-e-Rasool, the grandson of the Prophet Imam Husain and favour the most treacherous enemy of Islam like Yazid. Therefore all our Muslim brethren throughout the world should be duly warned against all such treacherous efforts of these Khwarjis and Nasebis to flare up misunderstanding, ill-will and disunity amidst any of the Islamic groups or the Sunnis and the Shias. In fact it was only to counter such disgraceful efforts that the leading Sunni scholar and philosopher Khwaja Hassan Nizami had published the book entitled 'Tamacha Ba Rukhsar-e-Yazid' i.e. 'A slap on the face of Yazid'. Similarly, even the government of Pakistan had banned the cursed book of 'Khilafat-e-Moawiya wa Yazid' by one Mehmood Ahmed Abbasi.

It is extremely difficult to understand or imagine the high esteem and piety of the Prophet and his holy Descendants, because God Himself taught and revealed the names of the Panjetan-e-Pak, the pious five, namely Mohammed, Ali, Fatemah, Hasan and Husain (P.B.U.T.) to the Angels and the very first Prophet Hazrat Adam (A.S.). Even the Russians confirmed in their news item that they found these five names inscribed in old Hebrew language upon the old wooden planks of the legendary Ark of Noah (the boat of Prophet Nooh A.S.), discovered and deciphered by them.

It is needless to clarify that, praising Hazrat Ali is like praising the Prophet himself, who had brought up and trained Hazrat Ali from his very childhood. Moverover, according to the Shia Isna Asharis, the highest esteem, praise and authority after the Almighty Allah is for the Prophet and thereafter for Hazrat Ali (A.S.) and the holy descendants i.e. Ahlebait-e-Athar. It is therefore utterly wrong and misleading to allege that the Shias, God-forbid (Maazallah) consider

Hazrat Ali to be at par or better than the Prophet, because according to the Shia Isna Asharis, it is entirely incorrect and un-Islamic (Kufr) to think of anyone to be superior than the Prophet, excepting the Almighty Allah.

A few other quotations about Banu Omayya are also submitted for ready reference:-

“Except among the Syrians, the Caliphs of the House of Omayya had never been the object of public favour. The life of Mohammed (S.A.V.S.) records their perseverance in idolatory and rebellion, their conversions have been reluctant, their elevation irregular and fictitious and their throne was created with the most holy and noble blood of Arabia.”

Edward Gibbon.

Gibbon also writes:-

“The persecutors of Muhammad usurped the inheritance of his children and the champions of idolatory became the supreme heads of his religion and empire. The opposition of Abu Sufian had been fierce and obstinate, his conversion was tardy and reluctant; his new faith was fortified by necessity and interest.”

Edward Gibbon.

Decline and Fall of The Roman Empire.

Even other neutral English authors like Price, Gilman etc have condemned Moaviya and Yazid as had been done by Yazid's own son Moaviya Ibne Yazid, part of whose sermon is quoted on page 89.

“Moaviya is said to have finally acknowledged to his ministers before he expired, that there were to him three things as were the source of bitter regret. First that he should have suffered himself to be misled by the spirit of ambition to deprive the sacred family of the Prophet of their rights, secondly, that he should have suborned the wife of Imam Hasan to poison

her husband and thirdly that he should have prematurely nominated Yazid to succession."

Major Price.

History of the Mohammedan Empire. Vol. 1.

Pandit Thakur Prasad's judgment in suit No. 565 of 1936 at Jaunpur (India) also reaffirms that "There cannot be the slightest doubt that Moaviya, the son of Abu Sufian was the arch enemy of Mohammed and his Islam. Yazid and Moaviya are both depicted in authentic books of history in the blackest of colour. Moaviya was the man who got Mohammed son of caliph Abu Bakr, burnt alive in the skin of an ass. He (Moaviya) was a man who contrived under fraud of calling Hazrat Ayesha to his place to dine and got her seated over a deep pit and got her pulled down and killed (Hazrat Ayesha) for the simple reason that she opposed the illegal nomination of Yazid.

More details of the misdeeds of the Omayyads are mentioned with all authentic references of non-Shia books in "My compilations on Moaweeya" by Baba Khaleeq Ahmed, printed by Mewalal Gupta at The Bombay Printing Cottage, Bans-Phatak, Banaras.

It would also be equally interesting to go through the following quotations from prior books of Divine revelation from God in support of Islam, our Prophet and his Holy Descendants:-

The forecast about our Prophet in words of Jesus Christ as per New Testament, 14-25 reads:

"I have told you while I am still with you, the Helper the Holy Spirit, whom the Father (God) will send, teach you everything."

New Testament 14-29 also reads.

"I have told you this now before it all happens . . . . I cannot talk with you much longer because the



ruler of this world is coming . . . . .”

The New Testament  
15-12 also reads.

: “He will lead you into all the truth. He will not speak on his own authority.

The New Testament  
19-320 also reads.

: “Then I (Jesus Christ) saw Heaven open and there was a white horse. Its rider is called faithful and true (i.e. Amin and Sadik) . . . His name is the word of Allah (i.e. Kalamatullah) . . . on his robe was written, ‘King of Kings and ‘Lord of Lords. . .”

The mention about the Prophet and his holy Descendants is also made in Old Testament 17-19 reading:—

: “I have heard your request about Eshmael, so I will bless him many children and many descendants. He will be the father of twelve princes.” (indicative of twelve holy descendants of the Prophet).

The mention of the Prophet and Hazrat Ali (A.S.) is also recorded in Prophet Yahya’s talk in the New Testament 1-20 reading:-

: John (Hazrat Yahya A.S.) did not refuse to answer but spoke out openly and clearly saying, ‘I am not the Massih (Jesus), who are you then? They asked, ‘Are you Eliyah (Ali) ‘No I am not,’ John answered. ‘Are you the Prophet (who is expected)?’ they asked. No, he replied.

It is also interesting to note that Barnabas, who was one of the closest and faithful disciples of Jesus Christ (P.B.U.H.) has compiled the Bible exactly as narrated by Jesus, without any mistakes or distortions unlike the four canonical Gospels current amongst the Christians, because the Bible of Barnabas clearly denounces, the Pauline doctrine of Trinity stating:-

- a) Jesus like his predecessors, called upon his followers to serve one God and not 'three Gods' or 'three in one God.'
- b) Jesus enjoined upon his followers to completely surrender unto God i.e. be Muslims in the true sense of the word.
- c) Jesus will be followed by Prophet Muhammad (named as such in this Gospel), who will be the last Prophet of God and the true religion of Islam will be perfected through him and He will be Mercy unto the Universe (i.e. Rehmat-ul-Lil Alemeen).

Even regarding the Sole, Sovereign and Supreme unity of God, Chapter 12 and 17 of the Bible compiled by Barnabas is worth reading, whose extracts are also quoted below:-

- i) He (Allah) alone hath no equal, He hath no beginning nor will He ever have an end. But to everything hath He given a beginning, and to everything shall be given an end. He (Allah) hath no father, nor mother. He hath no sons, nor brethren nor companions because God hath no body. Therefore He (Allah) eateth not, sleepeth not, dieth not, walketh not moveth not, but abideth eternally without human similitude . . . . . (Chapter 17).
- ii) . . . But after me (Jesus) shall come the splendour of all the Prophets and Holy ones (i.e. Prophet's progeny - Ahlebait-e-Athar P.B.U.T.) and shall shed light upon the darkness . . . . . (Chapter 17).

The Gospel (Bible) of Barnabas in its chapter 3 to 43 records facts about the unity of God, other Prophets including Prophet Abraham (Ibrahim A.S.), his sacrifice as well as our Prophet, his holy descendants etc. In fact most of the

Divine scriptures of Christianity, Judaism including the 'Vedas' and the 'Bhagwat Gita' of the Hindus as well as the holy literatures of the Budhists and the Zoroastrians (Parsis), contain pointers about Islam, Prophet Mohammed (S.A.V.S.) and his holy descendants with particular references to Hazrat Ali (A.S.) as Eili, Elliya, Aila, Ahli etc, all of which are duly compiled in various publications including a nice book named "ELIA AND ISLAM IN ANCIENT SCRIPTURES" published by Peermahomed Ebrahim Trust of Karachi, Pakistan. A few such quotations are cited below for ready reference.

An extract from Psalm (Zaboor) of David (Prophet Dawood A.S.) in ancient Israel (Ibrani) language:-

"It is our duty to revere him, whose name is Ailee. It is through his obedience, the path of the world and Heaven are enlightened. This honourable personality is also called Hadar (Haider) is helper of the helpless, is like a lion, very potent and is to be born in Kaaba. . ."

A prayer of Lord Krishna of the Hindus, recorded in 'Supra' the magazine of the prayers of Lord Krishna, edited by Pandit Ramdhian, page 72, published by Saagan Pustakalaya, Delhi 1931.

"O God, the Lord of the world! In Thy name as Thou art the Creator of the sky and the earth. And in the name who is beloved of Thy lover (the Prophet), suitor of Thy suitor, for the sake of Ahli (Ali), who will show his adventure in the greatest temple of the world (Kaaba), near the black stone (Hajre Aswad), listen to my prayer! Then destroy the false devils, and grant victory to the followers of truth, O' Lord Aila! Aila! Aila!."

It would interest the readers to learn that Budhism has been founded by Mahatma Gautam Budh after an inspiring dream as confirmed by Mr. L.K. Bhatnagar in his book "Badhya Chamatkar" published by Onkay Pushtakalaya, Kanpur 1927 recording the confession of great Budha that:- "Some great Soul has blessed me (in dream) that my meditation has

been accepted, (with further direction to) "Go and recite my name, you will achieve what you want. My name is Allia (Ali). If you desire to meet me then my house is near the cracked wall of the holy place (Kaaba), you will find me there as a child, but that time is far off. . . ."

The prayer of Mahatma Budha is equally interesting as recorded in the journal "Budha Giyan" by Ram Narayan Banvasi 1931, page 57 as follows:-

"O Aillia, O' dominant of all! Come and show your adventure. O' tiger of God, the foxes of the world are devouring me. By that Whose thou art hand and shoulder By that Whose strength is within thee, help me. Thou hast promised that thou will help in difficulties. Your name is the name of Lord (Ali). Come! because seeing you is equal to thousand prayers. Thou art face of God. My beloved thou art everything and I am nothing without thee, Om Allia! Om Allia!"

The Parsi religion perhaps is as old, if not older than the Hindu religion. It has two collections of scriptures, the Dasatir and the Zand Avasta, which may be called respectively the Old and the New Testaments of the Parsi religion. In Dasatir 14, which is associated with the name of Sansanil, records indications about Islamic preachings and its Prophet in the following words:-

"When the Persians should sink so low in morality, a man will be born in Arabia whose followers will upset their throne, religion and everything. The house which was built (Kaaba) and in which many idols having place, will be purged of idols, and people will say their prayers facing towards it . . . ."

Many more interesting references about Islam, its Prophet and his Ahlebait-e-Athar which could not be included herein may be duly read from "ELIA & ISLAM IN ANCIENT SCRIPTURES" and similar other publications.

It is also worth noting as recorded in the New Testament 27-45 that during his last moment; Jesus Christ (P.B.U.H.) cried out "Eili, Eili lema sabachtani" i.e. "O'Elia, O' Elia, why did you abandon me?, This, with due respect to Jesus Christ is indicative of his internal disappointment, as compared to the words of Hazrat Ali (A.S.) after receiving the fatal blow of the murderer's poisonous sword, saying "By the God of 'Kaaba' I am successful" (by virtue of being martyred after a most pious and successful life). Similarly, the miraculous climax of human patience, tolerance and sacrifice has been displayed by the grandson of the Prophet, Imam Husain (A.S.), who despite having undergone all the extremely tragic and unbearable tortures and cruelties, at the time of being beheaded said: "O, All Merciful Lord of the Universe, accept the humble sacrifice of Thy Husain. Husain has submitted in Thy way all that Thou hast given him. If this son of Thy Holy Prophet had anything more, he would have submitted that also to Thee - O' Lord forgive the sinners among the faithful, O' All-Merciful One." Thus one's parting (last) words being the criteria of the depth of one's faith and piety within, it would be highly interesting to know the words uttered by others as well at the time of their death.

**BITTER TRUTH.** Everyone would readily concede that most of us are Muslims, Christians etc merely by virtue of having been born in Muslim, Christian or other families and this perhaps is the main reason for our being neither fully aware of all the basic principles of our own religions, nor following or practising them. It would accordingly be appreciated that one's being a Muslim or Christian etc, without either knowing or duly following all the compulsory (wajib) and prohibitive (Haram) commandments of one's own religion, is like deceiving one's own self and conscience. Thus most precious and irreplaceable moments of our lives are wasted without utilising the same advantageously for this and the world hereafter, resulting in an irreparable loss for us and our generation. Another tragic and painful misfortune for us is, that, in spite of professing to be Muslims and followers of the Prophet, most of us are yet involved in all sorts of mal-practices, vices, defaults and crimes, all of which could easily

be curtailed and abolished through sincere belief in Allah supported by a faithful approach to Islam with a keen desire to reform ourselves.

It is very important and essential for each one of us to study and analyse all the principles and commandments of our religion and above all make sure, whether the religion followed by us is the right and truest path enjoined by God, because it basically concerns our progress in this transitory world, and the most important aspect of our eternal life after death. It is therefore far better and desirable to be a true follower of one's own religion and its commandments, after their thorough study backed by a firm conviction rather than being a hypocritical Muslim, Christian etc and thereby deceive and betray one's own self.

It would also be a grave self-deception to feel satisfied by mere observance of prayers and religious rituals, (Namaz-roza etc) which being compulsory, we all are duty-bound to perform, but these are not enough. Moreover, the true yardstick to judge how far one is pious and religious, actually depends upon the extent of one's being kind, cooperative, helpful and fair to all fellow beings irrespective of caste, creed or colour. This may not however be misconstrued to give any lesser importance to prayers and other religious commandments, all of which are equally essential and should actually be performed with deepest possible sincerity and devotion to be able to derive maximum moral and spiritual upliftment.

Muslims belonging to any Islamic group, must however appreciate that no other religion of the world has presented as perfect and sublime a concept about the Almighty as Islam. Even the word 'Allah' is so unique, that it has no plural or feminine, as the word god has gods, goddesses and so on. All the Islamic groups are also unanimous that "Tawheed" i.e. belief in one and only Allah, is the first and foremost principle of Islam. Hence every Muslim irrespective of the Fiqah followed by him, would duly agree that the very foundation of our faith and salvation, primarily depends upon our correct belief and faith concerning the Almighty. It is therefore highly important and essential for each one of us to ensure that our belief and faith about Allah is perfect,

because the slightest mistake or misgiving in respect of this most vital fundamental aspect, involves serious contravention as 'Shirk' i.e. associating anything whatsoever with Allah, Who according to Islam is the Sole, Supreme and Sovereign Creator and Master of everything, besides being absolutely Unique, Independent, All Powerful and Omnipresent, having no beginning or end, and is transcendental i.e. beyond any knowledge, limitations or imagination.

Therefore all Islamic groups must ensure, that they are at least not divided in respect of their concept about Allah, which must be flawless and befitting the Supreme and Sovereign Authority of the Almighty, without contravening any of His Unique and Sublime attributes. It would therefore be a painfully tragic misfortune, if any of the Islamic group makes the gravest mistake of being misled to believe that Allah has any form, body or is visible, when even according to the Hindu mythology, God is "Niranjan" i.e. invisible and "Nirakar" i.e. without any form or body. Accordingly, it is far more incumbent upon all the Muslim brethren to ensure that they do not fail to live up to the most perfect and sublime Islamic concept of Allah.

Hence all Muslims would only be too happy to correct and perfect their concept and faith about the Almighty and would readily concede that nothing could be dearer to all of us than truth, which all God-fearing persons would agree, should supersede all other considerations. It is sincerely hoped that all the Muslim brethren belonging to any Islamic group would impartially study and analyse the following facts in their true perspective.

- a) It was only during very olden days that owing to widespread worshipping of idols, Sun, stars, fire and other creatures, that people were unable to think of God without any visible form or body. Moreover, when the original Gospel of Barnabas and even the Hindu mythology clearly denounce any form or body for the Almighty, how could any Islamic group justify visible form or body for Allah?

- b) Anyone, who really knows or studies a few of the supreme Islamic attributes of Allah, would readily appreciate that their vast and extreme depth of meaning is beyond human knowledge or imagination. It is therefore beyond any comprehension as to how the Almighty Allah, Who is absolutely Unique, Independent and present everywhere at all times, could ever be limited or contained within any form, body or imagination.
- c) All the highly misleading confusion about Allah having any form, body or visible existence is mainly due to mistaking a few of the Quranic words, verses and metaphors in their literal meaning, which within all reasoning and fairness must be strictly checked and rectified; because the literal meanings of many terminologies and metaphors, even in our daily use, are also so very misleading and confusing. This could be readily observed through abiding by the literal meaning of a few such colloquial terms like, "Lion hearted", "My right-hand man" "The silky route", "Black sheep" or "The bright spark of the family" and so on. It would therefore be one of the gravest mistakes to ignore the colloquial interpretation and instead be guided by the literal meanings of such allegoric words and metaphors of the Quran or the sayings of the Prophet, and be seriously misled in respect of the Sublime Islamic concept of Allah.
- d) A few examples of such highly misleading literal interpretations of the Quranic words, verses or sayings are those that mention Allah 'stretches His hands' 'wrote' 'opens the door' or 'made with His hands' and so on. Hence it would be utterly incorrect and misleading to interpret all such indications in the ordinary literal sense of the word like our hands, because the Immortal and Infinite Creator, Who is All Powerful and Independent needs no support of hands, feet, eyes or tongue like mortal and finite human beings as ourselves. Moreover, even when we normally say 'This or that area, department or Government is in my or so and so's hands' the same is never literally interpreted to mean that all of



them are within our fist, but they actually imply that they are within one's control or power. Therefore the correct logical and sensible interpretation of "Hands of Allah" wheresoever mentioned, could only be to depict Divine Power and control. Similarly, it would be utterly wrong and misleading to believe that Allah is physically seated or sits on The Arsh (divine Throne) or supports the same with any part or body of Allah as alleged. It would even be equally wrong and ridiculous to say that Allah physically descends on the fourth sky or so during specific days. All such mention of Allah being seated or descending anywhere and/or being specifically or physically present at any place and so on, could never be sensibly interpreted to mean as such, because the same would imply that Allah is not present elsewhere. Moreover it would also contravene the universally acknowledged truth that Allah is Omnipresent i.e. present everywhere at all times. Another daily repeated occurrence for all Muslims is their saying that they are praying namaz, fasting or observing other Islamic commandments for the nearness of God i.e. "Qurbatan Ilallah". This too by no mean implies any physical nearness to the Almighty, because Allah is already nearer than the \*life-vein of each one of us. It therefore obviously means that we all are praying and observing all Islamic commandments to seek the pleasure of God. Similarly light (Noor) also means knowledge and guidance (hidayat). Hence it would be equally wrong and misleading to take the Quranic verse meaning:- "ALLAH IS THE LIGHT OF THE SKIES AND THE EARTH." in the ordinary sense of the word light (noor), because were it so, it would imply that Allah is composed of various rays. Moreover had Allah at all been any kind of visible light or 'noor', then there would be no place for darkness on the earth or the sky, which, in other words also means, that Allah is not present wherever there is darkness. Similarly, even if any of the Quranic verse or sayings indicate that you cannot deny meeting Allah, it actually means, we cannot deny facing judgment or accountability. Even if any verse apparently says, 'Allah would see or meet you' the same also does

\*life-vein=jugular.

not necessarily mean that we shall see or meet Allah. The only sensible interpretation would be that Allah would pass judgment or we shall face the same; as it is normally implied when we say, 'If you did this or that, I shall see you or you shall see'. All other similar examples of wrong and misleading literal or other interpretations should be rightly viewed and resolved to ensure against any contravention of the Supreme Sovereignty of the Almighty in keeping with all the brief but fundamental submissions herein.

- e) Moreover, no sensible person could ignore or overlook all the serious complications involved in alleging any form or body for Allah, which entails all the handicaps and limitations for the Almighty, Who eventually ceases to be Unique, Independent, Omniscient, Omnipotent and Omnipresent. In fact any form or body including even air, light, gas, and power etc cannot exist without composition, combination and inter-dependence by way of necessary colour, weight, energy, rays, particles, tissues, elements, dimensions, volume, space etc. Hence any alleged form, body or visibility of the Almighty howsoever, would naturally be inter-dependent on all these factors, besides also being subject to regular changes and variations, through the inevitable process of development, growth and consummation involving intake, discharge, absorption, emission, contraction and expansion etc. Even if it is argued that Allah has any special form, body or light having no particles, rays or variations etc; then too any such light or body of Allah would have to be contained or exist within any place or space, rendering Him encircled and dependant. Therefore all such inter-dependence or limitations howsoever, seem so very absurd for the Sole, Supreme and Sovereign Creator and Master of everything material, spiritual, visible or otherwise including weight, volume, space and even outer space. Hence implying any such form, visibility and limitations, would be highly incompatible with all the Supreme and Sublime attributes of Allah.

f) It is also beyond comprehension as to how any alleged visible form or body of Allah could ever be closer than the\*life-vein of each one of us as confirmed by the Quran, and yet remain unseen by anyone. Even the Quranic verse 104 of Chapter 6, establishes beyond any doubt that Allah has no visible form or body as it clearly indicates:- "VISION PERCEIVES HIM (God) NOT (none can see or imagine God) AND HE (Allah) PERCEIVES (all) VISION AND HE IS SUBTLE (i.e. beyond understanding and perception) THE ALL AWARE." It would therefore be betraying one's own ignorance to believe that Allah has any form, body or visibility, because neither a single Prophet out of about a lac and twenty-four thousand, has ever confirmed so, nor has anyone of them claimed to have ever seen Allah, Who on the contrary categorically turned down the request of Prophet Moosa (A.S.) to see Him, as per Quranic verse 143 of Chapter 7 saying:- "YOU CAN NEVER SEE ME (Allah)" adding "LOOK AT THE MOUNTAIN AND IF IT REMAINS FIRM IN ITS PLACE, THEN YOU WILL SEE ME." The Quran further elucidates, "BUT WHEN HIS (Prophet Moosa's) LORD REVEALED HIS GLORY TO THE MOUNTAIN, IT CRUMBLLED AND MOSES FELL DOWN," Here too it is important to note that Allah does not say that He would present Himself over the mountain but on the contrary says, 'Revealed His (Allah's) glory'. Allah even spoke with Prophet Moses (Moosa, A.S.) through a voice created from a tree, which further substantiates that there is no visible existence of the Almighty, as otherwise there was no reason to deprive Hazrat Moosa (A.S.) of a direct face to face talk.

There are many more satisfactory and convincing arguments against limiting the Almighty within any form, body or imagination, but the most authentic and indisputable ones are provided through most eloquent and superb deliberations on the subject by the most learned and unanimously acknowledged authority as Hazrat Ali (A.S.) through his unparalleled sermons in "Nahjul Balagha" meaning "Peak of eloquence," a few of whose extracts are quoted hereafter for ready

reference:-

“ALL PRAISE IS FOR ALLAH, WHOM THE HEIGHTS OF INTELLIGENCE AND THE DEPTHS OF MEDITATION OR WISDOM HOWSOEVER CANNOT COMPREHEND,” ALLAH FOR WHOSE DESCRIPTION NO LIMIT, EULOGY, TIME OR DURATION HOWSOEVER EXIST,” “ALLAH EXISTS BUT NOT FROM NON-EXISTENCE, ALLAH IS WITH EVERYTHING (in and out) BUT NOT BY PHYSICAL (visible) NEARNESS, HE (Allah) ACTS (administers) BUT WITHOUT CONNOTATION OF MOVEMENTS OR MEDIA (hands, feet, eyes, tongue etc.). HE (Allah) SEES EVEN WHEN THERE IS NONE TO BE LOOKED AT FROM AMONG HIS CREATION.”

The above is only a part of the unique and unparalleled flow of highest philosophical wisdom and guidance, with each of the sentences being deeper than the deepest ocean of divine knowledge and understanding and that too preached over thirteen hundred years ago, which is nothing short of a miracle and could only be possible by the topmost authority on Divine wisdom (prudence) after the Prophet (S.A.V.S.) i.e. Hazrat Ali (A.S.), acknowledged by all the Islamic groups as vouched by a few of the quotations contained in this publication.

Moreover, according to Islamic teachings, any of the general attributes (sifats) of Allah are not separate, as is the case with all other creatures in the sense that when we say, Zaid is kind or generous, same is indicative of two entities namely, Zaid and his kindness or generosity. Moreover, the said qualities are also implied to have been gradually developed by Zaid as he himself grew up. But it is never so with Allah and as such when we say Allah is kind, it should never mean that Allah and kindness are two separate entities. This is why Hazrat Ali (A.S.) further explains in his sermon (khutba) in “Nahjul Balagha.” :-

“THE PERFECTION OF TESTIFYING ALLAH IS TO BELIEVE IN HIS ONENESS, THE PERFECTION OF BELIEVING IN HIS (Allah’s) ONENESS IS TO REGARD

ALLAH TO BE PURE (without any composition or association) AND THE PERFECTION OF HIS PURITY IS NEVER TO CONSIDER ALLAH AND HIS ATTRIBUTES (being kind, just etc) TO BE SEPARATE ENTITIES i.e. other than Allah."

Furthermore, according to Hazrat Ali (A.S.) the raising of our hands for prayers (dooas) is only a symbol of asking or begging from Allah, Who being present everywhere cannot be pointed at in any specific direction. Hazrat Ali also advises it to be better and safer as far as possible to use negative expressions concerning the general attribute of Allah. To be explicit, instead of saying, Allah is just, it may better be said Allah is not unjust. Similarly such negative expressions, would in the first place save from being mistaken to imply dual entities i.e. one being Allah and the other kindness or justice as explained. Secondly, when we express any general quality of Allah in positive term, for example saying that Allah is just, it would also imply justice as conceivable within our maximum individual limitations of knowledge and concept of justice. It is therefore far better and safer to express the same in negative terms by saying Allah is not unjust. It would however be quite different, when Allah says He is kind or just, which is merely to enable us to understand and the same being from Allah, would have no limitations whatsoever, without even implying any dual entity of any such attribute being other than Allah.

It would also be duly appreciated that the worldly human knowledge, howsoever deep, wide or far-fledged, is yet so very limited by way of language, expression, vision and imagination, besides being relative i.e. tied down within our farthest individual bounds or horizon of knowledge and imagination. Hence our saying or imagining Greatest, Omnipresent, Eternal, Supreme or Sovereign and so on for the Almighty, in fact would be unimaginably incomparable with the limitless Supremacy and Sovereignty of Allah, having no bounds or horizon whatsoever. Therefore however much all the human beings could ever collectively think, write, imagine or express, using most extreme and superlative terms about Allah, the same would not even be an atom as compared to the entire creation, in terms of each of His limitless attributes.

It is an indisputable fact that no religion can be perfect, unless it presents the most Sublime concept of the Almighty, befitting His Supreme Sovereignty; besides the same having been introduced through a most honoured and final Prophet of God, acknowledged by all His other Prophets. It is also equally important and essential, that each of its religious guides (Imams or Caliphs) to succeed the Prophet for religious and spiritual guidance of its followers after the Prophet, are also divinely commissioned (i.e. minjanib Allāh) by the Prophet, from amongst the most pious and noble families of their time, which obviously could be none other than the holy descendants of the Prophet (i.e. Ahlebait-e-Rasool). In other words, who could ever be better to succeed the Prophet than his own paternal cousin and son-in-law, Hazrat Ali in light of a few quotations cited in this publication. In fact besides sufficiently praising and conforming Hazrat Ali to be his successor, the Prophet even confirmed his grandsons, Imam Hasan & Imam Husain to be the leaders (Imams) of all the youths (occupants) of Paradise, which too sufficiently establishes their universal leadership (Imamat) and superiority over all the human beings, including even those who are said to have been indicated by the Prophet to (be 'Jannati') enter the Heaven.

It is sincerely hoped that all the Muslim brethren and even the non-Muslims would benefit from the above facts, particularly in respect of the sublime Islamic concept of the Almighty, which it would be duly agreed, should be perfect and flawless within all of us, irrespective of caste, creed or colour.

Yet another interesting fact is, that the Fiqah-e-Ja'feri has been duly recognised since over twenty years, by the famous Al-Azhar University of Cairo, having a team of over fifty renowned Professors of other Islamic Fiqahs. Moreover, according to the ruling (fatwa) issued by the Rector of the Al-Azhar University, janab Shaikh Mohammad-e-Shaltute, Muslims of any Islamic group are allowed to follow the Fiqah-e-Ja'feri if they so desire. Hence it is only fair for any Government to allow separate religious (Diniyat) courses as per Fiqah-e-Ja'feri for the Shia Isna Ashari students in schools and colleges, as allowed by the Pakistan Government for over

thirty years. The original text of the question asked to the Grand Mufti including the original copy of the ruling (fatwa) of His Eminence are published hereunder for ready reference.

## دار التقريب بين المذاهب الإسلامية

مكتبة شيخ الجامع الأزهر

بسم الله الرحمن الرحيم

سمر القنوي

التي أصدرها السيد صاحب الفضيلة الأستاذ الأكبر  
الشيخ محمود تليوت شيخ الباع الأزهر  
في شأن حوار التمسيد بذهب الشيعة الإمامية

مكتبة دار التقريب

قيل لفضيلته :  
أن بعض الناس يرى أنه يجب على المسلم لكن تتسح عباداته  
ومعاملاته على وجه صحيح أن يتخذ أحد المذاهب الأربعة المعروفة وليس من غيرها ذهب  
الشيعة الإمامية ولا الشيعة الهدية ، فهل توافقون فضيلتكم على هذا الرأي طرس اطلاقه  
تتضمن تطلب ذهب الشيعة الإمامية الأثناعشرية مثلا .  
فأجاب فضيلته :

١ - أن الإسلام لا يوجب على أحد من أتباعه اتساع ذهب معين بل نقول : أن لكل مسلم  
العقود أن يتخذ أي يد أي ذهب من المذاهب المعروفة تقريبا والدراسة  
أحكامها في كتبها الخاصة ولعن قلده ذهبها من هذه المذاهب أن ينتقل إلى غيره .  
أي ذهب كان - ولا مرجع عليه في شيء من ذلك .  
٢ - أن ذهب الجعفرية المعروف بذهب الشيعة الإمامية الأثناعشرية ذهب يجوز التمسيد  
به شرعا كسائر مذاهب أهل السنة .

فيبقى للمؤمن أن يحررنا ذلك ، وأن يتخلصوا من المعصية بغير العسق لذاهب  
محينة ، فما كان دين الله وما كانت شيعته بنتيجة لذاهب أو ضرورة على ذهب ، فالكل  
مستهدون شيرون عد الله تعالى يجوز لس ليس أهلا للنظر والأجتهاد تقليد هم والمتمسك  
بما يعرفونه في تفهيمهم ، ولا فرق في ذلك بين المهاداة والمعاملات .

صهر سحر

السيد صاحب السعادة العلامة الجليل الأستاذ محمد تقي القمي

المكزيير العام

لجانه التقريب بين المذاهب الإسلامية  
سلام الله عليكم ورحمة الله وبركاته أما بعد فيسرون أن أبعثت إلي مسألتكم  
بصورة موقع عليها بأضائي من القنوي التي أصدرتها في شأن حوار التمسيد  
بذهب الشيعة الإمامية ، وأجيب أن تعفظوها في سجلات دار التقريب  
بين المذاهب الإسلامية التي أسخا معكم في تأسيها ووفقنا الله لتحقيق رسالتنا .  
والسلام عليكم ورحمة الله ..  
شيخ الجامع الأزهر

محمد تليوت

صورت القنوي بتاريخ ١٧ ربيع الاول ١٣٧٨ هـ من القاهرة

The following translation of the said question and the ruling (fatwa) of the Grand Mufti and the Rector of the Al-Azhar University of Cairo, duly signifies as to how impartial, broad-minded and free of prejudices a really learned person usually is.

Question: People feel that for proper forbearing of his worship and dealings, a Muslim is bound to follow any one of the four known sects (fiqahs) which do not include the sect (fiqah) of Imamia Shias or Zaidi Shias. Do Your Eminence entirely agree with this and forbid to follow the sect (fiqah) of Imamia Shias?

Answer: "Islam does not compel any of its followers (Fatwa of his Eminence) to abide (solely) by any of the known sects (fiqahs). We would rather say, that any Muslim has the right in principle, to follow any of the sect (fiqah) of his choice, which is correctly narrated and duly recorded in their respective books, and any one adopting (following) any of these sects, can change to any of the other sects (fiqahs) without any objection. The Jaferia sect known as the Imamia-e-Shia Isna Ashris is a sect adoptable according to the Shariat of Islam, as any of the four sects of Ahle Sunnat. Hence Muslims should understand this and they should refrain from profanely percenting (defaming with irreverence) particular sects, since the religion of Allah and His Shariat are not restricted to any particular sect. Accordingly, all the Mujtaheds (religious heads) are acceptable to Allah, and for those who have no knowledge of ijtehad (ability to solve fiqah problems) have to follow them irrespective of the same being for praying (namaz etc) or dealings."

Issued by the office of the Rector of Al-Azhar University dated 17th Rabi-ul-Awwal H. 1378. (1958)



Many learned persons having vision with inborn urge for truth, backed by independent thinking and courage of conviction have succeeded in discovering truth, resulting in their acceptance of Islam. One such great man has been Reverend David Benjamin Keldani B.D., a Roman Catholic priest, who besides becoming a Muslim has also written a frank and convincing book under his Islamic name of Professor Abdu 'L Ahad Dawud, entitled 'MUHAMMAD IN THE BIBLE' published by Angkatan Nahdhatul-Islam Bersatu (Bina) Sarwak, Indonesia, printed at Kyodo-Shing Loong Printing Industries (Pte) Ltd of Singapore. This book duly establishes the bona'fides of our Prophet besides emphasizing the Sublime Islamic concept of One and Only God i.e. 'TAWHEED' as against the Trinitarian belief of the Christian world, in the light of the Old and New Testaments, which really deserves an honest and impartial study by all our Christian and Jew brethren. Many non-Muslims have also displayed boldness and courage of conviction to acknowledge and accept truth. In this connection, it is also worth noting that a frank, cordial and intellectual correspondence has also been exchanged between a leading Shia Scholar Allama Syed Abd-ul-Husain Sharafuddeen Musavi of Lebanon and a leading non-Shia Scholar Shaikh Saleem-Al Bashari, head of the Al-Azhar University of Cairo, resulting in the latter's acceptance of Islam as preached by the Prophet and his holy descendants. The said correspondence has been originally published in an Arabic book named "Al-Muraji' at" with its Urdu and English publications named "Deen-e-Haq" and "The Right Path" respectively. The said unique publications in fact have enlightened many God-fearing persons to accept the Islamic concept of the Shia Isna Asharis, including the famous non-Shia Scholar and Professor of Zakaria University of Aleppo, Syria, Allama Shaikh Ahmed Amin Marai Antaqi.

Professor Antaqi also convinced his brother Shaikh Mohammed Marai Antaqi, who too had been a professor besides being a leader of the congregational prayers (pesh namaz) and a preacher (waiz), to accept original Islam i.e. as preached by the Prophet and his holy descendants. Thus both the said Antaqi brothers, after having accepted the Islamic concept of

the Shia Isna Asharis, have even published Arabic books in support of the truth, one of which is "Lemazo Akhtertoz Mazhab-e-Ahlul Bait", whose English version is "Why I chose the Religion of the 'Ahl-e-Bait'. The said book including the cordial correspondence have been published by the Peer-mahomed Ebrahim Trust of 139, Faraan Housing Society, Karach.5 (Pakistan), who by the Grace of God is nobly serving the Mission of Mohammed Wa Aale Mohammed (P.B.U.T.) by publishing various vital Islamic books in different languages. The following organisations including brother Yousuf are also greatly serving the cause of Islam by publishing nice informative Islamic books. Hence may the rewards of all of them be ever-increasingly multiplied by the Almighty, Ameen.

- a) Mr. Yousuf N. Lalljee. Bakhtawar Annexe, Flat-41. Narayan Dabholkar Road, Bombay 400 006. (India).
- b) The Khorasan Islamic Research Centre, C-10/12 Gulberg, Federal 'B' Area, Karachi. 38. (Pakistan).
- c) The Islamic Seminary of Pakistan. P.O. Box: 5425. Karachi.2.
- d) A Group of Muslim Brothers. P.O. Box: 2245. Tehran. (Iran).
- e) The Muhammadi Trust, of Great Britain and northern Ireland, 9, Mount Pleasant Road, London. NW10. 3EG. (England).

It is however natural for the followers of all religions of the world to consider their own religious beliefs and principles to be the best, which can only be ascertained and verified, if the followers of all religions impartially compare their basic religious beliefs and principles with others and particularly with those preached by the Prophet and his holy descendants, as briefly outlined herein. All those who have no inner urge for truth and are unduly biased can never perceive or accept truth. It is also universally acknowledged that in order to form a true and correct conclusion about anything, one has got to be truly unbiased, bold and honest enough to study and analyse matters impartially, with due regard to all the basic and important relative factors on individual merits in their true perspective. It actually requires a most sincere and strong urge for truth, to be able to overcome all our preconceived notions, prejudices and sub-conscious impressions, which invariably dictate our outlook and behaviour all along.

Even if the readers fail to perceive truth or acknowledge the beliefs and principles contained herein, then too they should at least be fair enough to appreciate that none of the fundamental principles and the fiqh commandments of the Shia Isna Asharis is repugnant to Islam or the teachings of the Prophet and the Quran, but each one of them having been derived from Mohammed Wa Aale Mohammed (P.B.U.T.) and the Quran, they all stand fully authenticated from any fair, moral and Islamic point of view. It is however earnestly hoped that all the facts submitted herein will be viewed without, any prejudice, because mutual goodwill and Islamic brotherhood amidst all the Islamic groups supersede everything. Accordingly, one of the primary object of this humble publication has been to remove all unnecessary misgivings against the Shia Isna Asharis by clarifying their beliefs and faith alongwith relative explanations and justifications.

Finally, let us pray in all sincerity that may Allah bless and guide us to be sensible and enlightened enough to remove all unnecessary prejudices, amongst all the Islamic groups in keeping with the fundamental truth, that Islam never preached hatred or disunity amongst Muslims. Hence may we solemnly devote ourselves to foster true Islamic brotherhood and mutual goodwill, which are most important and essential, because every true Muslim being an ambassador of peace, is expected to be a greater and truer human being, not only for the Muslims but also for all human beings. May Allah also grant and guide us to be honest, impartial and above all, truly God-fearing Muslims not merely in name but also in deeds, whose foremost duty is to treat the lives, honour, properties and sentiments of all other Muslims and fellow human beings to be as sacred as their own, Ameen.

This humble publication is reverently dedicated to Mohammed Wa Aale Mohammed (P.B.U.T.) including all the Martyrs, who have laid down their lives in the path of Allah, as well as all the pious and faithful companions of the Prophet, and through them to all the Momeneen-wa-Momenat dead, living and ever to be born, with an earnest prayer that this humble submission of facts remain to be "Baqiaat-us-Salehat" i.e. ever beneficial.

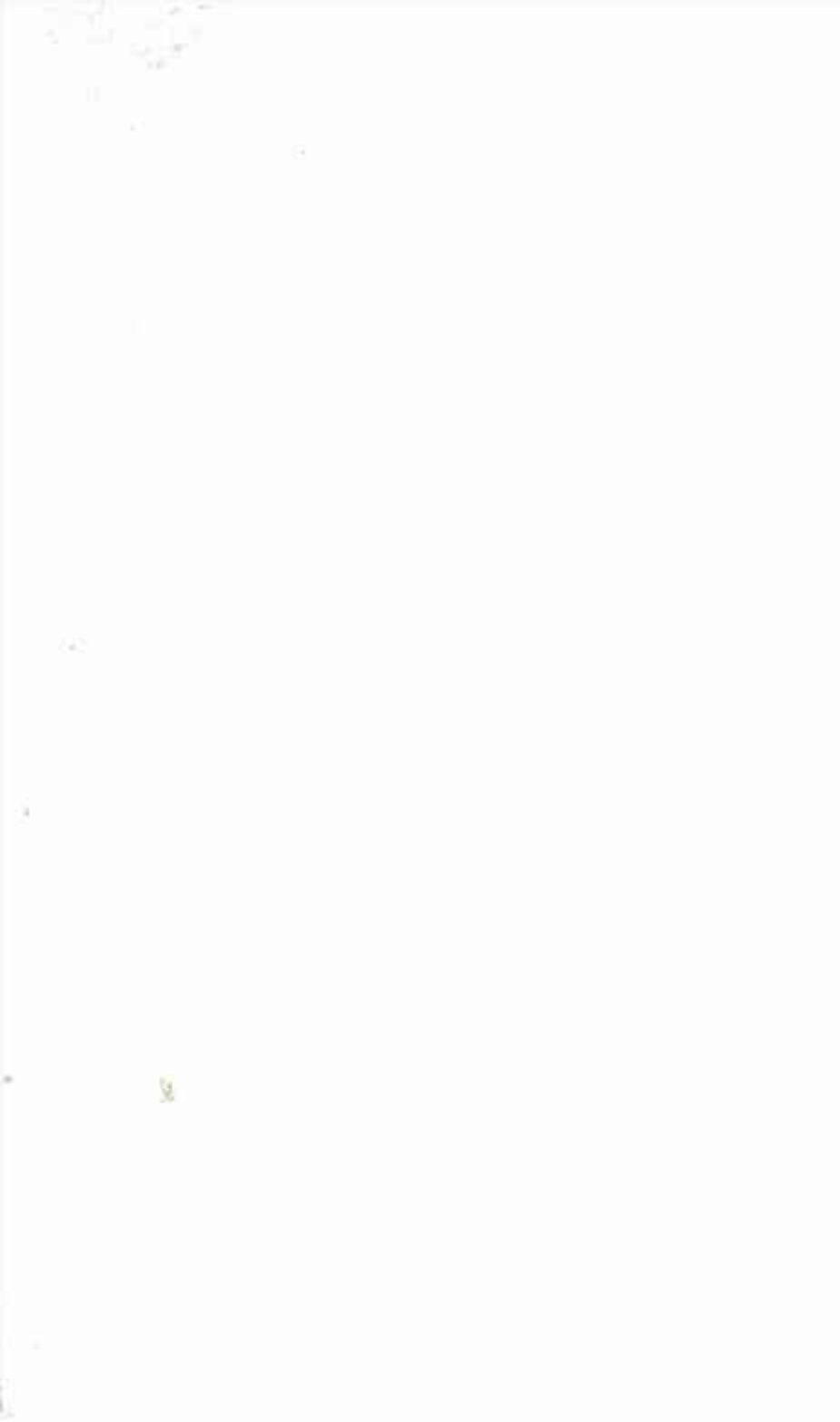
Any of the lapses or misprints herein may please be excused by the readers, who may also note that numerous prohibitive and obligatory stipulations of Islam, including various other facts and details could not be covered by this brief publication. We also express our deepest gratitude for all the help and guidance rendered by various learned friends and scholars, whose reward is sincerely begged to be multiplied by the Almighty, Who may also increase the reward of the publishers of few of the books, wherefrom various quotations are reproduced herein. No copy right is claimed against publication of this humble compendium in the same or better and improved form. Any of our brethren or organisations are also welcomed to publish proper translation of this humble publication in any other language for the benefit of those who do not follow English.

The readers may feel free to call for any further information or clarification required in respect of any of the points hereof, which the author shall gladly furnish to their fullest satisfaction after obtaining needed clarification through a competent Islamic scholar (mujtahed).

“VAMA ALAINA ILLAL BALAGH. . .”

(And on us is nothing but deliverence, - of the message).

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EVERY POLITICAL PARTY IS A MUSEUM

