

THE DESPOTIC RULERS



Shaykh Muhammad Jawad Mughniyah (Lubnan)

THE DESPOTIC RULERS

Original Title: *ASH SHI'AH WAL HAKIMŪN*

Author: Shaykh Muhammad Jawad Mughniyyah

First Edition, 1985

Copyright Y. K. Nafsi

ISBN 0-941724-46-8

Translator: M. Fazal Haq; Editors: S. M. Wasi & A. A. Aini;
Co-Editor: S. M. S. Hyder; Compositor: G. H. Mirza;
Title Designer: M. Haroon; Printer: Al-Abbas Printers.

This book or any part thereof is sold subject to the condition that it shall not by way of any trade or otherwise be lent or resold, hired out or otherwise circulated in any form of binding or cover other than what it is published in, without a similar condition including this condition being imposed on the subsequent purchaser or donee, except with prior written permission of the copyright owner.

ABOUT OURSELVES

An alert mind today notices a change in the intellectual life of man. Science and technology with their wondrous achievements seem to have reached their zenith. Material needs together with the passion for authority and supremacy have led man towards an apparent bankruptcy of the moral values. In this desperate situation one is forced to pause and reassess the potential dangers threatening mankind as a whole. Man, has once again set his eyes on Allah, the Beneficent, the Merciful as he has now realized that the solution to his problems and his ultimate salvation lies in following the Divine commandments.

This shift from the material to the spiritual thinking is fully in keeping with the aims and objects of the Islamic Seminary. Religious precepts, abreast with the developments of our time, provide the much-needed sanctuary for the troubled and anxious mind. It is a result of increasing awareness, that it is being realized that the secret of living a virtuous life in this world leads to the eternal bliss of life in the Hereafter. This is the universal message of ISLAM.

The Islamic Seminary seeks to hold aloft the torch of spiritual guidance and to help in all earnest to promote mankind's spiritual heritage. It presents Qur'anic way of life in its pristine glory. It presents only that which is authoritative and authentic. Its publications are designed to meet the spiritual need of our times. It will serve as a perennial spring to those who are thirsty of knowledge.

The Islamic Seminary is a world organization endeavouring for Islamic fraternity. It enjoys the contributions of the best brains, in addition to having an international support for the fulfilment of its great objective. It has centres in Asia, Africa, Europe, America, Canada and Far East.

A list of addresses appears in the closing pages of this book. Readers can write to any of these centres for our publications.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ISLAMIC SEMINARY PUBLICATIONS



Dear Reader,

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

This book is an Islamic Seminary publication. Its publications are designed to cater for the spiritual needs of the age with a particular emphasis on grooming Muslim mind and thinking. Utmost efforts have been made by the Seminary to put forward in its publications what is really authoritative and authentic in Islam.

You are requested to kindly go through this book in the spirit in which it is intended. You are also requested to communicate to us your free comments on our publication, which will be highly appreciated.

Propagating the message of Islam is a task which calls for the co-operation of all. The Seminary invites you to join it in this task complying cordially with the verse of the holy Qur'an: "Say: I give you but one admonition, that you stand for Allah's sake jointly and singly". (34:46)

May Allah bless you!

Yours in Islam,
Publication Secretary.

CONTENTS

PREFACE	11
PART I	
DIFFERENCES AMONG MUSLIMS	16
The Period of the Holy Prophet	16
After the Holy Prophet	16
The Most Important Sects of the Muslims	17
The Shi'ah	18
The Khwārij	19
The Mu'tazila	19
The Ashā'ira	20
The Shi'ah Faith	21
Causes of the Birth of Shi'ah Faith	21
The Origin of Shi'ah Faith	24
The Shi'ah and Abdullah bin Saba	25
Why did Imam Ali Abandon Rulership?	25
Lack of Power	26
Preservation of Islam	29
Imam Ali was not keen to Become the Ruler	30
Internal Foes	30
The Jealous Persons	31
Advancement of Shi'ah Faith	32
Conditions for the Leadership of the Muslims	33
Specification for the Leadership	33
Infallibility	33
Superiority	34
SUBMISSION TO THE UNJUST GOVERNMENTS	35

Injustice from the view-point of the Sunni	35
Oppression in the Eyes of the Shi'ah	37
Cooperation with Unjust Governments	37
Mansūr's Letter to Imam Ja'far Sadiq	38
Participation in Governmental Affairs	39
The Unjust and Pseudo-religious Governments	40
The Journalists and Oppressive Rulership	41
The Shi'ah in the Eyes of Ahmad Amin of Egypt	41
IMAM ALI AMONG QURAYSH	44
Imam Ali's Private Life	44
Imam Ali During the Time of the Holy Prophet	45
Imam Ali After the Demise of the Holy Prophet	48
Imam Ali and the Consultative Council of Umar	50
The Consultative Council of Umar	52
Imam Ali and the Caliphate of Uthman	53
Imam Ali and the Battles of the Camel and Siffin	55
What did the Khawārij say?	56

PART II

THE SHI'AH AND MU'AWIYA	58
Who was Mu'awiya?	58
Surprise Attacks by Night, Massacres and Pillage	61
Sufyān bin 'Awf Ghāmīdī	61
Zahhāk bin Qays Fahri	63
No'mān bin Bashīr	64
Private Parts became a Shield in the Battle	65
Busr bin Artāt	68
Letter of Commendation to Busr	70
'Amr bin 'Ās	71
Trouble-causing Detachments	75
IMAM HASAN MUJTABA	77
A Flower of the Garden of the Prophet	77
Personality of Imam Hasan	78
Morals and Manners of Imam Hasan	79
Reasons for Concluding a Peace Treaty	81

Daughters of Mu'awiya	82
Reasons for Peace by Imam Hasan and Courting Martyrdom by Imam Husayn	86
Revengefulness of Bani Umayya	86
Security of Islam	87
Not to Provide Pretex	87
The Result is the Same	88
Different ways of Action.	89
THE SHI'AH AND MU'AWIYA	90
After the Demise of Imam Ali.	90
Magnanimous Persons	91
Truthful Persons	92
Cursing Imam Ali	92
Imam Hasan in the House of Mu'awiya	94
Abdullah bin Ja'far and Mu'awiya.	95
Torture and Bloodshed	97
Mu'awiya's Secular Letter	98
Hujr bin 'Adi.	99
'Amr bin Himaq	102
Rushayd Hajari	103
Juwiriyah bin Mushir 'Abdi.	103
The Prisoners.	103
Services of Mu'awiya to Shi'ah Faith.	105
Who is Responsible for Disunity Among the Muslims?	107
THE ACTIVITIES OF YAZID	108
Mu'awiya the Second	110

PART III

BANI MARWĀN.	112
Ion Zubayr	113
Abdul Malik	115
Hajjāj bin Yusuf	116
Qambar — the Slave of Imam Ali.	117
Kumayl bin Ziyād	117
Sa'id bin Jubayr	117

Characteristics of the Courtiers of Hajjāj	119
Hajjāj's Prison	120
The Champion of Villainy	123
Walid bin Abdul Aziz	124
Sulaymān bin Abdul Mālik	126
Umar bin Abdul Aziz	127
How Cursing of Imam Ali was Stopped?	129
Imam Ali is Superior to all Muslims.	131
Judgement by a Descendant of Aqil	133
The Holy Prophet in the House of Lady Fatima	135
Advantages and Disadvantages of Honesty	136
Yazid bin Abdul Mālik	138
Hishām bin Abdul Mālik	139
Campaigns of the Son of Imam Sajjad.	141
Bani Umayya and Lady Fatima.	142
Fragrance of the Conduct of the Prophet and Magnanimity of Imam Ali	144
Benefits Derived from the Campaign.	144
Walid bin Yazid bin Abdul Mālik.	146
The Holy Qur'an Becomes the Target of Archery	147
Services of Kumayt — the Poet	148

PART IV

BANI ABBAS	156
A Thousand Month Rule.	157
Exploitation of the Situation by Bani Abbas.	157
Who are Bani Abbas?	159
SAFFĀH.	161
The Poets and Bani Abbas.	163
Religion and Bani Abbas	164
MANSŪR	164
The State Preacher	166
Mansūr and the Mysterious Preacher	168
The Divine Help	169
Mansūr and the Descendants of Imam Ali	170

The Prison of Mansūr	171
Under the Wall He was Buried Alive	172
Imam Ja'far Sādiq and Mansūr	174
MAHDI	177
HADI	181
HARŪN RASHID	182
Sixty Martyrs	183
Amidst the Pillars	184
Yahya and Rashid	185
Pseudo-Ulema of Harūn Rashīd	186
Campaigns by the Nation and Information of Harūn	187
The Descendants of Abu Tālib	187
Imam Musa Kazim and Harūn Rashīd	188
Imam Musa Kazim was put to Confinement	190
When Might Becomes Right	190
Imam Riza and Harūn Rashīd	192
AMIN	192
MA'MŪN	193
Imam Riza and Ma'mūn	195
Imam Riza's Eid Prayers and Ma'mūn	195
MU'TASIM	197
MUTAWAKKIL	198
Only One Shirt	198
Perseverance of Ibn Sikkit	200
Revelries of Mutawakkil	200
POETS OF THE ABBASID PERIOD	202
Ibn Rumi	202
Abu Farās Hamdāni	203
Di'bil Khuzā'i	205
Imam Ali Riza Wept	208
The Shi'ah Literature and Events	210
Causes of the Extinction of the Shi'ah	212
Causes of the Survival of the Shi'ah	212
The Magazine: Ākhirus Sā'ah	215
The Book: Āthārut Tashayyo fil Adabil 'Arabi	216

PART V

AFTER BANI ABBAS	218
Abu Abdillah Shi'ī	218
The University of al-Azhar — Egypt	220
Salahuddin Ayyubi	220
The Libraries were Burnt.	222
Salahuddin in the Eyes of the Shi'ah	222
THE OTTOMAN STATE	224
THE SAUDI GOVERNMENT AND THE SHI'AH	228
Ibrahim Pasha	234

PART VI

THE SHI'AH AND COLONIALISM	236
The Shi'ah and the False Magazine	236
THE SUFYĀNI BOOK	244
The Orientalists and the Colonial Ambitions	245
Colonialism and Hafnāvi	248
Villification of Imam Ali	249
Criticism of Islamic Sources	250
Promotion of Infidelity and Crime	253
Is it Possible to Believe?	253
The Book of Hafnāvi and al-Azhar	256
What Allah says Hafnāvi Rejects	259
Who is the Liar?	260
Why are the Teachers of al-Azhar Silent?	262
We Shall not Remain Silent	262
THE FESTIVAL OF GHADIR	264
The Home Town	265
Relationship	266
Good Morals	266
The Development Programmes	267
The Event of Ghadir	267
BIBLIOGRAPHY	273

In the Name of Allah, the Beneficent, the Merciful.

PREFACE

It is not possible for any ruler, howsoever able and experienced he may be, to rule over the people with truth and justice unless he fulfils, according to Islamic view, the following two conditions:

- (i) He should be pious and obedient to Allah and consider himself accountable to Allah and the people for his actions. He should be aware of all matters pertaining to religion and worldly affairs as well as the overall interests of the people. He should act according to his wisdom and dedicate himself to the path of Allah for the welfare of his people.
- (ii) He should take into consideration the aspirations and expectations of the people towards the fulfilment of their needs and requirements.

In short he should possess the requisite qualities which the Shi'ah Faith of Islam considers necessary to be present in a ruler. He should be superior to the ordinary people and imbued with divine attributes so as to act as a vicegerent of Allah on earth. It is in this sense that the disobedience to the commands of a ruler is tantamount to disobedience to the Commands of Allah. However if the rulers do not fulfil the two above-mentioned conditions it is but natural that they would dominate the people by brutal force. In that case the injustice and oppression become the instrument of administering the affairs of the State.

Therefore, it becomes necessary that the rulers should

govern the people without hurting their feelings and damaging their interests. It is in the light of this reality that the unpleasant events and the conflicts between the rulers and the people will not take place. The basic cause of conflicts and dissatisfaction is the concentration of all powers in the hands of a despot by virtue of which corruption, tyranny and injustice become the order of the day.

The question arises as to why in this book the persecutions and oppression of the people belonging to the Shi'ah faith of Islam have been dealt with when under despotic regimes the people in general, irrespective of the faith they profess, are subjected to physical tortures, oppressions and persecutions?

The answer to this question is that the Shi'ah believe that a religious or political leader or ruler would only be entitled to rule over the people if he is infallible and is free from all defects or a pious person who possesses the requisite attributes for upholding the Divine commandments for bringing good to the moral, religious, spiritual and temporal betterment of the people in this world and Hereafter. Besides, other Islamic schools of thought have not laid down such conditions for a ruler and instead they consider it unlawful to rise against the ruler who happens to be a libertine, an oppressor and a despot. We have dealt with this matter separately under the heading 'Obedience to despotic rulers'.

In the past since the rulers used to rule over the people in the name of Islam and the Shi'ah according to their faith did not approve of their rulership and considered them as usurpers of the rights of the people, they were subjected to tortures and tyrannies by those despotic rulers as obviously no ruler and particularly no despotic ruler would ever tolerate any opposition from any section of his subjects not to speak of the Shi'ah population. As such the Shi'ah became the only target of those rulers who wanted to destroy them altogether in order to wipe out opposition to their corrupt rule.

This book unmasks the cruel and inhuman treatment meted out to the Shi'ah by such rulers. It depicts their shameful behaviour which weakened Islam and the unity

of Muslims and created a feeling of grudge and animosity against the Shi'ah among the fellow-Muslims for over several centuries.

This book brings to light the oppressions of the corrupt dictators who grabbed political power by overlooking the people's aspirations and by overriding the rights of those who deserved to rule over the people. At the same time it reveals the steadfastness and devotion of the followers of truth who did not even withhold their lives as well as of their children in the campaign against injustice and despotism. It also makes clear how, as a consequence of injustice and despotism dreadful events and revolutions took place which weakened the foundations of the despotic regimes and dispatched their rulers one after the other.

The Shi'ah attach great importance to the attributes of a religious ruler and to the qualifications which a capable ruler must possess. Hence they have recorded these qualifications in the books on Jurisprudence and beliefs. They teach the same to the students in the religious schools and explain them to the believers in the masjids, and to the people in general in social functions.

The Shi'ah categorically declare. A ruler who rules in the name of religion, but lacks anyone of the requisite qualifications is an enemy of Allah, His angels and the Prophets of Allah.

In this regard the Shi'ah do not make any differentiation between the Shi'ah and the Sunni Governments. Rather according to them the offence of an unlawful Shi'ah ruler is more severe, because he acts contrary to his own belief. The Shi'ah have also not contented themselves with the condition of knowledge and justice for a ruler but have taken a step further and believe that besides knowledge and justice being necessary for him it is not permissible that a less learned person should be given preference over the one who is more learned.*

*The holy Qur'an says: Is the one, who guides people to the truth, a proper guide, or one who himself cannot find guidance unless he is guided by others? (Surah Yûnus, 10:35)

Hence, those who accept rulership without possessing this attribute will be treated as illegal and aggressive rulers.

With this introduction it may be said that according to the belief of the Shi'ah the regimes of the Fatimid, Buwayyad, Hamadanid and Iranian rulers had only a political aspect and had no connection with religion. Similarly the Umayyad and Abbasid Caliphs were also political rulers.

It may also be pointed out that the Shi'ah from the religious point of view do not consider it objectionable that a government is established on the basis of the authority and consent of the people, discharges its duties, ensures the security of the society, defends the rights of the people and protects the frontiers of the country. However, such governments have no right to interfere with religious matters.

Hence by using the word 'rulers' in the title of this book we do not mean only the Sunni rulers but all the oppressive and despotic governments.

It may also be mentioned that the hardships, to which the Sunni Governments subjected the Shi'ah, were imposed for political reasons and it had no connection with religious matters.

In short our aim in writing this book is that the reader may be guided towards steadfastness in his belief and may act according to his conscience. He should at no time refrain from performing his duties in accordance with the dictates of his religion and conscience and should sacrifice his precious life and something still more precious to achieve this object.

If this book produces the said result, that is, what I have aspired after, I shall be relieved of my responsibility.

Before I conclude the preface I would like to point out the following two realities which I have come across while studying history:

(i) If the rulers had not been obstinate and oppressive, Islam would have encompassed the earth in such a way that no non-Muslim would have been left on its face.

(ii) The nature of the rulers is changed when they attain rulership. They turn about and lose the qualities which they happened to possess before becoming rulers. **Only**

those persons, who are protected by Allah from deviation, are exception to this rule. Such persons can, however, be counted on fingers.

We pray to Allah to grant us, for the sake of Muhammad and his *Ahlul Bayt* (peace be on them), success in developing good morals and conduct in ourselves.

PART — I

DIFFERENCES AMONG MUSLIMS

The Period of the Holy Prophet

The Muslims were united during the time of the holy Prophet and there existed no religious group or sect. This was so because the holy Prophet was the founder of Islam and he was the only authority to whom matters relating to religion and the holy Qur'an could be referred. If differences arose among the Muslims about some matter the holy Prophet removed them and no one was entitled to express his opinion or to criticize what he said, as Allah has commanded thus: *O you who believe! . . . and if you have a dispute concerning any matter refer it to Allah and the Messenger. . .* (Surah an-Nisa, 4:59)

Hence, as long as the holy Prophet was alive and the Muslims could refer to him the question of having different views and opinions did not arise at all.

After the Holy Prophet

After passing away of the holy Prophet the Muslims were united on the following six points:

- (i) Allah is one.
- (ii) Muhammad is the Prophet of Allah.
- (iii) The holy Qur'an was revealed to the Prophet by Allah.
- (iv) The belief in the Resurrection.
- (v) Accountability on the Day of Judgement.
- (vi) The belief in the concept of Paradise and Hell.

These six points relate to the fundamental belief. As regards deeds it may be said that the Prophet himself practised or performed them viz. Prayers, Zakat, Hajj and Fasting. However, the Muslims differed with one another about matters in respect of which opinion could be expressed or *ijtihād* could take place. These matters consist of the details of beliefs and the problems of jurisprudence.

However, there is no doubt about the fact that these differences do not alter the basis of one being the Muslim and he is not considered to be outside the pale of religion because firstly, the difference is not about the belief in the Oneness of Allah, but about His Attributes i.e. whether they are inherent in Him or are in addition to His Being and secondly, the difference is not about the Prophethood of Muhammad son of Abdullah but about his infallibility i.e. whether he was infallible before his appointment to the Prophetic Mission or his infallibility pertained only to the period commencing from his appointment to the said mission.

There is no difference about the veracity of the holy Qur'an, but it is about its being created or being eternal.

There is no difference about the Resurrection. The difference is about whether the human beings with their original bodies and shape will be resurrected or only their souls will be resurrected.

Furthermore, there is no difference about the prayers being obligatory. The difference is about whether or not the Surah is a part of the prayers.

Hence, the difference about these matters do not become the cause of one being expelled from Islam or ceasing to be a follower of the holy Prophet.

The Most Important Sects of the Muslims

After the holy Prophet the Muslims developed differences among themselves about some principles of Islam which refer to faith and spiritual matters. Similarly they developed differences about secondary matters which refer to articles of acts being obligatory, unlawful or permissible.

The Mu'tazila and Ashā'ira sects came into existence

as a consequence of differences about the fundamentals of belief. However, these differences are not about the details of jurisprudence which are related to deeds.

Hence, whereas the Hanafi, Māliki, Shāfi‘ī and Humbali schools are based on differences about problems of Jurisprudence, they follow the Ashā‘ira in the matter of principles of faith. Similarly the Shi‘ah scholars agree with other Muslims with regard to the principles of faith; but differ with them about many problems of Jurisprudence.

In this way agreement about the principles of religion is not the cause of agreement about the secondary matters of religion and problems of Jurisprudence and similarly differences about the secondary matters of religion is not the cause of difference about the principles of religion.

Some scholars have carried the number of the Islamic sects to 73 to make it conform with the contents of a hadith quoted from the holy Prophet, which is as follows: “The Jews got divided into 71 sects (after Moses) and the Christians got divided into 72 sects (after Jesus). (After me) My followers will be divided into 73 sects”.

What demands attention and needs discussion now is an account of the Islamic sects. The Islamic sects consist of four groups viz. (i) The Shi‘ah (ii) The Khawārij (iii) The Mu‘tazila and (iv) The Ashā‘ira.

(i) The Shi‘ah

This group believes that:

- (a) An Imam (leader) is appointed by the holy Prophet of Islam. He would not neglect this important issue and would not delegate to his followers the power to elect the Imam.
- (b) An Imam must protect himself from all minor and major sins.
- (c) The holy Prophet of Islam specified only Ali son of Abu Talib as his successor.*

*This specification has been collected from the books of Ahlul Sunnah. A number of books have been written on this subject, e.g.

Contd.....

(d) The Imam must be superior to the companions of the holy Prophet.

(ii) The Khawārij

The Khawārij are distinct from other Islamic sects in as much as they believe that it is not necessary that the caliph should be from amongst Quraysh or the Arabs. The Arabs, the Iranians and other nations are equal in the matter of Islamic rulership.

The Khawārij believe that the person who commits major sins becomes an infidel. They also believe that committing a mistake in expressing one's views and making *ijtihād* is sin.

Although the Khawārij knew that Imam Ali did not take any step in connection with 'Arbitration' they consider him to be an infidel on account of his having agreed to it.⁺

A group of the Khawārij named 'Azāriqa' believes that whoever opposes the Khawārij is a polytheist and it is necessary to fight against him and kill him.

(iii) The Mu'tazila

The principles which distinguish the Mu'tazila from others are five in number:

(a) 'Unity' in the sense that Allah is unique and His Attributes are inherent in Him.

(b) 'Justice' in this sense that man is self-determined in the affairs of his life.

(c) A stage between two stages. It means that a person who commits a major sin is neither a believer nor an infidel. He is not a believer, because he has not perfected his good qualities and he is not an infidel, because he acknowledges that there is no god but Allah and that Muhammad is His Prophet. Such a person will remain in

Shāfi'i by Sayyid Murtaza; Dalāi'lus Sidq by Shaykh Muzaffar; al-Murāji'āt by Sayyid Sharafuddin; al-Ghadīr by Allama Amini and 1st, 3rd and 4th volume of A'yānush Shi'ah by Sayyid Mohsin Amin.

⁺The question of 'Arbitration' will be clarified under the heading "Imam Ali and the Battles of Jamal and Siffin".

Hell for ever, because in the Hereafter their is either Paradise or Hell. However, in the Hell his torture will not be severe and he may be called a Muslim.

(d) Promise and threat: This distinction means that as and when Allah promises spiritual reward or threatens with punishment his promise or threat cannot forgive a person whom he has promised to torture.

(e) 'Enjoining to do good and restraining from evil' are obligatory from the stand-point of reason and not from that of religion.

(iv) The Ashā'ira

This sect of the Muslims and the Mu'tazila constitute two opposite fronts and they differ with each other on five points. The Ashā'ira say that:

(a) Allah's Attributes are in addition to His Being.

(b) Man does not possess self-determination.

(c) It is not obligatory upon Allah to fulfil the promises which are good or otherwise and He can torture a person who does good deeds and reward a sinner, because Allah's deeds are not obligations which He must carry out and He does not perform any indecent act.

(d) One who commits a major sin is not at a stage between faith and infidelity and will not remain in the Hell forever.

(e) 'Enjoining to do good and restraining from evil' is obligatory from the religious point of view and not from the view-point of reason.

The Shi'ah agree with the Mu'tazila on two points viz. 'Unity of Allah' and 'Divine Justice' and differ with them on the remaining three points. On the points of 'major sins' and 'enjoining to do good and restraining from evil' they agree with the Ashā'ira and on the question of 'promises and threats' they do not agree with either of them. They maintain that the Almighty honours the promises of spiritual reward made by Him, but it is not necessary that He should carry out the threats of punishment given by Him. Hence, He can forgive a sinner. However, it is not appropriate from the view-point of reason that He should not reward those who do good deeds.

The Shi'ah Faith

Literally Shi'ah means a follower and a supporter. Hence, the Shi'ah are the supporters who follow the commands of their leader. As the Almighty Allah says: *And certainly Ibrahim was one of his followers.** (Surah al-Sāffāt, 37:84).

The historians, the jurists and the theologians consider the word 'Shi'ah' to be the name of a group of persons who love Imam Ali and his descendants and as mentioned by us earlier they believe that it is obligatory to specify the Imam and that the holy Prophet Muhammad stated specifically that Imam Ali was his successor.

Causes of the Birth of Shi'ah Faith

Some injudicious persons say that Shi'ah faith had its origin as a consequence of a political issue and its appearance had no concerned with religion. However, this view is not correct, because the cause of the origin of Shi'ah faith was a religious matter which had not the least connection with politics. The words and practice of the holy Prophet were the source of the origin of Shi'ah faith.

As regards the behaviour of the holy Prophet towards Imam Ali it may be said that he chose him to be his successor. He educated and trained him from his very childhood and brought him up according to his way of life. Throughout his life he did not criticize Imam Ali nor did he ever call him to account. Imam Ali used to be the representative of the holy Prophet on important occasions and in difficult situations.

Imam Ali communicated the contents of Surah Barā'at (Tawba) to the people during the Hajj.

The holy Prophet chose Imam Ali to kill Amr bin Abdawudd and Marhab. He took with himself Imam Ali, his wife Fatima and his sons Hasan and Husayn at the event of imprecation (*mubāhila*) against the Christians of Najrān.

It was Imam Ali who mounted the shoulder of the

*One of the followers of Prophet Nuh or of the holy Prophet Muhammad was Prophet Ibrahim (Majma'ul Bayān, vol. VIII, p. 1449).

holy Prophet and destroyed the idols in the holy Ka'bah.

It was Imam Ali who was along with the holy Prophet under his cloak.

Of course, innumerable excellences of this kind are peculiar to Imam Ali and if any other companion of the holy Prophet had possessed even one of them he would have considered it to be a unique honour.

As regards the remarks of the holy Prophet about Imam Ali it must not be forgotten that he specifically mentioned on many occasions his virtues and declared him to be his caliph after him.

The first remark about Imam Ali was made by the holy Prophet at the time of the revelation of the verse: *And warn your near relations.* (Surah ash-Shu'ara, 26 :215) He invited thirty men of his tribe to a feast and after it was over he said: "Ali is my assistant, executor and heir. After me he will be my caliph and you must obey him and lend your ear to his words".

The last recommendation made by the holy Prophet about the caliphate of Imam Ali was on the occasion of Ghadir-i Khum when he raised the hand of Imam Ali and said: "Of whomsoever I am the master, Ali, too, is his master". In between his first remark and the last recommendation about Imam Ali there are a host of other recommendations of the holy Prophet about him.

The holy Prophet said to Imam Ali: "You have the same relationship with me as Hārūn had with Musa". (Hārūn was the assistant and helper of Prophet Musa). Similarly he remarked about him: "Ali is with truth and truth is with Ali". And then there is the hadith of *Thaqalayn* and many other Ahādith (traditions) which have been quoted by the authentic Sunni scholars. These traditions have been collected by the Shi'ah scholars in many books.*

In al-Murāji'āt and Dalā'ilus Sidq as well as in other books there are many traditions which have been quoted

*The best of them are Naqzush Shi'ah; A'yanush Shi'ah (parts 1, 3 and 4) by Sayyid Mohsin Amin; al-Murāji'āt by Sharafuddin and Dalā'ilus Sidq by Shaykh Muzaffar.

by the Sunni narrators and are considered authentic by them. These traditions have been collected from the authentic books of the Sunni writers.

I have not seen any Sunni scholar who may have objected to quoting the traditions relating to the *Walayat* (mastership)* of Imam Ali and his being the executor of the holy Prophet. But they have taken pains and interpreted the *Walayat* as mentioned in the traditions to mean rulership sovereignty, friendship and sincerity and the *Wasi* to be limited to the shrouding and burial (of the holy Prophet). In short they have endeavoured to interpret such traditions according to their own notions with such interpretations as do not conform to the text of the traditions.

There is no doubt about the fact that if any such traditions had been there about one of the other companions it would have been written in golden letters and commentaries thereon would have been lavishly recorded.

Hence, if the Shi'ah express love for Imam Ali and say that the holy Prophet has made specific recommendations in this behalf and, if they say that Imam Ali is infallible, it is all in obedience to the holy Prophet of Allah. The relevant hadith are "There is no sword except *Zulfaqār* and no champion except Ali"⁺ and "Ali is with truth and truth is with Ali".[‡]

It is the tradition of this kind which are relied upon by the Shi'ah and in the light of which they love Imam Ali. After having such traditions there remains no room for doubt and conjecture and nothing can be admitted on the basis of sentiments, fanaticism, imitation and towing the line of our forefathers. On the basis of this argument the origin of Shi'ah faith is purely religious and is based on obedience to the holy Prophet. It is not related to politics and the political considerations nor is it based on whims and fancies.

*See: Murtaza Mutahhari, *Master and Mastership*, ISP, 1980.

⁺Tarikh Tabari, vol. III, p. 17; Kāmil Ibn Athir, vol. III, p. 47.

[‡]Ibn Abil Hadid, Tirmizi and Hākim (See: Shaykh Muhammad Husayn Muzaffar, *Dalāilus Sidq*, vol. III, p. 303 — 1953 Edition).

The Origin of Shi'ah Faith

Shaykh Abu Zohra writes: "Shi'ism is the oldest political Islamic school. This political belief came into existence during the period of Uthman and was completed during the caliphate of Ali, because the more he became familiar with the people the more he acquainted them with the greatness of Shi'ism, the solidity of religion and his own knowledge". (al-Mazāhibul Islamiya, p. 51)

Another person says: "Shi'ism came into existence in the Battle of the Camel". Still another says: "It became manifest with the birth of the Khawārij".

Dr Tāhā Husayn writes: "The Shi'ah became an organized political party during the time of Imam Hasan". (Ali wa Banūhu)

However, the fact is that Shi'ism came into existence simultaneously with the explicit declaration by the holy Prophet about the Imamate of Ali and with the belief of some companions of the holy Prophet in the virtues of Imam Ali.

Ibn Abil Hadid has also written about this and said that those persons were Ammar Yāsir, Miqdād bin Aswad, Abu Ayyub Ansāri, Jabir bin Abdullah Ansari, Abi bin Ka'b, Huzayfa bin Yamān, Busayda, Sahl bin Hunayf, Uthman bin Hunayf, Abil Haytham bin Tayhān, Abi Tufayl and all the Hashimites.

Shaykh Muhammad Husayn Muzaffar writes: "A number of persons, who were the supporters of Imam Ali during the time of the holy Prophet and were the distinguished companions of the holy Prophet. One of them was Salman Farsi who said: "We took the oath of allegiance to the Prophet of Allah who was a well-wisher of the Muslims and we are the followers of Ali and his supporters". (Tārikh Shi'ah. Quoted from Muhammad Kurd Ali, Khutatush Shām, vol. V, p. 251 — 256)

Abi Sa'id Khudari has been reported to have said: "The holy Prophet ordered the people to do five things. They acted on four of them and abandoned the fifth". On being enquired about the four things Abi Sa'id said. "They are Prayers, Zakat, Fasting and Hajj". Then he was asked:

“Which is the fifth thing which was abandoned?” He replied: “Leadership of Imam Ali bin Abi Talib”. He was asked: “Is the *Walayat* of Ali of the same rank as those four obligatory acts?” He replied “Yes, the *Walayat* of Ali is of the same rank as these four obligatory acts”.

The Shi‘ah and Abdullah bin Sabā

Some persons believe that the Shi‘ah faith is an innovation of Abdullah bin Sabā,* but this view is absurd and it is held on account of lack of information about the Shi‘ah faith. This is so because those who are aware of the aversion expressed by the Shi‘ah for his words and conduct and the manner in which he has been condemned by the Shi‘ah scholars the Shi‘ah faith cannot be attributed to Abdullah bin Sabā.

Muhammad Kurd Ali is neither a Shi‘ah nor is he one of the supporters of the Shi‘ah. However, as he has been honest he has manifested the reality and has not tainted it with personal motives.

What has been quoted above shows that the meaning of the Shi‘ah faith is the belief in the Imamate of Imam Ali as confirmed by the holy Prophet. Hence, it is natural that the origin of the Shi‘ah faith took place at the time when the holy Prophet made a statement about the *Walayat* (mastership) of Imam Ali. The first such statement was made by the holy Prophet when he preached his religion for the first time. The origin of Shi‘ah faith was, therefore, concurrent with the advent of Islam and the appointment of the holy Prophet to the prophetic mission.

Why did Imam Ali Abandon Rulership?

It is asked why, if Imam Ali had been nominated for the caliphate by the holy Prophet, did he keep quiet when Abu Bakr assumed the caliphate, and why did he not raise any objection?

*The story of Abdullah bin Sabā ends with Ibn Asākir and Tabari. Both of them have quoted it from Sayf bin Umar Tamimi (d. 170 A.H.) and Sayf is not reliable. (For further information see: Allama Murtaza Askari, Abdullah bin Sabā, p. 1 — 28)

In the light of these examples Imam Ali observed patience in the face of hardships and after attaining to the caliphate explained his views in the *Shiqshiqiyya* sermon in these words: "But I was forced to bear this usurpation and turn my face away from the calamity; I was in serious straits. There were two alternatives before me: either to fight for my rights without the help of supporters, or to patiently endure the bereavement; the endurance was going to be of such a sad and long duration that during this period young men would become old, the old would lose their vitalities and the faithful would end their days unsuccessfully trying to improve the situation.

After thoughtful consideration I came to the conclusion that the wisest course for me was to face the disaster with patience and courage. I, therefore, bore it all patiently". (See: Peak of Eloquence, Sermon — 7, ISP, 1984)

Imam Riza was asked: "Why did Imam Ali lead a retired life for 25 years after the holy Prophet, but waged wars after attaining to the caliphate?"

Imam Riza replied. "In doing so Imam Ali followed the example of the holy Prophet who allowed respite to the polytheists of Mecca for 14 years and 7 months (13 years in Mecca and 19 months in Madina) and did not fight with them. The reason for the holy Prophet's not fighting during this period was lack of support. Similarly Imam Ali did not have supporters so that he might have fought".

When we study the sacred verses of the holy Qur'an we come to know that there are two sets of verses. The first set recommends to the holy Prophet to remain patient in the face of the inconveniences which he might have to suffer at the hands of the polytheists.

The holy Qur'an says: *But if you exercise patience it will be better for you. Exercise patience and let it be only for the cause of Allah.* (Surah an-Nahl, 16:127)

Bear patiently whatever they say. (Surah al-Muzzammil, 73:10) *Muhammad, exercise patience as the steadfast Messengers did.* (Surah al-Ahqaf, 46:35)

Exercise patience until the promise of your Lord comes true. (Surah al-Qalam, 68:48)

There are other similar verses in which the holy Prophet has been asked to observe patience in the face of indecent words of the polytheists.

There is another set of verses which recommends waging war. The holy Qur'an says: *Do not be weak hearted and do not appeal for an unjust settlement, you have the upper hand. Allah is with you and He will never reduce the reward for your deeds.* (Surah Muhammad, 47 :35)

Fight them. May Allah punish them through your hands, humiliate them, give you victory over them, delight the hearts of the believers and appease their anger. (Surah ar-Taubah, 9:14)

If you encounter the disbelievers in a battle, strike-off their heads. Take them as captives when they are defeated. (Surah Muhammad, 47:4)

The verses in which patience has been recommended were revealed at the time when the holy Prophet did not have supporters and did not possess any army or war equipment. There is no doubt about the fact that at such a time the holy Prophet should have remained patient, because when one is weak fighting produces a result opposed to one's goal and makes the enemy resort to disobedience and bloodshed. However, when the holy Prophet came to possess an army and strength he was ordered to be severe with the polytheists and uproot them from the face of the earth.

By what has been stated above it becomes clear that patience in the face of the enemy is good at one time and undesirable at another. Furthermore, the mistake made by I. Goldziher, the Jewish writer also becomes manifest. He writes: "When Muhammad was in Mecca he was spending his days in a state of helplessness, inconvenience and patience, but when he went to Madina he became the head of a military State".

He further says: "From the time Muhammad left Mecca the circumstances changed and it was no longer necessary to be indifferent to the polytheists".

"After Muhammad had been thinking of the Hereafter he suddenly became inclined to worldly desires"

“This historical policy of Islam shows that Islam is a war-like religion which does not conform to the stage of its birth”. (al-‘Aqidatu vash Shari‘ah, pp. 26 — 31)

However, what has been said by this orientalist is not correct, because the Prophethood of Muhammad acquired perfection at all stages without any contradiction, because when he was ordered to observe patience it was for the reason that he did not possess strength and support and could not fight against evils and when he acquired strength he fought against them.

This matter is neither astonishing nor contrary to reason, because if a person needs something which is necessary, but does not possess enough money to purchase it he will wait till he acquires money. However, after acquiring money if he does not purchase the required thing and instead accumulates the money, it shows that he is miser and does harm to himself.

Similarly the holy Prophet did not campaign against the polytheists as he had not enough man-power and arms in Mecca. But when he attained to power in Madina he faced the polytheists so as to check their oppressions.

(ii) Preservation of Islam

The neophyte Muslims in the beginning were still shaky in their beliefs and from the point of view of organization they did not yet possess enough strength to remain steadfast in the face of external campaigns. Especially when *Ahlur Radda** had revolted in different parts of Arabia and when the holy Prophet Muhammad organized an army to fight against the Romans and then breathed his last, and when the Romans and Persians were looking for an opportunity to attack the new Islamic State and destroy Islam, if Imam Ali had, in spite of the shaky Muslims and the foreign enemies of Islam, staged uprising and fought

*This organization came into existence, when the Prophet of Islam had formed the central Islamic State, and revolted against Islam. For details refer to *Tarikh Kamil Ibn-i Athir*, vol. II, pp. 231 — 238.

against Abu Bakr to acquire the caliphate, the edifice of Islam would have crumbled owing to internal differences and the Islamic State would have been lost. In that event the greatness of Islam would have vanished and the standard of Islam which had begun flying on Egypt, Iraq, Syria and Iran within a short period of time would have come down.

Is it possible that an Imam who is the promoter of the religion of Allah and His Prophet and who has fought in the path of Allah and secured dignity for Islam should himself be involved in its pillars being pulled down!

Of course, Imam Ali remained quiet for the preservation of Islam and did not bring about civil war. Such an act is quite reasonable, because if someone owes you something and refuses to repay it, and you know that if you press him for payment, bloodshed would follow, you refrain from raising a dispute for the sake of maintaining good will and peace.

(iii) Imam Ali was not Keen to Become the Ruler

Prof. 'Aqqād, the Egyptian author writes: "Ali believed in his being entitled to the caliphate, but it was for the people to rise to protect this right and not that Ali should have risen before they should have demanded his right". (Fātimatuz Zahra, p. 56)

This view of 'Aqqād is not inconsistent with the virtuous and pious conduct of Imam Ali, because he himself has said. "In my eyes the glamour of a vicious life of your world is no better than the sneezing of a goat".*

One of the believers describes Imam Ali's piety and his ascetic life in these words: "In his eyes the world was inferior to the ashes placed before a whirlwind, and death was easier in his eyes than drinking water at the time of intense thirst". When the value of the world before Imam Ali was this, the nature of his rulership becomes evident.

(iv) Internal Foes

The holy Imam had many enemies amongst the

*Last sentence of the 7th Sermon, Peak of Eloquence, ISP, 1984.

Muslims whose fathers, brothers and kinsmen had been killed at his hands in different battles. If he had risen to acquire his right they would have accused him falsely and hypocritically of creating rift among the Muslims and fought against him in the name of religion. He did not, therefore, wish to provide an excuse to the internal foes.

Imam Ali says: "If a person provides an excuse to his enemy and destroys his own flesh, skin, bones and blood, he commits a major sin and is an incapable person".

(v) The Jealous Persons

The holy Imam had many enemies and there were a number of persons who were jealous of him. Khalil bin Ahmad was asked: "Why was it so that the companions of the holy Prophet were like real brothers of one another, but Ali was like one who was not their brother?"

Khalil replied: "As Imam Ali had embraced Islam earlier than all others and was superior to them in the matter of nobleness, wisdom, knowledge, forbearance and righteousness they were jealous of him, because: 'People are more inclined to the one who is of the same kind as they are'".

Musaylima bin Numayl was asked: "Why did they forsake Imam Ali although he was superb in his noble attributes. He replied: "They did so because their eyes were not strong enough to see his lustre".

Abul Haytham bin Tihān, a distinguished companion, said to Imam Ali: "Quraysh are jealous of you for two reasons. Those who are good among them aspire to become your equals in the matter of honour and excellence, but the cause of the jealousy of the evil ones is their hardheartedness and their worthless deeds. As they observe that you possess the talents which have benefited you, and have become the cause of their deprivation, they are not prepared to join you and have, therefore, sought to excel you. I swear by Allah that their aim is a long one and they have been unable to compete with you. When you got ahead and they failed to become your equals they did with you what you saw. By Allah, you are the most deserving person to

whom Quraysh should be thankful, because you supported the holy Prophet during his lifetime, and when he breathed his last you executed his will and repaid his debts.

“I swear by Allah that Quraysh have been unjust to Allah and have broken their allegiance to Him. Allah will take the revenge Himself. We Ansār support you with our hands and tongues. We will fight with our hands with those enemies of yours, who are present, and with our tongues with those, who are not present”.

When the Muslims nursed enmity and grudge against Imam Ali, with whose assistance could he fight and upon whom could he rely? On the other hand the supporters of Abu Bakr mobilized their strength to obtain oath of allegiance for him. Ibn Abil Hadid writes: “Abu Bakr, Umar, Abu Ubaydah and many other companions approached every person and without caring whether he was inclined to take the oath of allegiance to Abu Bakr they dragged him and opened his hand and put it in the hand of Abu Bakr”. (Sharh-i Nahjul Balāgha, vol. I, p. 73)

Ali Abdur Razzāq writes: “Allegiance to Abu Bakr was a forced political allegiance and this method is adopted by all the modern governments. As the government of Abu Bakr depended like all the governments of the world on power and bayonet and as they (his party-men) became sure that Imam Ali would not at all fight against them they compelled him either to fight or to take the oath of allegiance. Hence, as Imam Ali had to choose between two noxious things viz. fighting and the oath of allegiance and as Islam was likely to suffer less by his taking the oath of allegiance than by fighting, he took the oath of allegiance to Abu Bakr”. (al-Islam wa Usūlul Hukm)

Advancement of the Shi‘ah Faith

As mentioned above the Shi‘ah faith came into existence in the time of the holy Prophet Muhammad in the sense that some of his companions believed that Imam Ali deserved the caliphate more than others. Hence, at the first stage Imam Ali and his supporters refrained from taking the oath of allegiance to Abu Bakr. However, as the object of

Imam Ali was the preservation of Islam and the welfare of the people, he behaved with his opponents in a cordial and dignified manner.

There is no doubt about the fact that the conduct of Abu Bakr and Umar was based on abstemiousness and the propagation of Islam and they did not prefer their kith and kin in the affairs of government. There was thus no occasion for revolt and fighting. However, as in the days of Uthman and the caliphs belonging to Bani Umayya and Bani Abbas the rulers of Islam deviated from the right path, it became necessary for the Shi'ah to fight and resist. During the rule of Abu Bakr and Umar evils had not appeared and rights had not been violated so that fighting might have become necessary. Hence during their time campaigning and criticism by the Shi'ah had no external effect. However, during the time of Uthman campaigning by the companions and other Muslims became manifest. His malpractices and offences began to be reckoned with and eventually his life was put to an end.

In short the more the governments of Bani Umayyah, Bani Abbas and others oppressed the people and encroached upon their rights the louder was the resentful voice of the Shi'ah and they clamoured for justice and for the transfer of government to the family of Ali.

The Shi'ah faith advanced day after day in the same proportion. This point will be explained later.

Conditions for the Leadership of the Muslims

(i) Specification about Leadership

As mentioned above the Shi'ah believe that Imam Ali was specifically chosen for the Imamate. The result of this specification was that the special qualities of Imam Ali became the basic conditions for the leaders of the Muslims.

(ii) Infallibility

Never in his life Imam Ali prostrated himself before the idols and never did he associate anyone with Allah. And during his entire life he did not do anything wrong intentionally or unintentionally.

Hence it is necessary for a leader of the Muslims and a successor to the holy Prophet that he should be infallible like the prophets i.e. he should be immune from indecent conduct throughout his life.

In order to prove the necessity of the infallibility of a leader of the Muslims the Shi'ah says: "The leaders of the Muslims are the defenders of Islam and the promoters of its laws like the prophets. If it be permissible for them to oppose the laws of Islam they neither can defend Islam nor promote the laws which they themselves violate".

This belief of the Shi'ah is supported by the 119th verse of Surah al-Baqarah according to which Allah said to Prophet Ibrahim: *I have appointed you an Imam for mankind.* Ibrahim said: "Will this office be transferred to my offsprings as well?" Allah replied: "My covenant does not include the wrong-doers".

From the above verse of the holy Qur'an it is learnt that the oppressors and the sinners, who have disobeyed Allah even once in their lifetime are not entitled to guide and lead the Muslims.

(iii) Superiority

Just as Imam Ali was superior to all other companions of the holy Prophet it is necessary that a leader of the Muslims should be superior to his subordinates in respect of all good qualities, because according to the dictates of reason and religion a person who is superior from the point of view of wisdom and piety cannot obey those who are inferior to him in this regard. As Almighty Allah says in the holy Qur'an: *Is the one, who guides to the truth, a proper guide or one who himself cannot find guidance unless he is guided by other? What has become of you that you judge so unjustly?* (Surah Yunus, 10:36)

These qualities, which the Shi'ah take into consideration with regard to a leader of the Muslims and their Imam, have not been seen in any of the rulers and are peculiar to only Imam Ali and his descendants. Hence, the true leaders are Imam Ali and his descendants, the first of whom was appointed by the holy Prophet Muhammad and each of

the subsequent Imam was nominated by his predecessor”.*

In the light of what has been stated above the Shi‘ah do not recognize formally those rulers who are not the descendants of Imam Ali and consider them to be usurpers of the rights of *Ahlul Bayt* (the chosen descendants of the holy Prophet) because this position has been specifically granted by the Almighty Allah to the descendants of Imam Ali. The Shi‘ah have always opposed and campaigned against such usurpers and if they have been silent at any time it does not mean that they have acknowledged those rulers to be the rightful ones. They have always believed that the usurpers have no right to rule.

Hence, the aim of the Shi‘ah faith has been to campaign against the rulers who do not fulfil the conditions of rulership (viz. specific nomination for rulership, infallibility and superiority).

From what has been stated above the reason for the Shi‘ah having been killed, deprived and persecuted in all times becomes clear and it becomes known that it is for the sake of religion and faith that the Shi‘ah campaign was against the rulers who usurped the authority.

SUBMISSION TO THE UNJUST GOVERNMENTS

Injustice from the View-point of the Sunni

In their books on Jurisprudence and beliefs the Sunni scholars have posed this question: “Is it obligatory to obey a sinful and oppressive ruler?”

Ibn Hambal, Shāfi‘ī and Mālik say: “One should remain patient in the face of the injustice of the rulers”. (al-Mazāhibul Islamiya, p. 155)

In the end of the eighth part of *Mawāqif* and commentary thereon it has been said: “The Murji‘ah believe that if a person possesses faith his sins do not harm him, and if he is an infidel his good deeds would not give him any benefit.

***During the period of the occultation of the Imam of the Age, the Shi‘ah scholars have specified the conditions for the rulership of the Muslims. The same will be mentioned at the proper place.**

Imam: Hiring out your camels to Hārūn.

Safwān: I swear by Allah that I have not hired out the camels to him so that he might commit oppression or go out hunting and make pleasure trips. I have hired them out to him for the purpose of Hajj. Furthermore, I do not hold their charge but my servants are with them.

Imam: Does he owe you the charges?

Safwān: Yes; he does.

Imam: Do you wish that he may live and pay you the charges?

Safwān: Yes. I wish that he may live and pay me the charges.

Imam: Whoever wishes such persons to live is reckoned to be one of them and he who is one of them will go to Hell.

As a result of what the holy Imam said, Safwān sold out all his camels. Hārūn heard about it and having summoned Safwān said to him: "I learn that you have sold your camels".

Safwān replied: "Yes. I have sold them".

Hārūn asked: "Why have you done so?"

Safwān replied: "I am an old man and cannot follow my camels, and my servants cannot look after them properly".

Hārūn said: "No. That is not so. I know who has given you the hint. Musa bin Ja'far has advised you to sell the camels".

Safwān replied: "What have I to do with Musa bin Ja'far?"

Hārūn said: "Leave aside these words. I swear by Allah that but for our good friendship I would have killed you".

Mansūr's Letter to Imam Ja'far Sādiq

Mansūr wrote to Imam Ja'far Sādiq: "Why don't you come and see me like others? The Imam wrote to him: "I do not possess anything about which I may fear that you will appropriate it, and you cannot provide anything which may be of use in the Hereafter. Furthermore, you are not blessed with any such thing for which I may congratulate you and you are also not in suffering so that I may offer you my condolences".

Mansūr wrote again saying: "Come and counsel me".

The Imam said again in reply: "He who desires the

world will not counsel you and he who seeks the Hereafter will not associate with you”.

Mansūr said: “By Allah! He has clarified to me the position of the people and provided me with information about the seekers of the world and of the Hereafter”.

There are numerous such events on this subject and they furnish the reason why the Shi‘ah religious authorities of Najaf, Qum and other cities kept themselves aloof from the governmental affairs and the politicians. It also becomes evident that they have inherited this line of action from the holy Imams.

Participation in Governmental Affairs

Some Shi‘ah scholars have given verdict that participation in governmental affairs is unlawful. Only those dealings which are in the interest of the believers and which are to save them from oppression are lawful, but other, governmental employments, even though they may amount only to petty relationship with the government are unlawful. In fact the Shi‘ah jurists have expressed views regarding the conduct of the ruler himself. For example, they have laid down the condition of justice for the Imams who lead Friday and congregational prayers and most of the rulers of Islamic States have led these prayers. And it is essential in connection with the condition of justice that if the people are aware that the person who leads the prayers is a sinner and oppressor their prayers behind him would be void.

Another thing which is learnt from the condition of justice is that the conditions of absolute leadership are not confined to honesty and sincerity, but the person concerned must also be just.

Furthermore, the Shi‘ah jurists have given verdict that singing songs, playing the musical instruments, sportive hunting, and revelries are unlawful (because there are more important responsibilities to be discharged). However, the ruler themselves have performed these acts and provided facilities for the people and this in itself is clearly opposed to the verdict of the Shi‘ah jurists and proves the perversion of those rulers.

It is learnt from what has been stated above that the origin of the Shi'ah faith is based on revolt against corruption and injustice. Hence, if we see a ruler taking steps to destroy the Shi'ah this is not something new. Rather, the attitude of all the despotic governments has been the same.

The Unjust and Pseudo-religious Governments

The oppressive governments plunder the wealth of the people, put the independent persons in chains, fill the prisons with innocent persons and play with their lives. In such an atmosphere of anxiety and oppression they choose some pseudo-religious persons who approved their crimes and conform them to the religious laws.

Mu'awiya had chosen Abu Hurayra and Samra bin Jundub for this purpose so that they might quote from the holy Prophet the traditions fabricated by them in praise of Mu'awiya and in condemnation of Imam Ali and Yazid, the tyrant, son of Mu'awiya became apparently so religious that he said: "Husayn has been killed with the sword of his grandfathers". And Hasan Basri (d. 110 A.H.) said: "Howsoever oppressive the Kings of Umayyad family may be it is necessary to obey them. I swear by Allah that their reforms were more than their evils". And the Abbasid monarchs also had a very large number of such pseudo-religious puppets as their disposal.

Over against the perverted attitude of these persons the great Shi'ah leaders, jurists, scholars and poets have risen against the despotic governments and refrained from cooperating with them, because the Shi'ah belief is associated with revolt against falsehood and sacrificing one's life in the path of Allah. No doubt the despotic governments have not forgotten this belief of theirs. They kill the Shi'ah, subject them to different kinds of hardships and exile them. And they try to find out some pseudo-religious men, purchase their faith and decide that those believers who are sincere to Allah, His Prophet and his chosen descendants should be killed. And these persons who have sold their faith approve of this wanton killing and give it a legal excuse.

The Journalists and Oppressive Rulership

It is not surprising that the pseudo-religious persons sell their faith to Satan, declare the Shi'ah in their books to be heretics and consider them to be outside the pale of religion, because it is the business of most of the journalists of our time that for material gains they say or write things for the benefit of the rich and the despots in the same manner in which the writers of different ages have been writing for the benefit of the despotic governments.

This practice is not new. The thing which is new is that a writer should rely upon the words of those pseudo-religious men and consider them to be a Divine decree.

Many historical books should be scrutinized and purified of extravagant and false matter especially those books, which interfere with different sects and religions, should be studied. Then we shall realize that the past pseudo-religious persons were also motivated by personal interests and desires and material gains like the journalists of our time.

Hence when a book acquires a historical aspect it does not become necessary that we should say that what is said in it is a Divine revelation or an argument which supports another argument.

Hence, it should be concluded that when a writer wishes to discuss one of the various sects of Islam he should refer to the authentic sources of that very sect and should understand it with the help of its own books.

The Shi'ah in the Eyes of Ahmad Amin of Egypt

From what has been quoted above it is learnt that Mālik, Shāfi'ī, Ahmad, Hasan Basri, Murji'ah and the Sunni in general consider obedience to the unjust governments to be essential. According to them the people should remain patient in the face of torture and persecution by them and must not rise in revolt against them. However, the Shi'ah consider rising and revolting against the injustice and oppression of the despots to be essential.

Hence, on this question the belief of the Shi'ah is contrary to that of the Sunni. Most of the Sunni say that

fighting against the despotic governments is opposed to the religion of Islam, whereas the Shi'ah say that one of the basic commands of the religion is campaign against mischief and oppression. In the light of this we understand the correct meaning of the remarks of Ahmad Amin and other Sunnis who say: "A Shi'ah can be one who wishes to destroy Islam!" This is said by Ahmad Amin and his predecessors who think like him, because, according to them, Islam is embodied in the person of a despot, whether he be just or unjust, and whoever campaigns against such a ruler revolts against Islam.

According to the Shi'ah, however, a despotic ruler is a person who rises against Islam and its laws, and one who fights against such tyrants, supports the religion, and acts according to the holy Qur'an and the Sunnah of the holy Prophet is a Shi'ah. Hence, if Ahmad Amin says that the Shi'ah are the 'destroyers' we do not wonder, because they do destroy the foundation of mischief, injustice and ignorance (and not Islam as claimed by Ahmad Amin). We reproduce below a few points from George Jordac's book entitled *Ali wal Qawmiyyatul Arabiyya*. The author writes in detail under the heading "*Ma'th Thāirīn*":

"The followers of Imam Ali are the exponents of campaign against the governments of Bani Umayya and Bani Abbas. It was necessary to fight against these despotic governments to uproot oppression and injustice. With this very object in view the followers of Imam Ali undertook to defend the rights of the oppressed and the helpless. In the history of the Shi'ah we come across many instances when they fought against various kinds of injustice, acquired honour and carried out the wishes of Imam Ali. And in their campaign against mischief they similarly fought on many occasions, bloody battles against the evils of the despotic regimes.

When the Shi'ah interpret the religion it does not conform to the interests of the rebels, but it benefits the people. It is for this reason that the oppressed persons among the Arabs and the slaves and the Muslims and those who live under the protection of Islam (i.e. Jews and

Christians) support those leaders who are the descendants of Imam Ali.

Hence, during different ages, the Shi'ah as a revolutionary school which has not undergone a change with the vicissitude of time and does not bear a mark of reaction. As this revolutionary school conforms more to the wishes of the oppressed and the helpless and the teachings of Imam Ali, the leadership of these oppressed persons rests with him.

If we reckon the revolutionaries of the periods of Bani Umayya and Bani Abbas in the Hijaz, Iraq, Syria, Iran, Africa etc. who fought against mischief and despotism we find that their leader has been Imam Ali.

Furthermore, if we scrutinize the aim of the revolutions, which shook the East for centuries, and which speak against the tyrants, we come to know that the aim of all of them has been the collective interests for which Imam Ali fought, to which he invited the people, and in the path of which he was martyred. Similarly we realize that many sacrifices were made in the path of friendship with Imam Ali. The Muslims, the Christians, the Westerns, the slaves and those who have been tortured and whose rights have been usurped fight in his path. Imam Ali is the standard bearer of the revolutionaries and his directions serve as an example for them.

The name of Imam Ali is on the lips of the oppressed and the seekers of justice and he is their refuge. Whoever rises against a tyrant considers himself under the protection of Imam Ali and his name means the support for the revolt. He is one who speaks against bribery, mischief and injustice. The name of Imam Ali is, therefore, associated with the reforms which the people crave for and the good deeds of which the persons placed in the environments of injustice are found.

Hence, the Shi'ah faith is the refuge for the oppressed and deprived persons of the society and the standard-bearer of the defenders of lost rights. In the light of these remarks the mistake of Ahmad Amin who says that Shi'ah faith is the basis for the destruction of Islam and split between the Arabs becomes manifest".

In view of this, there is no doubt about the fact that the foundation of Islam was pulled down by those persons, who made truth deviate from its path and, having diverted it from its source, which was the family of the holy Prophet, exposed it to the avarice of the bastards and those set at liberty by Islam.

The foundation of Islam was pulled down by those, who made the Mother of the Faithful, Ayesha, mount a camel, and took her round in cities and deserts.

The foundation of Islam was pulled down by those who instigated the people to kill Uthman and later stood up to avenge his murder and waged war against Imam Ali, the right successor of the holy Prophet, at Basra and Siffin. The split in Islam and amongst the Arabs was created by those persons who poisoned Imam Hasan and martyred Imam Husayn. (The grand-sons of the holy Prophet)

It was Mu'awiya, Yazid, Talha and Zubayr and their followers who pulled down the foundation of Islam and Arab fraternity and this act has no connection with the followers of Imam Ja'far Sadiq and the chosen descendants the holy Prophet Muhammad

IMAM ALI AMONGST QURAYSH

Imam Ali's Private Life

The Almighty Allah allocated abundant wealth to the Prophet of Islam and his family in the manner stated below:

(i) The booty which the Muslims acquired in a battle without any effort and fighting.

(ii) One-fifth of the profit. Allah says in this connection: *Know that whatever property you may gain, one fifth belongs to Allah, the Messenger, the kindred, orphans, the needy and those who need money while on a journey.*

(Surah al-Anfāl, 8:43)

(iii) What the holy Prophet took for himself from the spoils of war e.g. swords, horses, dresses etc.

However, the holy Prophet distributed among the people whatever he received and this included the property allocated to himself whereas his daughter Lady Fatima

Zahra and his grand-sons Hasan and Husayn and his brother Ali remained hungry for many consecutive days and their house consisted of thatched roofs covered with leaves and branches of trees.

Lady Fatima plied her hand-mill so much that its effect appeared on her hands, and carried so many water-skins on her shoulder to take water to her house that their marks were visible on her neck.

Once Lady Fatima came to her father the holy Prophet and requested him for a maid-servant. The holy Prophet said: "Fear Allah, perform the obligatory prayers, look after your household affairs and when you go to bed recite '*Subhānallāh*' 33 times, '*Alhamdu lillāh*' 33 times and '*Allāhu Akbar*' 34 times. This is better for you than to get a maid-servant".

When Lady Fatima fell ill and was confined to bed, the holy Prophet hastened to see her and inquired of her health. She replied: "I am sick and this ailment becomes severer in the absence of food". The Prophet of Allah wept and said: "Do you not want to be the most superior woman of the world?" (Such was the private life of Imam Ali, the guide of the Muslims and the vicegerent of the holy Prophet of Islam.

Imam Ali During the Time of the Holy Prophet

During the lifetime of the holy Prophet, Imam Ali was faced with various hardships and worries. At the same time, however, he fought with the warriors and brave men and many a time he ran the risk of being killed in order to save the life of the holy Prophet, whereas others ran away when fighting commenced, or sat under a shade and enjoyed all the amenities of life.

After his appointment to the Prophetic mission the holy Prophet spent thirteen years in Mecca and suffered untold hardships and inconveniences at the hands of Quraysh. Imam Ali shared all these hardships with the holy Prophet.

Bani Hashim remained besieged in the '*Shi'ab*' (mountain pass) for two years. All connections with them were

severed and supply of food to them was prohibited. They were thus faced with severe hardships, but no one took pity on them. Throughout these two years Imam Ali and his father and brothers remained with the holy Prophet.

When the holy Prophet came out of the *Shi'b* he was subjected to thousands of hardships and inconveniences. He was ridiculed and was called a liar, a magician and a lunatic. Umme Jamil, the wife of Abu Lahab and aunt of Mu'awiya, used to scatter thorns on the path of the holy Prophet. One day 'Uqba bin Abi Mu'it saw the holy Prophet performing *Sajdah* (prostration). He placed his foot on the neck of the holy Prophet and pressed it so hard that the holy Prophet thought that his eyes had come out of his body.

On another occasion when the holy Prophet was performing *Sajdah* he threw the gut of a sheep on his head. At still another time, when he found the holy Prophet performing *tawāf* (circumambulation) of the Ka'ba he put his turban round the neck of the holy Prophet and dragged him out of the House of Allah.*

Whenever the enemies saw the holy Prophet in the street they instigated the children to pelt stones at him. However, Imam Ali who used to accompany the holy Prophet would turn the children away. Eventually Quraysh agreed on a plan to kill the holy Prophet while he was asleep. Imam Ali came to know about this plot. He drew his green covering on his face and slept in the holy Prophet's bed during the night of migration. He said to the holy

*'Uqba belonged to Bani Umayyah. He was taken prisoner in the Battle of Badr and was put to death by the order of the holy Prophet. 'Uqba objected to his being killed. The holy Prophet said, "Since you are an enemy of Allah and his Prophet, you should be killed". 'Uqba said, "Be kind to me. If I am killed who will take care of my small children". The holy Prophet said, "Fire will take care of them". Then he ordered Imam Ali to behead him.

The same 'Uqba who was one of the prisoners of **Badr**, and Nazr bin Hārith who tortured the Muslims and blasphemed the name of Qur'an were killed by the holy Prophet.

Prophet: "If I sleep in your bed will you remain safe?" The holy Prophet replied: "Yes". Imam Ali then very willingly complied with the order of the Prophet of Allah and said: "If you remain safe I do not fear death".

When the polytheists mobilized their forces and decided to kill the holy Prophet and the new religion of Islam did not possess enough strength to defend itself Imam Ali and his father Abu Tālib firmly stood by the side of the holy Prophet.

As a specimen of the hardships and persecution which the Muslims and the holy Prophet had to suffer at the hands of the polytheists it is sufficient to know the treatment which they meted out to Bilāl, Khabbāb, Ammār, Ammār's father Yāsir and his mother Sumayya and many others.

The polytheists handed over Bilāl to the children and some foolish persons, who tied him with a cord and dragged him before the people. They asked him to say '*al-Lāt, al-Uzza*' (names of the two idols) before he could be released. In reply, however, he said '*Ahad, Ahad*' (The Almighty is One).

They placed heavy stones on the chests of Yāsir and Sumayya and attacked them with spears saying: "You must give up the worship of Allah and obeying Muhammad". They suffered so much that eventually Sumayya breathed her last as a consequence of wounds inflicted upon her by Abu Jahl with his spear and became the first martyr of Islam.

Khabbāb was made to wear a coat of mail and exposed to the scorching heat which made him suffer terribly.

But for the hardships suffered by Abu Tālib, Islam would have been nipped in the bud and would not have been able to spread its light. He breathed his last when the holy Prophet had not yet firmly established himself. The polytheists thought that after the death of Abu Tālib they could annihilate the holy Prophet. Hence, they decided to kill him. However, so long as Imam Ali lived he defended the holy Prophet in the same way in which his father had defended the holy Prophet.

Of course, Imam Ali was the supporter and defender of the holy Prophet of Islam. He slept in the holy Prophet's

bed during the night of migration and was, after migration the standard-bearer and hero of the battles of Islam. It was because of him that the Muslims became victorious in all the battles.

Imam Ali After the Demise of the Holy Prophet

What has been said about the self-sacrifice of Imam Ali in the battles and the envy and grudge against him which others had in their hearts relates to the time of the holy Prophet. However, after the holy Prophet, and even when he was just in his death-bed, oath of allegiance was taken to Abu Bakr without consulting Imam Ali and without participation by the descendants of Abdul Muttalib and Bani Hāshim and the friends and supporters of Imam Ali amongst the companions of the holy Prophet.*

As the bathing and shrouding of the holy Prophet was preferable to every other thing Imam Ali was busy in this task, and while he had not yet recovered from the shock occasioned by the death of the holy Prophet another calamity made its appearance.†

*It has been quoted in 'Kitābul Mawāqif' by Aijī (d. 776 A.H.) and the commentary thereon by Sharif Jurjāni (d. 816 A.H.) (vol. VIII, p. 352) that an oath of allegiance does not need consensus and it is sufficient if one or two persons take it, because Abu Bakr expressed loyalty to Umar and Abdur Rahmān to Uthmān. Not only that the consensus of all the Muslims is not necessary in the matter, but the consensus of the people of Madina is also not necessary and till now the position has been that the oath taken by one or two persons has been considered sufficient.

The conclusion that can be drawn from the above statement is that one vote enjoys preference over all the votes of the nation and it is essential for the people to submit to it. Hence the oath taken by Mu'awiya for Yazid was lawful and same is the case of hereditary governments. If a non-Muslim becomes aware of this statement he will naturally say: "What has happened to the freedom and democracy of Islam?"

†When the body of the holy Prophet had not yet been buried others began taking the oath of allegiance. This activity continued for three

Contd.....

Yes! The caliphate was usurped and two tragical events affected his heart very quickly and at one and the same time. However, for the sake of the advancement of Islam and its greatness he did not say anything to Abu Bakr on the subject. This was in spite of the fact that some distinguished and righteous companions met him openly and in secret and repeatedly asked him to rise and take back his right and assured him that they were prepared to lay down their lives for his sake. Imam Ali did not, however, pay heed to their words and said: "You should remain patient in order to avoid bloodshed and to preserve the public interests". And when the opponents of Imam Ali realized that he would not draw his sword to defend his right they offered him a choice between fighting and taking oath of allegiance to Abu Bakr.

Imam Ali had no alternative but to remain patient and ignore his right. He, therefore, left Abu Bakr and Umar to themselves and did not speak to them about his right to caliphate. However, they did not leave Imam Ali alone. They usurped Fadak which Lady Fatima Zahra had inherited from her father and did not listen to the arguments put forward by Imam Ali. They rejected the claim of Lady Fatima whose piety has been mentioned by Allah and who was selected by the holy Prophet, in accordance with Allah's command at the time of the imprecation of the Christians of Najrān.

Allah has mentioned the incident of the cursing by Lady Fatima in the following words in the holy Qur'an. *If anyone disputes with you about your Prophethood after the knowledge has come to you, say, "Let each of us bring*

days and the body of the holy Prophet remained unburied during these days. This happened, because if Imam Ali had buried his body, others, who had not offered funeral prayers would have exhumed it and if Imam Ali had participated in the activities in 'Saqifa' to acquire rulership the holy Prophet's body would have remained unburied. Thus the change of the course of the caliphate on the one hand and body of the holy Prophet remaining unburied on the other, inconvenienced him very much. (Baytul Ahzān, p. 30)

our children, women, our people and ourselves to one place and pray to Allah to condemn the liars among us. (Surah Ale Imran, 3:55)

They were so severe with Imam Ali that they stormed his house and wanted to set on fire the house, in which Imam Ali, Fatima, Hasan, Husayn (peace be on them) and some other members of Bani Hāshim were present.* However, Imam Ali ignored even this offence of theirs so that they might not commit a still greater offence.

They behaved arrogantly towards Imam Ali about whom the holy Prophet of Islam had said: "Ali is from me and I am from Ali. To look at the face of Ali is an act of worship. Whoever hurts Ali hurts me". Then they came latter and apologized to him!

Was Imam Ali guilty of any offence other than his virtues, knowledge, wisdom, faith and precedence in embracing Islam? Had he any alternative except that of remaining patient in the face of the crimes of such people?

Imam Ali and the Consultative Council of Umar

After Abu Bakr, Umar assumed the caliphate. He used to consult Imam Ali on various matters and acted on his advice and none except Imam Ali was aware of this.

Umar acknowledged the superiority of Imam Ali and always said: "If Ali had not been there Umar would have perished. If Ali had sat on the seat of the caliphate he would have guided you to the clear and right path". He said so much in praise of Imam Ali that none entertained any doubt that he would leave the caliphate to Imam Ali after him and return the right to its owner. However, when his death drew near he forgot all the previous records of Imam Ali and made him equal to those persons who had no good antecedents.

Umar placed five persons at par with him+ and said:

*For details please refer to Tabari; Kanzul Ummāl; as-Siyasah wal Imamah by Ibn Qutayba and Sharh Nahjul Balagha by Ibn Abil Hadid.

+These five persons were Talha, Zubayr, Uthman, Abdur Rahman bin Awf and Sa'd bin Abi Waqqas.

“If Ali and Uthman agree with each other their view would be correct. And if these six persons are divided into two groups the view of the group of which Abdur Rahmān bin Awf is a member should be treated to be correct”. He took this decision as he knew that Imam Ali and Uthman would not agree with each other and that Abdur Rahmān being the brother-in-law of Uthman, (husband of his sister) would not refrain from casting his vote in his favour. Then he gave orders to his son Abdullah that if these three persons did not carry out his wishes he should behead all the six of them.

When Umar selected the six persons to constitute the consultative council he also told each one of them his qualities. Addressing Talha he said: “You are the person who had said: “When the Prophet of Allah breathes his last we shall marry his widows. Muhammad is not suited more than we for our cousins”. Then the Almighty Allah revealed this verse about you: *You are not supposed to trouble the Prophet or to ever marry his wives after him for this would be a grave offense in the sight of Allah.* (Surah al-Ahzab, 33:54)

Then he addressed Zubayr in these words: “I swear by Allah that your heart is not kind for a day and a night. One day your heart becomes harsh and mean and on another day it becomes pious and submissive. And still on another day you become an unbeliever and hot tempered. In short you are a Satan on one day and kind the next day.

Then he addressed Uthman and said: “The dung of the animals is better than you. If you become a caliph you will make the descendants of Abi Mu‘it dominate the people and if you do so you will be killed”.

Then he turned to Abdur Rahmān bin Awf and said: “You are a weak person and you love all your people so as to employ them on work”. And then he said to Sa‘d bin Abi Waqqās: “But you, O Sa‘d bin Abi Waqqās! You possess the spirit of bias, intrigue, and massacre, and if the string of a water-skin is given in your hand you cannot take care of it”.

Then he turned to Imam Ali and said: “If your faith is compared with the faith of the inhabitants of the world your faith will exceed in weight”.

The Consultative Council of Umar

A number of contradictions are observed in connection with the consultative council formed by Umar. He said: "When the holy Prophet departed from the world he was pleased with these six persons. However, Umar disparaged most of them and this disparagement does not conform to the pleasure of the holy Prophet and the competence of these persons for rulership. However, in spite of this he nominated all of them for the caliphate and also considered their murder to be lawful!

One wonders! If these persons were fit for the caliphate and the holy Prophet was pleased with them in his last days why did Umar declare shedding of their blood to be lawful and permitted their murder? And if it was lawful to kill them why should they have been selected for the caliphate and why should the affairs of the Muslims have been given in their hands?

What could be the reason for the three persons who included Abdur Rahmān enjoying preference over others among whom one was Imam Ali and why did Umar not give the requisite authority to Abdur Rahmān at the very outset? And why did he ignore the rule that, as is usually imagined, the affairs of the Muslims should be left to the general vote? Why did he not select, from amongst the members of the consultative council, the man considered by him to be the best, as was done by Abu Bakr? These are the questions which need satisfactory replies.

Ibn Abdu Rabbihi has narrated the following conversation between Mu'awiya and Ibn Hasīn:

Mu'awiya: What was the reason for the differences amongst the Muslims and the change in their thinking?

Ibn Hasīn: Murder of Uthman

Mu'awiya: You have not said anything new.

Ibn Hasīn: Ali's campaign against you.

Mu'awiya: This is not correct.

Ibn Hasīn: Ali's campaign against Talha, Zubayr and Ayesha.

Mu'awiya: This is not a new thing.

Ibn Hasīn: I do not know more than what I have said.

Mu'awiya: Differences appeared among the Muslims as a

result of the Consultative Council of Umar. As this Council consisted of six persons and everyone of them wanted to attract it towards himself, and his kinsmen also awaited his becoming the caliph and were keen to acquire the caliphate and to hold high post, the differences cropped up amongst the Muslims. If Umar had nominated one person to be his successor as was done by Abu Bakr the differences would not have taken place". (al-Iqdul Farīd, p. 31)

Of course, the Mu'awiyas who have occupied the seats of authority acknowledged the invalidity of Uthman's right.

Imam Ali and the Caliphate of Uthman

Anyhow oath of allegiance to Uthman was taken (and the result of the illegal council became manifest). The Imam had no alternative but to observe patience as he did at the time of assumption of the caliphate by Abu Bakr and Umar and to put up with the three painful happenings.

Not many days had passed when some of those who had taken oath of allegiance to Uthman as well as some others came to Imam Ali and requested him to remove Uthman from office. They put their hands in the hand of Imam Ali and said: "We are ready to support you till the time of our death". Imam Ali did not, however, pay any heed to their words and left Uthman and the Muslims to themselves so that (as a result of his own actions) they might depose him from the caliphate or kill him.

All the revolts of the Muslims were on account of the fact that the ways of the holy Prophet Muhammad were being changed by the criminal-minded governors. Uthman himself brought under his own standard the person who had been expelled by the holy Prophet* and accorded preference to his kinsmen in the matter of the expenditure of the property of the public treasury. He allocated large amounts from the public treasury to himself. He cudgelled

*Hakam bin Abil 'Ās, mimicked the way of walking of the holy Prophet and grieved him. The holy Prophet exiled him and he remained in exile till the time of Uthman. However, Uthman called him back to Madina.

Ibn Mas'ud and exiled Abuzar. He suspended Divine commands and did not punish Ubaydullah bin Umar, the murderer of the Muslim Hurmuzan. Such innumerable acts of Uthman became the cause of the public revolt against him.*

When Uthman was killed people gathered round Imam Ali from all sides and it became likely that a number of them might be trampled upon and killed. They were shouting: "It is only Ali who is fit for caliphate". Ali said to them: "Leave me alone and find out some one else". The people replied: "We do not have any other person and are not prepared to accept anyone else as the caliph". In short, they took the oath of allegiance to Imam Ali and thus subjected him to new difficulties and hardships.

When Uthman passed away he left behind many difficulties and problems for the Islamic State. He had appointed incapable governors who treated unlawful things to be lawful and had left as his memorial accountants who sucked the blood of the people and transgressed upon their property in every part of the Islamic territory.

The behaviour of the governor appointed by Uthman and his treatment of his friends and relatives caused the rebels entertaining the desire to rule over the Muslims. As opposed to this thinking some jealous and inimical persons were keen to take revenge and to retaliate. What should Imam Ali have done in such a crisis?

Imam Ali could not associate himself with the unjust and the impure. He could not take bribe from them and could not give government offices to the incompetent persons. When he desired to reform the administration of the Islamic territories some selfish persons pressed him to let them remain on their posts or to give them extension of time. However, when they saw that Imam Ali was acting according to the dictates of reality they dissociated themselves from his government. They then mounted Ayesha on a camel and took her round in towns and deserts. And

*For further details about the activities of the Uthman see: **Dalā'ilus Sidq** by Shaykh Muzaffar.

around her camel gathered some flatterers who were opposed to truth and justice and they staged an uprising in the company of Talha, Zubayr and Bani Umayyah.

Imam Ali, Hasan and Husayn defended Uthman when he was besieged, whereas Ayesha, Talha, Zubayr, Mu'awiya and Ibn 'As instigated the people to kill him. However, when Uthman was killed they claimed recompense for his blood from Imam Ali.

Imam Ali and the Battles of the Camel and Siffin

As against the people of the Camel Imam Ali was faced with two difficulties: (i) If he had remained quiet and allowed the rebels a free hand, dirty business would have prevailed and the stubborn persons would have made life miserable for the nation. (ii) If he had fought against them blood would have been shed.

As against these two difficulties he resorted to counsel and advice. He asked Ayesha to return to her house and also advised those who had broken the covenant to stick to the oath of allegiance to him which they had already taken. However, the recommendations made by him did not produce any positive result. Imam Ali was, therefore, obliged to subdue the rebels by force. Eventually this battle resulted in the defeat of the rebels. The difficulties of Imam Ali did not, however, end here. Mu'awiya, the son of Hind, the liver-chewer, the person who was the enemy of Imam Ali, Allah, the holy Prophet and the Muslims and who had been set at liberty by the holy Prophet along with his father Abu Sufyān had refrained from helping Uthman. However, when he came to know that he had been dismissed from the governorship of Syria he rose with the excuse of avenging the murder of Uthman. He gathered some ignorant people around him and ordered them to raise the holy Qur'an on their spears and with this device to make the Qur'an their judge.

This device impressed the army of the Imam. They said to Imam Ali that he should accept the proposal of Mu'awiya. In reply he said: "They are playing a cunning game. Now when they feel that they are going to be anni-

hilated they have raised the holy Qur'an on their spears, for they have nothing to do with the holy Qur'an or the commands of the holy Prophet. You should remain patient for some time and the victory is yours".

The remarks of Imam Ali had no effect on his followers. As against his recommendations one of them said to the other: "If he does not submit to the holy Qur'an we shall either kill him like Uthman or surrender him to Mu'awiya to treat him as he likes".

Imam Ali realized that if he continued fighting he himself and his sons would be killed and the progeny of the holy Prophet Muhammad would come to an end. Hence, when he accepted the holy Qur'an as an arbiter owing to the opposition of his associates, he decided to select Mālik Ashtar or Ibn Abbas as his representative to forestall the deceit of Amr bin 'Ās. However, his associates said: "You must nominate Abu Musa Ash'ari as your representative". Imam Ali became helpless in the face of the persistence of his associates. He accepted their proposal and the arbitration ended in favour of Mu'awiya. When they were defeated and suffered on account of their having disobeyed Imam Ali they said to him: "You should not have agreed with us in our mistake". They consequently rebelled against Imam Ali and brought about the event of the Khawārij.

What did the Khawārij say?

The Khawārij said very strange things. Imam Ali guided them and was not prepared to nominate Abu Musa Ash'ari as his representative, but those people did not accept what he said. And when he agreed to Abu Musa serving as his representative and the decision went against him they said: "You must acknowledge that you have ceased to be a Muslim, otherwise we shall kill you". This threat was due to the fact that he yielded to their demand and agreed to Abu Musa serving as his representative.

When he had agreed with them they wanted to fight against him and kill him and if he had not yielded to their demand and had not agreed to nominate Abu Musa even

then they would have fought against him. Would it not have been something shameful that after having fought numerous battles for the benefit of Islam, spread over a long span of time, Imam Ali should have declared that he had become an infidel?

Imam Ali is the pivot of the religion, personification of faith and a perfect specimen of truth. In spite of all this should he have said that he had opposed truth and faith?

Imam Ali's right was usurped but he remained patient. They made him waver between fighting and allegiance, but he did not mention it to them. In the consultative council he was placed at par with unworthy persons, but he ignored the matter. And when he remained patient in the matter of the Khawārij they fought against him.

I think that the life of none of the prophets and saints has been beset with as many difficulties and worries as that of Imam Ali. I swear by the Almighty Allah that the event of Karbala is not more tragic than that of Nahrwān, because in Karbala, Imam Husayn fought against his enemy whereas Imam Ali had to fight against those who had been a part of his army till the previous day. These were the people whose foreheads had become black owing to excessive prostrations, who used to observe fast during daytime and offered *Tahajjud* (night prayers) and recited the holy Qur'an, but they considered shedding the blood of Imam Ali to be lawful and were fighting against Allah and the holy Prophet!

There is no doubt about the fact that the cause of all the difficulties experienced by Imam Ali was the lack of regard by Quraysh for one of their own sons. They joined hands and became united to trample upon his rights and told him practically: "You should either put up with sorrow or anger, or die of grief". Hence, Imam Ali remained patient in spite of torments and hardships, and as he did not see the dignitaries of the Islamic State follow their proper course his heart was rent by grief.

PART — II

THE SHI'AH AND MU'AWIYA

Who was Mu'awiya?

Mu'awiya was a man of varying traits which it is not possible to count! He is accursed according to the words of Allah and the holy Prophet Muhammad. "The accursed pedigree" mentioned in the holy Qur'an is said to refer to the family of Mu'awiya.

One day the holy Prophet saw Mu'awiya walking with the bridle of the animal in his hand while Yazid was mounted on it.* The holy Prophet said: "May Allah curse the leader as well as the follower".

Abdullah bin Umar has narrated: "The holy Prophet said: 'There is a man coming, who will not die as a Muslim'. And we saw that Mu'awiya arrived". As a result of his killing Ammār, Mu'awiya was the head of the criminals because the holy Prophet had told Ammār that a rebel

*Mu'awiya had an elder brother named Yazid. He embraced Islam at the time of the conquest of Mecca and was present in the Battle of Hunayn. The holy Prophet gave him forty camels and forty ounces of silver. Abu bakr made Yazid commander of the army and sent him to Syria. He escorted him on foot. During the time of Umar he became the ruler of Palestine. After that, he became the ruler of Shām (Syria). When he died his younger brother Mu'awiya became the ruler of Syria and ruled over Syria till the time of his death. (Usdul Ghāba, vol. V, p. 112)

would kill him. Mu'awiya was the son of the chief of the army, which fought battles against the holy Prophet, and Hind, the liver-eater.

"Mu'awiya used to drink wine and ruled in the name of Islam". (Dalā'ilus Sidq, vol. III, p. 213, quoted from Musnad Ahmad).

Mu'awiya wrongly imputed a person to be a bastard.

Mu'awiya used poisoned-honey to kill righteous persons. He used to say: "Allah has a large army of honey".

Mu'awiya had armed a number of thieves to plunder, to kill women, and children, and to set the houses of people on fire.

Mu'awiya was a past-master in practising fraud and deceit and in telling lies.

Mu'awiya disliked very much those who claimed their rights and sought justice.

Mu'awiya ordered that the righteous slaves of Allah should be cursed.

The caliphate and the Islamic State which should have been based on democracy was converted by Mu'awiya into a hereditary sovereignty. Such were the shortcomings of Mu'awiya that he could not become entitled to the caliphate either on the basis of his previous record or on merit, because one of the many traditions of the holy Prophet about him is available, say: "May Allah not fill his belly".* On the pretext of vengeance for the murder of

*In Damascus the people said to Nisā'i, the compiler of one of the seven "Sihāh" of the Sunni: "Recount for us one of the virtues of Mu'awiya". He said: "The apparent meaning of this sentence is: 'Wasn't Mu'awiya satisfied with being at par with the caliphs? (and are the crimes which he committed not sufficient?) that he should need his virtues being recounted? Nisā'i said: "I have not heard any word about Mu'awiya from the holy Prophet which should be better than this: "May Allah not fill his belly". As a result of uttering these true words Nisā'i was trampled upon so much that he breathed his last.

Once the holy Prophet sent Ibn Abbas to call Mu'awiya. Ibn

Contd.....

Uthman, Mu'awiya raised Uthman's shirt in his hands and displayed the fingers of Uthman's wife Nā'ila (which had been cut off), on the pulpit and instigated the people to rise against Imam Ali.

The following factors became the cause of Mu'awiya's success: Ayesha and her camel; Qattām and Ibn Muljam; the group of Khawārij; stupidity of the Syrians and the Iraqis, the worldly-minded persons and their attitude; the intensity of Imam Ali's faith; and Mu'awiya's inherent treachery and infidelity.

These were the factors which enabled Mu'awiya to become the ruler of the Muslims and to enjoy the title of 'the wise statesman of Arabia'.

Mu'awiya derived the maximum benefit from the historical events. The most important of them was the display of the shirt of Uthman which has become proverbial.

The German Orientalist writes: "Claim for the blood of Uthman was the base on which Mu'awiya founded his target so that he might take possession of the caliphate. However, why Mu'awiya put forward such a claim of avenging the murder of Uthman is a different matter". (Tārikhūd Dawlatul Arabiyya, p. 129)

What is an undeniable fact is that in order to achieve his objective he joined hands with 'Amr bin 'Ās who was an arch enemy of Uthman; and piety, righteous and goodness towards Uthman (or his survivors) were not the cause of Mu'awiya's rising.

Imam Ali defended Uthman, whereas Talha, Zubayr, Ayesha, Mu'awiya and Ibn 'Ās instigated the people to kill Uthman. And when Uthman was killed they revolted against the Imam and wanted him to avenge Uthman's murder. Talha and Zubayr were killed, the feet of Ayesha's camel were cut off and the defeated Ayesha returned to Madina.

Mu'awiya and 'Amr bin 'Ās remained safe after

Abbas returned and informed the holy Prophet that he was taking his meals. The holy Prophet summoned him again but he was told once again that he was taking his meals. Thereupon, the holy Prophet said: "May Allah not fill his belly". (Safinatul Bihār, vol. I, p. 683)

raising the holy Qur'an on the spears. However, if they had not done so they would have met a fate similar to that of the People of the Camel.

Mu'awiya returned from Siffin and determined to practise deceit, oppression and pillage against Imam Ali and his followers.

Surprise Attacks by Night, Massacres and Pillage

All Islamic territories except Syria were under the government of Imam Ali viz. Iraq, the Hijaz, Yemen, Egypt, Iran, and other areas related to the Central Islamic government acknowledged the authority of Imam Ali.

Mu'awiya had gathered around himself a group of blood-thirsty murderers and armed thieves and robbers like No'mān bin Bashīr, Yazid bin Shajarah, Abdur Rahmān bin Qayāth. Zuhayr bin Machūl, Muslim bin 'Uqba, Sufyān bin Awf, Busr bin Artāt, Zakhāk bin Qays and others like them. He provided them army and equipments and gave orders: "Do whatever you can in respect of the territories under Ali. Seize the property of the people, expand mischief, pull down the buildings and subject the people to any hardships you like". (It is now necessary that you should get acquainted with a few specimens of the activities of the persons commissioned by Mu'awiya).

(i) Sufyān bin 'Awf Ghāmīdī

Mu'awiya summoned Sufyān bin 'Awf and said to him: "I am placing at your disposal a large army equipped with different kinds of armour. With this army you should march towards the Euphrates and return to Syria after passing through Hiyt, Anbār and Madā'in. Wherever you find an army during this journey you should fight against it and should take care not to enter Kufa, because if your army enters Anbār and Madā'in, Kufa will automatically come under your control. You will thus make their hearts collapse and become the cause of the happiness of our friends, and whoever is timid will come over to us. During this journey whoever is the supporter of Ali should be killed, the villages should be destroyed and the property

should be plundered, because plundering causes more unhappiness and is more important than killing". (Sharh Ibn Abil Hadid, vol. I, p. 44).

Sufyān obeyed Mu'awiya's orders and attacked the followers of Imam Ali with his army. He strewed the houses and streets with those killed and returned to Syria after collecting as much wealth as he could. When he met Mu'awiya he said *inter alia*: "By Allah no battle has given me more happiness than this. By Allah I filled the hearts of the people with fear and anguish". Mu'awiya said: "You have done according to my expectations".

Imam Ali directed the people of Kufa to get ready to defend themselves against the enemy but they did not pay heed to his words. Thereupon, he stood up alone and determined to fight. The people of Kufa came to him and said: "You may please return. We shall defend you". He said: "You are not of any use to me nor to yourselves". They, however, persisted and made Imam Ali return to his house. When he returned home he was very much distressed.

At this time Imam Ali delivered a sermon a portion of which is quoted here. He said. "Have I not constantly been asking you to rise, individually and collectively, to defend your religion against these enemies of Allah? Have I not often reminded you that sometimes offence is the best form of defence? I swear by Allah that people who have waited for the war to come to their doors have waited for their destruction and disgrace. But you have tried to pass the responsibilities from one to other, and refused coming to each other's help, till plunder and pillage descended upon you and your country was overtaken from you. The armies of Sufyān bin Awf invaded your province; they killed Hassān bin Hassān al-Bakri and drove away your army from its cantonment.

It is reported to me that these plunderers pillaged the houses of the Muslims and non-Muslims, snatching away jewellery of women from their bodies. What could these poor women do except crying for help and mercy? Nobody came to their rescue. These invaders returned unharmed loaded with booty sacked from the houses of Muslims and non-Muslims.

If a Muslim died with sorrow on hearing these degrading news, I shall not blame him but shall consider him a worthy person.

Is it not astonishing that enemies of Allah can cooperate and coordinate for tyranny and oppression against man and religion, and you cannot unite to defend the cause of justice and truth; contrary to it you are disunited and discordant.

Sorrow and shame is going to be your lot. You have become targets towards which arrows are directed and you cannot defend yourselves; you are being plundered and you cannot protect yourselves; you are being invaded and you sit idle with folded hands; and the commandments of Allah are being flouted before your eyes and you are acting as willing witnesses.

You appear to be men, but you have immature minds of children, and the timidity and nervousness of women accustomed to their boudoirs.

I wish I had not seen or known you. Let the Almighty Allah be my witness that your contact has brought shame and sorrow upon me. You have made my heart bleed and have filled my mind with grief. (Sermon — 32, p. 183 — 184, Peak of Eloquence, ISP, 1984)

Imam Ali had to deal with a treacherous, blood thirsty and aggressive enemy like Mu'awiya, and on the other hand he had the people of Kufa as his supporters who delegated their internal affairs to one another and planned to ignore and humiliate one another. The enemy fought with them in the middle of their houses but they disgracefully asked for quarter, ran away, and did not return.

(ii) Zalhāk bin Qays Fahri

Mu'awiya summoned Zalhāk and said to him: "Prepare yourself for journey and proceed to Kufa at the head of an army consisting of three to four thousand men. Go beyond Kufa as far as possible. If you see any supporter of Ali or come across an army fight with them. Do not stay in one city for twenty four hours. If you receive informa-

tion that an army is stationed near you, march away from that place, so that you may not be obliged to fight". (Ibn Abil Hadid, vol. I, p. 154).

Zahhāk carried out Mu'awiya's orders and did not fail to kill the people and plunder them. He put to death every one whom he met. He attacked a caravan proceeding to Mecca, looted their belongings and killed some of them. One of those killed was 'Amr bin 'Umays, a pious person who was the nephew of Abdullah bin Mas'ud, the companion of the holy Prophet of Islam.

When Imam Ali came to know about the matter he mounted the pulpit and addressed the people of Kufa in these words: "If you are interested in turning out your enemies from your land, you should get up to fight against them". He did not, however, receive a satisfactory reply.

Imam Ali then summoned Hujr bin 'Adi Kindi and sent him as the Commander of a 4000 strong soldiers to pursue Zahhāk. Hujr's army overtook Zahhāk in the area of Tadmar and a battle ensued. Nineteen companions of Zahhāk were killed and two persons belonging to Hujr's army met martyrdom. Night set in and Zahhāk ran away to Syria taking advantage of the darkness.

Those sent by Mu'awiya attacked the supporters of Imam Ali and indulged in killing, loot and arson, but as and when they came face to face with an army they fled.

(iii) No'amān bin Bashīr

No'amān and his father Bashīr bin Sa'd Ansāri were amongst those Ansār who were foremost in taking oath of allegiance to Abu Bakr at Saqifa and after them came the other Ansār, who took the oath of allegiance.

No'amān was one of the friends of Uthman and a favourite of Mu'awiya and his son Yazid, and remained alive till the time of the caliphate of Marwān bin Hakam. When the oath of allegiance to Marwān was taken No'amān was the governor of Hums. He recommended to the inhabitants of Hums to take the oath of allegiance to **Abdullah bin Zubayr**, but the people revolted and killed him in **65A.H.**

One of the acts performed by No'amān was that he

procured the shirt of Uthman and the amputated fingers of Nā'ila and sold them to Mu'awiya. Mu'awiya hung the shirt and placed the fingers on it and excited the people to take revenge for the murder of Uthman. When the Syrians saw the shirt their anger increased.

No'amān left Mu'awiya and went over to Imam Ali. However, he did not like the atmosphere of piety and virtue and once again returned to Syria, the centre of deviation and corruption.

No doubt these are the ways of the dung-eaters. They run away from the fascinating fragrance of flowers and plants and live in stable.

Mu'awiya deputed No'amān to 'Aynut Tamr in Iraq with 2000 soldiers and gave him these orders: "Attack them and take the severest possible action against them. Then run away quickly like thieves and partisans". No'amān attacked 'Aynut Tamr. Imam Ali's governor, Mālik, said to his men: "Do not go out of the town and fight with your backs towards the wall. You should know that Allah grants victory to 10 persons over 100 persons and makes 100 persons dominate 1000 persons".

Some Shi'ah of Imam Ali who were residing near Aynut Tamr hurried to assist Mālik. Consequently No'amān and his men were driven away to Syria.

After the martyrdom of Imam Ali, No'amān was appointed by Mu'awiya as the Governor of Kufa and Yazid also allowed him to continue as such till he replaced him by Ubaydullah bin Ziyad who arrived in Kufa when Muslim bin Aqil was there.

Private Parts became a Shield in the Battle

During the Battle of Siffin Imam Ali ascended a high place one day and called Mu'awiya loudly. Mu'awiya attended Imam Ali's call. The holy Imam said: "Why should the blood of the people be shed? Let us — you and me fight with each other and see as to who comes out victorious".

Amr bin 'Ās said to Mu'awiya: "It is a good suggestion". Mu'awiya laughed and said: "It appears that you

have begun coveting the caliphate and want me to be killed!" 'Amr said: "You have no alternative but to fight with him". Mu'awiya said: "We should go together to fight". Amr bin 'As said: "I swear by Allah that even if I die a thousand times I will still fight with Ali". 'Amr proceeded to fight with Imam Ali. However, when he realized that he was going to be killed he uncovered his private parts. Imam Ali turned his face away. 'Amr availed of the opportunity and fled.

In the army of Mu'awiya there was a warrior named Abū Dāwūd. He said: "If Mu'awiya is afraid of fighting with Ali I am going to fight with him. Then he came in the middle of the battlefield and said. "I am Abū Dāwūd. Let Ali fight with me". Imam Ali got up and went forth to fight with him. The followers of Imam Ali said. "You had better leave this dog alone. It ill becomes you to fight with such a person". Imam Ali did not, however, pay any heed to their words. He attacked Abū Dāwūd and cut him into two with one stroke. One part of his body fell on the right side and the other on the left side. The blow given by Ali was so severe that both the armies were stunned at the sight.

Abū Dāwūd had a cousin in Mu'awiya's army. When he saw what had happened, he said: "Woe betide me! It is no use living after you". He then hurried to fight with Imam Ali and met his fate the same way.

Mu'awiya who was sitting at a high place and had seen what had happened said: "Down with my army! Is there no warrior in it who may combat with Ali! Is there no person skilful who may kill Ali by means of this trickery? Is there no agile person who may do away with him when the army is engulfed in dreadful dust?"

Walid said: "From the point of view of artifice you are at the top among the Syrians. So you should go and fight with Ali".

Mu'awiya replied: "He challenged me to combat with him but I am very much ashamed before Quraysh that I did not respond to his challenge". Then he turned to Busr bin Artāt and said: "Are you prepared to fight with

Ali?" Busr replied: "There is none amongst us more suitable for the combat than yourself, but as you have ordered me I shall comply with the order".

Busr had a cousin who had come from the Hijaz and was betrothed to Busr's daughter. He said to Busr: "Take care that you should not fight with Ali. Why have you undertaken this task?"

Busr said: "I have made a promise to Mu'awiya, which I must keep. I am ashamed to go back on it. His cousin laughed and recited some couplets two of which are translated below:

"O Busr! It appears that you are not aware of Ali's prowess or have befooled yourself.

When you meet him your death will be nailing in the points of his sword and spear".

Busr replied: "Is there anything besides death as well?" Then he put on his steel helmet, proceeded to fight and shouted: "Abul Hasan (Imam Ali) should come and fight with me". Imam Ali went immediately to face him and struck a spear on his side. He fell down and became naked like 'Amr bin 'As. Imam Ali then turned his back to him and returned.

Mālik Ashtar said: "Why have you left alone your enemy and the enemy of Allah?"

Imam Ali replied: "Leave him alone. May Allah curse him! Should I have tolerated even after he had made his private parts naked?"

A poet composed couplets about Amr bin 'As and Busr bin Artāt which have been quoted by Ibn Abil Hadid.*

Two of them are translated below:

"Do you instigate and send for fighting every day a rider who possesses the private parts which become manifest from between dust?"

His private parts defend him from Ali's spear and Mu'awiya laughs in private on account of this incident".

*Sharh-i Nahjul Balāghah, vol. II, p. 301.

(iv) Busr bin Artāt

Ibn Abil Hadid writes: "Busr was a strange stone-hearted and blood-thirsty person who had no pity or kindness in his heart. Mu'awiya sent him to Madina as the Commander of an army consisting of 3000 soldiers and said to him. "You should make the people homeless and uncomfortable. You should plunder the property of the supporters of Ali. When you enter Madina you should make it known to the people that you are going to play with their lives and no excuse of friendship or hatred for Ali".

Mu'awiya used to dispatch his trouble-mongering units with such instructions as stated above. He said to Sufyān bin 'Awf: "Whoever is the supporter of Ali should be killed, the villages should be destroyed and the property should be plundered". He also gave similar instructions to Zakhāk and others.

In order to obey their leader, to increase their crimes and to show enmity and grudge towards humanity these plunderers did not refrain from bloodshed and massacre.

Busr reached Madina and showered abuses on the inhabitants of the city. He threatened them with murder and torture and burnt a large number of their houses. The houses which were burnt included those of Zurrārah bin Hārwan, 'Amr bin Awf, Rifa'ā bin Rāfe' Razqī* and Abu Ayyub Ansāri, the host of the holy Prophet Muhammad". (Ibn Abil Hadid, vol. I).

Mus'ūdi writes: "In Madina and between the two Masjids Busr killed a large number of Khuzā'a and non-Khuzā'a and destroyed many persons in San'ā. When Imam Ali came to know about it he dispatched Jāriya bin Qadāma with 2000 men and Wahab bin Mas'ūd with another 2000 men to pursue him. When Busr received news about Jāriya he fled". (Murūjuz Zahab, vol. III, p. 41)

The persons commissioned by Mu'awiya had made it their policy to make severe attacks. They killed and plundered the people and then fled like cowards. Imam Ali had, therefore, to take defensive measures in connection

*In Usdul Ghābah, vol. III, p. 178, the name is recorded as Zarqī.

with the means of communication and transport.

Before leaving Madina for Mecca Busr appointed Abu Hurayra, the Governor of Madina and ordered the people to obey him. Abu Hurayra observed the heresies and bloodshed by Busr in Madina (but did not consider him a heretic). The narrators of the seven 'Sihāh' of Ahlus Sunnah consider Abu Hurayra to be reliable and a large number of *Ahādith* (traditions) have been quoted from him. Possibly the reason for considering him reliable is a tradition which has been (fabricated and) quoted by him from the holy Prophet that says: "Every Prophet has a Harem (home) and my Harem is Madina. Whoever introduces a heresy or creates trouble in Madina is the object of the wrath of Allah, the angels and all human beings. And I testify that Ali has introduced heresies and created trouble in Madina".

This fabricated tradition was narrated by Abu Hurayra after Busr had attacked Madina and appointed him (Abu Hurayra) as the Governor of the city.

In spite of all the atrocities committed by Busr, Abu Hurayra did not consider him to be a trouble-monger and a heretic, but testified that Imam Ali created trouble in Madina. The same Ali about whom the holy Prophet Muhammad had said: 'Only a true believer is the friend of Ali and only a hypocrite is the enemy of Ali'.

Imam Ali was a trouble-monger according to Abu Hurayra, but Mu'awiya who, according to Abdullah bin Umar, departed from the world as a non-Muslim, was the protector of Madina and according to the statement of his Governor, Abu Hurayra, and the testimony of the commander of his army, Busr, eliminated heresies and trouble.

Busr left Madina and proceeded to Mecca. On his way to Mecca he killed many persons and caused havoc there. When the news of his impending arrival in Mecca reached there most of the people ran away from the city, fearing oppression by him.

Busr passed by the Christians of Najrān. He killed a number of them and then stood up and delivered a speech. During the course of his speech he said: "O Christians! O brothers of monkeys! I swear by Allah that if I come to

know that you have acted against my wishes I shall return and shall destroy your race, ruin your farms and pull down your houses”.

On his way to San‘ā Busr killed Abī Karb, who was one of the chiefs of the Shi‘ah, and the head of ‘Hamdān’ tribes. And when he reached San‘ā he killed the people and plundered their property.

A group of persons belonging to Ma‘ārib came to see him and appealed to him for mercy. However, Busr killed their chiefs and also caught two small children of Ubaydullah bin Abbas and put them to death. The mother of the children pulled her hair frantically and recited mournful couplets.

Letter of Commendation to Busr

In a letter of thankfulness Mughira bin Sho‘bah wrote to Busr: “May Allah place you and myself amongst those who order others to do good and attend to Allah and remember him much”.

I seek refuge in Allah that the oppressors should utter His Name. It has been said correctly that the people are similar to each other on account of their morals, because when we see carefully we find that persons like Busr and Mughira who were the personification of fraud, deceit, injustice, oppression, plundering and killing are available even in our own time. They utter the Name of Allah (and dispute with the religious persons in the name of religion).

It has been mentioned earlier that Imam Ali sent Jāriya bin Qadāmah towards Busr. Jāriya pursued Busr and ousted him from the territories under the control of Imam Ali. However, he was ousted only after he had pulled down the houses, destroyed the farms and killed many persons.

When Busr returned to Syria he said to Mu‘awiya: “During the outward journey as well as the return journey I have with this army, annihilated your enemies”. Mu‘awiya said: “You have not killed them. It is Allah who has killed them”. And his son Yazid said to Imam Zaynul ‘Ābidīn. “Praise be to Allah who has killed your father”. Imam Zaynul ‘Ābidīn said: “May Allah curse him who has killed my father”.

Ibn Abil Hadid says: "In this expedition Busr bin Artāt killed 30,000 persons and burnt a number of them alive. Muslim bin 'Uqba also became the agent of Yazid bin Mu'awiya like Busr and followed the policy of Busr in Madina in the incident of Harrāh and in the Hijaz and Yemen. However, this conduct of Yazid whose father committed all the said crimes is not very surprising.

Such massacres and murders in the sanctities of Mecca and Madina, killing of innocent children and stealing the ornaments of women by Mu'awiya and his agents prompted some persons to say that: "Mu'awiya is a greater politician than Imam Ali". (Vol. I, p. 121)

Of course, Imam Ali and those like him were not conversant with creating trouble and resorting to murders and plundering. It was Mu'awiya who possessed greatness in the matter of such politics and was a great politician in the eyes of those who think like him.

(v) 'Amr bin 'Ās

"Nābighā, mother of 'Amr bin 'Ās was a loose woman and Abu Lahab, Umayyah bin Khalaf, Hisham bin Mughīra and Abu Sufyan bin Harb committed illegal sexual intercourse with her. However, when she gave birth to a child she said that its father was 'Ās bin Wā'il and thus absolved the said four persons from sin.

When asked as to why she selected 'Ās as the father of 'Amr out of five persons, Nābighā replied that it was because he spent more on her and her children as compared with others. However 'Amr resembled Abū Sufyān more than the other four. (Zamakhshari, Rabi'ul Abrār)

The exegetists have stated unanimously that 'Ās (father of 'Amr) said: "I hate Muhammad, the 'abtar' (who has no male child)".* Thereupon Allah revealed about him

*A person who does not have a male child to succeed him is called **abtar** by the Arabs. As 'Ās reproached the holy Prophet on this account Allah sent a revelation to His Prophet telling him that: "We have given you Kawthar (i.e. Fatima). Her posterity will continue to

Contd.....

the verse: *It is your slanderer (and not you) who is without posterity.* (Surah al-Kawthar, 108:3)

‘Amr bin ‘Ās was one of those persons who were inimical towards the holy Prophet and called him a liar and a source of trouble. He fought against the holy Prophet as a member of the army of the polytheists and satirized him in seventy poetic verses.

The holy Prophet invoked to Allah: “O Lord! I do not compose verses and poetry does not suit my disposition. O Almighty Allah! Curse him 1000 times for every letter of his verses”.

In view of this the son of ‘Ās is accursed in the eyes of Allah and the holy Prophet.* At the time of the migration of the Muslims to Ethiopia Ibn ‘Ās went to see the Negus to request him to return the Muslims to Mecca so that the polytheists might torture them.†

The son of ‘Ās instigated the people to rise against Uthman. However, when Uthman was killed he joined hands with others to take revenge for his murder and to oppose Imam Ali.

‘Amr bin ‘Ās said to Ayesha: “I wish you had been killed in the Battle of Jamal. Ayesha said, “May your father die! Why should I have been killed?” ‘Ās said, “It would have been a great blemish on the reputation of Ali and we would have criticized him on this account”. (Safinatul Bihār, vol. II, p. 261)

During the time of Umar bin Khattāb ‘Amr bin ‘Ās was the Governor of Egypt. While holding that post he was guilty of oppression and embezzlement and Umar confiscated his wealth,‡ ‘Amr bin ‘Ās sold his faith to

exist till the Day of Judgement and the progeny of one who called you abtar will become extinct”. (Majma‘ul Bayān, vol. I, p. 549; Abul Futūh, vol. I, pp. 371—372, and Minhājul Sādiqīn, vol. I, p. 340).

*At the time of the martyrdom of Hamzah, the holy Prophet saw ‘Amr bin ‘Ās intoxicated and cursed him. (Safinatul Bihār, vol. II, p. 261).

†In this journey ‘Amr bin ‘Ās accompanied Ammārā bin Walīd, but they did not succeed in achieving their object.

‡Compare the action of Umar in calling to account his oppressive

Contd.....

Mu'awiya on the condition that he would give him the Governorship of Egypt and would not inquire into the finances and other matters relating to Egypt.

The slave of 'Amr bin 'Ās said about him: "He fought against Imam Ali because he was the man of the Hereafter and defended Mu'awiya because he was the man of the world".

According to what has been stated in Khutat-i Miqrīzī and Kāmil Ibn-i Athīr, Mu'awiya gave the governorship of Egypt to 'Amr bin 'Ās because the people there were Shi'ah.

Abu Zohrā writes: "The Shi'ah of Egypt came into being during the time of Uthman"*(al-Mazāhibul Islāmiya)

Imam Ali had appointed Qays bin Sa'd Ansāri as the Governor of Egypt and later replaced him by Muhammad bin Abi Bakr. Mu'awiya equipped an army consisting of 4000 persons and dispatched it to Egypt under the command of 'Amr bin 'Ās. In his army Mu'awiya bin Khadij, Abi A'awar Salma and Abdur Rahmān bin Abī Bakr could be seen.

"The army of 'Amr bin 'Ās fought against the army of Muhammad and scattered it. Muhammad secretly took refuge in a ruined place and hid himself. When the soldiers of 'Amr bin 'Ās captured him and brought him out of the ruined place his condition was such that he was about to die of thirst. Muhammad said: "Give me a little water". Ibn Khadij replied: "If we give you water may Allah not quench my thirst". According to a report, when he was still alive he was tuffed into the hide of a donkey and

governor with the policy of the modern rulers of the civilized world and decide whether it is Umar who deserves to be cursed or others or both.

*Shaykh Abu Zohrā, 'al-Imam al-Sadiq', p. 47: "When the a Fatimid government in Egypt came to an end, and Salahuddin Ayubi took its place it was not difficult for him to destroy the Shi'ah, as the Shi'ah had left Egypt, and those who remained were eliminated during the time of Salahuddin Ayubi. And as they did not possess any power in Egypt, they went into the deserts or perhaps from one city to another till they settled in Aswan and history associates them with Aswan. At present there is no Shi'ah in that city".

burnt alive". (Mas'ūdi, Murujuz Zahab, vol. II).

The news of Muhammad's murder reached Imam Ali. He said: "I have never been grieved so much during these battles as I have been today owing to the death of Muhammad". Those present said: "Your grief for him is too much". Imam Ali replied: "Why should it not be so? Muhammad was the son of my wife and brother of my children and I was his father".*

Imam Ali dispatched Mālik Ashtar with a big army to recover Egypt. When this news reached Mu'awiya he summoned a farmer of 'Arīsh who owned some land and said to him: "I shall not take land revenue from you for twenty years provided you poison Mālik Ashtar to death".

When Mālik reached 'Arīsh, the farmer brought poisoned honey for him. He passed away immediately after eating the honey and his soldiers killed the farmer. When the news of Mālik's death reached Imam Ali he said: "*Liddayn-i wal gham*" These words are uttered at a time when one cannot perform any act.

When the news of Mālik's death reached Mu'awiya he said: "Allah has a great army in the shape of honey".

When Mu'awiya gave the poison to the farmer secretly to kill Mālik, he asked the people to curse Mālik. The people cursed him. And when the news of Mālik's death was brought to him he said to the people: "Just see how soon your prayer has been granted!"

It drives one mad to think that falsehood and deceit should be practised upon the pious slaves of Allah and they are killed with poisoned honey, and all these heinous acts should be attributed to Allah and a source of grant of prayers by Him! Of course, Mu'awiya meant to say that it

*Imam Ali married Asmā' daughter of 'Umays, who was previously the wife of Abu Bakr. She had given birth to Muhammad, who was brought up under the care of Imam Ali.

When the news of Muhammad's murder reached Madina Umme Habibā, daughter of Abu Sufyan cut off the head of a sheep, roasted its meat and sent it to Ayesha saying: "Your brother was roasted like this". (Safinatul Bihār, vol. I, p. 313).

was not he who had committed these crimes!

Mu'arri rebukes his son in the words of Prophet Adam and says: "You lie to Allah, to your father Adam, to your mother Eve and to one another. And not being contented with this you deceive yourselves and lie to yourselves. (It should not be mistaken that Mu'awiya deceives himself when he says: 'Allah has killed Mālik'.)

Trouble-causing Detachments

As has been stated above Mu'awiya did not content himself with the armies but also dispatched well-equipped detachments to destroy, plunder and kill the people.

He despatched such detachments under the command of Yazid bin Shajara, Abdur Rahmān bin Qiyāth, Zuhayr bin Machūl, Muslim bin 'Uqba and Abdullah bin Mas'ada. He also assumed the command of some such detachments himself, proceeded to create trouble and marched up to the Tigris. (Events of 39 A.H. — Tārikh Ibn-i Athir).

Mu'awiya's army and the detachments dispatched by him were doing their respective jobs. They went round the cities of the Shi'ah and every day and night ransacked them. They possessed strange skill for burning, killing, attacking the caravans and destroying the houses.

Prof. Aqqād of Egypt writes about the agents of Bani Umayyah: "They were expert in committing atrocities and were clever hounds which hunted abundantly".

Prof. George Jordac says about them: "The supporters of Bani Umayyah consisted of two groups: (i) Those whose conscience could be purchased by means of bribes. (ii) Those who were extremely mean and enemies of the righteous people.

The soldiers of Mu'awiya were blood-thirsty and fond of killing old persons, women and children. They wanted to create terror and fleeing and hiding themselves was their usual practice.

As against the methods adopted by Mu'awiya's army the soldiers of Imam Ali were languid and careless. They quarrelled among themselves and disobeyed his orders. He was so much dissatisfied with their attitude that he prayed:

“O Lord! Give me better people than these”.

One day he said to his companions: “Woe be to you! You accompany me to fight a battle and then run away from the battlefield. By Allah I wish to die with the aim and the faith that I possess, because a great comfort is hidden in it and in this way I shall be relieved of associating and conversing with you and bearing hardships.

“Why has the most vicious person delayed his arrival and why is he showing carelessness in killing me?”

Imam Ali was keen that Ibn Muljam might relieve him of the mischief of the people of Iraq as early as possible.

How strange! Imam Ali prayed for death and it was on this account that he did not want to make unlawful lawful and to achieve his object by fraud and deceit.

As Imam Ali craved for death and a lawful means of achieving this end was not available he invited the people of Iraq to accompany him to perform Jihad and leave him alone in the battlefield and return so that he might be martyred and his sacrifice might be acceptable to Allah.

In spite of this some persons say: “Why did Imam Hasan make peace with Mu‘awiya when the Iraqi army was available?” Were the Iraqi’s faithful to Imam Hasan’s father so that he should have depended on them?”

It is not correct to say that Imam Hasan made peace with Mu‘awiya to avoid bloodshed and to maintain unity among the Muslims and end the war but because Imam Hasan had no supporters. Although apparently there were many swords on his side but in fact these were against him. Even if he had some supporters they were too few for the purposes of war. This fact will be clarified later.

These were a few specimen of Mu‘awiya’s wicked character. The use of poisoned honey, and attacking and running away, and all such events took place during the time of Imam Ali himself. As regards Mu‘awiya’s policy vis-a-vis Imam Ali’s supporters and his martyrdom the same will be discussed in the next chapter.

IMAM HASAN MUJTABA

The *Kuniyah* (patronymic appellation) of Imam Hasan Mujtaba is Abu Muhammad. He was born in Madina during the night of the 15th of Ramazan in the third year of migration and was eleven months older than Imam Husayn. When he was born the holy Prophet Muhammad recited *Azān* in his right ear and *Iqāmah* in his left ear and named him Hasan.

Before Imam Hasan and Imam Husayn no one had been given these names. On the seventh day of his birth the holy Prophet sacrificed two rams in the Name of Allah, got Imam Hasan's head shaved, perfumed it and gave alms equivalent to the weight of the hair of the child's head.

A Flower of the Garden of the Prophet

Imam Hasan Mujtaba remained under the care of the holy Prophet Muhammad for seven years. He could not tolerate to be separated from him and Imam Husayn. They remained constantly with him in the same way in which light remains with the sun and relieved him only at the time of prayers and revelation. When the Divine revelations came, Imam Hasan Mujtaba retained its contents in his mind and recounted the same to his mother. When Imam Ali came he used to find that Lady Fatimah Zahra was already aware of the revelations. When he enquired from her as to how she had learnt about it she informed him that his son Hasan had recounted them to her.

One day, while the holy Prophet was performing *Sajdah* (prostration), Imam Hasan mounted on his neck. The holy Prophet prolonged his *Sajdah* but Imam Hasan did not come down. After raising his head the holy Prophet, however, got him off from his neck and placed him on the ground with great tenderness.

Once again, while the holy Prophet was performing *Rukū'* (bowing) Imam Hasan came and having separated his legs passed through them. Those present said: "You treat Hasan in a different manner than you treat others". He replied: "Hasan is my blossoming branch".

One day the holy Prophet had accommodated Imam Hasan on his right shoulder and Husayn on his left shoulder and was walking on the way — Abu Bakr saw the holy Prophet and addressing Hasan and Husayn said: “You have procured a very good mount!” The holy Prophet said: “These two dear ones are also very fine riders. These two sons are the flowery branch of my world”.

The holy Prophet Muhammad said to Imam Hasan a number of times: “Your manners and your disposition are like mine”. And in the books of the Sunnis and the Shi‘ah many traditions have been narrated from the holy Prophet who said, “Hasan and Husayn are the chiefs of the youths of Paradise and I love them. You, too, should love them. Whoever loves them loves me, and whoever bears them a grudge bears me a grudge. The first group of persons which will enter Paradise will consist of myself, Fatima, Ali, Hasan and Husayn. Hasan and Husayn are the Imams, whether they be sitting or standing”.* And it has been quoted in Musnad Ahmad from Mu‘awiya that the holy Prophet Muhammad was kissing the tongue or lips of Imam Hasan and was saying: “Allah will not torture that tongue and those lips which are kissed by the Prophet of Allah”. There are many such traditions about the merits of Imam Hasan.⁺ And it is sufficient to prove his greatness that the Almighty Allah had selected him to curse the Christians of Najrān.

Personality of Imam Hasan

The Shafi‘ī scholar Ahmad bin Abdullah Tabari writes: “The complexion of Imam Hasan was white mixed with redness. His eyes were very black and his face was not fleshy. He had soft hair on his chest. His beard was luxuriant. The

*Possibly ‘sitting’ and ‘standing’ means whether in peace or in war, i.e. whether they wage war or remain quiet they are the Imams.

⁺These and other similar traditions are available in *Musnad Ahmad*, *Zakhā’irul Uqbā*, *al-Ibānā* by Ibn Battah, *al-Hulyah* by Abu Na‘im; *al-Asbah*; *al-Bukhāri*; *Muslim*; *al-Manāqib*; *al-‘Iqdul Farid*; *Tārikh-i al-Khatib Baghdadi*; *Murujuz Zahab*; *al-Bihār* etc.

hair of his head came up to the lobes of his ears.* His neck was like that of a silver ewer with strong bones. He had broad shoulders, medium stature, handsome face, curly hair and a good physique. No one resembled the holy Prophet Muhammad more than Imam Hasan". (Zakhā'irul 'Uqbā)

"Once Abu Bakr saw Imam Hasan among the children who were playing. He took Imam Hasan and made him sit on his neck and laughing said: Would that I were a sacrifice to you. You resemble the holy Prophet more that you resemble your father". (Sahih Bukhari).

Morals and Manners of Imam Hasan

Imam Hasan was the most devout person of his time. When he performed *Wuzu* (ablution) his face became pale and signs of fear appeared in his body. And when he arrived at the masjid he used to say: "O Righteous Lord! A sinner has come at the door of Your House. Kindly excuse whatever indecent things You know about me".

Whenever death, grave, the Day of Judgement or the path were mentioned to him he wept. He performed the pilgrimage of the House of Allah 25 times on foot and his animal of riding used to walk ahead of him.

He distributed his property thrice in the Name of Allah and twice he distributed all his property in charity. A man requested him for assistance. He gave him 50,000 dirhams and 500 dinars. Another Arab came and requested for help. The holy Imam said: "Give him whatever there is in my treasury. Another indigent person came and sought aid. Imam Hasan gave him 150,000 dirhams.

People felt so overawed in his presence that Mu'awiya says: "Whenever I saw him I reflected about his position and feared that he might recount my shortcomings".

*These kinds of traditions are frequently attributed to the Imams. It shows that there is no harm in having long hair, but it does not mean that we should have long, dirty and dishevelled hair like darvish because the Imams have also directed us to keep the hair neat and clean and to take bath regularly and they too strictly observed the principle of cleanliness.

His forbearance was such that Marwan bin Hakam said: "The forbearance of Imam Hasan is as heavy as mountain". His hospitality was such that one day, while he was going his way he saw some poor persons sitting by the side of the road and eating some pieces of bread. They invited him to share the meals. He dismounted and said: "Allah does not like the arrogant". He then took the food along with them and thereafter invited them to his house and gave them food and clothes.

If he was like his father Imam Ali in the matter of eloquence and bravery it should not be surprising, because he had been trained in the school of the holy Qur'an. He had learnt the holy Qur'an by heart at the age of seven years and acted upon it. He had heard the words of the holy Prophet Muhammad, who was the most eloquent person in Arabia and had also heard the speeches of his father who laid the foundation of eloquence for Quraysh.

Ibn Hajar says: "One day Imam Hasan saw Abu Bakr sitting on the pulpit of his grandfather. He shouted at once: "Come down from the place of my father". (Sawā'q-i Muhriqā')

Abul Faraj Isfahani writes: "When Mu'awiya took the oath of allegiance he mounted the pulpit and began slandering Imam Ali and Imam Hasan. Imam Husayn stood up to restrain him. Imam Hasan, however, asked him to sit down and stood up himself. He began to speak and addressing Mu'awiya said: 'You who are talking about Ali, should listen to me. I am Hasan and my father was Ali. You are Mu'awiya and your father was Sakhar.* My mother was Fatima and your mother was Hind. My grand-mother was Khadijah and your grandmother was Qatila. My grandfather was the holy Prophet of Allah and your grandfather was Harb. May Allah curse him who is inferior, whose nobleness is insignificant, whose mischief is greater and who has a greater past record of infidelity and who has a greater past

*The name of Mu'awiya's father was Sakhar and his Kuniyah was Abu Sufyan. He became known by his Kuniyah like Abu Jahl, Abu Lahab, Abu Musa etc.

record of infidelity and hypocrisy". (Maqātilut Tālibīn)

Those who were present in the assembly said *Āmīn* and whoever has heard this tradition till today has said *Āmīn*. We also say, *Āmīn*.

No other reply could be more apt and solid than this, because Mu'awiya wanted to slander Imam Ali, but Imam Hasan made him realize that only those persons were to be condemned who deserved condemnation and they were Mu'awiya and his father who were the worst enemies of Allah and His Prophet and, of course, the liver-eater Hind and Mu'awiya's grandmother who used to hoist flags indicating their prostitution.

The people testified to the correctness and the aptness of this reply and acknowledged the nobleness and greatness of Imam Hasan as well as the meanness of Mu'awiya. They repeated along with Imam Hasan the curse which is still repeated in our society and will continue to be repeated till even one narrator exists on the face of the earth.

Reasons for Concluding a Peace Treaty

The reasons for Imam Hasan's concluding the peace treaty may be summarized as under:

(i) Slackness of the people of Iraq and their lack of regard for Imam Ali, the Commander of the Faithful because when Mu'awiya attacked their territories and killed the men and plundered the women they did not take any steps against him. Imam Ali persuaded them, with his wise and eloquent speeches, to fight, but they did not show any willingness except caprice and fickleness, so much so that, as mentioned above, Imam Ali wished to die and prayed for his early martyrdom. When the Iraqis treated Imam Ali in this manner they must have disregarded his son as well. They shirked fighting when there was need for it, and left Imam Hasan alone when the flames of war flared up.

As against this timid and weak army, the army of Mu'awiya was more obedient to him than his own fingers. His soldiers carried out his orders without hesitation, and if anyone of them was negligent in performing the task entrusted to him, he was punished by Mu'awiya.

(ii) Most of the elders and chiefs of the tribes which had taken oath of allegiance to Imam Hasan were keen to acquire wealth and position. Their attitude was that if they attained to wealth and office they were pleased, but if they did not get any booty or position they got annoyed.

They behaved towards Imam Hasan in the same way in which they had behaved towards Imam Ali, whereas the holy Imam had no object in view except justice, brotherhood and public welfare.

Of course, they were not prepared to see themselves at par with the indigent people in the matter of the enforcement of justice. Najjashi, Masqala bin Habira, Qa'qā'ā bin Shor and others like them left the Imam after taking the oath of allegiance to him, established secret contact with Mu'awiya and eventually joined him. This lack of regard on their part for the Imam was due to the fact that they preferred the gains of the transient world to those of the Hereafter. They left the Imam who did not surrender his faith to the living beings of heaven and the earth. They hurried towards Mu'awiya who committed every crime to achieve his worldly aims and objects.

(iii) A large number of hypocrites had taken oath of allegiance to Imam Hasan. They supported him apparently, but were determined in their heart of hearts to do him harm. Some of them wrote letters to Mu'awiya. Mu'awiya also wrote to them and sent them money. Some others had been promised governorships by Mu'awiya. Among them were included 'Amr bin Hurayth, Ammāra bin Walīd, Hujr bin 'Amr, 'Amr bin Sa'd, Abu Burda bin Abu Musa Ash'ari and Ismā'il and Ishaq, the two sons of Talha bin Ubaydullah.

Daughters of Mu'awiya

The respected scholar Shaykh Rāzi Āli Yāsīn writes: "The hypocrites wrote to Mu'awiya that they were obedient to him and asked him to come to them quickly. They undertook to surrender Imam Hasan to Mu'awiya or kill him. Mu'awiya wrote to 'Amr bin Hurayth, Ash'ath bin Qays, Hajjār bin Abjar and Shith bin Raba'i that if they killed Imam Hasan they would be given 100,000 dirhams,

and the command of one of the Syrian armies would be entrusted to them, and he would also give the hand of one of his daughters to them in marriage.*

The Imam came to know about the plot. He therefore took precautions. He always wore a coat of mail under his dress. In congregational prayers also he was always wearing a coat of mail. One of those persons shot an arrow at him while he was offering prayers, but the arrow proved ineffective as he was wearing a coat of mail under his outer garment". (Sulh al-Hasan, p. 57)

Mu'awiya offered his daughters for political purposes to persons like Shith bin Raba'i, 'Amr bin Hurayth and Hajjar bin Abjar so that they might commit treachery with the Imam and become determined to murder him. If peace agreement had not taken place the Imam would have been killed like his brother Imam Husayn, because a large number of those who shed the blood of Imam Husayn and his children were in the army of Imam Hasan before the peace agreement, one of them being Shimr Zil Jawshan, the murderer of Imam Husayn.

(iv) Imam Hasan decided to defend himself. He prepared the people for Jihād and sent an army to defend the frontiers of the Islamic territories. He appointed his cousin Mughira bin Nawfal as his representative in Kufa and left the city to fight against Mu'awiya. When he reached the ground of Nukhayla he waited there for ten days to raise the army. However, a large number of persons who had promised to assist him remained aloof from him and deceived him as they had deceived his father. Only in the parade-ground of Nakhayla 4000 persons were present. He, therefore, returned to Kufa and asked the people to assist him and proceed to the battlefield. He also reminded them that they had deceived him as they had deceived his revered father.

*Like all the dictators Mu'awiya had amassed large quantity of wealth by imposing direct and indirect taxes on the oppressed nation and wanted to destroy Imam Ali and his descendants in collaboration with the Romans (Christians).

Imam Hasan sent Ubaydullah bin Abbas at the head of an army consisting of 12,000 men to defend the frontiers of Iraq and to fight against Mu'awiya. However, Mu'awiya purchased Ubaydullah by offering him one million dirhams. He accepted the money and went over to Mu'awiya. As a result of this great victory of Mu'awiya the soldiers of Imam Hasan's army brazen-facedly disobeyed the Imam and rebelled against him and went away to Syria one after the other.

(v) The companions of Imam Hasan had been writing letters to Mu'awiya. The latter sent those letters to the Imam through Mughira bin Sho'bah and Abdullah bin 'Amir. The Imam made investigations and became sure that the letters were not forged ones.

Evidently Mu'awiya wanted that the Imam's army should become demoralized and get dispersed.

These were the five most important reasons for Imam Hasan's making peace. It is evident from what has been stated above that the Imam did not make peace with Mu'awiya in order to avoid bloodshed and to ensure unity amongst the Muslims or to put an end to the war, but he did so because he lacked sincere supporters. Most of the persons who were ostensibly a part of his army were in reality the spies of Mu'awiya and were awaiting an opportunity to commit treachery. These persons were more dangerous for Imam Hasan than those who opposed him openly.

The tradition ascribed to the holy Prophet saying: "My son Imam Hasan will make peace between two armies of the Muslims" is a fabrication by the liars who were purchased by Mu'awiya to attribute false things to the holy Prophet. They were persons like Abu Hurayra and Sumarah bin Jundub.

When it became clear that peace agreement was going to be concluded the people of Kufa and others who were spies of Mu'awiya revolted against the Imam, plundered his property and struck him wounding his thigh. When he resolved to fight they did not obey him and paid no heed to his orders, but when he was compelled to make peace they revolted against him.

They had compelled his father also to agree to arbitration and when the arbitration culminated in loss, they fought against him and when he refrained from fighting and remained patient they waged war against him on account of his patience. In the same manner they obliged Imam Hasan to make peace and later criticized him for having done so. In the circumstances if the Imam had not made peace what else could he do? What other alternative was left for him when the enemy was transgressing upon religion and faith and acting deceitfully and had offered his daughters as bait and when his own soldiers were disobeying him and deserting his army to join Mu'awiya?

With these two calamities what else could the Imam do than to make peace? What could he do when the thinking of the people had been changed, the hypocrites and spies were making attacks and the army had been demoralized?

The object of the Imam was to make the people fear Allah and the Day of Judgement and he had to face the people whose object was the material gains and Satan and who were after wealth and the daughters of Mu'awiya.

Those who ask as to why Imam Hasan concluded the peace agreement ignore the difficulties which he had to face and which pressed him from every side and are like most of the persons who judge from a distance and are not aware of the causes and results of the events of the world. For there is no doubt about the fact that causes and conditions have a great deal to do with daily happenings and it is impossible that one should achieve one's objects without adapting themselves to the prevailing conditions.

Hence, it is necessary that those who wish to understand the causes behind the Imam concluding the peace agreement should study in the first instance the immediate and distant events that had taken place and all other matters related to it, and should then come to a conclusion. They should not give their judgement only on the basis of imagination and fancy. In fact the persons who blame Imam Hasan for having made peace are like those who criticize the persons whose morals have been influenced by the society and ask as to why they possess such ways and manners.

Reasons for Peace by Imam Hasan and Courting Martyrdom by Imam Husayn

It is often asked as to why Imam Hasan preferred peace to martyrdom and why did Imam Husayn prefer martyrdom to peace? How can their respective actions be explained?

Many replies have been given to this question. However, we give below the replies which we have learnt from research, discussion and experience:

(i) Revengefulness of Bani Umayyah

Bani Umayyah harboured enmity and grudge in their hearts for Allah and His Prophet. This grudge for the holy Prophet and his descendants could never be eliminated and could not be cured by peace and surrender on the part of the children of Imam Ali. This envy and grudge could be redressed only by bloodshed. This rancour could be appeased only by beheading and mutilating the body. Hamzah, the uncle of the holy Prophet was killed by them but the heart of Mu'awiya's mother and Yazid's grandmother was not satisfied till she ate the liver of Hamzah and made a necklace out of his nose and ears!

They killed Imam Husayn, but were not satisfied till they made the horses trample upon his body and hit his lips and teeth with a stick after severing his head from his body!

They killed Zayd bin Ali, but were not satisfied till they exhumed his dead body, severed his head, hanged him after his death and threw his head in the middle of the house so that it was trampled upon and the pet birds ate its marrow.

Mu'awiya was the father of Yazid and the son of Hind. Could he be contented with the Imam's peace agreement and submission? Could the son of Abu Sufyan be contented with anything lesser than killing Imam Hasan?"

If the real object of the father of Yazid was peace and submission by the Imam why did he poison him after the peace agreement had been concluded?

If the son of Hind wanted a kingdom without any

interruption and inconvenience why did he curse Imam Ali after his death when he himself had become an absolute ruler? It is definitely a mistake to think that Mu'awiya and Yazid wanted peace with Imam Hasan and Imam Husayn and only wanted to take oath of allegiance from them. The real object of that father and son was to take revenge upon the religion of Allah and His Prophet and they took this revenge by shedding the blood of Hasan and Husayn, the two roses of the Garden of Prophethood.

(ii) Security of Islam

As we all know Mu'awiya excelled Yazid in showing deceit, artifice, villainy and foresight. He wanted to kill Imam Hasan and he adopted all tricks to achieve this purpose, but he also wished that he should not be accused of his murder and should not be answerable before the people and history on this account. He wished not to give a weapon in the hands of his opponents. (However, he arranged for the murder of Imam Hasan).

In order to implement his plan Mu'awiya suggested to some of the companions of the Imam to persuade him to wage war and, after having deluded him, to kill him in the battlefield. The Imam being aware of these developments made peace with Mu'awiya, so as to frustrate his plan, because if he had joined the battle he himself and the members of his family would have been killed and his real supporters would also have been destroyed at the hands of his own army which he had mobilized to fight against Mu'awiya. Thus Mu'awiya's object would have been achieved and we would have lost all traces of Islam.

(iii) Not to Provide Pretex

If Imam Hasan had been killed by the traitors in his own army, Mu'awiya could not be held responsible for it, and Yazid's character too would not have been so blemished. Also, if Imam Hasan had been killed at the hands of the traitors in his army, Mu'awiya would have got up to take revenge for his murder as he did in the case of Uthman and would have killed his murderer. And as he would have

risen to avenge the murder of the grandsons of the holy Prophet he would have acquired a good deal of strength and many supporters. It would have been just as he instigated the people to murder Uthman and then rose to avenge his murder.

(iv) The Result is the Same

Although Mu'awiya made peace with the Imam it was not his object to conclude a peace agreement or to obtain the oath of allegiance, because just as his mother Hind had previously made Hamzah's liver her target Mu'awiya's target, too, was the liver of the Imam. Mu'awiya's aim was to shed the blood of the children of the holy Prophet Muhammad so that he might comfort his heart by taking revenge upon Islam and the holy Prophet.

If Mu'awiya's target had not been the liver of the Imam why should he have practised deceit upon him after concluding the peace agreement?

It is an undeniable fact that the holy Imam departed from the world owing to the poison of Mu'awiya and history recorded on the one hand Mu'awiya's abomination, disgrace, infidelity, enmity towards the holy Prophet's family, oppressions, and sins, and on the other hand the Imam's greatness, devotion to the Divine religion and kindness towards the holy Prophet's followers.

No doubt Imam Hasan's peace was a blessing for him, for the followers of his father and the holy Prophet but an eternal curse for Mu'awiya.

Hence greatness becomes peculiar to the thinking, wisdom and far-sightedness of the Imam.

Just as Mu'awiya intended to kill Imam Hasan, Yazid was also determined to kill Imam Husayn even though he might have taken oath of allegiance to him or made peace with him. The best proof of this is that after Husayn was killed his nose and ears as well as those of his companions were chopped off, his belongings were plundered, his tents were set on fire, his children were martyred and his women were made prisoners; chains were put round the necks and feet of the sick; the heads of the martyrs were

raised on the spears, the dead bodies were left in the desert exposed to the sun and air, the bereaved women were made to pass by the dead bodies of those killed and liberties were taken with the head of Imam Husayn. Such crimes fully clarify the matter.

What was manifested by Yazid fully proves that the point under consideration was not related to rulership and sovereignty and the question was not of peace and oath of allegiance but the matter was of a sinister significance. The real fact was that of curing the revengeful hearts which had experienced pain owing to the religion of Allah and His Prophet. And Imam Husayn's martyrdom resulted in eternal curse for Yazid just as Mu'awiya had earned eternal curse and damnation on account of his murdering Imam Hasan.

Hence, this result was the final aim of *Ahlul Bayt*, for their objective was to disgrace the hypocrites and the enemies of Islam who wanted to harm it secretly. If this object could be achieved by making peace they made peace, and if it could be achieved by martyrdom they accepted martyrdom. And whenever their being killed was in the interest of truth and caused disgrace to falsehood, they did not fear death.

(v) Different ways of Action

When we look into the various events we do not find any difference in the status of Imam Hasan and Imam Husayn, because both of them performed Jihād for the sake of Allah, were killed, and proved their truthfulness against the enemies of Allah. The only difference was between the ways of their action.

Imam Husayn was martyred with a sword and Imam Hasan was poisoned. Possibly the course adopted by Imam Hasan is a more clear reason for the condemnation of Mu'awiya, because Imam Hasan concluded a peace agreement with Mu'awiya and it was agreed that his life would remain secure, but in spite of that he was martyred.

Hence, it cannot be asked as to why Imam Husayn was martyred and Imam Hasan made peace, because as a

matter of fact both of them were martyred in the path of Allah, and subjected the enemies of Allah and His Prophet to eternal condemnation and overturned the rule of the oppressors.

It would be appropriate to end the discussion about the position of Imam Hasan by quoting the event narrated by Ibn-i 'Abdu Rabbihi. He writes: "Mu'awiya asked his associates: 'Who is the most honourable person from the point of view of his parents, grandparents, paternal uncle, paternal aunt, maternal uncle and maternal aunt'. His associates said: 'You know better'. Mu'awiya held the hand of Imam Hasan and said: 'The father of this man is Ali ibn Abi Tālib and his mother is Lady Fatimatuz Zahra, daughter of the holy Prophet Muhammad. His grandfather is the Prophet of Allah and his grandmother is Lady Khadijah, wife of the holy Prophet. His paternal uncle is Ja'far and his paternal aunt is Hālā, daughter of Abu Tālib. His maternal uncle is Qāsim, son of the holy Prophet and his maternal aunt is Zaynab, daughter the holy Prophet". (al-Iqdul Farīd) This noble pedigree was the crime of Imam Hasan and Husayn and it was necessary that on account of this crime they should have been killed and Mu'awiya and Yazid should have eliminated them!

THE SHI'AH AND MU'AWIYA

After the Demise of Imam Ali

The Commander of the Faithful Imam Ali departed from the world and joined his brother, the holy Prophet Muhammad, and Imam Hasan Mujtaba was confined to his own home. Mu'awiya then assumed the control of the Islamic Government without the consent of Allah and the nation. Now that Mu'awiya had become the absolute monarch without any rival what was appropriate for him to do? Was it proper that he should oppress the helpless persons and create terror in their hearts? Or was it proper that he should have acted like other dictators who, when they gain control over their enemies and achieve their ends, give assurances of clemency to those who are opposed to their policies and then ignore them.

Magnanimous Persons

There is no denying the fact that to forgive an enemy is one of the qualities of the magnanimous persons and attributes of the Prophets and the pious people. Mu'awiya did not belong to this group. Imam Ali forgave Ayesha and Marwān bin Hakam in the Battle of the Camel, spared the lives of 'Amr bin 'Ās and Busr bin Artāt in the Battle of Siffin and allowed Mu'awiya and his army free access to water. All these actions were taken by Imam Ali, because he was a magnanimous person and a sincere Muslim.

As a recompense for the generosity of Imam Ali Mu'awiya after his death cursed and abused him from the pulpit, subjected his followers to severest persecution and torture and thus committed atrocities.

All these crimes were committed by Mu'awiya because he was a man of mean nature. Such persons deal with the people deceitfully and as and when Allah bestows His favour upon them they are guilty of ingratitude and deny the Divine blessing.

Ugly nature was not Mu'awiya's only shortcoming. He had also fallen low in the matter of morality. As people knew nothing about his or his father's goodness or greatness he wanted to make amends for this deficiency by attacking the virtuous people. This revengeful attitude of his was supported by his egotism which made him commit crimes and do unlawful things.

During the Imam's time Mu'awiya used to equip the blood-thirsty brutes like Busr bin Artāt, Muslim bin 'Uqba, Zakhāk bin Qays etc. with weapons and ordered them to kill the children and annihilate the women and old persons. They killed the people, plundered their property and fled like robbers and sea pirates.

Mu'awiya believed that by creating all these hardships for Imam Ali, his descendants and sincere supporters he would be able to prevent them from achieving their object and he himself would be able to achieve his object. The Commander of the Faithful Imam Ali passed away and Imam Hasan made peace with Mu'awiya who attained to the caliphate. However, although he obtained sovereignty

what excuse will be put forward before Allah for all the massacres and plundering indulged in by him and for his eliminating the righteous people? Has he any excuse except enmity against truth and its followers, and against justice and its supporters?

Truthful Persons

According to the tradition: "Thanksgiving for every blessing is that whatever has been declared by Allah to be unlawful should be avoided and a blessing which is not appreciated is like a sin which has not been forgiven".

When Mu'awiya entered Kufa, he mounted the pulpit and thanked Allah for granting him victory. Then he addressed the people saying: "O people of Kufa! Do you think that in spite of my knowing that you offer prayers, pay zakat and go to Mecca I fought against you for these things? If you think so you are mistaken. I fought against you only to rule over you. I trample under my feet the promises which I made with Hasan Mujtaba in connection with the peace agreement".

The holy Prophet has said that a Muslim must not violate his promise. However Mu'awiya said: "The promises made by me with Hasan Mujtaba stand nullified".

The following were the conditions of the peace agreement put forward by Imam Hasan. They were accepted by Mu'awiya and trampled upon by him later:

- (i) That he would act according to the Book of Allah and the commands of the holy Prophet Muhammad.
- (ii) That he would not hand over the caliphate to any one person but to the entire Muslim nation.
- (iii) That the people would remain secure and their lives and honour would remain safe.
- (iv) Cursing of the Commander of the Faithful Imam Ali would be stopped.

But Mu'awiya practically trampled upon this agreement as will become clear from the specimens given below:

Cursing of Imam Ali

It has been narrated that one day Abu Sufyān was

mounted on a red camel and 'Utba was walking ahead of him and Mu'awiya was driving the camel from behind. The holy Prophet saw them and said: "May Allah curse the rider of the camel, as well as the one going ahead of it and the one driving it". Mu'awiya remembered this curse and performed his task. He awaited an opportunity to take revenge upon the holy Prophet. When he became the ruler of the Muslims he could not curse the holy Prophet specifically, but he cursed Imam Ali and by doing so he actually meant to curse the holy Prophet, because he knew that the holy Prophet had said: "Whoever curses Ali curses me and whoever curses me curses Allah". (Dalā'ilus Sidq, vol. III, p. 231, quoted from Mustadrakul Hākim)

Mu'awiya used to curse Imam Ali and gave orders to his governors and minions to curse Imam Ali in every city. The *Khatibs* (orators) of Mu'awiya mounted the pulpits in all the cities and cursed Imam Ali, expressed hatred against him and abused him and the members of his family. (Ibn Abil Hadid, vol. III, p. 15)

This practice remained a part of the law of the country for a long period and none could evade its compliance.

There was no reason for cursing Imam Ali except that the Verse of Purification (Surah al-Ahzāb, 33:33) had been revealed about him and the members of his family.

During the time of Imam Ali, Mu'awiya was terror-stricken and resorted to all sorts of cruelty, treachery, cunning and plundering and if a politician had asked him the reason for this he would have an excuse for consolidating his rule. However, what reply could he give to such a question when he had gained victory?

It was said to Mu'awiya: "You have achieved your object. It is, therefore, only proper that you should cease cursing Imam Ali". He replied: "No. It is not possible. I wish that he should be cursed so much that the sucklings should get habituated to it and grow old along with this habit".

Mu'awiya did not content himself with cursing from the pulpit and sending a circular to his governors to let that practice continue, as one of the religious acts. He went a step forward and used to curse and abuse Imam Ali

in the presence of his children and relatives. He did not content himself even with that. He used to invite the descendants of Imam Ali to his house where his friends began cursing and abusing Imam Ali.

We have heard that a man went on a journey in the company of his enemy and they slept on the same carpet and eventually that man committed treachery with his enemy. However, we have not heard so far that a man may have been invited to one's house and then treachery may have been committed with him. This conduct is peculiar to Mu'awiya.

Imam Hasan in the House of Mu'awiya

At the time of the conquest of Mecca the proclaimer announced: "Whoever enters the house of Abu Sufyan shall be safe".

Mu'awiya wanted to recompense the holy Prophet for this kindness. He invited Imam Hasan Mujtaba to his house and the holy Imam accepted the invitation. When he entered the house he saw 'Amr bin 'As, Walid bin 'Utba, 'Utba bin Abu Sufyan and Mughira bin Sho'ba sitting there. Immediately on seeing the Imam they cursed and abused him as much as they could.

Imam Hasan Mujtaba turned to Mu'awiya and said, "O Mu'awiya! This vilification by these persons is from you, because it was you who began this thing and this practice originated from your vain thinking and impure morality. Undoubtedly all these activities are due to the fact that you people are inimical towards the holy Prophet Muhammad and his *Ahlul Bayt*.

I put you on your oath — you, who are abusing my father and ask you whether you are aware that he (my father) offered prayers facing two *Qiblas** whereas Mu'awiya did not believe in either of them, considered prayers to be a means of deviation and worshipped Lāt and 'Uzzā, on account of his ignorance. O Mu'awiya! Are you aware that my father took two oaths of allegiance viz. oath of 'Victory'

*Baytul Maqdis and the holy Ka'bah.

and oath of 'Rizwān', whereas you did not believe in one of them and did not remain faithful to the other? Do you know that my father was the first person to believe in the Prophet of Allah whereas you and your father were Muslims only apparently and were infidels in the heart of your hearts and got your portion from the share of those who were to be consoled?"

Don't you know that the man whom you are abusing was the standard-bearer of the holy Prophet Muhammad in the Battle of Badr whereas the standard of the polytheists was in the hands of Mu'awiya and his father? And the position was the same in the Battles of Uhud, Ahzāb, Khyber etc.

Are you not aware that the holy Prophet cursed Abu Sufyan seven times viz.

- (i) When the holy Prophet proceeded to Tā'if to invite the people of that city to Islam and Abu Sufyān saw him and abused, refuted and threatened him.
- (ii) In the Battle of Badr.
- (iii) In the Battle of Uhud when Abu Sufyān shouted: "Hubal (the idol) is eternal! The holy Prophet then cursed Abu Sufyān and the idol.
- (iv) In the Battle of Ahzāb.
- (v) In the Battle of Hudaibiya.
- (vi) On the day of 'Aqaba.
- (vii) On the day on which he was mounted on a red camel".

Abdullah bin Ja'far and Mu'awiya

One day Abdullah bin Ja'far visited Mu'awiya. He saw 'Amr bin 'Ās sitting there. Abdullah had not yet taken his seat when 'Amr bin 'Ās began abusing Imam Ali. Abdullah and Mu'awiya heard what he said. Abdullah's complexion changed and his whole frame began to tremble with anger. He got ready to fight and having turned up his sleeves said to Mu'awiya: "How long should we get excited at your hands? May Allah make you die! have you forgotten your ignorable conduct in the matter of killing the Muslims? Have you forgotten that you fought against the Commander of the Faithful Imam Ali. The period of your perversion

has become too long and you should now return to truth. You are caught in the darkness of injustice and sin and should be guided towards the right path. If you do not change your ways we shall publish your dirty doings. You must refrain from using abusive language when we meet. When you are alone you may do anything you like. Allah will punish you for that”.

Mu‘awiya wanted to extinguish the Divine light by means of cursing and vilification. However, it is not possible to extinguish the light of Allah. It shines even though the polytheists may not like it.

Imam Ali met martyrdom, but Mu‘awiya was busy cursing and vilifying him. History took a turn and put the Imam in the category of Prophets in the eyes of some persons and at the level of Diety in the eyes of others. However, the name of Mu‘awiya was recorded amongst the murderers and blood-thirsty persons of the world.

Hasan Basri said: “Mu‘awiya did four things, every one of which was sufficient to make him deserve torture .

(i) He grabbed the caliphate with the help of some traitors without consulting the learned men and the companions of the holy Prophet who were present at that time.

(ii) He made his licentious son Yazid his successor.

(iii) Although the holy Prophet Muhammad has said that the off-spring belongs to the lawful husband of a woman, he (Mu‘awiya) made Ziyad his brother.

(iv) Killing of Hujr (because killing Hujr and his companions made Mu‘awiya liable to painful torture).

Shafi‘i has said: “The friends of Imam Ali conceal his virtues on account of fear, and his enemies conceal them because of their excessive envy and grudge. In spite of this, his virtues have become so much known that they have enveloped the East as well as the West”.

Day after day Mu‘awiya came to know about his own faults and realized that he did not possess any quality. Hence, he adopted this policy that whenever any person recounted the virtues of Bani Hashim he used to say: “Uthman was killed unjustly”.

One day Mu‘awiya passed by a group of Quraysh. All

of them, except Abdullah bin Abbas, stood up before him. Mu'awiya said: "O son of Abbas! Uthman was killed unjustly". Ibn Abbas said: "Umar Khattab, too, was killed unjustly". Mu'awiya said: "Umar was killed by an infidel". Ibn Abbas asked: "Who killed Uthman?" Mu'awiya replied: "The Muslims killed him". Ibn Abbas said: "Hence your words carry no value at all" (because the Muslims considered the killing of Uthman to be permissible whereas killing of Umar was not permissible. Hence Uthman enjoyed a lower position than Umar).

Torture and Bloodshed

Faith has been defined thus: "It is the belief in the heart, acknowledgment with the tongue and action with the limbs". Mu'awiya's enmity with the holy Prophet and his family was also like this, because his heart was filled with grudge, he cursed with his tongue and said: "The sucklings should grow up and the grown up persons should become old cursing and cursing". And as regards his own actions he did not refrain from persecuting and shedding blood of the holy Prophet's family.

Mu'awiya appointed Ziyād ibn Sumayyah as the Governor of Iraq. As previously Ziyād was Shi'ah he knew all the Shi'ah. He, therefore, made a minute search and having seized them from their hiding places frightened them, amputated their hands and feet, blinded them, hanged them on the branches of date-palm trees, exiled them and killed them so that eventually the distinguished Shi'ah of Iraq were eliminated.

Mu'awiya wrote to his governors: "Do not accept the evidence given by a Shi'ah and choose your representatives from amongst the friends of Uthman. Attend the meetings of those who narrate Uthman's virtues and accord them respect; communicate their narrations to me along with their names and those of their fathers".

Mu'awiya sent large amount of money for all the narrators and gave them a good deal of property. As a consequence of this big income a large number of (fabricated) narrations regarding Uthman's virtues were circulated.

The narrators competed with one another in inventing his virtues to get larger rewards.

Mu'awiya's Circular Letter

Mu'awiya wrote to his governors: "The traditions in praise of Uthman have spread in all the cities. When you receive this circular letter you should give orders that people should speak about the companions of the Prophet and the rulers. It should be ensured that as against every tradition quoted about the virtues of Ali a similar tradition should be coined for the caliphs, because such a performance will be good for me and will make me happy".

Mu'awiya killed the people, imprisoned them, and plundered and destroyed their property, and attributed false things to Allah and His Prophet. For Mu'awiya's heart all these things were better than enforcement of justice and being true to Allah and His Prophet!

There were two reasons for Mu'awiya having adopted this policy:

- (i) He loved sin for the sake of sin and falsehood because of its being falsehood.
- (ii) He was inimical towards the holy Prophet Muhammad on account of his Prophethood and showed disrespect to his pious progeny because they were members of the Prophet's household.

The neutral countries of East and West which are members of the United Nations are united against the racial discrimination in America and South Africa. They claim that racial discrimination is incompatible with the freedom of man, although this discrimination is in respect of only a few minor matters such as:

- (i) The dark-skinned persons are not entitled to marry the whites.
- (ii) They are not entitled to be admitted to the assemblies, universities, clubs and other public meetings.

However, disregarding the law and issuing circular letters advising murders, imprisonment, pillage, destruction of houses and disgracing the people are things which took place against the followers of Imam Ali at Mu'awiya's behest. Their crime was that they loved Imam Ali and his descen-

dants and this was a sufficient crime in the eyes of the enemy of Allah and His Prophet to persecute and torture them.

Mu'awiya used to tell the friends of Imam Ali: "You must express hatred against Ali and curse him and express love for Uthman". Whoever, expressed hatred for Imam Ali saved his already miserable life and one who did not express such hatred was killed.

Did Mu'awiya not know that the religion of Imam Ali was the religion of his cousin Muhammad? Then why did he kill and torment the people?

All this persecution was due to the fact that the victims were Muslims. Out of those who were killed by Mu'awiya the names of Hujr bin 'Adi and his companions 'Amr bin Himaq, Rushayd Hajari etc. may be mentioned. The number of those killed makes the matter clear.

Hujr bin 'Adi

Hujr bin 'Adi was one of the helpers of the holy Prophet Muhammad and a companion of Imam Ali, the Commander of the Faithful and Imam Hasan.

Hujr was a pious and devout person. The author of 'Mustadrak' has written: "Hujr was the monk of the companions of Muhammad". (Sulh al-Hasan, *Āli Yāsīn*, p. 324)

Hujr was a warrior and a brave person. He was a member of the armies which conquered Syria and Qādsiyah and fought from the side of Imam Ali in the Battles of the Camel, Siffin and Nahrawān. His only offence was that he was not prepared to abuse Imam Ali or to curse him from the pulpit. It was on account of this offence that Hujr and his companions were condemned to death.

Sayfi bin Fasīl was one of the companions of Hujr. He was brought before Ziyād and the following conversation took place between them:

Ziyād: O enemy of Allah! What do you say about Abu Turāb?

Sayfi: I don't know who Abu Turāb is.

Ziyād: To what extent do you know him.

Sayfi: I don't know him at all.

Ziyād: Don't you know Ali ibn Abi Tālib?

Sayfi: Of course, I do.

Ziyād: The same Ali is Abu Turāb.

Sayfi: What you have said is not correct. He is Abul Hasan (father of Hasan) and Abul Husayn (father of Husayn).

Ziyād ordered his stick to be brought. Then he turned to Sayfi and said: "What did you say?"

Sayfi said: "Those were the best words which I spoke about one of the believing slaves of Allah".

Ziyād ordered him to be beaten so much that he should fall on the ground and should not be able to get up. After administering him blow after blow Ziyād said: "What do you say about Ali?"

Sayfi replied: "I swear by Allah that even though you may cut me to pieces with a sharp sword and a knife I have nothing to say about Ali except that which you have already heard from me".

Ziyād said: "You must curse him failing which I shall kill you".

Sayfi replied: "Kill me as early as possible, for I am not going to abuse Ali". (Zakā'hirul Dārayn, p. 30)

Dr Tāhā Husayn writes: "Hujr was one of the righteous Muslims. He and his brother Hāni joined a caravan which was coming to see the holy Prophet Muhammad and they came to see him.

He participated in the Battle of Syria and suffered many hardships. It appears that he was in the vanguard of the army which entered 'Marj Azrā' near Damascus. Later he was killed in the same area by order of Mu'awiya and buried there.

From this journey he went to Iraq, where he took part in the battles of Iran and suffered great hardships. In Kufa he was one of the high officials. Hujr was a frank person and sincere in religious matters. He ordered the people to do good and forbade them to do evil. He was pleased with a good ruler and was displeased with one who was despotic and oppressive. He criticized Bani Umayyah severely only on account of their cursing Imam Ali and could not ignore this abominable act of theirs.

Ziyād bin Sumayyah arrested him and sent him to Mu'awiya along with thirteen of his friends. **Mu'awiya**

ordered them to be imprisoned in *Marj Azrā* near Damascus. When Hujr came to know that the village in which he was being kept was Marj he said: "I swear by Allah that I am the first Muslim upon whom the dogs of this village barked and I am the first Muslim who pronounced *Takbir* (*Allāhu Akbar* i.e. Allah is Great) at this Place". What Hujr meant to say was that he was the first Mujāhid who arrived in that area and fought against the enemies of Islam.

Mu'awiya gave these orders about Hujr and his friends: "They should dissociate themselves from Ali and curse him and should express regards for Uthman. Whoever does so should be set free and whoever declines to comply with this condition should be killed".

Some persons interceded with Mu'awiya on behalf of these men. When he accepted their intercession there were eight men, who were asked to express hatred against Imam Ali. Out of them six did not accept this condition and the remaining two asked that they might be taken before Mu'awiya where they would express their devotion and attachment. Their request was acceded to. As regards the said six persons they were put to death and formed the first group which was tortured and killed. The remaining two persons were taken before Mu'awiya. One of them dissociated himself verbally from Imam Ali, but the other did not agree to do so. In the very presence of Mu'awiya he said about him and Uthman whatever he wanted to say. Mu'awiya sent him back to Ziyād and ordered him to be killed in the worst possible manner. Ziyād buried him alive.

How distressing it is that a ruler of the Muslims punishes some persons without any offence on their part and considers heresies to be lawful!" (Ali wa Banuhu)

Is it not surprising and fantastic that the ruler of the Muslims should shed the blood of those whose blood has been secured by Allah and should order their execution without seeing them or hearing what they have to say in their defence or allowing them to defend themselves?

There were many persons who wrote to Mu'awiya saying that they were faithful to his government and had no intention to betray him. What they said was, however, of no use.

The murder of Hujr had a strange impact on the people. When Rabi' bin Ziyād heard the story of Hujr he died of grief!

Abu Ishāq Sabi'i was asked: "When were the people humiliated?" He replied: "When Imam Hasan breathed his last; when Ziyād became the brother of Mu'awiya; and when Hujr bin 'Adi was killed".

Mu'awiya bin Khadij said: "Don't you see that we fight for Quraysh and sacrifice our lives to protect their kingdom, whereas they attack our cousins and kill them".

Ayesha said: "I heard the holy Prophet saying: 'Some persons will be killed in Azrā as a consequence of which Allah and the celestial beings will become angry. . .'"

Ayesha also said: "I determined to revolt on account of the murder of Hujr, but was afraid lest the event of the Battle of the Camel should be repeated".

Dr Tāhā Husayn says: "Hujr's murder is one of the greatest tragical events of history and the righteous persons who were contemporaries of Mu'awiya believed that he (Mu'awiya) was a headache for Islam. Mu'awiya himself believed that he had become a headache for Islam".

'Amr bin Himaq

'Amr bin Himaq was a companion of the holy Prophet and embraced Islam before the conquest of Mecca. He was a favourite of the holy Prophet who prayed for him that he might enjoy his youth. Hence, even when he was eighty years of age his hair had not become grey. The Commander of the Faithful Imam Ali prayed for him: "O Lord! Illuminate the heart of 'Amr on account of his piety and guide him to the right path".

When Ziyād was appointed as governor of Kufa by Mu'awiya he summoned 'Amr but he fled. He was, therefore, pursued and his wife Āmina daughter of Sharīd was imprisoned. Eventually the officials of Ziyād arrested 'Amr and beheaded him. For the first time in Islam Ziyād exhibited the head at various places and sent it to Mu'awiya.

Mu'awiya displayed his **generosity, forbearance and pity** by sending 'Amr's head to his **imprisoned wife and it**

was thrown in her lap. Āmina placed her hand on the forehead of 'Amr, kissed his lips and said: "For quite a long time you had kept him hidden from me and now you have brought his body to me as a present. Blessed be 'Amr who has come to me as a present. He neither made me furious nor ever became furious at my hands".

There is no doubt about the fact that Yazid was like his father Mu'awiya. Yazid cut off the head of Husayn and exhibited in various cities before the very eyes of the holy Imam's wife and children so that it might be more painful for them, and Mu'awiya sent the head of 'Amr to different cities and then it was presented to his imprisoned wife and thrown into her lap so that her uneasiness might not end and her grief might increase.

This is the fruit of a bitter tree. It does not bear any fruit other than bitterness.

Rushayd Hajari

Rushayd was one of the worthy and close disciples of Imam Ali. Ziyād asked him to dissociate himself from Imam Ali and curse him, but Roshayd did not agree to this. Ziyād amputated his hands and feet and hanged him to death.

Juwiriyah bin Mushir 'Abdi

Ziyād arrested Juwiriyah, amputated his hands and feet and hanged him to death on the branch of a date-palm tree.

These were a few examples of the atrocities and murders committed by Mu'awiya.

The Prisoners

Besides beheading and amputating the limbs of the Shi'ah and hanging and burying them alive Mu'awiya imprisoned so many Shi'ah men and women that the prisons were filled to capacity with them. He used to meet these prisoners so that the fire of his grudge might extinguish. However, the Shi'ah prisoners said things which added fuel to the fire of his wrath.

Mas'ūdi writes: "Mu'awiya had imprisoned Sa'sa'ā bin

Suhān, Abdullah bin Kawā' and some supporters of Imam Ali as well as some elders of Quraysh. One day he entered the prison and said to the prisoners: 'What sort of caliph am I?' Ibn Kawā' said; 'Your material world is extensive but your Hereafter is hard. You have changed darkness into light and light into darkness. What sort of a caliph would be he who rules over the people by force and becomes low in the eyes of the people owing to his pride, and gains mastery over them by means of falsehood and deceit?

I swear by Allah that you had no tent or trench in the Battle of Badr. You and your father were among the enemies of the holy Prophet Muhammad who were in the caravan and who ran away. Your grandfather and your father were set free by the holy Prophet. Is such a person fit for the caliphate?" (Murujuz Zahab, vol. III, p. 49)

Mu'awiya killed the righteous slaves of Allah cruelly, or buried them alive, and after cutting off their heads sent them to their imprisoned wives. He exiled them, imprisoned them in underground cells and amputated their hands and feet. He meted out this treatment to the friends of Imam Ali after they had taken the oath of allegiance and submitted to him! In spite of all this there are people who say that Mu'awiya had a tender heart and was forbearing and kind. Professor George Jordac has given a reply to this remark in his book '*al-Imam Ali*'* under the heading 'Mu'awiya and his successors'. We reproduce below some points from that book:

"On the one hand Mu'awiya's kindness was so extensive that he bestowed Egypt and its inhabitants upon 'Amr bin Ās and on the other hand it was so limited that he took away the right of Egypt and the Egyptians to live and made a gift of them to one person. If this is what is called kindness and forbearance Nero, Genghiz (Changez) Rawan and Halagri (Halāku) were also very kind and forbearing.

When a person studies Mu'awiya's policy carefully he is stunned to find what means he employed to win the

*This book has been translated into English under the caption "The Voice of Human Justice", by ISP, 1984.

people. The duplicity practised by him in statecraft was cent per cent Machiavellian. Murder, plunder and terrorism formed his basic policy and making attractive promises and administering threats were also parts of it. It also included murder of good and innocent persons, holding rogues and vagabonds in esteem, false propaganda and seeking assistance of cruel and characterless persons.

In all these matters Mu'awiya had inherited the spirit of his great grandfather Umayya son of Abdush Shams.

Just as Abu Sufyan's nature had a great influence on the character of Mu'awiya, who was a true picture of his father in the matter of selfishness and greed for power, in the same way his mother Hind, the liver-eater, made a strong impression on his disposition. Both of them greatly influenced his nature and habits.

In the entire history of Arabia it is not possible to find another woman who may equal Hind in egotism, harshness, savagery and villainy. She was so hard-hearted that even the most blood-thirsty person cannot equal her".

Services of Mu'awiya to Shi'ah Faith

The Shi'ah basing their arguments on the Qur'anic verses and quoting abundant traditions from the holy Prophet, believe that love and obedience to *Ahlul Bayt* is obligatory and it is necessary to dissociate oneself from their enemies. The Shi'ah have written numerous books about the virtues and merits of this family, but the verses of the Qur'an, traditions of the holy Prophet and the books written for the propagation and stabilization of Shi'ah faith are not so effective as were the policies of Mu'awiya which became the cause of publicity and firmness of the Shi'ah faith.

The crimes of Bani Umayyah were more effective than thousand and one books, and proved the Divine rightfulness of Imam Ali, the Commander of the Faithful more affectively than a thousand and one arguments.

Scholastic writings and logical deductions are not so effective for proving truth as are the historical events and records, because historical events are like experiments,

whose results are undeniable and unalterable. During the time of Mu'awiya there occurred many events, which proved that he was worldly-minded person and Imam Ali was a Divine man. There is an old proverb that evil can be perceived by comparing it with good.

Mu'awiya said: "I fought against the people of Kufa to gain their wealth and rule over them and it was not my object to fight for prayers, Zakat and Hajj".

Now, compare these words of Mu'awiya with the following words of Imam Ali so that the reality may become manifest.

Imam Ali pointed to his shoe and said: "In my eyes this shoe is better than rulership and the entire material world except that I should protect a right and convey it to one who owns it and should ward off falsehood".

Mu'awiya decided to eliminate the name of Imam Ali and his descendants from the face of the earth and to invite the people to friendship with Uthman and Bani Umayyah. To achieve this end he killed and oppressed the people and considered it to be his politics, wisdom and skill. However, this policy brought about a result which was opposed to what he desired.

Now the name of Mu'awiya is a symbol of cruelty, corruption, treachery, murder and pillage whereas the name of Imam Ali is the standard of guidance, truth and defence of the oppressed.

Abdullah bin 'Urwa bin Zubayr said to his son. "Attend to faith for whatever the world constructs is destroyed by faith, but when faith is made the base, the world cannot destroy it. Just look at Ali ibn Abi Tālib. Whatever the spokesmen of Bani Umayyah said against him to vilify him was like their raising him to the sky.

I swear by Allah that the weeping of Bani Umayyah for their dead and the reciting of elegies for them by the poets was like their mourning for a carrion".

Dr Tāhā Husayn writes: "Nothing promotes the opposite beliefs and prompts the people to follow the thinking of the opponents of despotism as does despotism itself, because despotism naturally turns the hearts of the

people towards the oppressed and their defence becomes the source of the strength of their defenders. They attract the people profoundly to themselves and acquire greater strength as against the crimes of the despots.

Hence, during the ten years of Mu'awiya's rule the Shi'ah spread their thoughts and beliefs in the eastern part of the Islamic territories and in the south of the western cities. When Mu'awiya died all the inhabitants of Iraq and most of the Muslims in general considered enmity with Bani Umayyah and friendship with Imam Ali and his descendants to be their religion.

Of course, the Shi'ah faith consists of friendship with *Ahlul Bayt* and enmity against Bani Umayyah and this is the thing of which the foundation was laid by Mu'awiya. He himself spread this belief in the cities under his control by employing the means by which he wanted to annihilate the Shi'ah faith.

Mu'awiya departed from the world, but the Shi'ah faith and the family of Ali continued to exist and will exist till eternity. If thankfulness for injustice were permissible we would have thanked Mu'awiya for his crimes which became the means of advancement of Shi'ah faith.

Who is Responsible for Disunity Among the Muslims?

After observing the instances of the policy of Mu'awiya with regard to the Shi'ah, we ask: Who had been responsible for the disunity among the Muslims?

Who became the cause of the division of the Muslims into Shi'ah and Sunni? Were they the Shi'ah or the distinguished persons among *Ahlul Sunnat* or the unjust rulers, who suppressed the freedom of the people and considered their bloodshed to be lawful and laid, for the despotic rulers coming after them, the foundation of oppression let loose on *Ahlul Bayt* and their followers?

Who commenced cursing and slandering of the companions of the holy Prophet from the pulpits?

Who was he who, while in authority, considered cursing lawful till the children grew up and the grown up persons became old?

Who was the person, who gave abundant prizes and wealth to those who used abusive language and curses?

Who was the person who killed or exiled those who declined to abuse or curse? Who filled the earth with terror? Did the Shi'ah commit all these crimes?

One may also say: "What have we to do with these discussions? Why should we discuss the deeds of the dead when even their bones have been reduced to dust? We should leave aside these meaningless discussion and let the dead remain under the earth. Let us discuss those who are alive and cooperate with one another".

We say: "True, we should let the dead remain buried and should become united and cooperate with one another. However, the traces of the crimes of the decayed bones still survive in the hearts and manifest their effects, and arguments are adduced from what they said. One of the queer things is that some persons who follow these decayed bones and shout for union and cooperation under special conditions talk about unity when they have no argument to put forward. However, when they commit atrocities they forget unity and cooperation, and when they lay hands on the wealth of others they consider that they have a prior right for it and hoard it.

The meaning of cooperation and unity is that brothers should work for the benefit of one another. However, if the intention is that they should usurp the rights of one another and every one of them should keep only his personal interest in view, it would be enmity and meanness and not unity and cooperation.

THE ACTIVITIES OF YAZID

If Mu'awiya had been alive during the three years' rule of Yazid and had observed his activities he would have been very happy.

During the first year he killed Imam Husayn, chopped off the heads of his children and friends and made even his women prisoners.

During the second year he permitted his soldiers to

do in Madina what they liked. As a consequence of this 1000 or more virgins were deflowered and 1000 persons were killed including 700 Muhajirs and Ansār, who were the close companions of the holy Prophet.

In the third year he attacked the Ka'bah with catapults. If Mu'awiya had been alive and had seen these crimes of his son he would have kissed his forehead and said: "You are my son and I am your father and both of us are the descendants of Hind, the liver-eater".

Yazid did not content himself with the crimes committed by him at Karbala, Madina and Mecca. He appointed Ubaydullah bin Ziyād as Governor of Kufa so that he might repeat the atrocities committed by his father in respect of the Shi'ah.

Ubaydullah imprisoned, exiled, killed, hanged or amputated the limb of the people.

Ubaydullah said to Maytham Tammār, a disciple and friend of Imam Ali: "You must express hatred against Ali. If you do not do so I shall cut off your hands and feet and hang you. In reply to this threat Maytham praised Imam Ali and cursed Ibn Ziyād and Bani Umayyah. Ibn Ziyād cut off his hands, feet and tongue and hanged him to death.

What crime could be greater than that Ibn Ziyād wrote to Ibn Sa'd in connection with the battle of Karbala: "Besiege Husayn so that you may kill him and his friends and cut their bodies to pieces because they deserve to be killed. When you have killed Husayn make the horses run on his body because he is an oppressive person. I know that to make horses trample upon the body of a person after his death is of no effect. However, this is on account of the fact that I have decided that if I kill him I will treat him in this manner. If you carry out my orders you should know that I reward those who are obedient to me and if you cannot carry them out you should hand over the command to Shimr Zil Jawshan. I have given him necessary instructions".

The instructions given by him to Shimr included killing the children of Imam Husayn, whether small, big or sucklings so that the progeny of Imam Ali should become extinct.

There was complete resemblance between Yazid and his father Mu'awiya and between Ubaydullah ibn Ziyad and his father, because the source of their crimes was one thing only and that was enmity against Allah and His Prophet. Every one of them did it according to his strength and intellect and the reason for these crimes was grudge and meanness which was inherent in their nature. These persons differed from one another in their names only. As regards their deeds they were all alike.

Yazid's rule lasted for 3 years, 7 months and 22 days. Although history has recorded numerous crimes and persecutions perpetrated by him, it has recorded dreadful events of the period of his rule which are most important of all other historical events, because his rule will remain a stigma on the history of the Muslims till the Day of Judgement.

Can time forget the blood of Husayn? Is it possible to forget the blood which boils and remains fresh during all ages? Shaykh 'Ubaydi, Mufti of Musil has said: "Husayn's martyrdom has combined with the root of Islam and cannot be forgotten".

Mughira bin Sho'ba has truly said to Mu'awiya: "Take oath of allegiance from the people for Yazid and make him your heir-apparent". Then he said: "I have placed the foot of Mu'awiya in a stirrup which is harmful for the Muslims and I have created a split between the Muslims which cannot be filled up".

Mu'awiya the Second

Before his death Yazid made the people take oath of allegiance to his son Mu'awiya and appointed him as heir-apparent. However, after his father's death Mu'awiya bin Yazid renounced the caliphate.

Abu Mahasin writes: "Mu'awiya, son of Yazid, mounted the pulpit and said: 'O people! My grandfather fought with the people who were worthy of being rulers on account of their proximity to the holy Prophet and usurped the right of Imam Ali. So long as he (Mu'awiya) lived he did what you know till he left the world, and now suffers in the grave on account of his sins.

After my grandfather my father usurped the caliphate. However, he was not fit for it and indulged in sensual desires till death overtook him and is now being punished for his sins and crimes”.

After uttering these words he wept a little and then said: “My greatest difficulty is that I know that my father’s future is noxious and his place is dreadful. He killed the descendants of the holy Prophet, made lawful for his soldiers to do in Madina what they liked and damaged the Ka’bah. I do not possess enough strength to do indecent things like that. I transfer the authority to you. You may choose in my place any person you like”.

His mother said: “I wish that you had been a part of my menses so that I could discharge you from my body”. Mu’awiya replied: “I wish that I had been that, because being menses is better than being associated with Yazid, Mu’awiya and Abu Sufyān”.

Thereafter Mu’awiya, did not live for many days. Some say that as he did not resort to the bloodshed and persecution of the descendants and followers of Imam Ali like his father and Umayyad dynasty, he was poisoned.* (an-Nujūmuz Zāhira, vol. I, p. 164)

*And thereafter his tutor was buried alive as it was believed that he had been influenced by the teachings of his tutor.

Though the teachings of the tutor must have had a great influence on him, yet apparently the conversation of two slave-girls was more effective. Mu’awiya heard a slave girl saying: “The rulers of the world are subdued by beauty. As I am beautiful I rule over them”. another slave-girl said: “What is the use of rulership. If the ruler sympathizes with the subjects, he cannot be happy, and cannot eat his fill. And if he does not care for the people and runs after enjoyments, he abandons the nation and will go to hell. So the rulers either side with the material world or with the Hereafter”. The words of this slave-girl brought Mu’awiya bin Yazid to his senses, and he abdicated. (Tatimmatul Muntahā, vol. I, p. 72 — 73)

PART — III

BANI MARWĀN

After the death of Yazid the Islamic Government was transferred from the descendants of Abu Sufyān to Marwān and he became the ruler. He ruled for nine months and, as during these nine months he had to fight on the one hand with the group of Abu Sufyānis and on the other with Ibn Zubayr, he could not find an opportunity to express his aims in the matter of persecution and torture. However, during this short period he pursued the policy of Mu'awiya and Yazid. Cursing of Imam Ali from the pulpits was continued. He also provided shelter to blood-thirsty persons like Ubaydullah bin Ziyād, Hasīn bin Namir and Sharjil bin Zil Kala'a and equipped them with weapons to fight against the 'Penitents' who were headed by distinguished Shi'ah like Sulayman bin Sard Khuzā'i, Musayyab bin Najba Fazari, Abdullah Azdi etc. The 'Penitents' were 5000 and were the first group which rose to avenge the murder of Husayn. However, most of them were either killed or had to suffer various hardships.

Marwān was succeeded by his son Abdul Malik. Abdul Malik became the ruler of Syria whereas Abdullah bin Zubayr occupied the rulership of the Hijaz. They fought bloody battles against each other to gain control over Iraq. However, as regards killing and torturing the followers of Imam Ali both of them pursued the same policy. Abdul Malik and his father Marwān assisted

Ubaydullah bin Ziyād to kill the 'Penitents'. And Ibn Zubayr killed Mukhtār and his followers.

Ibn Zubayr

Mas'ūdi writes: "Mus'ab got rid of Mukhtār and his followers who were 7000 in number. These 7000 persons claimed to avenge the murder of Imam Husayn. Mus'ab killed Mukhtār and having captured his womenfolk said to them: "You must express hatred against Mukhtār". All of them, except two, expressed hatred against him. However, those two said: "We are not prepared to express disgust against a man who believed in Allah, observed fast, offered *Tahajjud* (night) prayers, shed his blood in the path of Allah and His Prophet, killing the murderers of the son of the holy Prophet and his followers, and thus pleased the hearts of the people".

Mus'ab wrote a letter to his brother Abdullah ibn Zubayr and mentioned the stand taken by two women. Abdullah replied that if they abandoned their belief they should be set free but if they persisted in their stand, they should be killed. Mus'ab faced them with a sword. One of them expressed disgust against Mukhtār but the other did not agree to do so and said: "I am going to achieve martyrdom and I am not going to give up my stand. I know that I shall be killed and shall then go to Paradise and in the presence of the holy Prophet and his *Ahlul Bayt*. I swear by Allah that I am not going to accept the son of Hind and forsake Imam Ali. O Lord! Bear witness that I am the follower of your Prophet and of the son of his daughter and the *Ahlul Bayt* and am their Shi'ah (follower)!"

Mus'ab killed her and made her a martyr. Ibn Zubayr was an enemy of Bani Umayyah but his enmity was for the sake of worldly gains. He fought bloody wars with this very object, as a consequence of which 10,000 persons were killed.

Ibn Zubayr and Bani Umayyah had differences with each other but these differences were in connection with the murders, plundering and oppressively rule over the property and lives of the people. In the matter of religion

and beliefs, however, they were alike. Bani Umayyah cursed him.

During his addresses Ibn Zubayr did not invoke blessings for the holy Prophet of Islam for 40 days. When he was asked to explain its reason he said: "As the members of his family are unworthy persons, if I utter his name their spirit will be strengthened and they will become happy and I do not wish that they should be happy".

Imam Ali said: "Zubayr was one of my friends, but he ceased to be friendly with me when his inauspicious son Abdullah was born".

If Bani Umayyah killed the men and women on account of their being Shi'ah, Ibn Zubayr also did the same thing. It has been correctly said that the mentality of people who existed thousands of years ago exists even today because we can see it with our eyes when we compare the behaviour of Ibn Zubayr and Bani Umayyah towards the Shi'ah with the behaviour of the colonialists towards the weak nations.

There is no denying the fact that the colonialists have differences with one another in the matter of acquisition of oil, and markets and investment, and profit from the investments made by them and control over the countries of investment which yield gold. However, as regards oppressing the independent people (and the patriots) their policy is one and the same. They have concluded military pacts against the weak nations which want to live a healthy and independent life, and brought under their own control the sources of their income (and oppress them to continue their own supremacy). Although the colonial powers differ with one another they take a united stand against the patriots.*

*According to this historical truth and what we see in the modern world the change of governments and the assassination of the heads of states and their replacement and change of the ambassadors and the victory and defeat of the big parties of the world have no effect on the destiny of those who have been subjugated by the colonialists and they are made to live in humiliation and indigence. They must, therefore, make sacrifices to achieve their object and become free.

This policy of the modern world is not different from that of Ibn Zubayr and Bani Umayyah. They fought and competed with each other to expand their colonial rule and agreed with each other in the matter of torturing the free men, especially the followers of Imam Ali!

Abdul Malik

The war between Abdul Malik and Ibn Zubayr culminated in the victory of Abdul Malik and Ibn Zubayr was killed. Abdul Malik decided to follow a new policy in respect of the descendants of Imam Ali. He wrote to his governor Hajjāj: "Avoid shedding the blood of the children of Abdul Muttalib, because I have seen that when the descendants of Abu Sufyān besmeared their hands with their blood their government was soon toppled down.

Abdul Malik instructed his blood-thirsty governor only to avoid shedding the blood of Bani Abdul Muttalib and he did so not on account of his love for the holy Prophet or fear of Allah, but because he was afraid lest his sceptre and crown should tumble down.

Abdul Malik said these words when he had taken a lesson from the life of the descendants of Abu Sufyān and had seen their fate with his own eyes. It was only then that he ordered Hajjaj to refrain from killing the children of Abdul Muttalib. However, so long as the blood of the true believers and the followers of *Ahlul Bayt* did not pose any danger to his throne, it was considered necessary to shed it.

Abdul Malik forgot that Islam does not recognize superiority of the Arab over the non-Arabs and vice versa. He also forgot that sooner or later the despotic systems cut at the very root of government and the blood of the magnanimous Quraysh and non-Quraysh provides food to the tree of freedom, nourish it and make it yield fruits.

Abdul Malik prohibited Hajjāj to shed the blood of the children of Abdul Muttalib, but at the same time he ordered him to besiege Mecca and demolish the Ka'bah. He gave him the control over the Hijaz and Iraq and allowed him a free hand to kill and torture the people in the worst possible manner.

Hajjāj bin Yusuf

Hajjāj was a cruel man by nature. He killed old persons and children on account of his love for cruelty. It was sufficient justification for him to behead a person who was accused of being a Shi'ah. In the days of Hajjāj one liked more to be called an infidel than to be called a Shi'ah. Ibn Abil Hadid says: Imam Muhammad Baqir said: "In whichever city they got hold of our Shi'ah they killed them. The hands and feet of those, who were suspected of being Shi'ah, were amputated. A person whose friendship with us became known was imprisoned, his property was looted and his house was demolished. These hardships continued to increase till the time of Ubaydullah bin Ziyād who killed Imam Husayn.

Then came Hajjāj who killed the Shi'ah and imprisoned the people on mere suspicion or accusation of being Shi'ah. The Shi'ah were placed in such a critical and dangerous situation that a person preferred being called an infidel than his being called a Shi'ah of Imam Ali". (Sharh-i Nahjul Balaghah, vol. III, p. 15)

Two supporters of Imam Ali were brought before Hajjāj. One of them was asked to express hatred against Imam Ali. He said: "What has Ali done that I should express hatred against him?" Hajjāj said: "May Allah kill me if I don't kill you. Now tell me, should I cut off your hands or your feet?" The man said: "Subject me to that torture, which you like yourself to be subjected to on the Day of Judgement, because on that day Allah will give me a right to take revenge upon you".

Hajjāj said mockingly: "Where is your Allah?" The man replied: "He is lying in ambush for the oppressors".

Hajjāj ordered his hands and feet to be cut off, and then he was hanged. After that he turned to the second man and said: "What have you to say?" He replied: "My belief and my reply is the same as that of my friend whom you have killed".

Hajjāj ordered him to be beheaded and then hanged.

Qambar, the Slave of Imam Ali

One day Hajjāj said to his officials: "Today I want to kill one of the companions of Ali". They replied: "We are not aware of anyone who should be better than Qambar". Hajjāj summoned him and asked: "Are you Qambar?" He replied in the affirmative. Hajjāj said: "Express hatred against Ali's religion". Qambar replied: "Bring for me a better religion before I forsake Ali's religion". Hajjāj said: "I am going to kill you. Let me know in what manner you want to be killed".

Qambar replied: "The Commander of the Faithful Imam Ali told me that I would be slaughtered like sheep without any offence on my part".

Hajjāj ordered him to be slaughtered.

Kumayl bin Ziyād

Kumayl was one of the pious Shi'ah and was very close to Imam Ali. Hajjāj summoned him, but he fled. Hajjāj cut off the stipends of the tribe of Kumayl. Kumayl thought to himself: "I have grown old now and my life is about to end. I should, therefore, not become a cause of my tribe being deprived of its rights". He, therefore, surrendered to Hajjāj. When Hajjāj saw him he said: "I wanted to arrest you". Kumayl said: "Do not be so arrogant. I swear by Allah that whatever of my life is left is just like dust. Do what you want to do. We shall meet each other in the presence of Allah and there is accounting of the deads after being killed. The Commander of the Faithful Imam Ali told me that I shall be killed at your hands".

Hajjāj said: "Hence, the argument is against you".

Kumayl replied: "If the judgement and decision be in your hands what you say is correct".

Hajjāj ordered him to be beheaded.

Sa'id bin Jubayr

Sa'id bin Jubayr was one of the *Tābi'in**. He was

**Tabi'in* are those persons who saw the companions of the holy Prophet Muhammad.

well-known on account of his chastity, piety and devotion, and as an exegetist. He enjoyed the title of the 'Distinguisher between good and bad scholars'.

He offered prayers behind Imam Zaynul 'Ābidīn. Khalid bin Walid 'Ushari arrested him and sent him to Hajjāj. When Hajjāj saw him he said: "Are you Shaqi bin Kasīr?" (an impure, broken down person). Thereupon the following conversation took place between them:

Sa'id: My mother knows better what my name is.

Hajjāj: What do you say about Abu Bakr and Umar? Are they in Paradise or in Hell?

Sa'id: If you enter Paradise or Hell and see its inhabitants you will come to know about it.

Hajjāj: What do you say about the caliphs?

Sa'id: I am not their defending attorney.

Hajjāj: Whom do you like more?

Sa'id: The person who has pleased Allah more.

Hajjāj: Who have pleased Allah more?

Sa'id: Allah knows better, for He knows their secret as well as apparent things.

Hajjāj: Don't you want to confirm what I say?

Sa'id: I do not want to refute you.

Hajjāj ordered him to be killed.

Sa'id: I have turned to the Deity who has created the heavens and the earth and I have adopted a pure religion and am a Muslim and not one of the polytheists.

Hajjāj: Kill him by making him face a place other than the Ka'bah.

Sa'id: To whichever place you turn your face Allah is there.

Hajjāj: Make him lie facing the ground and chop off his head.

Sa'id: Allah has created you from earth and you will return to the earth and will once again come out of earth.

While Sa'id was in this condition his neck was severed. Ibn Athir says: "When Sa'id's head fell on the ground it said thrice, "There is no god but Allah" — once very clearly and twice in an inarticulate manner".

When Hajjāj killed Sa'id he lost his senses. He said constantly: "Our chains! Our chains!" And when he went to sleep he saw Sa'id in his dreams holding his (Hajjāj's)

garment and saying "O enemy of Allah! For what offence did you kill me?"

Characteristics of the Courtiers of Hajjāj

Mas'ūdi writes: "Abdullah bin Hāni was one of the favourites of Hajjāj. Abdullah had a very ugly and pock-marked face and had an outgrowth on his head. His mouth was twisted and his eyes were crooked".

Hajjāj obtained for Abdullah, at the point of the bayonet, the hands of the daughter of Asma Kharija, the chief of Bani Fazara tribe and the daughter of Sa'id bin Qays Hamdani, the chief of Yamāniya.

One day while Hajjāj was talking with Abdullah he said to him during the course of conversation: "Do you know that you were not worthy of the hands of the daughters of the chiefs of Fazara and Yamāniya, but I obtained them for you".

Abdullah said: "What you have said is not proper as I possess virtues which are not possessed by any Arab". Then the following conversation took place between them:

Hajjāj: What are your virtues.

Abdullah: Uthman has never been reproached in my assembly.

Hajjāj: It is a virtue.

Abdullah: Seventy of my kinsmen were killed in the Battle of Siffin serving in the army of Mu'awiya. As regards the army of Abu Turab (Imam Ali), however, only one of our men who was serving in it was killed and he, too, was a bad man.

Hajjāj: This too is a virtue.

Abdullah: No one belonging to our tribe has ever married a woman who is the supporter of Ali.

Hajjāj: By Allah, this is also a virtue.

Abdullah: Our women had vowed that if Husayn was killed they would sacrifice ten camels.

Hajjāj: By Allah, this too is a virtue.

Abdullah: Whoever belonging to our family hears Ali being abused abuses him as well as Hasan, Husayn and their mother.

Hajjāj: By Allah, this is also a virtue'. (Murujuz Zahab, vol. III, p. 152)

Ibn Athir writes: "When Hajjāj gained victory over Ibn Zubayr he came to Madina and maltreated its inhabitants and insulted many of them. In order to insult them he handcuffed them (or placed melted iron in their hands). (vol. IV, p. 26)

Tabari writes that he performed this act on their necks.

Ibn Athir writes: "It was the practice of Hajjāj that he divided the army into different categories. This innovation, started at that time, continues till today and the resultant sin is recorded in Hajjāj's dossier". (vol. IV, p. 84)

Hajjāj's Prison

Mas'ūdi writes: "The number of persons whom Hajjāj killed, not to mention those killed during the battles, has been assessed to be 120,000. When he died there were 50,000 men and 30,000 women in his prison out of whom 16,000 were naked. Hajjāj's prison had no roof to protect the prisoners from heat during summer, and from cold and rains during winter. Other means of torture were also there in this prison.

It has been quoted from Tārikh-i Ibn Jawzi that the prison of Hajjāj consisted of only a wall which had been built around the prisoners who were not allowed to go beyond it and it had no roof. When the prisoners sat in the shade of this wall to protect themselves from excessive heat the watchmen threw stones at them to drive them away from there. Hajjāj gave to these prisoners bread which was prepared with barley mixed with ashes and salt. It was not long before every prisoner turned black like an Ethiopian. A man was imprisoned in this prison. After a few days his mother came to inquire after his health. She could not recognize her son because his complexion had become too black, she said: "He is not my son. He is an Ethiopian". However, when she was convinced that he was her son she cried and died instantly.*

*On a Friday when people were going to offer Friday prayers Hajjāj

These are the specimens of the crimes of Hajjāj which most of the historians have recorded. Throughout my studies of history I have not come across anyone like Hajjāj. It was only Nero who set Rome on fire, and sat and looked at the flames, which were consuming women, children and old men and was laughing. Hajjāj was generally the enemy of Allah and mankind and nursed grudge against the holy Prophet and his descendants.

If we do not take the tragedy of Karbala into account we find that Hajjāj's period was more painful for the Shi'ah than that of Mu'awiya and Yazid. When we see that in Hajjāj's time it was better to call a person an infidel than to call him a Shi'ah, we can realize to what extent he committed atrocities against the Shi'ah, only because they were Shi'ah. Hajjāj admitted this fact a number of times. One day he said to the people of Kufa: "I am going to perform Hajj and have appointed my son Muhammad as my deputy. I have given him instructions that he should not accept what the righteous persons say and should not spare your sinners". (Ibn Abil Hadid, *Sharh-i Nahjul Balaghah*, vol. I, p. 114)

There is no doubt about the fact that if all the Kufians were not the supporters of Imam Ali most of them loved him. (Hence, what Hajjāj said was on this very account).

Such dreadful policies about the Shi'ah continued from the time of Mu'awiya and Ziyad bin Abihi up to the time of Yazid, Ubaydullah bin Ziyād, Abdul Malik, Hajjāj and even after that you will read more about such facts later.

Abdul Malik had selected the blood-thirsty Hajjāj to ensure his control over Iraq and the Hijaz. Hajjāj killed the people in groups and considered them to be no better than ants and insignificant insects. He was so fond of killing that he killed, along with children, women and old men, even those persons who had surrendered or had taken the oath of allegiance to him.

heard the crying of the prisoners. He came to them and used words for them which are used for silencing the dogs. (*Safinatul Bihār*, vol. I, p. 222)

By committing these atrocities, which made even the stony-hearted shudder, Hajjāj became a favourite of Abdul Malik. He made him a partner in his government and gave him control over Iraq, the cities of Fars, Kirman, Sistan, Khurāsān, Oman and Yemen. During his lifetime he took particular care of Hajjāj and at the time of his death he made a will in his favour.

Ibn Athir says: "When Abdul Malik realized that he was about to die he said to his children: "I instruct you to be virtuous and to honour Hajjāj because it was Hajjāj who brought the pulpits under your control, conquered the cities for you and humiliated your enemies".

What a ridiculous logic! He told his children to fear Allah and also to honour Hajjāj! It is just like saying that darkness is light, falsehood is truth and justice is oppression.

In every age justice and piety in the eyes of despotic regimes has been killing, plundering, imprisoning and hanging the people. In order to protect their throne they keep the people hungry and plunder them so that they may obey and accept the words of the despots without any dispute. And if any person objects to what they say he is killed in the Name of Allah and according to the command of Allah and that is called piety and virtue!

One day Abdul Malik began addressing the people from the pulpit. He said: "I am not weak like Uthman or an intriguer like Mu'awiya or weak-minded like Yazid. I bring down with my sword the head of anyone who raises it as a sign of opposition". After saying this he descended the pulpit.

While uttering these words Abdul Malik made use of the speech of Yazid Ibn Muqanna Azri. Ibn Muqanna had pointed to Mu'awiya and said: "If Mu'awiya is killed, this Yazid will occupy his place". Then he pointed to Yazid and said: "There is sword for one who opposes this man". And then he pointed to his sword.

The regime of Bani Umayyah had been based on force and torture and it continued till their rule was overthrown and their corrupted existence came to an end.

The crimes and savagery of Hajjāj created strange inci-

dents which have been narrated by the historians and most of the people have memorized them:

(i) Yusuf Thaqafi, Hajjāj's father, approached Hajjāj's mother and wished to share her bed. She, however, told him that he had already had sexual intercourse with her a few minutes earlier while actually he had not done so. He, therefore, went to a pious person and narrated the incident to him. That man replied: "Satan came to your wife in your shape and had sexual intercourse with your wife and consequently she has become pregnant. You should not have sexual intercourse with her till she gives birth to her child". Yusuf, therefore, waited till Hajjāj was born.

(ii) Some others have said that when Hajjāj was born he did not have anus.

(iii) At the time of his birth he did not suckle from his mother's breast. Satan came in the shape of man and directed that a black kid might be slaughtered and its blood dropped in Hajjāj's mouth. Hence his first food was blood. It was for this reason that he never refrained from shedding blood and he himself said: "My best enjoyment is shedding blood. I wish to do things which none else might have done".*

Whether these incidents be true or false and whether or not they have been the creation of imagination, they give an indication of the peculiar nature of Hajjāj.

The Champion of Villainy

When Hajjāj reached the age of 54, he suffered from a stomach disease which continued for 15 days. During this period he became sure that he was going to die. When the physician examined him he tied a piece of meat to a thread and sent it down his throat. When he pulled out the meat he found that a large number of worms had got stuck to it.

During this time Hajjāj suffered from tremor and coldness. Big fires were lighted around him and brought so near him that it was possible that his skin might be burnt, but he did not feel it.

*See: *Safinatul Bihār*, vol. I, p. 222.

Hajjāj mentioned his ailment to Hasan Basri. The latter said: "I told you not to molest the righteous slaves of Allah but you did worse than that".

Hajjāj said: "I have not asked you to find a way to cure me. I want you to do something so that I may die soon". When he died Hasan Basri performed Sajdah and thanked Allah and said: "O Lord! Just as you have taken him away, put an end to his indecent policies as well".

Hajjāj was buried in Wāsīt. His grave was hidden and water was turned on it. Walid arranged a meeting to mourn his death.

It will be better if we end the account of Hajjāj with the words of Umar bin Abdul Aziz. He said: "If every nation sends its villain to compete for the selection of the 'Champion of villainy' and we send out Hajjāj we shall win in this competition for meanness".

Walid bin Abdul Malik

After ruling for 21 years and 45 days Abdul Malik died in 86 A.H. and was succeeded by Walid.

Mas'ūdi has said: "Walid was a cruel tyrant. His father had recommended to him to honour Hajjāj, to wear the skin of a leopard and to keep a sword ready and kill every one who opposed him".

Walid carried out his father's recommendations. He, like his father, left Hajjāj free to kill and torture the people. Hajjāj killed Sa'id bin Jubayr during the period of Walid.

Ibn Athir narrates an incident which shows how Walid honoured Hajjāj. He writes: "Walid became unconscious and it was thought that he was dead. When the news reached Hajjāj he tied his hand with a string, wound it round a cylinder and said: "O Lord! Long ago I prayed to you to bring about my death before that of Walid. When Walid regained consciousness he said: "I do not find anyone more pleased on my recovery than Hajjāj".

Umar bin Abdul Aziz was Walid's governor in Madina. He was the refuge for the oppressed and the fugitives. Whoever fled away from Iraq due to the oppression of Hajjāj took refuge with Umar bin Abdul Aziz. Umar wrote

a letter to Walid complaining against the oppression practised by Hajjāj on the people of Iraq. Walid dismissed him from the Governorship of Madina to please Hajjāj. He did not content himself with this but wrote to Hajjāj authorizing him to appoint a man of his choice as Governor of the Hijaz. Hajjāj replied that the cruel Khalid bin Abdullah Qasri might be appointed to that post. Walid appointed him as such.

Ibn Athir writes in connection with the events of the year 89 A.H., "Khalid bin Abdullah Qasri became the Governor of Mecca. He said in a public address. 'O people! Which of the two is better, the Caliphate of Walid or the Chiefdom of Prophet Ibrahim? I swear by Allah that you do not know the position of the caliph. Prophet Ibrahim prayed to Allah for water and He gave him bitter and brackish water, but when Walid sought water from Allah He gave him sweet water". By 'bitter' water Khalid meant the water of the well of Zamzam and by sweet water he meant the water of the well which had been dug by Walid".

Khalid transferred the water of the well dug by Walid in a tank constructed near the well of Zamzam so that the people might come to know about the superiority of water of Walid's well. As a consequence of this Walid's well dried up.

"Khalid gave the water of the well of Zamzam the name 'source of impurities'. One day he mounted the pulpit and said mockingly: 'To what extent should our falsehood dominate your truth? Has the time not yet arrived that Allah should become angry for your sake and destroy us? If the Commander of the Faithful Walid orders me that I should pull down the Ka'bah and transfer its stones to Syria I shall do so. I swear by Allah that Walid is more honourable in the eyes of Allah than His Prophets". (al-Aghāni, vol. XIX, p. 59)

The author of *Aghāni* says further: "Khalid was an infidel and his mother was a Christian. He made the Christians and Fire-worshippers dominate over the Muslims and subjected them to persecution and torture. He made it permissible for the Christians to purchase Muslim slave-girls and marry them".

The German orientalist Volhonsen writes: "When Khalid became the Governor of Kufa he constructed a Church for his mother behind the *Qibla* of the masjid. Shocking incidents are narrated about him. One shudders to hear them. During his youth Khalid was a catamite and a pimp. He used to insult the Ka'bah, the holy Prophet Muhammad, the members of his Household and the holy Qur'an. He used to say: "A sensible person does not memorize the Qur'an". Thereafter he writes: "Khalid was an infidel and a libertine". (Tārikh-i Arab, p. 319)

The policy of Bani Umayyah was to favour or appoint as governor a person who was an infidel like themselves and preferred them to the holy Prophet and his descendants as well as all the Prophets. In short the best proof of the rebellion of Walid was his confidence in Hajjāj and the approval of the conduct of his father Abdul Malik. Sulayman bin Abdul Malik enquired from Yazid bin Muslim about the condition of Hajjāj on the Day of Judgement. Yazid said: "On the Day of Judgement your father Abdul Malik will come from the right hand side and your brother from the left side. Now you may fix his (Hajjāj's) place wherever you like between the two".

Sulayman bin Abdul Malik

Walid died in 96 A.H. after ruling for 9 years and one month and was succeeded by his brother Sulayman. He was a glutton and was fond of women. Mas'ūdi writes: "Sulayman had a big belly and it was not possible to estimate his food. During a day he used to eat about 36 kg. of food. The cooks used to bring a frying pan containing roasted chicken and he devoured it at once. He held hot chicken in his sleeves and divided it into pieces. One day he came out of the bath-room and was feeling hungry. Twenty suckling kids were brought to him and he ate whatever was in their bellies with forty thin pieces of bread. Soon afterwards food was brought and he began eating along with his friends as if he had not eaten anything. He kept dishes containing sweet pudding around his bed and when he rose from his sleep he ate the remaining one dish.

Sulayman ruled for 2 years and a few months. If he had lived longer he would have met an end similar to that of his ancestors. However, he did not remove Khalid bin Abdullah Qasri (who was next to Hajjāj in cruelty and crimes) from the governorship.

“Khalid was the Governor of Mecca in the days of Sulayman. One Friday he mounted the pulpit, and praised Hajjāj”. (‘Iqdul Farid, vol. IV, p. 191)

Sulayman killed the great Arab conqueror, Musa bin Nasir. Musa had conquered the cities of the Maghrib, Undlus, the modern Spain as well as Portugal was also conquered by him. Sulayman killed him, because he did not keep with himself the spoils of war till he (Sulayman) became the ruler and sent the same earlier to Walid. He also killed Waqtiba bin Muslim who conquered the territories extending from Fars to China. The reason for killing him was that he had concurred with Walid regarding his removal from the office of crown prince.

In short, Sulayman did not pursue a policy different from that adopted by the earlier rulers. The only thing was that he did not find sufficient time to accomplish all that he wanted to accomplish.

The best proof of the correctness of what has been stated above is that once when the name of Mu‘awiya was mentioned in his court, he invoked blessings on Mu‘awiya and his ancestors and said: “By Allah, none like Mu‘awiya has been seen!” Sulayman invoked blessings for Mu‘awiya, because he had not seen anyone as deceitful and treacherous as he. He had not come across any person more bold than Mu‘awiya in the matter of cruelty, crime and oppression. This was the real spirit of Bani Umayyah”.

Umar bin Abdul Aziz

Mas‘ūdi writes: “Sulayman died on Friday, the 20th of Safar 99 A.H. and on the same day Umar bin Abdul Aziz assumed the reins of government”.

Umar bin Abdul Aziz breathed his last on Friday, the 25th of Rajab 101 A.H. at Dayr Sam‘ān, one of the dependencies of Hims and was buried there. His caliphate lasted for 2 years 5 months and 10 days.

Umar bin Abdul Aziz lived for 39 years. His grave in Dayr Sam'ān is well known and is frequented by the people. His body escaped exhumation as had happened to other Bani Umayyah.

There is no wonder that people curse Bani Umayyah, exhume their bodies and burn them, but they invoke blessings for Umar bin Abdul Aziz, honour him, visit his grave and believe that the dust of his grave brings good luck, because all these things are the results of the deeds of the persons concerned.

As has been mentioned already Mu'awiya began cursing Imam Ali and ordered the people to curse the Imam and dissociate themselves from him and this practice continued during the time of Yazid, Marwān, Abdul Malik and Walid. One of the peculiarities of Walid was that he pronounced the curse wrongly and said: "Ali was a thief and the son of a thief". The people said: "We wonder at his pronouncing the curse wrongly and attributing theft to Ali because we have not heard about it so far".

Khalid bin Abdullah Qasri, one of the governors of Bani Umayyah said from the pulpit in Mecca: "May Allah curse Ali who was the son-in-law of the Prophet of Allah and the father of Hasan and Husayn". Then he turned to the people and said: "I have already mentioned the name of Ali". Then he began abusing Imam Hasan and Husayn.

Ubaydullah Sahmi reproached Khalid in his poetic verses and said:

"May Allah curse the ruler and the subjects who curse Ali, Hasan and Husayn. Is it proper to curse the persons whose grandfather, uncle and kinsmen come from noble stock?"

The pigeons and other birds are safe in Mecca, but the Ahlul Bayt of the holy Prophet are not secure even in Masjidul Harām.

I have good memory of the house and the members of the house of the holy Prophet and Islam, and they are good. May unlimited blessings of Allah descend on that family till the Day of Judgement". (Ibn Abil Hadid, vol. III, p. 476 and vol. I, p. 316)

How Cursing of Imam Ali was Stopped?

Cursing the family of the holy Prophet of Islam continued till the time of Umar bin Abdul Aziz and it was he who stopped it. In his own words the reason for his taking this decision was this: "I took lessons in the holy Qur'an from one of the descendants of Atba bin Mas'ud. One day he passed by me while I was playing with the children and cursing Ali. He became uneasy on observing this and went to the masjid. I also left the children and went to the masjid to take lesson in the holy Qur'an. My teacher ignored me and prolonged his prayers and appeared to be displeased. I asked him why he was displeased. He asked me: "Is it you who have been cursing Ali for some days?" I replied in the affirmative. He said: "From where have you come to know that Ali is disfavoured by Allah? Are those who fought the Battle of Badr and took the oath of *Rizwan* disfavoured by Allah?" I asked: "Is Ali one of the people of Badr?" He said: "The glory of Badr was for none except Ali". I said: "I shall not curse Ali in future". My teacher asked me to promise that I would not do any such thing in future and I made such a promise".

Umar bin Abdul Aziz says further: "On Fridays my father mounted the pulpit in Madina, delivered a sermon and spoke eloquently. However, when he reached the stage of cursing Ali he stammered, became silent and found it difficult to speak on the subject. I wondered at this. One day I said to my father: "You are an eloquent speaker, but when you begin cursing Ali you find it difficult to speak". My father said: "Have you noted this thing?" I said: "Yes". My father then said: "If the Syrians and others come to know about the virtues of Ali they will not obey us and will walk over towards the descendants of Ali". I remembered these words as well as what my teacher had said during my childhood and promised Almighty Allah that in the event of my attaining the caliphate I would stop the cursing of Ali".

"Umar bin Abdul Aziz kept his promise and prohibited cursing and ordered that the following verse should be recited instead: *Allah commands to maintain justice, kind-*

ness, and proper relations with their relatives. He forbids them to commit indecency, sin and rebellion. Allah gives you advice so that perhaps you will take heed. (Surah an-Nahl, 16:93)

He sent instructions in this behalf to all the cities of the Islamic world. This action was adopted as one of the duties and became firmly rooted in the society. The people praised Ibn Abdul Aziz highly for this". (Ibn Athir, events of 99 A.H. and Ibn Abil Hadid, vol. I, p. 356)

Umar bin Abdul Aziz was born and brought up in the family of Bani Umayyah who cursed Imam Ali from the pulpits. However, his teacher Ubaydullah bin 'Abd bin Utba bin Mas'ud was devoted to Imam Ali and his descendants but did not make an open declaration in this behalf because of fear of his life. During the childhood of Umar bin Abdul Aziz, 'Ubaydullah availed himself of the opportunity and explained the greatness of Imam Ali to him.

Later Umar bin Abdul Aziz observed that his father stammered while addressing the people in connection with cursing of Imam Ali and the remarks of his teacher were thus confirmed. His father also spoke the truth and the position became clear to him. Umar bin Abdul Aziz realized that Imam Ali was superior and truthful and Bani Umayyah were misguided. His heart responded to the call of truth and he made a promise to Allah, which he fulfilled.

This was an action which became manifest as the result of logical reason. It expanded and developed. And when an opportunity became available the right thinking and good action was performed. In the first instance credit goes to the teacher of Umar bin Abdul Aziz who showed him the right path.

As has been stated above that Mu'awiya bin Yazid renounced the caliphate and condemned his father and grandfather for their sins. It was due to the fact that he had received instructions from a true believer who had kept his faith secret. Bani Umayyah buried that teacher alive on account of the abdication of Mu'awiya, the second as well as for his invoking blessings on Imam Ali.

It was Umar bin Abdul Aziz who returned the garden

of Fadak to the descendants of Lady Fatima. He handed it over to Imam Muhammad Baqir. Some Quraysh and Syrians objected to this action saying that it amounted to criticizing the decision taken by Abu Bakr and Umar. It means they had deprived Lady Fatima of her right and were therefore, usurpers and oppressors.

Umar bin Abdul Aziz said: "The claim of Lady Fatima was reasonable and the garden was in her possession. Being the chief of the women of Paradise she could not impute anything false to the holy Prophet Muhammad regarding the gift bestowed by him. By this act I seek proximity to Allah and His Prophet and hope for intercession by Lady Fatima, Imam Hasan and Imam Husayn. If I had been in the place of Abu Bakr I would have accepted the word of Lady Fatima and would not have ascribed falsehood to her". (Safinatul Bihār, vol. II, p. 272)

Imam Ali is Superior to all Muslims

Ibn Abil Hadid writes: "Our co-religionists, the Mu'tazala, have said that Imam Ali will be superior among the created beings on the Day of Judgement. He enjoys the highest position among the creatures of the world and is the most eminent person on account of his morals, virtues and talents. Whoever is inimical towards him is the enemy of Allah and will remain in Hell forever along with the infidels and the hypocrites. However, if an enemy of Imam Ali repents and leaves the world in the state of repentance Allah will forgive him.

"As regards the scholarly persons from amongst the Muhajirs and Ansar who assumed the office of Imamate earlier than him we could have said that they were the objects of Divine wrath if Imam Ali had opposed them or had been angry with them. However, as he was not angry and did not draw his sword against them we conclude that he was not angry with them and that he was satisfied with their functions and government. We arrive at this conclusion because Imam Ali did not fight with them and did not pull the caliphate towards himself. The holy Prophet has said: "Fighting against Ali is fighting against me and

making peace with Ali is making peace with me". He also said: "O Lord! Be friend of him who is friend of Ali and be enemy of him, who is Ali's enemy". He further said: "O Ali! Your friends are true believers and your enemies are hypocrites".

Of course, as Imam Ali was satisfied with their caliphate and took oath of allegiance to them and offered prayers behind them and gave the hands of his womenfolk to them and utilized their wealth cannot go beyond his line of conduct and ignore what has been associated with him". (Sharh-i Nahjul Balaghah, vol. IV, p. 520)

It is evident that as Imam Ali expressed disgust for Mu'awiya, we also express disgust for him and when he cursed him we also curse him and when he adjudged the Syrians to be deviated, not withstanding the fact that some companions like Amr bin 'As and his son were also available among them, we also adjudge them to be deviated. Hence, we do not accept any difference between the holy Prophet and Imam Ali except that of the Prophethood and thus we believe that all other attributes were the same in both of them. As regards the distinguished companions whom Imam Ali did not reproach we, too, do not reproach them. We deal with them exactly in the same manner in which Imam Ali dealt with them.

Belief in the superiority of Imam Ali over all other companions of the holy Prophet is a belief which has been mentioned by most of the companions of the holy Prophet and the followers of those companions. This belief was held by a group of the companions including Ammār, Miqdād, Abuzar, Salman, Jabir bin Abdullah, Abi bin Ka'b, Buraydah, Huzayfa, Abu Ayyub, Sahl bin Hunayf, Uthman bin Hunayf, Abul Haysam bin al-Tihan, Khuzayma bin Sabat, Abu Tufayl 'Amir bin Wāthila, Abbas bin Abdul Muttalib and his sons, Bani Hashim and all Bani Abdul Muttalib etc. etc.

A group of persons belonging to Bani Umyayyah also believed in the superiority of Imam Ali. Among them were included Khalid bin Sa'id bin al-As and Umar bin Abdul Aziz. In this connection it appears appropriate to narrate

here the following event regarding Umar bin Abdul Aziz, as quoted by Ibnul Kalbi.

Judgement by a Descendant of Aqil

One day while Umar bin Abdul Aziz was in his room his chamberlain entered along with two men and a beautiful woman. They delivered to him a letter from Maymūn bin Mehrān. He opened the letter, which read as follows:

In the Name of Allah, the Beneficent, the Merciful.

May Allah bless Umar bin Abdul Aziz. A problem has arisen which none of us is able to solve and we have refrained from tackling it. We are, therefore, referring it to you in accordance with the command of Allah who says: "If you cannot understand a matter approach the Prophet of Allah and the persons in authority so that, with the knowledge possessed by them, they may make necessary inferences and pronounce a judgement.

There is a dispute between these two men and the woman. One of these men is the woman's husband and the other is her father.

The father of the woman says: 'The husband of this woman has vowed that if Imam Ali be not the most superior among the Muslims and the nearest kinsmen of the holy Prophet his wife stands divorced. The father says that as Imam Ali is not the most superior among the Muslims his daughter has been divorced and her husband has now no right to approach her'.

The woman's husband, however, says: 'What I claim is correct and I have committed no sin. My vow is in order and Imam Ali is superior. Although my father-in-law is annoyed and does not agree to what I say, my wife has not been divorced and continues to be my spouse'.

The two men and the woman came to me and enquired about their legal obligations in the matter. They enquired about the vow. The husband said: 'I have vowed that Ali is the most superior person among the Muslims and is nearest to the holy Prophet. Some persons denied it and others confirmed it. This is a past story. Now whoever likes may get annoyed and whoever likes may be pleased'.

The people heard this conversation and gathered round them. Their tongues are silent, but their hearts are divided.

O Commander of the Faithful Umar bin Abul Aziz! As the views of the people differ and this problem is likely to create a dispute between them, we have refrained from taking a decision and are sending these persons to you so that you may enforce the Divine Command.

The man swears that he will not leave his wife and the father swears that he will not leave his daughter. The husband has sworn that the judgement should be given by one who is not partial.

We have placed the matter before you and seek your assistance. May Allah grant you success and guide you”.

Ibn Abdul Aziz called together Bani Hashim, Bani Umayyah and other Quraysh. Then he turned to the woman’s father and said: “What have you to say?” The father repeated his words (Ali is not superior). Then he turned to the woman’s husband and said: “What do you say?” He also repeated his stand (Ali is superior).

The gathering became uncertain on hearing the husband, and Bani Umayyah began looking upon him angrily. However, no one spoke and all the eyes were turned towards Ibn Abdul Aziz. For some time Ibn Abdul Aziz struck the earth with his finger and reflected. Then he turned to those present and said: “What do you say about this vow?” All of them kept silent.

Ibn Abdul Aziz said: “It is strange. Say something!” One person from amongst Bani Umayyah said: “As this is a matter of spouses we cannot muster up courage to say anything about it. You know better”.

Ibn Abdul Aziz said: “You are free to say anything you like”. The man belonging to Bani Umayyah, however, said: “I have nothing to say”.

Ibn Abdul Aziz turned to a descendant of Aqil ibn Abi Talib and said: “What do you say in the matter?” That man availed himself of the opportunity and said: “I would like to speak if my word is accepted and acted upon. If, however, no value is attached to what I say it will be better to keep silent and this will be more effective for maintaining friendship”.

Ibn Abdul Aziz said to the descendant of Aqil: "Your word will be accepted and your judgement will be enforced". Thereupon Bani Umayyah said to Umar bin Abdul Aziz: "You have not been just, because you have entrusted the decision of this matter to one who does not belong to Bani Umayyah".

Ibn Abdul Aziz said: "You should not speak, because you must keep quiet either on account of reproach or on account of inability. Just now I asked you as to who was prepared to give a judgement and you kept quiet. Do you know whom you resemble?" They replied in the negative. Thereupon Ibn Abdul Aziz said: "This descendant of Aqil knows it". Then he asked him: "Whom do they resemble?" He replied: "The verse of a poet applies to them. He says: "You were invited to speak on a matter. When you were vanquished another person who was not vanquished intervened. When you saw this you manifested your remorse, but fear provides no refuge".

Ibn Abdul Aziz said: "You have said something true. Now give reply to my question".

The descendant of Aqil said: "The woman has not been divorced".

The Holy Prophet in the House of Lady Fatima

Then he turned to Ibn Abdul Aziz and said: "I swear by Allah that the holy Prophet went to see Lady Fatima and enquired about her health. She replied that she was unwell. The holy Prophet asked her whether she desired to eat something. She replied: "I would like to eat grapes, but I know this is not the season for grapes". The holy Prophet said: "Allah has power to send it for us". Then he prayed to Allah: "O Lord! Send grapes for us along with the best man of my followers". Immediately Imam Ali knocked at the door and entered the house with a basket (of grapes) under his cloak.

The holy Prophet said to Imam Ali: "What have you got with you?" Imam Ali replied: "These are grapes which I have brought for Lady Fatima". The holy Prophet said: "Allah is Great! Allah is Great! O Lord! Just as you have

specially granted my prayer for Ali, grant health to my daughter by means of those grapes". Then he turned to Lady Fatima and said: "Eat the grapes in the Name of Allah". She ate the grapes and recovered from her illness before the holy Prophet left her house.

Umar ibn Abdul Aziz said: "Your decision regarding the divorce being in effective is correct. I have heard your judgement and shall enforce it". Then he turned to the woman's husband and said to him: "Hold the hand of your wife and go. If her father prevents you from taking her away strike his nose against the ground and break it".

Then he turned towards Bani Abd Munāf and said: "I swear by Allah that we are not unaware of what others know and are not blind to our religious matters. However, the following verses of a poet apply to us:

"The world hunts men by means of its snare, so they do not perceive goodness and go after evil. Love for wealth makes the people deaf and dumb and they do not get anything except loss and sin".

When he recited these verses Bani Umayyah were struck dumb, and the husband raised his wife and was off.

Advantages and Disadvantages of Honesty

As a consequence of this policy the son of Abdul Aziz was poisoned by Bani Umayyah in the same manner in which they did away with Mu'awiya, the second. As Bani Umayyah could not tolerate truthfulness in their tribe they killed Umar bin Abdul Aziz soon. They wished that people should not become aware of the virtues of the descendants of Imam Ali which Bani Umayyah themselves knew and should hold aloof from them. It was just as Abdul Aziz had acknowledge that although he was an eloquent speaker his tongue stammered when he said anything against Imam Ali.

Bani Umayyah feared truth, because truth was likely to topple their throne. They were afraid of justice, because justice meant their being condemned to death. It was on this account that they wanted truth to be hidden so that they might save themselves and their throne and crown

from toppling down. However, the more these perverted persons tried to hide truth, the more apparent it became, and exposed the actions of those people who talked nonsense.

A narrator said: "Ibn Abdul Aziz was an ordinary man. His greatness lay in the fact that he was a person who was able to see but was placed among the blind (Bani Umayyah)". Hence Mansur says: "When Umar bin Abdul Aziz assumed the caliphate some people had made changes in the religion and commands of the holy Prophet. Never had so much injustice been done to the people and indifference shown to Islam as had been done before he became the caliph. As a specimen of this it is sufficient to say that Imam Ali was openly cursed from the pulpits and when Ibn Abdul Aziz prohibited it he was treated to be a righteous person, rather falling under the category of the Orthodox caliphs. This is proved by the couplet of Kathir who says:

"O that you had not abused Ali and had not frightened the innocent people, and had not followed the sinners".

In short Umar bin Abdul Aziz acquired his good conduct from the evil conduct of others.

This narrator wants to diminish the greatness of Umar bin Abdul Aziz, but what he says proves opposite to what he has intended.

There is no doubt that we know and history has told us that there are many persons who are brought up in pious families and spend their lives in acquiring knowledge of Islamic learning and the holy Qur'an, but deviate from the right path. They cannot stand firm against the temptations and surrender to the enjoyments of worldly life. However, Ibn Abdul Aziz abandoned his family conduct and habits and did not yield to the temptation of rulership and sovereignty but guarded himself. The greatness of Ibn Abdul Aziz becomes clear from the fact that he criticized his ancestors and introduced them as having been misled and proved that they had gone astray.

Although Ibn Abdul Aziz was aware that to testify against one's ancestors is not without harm, he did not refrain from taking this step. We honour him and consider

him to be a person of distinction because his mind was awake and the power of faith, Jihad in the path of Allah, and lack of regard for falsehood, were inherent in him. May Allah bless his soul, for the policy of Ibn Abdul Aziz was a revolution in the politics of Bani Umayyah and a manifestation of their evil doings and such a view is a virtue which is equalled by none and is an honour which is equivalent to performing Jihad (holy war to crush corruption and establish justice) in the company of the Prophet.

Yazid bin Abdul Malik

Umar bin Abdul Aziz departed from the world when Allah was pleased with him and he was pleased with Allah, and he was succeeded by Yazid bin Abdul Malik. At the outset of his rule Yazid wrote the following letter to the governors: "Umar bin Abdul Aziz was deceived and you and your associates deceived him. I have gone through the letters written by you to him regarding reduction in taxes and other charges. When you receive my letter you should summon all your former associates and friends and make the people return to their former condition. They must pay taxes by any means and whether they are alive or dead. And peace be upon you". (Iqdul Farid, vol. V, p. 176)

Umar bin Abdul Aziz had returned 'Fadak' to the descendants of Fatima. Yazid, however, took it back from them once again. Just like Yazid bin Mu'awiya, Yazid bin Abdul Malik was also fond of easy living, crimes, drinking and love affairs with women. Yazid bin Mu'awiya was his maternal grandfather. It appears that there is a peculiar mystery about this name which makes its holder a very good specimen of corruption and crime!

Two singing slave-girls named slamatul Qis and Hubābah had great influence upon Yazid bin Abdullah Malik. He used to keep company with them. One of them gave him wine to drink, while the other sang for him. One day when he was intoxicated in the presence of these slave-girls, he said: "Let me fly away". Hubābah said: "We depend on you!" Yazid said: "By Allah I am going to fly away". Hubābah asked: "To whom are you entrusting the

kingdom?" Yazid kissed her hand and said: "By Allah I am going to hand it over to you".

Hubābah accompanied Yazid to Jordan for purposes of recreation. Yazid placed a grape in her throat, but the grape got stuck up in her throat and she died. Yazid smelt and kissed her face, looked at her and wept. He did not allow her burial for three days. (Ibn Athir — Events of the year 105)

Ibn Abdu Rabbihi writes that Aba Hamzah describes Yazid in these words: "He made Hubābah sit on his right and Salamah on his left. Then he asked Hubābah to sing for him and Salamah to pour out wine for him. When he was totally intoxicated his love showed up and having torn his dress to pieces said: "I want to fly. Fly away to Hell which is the place for the criminals". (Vide, Iqdul Farid, vol. IV, p. 202)

One day Yazid was busy praising Abu Lahab. He was told that Abu Lahab was an infidel who had done harm to the holy Prophet. Yazid said: "I know it. I, however, like him as he had a good voice and I, therefore, praise him".

Of course the Umayyad monarch knew that Abu Lahab was an infidel and had done harm to the holy Prophet, but his infidelity towards Allah and His Prophet was immaterial as compared with his good voice. This son of Umayyah was impressed only by the indecent conduct of Abu Lahab and others who were libertines and drunkards and he, therefore, praised them.

If Yazid bin Abdul Malik had been present during these days the free and civilized young men would have acclaimed him king, because he liked sins, crimes, infidelity, oppression and torture and these are the things which are prevalent in these days. In short the Umayyad rule was based on despotism and was eventually destroyed.

Hisham bin Abdul Malik

Yazid bin Abdul Malik died in 101 A.H. at the age of 37 after ruling for 4 years 1 month and 2 days. He was succeeded by Hisham bin Abdul Malik.

The ground for revolution and explosion had become

manifest. Bani Umayyah had been surrounded by crimes and were cursed and reproached from all sides. Their politics was being threatened and this threat was not from the side of the Shi'ah alone.

Hisham did not take any step to improve the conditions and reform the evils, but supported the blunders of Bani Umayyah and added to their crimes. He wrote to his governors: "Be severe with the Shi'ah, treat them harshly and send them behind the bars". He ordered the Shi'ah to be got rid of, their blood to be shed, and that they should be deprived of all their rights.

He ordered the house of Kumayt, the poet of *Ahlul Bayt* to be pulled down. He also directed the son of Umar Thaqafi, who was the Governor of Kufa, to cut off the tongue of Kumayt on account of his eulogizing the descendants of the holy Prophet. He also wrote to Khalid bin Abdul Malik, the Governor of Madina, to imprison Bani Hashim and to prevent them from leaving the city. As ordered by Hisham, Khalid behaved harshly towards Bani Hashim and said things to Zayd, son of Imam Zaynul 'Abidin which annoyed him.

Zayd went to Damascus to place his grievances before Hisham bin Abdul Malik, but he did not admit him in his court. Zayd sent a letter to Hisham and sought admission. Hisham wrote at the bottom of the letter: "Return to Madina". Zayd said: "I swear by Allah that I shall not return to Khalid".

After some days Hisham permitted him in his court. He also ordered a servant to accompany Zayd before he (Hisham) could hear what he (Zayd) said. Zayd said: "I swear by Allah that whoever has befriended this material world has been humiliated".

Before Zayd's arrival in the court Hisham asked his courtiers not to leave any space for him so that he might not come near him. When Zayd entered there he did not find any place where he could sit. He realized that this had been done purposely. He, therefore, turned to Hisham and said: "Fear Allah". Hisham said: "Is one like you asking me to be pious and to fear Allah?"

Zayd replied: "There is no question of high and low status amongst the slaves of Allah in the matter of counsel and advice. I have given you a piece of advice and you ought to be pious".

Ibn Abil Hadid writes: "Hisham said to Zayd: "I have learnt that you are keen to acquire rulership. However, as you are the son of a slave-girl you are not fit for it".

Zayd replied: "None enjoys priority to Allah and His holy Prophet. Ismā'il son of Ibrahim was the son of a slave-girl but Allah made him a prophet and Muhammad son of Abdullah was his descendant".

Hisham asked: "What does your brother *Baqarah* do?" (He meant Imam Muhammad Baqir).

Zayd was very much excited on hearing this (because *baqarah* means a cow) and said with great anger: "O Hisham! The holy Prophet gave him the name of Baqir, whereas you are calling him *baqarah*. Your action is far removed from the action of the holy Prophet and you will be at an equivalent distance on the Day of Judgement. He (Imam Baqir) will go to Paradise and you will go to Hell".

Hisham said: "Hold the hand of this fool and turn him out". The slaves of Hisham turned Zayd out of his house and from that day he turned his attention to Kufa.

Campaigns of the Son of Imam Zaynul 'Ābidīn

Abul Faraj Isfahāni writes: "15,000 persons from amongst the Shi'ah of Kufa took oath allegiance to Zayd and this number does not include his supporters in Madā'in, Wāsit, Musil, Khurasān, Ray and Jurjān. The followers of Zayd included Ulema and other distinguished persons. Fighting started between Zayd and Yusuf ibn Umar Saqafi, the Governor of Basra and Kufa and the companions of Zayd ran away. Only a small number of them who were left behind held on and the condition of both the parties became critical". (Maqātilut Tālibiyyīn, p. 135)

Shaykh Abu Zohra writes in his book *al-Imam Zayd*: "Zayd, the grandchild of Ali and descendant of the holy Prophet entered the battlefield, with an army consisting of about 300 men. The army of the enemy was much

larger and reinforcements were also arriving regularly. Zayd fought along with his small but brave army, defeated the army of Bani Umayyah and killed about 70 of them. The enemy could not withstand the onslaught of these steadfast warriors. The army of Bani Umayyah, therefore, began shooting arrows and thus overpowered Zayd's companions. An arrow struck on Zayd's forehead and when it was pulled out he passed away. When Bani Umayyah found themselves vanquished they used the same method in the case of Zayd which they had used to overpower his grandfather Imam Husayn, because the descendants of Imam Ali were always victorious in hand-to-hand combat.

Hisham behaved towards the body of Zayd in the same way in which Yazid and Ibn Ziyad behaved towards that of Imam Husayn.

Yahya son of Zayd buried his father's body secretly in a brook, hid its traces and threw grass on it so that no one might be able to find it out. However, one of those who knew it informed the Umayyad Officers and added another instance to their indelible shame. They exhumed the body, cut off its ears and nose and, as ordered by Hisham, hanged it near the dump of refuse at Kufa.

Bani Umayyah and Lady Fatima

This battle was very dreadful and all that is sacred from the point of view of religion had no value in the eyes of Bani Umayyah. It has been narrated that one of the soldiers of Bani Umayyah, who was mounted on a beautiful horse began abusing Lady Fatima. On observing this Zayd wept so much that his beard became wet. Then he said: "Is there no one who is roused to anger for the sake of Fatima, daughter of the holy Prophet Muhammad? Is there no one who gets provoked for the sake of the Prophet of Allah? One of the devotees of Zayd disappeared and approaching the rider from behind attacked and killed him and made him fall on the ground. He then rode that man's horse and returned. Bani Umayyah attacked him, but the companions of Zayd saved him from the enemies. Zayd was very happy. He kissed the forehead of that man

and said: "You have helped me and have acquired the greatness and blessings of this world and the Hereafter".

Bani Umayyah were not content with killing Zayd. They exhumed his body, cut off his ears and nose, severed his head and sent him to the gallows. For five years he remained hanged naked on the gallows. When Walid bin Yazid became caliph he wrote to the Governor of Kufa to burn Zayd's body along with the gallows and scatter the ashes in the air. The governor acted accordingly and scattered the ashes in the air on the bank of the Euphrates.

Ibn Taimiyah says in *Minhājuz Sunnah*: "When Zayd was hanged the people of Kufa came to the gallows and offered prayers there. Hisham sent Zayd's head to Madina where it remained installed near the grave of the Prophet for a day and a night. During those days the Governor of Madina was Muhammad bin Ibrahim bin Hisham Makhzumi. The people of Madina approached him and requested him to bring down the head, but he did not agree. The people cried in the same way in which they had cried when the news of the martyrdom of Imam Husayn was received. The governor called the people and ordered the propagandists to curse Ali, Husayn, Zayd and their followers. This took place for seven days. Then he sent the head to Egypt where it was installed near Jami' Misr. The Egyptians stole the head and buried it near Jami' Ibn Tolun". (*Kitab al-Kuna wa al-Alqāb*, vol. I, p. 222)

It is not improbable that the masjid in Egypt which is known as masjid al-Husayn is the burial-place of the head of the grandchild of Imam Husayn, namely Zayd bin Ali bin Husayn.

Abusing Ali, Fatima, Hasan and Husayn (peace be on them), killing and torturing the descendants of the holy Prophet Muhammad and taking round their heads from one city to another were the methods and policy adopted by all the rulers of Bani Umayyah.

The offence of all the descendants of Imam Ali was that they could not tolerate that anyone taking liberties with the religion of their grandfather, the holy Prophet Muhammad and making a plaything of the destinies and rights of the people.

It was for this reason that the people cursed Bani Umayyah and honoured and respected Imam Ali and his descendants. The fact which is not deniable is that Bani Umayyah had a great share in the expansion and strengthening of Shi'ah faith.

Fragrance of the Conduct of the Prophet and Magnanimity of Imam Ali

It will be appropriate to quote here a few words from Prof. Muhammad Abu Zohra: "Zayd was killed while fighting. He was brave, straightforward, and defender of the rights. He was not agreeable to see his religion being tampered with and falsehood occupying the highest position. He could not tolerate the rights of the people violated, the Commands of Allah ignored and heresies introduced in the religion, so that the foundation of Islam might collapse and oppression and crimes might continue. He was not willing to see that the despotic rulers should shed the blood of the people and subject them to injustice and oppression. He courted and honourable death for the sake of religion and acquired the position which is specially meant for the truthful and martyrs.

The holy Prophet said: "The Doyen of martyrs is my uncle Hamzah bin Abdul Muttalib and a person who speaks truth in the face of an unjust ruler".

Allah has mentioned the examples of the martyrs so that they may be followed and one should be guided through their light, because they have laid down their noble lives in the path of Islam and joined their souls. It is only appropriate that every believer should know what the descendants of Imam Ali desired and should speak the truth everywhere. And it is sufficient that as a result of speaking the truth he should get the spiritual reward equivalent to that of their martyrdom.

Benefits Derived from the Campaign

Sometimes it is said: "Of what use were the true words uttered by the martyrs? They could be beneficial if they had been victorious and had ruled, but they could not achieve this end".

We say in reply: "The true words which the descendants of Imam Ali have uttered and for which they laid down their dear lives have benefited truth and enlightened the believers. It is sufficient to know that the martyrdom of Imam Husayn toppled down the Abu Sufyani Regime and the killing of Zayd wiped out the Marwāni Rulers and their Rule. The Almighty Allah says: *We have made people pass through the different turns of history so that Allah would know the true believers, taking some of you as witness of the people's deeds. Allah does not love the unjust.* (Surah Ale Imran, 3:140)

The learned men have unanimously acknowledged that Zayd was a great scholar of high merit. He had full knowledge of the beliefs of the jurists of the Hijaz and Iraq. The scholars have not appreciated the learning and ability of any person as much as that of Zayd. The Shi'ah, the Sunni, the Marji'a and the Mu'tazila are agreed that Zayd was the most eminent person of his time in the matter of knowledge and wisdom and was specially skilled in jurisprudence. The scholars consider the rising of Zayd as the rising of the learned and pious persons against injustice.

Some of the historians have written that the army of Zayd consisted of the jurists and the reciters of the holy Qur'an. Abu Hanifa who learned various subjects from Zayd for two years says: "I did not see anyone as learned during the time of Zayd as he, and did not also see anyone who was able to reply to the questions as promptly as he did. Zayd was definitely matchless". Again he says: "If I had known that people would not desert him and would not betray him like his father's friends I would have fought to assist him, because he is a true leader. However, I sent him 10,000 dirhams to render him assistance and apologized to him".

The campaigns of the jurists, the reciters of the holy Qur'an, the traditionalists and the pious people are managed in this manner (and there is no one who may assist them from beyond the frontiers of the country and even if any such assistance is proposed they do not accept it).

Zayd possessed high morals which are peculiar to the descendants of Imam Ali. It may be said that characteristics of knowledge and high morals are a legacy which the descendants of the holy Prophet inherit from their ancestors. It appears that the holy Prophet's conduct permeate their souls and his blood circulates in their veins. Whichever attribute of the leaders of Ahlul Bayt we take into account we find that it carries an impression of the holy Prophet and the magnanimous spirit of Imam Ali. It is on this account that the leaders of the Ahlul Bayt were respected by their contemporaries and the Shiteh and non-Shiteh honour and admit that high conduct which inherent in them is not seen in other.

Abu Hanifa saw nothing in the person of Imam Jaffar Sadiq except knowledge and high morals and did not find anyone equal to him and his father Imam Baqir. Malik honoured Imam Jaffar Sadiq and used to say that there was no one in Medina equal to him.

In short, all the descendants of Imam Ali, especially Zayd and his brothers in the first and second century possessed family nobleness and personal morals, because they were brought up by Imam Zaynul 'Abidin, whose morals, greatness, antecedents, knowledge, wisdom and magnanimity need no mention. The best specimen amongst them was Zayd who possessed high qualities and greatness and who sacrificed his best capital viz. his dear life in the path of Allah.

Walid bin Yazid bin Abdul Malik

Hisham died after ruling for 19 years and a few months and was succeeded by Walid bin Yazid. His mother's name was Ummul Hajjāj. She was the daughter of Muhammad bin Yusuf Thaqafi and the niece of Hajjāj bin Yusuf.

The historians are agreed that Walid was fond of pleasurable life, hunting, playful activities, wine and women. He was the first monarch who gave orders for professional singers to be sent to him.

The unruly and reckless Walid performed indecent acts. One of the verses composed by him is as follows:

“The cup of wine is a fresh spring. If I don’t taste it I can’t live”.

About Abu Kamil, Walid said that until he comes to me I shall remain irresolute like a woman whose child is dead.

Mas‘ūdi writes: “Ibn Ayesha sang a song for Walid. Walid was enraptured with joy and said: ‘O Commander of my army! You have sung well. I entreat you in the name of Abdush Shams to sing it again’. Ibn Ayesha sang the verse again. Walid said: ‘I entreat you in the name of Umayyah to sing it again’. Ibn Ayesha sang it. Thereupon Walid stood up from his place and made himself fall on the singer and kissed his entire body. He also wanted to kiss his male organ, but Ibn Ayesha concealed it between his thighs. Walid said: “By Allah! I shall not let you go until I have kissed it”. At last he kissed his male organ also and then gave him 1000 dinars, mounted him on a mule and said: “Cross the royal carpets”.

Walid constructed a bathing-pool in a garden and filled it with wine. He used to swim in that wine along with the prostitutes and drank so much that its bad effects became apparent. One day he transgressed upon his daughter and said: “Whoever pays attention to the people dies of worry”. (Murujuz Zahab in connection with the biography of Walid)

The Holy Qur’an Becomes the Target of Archery

Mas‘ūdi writes that one day Walid opened the holy Qur’an and came across this verse: *They (the prophets) prayed for victory and every arrogant tyrant was defeated. Before him is Hell, and he will get putrid liquid to drink water.* (Surah Ibrahim, 14:15 – 16)

Walid made the holy Qur’an a target of his archery. He began shooting arrows on it and said: “Do you threaten the arrogant tyrant with torture? I am the arrogant tyrant. When you go before your Lord on the Day of Judgement, tell Him: O Lord! Walid tore me to pieces”.

These were the rulers of the Umayyad’s dynasty who drank wine, committed adultery, indulged in sportive hunting, played with monkeys, kissed the private parts of

the singers, abused the holy Prophet, Imam Ali, Lady Fatima, Hasan and Husayn (peace be on them), killed the pious slaves of Allah, pulled down the houses on the heads of the owners, cut off the limbs of the people, and exhumed the dead bodies and hanged them!

Adultery, drinking wine, life of pleasure, music and other similar indecent affairs did not prevent Walid from committing injustice and he did not change his crooked-stand against the descendants of Imam Ali. He gave orders that the body of Zayd along with the gallows should be burnt and the ashes scattered in the air. In the days of Walid, Yahya bin Zayd revolted in Jawzjān one of the dependencies of Khurasān, against the oppression and persecution to which the people were being subjected. Silm bin Ahwaz Māzni, Walid's Governor in Khurasān was directed to kill Yahya. An arrow struck on Yahya's temple as a consequence of which he breathed his last. His head was cut off and sent to Walid and his body was hanged in Jawzjān. His body was still on the gallows when Abu Muslim Khurasāni revolted. Abu Muslim killed Silm bin Ahwaz. He brought down the body of Yahya from the gallows, offered funeral prayers for him and buried him there. The people of Khurasān mourned Yahya's death in all the cities for seven days and gave the name of Yahya or Zayd to every child who was born during that year. At present his grave is a well-known place of homage. (Murujuz Zahab, vol. III, p. 225)

These are the historical facts about Bani Umayyah and their policies, ways and manners as depicted by the historians.

Bani Umayyah created mischief on the earth and practised all sorts of deceit and oppression. They remained oblivious of their destiny and the wrath of the people who were campaigning constantly against their injustice.

We shall see in the following pages what the end of Bani Umayyad was.

Services of Kumayt — the Poet

As a result of the atrocities of Bani Umayyah against

mankind and Islam the following risings took place:

- (i) The rising of Imam Husayn.
- (ii) The rising of the 'Penitents' who rose under the leadership of Sulayman bin Sard Khuzā'ī to avenge the martyrdom of Imam Husayn.
- (iii) The rising of Mukhtar to avenge the martyrdom of Imam Husayn.
- (iv) The rising of Zayd bin Ali bin Husayn.
- (v) The rising of Yahya bin Zayd.
- (vi) The last rising during the period of Bani Umayyah viz. the rising of Abdullah bin Mu'awiya bin Abdullah bin Ja'far who was killed during the time of Marwān, the last Umayyad ruler.

The descendants of Imam Ali and Lady Fatima laid down their lives to bring about justice, freedom and equality among the people. They courted martyrdom one after the other so that they might achieve this great object by sacrificing their sacred lives.

This shedding of blood and these risings produced a poet whose parallel has not been seen by the world. He was matchless for his truthfulness, sacrifice, morals, valour and courage. After him there was no other poet in the world, who campaigned against falsehood and defended truth and was as truthful as he. He was a poet who was aware of truth and supported it. He was a *Mujāhid** who did not expect wealth, honour or position from his campaign. The only object of this revolutionary poet was to support Allah, truth, the holy Prophet and his descendants. His aim was to uproot injustice and the mean people. His aim was to break the chains and shackles of captivity. This poet was Kumayt bin Zayd Asadi.

Mas'ūdi writes: "When he composed his verses he proceeded to Basra and hastened to meet the renowned poet, Farazdaq. He said to him, "O Abi Farās! I am your brother's son. Farazdaq asked him to introduce his father to him. He did so. Farazdaq said: "You are right. Now let

*A Muslim who is always prepared to sacrifice his life in the cause of Allah.

"What do you want?" Kumayt said. "I have composed a poem for you. It is based on my knowledge about the Muslims and the situation in the city. I wish that you may see the light of the day and publish it. If they are worthy of publication, you may publish it. If not, you may burn it. I have no other wish for you."

Imam Muhammad bin Baqir, who was a great scholar and a great poet, heard of Kumayt's poem and was very impressed by it. He said: "This is a very good poem. It is based on your knowledge about the Muslims and the situation in the city. I wish that you may see the light of the day and publish it. If they are worthy of publication, you may publish it. If not, you may burn it. I have no other wish for you."

Imam Muhammad bin Baqir, who was a great scholar and a great poet, heard of Kumayt's poem and was very impressed by it. He said: "This is a very good poem. It is based on your knowledge about the Muslims and the situation in the city. I wish that you may see the light of the day and publish it. If they are worthy of publication, you may publish it. If not, you may burn it. I have no other wish for you."

Imam Muhammad bin Baqir, who was a great scholar and a great poet, heard of Kumayt's poem and was very impressed by it. He said: "This is a very good poem. It is based on your knowledge about the Muslims and the situation in the city. I wish that you may see the light of the day and publish it. If they are worthy of publication, you may publish it. If not, you may burn it. I have no other wish for you."

Kumayt also went to see Abdullah bin Hasan and recited his verses before him. He said: "O Aba al-Mustahil! I have a property which I have purchased for 4000 dinars and this is the sale deed. I call some persons to witness to the transfer of this property to you" Kumayt said: "May my parents be your ransom! I compose verses for others for the sake of money and about you for the sake of Allah and I do not accept money for that which I compose for the sake of Allah". Abdullah insisted and forbade Kumayt to refuse accepting the document. Kumayt accepted it and

went away. He, however, returned after a few days and said: "O son of the Prophet of Allah! May my parents be your ransom! I have a need". Abdullah replied: "Whatever you need will be met". Kumayt presented to him the sale deed of the aforesaid property and said: "Accept this document and take back the property". Abdullah picked up the document and accepted it.

Abdullah bin Mu'awiya bin Abdullah bin Ja'far entered the houses of Bani Hashim and said: "Kumayt has composed verses about you and during these days when people have ceased praising you he has endangered his life because of Bani Umayyah's tyrannies and praised you. You should appreciate his action and help him as much as you can". Abdullah collected money for Kumayt. Even the women surrendered their ornaments for him. The value of what was collected came to about 100,000 dirhams. When Kumayt saw the money he said: "I have composed these verses to please Allah and His Prophet and am not going to accept money for that". Although Abdullah insisted much on Kumayt accepting the money, but he did not agree. It was, therefore, returned to those who had contributed it.

Kumayt reproached Bani Umayyah in his verses, which he published. He narrated their misdeeds and made it known to the people that Bani Umayyah had been cursed by the holy Prophet and had been set free by him. He, on the other hand praised the descendants of Imam Ali, called upon the people to support them, and narrated their virtues in a loud voice and said openly: "The descendants of Imam Ali are the guides of faith and the path of deliverance. The welfare of the world is dependent upon obedience to them, and success on the Day of Judgement is meant for those who are their friends in this world and who seek assistance from them.

Kumayt's reproaching Bani Umayyah and praising the descendants of Imam Ali was for the sake of Allah and a mark of his fidelity to Islam. This action was performed by him when Imam Ali was cursed from the pulpits and when it was more dangerous to be called a Shi'ah than to

because this family would establish Divine justice, bring blessings for the citizens, prevent crimes and corruption and become the cause of the prosperity of the people by attracting them to themselves. They might be the cause of deliverance from the hardships of the Day of Judgement and the wrath of Allah.

Kumayt supported his claim with the Qur'anic verses, traditions of the holy Prophet and logical reasoning which he quoted in his verses and proved his view-point.

Jāhiz says: "Kumayt opened the door of reasoning for the benefit of the Shi'ah, as he says: 'If the caliphate is suitable for those few persons the nearest relatives (of the holy Prophet) are more worthy of it'.

It is said: 'If the caliphate had been something hereditary what you say would have been correct'.

I say: 'If the caliphate is not hereditary the tribes of Bukayl and Arjab must also have a share in it'.

Kumayt says about the descendants of Imam Ali:

"The descendants of Imam Ali are nearest to good deeds and far away from bad ones. Bani Hashim are kind enough to pay the rights of the people.

They are best of all others and when it is the question of wisdom they are the wisest of all.

They open the hand of generosity and do not oppress or harm anyone.

When the means of dispensing with Islam are brought about they adopt Islam and stand firm in its preservation.

The leaders and the meek members of the family of Imam Ali are the best slaves (of Allah) among the descendants of Prophet Adam, whether alive or dead.

Bani Hashim belong to the tribe of the Prophet of Islam and as a mark of respect to them I became pleased or angry with them many times.

I have given the love of my heart under their control and have turned to the hearts which have the ability and capacity to accept it.

I do not follow anyone besides the infallible family and do not profess any religion other than the true faith.

Who is there among the worthy people other than

them whom I should follow? There is none besides them whose follower I should be”.

When we ponder over the words of Kumayt, we observe the sincerity which he has preserved at all stages, and perceive that as his difficulties increased and as he suffered more hardships in the path of the love for *Ahlul Bayt*, his faith became more solid and firm.

Kumayt's verses in the praise of the descendants of Imam Ali have been collected and recorded in a special 'Diwān' called 'al-Hāshmiyāt', consisting of 536 verses. It was first printed in Europe and then in Egypt and the Arab scholars, literary men and the orientalisists have written commentaries on it.

While Kumayt was present in the court of the Umayyad Governor, Yusuf bin Umar Thaqafi, eight policemen attacked him with swords, and left him only when they had the impression that he was dead. During the last moments of his life he opened his eyes and said:

“O' Allah! *Āli Muhammad*; O' Allah! *Āli Mūhammad*; O' Allah! *Āli Muhammad*”. He then recited benediction on the holy Prophet and his progeny (peace be on them).

Kumayt departed from the world but the faith for which he was killed and the faith of millions of the people has become eternal. This faith will continue to exist along with Islam and the holy Qur'an.

Conclusion

The mission of Kumayt, his politics and faith make one single object manifest and that is sincere love for the descendants of Imam Ali and reliance on them in matters connected with this world and the Hereafter, because they are the best Divine specimens of truth, justice and equality. It was for this reason that Kumayt campaigned and performed *jihād* for the sake of his object and was killed in the path of Imam Ali and his descendants.

PART — IV

BANI ABBAS

Revolts took place against Bani Umayyah from time to time. However the revolts which took place during the early days of their rule were minor ones, and were suppressed by their governors in one or a few days. But the revolt which Bani Umayyah were unable to quell was the one which took place during the days of Marwān Himār, the last Umayyad monarch. On this occasion various sections of the people rose against him. The army and the police force also disobeyed his orders. The people refrained from assisting him, and his friends deserted him. Eventually the position of Marwān became absolutely weak, and bestowing of gifts and promises of government offices to various persons ceased to be of any use to him.

A large army fought against him and he was compelled to fly from one city to another. As and when he entered a city the people accorded him the worst possible reception. When he arrived in Musil the inhabitants of the city abused him, and closed the doors of the city for him. Then he went to Qansarin where the people attacked his army. When he went to Hamāt the residents rose against him. He returned to Damascus but was turned away. Then he proceeded to Palestine but the people turned away their faces from him.

In all these cities the army of **Bani Abbas pursued Marwān and he flew from one place to another till he was**

eventually killed in the end of 132 A.H. in the city of Busir in the vicinities of Egypt. With his death the caliphate of Bani Umayyah came to an end.

Thus were the wicked people rooted out of existence to the last. All praise be to Allah, the Lord of the worlds.
(Surah al-An'am, 6:45)

A Thousand Month Rule

Mas'udi says: "The total duration of the rule of Bani Umayyah till the time when oath of allegiance was taken to Abul Abbas Saffah was 1000 months, because Bani Umayyah ruled for 90 years, 11 months and 13 days".*

It has been narrated in Tafsir-i Razi that Qasim bin Fazl quoted Imam Hasan Mujtaba as saying that the holy Prophet saw in a dream that Bani Umayyah were ascending and descending from his pulpit like monkeys. This thing made him very uneasy. The Almighty Allah then revealed Surah Qadr and made it known to the holy Prophet that one night of Qadr (glory) is better than 1000 month rule of Bani Umayyah. Qasim says: "When we made calculations we found that the rule of Bani Umayyah lasted 1000 months.

Exploitation of the Situation by Bani Abbas

The world of Islam was in the grip of a general conflagration. All the people were angry with Bani Umayyah and for various reasons, mentioned below, their intellects and hearts were drawn towards the descendants of Imam Ali:
(i) They belonged to the family of Prophethood and it was only appropriate that the people should choose them for leadership and the administration of their affairs. It was

*The total period comes to 1091 months and according to the list which Mas'udi provides at pp. 156 — 157 of volume II of Murujuz Zahab it is 1325 months and 27 days and after deducting 99 months and 13 days on account of the period of Imam Hasan and Ibn Zubayr it comes to 1226 months and 13 days. Hence the historians differ about the period of the rule of Bani Umayyah and to say that they ruled for 1000 months is not a definite historical fact, so that it might be inferred from Surah al-Qadr!

because the revolt which had started against Bani Umayyah was in the name of religion and the preservation of Islam, and the descendants of the holy Prophet were regarded as the trustees of the faith and the defenders of Islam, and if they assumed the reins of government they would act according to the Sunnah (conduct) of the holy Prophet, establish justice and protect the rights of the people.

(ii) The Shi'ah and the descendants of Imam Ali were the first group who had campaigned against the crimes and despotism of Bani Umayyah, spoke about the oppressed people, and defended the rights and opinions of the down-trodden. They were also the first group who laid down their lives to achieve this object and supported that view that one who accepts loss must be compensated for it.

(iii) The followers of Imam Ali and his descendants were a strong opposition group who campaigned against the rule of Bani Umayyah secretly and sacrificed their lives and property in this regard. And like the holy Imams the noble-minded Shi'ah, too, faced out being killed or tortured. The best confirmation of our claim is provided by the following extract of Ibn Athir:

“When the rule of Bani Umayyah came to an end the people said: “Allah be thanked that the regime of Bani Umayyah has collapsed and the descendants of the holy Prophet will replace them”. That is why, in order to achieve victory, Bani Abbas had risen in the name of administration of justice regarding the murder of Husayn, Zayd and his son Yahya! Bani Abbas exploited the anger of the nation against Bani Umayyah and took maximum advantage of the dispute of the Shi'ah with the Government of Bani Umayyah and their own attachment with the descendants of Imam Ali.

In the beginning Bani Abbas used to say: “Our object is to topple down the regime of Bani Umayyah and to save the people from oppression. When Bani Umayyah are vanquished we shall become united in the matter of the selection of a chief from amongst the descendants of the holy Prophet”. Hence, in the beginning of the campaign Bani Abbas did not nominate anyone from among them-

selves or others as the chief, but mentioned only their first object viz. the defeat of Bani Umayyah. It was just like France and Britain saying, while they were at war with Turkey, that they were fighting to free the Arabs from cruelty and oppression and would, after achieving victory, make the Arabs free and hand over the government to them. However, when Turkey was defeated France occupied Syria and Lebanon and Britain brought Iraq and Jordan under her control and they made a present of Palestine to Isrā'il". (vol. IV, pp. 330 & 332)

Vilhozen writes: "Bani Abbas endeavoured to keep secret their intention to keep Bani Fatima away from government. On the other hand they said that they were fighting for the benefit of Bani Fatima. And in Khurasan and other places they said that they had revolted to avenge the blood of the martyred children of Fatima. On this basis they wanted to benefit from the support of the Shi'ah. Bani Abbas acquired ascendancy in the name of the Alavis, who were making desperate campaigns against the Umayyad rule. However, when their position became stable they paid no attention to them and manifested their hard-heartedness and cruelty". (Tarikh ad-Dawlatil Arabia, p. 489)

Before the crimes of Bani Abbas are recounted it is necessary to understand their general position:

Who are Bani Abbas?

Bani Umayyah and Bani Abbas were equal to each other in the matter of oppression, cruelty and licentiousness and there was no difference between them in committing sins openly and expressing infidelity. This was because of the fact that their object was to acquire worldly gains without any regard for religion and all that is sacred, and in this matter their carnal desires had no bounds. They cut off the heads of the people, erected gallows and pulled down the houses on the heads of those who were alive. Ibrahim and his brother Saffāh were like Mu'awiya; Mansur and Rashid were like Hisham; and Mutawakkil was a specimen of Yazid bin Mu'awiya.

So far as we know the rulers resort to bloodshed to

strengthen their governments or according to their own belief, create insecurity in order to ensure security. However, what has been narrated about Bani Umayyah and will be narrated later about Bani Abbas it appears that they did not kill the people to strengthen their government or to ensure security, but their only object was treachery and bloodshed.

When the people made matters extremely difficult for Bani Umayyah and the revolt spread everywhere, Ibrahim Imam* brother of Saffāh sent Abu Muslim Khurasāni to Khurasān and said to him: "Hear my advice attentively. Take interest in the Yemani group, honour them and associate with them, because Allah completes the caliphate through them. Accuse the Rabiyya tribe. And the people of Mazar tribe are the enemies whose end is near. Kill those persons whom you suspect and liquidate the Arabs from the province of Khurasan, if possible. Accuse every boy who becomes about one meter tall and kill him".

After quoting the above incident from the book 'an-Nizā' wat Takhāsum' Miqrizi writes: "May Allah hold you dear! What coherence has this recommendation with the recommendations made by the Orthodox caliphs to their commanders? By Allah, if Abu Muslim had been despatched to fight against the polytheists even then such a recommendation would not have been lawful, whereas in the present case he was being sent to an Islamic territory to kill the children of the Muhajirs, the Ansar and other Arabs, to take away from them the lands which they had taken from the enemies and their ancestors, to make the public treasury their personal property and the slaves of Allah to be the slaves of Bani Abbas. Abu Muslim acted according to the instructions given by Ibrahim. Now the question is what is the difference between the remark of Ibrahim who said: "Kill those persons whom you suspect" and that of Mu'awiya who wrote to his commanders: "Torture every person who is accused of being a Shi'ah

*Marwān Hammār imprisoned Ibrahim who was killed or poisoned to death in the prison.

and pull down his house?"

Saffāh appointed Muhammad bin Sawl as Governor of Mūsīl. The people of Mūsīl did not obey him and he wrote to Saffāh to send another governor in his place. Saffāh sent his own brother Yahya heading a 12,000 strong army. The people of Mūsīl became afraid and sought quarter. After granting them quarter he resorted to unprecedented bloodshed, so much so that blood began to flow in the streets and one's feet sank into it while they were walking on the road. When night fell Yahya saw that the women whose men had been killed were lamenting for them. He ordered the women and the children to be killed. This massacre continued for three days". (Ibn Athir, vol. IV, p. 340)

When we compare this incident with the recommendation of Ibrahim we realize that Bani Umayyah did not excel Bani Abbas in the matter of cruelty and despotism. In case we had believed in transmigration of soul we might have said that the spirits of Mu'awiya and Hajjāj entered the bodies of Ibrahim and Yahya respectively.

SAFFĀH

The name of Saffāh was Abdullah, his *Kuniyah* was Abul Abbas and Saffāh was his title. He was the first ruler of Bani Abbas. The oath of allegiance was taken to him in the year 132 A.H. and he died in 136 A.H. after having ruled for 4 years and a few months. During this period he was busy liquidating Bani Umayyah. He captured their friends and associates from far and near places and subjected them to persecution and torture.

So long as Saffāh felt that there was the last breath of life in the body of Bani Umayyah he did not sit still. He went a step further and annihilated all those persons about whose fidelity he was doubtful or about whom he feared that they might forsake their friendship with Bani Abbas. He did this in the case of Abi Salamah Khilāl and his commanders like Yahya in Mūsīl, his uncle in the Hijaz, his second uncle Sulaymān in Basra, and Abu Muslim in Khurasān also acted accordingly.

Sharik bin Shaykh Mahri quarrelled with Abu Muslim in Bukhāra and said: "You should act according to truth and justice. We did not take oath of allegiance to Bani Abbas so that they might resort to bloodshed". Abu Muslim killed him and subjected his 30,000 followers to torture.

Saffāh was given this title (sanguinary) on account of his having shed excessive blood. It is said that he invited 80 persons belonging to the Umayyad family to receive prizes and to take meals. On their arrival he ordered them to be killed. Carpets were then spread on their half-dead bodies and Saffāh began taking his meals while they were breathing their last under the carpets and crying. When the meals were over he said: "Till today I had not eaten such a wholesome and delicious food".

Bani Umayyah did deserve to be killed. However, to invite them to a feast and then to kill them and to take meal sitting on their bodies was the sign of a criminal mindedness and a meanness with which even Bani Umayyah were not endowed.

Many persons, among whom the poets were in the forefront, instigated Bani Abbas to shed the blood of Bani Umayyah (They, therefore, endeavoured to remind the rulers of the crimes of Bani Umayyah even on the smallest occasion). It was only the descendants of Imam Ali who forbade Bani Abbas to shed the blood of Bani Umayyah recklessly and found excuses for the safety of those of them who were alive.

Although the target of most of the crimes committed by Bani Umayyah were the descendants of Imam Ali the latter did not think in terms of revenge. This was so because they were the descendants of one who spared 'Amr bin Ās in the Battle of Siffin and forgave Marwān in the Battle of the Camel and gave water to Mu'awiya after gaining control over it (although Mu'awiya had previously stopped the Imam utilizing it) and said: "When you are victorious upon your enemy make forgiveness the thanksgiving for your victory".

There was nothing new in the conduct of the descendants of Imam Ali because they were the members of the family of justice and piety.

Ibn Athir writes: "Dāwūd, one of the Governors of Bani Abbas, decided to remove Bani Umayyah from the region of Makkah and Madina. Abdullah bin Hasan bin Hasan said to him: 'If you kill Bani Umayyah before whom will you display your strength. Is it not sufficient torture for them that during day and night they should see you seated on the throne of authority and find themselves abject and humble'. Dāwūd did not, however, accept his advice and killed all of them". (vol. I, p. 34)

It was expected that Saffāh would be kind to the descendants and followers of Imam Ali and grant them precedence over others, because the descendants of Imam Ali and Bani Abbas had joined together for the annihilation of Bani Umayyah and had fought to achieve this end. Bani Abbas utilized their name and said, in order to deceive the people: "We are the supporters of the descendants of Imam Ali". They practised this deception because the descendants of Imam Ali were loved by the people and enjoyed more respect in their eyes than Bani Abbas.

The Poets and Bani Abbas

After ascending the throne, Bani Abbas changed their policy and became indifferent to the descendants of Imam Ali and his followers. They ordered the poets to criticize the descendants of Imam Ali and deprived them of their right to the caliphate.

Muhammad Ahmad Busrāq writes: "The foundation of the revolution was laid by the descendants of Imam Ali, because the people of Khurasān were devoted to them and were not interested in Bani Abbas. It was for this reason that Saffāh and the later caliphs kept watchful eyes on Khurasān so that the Shi'ah and the supporters of Imam Ali should not come into existence there.

Bani Abbas asked the poets to praise them and gave them big rewards. Hence the poets criticized the descendants of Imam Ali and declared them to be ineligible for the caliphate and said: "The descendants of Imam Ali are related to the holy Prophet through their mother, whereas Bani Abbas are related to him through their father, Abbas,

the uncle of the holy Prophet". (Abul Abbas Saffāh, p. 48)

Religion and Bani Abbas

Besides purchasing the poets Bani Abbas also abandoned the path of *Ahlul Bayt* (the chosen descendants of the holy Prophet) and turned towards *Ahlus Sunnat*. They did this so that the Shi'ah faith might not gain publicity and consequently the sovereignty might not be transferred to the descendants of Imam Ali. Hence, Bani Abbas adopted the policy and objective of Bani Umayyah and became like them in their belief, politics and actions.

To sum up, Saffāh did not kill any Shi'ah and did not torture the Shi'ah like other Abbasid Caliphs. However, there were some reasons for this which are mentioned below:

- (i) His attention was concentrated on his real enemies viz. Bani Umayyah and he wanted to annihilate them.
- (ii) Saffāh and the Shi'ah had till recently fought jointly against Bani Umayyah. The Shi'ah had thus given practical assistance to Bani Abbas for the achievement of their ardent desire and had enabled Saffāh to occupy the throne.
- (iii) The capital of Saffāh was Kufa. Its residents were the followers of Imam Ali and he did not possess enough strength to fight against them.

Whatever the case might have been, during the last days of Bani Umayyah and the beginning of the rule of Bani Abbas, Imam Muhammad Baqir and Imam Ja'far Sadiq got a good opportunity to make research work and spread the learning of *Ahlul Bayt*. It is as a consequence of these efforts of theirs that the Islamic libraries are replete with books on traditions and books have been written on various subjects especially jurisprudence, philosophy, exegesis, ethics etc.

MANSŪR

The name of Mansūr was Abdullah, his *Kuniyah* was Abu Ja'far and Mansūr was his title. He was the son of Muhammad bin Ali, son of Abdullah bin Abbas, who was the uncle of the holy Prophet. Abbas was the brother,

from father's side, of Abdullah, father of the holy Prophet Muhammad.

Oath of allegiance to Mansūr was taken in 136 A.H. and he died in 158 A.H. after ruling for 22 years.

The historians have written thus about Mansūr: "Apparently Saffāh, brother of Mansūr, was the first caliph of Bani Abbas but in fact the real founder (of the Abbasid dynasty) was Mansūr, because Saffāh's rule lasted for a few years only, and all the influence and grandeur of the caliphate came into existence during Mansūr's time. The historians agree that the conduct of Mansūr was a mixture of good and evil. He came close to the temperaments of the people and selected a strong body of the ulema who might support and protect the government of Bani Abbas. Mansūr was the first person who created a rift between Bani Abbas and the descendants of Imam Ali, whereas before that they formed one group.

There is no doubt about the fact that Mansūr was acquainted with the nature of the people and came close to them, established a body of the scholars for the security of the State, and created dissention between Bani Abbas and the descendants of Imam Ali. However, it is not correct to say that his morals were composed of good and evil, because he was intrinsically an evil-minded man.

Mansūr deceitfully showed it to the people that he did possess a little goodness, but he did so because he had found the people to be attached to religion and realized that religion had an influence on their nature. Hence, in order to lift the burden from their shoulders he approached by way of religion and constituted a body of religious scholars who might introduce him to the people and go to perform his *ziyārat* (homage). Mansūr made a show of the fear of Allah, but at the same time got engaged in injustice and sin. If it is said that he combined good and evil it means that he had combined intrigue with the affectation of piety and sanctity and it was on this account that he was reckoned to be a specimen of good and evil. However, not even one proof can be put forward to show that Mansūr liked goodness only on account of its being good-

ness, because whatever good thing was seen to have been done by him consisted of only hypocrisy and deceit.

The State Preacher

Mansūr sat at a place and made a preacher sit by his side. He then called the policemen and ordered them to chop off the heads of certain persons. When too much blood was shed and his own dress got stained with it he turned to the preacher and said: "Preach to me". When the preacher reminded him of Allah, Mansūr cast down his head like one very much grieved and then he ordered the policemen once again to behead some more persons. When too much blood was shed this time also he turned to the preacher and said to him: "Preach to me". (al-Iqdul Farīd, vol. I, p. 41)

Mansūr's asking his preacher to give him counsel was with a view to ridicule religion and the holy Qur'an, because the holy Qur'an prohibits bloodshed whereas he (Mansūr) resorted to it. It is possible that the reason for his asking the preacher to counsel him was that the people had lost the power of reasoning, and had become so stupid that they made mistakes even with regard to day and night and the matters had become so dubious for them that some of the modern writers have written about Mansūr that his conduct was a sign of dual personality. They explain it by saying that as he was a true believer he attended sermons, but he resorted to bloodshed to keep his sovereignty safe. However, it is an impure nature which makes two manifestations at one time it appears in the shape of injustice and crime; and at another time it makes its appearance in the form of deceit, hypocrisy and fraud.

Mansūr saw that the people were pleased when fear of Allah was attributed to him and their fondness for hearing sermons and religious addresses increased. He, therefore, summoned religious speakers, drew them near to himself, heard their words and gave them enormous sums so that they might propagate among the people that he was not oblivious of the Almighty Allah and whenever the Day of Judgement was mentioned he began to weep. These

preachers were not unaware of the real aim of Mansūr. Hence, those who were pious and worthy slaves of Allah left him whereas those who had deemed religion to be the source of income gathered round him. Mansūr also wrote letters to Imam Ja'far Sadiq and invited him to his assembly, but the holy Imam did not agree to go there. Mansūr wrote in one of his letters: "Why don't you come to my place like others?" The Imam replied: "I have nothing of the material wealth on account of which I may fear you and you have nothing in the Hereafter which I may seek from you".

One day Mansūr saw Sufyān Sawri and said to him: "Give me some exhortation". Sufyān said: "You have not acted on that which you know and now you want me to tell you what you do not know".

What Sufyān meant to say was that although Mansūr knew that injustice and crime are unlawful and administration of justice is obligatory he had been tyrannical and unjust and in the circumstances how could he perform things which he did not know?

Mansūr said: "Why don't you come to my house?"

Sufyān replied: "I do not come to your house in obedience to the command of Allah. Allah says: *Do not indulge in rebellion. Allah is certainly aware of what you do. Do not be inclined towards the unjust ones lest you should be afflicted by the Hell fire.* (Surah Hud, 11:113)

Mansūr said: "Tell me about your need".

Sufyān replied: "Do not invite me to your assembly and do not give me any money till I ask for it".

Mansūr said: "I have hunted many Ulema (religious scholars) by means of grains and snare and have captured them but Sufyān is a runaway and has tired me".

In the above words Mansūr has clarified his aim in associating with the Ulema and has mentioned the reality which we believe in. When he says that he has ensured the Ulema it means that he made religion a tool of hunting, and money a means of capturing the Ulema.

Mansūr and the Mysterious Preacher

There is a funny incident which has been recorded by the historians, and the scholars of ethics, and the speakers narrate it from the pulpits. However, none has cared to raise any objection to this incident and all have treated it to be true. But I think that it does not conform with the aspiration of Mansūr. The story is narrated below:

“One night, while Mansūr was busy performing *tawāf* (circumambulation) of the Ka‘bah, he saw a man who was saying: ‘O Lord! I complain to you about the appearance of injustice and corruption and the separation of truth from its followers and seek your assistance in the matter’.

Mansūr summoned the man and said: “What were you saying?” The man asked: “Do you vouchsafe me safety if I say something?” Mansūr assured him that he would remain safe.

The man said: “You have taken into consideration the affairs of the Muslims but have raised a wall and drawn a curtain between yourself and the nation and do not permit that the people should contact you and tell you their grievances. You have chosen mischievous and unjust persons as your prisoners. Your workers are pleasure-loving and sinful. They say: ‘Mansūr is treacherous to the people and Allah. We, have, therefore, no alternative but to be treacherous to him’. Thus the entire State and your administration has drowned into oppression and injustice. However, you believe in Allah and you are the son of the uncle of the holy Prophet of Allah and you are very kind to the Muslims”.

Mansūr said: “O Lord! Grant me strength enough to act upon what this man says”.

In the meantime the preacher disappeared and none saw him thereafter. It is said that he was Prophet Khizr”.

Although this incident consists of facts and apparently goes against Mansūr but in reality it is one of the forged fables, because if it had not been forged why should the preacher have been an unknown person? And if it was Prophet Khizr why did Prophet Khizr appear for Mansūr only and ignored other tyrants and did not preach to

them? It appears that there was a special purpose behind this story.

The purpose was that Mansūr wanted to tell the people that he was the caliph of the Muslims according to Divine will and had faith in Allah and was the son of the uncle of the holy Prophet and was kind to the people. He accomplished this plan by claiming that he met Prophet Khizr and thereby proved that Allah had shown kindness to him through Prophet Khizr.

It is strange that Allah abandoned the despotic rulers of Bani Abbas because they did not possess faith and were the descendants of the uncle of the holy Prophet, but selected only Mansūr out of them, and even if his injustice and crimes enveloped the entire world he still remained faithful to the Almighty and the son of the holy Prophet's uncle, and yet he was the caliph of Allah!

Those who study the biography of Mansūr come across many such instances. These were the things which were spread by Mansūr himself for his self-glorification.

The Divine Help

One of the events related to Mansūr is that which has been narrated by Mas'ūdi as follows: "One day Mansūr entered his house and saw the following writing on the wall: 'O Aba Ja'far! Your death has drawn near. Your life has come to an end. The Divine Decree must be enforced. O Aba Ja'far! The fortune-teller and the astrologer cannot ward off death. Do not be foolish'".

Mansūr summoned his minister, Fazl bin Rabi' and said to him: "Have I not ordered you not to allow anyone enter the house and write on these walls?"

Fazl said: "What has been written?"

Mansūr replied: "Don't you see the two verses?"

Fazl said: "I swear by Allah that there is nothing on the wall".

This event about Mansūr resembles a good deal with the activities of the agents of colonialism who reproach the colonialists before the public (and mention their own greatness), but secretly perform their duties in the interest of the colonialists.

In these few sentences we wanted to prove the falsehood of Mansūr and to disclose his deceitful tactics. Our real object in discussing Mansūr's beliefs was to throw light on his policy with regard to the descendants of Imam Ali and their followers.

Mansūr and the Descendants of Imam Ali

With the exception of Abdullah bin Abbas the family of Bani Abbas were an obscure and unknown family and but for their link with the holy Prophet they would not have been mentioned in history.

On the other hand the members of Imam Ali's family possessed perfect knowledge and faith in every age and the hearts of the people were inclined towards them. All of them from Imam Ali and his two sons Imam Hasan and Imam Husayn, Imam Zaynul Ābidīn, Imam Muhammad Baqir, Imam Ja'far Sadiq, Imam Musa Kazim, Imam Ali Riza, Imam Taqi, Imam Naqi, Imam Hasan Askari, up to Imam Mahdi (peace be on them) possessed greatness and virtue which had no parallel. It was for this reason that in order to acquire dignity Bani Abbas lined themselves with Imam Ali, his descendants and the holy Prophet. They attended the audience of the descendants of Imam Ali with great respect and acquired knowledge. When Muhammad bin Abdullah bin Hasan used to mount a horse Mansūr held the stirrup and cleansed his dress while he was on the horseback.

When the conditions turned against Bani Umayyah the descendants of Imam Hasan and Bani Abbas rallied round Muhammad bin Abdullah bin Hasan and took oath of allegiance to him. Ibrahim, Saffāh and Mansūr could also be seen among them but Mansūr showed greater zeal for allegiance to Muhammad.

Imam Ja'far Sadiq was also invited to this gathering and was asked, on his arrival, to take the oath of allegiance. He touched Saffāh's back and said: "This man will become the caliph". Then he pointed to Mansur and said: "After Saffāh the caliphate will fall to the share of this man". Thereafter, turning to Abdullah bin Hasan, he said: "Your

two sons, Muhammad and Ibrahim, will be killed at the hands of Mansūr. Having said this the Imam departed from the place". (Abil Faraj, Maqātilut Tālibiyyin, pp. 206 and 254 onwards).

When Bani Umayyah were defeated and Mansūr became the caliph, Muhammad bin Abdullah went in hiding. Mansūr demanded him from his father and decided to kill him on account of the allegiance which he owed him so that he might be relieved of the anxiety in his heart. He, therefore, engaged detectives to arrest Muhammad and his brother Ibrahim and spent a large sum of money for the purpose. Eventually the two brothers felt that they had no alternative left other than surrendering or waging war. Hence Muhammad rose in Medina and Ibrahim in Basra. They fought and were killed along with a large number of the descendants of the Anzar and the Muhajirs and the children of Ja'far bin Abu Talib and those of Imam Husayn. Husayn and Ali, two sons of Zayd bin Ali bin al-Husayn were killed in the company of Muhammad, known as '*Tahib Haf, Zakiyyah*'.
Zakiyyah

Mas'udi writes: Mansūr prepared a sweetmeat made of Kernel and sugar and ate it. He liked it very much. He said: "Ibrahim wished to prevent me from taking this and other similar food!"

Of course, in order to eat delicious sweets Mansūr killed the descendants of the holy Prophet and thousands of other righteous men!

The Prison of Mansūr

Mas'udi and Miqrizi have recorded that: "Mansūr collected the descendants of Imam Hasan and ordered the chains and collars to be put round their feet and necks. They were made to mount in litter, without any cover, as was done by Yazid in the case of the family of Imam Husayn. They were then imprisoned in underground cells wherein it was not possible to distinguish between day and night. Hence, they divided the holy Qur'an into 120 parts and offered each of the daily prayers after reciting some part of the holy Qur'an. The descendants of Imam Ali did

not have there any lavatory, which they might use, and were obliged to empty their bowels at the place where they were residing. Consequently its foul odour was a source of hardship to them and made their bodies swell. This swelling commenced from their feet and reached their hearts. They departed from the world on account of serious illness, hunger and thirst". (Murujuz Zahab, vol. III, p. 31 and an-Nizā' wat Takhāsum, p. 74).

Ibn Athir writes: "Mansūr summoned Muhammad bin Abdullah Uthman, a brother of the descendants of Imam Hasan from their mother's side, and ordered his dress to be torn so that his private parts might be visible. In that condition he was given 150 lashes. Once the whip struck his face. Muhammad said: 'Woe betide you! Spare my face'. Mansūr ordered the executioner to strike on his head. Thirty lashes were, therefore, given on his head. One of those lashes struck his eyes which came out and fell on his face. Thereafter he was put to death". (Miqrizi, an-Nizā' wat Thakhāsum, p. 74)

Under the Wall He was Buried Alive

Ibn Athir writes: "Mansūr summoned Muhammad bin Ibrahim bin Hasan. Muhammad was the most handsome man of his time. Mansūr said to him: "So you are the yellow brocade. I swear by Allah that I shall kill you in a manner in which I have not killed any one else". Then by his order he was made to lie on the ground and was buried alive under a pillar which was constructed on his body. In this way he was put to death.

Mu'awiya bin Abu Sufyān used to bury the people alive without allowing them to say anything, but Mansūr made them lie on the ground and founded buildings on the them. This was the mark of difference between the actions of the King of Syria and the monarch of Iraq and this very policy distinguished Bani Umayyah from Bani Abbas.

We did not see during the rule of Bani Umayyah that one of their governors should have imprisoned some person in a dungeon where all of them died one after the other under unbearably odious surroundings. Hence, a poet

says: "By Allah, the crimes of Bani Umayyah were one-tenth of those of Bani Abbas".

Miqrizi writes: "Qāsim bin Ibrahim Tabataba had an estate in Madina which was called 'Al-Rass'. Mansūr did not allow him to live on that estate and summoned him. Qāsim left Madina and ran away with the intention of going to Sind.

In his verses Qāsim says about Bani Abbas: "Shedding our blood has not satiated Mansūr and he is still pursuing us.

The fire of their grudge can extinguish only when none of the descendants of the daughter of the holy Prophet is left on the face of the earth".

Qāsim walked with bare and bleeding feet from one city to another. When he was a fugitive he used to recite the following verses:

It is hoped that the bone-setter will set the broken bones. Do not lose hope in Allah. It is expected that He will help the friends who have suffered hardships. (an-Nizā' wat Takhāsum, p. 74)

Miqrizi writes: "Mansūr entrusted the custodianship of a room to the wife of his son Mahdi and administered an oath to her that so long as he was alive she would not open the room. When Mansur died and Mahdi opened the door of the room he saw that the dead bodies of the descendants of Abu Talib were lying in it. Their parentage had been written on pieces of paper which were hanging from their ears, and some children could also be seen amongst them". (an-Nizā' wat Takhāsum, p. 76)

The author of the said book says: "What connection have such crimes with justice, the religion of the holy Prophet and the conduct of the religious leaders? What link has this hard-heartedness and these tortures with the nearness and kinship of the gracious Prophet of Islam?

By Allah these actions have nothing to do with religion. On the other hand they like the indecent actions mentioned by Almighty Allah in the following verses:

If you ignore the Commands of Allah would you then also spread evil in the land and sever the ties of kinship? Allah has condemned these people and made them deaf, dumb and blind. (Surah Muhammad, 47:22 – 23)

Is this the conduct of one who thinks that he has faith in Allah, the Day of Judgement and Allah's Qur'an and who believes that he is the Commander of the Faithful and caliph of the Lord of the Worlds and son of the uncle of the holy Prophet?

These bestial and brutish crimes are committed by one who fabricates a title for himself and boasts of relationship with the holy Prophet of Allah!

Imam Ja'far Sadiq and Mansūr

Mansūr was the first person who gave the title of Sadiq to the sixth Imam, because the holy Imam had predicted his (Mansūr's) attaining rulership. He had also predicted that Muhammad and Ibrahim, the two sons of Abdullah bin Hasan, would be killed by Mansūr. Mansūr did kill them and both the predictions came out to be true.

During the period of Mansūr Imam Ja'far Sadiq directed his followers to observe silence and told them: "You should remain silent and obey, because you are under the control of a King due to whose deceit even the mountains tumble down".*

However, Mansūr was not satisfied with the silence of the holy Imam and the obedience of his followers so long as the people considered Imam Ja'dar Sadiq to be the Imam and superior to Mansūr and others. Muhammad Asqantūri says: "I went to see Mansūr and found him

*Although the holy Imam advised his followers to observe silence but what he meant was that they should not think of taking away the kingdom from Bani Abbas and should not revolt against them as they had revolted against Bani Umayya and put an end to their rule. As a consequence of this silence the holy Imam was enabled to expand the Shi'ah faith and so at present there are about 100 million Shi'ah in the world. In the light of these remarks the secret of the rising of Imam Husayn and the silence observed by Imam Baqir and Imam Ja'far Sadiq becomes clear, because when an Imam or his representative sees Islam in danger he rises, and when he does not perceive any harm to it he keeps silent. It is for this reason that some times rising and some times silence protects Islam.

absorbed in deep thoughts. I enquired from him why he was in such a pensive mood”.

Mansūr said: “I have killed more than a thousand descendants of the daughter of Muhammad, but I have not yet killed their leader and chief (Imam Ja‘far Sadiq).

I said: “Who is he whom you have not killed?”

Mansūr replied: “I know that you consider him to be your Imam and believe that he is my Imam, your Imam and the Imam of the entire world.* However, I shall attend to him now”.

This narration shows that Shi‘ah faith flourished at that time and had reached Mansūr’s home and his associates. In fact, it is said that even Rabi‘, Mansūr’s minister, was a Shi‘ah.

“When Mansūr arrived in Madina, on his way to Mecca he said to Rabi‘ ‘Summon Ja‘far bin Muhammad before me. May Allah kill me if I do not kill him’. Rabi‘ delayed summoning the Imam but eventually called him up on Mansūr’s insistence. When Imam Sadiq arrived his lips were moving slowly. He approached Mansūr and wished him. Mansūr said: ‘O enemy of Allah! May you be annihilated. You are creating trouble in my territories. May Allah kill me if I do not kill you’”. (al-Iqḍul Farīd, vol, V, p. 159)

Imam Ja‘far Sadiq said: “Prophet Sulaymān got the Kingdom and thanked Allah. Prophet Ayyūb was in great agony, but bore it with fortitude. Prophet Yusuf was oppressed and he forgave the oppressor. You are their successor and it is only proper that you should follow their example”.

Mansūr lowered his head. Then he raised his head again and said: “Of all the tribes you are more close to us and are our nearest kin”. He then embraced the holy Imam, made him sit on his own carpet and began conversing with him. Thereafter he said: “Bring the award and dress for Sadiq immediately and see him off”.

When the holy Imam came out Rabi‘ followed him

*Abi Farās, Sharh-i Shāfiyah, p. 171, regarding the virtues of the holy Prophet’s household and the vices of Bani Abbas.

and said: 'It is now three days that I have been defending you and doing all that I could to save you. When you approached Mansūr I saw that your lips were moving and consequently he could not do anything against you. As I am a servant of the ruler I stand in need of this supplication. I, therefore, want that you may teach the same to me. The holy Imam said: 'Say: O Lord! Protect me with Your eye which does not go to sleep; guard me with the Power which does not become the target of calamity, so that I may not perish, for it is You on whom all my hopes are fixed. O Lord! Forgive me, for you have granted me abundant gifts for which I could not thank you, but even then you did not withdraw those gifts from me, and there were many misfortunes to which I was subjected by you, and I showed lack of patience. O Lord! Let me remain safe from his mischief with Your support and Power of defence and I seek refuge in Your Blessings from his evil'.*

Mu'allā bin Khunays was amongst those Shi'ah who were very close to Imam Ja'far Sadiq. He administered the financial affairs of the holy Imam. Mansūr wrote to Dāwūd bin Urwah, the Governor of Madina, asking him to kill Mu'alla. Dāwūd summoned Mu'alla and said to him: "Write down the names of the Shi'ah. If you do not comply with this I will behead you".

Mu'alla said: "Do you threaten me with death? I swear by Allah that even if the name of one of them is under my feet I shall not lift it".

"Dāwūd cut off Mu'alla's head and hanged him on the gallows. Imam Ja'far Sadiq was very much disturbed on account of this action of Dāwūd and cursed him. His curse had not yet come to an end when the sound of lamentations was heard and the news of Dāwūd's death was brought". (Bihārul Anwār, vol. XI)

"Mansūr wrote to his governor to set the house of

*It must be remembered that such supplications are accepted only from the Imams and such other persons who do good deeds. Not even a word of the supplications of those, who are immersed in sins can have any effect.

Imam Ja'far Sadiq on fire and to poison him'. (Abi Farās, Sharh-i Shāfiya, p. 559). Consequently he was poisoned to death. (Tarikhush Shi'ah, p. 46, quoted from 'Is'āfur Rāghibīn; al-Sawā'iq al-Muhriqa and Nūrul Absār)

As admitted by Mansūr himself he killed more than one thousand descendants of Imam Ali. As regards the Shi'ah killed by him their number has not been calculated. Mansūr was skilled in enjoying cruelty, inventing different kinds of torture and killing the people. Just like the scientists of the twentieth century who want to reduce the miseries of mankind and to solve the problems of life Mansūr also invented different kinds of torture to satisfy his grudge. He struck whips on the eyes of the people so that they might become blind. He pulled down the houses on the heads of the owners and placed them in the walls. He poisoned them amidst dirt etc. However, whatever the case might be, it should not be forgotten that Mansūr had faith in Allah, was the representative of Allah on the face of the earth and was related to the holy Prophet of Islam!

In fact Mansūr accomplished his mission like the enemies of wisdom and those who possess it.

Conclusion

Discussion about the history of Muslim rulers leads us to the conclusion that if Mansūr and those like him had not been there Islam by its sublime morals and teachings would have conquered East and West of the world and the inhabitants of the world would have professed Islam without being invited to it, and not a single non-Muslim would have been left on the face of the earth.

MAHDI

Mansūr died and his son Mahdi* ruled from 158 A.H.

*Mahdi said to Imam Musa Kāzim: "The people say that according to the Qur'an wine is not unlawful". The Imam replied: "Allah has made wine unlawful in the holy Qur'an and this is learnt from the following two verses:

Contd....

to 169 A.H. Under the pretence of doing good and kindness he removed all barriers to his rulership and did all that he could in the shape of brutal killing and persecution, so much so that none of the descendants of Imam Ali was spared his life. Only the following two persons escaped the rule of Mansūr:

(i) Ali bin Abbas bin Hasan bin Ali bin Abu Tālib. Mahdi captured and imprisoned him and later poisoned him. His body swelled and his limbs were severed from one another.

(ii) 'Isā bin Zayd bin Ali bin Husayn bin Ali bin Abu Talib who, fearing Mahdi, ran away to save his life. Abul Faraj writes in *Maqātilut Tālibīn*: "As regards faith, knowledge and piety 'Isā was the most eminent among the descendants of Imam Ali and as to his indigence he was the most helpless one. As regards insight into general matters and his faith he was the wisest of all and from the point of view of narration of the tradition and its research he was superior to all small and big men of Bani Hāshim.

'Isā fled on account of the tyranny of Mahdi, and hid himself in the house of one of the Shi'ah named Ali bin Šāleh. In order that he might not be a burden on anyone he found himself obliged to work. It was the custom of the people of Kufa that they brought water for their use from the Euphrates loading it on the camels and other animals. 'Isā made an agreement with the owner of a camel that he would bring water by loading it on the camel, pay its living charges and utilize the balance amount of the sale-proceeds of water himself. 'Isā remained engaged in

(i) Muhammad, they ask you about wine and gambling. Tell them that there is great sin (harm) in them. Although they have benefits for men, the harm therein is far greater than the benefit. (Surah al-Baqarah, 2:219) In this verse wine has been described to be the worst thing.

(ii) Muhammad, ask them, "Who has made it unlawful to maintain beauty and to eat the pure foods which Allah has created for His servants? They are made for the believers in this world and are exclusively for them in the life hereafter". Thus, do We explain Our revelations to the people who have knowledge. (Surah al-Araf, 7:33)

this work for a long time and none identified him. He married a girl belonging to a poor family and she and her people did not also know who he was.

'Isā had a brother named Husayn and that brother had a son named Yahya. One day Yahya said to his father: "I am desirous of seeing my uncle, because it is not proper for me that I should not have seen him". Husayn said: "This thing is difficult for your uncle and I am afraid that if you go to see him he may change his lodging and consequently fall in trouble". Yahya insisted till his father agreed and said to him: "Go to Kufa and enquire about the houses of Bani Hay. There is a street there with this name and a house with this sign. Sit down near that house. In the evening you will see a tall old man coming, the effects of *Sajdahs* (prostrations) are visible on his forehead. You will find him wearing woolen clothes and loading water on the back of a camel. He remembers Allah on every step and tears flow from his eyes. You should then stand up and salute him and put your hand round his neck. In the beginning 'Isā will be afraid of you. So you should introduce yourself at once. That man is your uncle. He will narrate his own affairs and inquire about ours. Do not stay there for long, but take leave of him and return, because it is possible that you may not see him again. Carry out whatever instructions he gives you, because if you go to see him again he will get afraid of you and will change his residence and may thus fall in trouble".

Yahya says: "I went to Kufa and acted according to the directions given by my father. When I made my hand reach my uncle's bosom he became afraid of me just as the wild animals fear human beings and run away. I told him that I was his nephew Yahya. Thereupon he embraced me and wept. He made his camel sit, and himself sat down by the side of the road and began conversing with me. He enquired about every man, woman and child of the family and I informed him in detail and he wept. Then he said: "Dear nephew! I bring water loading it on the back of this camel, pay the hiring charges and spend the rest of my earning on my own needs. When I cannot bring water I go

to the desert and procure my food in the shape of vegetables which the people let fall on the path.

O my nephew! I have married a woman who does not know who I am. Allah gave me a daughter and she did not know my position. Her mother said to me: 'Give your daughter in marriage to the son of such and such water-carrier who is one of our neighbours because he is suitable for us and has asked for her hand'. She insisted for a reply but I could not tell her that her daughter was a descendant of the holy Prophet of Allah. I, therefore, sought a remedy from Allah and He made the girl die. Although her death was hard for me it was not hard for me from another point of view, because she departed from the world and did not know her relationship with the Prophet of Allah".

Yahya says: "My uncle requested me in the Name of Allah to return and not to see him again. I, therefore, bade him farewell and returned".

These are the specimens which make the conduct of the despotic rulers clear. Under their rule the learned and the righteous suffer different kinds of hardships, whereas the mean traitors live in pleasure and enjoy all sorts of amenities. In all peaceful cities people come from far and near and enjoy their bounties along with their residents. However, it is due to the unholy rulers and governors that their indecent cities provide calamities and afflictions for the learned and the righteous, and bounties and means of luxurious life for the ignorant and the bastards.

The pious scholar and faithful traditionalist 'Isā bin Zayd bin Imam Zaynul Ābidīn who was a descendant of Imam Ali and Lady Fatima could not introduce himself in a city of the Muslims although the ruler of the city was the chief of the Muslims. He did not make himself known and served the people secretly. He made carrying water his profession and earned small wages by this means.

At the time of Mahdi's rule the son of the holy Prophet of Allah used vegetables and shell of fruits to feed himself and his wife and daughter — the same daughter who grew up and died and who did not know that she was a descendant of the holy Prophet. **'Isā was spending**

his time away from his home secretly in a state of exile and was afraid of the people like wild animals. He had to suffer all these hardships, because he was a learned and pious man and knew what truth is and acted according to it. However, effeminate men, loose women and those who were addicted to wine and crimes lived in luxury. They lived in affluence and had all the luxuries of life. Mas'ūdi says: "The money collected by Mansūr which amounted to 14 million dinars and 16 million dirhams and consisted of the product of the labour of the needy and the taxes was distributed by Mahdi among some of his associates".

One of the professors of Philosophy said in Cairo: "The Shi'ah believe in *taqiyyah* (dissimulation)". I said: "May Allah curse those who forced the Shi'ah to observe *taqiyyah*. Prophet Musa left Egypt secretly and said: "O Lord! Deliver me from the unjust people". And the holy Prophet Muhammad said: "It is a matter of shame for a nation in whose society a true believer is obliged to perform his duties in the guise of *taqiyya*, you are vociferous about the freedom of opinion and faith. However, when you see an oppressed person who has been deprived of his right and does not say anything for fear of the despotic rulers you criticize him for observing *taqiyya*, but ignore the crimes of the oppressors.

How true says a man: 'The people have not changed but it is the means that have changed'.

HĀDI

Mahdi died and the people took the oath of allegiance to his son Musa, who assumed the title of Hādi.

Mas'ūdi writes: "Mahdi ruled for 15 months. He was cruel and ill-mannered. During the time of Hādi one of the descendants of Umar, named Abdul Aziz was the Governor of Madina. The Governor tortured the descendants of Imam Ali. He did not allow them to leave Madina and used to say: "You must report yourself to the police office every day". Abdul Aziz used to accuse the descendants of Imam Ali of drinking wine; he whipped them and paraded them in the bazaars.

One day Abdul Aziz summoned Husayn bin Ali bin Husayn, used abusive language, threatened him with death and spoke in such an unbecoming manner that Husayn was compelled to revolt against him. Abdul Aziz killed Husayn and some other descendants of Imam Ali who were with him at a place called Fakh situated at a distance of six miles from Makkah. For three days their dead bodies remained on the ground and the wild animals and birds ate from them. And those who were captured were killed mercilessly". (Murujuz Zahab, vol. III, p. 336).

Although the life of Hādi was short he was able to perform notorious acts and thus got his name recorded in the register of the blood-thirsty criminals of the nation and the murderers of the descendants of Imam Ali.

Abul Faraj Isfahāni writes: "The mother of Husayn (the one who was killed in Fakh) was Zaynab daughter of Abdullah bin Hasan bin Ali bin Abi Tālib. Mansūr killed her father, brother and uncle as well as her husband, Ali bin Husayn and Mansūr's grandson Hādi killed her son Husayn. Due to extreme grief Zaynab used to wear a dress made of hair which was tight on her body. She passed away from the world in this condition and by this means manifested the injustice done to her to the inhabitants of the world". (Maqātilut Tālibin).

HĀRŪN RASHĪD

After the death of his brother Hādi, Rashīd occupied the seat of the caliphate in 170 A.H. and passed away in 193 A.H. None else from amongst Bani Abbas enjoyed the fame which fell to the share of Rashīd and Ma'mūn. Hārūn acquired special reputation on account of his monarchy, greatness and advancement of learning, art and culture during his regime. The stories of 'The Arabian Nights' played a prominent role in making Hārūn famous and enhanced his greatness in different ways.

The fame of Hārūn was due to his administration of the affairs of the State. The construction of **masjids, colleges, hospitals, houses, bridges roads and canals dis-**

played the skill of the Barmecids, who managed the important affairs of the state for seventeen years and these very merits became the cause of their fall and destruction at the hands of Hārūn Rashīd. Although the story of Abbasa and Ja'far Barmaki and Abbasa's becoming pregnant as a consequence of their secret meetings is also well-known, it has been invented only to serve as a cover for the crime of Hārūn and to justify oppression and persecution by him. Many historians have written that Hārūn could not tolerate separation from his sister Abbasa and Ja'far. He, therefore, married Abbasa with Ja'far, subject to the condition that they would not have sexual relations with each other and would meet only in Hārūn's presence. However, Abbasa loved Ja'far and approached him for sexual intercourse. She succeeded in making him agree to this and consequently she gave birth to a son. When Hārūn came to know about it he brought about the downfall of the Barmecids. One who has forged this story has forgotten to add that Rashīd was foolish and did not know the consequences of this matrimonial alliance.

Abū Farās, the author of the book *Shāfiya*, quotes from the book *Thamarātul Awrāq* thus: "Rashīd was the first caliph who played polo, back-gammon and chess".

Hārūn's policy with regard to the descendants of Imam Ali and his followers was that not a single descendant of Imam Ali should remain on the face of the earth. This will become clear from the examples which will be cited later.

Sixty Martyrs

"Hamīd bin Qahtaba Tā'i Tūsi said: 'One night Hārūn summoned me. He gave me a sword and said: 'Act according to the instructions of this servant'. The servant brought me to a house which was closed and opened the gate. There were three rooms and a well in that house. He opened the first room and brought out 20 Sayyids with long and woven hair. This group of persons which included young persons as well as old ones had been chained. Hārūn's servant said to me: 'The Commander of the Faith-

ful has ordered you to kill these persons. All of them are the descendants of Imam Ali and Lady Fatima'. I killed them one after the other and the servant threw their bodies along with their heads into the well. Then he opened the second room. This room also contained 20 descendants of Imam Ali and Lady Fatima and I dealt with them as I had done with the first group. Thereafter the third room was opened. There also there were 20 Sayyids who were sent the way the two earlier groups had gone. There remained only an old man, who turned to me and said: 'O inauspicious person! May Allah destroy you! What excuse will you put forward before our grandfather, the holy Prophet of Allah, on the Day of Judgement?' My hands trembled and I felt nervous. However, the servant looked at me angrily and threatened me. I, therefore, killed the old man also and the servant threw his body into the well". ('Uyūnūl Akhbār ar-Riza, p. 109)

Amidst the Pillars

The author of *Maqātilut Tālibīn* quotes from Ibrahim bin Riyah that, when Rashīd captured Yahya bin Abdullah bin Hasan bin Hasan bin Ali bin Abu Tālib, he got a pillar constructed on him while he was still alive. This practice was inherited by him from his grandfather Mansūr. When Mansūr was laying the foundation of Baghdad he used to get hold of the descendants of Imam Ali and put them in the walls which were built with bricks and plaster". ('Uyūnūl Akhbār, p. 111)

One day Mansūr captured one of the descendants of Imam Ali who was a handsome man with black hair. He was a descendant of Imam Hasan. Mansūr handed over this young man to the mason and ordered him to place him in the midst of a wall. He also appointed a watchman over the mason. He also ensured that he did not disobey the orders. When the mason was going to put the young man in the wall he felt pity for him. He, therefore, left a hole in the wall in which air could enter and told the man that he would release him from the wall at night.

At night the mason extricated him from the wall and

said to him: "Act in such a way that my blood as well as that of my workers should not be shed. I have brought you out of the wall so that on the Day of Judgement I may not be answerable before your grandfather. You must hide yourself immediately". The young man said: "I shall do so. However, you should approach my mother who is residing at such and such house and tell her that I have escaped death but it is not possible for me to return to her".

The mason says: "I went at the address given by him to me and heard lamentations resembling the buzzing of the honey-bees. I understood that that was the house of the young man. I, therefore, went forward, met his mother, related the entire story to her, delivered to her the hair which her son had given me and returned.

Yahya and Rashid

When persecution of the descendants of Imam Ali by Hārūn Rashid became very acute Yahya bin Abdullah bin Hasan revolted against his dictatorial rule in Daylam.*

The incident of Yahya has been thus narrated by the historians: "Yahya remained hidden for a long time and went from one city to another to seek refuge till he reached Daylam. There he disclosed his identity, became very popular and people belonging to different cities took refuge with him. Hārūn Rashid sent Fazal bin Yahya towards Yahya at the head of 50,000 strong army. Fazal corresponded with Yahya and suggested peace. When Yahya saw that his companions had run away and had betrayed him he agreed to conclude peace. However, he wrote to Fazal: "I shall make peace only when Hārūn writes in his own hand a deed guaranteeing my safety and the Judges of the supreme court, the jurists and the elders of Bani Hashim attest it". Hārūn Rashid wrote a deed as desired by Yahya and the witnesses affixed their signatures on it. He prepared two copies of the deed, one of which was retained by him (i.e. Hārūn) himself and the other one was sent to Yahya.

*It is a mountainous place situated in Gilān Iran, West of Qazwain (al-Munjid).

When Yahya came before Hārūn he honoured him and presented 200,000 dinars, many robes and other articles to him. In spite of all this grudge continued to lurk in Hārūn's heart. One day he said to Yahya: "Which of us is more closely related to the holy Prophet of Allah?" Yahya said: "Please excuse me from answering this question". Hārūn said: "You must give a reply".

Thereupon the following conversation took place between them:

Yahya: Supposing that the holy Prophet of Allah comes to life and seeks the hand of your daughter will you give her away to him?

Hārūn: By Allah, I shall.

Yahya: Supposing that the holy Prophet comes to life and wants to marry my daughter will it be permissible for me to give my daughter to him in marriage?

Hārūn: No. It will not be permissible.

Yahya: This answers your question (i.e. because I am a descendant of the holy Prophet whereas you are not. Hence I am more closely related to him than you are).

Hārūn was very angry on having been defeated and left his assembly". (Ibn Athir, *al-Kāmil*, vol. V, p. 90; Isfahāni, *Maqātilut Tālibīn*, p. 465 and onward)

Pseudo-Ulema of Hārūn Rashīd

Hārūn Rashīd thought of betraying Yahya and nullifying the deed of security which he had written in his own hand. However, he had no argument to support his action and, therefore, tolerated the situation for a long time. At last, however, he lost patience and resorted to a pseudo-religious scholar named Wahb bin Wahb Abdul Bhakhtari who was a lackey of Hārūn like many of his peers who make their faith and thinking a means of earning their livelihood like the drapers and the grocers. He tore up the deed and gave the judgement that the deed in question was void and it was lawful to shed the blood of Yahya. In lieu of this service Hārūn gave him a large amount of money and appointed him as a judge.

Relying on this judgement Hārūn sentenced Yahya to

100 lashes. Yahya reminded him of Allah and his kinship with the holy Prophet, but without any effect. Then he sent him to a dark cell. On the following day he was summoned again and given 100 lashes. Thereafter Hārūn imprisoned him and stopped supply of food and water to him, as a consequence whereof he passed away. According to another version a wall was constructed on his body (as per statement of Ibrahim bin Riyāh as quoted above). Some others have said that he died in the prison of heart trouble". (Maqātilut Tālibīn)

Whatever the circumstances may have been it was a case of murder by strangulation.

Persons like Shaykh Abul Bakhtari existed before Hārūn Rashīd and have continued to exist after him. Ibn Athir writes: "For Yazid who was attached to Hubāba and Salamatul Qas 40 pseudo Ulema certified that the caliphs were not accountable and would not be punished". (al-Kāmil, vol. IV, p. 191)

Campaigns by the Nation and Information of Hārūn

A women submitted a letter to Hārūn Rashīd writing to him: "May Allah perfect the means of your sovereignty and make you happy with what He has given you and grant you high position".

Hārūn said to his courtiers: "This woman has cursed me. When she says: 'May Allah perfect the means of your sovereignty', she refers to the words of a poet who says: 'When it is said that you have become perfect you should await your annihilation'. And when she says: "May Allah make you happy with what He has given you she refers to the words of Allah viz. 'When they are happy with what they possess we take it away suddenly'. And her saying that Allah may grant me high position has a reference to the words of a poet who says: 'The fall of every bird is according to the proportion of the height it flies'.

The Descendants of Abu Tālib

Isfahāni writes: "Hārūn was keen to know about the

circumstances in which the descendants of Imam Ali were living. He was informed that one of them named Abdullah bin Hasan bin Ali was residing at a particular place. He summoned him. Abdullah said to Hārūn: 'I don't belong to the group of revolutionaries of Bani Hashim. I roam about in the desert and earn my livelihood by means of hunting. Fear Allah and don't shed my blood'.

Hārūn imprisoned Abdullah and later one of his ministers put him to death. He also imprisoned Muhammad bin Yahya bin Abdullah bin Hasan bin Hasan and he breathed his last in the prison. And he flogged Husayn bin Abdullah bin Ismā'il bin Abdullah bin Ja'far bin Abi Tālib so much that he died. Ishaq bin Husayn bin Zayd bin Hasan also passed away in Hārūn's prison.

Abbas bin Muhammad bin Abdullah bin Ali bin Husayn came before Hārūn. Hārūn said: "O son of the prostitute!" Abbas retorted: "Such a woman is your mother". As ordered by Hārūn he was struck on his head with an iron rod and consequently he died.

Imam Musa Kazim and Hārūn Rashīd

The holy Qur'an has divided the leaders into two categories viz. the leaders of Truth and Guidance and the leaders of Falsehood and Deviation. Almighty Allah says: *We appointed them as leaders to guide the people through our command and sent them revelation to strive for good deeds, worship their Lord and pay zakāt.* (Surah al-Anbiya, 21:73) These attributes were specially found in Imam Ali and the leaders who were descended from him.

Allah says: *We made them the kinds of leaders who would invite people to the fire and who would receive no help on the Day of Judgement.* (Surah al-Qasas, 28:41)

These qualities were peculiar to Hārūn Rashīd and others amongst Bani Umayyah and Bani Abbas whose thinking was the same.

Keeping these facts in view the combat between Imam Musa Kazim and Hārūn Rashīd was natural and real combat. An Imam invited the people to Allah and Paradise, and a worldly-minded leader invited them to Satan and deviation.

Is it possible that these two opposite objects should ever combine? If apparently there is nonchalance, smile and silence it is like fire hidden under the ashe's and so long as the heart is filled with enmity and hatred this fire continues to remain effective.

The following event may be studied so that we may understand the implication of the above remarks: Ma'mūn said: "I always loved the *Ahlul Bayt* of the holy Prophet Muhammad, but expressed enmity against them in order to win the favour of Hārūn Rashīd. Once when Hārūn Rashīd went to Mecca I accompanied him. When we arrived in Madina Imam Musa Kazim came to see Hārūn. Hārūn accorded him great respect, embraced him, and enquired about him and the members of his family. When the holy Imam got ready to leave, Hārūn Rashīd stood up, bade him farewell with great respect. When the Imam went away I asked my father: "Who was this man to whom you showed so much respect?" My father said. "He is the one who has inherited the knowledge of the Prophets. He is Musa bin Ja'far. If you wish to acquire true knowledge you can acquire it from him". (*Uyūnul Akhbār*, p. 93)

Hārūn embraced the Imam, honoured and respected him and acknowledged that he had inherited the knowledge of the Prophets. However, this acknowledgement and according respect to the Imam could be of no use to Hārūn because the Imam invited the people to Paradise whereas Hārūn invited them to Hell.

When Hārūn Rashīd saw that people loved the Imam and expressed faith in him he could not control his grudge, notwithstanding the fact that he knew that the Imam had inherited the knowledge of the Prophets. He, therefore, killed innumerable descendants of the holy Prophet.

When the people love knowledge and wisdom and those who possessed them, and were interested in truth and its supporters, what was the fault of Imam Musa Kazim? Should he have become ignorant and done unlawful things openly so that Hārūn should have been pleased with him in the same way in which he was pleased with Makharaq and others like him?

Imam Riza and Hārūn Rashīd

Sayyid Amin writes: "After the demise of Imam Musa Kazim Hārūn Rashīd sent one of his Commanders named Jalūdi to Madina and ordered him to attack the houses of the descendants of Abu Tālib and plunder the dresses of their women, leaving only one dress for each of them. He reached Madina to carry out Hārūn's orders.

When Jalūdi approached the house of Imam Ali Riza the holy Imam transferred all the women into one room, sat down on the threshold of the room and did not permit him to enter it. Jalūdi said: "I must enter the room and strip the women of their clothes". The holy Imam came up to Jalūdi and swore that he would bring the clothes and ornaments of the women, provided that he (Jalūdi) did not move from his place. Eventually owing to the kindness and entreaties of the Imam he agreed to this. Imam Riza entered the room, collected the ornaments, clothes and other belongings and handed over the same to Jalūdi. He took the same away to place them before Hārūn. When Ma'mūn ascended the throne he expressed his indignation against Jalūdi and wanted to kill him. Imam Riza was present in the assembly. He recommended to Ma'mūn to forgive Jalūdi. However, as Jalūdi remembered having wronged the Imam he thought that he was speaking against him. He, therefore, turned to Ma'mūn and said: "I ask you in the Name of Allah not to accept the words of this man about me". Ma'mūn said: "I swear by Allah that I am not going to accept what he says". He then ordered Jalūdi to be beheaded at once.

Hārūn committed many atrocities in respect of the descendants and followers of Imam Ali, but we propose not to give an account of them for the sake of brevity. What has been said above is sufficient to show the character of Hārūn and throws ample light on his nature and policies.

AMĪN

Hārūn ruled for 23 years and a few months and died at Tus in the year 193 A.H. He took oath of allegiance for

Amin. The period of the caliphate of Amin was 4 years and a few months. Abul Faraj writes: "The attitude of Amin towards the descendants of Abu Talib was different from that of his predecessors. The reason was that he was concerned with living in pleasure and collecting means for this purpose and then he got involved in war against Ma'mun and was eventually killed. During the reign of Amin and Ma'mun no incident took place in respect of the descendants of Abu Talib". (Maqatilut Talibin)

MA'MUN

Ma'mun killed his brother Amin and ascended the throne. During the time of Harun and Ma'mun Shi'ah faith became firmly rooted in most of the cities of Islam and its impact appeared in the court of Ma'mun. Fazl bin Sahl Zur Riyasatayn, the minister of Ma'mun was a Shi'ah and Tahir bin al-Husayn Khuzai, the Commander of Ma'mun's army who conquered Baghdad for him and killed his brother Amin, was also a Shi'ah. In short, there were many Shi'ah in Ma'mun's Administration and it was due to this that eventually Ma'mun began to fear Fazl and Tahir. He, therefore, killed Fazl and made Tahir the Governor of Hirat (i.e. he relieved him of the command of the army and made him a governor), because as stated by Ibn Athir in connection with the events of the year 250 the entire tribe of Tahir was Shi'ah. (Muhammad Husayn al-Muzaffar, Tarikhush Shi'ah, p. 50)

There is no denying the fact that the oppression, tyranny and murderous attacks let loose by the despotic rulers on the Shi'ah became the cause of further expansion of the Shi'ah faith. The more injustice they did the more the languid people recovered from listlessness and rallied round *Ahlul Bayt* and for every single person who was murdered thousands embraced the Shi'ah faith. The following event will clarify this point:

When Sandi bin Shahik poisoned Imam Musa Kazim he called 80 notable Ulema and elders and took them before his body and said: "You can see that he was not in

trouble and has died a natural death”.

He did this because the people suspected that he had died of poisoning and this suspicion was sufficient to turn public opinion against him. Hārūn, therefore, feared public opinion and did not invite for the sake of Allah the prominent personalities.

He invited the people to see that there was no wound, bruise or any other sign on his body which might show that he had been killed.

Then the funeral pier was placed on the Baghdad Bridge. As most of the Shi‘ah lived in that area, they cried: “Musa ibn Ja‘far has passed away. Come and see him”. The Shi‘ah got excited and it was likely that a disturbance might take place but Sulaymān bin Ja‘far, the uncle of Hārūn, prevented it. He took the funeral bier from the custody of the policemen and carried it bare-footed along with a large crowd and pretended that he was escorting the funeral procession as a mark of love for the holy Imam or for the sake of his kinship with the Imam. However, the fact was that he was afraid of a revolt against his nephew Hārūn and the fall of the Abbasid Kingdom, and wanted to cool down the public sentiments.

When Ma‘mūn came to know about the great number of the Shi‘ah and realized that the people were inclined to Imam Riza, were displeased with his father, and expressed hatred against the former Abbasid rulers, he decided to show them favour and attract public opinion towards him. Hence he declared hypocritically and deceitfully that he was a Shi‘ah. He began defending the caliphate of Imam Ali, affirmed his truthfulness and acknowledged that Imam Ali enjoyed priority over Abu Bakr and Umar. In fact he did all this to safeguard his government and strengthen his rule. Strangely enough most of the Shi‘ah were unaware of the designs of Ma‘mūn and held a favourable opinion about him. However, the fact is that Hārūn Rashid and Ma‘mūn had acted for an identical purpose viz. the preservation of their power. Their ways differed, but their real aim was the same. Hārūn poisoned Imam Musa Kazim and Ma‘mūn poisoned Imam Ali Riza. The only difference between

their actions was that Ma'mūn realized in the light of the mistakes committed by his father that it was not possible to oppose the descendants of Abu Talib openly and also observed the bad consequences of such an action. He also took lesson from the mistakes of his father and took steps to ensure that his crimes did not become known.

Imam Riza and Ma'mūn

Imam Riza was the best of the human beings of his age and enjoyed the highest position in the eyes of Allah and the people. The historians say that when he passed through a city a large number of people stood on the way to welcome him.

The scholars held the stirrups and the reins of his horse and requested him to benefit them with his knowledge and to recount the *Ahādith* (traditions) of his ancestors. This thing happened in Nishapur also.

Imam Riza's Eid Prayers and Ma'mūn

Imam Riza once went out to offer the Eid prayers. The people had gathered in large numbers on the roads as well as on the roofs of the houses. While on his way he looked towards the sky and began reciting '*Takbir*' (saying: *Allaho Akbar*). The people felt that the air, the walls, the earth and the sky had joined their voice with his. This made the people weep and cry.

Ma'mūn heard about the great honour accorded by the people to the holy Imam. Fazl bin Sahl said to him: "If Riza stands up to offer prayers in this condition he will enchant the people. It is, therefore, necessary to call him back and prevent him from offering the prayers". Ma'mūn sent someone to ask the holy Imam to return and the Imam complied with his request. Hence Ma'mūn decided to lower the prestige of the Imam in the eyes of the people and to tell them that if the Imam hated the world it was because he could not lay his hands on it, and if he could acquire it, he would accept it very gladly. He, therefore said to Imam Ali Riza: "I want to abdicate and to hand over the caliphate and the government to you". Thereupon

the following conversation took place between them:

Imam Riza: If the rulership is your right and you deserve it, you cannot forsake it; and if it is not your right, you cannot present it to someone else.

Ma'mūn: You must accept the caliphate.

Imam Riza: I pride myself on that I am a slave of Allah, and by means of abstemiousness I expect to get rid of mischief and evils of the world, and by avoiding the unlawful things I hope to profit by it, and by means of meekness I hope to acquire proximity to Allah.

Ma'mūn: If you do not accept the rulership you must become my heir-apparent.

Imam Riza: I am not prepared to accept this thing willingly.

Ma'mūn: Do you want to tell the people that you are an ascetic?

Imam Riza: By Allah, I have not told a lie throughout my life and have not abandoned the world for the sake of the world and I understand what your object is.

Ma'mūn: What is my object?

Imam Riza: You want to tell the people that Imam Riza is not an ascetic, but he has no access to the material things and the proof of this is that as soon as he got an opportunity he agreed to become the heir-apparent.

Ma'mūn became angry and said: "I swear by Allah that if you do not agree to become my heir-apparent I shall behead you".

Imam Riza replied: "Allah has forbidden me to put myself to danger. In case, therefore, you want to use force you may do what you like. However, I shall not interfere in the State affairs nor shall I give any orders or give any judgement or bring about change in any matter". Ma'mūn accepted these conditions.

The intention of Ma'mūn was to tell the people that as a consequence of becoming the heir-apparent Imam Riza had become interested in the world and by this means he wanted to reduce the prestige of the Imam in the eyes of the people. However, the course adopted by the holy Imam increased his dignity and honour. When Ma'mūn got

tired of the tricks adopted by him and achieved no success he poisoned the Imam to death.*

Conclusion

Ma'mūn behaved towards Imam Riza in the same manner in which his father Harūn Rashīd and Mansūr had behaved towards Imam Musa Kazim and Imam Ja'far Sadiq and employed artifice and deceit in dealing with him as had been done by Mu'awiya bin Abu Sufyān in the case of Imam Hasan.

The blood of the saints and righteous slaves of Allah was shed to protect the despotic rulers and their regimes. However, this action was insignificant in the eyes of the independent men and the reformists in the path of truth and reality. It is on this account that we love the free men and the reformists and express disgust against the despotic rulers and do not recognize them from the religious aspect.

MU'TASIM

Ma'mūn died in the year 210 A.H. After him oath of allegiance was taken to Mu'tasim, who ruled for 8 years and a few months. He was succeeded by Wathiq who ruled for 5 years.

Abul Faraj, the author of Maqatilit Talibīn writes: "Muhammad bin Qasim bin Umar bin Ali bin Abu Tālib revolted in the days of Mu'tasim. He was defeated and imprisoned but later he fled the prison. Abdullah bin Husayn bin Abdullah bin Ismail bin Abdullah bin Ja'far bin Abu Tālib refrained from wearing black dress which was the colour adopted by Bani Abbas. Mu'tasim kept him imprisoned till he passed away.

Mu'tasim imprisoned Imam Muhammad Taqi Jawad. Later he released him and asked Ummul Fazl, the daughter of Ma'mūn who was the wife of Imam Jawād to poison him. She acted as she was directed by Mu'tasim.

Allama Sayyid Mohsin al-Amin writes: "Wāthiq honoured the descendants of Imam Ali, behaved kindly towards them and gave them abundant wealth". (A'yānush Shi'ah, Part, I)

MUTAWAKKIL

After Wāthiq's death oath of allegiance was taken to his brother Mutawakkil who ruled for 14 years and a few months. Mutawakkil became notorious for his free living, immodesty, facetiousness and intoxication. Mas'ūdi writes: "Mutawakkil was the first Abbasid caliph who participated in parties of pleasure, fun and irrelevant talk".

Justice Sayyid Amir Ali writes: "During the time of Mutawakkil there had appeared signs of disintegration of the Islamic Empire. Corruption had found roots in all departments of the State, and orders were given that others should also imitate the evils. In the time of Mutawakkil the broad-minded persons were deprived of their rights and as a result of this nonchalance the Turks dominated the government and assumed charge of the affairs of the State". (A short history of Arabia)

Only One Shirt

Abul Faraj writes: "Mutawakkil made severe attacks on the descendants of Abu Tālib and subjected them to great hardships. He bore them grudge and suspicion and made various charges against them.

Mutawakkil appointed Umar bin Faraj Rakhji as the Governor of Madina and Mecca. This ill-natured Governor stopped the people from contacting the descendants of Abu Tālib and did not allow anyone to help them. Whoever rendered them the least assistance was punished severely and was heavily fined. The descendants of Abu Tālib became so hard up that one shirt circulated among a number of Sayyid women, who wearing it offered prayers one after the other. When the shirt was worn out it was patched. And when the said women sat down to spin cotton they were naked and could not go out of the house". (Makātilut Tālibīn)

The self-styled Caliph, Mutawakkil, desired that the womenfolk of the descendants of Abu Tālib should stay in their houses and a number of them should offer prayers using one patched shirt, whereas the loose women associa-

ted with the court should display before the needy persons their gold ornaments and silken dresses!

Once, Hārūn Rashīd sent his agent to take away the clothes of Sayyid women but Mutawakkil subjected them to so much pressure that they were obliged to go without clothes. That is how the ways and manners of Quraysh, the children of the chiefs of Arabia, changed with the passage of time.

The descendants of Abu Tālib got scattered during the time of Mutawakkil. According to some historians Mutawakkil should be called 'the Nero of the Arabs',* because many descendants of Abu Tālib went away to unknown destinations and those like Ahmad ibn 'Isā al-Husayni and Abdullah bin Musa al-Husayni died in hiding, whereas some others like Muhammad bin Swaleh and Muhammad bin Ja'far revolted against Mutawakkil on account of his oppression.

Mutawakkil did not content himself with torturing those who were alive, but showed disrespect even to the graves of the dead. He demolished the tomb of Imam Husayn and the extension around it and restrained the people from performing *ziyārat* (homage). His proclaimer announced that if any person went to perform *ziyārat* of the tomb of Imam Husayn and was arrested he would be imprisoned in an underground cell.

*Nero (37 — 68), Emperor of Rome. The adopted son of Claudius, he became emperor in 54. During his last 13 years he was responsible for the murder of, among very many others, his mother, Claudius' son Britannicus, his two wives, and Seneca and Lucan. His main interests were in athletics and the arts. He ran, acted, sang and erected magnificent buildings for himself. He is thought to have set fire to Rome and then, to divert suspicion, to have blamed the Christians, whom he burnt or threw to the lions in the public 'games'. Revolts eventually got under way, in England, Judaea, Gaul, Spain and Africa, and the army mutinied. Condemned to death by the Senate, he shrank from suicide and ordered a servant to kill him, saying, with apparent sincerity: 'Ah! What an artist perishes with me'.

A poet says about Mutawakkil: "By Allah if Bani Umayyah killed mercilessly the son of the daughter of their Prophet, the children of the father of Bani Umayyah also acted in a similar way and demolished his grave. They were sorry as to why they did not participate in his murder, but after his death when the bones had decayed they went in their search".

Mutawakkil had great connections with Ali bin Jaham because he was inimical towards Imam Ali.

Ibn Jaham suffered from pruritus ani. One day Abul 'Aynā saw him abusing Imam Ali. Abul 'Aynā said to him: "Do you abuse Imam Ali because he killed him on whom sodomy was committed as well as him who committed sodomy, like the people of Lut, and you belonged to the first group of those on whom sodomy was committed". (Sharh-i Nahjul Balaghah, Ibn Abil Hadid, vol. I, p. 363)

Perseverance of Ibn Sikkit

Ibn Sikkit was one of the distinguished Ulema and literary men of his time. Mutawakkil had entrusted him the task of teaching his son Mu'taz. One day Mutawakkil said to Ibn Sikkit: "Whom do you consider to be better — my two sons Mu'taz and Mu'ayyad or Hasan and Husayn?"

Ibn Sikkit replied: "By Allah, I consider Qambar, the servant of Imam Ali, to be better than you and your sons".

Mutawakkil ordered the Turks to pull out his tongue from the back of his head. When his tongue was pulled out in this manner Ibn Sikkit died and met the fate he had feared, for in two of his following verses he says:

"A brave youth is killed owing to the slip of his tongue, but a man does not die if he hits the ground".

"Owing to this slip in his speech the brave youth loses his head, but if the foot of a man stumbles it is cursed after a few days".

Revelries of Mutawakkil

Mutawakkil had chosen a buffoon named 'Ubādah. He used to tie a pillow on his belly and danced before Mutawakkil while the singers repeated this sentence: "The

big-bellied man, the caliph of the Muslims has arrived". This sentence was meant to ridicule Imam Ali. Mutawakkil saw this scene, drank wine and laughed.

One day this scene was performed before Muntasir, the son of Mutawakkil. Muntasir said to his father: "The person whom this dog is ridiculing and thus making the people laugh was your cousin and a distinguished person of your family, and you should feel proud of him. In case you are desirous of ridiculing him, you should do so yourself in solitude and should not leave this task to such dogs". Mutawakkil then asked the singers to sing this verse:

"The young man supports his cousin. Let the head of the young man be in his mother's....".

Muntasir came to know that Mutawakkil used to abuse the holy Prophet's daughter, Lady Fatima Zahra. He approached one of the Ulema to give a decree in this behalf. The scholar said: "It is necessary to kill him, but the life of one who kills his father is shortened". Muntasir said: "If I kill him in obedience to the command of Allah I do not worry if my life is shortened". He, therefore, killed his father and lived after him for a period of seven months.

Allah has made love for the *Ahlul Bayt* obligatory in the holy Qur'an and treated it as the reward for the pains taken by the holy Prophet of Islam to convey the Divine message to the people.

However, the manner in which this order was complied with was that those who ruled over the people in the name of the holy Prophet and considered themselves to be his near ones shed the blood of his descendants and subjected them to countless tortures.

Those who deny the Prophet of Islam and his Prophethood do not cost Islam dearly. What is harmful for Islam is that persons like Mutawakkil should declare themselves to be Muslims but should oppose Islam and campaign against it like infidels and enemies of Islam.

The incidents related to Bani Abbas, as narrated above, are sufficient evidences to form an idea about their ugly nature and inauspicious designs.

POETS OF THE ABBASID PERIOD

Ibn Rūmi

One of the principles believed in by the Shi'ah is that the world can never remain without the righteous persons and the Divine guides, who invite the people to good and restrain them from doing evil deeds. The Shi'ah doctrines have always been publicized from the pulpits and through the books, and the crimes of the mean persons have been rendered null by logical reasoning and proofs. These persons do not forsake patience and steadfastness in the path of truth on account of torture and inconvenience and campaign with great valour against evil and the forces of falsehood and perversion.

As the Shi'ah believe that such qualities should be present in the leader or his successor they also believe that in every age there should be some followers of truth who should fight in the capacity of jurists, poets etc.

During the period of Bani Umayyah and Bani Abbas there were some sincere and true believers who abandoned falsehood and stood firmly against it. They defended truth, supported it and exposed themselves to fear and danger. Among those fighters we can see the Ulema, the Jurists, the poets and others.

History has preserved the names of many such poets. However, some of them did not disclose their names for fear of the despotic rulers or did not reveal their Shi'ah faith in order to receive bribes.

Although the names of some of them have remained secret and the historians have recorded the names of some others. One of these poets was Ibn Rūmi. In his ode known as '*Qasidah Jimiyah*' he says about the misfortune of Yahya bin Umar bin Husayn bin Zayd:

“O Bani Abbas! Commit crimes owing to your inherent meanness and be stingy and go on hoarding wealth in the public treasury. Wait till the day when the right reaches one to whom it is due. Then you will suffer affliction like the descendants of Abu Tālib”.

“It is possible that there may be a revolutionary

leader behind the curtain of occultation and at the end of the dark night there may be the bright day”.

“Is it proper that they should remain hungry at night whereas the bellies of your associates should be about to burst owing to too much eating?”

“And is it proper that you should proceed to your palaces proudly and when you walk slowly your buttocks should move up and down (owing to fatness)?”

“And is it proper that the bones of the descendants of Imam Ali should become apparent owing to hunger whereas the bones of your children should become pithy owing to country air and their arms and legs should grow fatter and fatter”.

Professor Mahmūd ‘Aqqād says: “The poet recited this poem without covetousness or with the support of anyone else. In fact in reciting these verses he exposed himself to danger”. (Ibn Rūmi)

Abu Farās Hamdāni

Abu Farās wrote an elegy in which he mentioned the virtues of the descendants of Imam Ali and recounted the crimes of Bani Abbas. Some of his verses are quoted below:

“Truth has broken up and religion has been torn to pieces and the legacy of the holy Prophet (the caliphate) has been tarnished”.

“O People of the world! Does Allah not help the people against the mischief of the oppressors and does the religion of Allah not have a revenger?”

“The descendants of Imam Ali are indigent in their own land whereas the affairs of the State are in the hands of the women and the slaves”.

“The heart of the holy Prophet of Allah is offended on account of the lashes. Then why don’t you respect the family of the holy Prophet?”

“In spite of their great crimes the descendants of Harab (Abu Sufyan) committed minor crimes as compared with yours”.

“How much patent breach of trust you have committed with the religion and how much blood of the descen-

dants of the holy Prophet you have shed!”

“If a Judgement is given in the light of justice Hārūn Rashīd is not like Imam Kazim and Mamūn is not like Imam Riza”.

“Write a letter to Bani Abbas telling them that they should not talk about the government, because the government is in the hands of Ajam (non-Arabs meaning the Barmecides)”.

“Pride is specially meant for the scholarly persons who are wise enough to solve all questions and remove all the difficulties of the people. You should not pride yourselves”.

“When they are angry it is not for the sake of anyone other than Allah and when they give a judgement they do not ignore the rights of Allah”.

“The holy Qur’an is recited constantly in the house of the descendants of Imam Ali whereas in your houses there are musical instruments and songs”.

“No one manufactures wine in their houses and which are not a refuge for crimes”.

“There are no pretty children in their houses with whom they may live in pleasure and they do not have any monkey for which so many servants should be employed”.

“The Rukan, the Ka’bah, Astār, Zamzam, Safā’, Masjidul Khif and Haram are their halting places”.

“May Allah’s blessings be on them till the leaves of the trees touch one another as they are the refuge for the nation”

These verses manifest the greatness of *Ahlul Bayt* (the chosen descendants of the holy Prophet) and prove that they are entitled to the caliphate and their right has been usurped.

In these verses the rule of Bani Abbas in the name of religion has been referred to and it has been affirmed that they are the worst enemies of religion, because during the period of Bani Abbas wine, adultery and music prevailed in their houses and although the descendants of Imam Ali were subjected to oppression and torture their houses were the places of recital of the holy Qur’an and Allah’s Name and Divine worship.

The despotic rulers who wish to protect themselves in the name of religion are deviated and perverted so long as they are like Mansūr, Rashīd, Ma'mūn and Mutawakkil.

It is for this reason that the Shi'ah believe that a just religious regime can be established only when the ruler is the Imam, who is infallible or the administration is in the hands of a righteous religious scholar who seeks the pleasure of Allah and His Prophet. If it is not so the regime will be worldly and temporary and contemporary not religious and Divine.

All the tortures which the *Ahlul Bayt* and the Shi'ah had to suffer were perpetrated by the rulers who considered themselves to be religious, but they were far away from religion.* As the rulers considered themselves deficient and unfit to rule they took revenge for this deficiency of theirs upon the learned and accomplished persons. And they wanted to show their acts to be perfectly religious. They, therefore, endeavoured to find out the jurists and ulema of Islam who might justify their acts. Miqrizi writes: "Pride dominated Bani Abbas and they became ostentatious. Hence, they accorded it precedence over the orders of the holy Prophet of Islam and increased their hardheartedness and cruelty". (an-Nizā'wat Takkāsum, p. 73)

It was the religious government of Bani Abbas wherein the monarchs ruled in the Name of Allah and considered themselves to be Muslims, but trampled upon the commands of the Prophet and followed the polytheists.

Di'bil Khuzā'i

Di'bil Khuzā'i was the bravest among the poets known to history. He suffered extreme hardships in connection with campaign against falsehood and defence of truth. He

*The Shi'ah believe that, those Kings and Rulers who rule in the name of religion and by the Command of Allah, their words are true only when the holy Prophet has confirmed their regimes and they should be infallible, otherwise they have no priority over other people. That is why, those who claim to be the vicegerents of the holy Prophet and are bastards and do not enforce the Divine laws for them the door of rulership is closed.

blamed many and among them can be seen the names of Rashīd, Mamūn, Mu'tasim, Wathiq, the Commanders of the army, the ministers and the sons of the caliphs and launched the severest attacks on them without any fear or anxiety. When Mu'tasim entrusted the command of the army to the Turks and gave them mastery over the lives, property and honour of the people Di'bil said. "The Kingdom has slipped away from the hands of the people because it has fallen into the hands of the children and the servants and it is a great calamity".

When Mu'tasim died and Wathiq succeeded him Di'bil said: "A Caliph has died for whom no one has expressed any grief and another has come in his place with whom no one is pleased, because he who has come is the leader of injustice and deviation and the chief of hypocrisy and perversion like his predecessor as according to the holy Qur'an: *Each group on entering Hell will curse the other dwellers until all of them are brought together therein.* (Surah al-Araf, 7:38)

Di'bil has described the dictatorship and despotism of Bani Abbas and their killing, imprisoning, plundering and exiling the people in the following poetic verses:

"When I think about Bani Abbas and their crimes and vices my hair stand straight on my body with anger and my heart laments".

"Their actions consisted of only insolence, threats, murders plundering, setting on fire, imprisonment, torture and exile".

"If you happen to go to Tus (Mashad) embrace the holy grave of the Imam. Kiss the dust of his grave and get whatever you want from that honoured saint of Allah".

"I wonder at Tus wherein I see both darkness and light and infidelity and faith. The grave of one who is a disgrace to humanity is there and the grave of the master of the world is also there".

"The luminous grave is situated near the impure and dark one. What harm can come to a delicate red rose if a thorn appears near it?"

"Neither Imam Ali Riza suffers owing to the proximity

of Hārūn Rashīd nor Rashid gains anything by being near him. Everyone is accountable for his deeds, whether he be the Prophet Ibrahim or Nimrud”.

In his poetic verses Di‘bil, in order to make the argument more clear against Bani Abbas, excuses Bani Umayyah for their killings. He says that as soon as Bani Umayyah assumed the reins of government they, manifested their enmity and said that they were opposed to Imam Ali and his descendants. However, while fighting against Bani Umayyah, Bani Abbas formed a common front with their cousins and their slogan was that they wanted to seek the pleasure of the descendants of Muhammad. As stated earlier Bani Abbas did not fight for the benefit of any particular leader. However, when the government fell in their hands they became dictators and criminals and adopted the policy of warlike persons and armed dacoits.

Di‘bil says: “If it had been decided that time should laugh we would have prayed that Allah might not give it the strength to laugh because the descendants of the holy Prophet have been subjected to cruelty and torture”.

“The descendants of holy Prophet have been sent in exile from their houses and cities as if they had committed a crime which is unpardonable”.

The elegy of Di‘bil known as *Qasida Tā’iya* and according to a contemporary man of letters *Qasida Zā’i’a* (well-known) and *Nā’iha* (mournful) is an authentic scroll of the crimes of Bani Abbas. *Qasida Tā’iya* is a historical document which will last for ever. This elegy depicts the dreadful killings by Bani Umayyah.

We are not aware of anyone among the poets, the revolutionaries and the singers of mournful songs, who may have expressed enmity and hatred against the rulers in the manner in which it has been done by Di‘bil.

Di‘bil’s poetic verses were memorized by all big and small so much so that the armed dacoits sang them and looted the people. For example: Di‘bil read the elegy of *Tā’iya* before Imam Riza. The holy Imam gave him a wallet full of money. Di‘bil said: “I want one of your garments which may serve as my shroud. The Imam gave him a fur

cloak. Di'bil travelled from Merv to Baghdad with a caravan. On the way the robbers looted the fur cloak and other property of the caravan and began to divide it among themselves. In the meantime one of the robbers recited this verse. "Their inheritance is distributed among persons other than them, but their own hands are empty of their inheritance". Di'bil asked the robber: "Whose verse is this?" He replied: "It is the verse of Di'bil, the poet of *Ahlul Bayt*". Di'bil said: "I am Di'bil". The robber was frightened and said: "Are you Di'bil?" Di'bil replied: "Yes". Thereupon the robbers returned everything which they had looted.

When the people of Qum learned about the event of the fur cloak they offered to purchase it from Di'bil, but he declined to sell it. The people, however, insisted and took it from him. When he lost all hope of retaining it he requested them to give him only a piece of it. The people of Qum took pity on him and gave him a piece.

Imam Riza Wept

When Imam Riza heard the doleful verses of Di'bil he wept and the women and children also wept. Even till now the shi'ah recite these verses from the pulpits and weep. This elegy tells of the lost rights and discusses the matters which should be defended. The aims for the achievement of which it is appropriate to lay down one's life have also been reflected in these verses. These verses were composed more than 1100 years ago but enjoy more value and fame as compared with the verses of the modern poets whose poetry and works have filled the libraries. The secret of the popularity of these verses is that they lay bare the hardships of the afflicted persons who are oppressed and tortured and are involved in difficulties during all ages.

From the day on which these verses were published the decline of the material and spiritual strength of Bani Abbas commenced. According to 'Bihār' there are 80 verses of Di'bil about Imam Riza. Some of these verses are about Bani Umayyah and Bani Abbas. A few of them are quoted below:

“Curse Bani Abbas from the core of your heart, as the affairs of the religion became topsy-turvey because of them. Rule without a true Imam is unlawful”.

“Giving a verdict without consultation is not permissible. Calamities fell on Islam owing to these ignoble tyrants”.

“They did injustice to the religion and the law and let loose atrocities on the Faithful”.

“They made the world narrow in our eyes and made the horizon dark and gloomy”.

“They made sweet water bitter like colocynth in the palate of the deprived and indigent nation”.

“The source of this policy and this deceit was the erroneous pact of Abu Bakr”.

“The foundation of injustice was strengthened by him and the structure of the religion collapsed at that time”.

“If that fraud and deceit had not been committed the world would have acquired nothing but honour”.

“The administration would have been in the hands of the holy Prophet’s Household and every place would have been replete with justice and kindness”.

“I love the descendants of Muhammad. My love for them knows no bounds”.

“I shall not dissociate my heart from this family even though the enemy may make me the target of his arrows”.

“They are my life, my hope, my ambition, my love and my youth”.

“I shall place my head on the dust of their street and shall not raise my head from their threshold”.

“For that is the abode of kindness and piety and that is the place of love, hope and ambition”.

“From there the sun of faith and morality throws its rays on the horizon”.

“From there blows the zephyr of justice and kindness which makes the garden of the soul beautiful and fresh”.

“O Lord! Increase my fervour and fill my heart with love for them”.

“How sad it is that instead of all their dignity and grandeur they experienced nothing from the mean people except treachery”.

“They snatched away their right unjustly from their hands. They plundered their property like thieves”.

“How sad it is that those generous hands should not be empty of riches and wealth”.

“The rights of the holy family were destroyed and they were subjected to much oppression”.

“So long as the sun rises and the moon appears my task is to weep and sigh for this grief”.

In his opposition to the organization of Bani Abbas Di‘bil had no political aims and he did not accept any position or wealth. He recited these verses only on account of his religion and faith. Di‘bil use to repeat the following words very often: “I have been carrying my gallows on my shoulder for the last 50 years, but there is no one who should hang me”. (Di‘bil meant that he was ready to die for his love for the *Ahlul Bayt*).

Eventually a devilish person who was the enemy of humanity sat in ambush and attacked him with a poisoned stick after the evening and early night prayers. He passed away on account of a wound caused by the poisoned stick.

Di‘bil and Kumayt, these two great poets, who conducted similar campaigns to support the chosen descendants of the holy Prophet were destined to meet martyrdom in a like manner.

The Shi‘ah Literature and Events

It will be appropriate to end this chapter with the words of Sayyid Muhammad Gilāni:

“The Shi‘ah literature in its true shape appeared when the Alavis became subjected to hardships.

Imam Ali was martyred and his descendants were humiliated. They were arrested in groups, were exiled; they suffered hardships, were killed after having been deprived of public rights; they spent their lives in a state of fear. Their lives as well as the lives of their supporters were not safe. The supporters of Imam Ali were killed in every city. They were awarded severe punishments and their hands and feet were amputated. Whoever uttered the name of Imam Ali was imprisoned, his property was

confiscated, his house was demolished and the torture to which he was subjected increased day after day. The lovers of *Ahlul Bayt* were buried alive, hanged, burnt and imprisoned; they were made to die of thirst and hunger.

The followers of Imam Ali were sent to the gallows and were not removed from there till their bodies began to emit bad smell. They were then burnt and their ashes were scattered in the air. The people were prohibited from naming their sons Ali, Hasan or Husayn.

Bani Abbas were more inimical towards the descendants of Imam Ali than Bani Umayyah. Hence the killings and burning by them were also more than by Bani Umayyah and they subjected the descendants of the Imam Ali to unlimited persecution and torture.

Mansūr ordered the descendants of Imam Ali to be chained and brought before him from Madina. When they came to him he ordered them to be imprisoned in a dark cell. In case anyone of them died his dead body was not removed from there. Eventually Mansūr ordered the prison to be demolished on their heads. A shi'ah poet says in this regard: "By Allah Bani Umayyah did not commit against the descendants of Imam Ali one tenth of the atrocities committed by Bani Abbas.

Abu Farās says: "In spite of their great crimes the descendants of Harb committed lesser crimes as compared with Bani Abbas".

Sharif Razi says: "Although the crimes of the first group (Bani Umayyah) were many but they were not so many as compared with the crimes of the second group (Bani Abbas).

Hārūn Rashīd did not neglect to torture the descendants of Imam Ali. However, when the caliphate of Bani Abbas began to weaken and the government of the present day Islamic countries fell in the hands of the Turks, the Dailamis and Bani Hamdān, their fury decreased.

All these crimes influenced to a very large extent the Shi'ite literature consisting of prose and poetry". (Atharut Tashayyu' fil Adabil 'Arabi, p. 22)

Causes of the Extinction of the Shi'ah

(i) The following question arises in the minds of those who have read the foregoing pages: Why have the Shi'ah not become extinct? Why have they continued to exist in spite of bloody campaigns against them by their enemies from the early days of Islam till the present day? In short the question arises: 'how is it that in spite of severe persecution the Shi'ah continue to exist in large numbers, although normally, in view of the hardships suffered by them no trace of theirs should have been left in the world!'

(ii) The Shi'ah had no support other than their faith to combat with these hardships and during hundreds of years of their campaigns they did not form a government and none defended them.

(iii) Rising by the Shi'ah was always accompanied by defeat and flight.

To sum up when the history of the Shi'ah, their continuous carnage, exiles and risings which did not materialise, and their flights from their homes for fear of the tyrant rulers, then what is the secret of millions of Shi'ah being present in the world?

Causes of the Survival of the Shi'ah

Contrary to expectations and notwithstanding the fact that the causes of the extinction of the Shi'ah were visible on all sides they continued to exist and their number is increasing day after day. The following are some of the reasons for the survival of the Shi'ah:

(I) Teachings of Ahlul Bayt

This survival and increase of the Shi'ah is related to the greatness of *Ahlul Bayt* and their teachings. But for the greatness of their teachings there would have been no trace of Shi'ah today. Only the name of Shi'ah faith would have been found in the books like those of various fictitious and disreputable religions.

There is no doubt about the fact that the teachings of *Ahlul Bayt* consist of the explanation of the realities of Islam, the commands of the holy Qur'an and the objects of

the holy Prophet of Islam. They are in fact a series of rules and principles to distinguish between good and evil and truth and falsehood.

(II) The Holy Qur'an and Ahlul Bayt

In the eyes of *Ahlul bayt* (the chosen descendants of the holy Prophet) truth possesses a reality which is independent in the minds and intellects of the people and the beliefs and opinions, likes and dislikes do not have any effect on it. If all or most of the people agree about a matter being false and it is in fact true, or they agree that something false is true, it will not change its nature.

In short, in the eyes of *Ahlul Bayt* truth does not depend on men or a large number of its supporters. On other hand, according to them, the individuals are recognized by means of truth. It is just as the Imam has said and the holy Qur'an has specified (as per verses quoted below):

We brought you the truth but most of you disliked it.
(Surah az-Zukhruf, 43:78)

In fact, he (Muhammad) has brought to you the truth but most of you dislike it. (Surah al-Muminun, 23:70)

The holy Prophet has been quoted to have said: "Ali is with Truth and Truth is with Ali".* What is meant by this is that if all the people were on one side and Imam Ali is on the other side all others will be mistaken but Imam Ali will not have erred in his belief, because what the holy Prophet has said is affirmed by the words of Imam Ali, and the holy Prophet does not say anything on account of his personal desire. Hence the words of Imam Ali are a conclusive proof for all and none is permitted to argue against him.

On the other hand experience has shown that truth is independent by itself and does not depend upon the thinking and words of the people.

For example, we see that the Legislative Assembly enacts a law with the majority of votes or unanimously,

*Tirmizi; Hâkim; Ibn Hajar; Ibn Abil Hadid and Kanzul 'Ummâl (Muzzaffar, Dalâ'ilus Sidq, Vol. II, p. 303, 1953 Edition).

but after its enforcement it is found that the law is erroneous and necessity of its amendment or cancellation arises. It is for this reason that the Shi'ah Twelver believe that truth can be deduced from the Book and the Sunnah, but the remarks, although they may be numerous are related to opinions which may or may not conform with reality and truth. These opinions are not the means of recognizing truth because opinions are expressed under the influence of passions, motives, nature and training and are at times put forward owing to one's being impressed by the discourses of the philosophers and the thinking of the theologians. On some occasions those who express their opinions are ignorant and what they say is not based on learning, reason or education.

Apart from the opinion, obedience to the majority and the support given to it by the government means wastage and exploitation of the rights of the minority, because the minority is deprived of governmental power and there is none who may enforce its beliefs or may have liason with the government which does not, according to its belief, recognize it officially. It is on this account that the Shi'ah believe that Allah has expressed laws on every subject and the means of knowing those laws are two great authorities viz. the Book of Allah and the chosen descendants of the holy Prophet.

Conclusion

The secret of the survival of love for *Ahlul Bayt* becomes evident from what has been stated. In other words that secret is the survival of the holy Qur'an and the traditions (*ahādith*), because the holy Qur'an and the tradition are the first and last authorities of Shi'ah faith.*

*One of the principles of Shi'ah faith is reliance on Divine revelations in order to ascertain truth and not to take notice of the words of the majority. This belief emanates from the 78th verse of Surah as-Zukhruf mentioned before. And Imam Ali has said: "Jama'at (Community) is coming together of the righteous persons even though they may be few, sect is the association of the followers of falsehood, even though they may be large in number".

As a consequence of opposition to the polytheists and repudiation by the deniers the holy Prophet Muhammad had to face such hardships as were not faced by other Prophets and the Shi'ah were subjected to such tortures as every righteous person is subjected to.

Hence, the holy Qur'an survives on account of the genuineness and the truthfulness of the holy Prophet and Shi'ah which is a branch of the same root has survived for his *Ahlul Bayt*. The Shi'ah faith, therefore, continue to exist along with Islam and the holy Qur'an.

(III) Defence of Islam

Just as some distinguished Muhajirs and Ansar had dedicated their lives to the defence of the Prophethood of Muhammad some chosen men and scholars trained in the school of *Ahlul Bayt* (like Shaykh Mufid, Sayyid Murtaza, Karachki etc.) fought valiantly for the cause of Shi'ah faith. They wrote detailed books to defend Shi'ah faith and refuted the false charges brought against the Shi'ah, basing their reasoning on the holy Book and the Sunnah.

What is surprising is that although we are now living in the space age there are still some people who repeat the calumnies of the early days of Islam word for word and say the same things which were said 1400 years ago. They thus compel the Shi'ah to quote the exact words of Sayyid Murtaza, Shaykh Mufid, Allama and Shahid in reply to these calumnies to defend the Shi'ah faith.

It will suffice if we allude to two specimens of calumnies resorted to in modern times. One of them is from the magazine *Ākharus Sā'ah* (The Last Hour) and the other is from the book *Athar al-Tashayyo fil Adabil 'Arabi* (Effects of Shi'ah faith on Arabic Literature). I came across the book *Athar al-Tashayyo...* recently in a library while I was collecting material for writing the present book.

The Magazine: Ākharus Sā'ah

In the magazine *Ākhar Sā'ah* vol. XV Āzar 1961 **Tāba'ie** has rejected the statement of Bintush Shāti' published in *al-Ahrām*.

Bintush Shati' has said: "As stated in Tafsir Zamakhshari and Tafsir Nishāpuri the Surah Hal-Ata and the verse *Wa Yut'imunat ta'ama* (Surah al-Dahr, 76:8) were revealed in respect of Imam Ali and Lady Fatima".

Tāba'ie writes about this remark of Bintush Shāti': "This statement is not correct and the commentaries of Zamakhshari and Nishapuri are collections of imaginary things, extravagant talks, and falsehoods...".

Association of the Surah 'Hal Ata' with Imam Ali and the members of his family is not confined to Zamakhshari and Nishāpuri, but other Sunni writers including al-Bayzāvi, al-Baghavi, al-Tha'labi and Abu al-Sādat have also explained it accordingly. Suyuti has written in 'al-Durr al-Mansur' that this Surah (chapter 76) has been revealed about Imam Ali and Lady Fatima and Rāzi has written that Wahidi, who is one of the Ashā'ira, has said in his book 'al-Basit' that it has been revealed about Imam Ali.

In spite of all that these commentators have said is it proper that we should say that they have told lies, and the Surah has not been revealed in praise of one (Imam Ali) who fought battles on the side of the holy Prophet against the polytheists and infidels for the pleasure of Allah? Have all of them told lies?

However, if it is said that it was revealed about Mu'awiya, his mother Hind and his father Abu Sufyan who fought against Allah and His Prophet in the battles of Badr, Uhud and Ahzab it would be a correct explanation!

The Book. Āthārut Tashayyo fil Adabil 'Arabi

There is a man in Egypt called 'Sa'id Gilāni'. He lives in the space age, but has written the above-mentioned book wherein he says: "The Shi'ah have falsely imputed these lines to Yazid: "Bani Hashim played with the kingdom, otherwise neither any revelation came nor any angel was at work.

"I am not a descendant of Khandaf if I do not take their revenge upon the progeny of the Prophet of Allah".

Yes. These two verses are false and have been forged by the Shi'ah. Similarly it is not true that the holy

Prophet's grandson was killed. It is also a lie that the daughters of Muhammad were carried on camels. It is also a lie that the lips of the chief of the youth of Paradise (Imam Husayn) were struck with a stick. It is also untrue that the Battle of Mecca took place and the Ka'bah was attacked by means of catapults. It is also wrong to say that the soldiers of Yazid were allowed to treat the people of Madina in any manner they liked. And the story of Harrah is also a concocted one.

We have found one of these two following reasons to refute Tābi'ie and Gilāni and others like them viz.

- (i) Enmity with Allah and His Prophet.
- (ii) Treachery and creation of dissension and split among the Muslims so that the enemies of the religion and the country i.e. the colonialists may be able to step in.

PART V

AFTER BANI ABBAS

The regime of Bani Abbas began to decline after Mutawakkil and other States came into being in the world of Islam. Of them the Buwayyads, the Hamdanis and the Fatimids were in the fore-front. As a consequence of this development the Shi'ah could be able to breathe in peace. However, with the extinction of the kingdom of the Suljuks the condition of the Shi'ah underwent a change and they had to suffer hardships once again as they had suffered during the periods of Bani Umayyah and Bani Abbas. Especially during the reign of the Ayyubi rulers the Shi'ah became victims of worst atrocities. Amongst the Ayyubis there was Salāhuddin who was extremely blood-thirsty and pitiless. In this chapter we shall give an account of his heinous crimes.

Abu Abdillah Shi'i

We often come across the name of Abu Abdillah Shi'i and he has been introduced with the name of Hasan bin Ahmad bin Zakariyyah Shi'i. He was a learned and wise man. He actually belonged to San'ā (Yemen). He left for Mecca with the intention of proceeding to Africa. There he came into contact with the people of the West and heard them recounting the virtues of *Ahlul Bayt*. Abu Abdillah spoke to them on the subject and attracted them towards him. As the Shi'ah faith had already penetrated the West

(Africa), those people began to like him and requested him to accompany them. Abu Abdillah accepted their invitation. According to Miqrizi the people of Western regions were very much inclined to Shi'ah faith and, therefore, welcomed Abu Abdillah and accorded him great respect. This happened in the year 288 A.H. When brotherly relations were established between them he asked the people to fight against Ibrahim bin al-Aghlab, the Sultan of Africa and to depose him from the caliphate. The people of Africa accepted this suggestion and removed him from his office. Abu Abdillah then handed over the caliphate to Ubaydullah Mahdi who became the first Fatimid Caliph.*

The territories of the Fatimids extended up to Egypt and Syria. The number of their caliphs was fourteen and they ruled from 296 to 567 A.H.

During the period of the Fatimids the Shi'ah faith expanded so much in the West that one of the Palestinians said: "If I have ten arrows I shall shoot nine of them towards West, because there are many Shi'ah there and the remaining one I shall shoot towards Europe".

"The Shi'ah were present in Egypt during the time of Imam Ali and gradually their number increased and they were firmly rooted in Palestine and Jordan. As a consequence of this the people of Tabriyya, half of Nablus, Quds and a large part of Oman were Shi'ah". (Adam Mitz, *al-Hazāratul Islamiya*, vol. I, chap. 5)

Shi'ah faith survived in Africa till the time of the rule of Mu'iz bin Bādis Sinhāji. However, Mu'iz killed or burnt the Shi'ah so that they became helpless and were scattered and not even one of them was left there.⁺

*When Mahdi ascended the throne he killed Abu Abdillah who had elevated him from a non-entity to rulership. This is the way in which human beings behave. While they are helpless they are good, but as and when they acquire strength they ignore Allah and humanity!

+Ibn Athir (Events of the year 408 A.H.); "Khutat Miqrizi", vol. II chapter Abi Abdillah Shi'i and "A'yānush Shi'ah", vol. II.

Shaykh Muhammad Husayn Muzaffar writes: "One who observes the large population of the Shi'ah in the African cities in this 20th century realizes that in spite of all the tragical events the spirit of Shi'ah has survived there. It is possible that after the policy of extinction of the Shi'ah by Mu'iz bin Bādis they once again found their way to Africa. Whatever the case might have been, about a million and a half of the Persian Shi'ah now live in Africa. The reason for their being in such large numbers is that the scholars of Najaf go at times to Zanzibar (Africa) and they (the Africans) come in large numbers every year for the Ziyārat of the sacred shrines at Karbala and Najaf, and many of them are seen at Mina at the time of Hajj. I have seen them. They are wealthy, wise, morally sound and good-mannered". (Tarikush Shi'ah, p. 269)

The University of al-Azhar — Egypt

The al-Azhar University brought into action an extensive programme of the Shi'ah. Jawharus Sayqali, the Commander of the army of the Fatimid Caliph founded it in 359 A.H. At the time of its establishment only the Fatimid jurisprudence and the Shi'ah faith and the philosophy were taught and verdicts and teachings in Egypt conformed with the religion of *Ahlul Bayt*. The first book which was read in al-Azhar was *al-Iqtisād* which dealt with the Jurisprudence of the progeny of the holy Prophet and thereafter *Da'ā'imul Islam* was taught. It contained the rules and regulations of *Ahlul Bayt* regarding lawful and unlawful things. (vide al-Azhar fi Alf 'Ām' written by Muhammad Abdul Mun'im Khafajah — vol. I, p. 15)

Salāhuddin Ayyubi

Salāhuddin was a Kurd by birth. His father Ayyub and his uncle Asadud din alias 'Shir Koh' grew up in Āzarbā'ijān and migrated to Baghdad. From Baghdad they went to Aleppo. In Aleppo Shir Koh joined Nuruddin Mahmud bin Zangi. When Nuruddin attained to rulership Shir Koh and his brother Yusuf assumed a high position and when Europe was fighting against Cairo th Fatimid Caliph 'Azid sought

help from Nuruddin as his government had been firmly established in Aleppo and Damascus. Nuruddin sent a large army (in which Salāhuddin was also present) under the command of Shir Koh to assist Āzid, the last Fatimid Caliph. After gaining victory Shir Koh became the minister of Āzid. He, however, died after two months and was succeeded as minister by his nephew, Salāhuddin.

Instead of being thankful to Āzid for his kindness Salāhuddin began scheming against him and seized the kingdom from him. He confiscated his entire property and even his horse. As said by Miqrizi in al-Khutat he imprisoned Āzid after some time. He called his brothers, sisters and kinsfolk from Syria and gave them the houses and property confiscated from the courtiers of the Fatimid Caliph.

Salāhuddin dismissed the Shi'ah judges and replaced them by Shāfi'i judges. He eliminated the words "*Hayya 'alā Khayril 'Amal*" (Come to the good act) from the call to prayers, and invited the people to the sects of Mālik and Shāfi'i. Thus the Shi'ah faith became dormant and was eventually forgotten in Egypt.

Salāhuddin persuaded the people to adopt the Sunni and Ashāi'ra faith and killed the recalcitrant. His order was: "The evidence of only that person, who believes in the four sects will be accepted, and a person is not entitled to deliver a speech or to teach unless he follows one of the four sects".

Khafaji writes: "The Ayyubis interfered forcibly with the traditions of the Shi'ah and destroyed them".

The policy of Salāhuddin with regard to the family of the Fatimid rulers was that he destroyed them in the worst possible manner. They put them to great miseries and afflictions. He dismissed the nobles of the Fatimid Government and made his own kin take their place during one night. This resulted in heart rending cries that people could hardly bear that sight". (al-Azhar fi Alf 'Ām, vol. I, p. 58)

Salāhuddin imprisoned the remaining descendants of Imam Ali in Egypt and separated the men from the women so that the off-spring of Imam Ali might become extinct.

Bani Umayyah and Hajjāj used to celebrate the

‘Āshura day (10th of Muharram) like Eid (festival day), but later this practice was discontinued. Salāhuddin again declared it to be an Eid.

The Libraries were Burnt

The mischief by Salāhuddin was not limited to killing, plundering and exiling women and children. He went a step forward and rose against knowledge and wisdom and the traces and objects of glory of Islam.

The Fatimid Caliphs had paid special attention to the collection of books and setting up of big libraries. In a special Fatimid palace there was a comprehensive library. The historians have written a good deal about the grandeur of this library and the valuable books which it contained. There were about 200,000 books in it on various subjects like jurisprudence, hadith (tradition) lexicography, history, literature, medicine, chemistry, astronomy etc. In short this library was a wonder of the world and it is said that no other library was as big as this in all the Islamic countries. In Darul Hikmah there was another library which had taken the place of the famous library of Alexandria. And in the al-Azhar University there was a special library which was allocated to the university. All these libraries were destroyed by Salāhuddin Ayyubi.*

Salāhuddin in the Eyes of the Shi‘ah

We do not deny the fight put up by Salāhuddin in the crusades and do not want to ignore the courage and bravery displayed by him while facing the colonialists. Those who criticized him said: “Salāhuddin had concluded a pact with Europe that they would not transgress upon each other for 3 years and 6 months and that the crusaders would have under their occupation a part of Palestine consisting of Yafa, Akka, Sūr, Tripoli and Antākia+ but, in spite of this

*Whatever has been narrated about Salahuddin is based on ‘Khutat’ Miqrizi, vol. II & III; ‘al-Azhar fi Alf ‘Ām’ Part I; Ibn Athir vol. IX; A‘yānush Shi‘ah vol. I and Tarikhush Shi‘ah by Muzaffar. Muzaffar and Sayyid Mohsin al-Amin have relied on Sunni authors.

+Khutat Miqrizi, vol. III, p. 170.

pact, he fought against them". However, we object to the crimes committed by him against children and women. When we discuss his crimes and cruelty against the Fatimids, who were his masters and benefactors it is possible that we may find out some reasons for that. But how can we explain his crimes with regard to the libraries and the scientific and technical monuments which are so important from political and social point of view.

We are not aware of any reason for Salāhuddin's attitude towards the Shi'ah except pure fanaticism, for there is no difference between the Shāfi'īs, the Mālikis, the Hanafis the Hanbalis and the Shi'ah, as all of them believe in the holy Qur'an and the Sunnah. The Sunni scholars hold this view and those like Shaltut, Ibn Zohra, Madani, Baquri, Ghazāli and other earlier and later religious leaders have confirmed this reality.

Indeed, if Salāhuddin was really a follower of the Shāfi'ī sect then Shāfi'ī have not considered the people of the *Qiblah* to be non-believers, and has not declared the shedding of the blood of the Shi'ah to be permissible!

It is not surprising that Salahuddin was a brave and warlike person, nevertheless he was fanatical. He fought many battles and fanaticism was a part of his faith and belief. Hence, whoever fights does not rise against evil and it cannot be said that if a person attacks the enemy his other actions should not be objected to and his family and educational atmosphere should not be criticized.

This is so because people like 'Antara who were brave men of Arabia during the Age of Ignorance (period before the advent of Islam) defended their honour and property, fought against the enemy, were at the same time fanatical about false matters, did not tolerate truth, helped their nation, and fought against oppression for the sake of equity and justice.

We have seen certain persons who consider themselves to be learned and scholarly but believe in superstitious things which originate from fancy and imagination. It is pertinent to relate here an incident which should serve as an example: "Jāhiz said that an ill-mannered person with a

also arrested and put to death a number of Ulema and chiefs including the great scholar Sayyid Hibatud Din Musa, Sayyid Muhammad Āli Shukr, Shaykh Muhammad 'Usayli and the Jurist and physician Shaykh Ali Khātūn.

"He was a great scholar and was well-versed in the science of old medicine. Shaykh Khatūn was a contemporary of Shaykh Nasīf Nassār Waili, the head of the Ulema of Jabl 'Āmil. Ahmad Pasha arrested Shaykh Khatūn along with the Ulema and notables of Jabal 'Āmil, imprisoned him in 'Akka, subjected him to severe torture and killed him. The cruel Ahmad Pasha used to heat iron and placed it on the Shykh's head". (A'ayānush Shi'ah, vol. I, p. 4)

Jazzār plundered lock stock and barrel of the libraries of Jabal 'Āmil. In a library of Āli Khatūn there were 5000 books, and in one week all the books of Jabal 'Āmil were set on fire, only that person, who fled away, escaped the tyranny of Jazzār. During Jazzār's time many Ulema (scholars) of Jabal-e 'Āmil fled away. One of them was a scholarly poet named Shaykh Ibrahim Yahya who took refuge in Damascus. He was always uneasy on this account and narrated the atrocities committed by Jazzār. As this poet had been an eye-witness to the incidents he gave a graphic account of those hardships and recited some elegies which instigated one to commit bloodshed. One of those elegies, which is a long one, begins as follows:

"The time which passes consists of joy and sorrow and when a brave man has to suffer loss it is better for him to be patient".

"How distressing it is for us to see our city as a place chosen for revelries of Pharaoh".

"They have no contact with the organization of justice and there is a large army in their house to commit oppression".

"Time intruded upon our affairs and destroyed all splendour of life contrary to expectations".

"Wherever you cast a glance you see the killed, the fugitives, the plundered ones, the prisoners and those who have been chained".

“Alas! We find so many scholars who have been wounded in different cities by the vicissitudes of time, and the wounds sustained by them are irremediable”.

“These scholars have been imprisoned and subjected to great inconvenience and it is a very serious matter that a scholar is not respected”.

“Alas! There are many respectable persons who have been mortified and humiliated as a result of injustices”.

“And how many of the people have become so confused that they have lost their reason and their reflective brains got benumbed and there was a rasping effect on their bodies”.

“When I saw that oppression had been rampant and there was no people of prosperity I left the land where I was vexed, because it seldom happens that a person should live at a place and remain happy while his neighbour is like a serpent (to bite him)”.

“Rulership is for Allah only, but it has fallen into the hands of a criminal who does not distinguish between lawful and unlawful acts”.

“There is a criminal and adulterer, who says that he is a virtuous person, but it is to be regretted that it is not possible to deceive Allah, because He recognizes the criminals”.

These poetic verses are a historical proof of the crimes (of Jazar) and are beyond any doubt or contradiction. They narrate things which rouse the feelings of man to their highest pitch. It is so because one who has not witnessed a scene cannot give a graphic account of it, and it is not, therefore, possible for me, and others like me, to give a vivid description of the crimes of Jazzār as has been done by this great poet.

Conclusion

The atrocities of the Ottomans, particularly against the Shi'ah, were not limited to the Arab cities. The Ottomans ousted the Shi'ah, whether small or big, from the government organizations. They restrained them from performing their special religious duties and did not allow

them to perform their religious acts in Syria and in the localities in which the number of the Shi'ah was small. These hardships continued for four centuries and 2 years (1516 – 1918 A.D.)*

THE SAUDI GOVERNMENT AND THE SHI'AH

Now we are in 20th century. Hajjāj and Jazzār are no longer there. We are in the age of freedom and science and not in the age of ignorance and injustice. We are in the age of the freedom of press where the dailies praise and criticize people freely. We are in the age of television which shows the faces and the colours. We are in the age in which efforts are being made to reach Mars. In our age the scientists are making their utmost efforts to ensure health and comfort for man so that he may lead his entire life freely from the point of view of food, clothing, residence and journey. But the Saudi Government has ignored these realities and wishes that the people should lead a nomadic life.

It is interesting to note that the Saudis like the present day nomads, rode the camels drank their milk, prepared their clothes of their wool, and made their shoes out of their skins. They sat on the ground in their tents

*Lack of foresight on the part of the Muslims and the activities of the colonialists and their agents during these 4 centuries weakened the Muslims, and consequently the three Islamic States (viz. the Ottoman, Iran and Mamluks) were divided into a number of States. They surrendered a part of their territories like Āzarbaijān and Caucasia, which formerly belonged to Iran, to the Soviet government, and the Ottoman empire was divided into Palestine, Lebanon, Iraq, Jordan, Syria and Turkey. All these calamities were the result of the creation of differences. Now that the Islamic countries have begun treading the path of advancement, the colonialists and their agents are again anxious to create differences between them and increase their difficulties every day. However, the Muslims have now awakened from deep slumber and are fighting against the Colonialists and will soon acquire mastery over the world.

and were faced with thousands of hardships. The Saudis married only their cousins and other girls of their tribe. Now their life changed and took the present shape. Their wealth increased and their thinking became free. They now live in magnificent palaces, enjoy all sorts of luxuries and travel by supersonic aircraft. In short their present life has no resemblance with their former life. All these revelries of theirs are, however, temporal. They have not yet forsaken the mentality of nomadism and ignorance. Their intellect and morals, civility and social intercourse with different tribes and races are the same. There is no change in their outlook. There is no broad-mindedness among them. Evils are still rampant among them.

This statement makes one thing clear and that is the lack of order between the materialism and the spirituality of the Saudi State. There should either be the desert and the camel or civilized life and thinking because separating intellectual civilization from temporal civilization amounts to contradiction. It becomes clear from the following proofs that although the bodies of the Saudis are in 'Wall Street'* their thoughts are centered in 'Rub'a al-Khali':+

A well-informed scholar narrated the following surprising facts to me about the Saudi Kingdom:

(i) The evidence given by a Shi'ah against anyone is not accepted but the evidence given by anybody against a Shi'ah is accepted. It means that a Shi'ah pays damages but does not get any profit. Indeed, the hardship would have been lesser if the evidence against him and in his favour had not been accepted totally.

What is surprising is that they think that the Shi'ah

*A Saudi Industrial Company.

+It is a territory which is adjacent to Yemen and Hazra Maut in the South and ends with the Valley of Dawasar and Oman in the East. The qualities of this scorching desert which contains black gold (oil) were discovered by Bertram Thomas in 1931 A.D. As the qualities of this land could not be ascertained due to severe winds and dust storms Bertram was able to survey a part of it only by means of a helicopter. The area of this territory is about 130,000 Sq. Kilometres.

the true believers. This matter becomes clear by the incident of Ibrahim Pasha and the Wahabi chiefs at the time of their entry into 'Dar'ayyah'. This incident will be narrated soon.

Even if we suppose that knowledge is restricted to the desert areas and especially to the desert of Najd why should the religious books dealing with Islam be banned, and the entry of the books published by the colonialists be permitted? Why should the books on pornography and voluptuous life be available behind the Saudi shop-windows, whereas the books and daily periodical of the mujahids, who have reserved their lives for Allah and the religion and for inviting the people to piety, chastity and virtue be banned?

Why are those books which teach the people anarchy, mischief and infidelity, prevent them from understanding the needs of life and do not permit them to achieve perfection allowed entry into the Saudi Kingdom? Why has the Saudi Government granted perfect liberty to the magazine Rāyatul Islam to abuse the holy Imams of the Muslims and the descendants of Muhammad the holy Prophet of Islam? Why has it published a verdict regarding the shedding of the blood of the good slaves of Allah (the Shi'ah) being permissible? And why does it instigate the people to oppress those who believe in Allah, His holy Prophet and the Day of Judgement?* On the other hand why does the Saudi Government ban the entry of the magazine al-Irfan, which has been campaigning against colonialism and corruption for the last 50 years, and has done great service to the nation, the Muslims and the Arabic language, and remains neutral between East and West and its contents and policies are always based on reason?

Al-Irfān supports Palestine and Algeria. It has created the spirit of freedom amongst the people and leads them to it. It is widely circulated in Congo, Cuba, Laos and Angola, but its entry in Saudi Arabia is prohibited.

Is it not a matter of shame that the Shi'ah should not

*In one of its issues published by the magazine Rāyatul Islam in 1380 A.H. it attacked Imam Ja'far Sadiq. Its details will be given in the 6th part of the book.

be entitled to construct their Masjids and graveyards and should not be allowed to read the books and dailies of their choice? I have said this and cursed the colonialists of the East and the West and their agents. I also curse those who have obliged me to say these things.

The descendants of Saud rule in the name of Islam and they have written: *La ilāha illal lah Muhammadun Rasulul lah*. (There is no god but Allah and Muhammad is His Prophet) on their national flag in bold letters. However, their behaviour with the Shi'ah is as mentioned above.

What has been said above is a specimen of the excessive hardships suffered by the Saudi Shi'ah and is sufficient to understand their difficulties. We the Shi'ah of Lebanon, Iraq, Iran etc. know these and other similar matters but have befooled ourselves and think that there are no Shi'ah at all in the Saudi Kingdom and as such they do not stand in need of hearing our words and thoughts. Of course, we should bring these things to the notice of the people of East and West and tell them how the Saudis discriminate between the people and have created differences between the followers of one religion, although we realize on reflection that these differences consist of some minor points of jurisprudence and religious acts and rituals.

What has perplexed and astonished us more is that the Wahābis follow Imam Ahmad bin Hambal and the sayings of Muhammad bin Abdul Wahhāb, and the latter says that five things are the pillars of Islam: (i) to acknowledge that there is no god but Allah and Muhammad (peace be on him) is His Prophet (ii) to establish prayers (iii) to pay Zakat (iv) to fast during the holy month of Ramazan and (v) to perform the Hajj of the House of Allah".* (Rasāilul Imāmiyah at Tis'ā, p. 7, 1957 Edition)

These pillars are the same things which the Shi'ah believe in and have quoted in different ways. They have been quoted repeatedly and all the women and children have memorized that one who abandons Hajj, Prayers, Zakat and Fasting and considers the abandonment to be lawful is an infidel and one, who shows slackness in their performance is a libertine and in case he persists in his

action and does not repent, is liable to be put to death. And this is the very belief of the Hambalis.

Hambali writes: "One of the beliefs of the Khawārij is that they consider many companions of the holy Prophet of Islam and their successors to be infidels. They consider killing them and usurping their property to be lawful and believe that as a result of killing them they acquire proximity to Allah. In spite of these beliefs of theirs the jurists do not consider them to be infidels, as they perform ijtiḥād in what they say". (al-Mughni, vol. VIII, p. 132)

On the basis of what has been quoted above even if we do not say that those who consider the Shi'ah to be infidels and similarly the Khawārij (who consider some companions to be infidels and hold their killing for the pleasure of Allah to be lawful) are infidels, they have certainly erred.

It was on this account that Muhammad bin Abdul Wahhāb and Ibn Taimiyah were accused of heresy and Ibn Taimiyah was imprisoned on account of his beliefs. He died in the prison.

It was said previously and is repeated now that Wahabi cult is heretical and has no connection with Islam. About the Shi'ah faith also the same thing has been said.

Ibrahim Pasha

There is no doubt that just like the Shi'ah the Wahābis too have been subjected to persecution about their beliefs.

Pierre Kirbitis writes: "When Ibrahim Pasha overpowered the Saudis, conquered their cities and arrived in their capital Dar'iyah all Saudi commanders surrendered to him, he called the Wahhābi Ulema, who were about 500, and said to them: 'Some of you should accompany me to Cairo and hold discussions with the Sunni scholars and clarify the differences between your beliefs and those of the Sunnis'. As ordered by Ibrahim, representatives were chosen out of the two groups. They held discussions for three days and brought to light the differences between the two schools. During these three days Ibrahim sat quietly and did not go to sleep. On the fourth day he

brought the discussion to an end, for he asked the head of the Wahhābi Jurists: "Do you believe that Allah is One and the true faith is one and that is your faith?"

The Shaykh replied in the affirmative. Thereupon Ibrahim said to him: "O swine! What is your belief about Paradise and its breadth.

The Shaykh replied: "It is like the breadth of the sky and the earth and it has been made ready for the virtuous".

Ibrahim said: "If Paradise is as spacious as the sky and the earth and you and your followers make use of the shade of one tree what for is the remaining area and why has Allah created such a big Paradise?"

The Shaykh and his followers cast down their heads and realized their defeat. In the meantime Ibrahim turned to his soldiers and said: "Cut off their heads". Hence, within a few minutes the Masjid of al-Dar'iyah became the tomb of the Wahābi Jurists". (Ibrahim Pasha, p. 40)

Conclusion

Different religions pursue their religious obligations during every time and in every place till an impediment comes into existence, and have a special entity in the governmental organization. However, such a position does not exist in the Saudi Government, because, contrary to the expectations of the Shi'ah, who do not interfere with the affairs of the people and the policies of the State, are prohibited from performing many of their religious rites. Such is the will and thinking of the nomads in the atom and space age!

We all know that the policy of hatred, intrigue, and bloodshed is now being shattered and is on the point of death, and the eventual victory is for the freedom of opinion and faith. Indeed, only that government, which is anxious for the welfare, security and comfort of all the citizens of the State, lasts. It has been correctly said by someone that the life of a false government is only an hour as compared with the life of the world whereas a true government lasts till the Day of Judgement.

PART VI

THE SHI'AH AND COLONIALISM

The Shi'ah and the False Magazine*

We always ask one another: "Why are the Islamic countries included among the backward countries? and what is the reason for the advancement of America and Europe in the field of science etc?"

We also ask: "Why among all the Arab countries has the Saudi Kingdom lagged behind in science and culture?"

*The name of this magazine is 'Rāyatul Islam' (The standard of Islam). However, as it has attacked the Shi'ah it has ceased to perform the Islamic function and the author of this book has given it the name of 'the false magazine'. This article was published in the 'Tashrin Number' of al-Irfān in 1960 and has been published again in the second edition of this book.

It is evident that in order to seize the industries, commerce, mines and faith of the weak nations and to govern their fate the colonialists do not refrain from creating differences between the noble nations. It is on this account that although this chapter is not directly related to the rulers the translator has translated it as a part of this book, so that the schemes of the colonialists may become known and hereafter the Sunni Shi'ah differences which are propagated every now and then by the recognized agents of colonialism in the Islamic countries should not attract public attention and we should not lag behind our real target and should understand the methods employed by them to campaign against the Islamic nations to continue their hold on them.

We wonder all the more at its backwardness when we see that this country achieve independence earlier than any other country and a large number of pilgrims visit it.

We are perplexed when we hear the pilgrims of the House of Allah narrate incidents about the hungry and naked population of this country. For they say that hungry persons pursue one at every step to get a piece of bread, vegetables and the shell of fruit.

We do not accept these versions. Why should we accept them? What has happened to the ocean of oil which flows from al-Dahrān, al-Fawār, al-Safā'inah and al-Rub'ul Khāli? Where goes the large wealth which is acquired from those who come for the pilgrimage of Mecca and Madina?

However, when we go through the 5th issue of Rāyatul Islam, dated 1st Rabi'ul Awwal, 1380 A.H. we cease to wonder, because it is said that when the cause of something becomes known the wonder about it is eliminated. This cause has been made clear by the magazine which is published in Riyadh, the capital of Saudi Arab.

Indeed, it has made clear that some religious persons and journalists who are the worst animals in the eye of Allah can be seen in Saudi Arab.* These journalists, instead of improving the pitiable conditions of millions of people, who live in a state of ignorance, disease and hunger, and instead of meeting the needs of the helpless inhabitants of Najd and the Hijaz, who are exposed to the rigours of summer and winter, make a show of the wealth of Saudi Arabs, who construct, amidst the nomadic huts of the nation, sky scrapers resembling the palaces of Versailles and Kremlin.

Instead of enquiring about the dollars earned by them by means of the black gold (oil) and objecting to the influence exercised by Rockefeller Brothers in the best

*The licence owner of this magazine is Shaykh Abdul Latif Āli Shaykh, the head of the editorial board is Shaykh Swaleh Haidān and the editor is Shaykh Ali Swalehi. One should seek refuge in Allah from the mischief of these Shaykhs (and should not be deceived by their dress and titles).

cities and asking as to why 'Wall street' has allocated the profit to itself, when the indigent persons are hard put to it under the burden heavy work,* the Editorial Board of this magazine has thought of declaring the Islamic communities to be heretical and directing its attacks towards the leaders of the religion and the mujahids of Islam.

The particular issue of this magazine has attacked the Rector of al-Azhar University (Shaltut) and published the article in question with the name of Ibrahim Jabhān. In this issue it has also used unbecoming things to the Muslims and their leaders. So far as the pages of this book permit we reproduce below some of his slanderous remarks (to indicate the colonial plans) and propose to refute them:

Jabhān says: "The difference between us and the Shi'ah is about the principles of faith and this difference is the root of all differences".

This writer formally admits that he does not believe in Allah, the holy Prophet Muhammad and the Day of Judgement, because the Shi'ah principles of faith (which Jabhān does not accept) consist of faith in Allah, the holy Prophet and the Day of Judgement and these principles have been published in thousands of religious books and this belief is announced from the top of the minarets of the Masjids by saying: "There is no god but Allah and Muhammad is His Prophet.

It is no wonder that Jabhan is disgusted with this belief because his predecessors who thought like him hated Imam Ali and condemned his beliefs, although his beliefs and religion were the same as those of his cousin Muhammad.

*We observe examples of this class discrimination throughout Iran and specially in the South of Tehran and in Southern Iran and more specially in the oil-producing regions.

Of course there are persons above the surface of the black gold (oil) who are deprived of lodging and drinking water, which are the most essential means of human life and there are others who spend their time in first class hotels, plazas of the Caspian Sea and splendid night clubs, squander national wealth on gambling, wine, parties, revelries and film stars and mock in the face of afflicted nation.

The Shi'ah are real Muslims and believe Allah to be free from indecency. They do not say that which is believed in by some sects of Muslims whom the Wahābis consider to be the leaders of the Muslims.

The Shi'ah do not say: "None of the acts of Allah is indecent (not even injustice) and He can throw the Prophets into Hell and send the polytheists to Paradise".

The Shi'ah do not say: "The length of Allah is equal to seven spans of His own". They also do not say: "Allah consists of flesh and blood". And they do not say: "Allah wept so much on account of Nūh's Deluge that His eyes were injured and the angels went to enquire about his health". The Shi'ah do not say: "Allah is like a handsome child. On Friday nights He mounts a donkey and arrives on Earth and shouts from above the roofs of the houses: Is there anyone who should repent?"*

On the other hand the Shi'ah are true Muslims, because they do not ascribe it to the holy Prophet that he slept and consequently did not offer prayers and that he

*One of the Wahabis Ulema asked me as to wherefrom I had quoted these words. When I informed him of the source he said: "Although the writer of this book is a Sunni, but as he is not a Wahabi and a Hambali we do not rely on him". I was, therefore, obliged to find out some other evidence. I then saw the above sentences in the book 'Risalatul Aqidatul Vasatiyah' by Ibn Taimiyah who is considered by the Wahabis to be worthy of attention. In the same book under the chapter entitled, "About the Sunnah of the Prophet of Allah" he writes: "Every night, when a part of it has passed, Our Lord comes and says: "Is there anyone who may make a request to Me so that I may grant his request? Is there anyone who may ask Me a question so that I may give him a reply? Is there anyone who may seek forgiveness so that I may forgive him". Then Ibn Taimyah writes: "This has been agreed to unanimously".

In the same book he also writes: "People will be thrown into Hell continuously and Hell will say: "This is not sufficient. Throw more". Then Allah will put His leg into the Hell and the Hell will say: "That will do. That will do". Then he writes: "This has been agreed to unanimously".

made mistakes while offering prayers. Of course, the Shi'ah are Muslims and do not impute such things to the holy Prophet.

The sinful and obstinate writer Jabhan writes: "The Islam with which the Shi'ah have associated themselves is nothing but an imitation of the cunning Jews".

Of course, the Shi'ah have not concluded pacts with the friends of Zionism and have not placed their land at the disposal of America, which brought Israel into existence, and do not strengthen them with wealth and arms to kill the Muslims so that they may deprive the Muslims of their homes in Palestine.

The Shi'ah do not give their land under the control of others so that they may establish a secret military base to support Israel. Moreover, the Shi'ah did not fight against Algeria in the company of the collaborators of France.

The Shi'ah are real Muslims, because they offer prayers, observe fasts, and do not commit adultery, and when they go to Mecca to perform the pilgrimage of the House of Allah to earn spiritual reward they feed the hungry and dress the naked of the Saudi Kingdom.

The same misled and unclean writer writes: "If we stand in need of political unity so that we may overthrow political colonialism this aim does not necessitate that we should place ourselves in the strait of religious colonialism and should consider religion to be the means of unification of hearts, because the gaps can be filled in only when there are people by our side who share our objects and afflictions and persevere".

The only object of this writer is to obey the orders of the Aramco Oil Company and he wishes that all Muslim nations from East to West should obey this company. Any person who does not bow his head before it is an infidel and stands expelled from the pale of Islam.

If the object of the writer is not submission to the Aramco Oil Company on what account has he accused the Shi'ah of being infidels and heretics!

Did the Shi'ah not fight against the colonialist British in Iraq in 1920, and were not thousands of them killed?

Did they not campaign against France in Lebanon and consequently were their houses not converted into ruins? Did they not rise as one man against the transgressors of Port Said in 1956 and were not a number of them belonging to Najaf Ashraf etc. killed?

The history of the Shi'ah bears witness to the fact that they have always fought against crime, injustice and despotism and their literature and verses are replete with instances of campaign against colonialism and despotism. Their books on jurisprudence and principles of faith have declared campaign against the tyrants and the despotic rulers to be obligatory.

Of course, the Shi'ah do not hold the same belief as is held by the aforesaid writer and those in charge of the magazine who consider themselves attached to the Hambalis and they (the Shi'ah) do not say like others: "Howmuch-soever unjust the governors and the rulers may be it is not permissible to launch a campaign against them". (Abu Hurayra, *al-Mazāhib al-Islamiyah* p. 155, 1st Edition).

This writer addresses Shaykh Shallūt, the Rector of al-Azhar University and says: "Fear Allah and do not expose yourself and the Islamic countries to danger... for falsehood cannot be fought against with falsehood and it is not possible to eliminate religious hypocrisy by means of political hypocrisy".

According to Jabhan the Rector of al-Azhar University is a liar and a hypocrite and his offence is that he has invited the nation to fraternity and unity, so that the Muslims may form a united front against the colonial powers and the hoarding companies, and remain steadfast, and protect their economy.

However, this writer (Jabhān) is a 'true believer', because his aim is to destroy the powers and scatter the Muslims so that the ground may be prepared for the expansion of Marxism and Zionism so that they may bring the Arab (and Islamic) countries under their sway.

The object of the Rector of al-Azhar University is to bring the hearts of the Muslims nearer to one another and to achieve this end he has included the study of Shi'ah

jurisprudence in the Syllabus of the University. This action has not been taken by him for the sake of the Shi'ah or for the promotion of Shi'ah faith, or to attract the attention of Najaf or to develop friendship with the Ulema of that place. This action has been taken for al-Azhar, Islam and the Muslims.

The Rector of al-Azhar took this decision because he possessed religious zeal and was sincere to the Muslims. However, Jabhan has spoken for the sake of dollars and to sell the Islamic countries (and has cunningly adopted the method of creating religious differences). May Allah curse the hypocrites and the crafty persons!

This criminal minded writer writes: "A man like Sadiq, the liar of the Shi'ah, and he who follows his methods and pays attention to him or considers to be correct all or some of the foolish narrations ascribed to Sadiq, the liar of the Shi'ah, becomes an infidel and it is obligatory to curse and torture him.*

O Lord! Subject to your curses and wrath the infidels who have become so impudent as to take liberties with your saints and the supporters of the religion and progeny of Your Prophet and ascribe false things to them.

O Lord! Subject to your wrath the Aramco Oil Company, the Zionist party, the colonialists, their followers, the followers of their followers and those who share their beliefs and thinking.

If the cruel Jabhan calls Imam Ja'far Sadiq a liar there is nothing surprising about it, because previously the great Prophet of Islam was also accused of telling lies by those

*These absurd observations were made by Jabhan after the Shi'ah jurisprudence was officially introduced in al-Azhar and there is no doubt that it was due to the clear-sightedness of the authorities of al-Azhar on the one hand and the enlightened mind of the late Ayatullah Brujardi on the other that this basic step was taken in the interest of the Shi'ah. Although during the recent campaigns these steps were considered to have been taken by the political authorities of Iran, but their actions against religion and their pacts against the Muslims made the real position abundantly clear.

who were the co-religionists of this criminal fiend and their nature was like his.

The holy Prophet used to ask the people of Mecca: "Say: 'There is no god but Allah' so that you may achieve salvation". Abu Lahab however, struck him with stones and said: "Do not give ears to his words; he is a liar!"

Our time is like the time of the holy Prophet Muhammad and Imam Ja'far Sadiq is like his grandfather, the holy Prophet and the aforesaid writer is like Abu Lahab.

Of course, the Almighty Allah has announced clearly in the holy Qur'an: *O Prophet! If they impute falsehood to you it is not strange, because they did not also accept the previous Prophets who possessed clear proof, logical reason and the Scriptures.* (Surah Ale Imran, 3:184)

Imam Ja'far Sadiq diffused the interpretations of the holy Qur'an and the traditions (*ahādith*) of his grandfather with logical reasoning and proof. However, those who are the enemies of Allah and the holy Qur'an say about him the same things, which they said about his grandfather.

Ibn Hajar writes: "The people quoted so many doctrinal matters from Imam Ja'far Sadiq that the caravans carried them along with them and these branches of learning became well-known in all the cities". (as-Sawā'iqul Muhriqā)

Shahristani writes: "Imam Ja'far Sadiq possessed a vast knowledge in the fields of religion, literature, philosophy and piety". (al-Milal wan Nahal)

Abu Hanifa was asked: "Who is the greatest jurist?" He replied: "Imam Ja'far Sadiq".

The traditions quoted about the excellence, greatness and knowledge of Imam Ja'far Sadiq and the services rendered by him to Islam are too many to be counted. His only offence in the eyes of the enemies of Allah and His Prophet is that his knowledge was based on the holy Qur'an and he always discussed matters relating to Islam. Hence attacking him means attacking the holy Qur'an and refuting him amounts to refuting Islam.

At the end of his discourse this unscrupulous person writes: "The Wahhābi Ulema should know that they can perform the Islamic mission only when they remove the traits which bring them near to Islam".

We can understand from these few lines the secret underlying the discourse of this dangerous writer. He wishes that the small number of the Shi'ah who have survived in the Hijaz and Qatif should be eliminated. Hence, it is incumbent upon every Muslim, especially upon the Shi'ah Ulema and most especially upon the honourable scholars of Najaf and Iran to express their serious objections against and call to account, by whatever means possible, the management of the magazine and those who have allowed them to publish such venomous material. They should thus forestall the virulence of colonial Zionism and the plots of Marxism and Aramco which are spreading falsehood and dissensions in the name of faith and Islam.

I wrote to the scholars of Najaf and Qum and apprised them of the position and they, no doubt, realized its significance and performed their duty.

The Ulema of Jabal Āmil, in their turn, wrote letters of protest to King Saud and also visited Saudi Embassy in Beirut and expressed their resentment in the dailies and religious meetings and from the pulpits.

This expression of aversion should continue till the responsible Saudi authorities restrain the hands of the transgressors and take necessary steps to prevent the evil consequences of such acts. However, there is no denying the fact that Allah is with the virtuous.

THE SUFYĀNI BOOK*

A Book From Cairo

In Cairo, which is the seat of al-Azhar University and where more than 30,000 scholars and students of theology

*Parallel with the advancement of the Muslim countries the hands of colonialism become stronger and their schemes become deep-rooted. The above-mentioned book has been published in Egypt, which has taken precedence over many other Islamic countries in the matter of learning and industry. The object of the book in question is to confuse public thinking and create hatred against Egypt. Evidently

Contd...

discuss and memorize the holy Qur'an and the traditions of the holy Prophet.

In Cairo, from where all its scholars go to other countries and cities and invite the people to truth, the advancement of Islam and the Unity of the Muslims.

In Cairo, whose scholars have protected the people from devilish acts against the religion and the country, make efforts for their unity and close connections, and invite them to be honest and obedient to the government.

In Cairo, which is the centre of the Arab Society, and which considers itself to be the guardian of the Arabs and the Arab cities, and endeavours that every Arab should benefit from the spiritual and material strength of those speaking the same language.

In Cairo, where the Asiatic and African nations hold meetings against military bases and aggressive pacts, and take pains to eliminate racial differences and tribal prejudices. In Cairo they meet to find out ways and means to fight against what is opposed to freedom and the freedom movements of Islamic countries.

In this very Cairo a book entitled 'Abu Sufyān Shaykh al-Umwiyyin' was published. It was published in 1959 i.e. after the occupation of Palestine by Isra'il and an invasion on Port Said and during the Islamic Arabian uprising in Algeria.

The Orientalists and The Colonial Ambitions

The Colonialists have not contented themselves with looting wealth and provisions, sucking the blood of the nations, monopolizing markets, killing the sentiments of the agents of colonialism are present in all the colonized and weak countries in various shapes. Often the masters order one of their recognized agents to write something in obscure dailies and magazines of Egypt or other countries, and other agents of colonialism publish it in other countries and write against that article. It is on this account that the awakened nations will not be deceived by these plots and the Colonialists should know that the days of deceiving the common man and creating hatred in this manner are now over.

nationalism and destroying the power of defending the national monuments. They have attacked all that is sacred in Islam, obstructed our faith and beliefs and shown our history and culture to be defective. The path has been treaded by those treacherous persons who have received training in the school of cunning and deceit and have undertaken numerous exercises in drawing plans, plots and patterns against various nations.

The Colonialists have decided that before doing anything else they should stigmatize Islam and its history. They have decided to cast aspersions upon the Qur'an, the holy Prophet and the Imams who are the fortress of independence, freedom and greatness of the Muslims.

The first step which they have taken in this behalf is that they send to the East certain persons with the name of 'Orientalists' and allocate special funds to them. They are sent ostensibly to study the language, history and culture of the Arabs. In fact, however, these titles are meant to lull the nation to sleep and their real object is to criticize and denounce Islam and to make the nations at variance with each other by creating hatred through their inauspicious and inhuman plans. How degraded, corrupted and crooked are their minds!

The Orientalists have carried out this great miss with sincerity of purpose. They have published hundreds of voluminous books and have commented on the holy Qur'an. They have explained the verses of the holy Qur'an claiming that what they have said is based on scientific research and free discussions!

These Orientalists have expressed their views on all aspects of the holy Qur'an and have gone so far as to explain *Fawātihūs suwar* (Alphabets of allegorical significance) in the beginning of some chapters. They are of the view that the letters which are in the beginning of the chapters are a part of the words which have been inserted in the holy Qur'an and this has been done to allude to the names of some of the companions of the holy Prophet who had the holy Qur'an by their side. For example 'Mim' in the word *Alif Lām Mim* refers to Mughira bin Sho'bah

and the letter 'sin' in the word 'Tā-sīn' refers to Sa'd bin Abi Waqqas and the letter 'Hā' in the word 'Kāf Hā Yā 'Ain Ṣad' refers to Abu Hurayra and the letter 'Nūn' in Surah 'Nūn' refers to Uthman and these persons had learnt the holy Qur'an by heart.

The Orientalists say that the holy Prophet Muhammad used to compel the people to embrace Islam and to support their claim they say that Allah says to the Prophet: *Why don't you compel the people to become believers?* (Surah Yunus, 10:100)

They say that the holy Prophet forcibly acquired the wife of his slave Zayd!

They also say that the holy Prophet Muhammad was misguided because Allah says in the holy Qur'an: *Allah found you in a state of being misled and guided you. and He guided you.* (Surah Zuha, 93:7)

In this verse the Orientalists have translated the word 'Zallan' as being misled although it actually means 'being astonished'.

In short the Orientalists have imputed these absurd meanings to Islam and made the matters look defective. They write all such things in their books and publish them. (The trouble is that those, who wish to see the matters bear a foreign mark before they accept them, expect to hear about the luminous realities of Islam from the enemies of Islam. And as the researchers in Islam and the orientalists have not forgotten their personal motives they depict Islam in a reversed manner and mislead some persons).

How ridiculous, laughable and opposed to religion and lexicography it is that the enemies of Islam and the holy Prophet, who are ignorant of our religion and proud of themselves, should conduct research in our religious matters, tell us all that is sacred for us, inform us of our history and guide us to our civilization!

With this ridiculous action what will be the position of the companions of the holy Prophet of Islam and of what use will the jurists and historians of Islam be? What will be the value of what the philosophers and scholars have said? Should we forget all of them and learn matters

relating to our religion and civilization from the utterances of the exploited Orientalists?

The Orientalists have become so stupid and criminal-minded that they say: "Muhammad acquired his teachings from the Christians and the Jews and remained a student of theirs". They also say that he joined the polytheists in worshipping the idols.

They also say that: "When the holy Prophet was helpless he considered his religion to be the religion of 'blessing' and did not resort to bloodshed and pillage. However, when he saw some Muhajirs and Ansar round him and acquired wealth and strength he forgot his Prophetic mission and indulged in bloodshed and plunder".

These are the accusations which are made by the Orientalists. However, Islam and the holy Prophet of Islam possess so much strength that even if all the genii and human beings and the Orientalists and the Colonialists join hands they cannot render null the words of the holy Prophet, because the Divine light cannot be extinguished by blowing with the mouth.

Colonialism and Hafnāvi

All the big and small having understood the falsehood and the plans of the Orientalists, the latter were not able to put their plans into practice and were disgraced. They, therefore, decided to achieve their object by other means and were on the look-out for an agent who should apparently be a Muslim and an Arab, and should be ready to sell the religion and the Arabs for the money provided by Satan. The Colonialists were glad to secure the services of Hafnāvi for this purpose and entrusted him the task of tampering with Islam. They instructed him to abuse the leaders of Islam and prescribed to him the lines on which this was to be done. Hafnāvi published these plans of the Colonialists in his book entitled: 'Abu Sufyān Shaykh al-Umawiyyin'. The lines of the assignment of Hafnāvi are summarized below:

I. Villification of Imam Ali

Hafnāvi speaks ill of Imam Ali because Imam Ali was the first person who accepted the invitation of Islam and sacrificed his life for it. It was he who suffered hardships for supporting Islam. It was he who kept company with the Holy Prophet Muhammad from the advent of Islam and helped him with his sword and tongue from the very first moment of revelation.

It was Imam Ali who slept in the holy Prophet Muhammad's bed in order to protect him. If Imam Ali had not been present in the Battle of Badr, Islam would have ceased to exist.

It was Imam Ali who stood firm like a mountain in the Battle of Uhud and drove away the enemies who came in groups to attack the holy Prophet, whereas some distinguished companions had fled.

In the Battle of Ahzāb all hearts were trembling for fear of Umar ibn Abdawud but Imam Ali's heart was stronger than steel. And his stroke was so valuable that the holy Prophet Muhammad said: "The stroke of Ali on the day of Ditch (Khandaq) is better than all the worship (good deeds) of men and genii".

In the Battle of Khayber others held the standard, but they fled the battlefield. Then the holy Prophet gave it to Imam Ali, the friend of Allah and His Prophet and Imam Ali, the father of Hasan and Husayn, won the battle for Allah and the Muslims.

Imam Ali is the person who fought against the polytheists and the People of the Camel and in the Battles of Siffin and Nahrawan.

Imam Ali is the person who fought in accordance with the revelation of the holy Qur'an and its interpretation and about whom the holy Prophet Muhammad said: "Ali is complete faith".

In spite of all the battles fought and the Jihad performed by Imam Ali, he is blamed by Hafnāvi who says about him: "Ali did not profit much by Jihad, because true Jihad is related with prudence and tongue and the Jihad of Ali was valueless as compared with the tongue of

Umar and the prudence of Abu Bakr". (p. 190)

If we suppose that what Hafnāvi says is correct what reply will be given to this question: When the polytheists who were well-equipped decided to kill the holy Prophet Muhammad and his supporters with swords and spears, and came to fight the Battles of Badr, Uhud and Ahzab under the leadership of Abu Sufyān to achieve their end, was the holy Prophet protected by the speech of Umar and the thinking of Abu Bakr or by the sword and strength of Imam Ali?

Is Islam helped by occupying the seat of government and expressing opinions or does it need fighting and perseverance and strong and brave fighters?

By the way, was the thinking and speech of the holy Prophet Muhammad defective and did he need the assistance of others in this behalf?

The holy Prophet Muhammad said about Imam Ali: "O Lord! Love him who loves Ali and be the enemy of one who is the enemy of Ali. Help him, who helps Ali, and throw downward the head of one who betrays Ali". Such words of the holy Prophet have been the cause of clear evidences remaining concealed from the eyes of Hafnāvi. (Because he is the enemy of Allah and does not perceive clear-cut things).

Truly speaking if only oratory and opinion had been useful, Palestine would not have been lost and if speech and expression of belief had been efficacious the Arabs would not have lagged behind for centuries in spite of Hafnāvi and others like him.

II. Criticism of Islamic Sources

Colonialism has ordered Hafnāvi to subject the Islamic sources and especially the history books to severe criticism. The old historical books are most authentic and efficacious for understanding the facts and realities about Islam. They deal with the sacrifices of the Muslims by means of whose morals, beliefs and teachings Islam spread far and wide and the nations were freed from captivity. And as the Colonialists and their agents do not find themselves strong enough to

combat the great strength of Islam they have directed their wanton attacks, through Hafnāvi, to the historical books. Hafnāvi too, has obeyed this order and acted according to the wishes of Colonialists.

Hafnāvi writes: "Most of the old and new history books are not correct. Most of the former historians borrowed from former Romans the history of the Arabs which is not authentic". (p. 8 and 10)

It is strange that the historians enjoy no respect in the eyes of Hafnāvi and their only offence is that they lived at a time close to the advent of Islam and had great and strong love for Islam, and wrote the Islamic events and recorded after hearing the same from those who were their eye witnesses and Islam had always been alive in their minds.

Of course, if the former or latter historians abuse the chosen descendants of the holy Prophet they are truthful and others who do not interfere with them and are not prepared to abuse them are liars!

If we say that old and new Islamic sources should be abandoned nothing meaningful will be left with the Muslims and this is what colonialism desires, for they wish that all Islamic sources should be eliminated. However, Hafnāvi has discovered a reliable source from which he quotes many things against the holy Imams. That reliable source of his is a book which contains the remarks of the Orientalists and the enemies of our faith and our homeland. Hafnāvi cites mostly from the discourses of a German orientalist named Karl Brockelmann on whom he relies most and more often than not quotes his words. In order to clarify the matter it will be appropriate to reproduce a few specimens from his writings:

Brockelmann writes: "The Islamic nations are keen to show their Prophet to be great. However, we do not have any evidence which may be reliable and may deal with the condition of the holy Prophet before his appointment to the Prophetic mission except one verse of the Qur'an which reads as follows: *Were you not orphan and We protected you and you were misled and we guided you.*

Brockelmann has not been able to lay hands on any-

thing other than this verse and if the word 'Zāllan' which he translates as 'being misled' had not been there he would have had no evidence about the biography of the holy Prophet Muhammad.

"The Prophet of Allah made use of commercial methods and examples in his discourse".

What he means to say is that the intellect of the holy Prophet was perfectly commercial like that of Rockefeller and Ford (and did not serve the purpose of Prophethood).

"It has been narrated that he had contacts with the Jews and the Christians".

"Muhammad ended his nights with prayers and supplications like the Christian monks and there is no doubt about the fact that the knowledge of the Prophet of Islam about the Torah was superficial and he has erred in certain matters. As a result of these errors the Prophet was indebted to his Christian teachers who taught him the 'Child's Gospel' and the stories of the people of the Cave and Alexander etc., but he altered them". (Tārikhush Shu'ūbul Islāmiya, part I, p. 35, 36, 43)

The remarks of this Orientalist that the holy Prophet betrayed the Jews and the Christians and obtained the holy Qur'an and Surah al-Kahf and the stories of Alexander etc. from the Christians is a conclusive proof for Hafnāvi whereas the Islamic sources and the historical books of the Muslims are mere imagination and fiction and none of them is true history.

The said Orientalist who has been constantly relied upon by Hafnāvi says: "During the early years of his appointment to the Prophetic Mission Muhammad believed in the trinity of the Ka'bah". (p. 37)

Brockelmann means to say that the holy Prophet Muhammad believed in Lat, Uzza and Manāt and that he obtained the holy Qur'an from the Christians.

Keeping this remark in view what is left with the Muslims? In spite of all this vilification and calumnies Brockelmann and what he says are relied upon by Hafnāvi. He does not, however, rely on others. The reason for this is that Colonialism has desired this and there is none who

may restrain the thoughts and determination of Hafnāvi.

III. Promotion of Infidelity and Crime

Colonialism has ordered Hafnāvi to promote crime, infidelity, injustice and intrigue and praise them. And, promotion of these vices should be in the shape of the praise of Bani Umayyah i.e. the praise of those who were the embodiment of infidelity, corruption, grudge, envy, enmity, life of pleasure, falsehood, deceit, calumny etc.

The promotion of these vices should be in the persons of those, who should have been criminal after criminal, pedigreeless after pedigreeless and adulterer after adulterer.*

Miqrizi writes: "Umayyah, who was the progenitor of the Umayyad dynasty married his wife during his own lifetime to his son Abi Umar. The son used to have sexual intercourse with his mother and Umayyah witnessed it". (an-Nizā' wat Takhāsum, p. 22)

For being further enlightened on this subject refer to: Mahmūd 'Aqqād, *Abush Shuhada*; George Jordac, *The Voice of Human Justice*, ISP, 1984; and *an-Nasā'ih ash-Shāfiyah*. And for what we have written about Shi'ah and Mu'awiyyah refer to our other books like *al-Majālis al-Husayniyyah*, *Sulh al-Hasan wa Istishādul Husayn*, *as-Sirāh baynal Amwiyyun* and Nuri Ja'far, *Mabādi'ul Islam*.

Is It Possible to Believe?

Colonialism ordered Hafnāvi Sufyani to speak ill of the Imam Ali, to criticize Islamic resources and to praise infidelity and atheism. Hafnāvi agreed to carry out these orders and published his abominable and mischievous book. However, there is no doubt about it that whoever reads this book would not confirm its contents.

Can anyone believe that in Cairo a person may say: "Abu Sufyān is great and respectable because he stood against the holy Qur'an and Islam. Can Abu Sufyān who possessed many attributes and glories be praised?"

*For further clarification of the point, refer to Miqrizi, an-Nizā' wat Takhāsum fi mā bayn Umayyah wa Bani Hāshim, p. 22.

When the holy Prophet Muhammad was attacked in the battles of Uhud and Ahzab, Abu Sufyān was the chief of the polytheists.

Abu Sufyān was the head of the army and two of his sons were engaged in fighting against the holy Prophet. One of them was killed and the other was made prisoner.

Abu Sufyān was one of those persons who received a share from the public treasury of the Muslims so that their hearts might soften and they might be inclined to Islam. Can he expect to be praised in spite of all these glories?

We are not aware of any defect in Abu Sufyān except that he did not know what cunning methods to use in the Battle of Uhud to destroy the Muslims.

Is it possible that some one should say in Cairo: "The holy Prophet, Muhammad preferred Abu Sufyān to Abu Bakr and Umar and used to consult Mu'awiya and ordered that Abu Bakr and Umar should approach Mu'awiya in connection with various matters, rather he ordered Umar and Abu Bakr and other Muslims to set Mu'awiya over themselves and give ear to him i.e. they should take oath of allegiance to him after the passing away of the holy Prophet for the sake of his 'honesty'.

Will anyone believe if a person says in Cairo that Hind who instigated the people to rise against the holy Prophet and ate the liver of his uncle and was very dangerous for the society during the Age of Ignorance, was a good natured and sympathetic woman?*

Of course, Hind was a sympathetic woman, whose father and brother, who were in the army of the polytheists which fought against the holy Prophet of Islam,

* Ismail bin Ali al-Hanafi writes: "It is written that Musāfir bin Umar committed adultery with Hind and she became pregnant. Then Abu Sufyan married her and three months after their marriage Mu'awiya was born". (Mathālib Bani Umayya)

Zamakhshari quotes from Zakhiratud Dārayn: "Mu'awiya was said to be connected with four persons namely Musāfir ibn Umar, Ammara bin Walīd, Abbas bin Abdul Muttalib and an Ethiopian whose name is stated to be Sabāh". (Rabi'ul Abrār)

were killed in the Battle of Badr.

Can anyone believe that a person would say in Cairo: "Hajjāj bin Yusuf was a pious and just person and a great reformer. And as Abu Musa Ash'ari removed Imam Ali from the caliphate the latter was not fit for the caliphate. And it was Imam Ali who became the cause of tens of thousands of Muslims being killed and did not kill any infidel".*

Can anyone believe that a person may say in Cairo: "Ali committed aggression against Mu'awiya. Mu'awiya was a pious and learned person like Umar. Hasan and Husayn, sons of Ali deserved to be killed because they were treacherous and criminals, and Husayn revolted against the pious and devout Commander of the Faithful, Yazid".

He writes: "Yazid's action in the Battle of Hurra and his setting the Ka'bah on fire was one of his best actions, because it was necessary for him to do more than that to protect himself, but as he was kind and forbearing he contented himself with this".

Of course, none would believe that in Egypt, which is the centre of the support for Islam and capital of the Muslims, a person should say such blasphemous things and remain alive even for a moment. However, this man who has said, written and published these things is still alive.

It is not our intention to reject what Hafnāvi has said. It will be a mistake to think so, because the words of one who has mixed many names must not be rejected.

Can the remarks of Hafnāvi be rejected? In opposition to Allah and His Prophet Hafnāvi says: "Ziyad bin Sumayyah was the true and real son of Abu Sufyān and this has been proved from the literal and religious points of view. About a criminal he says that he was a pious person. About a true believer he says that he was an infidel and a

*This is what Hafnāvi, the author of the book, has said on page 143 thereof. On page 70, however, he writes that on the day of the Ditch Imam Ali killed Umar ibn Abdawūd. This makes clear what Allah said about the infidels viz. 'Their eyes are not blind but their hearts are blind' (This shows that Hafnāvi has said contradictory things).

criminal, and about a righteous person he says that he was unjust and sinful.

What we want to say is that there are persons amongst the Muslims who introduce themselves as Muslims and Arabs (but become the cause of regret and tragedy for Islam and the Muslims) and feel sorry as to why Abu Sufyān did not gain victory over his enemy the holy Prophet Muhammad and why he could not act in respect of the holy Prophet Muhammad in the same manner in which his grandson acted with regard to Imam Husayn and his children in Karbala.

The Book of Hafnāvi and al-Azhar

Those who go through the Sufyāni book, on which a professor of theology of al-Azhar University has written a foreword, acknowledge one reality and it is that the aim of Hafnāvi and the black crows who have supported him is to stigmatize Islam and all that is sacred in it, to promote infidelity and atheism and to pursue the aims of the Christian missionaries and the enemies of Islam and the Muslims.* The aim of Hafnāvi becomes clear when we compare his remarks with those of the Christian Orientalists.

Brockelmann writes: "The people of Mecca could not achieve any result in the Battle of Uhud". (Tarikhush Shu'ūbul Islam, vol. I, p. 59) And Hafnāvi says: "In the Battle of Uhud Abu Sufyān did not understand how to fight against the Muslims". (p. 37)

Brockelmann says: "Husayn did not surrender to Amr bin Sa'd. The reason for his not surrendering was that he over-estimated the immunity from danger which he

*There is no doubt about the fact that one of the main objectives of the Christian world, particularly the Vatican, the centre of the world Christianity, and according to the Christians the old religions including Islam should be destroyed. After the destruction of the practical laws of Islam, the Christian missionaries laid their corrupted hands on the resources of the Eastern countries and exploited them. Consequently they started making the Muslims deprived and weak through colonization and domination.

imagined to enjoy on account of his being a descendant of the holy Prophet". (p. 154)

Exactly the same words have been reproduced by Hafnāvi on page 139 of his book.

From these introductory remarks it becomes clear that the book *Abu Sufyān Shaykhul Umawiyin* has been compiled from the remarks of the Christian missionaries and the Orientalists. In fact it originates from its beginning to end from the Western land of Colonialism, Christianity and enmity with Islam and the Muslims. Now the reason for their attacking the old and new sources of history, exegesis, hadith and description of the conditions of the Muslims becomes quite clear. It has also become clear that as Imam Ali and his descendants have been praised and Bani Umayyah and their followers have been reproached in the books of history and exegesis and other Islamic books the same have been subjected to criticism by Hafnāvi and he considers them to be worthless. From what has been stated above it also becomes known as to what extent Hafnāvi speaks the truth, because on page 4 of his book he writes: "My motto is to unveil the facts and I cannot imitate others, because those who have attacked Bani Umayyah have blindly followed the Shi'ah".

Of course, Hafnāvi does not believe in the holy Qur'an because in 60th verse of Surah Bani Isrā'il the holy Qur'an has declared Bani Umayyah to be accursed, "*The Accursed Tree*".

Hafnāvi does not believe in the Ahādith (traditions) of the holy Prophet of Islam because in the tradition Imam Ali and his children have been introduced as inseparable partners with the holy Qur'an and those who separate truth from falsehood. In his speech and thinking Hafnāvi has developed faith only in the enemies of Allah and His Prophet, because he holds the same belief as the colonialists have and they have one and the same aim.

I do not intend to discuss in this book what the scholars of traditions, history, and exegesis have written about the virtues of Imam Ali and his descendants. These matters have already been discussed by me in my books

entitled: *Ahlul Bayt; Ali wal Qur'an* and *al-Majālisul Husayniyyah*.

Here I consider it necessary to reproduce a brief statement of Shaykh Habib Muhammad al-Ubaydi, the Mufti of Musal, who is one of the distinguished Sunni Ulema in Iraq. He writes: "There is a tradition that the holy Prophet said: "I am leaving among you two precious things. The first of them is the Book of Allah which possesses light and guidance. Hold the Book of Allah firmly and pay attention to it". Then he said: "The second thing is my *Ahlul Bayt*. You should remember Allah in regards to my *Ahlul Bayt*". And he said again: "Remember Allah in regards to my *Ahlul Bayt*".

This tradition has been quoted by Sahih Muslim and it has been narrated in the connection that the holy Prophet said: "I am leaving two such things among you that, if you hold them on, you will not be misled after me. One is as important as the other. They are the Book of Allah, which is a string stretching from the sky to the earth, and my *Ahlul Bayt*. These two things will not be separated from each other until they meet me at the Fountain of Kawthar. Be careful as to how you behave towards them after me". This hadith has also been quoted by Tirmizi.

Possibly the emphatic recommendation made by the holy Prophet in this hadith about the *Ahlul Bayt* was an allusion to the events which they had to face and which stigmatized the Muslims and harmed Islam.

It cannot be gain said that the Muslims have acquired their beliefs, religion and morals from the fountain-head of correct sources viz. the Book of Allah and the hadith of the holy Prophet like Sahih Muslim, Tirmizi, Nisā'i, Musnad Ahmad and other authentic books of the Muslims and they hate the books written by Orientalists like Lamans,* Juliad Thesar, Feizmarr, Brockelmann etc. who are Christian missionaries and infidels.

*Lamans is a Belgian Orientalist. In order to cause harm to Islam and the Muslims he has written a book especially in praise of Mu'awiya and Yazid.

Conclusion

We have no apprehension that the Shi'ah faith will become extinct and our contact with *Ahlul Bayt* will be lost owing to the machinations of people like Hafnāvi and German and American Orientalists, because others also had fought against the Shi'ah faith for long long years, but the result was nothing else except the firmness, strength and promotion of the Shi'ah faith. The greatness and expansion of the Shi'ah faith has increased day after day like the holy Qur'an which is the original source of this faith.

As against this greatness of Shi'ah faith the story of Bani Umayyah has ended in loss and disgrace, because they fought against the holy Qur'an and the holy Prophet Muhammad. The Almighty Allah has very correctly said: *When Allah sends down water from the sky and floods run through the valleys, certain quantities of foam rise on the surface of the flood water. This is similar to that foam which rises when you expose something to the heat of a fire to manufacture ornaments or for other things. [To Allah Truth and falsehood are like these]. The foam disappears but what is profitable to man stays in the land. Thus, does Allah coin His parables.* (Surah Ra'd, 13:17)

What Allah Says Hafnāvi Rejects

Hafnāvi has mentioned two basic conditions for the authenticity of history and action thereon:

- (i) The writer should be unbiased.
- (ii) The writer should not be a Shi'ah and the follower of the holy Prophet and his *Ahlul Bayt*, because love for them amounts to heresy.

It is possible that you may say that Allah has said, addressing the holy Prophet: *'Muhammad, say: I do not ask you for any reward for my preaching to you except the love of my kindred.* (Surah Shura, 26:23) and hence, love for *Ahlul Bayt* becomes obligatory.

In reply to this I say that love and devotion to *Ahlul Bayt* has been ordered by Allah but, in opposition to Allah, Hafnāvi says: "This verse was revealed about all Quraysh and the person nearest to the holy Prophet from amongst Quraysh was Abu Sufyān.

What he means is that Abu Sufyān was nearer to the holy Prophet of Islam than Imam Ali, the holy Prophet's daughter, Lady Fatima and his grandsons Hasan and Husayn.

Is it really impossible for Hafnāvi to control his pen and tongue? Is he not motivated by some commercial considerations? Has not colonialism ordered him to act in this manner?

Of course, it is sufficient that colonialism should give orders and Hafnāvi should write, tell lies, behave like a criminal and publish what he writes.

Who is the Liar?

Of course, the learned reader will laugh over this logic. However, when it is Hafnāvi's logic what can be done?

Just judge what Hafnāvi says: "The Shi'ah are liars and whoever is inclined towards the Shi'ah is also a liar. Rather, every Sunni whose words conform to those of the Shi'ah is a liar and unreliable". (pp. 9, 16....) According to this remark Mas'ūdi was a heretic and a deceitful person, because the Shi'ah consider him to be one of them. On the other hand Yazid bin Mu'awiya was a pious and devout person and the decree of Marwan bin Hakam should be acted upon and, as believed by Hafnāvi the judgements of Abdul Malik should be enforced.

Miqrizi writes: "Abdul Malik said from the pulpit: "I am not a timid, careless or wavering caliph". By 'timid' Abdul Malik meant Uthman, by 'careless' Mu'awiya and by 'wavering' Yazid". (an-Nizā'wat Takhāsum, p. 17)

If, according to the belief of Hafnāvi we accept the 'decrees' of Marwan we must enforce the verdict of Abdul Malik (and that is 'not to fear, not to be careless and not to give an opinion. The result of this verdict is that the actions of others were not correct. Hence, from the point of view of Abdul Malik those persons were accursed). However, Hafnāvi loves all of them and has faith in one who curses as well as in one who is accursed!

However, according to the belief of Hafnāvi, Ibn Qutaybah, Isfahāni, Jāhiz, Ibn Abdu Rabbihi and others

like them have not written their books for the sake of history but only to deceive and to confuse facts. And as Brockelmann has not confirmed the writings of Wāqidi and Tabari, they, too, are unreliable and worthless. These are some of the contents of the book '*Abu Sufyān Shaykh al-Umwiyyin*'.

When Yazid, who killed Imam Husayn, burnt the Ka'bah, left Madina to the mercy of his army, drank wine, abandoned prayers and, according to Abdullah bin Hanzlah, had sexual intercourse with his mother, sister and daughter, was 'pious', it is necessary that all the saints of Allah and the martyrs and righteous persons should be infidels and libertines and infidelity and debauchery should not be limited to the Shi'ah and their friends.

A liar is he, who considers the true and authentic tradition to be false and the false and forged ones to be true, and says: "The holy Prophet has said: Allah considers three persons to be trustworthy viz. Gabriel (Jibrīl), myself, and Mu'awiyah".

Hafnāvi says: "Jibrīl asked the holy Prophet to convey greetings to Mu'awiyah and made strong recommendations for him and the holy Prophet prayed to Allah to bless Mu'awiyah's mother Hind!"

A liar is he, who considers the true leaders and the reliable narrators of traditions and historians to be liars.

A liar is he who upholds the relationship of Ziyād bin Sumayyah with Abu Sufyān.

A liar is he who says: "Imam Ali did not kill any infidel and if Mu'awiyah had not been there Islam would have become extinct and the Arabs would have reverted to their ignorance".

A liar is he who says: "The holy Prophet sought refuge in Abu Sufyān's house from the mischief of the polytheists".

A liar is he who says: "The verse enjoining love for the near ones of the holy Prophet applied to Abu Sufyān, as he was a nearer relative of the holy Prophet, and it does not apply to Imam Ali, Lady Fatima, Imam Hasan and Imam Husayn".

Whatever the case may be, it is not for the first time that we have heard false and slanderous things imputed to the Shi'ah, because on account of their arch enmity and impure nature, of which the enemies of Islam and the Muslims take undue advantage, some hired writers, agents of colonialism and Wahabis have habituated us to hearing such calumnies and falsehood about the Shi'ah constantly. These falsehoods do not, however, do any harm to the Shi'ah. The new and disturbing thing is that false things are being imputed to Allah and His holy Prophet openly and the verses of the holy Qur'an and the hadith of the holy Prophet of Allah are being tampered with.

Why are the Teachers of al-Azhar University Silent?

Undoubtedly the silence of the teachers of al-Azhar and other Muslims and their not restraining Jabhān, Mohibuddin al-Khatib, the Magazine *al-Tamaddun al-Islam* and others like them, who write and publish articles making attacks on the Shi'ah and their association with the progeny of the holy Prophet is serious and strong. It is because of their silence that false and slanderous things are being imputed to Allah the verses of the holy Qur'an, the holy Prophet, his *Ahlul Bayt*, Islam and its adherents.

While appreciating the pains taken by eminent scholars like Shaykh Shaltut and Shaykh Madani to bring the Muslims together we ask: What can two or three speakers do as compared with the acquiescence and silence of thousands?

We Shall Not Remain Silent

We observe these attacks being made on the Shi'ah and say: "This is vain thinking that it will change with the passage of time. However, as time passes by the area of attack widens.

In these circumstances should we be reproached if we lose confidence in all Ahl al-Sunnat, whether big or small?

If we are faced with one who supports the foreigners, and defend ourselves, should we be blamed?

Is it not shameful and painful that we, the followers

of one religion, should attack one another and all should get involved in the hands of the Colonialists and should disregard our usurped rights and our economic and social ailments and difficulties.*

We do not attack any religion or nation and do not criticize any individual. In these circumstances, however, we do not also wish that any person should attack us, because if someone attacks us we lie in ambush for him.

We end this chapter with the words of the holy Prophet Muhammad who said: "O Ali! Only the true believers are your friends and the hypocrites are your enemies". +

In the light of this hadith hypocrisy is the cause of enmity with Imam Ali and faith is the means of love and friendship with him. And it is impossible the hypocrisy and faith should be combined at one place, except that a hypocrite may become a believer and a believer may become a hypocrite.

We, the Shi'ah will not forsake faith in Allah and the holy Prophet Muhammad and in the true conduct on

*By 'usurped rights' is meant the land of Palestine. In 1908 the Zionist Party decided to usurp it and became active in pursuance of this evil design. Besides those who have been killed by them they have usurped the land, wealth and everything else of about one million Muslims of Palestine. These homeless persons are still living in tents in the deserts with the assistance of the United Nations and the Islamic countries, whereas their farms, gardens, fruits and houses are in the hands of the Jews. The Jews have not contented themselves with this and have drawn plans to appropriate other parts of the Islamic countries. (See: The Selected Speeches of Imam Khomayni)

+Allama Hilli who, in the words of Hafnāvi, is 'the Devil of the Shi'ah', has written in his book Nahjul Haq: "This tradition is found in Musnad Ahmad; al-Jami' Baynas Sahihayn and al-Jami' Bayas Sihāhis Sitta. And Fazl bin Rozbahān writes in his book entitled Ibtālul Bātil, which he has written in refutation of Allama Hilli: "This tradition is undoubtedly true".

We praise Allah who has made us the followers of Imam Ali and has filled our hearts with sincere friendship.

account of its being true. This belief will never undergo a change and it is for this reason that the agents of colonialism have not left us alone. And the promise made by Allah is correct when He says: *They can never seriously harm you. In a fight they will turn back in defeat and they will not be helped. Humiliation will strike them whenever they seek protection, except when they seek protection from Allah and the people.* (Surah Ale Imran, 3:111 – 112)

THE FESTIVAL OF GHADIR

When people want to speak about Imam Ali his greatness makes their tongues stammer and perplexes the intellect of the persons of distinction. His greatness is based not on wealth and office but on knowledge and justice and not on pedigree and race, but on sincerity and sacrifice in the path of Allah. The persons of distinction are overcome by his greatness. The logic of this greatness is guidance and light, and the weapon of this greatness is painful torture inflicted against disorder, mischief and hypocrisy.

It is this greatness which has hoisted the flags for Islam and eliminated the calamities and misgivings with regard to Islam. It is the greatness which has removed the hardships and difficulties of the holy Prophet Muhammad. It is the greatness which has been acknowledged and certified by Allah, the holy Prophet, the companions of the holy Prophet, the followers of the companions and the people belonging to every religion and nation.

If a person musters up his courage and wants to speak about Imam Ali what should he say about him? About which greatness of his should he speak? for they are innumerable! (See: Peak of Eloquence, ISP, 1984)

When a man speaks from one angle he places himself in utmost difficulty, because he is like a person who walks on a bridge which is narrower than a hair and more sharp than a sword. Nizam says: "It is difficult for a narrator to narrate the attributes of Imam Ali, because if he does justice to him he exaggerates and if he fails to state his rights he commits a crime. And it is very difficult to pursue the via media".

There is no doubt that the difficulties encountered in pursuing this path have not prevented the people from speaking about the greatness of Imam Ali. On the other hand these very things have made them believe in Imam Ali and they consider him a spiritual figure and a statesman. (See: *The Voice of Human Justice*, ISP, 1984)

The difficulty involved in narrating the politics of Imam Ali has been summarized by Sha'bi in one sentence. He says: "If we befriend Imam Ali we become indigent and if we are inimical towards him we become infidels". By indigence Sha'bi means campaign of the kings with the friends and followers of Imam Ali.

The difficulties involved in speaking about Imam Ali have been mentioned by Imam Ali himself. He says: "Very soon two groups will be ruined on my account: A friend who exaggerates his friendship and this friendship pulls him away from truth; and one who is an enemy and takes an extreme course in enmity and this enmity becomes the cause of keeping him away from truth. The best persons are those who adopt the middle course about me.

It is learnt from this introduction that the greatness of Imam Ali is not like general greatness in the eyes of the people, because there is no question of shortcoming or extravagance in the matter of general greatness. Hence the greatness of the Imam is different from usual greatness and is higher than them, but does not equal to the greatness of Allah. This is the very greatness whose difficulty and hardship has been alluded to in the statement of Nizam.

In order that we may not get involved in treading the dangerous path of exaggerating or minimizing and the merits of Imam Ali we pursue the discussion about his greatness in the light of his traditions and remarks which are the just and real criterion of judging his merits. Then naturally we shall gauge the depth of his knowledge.

The Home Town

Imam Ali says about the limits of home town: "No city is more suitable for you than another. The best of the cities is one in which you pass your life".

According to this remark all the cities are your home and you should take steps to enhance the honour of and establish justice in those cities. The best city is not that in which you were born and in which your parents and kinsfolk live, but the best city is that which ensures your means of livelihood, security, freedom and dignity. The correctness of this remark in respect of the migrants whose means of livelihood are available at the place where they have settled, is proved beyond doubt.

Relationship

Imam Ali describes the relatives thus: "That person who possesses good morals is near to one". What Imam Ali means is that affinity and relationship do not depend on kinship, because all human beings are the descendants of Adam and Adam was created from dust. On the other hand true relationship is sympathy, fidelity, friendship, sincerity, mercy and truthfulness. Hence, one who deceives and ignores you is more remote from you than any other person and even if a person is away from you and is sincere to you and makes sacrifices to promote your interests, he is nearer to you than others.

Imam Ali means the same thing when he says: "There are many near ones who are more remote than the strangers and there are many distant ones who are nearer than the nearest".

Good Morals

Imam Ali defines good morals thus: "Good morals mean refraining from the unlawful things and seeking lawful things".

The holy Imam has connected the morals of an individual with their social values and general order, and assessed the worth of the individuals in the light of their social worth. And this is the correct line of action, because so long as an individual depends on the society we cannot take into account his individual personality and ignore his social personality. To call a man 'modest' if he laughs and behaves well with his guest or to call a man 'truthful' if at

times he speaks the truth, or to call a man prompt payer of debt if he repays one of his debts, would certainly be a mistaken judgement.

It is necessary that before judging of an individual we should study his actions in relation to the society. If he has wronged a person and is apparently happy and expresses sincerity and faith in him he should not be called a human being. And if a person wrongs someone and we consider him to be endowed with good morals we have wronged ourselves as well as humanity, wisdom, faith and morals.

The Development Programmes

In his letter addressed to Mālik' Ashtar Imam Ali gave him instructions which are very constructive for the governments which are desirous of achieving the continuance of their political life and the welfare of the people. Imam Ali instructed Ashtar in these terms: "Develop lands and take care of the traders, the workers and the industrialists, because these people are the source of profit and amenities for the people.

These instructions given by Imam Ali are nowadays called the 'Development Plans' The government have started five-year plans, seven-year plans and ten-year plans to obtain good results from the property which is capable of amortization and to grant purchasing power to everyone.

The Event of Ghadir

After these introductory remarks we propose to write in short, about the event of Ghadir and Imam Ali being specifically appointed to the caliphate. We believe that whether the holy Prophet Muhammad had specified it or not the caliphate was the natural right of Imam Ali because the people should be recognized by the right and not that a right should be recognized by the presence of the individuals. There is no denying the fact that a number of persons were aware of the merits of Imam Ali by possessing which he naturally became eligible for the caliphate and enjoyed precedence over all others. It was these virtues and qualities on account of which Eidul Ghadir came into

being. If he had not possessed those merits Ghadir and its Eid would not have been known at all.

Which day could be better than this festival when Allah perfected His religion and completed His favours to the Muslims by means of the *walayāt* (succession) of Imam Ali. Which day could be better than that about which Allah says: *On this day I have perfected your religion, completed My favours to you and have chosen Islam as your religion.* (Surah Mai'dah, 5:3)

This verse regarding perfection of the religion and completion of Divine favours was revealed on the day of Ghadir. All the *Muhaddithīn* (traditionalists) agree that on his return from *Hijjatul Widā'* (The Farewell Hajj), the holy Prophet Muhammad stood before the Muslims on the 18th of Zilhaj and after holding the arm of Imam Ali raised it and said: "Am I not preferred by the believers to their own-selves?" They said: "Yes. You are". Thereupon he said:

"Ali is the master of whomever I am the master. O Lord! Befriend him who is the friend of Ali and be the enemy of him who is the enemy of Ali. Make those persons honoured who love Ali and vanquish those who are inimical towards him. Help those who help Ali and ignore those who ignore Ali and make truth accompany Ali. O you people who have assembled at this place! Convey my words to those who are not present here".

Before the people dispersed the Archangel Jibrīl descendaded and brought this verse: *Today, the unbelievers have lost hope about your religion. Do not be afraid of them but have fear of Me. On this day I have perfected your religion, completed My favours to you and have chosen Islam as your religion.* (Surah al-Maidah, 5:3)

Then the holy Prophet Muhammad said: "Great is Allah who has perfected the religion and completed His favours and has been satisfied with my Prophethood and is pleased with the *walayāt* of Ali after me".

After the holy Prophet had said this, the companions approached Imam Ali in groups and congratulated him. The foremost amongst those who offered congratulaions to him were Abu Bakr and Umar. All were saying: "O Ali!

Congratulations! Now you have become our master and the master of every man and woman”.

Question: Sometimes it is said that what is meant by the verse relating to ‘perfection’ is the perfection of the religion of Islam. As all orders relating to worship, individual life, punishment for sins, binding contracts and lawful and unlawful things had been conveyed it was no longer necessary to enact any further laws.

Answer: (i) Other verses related to orders (e.g. the Kalāla verse related to inheritance and the verse related to usury) were revealed after the Festival of Ghadir. As stated in Sahih Bukhari the last verse which was revealed to the holy Prophet was that related to usury.

(ii) The perfection of a religion and political State can take place when authority to enact laws and to enforce them is secure. Possessing power only to enact laws in the absence of power to enforce them is ineffectual. In the present case power to enforce the laws was in the hands of the holy Prophet Muhammad. The infidels thought that after the holy Prophet the power of enforcement would vanish and consequently Islam would cease to exist. The holy Prophet nominated Imam Ali in his own place so that the religion of Islam might remain safe after him and Imam Ali might administer the affairs and lead the people to good. He also introduced Imam Ali to the people with a view to inform them that just as *Zulfiqar* was a blessing for the believers it was a curse for the evil-doers.

By nominating Imam Ali to the caliphate the holy Prophet made the infidels lose all hope for the defeat of Islam, and with the delivery of the power of authorization after the delivery of the power of enactment of laws, none could hope for the extinction and weakness of Islam. Of course, by the conversion of the words into action and transferring the power into the hands of a just and wise man all hopes for the extinction and weakness of Islam were frustrated.

The Sunnis and the Shi‘ah are agreed on the veracity of the tradition of Imam Ali’s mastership and about the holy Prophet having said: “Ali is the master of him who

considers me to be his master”, because as many as 110 companions of the holy Prophet and 84 disciples of the companions of the holy Prophet (called Tabi‘in) have quoted this tradition and Imam Ahmad (in his Musnad), Imam Nisā’i (in Khasā’is), Hākim (in Mustadrak), Khawarazmi (in Manāqib), Ibn Abdalbarr (in Isti‘ab), Asqalāni (in Isābah), Tirmizi, Ibn Jarīr, Zahabi etc. have also quoted it.

Those who have not been able to create any difficulty in connection with the narration of the tradition in question have turned their criticism to the text of the tradition and say: “By *walayāt* the holy Prophet meant friendship and love and he asked the people to be friendly towards Imam Ali. It has no bearing on caliphate and Imamate.

It may be said in reply to this that the holy Prophet’s saying: “I am preferred by the believers to their ownselves and Ali is the master of him who considers me to be his master” proves that the spiritual and political authority of the holy Prophet over the believers was specially meant for Imam Ali and was turned over to him without any addition or subtraction. Even if Ahlus Sunnat find 1001 literal meanings of the word *maula* in addition to 20 procured by some of them, it becomes clear from the context of the hadith and the beginning and the end of the event that the reference was to caliphate.

Did Umar, Abu Bakr and others congratulate Imam Ali for the sake of friendship and love or in connection with rulership and the caliphate? There is no denying the fact that no sensible person congratulates another on account of friendship. The Shi‘ah Ulema have discussed this and other hadith in detail and can cite numerous narrations which clearly point out to the caliphate of Imam Ali immediately after the holy Prophet. In their books on beliefs, virtues, and commentaries they have made pointed reference to these traditions. In fact they have written special books on this subject. Some of them are *Ihtijāj Mufid*, *ash-Shāfi* by Sayyid Murtaza, *al-A‘yān* by Amin, *al-Murāji‘āt* by Sharfuddin and *al-Ghadīr* by Amini. The book *al-Ghadīr* consists of 12 voluminous volumes.

The Shi‘ah love Imam Ali according to their religion

and faith and believe that he was more suited for *Walayat* than anyone else, because he did not want the caliphate to benefit from it or to rule over the people. He did not want it for worldly purposes. The spiritual strength of Imam Ali was much higher than any ambition for position of authority and sovereignty, for in his eyes the world was just like dust which is carried by the whirlwinds hither and thither.

Ibn Abbas says: "The world enjoyed lesser value in the eyes of Imam Ali than the lace of his shoe while his shoe was made of date-palm fibre and was not valued even at a few dirhams". He further says: "When Imam Ali attained to apparent caliphate I went to see him and saw him busy mending his shoe. I said: "O Ali! What are you doing? Leave this task".

Ali did not speak to me till he had mended the shoe. Then he turned to me and said : "Assess the value of this pair of shoes of mine". I said: "It has no value". He said: "Assess its value notwithstanding the fact that it has no value". I said: "It is worth a dirham or so". Thereupon he said: "I swear by Allah that this pair of shoes is better in my eyes than ruling over you except that I should defend a right or eliminate a falsehood by means of the authority vested in me. How much deserving of caliphate would be the person in whose eyes rulership and the world are not worth as much as the lace of his shoe! Rather it will be very appropriate if the entire world is his shoe and he rules over it. (See: Peak of Eloquence, ISP, 1984)

What Imam Ali said did not consist of only words and opinions. In fact these views came out from the depths of his great heart and he grappled with them and kept them alive. Imam Ali preserved this faith during all the difficulties and inconveniences.

In short Imam Ali is not a man whose leadership may be confined to the Muslims alone. He is not a man of East or West. He is a hero of the world and a perfect specimen of humanity. If we hold a celebration in connection with 'Ali's Day' we celebrate this festival for the excellence of humanity and for the greatest specimen of the world; we celebrate it for the grandeur of religion and knowledge; we

celebrate it for the magnificence of sincerity and sacrifice; we celebrate it for the greatness of martial valour and bravery; we celebrate it for the perfection of the religion and completion of the blessings; and we celebrate it for spreading Islam in the East and the West.

* * * * *

The End

KISP/3-1-6-85

BIBLIOGRAPHY

The Holy Qur'an

Nahjul Balāgha, Imam Ali

Abdullah bin Sabā, Allama Murtaza Askari

Abu Sufyān Shaykh Amawiyyin, Muhammad as-Sabā'ī
al-Hafnāvi

Ali wa Banuhu, Dr Tāhā Husayn

Ali wa Qawmiyatul Arabiyya, George Jordac

A'yānush Shi'ah, Sayyid Mohsin Amin

al-Aqidatu vash Shari'ah, Goldziher

Bihārul Anwār, Allama Majlisi

Dalā'ilus Sidq, Shaykh Muhammad Husayn Muzaffar

Fātimatuz Zahra, Prof. Mahmūd Aqqad

al-Ghadīr, Allama Aminī

al-Hulyah, Abu Na'im

al-Ibāna, Ibn Batta

Ibtālul Bātil, Fazl bin Roz Bahān

al-Imam Sādiq, Shaykh Abu Zohra

al-Iqdul Farīd, Ibn Abdu Rabbihi

al-Islam wa Usulul Hukm, Ali Abdur Razzāq

Jāmi' Baynus Sahihayn, Ahmad bin Hambal

Kanzul Ummāl, Hisāmuddin al-Muttaqi al-Hindi

Khutatush Shām, Muhammad Kurd Ali

Majma'ul Bayān, Aminul Islam Fazl bin Hasan

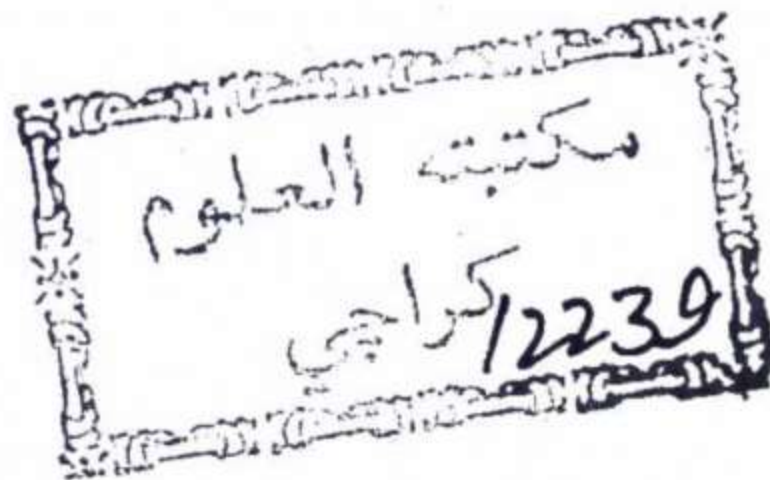
Maqātilut Talibiyyin, Abul Faraj Isfahāni

Mathālib Bani Umayya, Ismā'il bin Ali al-Hanafi

Mawāqif, Aijī

Mazāhibul Islāmiya, Abu Hurayra

Murujuz Zahab, Mas'udi
al-Murāji'āt, Allama Sharafuddin
al-Musnad, Ahmad bin Hambal
al-Mustadrak, Hākim
Nahjul Haq, Allama Hilli
Naqzush Shi'ah, Sayyid Mohsin Amin
an-Nujūmuz Zāhira, Abul Mahāsin ibn Taghri Bardi
an-Nuwāt fi Haklil Hayāt, Shaykh Habib
Rabi'ul Abrār, Jarullah Zamakhshari
Sahih, Muhammad bin Isma'il Bukhari
Sahih, Muslim bin Hajjāj
as-Sawā'iqul Muhriqa, Shāhabuddin Ahmad bin Hajar
 al-Haythami
Shāfi'i, Sayyid Murtaza
Sharh Nahjul Balagha, Ibn Abil Hadid
Sharh Shāfiya, Abu Farās
Sulh Hasan, Āle Yasīn
as-Siyāsah wal Imāmah, Ibn Qutayba
Tārikh Bagdad, Ahmad bin Ali al-Khatīb al-Bagdadi
Tārikh Shi'ah, Shaykh Muhammad Husayn Muzaffar
Tārikh, Kāmil Ibn Athīr
Tārikh, Tabari
Tirmizi, Muhammad bin Sawra
'Uyunul Akhbār, Shaykh Sadūq



ISLAMIC SEMINARY PUBLICATIONS
(English Section)

- Philosophy of Islam
- Rationality of Islam
- Universality of Islam
- Islamic Teachings (7 parts)
- Islam — a Code of Social Life
- Islam and Schools of Economics
- Articles of Islamic Acts
- The Shia — Origin and Faith
- Beliefs of the Shi'ite School
- Peak of Eloquence
- The Voice of Human Justice
- The Message
- Abuzar — the companion
- Ammar Yasir — the companion
- Children's Guide to Islam
- Al-Salat
- Qur'an Made Easy
- Master and Mastership
- Woman and her Rights
- Man and his Destiny
- A Probe into the History of Ashura
- A Short History of Ilmul Usul
- He, His Messenger and His Message
- The Awaited Saviour
- The Martyr
- Lessons from Islam
- The Despotic Rulers
- Islam — Belief and Practice
- Islam — a Religion for Mankind
- Testimony of Prophethood
- Manners and Etiquettes
- A Textbook of Ethics
- Bilal of Africa

FOR ISLAMIC SEMINARY PUBLICATIONS

please write to your nearest centre

- * The Islamic Seminary,
127, Liberty Road,
Englewood, New Jersey 07631
U.S.A.
- * Tehrike Tarsile Qur'an
P.O. Box 39, Elmhurst,
Station "A" New York 11380,
U.S.A.
- * The Islamic Seminary
284, Kilburn High Road,
London NW6 7QB
United Kingdom.
- * The Islamic Seminary
150, Sheriff Devji Street,
Bombay 400 003,
India.
- * The Islamic Seminary
P.O. Box 6875,
Accra,
Ghana.
- * The Islamic Seminary
27, Rowden Street,
Freetown,
Sierra Leone.
- * Mr. Muhammad Nasser,
804, International Bldg.,
141, Des Voeux Rd., C.,
Hong Kong.
- * Islamic Social Institution,
P.B. 1214,
Dakar,
Senegal.
- * Mr. Muhammad Taqi J. Merali,
78, Cather Crescent,
Toronto, Ontario,
Canada.
- * P.S.M.A – Guyana,
114, Cumberland Village,
East Canje Berbice,
Guyana – S. America.
- * Mr. S.Nadir Ali,
P.M.B. 2048,
Jos,
Nigeria.
- * Mr. D.K. Sagnia,
Ministry of Works & Comm.
Half Die, Banjul,
Gambia.
- * The Shia Muslim Association,
53, Lawford Street,
Green Acre 2190,
N.S.W. Sydney,
Australia.
- * Haji Saleh Baraguir Esq.
96, Mabini Street,
Kotabato City,
Philippines.

For enquiries: P.O. Box 5425, Karachi, Pakistan.