

**WHAT
HAPPENED
TO ISLAM
AFTER
UMAR?**

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WHAT HAPPENED TO ISLAM AFTER UMAR?

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What happened to Islam after Umar?

Metamorphism in the Islamic beliefs

What happened to Islam after Umar?

While going through the January 2006 issue of Tolu-e-Islam I came across a review by the Late Shorish Kashmiri, Editor of the weekly Chattan-Lahore, on the well-known book of Allama Ghulam Ahmad Parwez, "Shah Kar-e-Risalat - the biography of Caliph Hazrat Umar Farooq".

This article reviews only the last chapter (Chapter 14) of "Shah Kar-e-Risalat" that actually sums up, in 94 pages, the 1400 years' history of the infiltration of the Non-Arab (Ajami) or non-Islamic ideas into Islam.

In the article, written in May 1974, Mr. Shorish Kashmiri provides a deep insight and thought provoking glance of the deliberations of Allama Mohammad Iqbal and Allama Ghulam Ahmad Parwez to expose the creeping of non-Islamic ideas and beliefs which are now being practiced as a bona fide, authentic, real or true Islam.

This review impelled me to read the whole chapter. It was so interesting and illuminating that I was glued to the book and completed its reading in one sitting. The next, I thought it appropriate to share this information with the people who don't know Urdu and embarked on the translation of the chapter into English which is widely read and spoken.

While translating the last chapter of "Shah Kar-e-Risalat," I found a very informative foot note on the subject which details some of the historical references given by Allama Parwez. This is an article by Khawaja Ibadullah Akhtar, published in the November 1954 issue of Tolu-e-Islam - Impact of Ajami religions on the beliefs of Muslims. I thought it appropriate to translate this article too.

`Translation` is the interpretation of the meaning of a text in one language (the `source text`) in another language (the `target language`), of an equivalent text (the `target text`, `or` `translation`) that communicates the same message. It is very difficult to translate material from one language to another language because every language has its unique expressions, idioms, terminology and tone. That is why it is often said that one language cannot be translated perfectly into another language. And when it comes to religious subjects it becomes more difficult.

Translators always risk inappropriate spill-over of source-language idiom and usage into the target-language translation. On the other hand, spill-overs have imported useful source-language calques and loanwords that have enriched the target languages. In my translation, I tried my best to strictly follow the text but sometimes I was forced to digress a little in a bid to explain and clarify a concept. At several places, I have also used Arabic terminology for which I could not find any appropriate or equivalent English word.

At the end I have given glossary of Arabic words and religious terminology which have been used in the translation. I hope that the glossary will help in clarifying the meanings.

Abdus Sattar Ghazali,
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Introduction

What happened to Islam after Umar?

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[Translation of chapter 14 the book “Shola-e-Ishq” – biography of Hazrat Umar by Allama Ghulam Ahmad Parwez. In this chapter, Allama Parwez provides a detailed account of the non-Arab influence on the Islamic beliefs. **Translated by Abdus Sattar Ghazali**]

*Rank hatred has already appeared from their mouths:
What their hearts conceal is far worse. (3/118)*

Recall the dialogue between Hazrat Umar and the defeated Governor of Iran, Harmazan who was presented to the Caliph. Hazrat Umar asked Harmazan, what is the reason that in the past whenever Arabs dared to attack you, you repelled them very easily? But now the same Arabs are vanquishing your empire and you are helpless. You are in front of me in a devastated condition and your emperor is running to save his life.

Harmazan replied that it is very obvious that in the past wars, Iranians were on the one side and the Arabs on the other. It was not difficult for Iranians to defeat the Arabs. But in the present wars, Iranians are alone while Arabs and their God are on the other side. It is not possible for us to confront these two powers, which is the reason that we were defeated.

Secret of the Muslim power

This was a blunt reality that was described by Harmazan in a few words. We should admire the wisdom of those people who very clearly visualized the distinguished feature of Islam and in this way found the secret of the power of Muslims.

What Harmazan said was actually a reflection of this Quranic verses:

*Varily Allah is with the believers. (8/19)
Helping the believers is every incumbent on us. (30/47)*

Iranians realized that as long as God is on the side of the Muslims, we or any other world power would not be able to subjugate them. Therefore it is imperative that they should be separated from God in order to take revenge. And after that all our history is the detail of how we were delinked from God. It is very obvious that God does not descend on the earth to help the Muslims. The meaning of “with God” was that the Muslims of that era spent their lives in accordance with the Book of God, which resulted in the establishment of Deen.

A tangible proof of God’s promise was:

Allah by no means gives the unbelievers a way against the believers. (4/141)

Muslims alienated from the Quran

Defeated nations conspired against the Muslims so that they should be alienated from the book of God (the Quran). Allama Iqbal calls this a non-Arab (ajami) conspiracy.

It may be pointed out that when Iqbal talks about Arabic Islam in comparison to Ajami Islam, he does not mean Arab and Iranian states or territories. By Arabic Islam he means that the Islam that was given to humanity by the God Almighty through Prophet Mohammad (PBUH) and which

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is now preserved in the Quran. By Ajami Islam, Allama means the prevalent Islam that has been distorted. Iqbal refers to the first one as Arabic Islam because Quran's first invitees were Arabs and it was revealed in their language.

He refers the other one as Ajami because it was Iran where the distortion of Islam began. Now it is a mixture of non-Quranic ideas and beliefs which are mainly based on the ancient Iranian religion (Magian/Zoroastrian) and civilization.

Difference between the victories against Iranians and Romans

Muslims defeated the Iranian and Roman empires during the Caliphate era but there was a basic difference in the two victories. Only part of the Roman Empire was occupied by the Muslims but the whole empire was not disintegrated nor did their civilization vanish. On the other hand Iranian empire was occupied and their centuries old civilization, on which they were proud, vanished.

Therefore, Muslim victories caused a deep wound on the psyche of Iranians. Consequently, they were in forefront in conspiracies against the Muslims (rather Islam). Jews and Christians supported them. Their endeavor was to conceal the real meaning of Quran from the Muslims. No doubt they were very much successful in their effort.

There was another difference between Iran and Rome. As we have seen earlier, Muslims captured their territory but their residents were given full religious freedom. No one was converted to Islam by force because it was against the teaching of the Quran. The Christian citizens of the Roman Empire generally followed their own religion while the Iranian citizens generally embraced Islam. Most of them accepted Islam at the time of attacks by the Muslim armies.

Iranians embrace Islam

There were intellectuals and army officers among the Iranian population that embraced Islam. For example, Emperor Yazdigard had prepared a 4000-man special unit from the tribe of Wailem that was called the Soldiers of the Emperor. After the victory of Qadsiyya, this unit separated from the Iranians and embraced Islam. Saad Ibn Abi Waqas gave this unit permission to settle in Kufa.

Similarly, the commander of the infantry of Yazdigard was a very prominent officer, known as Siah. When Yazdigard left Isfahan, he sent Siah with a special unit to confront the Muslims. However, instead of fighting with Muslims, he embraced Islam along with his unit. They were all settled in Basra.

Bazan was Noshervan's Governor in Yemen. Most of the army under his command accepted Islam.

Asawra

As we mentioned earlier, the personal unit of Emperor Yazdigard embraced Islam. These people were not only soldiers but, like the Nine Advisors (*Noratan*) of Akbar, were special advisors to the Shahinsha and used to be called Asawra. The biggest symbol of honor and nearness to the Emperor was the golden bangle. Those who were given this symbol used to be called the Asawra people. Bangle is called asura. It is said about the people of paradise that they will be wearing golden bangles (18/21), which means higher degree of honor.

After the Muslim victories these people became Muslims in large numbers. We do not want to say or should say that all these people came to the fold of Islam with mal intentions. However as we will come to know later, the intellectuals among these people entered into the Muslim umma with

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malign objectives, so that they could introduce ancient Zoroastrian ideas and customs. As a matter of fact, the simple Arab people were no match for the complicated Iranian thoughts and their clever political maneuvers.

Therefore, in this sphere, they were defeated easily. However, the Iranians who embraced Islam with sincerity were no different than the Arab Bedouin Muslims about whom the Quran says:

*The desert Arabs say, "We believe." Say,
"Ye have no faith; but ye (only) say. (49/14)*

Hazrat Umar was aware of this situation. Therefore, he wanted to give proper education and training to the neo-Muslims in order to bring an inner change in them and sink the Islamic belief in their hearts. But the conspiracy of Harmazan was successful before Hazrat Umar was able to implement his program. He realized that the biggest obstacle in taking revenge from the Muslims is the personality of Hazrat Umar. Iranians will not be successful in their objectives unless he is removed. The path was clear once this obstacle was removed. Neo-Muslims could not be educated and trained while it was easy for the shrewd Iranians to infiltrate their thoughts among them.

We see two fronts of non-Arab conspiracies to achieve their objectives. One front was aimed at weakening of the Muslim empire and gain political dominance. The other front was aimed at to imprint Islam with the non-Arab ideas and beliefs. If we analyze deeply, we find that their main objective was not to gain political dominance rather their political clout was used to achieve the second objective.

This is a valley where even angels do not dare to enter

However this is a very delicate question. The reason is that there is no aspect of our present Islam which is not affected by the Ajami conspiracy and entrapped in non-Islamic ideas. This Islam may be of the followers of Shariat of any school of thought or the follower of Tariqat, it has a deep imprint of the Ajami (un-Islamic) ideas.

It is obvious that when someone says that our present Islam is corrupted with un-Islamic beliefs and thoughts, our religious leaders abhor this and insist that the Islam which they practice is the true Islam.

Hence it looks strange and shocking when someone says that the present belief or school of thought is clearly against the Quranic text.

Books of traditions and History

This argument may not be understood and some people may be shocked, but this is a reality. The reason is that for them authority in Deen are traditions and history. Only that meaning of Quran is accepted that is supported by traditions and history. In other words these religious leaders have subordinated the Quran to the traditions and history rather than subordinating the traditions and history to the Quran.

We will discuss this in detail later. You may be astonished to know that the collections of traditions and history books were all compiled by Iranians (not Arabs).

Sunnis consider six of these tradition collections as authentic. These are called *Saha Sitta* (*The six authentic one*). *Shias* have four such books of traditions. However, the collectors of all these authentic collections of traditions (*Ahadith*) whether of Sunnis or Shias, were all Iranians.

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Similarly, the first history book, which is considered authentic, was written by Imam Tabri, who was also an Iranian. The first book of the commentary on Quran was also written by Imam Tabri. Remember, all these books were compiled without any written record in the 3rd and 4th Hijra year.

It is very obvious that how much authentic these books could be after the passing away of the Prophet (PBUH).

Taqiya

There is another problem with the Shia books of traditions and history. *Taqiyya* or hiding their belief is one of their foundation of Deen. What is Taqiyya and what is its place in Islam? To explain this, we will refer to their most authentic book of traditions, Usul-e-kafi.

1. Hazrat Abu Jaffar said that while dealing with your opponents be friendly in public but remain their opponent secretly.
2. Hazrat Abu Abdullah said it is not enough that Imamate is recognized and accepted but our beliefs should be kept secret from our opponents, who should not be told about our traditions. Only our friends should be told about our faith and pray for God's mercy for those who show friendliness to our opponents in the state of Taqiyya.

Addressing Sulaiman, he said, you belong to that Deen where God will honor you if do not reveal it and you will be dishonored if you reveal it.

This is the importance to Taqiyya.

Hazrat Abu Abdullah said that Taqiyya is the Deen of mine and my ancestors. Who does not practice Taqiyya, is not in the fold of Deen. (*Urdu translation of Syed Zafar Hassan, Vol II Page 240-247*)

Imams followed this practically. According to Kafi:

I heard Abu Abdullah as saying that "whoever knows that whatever we say is right (correct) so he should trust us for whatever we say. If he hears something that is against the command of God so he should understand that we had said that to prevent any harm from our enemies. In other word he said that by way of Taqiyya. (*Al Shafi – Vol I, Page 72-73*)

According to another tradition, Imam Jaafar Sadiq asked a Shia that if one year I tell you a tradition and the next year I relate another tradition that is contrary to the first one, so which one you are going to follow? He said the last one. Imam said that God may have mercy on you. (This means that the first tradition was told because of Taqiyya.) (*Al Shafi – Vol I, Page 73*)

Surely, it is difficult or impossible to know the reality from the books of traditions and history compiled by these people.

The Age of Hazrat Aisha

This is the veracity of our (Shia and Sunni) traditions and history compilations which are not only considered sacred but their logical criticism is considered kufr. It is generally accepted that Hazrat Aisha was only six years old at the time of marriage. This assertion is contrary to the clear instructions of the Quran that puberty is a condition of *nikah* (marriage). *On the other hand this assertion provided opportunity to the Orient lists to criticize the personality of the Prophet.*

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After a long and extensive research, this scribe has proved that Hazrat Aisha's age was between 17 and 18 years at the time of her marriage. These people should have thanked God Almighty that this research helped clear the misunderstanding and removed the black spot on the personality of the Prophet caused by the Orient lists because of wrong traditions.

However, as you may know what was the reaction of these people? They argued that in this way we have to accept that the tradition of Bukhari is wrong which is kufr (infidelity). Therefore, this person is the rejectionist of traditions. Hence, 1000 ulamas issued a fatwa of kufr against me.

This is the extent of sacredness of these books which is perpetuated through declaring infidel anybody who challenges their authenticity. This is also the result of the Ajami conspiracy.

In this situation, you can well imagine, that when we declared these historic episodes and traditions as fabrication how our traditionalist ulamas (religious leaders) can agree.

My Maslak or belief

I have explained my point of view about the traditions and history in the introduction of the book. Here I will repeat briefly:

1. Authority in Deen comes from the book of God – the Quran – which explains itself. Our books of traditions and interpretations which are in accordance with the Quranic teachings should be accepted while those books which contradict the Quranic teachings should be rejected.
2. We believe in the prophet-hood of Mohammad (PBUH) and the Quran gives testimony to the righteousness of all (companions of the prophet) *Sahabas*. Therefore, we do not find authentic those books of traditions and history which contain such material that brings a bad name to our prophet's personality or which are against some prominent *Sahabas*.

This is my belief. Regarding the prominent religious elders, of any sect, who came after *Sahabas* and command great reverence, my point of view is that if anything is attributed to them that goes against the Quran, it is attributed to them wrongly. If they were the really the elders of Deen then they would have not said that. But if someone insists that this attribution was correct then the following Quran verse is sufficient for my guidance:

That was a people that hath passed away. They shall reap the fruit of what they did, and ye of what ye do! Of their merits there is no question in your case. 2/141

In the forthcoming pages whatever will be discussed, my belief is that all matters which are contrary to the message of Quran; they are wrongly attributed to those elders.

I am neither Shia nor Sunni or follower of any school of thought or Ahle Hadith. I am a simple Muslim. I firmly believe that the Quran is God's last, complete and immutable book and consider Prophet Mohammad (PBUH) as the last and final Prophet of God. Prophet-hood ended with him.

I analyze history and traditions in the light of the Quran. Whatever I have written in the following pages, it is to show how Ajami conspiracies clearly detached Muslims from the Quran and distorted Islam. My effort is to argue with the authority of history and tradition. If somebody dislikes that, its responsibility does not lie with me but with history and tradition. However, I will apologize to them because I don't want to hurt any body's feelings.

I would like to clarify another point. As I said earlier, distortion in Islam began in Iran. All un-Islamic ideas and beliefs in Islam were borrowed from the ancient Iranian religion – Zertoshta –

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By this I do not mean that we hold the present Iranians responsible for that but the Iranians of ancient time. Therefore if (according to history) they are blamed for anything their successors or the present Iranians are not responsible for that. Hence, whatever will be said about Iran, we will mean the ancient Iranians.

The issue of Khilafat (Caliphate)

It was the issue of Khilafat that split the Muslim umma (nation). In the beginning it was a political issue but later it twisted into a religious issue. In this way this united umma split into two permanent religious sects (Sunni and Shia) and it became impossible to bring them together. In chapter III (About Khilafat) we have seen that Khilafa is elected with the consultation of umma, however, when Hazrat Abu Bakar was chosen in this way, Hazrat Ali objected by saying that he is the heir of Prophet's inheritance that includes khilafat. Therefore khilafat is his inherent right and nobody can take that. For sometimes he struggled to pursue his claim but after the passing away of Hazrat Fatima he became silent. During the reign of Hazrat Umar Farooq he remained silent but during the reign of Hazrat Usman the conflict over khilafat became so intense and divisive that it could never be resolved.

The Right of Inheritance

In his history, Ibn-e-Jarir Tabri has given detail of Hazrat Usman's election. Without going into details, we will quote briefly: When Hazrat Usman was elected, Hazrat Ali left by turning his face. But he turned back when Hazrat Abdul Rehman Ben Auf stopped him. He pledged allegiance at the hand of Hazrat Usman but he was murmuring that this is a fraud...a big fraud. (*Tabri – Vol III*)

Nahjatul Blagha (comprising the sermons and saying of Hazrat Ali) is considered a very authentic Shia book that includes one sermon of Hazrat Ali, entitled *Shaqshaqia*, in which he says that after the demise of the Prophet the three khalifas usurped his right of khilafat which he got in inheritance. (*Nahjatul Blagha – P-136-37*)

However there was a flaw in the claim of khilafat through inheritance because of which it could not be promoted further (as we will see later). Bani Abbas claimed that on the basis of the traditional inheritance, they have the right on khilafat and not Hazrat Ali or his sons. Their argument was that in the presence of uncle, according to Shariat, the inheritance goes to uncle and not uncle's descendents. At the time of the when the Prophet passed away, Hazrat Abbas was alive, therefore, his inheritance goes to him and not to prophet's cousin, Ali. This claim of Bani Abbas took the shape of family or political controversy. It later twisted into religious controversy because of other reasons. In order to find that reason we need to understand its background.

Iranian's belief about their emperors

Iranians believed that their emperors are not ordinary human beings but are above human beings with Godly traits and authority. They are not elected by the people but appointed by God to rule. Hence only they have the right to rule and nobody could snatch their right which is transferred to their descendents through inheritance. They are God's shadow and his representative on the earth. They do not commit any mistake; therefore, it is incumbent on people to obey their order. These beliefs were on their climax during the period of Sasani emperors when the Quran was revealed that swept away all these beliefs.

Abdullah Ben Sabah

A strange personality, known as Abdullah Ben Sabah, appears on the scene during the reign of Hazrat Usman. His alias was Ibn-e-Soda. Some historians declare him as a concocted

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personality (for example Dr. Taha Hussain of Egypt – Al Fitna Al Kubra in Hazrat Usman's reign). But those who believe that he was a real person say that he was a Jew from Yemen who embraced Islam in Madina, where he stayed for a while and learned the art of statecraft. He then moved to Kufa and made it the first center of his conspiracies. According to some historical histories, he spent some time in Madayen (Iran). Later he went to Egypt from where he spread the network of his conspiracy that was aimed at forcing Hazrat Usman to quit khilafat in favor of Hazrat Ali.

In 35 AH an armed unit comprising the residents of Egypt, Basra and Kufa arrived in Madina and laid siege to the house of Hazrat Usman, martyred the Khalifa and announced the khilafat of Hazrat Ali.

After the martyrdom of Hazrat Usman (as historians report) when there was armed confrontation between Hazrat Ali and Hazrat Aisha (Jamal War), Abdullah Ben Sabah was present in the army of Hazrat Ali. It was his party that attacked the army of Hazrat Aisha when they saw the possibility of conciliation and thus escalated the conflict.

Later on in the battle of Saffain between Hazrat Ali and Hazrat Muawiyya, the same party was busy in conspiracies on the side of Hazrat Ali.

This was the political role of Abdullah Ben Sabah. However, his conspiracy that caused an un-repairable damage to Islam is his ideologies which he spread extensively.

The belief in "Return" *rajat*

He first said that I am astonished at the simplicity of Muslims that they believe that Hazrat Essa (Christ) will return to earth again but do not believe that Prophet Mohammad will return. The prophet will defiantly come back, he said. This belief could not become popular among the Muslims but spread among the Shias about the sons of their Imam.

History tells us that later on he said that every prophet has a khalifa and heir. Hazrat Ali was the heir of the Prophet. According to the clear instructions of the prophet, Hazrat Ali should have been the Khalifa. The people, who prevented Ali from becoming khalifa, usurped his right. Now the Muslims should depose or assassinate Hazrat Usman and Hazrat Ali should be appointed khalifa in his place. This is the only way that the Muslims can mend their mistake and repent for their sins.

The effect of the concept of "God appointed" Imam

The result of the propagation of these ideas was that the Muslims began to adopt the same ideas regarding khilafat that were attributed to the Iranian emperors. According to these ideas, khilafat (this term was later replaced with Imamatus that was more comprehensive and all embracing than khilafat) is not that kind of office that God leaves for the human intellect and can be determined by the decision of the umma. This is an essential pillar of Deen and a basis of Islam. It is not appropriate for the prophet that he should leave this matter undecided at the mercy of the umma. Therefore, it is essential that he should appoint an Imam for the umma. Hence the prophet, at the order of God, leaves a will. For the Imamatus of Hazrat Ali, the prophet had willed, that is why (Hazrat Ali) is called heir of the prophet. Similarly every Imam leaves a will in favor of his successor Imam. The Imam is appointed by God because this will is in accordance with the order of God. Imam does not commit any mistake, that is why he called "Imam the pious." Therefore if anybody becomes successor of the prophet he is a usurper. It was also said that the right of Imamatus belongs to Hazrat Ali and his descendents.

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Demarcation line between Kufr and Eemaan (Disbelief and Belief)

Obviously, this idea about khilafat was against the belief of Sunnis and (for the first time) created two sects in the umma which remained in constant conflict. Later on, the idea of the God appointed Imam was declared an essential part of the faith and became a demarcation line between disbelief and belief (Kufr and Eemaan).

According to this belief, Shia and Sunni are not the two sects of Muslims but (as the Shia's believe) the non-Shias who do not believe in Imamate are outside the fold of Islam. Hence, Shias do not consider Sunnis as Muslims. Later on, Shias split into several sects like the Sunnis. However, all Shia sects have the same view as far as khilafat is concerned. Detail of this issue will be given later when it will be shown that the Shia's claim that these beliefs are on the basis of the knowledge that was given to the Imams by God.

According to history, the ideas which were planted by Abdullah Ben Sabah grew in this shape. As we mentioned earlier, this person was from Yemen which was under Iranian control at that time. Many Iranians were living in Yemen; therefore the roots of the ideas of Sabah were Iranian ideas and beliefs. Later on he spent more of his life in Kufa and Basra where Iranians were settled after embracing Islam. He also lived in Madayen, which was the capital of the Iranian empire. All this indicates that his ideas were a reflection of the Iranians beliefs and customs.

In his book, Egyptian scholar Husnain Haikal has reproduced a long passage from History of the Historian from the Encyclopedia Britannica, that indicates that when the Iranians embraced Islam it affected their politics and religion deeply.

"Iranian belief declared their king as the son of God. He was considered a God of greatness and reverence by birth. Therefore when Iranians revolted against the governments of Madina and Damascus, they gathered around Hazrat Ali, the cousin and legal heir of the prophet, who was kept away from the khilafat. An aura of reverence was created around his personality just as their ancestors used to do for their emperors. Their ancestors called their emperor the son of God and sacred king while their books referred them as Syed and Murshid. Similarly during their Islamic period they gave the title of Imam to Hazrat Ali. This title has significant meaning despite its simplicity.

When Hazrat Ali was martyred, the Iranians gathered around his two sons (Hassan and Hussain) and later around their descendents. It is said that Hazrat Hussain had married the daughter of the last ruler of Akasra bani Sasaan. Hence along with the sacred right of Imamate, this marriage created a family link. Later on the blood of Hazrat Hussain in Karbala gave reverence to this unity that was established between Islam and ancient Iran.

It was the Iranian rebellion that snatched the government from Bani Umayya and gave to the relatives of the prophet, Bani Abbas. In this way they implemented and authenticated the principle of Imamate, though they were unable to crown this house for which they exerted all their efforts. (*Umar Farooq-e-Azam by Hasnain Haikal, Urdu translation – P-419*)

Shia traditions regarding Shehrbano

In chapter six, we mentioned about the marriage of Yazdigard's daughter to Imam Hussain. In this respect a tradition in Ahadith book – Usul-e-Kafi – is worth consideration. Within the context of the birth of Ali Ben Hussain, it is said that his mother's name was Salama (More famous as Shahar Bano) Bint Yazdigard ben Shahryar ben Sheroya ben Kasra.

Imam Baqer said that when the daughter of Yazdigard came to Hazrat Umar all bachelor girls of Madina climbed to their roof tops to have a glimpse of her beauty. When she entered the

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mosque, it became bright (with her presence). When Umar saw her, he veiled his face. She said curse on Hurmuz that I had to see this bad day. Hazrat Umar said that are you abusing me (because I saw you and you call this a bad day)... *Amirul Momenin* said that she should be given permission to choose anyone from the Muslims and should be considered as war booty. Then she walked through people and put her hand on the head of Imam Hussain. Amirul Momenin asked, what is your name? She said Jahan Shah. Hazrat Umar said no, Shehrbano. And then he told Imam Hussain that Abu Abdullah you will have a son from her womb who will be the best in the world. Hence Ali Ibne Hussain was born, who was the best Arab because he was Hashmi and the best Ajam because he was Iranian. (Kital us Shafi – Vol I P-578-79)

Salman Farsi

Hazrat Salman Farsi is another personality because of whom (according to the historical traditions) Hazrat Ali had contacts with Iranians. In his book, *Asad Al Ghaba Fi Seerat As Sahaba*, Ibne Aseer writes that Hazrat Salman Farsi was one of the companions of the prophet. There is a controversy about his age. It is said that his age was between 250 and 600 year. He had seen the era of the disciples of Hazrat Esaa Masih (Christ) and was in the company of those companions. He was aware of the prediction of Hazrat Masih about the appearance of Ahmed (Farqalit) who will emerge in Yathrab.

Salman Farsi was captured and enslaved by a Jew who was coming to Yathrab on a trade mission. In this way he reached there with the Jew. After (hijrat) the migration of the prophet to Yathrab he embraced Islam at his hands. The prophet secured his freed with the financial help of his companions. When the prophet established brotherhood between the refugees (muhajreen) and local residents (ansars) in Medina, Hazrat Salman could not be categorized in any of the two. On this the prophet said that Salman is from my household. (*Refer Izalat Al Khilafa by Shah Waliullah*)

In this way Hazrat Salman Farsi was considered part of "ahle bait" (from the house of the prophet.) When this verse of Sura Juma was revealed:

And others from among them who have not yet joined them (62/3)

Companions asked who are meant by the people who will come later. Hazrat Salman Farsi was sitting next to the Prophet who touched his shoulder or head and said that those people will be from his nation. And one person of great majesty will be born in this nation who will be capable to find the truth even if it was in stars.

Similarly, it is mentioned in Tirmizi that when this verse was revealed:

If ye turn back (from the Path), He will substitute in your stead another people (47/38)

People asked the prophet which nation Allah will choose instead of us? He touched Salman's shoulder and said his nation, his nation.

These traditions not only established the superiority of the Iranians against the Arabs but also opened the way for a belief in the "return of messiah."

This is the background of Hazrat Salman Farsi about who Shias believe that after the passing away of the prophet, besides Ahle Beit, only three Muslims were left which were Hazrat Miqdad, Hazrat Abu Dar and Hazrat Salman Farsi. (Some Shia traditions add two more names which are:

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Hazrat Ali's salve Hazrat Qambar and Hazrat Ammar ben Yasir who supported the claim of Hazrat Ali on khilafat.)

In the passage quoted earlier from the History of Historian, it is said that though the Iranians were unable to crown those whom they wanted but they snatched the empire from Bani Umayya and handed it over to Bani Abbas who were related to the prophet. We wanted to show how the Iranians of that time weakened the Islamic state through exploitation of internal differences and splits. Hence that period of history also became our topic of discussion that how they continued their conspiracies which resulted in the transfer of empire from Bani Umayya to Bani Abbas and its collapse after the fall of Baghdad.

Imam Hassan surrenders khilafat

The Islamic empire was divided into two parts (after the assassination of Hazrat Usman); one part was under the leadership of Hazrat Ali with Kufa its capital while the other part was under Hazrat Moawiyya with capital in Damascus. After the martyrdom of Hazrat Ali, Imam Hassan succeeded him but after few days he abandoned khilafat in favor of Hazrat Moawiyya. According to Ibne Khaldun: "Imam Hassan wrote to Amir Moawiyya that he can abandon khilafat if he is given all the wealth (that was 50 million dirhams) of the treasury of Kufa. Moreover he should get the tribute (tax) of Darul Jabru (which was part of Faris). (*Ibne Khaldun Vol II P-456*)

After this issue was resolved, the whole empire was transferred to Hazrat Moawiyya.

Hasnain's relations with Amir Moawiyya

It is worth mentioning that both brothers enjoyed very good relations with Amir Moawiyya. For example, Allama Ibne Katheer writes: "When the khilafat (Caliphate) of Moawiyya was established, (Hazrat) Hussain along with his brother (Hazrat) Hassan used to visit him. The Amir used to receive them with great honor and offered very expensive gifts. In one day they were given 200,000 dirhams. (*Al Bidaya Wal Nihaya Vol. 8*)

This relationship continued with Imam Hussain, after the death of Imam Hassan. The commentator of Nahjat Al Blagha, Ibne Abi Haddad writes: "Moawiyya was the first person in the world who gave gifts of million dirhams and his son Yazid doubled this gift. These gifts were given to the two sons of Hazrat Ali – Imam Hassan and Imam Hussein – every year. (*Shrah Ibne Abi Haddad Vol II*)

Family ties

Moreover, they had family ties. For example, Imam Hussain's niece Sayyeda Umme Mohammad – the daughter of his half brother Abdullah Ben Jafar Tayyar – was married to Yazid while the wife of Imam Hussein (mother of Hazrat Ali Akbar) was the sister's daughter of Amir Moawiyya.

Enmity between Bani Umayya and Bani Abbas

The Iranian conspiracies were concentrated on Bani Umayya when the empire was transferred to them. For this purpose they found a strong pawn in the form of Bani Abbas. Bani Umayya and Bani Abbas are the two branches of the same tree as this family tree shows:

Abd Mannaf > Abd Shams, Hashim

Abd Shams > Umayya (Bani Umayya khalifas were his prodigy).

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Hashim > Abdul Muttalib > Abdullah, Abbas, Abu Talib

Abdullah > the Prophet

Abbas > (Abbasi khalifa)

Abu Talib > **Hazrat Ali (Sadat or Ahle Bait are from the same house)**

When Bani Umayya came into power it sparked a fire of jealousy in Bani Abbas. Iranians, who were looking for such an opportunity, exploited this development. At this point another personality comes into picture that is known as Abu Muslim Khorasani. He was the biggest propagandist of the Abbasi claim to khilafat. Bani Abbas had no peculiar qualities that could gather people around them. To fill this shortcoming Abu Muslim used the same old formula but the target was different this time. He propagated the idea that khilafat is the right of Ahle Beit and they should get it.

Look at the family tree of Hazrat Ali to understand the term of Ahle Beit:

Hazrat Ali > Imam Hassan, Imam Hussain, Mohammad Ibne Hanfia

Imam Hassan > Hassan Musanna

Hassan Musanna > (Ali > Hussein), (Abdullah > Mohammad Nafs Zakia, Ibrahim)

Imam Hussein > Ali (Imam Zainul Abidin), Zaid

Mohammad Ibne Hanfia > Abu Hashim

Sadat and Alawis

Imam Hassan and Hussein were born to Hazrat Fatima, whose descendents are generally called Sadat. Hazrat Ali married several times after the passing away of Hazrat Fatima. According to traditions, he had 18 sons and 18 daughters. All his sons who were not born to Hazrat Fatima were called Alawis.

In the above family tree we have mentioned only one son from Ali's other wives – Mohammad Ibne Hanfia – because this discussion is about him. We will later talk about the two prominent Shia sects – Asna Ashri and Ismaeli.

Imamat is considered inherently confined to the son of Imam Zainul Abedeen, Imam Baqer and his descendents. However, another sect Zaidia, believes that this was transferred to his other son, Zaid. Another Shia sect believes that after Hazrat Ali, Imamat was transferred to Mohammad Ibne Hanfia. This sect is called Kisania.

We introduced these personalities and sects briefly at this point because although Bani Abbas were obviously seen in the anti-Bani Umayya campaigns but at many places Fatimides and Alawis also played an important role.

Bani Umayya khalifas had given a village in Hamima (that was in the path from Madina to Damascus) as an estate to Ali, the son of Abdullah Ben Abbas. He used to live in that village. The Imam of Kisania sect, Imam Abu Hashim, who was once passing through that village, expired there. Since he had no son, therefore Bani Abbas claimed that he had willed in favor of Ali. In this way Bani Abbas became interested in Imamat and supporter of Kisania.

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After the death of Ali, his son, Mohammad became Imam. He realized that there is no attraction in the name of Bani Abbas to rally people around him. Therefore he told his propagandists that they should not name anybody in their propaganda but say that the right of Imamatus belongs to Ahle Beit. For this purpose he established his headquarters in Khorasan where it was easy for him to find support of Iranians.

Abu Muslim Khorasani

At this point Abu Muslim Khorasani emerges on the scene. His name was Ben Usman Ben Bashari. He was a very intelligent person and master in administrative skills. He was of Iranian origin and a descendent of Buzjamher. He was born in Isfahan and raised in Kufa. He had no rival in the art of propaganda. The son of Mohammad (Abbasi), Ibrahim, was impressed with his qualities and entrusted him the department of propaganda. In the name of Ahle Beit, he propagated so intensely that the foundations of Bani Umayyad Empire were shaken. At the same time, the Fatimides were also busy in conspiracies against Bani Umayyad. For example: In 61 AH, the tragedy of Karbala happened. In 122 AH, Zaid, the son of Imam Zainul Abedeen, revolted in Kufa and Zaid's son Yahya revolted in Khorasan. In 127 AH, Abdullah Ibn Muawiyah (from the family of Hazrat Jaffar Tayyar) revolted in Kufa but was not successful.

Coming of Mehdi

However, Abu Muslim's propaganda was successful. At the same time a belief in the coming of Mehdi also became popular. It was also said that he will come from Khorasan. The color of his army's clothes and standard will be black. Abu Muslim propagated the idea of appearance of Imam very intensely and when found that the situation is ripe, he came out with a big army in black uniform carrying black standards. He conquered Khorasan in 128 AH and after a decisive battle in 132 AH he ended the Bani Umayyad Empire that was transferred to Bani Abbas. Their first khalifa was Abdullah who became famous as Saffah. Although Bani Abbas took revenge from Bani Umayyad but they feared that Abu Muslim's power may become a threat, therefore they executed him in 137 AH.

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We have seen that Abbasids got the empire through the love of Ahle Beit. Naturally, Ahle Beit did not like that their name was being exploited everywhere to secure the empire and when it was captured, Bani Abbas became its ruler. Therefore, Mohammad Ben Nafs Zakiyya revolted against them but was unsuccessful. His claim was that the inheritance of Imamatus goes to the offsprings of Hazrat Ali and not of Hazrat Abbas. Abbasi Khalifa, Mansoor rejected this claim and retorted that according to the law of inheritance, khilafat goes to the offspring of Abbas. They both exchanged very interesting letters which are mournful and exemplary. We reproduce it in full in order to show that how khilafat – which according to the Quranic instruction should have been given assigned with the consultation of Umma on the basis of personal qualities without consideration of ancestry or family – changed into inheritance.

The first letter is from Khalifa Abu Jafar Abdullah ben Mohammad (Mansoor - Abbasi Khalifa) to Mohammad Ben Abdullah (Nafs Tazkiyya). He writes:

“In the Quran, Allah says that those people who fight with Allah and his prophet and create mischief in the world, they should be killed, or hanged, or their hand and feet of opposite side should be cut off or they should be exiled. Therefore, in the name of the Prophet, I urge you that before I capture you, you should repent. I pledge to pardon all your brothers, followers and companions who participated in this rebellion. Moreover, I will give you 100,000 dirhams so that you can live wherever you chose to live and I will meet all your future needs. I will release all Ahle

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Beit and Shias who are in my prison without giving them any punishment. If you agree with this proposal then send your representative to get a written pledge from me.”

Nafs Tazkiyya’s response was:

“From Amirul Momenin Mohammad Ben Abdullah Mehdi to Abdullah Ben Mohammad: I also offer you the same pardon that you have offered me. You know that khilafat is our right and you got it because our Shias. Our father, Hazrat Ali was the heir and Imam. I, his son am alive, then in my presence how you can become heir. You know very well that during the periods of *jahiliat* (pre-Islamic age of ignorance) and Islam both, what honors and ranks we had no body had. During the period of jahiliat, we were born from the womb of Prophet’s grand mother, Fatima Bent Umro and not you. In the family of Hashim I am the best and belong to honorable mother and father. I do not have non-Arab blood in my veins. Allah always distinguished my ancestors. Mohammad (PBUH) is the most distinguished in the world. I am his son. My father Ali was distinguished in the companions (of the prophet), unparallel in knowledge and brave in Jihad. My mother is Khadija, who was among the first in the Umma who offered prayers for the first time. Hazrat Fatima was the best from her daughters. She is the leader of the women of paradise. In the Islamic period, Hazrat Hassan and Hussain are the best sons of Hashim (who are the leaders of paradise youth). I am the son of elder one. Now see Hazrat Ali was the son of Hashim from the side of parents. Imam Hassan is the son of Abdul Muttalib from the side of parents and I am the son of the prophet from the side of parents. Allah has always preserved distinction and even this distinction is maintained in the hell. It means that I am the son of that person who has higher rank in the paradise and the son of that person who will be given minimum punishment in the hell. In this way I am the son of those people who are best among the good people and also those who have very low rank in the errant people (of jahiliat).

“In witness of Allah, I pardon you for anything except any violation of Shariat or any agreement for which you are responsible. I will be more committed to my pledge than you. What kind of pardon you are offering me? Is it that of Ibne Hira or that you had given to your uncle Abdullah or Abu Muslim?”

When Mansoor received this letter, his correspondent (writer) asked permission to write the reply. Mansoor said this is not your job because when the issue is of lineage and family feuds then I have to write myself. He wrote:

“From Amirul Momenin Abu Jafar Abdullah ben Mohammad to Mohammad Ben Abdullah:

“Received your letter. In order to incite people and gain popularity among the illiterates, you have woven a net of ancestral honors which is based on females while women do not enjoy the same rank as the uncles have. You know, Prophet’s four uncles (Hamza, Abbas, Abu Talib and Abu Lahab) were alive at the time of his prophet hood. Two of them embraced Islam. One of them was my father. Two of them remained *kafir (infidel) and one of them was your father.*

“You express pride in the ancestry from the side of women, which is foolishness. If there was any share in the ranks from women’s ancestry then all ranks would have gone to the mother of the Prophet (PBUH). But Allah gives honor in Deen to whom he wants.

“It is strange that you are proud of the mother of Abu Talib, Fatima Binte Umro. Mind it that Allah did not give an opportunity to any of her sons to become Muslim. Prophet’s father would have been the first one, if Allah had chosen to provide this opportunity. However, Allah enlightens with Islam to whom He wishes.

“You express pride that Hazrat Ali is Hashmi from the side of parents. Hassan is son of Abdul Muttalib from the side of parents and your ancestry reaches to the Prophet from the side of

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parents. If this was a matter of pride, then the Prophet should have been more eligible for that but he was Hashmi only from one side.

“You also call yourself a son of the Prophet although the Quran has clearly denied that:

Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Seal of the Prophets....(33/40)

You are right when you say that you are a son of his daughter. No doubt this is a very close relationship but you neither claim inheritance through this relation nor Imamate. Your father, Hazrat Ali tried to get khilafat on the basis of this close relationship. He caused grief to Fatima by clashing her with Abu Bakr. In this anger he did not inform anybody about her illness and she was hastily buried at night when she died. However, no one agreed to abandon Abu Bakr and support his khilafat.

“Even, during the illness of the Prophet, he was present but the prophet asked Abu Bakr to lead the prayers (in his place). After that Umar became Khalifa. Then the khilafat was left to the decision of shura (consultancy council). In this too he was not selected and Usman became Khalifa. Now he put pressure on Talha and Zubair and tried to take oath of allegiance from Saad Ben Abi Waqqas who shut down his door on him. When Ali passed away, Imam Hassan replaced him. Moawiyya sent an army from Damascus. He took some money and abandoned his Shias and khilafat both in favor of Moawiyya and left for Madina.

“Therefore, even if you had any claim you have already sold. You said that in hell, Allah took care of your rank and your father Abu Talib will get the minimum punishment. This is very unfortunate. For a Muslim Allah’s punishment whether it is big or small is not a matter of pride.

“You write that you do not have any non Arab blood in your veins, from this claim it looks that you consider yourself more honorable than Ibrahim, the son of the prophet, who was more honorable than you in all respects. In your family there was Zainul Abidin who was better than your grandfather, Hassan Ben Hassan. Then his son Mohammad Baqer was better than your father and his son Jafar Sadiq is better than you, although all of them had Ajami blood.

“You also claim that you are better than all Bani Hashim because of your lineage and parents. The prophet is from Bani Hashim. You keep in mind that on the Day of Judgment you have to face Allah.

“In Saffain, your father Hazrat Ali had pledged to accept the decision of the mediators. You may have heard that the mediators had removed him from khilafat. During the period of Yazid, your cousin Hussain ben Ali came to Kufa to confront Ibn Ziyad. He was murdered by the same people who were his supporters. Subsequently many people rose to take khilafat. All were assassinated or hanged by Bani Umayyad.

“Eventually, we became powerful and we took our revenge and also your revenge from them. They used to curse you after prayers, we stopped that. You were given high ranks. Now you present all this to us as a proof (to your claim). Do you think that if we had shown reverence for Hazrat Ali, we consider him greater than Abbas and Hamza who passed away with dignity while Hazrat Ali was involved in wars where Muslim blood was shed.

“You may know that during the period of jahiliyat, Hazrat Abbas was caretaker of Saqqia Haj and Zamzam, not Abu Talib. In the court of Hazrat Umar your father raised this claim but decision was given in our favor.

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“At the time of the demise of the prophet only Hazrat Abbas was alive from his uncles. Therefore, from the decedents of Abdul Muttalib, he was the only heir to take khilafat but Bani Abbas got it. Hence the ancient honors and current successes came in the share of Hazrat Abbas and his descendents.

“Hazrat Abbas forced into the battle of Badr because your uncles Talib and Aqeel. Otherwise both would have died because of hunger. ... They escaped poverty because of our father. Moreover, in the beginning of Islam when there was famine, Hazrat Abbas helped Abu Talib. He also paid money to secure release of your uncle Aqeel.

“In short, in the period of jahiliyat and Islam both we have favors on you. Our father favored your father and we are kind to you and gave you those ranks on which it was not possible for you to reach. And we took that revenge on your behalf that you were unable to take.” With Peace (Wassalam).

One learns from these letters that the concept of a divine government had vanished and a great Khalifa of Sunnis, like Abu Jafar Mansur and a recognized Mehdi Imam of Ahle Beit, like Nafs Zakiyya, were claiming khilafat on the basis of inheritance. The only dispute was whether this inheritance goes to the descendents of daughter or uncle. (*Tareekh Al Ummat Vol. 8, Allama Aslam Jeerajpuri*)

You can see that in this correspondence there is nothing but family pride and taunt. After that Mansur sent an army against Imam Nafszakia who was defeated and executed in 145 AH.

Uyunul Akhbar records similar arguments between Khalifa Mamoon Al Rasheed and Imam Raza. Mamoon asked the Imam, on what ground he claims khilafat? He replied that on the basis of relationship with the Prophet, Hazrat Ali and Hazrat Fatima. Mamoon said if your claim is on the basis of relationship with Hazrat Ali, then the prophet had many such heirs who had more close relationship and some had the same rank. If it is based on the relations with Fatima, then Hassan and Hussain deserved after her. In their presence, why Hazrat Ali usurped their right by occupying the khilafat. Imam Raza was unable to answer this question.

Bramka

Abu Muslim has come with the mission to revive the Iranian empire. He was not successful in that but later, not a single person but a whole family came to the Abbasis with the similar objective. This family was not able to revive the Iranian empire; however, it emptied the great Abbasi Empire from Islam and the Arab imprint on Islam. Both were replaced by Ajamiyat or non-Arab imprint. This was the biggest success of the Iranian conspiracy.

In history this family is known as Bramka. There is a controversy on the reasons regarding the adoption of their name. However, mostly it is believed that the root of this word is “Bir Magah” which means the grand worshipper in charge of the biggest Fire Temple of Iran. A statue of the moon god was placed in this temple, known as No Bahar. Jamasp ben Yeshtresep was the ancestor of the Bramka, who was appointed the first worshipper in charge of No Bahar. To honor his service, he was later appointed the Chief Worshipper (Chief Justice) of the whole empire. This was the highest office in front of which even emperors bowed his head. He was then appointed the Prime Minister.

This family enjoyed such a great influence that Iranian prophet Janab Zartusht (Zoroaster) married her daughter to Jamasp, while Jamasp's one cousin was married to Janab Zartusht.

We see Khalid Barmaki in a very high position in the court of the first Abbasi Khalifa Abullah Ben Mohammad Ben Ali, alias Saffah). Since we are not writing the history of Bramka, hence we will

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not go into details as to how he acquired this position. At this point it will suffice to know that this family had acquired great influence even during the reign of the first Abbasi Khalifa.

You can imagine the extent of close relations between Khalifa and Khalid from the fact that the wife of Khalifa breast fed the daughter of Khalid while the wife of Khalid breast fed the daughter of Khalifa. Khalid was appointed the ruler of Faris province during the reign of Khalifa Al Mehdi. Khalid's son Yahya was also very able and shrewd person. Khalifa Mansoor appointed him Governor of Azerbaijan. But Khalid found another important assignment for him. He was appointed a teacher of the Crown Prince, Haroon Al Rasheed. This brought great influence and honor for the Bramka family and (tutorship) became hereditary. Two sons of Yahya – Fazal and Jaafar – were more able than their father and grandfather. During the reign of Khalifa Haroon Al Rasheed all affairs of the empire were in the hands of Yahya who used to run them with the advice of his sons. The result was that the Khilafat was nominally in the hands of Abbasis but it was run by the Bramkas.

The whole society was colored with non-Arab ideas

The family not only acquired political influence but all corners of the empire were colored with the Iranian culture. Yahya established a "wisdom house" in Baghdad where a large number of non-Arab history and literature was translated into Arabic. At the same time he arranged high level religious debates (*munazras*). In these debates, Iranians, Jewish and Christian religious leaders and philosophers were used to be on the one side and the Muslim scholars were on the other side. The topics of discussions were "Islamic beliefs and ideas." The result of these discussions was very obvious. First of all the simple Arab nation did not want to get involved in the philosophical intricacies. Their freedom of thought had already been suppressed because of political expediencies of the empire. On the other hand their opponents in these debates were intellectuals and learned persons of the Iranian nation that had pondered for centuries on the issues of philosophy, logic and religion. They were accompanied by Jewish and Christian scholars who were well versed in the Greek philosophy. Consequently, after every debate a storm of doubts erupted about the Islamic beliefs and ideas while the Ajami beliefs and ideas looked reasonable. Moreover, all treasuries were in the custody of Bramka who gave huge honorariums to the Majian, Jewish and Christian debaters that attracted the leaders of other religions from distant places.

We will later show how through this conspiracy the Quranic Islam turned into Ajami Islam. At this moment we want to confine our discussion to the political influence of Iranians.

Yahya Barmaki has several sons but only Fazal and Jafar were very prominent. The rank of Bramka in the Abbasi family can be judged from the fact that Fazal and Haroon Rasheed were brothers-in-milk (*Sheer Khawar*). *Haroon's mother Khaizran (who enjoyed a high status in history) breastfed his son Haroon and Fazal at the same time. In her one lap used to be Haroon and in the other one Fazal.*

When Haroon Al Rasheed came to power he wanted to appoint Fazal in a high ranking position but Yahya kept Fazal inside the palace and handed over empire's affairs to Jafar. Thus both the internal and external fronts of the empire came under the grip of the two brothers. The experience of their aging father was used to maintain the grip on power. The empire was actually in the hands of these three persons.

However as happens generally, the intoxication of power, wealth and government makes people careless. As they became careless in hiding their conspiracies, Haroon Al Rasheed came to know their real face and their downfall began. Whenever Haroon Rasheed used to visit his empire he realized that everywhere there was the government of Bramka and not his writ. This created doubts in his mind which resulted in the downfall of Bramka.

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End of Bramka

He executed Jafar and imprisoned Yahya and Fazal – who were tortured. The detail of this torture is hair rising. Their property was seized and they were eliminated from the empire. Some historians claim that Jafar was murdered because he had secretly married the sister of Haroon Rasheed. However, according to researchers, this is no more than a concocted story. The reasons for the execution of Jafar and the downfall of Bramka were those that we had mentioned earlier and Ibne Khaldun has narrated them in detail in his history book.

Bramka vanished. They were not successful in reviving the Iranian empire but they were highly successful in the objectives for which they had come. They turned the Arab empire of the Abbasis into an Iranian one; their society was turned into non-Arabic and turned their religion (Islam) into Ajami. (Later on we will see that Islam which was preached after that was Ajami Islam, not the one brought by Mohammad (PBUH) (or the Deen of God).

Abu Muslim was the first in this chain. He inducted Iranian volunteers into the Abbasi army which made the military power into non-Arab. He enlisted Khalid Bramka in his army and got access to the Abbasi court on his recommendation. During the premiership he recruited all Iranian army in Khorasan province. The number of this army was not less than 500,000. Moreover Iranian (Bramka) had occupied all key positions in the empire. Iranian officers were appointed in the treasuries in the capital and provinces. Therefore, even Khalifa Haroon Rasheed was not able to spend a single penny without the permission of Yahya.

When (Imam) Mohammad Ben Ali Abbas died, Abu Muslim made the army uniform black to mourn the death of the Imam. The standard of the empire was also given black color. (Imam) Ibrahim Abbasi along with his family wore black dress from that day. Abbasis made the black dress their symbol. As we wrote earlier that the black dress and black standard were made the traditional symbol of the expected liberator and the success of Abu Muslim. (Just imagine how shrewd this person was). In this way Abu Muslim turned Abbasi's symbol into Iranian color and Bramka transformed their psyche into Ajami one. In this way the whole society was given the same color. Iranian Nauroz celebrations began in the Abbasi Empire during the premiership of Khalid, while Jafar Barmaki introduced the Meherjan celebration. These two celebrations were the eids of Zoroastrians. (In Iran still Jashne Nauroz is celebrated.) In Muslim countries the observance of Shab-e-Barat with fire works refreshes the memories of the fire temples of Bramka. Some historians say that the Bramka were Shia but the Shia historians do not accept this claim. As a matter of fact it is wrong to categorize them as Shia or Sunni. They had embraced Islam but Magianism was deeply ingrained in their hearts. They popularized the ancient Iranian religious beliefs and ideas under the guise of Islam and this was their actual objective.

Fatemeen or Fatimides of Egypt

The tale of the Abbasis is still very long and their downfall at the hands of Iranians is still far. At this point, we will pause to take a look at the activities of the Alwis and Fatemeen (Fatimides) in Egypt. From time to time, they used to revolt against the Abbasis, according to their own methods. According to the historical research, they unsuccessfully revolted 62 times against the incumbent government between 138 AH and 358 AH. (Ref: "More Research about the Khilafat of Muawiyya and Yazeed" by Mahmood Ahmed Abbasi)

Only one of their groups was able to establish its government known as Fatemeen. Its first Khalifa established his independent government in Rafada (North Africa) in 297 AH. He belonged to the Shia Sect of Ismaelis. His government was confined to North Africa till 385 AH. Later on he conquered Syria and Egypt, because of this it was called the Fatemeen State of Egypt. They ruled with great pomp and show and played a significant role in propagating Ismaeli Shia religion. For this purpose they built a huge mosque that was named Jamia Al-Azhar. This mosque was

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actually the center of this sect. (Jamia Al-Azhar is still functioning in Egypt but it is now a university of Sunnis). This government gradually became weak because of internal rifts which reached at its climax when the crusades began. Instead of confronting the crusaders along with other Muslim governments, they joined the crusaders. The Fatemeen government ended when Salahuddin Ayubi defeated the crusaders. It became part of the Abbasi Empire in 567 AH. Most historians say that it was not appropriate for the Fatimide rulers to call themselves as such because the founder of this kingdom was Abdullah Ben Mamoon Al Qaddah who was an atheist from Iran. In public he used to show allegiance to the Ismaeli Imam, Mohammad Ben Ismael. He declared himself Fatimide and established an independent state. Other historians say that his Fatimide ancestry was legitimate. This discussion is not our subject matter. Our objective is to show what kind of conspiracies were hatched against the Abbasis and which were successful. It does not affect our objective if any conspiracy was of Iranian origin directly or indirectly. Even if Qaddah (Iranian) was not Fatimide but no doubt he played a great role in the success of Fatimides.

Let us now return to Baghdad. We were discussing that first Abu Muslim and later Bramka made the Abbasi made the Abbasi Empire a center of Iranian beliefs and ideas.

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Abu Muslim was assassinated, Bramka disappeared but their planted seed of Iranian beliefs and ideas continued to flourish. Consequently, the center of the Abbasi Empire became weak while the provinces gained more power. Iran was on the top of such provinces. A vivid example was the Kingdom of Daylam (or Bani Boya). The Daylam region, situated south of Khazar Sea, was included in the victories during the period of Hazrat Umar. However, their residents continued to practice their old religion. Later on, they embraced Islam. Boya Welmi was their prominent personality. He had three sons – Ali, Hassan and Ahmed – who were very famous like their father. Ali gained strength and established the State of Daylam or Bani Boya. Other brothers established their governments in a number of Iranian provinces and later included Iraq in their government. At the invitation of some nobles of Baghdad, they moved forward and in 334 AH Ahmed entered Baghdad where he was received with royal honors by Khalifa Mustakfi. (From this you can well imagine the clipped power of Abbasi khalifas.) Khalifa recognized his kingdom and gave Ali the tile of Imadud Daula; to Hassan, Rukunud Daula and to Ahmed, Moazad Daula. The Khalifa also ordered to engrave their names on coins. After that the Khalifa became a religious figure head whose name was read in sermons while the real power was in the hands of Bani Boya. Only after 40 days of his appointment as Moazad Daula, Ahmed deposed and imprisoned Khalifa Mustakfi in a very degrading manner. Bani Boyas were Shias. Moazad Daula was the first person who ordered observance of Ashura in Baghdad. He ordered that all people should close their shops and mourn Imam Hussein. Women should come out from their homes with open hair. He also ordered to celebrate Eid Al Ghadir on 18th Zilhij. The population of Baghdad was mostly Sunni who protested this but Moazad Daula suppressed them. Consequently many of the Sunnis left Baghdad. Bani Boya remained in power till 447 AH when Saljuks ended their government.

End of Abbasi government

Saljuks remained in power till 590 AH and after their downfall sermons in Abbasi's name was read for another 66 years in Baghdad then its power ended for ever. Ibne Alqi, a Ghali Shia was the Minister of Khalifa when Halaku Khan, the son of Changez Khan came into power. On the other side, Mohaqiq Nasirudding Tusi, who was also the same type of Shia, was the Minister of Halaku who attacked Baghdad with the conspiracy of both ministers. He destroyed Baghdad and assassinated Khalifa Mo'Tasim and with this the Abbasi Empire ended in 656 AH.

In this way Iranians took revenge of their defeat in Qadsiyya. Basically it was a political revenge that they took from the Muslims.

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Iranians acknowledge this

Whatever we say, it is not our speculation but Iranian intellectuals themselves acknowledge this. Hussain Kazemzadeh is a prominent contemporary historian. In his book – Miracles of the Iranian spirit in various historical periods – he writes:

Since the day when Saad Ben Ali Wiqas conquered and controlled Iran on behalf of the Second Khalifa (Umar), the Iranians were keeping a sentiment of hatred and revenge. On several occasions this grudge emerged but it became open with the establishment of Shia sect. Learned and informed people know this reality that besides the controversies over belief and ideas, a political issue was also responsible for the emergence of Shias. Iranians could never forget, accept or pardon the fact that few bare foot and desert dweller Arabs captured their empire. The treasury of this ancient empire was looted and thousand of innocent people were killed.

After that the historian writes:

Our intellectuals neither had love for Bani Fatima, nor any enmity with the family of Bani Umayya. Their only objective was to remove the Arab government and restore their honor and their own government. Since the Hashmi Khalifat had ended with Hazrat Ali and pure Arab government of Umayya was recognized as the central government of the Islamic world. In this way Arabs were imposed on Ajam. That is why our ancestors had no alternative but to support and incite the Hashmis. And our elders did that.

(We have taken the above excerpt from the book of Mahmood Abbasi “More Research about the Khilafat of Moawiyya and Yazid. The second abridged quotation is from Khawaja Ibadullah Akhtar’s article Impact of Ajami religions on the belief of Muslims. This article was published in Tolu-e-Islam in November 1954.

When Iranians ended the Umayya Empire by inciting the Hashmis and the Hashmi (Abbasi) government was established then they invited Halaku Khan to bring an end to the Arab empire. In this way, in the words of Qasimzadeh, they took revenge from the Arabs for their defeats at the hands of the Arabs.

However, this was the revenge that they had taken from the Arabs or Muslims, now we will talk about their revenge from Islam which had ended their Magian religion.

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Foundations of Islam

Before we go into the detail of the Ajami conspiracies against Islam, we will refresh our memories about the foundations of the Deen that Allah gave to the human beings through the Prophet and which is preserved in the Quran.

According to the Quran:

- Study, observation, experience and teachings are means through which human beings acquire knowledge. This knowledge can be acquired by every human being by the process of deduction and induction.
- There is also another knowledge that Allah gives directly to his chosen pious people. This is called *wahi* (divine revelation) and the people who get this knowledge are called Prophets. Last time this knowledge was given to the Prophet (Mohammad PBUH) and after that this knowledge ended. In other words prophet-hood ended with Mohammad

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PBUH. Now the knowledge can be acquired by experience and observation only. The end of the prophet-hood means that now no body will acquire knowledge directly from God.

- What was revealed to the prophet is all preserved in the Quran which is a complete code of conduct for humanity for all the times. This is complete and also immutable. Its meanings are very clear. It is in Arabic and can be understood with attention, thought, knowledge and wisdom. The prophet gave this to us in its present form and not a single word of Quran has ever been changed. Allah has taken responsibility for its preservation.
- Deen, which is preserved in the Quran, is a system of life which is implemented in its independent state. This state is established by the Umma which elects the best person as head of state who runs the affairs of the state with the consultations of Umma. The objective of this state is to implement the laws of Quran and establish a society in accordance with these principles and values.
- This state was first established by the prophet. After the death of prophet this state continued for a time. After that the train of Umma derailed. This is called the Ajmi distortion in the Deen because as we discussed earlier, its first fountain was in Iran. This term means all such beliefs, ideas and schools of thought which are against the Quran, it does not matter from where they came.

We have seen that the first conflict in the Umma emerged on the claim of khilafat by Hazrat Ali. It was said that Khalifa cannot be elected. He is appointed and named by God and called Imam. The first Imam is Hazrat Ali and then this Imamatus went to his descendents in inheritance.

Earlier we had discussed only one aspect of this belief that was about politics.

Before we go further, let us look at the family tree of those who are recognized as Imam.

Hazrat Ali (d. 40 AH) > Imam Hassan (d. 49 AH,) Imam Hussein (d. 61 AH)

Imam Hussein > Imam Zainul Abideen (d. 95) > Imam Baqer (d. 117 AH) > Zaid

Imam Baqer > Imam Jafar Sadeq (d. 148) > Imam Musa Kazim (d. 182 AH), Ismael (Batni Fidai, Agha Khani and Bohris are called Ismaelias because they recognize his Imamatus that will continue in his descendants.)

Imam Musa Kazim > Imam Ali Raza (d. 208 AH), > Imam Mohammad Jawwad Taqi (d. 220 AH),> Imam Ali Hadi Naqi (d. 254 AH), > Imam Hassan Askari (d. 260 AH) > Imam Mohammad (Imam Ghaib)

Kisania Sect

Kisania was the first Shia sect that, after Ali recognizes his son Mohammad Ben Hanfia as Imam. He was not from the womb of Hazrat Fatima but another wife of Hazrat Ali, Hanfia. In other words this sect gave preference to Alwis against Fatimides. When Imam Mohammad Ben Hanfia died, one group of his followers concocted the belief that the Imam was Mehdi, who will return. He did not die but had disappeared from the vision of the people. He will return on earth soon and establish his government. Did you notice, how this belief in "return", which was implanted by Abu Abdullah Ibne Sabah, was applied. We will also see that this concept had been applied on a number of Shia personalities. Kaisanias believed that Imam is the personification of God and like God he is eternal. Khorasan was the capital of this sect from where it spread its network of conspiracies against the Umayyad empire.

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Zaidia Sect

Another Shia sect was called Zaidia. They recognize majority of Imams from Hazrat Ali to Imam Zainul Abidin but after him they do not recognize his elder son Baqer as Imam but his younger son Asghar Zaid. They believe that the Imamatus will remain in the descendants of Hazrat Ali, but it will not be confined to any particular succession or family. This is the most moderate Shia sect and very close to the Sunni Fiqah.

Imamia and Ismaelia

Shia groups which recognized Imam Baqer and later his son Imam Jafar Sadeq, later split into two groups. These are the two groups which became famous in history. One of the group said that after Imam Jafar, his older son Akbar Ismael is the God appointed Imam, while the other group recognized his other son, Imam Musa Kazim as Imam. The first group is called six Imamia (because it recognizes six Imams) or Ismaelias. Batni Fidai and other similar Shia sects generally belong to this group. Today, Agha Khawanis and Bohris are two famous branches of this sect. The other sect is called 12 Imami or Imamia. Majority of Shias belong to this sect. They recognize 12 Imams. About the last Imam (Mohammad) of this chain they believe that he is alive and hidden in a cave in Iraq. He will reappear near the day of judgment and establish his government in the whole world. (He is also called Imam Mehdi.)

Ghali Sects of Shias

All Shia Sects believe that the Imam is appointed by God and their hidden Imam will return. However the beliefs of some Ghali Shia sects are based on exaggerations. *For example one sect – Khurram Deenia* considers the Imam as God, prophet and Angel. It does not believe in the day of judgment and denies any accountability of one's deeds by God. This sect believed in the concept of return of the Imam. This sect also believes in reincarnation which they called "rajaat" that is transfer of the human spirit (in this world) from one body to another body. Certain Ghali sects believed that our prophet and other prophets will return to earth near the day of judgment and all will accept the prophet hood of Mohammad. Similarly Hazrat Ali will also return to earth and will assassinate Hazrat Moawiyah and his descendants.

The founder of Khattabia Sect, Abu Khattabia used to call Imam Jafar Sadeq God and himself his prophet.

Whenever some Imams denied and opposed such beliefs then these people said that they are saying this because of *Taqiyah*, otherwise they support our beliefs. (Earlier we explained the meaning of *Taqiyah* which is a unanimous belief of all Shia sects.) Khattabia also believed that in every period there are two prophets. One who speaks (Natiq) and the other one Samit who remains silent. Mohammad (PBUH) was Natiq prophet while Hazrat Ali was Samit prophet.

Some of the Ghali Sect beliefs are so filthy that we hate to recall them. However all of them called themselves Muslim. Their job was to make conspiracies against the incumbent government. Obviously it was a Sunni government whether it was Umayyah or Abbasid. When they were unsuccessful in their conspiracy, they will console their followers by saying don't worry in the final period (near the day of judgment) the hidden Imam will appear and establish a Shia government.

These Ghali sects emerged and disappeared at different historic moments and disappeared and now we find their foot prints only at certain places but they have no significance. Only two Shia sects were of historic importance which is also present today – they are Ismaelia (Agha Khani Khojas and Bohris) and Imamia (Asna Ashri) who are in majority.

Let us now discuss beliefs of these two sects.

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Ismaeli beliefs

Ismaelis always kept their beliefs and teachings strictly secret and it was very difficult to say anything about them with certainty. (The real name of this sect is *Batnia or hidden*) Sometimes back one of this sect's researcher, Dr. Zahid Ali (Former Arabic Professor and Vice Principle of Nizam College Hyderabad Deccan) took the courage to publish a book based on his sect's authentic (secret) books and documents. Name of his book is "The Reality of Our Religion and its System." We are reproducing here excerpts from the 1954 edition of this book. About the foundation and teachings of this sect, he writes:

"The founder of this sect was Haimoon Qaddah of Iranian origin (he has already been mentioned within the context of the Fatimide) or his son Syed Abdullah. His objective was to create a religious movement which could confront Abbasi khilafat. For this purpose (Imam Abdullah) formed a group which included such persons who were by nature inclined towards the *Mutazela* ideologies and philosophical thoughts. Help of Ahle Beit was sought to make this successful because the Shias who were attached to the Ahle Beit could easily accept this religion." (p-611)

About their beliefs, Dr. Zahid Ali writes: Their basic foundation is on the principle that the prophet formulated the visual Sharia (Islamic laws) while Maulana Ali explained its hidden meanings. After him six imams completed the hidden teachings and the seventh Imam (Maulana Mohammad Ben Ismael) suspended or abrogated the visual Sharia of Mohammad. All the Imams from his descendants, who came so far and will continue to appear till the day of judgment, are all Qaem Khalifas. If any of the Khalifas got opportunity to appear in the world he will explain the hidden knowledge and convert the whole world into Ismaeli religion....The main characteristic of the Ismaeli teaching is its secrecy. We cannot reveal our real beliefs, with the exception of privileged members of our faith, to others because of political and state interests since our general population was Sunni. (This was during the reign of Fatimides of Egypt) Hence our teachings to our privileged members were different than to the common Ismaelis. Junior members of our sect were also not told of those secrets which were unveiled to the mature members." (Preface B)

About their beliefs he writes that the Imam has the right to abrogate Shariat. He can cancel Shariat whenever he wanted and re-impose it when he wished.

Distorted Quran

About the Quran, they believe: "Jews and Christian abandoned their original Torat and Ingeel (Torah and Bible) and compiled their books on the basis of their opinions and speculations. Muslims did the same thing. The prophet had collected Quran and handed over to his *wasi (heir)* in the presence of his companions. Those people became careless and collected Quran according to their own ideas and beliefs. The third Khalifa destroyed the copy of the Quran compiled by the elders and prepared another copy. Then Hajjaj set this book on fire and prepared another copy, taking out parts at his whim. Now this copy of Quran is in the hands of the Muslims." (Preface)

Dr. Zahid Ali has presented many examples of differences between the Quran that now the Muslims have and the Quran that was compiled by Hazrat Ali. For example in the verse 67 of Surat Maeda.

(It may be pointed out that their (Ismaeli belief) about Hazrat Ali's compiled Quran is that it is with their Imams who will unveil it near the day of judgment.)

Taqiyya is their fundamental belief. Also they believe in *taaweel* which means that the Quran cannot be understood by its literal meanings but these letters have concealed meanings which

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only Imams know. Real meanings of the Quran can be understood or determined through *taaweel*. That is why the Prophet is called Rasul-e-Natiq (the prophet who speaks or rules on the earthly matters) while Wasi (Prophet's Vicegerent is called Rasul-e-Samit, who rules on the *batin* (hidden).

Hidden meanings

A vivid example of *taaweel* is the hidden meaning of La Ilaha Illa Lah means La Imam Illa Imam Uz Zaman. (p-408) Wudu means Hazrat Ali because both words have three letters. Salat (prayers) means the Prophet because both have four letters. Therefore the meaning of "Salat Illa Wudu" is that without the acceptance of Hazrat Ali as the heir of the Prophet, the recognition of the Prophet hood of Mohammad is meaningless. (p-424)

The Quran says that Allah told Adam not to go near the forbidden tree. It means that the Imam Mustaqar Maulana Abut Talib had prevented the Prophet from revealing the hidden meanings which is the prerogative of Maulana Ali. The first Zalim (Zalim Al Awwal) Iblis achieved this knowledge by deceit from the Prophet. This was his first sin. His other is that he told this secret to one of his wives that your father will snatch my heir's right by force. (p-461)

In verse 2/1,2 Alif Laam Meem, Zaalikal Kitabo Lareba Fehe, Zaalikal Kitabo is referred to Maulana Ali. (p-551)

In short the Ismaelis determine meanings of all Quranic verses by *Taaweel and this Taaweel continues to change*.

Imamat

The focal point of Ismaelis and other Shia sects is the belief in Imamat which started like this:

Maulana Abdul Muttalib, the grand father of the Prophet is from the lineage of Hazrat Ibrahim. Like Ibrahim, *Mustaqar*. In the period of Hazrat Esa (Christ), he was Mustaqar Imam which means that he had Nabuwat, Risalat, Wasayat and Imamat – all the four in his person. At the divine guidance, he had given separate ranks to his two sons – Maulana Abdullah and Maulana Abu Talib. To first one he gave the status of Nabuwat and Risalat. Thus making him the head of public (open) preaching. The other one was given the rank of Wasayat and Imamat and the head of the hidden or concealed preaching. Maulana Abu Talib gave the status of Nabuwat and Risalat to Mohammad (PBUH) and Wasayat and Imamat to Maulana Ali. This fact reflects the grandeur and honor of Maulana Abu Talib that like Maulana Abu Talib, all four honors were concentrated in him. (p-63,64) Hence Maulana Ali was Mustaqar Imam and the Prophet Mohammad was sent to confirm Maulana Ali....The prophet's last message was about Maulana Ali's Wilayat (sovereignty). It means that the real purpose of the prophet's appearance was to eliminate disbelief in the Wilayat of Maulana Ali. All people believe in God but they commit Shirk polytheism when they do not believe in the Wilayat of Maulana Ali. P-360

About the Imam they believe:

"Even if you see the Imam committing adultery, drinking wine or other immoral acts, you should not doubt his piety because Allah has made the Imams innocent from all such acts." P-363

"Our pious Imams' are higher in ranks than the prophets. (They are like master and slave.) Imams cannot sin but prophets can commit sins. Not only Moses but Mohammad is also included in these prophets." P-366

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Agha Khani and Bohri

In the Indian sub-continent Ismaelitis consist of Khojas (Agha Khanis) and Bohris. Their beliefs are very bizarre. About their beliefs, we will quote from the book of Mirza Mohammad Saeed Dehlvi (Mazahab aud Batni Taleem – Religion and hidden preaching):

In ancient times, when Hazrat Ali was Wishnu (Hindu god), Hazrat Mohammad took the form of *Waidoyas*. When Hazrat Ali appeared in this world, he was the 10th awtar of Wishnu (the 10th incarnation of god Wishnu), Nishi Kalanki. Some Khojas also believe that Hazrat Ali was god and Mohammad was his prophet. (*) All Nazari Imams, including the present Agha Khan are considered the incarnation of Hazrat Ali. In this way he has the same rank of godliness that Hazrat Ali has. Khojas and Shamsi Hindus consider him their god. These people also believe in reincarnation, the day of judgment, paradise and hell. They consider Quran as the last authentic book but do not recognize the Quran that the Muslim millat now has, as unauthentic....Nazaria sect follows the dominant sect of the country in which they reside. For example, in Turkistan they follow Hanafi law while in Iran Athna Ashri law.

(*) Nazari is the most famous sect of Ismaelitis. Hassan Ben Sabah was one of their Imams. Batni Fidais, known in history as the assassins, were his followers. Agha Khanis and Bohris belong to this sect.

Imamia or Athna Ashri

These were briefly the beliefs of one of the important Shia sect, Ismaelitis. We will now focus on the other Shia sect, i.e. *Imamia (Athna Ashri) sect*.

As we said earlier, Imamat is the central belief of Shias. About their concept of Imamat, we will present an excerpt from their most important book which is seen a vital pillar of this sect. This book is *Al Kafi* of Kaleeni. For them this is the most authentic book of Hadith (traditions). Every Hadith of this book is narrated by one of their Imams. The book is called *Al Usul Al Kafi*. It is written by Mohammad Ben Yaqub Ben Ishaq Al Kalani Al Razi (died 329 AH). This quotation is taken from the Arabic edition, printed by Haidri Press, Teheran and published by the Islamic Book House, Teheran. It was translated in Urdu by "The Great Author" Maulana Syed Zafar Hassan Amrohvi and published in 1966 by Shamim Book Depot, Nazimabad, Karachi under the name "Kitab Ash-shafi". (The second part of *Usul Al Kafi* was published under the name of *Farogh-e-Kafi* by the same translator).

Usul Al Kafi

As mentioned earlier, revelation is acquiring knowledge direct from God and the revelation process discontinued with Prophet Mohammad (PBUH). All revelations of the prophet are preserved in the Quran. God has taken responsibility for its protection. The end of the prophet hood means, that the Quran is authority in Deen. Now nobody has a right in the name of God to force someone to accept any belief or idea which is outside or contrary to the Quran. Acquiring knowledge direct from God was the privilege of the prophets but in *Usul Al Kafi* we see that Imamat has also been included in that, though another term is used for that, i.e. Mohaddas.

The belief in Mohaddas

Zarra relates that he asked Imam Mohammad Baqir* about this verse: Kana rasulan nabbian, what is the difference between Nabi and Rasul. He said that a Nabi sees an angel in his dream. Hears angel's voice while he is awake but does not see him. While a Rasul hears angel's voice and sees him in dream as well as while he is awake. I asked him what the status of an Imam is. He said that an Imam hears angel's voice but cannot see him. Then he recited the following

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verse: Wa ma arsalna min qablika men rasulen wa la nabi wa la mohaddas. (Ash-Shafi Vol. I, p-203)

Before proceeding further we will see that the words of “wa la mohaddas” are not found in the Quran after this verse (22/52). In the Arabic version of Usul Al Kafi this explanation is given about this tradition: Wa la mohaddas innama qara Ahle Beit alaihe salam (Vol I p-167) which means that the word wa la mohaddas is written in the Qirat-e-Quran of Ahle Beit.

This is not something strange or unusual because there are many verses about which Al Kafi says that Angel Jibreel (Gabriel) revealed in this way but it is now not included in the Quran. At this point we will only focus on the concept of Mohaddas which means that the angels bring God’s messages to him. Mohaddas can hear the angels but cannot see them. Another tradition says: “A Mohaddas talks with the angels, hear their voice but cannot see them even in dream.” (Ash-Shafi Vol 1 p-204)

Another tradition says: Hazrat Ali said that “there will be 11 Mohaddas from me and my descendents. (Ash-Shafi Vol 1 p-281)

(* Imam Al Baqir (d. 735) developed the concept of the esoteric method reading of the Quran.)

No practical difference between a Rasul and a Mohaddas

You will notice that as far as the acquisition of knowledge directly from God through angels is concerned there is no difference between a Rasul and a Mohaddas. Other traditions in Al Kafi explain this point. For example, about the Prophet, the Quran says:

..... So take what the Messenger assigns to you, and deny yourselves that which he withholds from you..... (59/7)

But a tradition in Al Kafi quotes Imam Jafar as saying that accept whatever Hazrat Ali says and keep yourself away from which Hazrat Ali forbids. (Ash-Shafi Vol 1 p-255) This is because God has honored (Hazrat) Ali the same way as he has honored the prophet. This means that the fountain of knowledge of the both was the same. After that it is added:

“Amirul Momenin (Hazrat Ali) often used to say that God has assigned me to allocate places in paradise and hell. I am Farooq-e-Akbar (Farooq the Great). I am the cause of unity of all Muslims. I represent those verses which authenticate Imamate. All the angels, souls and prophets recognized my Wasayat as they did for Mohammad. I am elevated to the rank of Imamate as Mohammad is elevated to the rank of Prophethood...and this rank is given to us by God.” (Ash-Shafi Vol 1 p-225)

Another tradition said:

“An Imam is unique in his era. Nobody can match his qualities or his wisdom. There is no substitute for him and no body is equal to him. He is bestowed with special honors and ranks from God. (Ash-Shafi Vol 1 p-231)

About the Imam, it is written that he is from the descendants of the prophet – from the children of Sayyeda Tahira Massoma (Ibid. 233). Prophets and Imams are appointed by God. They are given wisdom and knowledge from God which is not given to anybody else. (Ibid. p-224)

This point is further clarified in another tradition:

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“Imam Jafar Saqid said: Imam’s knowledge is his access....which is extended up to heavens; so that the process of revelation is not disconnected. Allah’s instructions are conveyed only through an Imam. God does not accept deeds of the people unless they come through Imam....Imam is chosen and liked by God. He is pious and a favored person of God and the prophet. He is a *Hadi who knows the metaphysical secrets....God created Imams before the creation of human beings.* (Ibid. p-235-36)

Do you notice that the only difference between Nabi and Mohaddas is of wording?

The concept is that God talks even after the end of prophet hood. (i.e. knowledge can be obtained directly from God.) This belief continues to surface in different shapes and modes. It opened the closed door of prophet hood. We will talk about the people who entered in this door through various ways and means. At this moment we will remunerate some more qualities of these Imams.

Imam Jafar said “we are...the persons whose following is a duty (who must be obeyed). There is no alternative for the people but to accept our divine knowledge, it is not acceptable to be ignorant about us. The person who recognized us is a *Momen and who rejected us is a kafir (infidel).* *Whoever neither recognized nor rejected us is a disillusioned person unless he returns to our obedience as ordained by God.* *Imam Baqer said that our love is faith and our rejection is kufr.* (Ash-Shafi Vol. I, p-215-16)

According to another tradition about *Amirul Momenin (Hazrat Ali) Imam Mohammad Baqer said:*

After the prophet, obedience of Hazrat Ali is a must like the prophet...disobedience of their big or small commands tantamount to disbelief. The prophet was the gate of God through which entry is obligatory. He was a path, whoever followed that path reached God. *Amirul Momehin was just like that. After him successive Imams enjoyed the same position.* (Ash-Shafi Vol. I, p-227)

For Muslims, the Quran was and remains authority for Deen. But Imam Mohammad Baqer says: Nobody has the power to claim that he has complete knowledge of the external or literal (*Zahir*) and hidden or esoteric (*Batin*) meaning of Quran, except the *Osi’as* (Imams). (Ash-Shafi Vol. I, p-261)

Here the word Batin (hidden) is used that we will explain later.

About the knowledge of Imams, it is believed that their knowledge is greater than those of the prophet i.e. the knowledge began with the prophet but it reached its climax with the Imams.

According to Al Kafi: It is narrated that I heard Imam Jafar as saying that the knowledge would have ended if it had not been increased with us. I asked, is there any knowledge which you get but not the prophet? He said, knowledge is first presented to the prophet and then to Imams but it reaches its climax with us. (Ash-Shafi Vol. I, p-291)

About revelation, Quran says that this knowledge is not *Iktisabi*, it means that the prophet does not get revelation whenever he wants but it comes according to the wisdom of God. Whenever and whatever He wants, tells the prophet through revelation. But with respect to the Imams, Imam Jafar says that the Imam is given knowledge whenever he wants. (Ash-Shafi Vol. I, p-295)

About the knowledge of *ghaib (unknown)* the Quran says that only God knows about it but He gives through revelation this knowledge to the prophets whenever He likes. However, Imam’s position about the knowledge of Ghaib is:

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Imam Jafar Sadeq said that an Imam who does not know what hardships he will face or what will be his fate, then he is not capable to lead the people. He cannot be a representative of God. (Ash-Shafi Vol. I, p-295)

The central or pivotal belief of Christians is that Hazrat Esa (Christ) sacrificed his life for the sins of the people. It means that his blood became the atonement of the sinners' sin. One tradition of Al Kafi says:

Imam Musa Kazim said that (because of abandoning Taqqiya) God was displeased with us Shias and gave me an opportunity to choose between them and my life. So I gave my life and saved them. (Ash-Shafi Vol. I, p-297)

Another tradition says:

Imam Jafar said that God does not shy away from punishing those who bow before a cruel king and love a cruel Imam, though these people are very pious. However, God is shy away from punishing those whose deeds are not good but they bow before the God appointed Imam. (Ash-Shafi Vol. I, p-462)

So this becomes the basis of salvation, piousness and standard of belief and disbelief.

Abu Hamza says that he heard Imam Mohammad Baqer as saying that Ali is a gate that was opened by God. Whoever enters that door is Momen and whoever remains outside, is unbeliever and for those who are in the middle (neither inside nor outside his door), God says that they remain on His mercy (i.e. He will pardon or punish to whom He would like).

These Imams were not only recognized by the *Umma* (followers) of Mohammad but they were also recognized by the previous prophets. Hence there is a tradition:

Imam Raza said that all divine books mention the Wilayat of Hazrat Ali. God did not send any Rasul who was not aware of the prophet hood of Mohammad and Wasayat of Ali. (Ash-Shafi Vol. I, p-540)

The status of Hazrat Ali

Since we are talking about the status of Hazrat Ali, it will be appropriate to present few examples of the Shia beliefs in this respect.

Shia's publish a monthly magazine from Lahore – Ma'areful Islam – which prints a special issue annually in September or October on Ali and Fatima. In the Sept-Oct 1972 issue of this magazine, Allama Majlasi has quoted Hazrat Ali as saying:

"I am the embodiment of the blessed names of God.....I am the guard of Heaven and Hell. I will allow the deserving people entry into paradise and send the people to hell who deserve fire. I am responsible to punish those who deserve Hell. All living creatures return to me. I am the center. After death all creatures return to me. I am responsible for the accountability of all. God consulted me at the time of formation of the creatures. I will be their witness on the day of judgment. I have the knowledge of the life and death of all creatures. All verses, miracles and the books of prophets are entrusted to me. I am their guard...I am the one for whom clouds, thunder, electricity, darkness, lights, air, mountain, skies, stars, sun and moon have been conquered....I know the secrets of nature which God had given to Mohammad and that were passed on to me by Mohammad. Allah has bestowed me with His name, His *Kalma*, His wisdom and intelligence.

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O'h people, recognize me before you will not find me. God, I bear witness to You and seek help from You. (p 60-61)

It is written in the Sept. 1971 issue of this magazine:

Mohammad would not have born if Maula Ali was not born. And earth and Sky would not have been created if Mohammad was not born. Hence there would have been nothing (universe) if Ali was not born. (p-8)

Another quote from the November 1967 issue of this magazine:

When he (Ali) appeared in Tora of Moses, he became the tongue and speech of God. When he appeared in Zubair, he became embodiment of Daud. Later he appeared in the style of Sulaiman's prayers. When he appeared in Bible of Christ, he became helper and innocent child. When he appeared in the gospel of Yuhanna, he was reciting verses in praise of God while mounted on a white horse. When he appeared in Quran, he was referred at various places as honorable, brave and marvelous. Sometimes he was the hand of God and sometimes the truthful tongue of the prophets. (p-91)

It is written in the continuation of this statement:

Move forward....when he appeared amongst the disciples of the unique first Imam Zartusht, he became the flame of fire. In *Janemat* he appeared as Shanti and Ahina, in Vedas as Om, in Shasters as Parmatma, in Gayans as Mahabali, in Geeta as Nara'ian, in Rama'in as Mahatema and he was seen by gods as Singh, Sher, Asad, Lion – this Lion and Singh is being worshipped for centuries in temples. When Krishenji used to see 14 innocents in the shape of 14 attributes, one of the attribute that was of Singh i.e. Lion. (Hazrat Ali is also called by Shias as Sher-e-Khuda i.e. the Lion of God) (p-91,92)

These are some of the examples of the Shia belief about Hazrat Ali's illustrious position. You may be aware about their Kalma:

There is no God but One God, Mohammad is His prophet and Ali is his Wali (Vicegerent). (Maarif-e-Islam Nov. 1967 p-141)

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The present Quran is mutilated

Have you noticed that how the belief of Mohaddas was twisted. When the salvation is dependent or conditioned on the allegiance to the God appointed Imam, the result was that the Quran lost its significance and there was no importance of the finality of prophet hood. However, the matter did not end here. With this such beliefs were popularized that ended the protection and permanence of the Quran. About a number of verses, Kitabul Hujjat of Al Kafi says that these verses were not revealed in this way. Some examples:

About "Laqad Ahadna," Imam Jafar Sadeq said that these words were about Mohammad, Ali Fatima, Hassan, Hussain and Imams from their lineage. Adam forgot this and by God this verse was revealed in this way to Mohammad. (*Ash Shafi* p-513)

In the Quran this verse is like this: *And certainly We gave a commandment to Adam before, but he forgot...* (20/115)

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According to another tradition:

Imam Jafar said that verse 67/29 was revealed with this addition: "Shortly you will know that who is in error. Oh the group of liars, I inform you about the Wilayat of Ali, after me. Now who is in open disbelief? (Ash Shafi p-512)

In the Quran, this verse is like this: *So you shall come to know who it is that is in clear error. (67/29)*

Another tradition:

About verse 70/12, Imam Jafar said that this verse was revealed like this: "When somebody asked about the punishment to disbelievers (in the Wilayat of Ali), and there was no one to salvage them? Imam said that this verse was revealed with the Wilayat of Ali. (Ash Shafi p-518)

This verse is like this in the Quran: *A questioner asked about a Penalty to befall the unbelievers, which none can repel. (70/1-2)*

Now the question arises that how these words were revealed but deleted from the Quran?

Imam Mohammad Baqer said that Jibreel used to come to the Prophet with these (complete) verses but the people usurped their right (the right of Mohammad's descendants) and changed the message. Hence we sent punishment from heaven upon those who had usurped the right of Mohammad's descendants. These people were sinful. (Ash Shafi p-520)

The verse in Quran is: *But the transgressors changed the word from that which had been given them; so We sent on the transgressors a plague from heaven, for that they infringed (Our command) repeatedly. (2/59)*

The uniqueness and fundamental importance of the Quran is that it is the last book of God which is complete and immutable. Not a single word or letter can be added or subtracted or changed because God has taken responsibility for its preservative. *We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption). (15/9)*

It will shake our very belief if there is a doubt about the authenticity of any word of Quran. It will become just like the mutilated versions of the revealed books of the earlier prophets – Torah and Bible.

There are numerous such examples in Al Kafi as we mentioned above, according to which the concept of preservative and perpetuity of the Quran is negated.

The hidden (concealed) meanings of Quran

Now let us talk about those verses about which it is said that they are not changed but they are explained or translated in such a way that we do not find their authentication from the Quran. About their meanings, Imam Mohammad Baqer said that whatever was revealed about Ali, people committed *kufir by disbelieving in it. (Ash Shafi Vol 1, p-513)*

Another tradition says that the Quran has been changed. (According to their belief) Imams acquired knowledge direct from God. This is called *Taaweel*. (We discussed earlier about Taaweel and the hidden meanings of Quran within the context of Ismaeli beliefs.)

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For example, about the meaning of Nabael Azeem in verse 78/1-2, Imam Jafar Sadeq said that Nabael Azeem means Wilayat. It was asked does this mean Wilayat of God. Imam said it means Wilayat of Amirul Momenin. (*Ash Shafi Vol 1, p-514*)

Similarly about the verse (10/105): *And that you should keep your course towards the religion uprightly; and you should not be of the polytheists.* Imam Mohammad Baqer said it means *Wilayat*.

Other revealed treatises other than the Quran

The issue is not confined to the Taaweel in the meaning of the Quran but it goes further as you can see, in the following two traditions of the 39th Chapter (Kitab Al Hujjat) of Al Kafi:

Abu Basiri relates that he went to Imam Jafar Sadeq and said that I want to ask a question, I hope there is nobody who will listen me. The Imam raised the curtain that separated his room from the rest of the house and said, now you can ask whatever you want. I asked, your Shias say that the Prophet taught one chapter of knowledge to Ali from whom one thousand chapters were opened to him? Imam said Abu Mohammad (alias Abu Basir) the prophet taught 1000 chapters to Ali and from each chapter another 1000 chapters were opened to him. I said by God this is called knowledge. The Imam paused for a while and then said, Abu Mohammad we have *Jame*. 'I asked Imam tell me what is *Jame*'? He said it is a revealed book which is 70 times longer than the hand of the Prophet who dictated this himself and Hazrat Ali wrote in his own handwriting. This contains everything which is allowed and forbidden, and everything that we may need, even about the compensation of a small scratch on body is mention in that. Then he put his hand on me, snapped his fingers and said that even compensation of this (small matter) is mentioned. He said this is in a strong voice. I said that this is real knowledge. The Imam said it does not end here.

After a little pause, the Imam said, we have *Jfar*. *People don't know.* I asked him what *Jfar* is. *This is a pot from the time of Adam which contains the knowledge of all prophets and Osias (testators) and all the learned persons who appeared in Bani Israel.* I said this is knowledge. Hazrat said that it does not end here and after a brief pause said we have the *Mashaf* (Treatise) of Fatima, people don't know what is the treatise of Fatima? I asked what that is. This treatise is three times voluminous than the Quran. In your Quran there is only one letter that is apparent (meaning). I said by God this is knowledge. He said that it does not end here.

After a pause, he said we have the knowledge of "*Makana wa mayakun*" i.e. what will happen till the day of judgment. I said that this is knowledge. He said there is more. I asked what is that, he said we know all about what incidents will occur day and night and sequence of events and what will happen till the day of judgment.

The narrator says that I heard Imam Jafar as saying that in 128 AH (during the reign of Bani Abbas) philosophers will appear (who will be disbelievers of Islam and Unity of God). I saw this in the Treatise of Fatima. I asked him what the Treatise of Fatima is. He said that when the prophet passed away, Hazrat Fatima was in deep grief. God sent an angel to console her, who talked to her. Hazrat Fatima informed Amirul Momenin (Hazrat Ali) about the angel. He said that when angels comes to you next time and you hear its voice, then tell me. When the angel came, Hazrat Fatima alerted the Amirul Momenin who wrote down all what the angel had said. These talks were written in the Treatise (*Mashaf*). Then Imam said that not only about the heaven and hell but all the events up to the day of judgment are written in the *Mashaf*. (*Ash Shafi Vol 1 p-270-72*)

Up to this point there is no mention of allowed and forbidden as pointed out by Ash Shafi. However, after two, three traditions, it is said:

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A narrator says I heard Imam Jafar Sadeq as saying that we possess something because of which we are not dependent on the people but the people are dependent on us. We have a book that was dictated by the Prophet and scribed by Hazrat (Ali). This book enlists what is *Halal (allowed) and what is Haram (forbidden)*. We know anything that you are going to start and when you complete or end that. (Ash Shafi Vol 1 p-273-74)

All these commands were brought by the angels who descended at the command of God.

How the angels came to the houses of Imam?

It is narrated by Abu Hamza Thamali that he went to see Hazrat Ali Ben Al Hussain. For a while I waited outside then I went inside the house. I saw that the Imam is picking something and giving to someone who is behind the curtain. I asked him, what you are picking. He said that they are small parts of the feathers of angels. When they leave, we collect them and make *Taaweez for kids*. I asked him, do the angels visit you? He said that yes they come as soon as he goes to bed. (Ash Shafi Vol 1 p-407)

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What is the relationship of Iranians with these beliefs?

Remember, we began with the dialogue between Hazrat Umar and Hurmazan, who said that we were defeated by the Arabs because you have the book of Allah. We or any other nation cannot overcome you as long as you have this book. Later on, we saw how Quran was practically vanished from the practice of Umma.

Now the question arises that:

- All the beliefs and ideas we mentioned in the previous pages are attributed to the Imams who were all Arabs. Then how the Iranianism infiltrated?
- These beliefs and ideas are of one Muslim sect – the Shias – while these are not those of the majority of Muslims (Sunnis). Did Quran vanished or disappeared from their practice too and if so, then how it happened?

These questions are very important and require thorough study and deep understanding. I would like to emphasize again that I am neither Sunni nor Shia. I do not belong to any sect. I am a scholar of the Quran. My belief, rather my conviction, is that this great book of God is the only authority in Deen and the standard or measure to judge truth and falsehood (right and wrong). In my view any belief, idea sect or school of thought that goes against this is not genuine, even though it is attributed to our respected elders of any sect. In this respect I will submit that I see this attribution as malicious and say that they would not have said that.

The ideas and beliefs about which we referred in the preceding pages were all attributed to the Shia Imams. However, we do not have any book about which we can definitely say that this was written by them. All sayings of these people (Imams) are conveyed to us through the compilers of traditions.

Compilers of Hadith were all Iranians

As I wrote earlier, Kalini is considered as the most authentic among the Shia compilers of Ahadith. He was born in Ray (the present Teheran) in 250 AH. He died in 329 AH. The 11th Imam of (Imamia) Shias, Imam Hassan Askari died in 260 AH. After him, the 12th Imam Mohammad Al

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Muntazar, who was about four or five years old, disappeared (near Baghdad) in Samara cave. (Dr. Zahid Ali p-155)

It is clear from this discussion that Kalini did not get all his traditions directly from any Imam but from other narrators. The three other Shia books of Ahadith are compiled after this. These books are: La Yahzar Al Faqiha (Sheikh Mohammad Abn Ali, died in 381 AH) and Tahzeeb wa Istabsar (Abu Jafar Mohammad Ben Hassan, died in 460 AH)

Weak traditions of Al Kafi

About Al Kafi, it is written in the introduction of Ash Shafi, Volume I:

Out of the 16,199 of Al Kafi's ahadith, only 5000 can be relied. Out of this 144 are most reliable, 1,116 authentic, 3200 strong and 9,450 weak. (p-6)

Maulana Syed Zafar Hassan also wrote in Forogh-e-Kafi's translation: Shia sect has never claimed about their Ahadith books that all their traditions are authentic. Presence of a tradition in a book does not mean that it is considered correct unless it is judged on the measure/standard of tradition. (p-5)

In my view the "standard of Hadith" is that any hadith which goes against the teachings/command of the Quran is not authentic. On the basis of this argument, I dare to say that whatever is written in the previous pages about the beliefs and ideas which are attributed to the Imams are not correctly attributed. They should be considered (in accordance with the above remarks of Syed Zafar Hassan). These traditions should be considered as weak. However, Shias consider them authentic and I have no right to give any judgment on them. Anyhow, I have to be careful because the Shias are blaming me of the heresy of the rejection of Ahadith.

I am accused of the rejection of Ahadith

In the introduction of Ash Shafi (Vol. I), Allama Mohammad Hassan writes:

It is regrettable that among Muslims a group is always present which not only rejects the usefulness of hadith but says:

این دفتر بے معنی غرق ہے ماب اولی

It is better that this meaningless literature is drowned in pure wine. (This is a useless literature which should be destroyed.)

The foundation of this *fitna* was laid down during the last moments of the prophet when the Prophet asked for pen and ink and it was said that the book of God is enough for us. And those people were lashed during the Khilafat of the believer in "the book of God is enough for us" (meaning Hazrat Umar) who talked about this incident. (Al Farooq, by Shibli Nomani). This misguided concept, while passing through different Islamic periods reached its climax in the period of Molvi Chakralvi and Mr. Parwez. When this idea had appeared in public with its real colors and contours, the believers in "the book of God is enough for us" are also making noise. Many books have been written to denounce this idea but it proved unproductive. (*Introduction Ash Shai Vol I, p-3*)

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My "rejection of Hadith" is confined to only those Ahadith which are against the teachings of the Quran. Their attribution to the Prophet or our respected elders is wrong. They cannot say anything that is against the Quran. I never said:

این دقت بے معنی غرق ہے ماہ اولیٰ

The traditions which are not against the teachings of Quran, I recognize them as authentic. I consider it an honor that for the crime of saying "the book of God is enough for us" :

گرچہ خوردیم نسبت ایست بزرگ

I am small but I am associated with great people. (Although I am very small in comparison of Hazrat Umar but I am proud that I have an ideological relation with such a great companion of the prophet.)

Ajami impact on the Sunni beliefs and Schools of Thoughts

Now we will discuss the other question, i.e. how the Iranian conspiracy affected the Sunni beliefs and ideas. It may be recalled that the central point of the Ajami conspiracy was to end the importance and greatness of the Quran. In this connection they first floated the idea that the Prophet did not leave the Quran with Umma in a compiled form. He left it in scattered pieces. There are strong traditions about the compilation of the Quran. (We will detail these traditions later). At this point it is enough to understand that there are six compilations of Ahadith which Sunnis consider as most authentic books after the Quran. About the compilation of the Quran, these traditions say:

Imam Ibne Ibi Daud quotes Zaid Ben Thabit as saying that in the year when Yamama people were killed, Abu Bakr sent someone to call me. Umar was also present. Abu Bakr told me that he (Umar) says that many Qaris (people who learned Quran by heart) have been killed, I fear that if the blood of more Qaris is shed then Quran may be lost. In my opinion the Quran should be collected. I told Umar that how we can do something that was not done by the Prophet. Umar said that by God this is a very good thing. Umar insisted on that until God guided me like him and I also supported his idea. Abu Bakr told me that you are a young intelligent person who had been writing the revelations for the Prophet. We do not consider you a person who tells a lie and attributes it to somebody. Hence you should write the Quran. This assignment was more difficult for me than moving a mountain. I told both of them that why you want to do this (collection) which the prophet had not done? Abu Bakr and Umar said that by God this is a very good job. They both insisted on that till God guided and I agreed with their idea. Hence, I began to search Quran on the pieces of papers, leaves of dates, stones and the Huffaz of Quran. *Till I found that a verse was missing that I had heard the prophet reciting Now hath come unto you a Messenger from amongst yourselves. (9/128)* I searched this verse and found it with Khazema Ben Thabit. I added to its chapter. (Muqam-e-Hadith p-276)

The traditions say that:

- (1) The Quran was collected by Hazrat Abu Bakr Siddiq and revised by Hazrat Zaid.
- (2) It was collected by Hazrat Umar.
- (3) Not even Hazrat Umar but by Hazrat Usman as mentioned in the 4th chapter of "Hasbuna Kitaballah."

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According to these traditions, certain verses were not collected and after research it was uncovered that those verses were eaten by the goat of Hazrat Aisha.

About the verse of Rajm, Hazrat Umar insisted that in the lifetime of the prophet it was part of the Quran. During his khilafat, when he was told to include this verse of the Quran, Umar said that he will not include them in the Quran but the command in this verse will be implemented. Consequently, punishment for adulterers was stoning in accordance with this verse. The Quran compiled by Abu Bakr or Umar was with Hazrat Hafsa. In his reign, Marwan burnt this compilation. (Other traditions say that it fell down in a well.) Whatever is the case, the Umma was deprived of this copy (or copies) of the Quran.

About the compiled copy of Hazrat Usman, Imam Ibne Abi Daud, in his book Kitab Al Masahif, writes:

After collection was completed, Hazrat Usman saw it and said you have done a great job. However I can see some mistakes, but don't worry the Arabs will correct them from their tongues.

After that during the reign of Bani Umayya, Hajjaj Ben Yusef made changes at 11 places in the Quran of Hazrat Usman. About the Quran (that we now have), it is said that this was corrected by Hajjaj. Moreover many companions of the prophet had copied of the Quran which differed from the copy of Hazrat Usman at many places.

These are all the traditions of the Sunnis about Quran.

You can well imagine if such ideas are spread about the compilation of the Quran, how it can maintain its commanding position? We will detail later how and when these ideas were spread and what is the role of Iranians in this?

The concept of abrogation of verses

In short, the Quran, (in whatever way it was collected as these traditions say) was handed over to the Umma. Now it was said that it contains many verses which had been abrogated. It means that there are many verses which are recited but their command is abrogated or not effective. There is another belief in this connection, that certain verses supersede other verses. Another belief is that certain verses have been cancelled in view of some Ahadith. We will discuss the second belief later. As far as the first belief is concerned, it is left to the judgment of ulamas to declare any verse cancelled or abrogated. This attitude became so common that about 500 (there are total 6236 verses in the Quran) verses were considered abrogated. The count of the abrogated verses was different in different times, until Shah Waliullah limited them to five.

Irrespective of the number that they are 500 or 50, the fact remains that there is a belief that certain Quranic verses are recited but their command is not effective (in accordance with the decision a religious leader (*alim*) and not God).

Now the question arises that how the Quran which escaped cancellation should be understood. At this point, the role of Iranians became very clear. We have seen that according to the belief of Mohaddas, there are two kinds of revelations; one kind of revelation comes to the prophet and the other one to the Imams. The only difference was in the mode of revelation but there was no doubt that both were revelations. This was the Shia belief while in Sunnis this belief was introduced that there were two kinds of revelations which were both conveyed to the prophets. One was called "Wahi Jili" (or Wahi Matlu) and the other was called "Wahi Khafi" (or Wahi Ghair Matlu). Wahi Jili is Quran and Wahi Khafi is the traditions of the prophet. (*)

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* (The belief in the two kinds of revelation prevailed among Jews. One was called Shaktab (Wahi Matlu) and the other one Shab-alfa (Wahi Ghair Matlu. We acquired this belief from them.)

Just like the Quran

This belief was formulated about Wahi Ghair Matlu that this is just like the Quran. Hence it is narrated from Maqdad Ben Maadi Karb that:

The prophet said that I am given the book (the Quran) and with it another just like it this means another book like Quran). Shortly one man will appear, who will say that follow that Quran too. Whatever is halal (allowed) in that consider halal and whatever is haram (forbidden) in that consider haram. (*Abu Bakr Khateeb Baghdadi – Kitab Al Kifaya*)

“Just like it” are the traditions.

It is said that the belief in the Wahi Matlu and Ghair Matlu was formulated by Imam Shafei. He was born in Asqalan province in 150 AH. During the reign of Haroon Al Rasheed he was living in Yemen that was a Shia center. He was accused of being a Shia that is why he was called in the court of Haroon Rasheed. He often used to travel to Iraq. In 204 AH he died in Egypt. (*Tareekh-e-Fiqah Islami by Allama Khizri, p-347*)

It does not matter who developed this idea, but the fact is that according to this belief another treatise of revelations, outside the Quran came into existence which is called Ahadith.

The people, who had a clear picture of Deen and believed in the greatness and uniqueness of the Quran opposed this belief and argued that authority in Deen is only the Quran. These people were labeled as “Motazila”. So much intensive propaganda was launched against them that even today if any body talks about reason and wisdom and his argument cannot be refuted, then it is enough to say that he is a Motazila and he will be automatically considered non-believer.

The story of the struggle between Motazila and Shafei is very long and we will not go into detail of that. It is suffice to say that the idea of Imam Shafei became a pillar of Islam. Read carefully about the status that the traditions got because of this belief.

The status of tradition (*Hadith*)

In his book “The idea of Jamat-e-Islami about Hadith”, Maulana Mohammad Ismael, former president of Jamiat-e-Ahle Hadith writes:

“After research and authentication the hadith got the same status that the Quran has. As a matter of fact, the rejection of hadith has the same impact on the faith and Deen that the rejection of the Quran has....Rejection of those ahadith which are considered authentic according to the criteria of the judgment of hadith and the Imams of *sunnat* (traditions) is kufr (disbelief) and excludes such persons from the fold of millat.Jibreel used to bring down Quran and Sunnah both. He used to teach the Prophet Sunnah like the Quran that is why we do not believe in differentiating between the two revelations.”

Up to this point, the Quran and Hadith are being equated, but Imam Ozai says that the Quran needs Ahadith (for explanation) while Ahadith do not need Quran. (*Muktasar Jame Bayan Al Ilm, p-223*)

Another Imam of Hadith, Yahya Ibne-Khathir writes: Hadith can give judgment on Quran but Quran cannot give judgment on Hadith.(Imam Ibn Shah Sehri, during the reign of Khalifa Umar

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Ben Abdulaziz (about 100 AH), prepared a brief collection of traditions at the instructions of the Khalifa, but this collection is not considered important like the collections in vogue.)

There is also another belief regarding hadith, i.e. a hadith can abrogate a command of Quran.

In the booklet "Hersey of the rejection of Hadith", Allama Hafiz Mohammad Ayub writes:

It is not necessary for the saying of the prophet to be enforced if it is in accordance with Quran; and not valid if it is not in accordance with the Quran. The proof of this argument is given in Quran which says: It is prescribed, when death approaches any of you, if he leave any goods that he make a bequest to parents and next of kin...(2/180). The prophet said will is not necessary for heirs. This tradition is being implemented continuously. This means that it is not legitimate to leave a will for heirs. This tradition has cancelled the Quran and the saying of the prophet was implemented against the command of this Quranic verse. (p-85)

This is the status of traditions given to them in comparison to the Quran. Now the question is, how and when these beliefs came into existence? In chapter IV (God's book is enough for us), we discussed in detail that the prophet did not compile and left any book of tradition. Traditions were not collected during the reign of the 4 caliphs, rather they strictly opposed this idea. After that we do not find any collections during the period of companions of the prophet and Bani Umayya. They were compiled during the reign of Bani Abbas.

Shias recognize only those traditions which are narrated by their Imams. For them traditions of Sunnis are not acceptable. The Sunnis believe that any tradition that is narrated by Shias is not acceptable. For Ahle Hadith, if anyone rejects any tradition of Bukhari and Muslim is kafir. Hanafis do not recognize 200 traditions of Bukhari and Muslim. Imam Bukhari, who is considered as the most authentic collector of traditions, collected 600,000 traditions but accepted only six or seven thousand and rejected the rest. Other collectors did the same.

All collectors of traditions (Ahadith) were Iranians		
The Sunnis accept six of these books as the most authentic. You will be astonished to know that like the Shia books of traditions, the collectors of these traditions were all Iranians.		
Name of collector	Number of collected traditions	Number of accepted traditions
1. Imam Mohammad Ismael Bukhari, (d. 256 or 260 AH, resident of Bukhara)	600,000	2762*
2. Imam Muslim Ben Hajjaj (d. 261 AH Resident of Neshapur)	300,000	4348
3. Imam Abu Musa Mohammad Tirmizi (d. 279 AH Resident of Tirmiz)	300,000	3115
4. Imam Abu Daud (d. 275 AH Resident of Seestan)	500,000	4800
5. Abu Abdullah Ibne Maja (d. 273 AH Resident of Qazween)	400,000	4000
6. Imam Abdul Rehman Nisai (d. 303 AH Resident of Nisa village in Khorasan province)	200,000	4321
* after deleting duplication of traditions		

Just think over it, not a single collector of the traditions is Arab but all Iranians, who had no written material to rely on. All traditions are based on verbal statements or narrations. These traditions were collected about 200/250 years after the death of the prophet without any written record but only on verbal statements. According to their own statement, they find 600,000 but decided to retain 2700/2800 in their collection and rejected the rest. Those traditions listed in their books are considered equal to the Quran and can even cancel or supersede the Quranic commands. Their

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rejection is kufr. At this point we will not go into details about the type of traditions found in these collections. However, hereunder are some examples of the traditions collected during the reign of Abbasis:

Love of Abbasis

The prophet said that no one will be considered a believer unless that person loves Hazrat Abbas and his descendents (Tojih Al Nazar, p-17 – Also in Jame Al Bayan). Ibne Kathir has also enlisted this tradition (Part 25, commentary on verse Shura, p-13)

Obviously the motive behind such traditions was political. Numerous such traditions are present in these books which say:

The prophet said that you should love God because of His blessings on you, love me because of the love of God and love my Ahle Beit because of my love.” (Tirmizi, quoted from Ibne Kathir, verse Shura)

Another example: The Quran says: *Say: "No reward do I ask of you for this except the love of those near of kin," (42/33).*

In explaining this verse, Hazrat Ibne Abbas said: The prophet had blood relations with all the Quresh. God pronounced through him that I do not want any reward for the preaching of Quran but just give me the treatment of a relative.” After this, Imam Tirmizi quoted this saying of Saeed Ben Jabar: In this verse Qarabi means the descendents of Mohammad (PBUH). It means that I do not want any reward for my preaching but only the love of my descendents. (All Syeds are included in this).

Companions of the Prophet became apostates

Hazrat Ibne Abbas relates this sermon of the Prophet: “You will be resurrected barefoot, naked and without circumcision.”.....Then the prophet said “when some people from my Umma will be taken by the angels towards hell, I will say, Oh my God, these people are my companions. A voice will come from God that you don’t know what they did after you. In response I will say “I was a witness of them while I dwelt among them, and when Thou tookest me Thou wast the Watcher over them. Thou art Witness over all things.” (5/117) God will say Oh Mohammad these people became disbeliever after you.* (Bukhari - Kitab Al Tafseer)

* Before this we mentioned a Shia tradition that said that only three or five Muslims were left after the death of the Prophet. That was Shia tradition and this is a Sunni tradition in Bukhari.

Before this, what is written about the compilation of the Quran is all found in these books of traditions. And also the traditions that say that after the death of the Prophet all his companions became un-believers, are also found in these books. Mind it, that all these books are not of Shias but of Sunnis and authentic to the extent that (according to their belief) rejection of any tradition will excommunicate a Muslim from the fold of Islam.

Imam Ibne Jarir Tabri

Now, it was not difficult to raise a new edifice of Islam on the basis of the books of traditions. This job was done by a Sunni Imam, Mohammad Jarir Ibne Jabri. (The word Imam has a special meaning for Shias but Sunnis call their scholars as Imam, such as Imam Bukhari, Imam Tabri and Imam Abu Hanifa.)

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About Imam Tabri, Allama Tamanna Emadi says: Ibne Jabri was a native of Amal in Tabristan. He was born and raised there. After completing education he went out and searched knowledge for 44 years. He was Shia but called himself Sunni because of Taqiyya. His grand father's real name was Rustam, who was named Yazeed after embracing Islam. He used to write his name as Mohammad Ben Jarir Ben Rustam on the books which he wrote specially for Shias, while for his books for the non-Shia Muslims he used to write his name as Mohammad Ben Jarir Ben Yazeed. (Shias do not accept that he was Shia. He was born in 224 AH and died in 311 AH.)

Imam Tabri wrote a 30 volume commentary on the Quran in which he enlisted concerned traditions under every verse, this method meant that this commentary was not written by Imam Tabri but it is from the Prophet himself. What is the result of this methodology? Now only that explanation of Quran is considered authentic that is written by Imam Tabri. It is very obvious that when it is said that the Prophet has explained this verse no Muslim will dare to challenge that meaning or say that he has a better understanding of this verse. No Muslim will have the courage to challenge the commentary of Tabri while at the same time no Muslim would tolerate that challenge.

Consequently, the explanation of the Quran has been confined to Tafseer-e-Tabri and all doors of critical analysis have been closed. Therefore all the commentaries (interpretations) of Quran written after Tabri duplicate the same pattern and whoever dares to challenge this is declared rejecter of traditions, rejecter of the prophet hood and unbeliever. Imagine, just one step confined the Quran into the beliefs and ideas which were written in the books that were compiled by the Imams.

Imam Tabri's History

Another way to portray the Islam at the time of the prophet and his companions was to write an authentic history of that period. But Imam Tabri blocked this path by writing a 13 volume book of history, which is considered as the most authentic history by the Sunnis. Tabri's explanation is called the mother of explanation and his history is called the mother of history. All history books written later are based on Tabri's history, in which he adopted this method: To support his explanation of the Quranic verses, he enlisted all events of the age of the Prophet and his companions, in his history. On the other hand to support or authenticate the events of this period, he enlisted traditions in his explanation. In this way Tafseer-e-Tabri and Tareekh-e-Tabri became the most authentic books for the era of the Prophet and his companions.

And the Islam based on these books moved forward.

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Islam was no longer Deen but became religion

The belief that beyond Quran, knowledge can be acquired directly from God, not only resulted in the fabrication of traditions but got the status of Deen. Consequently Islam no longer remained Deen but it turned into religion. We explained the difference between Deen and religion in the third chapter. Briefly, Deen can become a practical system in its independent state. An independent state means, a state which is ruled in accordance with the laws (commands, principles and values of Quran) of God. If such a state does not exist then Deen does not flourish and it turns into religion. In religion fundamentals of Deen take the shape of rituals which do not produce the results as desired by the Deen. By performing these rituals one is happy or has illusion that he is fulfilling the commands of God.

The meanings of the verse "Istakhlaf Fil Ard" have been changed

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The following verse of Surat Noor is the most prominent Quranic verse about the establishment of our independent state:

Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (of power), as He granted it to those before them; that He will establish in authority their religion - the one which He has chosen for them; and that He will change (their state), after the fear in which they (lived), to one of security and peace....
(24/55)

It is clear from this verse that the establishment of an independent government is a mandatory result of the firm belief and good deeds. And Deen can be established only in this way. This means that Deen cannot be established without the establishment of our own government.

But we have seen that the establishment of government is not necessary for Imamah. History shows that with the exception of Hazrat Ali not a single Imam had power (government). To overcome this difficulty, it was said that in this verse "*Istakhlaf*" means spiritual Imamah and not worldly power.

According to Al Kafi, Imam Abu Jafar said that first of all God created *Shab Qadar* in which first He created Prophet and Wasi. God's wisdom made this a yearly occurrence in which all events of the coming year were registered. Whoever will deny this he will deny the knowledge of God because Prophets and Mohaddas tell people what they receive from God. Jibreel brings this information during that night. I asked, do Jibreel and other angels visit Mohaddas and others? He said that there is no doubt about the prophets. Besides this, since the beginning of the universe and till the end, a representative of God will remain on earth. An in every *Shab Qadar*, God will send His commands on that person who is close to Him.

By God, angels and spirits descended in *Shab Qadar* on Adam with the message of God. When Adam died, he was succeeded by his Wasi. After Adam, God's commands came to the Prophets and later to their *Osia in Shab Qadar*.

And by God, when the command of God came to all prophets from Adam to Mohammad Mustafa, he was ordered to convey this to such and such person. In His book, after the Prophet, about the *Walyan-e-Amr* God said: "The people who are believers and have good deeds, God has promised that they will be made Khalifa on earth like their predecessors."...It means that God says that after your Nabi I will make you Khalifa of my knowledge, Deen and prayers just like the *Osias* of Adam. Then he sent the last prophet so that nobody is worshipped except Me. He said I should be worshiped with faith. No prophet will come after Mohammad. So those who say contrary to this are disobedient of Allah. So, after Mohammad, God has given access of knowledge to *Walian-e-Amr*. (*Ash Shafi, Vol 1, p-284-85*)

Not only that, in other traditions of Al Kafi, desire of power and government is called a path of destruction.

One tradition says: Hazrat Imam Raza said that the desire of power is more dangerous and damaging than the presence of two wolves in the herd of sheep that lost its keeper. (*Ash Shafi, Vol 2, p-316*)

Another tradition says: Hazrat Abu Abdullah said that whoever wished for state and government (power) is destroyed. (*Ibid.*)

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Separation of religion and politics

With this belief the worldly government and spiritual state were declared as two separate domains. But the worldly government was condemned. This separation of religion and politics based on the concept of Imamatus, was not confined to Shias but also penetrated into the Sunnis. The monarchy had already become hereditary under the influence of the belief in hereditary Imamatus. (That is why after the four caliphs (khalifas), all Muslim kingdoms, whether of Shias or Sunnis, were established on the basis of inheritance.) Under the concept of duality of religion and politics, government affairs and Islamic law affairs were also divided into two entities. State affairs went to the king while Islamic legal affairs were assigned to the religious leaders. The difference in the personal law and public law is also the result of this division. In this way the state was divided into two entities in which two parallel governments were established - one of the king and the other of the religious leaders.

This division, not only resulted in the division of the government but it damaged the system of legislation that was proposed by the Quran and was the basis of Deen. Legislative principle of the Quranic political system was that the Umma with consultation and within the limits of Quranic commands and principles should make laws which the need of the time is. Quranic limits were unchangeable but new laws used to change with the need of the time. However, monarchy ended the system of consultation while legislation according to the need of time was declared illegal by the religious leaders.

Possibility of legislation ended

The Imam Shafei School of Thought declared that all commands and laws are present in the traditions, which are complete and not changeable. Therefore, there is no need to make new laws (according to the need of time) nor any change is allowed in the present laws. This was the belief of Ahle Hadith that was resisted by ulamas (*Ahle Fiqh*) who said that in the light of Quran and traditions, and on the basis of analogy (Qiyas) new commands can be made. And any command which has consensus of the umma will become law. We have a popular belief that there are four sources of law – i.e. the Quran, traditions, analogy and consensus. This is based on the Faqhi (Legal) School of Thought.

This provided an opportunity to make new laws but later they also adopted the belief that now the door of *Ijtihad* (independent judgment) has been closed. Therefore, previous legal decisions cannot be changed and new laws cannot be formulated.

Ahle Hadith believed that when there is a conflict between the Quran and Hadith, then the command of tradition will prevail because tradition is a judge over the Quran and can even abrogate a Quranic command. This belief was adopted by the followers of the four schools of thoughts – Hanafi, Shafei, Hanbali and Maliki).

A prominent Imam of Hanafi Fiqh, Abul Hassan Ubaidullah Al Karkhi says: Any verse that is against this school of thought which we follow, it is either *Ma'awal* (has more than one interpretation) or cancelled and similarly any such tradition is *Ma'awal* or cancelled. (Tareekh Fiqh Islam – Compiled by Allama Khizri, P-421)

It means that if there is a conflict between the Quranic command and a decision of Fiqh, then first it should be tried to expand the meaning of the verse to conform to the Fiqh explanation. If it is not possible then it should be considered as cancelled. On this point, there is a heated debate between Ahle Hadith and Ahle Fiqh because Ahle Hadith does not consider any tradition cancelled which they believe is authentic. However, they both agree on the cancellation of the Quranic commands.

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At the present moment, the Umma is divided into these sects – i.e. Shia and Sunni. In Sunnis we have Ahle Hadith, and Ahle Fiqh while Ahle Fiqh is divided into Hanafi, Shafei, Hanbali and Malki Fiqh or schools of thoughts. All these sects recognize traditions or the decision of Imams as authority in Deen. The Quran is now left for recitation or blessing.

(In our time, Molvi Chakralvi invited people towards pure Quranic teachings. But for him also Islam was a religion and not Deen. Hence his followers also became a sect (Ahle Quran) and in this way he became a cause of damage for the Quranic thoughts.)

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Revival of the capitalist system

The list of man-made ideologies which cause atrocities on human society is very long. But in principle we can confine them in three categories: 1. Monarch; 2. Religious leadership; and 3. the capitalist system. The Quran ended all these curses and gave the human being real freedom. In the previous chapters of this book, we have seen a reflection of this freedom or emancipation. In the present chapter, we detailed the Ajami conspiracies which effectively vanished Quran from the Muslims, revived these curses and enforced them as the real Islam. We have given a detailed description of this conspiracy in the current chapter. We have already seen how these two curses were revived? How the capitalist system was revived and made part of Islam. This is a very tragic story which needs an independent book. (I have written a lot on this subject). At the present moment we will focus on the point that after declaring traditions as authority of Deen instead of the Quran, it was not difficult to revive these curses.

These traditions were fabricated or compiled during the reign of Bani Abbas when the capitalist and feudal system had been imposed on the state system. Traditions were fabricated to declare them Islamic. Some of them entered into the books of traditions and some in our history books. The Islamic law (Fiqh) was based on these traditions. Hence the capitalist system was declared Islamic according to the traditions and Fiqh.

Few examples: O ye who believe! there are indeed many among the priests and anchorites, who in Falsehood devour the substance of men and hinder (them) from the way of Allah. And there are those who bury gold and silver and spend it not in the way of Allah: announce unto them a most grievous penalty, (9/34) On the Day when heat will be produced out of that (wealth) in the fire of Hell, and with it will be branded their foreheads, their flanks, and their backs, their flanks, and their backs.- "This is the (treasure) which ye buried for yourselves: taste ye, then, the (treasures) ye buried!" (9/35)

This is an unambiguous Quranic command which uproots the capitalist system. Now see how this verse is explained in accordance with the traditions: Ibne Abbas said that when this verse was revealed, it had a negative impact on the Muslims, who considered it a burden. Hazrat Umar told the people that he would remove their worry and resolve this problem. Umar went to the Prophet and said that this verse is a burden on your companions. The Prophet said that God made Zakat mandatory to clean the rest of your assets. Inheritance was made mandatory so that your heirs can inherit your assets. Ibne Abbas says that Hazrat Umar was very pleased to hear this and cried with joy, Allahu Akbar, Allahu Akbar. (Abu Daud, quoted in Mishkat, Bab Al Zakat)

According to this explanation, that was presented as a saying of the Prophet, the meaning of this Quranic verse was that after giving two and half percent Zakat every year one can accumulate as much wealth as he likes.

This argument was supported by history which said that there were many big capitalists among the companions. Hazrat Usman Ghani was very rich person. Hazrat Abdul Rahman Ben Auf had

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huge business. The first camel of his trade goods caravan used to be in Madina and the last one in Egypt. On the basis of such traditions and historic episodes, Islamic laws were developed according to which no limit can be imposed on the ownership of wealth, property and land. It is not possible to go into detail here. In our era, Maulana Modudi had given a brief in his book "The issue of the ownership of land."

Islam did not impose any limit on the quantity of any kind of property. The ownership of legitimate things, which are acquired through legitimate means (when all Islamic legal dues have been paid) can be kept without any limit. There is no limit on the ownership of money, animals, under use goods, houses, rides or anything. Then why the Islamic law is inclined towards limiting the ownership of agricultural property or preventing acquisition of land by one person is made practically impossible. (1950 Edition, p-52)

This is the Islam which is presented to us through the Fiqh, traditions and history. If anybody dares to object, he is silenced by saying that who understands Islam better, you or the prophet and the respected elders.

Did you see the result of the Ajami conspiracy?

Changes in beliefs

So far we had confined our discussion to the commands of God. However the basic issue is belief, because it is the belief which is the building block of life of both an individual and a nation. When Quran says: *"Because Allah will never change the grace which He hath bestowed on a people until they change what is in their (own) souls: and verily Allah is He Who heareth and knoweth (all things)." (8/53)*

It meant that psychology is changed through beliefs. It was the result of the Quranic beliefs and ideas that the Arabs produced a great revolution (in the early period of Islam). Ajam knew this reality and distorted these Quranic beliefs that now we are unable to find even their traces. In this context we will present an example. The basic teaching of the Quran is that a human being is responsible for his own deeds and nations made their own fate. It was the belief in the accountability, that a group of Muslims not only became the inheritor of the empire of Rome and Iran, but also destroyed or overshadowed their centuries old civilization and led the humanity into a new era. Iranians and Christians both had declared that human beings are helpless (or their fate is pre-determined). The nations who had this belief were unable to confront Arabs (Muslims) who believes in making their own world. Hence this belief became the first target of the Iranians.

The belief in fate

Fate was the basis of Magian belief. For them "whatever was written in the fate" was a firm decision that can not be changed. This was against the Quranic belief. Iranians spread this belief among the Muslims. According to history, Mabid ben Khalid Jhanni was the first among the Muslims who raised this issue. He took this from an intellectual known as Abu Yunis, who belonged to Asawra. (We have mentioned earlier that Asawra was an army of intellectuals of the Iranian emperor that was settled in Kufa and Basra.) Ghaslan Damishqi took this idea from Mabad and spread it further. The focal point of this belief was that a human being is in the grip of his fate. He is helpless and powerless.

Some historians believe that Jaad Ben Dirham was the founder of the belief of *jabr (compulsion)*. According to *Ibn Al Nadeem* he was of Iranian origin and the follower of Mani religion but in public he proclaimed that he is a Muslim. Jehim Ben Safwan, who was from Khorasan, learnt about this belief from Darham. He propagated it among the Muslims. (On the issue of fate my independent book – *Kitab Al Taqdeer* – has been published.) The first sect that appeared among Muslims

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(without any distinction of Shia or Sunni) was the Jabria (or Qadria) sect. This belief is contrary to the Quranic belief of accountability of one's deed. Now the question arises, how a belief that was quite against the basic belief of Quran, became popular among the Muslims?

Traditions about fate

In the light of the discussion in the previous pages we can find an answer to this obviously difficult question very easily. Traditions were fabricated in support of this belief. After that it was not difficult to declare it as an "Islamic belief." In this respect we will reproduce few traditions from the chapter on Destiny in Mishkat (which is considered as an authentic collection of traditions):

1. Hazrat Abdullah Ben Umar relates that the prophet said God wrote the destiny of its creatures 50,000 years before the creation of sky and earth and when his throne was on water. (From Muslim)
2. Hazrat Umar quoted the Prophet as saying that everything depends on fate, even wisdom and foolishness also depend on that. (From Muslim)
3. Hazrat Ali relates that there is no one amongst you whose destiny has not been written, if he will go to hell or heaven. (From Bukhari and Muslim)

Hazrat Abu Huraira says that the prophet said if God has written some adultery in one's fate, that man will commit that. (Bukhari, Muslim)

Moreover the Prophet said that God created Adam and then touched His right hand on the back of Adam, produced descendants and said I have produced them for heaven and they will do the deeds of heavenly people. Then again God touched His hand on the back of Adam, produced descendants and said that I produced them for hell and they will do the deeds of the people of hell. After hearing this, one person asked the Prophet, then what is the use of good deeds? The Prophet said that when God creates somebody for paradise, so he guides him to do the deeds of the people of paradise...and send him to paradise for his deeds. Similarly, when God creates someone for hell, He guides him to do the deeds of the people of hell...And he is sent to hell for his deeds. (From Malik, Tirmizi, Daud)

4. Hazrat Abdullah Ben Omer relates that once the prophet came holding two books in his hands. He addressed the people and said, you know what these books are? We said Oh Prophet we don't know. About the book in his right hand, the Prophet said that this book is from God which contains the name of the people of paradise. Now nothing can be deleted or added in this. Referring to the book in his left hand the Prophet said this book is also from God which contains the names of the people of hell. Now nothing can be added or deleted in this. (From Tirmizi)
5. Hazrat Abu Durda narrates that the Prophet said that God has freed himself from five things related to every human being. It means, He has written five things in his fate, which are his age, good or bad deeds, abode, return (death) and (*rizq*) subsistence. (From Ahmed)

Obviously, when someone will think over such traditions in the light of clear teachings of Quran and knowledge, many questions will be raised in his mind and he will seek a satisfactory answer of these questions. The people who had fabricated these traditions were aware of this situation and thought about its solution. Hence they fabricated such traditions which closed the door of discussion of this issue. For example:

Abu Huraira says that we were discussing the issue of fate that the Prophet came and his face became red like pomegranate after hearing our discussion. In the state of great anger he said

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that are you commanded to discuss this? And I was sent among you for this purpose? The nations prior to you were destroyed because they discussed this issue. So I say swear, and again I say, swear that you will never discuss this issue. (*Tirmizi*)

This means that they popularized the belief in fate among the Muslims and also closed the door of its discussion.

The Bramka propagated this belief with full force. Magians believed that events of the forthcoming year and fate of the people was decided at the night of Noruz. Bramka introduced this as a Muslim belief with the name of "Shab-e-Barat" (the night of fate). Fire works on Shab-e-Barat refreshes the memories of the flames of Zoroastrian temples. Shias believe that Shab-e-Qadar is the night when fates are decided (by God). According to Al Kafi, Imam Abu Jafar said: that first of all God created *Shab Qadar* in which first He created Prophet and Wasi. God's wisdom made this a yearly occurrence in which all events of the coming year were registered. Whoever will deny this he will deny the knowledge of God because Prophets and Mohaddas tell people what they receive from God. Jibreel brings this information during that night. (*Ash Shafi, Vol 1, p-284-85*)

In this tradition, the part of which says: "who denies this, he denies the knowledge of God" is very significant.

According to the Quran, there are five pillars of faith: God, Angles, Prophets, Divine books and the Day of Judgment. These pillars are mentioned in the Quran. One becomes Muslim by accepting them and non-believer if rejects them. But now you know that the pillars of Islam are six and not five:

I believe in God; His books; His prophets; and that good deeds and bad deeds; and good and evil had been determined by God and life after death.

This mean that five pillars of faith were commanded by God while one was added later. Now no one can become Muslim if he does not believe in fate. As usual this addition was done according to traditions. For example:

Hazrat Ali narrated that the Prophet said that a person cannot become Momen unless he has faith in four things. (1) Gives witness that there is no one worth worshipping except God. I am His prophet, God sent me with *Haq*. (2) *Death is reality*. (3) *Believes in resurrection after death and* (4) *Believes in fate*. (*From Tirmizi*)

In this way the belief in fate became a pillar of faith – i.e. the belief that profit, loss, grief and happiness, health and sickness, healthiness and poverty, honor and dishonor, good and evil (even at the national level) rise and fall, their life and death, victory and defeat, subjugation and ruler ship, are all pre-destined by God.

Human efforts cannot bring any change in them – only that will happen which is the will of God.

You do research to know the causes of the decline of the Uma, special committees are appointed, commissions are formed but there is no need of all this research because the belief in fate is enough to know the cause the destruction of nations.

Ajami conspiracy made this energetic nation a heap of dust by propagating this belief among the Muslims and making it a pillar of faith.

The angel of thought is so deviated that if somebody says that this sixth pillar of faith is an addition in Quran and against its fundamental teachings, the whole community rises to kill him.

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Just think over, with this belief as a pillar of faith, will this nation be able to rise again on its feet ever?

One meaning of fate was explained by Hazrat Umar (See Chapter 4 of this book) and the other meaning was given by the Ajami conspiracy. The meaning given by Farooq (that was in accordance with the Quran) was declared kufr but Ajami meanings became a pillar of Muslim faith. This is how the Ajamis took revenge from the Muslims.

Tasawwuf (Mysticism)

This is not the end of the Ajami conspiracy. Still there is another arrow in their quiver arsenal. Wisdom, knowledge and expertise all collapsed in front of this arrow which proved the last nail in the coffin of Islam.

We have seen that the break of the seal of the finality of the Prophet and to open a door parallel to revelation (through Mohaddas). The concept of Mohaddas was presented but this was confined to the Imams of Shias. Hence this belief was confined to that sect.

On the other hand in Sunnis, the idea of two kinds of revelations was developed and those beliefs which were outside the Quran were declared equal to the Quranic beliefs. However this was confined to the personality of the Prophet and all such (non-Quranic) beliefs were enlisted in the books of traditions. It was felt necessary that the possibility of acquiring knowledge direct from God should be opened. This need was met with the idea of Tasawwuf (mysticism), about which Allama Iqbal wrote to Syed Sulaiman Nadwi:

There is no doubt that Tasawwuf was an alien plant in the land of Islam that was raised in the Ajami intellect. (Iqbalnama – Vol. 1, p-78)

It is said that the first person in Islam who became famous as Sufi was a resident of Kofa. His name was Abul Hashem Usman Ben Shareek, who died in a hermit near Ramla in 160 AH.

Basic belief of Tasawwuf is that a human being can attain such a status through intensive prayers (Mujahidat, Riyadat, Muraqbat and Chilla Kashi) that he can directly communicate with God. It is apparent that Shias cannot subscribe to this idea of Tasawwuf because they limit this communication with God to their God appointed Imams. Hence they opposed the Sufis. However, it is ironic that all Sufi houses (with the exception of Naqshbandia) trace their lineage up to Hazrat Ali through these (Shia) Imams. Hazrat Ali is considered the Chief Sufi (Wali). For them the status of Wilayat is higher than khilafat. Not only that, the Sufis believe that only the Ahle Beit can attain the higher status in Tasawwuf. Ibne Arabi writes in Makkia Fatoohat that the chief Sufi is always from Ahle Beit. Other Sufis who do not agree with this idea believe that the chief of the Sufi chiefs (Qutub Al Aqtab) is always from Ahle Beit. (*Tahqiq-e-Syed wa Sadat, Mahmood Ahmed Abbasi, p-219*)

Sheikh Akbar Abne Arabi

Shias believed in the idea of Mohaddas which meant that Imams get knowledge from the same fountain of divine knowledge from which the Prophet got revelation. The people who believe in Tasawwuf have similar views. Grand Sufi Mohiuddin Ibne Arabi, who is called the Great Sheikh, writes in his well known book "Fahoosul Hukm":

"Sufis get (knowledge) from the same source from which the Prophet got."

About the traditions he says:

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Any tradition is not free from the error of meaning and personal understanding. Hence Sufis directly ask the Prophet about that. Although Sufis are under the prophets but both get revelations... Though the vicegerents of the Prophet (i.e. the Sufis) cannot step outside the circle of the Islamic laws (Shariat) but there is a critical point which only people like us can understand..... Arbab-e-Shariat are those who give command in accordance with the Quran and traditions. When they don't find a clear answer in the Quran and traditions, they rely on analogy and interpretation (Ijtihad) but this interpretation is based on Quran and traditions. However, among us, there are people who take (this interpretation or knowledge) from God through divine inspiration (*kashf*) and revelation... Hence the divine inspiration (*kashf*) to them and revelation to the Prophet are same. This is the reason that when the Prophet passed away, he did not appoint anybody his successor because he knows that there will be many people in his Umma who will take khilafat from God and will become vicegerent from God. God gives this vicegerent the same religious commands and knowledge which He gave to the prophets.... (Letters to Saleem – Vol. 3, p-42-44)

Researchers believe that Ibne Arabi was influenced by the ideas and beliefs of Ikhawan-e-Safa, which was a group of authors who followed the Ismaeli school of thought. The group wrote several pamphlets anonymously. Their teachings became popular in Africa and Andalus (Spain) through the writings of Mohammad Abul Qasim Andlusi (Died in 395 AH).

Therefore researchers believe that Ibne Arabi was influenced from their philosophy. The picture of Sufism that we see in his writings is apparently a reflection of the teachings of Ikhawan-e-Safa. (Mazhab aur Batni Taaleem by Mirza Mohammad Saeed)

Sufism is against the teachings of Quran

Sufis call their knowledge a divine inspiration (*kashf and Ilham*). Like the word Mazhab, we do not find these words in Quran. Nor the words Tasawwuf or Sufi are there. You have noticed that in Wahi and Kashaf or Ilham, the difference is of wording but their meanings are the same i.e. access to knowledge directly from God. The beliefs and ideas which Sufis presented are contrary to the teachings of Islam. For example:

1. Aharman and Yazdan was the basic concept of Mazdaism which meant a continued struggle between good and evil. Sufis say that the human being is separated from the Spirit of God and stranded in the material swamp. Material is evil while the Spirit of God is good. Now there is a struggle between material and spirit. The object of human life is that the human body pulls itself out of this material swamp and unites with its origin. The logical result of this belief was that the worldly affairs were considered hateful. Hence the abandonment of family and worldly enjoyment – i.e. abandoning the worldly affairs – became a basic condition for the cleanliness of the self.

About the material universe, the Quran says that God has chained it with His laws and it is the duty of the Momenin (Muslims) to unveil these laws and conquer the forces of nature.

Opposite to this Quranic idea, the concept of hating and abandoning the world as the purpose of life, shakes the foundation of Islam and surely paralyses a nation which follows such ideology.

2. The Quran says that God created this universe which is a reality. However (following the Platonian concept of abstract idea) the idea of Sufism is that this material world does not exist. There is only one existence which is God and whatever we see is God everywhere. This is called the ideology of *Wahdat Al Wujud (Omnipresence of God)*.

To what extent these people had stretched their idea of Omnipresence of God can be seen from the statement of a Grand Sufi (Sheikh-e-Akbar): "So in one way Pharaoh had the right to say that

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I am your higher god because he was not separate from god, though he appeared in the personality of Pharaoh. (Fasus Al Hukm)

3. The Sufis claim that their beliefs and ideas are based on the Quran. That is why they say that the literal meanings of Quran are for the common people while its real meanings are hidden which only Sufis can know.

This statement of Ibne Arabi shows how they mutilate the Quranic verses through hidden knowledge: The simple translation of verse 20/55 is: *From the (earth) did We create you, and into it shall We return you, and from it shall We bring you out once again.*

Ibne Arabi in its explanation writes: "We all come out from one source (God) and after death will merge in this On-ness. Then we will get perpetual life and again we will be resurrected. (Fasus Al Hukm)

Authority for the hidden knowledge

It is believed about the hidden/concealed knowledge that it is not revealed to common people but it is confined to special personalities. Some traditions were fabricated to authenticate this concept, such as:

Hazrat Abu Huraira said that the Prophet gave me two pots of knowledge. I disseminated one (of open knowledge) but if I reveal the other (hidden knowledge), people will cut my throat. (Bukhari, Bab Al Ilm also Mishkat, Bab Al Ilm)

As mentioned in the reference, this tradition is from Bukhari which is considered the most authentic book. It is a matter of great regret that neither Imam Bukhari nor others who attribute such traditions to the Prophet ever realized that it will have a negative reflection on the personality of the Prophet.

God sent revelations to the Prophet and commanded: *O Messenger! proclaim the (message) which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His mission (5/67). On the other hand God said: But the transgressors changed the word from that which had been given them; so We sent on the transgressors a plague from heaven, for that they infringed (Our command) repeatedly (2/59).*

In view of these clear commands from God, it is a serious allegation on the Prophet to say that what divine knowledge was given to the Prophet, he divided it into two parts. One part was revealed while the other was conveyed to some privileged people with the instructions that it should not be revealed to public. However our Ahle Shariat enlists this in the most authentic books of traditions while Ahle Tariqat (followers of Sufism) present this as a proof of the hidden knowledge.

Laduni Knowledge

This hidden knowledge is not written anywhere but transferred from generations to generations in Sufis through intuition. This is called *Ime Laduni*. It is not necessary that a disciple gets this knowledge directly from his master (Murshid). This can be achieved through a hidden method despite the passage of a long time. For example, it is said about Hazrat Junaid Baghdadi (died in 298 AH) that he received the knowledge of Tasawwuf from the companion of the Prophet, Hazrat Ans Ben Malik. Sufis believe that this hidden knowledge was conveyed to Hazrat Ali by the Prophet and then transferred verbally after Ali. Besides this transferred knowledge, Sufi saints also receive knowledge directly from God through which Quran's hidden meanings are unveiled.

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On the distortion of the meanings of Quran, Allama Iqbal writes in one of his letters:

“As a matter of fact search of hidden meanings in any religion or working code and symbols of a nation amounts to mutilation of that working code. This is a very subtle way of abrogation. And this method is invented and adopted by those nations whose nature is mischievous. Majority of Ajami poets are those who by nature were tilted towards the philosophy of omnipresence. Iranian nation was inclined towards this philosophy before the advent of Islam which blocked its development for sometimes. However Iran’s natural aptitude resurfaced with time. In other words, in other (Sunni) Muslims such literature was produced that was based on the ideology of omnipresence. These poets adopted novel and dubious ways to deny and abrogate the teachings of Islam. (Iqbalnama, Vol. 1, p-35)

Keeping this in mind, Allama Iqbal wrote in another letter: As far as I know in Nasus Al Kukm there is nothing but atheism and heresy. (Ibid. p-44)

4. Deen is the name of a complete system and regulation for the social life of human beings. It progresses in its own state. That is why Hazrat Umar said that no Islam without social life. Islam cannot be imagined without a group (social life).

However, Sufism abhors social life. Sufis believe in individual salvation through mediation and contemplation in hermits. According to this ideology, there cannot be any difference between Islam and Hindu Wades, Christian Monks and (pre-Islamic) Iranian Magians.

Opposition of Jihad

Islam describes life a constant struggle and the final shape of this struggle is when a group of Momins (Muslims) comes out for war to resist tyranny and oppression. When they return a victorious, they are called Ghazi and the people who lose their lives are eligible for perpetual life. There is no better deed in Islam than Jihad. But Sufism calls this Jihad a Minor Jihad but calls the abandoning of the society and self control as the Major Jihad. Not only that, they see the armed Jihad with contempt. In this respect they have a popular stanza:

غازی زپے شہادت اندرنگ و پست
در روز قیامت این باد کے ماند
غانل کہ شہید عشق فاضل تر از دوست
این کشتہ دشمن است آں کشتہ دوست

A ghazi, who has not yet been martyred, continues search for an opportunity of martyrdom. But he is misguided, because the martyr of love of God is higher in status. On the Day of Judgment, it will be declared that he was killed by enemy while the other one is killed by the friend. (It means that the martyr of love is fortunate that he was killed at the hand of his Lover, God.)

Criticizing this stanza, Allama Iqbal says from the poetic point of view this stanza is wonderful and deserves praise but if we evaluate it impartially, we find that it is very deceptive and a clever method is used to reject Islamic Jihad. It is the art of the poet that though a person is being given poison but he thinks that he is given the water of immortality. Unfortunately, Muslims believe this for several centuries. (Letter to Siraj Din Pal, Iqbalnam, Vol. 1, p-36)

All mystic poetry was produced during the period of political downfall of the Muslims. And it should have been like this because when a nation loses power and energy, as Muslims lost after the Tatars attack, its thinking is changed. For them their weakness becomes a beauty and

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abandoning this world (seclusion) becomes a way of seeking pleasure. Nations hide their laziness and defeat in their struggle for survival behind the curtain of seclusion. In Indian Muslims we see that the climax of poetry reached in the (poetry about the martyrdom of Imam Hussein) Marsias of Lukhnow. (Ibid. p-44)

In another letter, he writes: For centuries Indian Muslims are under the influence of the Iranian thoughts. They are not aware of the Arabic Islam and its objective and mission. Their literary as well as social ideals are Imams. (Ibid. p-24)

He calls this “Magian Heritage” of Muslims and writes with great grief and sorrow: This Magian heritage has deride up the roots of Islam. It has also blocked the development of Islamic spirit and achievement of its objectives. (Ahmadiat and Islam)

Allama Iqbal and Tasawwuf

In 1917, Allama Iqbal wrote an article – Islam and Mysticism – that was published in the newspaper of Lukhnow, New Era on July 28, 1917. In this article he described Sufism as jugglery.

What kind of teachings is found in the Sufi books? I cannot give detail here but I have given few examples in my book “Letters to Saleem” Volume III.

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The claim of Mirza Ghulam Ahmad

When this belief of Sufism (which was based on the Shia concept of Mohaddas) opened the door of divine inspiration then naturally there was a possibility of claiming prophet hood. Hence, Mirza Ghulam Ahmed Qadiani, climbing on these stairs, claimed that he reached the status of a prophet. First he wrote:

“Our prophet is the last among the prophets. No prophet can come after him. That is why in Shariat (Islamic law) Mohaddas are the vicegerents of the Prophet.” (Shahadat Al Quran, p-28)

At another place he writes: “I did not say anything to people except what I have written in my books that I am a Mohaddas and God communicates with me as he did with other Mohaddas.” Himayat Al Bushra p-96)

In view of our earlier discussion, it is not difficult to understand that from where Mr. Mirza borrowed the idea of Mohaddas? Its source is Shia and Sufi literature.

For example:

As we mentioned earlier, the concept of Mohaddas was first appeared among the Shias. It was argued that in verse: *And We did not send before you any messenger or prophet, but when He desired, (22/52)* There was the word Mohaddas after prophet (Nabi) which is not present in the Quran. To authenticate his claim of “Mohaddas” Mr. Mirza also quoted this verse with the addition of Mohaddas.

On the issue of Sufism, an article was published on July 11, 1973 by Paigham-e-Sulah, which is the spokesman of the Lahori branch of Mirza’s followers. This article says:

The terms which are used in his (Mr. Mirza’s) books led to some confusion among our own people and others who consider them the claimer of prophet hood. Such terms were “Zilli Nabi,

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Brozi Nabi, Ummati Nabi, Ghair Sharei Nabi, Fana Fil Rasul and Majazi Nabi. Now the issue is what is the source and meaning of these terms. It is apparent that these terms are not mentioned in the Quran and the traditions. We do not find them even five to six hundred years after the prophet but when we go through the pages of history we find that these terms were coined by the Sufis.

This is the bias of their claim. After that when (according to him) he received God's messages, he writes:

I swear by God that I believe in these (Ilham) messages in the same way as I believe in the Quran and other divine books. I consider Quran as the word of God and similarly I consider the divine messages revealed to me as God's messages. (Haqiqat-al Wahi, (The reality of Revelation) p-211

His son and his first khalifa said:

Remember that when a new prophet comes then the knowledge (teachings) of the previous prophet also comes through him and not directly. The new prophet becomes a channel for the previous prophet. A wall is erected around the old prophet, thus nothing can be seen except through the new prophet. Therefore, there is no Quran except that one which is presented by the reincarnated Masih (Masih Mo'ud) and there is no tradition except that is seen through the prism of Masih Mo'ud. (Akhbar Al Fazal, Qadian, July 15, 1924.)

And do you know the major quality for which God had chosen Mr. Mirza for this office: The last truth was appeared in the solitude of Qadian by God and He talked to Masih Mo'ud who was of Iranian origin. (Ibid. Feb. 3, 1935) (Coincidentally, Mirza Ali Mohammad Bab and Bahauddin were also from Iran and their deed was to cancel the command of Jihad.)

Do you see, where his lineage is linked. The biggest achievement of this "God appointed" (prophet) was that he cancelled the command of Jihad.

The intensity of Jihad, i.e. the religious wars was gradually reduced by God. During the era of Hazrat Musa, people were killed even for the belief in God, even suckling infants were killed, and then during the period of our prophet, killing of children and old people and women was banned. Therefore certain nations only paid jazia (*poll tax*) instead of accepting (Islam) faith that was considered as a way of salvation. And then Masih Mo'ud completely banned Jihad." (*Arbaeen, No 4, p-15, Notation by Mirza Ghulam Ahmed Rabbani*)

From today the human Jihad through sword is banned by the command of God. Now anybody who raises sword against an infidel and calls himself Ghazi disobeys the prophet who said 1300 years ago that after the appearance of Masih Mo'ud all Jehads with sword will be banned. There is no Jihad with sword after my appearance. We raise the white flag of faith and reconciliation. (Qadiani Madhab, p-296)

Gist of the Persian conspiracy

This was a brief introduction of the conspiracy through which the Iranians not only took revenge from the Arabs for their defeat, but also uprooted the foundation of Islam. Allama Iqbal summed up all this discussion in one sentence: "The result of the vanquish of Iran was not that Iran accepted Islam but Islam was painted in the Iranian color." New Era, July 28, 1917)

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This is the Persian Islam (i.e. our Magian Heritage) which is being practiced for centuries. It does not distinguish Shia or Sunni or Ahle Hadith or Ahle Fiqh or Arbabe Shariat or Ashabe Tariqat. All are painted in the same color.

The magic of this conspiracy is that our religious leaders are in a constant violent dispute over the principles and minute details of Islam. And issue fatwa of infidelity against anybody who says:

زقرآن پیش خود آئینہ آویز
ترازوی بنہ کردار خود را
دگرکوں گھنٹہ! از خویش بگریز
قیامت ہائے پیشیں را برا انگیز

Appraise yourself in the mirror of Quran.

Your present condition has been rotten and you should escape from yourself.

Weigh your character in the balance of Quran and instigate the old era revolutions. (i.e. show the enthusiasm of action of the early days of Islam).

All (ulamas) are united in vehemently opposing such person.

What is the solution?

Now the question is that how this Ajami conspiracy can be countered and how Islam can be salvaged from this wreckage?

Allama Iqbal believes that it is definitely possible.

The only condition is that the Islamic world moves forward in this direction with the spirit of Hazrat Umar, who was the first critique and freedom loving heart of Islam, who dared to say during the last days of the prophet: "For us the book of God is enough." (Khutbat Iqbal)

This is also my wish and mission of life. This book is the latest contribution in my humble efforts in the respect.

Impact of Ajami religions on the beliefs of Muslims

--- A historic perspective ---

By **Khawaja Ibadullah Akhtar**
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Over the centuries, the non-Islamic religions and civilizations have influenced the Muslims which resulted in the division of the Muslim Umma into various sects and led to disunity and discord.

At the time of Prophet Mohammad (PBUH) a number of religions were practiced in the neighboring countries. Among them were religions of the people of the book, i.e. Judaism and Christianity which are closer to Islam. Their fountain is the Umma of Ibrahim. As far as the belief in the Unity of God is concerned, the Jews adhered to this concept and did not accept the influence of other religions. Unity of God is the basic tenet of the Umma of Ibrahim. But Judaism is a non-proselytizing religion. If somebody accepts this religion, his position will be similar to the non-Arians in the Arians who considered them as untouchables (*Shuders*). Every Jew considers himself a progeny of God. Their last Prophet, Christ tells Kanaani women "Sons' (Bani Israelis') bread cannot be given to dogs (Non-Israelis). "It is not fair to take the children's bread and throw it to the dogs." [Matthew 15:26]

However, this was not uncommon belief in the dark ages. Every nation considered itself as the progeny of gods and dealt others with contempt while calling them with degrading names. The superiority complex was so deep rooted that it still prevails in different shapes.

It is a historic fact that before the appearance of the Prophet, no other religion was proselytizing just like Islam. Two religions – Buddhism and Christianity – under special circumstances became proselytizing religions. In India, Buddhism was one of many religions. If the fellow Indians had shown any tolerance, then the Buddhism would not have gone outside of the borders of India and the Indian Arian nation. Buddhists were forced to take refuge in neighboring Tibet and China while Mughul nations gradually embraced this religion.

Paulian Christianity

French scholar, Earnest Renan, in his book the History of Churches, writes that the name Christianity was proposed by Saint John Paul. Before this the followers of Christ used to call themselves as "ikhwan" brothers and "momin" while their fellow Israelis called them Nasri because Christ was born in Nasara (Nazareth). This was considered as one of the sects of Jews. Since circumcision was a distinct character of the descendents of Ibrahim, its propagation among the non-circumcised was prohibited. Hence the followers of Christ never propagated their religion among the non-Israeli nations. After Christ's crucifixion, Paul propagated Christianity among the Greeks and Romans.

Paul neither met Christ nor his close companions, but always kept himself away from them. There are strong reasons to believe that he was a political pawn of the incumbent Roman government.

In one of his letter, which is now an appendix of the New Testament, he sometimes describes himself a descendent of Benjamin and sometimes a Roman by birth. He is proud to say that among the believers (Jews) he is a believer, among the non-believers (Romans and Greeks) he

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is a non-believer, among the circumcised he is circumcised and among the non-circumcised he is non-circumcised. In short he wears all the hats. His idea was to appeal every nation in the name of Christ. "For though I am free from all men, I have made myself servant to all, that I might win the more:" Corinthians 9/19

Paul declared the laws of Torah as the Old Testament and presented a New Testament. He declared that anybody who accepts any other than his Injil (Bible), he will be cursed:

"For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect:" Corinthians 1/17.

"But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed:" Galatian 1/8).

In the New Testament, Paul presented the same ideas which were found in the beliefs of Romans and Greeks: (1) Circumcision was abolished; (2) Faith (not deeds) is enough for salvation, crucifixion of Christ is penance for the sins of the whole world; (3) The faith in Trinity in which Christ was given the status of God and presented as Super-God. These are the important teachings of Paul's letters.

The Apostles of Jesus Christ were alive at that time. According to the French historian, Ernest Renan, there were differences between Paul and other apostles on beliefs. Paul used to call them the group of heretics who believed in the humanity of Christ and called Paul *Anti Christ*. Particularly, Johannes (second letter) says: "Because many deceivers have gone out into creation--those who do not acknowledge that Anointed Jesus came in the flesh. This person is the deceiver and the one who opposes the Anointed One." Renan says that in this letter Johannes is alluding to Paul.

In his Bible, Paul says that Torah teaches one to become sinner. Torah says that adultery is sin. I would have no feeling that adultery is sin if this commandment was not found in Torah.

Jacob writes in its gospel: "Oh worthless person, I show my faith through deeds while you show your faith without deeds. If a brother or sister is hungry and naked and a sympathizer tells them to be happy, have full appetite food, and keep warm with clothes, but he does not give anything to eat and wear, will his hunger go away and his nakedness will disappear." Renan says that this criticism is also aimed a Paul.

It is said that history repeats itself. We are relating these events in detail because such events are witnessed in the history of Islam. Hence these events should be kept in mind which led to sectarianism and disruption is the people of the book.

The Christianity that prevailed at the time of the Prophet was the distorted version of Paul. It is also called the Pauline Christianity.

Monasticism:

We have already written that Buddhism, like its contemporary Jainism would have been confined to India if it was tolerated. Monasticism is the distinguished feature of both religions, which is based on Ahimsa Parmudharma. Buddhists were not propagators but their secluded life quietly influenced the whole world. For centuries Buddhism dominated most parts of India, particularly, during the era of Ashok and Kanishka, it was the official religion. However, despite its persecution, it left a deep imprint of Ahimsa Parmudharma on the people's hearts which could not be erased and today in the shape of Wishnuism this is the general belief of Hindus. This belief

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has great attraction, since people usually follow what is practiced by the majority whether it is good or bad. This natural instinct also leads to the achievement of perfection in any field. Life is the name of constant struggle and monasticism resolved this difficulty by saying that the way to achieve salvation (*nirvana*) from the re-incarnation cycle (as the Hindus believe) was disdaining the world. Salvation can only be achieved by concentration of your thoughts on Parmatma (God).

When the Christian world accepted this belief quietly then, like Buddhist monks preferred celibacy and like the Buddhist Stupas also established monasteries where monks and nuns remained busy in the worship of God.

In his book, the Decline and Fall of the Roman Empire, Edward Gibbon provides an insight into the origin of the Monastic Life. He has dedicated a chapter to this topic titled: Origin, progress and effects of the Monastic Life. Gibbon writes that it is astonishing that the numbers of monks continue to increase without their personal efforts to increase population. "Monks...who subsisted without money; who were propagated without women; and who derived from the disgust and repentance of mankind a perpetual supply of voluntary associates." The Decline and Fall of the Roman Empire, Vol II, p-347-348

The reason is that one gets more world by disdaining the world. He also expressed his astonishment on the restrictions that the monks impose on themselves with pleasure such severe punishments which are not prescribed by any religious law. They considered it a good or blessed deed. They called it self control. However, one can see ease in the life of self-control. If not working, but giving preference to laziness, avoiding family responsibilities and the day to day problems of life which are part of the so-called worldly people, is called self-control then how to solve the problem of meeting the desire of stomach? Monks or Sanyasis can remain cut off from their fellow human beings but they cannot cut off from those things which give satisfaction to their stomach. The only solution of this problem is that the worldly people serve these monks with wealth and their children. This is the meaning of their salvation.

When Sultan Mahmood Ghaznavi launched 17 attacks on India's famous towns, his attention was always focused on Temples where more wealth was concentrated than the treasuries of Maharajas (rulers). Rajas and nobles used to dedicate their girls for the service of temples. They were trained in dance and music, since it was a means of attraction for the pilgrims.

No doubt, every good deed begins with worship and service of the people. Some people dedicated all their life for this. Everyone was supposed to give respect to such saintly people; rather their service was considered a blessed deed. They used to rule over peoples' hearts. Rulers were also afraid of them. When a half naked *Rishi* would appear unexpectedly in a royal court, the Maharaja will leave his throne and touch his feet and with great respect will ask what he wishes?

Every human being is hungry of honor and respect more than satisfaction of his stomach. Every person is attracted towards a job where there is a touch of power. In this way every good deed becomes a means or profession of self aggrandizement. A large number of professional monks, *sadhus and sanyasis* are produced. That nation is surely ruined which has an un-wanted number of such unproductive groups.

In the law of Moses, there was a provision for such people whose only job was to worship and provide religious services to the people or spend their whole or partial life in celibacy. In the religious books of Manu, Brahmans were supposed to spend the last part of their life in voluntary work.

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It is not our objective to write the history of monasticism which is an independent subject. Our objective is to explain to our readers, how non-Islamic religions affected the Muslim beliefs and how the basic tenets of Islam were overshadowed by un-Islamic practices.

There is no doubt that the Christian belief in Trinity is of Arian origin. Trimurti of Hindus, Triad of Greeks and Dui of Iranians are contrary to the concept of the Unity of God which is the basis of the Millat of the progeny of Ibrahim. Bani Ismael and Bani Israel. If Paul had preached the Aryan belief of Trimurti, it would not have created a rift between Jews and Christians which he did in the name of Christianity. He gave the status of God to the most prominent personality of Christians. Apostles did not embrace this ideology but after one or two generations this belief became firm that salvation depends on the faith in Christ only.

There were many gods in the Aryan nations who were born without parents. They used to live among people in human shape, then disappeared and reappeared according to the wisdom of god. In Hinduism, Avatar are the members of these god families. They take birth to clean the world when it becomes dirty with sins. Since, the Christians were mainly the Aryan nations which inherited this belief; therefore, it was not difficult to introduce the worship of Christ in lieu of gods.

Keeping this background in mind, it is not difficult to understand how history repeats such incidents.

Speaking on "Dam Marg" (which is based on Shivaji worship), a Hindu friend of mine said that Dam Margis presented all Hindu Rashis, Manis and at the end Lord Krishna in the color of their belief that Krishji used to enjoy the company of women in "Birj". This belief spread throughout India with Shivaji. And today perhaps all Hindus are the worshippers of Shivaji in one form or another. The modus operandi of Dam Margis was entertainment that was already provided by fine arts. Poets wrote dramas which were staged to attract the people.

Hazrat Mohiuddin Chishti's Khalifa, Khawaja Qutbuddin Bakhtiar Kaki, seeking a fatwa from his contemporary Chief Qazi, Sheikh Hamiduddin Nagori, wrote: Very few Hindus participate in our religious gatherings. These people are fond of music and dance, if it is allowed than our gatherings can become attractive. Qazi Nagori replied that melody is not banned if such verses, whose subject is unity of God and moral boosting, are recited in melodious voices than there is no harm. But base emotions should not be involved. Khawaja Sahib took the advice which resulted in the attraction of his gatherings and the objective of the propagation of Islam was achieved.

However, the human nature is inclined towards base emotions and demands more and more. Amir Khusro invented Qaul (Qawwali). In fine arts, he was excellent poet and expert musician. He invented several ragnis (tunes). This poetry and music, which Sufis call "sama" (ecstasy) is a prominent feature of the Chishtia order today.

Psychologists say that in order to popularize any movement, event though it may be disliked and hated, it should be given a religious cover as was done by the Dam Margis. On the other hand, to bring down a popular movement, it should be turned into a party of merriment, fun and frolics and hedonistic behavior. Then such circumstances are created that one is forced to adopt lesser evil. However, Quran does not allow a bad deed even if it is of lesser degree. In all circumstances, it teaches piety. It calls for moderation even if there is permission of four marriages. It stresses justice is closer to piety and voluntary penitence and masochism cannot establish justice.

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Avoiding profligacy is piety:

The power of anger becomes valor if it is kept in moderation, if left uncontrolled, then man becomes a heinous animal. A man commits all types of shameful acts if libido power is not harnessed but if it is kept in limits then becomes piety. This also applies to our economic system.

Moderation is the command of God. Quran says that you should adopt justice and moderation in your dealings and avoid profligacy: Eat and drink but do not profligate. (Sura Rehman-55) In short in any case Islam prohibits the use of illegitimate means to achieve legitimate goals. But Paul's New Testament (Bible) permits this.

After this brief introduction, we will focus on the impact of neighboring nations on Islam and the influence of Islam on those neighbors? The *Khulfa-i-Rashidin* (Righteous Caliphs) confronted two great neighboring empires whose civilization was very old and highly advanced. One of them was the Roman (Byzantine) which ruled Europe, Central Asia, Syria and North Africa. The other one was Persian empire which controlled Northern India (Punjab and Sindh), Iraq and Yemen. Both were related to the Arian nations. Christianity was the official religion of Greeks and Romans while Zoroastrianism was the official religion of Persia. One was distorted by Paul while the other was mutilated by Mani and Mazdak.

Mani (226-642 AD)

At the time of the Prophet, the Sassanids were ruling Iran and its occupied territories. About three hundred years before the coronation of Ardsheer Barbakan, the founder of Sasan family, Alexander the Great had conquered the Persian empire. In the fire temple of Stakhar-Papakan, a hand written copy of Avista was preserved. This was written on 12,000 ox hides in golden ink. When Alexander destroyed the Iranian civilization, he also set on fire this copy of Avista which was the only copy available in the country. Ardsheer asked the Zoroastrian religious leaders to compile the Avista. After search, the preachers presented a young man named Ardadiraf and said that this man has never committed any big or small sin. He is capable to present himself to Hazrat Zoroaster to listen all Avista from him and also remember it.

The young man was brought to the fire temple where he was laid down on a cot. All mantras of Avista were recited. The young man became unconscious and remained in the state of ecstasy for three days. When he regained consciousness, he said call scribes to write what he will dictate.

At the outset, he narrated his story "meraj" that angel Sarosh came first who took me to the Chinot bridge (Pule-Sarat) which is thinner than hair and sharper than sword. This bridge is on hell. I saw the people in the hell in severe punishment. From there the angel took me to Mino paradise. From there I visited heavens and ultimately reached in front of the golden throne of Hazrat Zoroaster, who narrated me Avista from the beginning to the end. *(This incident is narrated in the Pahlvi language book – Tazkara Irdadiraf – published in Bombay in 1872. This book is also available in English and French.)* In "Dabistan-e-Madahib" attributed to Ghani Kashmiri, this incident is listed as "Meraj-e-Irdadiraf."

Mani was born during the reign of Sherbabakan. His father, Patak, was a resident of Hamdan. He migrated to Babul where many people were following Sabian religion. Arabs used to call them Mughtasila because Sabians were very fond of bathing, which is why they usually settled on river banks. Patak was impressed by their cleanliness of body and clothes and adopted their religion. Their language was Aramaic which was close to Arabic. Patak entered his son in the Sabian teaching circles. Besides the incumbent Parsi language, Mani had complete command over Aramaic. Bible and other divine books were in the languages that was mixture of Aramaic and Hebrew languages. Original language of Torah, Hebrew, was a dead language. Mani also

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had knowledge of these sacred books. He traveled to different countries to learn about other languages and religions. He traveled Iran extensively. There were many adherents of Buddhism in eastern Iran. The amalgamation of Buddhism and Zoroastrianism had started long back. Noubahar Fire Temple had actually become a Buddhist stupa. The name of Indian province, Bihar is actually Vehar of Buddhism that was once very popular there. In Punjabi, Vehra (courtyard) is also from the same word.

Good teachings of every religion attract every one. Mani admired the mode of worship in Buddhism. He prepared a mixture from the prominent features of Zoroastrianism, Christianity, Sabian and Buddhism and announced his new Mani religion at the coronation ceremony of Ardsher's son Shahpur in 243 AD. He used to propagate his religion quietly prior to this announcement. Shahpur's brother Feroz had become a follower of Mani. Through him Mani got access to the court of Shahpur who also adopted his religion and Manism became the official religion.

In his book "Al Athar Al Baqia", Abu Rehan Al Bairuni says on the authority of Ibne Nadeem's encyclopedia of the 10th century, Al Fahrist, that Mani wrote seven books. One book, Shah Burqaq, was in Pahlavi while six other books were in Aramaic which included: Kitab Al Huda Wal Tadbir, Safar Al Asrar, and Safar Al Jabara. He was an expert painter and called it his miracle that is why painting is called Azrang-e-Mani. Most probably he learnt painting from Chinese.

Al Bairuni had read a number of Mani's books. He says that in all books Mani claimed that in every era Prophets appear to guide the people. In Israelis, Christ; in India Buddha and in Persia Zoroaster appeared. In the current era I appeared in Babul. Every nation is awaiting a Prophet. I am the "Farqalit or Paraclete" of Christians. He was deadly against Judaism. About Christianity, he had views similar to the Christians that the Christ did not die on the cross; that he is the son of God; and he was raised alive to the heavens while the "son of darkness" who was similar to his face, was executed on the cross.

Mani divided his followers into five categories: (1) Mu'allimoon (Teachers) (2) Mashma'oons (Worshippers of the Sun god) (3) Qasi'soon (clergy or religious leaders) (4) Siddiqoon (ascetic people) and (5) Sama'oon. Professor Arthur Christiansen also writes about the five categories but with different names. However the meaning of both is the same. (i) Faristagan (angels), their number was 12; (ii) Ipsagan (Qasi'soon), they were 72; (iii) Ham'shtagan (religious leaders), they were 360; (iv) Wazidgan (Barguzidagan – pious people); (v) Neoshagan (Sama'oon – common people or public). The number of the last two categories was unlimited.

Five times prayer was deemed necessary for all the five categories. Extra prayer was deemed a good deed. Ten commandments were adopted as legal code. There are four pillars of faith: 1. Faith in Yazdan; 2. Four or seven fasts; 3. Abstention of three i.e. (i) bad thoughts, (ii) bad talk, (iii) bad deeds. 4. These are to be replaced with good thoughts, good talks and good deeds. In Zoroastrianism they are referred as Huft, Hurisht and Humat.

The Zoroastrian religion was already distorted and Mani also adopted the belief in "Dui", i.e. Light and Darkness are two old principles. In the beginning they were separate but later on they started mixing. Light is the base of every good deed while darkness is the base of every evil. The consequence of their mixing is that both traits are found in the human being. There will be more good persons and more good deeds in the world if it is dominated by the Light while there will be more bad persons and bad deeds if it is dominated by the Darkness. Light is "Ahoore Farda" (Yazdan) and Darkness is "Araminosh" (Aharman) and their prodigy are angels and gods in their sphere of command who are fighting each other since the beginning of the universe.

The concept that the formation of the material world by the amalgamation of Light and Darkness led in the mysticism and to the theme: *Musa Wa Fir'on Ba'ham Jang Shud*.

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The war between Moses and Pharoan and the contest and bloodshed between the light of the Prophet and the flames of Abu Lahab.

The darkness has trapped the Light in its net of deception. Salvation depends on disdaining the word to the extent of celibacy. Light will embrace its origin through masochism or penitence. In the rule of Darkness, angels, who are tightly gripping the earth and heavens, will ease their grip when Light will achieve dominance. This will lead to the Last Judgment. The followers of Light will enter heaven while the prodigy of Darkness will go to hell.

When Manism became the official religion during the era of Shahpur, it quickly spread throughout Iran as the public followed the king's religion. A delegation of Zoroastrian religious leaders and worshippers met with Shahpur to convince him not to abandon his religion. However, Shahpur was not willing to do that. Ultimately it was decided that there will be a debate with Mani who lost. Shahpur repented and expelled Mani. From Iran he came to India. Shahpur died and his successor son Harmuz also died within one year. When Harmuz's son Bahram succeeded, Mani was informed that now situation is ripe for his return. Mani returned to Iran and his followers intensified propagation of his religion for some time. Zoroastrian worshippers again went to Bahram and a religious debate started. This time Mani was fully prepared. When the religious leaders noticed that they cannot respond to the arguments of Mani they played a trick and proposed that to distinguish between a truthful and a liar, both should take molten lead and the liar will die in front of the truthful person. Mani said that this is an atrocious test and an argument of Darkness. The King realized that Mani wants to escape the debate. He told Mani that you have violated the order of my grand father and returned to Iran without his permission; you are creating trouble in my people and you say that this material world, which is the cause of all bad things, should be destroyed. Why should not to begin with you?

Mani was imprisoned where he was executed brutally. His followers were persecuted. Some of them took refuge in China, while others disappeared in their holy place of Babul where they concealed (*Taqiyya*) their faith.

Mazdak (494 - 524 AD)

About three centuries passed. Sasani King Qabad was installed. Sasani grandeur was at its peak when the ideas of Mazdak gave a rude shock to the Zoroastrian religious leaders. Anti-Mani sentiments had died down during the 300 years. The followers of Mani did not dare to work openly but were busy in secret intrigues. Zoroastrian beliefs had undergone a great change. Hakeem Mazdak maintained the Zoroastrian or Mani religion with an amendment that disdaining the world is not a pillar of religion. He claimed that all the Prophets who appeared in Iran so far did not care for the poor which were in majority. Their condition would not have been so pathetic if they had supported the cause of the poor people.

Mazdak declared "communism," the extreme form of "socialism" as the basis of his Prophet hood and gave it a religious color. By bringing communism to its logical conclusions, Mazdak said that woman is free just like man. "My Prophet hood aims at creating equality between man and woman." Marriage between unmatched couple is not appropriate. If a rich old man marries a young girl, he should send his wife sometimes to a good looking and strong poor male. Beauty and strong body should be taken into consideration at the time of marriage. It is in appropriate that a handsome man has an ugly wife. This was not something innovative. Many kind of marriages prevailed in the Arian nations such as on the basis of money, physical strength or kidnapping. A group was raised in India just like the good breed oxen or horses with the objective of producing beautiful, healthy and strong nation.

The religion which Mazdak popularized had great similarities with Shivaji and Greek gods Bachus and Dionosius. It is said that in young age he traveled to Egypt, Iran and India where he spent

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several years. Color festival (holi) of Dionosius is also celebrated in Greece. All the rituals of this event are apparently un-ethical but are performed in the name of religion.

When Qabad accepted the Mazdaki religion, it became an official religion. It became popular among the common folks. Zoroastrian worshippers witnessed their influence waning and the rich classes were infuriated that lower class people are equating with them. Wives were revolting and opening meetings with other people. Zoroastrian worshippers and nobles conspired successfully. Qabad was forced to quit in favor of his brother Jamasp and kept in house arrest in Duz. His son, who was later known as Noshervan, and his instructor, Hakeem Buzjamhir, were also against Mazdak. Noshervan laid siege to Duz with the help of his maternal grandfather and secured release of Qabad. Worshippers were also persuaded to accept his open renunciation of Mazdak religion. He repented and got his throne back.

Mazdaki religion was against his imperial interests. The hold of power weakens, if freedom and equality is implemented on the basis of religion. But his political wisdom was to use Mazdak and his followers to weaken the hold of Zoroastrian worshippers and nobles who had become king makers. They used to install and overthrow kings at their will. Therefore, although this was not an official religion but Qabad tolerated it.

However, Prince Khusro and Buzjamhir wanted to uproot this religion completely and Mazdak was aware of their intentions. Noshervan played a political trick with Mazdak. He assured Mazdak that he made a mistake that he did not give appropriate attention to his sagacious teachings. I now repent for it and want to make it an official religion. Mazdak was entrapped. It was decided that prominent leaders of Mazdaki religion would be invited where Noshervan will announce his repentance. When Mazdak arrived he was received by Noshervan with great honor and was escorted to a separate room where they were supposed to have private talks on religious issues. Mazdak, who were gathered in the courtyard of the White Palace, were surrounded by the royal guards. Pits had already been prepared and all of them were buried head downwards in the earth with their feet protruding. In the meantime, Noshervan, accompanied by Mazdak, also arrived there and pointing towards the upturned feet said that see the crop which your evil doctrines have brought forth. Guards also seized Mazdak and buried him head downwards in the midst of a large mound of earth especially prepared for him in the middle of the garden. This happened in 529 AH. However this was not the end of the Mazdakis. There was a massacre of Mazdakis. In 531 when Noshervan was enthroned, they dispersed to take refuge where ever they could find.

Sasani empire was at its climax at that time. However, history tells us that the rule of a dynasty starts to decline after its great victor or ruler. The obvious reason is that the successors do not have the same qualities and zeal, thus fail to maintain grip over power. Sasani empire continued for another half a century then the Righteous caliphs dismantled the empire.

Impact on the Muslim beliefs

We briefly mentioned the beliefs and ideas of Paul, Mani and Mazdak and now we will see how they affected the Muslim beliefs. This is a very long story but in summary:

Persian culture was destroyed by Alexander the Great but when Arabs ended their empire, the Sassanids had regained their imperial grandeur that was more than their ancestors. First they revolted unsuccessfully, later they resorted to conspiracies and intrigues in which they were successful.

Islam is a proselytizing religion and the Umayyad Caliphs took keen interest in the propagation of Arabic language and Islam. One European historian says that these were the only objectives of the Umayyad Caliphs. It is a historic fact that both things were stopped after the Umayyad rule.

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And the series of victories also ended with the end of their caliphate. Their successors, the Abbasids, were unable to maintain control over the territories conquered by the Umayyads, who captured North Africa, Iran, Turkistan, Baluchistan, Afghanistan and Sindh. No other Muslim ruler was fortunate enough to achieve such glories.

Mohsin Fani, in his book "Dabistan-e-Mazhab," and our contemporary Qasimzadah Irani in "The Miracle of Iranian Spirit," has argued convincingly that Iran had accepted Islam but its objective was to deepen split between the two rival Quresh tribes in order to foment civil war. In this way it could regain its power and glory. Although these two powerful tribes were related by blood but they had bitter mutual rivalry. There was a hidden hand of neo-Muslims in the martyrdom of Hazrat Usman. In Syria Amir Muawiyya had established Umayyad government that was purely Arab. Therefore Arabs always backed it. Majority of the supporters of Hazrat Ali were Ajamis who were concentrated in Kufa that is why Hazrat Ali shifted his capital from Madina to Kufa. This step alienated him from the Arabs while moved closer to Iran. This is a historic reality which should not be viewed from a religious point of view.

Qasimzadah says that our ancestors neither loved Bani Fatima nor had enmity with Bani Umayya. Their only objective was to overthrow the Arab regime and restore their government and glory. After Hazrat Ali, the Hashemite Khilafat came to an end. Pure Arab government of Umayyads was recognized throughout the Muslim world. The Arab had overcome the Ajam and we had no other option but to support and incite Bani Hashim. And our ancestors did so. Qasimzadah is also not happy with the Iranians of that time, who, he says forgot their real purpose during the 100 years of Umayyad rule. They adopted the love of Ahle Beit only and their mentality was changed. Arabic language also dominated our language. After stating these facts, he stresses that we should again revive our Pahlavi language, and Arabic words along with the Arab religion should be expelled from the Iranian territory. As far as the language is concerned this movement is already underway. The Late Mohammad Hussain Azad says that when he visited Iran, this movement was in full swing. He advised the Iranians to go slow otherwise people will soon start resenting the over use of uncommon Parsi words.

In Hyderabad Deccan, an author of Iranian ancestry wrote Tukazan-e-Hind. This work in several volumes is in pure Parsi language. Ghalib also experimented in Dastanbu. Apparently, objective is that nobody should understand anything. (*Kuchch na samjhe Khuda kare koi - Ghalib*) Arian nations have common traits. The same movement is now underway in India and with it enmity against Islam. What actions were taken by the ancestors of Qasimzadah are now historical events which we will discuss in brief. In "Dabistan-e-Mazhab," Mohsin Fani gathered information from the concerned religious leaders and enlisted the qualities of their religions from the horse's mouth.

Mohsin Fani says that he had the opportunity of meeting the Mazdaki preachers. They were posing as Sufis and their profession was Hikmat (Eastern Medicine) and business. Their names were Shadab, Farhad etc and used Shamsuddin as alias. Like Qasimzadah, he also complained that our ancestors had overthrown the Arab government but it is an irony that now when we have our own government, our minds remained dominated by Islam and Arabic language. Our ancestral Zoroastrian religion was very simple, but we are now lost in the maze of Islam.

Zindiq

During the Abbasid rule when it was realized that the neo-Muslim Ajamis are propagating Zoroastrian, Mani and Mazdaki beliefs, they were called Zindiq. Some researchers on this term say that Siddiq was one of the five categories of human beings, which used to spend his life in celibacy. This is an Aramaic or Arabic word that became Zindiq in Parsi. Others are of the view that Zindiq is a derivative from Zind. Zind Avista was ingrained in the hearts and minds of neo-Muslim Magians which used to propagate among the Muslims. The commentary on Zind Avista is written in Pahlvi language.

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Prominent common features of the Aryan religions are re-incarnation, return and “tashbih” (similarity). Under the Islamic belief in the Unity of God, God creates reasons but does not become Himself a reason. He is the Creator of the universe, but Himself not a creation of anyone. Paul presented the Christianity in the same color in which all Arian religions were. It became popular among the Greeks and Romans. After Mohammad (PBUH), the last Prophet, pseudo-Prophets belonged mostly to the Ajami and became popular in those places where the belief in *Hulul, Ittehad, Baruz, and Tashbih* were deep rooted. Hence these days Bahai religion of Bahauallah is becoming popular in USA.

It should be noted that the Arian concept of reincarnation and return never influenced the Semitic mind. The progeny of Ibrahim, whether Jews or Arabs, did not accept this. Therefore, when Islam became an international preaching religion and Ajamis embraced it, they used the same ploy to alienate Muslims from Islam that was successfully used by Paul. Personality cult is a common feature of all Ajami religions. Before we talk about this intrigue, we will briefly discuss the events that were working against Islam.

Abdullah Ben Sabah (1034-1124 AD)

Islamic historians have written a lot about those personalities to whom Islamic religions have been attributed. These historians include: Abu Mansoor Abdul Qahir Ibne Tahir Al Baghdadi (d. 429 AH) author of “Al Farq Baina Farq;” Syed Tajuddin Abul Fatah Mohammad Ibn Abil Qasim Abdul Kareem Ben Abi Bakr Ahmad Shahrastani (467-549 AH) author of “Al Milal Wal Nihal” and Abu Mohammad Ali Ben Ahmed Ben Saeed Bin Khurram (384-456 AH) author of “Al Fasal Fil Malal Wal Ahwaun Nihal” and Ibne Khalkan (608-681 AH) author of “Wafiat Al Aa'yan.”

Shahrastani begins with Kaisani sect. During the reign of Hazrat Usman, Abdullah Ben Sabah was a resident of Yemen. It is said that he was a Jew and embraced Islam. He came to Hazrat Umar with expectations that the Khalifa will receive him with great honor and give him a prominent office. But he was disappointed and left for Iraq and Syria. After watching situation there he settled in Egypt from where he spread the network of his intrigues that was aimed at forcing Hazrat Usman to quit in favor of Hazrat Ali. In 35 AH, 600 Egyptians under the command of Abul Rehman Ibn Adees Al Balwi, 200 Kufis under Malik Ben Harith Al Nakhi and 100 Basris under Hakim Ben Jabla Al Abdi gathered in Madina. They were all armed and apparently came to present their grievances to the Khalifa. When talks, held through Hazrat Ali, failed, they surrounded the house of the Khalifa who was assassinated in his own house and Khilafat of Hazrat Ali was declared. All Quresh tribes became furious when the news of the martyrdom of Hazrat Usman reached in Arabia and Syria. This incident gave strength to Umayyads against Hashmis. Amir Muawiyya and Hazrat Usman had close blood relationship similar to the grandsons of Abdul Muttalib and Umayyad. A war between Hazrat Ali and Amir Muawiyya was unavoidable and their forces confronted in Saffain. Hazrat Aesha mediated and the dispute was resolved through division of Khilafat. No significant event occurred as long as both were alive. Practically, Umayya and Hashmi rivalry had created two political factions. There was division or split in the Muslim world because of politics. It was on the issue of Khilafat. Now there were two central governments, Umayyad in Damascus and Hashmi in Kufa.

In Quran, Momins are promised khilafat on earth to establish Deen. In other words, khilafat was a means to establish Deen just like the objective of accumulation of wealth is to have comfortable living. But in greed of wealth often comfort is neglected and the accumulation of wealth becomes the only objective. The Muslim world also got entangled in the issue of Khilafat which became the sole objective of Deen and became a firm belief.

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Mukhtar Ben Ibi Ubaid Al Taqi alias Kisani (d. 67 AH / 687 AD)

Ibne Khalqan says that this man was a slave of Hazrat Ali. There is no doubt that Mukhtar was in search of a Hashemite personality which could be used as a pawn. First he chose Hazrat Ali Ben Hussein, Zainul Abidin who apprehended his ulterior motives and rejected his offer. Zainul Abidin also warned people of Madina not to fall in his trap. Next he approached Abullah Ben Zubair who had established his rule in Hijaz. From Basra, his brother Ma'sab was ruling Iraq. At that time the weakened Umayyad government was facing threats. There was a rapid succession of rulers after the death of Amir Moawiyya. Yazeed, Moawiyya II and Marwan I were succeeded within a short span of five years (680-685 AD). There was power vacuum and there were revolts by Ma'sab in Basra, Abdullah Bin Zubair and Mukhtar in Kufa. Ma'sab informed his brother that Mukhtar had emptied the treasury to rally people around him and establish an Ajami government. Ibne Zubair sought clarification from Mukhtar who responded with reading of sermon in Kufa in the name of Mohammad Ibn Hanfiya, the son of Hazrat Ali from Khola Bint Jafar of Hanafi tribe. In the sermon, Mukhtar declared that Khilafat is the right of the progeny of Hazrat Ali. Bani Fatima, Hassan and Hussein have voluntarily abdicated Khilafat and Zubair's sons have no right. Ibne Hanfiya is a religious scholar and pious person. At the time of his birth Prophet told Hazrat Ali that his name will be my name and his alias will be my alias, Ahmed. Muslims can use my name but my alias is only for him. At that time Mohammad Ben Hanfiya was not present in Kufa that is why Mukhtar took oath of allegiance on his behalf. Ma'sab launched an attack on Basra and his forces were routed in the first encounter. Mukhtar was also killed.

There is a controversy over the death of Mohammad Ben Al Hanfiya. Some say that he died in Medina; his funeral was led by Abaan Ben Usman Ben Affan and buried in Jannat-ul-Baqi. Others say that he was killed during a battle with Ibne-Zubair. Still some others say he died in Ela. However, the Mukhtar or Kaisania sect, who was established by Mukhtar, believes that he did not die but disappeared in Rizvi mountain and he may reappear at any time. There is also a controversy over the location of Rizvi mountain. Some say that it is situated between Mecca and Medina at some distance from the Red Sea.

Mukhtaria sect calls Mohammad Ibne Hanfiya as the promised Mehdi. In "Murawwij Mazahib" of Masoodi and in "Wafiyat Al Ayan" of Ibne Khalqan, many verses of Kathir have been quoted in praise of Ibne Hanfiya. We will quote only two verses:

"Imams are Quresh but it is not a secret that Imamatus is confined to four persons – Ali and his three sons whose maternal grandfather was the Prophet. One of them is pious and the other is buried in Karbala, and the third one will not die unless he reappears raising flag. Till then he will remain hidden in Rizvi. No body can see him. He has channels of honey and water."

Ibne Zubair was killed while fighting in Mecca and Mas'ab in Kufa. Authority of the Umayyad government was restored.

Traditions were fabricated in favor of Ibne Zubair which are narrated in the context of Mehdi who will take oath of allegiance between Rukne Yamani and Muqame Ibrahim in Kaaba. One big force will emerge from the side of Syria against him but it will be stranded in the earth at Wabiq.

.....

No body knows how and where Mohammad Ibne Hanfiya disappeared but left the faith of his return. Now the concept of Imamatus took three shapes: Imam-e-Ghaib (Disappeared Imam) whose acting Imam is "Imam-e-Hazir" or the Imam Present and the waiting of the Imam which is called "Imam-e-Muntazir." Detail of these three concepts of Imamatus is found in detail in the beliefs of Athna Ashri and Seven Imami Ismaeli Shias. These faiths include re-incarnation and the concept of return which are common in all Ajami religions.

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After Ibne Hanfiya, people rallied around his son Abi Hashim. It is said that after the death of this Imam-e-Hazir (d. 78 AH), according to his bequeath, his soul was transfused into the body of Abdullah Ben Umru Ben Harab Kindi. About Abdullah, Shahrastani writes that "he believed in re-incarnation. He claimed that Rohullah, Esa will return to earth again. His soul is infused in me. As a human being I am similar to Masih and as a son I am God, just like Adam in whom God's soul was infused and angels prostrated before him. He lifted the distinction between Halal and Haram (allowed and forbidden) and restriction on food. He had adopted many Mazdaki religious beliefs in his teachings."

There are many branches of Mukhtaria or Kaisania sect but all of them believe in re-incarnation, return and similarity (*Tashbih*). The differences are only on the issue of certain personalities who claimed Imamatus. One sect, Razamia, says that Ibi Hashim bequeathed in favor of Ali Ben Abdullah Ben Abbas. Ali in favor of his son, Mohammad, who bequeathed in favor of his son, Ibrahim. In this way the soul of Imamatus was transferred to the family of Abbas.

Abu Muslim Khorasani (80-137 AH / 700-755 AD)

About Abu Muslim, Shehrastani writes: "Abu Muslim's religion was Kaisani. In childhood he was raised in the tradition of this religion. He tried to enlist the support of Imam Jafar Sadiq but failed. Then he moved towards Abul Abbas ben Mohammad. It was due to his efforts that the government of Bani Umayya was overthrown and Bani Abbas captured Imamatus and Khilafat. Abu Muslim's Khorasani henchmen believed that he is the reincarnation of God and can reappear any time raising a black flag.

Khalifa Mansoor Abbasi, who was aware of his intrigues, executed him. But Abu Muslim left behind him a religion that is called "Kharmia."

It is a historic fact that the Bani Fatima, i.e. Athna Ashri Shia Imams remained away from politics. Bani Abbas took part in politics. Their propagators were Imams. In different parts of the Islamic world they used to fabricate traditions about a Mehdi personality, saying that the Prophet had predicted his return. Obviously these traditions, which are still part of the Six Authentic Ahadith Anthologies (*Saha Sitta*), were the result of political maneuvering. The compilers of Saha Sitta were Ajamis or semi-Arabs, who were born in the Ajami environment. It is astonishing that there are no traditions in Bukhari about Mehdi and his second return. It appears that thousands and thousands of traditions had been fabricated about the return of Mehdi prior to the era of Bukhari (third century Hijra) but Bukhari rejected them since they did not meet his criteria of authenticity. There is only one ambiguous tradition about the return of Essa, but it is only one tradition that is why it was not accepted as a popular belief.

If the propagators of Bani Abbas had confined their activities to the concept of Imamatus, we had little reason to complain. But after the fall of Bani Umayya, Iranian spirit was reinvigorated and in the words of Qasimzadah their zeal gradually showed colors. They fabricated many traditions about the exegesis of the Quran which are preserved in the six authentic tradition collections. Imam Ahmed Hanbal described these traditions as unauthentic. The fabrication was done by The Zindiqs very cleverly.

Salman Farsi (d. 36 AH / 656 AD)

The Iranian spirit would not have been so effective and the Zindiqs would have failed in their mission if propagators had adhered themselves to Bani Hashim only. Therefore, with the fabrication of traditions, a fake personality – Salman Farsi – was concocted. He was not a historic personality. May be, he was an ordinary Iranian who used to live in Basra or Kufa in the era of Hazrat Ali. Historian, Ibne Atheer, in his book "Asad Al Ghaba Fi Sirat Al Sahaba," describes Salman Farsi as a companion of the Prophet. He says that there is a controversy over his age

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which is said to be between 250 and 600 years. He has seen the era of the Apostles of Christ and also remained in their company. He was aware of the prediction by Christ about the appearance of Ahmed (Farqalit). He also knew that the Prophet will appear in Yathrib. He was in the company of some monks who also confirmed this prediction at the time of their death. Ultimately, he became a slave of a Jew who was bringing his merchandise from Syria to Yathrib. In this way he reached Yathrib. He knew that now it is the time of the appearance of the Prophet.

Hence, after Prophet's Hijra from Mecca to Medina he came to the Prophet and embraced Islam at his hand. The Prophet secured his release from the Jew with the financial help of Ansars (local residents of Madina) and Muhajirs (refugees from Mecca). When prophet established brotherhood between Ansars and Muhajirs, then Salman Farsi was not counted in either of them. Hence the Prophet said that he is from my house (*Ahle Beit*).

The Ajami interpretation of "Ahle Beit" is that it means "Five Persons" – Ali, Hassan, Hussein, Fatima and the Prophet. Although in Quran it means wife or wives. In a tradition, about *Mubahila*, it is said that when Hazrat Aesha requested to be included in a Mubahila, the Prophet said that only my Ahle Beit, i.e. my daughter, Ali and his descendents can be included. The Prophet had invited a Najran Christian family for Mubahila, who had come to Medina with their families. The topic of discussion was the Unity of God and Trinity.

In the Khandaq war, Salman Farsi advised the Prophet to dig a trench around Medina. The Arabs were not familiar with this art of war.

When this verse of Sura Juma was revealed:

And others from among them who have not yet joined them (62/3)

Companions asked who are meant by the people who will come later. Hazrat Salman Farsi was sitting next to the Prophet who touched his shoulder or head and said that those people will be from his nation. And one person of great majesty will be born in this nation who will be capable in finding the truth even if it was in stars.

This *Shan-e-Nuzul* (reason for revelation) opened the possibility of the "Awaited Imam" and with that a door was opened for pseudo-prophets. Hence, Bahais, on the basis of some Quranic verse argue that every prophet's law is enforced for a period of one thousand years and after that the era of a new prophet with new law begins.

Pseudo-prophets

After the death of the Prophet all pseudo-prophets and claimers of godly attributes were all Ajamis and in future also they are likely to be the same. Many people claimed to be Masih Mou'd (the promised Masih). I have written about them in my book "Madahib-e-Islamia," I will not go into detail here but confine my discussion to their impact on the beliefs of Muslims.

After Abu Muslim, Hakeem Al Muqna claimed Prophethood and godly attributes. Mohammad Al Mehdi Abbasi "Imam" was Khalifa while his cousin Esa Ibne Musa was his commander in chief. After Esa's death, Saad Al Harshi was appointed commander who seized Muqna and after beheading him sent his head to Al Mehdi. However, Muqna's followers said that he was not killed but had disappeared and will return at an appropriate time. During the reign of Hadi, the son of Mohammad Al Mehdi, traditions were fabricated in a large number in support of the concept of "return". Khalifa established a special department – known as Al Zinidqa people - to deal with these fabrications. Many fabricators were arrested and executed. Their search was continued during the reign of Al Mehdi, Hadi and Haroon Al Raheed and the Zindiqs, who had occupied high offices, were removed or executed. Among them was Bramka, a prominent Zindiq. When Abdul

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Kareem Wadda was arrested, he said that he had fabricated thousands and thousands of traditions that are now circulating throughout the Muslim world which cannot be eliminated by your efforts.

Ibne Nadeem had given a long list of prominent Zindiqs who were apparently Muslims but from the core they were the followers of Mani. One of them "Al Ja'ad Ben Waraim" was executed by the Umayya Khalifa Hash-sham. Another poet "Bashar Ben Bard" was executed in 784 AD. In 848 AD, the eighth Abbasi Khalifa, Mo'tasim Billah executed his minister Mohammad Ben Al-Ziyat and his supporters.

One particular quality of these pseudo-prophets was that they expressed their allegiance to the incumbent government and also practically opposed the enemies of the government. There was enmity between Abbasids and Umayyads who were backed by Arabs. Hence, in order to weaken the Arabs, Abbasids adopted the same policy that the Mughul King Akbar had devised to weaken the Afghan power. Abbasids pitted Ajamis against the Arabs. This political maneuver worked for a while but the Ajamis became very strong and dominated the government machinery. When Haroon's son Mamoon came to power, the Ajamis again became powerful. Mamoon's mother was of Persian ancestry. In his reign Babak Kharmi revolted. He claimed Prophethood and godly attributes. The power of the Ajami forces can be judged from the fact that the Abbasid army officers, Ibne Maad, Esa Ibne Mohammad and Mohammad Ibne Hameed Tusi, were repeatedly defeated by them. At last he was defeated by Afsheen's military trap. Tabri and Masoudi write that Babak Kharmi was the cause of the bloodshed of at least 300,000 Muslims.

Afsheen, who suppressed the revolt of Babak, was of Persian origin. At that time Abdullah Ben Tahir was Abbasid governor of Khorasan. In his reign Mazyar emerged from Tabristan. He was secretly backed by Afsheen. Tabri writes that he was also a hidden Zindiq. Mazyar was a prince of Safad and also a Fire Temple Priest. When both were arrested and presented in the court of Ibne Ziyarat, two persons gave witness against Afshee. Both had fresh marks of lashes which were given at Afsheen's order. One of the men was Imam of a Mosque and the other one was *Moazzan* (Caller of the prayer). Afsheen, in his defense said that he had pledged to Mazyar that his people will be free to practice their religious rites and Muslims will not interfere but both of them attacked a temple and converted it into a mosque. Protection of minorities and Zimmis is responsibility of the government. Therefore, I gave them appropriate punishment. This plea was enough to let him free but when he was physically searched, a tablet of "Zora" was found on him on which some quotation of the Iranian wise men; Zoroaster, Mani and Mazdak were written. Afsheen said that I agree that this book contains some infidelity and polytheistic ideas which he ignores. "I got this book in inheritance. It is a book just like Kalila Wa Damina, which is read by Muslims." This argument was also proved convincing. Then, after some more witnesses, Mazyar was presented. He said that Afsheen had correspondence with my brother Kehyar. In one of his letters, he invited him to participate in a conspiracy against the government. He wrote that it is very easy to defeat the Arabs. If you revolt, then there will be no body in the Abbasid officers, except me, who can be sent to confront you. I will have my own forces with me who will join your side. Abbasid army consists of Arabs, African Moors and Turks. Arabs are hungry people; African flies are few in numbers, who will not stay long in front of your arrow men. When the quivers of the Turks will be empty of arrows, your mounted force will cut them down with swords. Afsheen also accepted this statement and said that he know that Kehyar was planning to revolt and he wanted to arrest him through his political maneuver as he did earlier in the case of Babak Kharmaki.

Afsheen had embraced Islam but had not circumcised. He said that he did not circumcise because of health reasons. The court said that in the battlefield there is no greater danger than the sword and armory. Afsheen was a political person but lacked knowledge about Islam, otherwise he would have replied in the words of Khalifa Umar Ben Abdul Aziz, which he said to his Governor of Egypt, in response to a query, that Egyptians are becoming Muslims in large numbers, probably they wanted to avoid *Jaziya* (poll tax), should I test them by asking them to

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have circumcision. The Khalifa wrote, you fool, the Prophet did not appear to collect poll tax or circumcise people. If you do anything that prevented people from becoming Muslims, then I will send a slave to punish you.

After considering all the facts, the court decided that Afsheen is Zindiq. He was executed during the reign of Mo'tasim Billah.

Syed

After the death of Imam Jaafar Sadiq, "Shian-e-Ali" split into two sects. Twelve Imamis recognize his son Musa as Imam while Seven Imami Ismaelis recognize his elder son Ismael as the legitimate Imam. Twelve Imamis say that Ismael had died during the life time of his father. He was expelled from the family because of his political activities and other reasons. Now the claimers of the lineage of Ismael are not his descendents but of another person, known as Abdullah Maimoon Qadda. Al Khattab Mohammad Ben Abi Zainab Asadi Ajada was one of the pupils of Imam Jaafar Sadeq. Many Shia sects are attributed to Khattab who was in favor of Ismael after Imam Sadeq. But the Persians shunned him. Ismael died or disappeared in 145 AH, while Abu Khattab was killed in 138 AH (755 AD). Imam Jaafar Sadeq died in 147 AH. Obviously all these events occurred during the life time of the Imam.

Abul Khattab founded a new sect that is called Khattabia. He had one pupil, named Maimoon alias Qaddah who convinced Mohammad Ben Ismael and both went to Tabristan. Qaddah devised a new theory of lineage which is the basic belief of Khattabia sect. He propounded that the real son is spiritual son and not the natural born with the union of a man and a woman. The teacher who teaches and trains a person spiritually is his real father. Whoever will follow him will be his son.

Nasiruddin Tusi Ismaeli says that an Imam has four kinds of children; First one is spiritual or real, just like Salman Farsi. The second one is physical, with body and shape. The third one is both spiritual and physical, just like Hassan. The fourth one is physical and spiritual, just like Imam Hussein.

Nasir Khusro Alvi Ismaeli, in his reportage, writes that all Qaramtis in Bahrain used to call them Syed and traced lineage to Bani Fatima. In fact Bani Fatima were called Imams and Sharifs in Arabia while in Balkh, Bhukhara and Afghanistan, they were called Syeds. Bani Fatima Ismaelis had given the title of Syed to their propagators.

Qaramtis

Around 300 AH, a person known as Qarmati Ben Al Hassan, a propagator of Bani Fatima Ismaeli appeared on the scene. Shahrastani says that Batnia Ismaeli sect has many names. In Iraq it is called Batnia, Qaramta and Mazdakia while in Khorasan it is called Ta'aleemia and Mula'hida (Sufi saints). Qaramtis were very powerful in Bahrain. They had also occupied Yemen. In Iraq they caused bloodshed for a long time. Abbasi Khalifas, Al Muktafi and Al Muqtadar, were powerless. During the Haj season they attacked Mecca, killing thousands of pilgrims. They also took away the Black Stone from Kaaba and blocked routes of Haj pilgrims for three years. Fatimide Khalifa of Egypt wrote that your mischief is bringing a bad name to us. Qarmatis handed over the Black Stone to the Qazi of Neshapore who brought it to Mecca and reinstalled it.

For sometime, Qaramta or Batnis were powerful in Khawarzam (Khiva) and Ghazni. Qaramtis were also concentrated in Multan (Punjab) where Abdul Fattah Qarmati was the ruler. Sultan Mahmood of Ghazni attacked to eliminate Qaramatis. A large number of Qaramtis were killed. Abdul Fattah was arrested and jailed in Ghazni fort where he died because he could not bear the hardships of imprisonment. Remaining Qaramtis escaped to Kashmir and present Kafiristan.

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Sultan Ghaznavi had announced throughout his kingdom that Qaramtis should be killed wherever they are found. In Punjab, they had established monasteries where they donned Sufi costumes and provided Batni spiritual guidance. In Multan, still there are some people from this sect who are mostly Hindus and called "Shamsi." Here we have a tomb of a Qarmati elder, Shams Sabzwari, which is mistakenly assumed as the tomb of Shams Tabrezi.

Another Batni propagator is Hassan Ben Sabah, whose followers are notorious in history for spreading terror in the Islamic world. It will be suffice to say that these people were called *Hashasheen*. Hassan had seen the miracle of hasheesh (bhang) in Sindh where Hindu Sadhus were very fond of it.

Hassan wrote a book "Fasul Chahargana." Imam Fakhruddin Razi wrote a critique of this book. Hassan's original book is not available but Imam had given excerpts from his book. Syed Amir Ali, in his book – The History of Saracen – writes that the Batnia Ismaeli sect's beliefs have similarities with Zoroastrian, Mani and Mazdaki beliefs. In the Muslim world, these Batni Sufis enjoyed the same reverence that is enjoyed by the Indian Sadhus and Christian monks. Their huts, monasteries, convents and solitary corners are considered sacred which pilgrims visit with deep reverence.

If today Muslims take a critical view of their beliefs in the light of these historical events, then it will become clear that they are very far from the teachings of the Quran and Islam but close to Zoroastrian, Mani and Mazdaki religions.

Hussain Ben Mansoor Hallaj (243-309 AH / 858-922 AD)

We will end our discussion of these historical events with another Qaramti Sufi elder – Hussain Ben Mansoor Hallaj – about whom Sheikh Atarad and Khawaja Hafiz said: *Jurmush A'an Bood Keh Raaz Afsha Mee Kard* (He was the person who disclosed the secret, what is that secret?)

It is the same Batni Ismaeli or Mani teaching that "God appeared in the shape of human being but I did not know." Qaramtis were so powerful that they came out from the shelter of *Taqqiya* and openly professed their faith. One of them was Hallaj. He professed that "I am God." The government would have tolerated him but the Qaramtis were now revolting openly.

In Al Fahrist, Ibne Nadeem, writes that this person was of the Persian ancestry. He posed as a scholar and learned person but was devoid of any knowledge. He called himself Sufi but was not well versed with Sufism. However, he was a master in flattery and attracted many followers. He started interference in the government affairs. It was the reign of Abbasi Khalifa Al Muqtadar. After the arrest, he was presented before Khalifa's Wazir (Minister) Abul Hassan Ali Ben Essa who found that he does not know the Quran, Hadith or Arabic literature. The minister told him that only some illiterates will be impressed by him and advised him to go to a school in order to acquire some knowledge.

In the beginning, Hallaj was a propagator for the 8th Shia Imam Ali Raza. Once he was arrested in Kufa and punished with lashes. He had written 40 books. In one of the books he wrote "I am the one who brought the flood of Noah, destroyed the nation of Noah and killed Aad and Thamud."

Areeb, who had completed the history of Tabra up to his era, says that Hallaj was a juggler. In Shias, he was a Shia; in Sunnis, a Sunni; and in Mutazela, a Mutazeli. In short he used to change his colors. He told his confident followers that "I see in you Moses, Christ or Prophet Mohammad. I have infused in you their spirit." And these comedians (misguided people) used to say: "I am Mohammad and Ahmed like Mustafa."

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Historian Al Soli of Jerjan, who was a Mani, but had embraced Islam, had the opportunity to meet Hallaj several times and found that he was a talkative illiterate but sought reverence by donning Sufi dress.

These historical writings show the real personality of Hallaj but his followers attributed many miracles to him that he was like Masiah. He resurrected dead bodies. He had all the miracles which were given to prophets. His chosen followers were given the status of prophet hood. In other words, he was given the status of God.

When Wazir Hamid heard about him, he thought that he may be a pious person. Illiterates can be influenced by fake scholars, but they cannot hide reality from the learned people. When Wazir Hamid put him to test, he found him empty from any knowledge. Wazir thought that prison's hardships will teach him a lesson. But his followers spread rumors that in prison sometimes he expands his body to such an extent that the prison cannot accommodate him. Last time, he was arrested in Sus and brought to Baghdad. He was mounted on a camel and a man was announcing loudly "Look at him, he is a Qaramit propagator. He was taken to the coast of Tigris river and crucified in 309 AH (922 AD).

It is clear from these events that when "Zindiq" swept all government departments – the Wizarat was in their hands and ultimately the Abbasi Khilafat was under their protection – then it was natural that the general public was attracted towards them. At the same time they deceived people with their Sufi costume and the beliefs of the people were manipulated. But this did not end with those claimers of "God in human form" and pseudo-prophets. They had been claiming divinity in every era and even in our era too and most probably there will be more such claimers in the future. People with weak faith will rally around them. The basis of their claims is the same concocted beliefs and concepts about which Ahmed Ben Hanbal said that they have no authenticity.

Just Like That

Zindiqs made fanatic efforts to penetrate their beliefs in the Quran but it is preserved in the hearts of hundreds of thousands of Huffaz (who know the Quran by heart). Therefore, they were not successful in that attempt but fabricated traditions which are now part of authentic books of traditions, Bukhari and Muslim, which say that a part of the Quran was lost. Hence such traditions were fabricated, quoting prominent companions of the Prophet – Hazrat Umar and Abdullah Ben Masoud. The Second Caliph Omar Ben Khattab was quoted as saying in a sermon that "the verse about Rajm was in the Quran that we used to recite and stone adulterers. I would have definitely included it in the Quran but I am afraid that the people will say that Omar has included this verse."

Ibne Masoud has been quoted as telling a gathering that keep reciting Quran so that you remember it. At one time we also remembered it but now forgot two verses which are equal to "*Barat*." Now remember only two verses. Then he recited the two verses which are given in Muslim. These two verses are also not part of the Quran.

If we trust the compilations of the authentic traditions, then it can be concluded that the Quran is not a preserved book. Muslims now have the choice to accept the claim of God in the Quran that "I am its Protector," or believe in the traditions of Muslims and Bukhari. A particular sect has always endeavored to create some conformity between the traditions which openly violate the Quran and its teachings. They argue that although these verses of Rajm and other two verses were revealed but their recitation has been canceled. The dangerous device of "Nasikh and Mansukh" is also the creation of Zindiqs. The objective was to create doubt about the authenticity of the Quran.

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Far sighted, Zindiqs knew that the Quran was beyond the reach of Satanic infiltration but they may divert attention of the Muslims towards their beliefs in which they were successful. Their beliefs, mainly based on the exegesis of Quran and predictions, are preserved in the six authentic collections of traditions. The Quran claims that it is itself the best explanation. Its verses are clear. The Quran's first addressee were illiterate infidels of Mecca who understood its meaning but other Arabic speaking people and companions of the Prophet needed some explanation. No doubt, the Prophet, besides the Quranic verses, talked about different topics and was consulted on the issues of government. All these discussions were in accordance with the need of the time but these are now given the status of permanence even though one tradition is stated with successive continuation of tellers that the Prophet said that do not write anything attributed to me except the Quran. This tradition was implemented for about 200 years, and then what was the need to write a large number of traditions attributed to the Ajami or semi-Arab people? It may be pointed out that the Arabs also call those Arab people Ajami who had been settled in the Ajam for a few generations.

The concept of "Just Like That" was developed and publicized in order to negate all claims of Quran.

The Quran challenged the infidels who said that the Quran is written by Mohammad (PBUH). If this is a human poetry then you should produce such verses. The Quran claims that nobody, in any era, will be able to produce such verses. Infidels could not produce an answer to this Quranic challenge, but the Muslims themselves did that and presented traditions saying "Just Like That". The Quran says that there would have been many inconsistencies if it was not the word of God. Obviously there will be great contradictions in the human verses. This fact cannot be denied that there are often contradictions in the verses of great poets too. To overcome this difficulty, support of revelation was harnessed and argued that traditions are also a sort of revelations. Quranic revelations are *Wahi Matlu or Jili* while traditions are *Wahi Ghair Matlu or Khafi*. In *Wahi Khafi* only meanings are revealed while the words are given by the receiver of the Wahi. Even a student of psychology knows very well that thoughts only come into mind in the shape of words and that it is impossible for a human being to perceive abstract thoughts. Revelation can be conveyed only through the language of a nation. It is not possible that sahib-e-wahi (to whom wahi is sent) is Punjabi or Persian and the revelation is in Arabic or English. Sometimes it is in intelligible words which he himself cannot understand. It may be pointed out that Just Like That's interpretation was also necessary and this job was performed by Mujaddid or Mohaddas, the terms which were also devised by Zindiqs.

The people who claimed Prophethood of low level, they were considered Mujaddad or Muhaddas. Someone said that Mujaddad is not a prophet but he is close to a prophet. Others said that Mujaddad knows the real message of the Prophet. There is no doubt that some traditions are authentic while others are weak and many fabricated. But a tradition is considered authentic if a Mujaddad says so although it had been declared fabricated or weak by the elder Imams.

On the reality of revelation, a Mujaddad-e-Azam of our era Mirza Ghulam Ahmed of Qadian says:

.....Quranic revelation is distinct from the other revelation which is conveyed from God through meanings only. Prophet's words are Wahi Ghair Matlu. All traditions are Wahi Ghair Matlu. Sometimes, Satan interferes in this low class revelation which is called Hadith...and prophets when err in their independent judgment also commit a mistake of wahi because the prophet is never without wahi at any time. He loses his own personality and becomes an instrument in the hand of God....Hence when there will be a mistake in his judgment, it will be called the mistake of Wahi and not his judgment...then immediately the Wahi Matlu warns the prophet about this mistake. This is the reason that prophets also committed mistakes in their independent judgments which were corrected later. (*A'eena Kamalat-e-Islam, P-290-291*)

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No comment is required on this quotation. However certain comments need explanation. If the prophet's mistake in judgment is a mistake of revelation then it will be considered a mistake of God for which God will be responsible. When this logical possibility was raised then it was argued that Wahi Matlu immediately removes this Satanic inference. It is necessary that the prophets should be warned about their mistakes which should be corrected....

In *Saha Sitta*, traditions are listed which are openly against Quran's Wahi Matlu. The high class Wahi did not cancel or amended them but are considered under this low class Wahi. Bukhari had to sift through hundred of thousands of fake traditions. If author's (Ghulam Ahmed) postulation was correct them such traditions would not have been circulated in the first instance. For almost 200 years these traditions were circulated then recorded and are still preserved.

This is a matter of great courage that the sanctity of the prophets (who are human beings) was recognized to the extent that their mistake of judgment was seen as a mistake of Wahi. This means that the prophets were flawless from any mistake but God is not free from mistake.

Remember that Wahi is only the Quran. The concept of Wahi Ghair Matlu or Khafi is a meaningless terminology devised by Zindiqs. Unfortunately, still there is one sect that has firm a belief in that and it is harping "Just Like That."

At the end we would like to say that today what is called "Shariat-e-Islami" (The Islamic Law) is mainly based on the traditions. It has no permanent status as every word of the law should be written. Traditions were not written at the time of the Prophet. The Quran is the only authentic and permanent book of Islamic teachings. Consultation is the basic principle of Deen with authority to formulate laws in accordance with the requirement of the particular era. Such laws will always be open to amendment and cancellation. ([Tolu-e-Islam – November 1954](#))

What happened to Islam after Umar?

Glossary

Ahadith – Sayings of the Prophet Mohammad (PBUH). (Single - Hadith)

Ahle Beit - The house of the Prophet (The Prophet, Hazrat Ali, Imam Hassan, Imam Hussain and Hazrat Fatima)

Ahle Hadith - A school of thought which first appeared during the Umayyad period, which would not permit jurists to use ijtehad (independent judgment) and insisted that, all legislation should be based on Ahadith.

Ahle Shariat - The followers of Islamic laws of any Sunni school of thought

Ajam – Non-Arab (A non-Arab is called Ajami)

Alim – A religious leader (pl. Ulama)

Amirul Momenin – Khalifa, Caliph

Ansars - Local residents of Medina

Arbab-e-Shariat - Those who give command in accordance with the Quran and traditions. When they don't find a clear answer in the Quran and traditions, they rely on analogy and interpretation (Ijtehad) but this interpretation is based on Quran and traditions.

Arbab-e-Tareeqat – The adherents of Sufism or one of the Sufi order or brotherhood.

Arkan-e-deen – Pillars of faith

Asna Ashri - The major Shia Sect who believe in 12 Imams

Batni – Esoteric (An Ismaeli doctrine: Mode of speech that is intelligible only to the initiated.)

Batniyya – Esotericism, Hidden

Batni Ma'ani – Hidden meanings, concealed meanings, mystic meanings.

Bukhari – Book of the traditions of the Prophet collected by Imam Mohammad Ismael Bukhari (d. 256 or 260 AH) from Bukhara.

Faqhi – Legist (Fiqh – Islamic jurisprudence)

Fasiq – Rebellious, disobedient to God

Fiqh – Islamic jurisprudence (Faqhi – Legist)

Fitna - Mischief

Ghaib - Unknown

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Hadith – A saying of the Prophet (pl. Ahadith)

Hafiz – People who learn the Quran by heart. (pl. Huffaz)

Halul – Incarnation, embodiment in human flesh

Hanafi law – Interpretation of law by Imam Abu Hanifa

Haq – Reality, truth

Haq-wa-batil – Truth and Falsehood. Right and wrong.

Haram and Halal - Forbidden and allowed

Hijrat – Migration of the Prophet from Mecca to Medina

Ijtehad – Independent judgment

Jahilliyat – The age of ignorance. (Usually pre-Islamic period is referred as Jahilliyat).

Kafir – Unbeliever/Infidel

Kalma – Confession that God is One and Mohammad (PBUH) is His prophet.

Kashf - Divine inspiration

Khilafat - Caliphate

Khalifa-fil-ard – God’s vicegerent on earth

Kharijites – At the battle of Saffain when Hazrat Ali accepted mediation, a large group from his supporters repudiated his cause, citing the verse, "No rule but God's", leaving to fight both sides. In their opinion, the right of arbitration was God's alone, and the choice of caliph should not be questioned by mere mortals. Thus they opposed both Muāwiyya for his “rebellion” and Alī for submitting to the arbitration. They became known as Kharijites: Arabic plural Khawārij, singular Khārijī, derived from the verb kharaja "come out, leave the hold. Their ideas sparked discussions about the nature of God, predestination and human freedom.

Khulfa-i-Rashidin - The first four Righteous Caliphs also known as the Orthodox Caliphs – they are Hazrat Abu Bakr (632-634 AD), Hazrat Umar Ibn Khattab (634-644 AD), Hazrat Usman Ibn Affan (644-656 AD) and Hazrat Ali Ibn Abi Talib (656-661).

Kufr and Eemaan - Disbelief and belief

Iktisabi knowledge - A posteriori knowledge (based on experience)

Ilham - Divine inspiration

Imamia (Athna Ashri) sect -

Ismaeli – Shia Sect

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Jamiat-e-Ahle Hadith -

Jaame' - Treatise

Jahiliat - Pre-Islamic period

Jazia - Poll tax paid by non-Muslims for their protection

Jfar - Numerology

Jibreel – Angel Gabriel

Kafir - Infidel

Kufr - Infidelity

Mani – Founder of Manichaeism in Iran (216-276 AD)

Ma'awal - Client

Mas'haf - Treatise

Maslak – A school of thought

Momen - Muslim

Mutazila – Speculative rationalist Islamic school of philosophy of the ninth century which emphasized man's freedom of will.

Masih Mo'ud – Reincarnated Christ (Masih)

Muhajreen – Refugees

Mujahidat, Riyadat, Muraqbat & Chilla Kashi - Intensive prayers

Majusi – Adherents of Zoroastrian religion

Magian - Adherents of Mazdaism (Mazdak was the founder of Mazdaki religion in Iran (494 - 524 A.D.)

Murshid – Master of a mystical order/brotherhood such as Qadri and Chisti orders.

Muslim – A man who accepts the Islamic faith. This is also the name of a book of the saying of the Prophet (Ahadith) collected by Imam Muslim Ben Hajjaj (d. 361) from Neshapur, Iran.

Nahjatul Blagha – Collection of speeches and sayings of Hazrat Ali.

Natiq - One who speaks

Qiyas - Analogy

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Qutub Al Aqtab - Chief of the Sufi chiefs

Raj'at – Return of Imam

Rasul-e-Samit – The Rasul who rules on the batin (hidden)

Rasul-e-Natiq - The Rasul who speaks or gives Sharia (divine code of life)

Rizq – Subsistence, Food

Samit - Who remains silent

Sahabas - Companions of the Prophet

Shariat – Islamic principles/laws

Shirk – Belief in more than on God, polytheism

Sufi – A mystic

Sufism – Islamic mysticism

Sunnat – Tradition of the Prophet Mohammad (PBUH)

Tana'sukh – Metempsychosis, re-incarnation

Taqdeer – Destiny, pre-determination, fore ordained

Taqiyya – Dissimulation. Shia belief that a Shia can hide his belief to protect his interests

Tashbiah – Anthropomorphic (Anthropomorphism - the attribution of a human form in or personality to a god, animal or thing)

Ta'wil – Allegorical interpretation

Toba - Repentance

Umma — Community of all Muslims that transcends state borders, nationalities, races and linguistic barriers.

Wali (pl.Uliya) – Saint (Saints) – Pious people close to God

Wasi – Executor, authorized agent of God

Wilayat - Sovereignty

Wahdat Al Wujud - Omnipresence of God

Wahi Khafi/Jali (or Wahi Ghair Matlu/ or Wahi Matlu) - It is generally believed by many Muslims that there are two kinds of Wahi or revelation. One is called "*Wahi Jili*" (or *Wahi Matlu*) and the

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other is called "Wahi Khafi" (or *Wahi Ghair Matlu*). *Wahi Jili* is Quran and *Wahi Khafi* is the traditions of the prophet. In *Wahi Khafi* only meanings are revealed while the words are given by the receiver of the *Wahi*. It may be pointed out that the belief in the two kinds of revelation prevailed among Jews. One was called *Shaktab* (*Wahi Matlu*) and the other one *Shab-alfa* (*Wahi Ghair Matlu*).

Wishnu - Hindu god

Zahiri – Externalist, Literalist / Batniyya – Esoteric , hidden

Zindiq - All atheists and heretics. Zindiq is a from Zind, one who follows Zand (Manicheans were called Zindiq)