

# Karbala: Facts or Fiction?

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CAUTION: All criticism of the author is directed to the historians, and not at all to the respected personalities of Islam. Hadhraat Ali, Fatima, Hassan and Hussein [R.A.] all of whom command our reverence and respect.

## CHAPTER -1

Who is Mahdi?

The World needs that True Mahdi,  
Whose vision would rock archaic thinking!

Dr. Muhammad Iqbal

Readers! In my view Jamaluddin Afghani, great benefactor of the Muslim community was so right in saying :

"All my study of the Qur'an, the Hadith and history tells me that be it today or tomorrow, whoever endeavors to bring about the triumph and ascendancy of Islamic faith, will have as his mission, the supremacy of the Qur'an. Every such person will, in his own right, be the Mahdi\*.

Humanity at large and the Muslims in particular, should enter this in their minds that no apostle of God is going to appear any more. The exalted being who was to come, did so in the Hijaz thirteen hundred years before and passed away after establishing a model State and bequeathed this world his Message which suffices from eternity to infinity. In our century (19th) the false movements that are being promoted in Iran and India (Bahai in Iran and Qadiani in India) are creations of Europe. These are schemes to spread discord in the Muslim nation and to deprive it of the spirit of Jihad .For

setting our future right we shall have to have a true perspective of our history and traditions. If a mason lays the first brick awry, the wall will rise crooked to its entire height. (Speech in Istanbul 1889, courtesy Sher Ali Khanzai Akhbar Markaz-I-Khilafa)

In Syed Jamaluddin Afghani, the Muslim nation had a visionary. He would listen, view, think and then speak the truth. He did no writing; he would dispense pearls of wisdom through his moving oratory. For his mission he would travel over Asia, Africa and Europe by means of camels, horses and sail boats. His standing in the Muslim world was such that scholars and monarchs the world over would deem it an honor meeting the Syed Afghani. Many governments wanted to appoint him as their adviser, however, The recluse that holds destiny of a nation,  
Seeks not the company of the Sultan!

Besides being an orator, late Afghani was a man of action. 19th century Sudan was under occupation of the same Europeans who were ruling the South Asian sub-continent, the Englishmen. The Sudanese were in such despair that even their longing for freedom had died. If such craving existed anywhere, it was in hearts of a daring fighter in Khartoum and a few of his comrades. They had the spirit, the passion, the character, the Islamic ardor and their longing for martyrdom. This fighter was Muhammad Ahmad. The small band he led had its slogan of Jihad; The Dominion rests with Allah.

The English and their Sudanese puppets had enslaved the Sudanese people to such an extent that their Ulema used to salute Englishmen in the same slavish fashion that prevailed in the sub-continent. As Allama Iqbal said:

'Because the Mullah in India is allowed to prostrate himself,  
The fool that he is, thinks Islam is sovereign!

The greatest obstacle that hampered the troops of Muhammad Ahmad was a ludicrous idea that had taken complete hold over the Sudanese mind. The idea, that there was no salvation for Muslims unless a Mahdi appeared on the scene. Jamaluddin Afghani was a keen observer of this perspective. Covering distances over land, sea and deserts on camels and boats he arrived in Khartoum in year 1881. He met the warrior Muhammad Ahmad. Ahmad briefed Jamaluddin Afghani of such false beliefs. Afghani told him that he understood the problem better than Ahmad did, and told him that the only way to infuse spirit in the people was that he should declare himself the

awaited Mahdi. (This Ahmad did)

Some people protested that the Mahdi was supposed to emerge from the cave called Samera in Iraq. Some differed with them to say that he (Mahdi) will appear as a pilgrim making rounds in the Kaaba! Still others claimed that he would descend from heavens as a Messiah. Syed Afghani wasted no time over nonsensical theories. He grabbed Muhammad Ahmad's arm and led him and his comrades to the city's Jamia Masjid. It was a Friday. Imam of the mosque relinquished the pulpit (manbar) as soon as he saw Syed Afghani approaching. Syed Afghani delivered an inspiring sermon to many thousands in the congregation.

First he proved from verses of the Qur'an that no one would receive the Divine Revelations after the last of the prophets (Prophet Muhammad). No one would be revealed hidden things. No such being would descend from the heavens or emerge from the Cave of Samera. The Sudanese were steeped in SHIRK. He advised them to give up their wait for holy men or their supernatural powers. He cautioned them that the person they believed to be holier of the holy, the Ghausul Azam, Abdul Qadir Jeelani, was a helpless person while he lived and after he died. He told them that the Governor of Baghdad, Ubaidulla Yunus had his grave dug up, his dead body burned and had the ashes thrown in river Tigris. Of course, his grave is empty of a body. He could not save himself from that dire fate. How could he be of help to them in case of need? He told them in clear terms that any person who can rescue them from a life of slavery and disgrace or set an example of an honorable death is verily a Mahdi and the promised deliverer.

Readers, this is the lesson Allama Iqbal so aptly put forth after over forty years:

Whose "self" manifests in action first

He is verily the Mahdi and the Promised One!

Continuing his sermon, Jamaluddin Afghani said, "Folks! Your Mahdi has arrived. He is no other than Muhammad Ahmad who stands by my side! His supernatural power is that he possesses character and he is a man of action. He has spirit. If you strengthen his hands, he will gift you the treasure of freedom. He will uproot the British imperialism from your land. God be with you!"

No sooner than the sermon was over, the Jamia Masjid reverberated with shouts of "Mahdi Sudani, Mahdi Sudani". Thousands from amongst the congregation there and then acknowledged Muhammad Ahmad the virtuous, as their leader and commander in battle. This tale dates back to 1881. Young men from Khartoum and suburbs gathered around Muhammad Ahmad. On behest of the British, the Muslim clergy from Egypt piled up Fatawa (Islamic edicts) that Ahmad had neither emerged from the Cave of Samera, nor did he descend from the heavens, nor proclaimed himself in the Kaaba. How could he be the Mahdi? Indeed he was an apostate!

Fortunately, in those days, the Grand Mufti of Egypt was a great campaigner of Islam, named Mufti Sheikh Muhammad Abduh, [Abde-Rabbuhu] (1849-1906) He was the disciple of the great personage who had traveled from afar to Sudan with a passion for Sudan's freedom, Syed Afghani. The Grand Mufti annulled all edicts by the clergy. He supported his mentor forcefully. He announced in crystal-clear terms that only swindlers could claim clairvoyance and conversing with God or His prophet.

Witness Divine descent on your heart' tower,  
Give up the wait for Mahdi or the Messiah! Iqbal

Their message was based on reality and was supported by the Qur'an. Both the teacher Afghani and the disciple Abduh had the skill to put forward their arguments. As a result the Sudanese people, who were afflicted with Mullahism (just like we are) sprung back to life. The Mahdi of Sudan declared, " While Mullahs wait in their homes for the Messiah or the Mahdi,

and Sufis do the same in their monasteries, I have picked up the colors for Jihad. I am the Mahdi of today!"

It so happened then that during years 1881-1885, this great fighter of Jihad and his comrades routed the British. They rocked the largest empire of this world. They captured Khartoum, capital city of Sudan.

Terror of the Mahdi of Sudan struck the British to such an extent that many years later, a famous British leader Lord Kitchener\* went to Sudan and had the grave of Mahdi of Sudan dug up exhumed the body.

This was the story of a self-less and righteous Mahdi!

\*This is the same Lord Kitchener who exhumed the brave warrior's body to dishonor it. But, the lord was later drowned during a voyage at sea. A rumor remained afloat in the sub-continent that Lord Kitchener had survived and had been seen. Allama Iqbal commented, "Yes, he might have turned up as fish

oil"

## CHAPTER 2

### Mahdi in Scriptures

Dear readers! Of course, You have the right to differ. However, after deep thought and analysis, I consider that Allama Iqbal also was a righteous Mahdi and so were Sir Syed Ahmad Khan, Tipu Sultan, Ahmad Shah Abdali, Mahmud Ghaznavi, Salahuddin Ayoobi and Syed Jamaluddin Afghani: Sufi's creed is only introspection, Mullah's Sharia is nothing but reverie in rhetoric, Nowhere to be seen is the valiant warrior,

Who is endowed with a noble character?

Mahdi Sudani was such a person whose character was exhilarating; so we acknowledge him too as a Mahdi. Such are the righteous Mahdis. No cobwebs of myths surround them. They soar in the arena of real life and fulfill their mission for all to see and then face their Creator with flying colors.

Now contrast this with the way Mahdi is characterized in religion (as against reason). The tale starts somewhat as below. I have picked only a few specimens and have simplified the account to some extent:

1. "I am Lady Maleka, daughter of the son of Kaiser, the King of Rome. My mother's name is Shamoun who is from the genealogy of Christ. (Yes, Jesus Christ was her ancestor!). Some time back, Prophet Muhammad met my great-grandfather Christ son of Mary. The former asked the hand of the latter's daughter (Maleka) to be given in marriage to the former's son Hasan Askari. (Who was Hasan Askari? Eleventh Imam of the Asna Ashri Shias!). The Christ agreed. The Khutba of our Nikah was recited by Prophet Muhammad. (It is Year 254 A.H., two and a quarter centuries after passing away of the Prophet!) I had become emaciated hiding my love for Hasan Askari. Fatimah, the Prophet's daughter came one day, hugged me and made me her daughter-in-law. Ever since then not a night has passed without our consummating our love!

2. I am Lady Maleka, also called Narjis. I am the daughter of the King of Rome. A few days ago Ali (son-in-law of the Prophet) came (200 years after his martyrdom!). He said to me, "Narjis! Glad tidings to you of a son that

will be the king of the East and the West! The news spread like wil-fire that the wife of Imam Hasan Askari was going to be the mother of the Master of Times (Imam Mahdi). One day Hasan Askari said that Mahdi was going to be born that day. A woman from the household said, "There are no visible signs

of Narjis being pregnant". Ali said, "We saints and prophets are born through the thighs of our mothers so that we are safe from being soiled". Imam Hasan also came. Those present saw a splendid radiance in Narjis. Hasan saw that the Master of Times had been born and ever since his birth, had been lying prostrate facing the Qibla. The newborn was pointing his fingers at the sky and reciting Kalima. Mariam (Mary the Virgin) was in attendance with a thousand houris. The observant ones of the people also observed that the Imam Mahdi was (already) circumcised. The observers sought God's blessings for Imams. There was illumination all around. The palace was flocked by white birds. Ali told a bird to take the baby away and to bring it back in 40 days.

Please note that the talk is of the period 255 A.H.i.e. 200 years after Ali's passing away. Mythology is such fun! But wait! We are not done yet! Now follows an account that needs a lot to comprehend.

"After 40 days the bird brought the baby back who was now two years old! Then the bird took the baby away and brought it back in 40 days. Imam Mahdi by then had grown into a man. We are not told how a bird picked up a 'grown man' by its beak! We are not told either where the palace was located!

3. Imam Mahdi is an Imam-in-Waiting and a Master of Powers. He is an Imam of the Age of The Unseen. It is not appropriate to mention his name in absentia.

4. The Imam read all scriptures of the past prophets in their tongues, scriptures of Adam, Idrees, Noah, Hud, Saleh, Abraham, Moses, David, Christ and the Qur'an of Prophet Muhammad.

5. Soon after birth, the Imam sneezed. The next night he enunciated a firm tenet that whoever sneezes, will not die till the following three days. (Please make note of this golden doctrine!)

6. The angels clamored, "Who will avenge Hussain, O Allah?" "I will, through the Established One", was the answer. (How? It will be explained in the next chapter.)
7. The Words in the Qur'an, "Who can bring back water if Allah takes it Away", in effect pertain to the Master of Powers i.e. Who can bring him back if Allah takes him away.
8. The Imam Mahdi is from the seed of the Kaiser of Rome from the mother's side and of Muhammad (the exalted) from the father's side. [We are not told how. Didn't he, if at all he was born, descend in the lineage of Abu Talib?]
9. Qur'an of Ali is with the Established Imam. When he comes, even the wild animals will become friends with each other. Because of the light of his splendor the whole world will be lit up, so there will be no sun during the day and no moon at night! (The sun and the moon will retire!)
10. He will ride the lightening and make a round of the seven heavens and the seven earths (He won't be electrocuted!). Shade from clouds will always keep him cool. Swords for his use will descend from the heavens!
11. Countless palaces and treasuries are at his disposal. Those who have had a tryst with him in the past centuries speak of the unparalleled magnificence of his palace. (No one though knows where the palace is).
12. He performs Hajj every year but no one can recognize him (Cannot recognize the one whose splendor lights up the whole world!).
13. At every Eid when people make merry, God freshens the sorrow of Muhammad's posterity because what is their due by right, is in the possession of others. (It is in the White House these days!)



14. Ali the Honored is mourning to this day. He has been seen reading the Book of Jafar. Jafar is the "science" of dreams, calamities and disasters."

15. Whenever a Mumin (Believer) falls ill, the Amir (Ruler) of Muminis is also taken ill. (Among the Believers, hundreds of thousands must be ailing at one time. When would the Amir would get well!)

16. Who would wait for the Imam of the times, would virtually be seated in his (the Imam's) tent. [ Let the believers keep waiting and do nothing else.]

17. A sure panacea: On a piece of paper write a message for the Imam of the times. Place it in a grave or throw it into a deep well. The message is sure to reach him and the difficulty will be instantly resolved.

18. Among the 73 sects of Muslims only those waiting for the Mahdi will go to Paradise.

All the above are excerpts from an esteemed book titled Ahsanul Maqal (The Best of Expressions).

Compiler of the book is The Most Veracious Reporter of Traditions, Maulana Sheikh Abbas of Qum. The translator is Honorable Maulana Syed Safdar Hussain Najfi.

### CHAPTER 3

The Revenge-and Tasks

Imam Mahdi bin Hasan Askari, (aforementioned) was born in the year 255 or 256 A.H. [i.e. if he was born at all!] In 260 A.H. at the age of about five and just ten days before the demise of his father, he disappeared and hid in the nearby cave called Samera or Saraman Raee. With him he took away the entire Qur'an consisting of 40 (not 30) parts and 17000 (not 6200) verses. He also took with him all scriptures of the prophets and apostles of old, the Book of Ali, the Book of Fatima, the Science of Jafar, all miracles of the prophets, the staff of Moses, the shirt of Adam, and Solomon's ring. He will reappear before the Dooms Day . He will resurrect Abu Bakr and Umer from their graves. In the course of one day and night he would execute both of them a thousand times after bringing them back to life. According to some accounts, he will dispense the same prescription to Usman. (Hablullah No.6, P.32).

The first one to tender submission to Imam Mahdi will be prophet Muhammad. (Basair Darajat P.213)

The Mahdi will resurrect people and send them off to heaven or to hell (Miratul Anwar P.68)

The Imam Mahdi will bring forth a new Book and a new Faith (Fasalul- khitab P.263 and Anwar Nomania by Syed Naimatullah Muhaddis Aljazairi).

Mahdi will bring the genuine Qur'an. For the time being fill in with the present one! (Fasalul Khatab, ref; Hazrat Ali)

Mahdi will battle with Gog and Magog (Ref. Many books of Ahadith and Masnad-I-Ahmad, Alkafi, etc. etc.)

Who are Gog and Magog? Muslims have been labeling many different peoples with this description. According to Jews and Christians, Russia, China and the Muslims are Gog and Magog!

Ahsanul Maqal states that Imam Mahdi, the son of Hasan Askari will appear at the very end of this world. He will be around in this world only for seven years. He will uphold equity and justice and then there will be

Armageddon. So that will be it. The one whose wait extended for so many centuries, heralded the end of the world! Best of luck to those who are waiting!

## CHAPTER 4

### Episode of Torment and Calamity

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>From Saadatuddarain fi Qatlul Hussain

By

Sadrul Muhaqqiqeen (The Principal Researcher) and Sultanul Mutawakkileen (King of Commentators), Hujjatal Islam WalMuslimin (Authority on Islam and Muslims),

Honorable Allama-ashshaikh(Doctor of Divinity) Muhammad Hussain  
Mujtahidul Asr (Revivalist of the Time), the Most Esteemed

Dear readers, you may ask, "What is the connection between Imam Mahdi and the Karbala?" You will have to wait for Chapter 10 for the answer.

Meanwhile please note some excerpts from the writings of the illustrious author described above:

1. The real culprit of the murder of Hussain was Yazeed son of Muawia.

2. After Yazeed the second culprit Marjana Ubaidullah Ibn-I-Ziyad. He was hand and glove with Yazeed.

3. The third person directly responsible was Umar bin Saad bin Abi Waqas. These people claimed that the world and its good things were everlasting, i.e. they would never die!

4. It can be said without fear of contradiction that the assassins of Hussain were of the Sunnies.

5. Refer to writings of Imam and Hafiz Muhammad Ibn-I-Jareer Tabari and you will know whether assassins of Hussain were Sunnies or not.

Many scholars declare this Tabari as a Shia. We, on the other hand, vouch to the research of the esteemed Allama Tamanna Imadi that the so-called Imam Tabari was in fact a Zoroastrian.

6. Mazaham bin Hareeth said, "I follow Usman in faith". Nafay said, "Which

means you follow creed of the Sata".

7. No one knows who fathered Ubaidullah son of Ziad, the Governor of Basra

and Koofa. (Then who was Ziad?)

8." The historian Imam Tabari has written that Imam Hussain's cousin Muslim

son of Aqeel ventured towards Kufa for battle, without informing his comrades."

9. "Not even 10 people stayed on with the prophet in the battle of Uhad. On

the other hand, 54 people turned out ready for sacrificing their lives for Hussain son of Ali".

10. From Makkah, Madinah, Taif, Yemen, Basra, Yamama, or from nowhere else was there a shout declaring solidarity with the grandson of the prophet."  
(No comments!)

11. Fifty-five petitions, two bagfuls of letters and seven couriers reached Makkah from Kufa declaring readiness for (Hussain's) defense in every way possible."

12. "Imam Hussain said to Abdullah son of Zubair,'I know that someone in Makkah will be slaughtered like a lamb. I absolutely do not want to be that lamb. I swear that even if I hide in the hole of a wild beast, people will nab me from there'."

13. "Muslim son of Aqeel reached a spring belonging to the tribe of Tay. He

saw a hunter shooting a deer with an arrow. Muslim said,'This is a good

omen. We shall like wise triumph over our adversaries.” (But what followed was quite the opposite!).

14. "Muslim son of Aqeel reached Kufa on the fifth of Shawwal, 60 A.H. and stayed at the house of Mukhtar son of Ubaidullah Saqafi.”

15. "In Kufa, 18000 people pledged allegiance to Muslim. He wrote a letter to Imam Hussain inviting him to come to Kufa.”

16. "Some one wearing a black turban entered Kufa. He had his face covered by a cloth. Sheikh Mufeed says, 'Because of this guise people thought he was Hussain'." (Hussain would not cover his face like a bandit).

17. "Like the esteemed Ali, Imam Hussain also knew about all future happenings in the entire world. He had information of the entire universe. He would say to people, 'Ask me things ere you do not find me amongst you'. According to narrators, other Imams were also making similar claims. This means that knowledge of the unseen is not with Allah alone.

18."It is written in 'Asool-I-Kafi that the true Imam (from Ali to Mahdi) would never say, "I don't know!" (Means he has Divine knowledge)

After this the Mujtahid (Revivalist) Alshaikh Muhammad Hussain , author of 'Saadatud Darain' gives examples of the knowledge of Imam Hussain:

18. "Umro son of Aas asked, 'What is the reason our moustaches gray before yours?' Hussain said, 'Because your women's mouths smell foul.'

19. "Umro son of Aas asked, 'Why do your beards grow thick but ours don't? Imam Hussain said, 'The earth that is sound has a good growth, but the one that is evil has a poor growth.'"

"Having heard such insightful answers, Muavia yelled, 'Umro, keep quiet. Don't you know he is Ali's son!'

The learned author has also quoted a stanza:

20. "This was the secret why the prophet made Hussain suck at his tongue,  
Hussain's tongue is virtually the tongue of Providence!"

21. "Abdur Rahman Aslami taught Surah Hamd to one of the princes of

Hussain. The honorable (Hussain) made him a grant of a thousand Dinars and as many robes, besides filling up his mouth with pearls". (And the man did

not so much as have a fit of coughing! Why did he not teach the Surah himself?)

22. "Someone asked Imam Zainul Abedeen why his father had so few children.

He replied, 'I am surprised how even I was born! My father engaged himself in prayers, as many as a thousand Rakaas in one day and night'." (And did nothing else!).

We consider such statements derogatory to Honorable Hussain.

23. "(Even) in his state of helplessness and thirst, Hussain slew 1950 of the enemy soldiers all by himself, besides there were countless wounded."

We consider such gross exaggeration too as derogatory to Hussain!

24 "As the Imam recited the (sacred) name (of Allah), the land in between Makkah/Madinah and Karbala subsided. And he showed Umm Salma, the Mother of Believers, the spot where he and his companions would be killed".

This is against the Qur'anic Laws!

25. "Then, handing Umm Salma some soil from the land of Karbala, he said, "When this soil starts oozing blood, consider me martyred."

Honorable Umm Salma says, "When on the tenth of Muharram of year  
61 I saw the phials, they were indeed oozing blood."

(In fact it was Tabari, not Umm Salma, who wrote that, centuries later).

26. "The head of the lord of martyrs was severed yet it kept on reciting the

Qur'an."

(Some yarn!)

27. "Beasts in the jungle and fish in the water will keep weeping over Hussain's ordeal."

( Enjoy the flight of fancy of our narrators and historians!)

28. "Lady Fatima used to cry over trials and tribulations of Hussain even before she conceived him."

29. "My head will be presented before one of the bastards of Banu Umayya"-(Imam Hussain's saying according to Abdullah Bin Umar. See P.167 Saadatud Darain.)

(Is this the language Imam Hussain would use!)

30. "The criterion to judge the authenticity of the happenings at Karbala would be to accept what the scholars have reported."

(Some criterion!)

31. "Before leaving Makkah, Abdullah son of Mutea recommended (Imam Hussain)



to stay on in Madinah, if he happened to go there. And not at all go to Kufa because that was a city of ill omens.”

32. "When the Imam departed from Madinah, angels riding she-camels of the Paradise, presented themselves to him in hosts.”

33. After that some legions of Muslim Jinns appeared before the Imam and said that if the Imam so commanded, they would finish off his enemies while he was still in Madinah.”

34. When people would caution the Imam against going to Kufa, the Imam would say, 'I am destined to martyrdom in Karbala on the 10th of Muharram'.”

(Had this been so, the Imam, a model of endurance and patience, would not weep and wail!)

35. "To angels and Jinns he answered that he had greater power than they had

for overcoming enemies of his but he wanted that those who die should die for a reason and those who survive should survive for a reason.

(Yet only those of his side, and none of his chief adversaries died in Karbala!) Thus, journeying by stages he reached Madinah on Friday the 6th of Shaaban of year 60 A.H.

36. "In an offensive Muslim son of Aqeel packed to hell forty-one in Kufa. Then he commenced displaying his valor in the streets and the bazars." (But, had he not gone there solely as an emissary of Imam Hussain!)

37. "Muslim son of Aqeel was beheaded and his head was sent to Damascus. Yazeed placed it at the city gate.”

38. "Abdullah son of Abbas inquired, 'Why are you taking women and children

along?' 'God wills to see them in captivity of the enemies' replied Imam Hussain."

(God is Merciful and Benevolent, especially for the true believers, not a Tyrant!)

39. "There is a serious controversy regarding the number of stages between Makkah and Karbala" (Sheikh Muhammad the Mujtahid (Revivalist)

40." The Imam told the poet Farzooq and Bashar son of Ghalib that God does what He wills."

(God is not a dictator. He is Omnipotent and He uses His Power with Wisdom and Compassion)

41. "Banu Umayyah have scared me."

This is another insult to the Imam!

42. "He said to Siddiqa Sughra, 'Whatever is to happen, must happen.'

(So there should be no effort to prevent it!)

43. "The Imam knew the end beforehand."

44. "I swear by God, my murder by the insurgent pack is inevitable. There can be no resistance before God."

(Was God siding with insurgents?)

45. "In a dream I saw some dogs biting me. Most ferocious among them was one

with white spots.”

Mujtahid Allama Muhammad Hussain writes that that description of the dog points to Shamar son of Joshan who was a leper (and so had white spots).

(The exalted prophet had admonished against relating sad dreams! The language cannot be that of Imam Hussain!)

46. "As early as at twelfth stage of the journey, Imam Hussain and his companions had donned their turbans and were wielding their swords.”

Why would the Imam assume an aggressive posture?

47. "At the fifteenth stage of the journey he said, 'I had dozed off on my horse. In a dream I saw a rider saying 'These people are proceeding and their death is proceeding towards them.' Now I know that we have been foretold of death.”

(Before this it was stated that he always knew it!)

48. A commander of Yazeed's troops, who was a gentle person , came along at the head of a column of a thousand troops. He said, 'I beg you in the name of God to take pity on yourself. You will be martyred if you fight.' However, the Imam did not yield.

49. "Majma son of Abdullah said, 'The dignitaries of Kufa are against you. Although common folk are disposed in your favor, yet tomorrow their swords will be drawn against you.”

(And still the Imam did not relent!)

50. "At the next stage of the journey he (Imam Hussain) asked Hur, 'What is

the name of this place?' He said, 'Karbala'. The Supreme Martyr spoke with tears in his eyes, 'O God we seek refuge with thee against anguish and tribulation (the literal meaning of Karb and Bala)'.

[Why was this prayer not granted? Readers! What an insult that the tally of Hussain's prayers rejected by the Almighty is being repeatedly highlighted by these mullahs.]

## CHAPTER 5

### First Assemblage of Hussain

At this juncture please make a note that the entire tale of Karbala  
has been

narrated by the so-called Imam Tabari Bin Rustam, the Zoroastrian. Time and again he starts with the phrase, "...and Abu Mukhnaf said this and Abu Mukhnaf said that... Some scholars have conducted in depth research and discovered that Abu Mukhnaf is a fictitious character. Other scholars have established that even if such a person existed in flesh and blood, he had died fifty years before Tabari was born. Tabari has not once claimed that he ever met Abu Mukhnaf. This being the state of things it becomes clear that the myth of Karbala is Tabari's own kite flying. Some said Tabari was a Shia, others contend that he was a Sunni. In fact he had changed his name from Tabari Bin Rustam to Tabri Bin Yazeed for deceiving Muslims. All excesses on Hussain, Tabari has ascribed to Yazeed. Then why did he associate his own self to the name Yazeed? Tabari embraced this humiliation

so that people should not take him for a Shia or a Zoroastrian.

The discerning reader should make note of the very important point. The year of martyrdom of Hadrat Hussain is 61 A.H. and Tabari penned this fable down around the year 300 A.H., i.e. 239 years later. And all this on hearsay!

The narrative continues:

"Imam Hussain gathered his kith and kin. He cast an eye on the gathering

and broke down in tears. He prayed in all tenderness, 'O God! We are the prophet's kin. Please grant us victory over the tyrants.'

What was the number of the enemy? Aqai Darbandi says the (opposing) cavalry in Karbala numbered six hundred thousand and the infantry assembled for the battle numbered twenty million! (The total population of the entire Middle East at the time would not be as much as twenty million).

No empire could possibly assemble a force of this size. According to Ibn-e- Jozi, they numbered six thousand. Syed son of Taoos puts the number at twenty thousands. Abi Faras said they were fifty thousand and Abi Muhnaf Azwi reported eighty thousand!

The book we are referring to as authority, the Saadatud Darain contains a lengthy directive in the context of Hussain's assembly. This directive prescribes the following set of commandments:

"One should weep profusely over fate of the oppressed Imam

because such weeping atones for grave sins."

"Without intent of a fast, go without food till the evening on the Ashura (tenth of Muharram) day."

"(On that day) hold gatherings for mourning and shed tears

profusely. This is the noblest deed."

"Do no worldly tasks on that day."

"Recite the 'Ziarat-I-Ashura and do all the activities that are prescribed in the books on prayers."

We can virtually hear the distant call by the poet Iqbal:

Hark the music of fun and revelry in the mansions of Europe,  
Watch too the making ready for mourning in Iran!

"Profusely curse the murderers of Hussain and his kin, repeat the incantation at least a thousand times as 'O Allah thy curse fall on murderers of Hussain and his companions.'

"Absolutely refrain from hilarity. Do not eat lavish food or

use luxury clothes."

"Undo buttons etc. of shirts and twist sleeves up."

"Must throw dust or ashes on your head and rub your forehead with them."

Now, what was the size of the forces at the disposal of Imam Hussain?  
According to Allama Mujtahid (Revivalist) Muhammad, here again there is controversy. Abi Faris says they were a thousand (Sharhe Shafia). Sheikh Mufeed says their total number was 72 (32 cavalry, 40 infantry). Imam Baqir reports that they were 145.

The irony is that on occasions such as this, after shooting out their own theories, our historians and reporters of Hadith leave it to Allah for providing the required proofs and evidence. Their methods are amusing, simple and easy. For passing the buck to Allah, they say Wallaho Aalamo Bissawab (And God knows better), and that is that! Why not simply say, "I do

not know!" If they have to pass the buck to the exalted Prophet, our historians and collectors of Hadith say, "The prophet said this, or something like this, or some words to that effect!"

· Ibn Ziad said (to the Imam), "I shall not lay my head on a soft pillow nor

taste good food until I slay you." The Imam said, 'The people of your city Koofa had written to me (so I came); if you do not like my coming, I shall go back.' Then he also asked \*Umar bin Saad to let him leave since the earth is vast, but he did not get leave. (And he said that while, according to the writer, he was there for Jihad!)

\*[Persians had a particular grudge against Saad Bin Abi Waqas [R.A.] because he had conquered Persia. So the name of his son was tagged here although he was a commander of troops in Syria].

· On Ashura day (10th Muharram) Yazeed the bastard, son of a bastard has forced me to choose between death and disgrace ( People had strongly advised

him against this course! And, could it be the language used by Imam Hussain?)

· Three days before the martyrdom of Hussain, Umar bin Saad put a 500 strong column of troops on guard at the river Euphrates to completely deny access to water for the Imam and his companions. The Imam delivered a speech saying, "Think! Who my father, my grandmother were, to whom I am a brother, etc. Voices were heard from the enemy camp, "We know all this, yet kill you

we must in your state of thirst! (When the object was to kill, what extra were they to gain by killing a thirsty person!)

· The Imam demonstrated a miracle near his tent. He dug the soil a little with a spade. All of a sudden a fountain of cool and sweet water gushed forth from the desert. All of them drank to their fill and filled up their water-skins (Lo, the water problem got watered down!)

· From those tyrants the Imam had sought respite for one night. This was the Ashura night. The Imam and his companions spent the night in prayers and atonement and pleadings to Allah for mercy. They wailed and chanted over their beads. There were sounds from the tents like humming from a beehive. [For historians to suggest that none of the prayers of those exalted personages was responded, is an insult to them!]

· Many people left the Imam and disappeared into the dark of the night. To those left with him he gestured to look upwards at the sky. That is when one of the companions beheld his abode in paradise. (The Qur'an says that the Paradise surrounds the earth and the skies and is not restricted to a place. Imam Hussain could have said nothing at variance with the Quran!)

· Imam Zainul Abedin relates that when Imam Hussain spoke verses about his death, his aunt i.e. Hazrat Zainab started beating her face with hands and tore up her clothes. She then fainted. Zain's father i.e. Imam Hussain said,



"My sister, I serve an oath on you. Please keep my oath. After I am gone, do

not tear up your clothes, do not scratch your face, and do not wail"

(Offenders against Islam insinuate that nobody, not even Zainab complied with the oath.)

· "On the other side there was an army of hundreds of thousands. Still the exalted Imam arrayed his small force for battle in the form of a vanguard, a rear, the flag bearer etc. etc. Aqai Darbandi writes that the opposing army comprised of six hundred thousand cavalry and two hundred million infantry."

(What was that if not collective suicide? Would Imam Hussain adopt such a course? If his sole objective was martyrdom, he would not expose his family and his companions to this peril. The exalted Rasool had advised that a believer should not expose himself to disgrace. Asked about an explanation, he remarked that exposing one's self to a peril that one cannot cope with, is exposing one's self to ignominy.

· The Imam addressed Shamar bin Ziljoshan as "O son of a shepherdess!"

· "The Imam prayed for the torment of Fire for Ibn-e-Abijaveria. At once he

fell in blazing fire in a trench and got burnt to ashes. He prayed to God for Tameem Bin Hassen to die of thirst that very day. He (Tameem) fell off his horse due to acute thirst at the bank of the river Euphrates and his horse trampled him to death."

If the prayers of Imam Hussain were so fruitful why could he not turn away

his own trials and tribulations! The truth is that no such episode happened to him even in his dreams. In fact, he was martyred while he was the Governor of Iraq, by Jaban Bin Hormuzan in the capital city Koofa,

- Parties to the battle arrayed themselves in battle formation. Twenty millions and six hundred thousand on one side and only seventy-two on the other! Even thirty thousand against seventy-two would be pointless!

- That day there was hue and cry in the tents. (Allama Mujtahid Muhammad Hussain writes that it was a God-ordained calamity for them. The Imam kept briefing them about the oncoming events many times a day after these were revealed to him from God. According to the Allama this was not an unforeseen calamity.

Why then the hue and cry?

- God's creatures! I have taken refuge with God against harm from you!

(Is it possible that he would beg for refuge but it would not be granted?)

OUT FROM THE DEN CAME THE LION, ROARING!

- The Imam called for the steed of the Rasoolullah called \*Murtajiz. He rode the steed and started urging his companions to do battle. Hur walked over to Hussain's side.

- "Hur said, "O people of Koofa, after his passing away you have treated descendents of the Rasoolullah !"

\*[We are talking about events that took place fifty years after the Rasool passed away. Based on this, the steed Murtajiz should have been about seventy years of age. Do horses live that long?]

· “Upon hearing this Umar Bin Saad shot the first arrow at Hussain’s army and with this followed a shower of thousands of arrows.”

Only a few excerpts have been picked out with great caution so that this booklet should be restricted in its bulk. Even then, I have not restricted myself to only ten or twenty points in from various voluminous books in order to convey to you what has been written in them about the illustrious Imam. The books from which the excerpts have been taken are so numerous that several pages are needed just to record the list of titles. I am giving only a few titles as examples:

Tareekh-e-Tabri, Asool-e-Kafi, Sunan Ibn Maja, Shaheed-e-Insaniat, Aashar Bahaar, Sirreshahadatain, Amalissadooq, Tafseer Baizawi, Nihjul Balagha, Ainee Sharh-I-Bokhari, Irshad Shaikh Mufeed, Alakhbaril Awalee, Maqatal-I-Makram, Maqatal Ibn Sahili, Kamil Ibn Kaseer, Nafsul Mahmmom, Qamqam, Alhussain Maqatal Muqarram, Nasikhuttawareekh, Waqai-Ayyam-e-Muharram, Zakheeratud Darain, Murawwajuzjihab, Maqatal Khurarizimi, Manaqib Shahr Ibn Ashobe, Maqatilul Talibeen, Shahadat-e-Hussain, Zibh-e-Azeem, Alamamat Wassiasat, Kanzul Amaal, Isteab, Sawaiqul Mahraqa, Addama assabiha, and many others.

All these references you can look up in a book titled Mustatab Saadatud Darain fi Qatil Hussain by Allama Sarkarusshaikh Muhammad Hussain in Maktabat assibtain.

· “With the downpour of arrows, the illustrious Imam launched an impromptu attack on the adversary army. The battle continued for an hour. He lost fifty of his companions.”

(Against a shower of thousands of arrows there is no possibility of a single soul from the seventy-two arrayed combatants surviving. On top of this (we are told) those few combatants were fighting twenty million six hundred thousands enemy for an hour. Even standing against thirty thousand (the number reported by alternative sources) of the enemy is beyond belief. The shower of arrows would end the battle instantly, no one from the opposing

side would have survived!

· “A martyr has seven benefits from Allah. One of them is that his head rolls into the laps of two houris.”

·

(One lap should be enough for one head!)

· “The esteemed Habeeb bin Mazahir dispatched to hell sixty-five of the Koofis and, Zaheerulbiji one hundred twenty. Aabis bin Abi Shoaib knocked down more than two hundred, Yahya bin Kaseer fifty, Janada bin Haris sixteen, the Turk slave of the Imam Wazih ya Qarib seventy, Ins binil Haris in his advanced old age (95 years) eighteen. Hajjaj bin Masrooq killed twenty- five; Anees bin Moqal twenty and Ibrahim binul Hasein eighty-four. Malik bun Daood dispatched sixty and Zarghama bin Malik sixty (so on and so forth).”

Needs no comment!

· Eight slaves of the Lord of Martyrs were martyred. (Allah and his Rasool had abolished slavery. How could Imam Hussain take slaves? )

(Please also note that the title ‘Lord of Martyrs’ has been used by many historians for Hadrat Hamza.”

· Prince Ali Akbar expressed a wish for grapes; Imam Hussain raised his hand to the pillar of the mosque and handed a bunch of grapes to the prince.

· Prince Ali Akbar was married because he had an Umm-I-Walad.

(What is an Umm-I-Walad? A concubine who bears a child).

· Prince Ali Akbar killed two hundred people. However, his steed took him towards the enemy troops. The tyrants cut him up in pieces with their swords.

(That treacherous steed should be symbolically flogged in the Tazia processions!)

## INSULTS TO INTELLIGENCE ABOUND!

Readers! Along with these events, the historians have related exchanges of verse and dialogues as if it were an eyewitness account. This is inspite of the fact that Tabari compiled the first history of Muslims nearly two hundred and fifty years after Imam Hussain's martyrdom. For lack of space we have not included here these dialogues or running commentarie.

- Many writers say that there is a criterion for authenticity of the events of Karabala and that is ths: If an event is found in books written by scholars then it is true. (This criterion needs examination by fair-minded readers!)

- At many places it has been written that the Imam broke down in tears at martyrdom of a certain person or at such and such happening. (The Rasoolullah said that Sabr (patience) is something that is to be exercised at the time of a misfortune and not later. Suggesting that a brave and great person like Imam Hussein broke down time and again is an insult to him).

- At the martyrdom of Prince Ali Akbar sounds of wailing came from the tents. Imam Hussain says, "My daughter Sakeena, fear God". Means that crying, wailing, and breast-beating invite the wrath of God.

- "The remnants of the progeny of Abu Talib, which numbered only five or six, attacked the army of thousands spontaneously". (Flight of imagination!)

- "Prince Qasim, son of Imam Hasan, came out of the tent on his way to the battlefield. The Uncle and the Nephew embraced each other and wept so much that both lost consciousness".

· "God administered weird punishment upon one who martyred Muhammad son of Ali bin Abi Talib. He drank so much water that his belly split open".

(Wow!)

· "Abdullah son of Hasan was eleven: he addressed one of his enemies as 'O son of an evil woman!'"

(Being son of Imam Hassan how could he be so abusive-even to an enemy!)

· "Abbas son of Ali was called the 'moon' of the (tribe of) Banu Hashim. He

was so tall that when he rode a horse his feet would touch the ground".

(He ought to have been ten or eleven feet tall!)

· (The same) Abbas launched such fierce attacks on the enemy that the right wing of the enemy turned the left wing and the left wing turned the right wing"

Hold your breath...

· "Last of all came Imam Hussain's turn. The evening was drawing close. (He

was) all alone, fifty-seven years old, hungry and thirsty for several days, in intense heat, and with a heart broken by lives lost!"

Excellent portrayal of the setting by Mir Anees: -

The gloom of tyranny has engulfed Zahra's moon,  
What kind of loneliness has gripped Shabbir!"

· The author of Saada Tuddarain writes, "If Hussain had really wanted to

defeat the enemy and capture power, that was easy. He would have placed Abbas on one side of his, Ali Akbar on the other, Muhammad bin Hanfia (son of Hanfia, son of Ali, Allah be pleased with him!) and Muslim son of Aqeel would have been somewhere in the middle. Then he would have attacked the rival army (of twenty million, six hundred thousand or thirty thousand or forty thousand as the case maybe?). That would have changed the face of the battlefield at Karbala."

(How could four or six or seventy or seventy-two men change the face of such a battlefield?) One would have to take leave of one's senses to believe that!)

· "In the meanwhile God sent down a bird that fluttered its wings over Imam

Hussain's head. (The bird said), 'God says that if you wish He shall grant you victory over the adversary'. This was God's succor."

(Succor, a bit too late!)

· "Then four thousand angels came on to the Karbala battlefield with shouts

of support. However, the lord of the martyrs did not allow them to take part in Jihad".

· "Then countless Jinns came to offer their services; but the Imam of the times did not accord acceptance to their offer."

· "The Imam brought the infant prince Ali Asghar out of the tent. He requested (the enemy) for water for the infant. In answer, some barbarian shot an arrow as a response to the quest for a sip of water. The (little) prince breathed his last in the Imam's arms. The blood that gushed forth, the Imam caught in his palm and threw up to the sky. No drop of this sacred

blood came back down”.

(Where did it go?)

· "In the tents, Imam Hussain bade good bye to Sakeena, Fatima, Zainab and Um Kalsoom. Sakeena said, 'Father, have you prepared yourself for death? Imam said, 'What can a friendless person do but accept death!"

(Readers, is this reporting not derogatory to the courageous Imam Hussain in Jihad?)

CAUTION: All criticism of the author is directed to the historians, and not at all to the respected personalities of Islam. Hadhraat Ali, Fatima, Hassan and Hussein [R.A.] all of whom command our reverence and respect.

## CHAPTER 6

Hussain Appears (Allah be pleased with him)

Shabbir came out of the tent like a funeral leaving a house! (Mirza Dabeer's verse)

(How could a lion hearted person like the Exalted Imam come out like a dead body when going for his martyrdom?).

· "Four Thousand archers were showering arrows but the son of the Lion of Allah killed one thousand nine hundred and fifty rascals."

(And that under a shower of arrows!)

· "Imam spurred his horse towards the Euphrates. The arrow of a ruffian pierced his throat. Blood filled his palms; he threw the blood upwards. His horse bowed its head to drink water. The Imam said, 'O horse, you are also



thirsty; I shall not drink until you do! 'But the loyal steed raised back its head. The Imam came back to tents. He warned his family to be ready for trials and tribulations."

· "He went back to the battlefield and (with the arrow still stuck in his throat) started killing the enemy in piles. The enemy rearranged the troops\*. So many arrows were shot at the Imam that his delicate body became like that of a porcupine. But he (the Imam) persisted in his counterattacks."

(Mark the adjective 'delicate' for his body!)

[\*Note this rearrangement being done for fighting with a single warrior!]

· "In the course of battling the enemy, the Imam reached a place called Zulkifal about twelve miles away". (With his body like that of a porcupine!)

IMPORTANT: We must remember that all our criticism is directed at the flight of imagination displayed by our chroniclers! To ascribe conjectural and impossible tales to the sacred personalities is in fact exposing them to ridicule. The author has tremendous respect for Hadrat Hussain and his household in his heart. And, that is why this book has been written.

· "The wounds received so far were counted; they were one thousand nine hundred and fifty."

(Who counted them? How?)

· "One of the tyrants hit his forehead with a stone, then shot him with a three pronged arrow that pierced his body and went through his chest. He (the Imam) tried to pull out the arrow from the front but could not do so."

· Then arrows, spears and swords started striking him from all directions\*. His condition was failing due to thirst. Again and again he was asking for water but the enemy was advancing towards him in droves."

\*[What further could the swords, spears and arrows do to a body already like that of a porcupine?]

· "The Imam could not pull out from the front side the three pronged arrow piercing his body, so he bent down and pulled it out from the back"  
(A three-pronged arrow would drag with it the heart and the lungs!)

· "His blood oozed out as if from a spout. When the cup of his hands was full he threw the blood skywards. Not a single drop came back down!."

(Where did it go?)

· "One of the tormenters struck him in the back with a spear with such force

that he could not stay up in his saddle. He fell to the ground from his horse on his right cheek. Then he stood up. Thereafter he traveled quite a distance to the place destined for his death."

· "Hasein Tameemi shot an arrow into his mouth. Abu Ayoob shot at his throat. Zaraa bin Shareek struck a blow with the sword at his left shoulder. Another scoundrel struck the right shoulder with a sword. Sana Bin Ins struck a spear at the collarbone that made the Imam fall face downwards. Then he got up and pulled out the arrow from his throat."

· "The enemy surrounded him. Now they set about to kill him. (What more had

they to do for killing him!)

It appears that the narrators would not pronounce anybody dead until his head was still on the shoulders! Had Imam Hussain not been struck fatal blows already? If his surviving all that was due to some immunity as an Imam, why had Hazrat Ali died of the blow from Ibn Maljam and Imam Hasan from poisoning, both so easily?

· [Nobody can die as long as his head is not cut off!] Here is another example of this ridiculous maxim of the narrators:

"Now Her Excellency Zainab came to the tent door. She addressed the entire force of the enemy (beseeching them not to kill the Imam?). But she could not save her brother."

· With the Imam squatting on ground, Malik Bin Nasr struck him on his head. The cap underneath his turban got cut up. [ For a turban or a cap to stay in place after such a fierce struggle seems impossible.]

· "His head was split. His cap was drenched in blood. The Imam took the cap

off. Then he bandaged his head. Quite a while had passed after his fall from his horse but (apparently) no one wanted to kill him."

· "Now Shamarul Joshan came forward. This rascal had vitiligo. (The narrators

seem to have forgotten that earlier, they had described him as a leper."

· "The rascal Shamar sat down in an indescribably rude fashion. The Lord of

Martyrs looked towards him and said, 'The Rasool (pbuh) was right when he said that he was witnessing a dog with white spots dipping its snout in his family's blood)." [Can such be the language employed by the Rasoolullah? ]

· "That cruel person struck twelve times with his blunt sword and severed

the head of the Rasool's grandson from the hind side of his neck." (And our

narrators counted those twelve blows centuries later.)

## CHAPTER 7

### The Night of Destitution

Readers, Contents of this chapter have been taken from many books.

Alsheikh Muhammad Hussain says, "There are a lot of gatherings for wailing.

As soon as Muharram moon appears, mourning attire is worn, wailing sessions are held, Dirges and mournful chants are recited, and alluring speeches made and listened to, tears shed, heads slapped, and chests beaten. If this is all that we have learnt from the martyrdom of Hussain, then it is no less a tragedy for the Islamic world than the tragedy of Karbala itself.

"Mourning Hussain, gazing at the beauties!"

"The holy Imams used to richly reward poets reciting acclamatory

odes and mournful verses.

“ Professional reciters of elegies to the martyrs of Karbala conduct elegy sessions at places of prostitutes and charge them fees.”

"The Prelates ask (in consternation), ' If paganism rises from Kaaba itself,

what room is left for Muslimism!'"

. Speakers and Elegists endeavor to draw acclaim from the audience and win approval of the sponsors.

. The Rasool said, "It is enough for being a liar to repeat all that one hears".(Ref. Nihjul Balagha) (And the story of Karbala is nothing but a word

of mouth!)

>From the great detail of the story of Karbala appearing in these books, one would think someone was making a running commentary as an eyewitness. The same is characteristic of our poets.

. The Reciters should not read in a sing song fashion because there is a saying by the Rasool (pbuh) that the first song was sung by the Satan when Adam had eaten of the forbidden fruit.”

. The reciters relate Karbala episode in the manner of putting quails to

fight.

. Do not acquire knowledge of Deen from anyone other than Shias! (Imam Musa Kazim).

."Wail and whimper to your heart's content or at least assume a mournful expression. In this way, eventually you will be accomplished in the art of crying."

Imam Hussain's date of birth was fifth of Shaaban of 4th year of Hijra."

. Rasool of Allah brought Hussain up by having his tongue sucked by Hussain. The Rasool would stick his tongue in Hussain's mouth who would suck so much that the flesh of Prince Hussain grew out of that of the Rasool. The prince did not suck milk from the breast of the Syeda or of any other woman.(From Aldamaas Sakiba)

Readers, this narration is (1) an insult to Imam Hussain, his mother Fatima and to the Prophet (pbuh), (2) It ridicules the Laws of Nature and (3) It is an insult to human intelligence.

. When Imam Hussain was born, Allah ordered houris to enhance their beautification and the angels to increase their praising of Allah (From Baharul Anwaar).

"Accompanied by four thousand angels, the angel Gabriel presented his congratulations in the court of the Rasool of Allah, at the same time offering his condolences (Amali Sheikh Sadooq)

(Congratulations and condolences at the same time!)

One day Ibrahim, the son of Allah's Rasool and Hussain, his grandson were perched on his left and right thighs respectively. Gabriel appeared with a message from Allah that He did not want both of them to live so he should sacrifice one for the other. He (the Rasool) said 'Ibrahim's mother is a slave woman; if he dies only I will grieve."

[ The Quran abolished all types of slavery. To ascribe to the Rasool, discrimination against slave men and women is blasphemy no matter who does that whether an Imam or a Faqeeh. Also one has to ponder, is not a slave woman a mother and a woman just the same as any other?]

16. "He (the Rasool) said, "I sacrifice Ibraheem for Hussain." So Ibrahim died three days later." ( Note the helplessness of the Almighty and cult of the personality worship to its extreme!)

. In his lifetime the Rasool brought into being four creatures who were the exact replicas of himself. These were Ali, Fatima, Hasan and Hussain. (From Akhlaqal Aamma)

18. A Nabi and an Imam has to be capable of bringing about miracles.

19. About Shahrbanu, daughter of Yazdjard bin Shaheryar, son of Parvez, son of Hormuz, son of Cibra Nawshervan, Sheikh Mufeed says that she arrived during the time of the Visible Caliphate of Lord of the Faithful Hazrat Ali. ( Muntakhibut Tawareekh).

(There is no mention of an "Invisible"

as against a "Visible" caliphate in either the Quran or the Hadith. What

does an Invisible caliphate denote?)

20. Imam Zainulabedin was born to (the same) Shahrbanu. That is why he is called Ibnul Khairatayn ('son of twin nobilities', in English) i.e. the progeny of Bani Hashim of Arabia and of Naushervan of Persia. (Bahaarul Anwar). (But was it not her great grandfather, the same insolent Khusro Parvez who tore up the memorandum sent to him by the Rasool? To compare the nobility of the Persian kings to the household of the Prophet is inferiority

complex of the narrators and an to insult to the Prophet.)

21. Rabab, that unrivaled wife of Imam Hussain lived only a year after the Karbala episode. She spent that entire one year in the sun and never sat in shade.(From Muntakhibut Tawareekh).

22. "Reliable books mention only five wives of Imam Hussain-Shaherbano, Laila, Rabab, Umm-I-Ishaq, Qazaiea (Muntakhibut Tawareekh) There were some more too."

(‘Reliable’ books mention two hundred, even three hundred wives of Imam Hasan.)

23.“Imam Hussain had four sons and two daughters. The sons were Ali also called Zainil Abedin, Ali Akbar, Ali Asghar and Jaafar and daughters, Fatima, and Sakeena. Ali Akbar and Ali Asghar were martyred in Karbala. Descendents to Imam Hussain came only through Zainil Abedin. Today Hussain's progeny outnumbers the stars but there is no trace of Yazeed's descendents.”

(Quoting from Muntakhibut Tawareekh the author writes that the above statement is the gist of the Surah Alkausar.) In other words, the Surah is addressing Imam Hussain.

24."From the daughters the succession proceeded through Fatima who was the wife of Hasan Masanna (II). The latter was the son of Imam Hasan.”

Some food for thought here. Quran had done away with distinctions of color and race and the Rasool had trampled them under his feet. How far is it appropriate to make these distinctions a standard for human dignity?

A couplet :

25. Mohsin Bhopali is around, alive and kicking. May God grant him happiness and successes! He is a good poet. He wrote a couplet, which made it to the tip of every tongue:

Witness vagaries of the politics in vogue,



Destination is to those who did no traveling!

The second line is very fitting for the Eastern mind. Whoever lagged behind or became a loser neither surveyed himself nor observed others; only cried for creating a scene. Look, those who did not embark on the journey, got to the destination! An entertaining idea. However, it is odd that author of the book Saadatud Darain has used this couplet for alluding to the Companions of the Rasool. How? He says, "The true successors to the seat of the Rasool were cast aside and others captured the Khailafa."

We think that the Honorables Abubakr, Umar, Uthman or Hadrat Ali could possibly not have appropriated to themselves the right to govern, they could not have sought it either. In fact that office was offered to them and they treated it like a burden. The Rasool [SAW] had declared, "We would not confer an office upon someone who seeks it. So the Khilafa or the government could not have been the goal of these high personages. Nor could the Rasool authorize the establishment of a hereditary rule. Loftiness of character should be the only measure of a person's esteem. Do you know that Muhammad Ali Bab of Iran who launched the Bahai creed in the Nineteenth century was a descendent of the Rasool? Father of (late) King Hussain of Jordan, the Shareef of Makka, was a descendent of the Rasool too. He was the one who joined the Lawrence of Arabia for pitting Arabs against the Turks? If the criterion of esteem is the ancestry or race, all Muslims should accept Prince Kareem Agha Khan as the Imam and unite under his leadership because he is a descendent of the Rasool! And yes, Josh Maleehabadi of Yadon Ki Barat also claimed to be a descendant of the Rasool!

The Favorite Tales of Denying Water to Foes.

26. For some reason, stopping supply of water is a great favorite with our historians as a weapon of atrocities of oppressors. On the authority of the (so-called) Imam named Tabari , "Mujtahid" Muhammad Hussain writes, "The

besieging forces surrounded Hadrat Uthman's palace and stopped the supply of water to him. Hasan and Hussain managed to get through with waterskins defying blockade by thousands upon thousands!" (But how?)

27. "The battle of Jamal took place on 10th of Jamadiussani, 36 A.H. Hadrat

Ali was 59 at the time. The world witnessed the sword that gleamed in battles of Badr, Uhud, Khandaq and Khyber, now shining against Talha, Zubair and Ayesha. Thirty thousand lives were lost (Ref. Tabari). (The world did not witness that. Jews and the Zoroastrians spun this tale and Jareer Bin Rustam Tabari recorded it as history.)

28. Muawia seized the access to river Euphrates and stopped the supply of water to Ali (Allah be pleased with him). Ali's forces snatched the riverbank, but did not deny water to the enemy. This was in the battle of Saffain in which seventy thousand perished." This story is an invention of the so-called Imam Zahri and refined by Jareer Bin Rustam Tabri.

It is fascinating to note the popular twentieth century Mulla, Syed Maudoodi saying, "If we do not believe such tales what would be left with us?"

29. In the battle of Saffain (37A.H.) Aboo Musa Ashaari said to Umro Bin Al'Aas, "You are like a dog". Umro responded, "You are like an ass."

Could the people groomed by the Rasool S.A. be like that?

30. "However, in 38 A.H. Hadrat Ali had to battle with the Khawarij. It is called the Battle of Nahrwan. The Khawarij, who were on Hadrat Ali's side in the battle of Saffain became estranged because of his negotiating a settlement with Muawia. Thousands were killed in the battle of Nahrwan as well" (Tabari).

31. "Muawia the Governor of Syria, occupied Egypt and started a guerilla war

against Hadrat Ali's army" (Tabari).

It is surprising that the Islamic Empire continued to thrive in spite of such destructive civil wars.

32. Hadrat Ali resolved to invade Muawia in Damascus to finish matters once and for all. He delivered a forceful sermon in the mosque and obtained support of Muslims. However, not a week had passed when on 19th Ramadan. 40 A.H. right in the midst of his praying in the mosque Abdur Rahman Ibn Muljam Muradi struck on his head with a sword steeped in poison. He (Ali) died on Ramadan 21 of its effects."

It is odd that Imam Ali, who was supposed to be aware of each and every event, anywhere, and at any time up to the doomsday, remained unaware of the impending attack of Ibn Muljim! If that is assumed as a reconciliation with fate, why did he exhort his forces to attack Damascus? Was he going to maneuver bloodshed amongst Muslims? Was his assassin indeed a Muslim named Abdur Rehman Ibni Muljim from the Khawarij and if so, was this his individual act? Is it possible that he (Ali) fell to machinations by the Maggians? (Please see chapter 13).

33. Hadrat Ali was so fed up with his people that he was harboring a death wish. He would say, 'You have filled my heart with pus and my chest with grief and exasperation.'

The Lion of Allah could not have said this; he was not suffering from depression.

34. "The Amir used to say, 'I wish that Muawiya would take ten men from me and in return give me just one of his.' It was like exchanging gold with silver."

## The Splitting Poison

35. Amir Muawiya through a conspiracy with Jaadah, a wife of Hasan had her administer him poison that split his liver into pieces. Jaadah was paid one hundred thousand dirhams and she was promised marriage with Yazeed. (Ref. Irshad-I-Mufeed)

There might exist a poison that can split the liver into pieces, but this defies known medical science. Also it is a matter of deliberation that Imam Hasan was a person capable of throwing away thousands of dirhams; how could his wife be bought off for a hundred thousand! Also the point to ponder is that in various books on the subject, Yazeed has been depicted as ugly, characterless and vulgar. How could Jaadah or any other woman prefer Yazeed to Imam Hasan? According to accounts in history, Imam Hasan was extremely opulent and commanded distinction and esteem with ample resources, a harem, three hundred wives, concubines and slaves and also a spiritual authority.

## Further Calumny

36 "Imam Hussain sent a forceful and historic letter to Muawiya, and challenged him to deny that he had taken a born slave, Ziad Bin Sumiya, as brother. (Ref. Kitab-I-Irshad)

Again the lame concepts of slaves and owners and color and race!

37. "Muawia poisoned Abdur Rahman, son of Hadrat Khalid bin Waleed through his Jewish physician. That poison had the effect of rending his tummy." (Kitab-i-Istiab) (We do not know what poison would do that!)

38. (Before that) the chief aid to Hadrat Ali, Malik Ashtar had also been finished off through poisoning (Tabari) (His tummy also split!)

39. Muawiya said to Imam Hussain, "You are a sacrificial lamb."

40. When Muawiya despaired of Aisha, he got a pit dug; she died of falling in that pit (Kitab-I-Awail by Jalaluddin Sayyuti)

41. In 60 A.H. after ruling for full forty years, Amir Muawiya died at the age of 78 or 85".(Tabari) (Saada)

A discrepancy of seven years is nothing! Our smart historians can get away with difference of even half a century!

42. Yazeed was a drunkard, a lover of kebabs, and an addict of drugs. He wore silk and played on the tambourine. (Saada) He used to dress monkeys up as Ulema and made them dance. (Wow!)

43. While proceeding on the battle of Tabook, the Prophet appointed Ali as his deputy in Madinah. His companions became sure that he would appoint Ali as his successor. So they hatched a plot for killing the Prophet. While he was on his way back from the battle, 12 to 14 men advanced towards him and made an attempt to attack and finish him off. (Hadrat Umar was one of the assailants!) Hadrat Umar once swore to Hazeefa, "By God, I am of the hypocrites." (Meezanul Etadal Zahbi)

44. "Hadrat Umar states, 'When at the event of Ghadeer, the Rasool announced

Ali to be the head, a handsome, fragrant young man happened to be standing near me. He said to me that the Prophet had that day tied a knot that no one except a hypocrite would be able to undo'. The Rasool said to Hadrat Umar, 'O Umar, this was the angel Gabriel. You be careful and not untie that knot.'(Modaa, Syed Hamdani).

(Readers, Such are the tales that are spun in mythology of religions. Angels become 'fragrant young men, or they are suspended in wells, and the beloved of the angels is hangs in the sky as the Venice.)

45. "In Safar 11 A.H, a few days before he died, the Rasool, held back Ali and commanded the trio of companions, i.e. Abu Bakr, Umar and Usman, to leave Madina and go away for fighting the Romans. He wanted them to be away at the time of his death because if they would not be present in Madinah,

there would be no dispute about the Caliphate. But, they did not leave".  
(Almilal wannahal)

What sorts of people had the holy Prophet gathered as his close companions!

46. In his last days the Rasool wanted to write down an Order so that the people of Islam are not lead astray. But the No.2 (Hadrat Umar) barred the way saying 'This man is delirious'. Then he said, 'Allah's Book is enough for us.'" (Bukhari, Mishkat).

These very books say that the companions were not present with the Rasool at the time of his death. According to the same books, after this fiction about the so-called Episode of the Paper, the Prophet lived for three more days. Could he not have written down the Order later? Could he not have given a verbal command and others would have written it down? Why would he leave this Paper pending till the last days after his 23 years of mission as the Prophet?

47. If the companions did not refrain from making an attempt on the Prophet's life for their personal ends, murdering his grandson was no big deal for them!" (Sa'ada)

48. "When the Prophet died, the Companions abandoned his dead body and disappeared. They came back after three full days. No.1 (Hadrat Abubakr) too came back after three days and thus the corpse remained without burial for three days. People were busy in pledging allegiance to No.1" (Tabari and Seera Halbia)

The son of the defeated Persia Rustam's Zoroastrian child Tabari has woven a yarn of spell of which none of our historians has managed to break free. The Qur'an testifies that the Prophet was Almuzammil (elector of the best friends). Could his companions behave in this manner?

49. The same Tabari writes that "Hadrat Umar accompanied with some others reached at the door of Hadrat Ali and Hadrat Fatima with firewood and fire and said, "Come out and pledge fidelity to Hadrat Abu Bakr otherwise I shall

set your house on fire!”

Look at the magic of Tabari that a researcher like Shibli Nomani writes in his book, "Alfarooq" that 'considering the fiery temperament of Hadrat Umar,

such behavior was not beyond him.'

50. No.1 (Hadrat Abu Bakr) sent down fire and firewood, No.2 (Hadrat Umar) carried this stuff. So it is not surprising that Shimar raised his sword against Imam Hussain."

Inheritance.

51. Mujtahid Muhammad Hussain says,'It is a settled principle of Islamic Sharia that sons and daughters inherit a father's property.”

He has not made plain whether he is referring to some provision of a mullah-concocted Sharia or it is a Commandment from the Quran. The Quran is explicit on this subject. Making a will is an obligation (2/180), and can be in benefaction of any one,whether someone of the kin, or not. Blood relations would share only the estate left over after distribution according to the will (if any), (4/11,4/34).

52. "Lady Fatima died of grief that she was deprived of the inheritance of the Garden of Fidak.”

Isn't this assertion as an insult to the noble lady? Both Hadrat Ali and Fatimah R.A. had been tutored by a personage who considered lack of want as a matter of pride. These venerable personages had no craving for wealth or for power.

53. "Election of Hadrat Usman was disastrous for Islam." (Sa'ada)

On the other hand for centuries up to and after the reign of Hadrat Uthman, Islam advanced like a torrent that no one could hold back.

54. "Imam ibn-e-Timya, Mohyuddin-ibn-Arabi, Mullah Ali Qari, Hafiz Ibn-e-Hajar, Haji Makki, and Imam Ghazali etc. have upheld Imam Hussain's killing." Isn't it pathetic?

Like all others, these big names will also be answerable for their doings.

55. "Imam Hasan had handed over the Caliphate to Amir Muawiya for his life time with the stipulation that the Caliphate should return to him."

(Istiaab)

What happened to the Quran's injunction of the Shura (mutual counsel)?

56. "Countless different dishes used to be put before Muawiya. He would exhaust himself eating but his stomach never got filled." (Anwarul Lugha)

(Wow!)

Yazeed son of Muawiya R.A.

57. "There was no consensus in the reign of Amir Muawiya." (Ibid)

If there is no Shura (consensus) and power is transferred through inheritance, it would be a monarchy, not a caliphate. How could then Caliphate or Monarchy flow to Hadrat Ali's progeny, generation after generation?

58. "Yazeed son of Muawiya raised dogs, monkeys and leopards. He would wed his stepmothers and took his daughters and sisters in marriage. He drank openly. At nights he would listen to tales of loot and plunder surrounded by hoards of thieves and robbers. He used to dress up monkeys as the Ulema and then made them dance". (Tareekhul Khulafa)

Here, one speculates that the imagination of our historians has peaked, but,



59. "Three days and nights in Hijra 62, Yazeed ransacked Madinah. Ten thousand people of Madina were killed and seven hundred companions of the exalted Prophet were put to death. Hundreds of women and three hundred virgins were dishonored. He had mules and donkeys tied in Masjid-e-Nabvi." (Ibid)

60. Imam Zahbi writes, "Due to Yazeed's evil doings, God did not prolong his

life and he died in 64 A.H. at the age of 30 (and many of his daughters were widowed at the ages of five and six).(Meezanul Etadal)

The assumption seems to be that dying young is a sign of vice and dying old is a sign of virtue!

The problem is that many Imams of the Asna Asri (Shias) died young. For example (Imam) Hasan Askari lived only up to 28. On the other hand Amir Muawiya's life was too much blessed with longevity!

61. Mujtahid Muhammad Hussian, author of Sa'ada expounds on authorities from:

Ahmad bin Hanbal Syed Aloosi, Ibn-e-Jauzi, Jalaluddin Seyuti, Qazi Shahabuddin Zahbi, and Mullah Abdul Hayee Afrangi Mahal that "To keep mouthing curses on Yazeed is a form of true worship."

(On the other hand the Quran declares that those of old have passed on; and you shall not even be questioned about what they used to do!)

62. "Khilafa is not a child's play, KHALA JI KA GHAR. (Anwarul Lugha)

(So why keep it confined in one family?)

63. Our historian does not seem to remember the account he just rendered about Yazeed's attack on Madinah. (See 59 above) The Mujtahid says on page 142 that "The virginity of one thousand women was violated and all got pregnant. One thousand companions of the Rasool S.A. were put to sword,

seven hundred Qaris (reciters) of the Quran were slaughtered, dogs and wolves were let loose in the Majid Nabvi.”

The flight of his gossip then underscores:

“Is there still left any prospect of redemption for Yazeed?”

Shouldn't the mullah be more concerned about his own redemption?

## Prayers

64. The Mujtahid Muhammad Hussain has penned a line to the effect:

Who would have said prayers if Hussain had not sacrificed his head?

Who indeed is saying 'prayers'? Sunnis? According to Muhaddith Aljazairi, and other ulema, a Sunni's prayer is fornication! (Tafseerul Burhan/Imam Jafar Sadiq 4/453); Shias? According to Abdul Qadir Jilani the prayer of a Shia is idolatry (Ghuniatul Talbeen).

65. "Imam Hussain took up his Jihad with the purpose of promoting good and stopping evil.(Qumqam)

Shah Abdul Aziz Muhaddith Dehlvi writes that insurrection by Imam Hussain was for liberating the populace from tyranny.

But the Mujtahid says that the Imam "devastated Yazeed's palace."

(When did that happen? According to their own reports Yazeed was indulging in an orgy of drinking)

## Despair

65. It is quoted from Hadrat Ali in Amali Sheikh Suddooq, "I, Fatimah, Hasan

and Hussain were with Allah's Messenger. Suddenly he looked at us and started crying over the atrocities that we were destined to face.

66.

On the same page it is written that Hadrat Ali broke down into a surge of tears so much so that tears started trickling down from his beard onto his chest.

(Readers, neither the Messenger of Allah nor the great Ali was such weakling as to break down in the fashion described. They were the nobility with resolution, character and valor and by virtue of their qualities, changed this world.)

67. "Imam Hasan said, 'I shall be secretly poisoned to my martyrdom.'  
(Aldamaa)

(The same book says, at many places, that nothing remains hidden from the Imam!)

68. "Imam Hasan told Imam Hussain that blood would rain from the skies on the latter's slaying and all that is in the universe would weep loudly over the tribulation. So much so that beasts of the jungle and fish of the oceans would also be crying." (Ibid)

Now if you can force that kind of Islam down the throats , MORE POWER TO YOU!

69. Nafsal Mahmoom , Aashar Bahaar and other books contain many observations to the effect that trials and tribulations were foreordained for Imam Hussain and his household.

But the Quran says that a man deserves what he strives for.

The believer writes his own destiny.

And if, we accept the argument then the entire bustle and bother is pointless. Why write about it, talk about it or cry over it?

68. "Imam Hussain said, 'I have heard from my grandfather that Khilafa is contraband for the seed of Abi Sufian.' (Aashar Bihaar and Malhoof)

69.

According to the Quran, heredity, kinship and ancestry have no value or significance. Honor must be based only on character, so the Messenger of Allah could not have said these words.

71. "Before departing from Madinah, Hussain had a dream which made him cry.

He broke down crying at the grave of the Messenger of Allah. He cried after meeting his kin. Then he prayed to Allah to guide him to the path approved by Allah as well as his Messenger; he cried then still more. (Maqtal Awalam, Asharuddama, etc. etc.)

(Contradictions abound in these reports. Predetermination of fate, Approval of Allah and His Messenger, and breaking down in tears at each and every step! And that too when the Paradise, the venerated grandfather, parents and kith and kin were awaiting him!)

72. Half-brother of Imam Hussain, Muhammad bin Hanfia, did not accompany him to Karbala from Madinah. The Imam took the progeny of his ancestor Abu Talib including his two sisters Zainab and Um Kalsoom, brothers, nephews, etc. No one from Banu Hashim except the descendants of Abu Talib accompanied him.

## Chapter 8

After Hussain's Martyrdom

1. "There was convulsion in the universe. Dark storms raged. Earthquakes rocked the whole of earth. Blood rained from above. There was thunder all around. Darkness fell all over and stars became visible in daytime. The darkness lasted for three days. Apparel and buildings became red with blood raining from skies. Blood filled pitchers and pots. Blood oozed out when even a pebble moved". (Aashar, Qumqam, Tareekh Ibn Asakar, Sawiq etc.)

2.

These books state that for three days people around the world came to think that end of the world had come. However, it is odd that such a big incident has not found mention in histories of Rome, Egypt, Greece, India and other countries.

2. "What you call the red of twilight was never seen before martyrdom

of Hussain"(Sawaiq)

3. "When Hussain was martyred Allah sent down seventy thousand angels who would keep on shrieking in grief until doomsday. These facts indicate that weeping over martyrdom of Hussain and expressing grief and sorrow is a way of the Almighty God. Or, (in other words) the Almighty God has been crying since that fateful 10th of Muharram and shall keep on crying!"

(Ghuniatal Talibeen) We have been hearing about God who is Almighty, is he also the 'Helpless' God?

4. "To throw dust in one's beard and on head is a tradition of the Prophet!" (Tirmizi Shareef. P.218, Dehli Edition). It should be borne in mind that the Prophet passed away 50 years before the 'Karbala' tragedy.

Let us hear some more gossip from historians, writing after three to four hundred years after the supposed events:

"The barbarians even stripped off the dress on the body of Imam Hussain which was already in tatters. The shirt was stripped by Ishaq Hadree, the trousers by Abjar Tameemi, the turban by Akhnas Hazri, shoes by Aswad bin Khalid, and the ring by Bajadal Kalibi (who also cut off his finger while doing so). His sheet covering was snatched by Qais bin Ashas; Umar bin Saad took away the armor called Tabra and (according to a report), men from the Adoo tribe made away with his sword."

(It should not be confused with his famous sword called "Zulfiqar" that happens to be with Imam Mahdi (Ref. Malhoof). After naming the ten horse riders who trampled Hussain's corpse under horse hoofs, Abu Umar Zahid is attributed a statement in Malhoof, that the paternity of all the ten persons was investigated and all of them turned out to be born outside of matrimony (and this research, naturally, took place five hundred years later). Islam came to do away with distinctions of color, race, heredity, ancestor supremacy and other such discriminations. With God, every human being is respectable as a birth right, wherever born.

6. After Imam's martyrdom, his charger toppled forty riders of the enemy and trampled them to death. (Manaqab Shahr Ashob), No? The charger reddened its forehead with Imam's blood, then started knocking the earth hard with its head, until it was dead (Aashar Bahar). No again? The charger committed suicide in grief of the Imam by drowning itself in the Euphrates (Nasikhut Tawareekh)

7. The poets ignite emotions thus:

Cart away mementos from the household of Ali and Batool

Take the Prophet's family away as prisoners!

8. "Those left behind after Imam Hussain were the sick Imam Zainul Abedin, a few ladies in purdah, and some children. Those who plundered goods

from them met with a sorry fate. The person, who used the looted saffron, felt his body burning up. The henna became ashes and the camel meat turned poisonous."

9. Imam Zainul Abedin was in captivity. Yet through a miracle, he led in person the funeral of his father. (Rijal Kushi)

10. "Then Imam Zainul Abedin, the son of Hussain bin Ali, moved a little earth from the grave-site. A grave was found dug ready. The sick Imam lifted his father's body all by himself and lowered it into the grave. (Lilmuqaram)

#### The Sacred Head

11. The Question: - Where is the head of Imam Hussain?

Answers:

· "It is buried in Madinah". (Ref. Asool-I-Kafee wa Tahzeebul Ahkam).

· "It is close to the grave of Imam Hassan". (Ref. Khulasatul Wafa)

· (No)" It is somewhere else in Jannatul Baqee (Ref. Fatawa Qartabi)

· (Beg your pardon)"It was buried by the side of Ali the Ameer in Najaf. (Ref. Kamiluzziara)

· (No again) "It is in the Rikah Mosque. (Ref. Abdullah bin Razzaq).

· "The Prophet himself rose from his tomb and came from Madinah and through

one of his miracles, took away the head with him from Damascus to Madinah.

All others are false tales". (Says Qutub Rawindi)

· (Impossible!) "The fact is that Yazeed paraded the head in many towns for

public view. In the course of the proceedings, it ended up in Asqalan. The chief of that place buried it there."

· "Yazeed deposited the head in his treasury. When Salman son of Abdul Malik came to the throne, he learned of the head being there. He found the head radiant like polished silver. After keeping it with him for some time, he wrapped it in a shroud and had it buried with great reverence."

The time of this burial is supposed to be 98 A.H. i.e. 37 years after Karbala was supposed to have happened. The recording of the event by authors of Sawaiq and Tahzeeb took place centuries later still.

· (No) "Umar bin Abdul Aziz buried the head in Karbala during his reign."

· Tahzeebul Ahkam records also that when Abbasids came to power in 130 A.H. (750 A.D.) they plundered Yazeed's treasury. A soldier caught sight of a bag. When he untied the bag in the open, he saw the head wrapped in silk. It had an Arabic writing on it to the effect that it was the head of Hussain son of Ali. Secretly, the soldier dug the ground with his sword and buried the head.

The soldier had secretly buried the head but Ibn-I-Toosi of Tahzeebul Ahkam got wind of it three hundred years later, presumably from the spirit of that soldier. One may recall that the same author of the Tahzeeb had mentioned Suleman bin Abdulmalik in this context.

Ibn-e-Jauzi rebuts all this. According to him, Mansoor found the head in a locked box in the treasury of Umayyids. He buried it in Damascus.

· Sensing the weak points of the stories that were current at the time,



another historian named Maqrezi, flayed all other chroniclers, and did his own guess work. He has written that in the times of crusades, for fear of the Nazarites, the head was taken from Damascus to Asqalan. It was then dug up again on the 8th of Jamadiul Awwal, 548 A.H. and brought to Cairo. The head gave off fragrance as of musk and was dripping of fresh blood!

#### The Essence

12. "Truth was beheaded in Karbala. Shimar's dagger cut off Imam Hussain's

head" (Ref. Nafsil mahmoom)

13.

Earlier, it was  
said that it was cut by twelve blows of Shimar's sword!(Nafsilmahmum)  
(And  
when truth was beheaded all sacrifice ended in vain!)

14. "The head of the martyr in Allah's Cause was raised up high on a spear.

That was the moment that the truth was decapitated. (Shaheed-I-Insaniat).

If that is so, Jauhar is wrong in saying:

Murdering Hussain was indeed death to Yazeed;

Every Karbala gives Islam a new life!

14. "Bibi Shahrbano took her own life by jumping in Euphrates.(Manaqib, Ibn-I-Shahr Ashob)

15. (Impossible)! Bibi Shahr Bano died when Imam Zainul Abedin was born (Israrul Shahadat)

16. According to Kitab-i-Israr, Bibi Shar Bano rode away to Jabal-i-Toos on the Imam's steed and her end is one of the unsolved mysteries of nature. (But the Imam's steed had died too!)

17. "The caravan of captives of Karbala consisted of a string of 40 camels

carrying some women and some women of Fatima's progeny" (Ashir Bahar). Forty camels were far too many for such a small number!

18. "Fatima daughter of Hussain said to a person from Koofa, 'Sit you like

a dog , the way your father used to'.(Malhoof P.137)

Is the author of Malhoof presenting a specimen of language used by Fatima (Junior)?

19. . "Imam Zainul Abedin said to Ibn Ziad, 'No one dies without a Command

from Allah. My father also died by Allah's command."

(With such unshakeable faith in Allah's will it would not befit him to wail in the court of Ibn Ziad!)

20. "Imam Hussain's head was being paraded in the streets of Koofa. The head was constantly reciting the ayahs saying 'See that the matters of men of Kahf and Raqeem were from our unique symbols. The audience spoke out, O son of the Prophet!, your affair is even stranger".(Ashir Bahar)

Every Clan will Long for Hussain... but

21. "Imam Hussain used to call us profanities." (taunt by Bani Ziad Ref.

Nasikhut Tawareekh). It is further written that Imam Hussain drew his sword to slay them.

"When this destitute convoy was entering Syria, Yazeed was watching the scene from the upper floor of his house in Jerone. A crow cawed and Yazeed was delighted. He started humming a tune, 'I have settled scores with the Prophet."

Tabeen Najafi,

the author of Tazkiratul Khawas must have overheard the caw-caw five hundred years later!

22. "Damascus was wearing a festive look that day." (Qumqam).

How could the

people be celebrating the martyrdom of the grandson of the Prophet!

23. "One of the fifty people who brought the Imam's head from Koofa to Damascus reported that they would have a bout of drinking around the sacred head. On a dark night it so happened, that gates of the heaven threw open, there was thunder and lightning, all Messengers from Adam to Muhammad descended, accompanied by Gabriel and thousands of other angels. Gabriel lifted the sacred head, embraced and kissed it. All other Messengers

[124,000] then did the same. Looking at the head of his grandson, the Prophet of Allah wept profusely. Other Messengers helped him compose himself". (Nafsil Mahmoom).

Were it that  
angel Gabriel would have carried the head to heavens!

24. Ibn Jauzee has written in his Tazkirah that "five hundred years before

the birth of the Prophet, there was a verse etched on a stone in Saryani language to the effect that there would be a people who would slay Hussain and will at the same time be hopeful of intercession by his grandfather."

Ibn Jauzee has not stated who saw the stone and where, and where it is now (or was then!)

25. "Near a mountain called Joshan, one of Hussain's wives suffered a miscarriage. There were some people at work nearby. She requested them for some drinking water. Those people not only refused her request but spoke rudely. The lady laid a curse on them. There was a copper mine in that mountain. That mine was wrecked. (Mojamil baldan).

Why could her curse not destroy the army of Ibn Ziad?

26. It is reported in Maqatalul Hussain that "In the bazaars of Syria, the sacred head of Hussain went on counting beads of a rosary. It was calling out that his martyrdom and the head being pierced with a spear was an episode stranger than the story of Men of the Cave".

The Mullah takes this yarn to be a tonic  
for his faith, whereas the educated young make fun of their faith when they hear such things.

Yazeed's Court

27. "On the command from Yazeed a table cloth was spread over the sacred head. Yazeed indulged in a drinking spree along with his friends. He placed the head in a platter of gold, then placed a pillow on it. He spread chessboard over the pillow. When Yazeed would win rounds of chess from his friends, he would drink three chalices of liquor and would spill the froth near the sacred head. He kept on repeating, 'This is revenge for Badr.'"

28. "Yazeed read out to Imam Zainul Abedin the verse from the Quran, 'The trials you meet are a consequence of your misdeeds.' 'This ayah was not for us', said Imam Zainul Abedin". (Aqdul Fareed)  
Ayas of the Quran are a guide for everyone!

29. "Yazeed asked, 'What ayah has been revealed for you?' The Imam replied,'

All misfortunes that come to you are pre-ordained. So we are people who do not mourn our dead'." (Tafseer Qammi) (Do we notice the contradiction? For centuries grieving and mourning has indeed been an integral part of the lives of these mullahs and their followers.]

Readers, Is not the whole lot of weeping and wailing these books so often attribute to the family of the exalted Prophet demeaning to his household? Is not continuance of mourning for thirteen centuries itself against Imam's injunctions?

Is there another people in this world who consider wailing and mourning a part of worship?

As Allama Iqbal said,

Listen ye to the bustle of merriment in mansions of Europe,  
Look too at Iran getting ready for chest-beating!

30. "By Yazeed's orders the sacred head of Imam Hussain was hung at the gate

of his palace and then, for forty days it remained perched on the minaret of the Jamia Masjid. (Nafsil Mahmoom)

And thousands and thousands of the public were idly witnessing the scene.

How is that possible?

31. "A lady of the house, Hind Bint Abdullah Bin Aamir left the harem of Imam Hussain and became a wife of Yazeed." (Ashir Bahar)

This is quite demeaning of Imam Hussain!

The Sick Imam Zainul Abedin

32. "Yazeed commanded a policeman to take Imam Zainul Abedin to a certain garden, kill him and bury him there. He took the Imam to the garden and dug a grave with his sword. He was at the point of killing the Imam when an invisible hand slapped him so hard in the face that he died and was automatically buried in the same grave".(Tazallumuz Zahra)

Why did not such a miracle happen in the battlefield of Karbala?

33. Imam Zainul Abedin was 23 years of age at the time of the Karbala tragedy. There are historians' reports that he wept over the woes of his late father for forty years. These add up to 63 years.

Malhoof records his year of birth as 38 A.H. and of his martyrdom in A.H.95.

If he lived for 57 years in all, how is it that he kept weeping till he was 63?

And if he cried 40 years long what came of his status as Imam! Readers can decide whether things add up or not!

34. "As it happened, Ali son of Imam Hussain (Zain) set off towards the desert. His slave followed him. He heard him wailing loudly. The slave wanted to calm him down and asked him whether the wailing and crying would ever stop. He (Ali) said that Yaqub had twelve sons. One of them Yusuf was

away from his presence for a while and even though he was still alive, he had become almost blind crying for his son. I, on the other hand, have seen seventeen people of my household lying dead including my father, brother and others. So my wailing cannot stop" (Malhoof)

This story would not throw favorable light on an ordinary person of faith, let alone a person of the stature of the Imam. Those people, shiny examples of steadfastness and fortitude, could not have spent lives in wailing and crying.

CAUTION: All criticism of the author is directed to the historians, and not at all to the respected personalities of Islam. Hadhraat Ali, Fatima, Hassan and Hussein [R.A.] all of whom command our reverence and respect.

## Chapter 9

### Some Leading Characters

Let us now come to the facts. Let us bear in mind the fact that whatever beliefs from our childhood we have been told to embrace, and whatever narratives we have been reading or listening to, have stuck with us as a part of our inner self, indeed they intertwine with our emotional fabric. That is why people in general do not listen to anything that contradicts their beliefs; they get inflamed. A mullah would dub you an infidel. This is the reason I wish to put up here a danger signal like a red STOP sign.

After this caution: Only those persons-women and men-should stay with me who

have the guts to listen to the truth, however much outlandish. In the words of a poet,

Alas, hundreds of thousands of things to be said,  
Remained unsaid for fear of public disorder!

However, according to Quran, hiding the truth in scholarship, after it is discovered, is a great offense (2/140).

To begin with, I state below, for public knowledge, years of death of some notables:

A.D. Calendar	Hijra Calendar			
The Prophet Muhammad (pbuh)	11		632	
Hadrat Abubakr Siddiq	13		634	
Hadrat Umar		23		644
Hadrat Usman	35		656	
Hadrat Ali		40		660
Hasan son of Ali	49		670	
Hussain son of Ali	61		680	
Zainul Abedin Ali bin Hussein	95		712	
Abujafar Muhammad Baqir	117		731	
Jafar Sadiq		148		765
Abul Hassan Musa Kazim	182		799	
Abul Hassan Ali Raza	208		818	
Abu Jafar Muhammad Jawad Taqi	220		835	
Abul Hassan Ali Hadi Naqi	254		868	
Abu Muhammad Hasan Askari	260		874	
Abul Qasim Muhammad Muntazir Mahdi (if at all born) disappeared at age 4 in 260 A.H.				
Hadrat Muawiya 60 680 Yazeed bin Muawiya	64		683	

Now let us have a look at chronology of the historians who initially committed our history to writing, including the Karbala episode. Although writers of history differ from writers of Hadith, yet both groups have made



use of each other's writings. The compilation of these bulky books has resulted in mix ups, for example, history being found in a book of Hadith and vice versa. In itself there is nothing wrong with that. What is causing problems, however, is the tremendous amount of contradictions between the two sets since all these books were based on word of mouth. He heard from him who heard from so and so who in turn from this and that and so on. Then there is the description and analyses of character and credibility of the persons quoted. On top of this historians and compilers of Hadith have slighted the persons quoted, by implying at many places, that they themselves were not certain about their reporting

Now let us take a look at the years of death of these historians and compilers:

Abu Abdullah Muhammad Bukhari		256		870
Ibnul Hajjaj Alqasheeri Muslim	261		875	
Abu Abdullah Ibn Yazeed Ibn Maja		273		886
Suleman Abu Daood			275	888
Abu Isa Tirmazi		279		883
Abu Abdur Rahman Nisai		303		915
Muhammad Yaqub Kalini		329		941
Abu Jafar bin Jareer bin Rustam Tabri		310		923

Please also in later pages.... The Hijra dates of the death of the four Imams about whom Mulla Jalaluddin Roomi wrote:

The true faith they made into four nations,  
They created a rift in the Deen of the Rasool.  
Further on the same Roomi says,

“The Companions were possessed by love of this world, so they left the Prophet unburied.”

The Muddle of the Science of 'Names of Individuals ' ASMA-UR- RIJAL':

These were the names of the gurus of our history and traditions of the

Prophet. Here it is noteworthy that first history of Muslims was written by Tabari, about two and three quarters centuries after the death of the exalted Prophet and two and a quarter centuries after the supposed incident of Karbala. And, he had nothing to refer to.

>From the Shiite point of view, history was first recorded by Imam Kaleeni even though he accomplished that even later than Tabari, i.e. at the start of the fourth century A.H. or two and a half centuries after the supposed Karabala. Tabari or Kaleeni, both built on hearsay. "He said that, so and so

said that, he heard so and so saying..."

Readers, we Muslims are a people with strange characteristics. We take pride in what we should be ashamed about! The scandal that should shame us is the so-called science of Names of Individuals. The mullah thumps his breast with the claim that Muslims have preserved the names of their five hundred thousand self-proclaimed scholars. Imagine a game of basketball or volley ball in which five hundred thousand players are throwing the ball at each other without any net or umpire! Dr. James Gibbs of Great Britain and Dr. Henry Springer of Austria have assailed the Muslim people over this spectacle. They say, these Muslims possess a living book but, sitting in their mosques, madrasahs and monasteries, they are throwing balls of obsolete history books at each other. These five hundred thousand phantom players are responsible for sectarianism amongst the Muslims. Dr. Gibbs says that it is strange that Muslims have so far divided themselves into only 150 sects and not 500,000! If there can be 320 million Hindu Bhagwans, why cannot be 500,000 Muslim sects?

Our historians

It is significant that our historians, numbering in hundreds, are all of the period of Tabari or Kaleeni and later. None before them! If the question crosses one's mind what happened to the record of the golden period of the Muslim history, you get a startling answer! In 165 A.H. when Abbassid

Khalifa Haroonur Rasheed asked Imam Ahmad bin Hanbal for evidence supporting his theories, the latter could not produce so much as a scrap of paper! Imam Ahmad endured flogging by Mamoonur Rashid over the barren debate on Quran being a creation or not, but he did not pronounce monarchy as un-Islamic. As time passed, monarchy continued to gain strength. Just as Imam Abu Yusuf, a disciple of Imam Abu Hanifa had become a court jurist (Faqeeh) of Banu Umayyah dynasty, the same way Tabari dug heels in the court of Khalifa Motamid in 270 A.H. Imam Ibn Jareer bin Yazeed Tabari,(the name adopted by him) submitted unquestioningly to writs of the Khalifa Almuqtadir Billah till his death in 310 A.H. In some books of history his real name is stated to be Ibn Jareer bin Rustam Ibn Tabari, disclosing his being a Parsi, for example in Kitabul Istaqama, P.137. This is the reason that till this day there are confusing reports about him whether he was a Shia or a Sunni, Khariji or Rafizi. (Yaqoot Muhammadi's Muajjamiil Aadbbba 302 A.H.) Gossip also goes around that Tabari son of Yazeed and Tabari son of Rustam were two different persons, although both were historians, shared one date of birth, died the same day and lived in the same town, in the same house. Both of them looked the same and dressed the same! (Wow!)

#### Union of the Mullah and the Monarch

In short, during the reign of Khalifa Muqtadir Billah, royal delegates were dispatched to Makkah, Madinah, Damascus, Qadisia, Koofa and other provincial centers. The contents of libraries there were destroyed and replaced by books written by people who were in reality the criminals against Islam. The question arises, how Tabari and other scholars like him acquire this much of power. You will be surprised to know that all the six so called Sunni Muhadditheen of Sahah Sitta, i.e. Bukhari, Muslim, Abu Daood, Ibn-I-Maja, Tirmazi and Nisai were from the defeated Persia. Similarly those Muhadditheen who are Shiites, like Sheikh Saddooq, Jafar Toosi and Abu Ali Tabrasi were of Persian origin. (None of them was an Arab!)

#### Abu Muslim Khurasani

Persians had become very strong in the governments at the very start of the Islamic era, and certainly not because of erosion of Abbassid regime. In

fact the founder of the Abbassid dynasty was a sharp Zoroastrian. By 129 A.H., due partly to the ineptitude of the last rulers of Banu Umayya and partly to propaganda by Zoroastrians, unrest had taken root in people of Khorasan. A large number of common people wanted to install Muhammad bin Ali bin Abdullah bin Abbas as Khalifa. Like Imam Zainul Abedin, his son Imam Baqir and after him his son Imam Jaafar Sadiq had altogether quit the political arena. To the good luck of Abu Muslim Khorasani, Mardan II, the son of Mardan Bin Hakam turned out to be a very incapable ruler.

Abu Muslim found the ground all to himself. Imam Muhammad bin Ali died in 126 A.H. His son Ibrahim was declared Imam. Abu Muslim Khorasani talked Imam Ibrahim into killing all Arabs in Khorasan. This plot was exposed. Mardan the Second sent Ibrahim to prison and then killed him. His brother succeeded Imam Ibrahim as Imam Abul Abbas. Abu Muslim's mission was to prevent the establishment of a central authority among Arabs, indeed amongst Muslims in general. Therefore in 132 A.H. combined armies of Abu Muslim and Imam Abul Abbas destroyed the Umayyid regime. Mardan the Second was killed. All except women and children from Banu Umayya were killed too. Only a prince named Abdur Rahman managed to escape to Andalusia [Spain]. Fearful of Abu Muslim's rise to power, Abul Abbas got him killed, yet Persians remained very powerful in the early reign of the Abbassids. In fact, from 129 to 132 A.H. Persians directly ruled the Muslim empire. (Tareekh-i-Islam by Dr. Hameeduddin]

Haroonur Rasheed and Baramkah

This rise of the Zoroastrians lasted about two hundred years, their influence, albeit covert, was so much that a powerful king like Haroonur Rasheed would at times find himself powerless against them. Do you know that Haroonur Rasheed himself was the son of a Persian woman named Khezran? The Barmaka were in fact Persians and were important pillars of Haroon's kingdom. Most historians acknowledge that in 187 A.H. Haroon had a good opportunity for easy conquest of present-day Turkey and Cyprus and later Constantinople (Istanbul). However the Zoroastrian Barmakis kept him occupied with the Arabian Nights Tales, in fun and merriment. Haroon's ministers Khalid, Yahya, Fazal and Jafar were all Barmakis. They replaced

Arabic with Persian as court language. It is astonishing that it was in Haroon's reign that the celebration of the Magian festival of Navroze started in great gusto replacing the Eids.

The question is how were people like Tabari, Kaleeni, Zahri, Ibn Ishaq, Tirmizi, Saddooq, Ibn-I-Saad and Waqidi etc. enabled to gain so much power? Not only they enjoyed privileges from the ruler, but also they had monopoly of penmanship. In return they used to proclaim the king as God's shadow on earth and would cook up history, Hadith and interpretations of the Quran that would endorse and validate the kings, palaces, harems and all kind of royal indulgence.

An example: Shah Abdul Aziz of Dehli, (died 1229 A.H.) gave an example of this in his journal. One day Khalifa Mahdi Abbassi was flying pigeons. Ghias bin Mamoon Muhaddith saw this and said, "The Rasool has said that archery, horse racing, and flying pigeons is a believer's grandeur." In the Hadith quoted though, the mention is of camel racing, not flying pigeons!

An irony: It is atrocious that when, attention of "Maulana" Maudoodi, the renowned author of the 20th century was drawn to this falsification, he wrote, "If we start doubting our history, what shall be left with us?" (Mazhabi Dastanain P.29)

Khalifa Haroon Rasheed had the most magnificent kingdom and possessed the strongest army of the times. He could easily have subdued the Byzantine, indeed the entire Roman Empire. Had he accomplished that task, there would have been no crusades in later years and Islam could have claimed the entire Europe with its benevolence.

Another Trickster

Now let us examine the position regarding Ibn-I-Shahab Zahri. Hujjatullah Abdul Qadir, Ali al-Qadiri Almusavi, author of Mizanul Faris states that this person passed in the second century A.H. and his real name was Ibn-I-Shahab Toosi. He was one of those hundreds of thousands of migrants

who, after the Arab conquest of Persia, had settled in Iraqi cities of Koofa, Basra and Baghdad etc. A great number of our history books have named him as the second founder of Shia theology. (The first founder being Abdullah bin Saba, the Jew.)

In the book titled 'Imam Zahri and Imam Taabr, the other side of the picture' authored by Allama Tamanna Imadi, among others, it is stated that Zahri's role features prominently in all the differences between Shia and Sunni sects to this day. He used to fabricate a Hadith and then it was passed over to propaganda centers from where it made rounds of the entire Muslim world. Some Shia scholars acknowledge him as a Shia; others state him to be a Sunni. (Mufti Muhammad Tahir Makki). However, as a matter of fact Ibn Shahab Zahri had descended from the courtiers to the last royal dynasty of Iran the Sassanids and was a staunch Zoroastrian. Allama Imadi, Maulana Dost Muhammad Qureshi, Mufti Muhammad Tahir Makki and Allama Mujeebi are one in the view that some of the machinations of this Zoroastrian masquerading as Imam have lasted till today. He:

- Made up stories casting doubts about the collection and compilation of the Quran;
- Broached the novel idea that some Ayahs of the Quran abrogate others;
- Concocted the foolish notion that Quran was revealed over seven readings;
- In context of Surah Annoor, presented Bukhari the yarn regarding calumny against Hadrat Ayesha. The Quran had not named Hadrat Ayesha, or any other person for that matter.
- Concocted too the episode regarding dispute among the companions of the Rasool over Caliphate in Saqeefa Bani Saada.
- Spun yarns about differences of Hadrat Ali with Hadrat Abu Bakr and Hadrat Umar.
  - Invented stories about persecution of Hadrat Fatima, the dispute about the Fidak Orchard, and the maltreatment of the Prophet's daughter by Hadrat Abu Bakr and Umar.

Topping it all, the tales like the battle of Jamal between Hadrat Ali and Hadrat Ayesha, the battle of Saffain between Hadrat Ali and Hadrat Muawiya, and the battle of Nahrwan between Hadrat Ali and the Khawarij were creations of the scheming mind of Zahri. In fact the battles of Jamal, Saffain, Nahrwan and Karbala are nothing but fiction. Zahri was not alone in this plot; he had full support of his fellow Zoroastrians. Their purpose? That

Muslims divide in sects, tangle themselves in disputation and thus drift away from the Qur'an.

Other culprits in this sordid business were Jews banished from the Arabian Peninsula who assumed Muslim names and settled in centers of Islamic civilization to benefit from the prosperous Muslim state.

Yet a third force active in this was the Byzantine or Eastern part of Roman Empire which had been conquered by Muslims during the reign of Hadrat Umar. Syria, Egypt, Baitul Muqaddis, Alexandria etc. had fallen to Muslims. The Roman Empire were also bent upon avenging their defeat from Muslims.

### The Enemy Camp

That is how a camp of Zoroastrian, Jewish and Nazarene brains combined against Muslims. "Misery seeks company" is the famous saying. The three

scheming, defeated elements held a series of secret conferences in Koofa, Syria, Yemen and Constantinople (Lisanul Meezan).

It is to be remembered that Muslims had not invaded the Persian and Roman empires for occupation of land. In both these super powers of the time, a few powerful persons and capitalists were holding people in bondage. The accounts of the tyranny and the public's cries for help were reaching the capital of the new superpower in Madinah. We are now left with only a few references to the Prophet's warnings to the Roman Emperor that if he did not bring order and equity to his empire, he will face the hardships that his people were facing. Abu Bakr and Umar only confirmed that warning.

This point is being made here for the reason that the Quran prescribes Jihad or warfare under the following circumstances:

When adversaries physically attack Islam or Muslims.

When the enemy turn you out of your homes; and  
When innocent people are subjected to oppression.

At heart people of the Parsi and Christian lands were glad over the rise of Islam because it was the first time that they had witnessed the beauty of the human rights. However, the courtiers and the elite of the old regime grieved for the good old days. The Jews had not forgotten the hurt of their banishment. In their private counsels these defeated elements had reached a conclusion that it was not possible to contend with Muslims on the battlefield. So they argued that Muslims should be cut apart from the Quran and made to fight amongst themselves.

That brings us to the first scheming mind of our history:

- He was the Zoroastrian Hormuzan who had been a military commander of the last Persian ruler Yazdgard as well as governor of his eastern provinces. His was the brain behind the plot for assassinating Hadrat Umar Farooq. Readers, our history leaves us only a brief remark in the passing for this tragedy, that a non-Muslim Persian slave Abululu attacked Hadrat Umar during Fajr prayers because of some personal grudge! (Tarikh Tabri)

- "Feroz killed the 'second' (Hadrat Umar) because the latter used to maltreat him." (Malhoof in Taoos)

- The third version is that Abululu Feroz used to work the house of Hadrat Mugheera. He had skills as an ironmonger and joiner. One day he brought a complaint before Hadrat Umar that Hadrat Mugheera was not paying him enough wages. Hadrat Umar looked into his complaint and decided that his remuneration was adequate. Abululu killed Hadrat Umar on this trivial grouse!

The reality was different. This was not the murder of Umar son of Khattab. It was the assassination of Farooq the Great! It was a monstrous conspiracy.

Another character was Abdullah Bin Saba (also called Alsaudah). He was a Jew with a vowed aim of breaking up the central core of the Muslim power. In the time of Hadrat Uthman he rose to political eminence in Iraq in the guise of a Muslim. He fashioned Shia tenets such as that every apostle has an



executor and Hadrat Ali was the inheritor of the Prophet Muhammad (pbuh), that the Caliphate was Hadrat Ali's by right and those others occupying the caliphate were usurpers and tyrants. With the collusion of Jews, Nazarenes and the Magians, Abdullah Bin Saba, whose real name was Rayan Bin Saba, succeeded in his evil design.

· Another character was Jafeena of Hirah. He had been the incharged of the security of the royal household in the Roman court. Then he outwardly converted to Islam. His job was to hire assassins and engineer attacks on the center of the Caliphate.

· Shahrmano daughter of Yazdgard. A princess of Iran, she was captured and was brought to Madinah in 20 A.H. Hadrat Hussain married her after her consent in 25 A.H. (Asoolal Kafi).

Another narrative is that the real name of this attractive princess of Yazdgard was Jehan Shah. Hadrat Umar Farooq proposed two fine names for her, Salameh and Shahrmano. (Kitabashafi).

Our study shows that the original name of this dame was Shahrzadi and she was the daughter of Shahryar and the sister of Yazdgard.

It is enough to surmise here that this union came about with blessings and good judgement of great Muslims. They were hoping that this marriage would create goodwill and would help Arabs and the Ajemites draw closer. However, the wily remnants of the Persian monarchy took it as an insult instead. The pyre of hate kept on burning in their hearts until they killed Imam Hussain.

#### A Startling Admission

This was a brief portrayal of some dark characters of our history. Now let us have a look at what a renowned 20th century historian of Iran writes in his book in the Persian language with the title "Tajalliat- e-Rooh-e-Iran dar Adwar-e-Tarikhi." (Splendor of the Spirit of Iran in Eras of History):

"From the day (after 20 A.H.) that Saad Abi Waqas conquered Iran on behalf of the Second Caliph (Hadrat Umar), Iranians nurtured a passion for revenge in their minds. They could never forget that a handful of Arab squatters had

dealt their mighty empire a shattering defeat. Our forefathers followed the only course that was open to them. Firstly they incited the Abbassids of Banu Hashim for devastating the Banu Umaiyya dynasty. Then they invited Hulagu Khan and did away with the Arabian Abbassid Empire too. In this way our forefathers avenged their defeat at the hands of Arabs.”

This was the revenge they took from Muslims. We have mentioned above the principal characters of the horrible drama staged by them. For revenge from Islam itself, these characters replaced the pristine Islam of the exalted Muhammad of Arabia with an Ajamite Islam. Its foundations were laid during the reign of Khalifa Haroonur Rashid and it is still straddling the Islamic world, i.e. from 170 A.H. till today, ref. Hussain Kazimzadeh.

Readers, this is the same Islam, which, like Hussain Kazim Zadeh, Allama Iqbal called Ajamite Islam. Sir Syed Ahmad Khan called this the Invented Islam. I call it the NUMBER TWO ISLAM Islam like a number two, spurious medicine.

#### Another Secret Revealed

A book (a single handwritten document) by Abdul Jabbar Qaramati dating about 280 A.H. (about the times of Abbassid Caliph Motazid), is stored in an Istanbul museum. Its title is Kitab-e-Dalail-e-Nabawwut, Syedna Muhammd... This book in the Istanbul museum tells us that even two hundred and fifty years after the death of our Prophet the Islamic world was united like one body. No doubt, Jews, Nazarenes and the Zoroastrians were sowing the seeds of dissension in the Muslim ranks. Their chief weapon was the same as tried by the Jew Abdullah Bin Saba and the Parsi Abu Muslim Khorasani i.e. renewing distinctions of being Arab and Ajamite non-Arab), distinctions of race, color and ancestry, which had been demolished by the Quran. They propagated the belief that the Caliphate should have been retained amongst the descendents of Hadrat Ali, from. On one hand the conspirators were supporting the caliphate of Hadrat Ali and on the other they were assassinating successive Imams, so that people won't unite under Hadrat Ali's descendents either. These assassinations were on the pattern of the assassination of Hadrat Ali by Jamshed Khorasani in a Koofa Masjid. It may be noted that Jamshed Khorasani was a Parsi but our history books name him as Abdul Rahman Ibn Muljim Khariji.

Abdul Jabbar Qaramati writes in this book that at the time of his martyrdom Hadrat Ali was Governor of Iraq appointed by Hadrat Usman, in the same way that he was in Koofa as Governor appointed by Hadrat Umar. Before assassinating Hadrat Ali, Abdullah Bin Saba had already killed Hadrat Usman in a night raid on the Government house. Mention of this hand written book by Abdul Jabbar Qaramati has also been made by Dr. Hameeduddin, a renowned historian of the sub-continent, in his book titled History of Islam (Madinah Publications) on Page 486. (Please note that in this book there is no mention of an insurrection of thousands of rebels into Madinah, nor of a seige of the Caliph's house.) Hadrat Uthman was martyred in 35 A.H. Until his martyrdom in 40 A.H. Hadrat Ali continued as Governor of Iraq as well as the new caliph, Chief of the Believers.

So out of the question are the battle of Jamal between Hadrat Ali and Hadrata Ayesha, or the battle of Saffain between Hadrat Ali and Hadrat Muawiya, and lastly the battle of Nahrwan between Hadrat Ali and the Khawarij having taken place. All these tales are fantasies of mischievous minds.

Now let us pay attention to what is stated by Hujjatallah Abdul Qadir Ali Al-Moosvi in his book Meezanul Faris and by Hur bin Abdul Rahman, Governor of Andulus, in his diary, "Tazkirah Hur Bin Abdul Rahman". But before we

do

that, let us find out the answer to the question, "What is the connection between our narrative about events concerning Imam Mahdi, and the reality or otherwise of Karbala?"

## Imam Mahdi and the Authenticity of Karbala

Readers may have already understood, yet I wish to remind that the first chapter of this book was on "Imam Mehdi". This was followed by the history

of "Karbala" as told by our historians. The topic of "Imam Mahdi" and the story of "Karbala" are interrelated, since the same common authors rendered all these insults to human intelligence. Same people who wrote the Mahdi fiction, created the fiction of Karbala.

Having come thus far with me, if you still believe that:

Imams are born from the thighs of their mothers,

A bird used to pick up Imam Mahdi in its beak, carry it away and then bring it back every forty days, or

Anyone who sneezes cannot die within three days,

The sun and the moon will retire when Mahdi son of Hassan Askari appears,

Twenty million infantry and six hundred thousand cavalry were employed to fight supporters of Imam Hussein numbering 72,

His severed head went on reciting the Quran while being paraded in the streets,

The Imam had killed 1950 foes with his sword in Karbala, or

Beasts in jungles and fish in the oceans cried over the martyrdom of Hussain and it rained blood for three days,

Then, I am afraid, my labor has been of no avail to you.

Poet Ghalib put it very handsomely saying:  
Chastisement has its (proportioned) limits,  
Only a sinner am I, no heathen!

This verse applies to our historians as well as to the gang of conspirators. Did they stop to contemplate who would believe their non-sense! But there seems to be no dirth of the gullible.

## Chapter 11

### An Eye Opener

Open your eyes; look at the earth, the skies, and the environs,  
See the sun rise from the East! (Iqbal)

Generally speaking, myths fashioned by religion are so insulting to human intelligence that one cannot visualize their full impact unless one examines them closely. On the other hand, the truth has the power of penetrating the hearts and the minds but and remove doubts and falsehood. At this stage I suggest my book, The Criminals of Islam that demonstrates how our historians have reduced Islam to a collection of fables and myths.

## Memoirs of Hur Bin Abdur Rahman

It was mentioned earlier in this book that when Abu Muslim Khorasani demolished the Arab caliphate of Banu Umayya, only one member of the royal household managed to escape. This was a prince named Abdur Rahman. He was able to reach Andulusia, Spain and established the rule of Banu Umayya there. This was in 132 A.H. or 745 A.D.

Please note a general principle. 103 years of the lunar calendar approximate to 100 years of the solar calendar.

Before Abdur Rahman could reach there, Musa bin Nusair and Tariq Bin Ziad had already conquered Spain in 92 A.H. or 711 A.D. during the reign of Khalifa Waleed Bin Abdul Malik. Then, for a short period of two years, i.e. 99 to 101 A.H. Umar Bin Abdul Aziz was the caliph of the Islamic State. This was the highly regarded personage who had rekindled the memories of the Khilafat-I-Rashida (reign of the rightly guided caliphs) in peoples' minds. This gifted Khalifa appointed a capable person, Hur Bin Abdur Rahman, as Governor, to administer Spain. Like Muhammad Bin Qasim, Hur proved to be a great administrator in spite of his young years.

He won over the hearts of the people of Spain through his impeccable character and his competence as an administrator. It was under his leadership that Muslim armies crossed Spanish borders over to the southern France and conquered it. (History of Islam, by Dr. Hameeduddin, Madinah Publishing Company, Karachi, Page 299) Hur Bin Abdur Rahman used to maintain a diary of events in Arabic. About two hundred years later, in about year 920 AD a Spanish officer named Simone Ashbillia found this diary. He translated this diary, what was left of it, into Spanish. In 1910, Dennis Montgomery, a British person read this Diary and judging by the torn and mutilated pages, expressed the opinion that the complete diary must have been spread over 300 pages. This diary covered some period around 100 A.H. To a surprising degree, the contents of this diary support the research by an Iranian historian Hussain Kazimzadeh and by Hujjatullah Abdul Qadir Ali Moosvi. These sources are also very near to the contents of the writings of Abdul Jabbar Qaramati in Istanbul archives.

Here are some excerpts from Tazkirah Hurr bin Abdur Rahman:

Muzakkarah Hurr Bin Abdur Rahman

(Died 734 A.D.)

The Diary of Hurr bin Abdur Rahman

Translated from Spanish by Dennis Montgomery in 1910 A.D. from the historical archives at Barcelona, Spain.

Translated into Spanish from the original Arabic by Simon Ashbillia in 920 A.D.

In Gordova, Spain

13 Safar, Al-Hijra 100

They call me Abu Nafe, Amir Hurr bin Abdur Rahman. I call myself Ibn Abduh. Tonight won't sleep. Have to meet with my deputies. No planning means no effective operation. No operation means no achievement. Okay Ibn Abduh! Will see you tomorrow.

No Date

I am requesting Amir-ul Momineen (Umar bin Abdul Aziz) to let us establish four army garrisons in Andalusia (Spain) just as Sayyedina Umar Farooq had established two new garrisons in Koofah and Basra. We are here to stay because people in this country love us. They feel liberated. There is total peace in our Emirate (Rule). Jews, Christians, Muslims, all live without fear. There is no unrest of any kind, religious or otherwise.

26 Safar A.H. 100

I am very grateful for the confidence Amir-ul-Momineen ...and Amir-ul-Momineen Umar bin Abdul Aziz have placed in me. I am fully aware of the fact that we will have to ...and turn good into better every day.

No Date

Just as the plots of the Maggians (Zoroastrians) had created trouble in Iraq during the first few decades of Islam, similarly we face frequent conspiracies that erupt now and then. The reason is obvious. The local rich, elite and the powerful leaders of the past hate social equity.

17 Rajab, Al-hijrah 100

Although the situation in Spain is very much in control and improving every day, still I feel that the Khilafah in Damascus should appoint a more able governor in this land. I will feel honored to work under the command of such a governor as an ordinary soldier. I have expressed this desire to the Amir-ul-Momineen.

No Date

I understand that it is impossible to find people of the caliber of Ali, Hasan and Hussain (R.A.). They, as Emirs (governors) have truly made Iraq a paradise on earth. Ali and Hussain (R.A.) sacrificed their lives in their noble offices as emirs. The Maggians (Jamsed Khurqsani and Jabaan bin Harmuzan had thought that by assassinating these two honorables, Iraq would...to the farrisesees (the Persians). But the sacred blood of Emir Ali (R.A) and Emir Hussain was not shed in vain. Ambassadors from the center (Khilafah) and elsewhere report that in Alhijrah 100 Koofa, Basra, and...are even more prosperous than Syria, Palestine and Egypt.

No Date (some day in Al-hijra 101)

Alas! Amir-ul-Momineen, Umar bin Abdul Aziz passed on. May Allah bless him! Truly a man of Iman (faith), character, will, and foresight.

A big If in History!

In 116 A.H. (732 A.D.) one of the most important events in history occurred. Armies of Banu Umayya advanced from Spain to consolidate their victory over France. A battle took place at Tours.



Abdur Rahman Ghafiqi, commanding Muslim forces fought with courage and ability but he was accidentally killed. Had Muslims won that battle, Europe and America of today would have been Muslim continents[ And real Muslims, not the followers of the Number Two Islam.] Although there could be several reasons for the defeat, it appears that the cantonments suggested by Hur Bin Abdur Rahman had not yet been established. Commander Ghafiqi's inability to obtain reinforcements was one of the causes of his defeat. It has not been ascertained whether there was any link-military or other-between Abdur Rahman Ghafiqi and Hur Bin Abdur Rahman.

#### IMAM HUSSAIN, GOVERNOR OF IRAQ

Hadrat Hussain as Governor of Iraq? Why isn't this fact widely known? This question must be rolling in the reader's mind. The answer-it did not, because the original records were whisked away in the era of the Abbassid dynasty. We would tickle the readers' memories and remind that the last Abbassid caliph was a weakling as an individual and inept as a ruler. He had delegated his powers as a ruler to his Prime Minister Nasr Nausheer Bin Alqami (who had assumed a Muslim name Mueduddin Ibn-i-Alqami), also a Maggian from Persia.

Similarly, Naseeruddin -e- Toosi, though known as a Shia, was also a Persian (Yaqoot Muhammadi, Ajaib-e-Tareekh). He was the Prime Minister of Hulagu Khan in Mongolia, We have mentioned that the Maggian conspiracies revolved round the objectives of 1.Weakening the nucleus of the Muslim Empire and, 2. Keeping Muslims away from the Quran. We have already seen the "achievement"

of Khalifa Muqtadar Billah. How was the history distorted on a massive scale? How did the Persians create dissension between Muslims? Please go on to the next chapter.

## Chapter 12

Where did the Archives of Khilafat-e-Rashida and the Governorship of Hadrat Hussain disappear?

Alqami, the prime minister of the last Abbasid caliph, and Toosi, the prime minister of Hulagu Khan were Zoroastrians in the guise of Muslims. Their collaboration paved the way for the Mongol invasion of the Muslim Empire. Hulagu Khan then raided Baghdad like a tornado (1258 A.D.)

In short, the Abbasid caliphate came to an end. You may have heard that so many books were removed from Baghdad libraries and thrown in the river Tigris that its water turned black. It is reported that people could cross the river over the bridge the books had built on the shallow river.

Hulago Khan, his courtiers and his Army were pagans. Making conquests had been their pastime since Changez Khan's times. They invaded empires, nations, countries and cities, and ruined them. They had no empathy or enmity for knowledge and literature. Then why did they throw books in the river? The design behind this scheme was to fill these libraries with books representing the Ajami i.e. Number 2 Islam. (Ref. Meezanul Faris) On prompting from Alqami and Toosi, the Mongol armies took the extreme step of removing all books that they could lay their hands on, from homes, from scholars and from educational institutions. For reference please look up "Tasweer ka Dusra Rukh" (Other side of the Picture) by Allama Mohyuddin

Tamanna Imadi.

We find references in our books to thousands of old books that no longer

exist. What happened to them? Thanks to Muqatdar Billah and Mustaasam Billah as well as Naseeruddin Toosi and Nasr Nausheer Alqami, the books that were saved were the ones like Ummul Tawareekh, Tareekhul-umam walmalook, and the 30 volume Tafseer Tabari, all by Ibn Jareer Rustam Tabri. (Ref. Muajjamul Adibba).

Books by great scholars and cultivated authors like Abu Muslim Isphahani and Aboo Qasim Balkhi were eliminated so completely that today their names can only be traced as minor references in books of other authors.

### A Basketful of Dust

In times of Hadrat Umar, Muslims had conquered one of the super powers of the day, i.e. Persia completely. They also conquered the eastern half of the other super power (Byzantine). The Roman Empire still survived in the west. But, Persia was fully conquered. One may recall the time in 631 A.D. when Khusro Parvez, the king of Persia tore up the letter that the exalted Prophet sent him. The holy prophet had said that the Iranian Empire would likewise be torn to bits.

Here is another example of the insolent behavior of Khusrau Parvez. He sent one of his governors named Bazan to the Prophet's court with the message, "

O Mohammad, even though you are but a slave unto me, you are tendering me advice! Offer yourself for arrest, otherwise I shall come in person and deal with you! Smiling, the Prophet said to Bazan, "Go back and find out about your king. His son Shervia murdered him last night!

Now, Yazdgard, the fifth successor to Khusrau Parvez. This was the king to whose court Hadrat Saad Bin Bani Waqas sent emissaries inviting him to Islam. They conveyed a message from the Caliphate at Madinah warning him to cease oppressing his people otherwise the trouble was coming close to him and his kingdom. Before giving an answer to the emissary, Yazdgard commanded one of his bodyguards to bring a basketful of dust. This done, the King said to the emissary, "Go and give this to your Commander Saad Bin Abi Waqas."

While accepting the gift, Hadrat Saad exclaimed, "Greetings, O soldiers of

Islam! Today the king of Persia has surrendered his soil to us!"

### Demise of the Sassanid Dynasty

The series of combats between the Persians and the Muslims brought Qadisia (14 A.H.) and Persia's capital city Madain(16 A.H.) under the control of Saad Bin Abi Waqas. The last Sassanid emppror, Yazdgard ran for his life wandering from place to place. He ended up hiding in a water- mill, where, taking him for a bandit, a peasant killed him with his hatchet. Fire-temples became cold and as predicted by the Prophet, the bangles of Cisra were taken to Madinah and were worn by Saraqa Bin Malik Jaasham. Saraqa was the person who, tempted by a prize of one hundred camels, had tried to apprehend the Prophet and Abubakr Siddiq at the time of Hijrah. In a state of destitution, fourteen or fifteen years before, the Prophet had said to Saraqa that he was seeing Kaiser's bangles adorning Saraqa's arms.

Bizarre death of the last monarch of the Sassanid dynasty spread a pall of gloom all over Persia. They did not revere their monarchy all that much but: Dominance faces few barriers,  
Where the subservient are set in the decorum of slavery.

### The Parsi Princesses

To make matters worse from the Persian standpoint, three daughters of the last monarch were captured in the course of the fighting and were brought to Madinah. Princess Jehan Shah or Shahr Bano was one of them. (According to our research her name was Shahrzadeh and she was the daughter of Shahryar and a sister of Yazdgard.). When the princess royal got wedded to Imam Hussain, it was a double jeopardy for Iranian chauvinists. This was 25 A.H. Their urge for revenge became even more intense.

## Jewels-Persian Design

Jewels: Like the famous nine jewels of the court of Akbar the Moghal king, Sassanid kings used to have twenty jewels. Fifteen of them survived the battles of Qadisia and Madain. All took refuge with the Khaqan, the Chinese king in Samarqand. They charted their future action on these lines:

Thousands of populace of the defeated Persian Empire went settled in important cities of the Islamic world, like Madinah, Makkah, Damascus, Baghdad, Sanaa etc. To local rulers they made a pretense of embracing Islam.

(Mizanul Faris, Hujjatullah Moosvi)

Their mission was espionage in the Islamic world. They were reporting to those 'fifteen jewels', called Asawarah (those wearing gold bangles, a distinctive mark of the Persian courtiers).

These infiltrators were required to have mastery over the Arabic language. They had to have full knowledge of the Roman and Persian history as well as manners of Arab society. Most of the individuals picked for espionage had skills of one kind or the other like writing, accounting, smithy and medicine.

On the strength of their skills, these Persian converts (actually infiltrators), were to advance in their respective fields in the cities of their habitation such as Makkah, Madinah, Egypt, Syria, Koofa and Basra. They had to procure jobs and penetrate into sensitive spheres of the government. They did succeed in these designs.

The 'Jewels' conducted their campaign while in refuge with the Chinese monarch efficiently. They had two missions, one to undermine the pivot of the Islamic rule, in other words killing the caliphs one after the other, and secondly, to alienate Muslims from the Quran. Bazer of Samarqand, a former special advisor to Khusro Parvez headed the committee of the Asawirah; the old Marzaban, a former advisor was his deputy. Both were experienced plotters and experts in politics.

## CHAPTER 13

### Assassinations of the Caliphs of Islam

#### Hadrat Umar Farooq

After Persia's defeat in the battle of Qadisia, Harmuzan, the governor of Tatar , was brought to Madinah as a prisoner. (14 A.H. or 635 A.D.) Tatar was the most important province of Iran and hosted its biggest army cantonment. He was presented before Hadrat Umar, the then Caliph of Islam who addressed him thus, "Harmuzan, we Arabs are the desert-dwellers you considered too lowly for even fighting with. We used to get licked by small columns of your troops. Now you see your king's throne and crown lying at our feet while he is running about places to save his life. How did that happen?" Harmuzan replied, "Sir, then it used to be war between Persians

and Arabs, now you have your God with you. Because of his war crimes, Harmuzan deserved to die. However, he saved his life through an ingenious trick. In the course of conversation, he asked for water to drink. He was presented water in a silver goblet, which formed part of the war booty. Harmuzan requested Hadrat Umar for a reprieve for his life until he could finish his drink of water. Hadrat Umar granted his request.

#### Like a Fairy Tale

It sounds like a fairy tale but we are told that as soon as he got his stay of execution, Harmuzan spilled the water on the ground. He would not have a drink and therefore the royal reprieve would not lapse. Anas Bin Malik and

Ahnaf Bin Qais who were at the scene, confirmed, "Chief of the Faithful, have you indeed reprieved Harmuzan." Upon this, Hadrat Umar again addressed Harmuzan and said, "Harmuzan, I am a hostage to the generosity of a Muslims."

Harmuzan was freed. Apparently, he embraced Islam and took up residence in Madinah.

Now we shall see that assassination of Hadrat Umar was not an individual act of Feroze Abululu but part of a conspiracy by the 15 Jewels:

Feroze Abululu has variously been described in history as a Christian or a Maggian. Our research proves that he was a Zoroastrian. Either way, by itself, that is not an important factor. Whatever Feroze was, he was only a tool; the important question is, who was wielding that tool. The most important pawn of the 'Jewels' of the Cibra, in Madinah was no other than Harmuzan. In Madinah, his constant companion was Jafeenaul Khalil. He was a hard-boiled Christian and an expert scholar of the Bible, and of Hebrew and Arabic. He was a political pawn of the Roman king and had served as an official in Damascus, Palestine and Heerah. Their third companion was a Jew named Saba Bin Shamoon . He was the person whose son Abdullah Bin Saba would soon emerge as a notorious character of history. All three were living in Madinah as Muslims. All three were very intelligent, shrewd and experienced schemers.

The Cardinal of Rome, Thomas Melon, wrote in the 11th Century that at the zenith of the Islamic Empire, Jewish settlers in the Middle East had no center of power as such, but were very powerful covertly. The secret of their power was the speed of their communication system. The Jews, Nazarenes and Maggians that were practicing the art of political puppetry in the corridors of the Islamic government. They profited a great deal from this communication system. Pigeons trained by them would fly on a daily basis between Madinah, and Koofa and Samarqand. These courier activities of the pigeons produced gruesome outcomes. Some highlights:

Through an odd chance, Feroze Abululu came across Hadrat Umar. He said to Feroze, "I hear that you can make a windmill". Feroze retorted, "O

Chief of the Believers, I shall make a mill in Madinah that will run forever."

Meanwhile, Heraclius, the Byzantine king, fleeing from Islamic forces, joined the refugee courtiers of Persia, all in Samarqand. Pigeons were busy flying between Madinah and Samarqand.

There was a person by the name of Kaab Ahbar. Till this day it is not certain whether he had or had not embraced Islam. He was a great scholar of the Torah. When Hadrat Umar arrived in Baitul Maqdas [Jerusalem] on its conquest in (16 A.H., 635 A.D.) the Cardinal there invited him to say his prayers in the church. The former declined the offer saying "I am apprehensive lest Muslims convert churches into mosques in later times." So he conducted his prayers in open ground near the ruins of the Temple of Solomon. He continued to do so till he stayed in Baitul Maqdas. Kaab Ahbar's took his shoes off while approaching the Jacob's 'Rock'. It was he who had suggested to Hadrat Umar that he conduct his prayers at that spot. At this Hadrat Umar admonished him, "You still have traits of Judaism in you." Abdul

Malik Bin Marwan had constructed a dome over the Rock of Jacob around 60A.H. while constructing the Masjid-e-Aqsa. It is now known as Dome of the Rock.

Once Hadrat Abuzar Ghaffari and Hadrat Umar were discussing the topic of Zakat. Kaab Ahbar said something. Abuzar rebuked him, "O Hebrew, Would you teach us Islam!"

Says Abdur Rahman Bin Abu Bakr, "I saw Harmuzan the Maggian, Jafeena the Christian and Feroze Abululu talking in whispers, the day before Hadrat Umar was assassinated. They had with them the same double edged dagger that was later found near dead body of Abululu."

Three days before the assassination, Kaab Ahbar told the Amirul Muminin, Umar R.A. that he would die within three days. Abbas Mahmud Alakkad, an Egyptian Historian has written that Kaab Ahbar was a staunch Jew and he was the prime accomplice with Harmuzan and Jafeenatil Khaleel in the conspiracy for assassination.

The night before Hadrat Umar Farooq's assassination, Kaab Bin Ahbar said to



Hadrat Umar, "the time has run out for you."

A researcher of the 20th century from Egypt, Dr. Taha Hussain, writes in his book, (Alfitnatil Kubra) "At the time of this catastrophe, the Islamic Empire was so securely established and the mental grooming of people of the Islamic Empire was so advanced that there was complete peace and tranquility all around. Hordes of people were joining the Faith of God. No one could imagine the possibility of such a conspiracy.

Had there been dissension in Muslim ranks or had there been bloodletting during the first fifty to a hundred years of the Islamic state, Islam could not have overrun two thirds of the world. Those people belonged to the hallowed period of Islam and the Quran bears witness to their being the unwavering Believers in Truth. They had been infused with affection for each other. They were pleased with Allah and He was pleased with them. (Ref. Abdul Qadir Ali Moosvi). In this era of tranquility there appeared to be no prospect of any underground mischief.

#### The Incident

With the call for prayer at dawn on 26th of Zilhajj of the year 23 A.H., companions of the Apostle assembled in the Masjid-e-Nabavi. Hadrat Umar arrived for leading the prayers. No sooner had he called out the Takbeer than did a man suddenly approach him from the front and inflicted several wounds with his dagger upon him. People in the congregation apprehended and seized Feroze Abululu; however the assailant killed himself with his own dagger. The strongest evidence relating to the crime was lost forever. Jafeena and Harmuzan were killed in the ensuing rage. The Jew Saba Bin Shamoon fled and joined his cohorts in Samarqand. Kaab Ahbar was not detained because he was considered a Muslim; the irony is that this character continued insisting that he would not embrace Islam until he was fully convinced.

With the assassination of Hadrat Umar, the Iranian schemes started to alienate Muslims from their God i.e. distancing Muslims from the Quran and its precepts was set in motion. Umar Farooq the Great was the chief obstacle in their way. When the news of his assassination reached Samarqand, the

courtiers of Iran lit up the sky with fireworks for joy.

Hujjatullah Abdul Qadir Ali al-Moosvi writes in Meezanul Faris that the consultative machinery of the Caliphate was so competent that without wasting a minute after the martyrdom, Hadrat Usman was selected as the new Caliph through mutual consultation of the companions of the holy Apostle.

#### The Assassination of Hadrat Uthman

Valuing my readers' time I shall try to keep the narration brief.

I have already described the Maggian, Jewish, and Nazarene conspiracies in the era of Hadrat Umar and their modus operandi. So henceforth, repetition will not be necessary..

Muzakkirah Hur Bin Abdul Rahman,

Meezanul Faris,

Fitnatul Kubra by Taha Hussain,

Ajaibit Tareekh by Yaqoot Hamdi,

Kitab Dalail-e-Nabawwut Syedna Muhammad by Abdul Jabbar Qaramati,

Tasweer ka Doosra Rukh and Intizar-e-Mahdi-o-Maseeh both by Muhaddithul Asr

Allama Tamanna Imadi.

Mazhabi Dastanain aur Unki Haqeeqat, a great book by Allama Habibur Rahman Kandhalvi.

Shahkar-e-Risalat by Allama Ghulam Ahmad Parvez

Tarikh-I-Islam by Dr. Abdul Hameed, Professor of Harvard University, and many other books contain history of the first century of Islam found etched in gold letters. But it is scattered about like pieces of a jig-saw puzzle. Putting these pieces together, the picture that emerges is both pleasing and resplendent with hallowed blood:

As mentioned above, after the conquest of Persia, thousands of its people, in the guise of Muslims, settled outside, particularly in Iraq because of Iraq's proximity to Persia. They were more likely to be discovered and apprehended in the capital of the Caliphate so there were a lesser number of such Persians in Hejaz. Hadrat Umar was not unaware of this situation. So in 18 A.H. he took counsel and appointed Hadrat Ali as the governor of Iraq for surveillance as well as education of these elements. Assertions by historians like Tabari and Kaleeni notwithstanding; it was all peace and

tranquility in the era of Hadrat Uthman. The blessed tide of Islam was carrying all before it, be it lands, be it peoples and hearts. Hadrat Uthman had a vigilant eye over the capital Madinah and Hadrat Ali over the province of Iraq. Hadrat Muawiya in Syria and Hadrat Umro Bin Alaas in Egypt proved themselves excellent governors. Theirs and other companions' (of the Apostle) teamwork, and exemplary character added to the passion for Jihad carrying Islam day by day from one pinnacle of glory to the other. All around was manifest "Thy reference has been hallowed." Great statesmen of of

Islam knew fully that establishment of a system based on the Quran was the first priority of the State. The exalted Prophet had trained these eminent people himself and they were full of compassion for each other and for the humanity.

They were so engrossed in spreading the message of Islam to all corners of the world that they cared little for security of their own lives.

Immortality of the Quran gave them extreme confidence. One important thing to note is that in those times people were invited to Islam, not expelled (like the present). There were no edicts of excommunication (Takfeer) against people. So, in that Islamic state anyone who professed Islam was accepted as a Muslim. No one dissected the hearts to see if some one was a hypocrite, a Maggian, a Jew or a Christian at heart. Those companions of the exalted Prophet, held in awe all over the world, did not post sentinels in their doorways.

Taking advantage of this situation, an old Hebrew named Saba Bin Shamoan, who had assumed an Islamic name of Saba Assalameh, as well as his son Abdullah Bin Saba, entered the capital Madinah in the dark of the last hours of the night, and killed Hadrat Uthman with their swords while he was reciting the Quran. Both the assassins disappeared during the night without a trace. (35 A.H.)

Assassination of Hadrat Ali

When Hadrat Usman was martyred, Hadrat Ali was the governor of Iraq. The deputies to Hadrat Uthman hastened to implement the Quranic injunction of mutual consultation. A meeting was held in Masjid Nabavi of the companions from Madinah and elsewhere. Two resolutions were passed. One, that the future Caliph would be Hadrat Ali and two, that the capital would be moved to the place where Hadrat Ali had his seat as the governor of Iraq. In this meeting again no measures for personal security of the Caliphs of Islam were passed, because the companions did not want, under any circumstances, to distance themselves from the people. To them posting guards at the gates was a foreign custom.

Anyhow, the ship of the Islamic State sailed fine in those choppy seas of intrigue and conspiracy, but on Ramadhan 18, 40 A.H. the designs of the Persian courtiers struck again. At dawn, Hadrat Ali was saying his prayers in Koofa when the Maggian named Jamshed Khorasani, who had assumed an Islamic name, pounced upon him and stabbed him with his sharp, double-edged dagger several times. The third day after this attack i.e. on Ramadhan 20, the fourth Caliph succumbed to his wounds. In our conventional history books, this Jamshed Khorasani is known as Abdur Rahman Ibn-I-Muljim Khariji.

Hadrat Hassan, the Governor

Now that Koofa was the capital, the Counselors met there. Only two names came up for election of the Caliph, i.e. Hadrat Hassan and Amir Muawiya, the governor of Syria. Hadrat Hassan declined to undertake responsibilities as a Caliph. Therefore, Hadrat Muawiya was appointed Caliph with such assets as, a history of good administration, political acumen and general popularity. Some Syrians started standing guard on him in civil clothing without permission of the Caliph. When in Ramadan 40 A.H. someone attacked Hadrat Muawiya, a sentinel chopped the head of the assailant there and then. Hadrat Muawiya received only minor injuries. Elements inimical to Islam came to understand that their designs were unlikely to succeed in Damascus, which was now the capital city. So they again turned their attention to Iraq where Imam Hassan was the governor appointed by Hadrat Muawiya. Steeped in compassion and generosity, Imam Hassan had made his province a paradise on earth.

Having set Iraq's administration on an even keel he resigned his office in

48 A.H. due to ill health and took up residence in Madinah.

This great personage fell victim to the hatred of his own wife. Imam Ghazali reports that Imam Hassan had two hundred wives. At some places it is stated that he used to marry four new women and divorce four older wives every week! Only people with the intent of insulting him can cast such a slur on an acclaimed person. There is a report by Haq Ali Haq, a past President of Jamai Alazhar that one of his wives Jaada was unfaithful and Imam Hassan wanted to divorce her. However, before he could do so, she poisoned him. He died of that poison instantly. This happened in Madinah in 49 A.H.

CAUTION: All criticism of the author is directed to the historians, and not at all to the respected personalities of Islam. Hadhraat Ali, Fatima, Hassan and Hussein [R.A.] all of whom command our reverence and respect.

## CHAPTER 14

### Martyrdom of Imam Hussain

The determined caravans keep marching to their destination in spite of the challenges that come their way. After the resignation of Imam Hassan, Hadrat Muawiya appointed Hadrat Imam Hussain as the governor of Iraq. Caliphate of the Righteous continued its majestic progress. For the first time the world was witnessing that in an empire as vast as three and a half million square miles, there could be found no one willing to receive charity. Nor a dog would die of hunger in the remotest areas. These were the exemplary blessed times when a young woman loaded with jewelry could travel alone, and had

absolutely none to fear but God!

Harmuzan, who laid the conspiracy to kill Hadrat Umar, was himself killed in 23 A.H. His son Jaban Bin Harmuzan had joined his kith and kin in Koofa at a young age. This is the same Jaban Bin Hormuzan who had made an unsuccessful attempt on the life of Hadrat Hassan in 46 A.H. (Meezanul Faris). In that attack, Hadrat Hassan had received a serious injury on his thigh, but had recovered.

Here, it is worth noting that after assassinating Hadrat Uthman, Saba Bin Shamoon and Abdullah Bin Saba had vanished without a clue. According to Hujjatullah Moosvi they spent the rest of their days in disguise in Yemen. Jaban Bin Harmuzan had also succeeded in fleeing after attacking Hadrat Imam Hassan while some other people remained suspect.

Hadrat Muawiya died in 60 A.H. Meetings of the Consultative Council for selection of the new caliph were going on in Damascus, Koofa and Madinah, when Jaban and his accomplices entered the governor's house in Koofa under the cover of a dark night. They murdered the governor Hadrat Imam Hussain with a single stroke of the sword severing his head from his body. Due to lack of security measures as well as the dark of the night, Jaban and his accomplices got away with ease. According to investigations by Allama Masoodi, Jaban remained active against Hadrat Abdulla Bin Zubair during the few remaining years of his life. Eventually, he was killed while attempting on the latter's life in 70 A.H. He had assumed an Islamic name, Balal Bin Yousuf.

### Some Peculiarities

In presenting the reality of Karbala, I have picked up chapters of history from numerous resources. In spite of the imperative of being brief, I have included authentic references. This research has necessitated picking up a large number of bits and pieces from here and there and then putting them together to make the whole picture. You can ask the question (like many of our venerable readers have been asking), why did no one write such a book before. What can I say? Perhaps the answer is what I have stated in my book *Criminals of Islam*. Very briefly, the reasons could be blind faith, lack of deliberation, abject despair about the state of things, fear of life,

religious edicts etc. Some of the scholars may have attached more importance to other topics.

Our first ever history was written by Tabari. The time? At the junction of the third and the fourth century A.H. What were his sources? He did not have so much as a scrap of paper to refer to. Whatever he recorded was on the basis of "heard from someone". Heard from whom? Heard from someone who heard from someone else and so on... Worse still, Tabari wrote what he felt like. He wrote whatever his Maggian understanding suggested to him and...he wrote whatever the king ordered him to. To top it all, he recorded all that was put into his mind by Harmuzan, Jafeena and Saba Bin Shamoon generations. Tabari was capable of making up a good story. He freed monarchs from the quandary of do's and don'ts. Only such history and exposition could suit the Abbassid kings that would legalize their kingship, open up doors to opulence and indulgence, gave license for amassing wealth, and help keep harems full of women. Tabari gave them everything. In return they enriched him with gifts, honors and endowments. Later, by compiling history (13 volumes) and exposition of the Quran (30 volumes) he was raised to the position of Imam of a very high rank and no one could so much as whimper at his elevation.

Later it was the turn of Muhammad Bin Yaqoob Bin Ishaq Alkaleeni. His Maggian heritage was also quite imposing (Ref. Meezanul Faris). Like Tabari, he did not have a scrap of written paper to go on. He too wrote down mere hearsay and that too as late as the fourth and the fifth century A.H. The broad-minded and enlightened readers can visualize what reality can be found in writings that are based merely on grapevine talk

Tabari in particular acquired influence because of the patronage of the rulers. His leverage was such that if someone dared dispute with him or other Muhaddiseen or dared to be critical, the Royal Qazis would label such a person a heretic/Motazalite and would behead him. The writings of such a person would be consigned to the fireplace. This is the reason why, by passage of time, the writings of Tabari and other Muhaddiseen gained more and more authenticity and sanctity. Who were the Motazila (deviationists)? Anyone who would bother to think and use his own mind.

Matters came to such a pass that, whoever dared point a finger at these books, was declared a heretic. Under these circumstances, who could speak out the truth? How could anyone raise an objection?

According to Allama Habibur Rahman Kandhalvi, key offices of the Abbasis were held by the Maggians. Their women occupied harems of Abbasids. Such being the environs, serious deviations were created in the faith. It was an absolute commotion as far as truthful reporting was concerned. If historians were Maggians, the writers of Hadith and Seera were Jews or Maggians too. The first chronicler of the exalted Apostle's battles and his biography was a Maggian under the name Muhammad Bin Ishaq Bin Yassar. His compilation is not found nowhere but the edited version of Seera Ibn-I-Hisham is based on it. His stratagem, which was similar to others in the line, was of narrating some topics complimentary to the Prophet, (to establish credibility) followed by derogatory content followed again by laudatory phrases so that his writings should remain generally acceptable to people. Jews were the source of his stories. That is why Imam Malik had called Muhammad Bin Ishaq a liar. Between Muhammad Bin Ishaq and the first available derivation from his work by Ibn Hisham, all sources of reports were Parsis, such as Ziad al-Bakai, Muslimat al-Abrash and Hameed Razi. Also there was Waqidi who was a hard-boiled Maggian and was reputedly the biggest liar of his times (Mazhabi Dastanain aur Unki Haqeeqat).

We reproduce a specimen of the pearls strewn on paper by these characters:

"Whosoever would render two Rakaa of prayer while imagining the beauty

of Princess Shahr Bano in his mind, will have seventy thousand palaces for him in the Jannah. Every one of the palaces will have seventy thousand chambers, every chamber seventy thousand thrones and every throne will have seventy thousand of HOURI concubines ready to fall in a hug."

Another calamity that plagues these books is that there is no clear dividing line between the three disciplines, i.e. history, exposition of the Quran and the traditions of the exalted Apostle. They are all intertwined in a confusing manner. And there are loaded with contradictions.



Allama Shibli Nomani, on page 27 of his Seeratun Nabi has given a startling quote of Imam Ahmad Bin Hanbal, "Three kinds of books are absolutely baseless i.e. Mughazi, Malaham and Tafseer." [Battles, Squirmishes and Expositions of the Quran]

Imam Bukhari had asserted that Companions of the Prophet had turned apostate on his death. Tabri wrote, "The Prophet of Allah said that some of

my companions will visit me at the pool. God will remove them from my presence. I shall say, 'O my God! these are my companions.' I shall be told that I do not know what bad deeds they had done after me." Rolling the ball forward, Hafiz Ibn Hajar says, "Umro Bin Sabit has said that all of them, except five, turned heretic on the Prophet's death." And Ayatullah Aluzma AlHussaini shot the ball through the goal. Said he, "Those five that remained (in the fold of Islam) were 1. Salman Farsi, 2. Miqdad, 3. Abuzar, 4. Ammar, 5. Hazeefa." Not content with this performance, the "survivors"

were further reduced to three. Hadrat Ammar and Hadrat Hazeefa were also thrown out of Islam's fold. Two goals scored! Is it the end of the road? Historians and collectors of Hadith did not include even Hadrat Ali, Hadrat Fatima and the Hadraat Hassan and Hussein in the group of 'survivors'! End of the road? No, not yet. Another goal scored. Said our historians that weighed against the faith of Hadrat Salman Farsi, Hadrat Miqdad and Abu Zar Ghaffari too fell short and he should be considered a heretic!

So, in the upshot, on Prophet's death, only one Muslim was left on the face of this earth, Salman Farsi and he too was from Persia!

Imam Malik of Mowatta fame would not lag behind. In fact he preceded the above group. He laid foundations of the story by recording in his book

titled "Kitabul Jihad", "Prophet of Allah said concerning martyrs of Uhd

that he would himself testify to Allah about their faith. Hadrat Abu Bakr enquired about himself. The Prophet said, 'I do not know what new innovations you will hatch when I am gone.' Hadrat Abu Bakr started crying and cried and cried. The Prophet did not console him." (Life Sketches of seven Companions, Vol.3, P.19)

Readers, it is remarkable that, we Muslims consider these the most accurate books, their correctness being second only to the Quran, although they are outrageously insulting to the human intelligence. Some describe Bukhari and Muslim to be the most accurate books while others ascribe this distinction to Alkaleeni, Tabari and Toosi. A celebrated mullah like "Maulana" Maudoodi, looking at this balderdash in the twentieth century, observes, "If we do not believe these fables, what are we left with?" We shall be left with the Book of Allah, of course, but that did not strike his small mind! In fact, for Muslims this should be an easy task. What the historians and Muhaddiseen have recorded, should be double-checked with the Quran. For example, does the Quran at all say that companions of the honored Prophet would turn heretics as soon as he would leave this world!

For information of our readers, are given below the years when some of the historians and the compilers of Hadith died. This will help determine who, how and when scattered on paper the pearls we have detailed above. Two facts are always worth keeping in mind. Firstly that the Prophet [SAW] died in 11 A.H., secondly that none of these authors had, at the time of writing, i.e. 250 years after death of our Prophet, even a scrap of paper to use as reference All that they quote; He said like this, I heard like that, he heard from him who heard from him and so on... or said words to that effect or something like that. Names of some of those luminaries are as under:

Author/Compiler

Year of Death

A.H.

Ibn Jareer Tabri

310\* An exponent of Quran,

narrator of Traditions, a Jurist

Muhammad Ismail Bukhari	256*	
Muslim Bin Hajjaj	261*	
Abu Daood		275*
Abu Abdullah Bin Majah		273*
Abu Musa Tirmizi	279*	
Abdur Rahman Nisai		303*
Malik Bin Anas		179* Mowatta Imam Malik
Ahmad Bin Hanbal	241*	Jurist of Masnad Ahmad
Shafie		204* Jurist of Masnad Shafi
Muhammad Bin Yaqoob Bin Ishaq Alkeeni	329*	He wrote Al-Kafi

Sheikh Saddoq Abu Jafar Muhammad Bin Ali Tabrasi 381\* Wrote Man  
Yazharal Faqeeh

13. Abu Jafar Muhammad Ibn-i-Hassan Toosi	460*	
Wrote		
Tahzeebul Ahkam and Al-istabsar		
14. Abu Hanifa	150*	Jurist without a Book

A Question

This is a probably a suitable stage to answer my readers' questions. For example they may be ask, "You have been criticizing historians and compilers

of Hadith right and left, what is the sect you belong to? What are your credentials? Are you a Qadiani? A Sunni? A Shia? An Ismaili? A Parvezi? A Wahabi? A Deobandi? Or a Brelvi? Are you a Conformist or non-conformist? A dissident? A revisionist? What are you?"

I truthfully denounce belonging to any of the groups! I profess Islam, pure and simple. I perfectly understand that sectarianism is Shirk i.e.

polytheism and we shall have to face our Creator in the Hereafter to answer for what we speak and what we write. I shall not ask anyone to accept my submissions. I have tried to make easy and save time for my respected readers to know what is actually written in our bulky, ancient and reputedly authentic and “sacred” books. I suggest that you undertake a brief study of these books yourselves and derive your own conclusions.

Many of my most respected and sincere readers say that Dr. Shabbir Ahmed has criticized every religion and creed including Christianity, Judaism, Qadianism, Bahaim, Hinduism, Islam. In fact he has written in his books against Theocracy, Sufism, Mullahism, Shias, Sunnis, Deobandis, and Barelvis of Islam. Does he not realize the dangers inherent in this effort?

I have to thank all these esteemed readers from the depths of my heart. My answer is that I am aware of all the dangers involved. Yet, is there anything worthwhile one can do under fear?

I do not write “against” any sect or creed. I only try to expound the truth.

I may also say that I have been challenging the beliefs held by the household in which I was born.

## CHAPTER 15

### Question and Answer Session

Dear Readers,

In the course of putting this book together, some ladies and gentlemen have asked me some very important questions:

Question: Granted you do not belong to any sect but there must be some

beliefs of others, that may be repugnant to you? Hassan Akhtar, Detroit.

Answer: I affirm, with all my heart that I do not belong to any sect. Reverence and love for the Prophet of Allah forms the anchor of my life. It is the Quran's verdict that whosoever assigns a sect for himself, loses all links with the Prophet (6/160). I cannot court that fate at any price. As regards disliking certain beliefs, I think my like or dislike carries no weight. Yes, I do dismiss the non-Quranic dogmas wherever they are.

Q. Apart from Shias, your book titled "Karbala, fact or fiction", will

not

meet the approval of our non-Shia clergy! Hafiz Ghulam Muhammad Jacksonville.

A. In addition to Medicine, I am a student of History, Psychology, Philosophy and Theology. After due research and deliberation according to my ability, I present the truth with due respect. It is not necessary for Shias and non-Shias to agree with my research.

Q. Relevant to the theme of this book I want to ask what is the reality behind Panjtan Pak (Five holy ones). Humera Jaafri, Orlando.

A. A lot of Muslims, no matter belonging to what sect, consider the under noted exalted personages as Panjtan Pak: Rasool of Allah, Hadrat Ali, Hadrat Fatima, Hadrat Hassan, Hadrat Hussain. Who can doubt the sacredness of these personages? Yet, the term Panjtan Pak or something to that effect does not appear in the Qur'an nor the name of any of them with the exception of the Prophet is included in its text. According to Allah's Book, sanctity and rank depend on individual deeds, not on kinship.

Q. Muslims keep making hue and cry about trinity amongst Christians; what about their own Pentagon (Panjtan Pak)!. Andrea Maseeh, Gujranwala.

A. Please see the last question and its answer. This is a non-Quranic dogma. For Muslims, indeed for the humanity at large, the final authority is the of

Book of Allah. The world of Christendom too is fast realizing, that eventually the whole world will have to resort to the Quran for guidance and unity of mankind. There is no 'Pentagon' in the Quran.

Q. "Having gone through the manuscript of this book", Muhammad Yaseen Jafri,

a Khateeb and Muhaddis from Multan says, "Your book will be a great help in

quashing countless exaggerations in our history. But please review the Ayah on Tatheer."

A. I am grateful to the esteemed Mr. Jafri that he went through the manuscript and gave valuable advice. In compliance with his wishes I had reviewed the Ayah Tatheer (33/33). Ayahs 28 to 34 of Sura Ahzab are all addressed to the wives of the Apostle (Mothers of Believers). Ayahs 33, 34 above contain special commandments for these esteemed ladies. Hadrat Ali was not a live-in son-in-law so in these Ayahs there is nothing to suggest them pertaining to Hadrat Ali, Hadrat Fatima and Hassan and Hussain [R.A.]. All the narratives in this connection have been third and fourth century A.H. inventions by people who were bent upon driving a wedge amongst Muslims.

Q. Our most honored Sheikhu-Hadith Mufti Muhammad Irshad Nizami has also been gracious enough to critically review the manuscript of Karbala ki Haqeeqat. He says, "Your references are accurate. Your effort is likely to create two types of reaction. Some people will get offended. On the other hand, dispassionate thinkers will find in it the potential to unite the two major sects of Islam." Sheikh Sahib, with lots of prayers for the effort, further says, "This type of research should have been done by oldies like us. It is only now, when at age 80 I can, as it were, look out through my window at the Hereafter, I shall be able to leave this world with the satisfaction that someone has, at last done the job that should have been

done centuries ago." He emphasizes inclusion of the following two points on

his behalf:

That in Ayah 33:33 members of the household (ahl-al-bait) include only those individuals who had residence in the Rasool's home i.e. his wives and their children. In case Hadrat Ali is included because of him being a cousin, then why Hadrat Abbas Bin Abdul Muttalib who had even a closer kinship being an uncle, should be left out? Every one knows that the kinship of an uncle is closer than that of a cousin. Based on this, many caliphs of the Abbasid dynasty described their rule as the rule of Ahl-e-Bait. Supporters of the first caliph Abul Abbas considered him as the rightful Imam.

That in Sura Shoora (Ayah 42:23) there is a mention of Muaddata fil Qurba i.e. regard for the near ones. "Tell them that I do not ask for remuneration from you. If you do not give credence to me, at least have some regard for my kinship. I am one of you so why do you torment me?" Here, it must be noted that the interpretation by some people of Muaddata fil Qurba as asking people to love his kin as a recompense for his being a Prophet is wrong on every account. Such a definition is alien to the Quran. According to Quran, color and ethnicity cannot form a basis for esteem. Also the kin are referred to as zil Qurba or Aqraba, not fil Qurba. Hadrats Noah, Hood, Lot, Saleh, Shoaib, and all other prophets told their people that they were not asking for any recompense for their services. Then, how could the last of the Prophets ask for a recompense? The Quran weeded out this concept by declaring that only the personal character of an individual could be the criterion of honor. Being the father of Hadrat Ibrahim could not benefit Azar, nor being the son of Hadrat Noah was of any use for his son. Relationship did not avail the wives of Hadrat Noah and Hadrat Loot. Similarly, it was amongst the descendants of the Prophet that people like Muhammad Ali Baab were born, who quit Islam and founded the Bahai religion.

Our esteemed Sheikhu Hadith Mufti Irshad Nizami has been guiding me with such kindness from afar. May Allah reward him for that!

Q. How could the Rasool leave this world without naming a successor?"

[Kazim Ali Zaidi]

A. Surah Shoorah establishes the Law of Mutual Consultation forever.

Q. I think Maudoodi Sahib is right in asking what shall we be left with if we do not accept the writings of our historians? (Alhaj Muhammad Raghbir Siddiqui, Lahore.)

A. Muslims are uniquely placed compared to others. They have the Quran (which separates true from false). We should accept only those parts of the record of our history and traditions that are confirmed by the Quran.

Q. But Quran was not being revealed during Jamal, Saffain and the Karbala episode.

A. True. Yet how could the historians three or four hundred years later give a better description of the companions' and the true believers' character than that rendered by the Quran?

Q. From Delhi a highly valued person, Surjeet Singh Lamba has sent some of his verse for inclusion in this book.

A. We are grateful to Mr. Lamba. He is well known in literary circles of the sub-continent. He cherishes the love for our Rasool and wisdom of Iqbal, as valuable assets of his life. In his young age he has touched the feet of Allama Iqbal in reverence. He has in his memory verses of Shahnama Islam by Hafeez Jalandhari also. Now reflect on the poetry by Mr. Surjeet Lamba:  
[Translation from Urdu]

Who else can be as much a person of faith as Siddique!

Who else can be as just as Farooq!

Who can be as bounteous as Usman!

Who can be as brave as Ali, the lion of Allah!

And if these were his servants, what would be the Sultan like!

Readers, going by his verse, what kind of a Sikh would this personage be that sounds more Muslim than a Muslim! His Delhi telephone number, with his permission, is 5157191.

Q. The way the Karbala episode has been related in the past, always created



doubts. Your book has undone the knots in my mind. I pray that your book becomes a basis for unity amongst Muslims! (Prof. Abdul Hamid Mansoori, Patna (India).

A. Amen!

Q. A little thought would lead us to the view that Islam came to this world to raise humanity to new heights. Not for grieving hymns while squatting in dust. To give up such a life giving program in favor of chest-beating and wailing is a great loss. (Fuad Haufmann, Turkey [Translated]).

A. Food for thought for all who possess talent for discernment!

Q. According to Imam Jafar Sadiq and Imam Ali Raza, Sufis are heretics. Even though I belong to the creed of these Imams, I do not know the rationale of this verdict of theirs. (Ms Ummatal Qudus, Houston)

A. It is true that the scholars of Asna Ashri sect regard the Sufis and sufism as hoax. According to them anyone incapable of recognizing the Imam of the times cannot be a sage at all.

Q. I have heard that there was kinship between Yazeed Ibn Muawiya and Hadrat Hussain? (Feroz Malik, Faisalabad)

A. That indeed is so. A niece of Imam Hussain was Yazeed's wife and one of Imam Hussain's wives; Rubab was Yazeed's cousin.

Q. Even though a Zaidi, I have freed myself from the blight of sectarianism. I am neither a Sunni nor a Shia, nor anything else, but simply a Muslim. Just for academic interest, what are the principal sects among the Shia? (Nawab Hussain Zaidi, Orlando)

A. The exalted Prophet was commanded through the Quran not to have any connection with people who adhere to sects (6/160). I appreciate your understanding. Quaid-e-Azam was born in an Ismaili Khoja family but when he was asked, to what sect he belonged, he replied, "First tell me what sect had been founded by the Prophet of Allah. (Please also see answer to the next question!)

Q. Are all Shia one or they too have sects like Sunnis? (Niaz Ahmad Khan,

Indiana).

A. Because of abandoning the Quran, there is such a large number of sects and sub-sects among Muslims that Imam Alhaj Irshad Kareem Tughrree of Istanbul counted 191 sects at beginning of the 21st century! Following are just a few of the Shia sects:

Asna Ashree Shias-(those with 12 Imams);

(ii) Kaisania-these regard Muhammad Bin Hanfia, (died 84 A.H.) as the rightful Imam and the promised Mehdi. Muhammad was a son of Hanfia who was another wife of Hadrat Ali, besides Fatima.

(iii) Zaidis-recognize Zaid son of Imam Zainul Abedin (died 125 A.H. 739 A.D.) as the last Imam. Thus these would be termed "Five Imam" Shias as

against "Twelve Imam" Shias.

(iv) Ismailis-Imam Zainul Abedin, the fourth Imam had two sons Baqir and Zaid; the latter did not accept the former as Imam. The sixth Imam Jafar Sadiq had a son Ismail and those who accepted him as Imam are called Ismailis. Prince Karim Agha Khan is their 49th Imam. On the other hand, those accepting the Imamate of Moosa Kazim, the other son of the (sixth) Imam Jafar Sadiq, are called 12 Imamites or Asna Ashris.

Apart from these, there are other sects such as Fatimi, Non-Fatimi, Alavi, Khariji, Bohra, Khoja, Shaikhia, Duroozi etc. etc.

Q. What is the state of the Ahl-e-Sunna? Which, amongst the countless sects is on the right path? (Salma Abdur Razzaq, Miami).

A. The Ahl-e-Sunna are doing a great job too as regards multiplication of their sects. To hoodwink people they describe their sects as 'school of thought' Ahl-e-Sunna have two main sects, Muqallid and Ghair Muqallid, meaning Conformists and non-Conformists. Then there are believers in Fiqh and believers in Hadith. Going down further, amongst the Ahl-e-Hadith are quasi-Wahabis and other Wahabis. Amongst the Ahl-e-Fiqh there are Hanafi, Hanbali, Maliki and Shafai. Amongst Hanafis there are Deobandis and Barelvis, amongst the latter there are Raza Khanis and Tawheedis. Amongst Deobandis there are Qadeemis and Jadeedis, and so on.

Which sect is on the right path? No sect can be on the right path. The Quran declares every sect as Mushrik, and cut off from the Rasool. The only right path is to consider and describe one's self a Muslim. Period.

Q. "Controversy amongst the Ummah is God's blessing!" says Banday Ali Hussaini from Kathiawar.

A. Many of the Ulema have accepted this Hadith as fabricated. The Quran terms dissension and splits as a curse from Allah. The main characteristic of the Book of Allah is that there is no controversy about it.

Q. How can our sectarian splits be ended? (Ms. Najeeb Chaudhry, Kot Radha Kishan).

A. There is only one way. Follow the Quran's prescription. "Hold tight to the rope of Allah and do not divide." Hadith, history, Biography of the Prophet, Traditions of the Prophet, all these should be subjected to scrutiny based on the Quran rather than making the Quran subservient to them.

Akbar Allahabadi very aptly wrote:

So as to negate writ of the Quran,  
An army of Narrators invaded us!

Q. Is the Mehdi that Sunnis and Shias are waiting for, one and the same person or two different ones? (Muhammad Maqbool Sherwani, Texas.)

A. There is a host of tittle-tattle on that. The Mehdi of Qadianis came, and then left in 1908. That of Sunnis was born in 1962, i.e. according to Dr. Israr Ahmad. That of Asnaashris is running the universe from his hiding place in the Samera cave in Iraq. Imams Zaid and Ismail respectively of Zaidis and Ismaeelis have yet to come-a second time that is. Muhammad Bin Hanfia, the Mahdi of Kassania is also in the line. There has already been a Mahdi in the Abbassid era whose name was Abdullah Bin Maimoon; and the Abbassi Caliph Mansoor gave his son the name Muhammad Abdullah Mahdi precisely with the object of clearing the way for him to be accepted as a Mahdi.

There has been a Mahdi of Jaunpore too in the Indo-Pakistan sub-continent. Mr. Sherwani, I have seen one of the Mahdis in chains. There is plenty to

choose from and you can take your pick. But Allama Iqbal said,

Behold the descent of God on the tower that is your heart!

Relinquish for once, the wait for Mahdi and Jesus

Q. Why was there no Imam from amongst the descendants of Hadrat Hassan son of Ali? How come there were so many Imams amongst the descendants of Hadrat Imam Hussain? (Nadira Khatoon, Montreal)

A. Only that person is called a leader, guide or Imam who gains acceptance and recognition as such. In spite of the Kassania, Zaidi, Alavi and Ismaili movements, the belief remained wide spread that the Imam would of sure be from the descendants of Hadrat Hussain. People beyond count, nonetheless accepted Muhammad Nafs Zakeeah and Ibrahim ( great grandsons of Hadrat Hassan), the final Imams. There are some people who believe that both these personages will be the Mahdis of end of time.

Q. Harmuzan is reported to have said (to Hadrat Umar) that with Muslims is their God. In view of this what did the Maggians do to alienate God from Muslims? God would not be visible to them! (Khan Muhammad Bhutta N. Carolina)

A. You have asked a very important question. The central committee of the Asavirah of Magians had made an astute plan to make Muslims abandon the Quran. If you get them trapped in traditions, they argued, you have alienated them from Quran!

In this context, the Prophet had made a very pertinent observation, i.e. nations of old were destroyed because they abandoned the books of Allah and were lured to manmade writings.

Q. How many Ahadith are there in the book Usul-e-kafi by Imam Yaqoob Bin Ishaq Alkaleeni and how many of them are authentic? (Syed Kazim Ali, Atlanta)

A. I am not competent to answer this question so here is an answer from the translator of Usul-e-Kafi, Maulana Syed Zafar Hassan Amrohi from his preface to Vol.I:

"There are 16,199 Ahadeeth in Alkafi, of which only 5072 are authentic."

Which 5072?, he does not say!

Q. There is a general impression that wrong policies and nepotism caused the assassination of Hadrat Usman. How far is that true? This, in any case, is what Maulana Maudoodi said! (Ms. Kafeela Asghar, Muradabad)

A. According to the Quran (9:51) Maulana (our Lord) is only Allah. So calling some human a Maulana is tantamount to Shirk.

In our view Mullah Maudoodi was trapped in the fiction of Zahri and Tabari like a fly is caught in a spider's web. Slandering a great companion of the Prophet (that Hadrat Usman was) is a crime, nothing less. Smear campaign against his personal character is a part of the conspiracy of the criminals of Islam. The Quran stands witness that all companions of the Prophet of Allah were of true faith (8:74), they were all brothers unto each other (3:103), and they were pleased with Allah and Allah is pleased with them (9:100).

Q. This book demonstrates that there was in fact no episode of Karbala. Is this mere fiction? (Ghazala Shaheen, New Jersey)

A. Yes, absolutely.

Q. Why is there no mention in it of Mukhtar Saqafi? (Dr. Farzand Ali, Toronto)

A. Because Mukhtar Saqafi had nothing to do with Hadrat Hussain. He recognized the son of Hanfia, other wife of Hadrat Ali, namely Muhammad bin Hanfia as the rightful Imam, the Final Imam and the Imam Mahdi. He regarded all others as lost souls and usurpers. According to Hujjatullah Moosvi, [Meezanul Faris], Musaab Bin Zubair had chopped his (Saqafi's) head off to please Hadrat Zainul Abedin.

Q. Every sect has its own interpretation of the Quran, so...

A. Interpretations differ only when we view the Quran through the lenses of the so-called traditions. The Quran says that it expounds everything beyond any doubt. It is easy to understand and explains itself. Only those people will be able to touch (comprehend) it who will be pure, i.e. those who will approach the Book with an open, unbiased mind.

## Chapter 16

### The Shura (Consultative Council)

After studying Karbala Ki Haqiqat (Karbala, fact or fiction?) for a month, the distinguished members of our Consultative Council met twice on July 8 and 9, 2000. The following members took part:

Qari Ghulam Muhammad Malik, London;  
Allama Zeeshan Qadri, Hyderabad Deccan;  
Syed Muhammadan Nuri, Damascus;  
Mrs Mukhtar Begum, Durban;  
Mrs Batool Sultana, Sweden;  
Hakeem Saadat Hassan Qarshi, Chittagong;  
Dr. Shujauddin Kirmani, Karachi;  
Maulvi Hafiz Muhammad Haq, Patna;  
Mrs Rabab Naqvi, Qatar; and  
Hassan Raza Akhtar, Montreal.

I am indebted to opinions expressed by the members of the Council and other ladies and gentlemen. We are summarizing below proceedings of its meetings for information of our esteemed readers:

- Qari Ghulam Muhammad Malik-" Having written books on such sensitive issues, it is surprising that Dr. Shabbir Ahmed has not yet been honored with edicts of mullahs. Karbala ki Haqeeqat is an eye-opening book. It is a wonderful and comforting reading. This publication should reach maximum number of Muslims".
- Allama Zeeshan Qadri- Telling the truth has crossed the danger level !  
Research is phenomenal!
- Dr. Shabbir Ahmad-I request the members to please be inclined more towards criticism!
- Allama Zeeshan Qadri-"What is there to criticize? One cannot find a semblance of sectarian bias in any of your books. I think this book will be

tough on those rigidly following their forefathers. However, Al-Hamdu Lillah, the Muslim Ummah has become conscious enough.. It will be a source of great mental relief to hundreds of thousands of people."

· I related a condensed text of the book in Arabic to Syed Muhammad an-Noori of Damascus. His view was that it was a good thing that the book is in Urdu. He said, "I have traveled extensively and I find is that the people who should have been the most open-minded, namely the Arabs, are the most rigid today. They are stone-blind reactionaries. In Syria idlers squatting in streets, either recite praises of Hadrat Ali, or insult him in reaction. There is a saying by the Prophet that people would go to the extremes (in praise or ridicule) of Hadrat Ali as Jews and Nazarenes did regarding Jesus Christ. For Muslims, this book will become a means of achieving balance in thinking."

· Mrs. Mukhtar Begum is an Islamic preacher in Durban (South Africa). She says, "This book has fulfilled a great need of our times."

· Mrs. Batool Sultana Agha, Stockholm, Sweden : Only people who lack vision and wisdom can believe the fiction about Imam Mahdi. I do however, fear emotional reaction against this book."

· Allama Zeeshan Qadri-"I wish to say that no work of importance can be done

in fear. I saw the book by Abdul Jabbar Qaramati in the Istanbul museum myself in 1960 and I wrote some comments over it too in Urdu and English for publication: however no journal had the daring to publish my comments."

· Dr. Shujauddin Kirmani (A Karachi expert in Psychology and author of three books on the subject)-" It has to be borne in mind that in our history there

have been times, when the narrators, reciters of Hadith and historians,

would affiliate themselves with the courts of kings. The kings would reward them generously. Many of these people would write history and traditions according to the wishes of their patrons.

· Maulvi Hafiz Muhammad Haq: "The superb manner in which insults to human intelligence have been highlighted in Karbala Ki Haqeeqat, leads the reader to analyze whether a particular narration is a fact or fiction."

· Mrs. Rabab Aqeel Naqvi: "Whatever we had been hearing and reading from our childhood has been demolished. The arguments and references are staring us in the face. Over a span of a few hours I have seen about 90 books scattered around Dr. Shabbir from which references have been taken for this book. Even the procurement of these books is a wondrous achievement to me."

· Dr. Shabbir Ahmad: "It is a favor from my readers that they keep sending me unique and rare books from every corner of the world."

· Mr. Hassan Raza Akhtar (Librarian) "I completely agree with Mrs Rabab Naqvi. Since I have read this book, I feel I have started a new life. A load has been taken off my mind."

· Dr. Shabbir Ahmed: "I thank all honorable members of the Shura for their opinions. I know that Karbala ki Haqeeqat is such a topic that some deficiencies might have been left in the text. With your help and guidance these will be addressed in the next edition."

Chapter 17

REACTION TO THE FIRST EDITION



The first edition of this book was published in August, 2000. More than ten thousand books of this edition have been sold during the last eight months. Here is a summary of comments about the Urdu version of “Karbala-Fact or Fiction” that have been received:

1. I have already said that according to the Quran, sectarian distinctions are tantamount to polytheism. Anyone who identifies himself or herself with a sect breaks all bonds with the Prophet. Having said that, I have observed a clear difference in the reaction to this book between people calling themselves Sunnies and those calling themselves Shias.

2. The Sunnies have immensely liked the book. They have commented on the following lines:

- “Having read this book we felt that we have been roused up from sleep.”
- “What a big deception by historians and narrators!”
- “We had been listening to the tale of Karbala from our early days and had been feeling that it couldn’t be true.”
- “We had been reading and listening to such bizarre tales that seemed to insult the intelligence.”
- “To tell you the truth, in the tale of Karbala, Imam Tabari has badly insulted the holy companions of the Prophet .
- Five percent of the Ahlulsunnah said that there should have been more details of Hadrat Hussain becoming Governor of Iraq and then being killed at the hands of Jaban bin Hormuzan in the Governor’s House in Koofa.
- Many readers said that the book seemed to end suddenly.
- It seems difficult to give up centuries old beliefs. (In this context it is worth mentioning that it was none other than Tabari bin Rustam who made up the tale of Karbala 240 years after the assassination of Governor Imam Hussain at the hands of Jaban bin Hormuzan. And he attributed it to Abu Mukhnaf who was dead 50 years before Tabari was born. The fables we hear since childhood, become imprinted on our minds and become part of our emotions. That is why most people would not listen to anything against their beliefs.)
- I can say from my personal experience that five to ten per cent people of the Muslim Ummah possess enough openness of mind to be able to review old beliefs against new thoughts and embrace the truth.
- It is lucky that in order to bring about a change in the thinking of the

masses, 5-10% of the thinking people who are the leaders of thought are sufficient. The rest follow them.

· Ten percent of our venerable Shiite readers, both ladies and gentlemen, have said that the truth has dawned on them. So from now on they will not beat their breasts at the time of Muharram.

· Twenty percent of the Shiite readers said that this study factual but what can they do? I have told them that the matter is simple. They should embrace the Book of Allah. There should be no far fetched interpretations of the Book. Hoaxes of occult meanings should not be practiced. Mullahs, whether new or old, should not be followed, because blind faith amounts to disbelief. Quran should be interpreted from the Quran itself and not based on history, traditions and pretexts of "circumstances of revelation". Some principles would then become crystal clear:

1. Quran attaches no importance to heredity. With Allah there is a single criterion for pre-eminence, i.e. character. Whether it is Banu Umayya or Banu Hashim, if the caliphate passes from father to son to grandson, then such a system is monarchy.
2. According to the Quran, all Muslim issues, including caliphate should get settled through mutual consultation.
3. The job of ruling a system based on Islam is the carrying of a ton of responsibility. True believers can neither covet power nor can indulge in a tug of war for power's sake, as is the wont of present day politicians. They considered caliphate a burden. Hadrat Ali and his siblings could not have craved for power. In showing them covetous of power, historians have been guilty of insulting them.
4. For a believer man or woman, wealth and riches are nothing but amusement. They would not lose sleep over a piece of land or property just as they would not care for power, .
5. For all time to come, the exalted Prophet abolished the cycle of avenging of murder, generation followed by generation. The Quran also lays down that no one will carry the burden of another and each person would be accountable for one's own actions. So the urge for revenge can yield nothing but agonizing grudge. In the Quran, the principle of Qisas (or recompense) is specifically against the offender through a court of law, not against the offender's children or grand children.
6. The Quran tells us not to follow conjecture and that our faculties of

hearing, sight and mind will be held accountable. The Prophet also said that it is enough for a person to be a liar when one passes on to others a mere word of mouth without investigation.

The tale of Karbala consists of Tabari's hearsay based only upon "Abu Mukhnif said this, Abu Mukhnif said that." With this hype, he promoted the plot of the enemies of Islam. Is Karbala also not a tale based only on word of mouth?

7. There is a clear command in the Quran, "O Allah's subjects, do not grieve over what is lost to you". Now, what about holding sessions for mourning, wailing, and breast beating, in spite of this injunction, if not defiance of such of his commands? Were Hadrat Hussain and his kin such a picture of grief and wailing as being presented? No, they were the kind of believers about whom the Quran says that they shall have nothing to fear or to be sad about, in this world, and the next.

8. The Quran says more than once, that "you would never see change in Allah's Laws". With this firm commandment in place, telling tales conflicting with Allah's Laws of nature under the facade of miracles of the Imamate, is nothing but myth. The Divine Laws manifest themselves in 'cause' and 'effect'. They do not teach us mental acrobatics.

9. The Quran says too, that you shall not be asked about the deeds of those who passed before you. So how does it behoove anyone to embark upon allotting heaven and hell to the companions of the Prophet or urging upon others to lay a curse on this person or that. Anyone predicting heaven or hell for someone else is trying to play God.

· Readers, some Shiite scholars said that the severed head of Hussain was reciting the Quran; it was his miracle. I told them, "to you your faith, to me mine." Some other Shiite scholars said, "we accept that Imams being born of the thighs of their mothers, or a severed head reciting the Quran are unbelievable things, yet belief in them strengthens faith." Most respectfully I said, "Let the strengthening of your faith be good for you."

· Some third rate columnist of New York wrote under a topic on Current Affairs, "It is as yet not clear whose agent Dr. Shabbir is. Someone's agent he is for sure!" Let me tell him, indeed Dr. Shabbir is an agent. He is an agent and a servant to the Court of Madinah.

· .....a taxi driver from New York recorded abusive language on telephone. He claimed to be a disciple of a semi-literate Mullah called 'Allama' Seekh

Dhamalvi. He made serious threats on his behalf and on behalf of the Mullah. I have put this recording in safe-keeping for my lawyers and have asked him to tell his mentor and his patrons that my lawyers are on the alert like hawks for dealing with threats.

- Many of my sincere readers have said that it is vital for us to counter the negative propaganda by half-literate Mullahs and some ignorant people through newspapers and lectures against Karbala Ki Haqeeqat. I wish to tell them, in the words of Saadi, "Silence is the best response to the ignorant. Abraham Lincoln said that if he sat down to answer his critics he would waste so much time as would be impossible for his admirers to give back to him.

- My intellectual endeavor is based on the principle that I should accept only Allah's Book and not a Mullah as the absolute authority. I present to you with utmost sincerity and honesty what I see and comprehend in the brightness of that Tower of Light.

- I am not just being modest. The truth is that I am a student and I do not insist upon a single individual to agree with my thoughts and my deductions. No reader needs be in agreement with me:

Reality bears itself out; it need not be proved!

- While I was writing these lines, an esteemed elder from Houston has commented that high-flying scholars and Maulvis (new and old) all over the world, have been accepting the episode of Karbala to be true. (So) however much solid my study may be, my solitary voice could very well get buried under heaps of written and spoken sermons of those thousands upon thousands of clerics. I have pointed out to my esteemed elder that these people are speaking in one voice because all of them have only Tabari and as their source. That is why they have been singing in the same one tune for centuries. As regards acceptance by people, only in a few months, hundreds of thousands of individuals in Europe, America and the Indo-Pakistan sub-continent have expressed agreement with my research. These ladies and gentlemen come from all sects of Islam. Now they no longer express their adherence to any particular sect but describe themselves simply as Muslims.

Readers! I respect Ahl-i-Bait (progeny of the Prophet [pbuh]) more than those historians who have insulted these exalted personages in the guise of

reverence:

Every step of the journey, I light a candle with my blood, someone will be following my steps.

## Chapter 18

### SOME EXPLANATIONS

Dear readers! Now follows some further clarification of some intricacies.

1. Please refer back to the Diary of Hur Bin Abdur Rahman in Chapter 11. This was the great man who was the Governor of Andalusia (Spain) during the reign of Hadrat Umar Bin Abdul Aziz (99 to 101 A.H.). His diary clearly tells us that,

“Hadrat Ali, Hadrat Hasan and Hadrat Hussain succeeded in that order as Governors of Iraq. Not only that, while occupying that high office, Hadrat Ali and Hadrat Hussain sacrificed their lives in the prestigious office. Through their dedication and gifted abilities, those noble beings made Iraq a paradise on earth. Jamshed Khurasani killing Hadrat Ali and Jaban Bin Hormuzan killing Hadrat Hussain, the Persians hoped that Iraq would fall in their lap. On the contrary, the blood of Hadrat Ali and Hadrat Hussain did not go in vain. Couriers coming from Damascus, the capital city of the Caliphate, tell us that in 100 A.H. Kufa, Basra and...(not legible), are more prosperous than Syria, Palestine and Egypt.”

“Meezanul Faris” by Moosvi:  
(The Persian Balance)

2. In Chapter 13, in the context of martyrdom of Hadrat Usman, it is noteworthy that he remained Amirul Momineen (Chief of the Faithful) from the time of the martyrdom of Hadrat Umar in 23 A.H. to 35 A.H. All this time while Hadrat Usman was the Caliph in Madinah, Hadrat Ali continued as the Caliphate appointed Governor of Iraq with seat at Koofa. A magnificent book by the title Meezanul Faris published in Iran by Hujjatullah Abdul Qadir Moosvi covers two whole chapters drawing a beautiful picture of the era of Hadrat Usman the Generous-complete peace, tranquility, progress and prosperity. The Meezan uses ancient sources on the history of Caliphate of the Rightly Guided, discovered recently from Istanbul and Spain. Fareedoon Tasleemi, at present residing in Texas, is translating the book into English. The book has been banned in Iran. Little surprise!

“Dalail-i-Nabuwwah”

[ The Reasoning for Prophethood ]

by Abdul Jabbar Qaramati.

3. Now please refer to Chapter 9 of the book you are reading. Only one (hand-written) manuscript of the book by Abdul Jabbar Qaramati exists and that is found in the museum in Istanbul. The title of the book is Kitab-I-Dalayat- Nabuwwah Syedna Muhammad.

The revered Chairman of our Consultative Council Allama Zeeshan Qadri Naqshbandi has had the privilege of having a look at the manuscript of this unique book. The author of this Arabic, Abdul Jabbar Qaramati seems to be a man of Faith and a devotee of the Prophet. Even though the ‘Qaramati” sect is supposed to have rather tainted beliefs, Abdul Jabbar appears to be as free of sectarianism, as our Quaid-e-Azam was.

Because of his long stay in Jordan, one of my distinguished readers, Fouad Hoffmann, speaks and reads Arabic fluently. Translated below are some excerpts from the book copied by the German born Fouad Hoffmann:

· “What can be a greater argument in support of true Prophethood of the Apostle than the fact that 250 years after his passing away he is still the

beacon of light for all.”

- “The Muslim Ummah got the gift of a rare jewel in the person of the honorable Abu Bakr Siddiq.” Salutes to him that even after the passing away of the Prophet (saw) the system that he had given to us remains intact.
- “A salute is due to Hadrat Umar that his high character saved the Muslim Ummah from the shock of deaths of the Prophet and his Caliph.”
- “A salute too is due to Uthman the Generous, the Uthman of Two Lights, who filled the vacuum left by the Great Farooq from 23 to 35 A.H. so well that the system of government and the Caliphate worked seamlessly.” (The fable of rebel activities during the reign of Hadrat Usman is thus contradicted.)
- “A salute to Ali Ibn Abi Talib who remained the governor of Iraq, our biggest province from year 13 to 40 A.H., besides shouldering the burden of the Caliphate from year 35 to 40 A.H. in an exemplary manner.”
- “The center for the Caliphate faced many dangers from enemy intrigues. It was the farsightedness of Ali that he shifted the Islamic capital from Madina to Koofa for the time being.”
- “Even today (around 280 A.H.) the Islamic world is as united as limbs of one single body.”

## Chapter 19

### A FAVOR, A BOOK, AND A REQUEST

My respected readers keep doing a great favor that they keep sending me rare books, writings and articles, which would otherwise be out of my reach. I remain indebted to them.

Addeen waddaulla

(Religion and the State)

As these lines were being written I received from an esteemed Arab lady in Madinah, the English version of a rare book of Arabic with the above title. The author was born in 160 A.H. which means that he predates the well known historian Tabari who was born in 224 A.H. Initial examination of the book reflects the author's true love for the Prophet. In the book he has collected predictions in the Bible of the advent of the exalted prophet Muhammad with great reverence and devotion.

· The author is Ali Bin Sahl bin Raban. He was a scholar of the Bible and had great interest in dialogue with Jews and the Nazarenes.

· In the foreword to the book Adil Nowaihidh of Darul Afaq Publishing of Beirut says that Ali Bin Sahl bin Raban has done full justice with the subject.

His book says that:

· the companions of the prophet and those who introduced Islam to others, were the best of all the virtuous people.

· It was due to the exalted Prophet and his great character that individuals of high esteem like Hadrats Abu Bakr, Umar Ibnul Khattab, Uthman Ibn Affan, and Hadrat Ali were minarets of light for all.

· it was again due to his blessings that great men and women like the under-noted appeared amongst the Muslim Ummah:

Hadrat Hasan Bin Ali	Hadrat Khadijah
Hadrat Hussain Ibn Ali	Hadrata Ayesha
Hadrat Abdullah Bin Zubair	Hadrat Fatima
Abdul Malik	Hadrat Zainab
Waleed Bin Abdul Malik	Hadrat Kareemah [perhaps the wife of Hadrat Umar
Bin Abdul Aziz	Umar bin Abdul Aziz]
Muhammad Bin Hanfia	Hadrat Abdullah Bin Umar
Hadrat Abdur Rahman Bin Abu Bakr	

· Also it was due to the great training of the exalted Prophet that there has been no dissension amongst the Muslim Ummah. The names quoted above and others radiate like stars. They have all been living examples of "All the faithful are like brothers and sisters unto each other". And they remain so till today, (i.e. till year 205 A.H.)

· This is the reason that in the whole world there is no visible threat to



the Islamic revolution. Any threat that emerges gets swept away like straw.

The above excerpts from “Addeen waddaula” very clearly show that internal fights amongst Muslims such as the supposed battles of Jamal, Saffain, Nehrwan Karbala etc. are all figments of imaginations of the historians. These enemies of Islam falsified history to break the unity of the Ummah.

#### The Request

Please allow me to say again that this book has criticized history and the historians. I remain extremely respectful to the holy companions of the exalted Messenger, and to his household.

I submit that I do not consider my thoughts or findings to be etched in stone, but my research has been sincere. And I am open to suggestions and criticism. I am fully aware that I have to answer to the Almighty for all my deeds, words and writings. Of course, I respect your right to differ and disagree with me. It will be a privilege for me that you examined my study with an open mind. Please be assured that Shabbir Ahmed is not associated with any sect. My book “Islam Kay Mujrim”, THE CRIMINALS OF ISLAM is ample proof to that, in which I have critically examined the non-Quranic beliefs of all sects. According to the Quran, choosing a sect is polytheism and those practicing it lose all bonds with the holy Prophet . Finally, let us conclude this book with a saying of Hadrat Ali:

“Do not see who said it; but see what was said.”

Respectfully,

Dr. Shabbir Ahmad Bin Abdul Rashid.

#### TRIBUTES

I have not met Dr. Shabbir Ahmed, a son of Pakistan, but I have known him for long. He has been regularly writing a column in the FAMILY MAGAZINE for

many years. His columns are read with great interest world-wide. I too am a reader of his columns. I have a frequent talk with him over the telephone. He is a writer with vast study. Captioned as "Dastak" he has sent an essay on his late father Abdur Rashid Bin Abdul Aziz (1921-2000) whom he enunciates as "raining of generosity". It is from this essay that one learns how and why Dr. Shabbir Ahmed has turned out to be what he is. He has been "beaten into shape" by a personification of simplicity, truthfulness, kindness and compassion, integrity and honesty and purity of heart who guided him through personal example.

Majeed Nizami,  
Chief Editor,  
Daily Nawai Waqt, Lahore.

#### "THE COLUMNIST OF COLUMNISTS"

The dexterity with which the Doctor goes on lighting rows of candles on stone arches of fortresses, is born of the cheeriness and joviality which flows in his heart like a natural spring. The range of his knowledge of various arts and crafts is amazing. World history in particular, flows to and fro in his columns like breeze. The thing to wonder about is, how does someone who reads so extensively, find time for writing! The depth and span of his knowledge are distinctive qualities in his writings, qualities without which journalistic or literary columns become limbless. The crowning glory is that his versatility never burdens his style.

My view is that on the merit of his unique style and vastness of knowledge, it would not be inappropriate to name him as "The Columnist of Columnists", as well as the "flavor of Muslim ethics".

"The swing of his pen is all-encompassing."

Syed Zamir Jaafri,  
January 1999.

(BACK COVER)

Some Observations Regarding

ISLAM AS I UNDERSTAND

1. Imam Mufti Wahbi Ismael (Founder President, American/Canadian Association of Muslims of Albania, Former Head of Department of Theological Studies of Jamiatul Azhar, Cairo, Egypt):- “By writing this book you have rendered great service to the Islamic nation. With your permission, I wish to translate it into Albanian language.”

2. Mujtahid Imam Mahdi Ali Khurasani-ulHusaini, Chairman, Islamic Society of California (from Mashad, Iran.): - “It is a matter of great honor to Muslims that we have among us a person of Faith and learning like you. This is a very timely publication for Muslims and non-Muslims alike. Such books are a need of the times. We wish to do its Persian translation.”

3. Honorable Muhammad Nawaz Sharif, Prime Minister of Pakistan:-“I am reading your book with great interest. I shall be most grateful if you can send my Secretariat the book with the title “Why I am not a Christian?” Please send some Urdu books of ‘My View of Islam’ too”.

4. Dr. Javed Iqbal, son of Allama Iqbal, Senator/Retired Justice of Supreme Court of Pakistan: -Your book is shaping up as a means of strengthening our faith and Islam.

5. Sheikhu Hadith Mufti Muhammad Irshad Nazami, Agra (India):- I have had published Hindi translation of your book numbering two thousand. All volumes were finished in a week. Your timing of the book is excellent. The product of your hard labor at the junction of two centuries will live as an ageless beacon of light.

6. Director, Qazi Publications, Chicago:- This book is like a Rolls Royce in an age of bullock carts.

7. Dr. Abdul Qadeer Khan, President/Chairman, Pakistan Academy of Sciences):- “Outstanding! Superb! Please send me a few more copies.”

8. Professor Ghafoor Ahmad, Jamaat-I-Islami of Pakistan:- Your endeavor deserves highest praise and admiration.”

9. Imam Vincent Abdullah, Brooklyn, New York:- If I have to use a single word for describing your book, I would say, Revolutionary! Perhaps this is the best book that I have read. It should be translated into all world languages.”

10. An anonymous Christian in Bronx, New York: - “This book created such a revolution in my mind that I have removed the sign of cross from around my neck and am wearing Muhammad’s name instead.”