

Impact of Ajami religions on the beliefs of Muslims

--- A historic perspective ---

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

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

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

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

Paulian Christianity

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

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

In one of his letter, which is now an appendix of the New Testament, he sometimes describes himself a descendent of Benjamin and sometimes a Roman by birth. He is proud to say that among the believers (Jews) he is a believer, among the non-believers (Romans and Greeks) he is a non-believer, among the circumcised he is circumcised and among the non-circumcised he is non-circumcised. In short he wears all the hats. His idea was to appeal every nation in the name of Christ. "For though I am free from all men, I have made myself servant to all, that I might win the more:" Corinthians 9/19

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

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

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

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

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

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

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

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

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

Monasticism:

We have already written that Buddhism, like its contemporary Jainism would have been confined to India if it was tolerated. Monasticism is the distinguished feature of both religions, which is based on Ahimsa Parmudharma. Buddhists were not propagators but their secluded life quietly influenced the whole world. For centuries Buddhism dominated most parts of India, particularly, during the era of Ashok and Kanishka, it was the official religion. However, despite its persecution, it left a deep imprint of Ahimsa Parmudharma on the people's hearts which could not be erased and today in the shape of Wishnuism this is the general belief of Hindus. This belief has great attraction, since people usually follow what is practiced by the majority whether it is good or bad. This natural instinct also leads to the achievement of perfection in any field. Life is the name of constant struggle and monasticism resolved this difficulty by saying that the way to achieve salvation (*nirvana*) from the re-incarnation cycle (as the Hindus believe) was *disdaining the world. Salvation can only achieved by concentration of your thoughts on Parmatma (God).*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Avoiding profligacy is piety:

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

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

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

Mani (226-642 AD)

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

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

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

Mani was born during the reign of Sherbabakan. His father, Patak, was a resident of Hamdan. He migrated to Babul where many people were following Sabian religion. Arabs used to call them Mughtasila because Sabians were very fond of bathing, that is why they usually settled on river banks. Patak was impressed by their cleanliness of body and clothes and adopted their religion. Their language was Aramaic which was close to Arabic. Patak entered his son in the Sabian teaching circles. Besides the incumbent Parsi language, Mani had complete command over Aramaic. Bible and other divine books were in the languages that was mixture of Aramaic and Hebrew languages. Original language of Torah, Hebrew, was a dead language. Mani also had knowledge of these sacred books. He traveled to different countries to learn about other languages and religions. He traveled Iran extensively. There were many adherents of Buddhism in eastern Iran. The amalgamation of Buddhism and Zoroastrianism had started long back. Noubahar Fire Temple had actually become a Buddhist stupa. The name of Indian province, Bihar is actually Vehar of Buddhism that was once very popular there. In Punjabi, Vehra (courtyard) is also from the same word.

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

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

Al Bairuni had read a number of Mani's books. He says that in all books Mani claimed that in every era Prophets appear to guide the people. In Israelis, Christ; in India Buddha and in Persia Zoroaster appeared. In the current era I appeared in

Babul. Every nation is awaiting a Prophet. I am the "Farqalit or Paraclete" of Christians. He was deadly against Judaism. About Christianity, he had views similar to the Christians that the Christ did not die on the cross; that he is the son of God; and he was raised alive to the heavens while the "son of darkness" who was similar to his face, was executed on the cross.

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

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

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

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

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

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

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

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

Mazdak (494 - 524 AD)

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

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

The religion which Mazdak popularized had great similarities with Shivaji and Greek gods Bacchus and Dionosius. It is said that in young age he traveled to Egypt, Iran and India where he spent several years. Color festival (holi) of Dionosius is also celebrated in Greece. All the rituals of this event are apparently un-ethical but are performed in the name of religion.

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

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

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

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

Impact on the Muslim beliefs

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

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

Islam is a proselytizing religion and the Umayyad Caliphs took keen interest in the propagation of Arabic language and Islam. One European historian says that these were the only objectives of the Umayyad Caliphs. It is a historic fact that both things were stopped after the Umayyad rule. And the series of victories also ended with the end of their caliphate. Their successors, the Abbasids, were unable to maintain control over the territories conquered by the Umayyads, who captured North Africa, Iran, Turkistan, Baluchistan, Afghanistan and Sindh. No other Muslim ruler was fortunate enough to achieve such glories.

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

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

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

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

Zindiq

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

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

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

Abdullah Ben Sabah (1034-1124 AD)

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

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

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

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

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

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

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

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

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

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

.....

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

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

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

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

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

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

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

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

Salman Farsi (d. 36 AH / 656 AD)

The Iranian spirit would not have been so effective and the Zindiqs would have failed in their mission if propagators had adhered themselves to Bani Hashim only. Therefore, with the fabrication of traditions, a fake personality – Salman Farsi – was concocted. He was not a historic personality. May be, he was an ordinary Iranian who used to live in Basra or Kufa in the era of Hazrat Ali. Historian, Ibne Atheer, in his book "Asad Al Ghaba Fi Sirat Al Sahaba," describes Salman Farsi as a companion of the Prophet. He says that there is a controversy over his age which is said to be between 250 and 600 years. He has seen the era of the Apostles of Christ and also remained in their company. He was aware of the prediction by Christ about the appearance of Ahmed (Farqalit). He also knew that the Prophet will appear in Yathrib. He was in the company of some monks who also confirmed this prediction at the time of their death. Ultimately, he became a slave of a Jew who was bringing his merchandise from Syria to Yathrib. In this way he reached Yathrib. He knew that now it is the time of the appearance of the Prophet.

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

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

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

When this verse of Sura Juma was revealed:

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

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

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

Pseudo-prophets

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

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

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

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

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

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

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

Syed

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

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

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

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

Qaramtis

Around 300 AH, a person known as Qarmati Ben Al Hassan, a propagator of Bani Fatima Ismaeli appeared on the scene. Shahrستاني says that Batnia Ismaeli sect has many names. In Iraq it is called Batnia, Qaramta and Mazdakia while in

Khorasan it is called Ta'aleemia and Mulahida (Sufi saints). Qaramtis were very powerful in Bahrain. They had also occupied Yemen. In Iraq they caused bloodshed for a long time. Abbasi Khalifas, Al Muktafi and Al Muqtadar, were powerless. During the Haj season they attacked Mecca, killing thousands of pilgrims. They also took away the Black Stone from Kaaba and blocked routes of Haj pilgrims for three years. Fatimide Khalifa of Egypt wrote that your mischief is bringing a bad name to us. Qarmatis handed over the Black Stone to the Qazi of Neshapore who brought it to Mecca and reinstalled it.

For sometime, Qaramta or Batnis were powerful in Khawarzem (Khiva) and Ghazni. Qaramtis were also concentrated in Multan (Punjab) where Abdul Fattah Qarmati was the ruler. Sultan Mahmood of Ghazni attacked to eliminate Qaramatis. A large number of Qaramtis were killed. Abul Fattah was arrested and jailed in Ghazni fort where he died because he could not bear the hardships of imprisonment. Remaining Qaramtis escaped to Kashmir and present Kafiristan. Sultan Ghaznavi had announced throughout his kingdom that Qaramtis should be killed wherever they are found. In Punjab, they had established monestries where they donned Sufi costumes and provided Batni spiritual guidance. In Multan, still there are some people from this sect who are mostly Hindus and called "Shamsi." Here we have a tomb of a Qarmati elder, Shams Sabzwari, which is mistakenly assumed as the tomb of Shams Tabrezi.

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

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

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

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

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

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

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

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

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

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

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

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

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

Just Like That

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

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

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

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

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

The Quran challenged the infidels who said that the Quran is written by Mohammad (PBUH). If this is a human poetry then you should produce such verses. The Quran claims that nobody, in any era, will be able to produce such verses. Infidels could not produce an answer to this Quranic challenge, but the Muslims themselves did that and presented traditions saying "Just Like That". The Quran says that there would have been many inconsistencies if it was not the word of God. Obviously there will be great contradictions in the human verses. This fact cannot be denied that there are often contradictions in the verses of great poets too. To overcome this difficulty, support of revelation was harnessed and argued that traditions are also a sort of revelations. Quranic revelations are *Wahi Matlu or Jili* while traditions are *Wahi*

Ghair Matlu or Khafi. In *Wahi Khafi* only meanings are revealed while the words are given by the receiver of the Wahi. Even a student of psychology knows very well that thoughts only come into mind in the shape of words and that it is impossible for a human being to perceive abstract thoughts. Revelation can be conveyed only through the language of a nation. It is not possible that sahib-e-wahi (to whom wahi is sent) is Punjabi or Persian and the revelation is in Arabic or English. Sometimes it is in intelligible words which he himself cannot understand. It may be pointed out that Just Like That's interpretation was also necessary and this job was performed by Mujaddid or Mohaddas, the terms which were also devised by Zindiqs.

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

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

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

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

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

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

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

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