



Ismailis' Allegations Replies III

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَائَهُمْ أَجْمَعِينَ

Ismailis' Allegations Replies III

In the past, we have replied to several allegations from the followers of 6 and 7th Imamis, see for examples the links below:

[https://hubeali.com/articles/Ismailis Allegations against 12ImamiShias OurReply.pdf](https://hubeali.com/articles/Ismailis%20Allegations%20against%2012ImamiShias%20OurReply.pdf)

[https://hubeali.com/articles/Ismailis Allegations against 12ImamiShias OurReply-II.pdf](https://hubeali.com/articles/Ismailis%20Allegations%20against%2012ImamiShias%20OurReply-II.pdf)

[https://hubeali.com/articles/Bohras Allegations against 12ImamiShias OurReply.pdf](https://hubeali.com/articles/Bohras%20Allegations%20against%2012ImamiShias%20OurReply.pdf)

In this short article, we will rebuttal some more baseless and sinister allegations against Imam Musa-e-Kazim^{asws} and Imam Ali Al-Reza^{asws} (7 and 8 Imams^{asws}). The proofs of the successorship to Imam Jafar-e-Sadiq^{asws} of Imam Musa-e-Kazim^{asws} have already been included in the above articles.

Here we will only address five allegations (highlighted in grey colour):

Point [1] – Taking Favours and the names of Hostile ones:

(1.) Hz. Musa Kazim was pawn of Abbasi Caliphs, who mustered support of Iran's Ithna Asheri to get Abbasi Caliph crowned on throne of Baghdad, and in return Abbasi Caliph will make his son Hz. Ali Reza the heir-apparent of Abbas Caliph.

Hz. Musa Kazim and Hz. Ali Reza were so enthralled by their commercial prospective that to please Abbas Caliphs Musa Kazim named his ONLY daughter after the name of "Aaisha", and ditto by Ali Reza, he too kept his daughter name as "Aaisha".

In Shia world - "Aaisha" was one who came to fight war against Mola Ali a.s., lead the arrow firing on the dead body of Imam Hasan a.s. and throughout kept animosity with Panjatan a.s., so in Shia world, the name "Aaisha" is forbidden and most disliked. The time distance between (Musa Kazim / Ali Reza) and Aaisha bint Abu Bakr was approx. ONE HUNDRED AND

FIFTY YEARS, so in Shia world, by the time of these two alleged Imams there was no trend to keep name "Aaisha".

So the fact that those two alleged Imams kept their daughters name as "Aaisha", is proof that they were inclined towards material gain of becoming heir-apparent and then king, and they were least bothered about Shia-sentiments.

Also it is very upsetting that Hz. Musa Kazim mustered support to make enemy (Abbasi caliph) crown the throne of Baghdad!

Our reply to [1]:

There are two baseless allegations against Imam Musa-e-Kazim^{asws} and Imam Ali Al-Reza^{asws} in point [1]: (a) That they^{asws} were enjoying the favour of Abbasiad Caliphs (Haroon and Mamoon Ar Rashid) and (b) the Aysha name was given to their^{asws} daughters.

(a) Anyone with little knowledge of the history will know that the Bani Abbas were weak during the time of Imam Jafar-e-Sadiq^{asws}, but even then they summoned Imam Jafar-e-Sadiq^{asws}, at least 12 times to Baghdad, in order to prove his^{asws} innocence against the reports of Abbasi spies that people were gathering around Imam Jafar^{asws}. Imam Sadiq^{asws} visited Baghdad and assured them that people come to him^{asws} in order to seek knowledge and there was no threat from him^{asws} to the Abbasid government.

During the time of Imam Musa-e-Kazim^{asws}, Haroon Ar Rashid, after fortifying his rule, took an even a harsher attitude towards Imam Musa-e-Kazim^{asws}, he not only summoned the Imam^{asws} from Madina to Baghdad but also imprisoned the Imam^{asws} - spanning over 14 years (not in Iran as the above allegation [1] referring the rule of Abbasid in Iran). Haroon Ar Rashid, eventually poisoned Imam Musa-e-Kazim^{asws}.

In a Hadith¹, when Mamoon Ar Rashid asked his father why he killed the Imam^{asws} of the Allawis (Shias), Haroon replied to Mamoon: "I am the people's leader on the surface and by force, but Musa^{asws} Ibn Jafar^{asws} is the True Divine Leader. O my son! By Allah, he^{asws} deserves to succeed God's Prophet^{saww} more than me and all the other people. I swear by Allah^{azwj} that even if you try to take away the rule from me, I will chop off your head. A Kingdom is barren."

When Mamoon came to power, he had to deal with the revolt of his brother, and was more vulnerable due to both external and internal campaigns against his governance. Therefore, in order to forge closer ties with the Ahl Al-Bayt^{asws}, he invited the son (Ali Al-Reza^{asws}) of Imam Musa-e-Kazim^{asws} to Baghdad. In addition, Mamoon married his daughter to Ali Al-Reza^{asws} and insisted on him^{asws} to become his successor, but Imam Ali Al-Reza^{asws} refused and when compelled, Ali Al-Reza^{asws} accepted it under the conditions that he^{asws} will neither be involved in Mamoon's governance nor act as successor but only in that case if he^{asws} lives after Masoom^{asws}. He (Mamoon) was pleased with this, but would always envy the Imam^{asws}. Mamoon, as a result, organised a number of religious debates in his court, with

¹ Uyun Akhbar Al-Reza, Chapter 11, Hadith 7

his agenda of defaming and snubbing Al-Reza^{asws}. These gatherings involved famous and renowned scholars coming from atheist, Christian, Jewish, and Sunni backgrounds to question the Imam^{asws}. When the results of such debates were not to his likings, Mamoon attempted to publicly humiliate the Imam^{asws} through the spells and trickeries of both local and international magicians – trying to adapt the approach of Pharaohs! Mamoon, feeling helpless against the Divine Powers Bestowed by Allah^{azwj} to the Imam^{asws}, found no other solution to his devious wishes but to poison Imam Ali Al-Reza^{asws}, in a similar fashion to that of his father – Rashid who poisoned Imam Musa-e-Kazim.

Hence, both the 7th and 8th Imams^{asws} (Al-Kazim and Al-Reza) were poisoned and killed by the two Abbasid caliphs (Haroon and Mamoon Rashid) – there is no evidence that they^{asws} had either supported Abbasid governments or benefited for them in any way - whatsoever. These are the blatant lies orchestrated by the Ismailis propaganda!

(b) The second allegation is that the 7th and 8th Imams named their daughters after the name of Aysha (wife of Rasool Allah^{sawww}), who is considered a Nasabi by Shias, as reflected by her hostility against Imam Ali^{asws} (e.g., war of camel)! This a flawed allegation, initially coming from Sunnis who alleged that Ali^{asws} Ibn Abi Talib^{asws} named his^{asws} sons after the names of Abu Bakr and Umar and Usman, hence suggesting that they were on good terms and respected each other – a superficial and imaginary stance which is contrary to the statements of Ali Amir ul-Momineen^{asws}, as found in several sermons and Ahadith where Imam^{asws} has denounced the first, second and the third Muslim caliphs for their injustice and hostilities against Ahl Al-Bayt^{asws}!

Actually, when we look for proofs levelled in allegation (b), we see there is a Mausoleums of Aysha inside the old part of Cairo, it is alleged that she was a daughter of Imam Jafar-e-Sadiq^{asws}. This story was fabricated and circulated during the Ismaili governance in Egypt. However, there is no such proof that this name (Aysha) was given by the 7th and 8th Imams^{asws} to their^{asws} daughters.

Point [2] – Name of Shia Ahadith narrators

(2.) The time distance between martyrdom of (Mola Ali, Karbala event) and (Musa Kazim. Ali Reza) is approx. 125-150 years. The trend to keep ones children's name like Marwan, Mawiya, Yazeed, Shimar, etc died long back in the Shia world.

Hz. Musa Kazim and Hz. Ali Reza 125-150 years after Mola Ali a.s & Imam Hussain a.s. martyrdom, to make Abbasi Caliph happy, they promoted among their Ithna Asheri followers to keep their children name like Yazeed, Shimar, Marwan, Mawiya and alike.

The proof of this is Ithna Asheri's own begged hadith collection book called: Usool-e-Kafi. Check the name of the tradition narrators, those are the prominent Ithna Asheri scholars of their time, scores and scores of those names are Yazeed, Shimar, Mawiya,....

So the Usul-e-Kafi itself is the living proof that Imams of Ithna Asheri's are [b]NOT[/b] Shia's ROLE-MODEL, they are pawn of Abbasi Caliphs and were materialist in practice than a practicing Shia.

Our reply to [2]:

We have partially replied to this above. Additionally, the names do not imply anything for the faith, as some of these Ahadith narrators' parents were either unaware, or observing Taafeeya (dissimulation) or had embraced the Shia beliefs after being born into the hostile families.

Also, there were so many similar names given to the children at that time, some of them were pious and good people and/or after the names of their forefathers or relatives. However, some people of those names became infamous due to their notorious and evil deeds, so gradually these names were abandoned by the shias as well as other Muslims. Therefore, prior to that, generally children were named as per local traditions. Historically there were so many male names which were common, i.e., 'Abd ul Rehman' (slave of Allah-^{azwj}) but one with this name was the murderer of Amir-ul-Momineen^{-asws}! Amir-ul-Momineen^{asws} named one of his^{asws} sons 'Usman' but certainly not after the third Muslim caliph!

أَنَّهُ قَالَ إِنَّمَا سَمَّيْتُهُ بِاسْمِ أَحِي عُثْمَانَ بْنِ مَظْعُونٍ

Amir-ul-Momineen^{-asws} said: (But I^{-asws} have) named (him - my son) after the name of my brother Usman Ibn Mazoun.²

Point [3] – Black colour outfits:

(3.) In Battle of Siffin our Mola Ali a.s. used white-color flag, his enemies used black color flag. Prophet gave a green color flag to Ali and that was later used by his progeny Fatimi Caliphs, besides they used white color flags.

The Abbasi caliphs who were [b]enemies of Shia[/b] used black color for their flag and everyday attire. Till date their followers i.e. terrorist organizations like ISIS, Boko Haram, etc their outfit till date is fully black. So Hz. Musa Kazim and Hz Ali Reza to make their political aspiration savior the Abbasi caliph happy - made their followers to ditch the color of Prophet and Mola Ali (white and green) and copy the footsteps of Mawiyah (battle of Siffin) and Abbasi caliphs, so till date ignorant Ithna Asheri clad like crow, showing they are party to Mawiyah in Siffin and are with Abbasi doctrine, and don't care to match their act with Prophet and Ali a.s.

² بحار الأنوار (ط - بيروت) ج 45 38 بقية الباب 37 سائر ما جرى عليه بعد بيعة الناس ليزيد بن معاوية إلى شهادته صلوات الله عليه ص : 1 , رياض الأبرار في مناقب الأئمة الأطهار ج 1 226 الفصل الثالث في مقتله عليه السلام و ما لحقه بعد ذلك ص : 215 , عوالم العلوم و المعارف والأحوال من الآيات و الأخبار و الأقوال (مستدرک سيدة النساء إلى الإمام الجواد ج 17-الحسين ع 281 الكتب: ص : 173

Our reply to [3]:

We have shown in (1) the hidden envy and hatred of the Abbasid caliphs against the Musa-e-Kazim^{asws} and Ali Al-Reza^{asws}. No doubt the colour coding of the dress was invented by the Abbasid caliphs and whoever adheres to it, ISIS or whoever knowingly is following a Bidah (Innovation) and is, no doubt, far away from the Sunnah of Rasool Allah^{saww}. However, by wearing a certain colour one may be involved in a disliked act (makru) but that certainly does not exit one from the Eman! What a childish allegation from Ismailis!

حدثني محمد بن الحسن قال: حدثني محمد بن يحيى العطار عن محمد بن أحمد عن علي بن إبراهيم الجعفري عن محمد بن الفضل عن داود الرقي قال: كانت الشيعة تسأل أبا عبد الله (ع) عن لبس السواد، قال: فوجدناه قاعدا عليه جبة سوداء وقلنسوة سوداء وخف أسود مبطن بسواد قال ثم فتق ناحية منه وقال اما ان قطنه أسود واخرج منه قطن أسود ثم قال بيض قلبك واللبس ما شئت.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Yahya Al Ataar, from Muhammad Bin Ahmad, from Ali Bin Ibrahim Al Ja'fary, from Muhammad Bin Al Fazal, from Dawood Al Raqy who said,

'The Shias had asked Abu Abdullah^{asws} about wearing the black (clothes). So we found him^{asws} seated, and upon him^{asws} was a black overcoat, and a black hat, and black socks with black internal lining. Then he^{asws} put his^{asws} hand inside it (sock), and extracted a piece of cotton from it, then said: 'Whiten your heart and wear what you like'.³

The 4th Imam has allowed the black coloured outfits when observing the mourning rituals of Imam Hussain^{asws}:

عنه، عن الحسن بن طريف بن ناصح، عن أبيه، عن الحسين بن زيد، عن عمر بن علي بن الحسين، قال: لما قتل الحسين بن علي (ع) لبس نساء بني هاشم السواد والمسوح وكن لا يتشتكين من حر ولا برد وكان علي بن الحسين (ع) يعمل لمن الطعام للمأتم.

From him, from Al Hassan Bin Tareyf Bin Nasih, from his father, from Al Husayn Bin Zayd, from Umar Bin Ali Bin Al Husayn who said,

'When Al-Husayn Bin Ali^{asws} was martyred, the womenfolk of the Clan of Hashim^{as} wore black and coarse clothes, and they became such that they neither complained of the heat nor the cold. And Ali^{asws} Bin Al-Husayn^{asws} worked for them upon the (preparation of the) food for the mourning (sessions)'.⁴

³ ILLAL AL SHARAIE – V 2 Ch 56 H 5

⁴ Al Mahaasin – V 2 Bk 3 H 195

Point [4] – 30 Days in the month of Ramazan:

(4.) Prophet & Quran are all pro-mathematics, scores of verses speaks on fix number of days of Ramadan. So those who truly followed the footsteps of Panjatan and their progeny of Fatimi Imams were blessed to have a fix 30 days system of Ramadan.

Hz. Musa Kazim and Hz. Ali Reza followed the footsteps of Abbasi caliphs so till date their number of Ramadan days are not fixed, some year they are 29 days, other years of 30 days Ramadan, and in same year at some place 29 days and other place 30 days Ramadan. These all are non-compliance with Quran. So those two alleged Imams of Ithna Asheri took their followers away from Sirat-a-mustaqeem (command of Quran) and left them to follow the suit of Abbasi caliphs.

Our reply to [4]:

Again, this is a baseless allegation, completely out of ignorance, here is what Imam Ali Al-Reza^{asws} says:

وَرُوي عَنْ يَاسِرِ الْخَدَّامِ قَالَ: قُلْتُ لِلرَّضَا عَ هَلْ يَكُونُ شَهْرُ رَمَضَانَ تِسْعَةً وَ عِشْرِينَ يَوْمًا فَقَالَ إِنَّ شَهْرَ رَمَضَانَ لَا يَنْقُصُ مِنْ ثَلَاثِينَ يَوْمًا أَبَدًا.

And it is reported from Yasser Al-Khadim who said, 'I said to Al-Reza^{asws}! Can a month of Ramazan be of twenty-nine days?' He^{asws} said: 'A month of Ramazan will not be deficient from thirty (30) days, ever!'⁵

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ مُحَمَّدِ بْنِ الْقُضَيْلِ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا عَ عَنِ الْيَوْمِ الَّذِي يُشَكُّ فِيهِ وَ لَا يُدْرَى أَ هُوَ مِنْ شَهْرِ رَمَضَانَ أَوْ مِنْ شَعْبَانَ - فَقَالَ شَهْرُ رَمَضَانَ شَهْرٌ مِنَ الشُّهُورِ يُصِيبُهُ مَا يُصِيبُ الشُّهُورَ مِنَ التَّمَامِ وَ النِّقْصَانِ فَصُومُوا لِلرُّؤْيَةِ وَ أَفْطَرُوا لِلرُّؤْيَةِ وَ لَا يُعْجِبُنِي أَنْ يَتَقَدَّمَ أَحَدٌ بِصِيَامِ يَوْمِ الْحَدِيثِ.

And from him, from Muhammad Bin Abdul Hameed, from Muhammad Bin Al Fuzeyl who said,

'I asked Abu Al-Hassan Al-Reza^{asws} about the day in which there is doubt and one does not know whether it is from a month of Ramazan or from Shaban? He^{asws} said: 'The month of Ramazan is a month from the months. It affects it what affects the (other) months, from the completeness and the deficiency. So, fast to the sighting and break to the sighting, and it does not surprise me if someone were to go ahead and Fasts a day'⁶.

⁵ H. 2044, من لا يحضره الفقيه، ج2، ص: 169

⁶ التهذيب 4 - 166 - 474

Point [5] – Sha'ir Allah – the symbols:

Why Mola Ali a.s. didn't claimed his right to caliphate after the martyrdom of Prophet s.a.? One of the reason was that 1-2-3 had hatched a scheme that if Ali claimed his right then they will start movement to get all new-Muslim to convert back to their original religion of Idol-worshipping. 1-2-3, Ummaiyyad and Abbasi caliphs they all are birds of same feather who on doctrine grounds have always flocked together.

H.z. Musa Kazim / H.z. Ali Reza and progeny too promoted the idol worshipping among their followers. They make statue of Imam Hussain and take its procession on road, they cut a metallic hand and regard it as symbol of Syeedi Abbas Alamdar a.s. severed hand - Ithna Asheri do its idol-worship by hanging flower garland on that metal hand, will burn scent-stick near it and they will kiss it as if that men-made hand can feel and bless the action of its Ithna Asheri worshipper. They keep jhoola, frocks, statue of horse, etc in their mosque/imam-bara.

Abbasi caliphs wanted to show Shia down, so to make mockery of Shia they via H.z. Musa Kazim, H.z. Ali Reza and progeny got the place of Allah's worship (mosque) turned into temple hosting idols!!!

Prophet Ibrahim a.s. made mockery of idol-worshippers, he beheaded all junior idols and made rosary of their head and hanged it over the neck of the biggest idol in temple. People inquired with him who did it? Prophet Ibrahim a.s. replied: Ask your the biggest idol on who the culprit is. Idol-worshippers replied: Neither he listen to us, nor can he reply our queries. Ibrahim a.s. said: Then why are you associating with them!!! Your act is in vain..... likewise are Ithna Asheri who make the hand shape by themselves, garland it, and kiss it, and seek blessings! But they forget the above Quranic verse about Ibrahim a.s. - those metal men-made hand neither feel nor can it bless!!!

Prophet Mohammad s.a. & Mola Ali a.s. broke the idols from the house of God (Kaaba) and H.z. Musa Kazim, H.z. Ali Reza and progeny established idols in the house of God!!!

Read the God's curse in Quran on those who started associating with the Golden Calf (statue worshipping).

Our reply to [5]:

This is a serious allegation out of malicious and wicked feelings against the twelve Imami Shias. And very hurting and derogatory comments against their Imams^{asws}. Allah^{azwj} has Commanded us to respect 'شُعَائِرِ اللَّهِ' (2:158, 40:81), so these cannot be idol worshipping! This is the mockery of Islam - why is there the 'foot imprint' of Prophet Ibrahim next to the holy Kabah, which is revered and respected along with the 'black-stone' in Holy Kabah?

So, here, it looks like a Salafi (Wahabi) talking from the tongue of an Ismaili! In Islam, making and keeping images of living beings (with head and eyes) are indeed forbidden! But none of the 'symbols' of mourning used in the Aza Khana (which contain the Alam (flag) and coffins to remind us the tragedy which took place in Karbala) have head and eyes but are prepared

for remembering what had happened in Karbala. Shias kiss and sometimes even bow-down out of reverence, as visitors of the holy graves in Karbala and Najaf do.

Salafis are of the opinion that all shrines should be demolished as they already have succeeded in demolishing the holy graves of Ahl Al-Bayt^{asws} in 'Janat-ul-Baqqi in Medina!

Bowing down out of respect is allowed, as Allah^{azwj} asked Angels to bow down to Prophet Adam^{as} (2:34)⁷, and Prophet Yaqoob^{as} together with his sons bow-downed to Prophet Yousef^{as} (12:110)⁸. Allah^{azwj} Sent the Taboot-e-Sakina to Bani Israel (2:248)⁹

During Hajj, we touch the walls of the Kabah out of respect and kiss the black Stone (Hajj-e-wat). Once the 2nd caliph (Umar) passed derogatory comments after kissing (istalam) of Black Stone, and Mola Ali^{asws} rebuked him, see the Hadith:

عن الحلبي، قال: سألته: لم جعل استلام الحجر؟ قال: «إن الله حيث أخذ الميثاق من بني آدم دعا الحجر من الجنة وأمره و التقم الميثاق، فهو يشهد لمن وافاه بالموافاة».

From Al Halby who said,

'I asked him^{asws}, 'Why has the kissing been Made to be for the (Black) Stone?' He^{asws} said: 'Allah^{azwj}, when He^{azwj} Took the Covenant from the Children of Adam^{as}, called the (Black) Stone from the Paradise and Commanded it, and it devoured the Covenant. Thus, it would be testifying for the one who was loyal to it with the fulfilment''¹⁰

و عن عبيد الله الحلبي، عن أبي جعفر، و أبي عبد الله (عليهما السلام) قالوا: «حج عمر أول سنة حج و هو خليفة، فحج تلك السنة المهاجرون و الأنصار، و كان علي (عليه السلام) قد حج في تلك السنة بالحسن و الحسين (عليهما السلام) و بعبد الله بن جعفر -

And from Ubeydullah Al Halby,

⁷ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ {34}

And when We Said to the Angels: Perform Sajdah to Adam! So they (all) performed Sajdah except Iblees. He refused and was arrogant, and he was from the unbelievers [2:34]

⁸ وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا ۖ وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا ۖ وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُم مِّنَ الْبَدْوِ مِنْ بَعْدِ ۚ إِنَّهُ غَفُورٌ رَّحِيمٌ {100}

And he raised his parents upon the throne and they fell down to him in Sajdah to him, and he said: 'O father! This is the interpretation of my dream of before. My Lord has Made it to come true, and He was Good with me when they brought me out from the prison and Brought you from the wilderness from afterwards. Surely, the Satan sowed discord between me and my brothers. My Lord is Nice (to) whoever He so Desires to. He is the Knowing, the Wise [12:100]

⁹ وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّنْ رَبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ {248}

And their Prophet said to them: the sign of his kingdom is, that there shall come to you the Taboot-e-Sakina (chest wherein is tranquility) from your Lord and remnants of what the progeny of Musa and the progeny of Haroun have left, the Angels would be carrying it; surely in that, is a Sign for you all, if you were Momineen [2:248]

¹⁰ تفسير العياشي 2: 106 / 39

(It has been narrated) from Abu Ja'far^{asws} and Abu Abdullah^{asws} both having said: 'Umar went for Hajj in the first year he was the caliph, and the emigrants and the Helpers (also) went to Hajj in that year, and it so happened that Ali^{asws} performed Hajj in that year with Al-Hassan^{asws} and Al-Husayn^{asws} and with Abdullah^{asws} Bin Ja'far^{asws}.

قال:- فلما أحرم عبد الله لبس إزارا و رداء ممشقين- مصبوغين بطين المشق- ثم أتى فنظر إليه عمر، و هو يلي و عليه الإزار و الرداء، و هو يسير إلى جنب علي (عليه السلام)، فقال عمر من خلفهم: ما هذه البدعة التي في الحرم، فالتفت إليه علي (عليه السلام)، فقال له: يا عمر، لا ينبغي لأحد أن يعلمنا السنة، فقال عمر: صدقت- يا أبا الحسن- لا و الله، ما علمت أنكم هم».

He (the narrator) said, 'So when Abdullah^{asws} wore Ihram, he wore a trouser and a cloak both dyed in red ochre (natural earth pigment). Umar looked at him, and he was exclaiming Tailbiyya, and upon him was the trouser and the cloak, and he was walking to the side of Ali^{asws}. Umar said from behind them^{asws}. 'What is this innovation which is in the Harrum?' So Ali^{asws} turned towards him and said to him: 'O Umar! It is not befitting for anyone that he teaches us^{asws} the Sunnah'. Umar said, 'You^{asws} speak the truth, O Abu Al-Hassan^{asws}! No, by Allah^{azwj}, I did not know (who) you^{asws} were'.

قال: «فكانت تلك واحدة في سفرتهم تلك، فلما دخلوا مكة طافوا بالبيت فاستلم عمر الحجر، فقال: أما و الله، إني لأعلم أنك حجر لا تضر و لا تنفع، و لولا أن رسول الله (صلى الله عليه و آله) استلمك ما استلمتك،

He (the narrator) said, 'So that was one (incident) during their journey of theirs^{asws}. When they entered Makkah, they performed Tawaaf of the House (Kabah), so Umar kissed the (Black) Stone, and he said, 'But, by Allah^{azwj}, I know that you are a rock, neither harming nor benefitting (of anything), and if Rasool-Allah^{saww} had not kissed you, I would not kiss you'.

فقال له علي (عليه السلام): يا أبا حفص، لا تفعل، فإن رسول الله (صلى الله عليه و آله) لم يستلم إلا لأمر قد علمه، و لو قرأت القرآن فعلمت من تأويله ما علم غيرك لعلمت أنه يضر و ينفع، له عينان و شفتان و لسان ذلق، يشهد لمن وافاه بالموافاة.

So Ali^{asws} said to him: 'O Abu Hafs! Do not do it, for Rasool-Allah^{saww} did not kiss except for a matter he^{saww} had known of, and if you had recited the Quran, then you would know from its explanation what others know. You would have known that it does harm and does benefit. For it are two eyes, and two lips, and an eloquent tongue. It will testify for the one who has been loyal with the loyalty (to the Covenant)'.

قال: فقال له عمر: فأوجدني ذلك في كتاب الله، يا أبا الحسن. فقال علي (صلوات الله عليه): قوله تبارك و تعالى: وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَ أَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا

He (the narrator) said, 'So Umar said to him^{asws}, 'Then find that for me in the Book of Allah^{azwj}, O Abu Al-Hassan^{asws}! Ali^{asws} said: 'The Words of the Blessed and Exalted: **And when your Lord Seized from the Children of Adam, their offspring from their foreheads and Made them testify against their own selves: "Am I not your Lord?" They said, 'Yes, we testify' [7:172].**

فلما أقروا بالطاعة بأنه الرب و أنهم العباد أخذ عليهم الميثاق بالحج إلى بيته الحرام، ثم خلق الله رقاً أرق من الماء، و قال للقلم: اكتب موافاة خلقي ببיתי الحرام، فكتب القلم موافاة بني آدم في الرق، ثم قيل للحجر: افتح فاك-

So when they acknowledge with the obedience that He^{azwj} is the Lord^{azwj} and they are the servants, He^{azwj} Took the Covenant upon them with the Hajj to His^{azwj} Sacred House. Then Allah^{azwj} Created a paper thinner than water, and Said to the Pen: "Write the fulfilment of My^{azwj} creatures with My^{azwj} Sacred House!" So the Pen wrote the fulfilment of the Children of Adam^{as} in the paper. Then He^{azwj} Said to the (Black) Stone: "Open your mouth!"

قال:- ففتحه، فألقمه الرق، ثم قال للحجر: احفظ و اشهد لعبادي بالموافاة. فهبط الحجر مطيعاً لله.

He^{asws} said, 'So it opened it, and it devoured the paper. Then He^{azwj} Said to the (Black) Stone: "Preserve and testify for My^{azwj} servants with the loyalty (with the Covenant)'. So the (Black) Stone descended in obedience to Allah^{azwj}.

يا عمر، أو ليس إذا استلمت الحجر، قلت: أمانتي أدبتها، و ميثاقي تعاهدته لتشهد لي بالموافاة؟ فقال عمر: اللهم نعم. فقال له علي (عليه السلام): من ذلك».

O Umar! Or is not it so that when you do kiss the (Black) Stone, you say, 'My entrustment I have fulfilled, and my Covenant I have agreed, so testify for me with the fulfilment'? So Umar said, 'O Allah^{azwj}, yes'. Ali^{asws} said to him: '(It is) from that'.¹¹

I was surprised and shocked to notice that the authors of the 'thebohras.com's beliefs are now developing in accordance with Salafis (Wahabis), declaring what they cannot comprehend as '*Shirk*' and *kufr*! May Allah^{-azwj} Protect all of us from the *Shirk*, Ameen.

¹¹ تفسير العياشي 2: 106 / 39