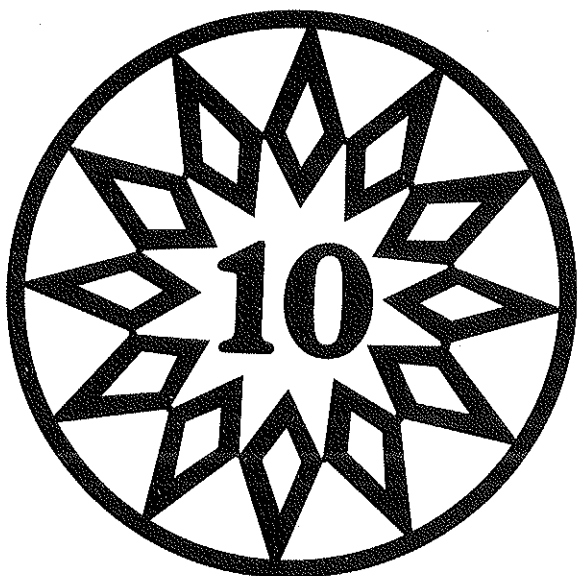


تسهیل العقائد

# **Tas-heelul Aqaa-id**

**Aqaa-id Made Easy**





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*In the name of Allah,  
The Most Merciful, The Most Kind*

## LESSON 1

### **FALSE BELIEFS WHICH HAVE CREPT IN AND CAUSED DISSENSION AMONG THE UMMAT**

#### **THE SABA'IES**

The Saba'ies are a sect which came into existence in the early stages of Islam, during the Khilafat of Sayyidina Uthmaan (radhiyallahu anhu). Their founder, a Jew who proclaimed to be a Muslim, harboured intense hatred for Sayyidina Uthmaan (radhiyallahu anhu). He was an original inhabitant of San'aa in Yemen, but settled in Madeenah. Living among the Muslims he was able to identify their weakness and set his plan into motion so as to discredit and sow the seeds of disunity among the Ummah.

His first target were the Munaafiqeen whom he wooed and got onto his side. He then targeted those newly converted tribes which had participated in expeditions after the demise of Rasoolullah (sallallahu alayhi wa sallam), but who held no

official government post, and as a result were disgruntled. He incited them towards rebellion against the Khalifah and demanded his removal. These people regarded Ibn Saba as their leader and sympathiser and unwillingly fell victim to his plan.

He then targeted those group of Muslims against whom the state had taken punitive action on account of some crime or reason. He used all such incidents to trump false allegations against the Khalifah, Sayyidina Uthmaan (radhiyallahu anhu). It was not long before his devious schemes became apparent and he was expelled from Madeenah.

### **First Proclamation**

He then settled in Basra where he continued disseminating his treacherous belief. He proclaimed that if Eesa (Alayhis Salaam) is expected to return to this world a second time, then so too, is Muhammed (sallallahu alayhi wa sallam) to receive this honour as he holds a higher position. He distorted Qur'aanic verses to fabricate his claim. Many ignorant and gullible people believed him.

## Second Proclamation

Not long thereafter he then proclaimed his next false belief that Sayyidina Ali (radhiyallahu anhu) is the rightful Khalifah, in fact the first Imaam and that the Sahabah had unjustly appointed Sayyidina Abu Bakr (radhiyallahu anhu) to this post. When his followers readily accepted this falsity, he exhorted them to remove the present Khalifah, Sayyidina Uthmaan (radhiyallahu anhu) and denounce the previous two Khulafah.

The governor of Basra investigated this new fitna (evil) and traced it to Ibn Saba who was interrogated. He admitted his conversion from the Jewish faith to Islam but shrewdly concealed his campaign and intentions.

He left Basra and proceeded towards Damascus where in a short while senior Sahaba like Abu Darda, Ubaidah bin Saamit and Amir Muawiyah (radhiyallahu anhum) recognised his evil intentions and Jewish origin. He was exiled from Damascus and he now proceeded towards Egypt.

In Egypt he found the greatest number of disgruntled people. People who had numerous complaints against their Governor Abdullah bin Sa'd. Ibn Saba immediately seized the opportunity

and set about campaigning amongst these people. In a short time he had a significant following who held him in high esteem. He kept in touch with his followers in Madeenah and Basra as well.

### **Third Proclamation**

The next proclamation he made was that the "family of Rasoolullah (sallallahu alayhi wa sallam)" (Ahle Bait) were deserving of the leadership (Imaamat) and not the Bani Umayya. Further more that Sayyidina Ali (radhiyallahu anhu) be supported and installed as the rightful Imaam of the Ummah. The ignorant and gullible followers immediately fell prey to his mischief and believed Ibn Saba in that Sayyidina Ali (radhiyallahu anhu) was unjustly and oppressively removed from the leadership of the Ummah and renegades. In fact all the Sahaba who acknowledged the first 3 Khulafa, were usurpers and disbelievers and compulsorily deserved to be denounced. The Saba'ies called for the immediate annulment of the Khilafat and the establishment of Imaamat, with Sayyidina Ali (radhiyallahu anhu) as the Imaam.

## WORKSHEET

### 1. The Saba'ies were a sect that came into existence:

One. Before the birth of Rasoolullah (sallallahu alayhi wa sallam).

Two. During the Khilafat of Sayyidina Uthmaan (radhiyallahu anhu).

Three. During the Khilafat of Sayyidina Abu Bakr (radhiyallahu anhu).

Four. When Rasoolullah (sallallahu alayhi wa sallam) passed away.

Five. During the Khilafat of Sayyidina Ali (radhiyallahu anhu).

### 2. The founder of the Saba'ies harboured intense hatred against the Muslims. He was a:

One. Munaafiq

Two. Christian

Three. Muballigh

Four. Jew

Five. Muslim



**3. In order to discredit and disunite the Ummah he pretended to be a Muslim and settled in**

One. Makkah

Two. Kufa

Three. Madeenah

Four. Iraq

**4. He was originally from**

One. Hadhra Maut, Yemen

Two. San'aa, Yemen

Three. Qubaat, Makkah

Four. Khabbir, Makkah

Five. Iraq, Baghdad

**5. He first targeted the:**

One. Ansaar

Two. Munaafiqeen

Three. Muhaajir

Four. Huffaaz

Five. Jews

**6. Whom did the Saba'ies make their second target and how did they go about it?**

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7. Who was expelled by Sayyidina Uthmaan (radhiyallahu anhu)? \_\_\_\_\_
8. What did Ibn Saba do in Basra? \_\_\_\_\_  
\_\_\_\_\_
9. What false claim did the Saba'ies make against Sayyidina Ali (radhiyallahu anhu)? \_\_\_\_\_  
\_\_\_\_\_
10. Who proceeded to Damascus and list the Sahabah who recognised these people's evil plans? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
11. What did Ibn Saba do in Egypt?

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12. What did Ibn Saba proclaim regarding the family of Rasoolullah (sallallahu alayhi wa sallam) (Ahle Bait)?
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13. What was meant by the term "Rightful Imaam"?
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14. Who called for an annulment of the Khilafat? \_\_\_\_\_
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## LESSON 2.

### THE ORIGINAL QUR'AAN

The Qur'aan contains no mention of Imaamat and in order to satisfy (the inquiring minds of) their followers, the Saba'ies of later times proclaimed that the present Qur'aan is incomplete. They claimed that the original Qur'aan contained 70,000 verses and is in the possession of the hidden Imaam who has taken refuge in the cave of Surre Man Raa. In these verses which is in the possession of the hidden Imaam the issue of Imaamat has been declared. As for the present Qur'aan, the enemies (referring to the noble Sahaba) have distorted it. This false belief of the "Original Qur'aan" came into existence in order to justify the earlier false proclamation of the Saba'ies pertaining to the

issue of Imaamat. Muhsin Kashani, a Shi'ite scholar of the 11<sup>th</sup> century comments on this issue: "It is clear from the above traditions ..... that the present Qur'aan is not the complete Qur'aan which was revealed to the Prophet" (Tafseer Saafi - 32).

While some of the Saba'ies did not subscribe to the belief of Imaamat others believed in it.

This group of the Saba'ies which invented the false belief of Imaamat became known as the Imaamia. Other beliefs associated with the belief of Imaamat are:

1. The Imaam deserves to be the Khalifah.
2. The Imaam possesses knowledge of the Unseen, future and past.
3. The Imaam has the power of declaring what is Haraam and Halaal.
4. There are 12 Imaams. 11 have already come into this world and have passed away. The 12<sup>th</sup> Imaam is yet come, though he is already born but is concealed in some cave for the past few hundred years. He will emerge before Qiyaamah.
5. The position of the Imaam is much higher than that of the Prophets.

Khomeini, the Shia leader writes in this regard:

“It is a necessary principle of our faith that our Imaams have ranks that exceed those of Angels and the appointed Messenger.”

(Al Hukumatul Islamiya)

## WORKSHEET

1. What is the claim of the Saba'ies regarding the Holy Qur'aan?

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2. The Saba'ies proclaim that the original Qur'aan has

One. 70,000 verses

Two. 70,001 verses

Three. 6,000

Four. 1,212 verses

Five. 786 verses

3. According to the Saba'ies who has taken refuge in the cave of Surre Man Raa\_\_\_\_\_

4. What is the belief of the Saba'ies regarding our Qur'aan and what did Muhsin Kashani say regarding the Holy Qur'aan.

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5. Who and why are they called the Imaamia?

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6. What are the beliefs regarding Imaamat?

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7. According to the Saba'ies the Imaam is:

One. higher than the common people

Two. higher than the Sahaba but he is in a lower rank than the prophets

Three. higher than the prophets

Four. the most learned person in the community

Five. A Khalifah

## LESSON 3

### **BELIEFS ON RASOOLULLAH (SALLALLAHU ALAYHI WA SALLAM)**

The Saba'ies believed that Rasoolullah (sallallahu alayhi wa sallam) is not the final prophet because the Imaam also received wahi. He therefore continued the mission of the prophets, and was actually a prophet.

#### **The Saba'ies beleived that:**

One. Rasoolullah (sallallahu alayhi wa sallam) did not complete his mission. Khomeini confirms this belief in his book Haqqul Yaqeen (2:337). "Every prophet came to establish justice on earth. His aim was also to establish justice, but he was not successful. The same is the position of the seal of prophets who came to reform society and establish justice but failed during his life time."

Two. According to the Saba'ies any person can qualify to acquire the status of Rasoolullah (sallallahu alayhi wa sallam). Mullah Kashani, a Shi'ite scholar, writing on the practice of Mut'ah (temporary marriage) says: "Rasoolullah (sallallahu alayhi wa sallam) said: 'whoever performs



mut'ah four times will receive my status' (Tafseer  
Manhajul Sadiqeen)

## WORKSHEET

1. What is the Saba'ies belief regarding Rasoolullah (sallallahu alayhi wa sallam) as a final prophet?  

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2. What does Khomeini in his book Haqqul Yaqeen write about the mission of the seal of the prophets.  

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3. a. What do the Saba'ies say about the status of Rasoolullah (sallallahu alayhi wa sallam)?  

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- b. Also state what Mullah Kashani writes on the status of Rasoolullah (sallallahu alayhi wa sallam).

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## LESSON 4

### THE SABA'IES BELIEF ON THE SAHABA (RADHIYALLAHU ANHUM)

The Saba'ies harbour bitter hatred and enmity against the noble Sahaba (radhiyallahu anhum). Some of the beliefs harboured by them regarding the Sahaba are:

1. Apart from 5 Sahaba, the rest of them are and murtad (turned away from Islam). The only five Sahaba who are Muslims are: Sayyidina Ali, Sayyidina Salmaan, Sayyidina Ammaar, Sayyidina Miqdaad and Sayyidina Abu Zarr (radhiyallahu anhum).

Confirming this belief, Muhammed Kulaini, a Shia scholar writes in Kafi, "People turned away from Islam after the death of the Prophet, except for three people ....."

2. The Saba'ies invoke curses upon the noble Sahabah. Kulaini, the Shia scholar writes: "Abubakr and Umar did

not repent before they parted from this world..... so may Allah, His Angels and all of mankind curse them”.

Mullah Baqir, another famous Shia scholar writes in Aynul Hayat - pg. 599) “After each salaah say: ‘O Allah, curse Abubakr, Umar, Uthmaan, Muawiyah, Ayesha, Hafsa, Hind and Ummul Hakam”.

3. The present day followers of the Saba'ies still hate Sayyidina Abu Bakr and Umar (radhiyallahu anhumah). Regarding them, Khomeini, the Shia leader wrote in Kashful Asraar: “Those who had no affiliation with the Qur’aan and Islam except through their desire for the world and power. They made the Qur’aan a vehicle to promote their (own) agenda.”

### **Other false beliefs of the Saba'ies**

#### **Mut’ah:**

Mut’ah refers to the practice of temporary marriage which was prohibited by none other than Rasoolullah (sallallahu alayhi wa sallam), and is equal to adultery. However, according to the Saba'ies this adulterous practice is a form of ibaadat, in fact a very high and noble ibaadat, which ranks higher than fasting and salaah. This practice which Shia scholars have confirmed to be

an ibaadat in their books is widely practiced by them, and the greatest tragedy of this false belief is that attempts are made to justify it through Qur'aanic proofs.

## **Taqiyya**

Taqiyya is the practice of concealing the truth. The need for this practice arose when the Saba'ies could not explain many of their confusing and blasphemous beliefs which formed the basis of their religion, as well as to conceal their own identities if the need arose. This practice was granted holiness, when virtue and reward were associated to it. Saba'ies therefore lie, if need be, to conceal the truth and in return hope to be rewarded for it. The other benefit of Taqiyya to the Saba'ies is that when they are face to face with a true believer, they shrewdly conceal their identity - thus deceiving Muslims.

The authoritative book of Shias, Usulul Kafi, confirms the practice of Taqiyya in the following words: "Whoever does not practice Taqiyya, his very Deen has no basis".

## **Bada:**

The reality of this belief of the Saba'ies, is that Allah Ta'ala, at times is unaware about certain future events. As a result, when such an event takes place, which until now was unknown to Allah Ta'ala, He has to accordingly withdraw the decisions and re-adjust them. The following example quoted in Usulul Kafi (page 332), the authoritative book of the Shias, illustrates this

false belief of the Saba'ies "Allah Ta'ala had decreed the year 70 for the emergence of the absent Imaam. Then when Husain was martyred, Allah Ta'ala became very angry upon the people of the earth and postponed this matter to the year 140. We had informed you about this, and you have divulged this secret to the people. Therefore Allah has now not informed us about this matter (for the future)".

These words are attributed to the Shia Imaam, Imaam Baaqir. It is clear in this narration that on two occasions Allah Ta'ala had to change his decisions because of the occurrence of certain incidents, which were unknown to him. The belief of Bada in this case is "when these 2 incidents became apparent to Allah"

## WORKSHEET

1. Mut'ah: according to the Saba'ies is

One. a substitute for salaah

Two. a substitute for fasting

Three. permanent marriage to prevent adultery

Four. temporary marriage that is an ibaadat

Five. none of the above

2. Explain the Shia belief of "Taqiyya".

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3. Which Shia book confirms "Taqiyya"?

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4. What is "Bada"?

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5. What proof do Shia's give for their belief of "Bada"?

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## LESSON 5

### DIFFERENCE OF SABA'IES (SHIA) BELIEFS

The difference in beliefs of that of the Saba'ies (Shias) and Islam (Ahlus Sunnah Wal Jama'ah)

	ISLAM	SHIAS (SABA'IES)
<b>Status of the Qur'aan</b>	The Qur'aan in its present form is authentic, complete and protected from any distortions upto the day of Qiyaamah	The Qur'aan is incomplete and distorted. The original Qur'aan had 17.000 verses. Hence 2/3 of the Qur'aan is missing. The original Qur'aan, compiled by Sayyidina Ali (radhiyallahu anhu) would be brought back by Imaam Mahdi.
<b>Finality of Prophet-hood</b>	Rasoolullah (sallallahu alayhi wa sallam) was the final Nabi, through whom Islam gained completion and through whom prophethood was sealed and Wahi ended.	The Imaam is a successor to the Nabi appointed by God. He is infallible, and excels all prophets, besides Rasoolullah (sallallahu alayhi wa sallam) in dignity. They possess the knowledge of the past and the future. They possess authority of death. They are divinely protected against error.
<b>The Kalimah</b>	"There is no object of worship except Allah, and Muhammed is the Messenger of Allah"	Same Kalimah with the following addition "Salvation is only attained by granting allegiance to Ahlul Bait (the immediate household of Rasoolullah (sallallahu alayhi wa sallam) and by disowning their enemies (i.e. Abu Bakr, Umar and all



		non-shias)".
<b>Pillars of Deen</b>	1. Iman 2. Salaat 3. Zakaat 4. Saum 5. Hajj	1 Salaat. 2. Saum 3. Hajj 4. Zakaat 5 Jihaad 6 Khums - 20% tax on profits 7 Enjoining good 8 Preventing evil 9 Love for the godly ones 10 Hatred for the evil ones (i.e. the sahaba)
<b>Status of Sahaba</b>	The companions of Rasoolullah (sallallahu alayhi wa sallam) have been praised by Allah Ta'ala Himself in the Qur'aan. It is therefore not permissible to criticize them or undermine their integrity	All the companions became kaafir except the immediate household of Rasoolullah (sallallahu alayhi wa sallam) and three other Sahaba after his demise. Ali (radhiyallahu anhu) is considered by some as vicegerent, others regard him as prophet, whilst another group regard him as God.

## WORKSHEET

Fill in the following table regarding the differences in beliefs of the Saba'ie Shia's and Islam Ahlus Sunnah Wal Jama'ah

	ISLAM	SHIAS (SABA'IES)
Status of the Qur'aan		
Finality of Prophethood		
The Kalimah		
Pillars of Deen	1. 2. 3. 4. 5.	1. 2. 3. 4. 5. 6. 7. 8. 9. 10.
Status of Sahabah		

## LESSON 6

### AQAAID (BELIEFS) CONCERNING THE SAHABA (RADHIYALLAHU ANHUM) COMPANION OF RASOOLULLAH (SALLALLAHU ALAYHI WA SALLAM)<sup>1</sup>

#### First Aqeedah Belief

All the Sahaba (radhiyallahu anhum) were fair, just and pious people. They were forgiven for any sin that they might have committed. They were most loving and merciful to one another, strong, powerful and severe against non believers.

The Qur'aan and Ahaadeeth of Rasoolullah (sallallahu alayhi wa sallam) are replete in bearing testimony that the Sahaba (radhiyallahu anhum) are virtuous people and are a criterion of truth. The lowest ranking Sahabi (radhiyallahu anhu) is far greater in rank than the most pious follower of Rasoolullah (sallallahu alayhi wa sallam). They are most high in rank after the Ambiyaa (Alayhimus Salaam). Love and reverence for all the Sahaba (radhiyallahu anhum) is an important constituent of Iman. To follow them is to follow Rasoolullah (sallallahu alayhi wa sallam).

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<sup>1</sup> Notes from lesson 6 - 10 were taken from *Aqaa'idul Islam* by Madrasa Arabia Islamia, Azaadville, South Africa

### First Proof From The Qur'aan

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ  
الْعُسْرَةِ

*“Allah hath accepted the repentance (and turned in mercy) to  
the Nabi and to the Muhaajireen and Ansaar.” (9-117)*

Muhaajireen and Ansaar (radhiyallahu anhum) are those companions of Rasoolullah (sallallahu alayhi wa sallam) who stood with Rasoolullah (sallallahu alayhi wa sallam) in the hour of hardships, they were people who sought forgiveness and Allah Ta'ala is pleased with them.

### Second Proof From The Qur'aan

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ  
تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ  
فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ  
فِي الْإِنْجِيلِ

*“Muhammed is the Rasool of Allah, and those with him are  
hard against the disbelievers (but) merciful (compassionate) to*

*each other. Thou will see them bow and prostrate themselves in prayer, seeking bounty from Allah and (His) acceptance. On their faces are their marks, (being) the traces of their prostration. Such is their likeness in the Torah and their likeness in the Gospel like as a sown corn that sendeth forth its shoot and then makes it strong and it stands on its own stem, delighting the sowers - that He may enrage the disbelievers with (the sight of) them. Allah hath promised, unto such of them as believe and do good works; forgiveness and an immense reward.” (48-29)*

### **Third Proof From The Qur’aan**

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا

*“Allah was well pleased with the believers when they swore allegiance unto thee beneath the tree, and He knew what was in their hearts, and He sent down peace of reassurance on them, and hath rewarded them with a near victory.” (48-18)*

#### Fourth Proof From The Qur'aan

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ  
اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ  
جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

*"The vanguard (of Islam) the first of those who forsook (their homes) (i.e. The Muhaajireen) and of those who gave them aid, (i.e. The Ansaar) and (also) those who follow them in (all) good deeds, well pleased is Allah with them, as they with Him, for them has He prepared Gardens under which rivers flow, to dwell therein forever: that is supreme triumph."* (9-100)

In this verse Allah Ta'ala has mentioned four virtues of the Muhaajireen and Ansaar and those who follow them.

1. Allah Ta'ala is pleased with them.
2. They are pleased with Allah Ta'ala.
3. They have been given glad tidings of Jannat.
4. They will remain forever in Jannat.

#### Fifth Proof From The Qur'aan

الَّذِينَ آمَنُوا وَ هَاجَرُوا وَ جَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَ  
أَنْفُسِهِمْ أَكْظَمُ دَرَجَةً عِنْدَ اللَّهِ وَ أُولَئِكَ هُمُ الْفَائِزُونَ

*"Those who believe, and suffer exile and strive with might and main, in Allah Ta'ala's cause, with their goods and their persons, have the highest rank in the sight of Allah Ta'ala. They are the people who will achieve (salvation)." (9-20)*

#### Sixth Proof From The Qur'aan

الَّذِينَ آمَنُوا وَ هَاجَرُوا وَ جَاهَدُوا فِي سَبِيلِ اللَّهِ وَ الَّذِينَ آوَوْا وَ  
نَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَ رِزْقٌ كَرِيمٌ

*"Those who believed and left their homes and strove for the cause of Allah, and those who took them in truth - for them is pardon, and a bountiful provision." (8-74)*

### Seventh Proof From The Qur'aan

لَكِنَّ الرُّسُولَ وَالَّذِينَ آمَنُوا مَعَهُ جَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ  
أُولَئِكَ لَهُمُ الْخَيْرَاتُ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ  
تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ

*"But the Rasool and those who believe with him strive with their wealth and their lives. such are they for whom are the good things. Such are they who are the successful. Allah hath made ready for them gardens underneath which rivers flow wherein they will abide. That is the supreme triumph." (9-88)*

In this verse Allah Ta'ala has promised five things for those who brought faith with Rasoolullah (sallallahu alayhi wa sallam).

1. Goods things.
2. Success
3. Gardens
4. Everlasting abode
5. Triumph.

These glad tidings are most certainly for the Muhaajireen and Ansaar companions (radhiyallahu anhum) of Rasoolullah (sallallahu alayhi wa sallam) for they were the first to accept



Imaan, they had sacrificed their wealth and lives for the cause of Islam, they stood with Rasoolullah (sallallahu alayhi wa sallam) and his cause in the battles of Uhud, Badr, Hudaibiah, conquest of Makkah, and after the demise of Rasoolullah (sallallahu alayhi wa sallam) they had upheld the spirit of Jihaad in Islam and had conquered Rome, Syria, Iran thus spreading Islam to the four corners of the world.

### **Eighth Proof From The Qur'aan**

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي  
الْأَرْضِ  
كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ .....

*"Allah hath promised such of you as believe and do good works that He will surely make them to succeed (the present rulers) in the earth even as He caused those who were before them to succeed (others), and that He will surely establish for them their deen which He hath approved for them, and will give them in exchange safety after their fear. They serve Me. They ascribe nothing as partner unto me. Those who disbelieve henceforth, they are the miscreants."* (24-55)

In this verse Allah Ta'ala has promised four things to the Sahaba (radhiyallahu anhum):

1. Make them leaders.

2. Establish for them their deen which Allah Ta'ala has approved for them.
3. Give them safety and peace after fear.
4. They will worship only Allah Ta'ala.

Thus after the demise of Rasoolullah (sallallahu alayhi wa sallam), Sayyidina Abu Bakr (radhiyallahu anhu) became the Khalifah and during his era the Arab Peninsula was cleansed from shirk and kufr and the entire Arabian Peninsula basked in the light of Imaan. Peace prevailed, as long as the commands of Allah Ta'ala were observed.

After his demise, Sayyidina Umar (radhiyallahu anhu) became the Khalifah and during his rule Islam made great progress. Iran and Egypt came under Islamic rule. Thereafter Sayyidina Uthmaan (radhiyallahu anhu) became the Khalifah and Islam continued to spread. After his martyrdom and during the Khilafat of Sayyidina Ali (radhiyallahu anhu) Islam had spread to the boundaries of Russia.

### Ninth Proof From The Qur'aan

وَالزَّمَهُمْ كَلِمَةَ النِّقَوى وَكَانُوا أَحَقَّ بِهَا وَأَهْلُهَا وَكَانَ اللهُ

بِكُلِّ شَيْءٍ عَلِيماً

*“And (Allah) made them stick close to the command of self-restraint, and they were well entitled to it and worthy of it.*

*And Allah has full knowledge of all things. (48-26)*

**Merits and Virtues of the Sahabah (radhiyallahu anhum) in the Ahaadeeth of Rasoolullah (sallallahu alayhi wa sallam).**

مَثَلُ أَصْحَابِي فِي أُمَّتِي كَالْمِلْحِ فِي الطَّعَامِ لَا يُصْلِحُ الطَّعَامُ إِلَّا بِمِلْحٍ

*“The like of my Sahabah (companions) in my Ummat is like that of salt in food - the food cannot be perfect without salt.”*

أَصْحَابِي لَا تَتَّخِذُوهُمْ مِنْ بَعْدِي غَرَضًا مَنْ أَحَبَّهُمْ فَيَحِبِّي أَحَبَّهُمْ وَ مَنْ أَبْغَضَهُمْ فَيُبْغِضِي أَبْغَضَهُمْ مَنْ آذَاهُمْ فَقَدْ آذَانِي وَ مَنْ آذَانِي فَقَدْ آذَى اللَّهَ

*“With regard to my companions, do not make them targets after me for your abuse and slander.*

*He who loves them does so due to his love for me, and he who hates them does so because of his hatred for me.*

*He who harms them has harmed me and whosoever causes harm to me has indeed displeased Allah.”*

*“The best of people are those of my time,  
then those who follow after them,  
thereafter those who follow after them.”*

*“None of you should speak ill of my Sahabah,  
for if one amongst you were to spend in charity  
as much gold as Mount Uhud,  
it would not amount to as much as one mudd (bushel) or  
even half of mudd given by a Sahabi (radhiyallahu anhu).*

*“The fire of Jahannam will not touch those,  
who have seen me,  
nor those,  
who have seen those,  
who had seen me.”*

## WORKSHEET

1. What is the Aqeedah belief of the Ahlus Sunnah Wal Jama'ah regarding the Sahabah (radhiyallahu anhum)?

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2. List four aayats of the Holy Qur'aan which support a Muslim's belief concerning the Sahabah (radhiyallahu anhum).

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3. Narrate two Ahaadeeth on the virtues of the Sahabah.

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4. Which group of people do not accept the Sahabah to be

just and pious? \_\_\_\_\_

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## LESSON 7

### **AQEEDAH (BELIEFS) REGARDING THE RANKS OF SAYYIDINA ABU BAKR (RADHIYALLAHU ANHU)**

#### **First Aqeedah Belief**

The Ahlus Sunnah Wal Jama'ah is unanimous that after the Ambiyaa (Alayhimus Salaam) the position (rank) of Sayyidina Abu Bakr (radhiyallahu anhu) is the highest.

#### **PROOF**

After the demise of Rasoolullah (sallallahu alayhi wa sallam) all the prominent Sahabah (radhiyallahu anhum) had gathered at a place called Saqifa Bani Saad. Among them, were also those Sahabah (radhiyallahu anhum), whom Rasoolullah (sallallahu alayhi wa sallam) had given glad tidings of Jannat in this world.

All these Sahabah (radhiyallahu anhum) had unanimously accepted Sayyidina Abu Bakr (radhiyallahu anhu) as the highest rank among them with regard to piety, trustworthiness, justice, knowledge and understanding of Deen and politics.



Surely these great Sahabah (radhiyallahu anhum) would not unite on an unjust and wrong decision, for Rasoolullah (sallallahu alayhi wa sallam) is reported to have said:

***“My Ummat would not agree on falsehood”.***

It was customary among the Arabs that a chief of every tribe was chosen to arrange the organisational activities of each tribe.

Initially the Ansaar thought the concept of Khilafat should be on the same basis as the chiefs of each tribe. Thus, they resorted to say:

“A leader from amongst us (Ansaar) and a leader from amongst you (Muhaajireen).”

Sayyidina Umar (radhiyallahu anhu) explained the position of Khilafat, saying, “Rasoolullah (sallallahu alayhi wa sallam) had chosen Sayyidina Abu Bakr (radhiyallahu anhu) to lead our prayers at the time of his illness, and as salaah is the most important matter of our Deen and Rasoolullah (sallallahu alayhi wa sallam) himself performed his salaah behind Sayyidina Abu Bakr (radhiyallahu anhu). Hence, we should all unite in the person whom Rasoolullah (sallallahu alayhi wa sallam) had chosen to lead our deeni activities as our leader in worldly

activities. Secondly Rasoolullah (sallallahu alayhi wa sallam) was a Muhaajir, his successor should also be a Muhaajir.”

After this speech of Sayyidina Umar (radhiyallahu anhu) all the Ansaar and Muhaajireen (radhiyallahu anhum) happily pledged their allegiance to Sayyidina Abu Bakr (radhiyallahu anhu).

The Ansaar (radhiyallahu anhum) were greater in number in Madeenah and were much more wealthier than the Muhaajireen (radhiyallahu anhum). If they were not pleased with the Khilafat of Sayyidina Abu Bakr (radhiyallahu anhu), the Muhaajireen had no power to force them to pledge allegiance to Sayyidina Abu Bakr. On the contrary, they always supported Sayyidina Abu Bakr (radhiyallahu anhu) and obeyed his instruction with great sincerity.

The Khilafat of Sayyidina Abu Bakr (radhiyallahu anhu) was not usurped by him nor was it despotic.

The Shias claim that Rasoolullah (sallallahu alayhi wa sallam) had appointed Sayyidina Ali (radhiyallahu anhu) as the Khalifah. If the Sahabah (radhiyallahu anhum) were aware of such an expression, or provision, they would have definitely mentioned

it. If the Sahabah (radhiyallahu anhum) failed to disclose it, surely Sayyidina Ali (radhiyallahu anhu) would have disclosed it.

It is also obvious, after disclosing it, Sayyidina Ali (radhiyallahu anhu) should have gained support of the Ansaar and the Bani Hashim clan. Due to Bani Hashim's family ties with Rasoolullah (sallallahu alayhi wa sallam), they enjoyed greater influence over the Ansaar. The Ansaar displayed greater love for the Bani Hashim. When Sayyidina Ali (radhiyallahu anhu) had a dispute with Sayyidina Muawiya (radhiyallahu anhu) the Ansaar (radhiyallahu anhum) supported Sayyidina Ali (radhiyallahu anhu).

The Shias claim Sayyidina Ali (radhiyallahu anhu) concealed the hadeeth of his Khilafat by means of "Taqiyya" (concealment). This is grossly false, untrue and a blatant accusation against Sayyidina Ali (radhiyallahu anhu). Sayyidina Ali (radhiyallahu anhu) is known as "The lion of Allah" meaning he is only afraid Allah.

And if there was some hidden advantage in concealing this fact, surely he should have made this hadeeth known to the people during his own Khilafat.

On the contrary when Sayyidina Ali (radhiyallahu anhu), was made the Khalifah after Sayyidina Uthmaan (radhiyallahu anhu), while sitting on the pulpit made mention of the virtues of Sayyidina Abu Bakr, Umar and Uthmaan (radhiyallahu anhum). He praised their period of Khilafat.

### **Virtues of Sayyidina Abu Bakr (radhiyallahu anhu) in the light of the Qur'aan and Hadeeth.**

#### **First Proof From The Qur'aan**

ثَانِيَانِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ  
مَعَنَا

*“He was the second of the two, when the two were in the cave, when he was saying to his companion, have no fear, for Allah is with us.”*

In this verse Allah Ta'ala regards Sayyidina Abu Bakr (radhiyallahu anhu) as the companion of Rasoolullah (sallallahu alayhi wa sallam), as he was with Rasoolullah (sallallahu alayhi wa sallam) in the cave during their migration to Madeenah.

## Second Proof

It is reported that once Rasoolullah (sallallahu alayhi wa sallam) said to Sayyidina Abu Bakr (radhiyallahu anhu):

أَنْتَ عَتِيقُ اللَّهِ مِنَ النَّارِ

*“You are freed by Allah from the fire.”*

## Third Proof

Abu Dawood narrates a hadeeth that once Rasoolullah (sallallahu alayhi wa sallam) said:

*“Jibrael has shown me the door through which my Ummah will enter into Jannat. Sayyidina Abu Bakr (radhiyallahu anhu) remarked ‘How fortunate will I be, if I were to be with you on that day’. Rasoolullah (sallallahu alayhi wa sallam) replied ‘O Abu Bakr you are first to enter Jannat from amongst my Ummah’”*

## Fourth Proof

Tirmidhi narrates a hadeeth that Rasoolullah (sallallahu alayhi wa sallam) said to Sayyidina Abu Bakr (radhiyallahu anhu):

أَنْتَ صَاحِبِي فِي الْغَارِ وَ صَاحِبِي فِي الْحَوْضِ

*“You were my companion in the cave of ‘Thaur’ and you will be my companion at the ‘Haudthe Kauthar’”*

## Fifth Proof

It is narrated in Bukhari and Muslim that Rasoolullah (sallallahu alayhi wa sallam) is reported to have said:

لَوْ كُنْتُ مَتَّخِذًا خَلِيلًا لَأَتَّخَذْتُ أَبَا بَكْرٍ

*“If I were to choose a friend I would have definitely chosen  
Abu Bakr”.*

### **Sixth Proof**

It is reported in a hadeeth that a woman asked Rasoolullah (sallallahu alayhi wa sallam) about something, but he told her to come on some other occasion, whereupon she said: What in your opinion (should I do) if I come to you but do not find you (and it seemed as if she meant that he might die). Thereupon Rasoolullah (sallallahu alayhi wa sallam) said: If you do not find me, then come to Abu Bakr. (Bukhari and Muslim).

It is substantiated from this hadeeth that Rasoolullah (sallallahu alayhi wa sallam) had already chosen Sayyidina Abu Bakr (radhiyallahu anhu) to be his successor.

## Seventh Proof

السَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ

*“And the first to lead the way, of the Muhaajireen and the Ansaar”.*

This verse indicates that one of the basis of virtue, is surpassing, preceeding, to take the lead, etc. Judging on this principle, Sayyidina Abu Bakr (radhiyallahu anhu) had always surpassed the other companions (radhiyallahu anhum) of Rasoolullah (sallallahu alayhi wa sallam) in every aspect of Deen.

He was the first man to accept Islam.

After accepting Islam he was the first to begin the honourable task of propagation with Rasoolullah (sallallahu alayhi wa sallam).

He stood firm with Rasoolullah (sallallahu alayhi wa sallam) during the thirteen years of hardships and tortures that were inflicted on the believers. During the seasons of Hajj when Rasoolullah (sallallahu alayhi wa sallam) used to meet the chiefs of different tribes, Sayyidina Abu Bakr (radhiyallahu anhu) was

always with Rasoolullah (sallallahu alayhi wa sallam) explaining the beauties of Islam. We find a large number of Sahabah had accepted Islam at the hands of Sayyidina Abu Bakr (radhiyallahu anhum).

On one occasion Sayyidina Abu Bakr gave his entire wealth for the service of Islam, as a result Rasoolullah (sallallahu alayhi wa sallam) had said during his illness: ***“No person has conferred benevolence on me with his life and wealth as Abu Bakr did.”***

Sayyidina Abu Bakr (radhiyallahu anhu) was always with Rasoolullah (sallallahu alayhi wa sallam), firm and steadfast, in every battle that Rasoolullah (sallallahu alayhi wa sallam) personally partook in. When matters of importance arose Rasoolullah (sallallahu alayhi wa sallam) always first consulted Sayyidina Abu Bakr (radhiyallahu anhu).

During his illness when Rasoolullah (sallallahu alayhi wa sallam) delivered his sermon in Masjid-e-Nabawi he ordered the closure of all the doors leading to the Masjid except Sayyidina Abu Bakr's door (the door used by him). Even the non believers regarded Sayyidina Abu Bakr (radhiyallahu anhu) as the minister of Rasoolullah (sallallahu alayhi wa sallam).



On the occasion of Hijra (migration) the Kuffaar of Makkah had kept an equal reward for the capture of Rasoolullah (sallallahu alayhi wa sallam) and Sayyidina Abu Bakr (radhiyallahu anhu). Sayyidina Ali (radhiyallahu anhu) remained in Makkah but the kuffaar of Makkah did not harm or hinder him.

It is narrated in Bukhari that once Sayyidina Ali (radhiyallahu anhu), said: "After Rasoolullah (sallallahu alayhi wa sallam), Sayyidina Abu Bakr is the best amongst the people thereafter Sayyidina Umar and thereafter another person." Sayyidina Ali (radhiyallahu anhu)'s son Muhammed ibn Hanifa remarked: "Oh father thereafter it is you." - Sayyidina Ali (radhiyallahu anhu) replied: "I am one, among the people."

Sayyidina Ali (radhiyallahu anhu) is reported to have said:

"I will execute the punishment of false accusation (80 lashes) to him, who gives preference to me over Abu Bakr and Umar (radhiyallahu anhuma)."

Imaam Dhahabi (rahmatullahi alayh) says that Sayyidina Ali (radhiyallahu anhu) had announced during his reign of Khilafat: "Sayyidina Abu Bakr and Umar are the best of people in the Ummah of Rasoolullah (sallallahu alayhi wa sallam)."

## WORKSHEET

1. What is the Aqeedah of the Ahlus Sunnah Wal Jama'ah regarding the position of Sayyidina Abu Bakr (radhiyallahu anhu)?

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2. What are the views of the Shias regarding the rank and Khilafat of Sayyidina Abu Bakr (radhiyallahu anhu)?

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3. List three aayats of the Holy Qur'aan extolling the virtues of Sayyidina Abu Bakr (radhiyallahu anhu).

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4. The Shias claim that Sayyidina Ali (radhiyallahu anhu):

One. never a Khalifah

Two. concealed his Khilafat by "Ta'qiyya"

Three. was the fourth Khalifah of Islam

Four. died in Karbala

Five. none of the above

## LESSON 8

### **AQEEDAH (BELIEFS) REGARDING THE RANKS OF SAYYIDINA UMAR (RADHIYALLAHU ANHU)**

#### **Third Aqeedah (Belief)**

After Sayyidina Abu Bakr (radhiyallahu anhu), Sayyidina Umar (radhiyallahu anhu) was appointed the Second Khalifah of the Muslims.

When Death was near, Sayyidina Abu Abakr (radhiyallahu anhu) wrote the name of Sayyidina Umar (radhiyallahu anhu) on a piece of paper, gathered the people and commanded them:

“Pledge your allegiance to the person whose name is scribed on this paper.”

Whoever read the paper pledged their allegiance to Sayyidina Umar (radhiyallahu anhu). When the paper reached Sayyidina Ali (radhiyallahu anhu), he said:

“I pledge allegiance to the person whose name is on this paper.”

All the Muhaajireen and the Ansaar unanimously accepted Sayyidina Umar (radhiyallahu anhu) as their leader and the second Khalifah of Rasoolullah (sallallahu alayhi wa sallam).

### **Virtues of Sayyidina Umar (radhiyallahu anhu)**

Abu Dawood relates that Rasoolullah (sallallahu alayhi wa sallam) said:

***“Allah has kept truth on the tongue of  
Umar (radhiyallahu anhu)”.***

Rasoolullah (sallallahu alayhi wa sallam) is reported to have said:

***“If there were to be a Nabi after me it would have been  
Umar (radhiyallahu anhu).”*** (Tirmidhi)

Sayyidatina Ayesha (radhiyallahu anha) reports that Rasoolullah (sallallahu alayhi wa sallam) said:

***“There had been among the people before you, inspired  
persons, and if there were any such among my Ummah, Umar  
bin Khattab would be one of them.”*** (Bukhari, Muslim)

Sayyidina Umar (radhiyallahu anhu) had an extraordinary insight, and he had developed such a deep consciousness of Allah Ta'ala that at times his opinion was supported by verses of the Qur'aan.

Ibn Majah relates, Sayyidina Ali (radhiyallahu anhu) said: he heard Rasoolullah (sallallahu alayhi wa sallam) saying:

***“After the Ambiyaa, Abu Bakr and Umar will be the leaders of the people of Jannat.”***

Rasoolullah (sallallahu alayhi wa sallam) is reported to have said:

***“Every Nabi has four ministers, two in the heavens and two on Earth. My ministers in the heavens are Jibra'eel and Mikaa'eel (Alayhimas Salaam), and my ministers on Earth are Abu Bakr and Umar (radhiyallahu anhum).”***

## WORKSHEET

1. A true Muslim should believe that Sayyidina Umar (radhiyallahu anhu) was:

One. The fourth Khalifah of Islam chosen by Sayyidina Ali (radhiyallahu anhu).

Two. A Sahabah but he was never a Khalifah.

Three. The first Khalifah of Islam chosen by Rasoolullah (sallallahu alayhi wa sallam).

Four. The second Khalifah of Islam chosen by Sayyidina Abu Bakr (radhiyallahu anhu).

Five. The second Khalifah of Islam chosen by the Ansaar.

2. What are the belief of the Shias regarding Sayyidina Umar (radhiyallahu anhu)?

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3. List three Ahaadeeth on the virtues of Sayyidina Umar (radhiyallahu anhu).

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## LESSON 9

### **AQEEDAH (BELIEFS) REGARDING THE RANKS OF SAYYIDINA UTHMAAN (RADHIYALLAHU ANHU)**

#### **Fourth Aqeedah (Belief)**

Sayyidina Uthmaan (radhiyallahu anhu) was appointed the third Khalifah after the martyrdom of Sayyidina Umar (radhiyallahu anhu).

When the Majoosi slave injured Sayyidina Umar (radhiyallahu anhu), the Sahabah (radhiyallahu anhum) advised Sayyidina Umar (radhiyallahu anhu) to appoint his son the next Khalifah. He replied: "I do not find him befitting for this position but prefer these six people, choose your Khalifah from amongst them.

(Sayyidina Uthmaan, Ali, Abdur Rahman ibn Auf, Zubair, Saad ibn Abi Waqaas and Talha radhiyallahu anhum).

After the demise of Sayyidina Umar (radhiyallahu anhu) these Sahabah (radhiyallahu anhum) met. They decided that Sayyidina Uthmaan and Sayyidina Ali (radhiyallahu anhuma) are most deserving of being made the Khalifah. (Sayyidina Abdur Rahmaan ibn Auf was deputed to choose the Khalifah between them. He requested them to go to their homes, and that he would notify them the following day of his decision. He then went individually to the homes of Sayyidina Uthman and Sayyidina Ali (radhiyallahu anhuma) and asked them, if they would accept, if he chooses a Khalifah some one besides them. They both gave him their assurance that they would accept, as Khalifah whoever he chooses. He had also made it clear that the new Khalifah was to strictly adhere to the Shariah and the principles adopted by Sayyidina Abu Bakr and Sayyidina Umar (radhiyallahu anhuma), and that the newly elected Khalifah would act for the progress of Islam. These conditions were unanimously accepted.

The following morning immediately after the Fajr salaah, while all the Sahabah (radhiyallahu anhum) were still present, Sayyidina Abdur Rahmaan (radhiyallahu anhu) instructed Sayyidina Uthman (radhiyallahu anhu) to proceed towards the pulpit. He then addressed the gathering saying:



*"I have in these nights consulted the Muhaajireen and the Ansaar and found that they are unanimous and happy in Sayyidina Uthman being made our Khalifah and leader."*

Sayyidina Abdur Rahman was the first to pledge his allegiance to Sayyidina Uthman followed by Sayyidina Ali (radhiyallahu anhu) and then the rest of the Sahabah (radhiyallahu anhum).

The Sahabah (radhiyallahu anhum) were unanimous regarding the merit Sayyidina Uthman enjoyed over Sayyidina Ali (radhiyallahu anhum).

It is thus the unanimous belief of the Ahlus Sunnah Wal Jama'ah that Sayyidina Uthman is higher in rank compared to Sayyidina Ali (radhiyallahu anhum).

The Khalifah during the time of the Sahabah (radhiyallahu anhum) was paid for his services from the Baitul Mal in accordance to his needs. The Khulafah were not wealthy like the rulers and governors of today. Their clothing shelter was of a very simple nature. They made decisions in consultation with the other Sahabah (radhiyallahu anhum).

**Virtues of Sayyidina Uthman (radhiyallahu anhu).**

Rasoolullah (sallallahu alayhi wa sallam) is reported to have said:

***“The Angels show modesty to Uthman, why should I not show modesty to him.”*** (Muslim)

Rasoolullah (sallallahu alayhi wa sallam) is also reported to have said:

***“Every Nabi has a friend in Jannat, my friend in Jannat is Uthman”*** (Tirmidhi)

Once Rasoolullah (sallallahu alayhi wa sallam) climbed on Mount Uhud with Sayyidina Abu Bakr, Sayyidina Umar and Sayyidina Uthman (radhiyallahu anhum) and the mountain began to shake. Rasoolullah (sallallahu alayhi wa sallam) addressed the mountain saying:

***“Be calm, there is on you today a Nabi, A Siddique, (Truthful) and two Shaheeds (Martyrs).”***

The sequence of names mentioned in this hadeeth, also substantiates the sequence of their ranks.

## WORKSHEET

1. What is the Aqeedah of the Ahlus Suannah wal Jama'ah regarding Sayyidina Uthmaan (radhiyallahu anhu)?

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2. How was Sayyidina Uthmaan (radhiyallahu anhu) appointed as Khalifah?

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3. What are the beliefs of the Shias regarding Sayyidina Uthman (radhiyallahu anhu)?

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4. List a few virtues of Sayyidina Uthman (radhiyallahu anhu).

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## LESSON 10

### **AQEEDAH (BELIEFS) REGARDING THE RANKS OF SAYYIDINA ALI (RADHIYALLAHU ANHU)**

#### **Fifth Aqeedah (Belief)**

After the martyrdom of Sayyidina Uthmaan (radhiyallahu anhu), Sayyidaina Ali (radhiyallahu anhu), the son - in - law and cousin of Rasoolullah (sallallahu alayhi wa sallam) was made the Khalifah. His Khilaafat was unanimously accepted by all the Sahaabah (radhiyallahu anhum).

It is the belief of the Ahlus Sunnah wal Jama'ah that the Khilaafat of Sayyidina Ali (radhiyallahu anhu) was not due to the family ties that he enjoyed with Rasoolullah (sallallahu alayhi wa sallam), but that he was the most learned, trustworthy and pious after Sayyidina Uthmaan (radhiyallahu anhu). He was chosen purely on the grounds of merit.

Note:

The differences that arose during the time of Sayyidina Ali (radhiyallahu anhu) were not due to any doubt or mistrust as regard to the rank and status of Sayyidina Ali (radhiyallahu anhu). As stated all the Sahabah (radhiyallahu anhum) were unanimous as regard to the high and lofty status of Sayyidina Ali (radhiyallahu anhu).

The differences arose because some of the Sahabah (radhiyallahu anhum) were of the opinion that the assassins of Sayyidina Uthman (radhiyallahu anhu) should be brought to the book immediately, and the Islamic ruling of death penalty be executed. Sayyidina Ali (radhiyallahu anhu) was of the opinion that the present conditions were not favourable, and if they were punished immediately, it would cause greater conflicts in the Ummah.

## Virtues of Sayyidina Ali (radhiyallahu anhu).

### Ahaadeeth

Rasoolullah (sallallahu alayhi wa sallam) is reported to have said to Sayyidina Ali (radhiyallahu anhu):

*“You are to me as Haroon was to Moosa, but (with this explicit difference) that there is no Nabi after me.”*

Rasoolullah (sallallahu alayhi wa sallam) is reported to have said:

*“He who is a believer, will love Ali and he who is a hypocrite will hate Ali.”*

Rasoolullah (sallallahu alayhi wa sallam) is reported to have said:

*“Ali is from me and I am from him, and he will be the guardian of every believer.”* (Tirmidhi)

Rasoolullah (sallallahu alayhi wa sallam) is reported to have said:

*“I am the city of wisdom and Ali is it's door.”* (Tirmidhi)

Rasoolullah (sallallahu alayhi wa sallam) is reported to have said:

***“He who abuses Ali, has abused me.”***

Sayyidina Ali (radhiyallahu anhu) once narrated that Rasoolullah (sallallahu alayhi wa sallam) said to him:

***“O Ali you are very much like Sayyidina Eesa (Alayhis Salaam). The Jews bore so much enmity for him that they even slandered his mother Sayyiditina Mariam (Alayhas Salaam). The Christians bore so much love for him that they put him on a pedestal that was not his.”***

After narrating this Hadeeth Sayyidina Ali (radhiyallahu anhu) remarked: “Verily this will be true. Two types of persons with relation to me will be ruined. Those who will cross their limit in expressing their love for me, that they will attribute to me that which I do not possess. While others will go far in their will and enmity against me that their enmity will lead them to eliminate me.”

This prophecy of Rasoolullah (sallallahu alayhi wa sallam) came true during the Khilaafat of Sayyidina Ali (radhiyallahu anhu). The Kharijites bore so much enmity against him that they declared Sayyidina Ali as a liquidator of deen and plotted to

execute him. One of them ibn Muljim assassinated Sayyidina Ali (radhiyallahu anhu). As opposed to them, there appeared those who indulged in so much love that they elevated Sayyidina Ali (radhiyallahu anhu) to the pedestal of Divinity.

After the martyrdom of Sayyidina Ali (radhiyallahu anhu) the Muhaajireen, Ansaar and all the people of Makkah and Madeenah unanimously pledged their allegiance to Sayyidina Hasan (radhiyallahu anhu). He governed as the Khalifah for six months. After six months he called Sayyidina Muawiyah (radhiyallahu anhu), and said to him, "Rasoolullah (sallallahu alayhi wa sallam) had said the rule of Khilaafat will remain for thirty years, thereafter the rule of Kingdom will begin. Thirty years has now passed since the demise of Rasoolullah (sallallahu alayhi wa sallam). I therefore do not wish to continue, and I make you the ruler of the Muslims."

The period upto this occasion is known as the period of the Khulafa-e-Raashideen. (The Rightly Guided) (radhiyallahu anhum).



## WORKSHEET

1. What is the Aqeedah of the Ahlus Sunnah Wal Jama'ah regarding Sayyidina Ali (radhiyallahu anhu)?

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2. How was Sayyidina Ali (radhiyallahu anhu) appointed as Khalifah?

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3. What were the differences and opinions of the Sahabah (radhiyallahu anhum) regarding the assassins of Sayyidina Uthmaan (radhiyallahu anhu)?

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4. List four virtues of Sayyidina Ali (radhiyallahu anhu) as mentioned in the Hadeeth.

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5. What is the belief of the Kharijees regarding Sayyidina Ali (radhiyallahu anhu)?

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