

Aimmat Tahereen

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Wali Ul-Allah: Molana Ali a.s.

[1] Imam is the living flawless Quran - declares the book version of Quran.

Sura Al Baqarah, verse 2, any Arabic/English dictionary will tell:

"Zalika" means "That".

"Haada" means "This".

The word used in above verse is "Zalika" and not "Haada", hence the correct translation of above verse is: THAT is the Book; in it is guidance sure, without doubt, to those who fear God. The book Quran in its very first verse itself of the very beginning chapter of Quran declares and acknowledge that Mola Ali a.s. and his progeny of Fatimi Imam of time (that book) is the book- in it is the guidance for sure, without doubt, to those who fear Allah.

Non-Bohras are unable to digest the bold letters above, so they con-self and others by killing (fake replacement of) the word "that" (Zalika) and replacing it with "this" (Haada).

[2] Imamat proven from Quran:

Term 'Imam' is used for the Prophets and leaders in an honorific and positive sense in following all verses- (1) 2:124, (2) 21:73, (3) 32:24, (4) 28:5, (5) 25:74 and (6) 26:12.

Verse 2:124 says, the making of a rightful Imam is not the function of ordinary human beings, but is prerogative only of Allah, this very aayat categorically declares: "Verily, I (Allah) make you an Imam. " The same idea is expressed in other verses like in 21:73, where it is revealed: "We made them Imams" and in 32:24, where it says: "We made Imams from amongst them. " These all verses declares: the rightful Fatimi Imams are Divinely designated.

None of the six most authentic tradition books of Sunni's (including Sahih Muslim and Sahih Bukhari) says, if Awwal, Sani & Salis are divinely appointed, nor these books says if Prophet Mohamed s.aw. w. has appointed them his successor, nor are they from the progeny of Prophet Ibrahim a.s. hence they were mere ordinary kings, but not the spiritual leaders of Mumineen.

[3] Allah guides Fatimi Imam, its basis are in Quran:

Verse 21:73 pinpoints the fact that Allah is the absolute source of Fatimi Imam's guidance and inspiration for mankind. This and the verses quoted earlier confirm that the institution of Imamah has its basis in the Holy Qur'an.

[4] THE TERM IMAMIM MUBIN:

Verse 36:12 says, the superiority of the Imam among other things is in the field of knowledge. Even if the connotation of the verse suggests that the term Imamim Mubin refers to a book, the study of the Holy Quran also reveals that there are two 'books' to which Allah refers, in verse 56:77-80: "Verily it is a Quran most honourable. In a Book well-guarded. None touches it save those who are pure. Sent down by the Lord of the worlds." Here a distinction is made to demonstrate that there are indeed two books. The Book (Quran) is an honourable book and it is INSIDE a well-guarded Book i. e. the living Prophet and after him the Fatimi Imam a.s. of the time. It indicates that the inner meaning, the correct interpretation of the Quran is with the living Prophet and after him the living Fatimi Imams a.s. A clear distinction also emerges between a 'silent book' and a 'guide' (Fatimi Imam as speaking Quran) If we study the verse 23:62.

Hence, when "Imamim Mubin" is mentioned in 36:12, it refers to this guide (Fatimi Imam), in which everything is recorded. This "recording" is also in a figurative sense and it implies that the Imam has been blessed with perfect knowledge of everything, which obviously includes the knowledge of the deeds of the people.

[5] JUST IMAMS VERSUS IMAMS WHO MISLEAD:

Verse 9:12 says, Imam is also used for the leaders of the infidels. Similarly in verse 28:41, it is said: "And we made them Imams who invite to the fire and on the day of judgement they shall not be helped." In verse 9:12 it is mentioned that if they (people) violate their Missaq, then the Prophet should fight the leaders of infidelity. This is so because their leaders were the source of infidelity and they should be fought first. Conversely, it implies that the true Leaders (Imams) are the source of righteousness. In the second verse of this group, that is in verse 28:41 it is revealed that those who are not righteous leaders (non-Fatimi Imams) invite their followers to the 'Fire' (Nar). However, the converse implies that the true Fatimi Imams invite their followers to the 'Light' (Nur). This is clearly shown in the verse 14:1, that the Holy Qur'an was revealed by Allah to Prophet Muhammad so that he could lead people to the Nur:

Another reference is also made in the Quran in verses 43:51-53, where it is revealed that Fir'aun (Pharaoh) tried to proclaim his superiority over Prophet Musa (AS) by showing to his people that Egypt belonged to him and rivers flowed under his palace whereas there were no gold bracelets bestowed on Musa and he could hardly even express himself. Many people

were convinced by these arguments and were deceived by Fir'aun whose ultimate end is shown in 11:97-98,

"They followed the command of Fir'aun and the command of Fir'aun was not righteous. He will go before his people on the day of judgement and lead them into the fire, but woeful indeed will be the place to which they are led."

Thus it becomes clear that the word Imam is used in the Quran in the general sense of a leader, a personality who leads either to a straight path or leads astray. Sayyedi Nasir Khusraw (during Imam Mustansir billah a.s. time) shows the distinction between the true Fatimi Imam and the unjust claimants- As amongst many oxen, even though one ox may become more powerful, yet, it would never be able to protect other oxen. If it claims to be their leader, it will also perish. But if there is a man to look after them, he will protect them from wild animals and take them to the pastures and bring them back to their resting place in time. The true Fatimi Imam, although a human being, is yet different from other human beings because of the spiritual knowledge which he alone possesses. Thus the unjust claimants cannot equate themselves with the rightful Fatimi Imam despite their wordly strength.

[6] IMAM AS THE BOOK OF GUIDANCE:

Verse 11:17 revealed: The Book revealed to Prophet Musa, i. e. the Taurat (Torah) is referred to as Imam (guide) and mercy. Similarly, it is referred to as Imam in verse 46:12.

It is interesting to see that the word Imam is used to mean highway (road, path). In fact, it is also interesting to see that the words like deen, shariah, tariqa, madhhab, sirat all signify, in one sense or another, a path, e. g. deen means a road, Shariah means a main road leading to a river (enabling the thirsty to drink water), tariqa means a path emerging out of the Shariah, madhhab means a highway, sirat means a road leading to a place of worship and furthermore, Ummah means a group of people moving towards a common destination under the guidance of a single leader and along a single road. In the pre-Islamic era, hadiwas a man with a specialized knowledge of all the possible ways in the desert, whose profession was to lead man in the right path until they reached their destination safely.

The leader i. e. Imam who shows the path himself is known as the path and through this path the recognition of Allah is achieved, as it is said in the Qura'n: Verily, My Lord is on the straight path. "(11:56)

[7] IMAM AS WITNESS:

Lastly, in 17:71, the term Imam is used in the sense of a witness, i. e. the Imam will serve as a witness on behalf of his followers.

In this ayat the term Kull, 'all' is used, which indicates that every person (from Hazrat Adam's progeny) will be summoned with his/her leader, and only then will Allah give judgement of either reward or punishment. It is implied that at all times, the righteous Imams and the false Imams will be there with whom their followers will be summoned, otherwise the word of Allah Himself would be false. One should hold fast to the rightful Imam for the benefit of one's soul. This is testified in the Qur'an in the following two verses: 19:87 and 43:86.

CONCLUSION: To conclude, among the various meanings of the word Imam in the Qur'an a guide or a leader seems to be the most generally applicable. A close observation of other meanings also reveals that they are related very closely to this basic meanings. For instance, the Book, the Path, the Witness imply as well as assume the meaning of leadership or guidance. The true Imamah (the institution of rightful Fatimi Imam) is from amongst the progeny of Prophet Ibrahim (AS), it is Divinely Designated and it always exists in this world.

[9] NonBohras literature not authenticated by Authorised representative of Allah.

There is no religious authority who have authorized if work of Bukhari, Muslim, etc are authentic. Their work is subject to human errors of author himself and errors from those who have relayed traditions to him. When words of mouth pass from one to another, then to 3rd and to next till three hundred plus years then they are prone to loose the originality and could be mutated or altered or forged.

They say that Prophet Mohammad s.aw. w. made a mistake while advising about dates plantation. If he can commit errors then why Bukhari and Muslim cannot commit errors?

[10] Litmus test to check authenticity of claimant of Imam

Q) How to verify if a claimant of Imam is really an Imam?

A) As per Quran he is flawless and is speaking version of Quran, he knows not only all languages but also all dialects. So test him if the claimant knew all languages and dialects.

[11] Molatina Fatima a.s. bint Prophet Mohammad s.aw. w.

Book Sahih Muslim, 31:5999 says, Rasool'Allah said, "He who disturbs Fatima, in fact disturbs me, and he who offends her; offends me. "

Book Sahih Bukhari, 59:546 says, "Molatina Fatima became angry with Abu Bakr and kept away from him, and did not talk to him till she died. Ali buried her at night without informing Abu Bakr and he said the funeral prayers by himself. "

[12] UN's human right charters are sourced from Ali's letter

Book name:Ghadeer- Government of the people, for the people, by God.

Author:Anita Rai

"Ali's letter to Malik ul Ashtar has undoubtedly and strongly influence the United Nation Charters- Universal Declaration of Human Rights. "

[13] Will of Mohammad s.aw. w.

Muslims are slaves of their Master Mohammad s.aw. w. , slaves can't vote who their next master will be. It is only the sole prerogative of Master to decide who will replace him. Mohammad (s) announced on the grounds of Gadeer-Khum, "This Ali ibn Abi Talib is the master of all, whose master is I. "

[14] Names of Ahle Bayt children's - were they kept after names of Awwal, Sani and Salis?

Case: "They" project love and normalcy between Ahlul Bayt and Awwal, Sani and Salis. To support this contention they argue that Ahlul Bayt kept their childrens name after 1-2-3, hence that rejects and falsify Shia's stand.

1. Should above be true then why Awwal, Sani and Salis never named any of their sons and daughters or grand sons and grand daughters after the name of Ali, Fatima, Hasan and Hussain?!!!
2. 'Abu Bakr' is not name, it is title (kuniyat), his name before conversion was Ateeq, and after conversion was Abdullah. If Mola Ali a.s. wants to name his son after him, he would have named them Ateeq or Abdullah.
3. Was there only one Abu Bakr? There is no evidence in Sunni books of Sihah Sitta that says Ali named his son after Hazrat Abu Bakr.
4. 'Umar bin Mukarim' was son of Sayyeda Umme Salma w/o Prophet Mohamed PBUH from her previous marriage. He was very loyal to Mola Ali a.s. He was placed at front line in the battle of Jamal and battle of Siffin. He was also made Governor of Bahrain by Mola Ali a.s.- Mola Ali a.s. could have named his son after this Umar. Again there is not a single tradition in

the book of Sunni's Sihah Sitta that says that Ali kept his son name Umar after the name of Hazrat Umar bin Khattab.

5. Ditto for Hazrat Usman, no tradition present in the books of Sunni Sihah Sitta says that Mola Ali a.s. kept his son name after 3rd king Hazrat Usman bin Affan. Mola Ali a.s. could name his son Usman after the name of 'Usman bin Mafoon', he was the 14th revert to Islam, very sincere ashab of Prophet PBUH, he was so sincere that even during the time of Jahiliyat he didn't drank alcohol.

Sahih Bukhari and Sahih Muslim quoted many traditions saying, Molatina Fatima a.s. bint Prophet Mohamed PBUH was so much ANGRY with Awwal that she willed to her husband Ameer-al-Mumineen Mola Ali a.s. that Awwal should not participate in her funeral prayers. And Ali did the same, even didn't notified Awwal and party about the death of Fatima a.s. bint Rasoolallah PBUH.

When Fatima a.s. is not even at the talking terms with Awwal- only fools can believe she will give her daughter in marriage to Awwal's 'jodidaar' (partner) Sani. Should there was love between Ahlul Bayt and Awwal, Sani and Salis then Molatina Fatima a.s. would not have made above will!!! Hence proved "They" have forged and made-up their case to veil facts and portray false picture to con "their" followers.

[15] Mohammad, Ali and Fatimi Imams are "Bismillah" of their era.

A nugget from the 'Haqiqat' faculty of deeni knowledge (it is like doctorate course in our universities)-

Summary of Quran is Sura Al Fateha, its summary is "Bismillah hir Rahman nir Raheem", this begins with "Bismillah".

So the beginning of beginning of Quran is: Bismillah.

Bismillah = Name of Khuda.

Point: Fatimi Imams are 'Bismillah' of their era. Fatimi Imams are name of Allah of their era.

Proof:Quran chapter 6, verse 121 says, "Don't eat that food on which God name has not been pronounced. "

If Prophet Mohammad (s) or Fatimi Imams (a) declares any food stuff as "Haraam", then even after pronouncing Allah's name on it for hundred times also will not make that food "Halal"!

[16] Why Mola Ali a.s. let others usurp the caliphate (kingship)?

At time of Prophet Mohammad (s) martyr, Mola Ali (a) was busy arranging for burial and the last rituals of Prophet. Where else they were busy in plotting the coup at place called Saqifa.

They plotted- we will declare X as Caliph, when X will die he will appoint Y and likewise for Z. Should Ali ibn Abi Talib (a) counter our claim; then we will revert back to our original madhab of 'Idol Worshippers' and pull back many of the new-Muslims in our fold and rule as their leaders.

Mola Ali (a) faced two choices: First, to rightfully claim his right as the successor of Prophet Mohammad (s)- this will incite X, Y and Z and their followers to revert to their originality as Kafir; which can also most likely lead to war and murder of many humans; Muslims and re-new Kafir's, which means all the hard work of Prophet Mohammad (s) will be in vain. Second choice was that if Ali (a) do not claim for Caliph then at least above will be in fold of Islam, Islam will be alive. Mola Ali (a) selected the second choice. Analogy- Two women filed suit against each other claiming self to be the real mother of a baby. When dispute become unresolvable, Mola Ali (a) ordered to cut baby in equal halves and give half-half piece to each claimant. Executioner was about to strike his sword. . . . the real mother shouted, "STOP", let her have my baby, if not with me; at least my baby will remain alive. Same was the logical reasoning of Mola Ali (a), though I am the real mother, caliphate rightfully belongs to me, but let them have it, so at least neo-Muslims will remain in Islamic fold.

[17] Mola Ali a.s. take on terrorist

The Russians in year 1905 found a letter (deed) of Mola Ali (a) in his own hand-writing which was in Kufi script. This was found in a monastery of Ardabail, chief town of Azar Baijan.

Mola Ali (a) as a caliph and a ruler gives following in writing:

Ali ibn Abi Talib (a) promises safety and security of life, property, honour, social status and religious freedom of Armanian Christians. This order should be obeyed by his officers and by his successors. The Christians should not be maltreated or looked down because they are non-Muslims. So long as they do not try to betray and injure the cause of the State of Islam, they should not be molested but should be allowed to practice their religion and to trade freely and openly. Islam teaches us to carry a message of peace with us and improve the status of society wherever we go and the best way to achieve this is to create amity, friendliness and concord between human beings; therefore, Muslims should try to develop friendship of these people and should never resort to wrong use of power, force and arrogance. They should not be overtaxed, should not be humiliated and should not be forced out of their homes, lands, and trades. Their priests should be treated with due respects, their monasteries should be protected and they should be allowed to carry on their lectures, teachings and preachings as usual and their religious ceremonies should not be banned. If they want to build their places of worship then fallow and unclaimed lands should be allotted to them. One, who disobeys this order is going against the orders of Allah, and the Holy Prophet (s) and will deserve His Wrath.

Can even the most modern declaration of Human Rights improve upon this charter issued by Mola Ali (alay'his'salam)?

[18] Companion of Prophet per se is no merit.

Mir Sadiq was constant COMPANION of Tipu Sultan, the king of Mysore, he gave his daughter in marriage to Tipu Sultan, so to politically strengthen his personal position. Tipu assigned task to Mir Sadiq which he always betrayed. And ultimately plotted the murder of Tipu Sultan.

Hence proved, being a "companion" of King or Prophet is not a criterion in itself to get the companion recognized as "rightly guided". "Companionship" with Prophet is no indicator of companion loyalty, honesty and he doesn't command any respect by default.

1st Imam: Molana Hasan a.s

Imam Hasan a.s. argued his rights to the caliphate on the grounds that the authority of the caliphate stems from the Prophet Mohammed s.aw. w. who was the most excellent and the best of men on earth and through whose guidance the Arabs found light while they were deep in darkness and attained honour and glory while they were disgraced, and that Imam Hasan a.s. was the nearest to the Prophet Mohammed s.aw. w. in blood and relationship.

Imam Hasan a.s. then used his father's argument, which the latter had advanced against Abu Bakr after the death of Prophet Muhammad s.aw. w. , that if Quraysh (Mecca's resident and belonging to a particular tribe) could claim the leadership over the Ansar (residents of Medina) on the grounds that the Prophet belonged to Quraysh, then the members of his family, who were the nearest to him in every respect, were better qualified for the leadership of the community.

In the last part of his letter Imam Hasan a.s. wrote: "We were shocked to see that some people snatched away our right from us even though they were men of excellence, virtues, and merits, and were the forerunners in Islam [reference to the first three caliphs]. But now what a great astonishment and shock it is to see that you, O Mu'awiya, are attempting to accede to a thing which you do not deserve. You do not possess any known merit in religion (deen), nor have you any trace (athar) in Islam which has ever been praised. On the contrary, you are the son of the leader of the opposition party from among the parties (hizb min al-ahzab) [a reference to the "confederacy" which under Mu'awiya's father, Abu Sufyan, made the last united effort to crush Medina]; and you are the son of the greatest enemy of the Prophet s.aw. w. from among Quraysh. . . so give up your persistence in falsehood (batil) and enter into my homage as other people have done, for you are certainly aware of the fact that I am far more entitled to the caliphate than you in the eyes of God and all worthy people. Fear God, restrain yourself from rebellion and from shedding the blood of the Muslims; for, by God, there would be no good for you to meet your Lord with the responsibility of the blood of the Muslims. "

Mu'awiya's detailed reply to Imam Hasan a.s. is even more interesting, especially since he used the argument used by 'Umar b. al-Khattab' against Mola Ali a.s. . Writing to Imam Hasan a.s. , Mu'awiya argued: "Whatever you said about the excellence and merits of the Prophet, he was indeed the most excellent among all men before and after him, past or present, young or old. Indeed God had chosen Muhammad for His message, and through him we received guidance, were saved from destruction, and came out from darkness and error. "

"You have mentioned the death of the Prophet and the dispute which took place among the Muslims at that time. In this you are clearly making accusations against Abu Bakr, 'Umar, and Abu 'Ubayda, and against those virtuous men among the Muhajirun and Ansar. I hate this

accusation against the people whose actions, according to us and other people, were beyond doubt and reproach. "

"When this community had some disagreements after the Prophet concerning the leadership, it was not ignorant of your family's merits, your priority, and your close relationship to the Prophet; and the community was also not unaware of your exalted place in Islam and your qualifications in it. But the community saw that this thing [the caliphate] would be better placed among Quraysh in general and they therefore selected Abu Bakr. This is what the people thought best in the interest of the community. You are asking me to settle the matter peacefully and surrender, but the situation concerning you and me today is like the one between you [your family] and Abu Bakr after the death of the Prophet. Had I believed that you had a better grasp over the subject people than I do, that you could protect the community better than I, and you were stronger in safeguarding the properties of the Muslims and in outwitting the enemy than I, then I would have done what you have asked me. But I have a longer period of reign [probably referring to his governorship], and am more experienced, better in policies, and older in age than you. It would therefore be better for you not to insist on what you have asked me; if you enter into obedience to me now, you will accede to the caliphate after me. "

Mu'awiya's letter is significant in that it gives a clear idea of the direction Muslim polity was henceforth opting to adopt openly. Mu'awiya's arguments for his claims to the caliphate manifest those guidelines and the principles by which the question of the caliphate had been previously decided in the case of the first three caliphs, and he claimed that the same considerations must remain the deciding factors now and in the future. To him it was the interest of the state and the profane aspects of the community which must decide the question of the leadership. Mu'awiya did not deny Imam Hasan a.s. exalted position in relation to the Prophet Mohammed s.aw. w. and his superior place in Islam, but claimed that this was not the criterion for the leadership of the community. The qualifications for the office, according to Mu'awiya's arguments, were personal power and strength, ability in political affairs and administration, expansion of the empire, and ability to defend the Muslims and rule the subject effectively. In this way,

Mu'awiya made explicit what had been so far implicit: the separation between political and religious principles, which was henceforth permanently established.

Thus, in due course, the majority of the Muslims placed the religious leadership in the totality of the community (Jama'a), represented by the 'ulama', as the custodian of religion and the exponent of the Qur'an and the Sunna of the Prophet, while accepting state authority as binding. They came to be known as the Sunnis.

A minority of the Muslims, on the other hand, could not find satisfaction for their religious aspirations except in the charismatic leadership from among the people of the house of the Prophet Mohammed s.aw. w. , the Ahl al-Bayt, as the sole exponents of the Qur'an and the Prophetic Sunna, although this minority too had to accept the state's authority. This group was called the Shi'a.

2nd Imam Molana Hussain a.s.

Molana Hussain a.s. (Year 40-61 AH / 661-680 AD)

Birth: 3rd Shaban, 4/January, 626 in Medina.

When the news of his birth reached to the Prophet, he came to his daughter's house, and took the child in his arms affectionately, and named him Hussain. He spent his early life in the lap of the Prophet, who loved him too much.

Prophet (s) said: "I owe my being to Hussain, and Hussain owes his being to me. " (Ibn Majah, 1:33).

It is further related that once, while addressing in the mosque, the Prophet was interrupted all of a sudden by the cry of a boy, whose voice resembled that of Hussain. He asked to a person to enquire whether Hussain was weeping. The Prophet was soon reported that the weeping boy was a student, whose teacher had punished him due to negligence to his lesson. The Prophet sent for the teacher and said, "Please do not punish this boy so much that causes him to weep, as his voice resembles that of my child Hussain. "

Imam Hussain was 6 years old during the demise of the Prophet and his mother.

He was married to Shahr Banu, the daughter of Yazdigard, the last Sassanid king of Iran.

After the abdication of Hasan, Muawiya became an absolute ruler of the Islamic state, which he diplomatically acquired on the ground of "Revenge of Uthman's blood. " It must be pointed out that when he became absolute ruler, neither he investigated the assassin of Uthman, nor he did care for this issue. It was mere a pretext to establish the Umayyad rule in Syria.

Muawiya died in 60/680 and with his death, his son Yazid issued orders to his governor of Medina, Walid bin Utba, to exact homage from Imam Hussain and Abdullah bin Zubayr. Walid bin Utba summoned them in his palace. Abdullah bin Zubayr did not go and fled to Mecca. Imam Hussain went to the palace alone. Walid read to him Yazid's letter and asked for the recognition of the new caliph. Imam Hussain replied uncommittedly that the oath, in order to be valid, must be made in public and that the governor should arrange a public gathering in the mosque where he would also be present. With this reply, the Imam rose to leave the palace. Walid bin Utba paid for his lenient attitude towards the Imam, and was shortly dismissed from his post.

In Kufa, as soon as the people received a word of Muawiya's death, they held a series of meetings, expressing their loyalty for Imam Hussain. They sent out numerous letters, urging

the Imam to come in Kufa to guide them and release from the tyranny and oppression of the Umayyad. The first letter Imam Hussain received on 10th Ramzan, 60/June 15, 680; it was signed by Suleman bin Surad al-Khuzai, Al-Musayyab bin Najaba, Rifa bin Shaddad, Habib bin al-Muzahir, and Muslim bin Awsaja on behalf of the Kufans.

He never attempted to depute his emissaries to stir up any rebellion in provinces such as Yamen and Iran, which were sympathetic to the house of Ali. Imam Hussain never mustered even a small force against the Umayyad, which was an easy for him.

In spite of hundreds of letters sent by the Kufans, Imam Hussain did not take a hasty decision, but sent his cousin, Muslim bin Aqil, to Kufa with instructions to ascertain the truth of these representations and report back of his survey. Very soon, Muslim bin Aqil quickly gathered thousand of pledges of support. Confident of Kufan support, Muslim bin Aqil consequently wrote to Imam Hussain to come to Kufa and assume spiritual leadership of the people. Having been assured of the extent of Kufan enthusiasm, Imam Hussain decided to go to Kufa.

Yazid replaced Noman bin Bashir with Ibn Ziyad to take charge of Kufa. Ibn Ziyad delivered a terrifying speech in Kufa, declaring death and unprecedented punishment for the sympathisers of Imam Hussain, while making tempting promises for those who would prove their loyalty to Yazid. The Kufans were stricken by awe and fear, completely lost hearts, and ultimately abandoned Muslim bin Aqil. He was captured and beheaded together with Hani bin Urwa, in whose house he had stayed.

Ibn Ziyad also blockaded all the roads leading from Mecca to Kufa and gave strict orders forbidding anyone from entering or leaving the territory of Kufa. The Imam knew all these measures, but continued his journey undeterred.

Imam Hussain reached Taneem, a few miles from Mecca. He thence started and made a junction at a place called Sifah, where according to Tabari (2:242) he met poet Farazdaq and inquired about the conditions in Kufa. Farazdaq replied, "Their hearts are with you, but their swords are with your enemies. "

Umayyad commander at Qadisiya sent a detachment of one thousand troops under the command of Hur bin Yazid at-Tamimi to intercept him.

Tabari (2: 298)- Imam said: "O people of Kufa! you sent to me your delegations and wrote me letters saying that you had no Imam and that I should come to unite you and lead you in the way of God. . . . But if you have changed your minds, have become ignorant of our rights, and have forgotten your delegations and repeated appeals to me to come for the sake of your religion, I shall turn back. "

Then Imam Hussain showed Hur two sacks full of letters of the Kufans, but Hur said that he knew nothing, and that he had come with the orders of Ibn Ziyad to arrest him and his party. Imam refused to submit, but still Hur did not use force. It was however agreed that Imam Hussain should keep on travelling along the Euphrates in the opposite direction from Kufa until fresh orders arrived from the governor and that Hur would follow closely.

When they reached the district of Ninawa, a horseman arrived from Kufa, and gave a letter to Hur from Ibn Ziyad, ordering him not to allow Imam to make halt except in a desert place without fortifications of water. Imam, therefore, advanced a bit turning to the left when Hur's contingent stopped him from moving further and asked him to alight, adding that the Euphrates was not far from there. Imam said, "This is the stage of distress (karb) and trial (bala)" and got down from his horse (Tabari, 2:232), thus this place became known as Karbala, about 25 miles north-west of Kufa; where Imam pitched his tents when it was 2nd Muharram, 61/October 2, 680.

On the 3rd Muharram, the situation deteriorated as Umar bin Sa'd arrived with the fresh Umayyad force and assumed overall command on the field. Ibn Sa'd learned that the Imam now intended to return to Medina, but Ibn Ziyad sent orders that all the "rebels" should render homage to Yazid. On 7th Muharram, an embargo was placed on the water supply to the Imam's camp, and for that Ibn Sa'd stationed army on the road to the river. Imam and his party suffered terribly from thirst.

Ibn Sa'd was still trying to persuade Ibn Ziyad to find some peaceful solutions to avoid shedding the blood of the grandson of the Prophet, but all in vain. Ibn Ziyad sent his final orders to Ibn Sa'd through Shimar bin Dhul Jawshan, either to attack or hand over the field command to Shimar.

Soon after receiving these orders on the evening of 9th Muharram, Ibn Sa'd advanced with his forces towards the Imam's camp, who sent Abbas for a respite of one night, which was granted. Imam Hussain assembled his relatives and followers and induced them to abandon the field to his fate.

The relatives and followers of the Imam refused to leave or survive after him, and demonstrated an unshakable devotion to the Imam, and said, "By God, we will never leave you alone until all of us are killed and our bodies are torn to pieces. By this we will have fulfilled our duties to you" (Tabari, 2:322).

Thus, the whole night was spent in prayer, recitation of Koran and worship. The borrowed night ended, and the fateful morning of 10th Muharram brought with it the summons of the tragic result of the family of Ali bin Abu Talib and its handful supporters. Imam drew up in front of the tents his small band of 72 men: 32 horsemen and 40 foot soldiers of varying ages

ranging from 70 years old Muslim bin Awsaja to the 14 years old Kassim bin Hasan bin Ali. Zuhayr bin Qayn was given command of the right wing, Habib bin Mazahir al-Asadi of the left, and Abbas bin Ali was entrusted with the standard of the Hashimite house.

Shortly before the fateful battle began, Hur bin Yazid, the Umayyad commander, the first who confronted Imam and forced him to halt at Karbala, was now confronted and agitated by his own conscience and feelings. He suddenly spurred his horse and threw himself at Imam's feet.

Hence, a skirmish ensued, but the men of Imam kept within their camp, where they could only be reached by the archers. From time to time there were single combats in defiance. It began in the morning and ended shortly after noon as both parties desisted from the fight at the hour of noontide prayer. It was in the afternoon that the battle became fiercer, and Imam Hussain's handful supporters one after the other fell fighting in front of him.

On 12th Muharram/October 12, however, when the Umayyad forces left Karbala, the people of Banu Asad from the nearby village of Ghadiriya came down and buried the bodies of Imam Hussain and his companions on the spot where the massacre had taken place.

3rd Imam Molana Ali Zayn al Abideen a.s.

Syyedna Imam Ali Zayn al-Abideen a.s. (ornament of the pious) was titled with as- Sajjad (the prostrator) and az-Zaki (the pure).

Birth: Medina on 38/658. He would feed the hungry persons at night, from one to three hundred families; and in daytime, he would have a hundred sheep a day killed for meat, which would be distributed to the needy people. Much of his time he spent sitting on an old piece of matting, fasting all day, or eating a little barely bread.

D. M. Donaldson writes in *The Shi'ite Religion* (London, 1933, p. 110) that, "One day, he claimed to get nourishment from merely the smell of food. "

Molatina Shahr Banu, the mother of Imam Zayn al-Abidin unlike his father and family was Mumina Muslima much and long before the conquest of Iran by militia of Hz. Umar. She was the daughter of the last Sassanid emperor Yazdigard (d. 31/652) of Iran. Her sister Mehar Banu was married with King of Ujjain in India. Molatina Shahr Banu was standing alongside with Imam Hussain a.s. on the ground of Karbala.

When the soldiers of Yazid were bent on destroying Imam Hussain and his dear ones at Karbala, sparing neither old nor young, the survival of Imam Zayn al-Abidin was nothing but a miracle. His severe illness had prevented him from taking up arms, and confined him to bed.

The morning of 12th Muharram saw a peculiar procession leaving Karbala for Kufa. After reaching Kufa, the captives were presented to Ibn Ziyad, then they had been sent to Damascus at Yazid's court. One Friday in Damascus, the congregation in the cathedral mosque, requested Imam Zayn al- Abidin to address them. Taking Yazid's permission, the Imam delivered a sermon. The congregation was moved- some heaved sighs, some wept when suddenly Yazid beckoned the muazzin to call for the prayers. Yazid resolved not to keep Imam Hussain's family in his capital, and finding that Imam Zayn al-Abidin preferred a quiet and virtuous life, he made arrangement for them to return to Medina.

Ibn Athir (d. 630/1234) writes in *Kamil fi't Tarikh* (Beirut, 1975, 1:186) that Marwan bin Hakam, the sworn enemy of Ahl al-Bayt was also unable to stay safely in the Medina. The only person he could find to offer protection to his wife was Imam Zayn al-Abidin, who sent her safely to Taif escorted by one of his sons.

Yazid sent an army under Muslim bin Aqba to suppress the rising in Medina. According to Tabari (7:6-7), "He ordered that for three days on end, Medina should be given over to rapine and murder, and that the army might appropriate to its own use whatever it might capture including the prisoners of war. "

Dinawari writes in Akhbar at-Tiwal (p. 260) that the instructions to Muslim bin Aqba were given that, "If you obtain victory over the people of Medina, plunder the town for three days without break. " The orders were carried out on the 28th Zilhaja, 63 and for three full days and nights, Medina was given over to plunder. The Umayyad forces gained such ascendancy that the remaining citizens of Medina avowed allegiance specifying that they would be the slaves of Yazid who would possess plenary powers over their lives, properties and dependents, but Imam Zayn al- Abidin and his family were left unmolested, and when the citizens of Medina were forced to take oath of allegiance of Yazid, the Imam was exempted.

As soon as Yazid died, the people of Mecca rose once again, and began to hunt the Umayyad soldiers in the city. Thus, it was difficult for Haseen bin Namir (Yazeed commander) and his forces to move from Mecca to Syria. They started their journey from Mecca in secret, and meanwhile they felt acute need of fodder for their horses. Tabari (7:342) writes that when Imam Zayn al-Abidin knew the difficulties of the Umayyad forces, he came down from Medina with grass and foods and rescued them from starvation. Haseen bin Namir was highly touched with the generosity of the Imam, and offered him to accept the caliphate of Damascus with his all supports. Imam Zayn al-Abidin did not answer him, and went away after casting a smile.

The Shiites, according to Tabari (7:47), "were stung with shame at their faint-heartedness. They took to mutual recrimination as they painfully realized the enormity of neglecting to go to Imam Hussain's help, and thereby leading him to his death in their close neighbourhood, since he had come to Iraq only to their invitation. " They thought that they must make similar sacrifices to obtain God's forgiveness. They believed that they could only prove their real repentance by exposing themselves to death while seeking vengeance for the blood of Imam Hussain. Hence they named themselves as the tawwabun (the penitents).

The movement of the Tawwabun began under the headship of five of the oldest trusted associates of Ali, with a following of a hundred diehard Shi'ites of Kufa.

The movement of Tawwabun, however, went on secretly for three years, increasing in number and strength, and waiting for an appropriate time. Meanwhile, the death of Yazid induced the Tawwabun to come out in the open. They succeeded in gaining support of 16,000 Kufans.

Mukhtar also spurred his horses towards Kufa, and tried to bring the Tawwabun in his mission. The main body of Tawwabun, however, refused to join selfish Mukhtar.

Mukhtar to achieve his selfish ambition of himself becoming the ruler knitted a propaganda and falsely declared Mohammad Hanafiya as Imam Mahdi and himself as his vizier. Consequently, a sect emerged with the name of Kaysaniya.

Thus, Mukhtar was guilty to break the unity of Shi'ya'ne Ali. He is first guilty to divide Shia into sects.

Mukhtar had trained few pigeons; he will secretly keep few grains in his ears and then the trained pigeons will come and eat it- This drama he projected as Angel Jibraeel in the form of pigeon is giving him Allah's message (wahi).

The power of Mukhtar soon ended by his being killed with the majority of his followers, Kaysaniyas.

Mukhtar Thaqafi appeared in Kufa as a revenger of Imam Hussain's blood. His mission was the same as that of the Tawwabun insofar as the revenge of Imam Hussain's blood, but differed in that he intended to achieve political authority.

The Tawwabun refused to join Mukhtar, as they had no wish to participate in any doubtful adventure of selfish Mukhtar.

Mukhtar then turned to Imam Zayn al-Abidin a.s. to seek his support. Baladhuri writes in Ansab al-Ashraf (5:272) that, "Mukhtar wrote to Imam Zayn al-Abidin to show his loyalty to him, asking if he could rally the Kufans for him. He sent with the letter a large sum of money. Imam refused this offer and declared Mukhtar publicly to be a liar who was trying to exploit the cause of Ahl al-Bayt for his own interest. "

Mukhtar then turned to Ibn al- Hanafiya, the third son of Ali from a Hanafite woman. On his part, Ibn al-Hanafiya did not repudiate Mukhtar's propaganda for his Messianic role, he nevertheless, maintained a non-committal attitude and never raised his claims to the heritage of Imam Hussain. In the event, however, the hesitation and political inactivity of Ibn al-Hanafiya emboldened Mukhtar more and more to exploit his name for his own interest. Mukhtar propagated that Ibn al-Hanafiya was the Mahdi, and he himself was his minister (vizir) and commander.

Molana Imam Ali Zainul Abideen was succeeded by his son Imam Mohammad Bakir a.s.

4th Imam Molana Muhammad Al Bakir a.s.

Molana Mohammd Al Bakir (94-114 AH / 713-733 AD)

Birth: 1st Rajab, 57/October 15, 677.

He assumed Imamate at the age of 37 years. He possessed extensive knowledge in religion matters, and because of that, according to Yaqubi, he was nicknamed al-Bakir (split open, or revealer of secret science), as it is said, *tabaqqara al-rajulu fi'l aw fi'l mal* means the man became abundant in knowledge or he enhanced himself in knowledge.

But according to Ibn Khallikan, he was so called because he collected an ample treasure or fund (*tabaqqar*) of knowledge. Thus, he was also called Baqir al-ulum (opener of the knowledge). Many jurists attracted by the fame of his learning, such as Muhammad bin Minkadir, Abu Hanifah an-Noman, Qatada bin Diama, Abdullah bin Muammar al-Laythi, Nafi bin Azraq etc.

The period of Imam Muhammad al-Bakir is noted for the rule of the Umayyad caliph Suleman (96-99/ 715-717), Umar bin Abdul Aziz (99-101/717-720), Yazid II (101-105/720-724) and Hisham (105-125/724-743). Like his father, Imam Muhammad al-Bakir was politically quiescent and refrained from openly putting forward any claim.

Zaid, the half-brother of Imam Muhammad al-Bakir had asserted a claim to the Imamate on the basis that the Imam must come forward publicly for his claims for Imamate and Caliphate. He believed that if an Imam wanted to be recognised he had to claim his right with a sword in hand. Thus, the first Alid of the Hussainid line who rose against the Umayyads was Zaid. The popularity of Zaid's movement overshadowed Imam's efforts to attacking only the friends and followers of Zaid. Nevertheless, he did not hesitate to contest Zaid's claim. However, the Imam and Zaid quarrelled over this point, for when the latter asserted that an Imam must rise against the oppressors, the former remarked: "So you deny that your own father was an Imam, for he never contested the issue." Zaid's revolt against the Umayyads took place in Safar, 122/December, 740 when he came forward and summoned the people to espouse his cause. Zaid was warned by his brother, Muhammad bin Ali bin Hussain, not to put any reliance on the people of Kufa, but Zaid did not heed on his brother's warning and led the Kufans in a vain rebellion. Yousuf bin Umar Thaqafi, the governor of the two Iraks, dispatched Abbas al-Murri with an army against Zaid. He was struck by an arrow, and died of his wound. Zaid's son Yahya fled to Khorasan and led an uprising after three years. He was killed in 125/743 and met the same fate as his father. Later on, the Zaidiyya recognized no designation for the Imamate, or any strict hereditary principle. Thus the movement of Zaid however ended in failure.

Imam Muhammad al-Bakir was the first to establish the legal school of Ahl al-Bayt. Kashi records an important tradition in his *Rijal* (p. 289) that, "Before the Imamate of Muhammad al-Bakir, the Shi'as did not know what was lawful and what was unlawful, except what they

learned from the people; until Abu Jafar (al-Bakir) became the Imam, and he taught and explained to them the knowledge (of law), and they began to teach other people from whom they were previously learning. " It indicates that until the time of Imam Muhammad al-Bakir, there were hardly any differences in legal practices among the Shi'ites of Medina, Kufa and elsewhere. This was an earliest move in the formation of the Shi'ite jurisprudence.

Caliph Abdul Malik is credited to have regulated monetary system in Islamic states. The Roman gold dinar and the Iranian silver dhiram had been in circulation in the Arabian regions. One dinar weighed 4.25 grams, inscribed with the Christian symbol of cross, while a dhiram weighed 1.40 grams. Abdul Malik was perplexed by the situation and called for a meeting of the grand consultative assembly, in which the Imam was also invited. The proposal for minting Islamic coins had been accepted, but when the question of its inscription arose, Imam Muhammad al-Bakir recommended for the Islamic legends on both sides of the coin, which was also approved. Thus, the first Islamic coin was struck in 76/695 in the mint installed at Damascus. The gold coin was dinar, the silver coin called dhiram, and the copper coin was named fals. These bore Islamic inscriptions, and were standardized both in weight and metal.

Imam Muhammad al-Bakir articulated an implication of the doctrine the Imamate in Shi'ism. He also imparted the doctrine of taqiya, but it was left to his son to give it a final form and make it an absolute condition of the faith.

Many leading jurists used to visit Imam Muhammad al-Bakir to discuss the legal problems. Among them were Muhammad bin Minkadir, Abu Hanifah an-Noman, Qatada bin Diama, Abdullah bin Mu'ammarr and al-Laythi etc. He greatly emphasized also on the importance of knowledge and its promotion.

Imam Muhammad al-Bakir died in 114/733, and was buried in the Baqi cemetery near his father's grave. He had four wives, the first being Umm Farwa bint Kassim bin Muhammad bin Abu Bakr, who gave birth of Jafar Sadik and Abdullah al-Fatah. The second wife, Umm Hakeem bint Asad bin Mughira Thaqafi had two sons, Ibrahim and Abdullah. The third wife was Layla, who gave birth of Ali and Zainab. While Umm Salama was the daughter being born by the fourth wife.

5th Imam Molana Jafar Sadik a.s.

Molana Jafar Sadik (114-148 AH / 733-765 AD)

Abu Abdullah Jafar bin Muhammad was born in 80/699 at Medina. Ibn Khallikan (1:327) and others determine his birth from the event of Amm al-Juhaf (the year of the flood) in Mecca, which according to Tabari (2:320) occurred in 80/699. According to the Arabic lexicon, jafar means stream. His father had referred to him "the best of all mankind" and "one in charge of the family of Muhammad" (qaim al-Muhammad). He is also known by the titles of al-Sadik (trustworthy), al-Sabir (patient), al-Tahir (pure one) and al-Fazil (excellent one).

Yaqubi writes that it was customary for scholars, who related anything from Imam Jafar Sadik, used to say: "the Learned One informed us". Even Malik bin Anas (d. 179/795) is reported to have said when quoting Imam Jafar Sadik's traditions: "The thiqa (truthful) Jafar bin Muhammad himself told me that . " Abu Hanifah (d. 150/767) was also a Imam's pupil for two years. The house of Imam Jafar Sadik in Medina took a real shape of a regular academy, where a galaxy of talented scholars of jurisprudence, traditions, philosophy, exegesis and theology attended the studies. It was perhaps the first academy in Islam in respect of Islamic ideology which Imam Jafar Sadik founded in Medina. The concourse of the varied minds in Medina gave an impetus to the cultivation of science and literature, where a stream of unusual intellectual activity flowed towards other Islamic states, and soon led to the growth of philosophical tendencies among the Muslims.

Abu Hashim, the eldest son of Ibn al-Hanafiya (d. 81/700) continued the mission of Mukhtar, and his followers then became known as Kaysaniyas. Caliph Hisham poisoned him, but before his death in 98/718, he quickly rushed to Humayma, and bequeathed his right to the caliphate and charge of the Kaysaniya sect to Muhammad bin Ali as he had no son.

Abbas, the uncle of the Prophet had a son, Abdullah, who never tried to establish his own caliphate. Abdullah and his son, Ali bin Abdullah resided in Humayma. It was the latter's son, Muhammad bin Ali to have taken the charge of Kaysaniya sect from the dying Abu Hashim. Thus, the house of Abbas inherited the party and organization of Abu Hashim along with his claims. Muhammad bin Ali led the Kaysaniya sect, and propagated in the name of Ahl al-Bayt, declaring that the caliph should be from Alid descent and the Umayyads had no right to rule. It was mere an ostensible slogan to perpetuate wide supports of the Alids and nourish future political ambition. Muhammad bin Ali died before attaining his objective and handed on his claims to his son, Ibrahim. He began to dispatch emissaries, starting with Khorasan, where the bulk of the Kaysaniya faction resided.

In the meantime, the newly acclaimed Umayyad caliph Marwan sought to strike at the centre of the whole movement by arresting Ibrahim. He is said to have strangled him as Yaqubi writes, by having his head put into a bag of lime until he died. Ibrahim had two brothers, Abul Abbas and Abu Jafar Mansur, both of whom escaped to Khorasan. And very soon these two brothers returned, supported by Abu Muslim's victorious troops, to lead the insurgents in

their final struggle in the West. Their way had been prepared for them in Kufa by propaganda that had been carried on for more than twelve years.

In Kufa, the local reprehensive Abu Salama Hafs, the Kaysaniyan follower of Abu Hashim, known as Wazir-i Al-i Muhammad was very popular figure. Tabari (3:27) writes that, "When the news of the death of Ibrahim reached Kufa, Abu Salama on the suggestion and advice of some other Shi'as of Kufa, intended to establish the Imamate of Alids. " Accordingly, he wrote letters to Imam Jafar Sadik, Abdullah al-Mahd and Umar bin Ali Zayn al-Abidin, asking each one of them in turn to come to Kufa in person and he would support their claims of Imamate. The messenger was instructed first to contact the Imam, and only if he refused, then to go to Abdullah al-Mahd, and in case of his refusal, to Umar bin Ali Zayn al-Abidin. When the messenger presented the letter first to Imam Jafar Sadik, the latter called for a lamp, burned the letter and said to the messenger, "Tell your master what you have seen" (al-Fakhri fi'l Adab as-Sultaniya, Cairo, 1966, p. 109). The messenger then came to Abdullah al-Mahd, who accepted the offer.

Meanwhile, things took a reverse turn for the Abbasid family. The army commanded by Abul Abbas and Abu Jafar Mansur, came from Khorasan to Kufa, where Abu Salama announced that Abu Muslim had now made it possible for the world of Islam to shake itself free from the Umayyads, and declared that it was to this end that he called upon them to recognize Abul Abbas, the brother of the murdered Ibrahim, as their rightful Imam and Caliph. Abul Abbas mounted the pulpit and made his inaugural speech, in which he "identified the glory of God with his own interest and those of his house. He named the Abbasids as the Ahl al-Bayt from whom uncleanness was removed, and denied that the Alids were more worthy of the caliphate" (Tabari, 3:29). The excited crowd expressed their approval and gave their allegiance to Abul Abbas as the first caliph of the Abbasid caliphate in 132/750.

Marwan, the Umayyad caliph was at that time advancing towards Kufa with a huge army. He encountered the army from Khorasan at a point on the greater Zab river, and the battle of Zab lasted for two days. It was closely contested struggle, and the day was turned when Marwan's horse ran away without its rider. He managed to escape, but was discovered and killed. So fell the last of the Umayyads in 132/750. The total duration of the Umayyad rule till the time when Abul Abbas assumed the power of the Abbasid rule was 90 years, 11 months and 13 days.

The Alids were totally disappointed while noticing the Abbasids devouring power in the name of Ahl al-Bayt. The first task before Abbas as- Saffah therefore was to break the alliance with the Alids who were yet strong and could be dangerous. During his short rule of less than four years, he was kept fully occupied in meeting numerous insurrections and in ruthlessly killing those Alids who were suspected. The first to pay his life was Abu Salama. Abul Abbas died in 136/754, during which period, the Alids in Medina, disorganized by the frustration of their hopes, kept quiet. But when Abu Jafar Mansur, the brother of Abul Abbas as-Saffah assumed the caliphate, the Alids embittered by the usurpation of their rights by the house of Abbas,

began to voice their complaints. An-Nafs az-Zakia, the son of Abdullah al-Mahd openly refused to take oath of allegiance to Mansur. Tabari (3:200) also writes that, "Malik bin Anas declared that the oath sworn to the Abbasids was no longer binding as it had been taken under compulsion. "

In 137/755, Abu Muslim was lured to Iraq and murdered. Caliph Mansur thus had to face the most threatening opposition from the Alids. He concentrated his efforts on two basic points. The first was to justify the rights of his house on religious ground. The second was to gain for his caliphate the acceptance of the Muslims. He also persecuted Imam Jafar Sadik many times, but the latter retained his equanimity.

Imam Jafar Sadik died in 148/765 in Medina after the Imamate of 34 years and 7 months. Upon his death the Imamate devolved upon his elder son, Ismail. He had seven sons and four daughters. His first wife was Fatima. For the first 25 years he had only two sons by his first wife, Ismail and Abdullah and a daughter Umm Farwa. His second wife was Hamida, the mother of Musa Kazim and Muhammad. Besides, Abbas, Ali, Asma and Fatima were also the children of Imam Jafar Sadik.

6th Imam Molana Ismail a.s.

Molana Ismail a.s. (148-158/765-775)

Abu Muhammad Ismail surnamed al-Wafi was born in Medina between 100/719 and 103/722. Imam Ismail is also known as an absolute Lord (az-azbab-i itlaq). He was born by the first wife of Imam Jafar Sadik, named Fatima bint al-Hussain al-Athram bin al-Hasan bin Ali. Shahrastani (1076-1153) writes in *Kitab al-milal wa'l nihal* that during the lifetime of Fatima, Imam Jafar Sadik never got another marriage like Muhammad with Khadija and Ali with Fatima. Hatim bin Imran bin Zuhra (d. 498/1104) writes in *al-Usul wa'l Ahakam* that, "Ismail was the most perfect, the most learned and the most excellent of the sons of Jafar as-Sadik. "

The early life of Imam Ismail is obscure except few fragmented records. Asraru'n-Nutaqa writes, "When Ismail completed 7 years of age, the Lord of religion (Jafar Sadik) declared him the master of religion and his heir-apparent, as his next in descent. He guarded him from his other sons, kept him away from the contact with the public, and his education went on under his own supervision. " According to Marifat Akhbari'r-Rijal (comp. after 280/890) that in the absence of his father from Medina, Ismail acted on behalf of his father as the head of family. It is also related in *Uyun'l-Akhbar* (comp. 842/1438) that Mualli bin Khunyas, a wealthy Iranian and a famous narrator was killed and his property was confiscated by the order of the Abbasid governor of Medina, Daud bin Ali. Masudi (d. 346/958) also asserts in his *Kitab al-Tanbih wal Ishraf* (Leiden, 1894, p. 329) that Daud bin Ali had killed many persons by order of Abul Abbas, the first Abbasid caliph and the number of victims was about eighty persons. While in the matter of Mualli bin Khunyas, however, Imam Jafar Sadik was absent from Medina, therefore, Imam Ismail solved the dispute in 133/751.

Riyah bin Uthman al-Murri, the Abbasid governor in Medina burnt the house of Ahl al-Bayt, and Imam Ismail was decided to be killed. Ahmad bin Ali Najashi (d. 450/1058) writes in his *Kitab al-Rijal* (Bombay, 1917, pp. 81-2) that once caliph Mansur summoned Imam Jafar Sadik and his son Ismail to Iraq, where he found no chance to kill them, and thus their lives were spared, but Bassam bin Abdullah al-Sayrafi was executed instead. Muhammad Hussain al-Muzzafari quotes Imam Jafar Sadik as saying in his *al-Sadik* (2:119) that, "Ismail was planned two times for killing, but I prayed for his life, and God protected him. "

The succession issue of Imam Jafar Sadik has become a mystery in the extant sources. We are faced with fact as with legend and myth, conjecture, hypothesis and prejudice of the historians. Committed in the heat of strife by the Shi'ite authors, they were continuously repeated by those who followed them. And finally, all this was inherited by the orientalist, who, after relying too much on these crumbs, endorsed many of these errors.

Imam Ismail was declared several times by his father as his successor. According to Asraru'n-Nutaqa (comp. 380/990), Imam Jafar Sadik said, "He is the Imam after me, and what you learn from him is just the same as if you have learnt it from me. " It is also related that when the health of Imam Jafar Sadik became impaired, he summoned the most trusted amongst his

followers, and those members of his family who were alive, and did what his predecessors had done, i. e. , he handed over the authority of Imamate to Ismail. The most trusted followers of Imam Jafar Sadik supported Imam Ismail, notably Abu Hamza Thabit bin Abu Sufiyya Dinar as-Samali (d. 150/767).

W. Ivanow (1886-1970) writes in *Ismailis and Qarmatians* (JBBRAS, Bombay, 1940, p. 57) that, "According to the overwhelming majority of the available sources, both sectarian and of their opponents, Imam Jafar appointed as his successor his eldest son Ismail, by his first wife, a highly aristocratic lady, great grand-daughter of Hasan. " W. Montgomery Watt writes in *The Formative Period of Islamic Thought* (Edinburgh, 1973, p. 271) that, "The Ismailites derive their name from the fact that they consider that the Imam after Jafar as-Sadik was his son Ismail and not Musa al-Kazim. "

The historians refer to the tradition that Imam Ismail had died during his father's lifetime, but the followers of Imam Ismail refused to believe this rumour. Shahrastani (1076-1153) writes in *Kitab al-milal wa'l nihāl* (London, 1984, p. 144) that, "Some of them (followers of Ismail) say that he did not die, but that his father had declared that he had died to save him from the Abbasid caliphs; and that he had held a funeral assembly to which Mansur's governor in Medina was made a witness. "

During the rule of the first Abbasid caliph, Abdullah as-Saffah, the Alids in Medina kept quiet and affairs remained stationary. But when Mansur assumed the power in 136/753, the Alids embittered by the usurpation of their rights. Thus, an-Nafs az-Zakia, the son of Abdullah al-Mahd refused to take the oath of allegiance to Mansur. It was the month of Ramzan, 145/December, 762 when the Abbasid commander Isa bin Musa spurred his horses towards Medina to crush the uprising of an-Nafs az-Zakia. It was very critical moment, and many families evacuated the city. On this juncture, Imam Ismail also managed to leave Medina secretly with the outgoing caravans. Tabari (3:226) and Baladhuri (d. 279/892) in *Ansab al-Ashraf* (5:617) write that, "On 12th Ramzan, 145 (December 4, 762), Isa bin Musa camped at al-Jurf, where he entered into correspondence with many notables of Medina, including some Alids. Many of them left the city with their families and some even joined Isa, a move which created a sense of insecurity and led to a large scale evacuation of Medina. " When the veritable fighting took place with the Abbasids, an-Nafs az-Zakia was left with only a small number of his followers. Tabari (3:249) writes that, "His followers took to flight, and he himself was killed on the 14th Ramzan, 145 (December 6, 762). " His brother, Ibrahim, wandering from Medina to Aden, Syria, Mosul, Anbar until he finally settled in Basra in 145/762 to propagate for his brother. He also rebelled two months after his brother's revolt, and seized control of Basra.

Tradition has it that Imam Ismail went to Basra after leaving Medina, but it seems improbable as after the defeat of an-Nafs az-Zakia in Medina in 145/762, his brother Ibrahim mustered a large army in Basra, hatching a massive revolt against the Abbasids, therefore, Imam Ismail must have hidden himself elsewhere in Arabia, and when the condition had become

congenial, he would have harboured himself in Basra. Ibrahim left Basra for Kufa after some time, but was killed in a battle at Bakhamri, about halfway between Wasit and Kufa.

The critical examination of the sources suggests that the Abbasids had added a twist to this puzzle after few years with the help of the predeceased tradition for Imam Ismail, broadcasting everywhere that Imam Jafar Sadik had changed the nass (investiture) in favour of his other son, Musa Kazim. This newly contrived theory took its early nourishment among the people who lacked the concept of the Imamate. The later sources, trusting on it, however endorse three different reasons for the change of nass i. e. , Imam Ismail's indulgence in drink in 138/755, his intriguing in the extremists circles in 143/760, and his death during his father's life time in 145/762. It deserves to note that some bombastic stories of Imam Ismail's indulgence in drink and his alleged association with the extremists have been condemned by many historians. Mufazal bin Umar as-Sayrafi however relates that Imam Jafar Sadik, in view of his son's piety had already warned the people in Medina that, "Do not wrong Ismail" (la tajafu Ismaila).

Caliph Mansur had not yet exhausted in his plan, for he had another card to play, and there is a reason to suppose that the story of change of nass had been concocted in the Zaidite orbits. It was rolled in public most probably after the death of Imam Jafar Sadik in 148/765, otherwise the Imam himself would have refuted it. It aimed to force Imam Ismail to expose to repudiate the claim of Musa Kazim. But, as we have heretofore seen that Imam Ismail had tenaciously determined not to expose as it was a diplomacy of the Abbasids to arrest him. Consequently, the predeceased tradition took its root. Imam Ismail's exposition would have also given free rope to the Abbasids to upbraid Imam Jafar Sadik, who is said to have produced a document to caliph Mansur, bearing signature of the persons, testifying the alleged death of his son.

The Abbasids had gained power on the slogans of the Alids. Later, it took a political shape to the right of caliphate in the house of Abbas on religious ground. Abbas as-Saffah was to be succeeded by his son like the Imamate's doctrine in the house of Ali bin Abu Talib from father to son. Conversely, Abbas as-Saffah was succeeded by his brother, Mansur. He determined to have a same effect that a brother could succeed by a brother. Thus, the Abbasids seems to have put into circulation a tradition of change of nass in the house of Imam Jafar Sadik by putting forth the claim of Musa Kazim. Thus, the Abbasids gained more than one benefit. Many Shi'ite followers, who had acquired the knowledge of the doctrines of Imamate from Imam Muhammad Bakir and Imam Jafar Sadik, however, ruled out the theory of change of nass.

Imam Jafar Sadik is also reported to have said: Inlillah fi kullo shain bida illah imamah means, "Verily, God makes changes in everything except in the matter of Imam. " It tends to prove that once Ismail had been designated as an Imam, the spiritual authority of Imam Jafar Sadik came to the hands of his successor, and the status of Imam Jafar Sadik becomes same as he was before acquiring spiritual authority from his father. This point merits further indication

that Imam Jafar Sadik had no power to cancel, revoke or alter the first nass in favour of Imam Ismail, and therefore, the tradition of change of nass carries no historicity. The European scholar Marshall Hodgson writes in *The Order of the Assassins* (Netherland, 1955, p. 63) that, "Such a withdrawal (of nass) evidently was not historical. " Nawbakhti (d. 310/912) writes in *Kitab Firaq al-Shi'a* that, "Yet another version is that by appointing his son, Ismail, as an Imam, Jafar Sadik thus resigned. Ismail was therefore a real Imam, and after him, the Imamate has to pass to his son, Muhammad. " Shahrastani (1076-1153) also writes in *Kitab al-milal wa'l-nihal* (p. 144) that, "Designation (nass), however, cannot be withdrawn, and has the advantage that the Imamate remains in the descendants of the person designated, to the exclusion of others. Therefore, the Imam after Ismail is Muhammad bin Ismail. "

The Abbasids brought Musa Kazim to lodge claim for his right on one side, and made an intensified search of Imam Ismail on other, indicating that Imam Ismail was a legitimate Imam in the eyes of the Abbasids. W. Ivanow writes in *Ismailis and Qarmatians* (JBBRAS, Bombay, 1940, p. 58) that, "Musa apparently was recognized by the secular authorities as the legitimate successor of Imam Jafar in his position, so far as it was concerned with the outer world. " W. Montgomery Watt also writes that the political moderates had preferred Musa Kazim, vide *The Formative Period of Islamic Thought* (Edinburgh, 1973, p. 271). The Abbasids mustered a large following for Musa Kazim in Medina, and the snares of spies were also planted to watch signs of disloyalty emanating from him. The Abbasids then intended to gather the scattered Shi'ites at Medina under the leadership of Musa Kazim, and strike a final blow upon them to get an end of the concept of the Imamate.

Abul Khattab (d. 167/783) was an eminent disciple of Imam Jafar Sadik. He was first to have preached the Shi'ite doctrines tinged with esoteric interpretation. For quite some time, he was closely associated with Imam Jafar Sadik, who had commissioned him as his chief da'i in Kufa. When Imam Ismail had been in Iraq, he adopted the title of Abul Khattab most probably after 151/769 for exercising taqiya. Nawbakhti in *Kitab Firaq al-Shi'a* (Istanbul, 1931, pp. 60-61) and al-Qummi (d. 300/912) in *Kitab al-Maqalat wa'l-Firaq* (Tehran, 1963, p. 83) write that the followers of Abul Khattab (i. e. , Ismail) became known as Khattabiyya, believing that "the divine light had transferred from Jafar Sadik into Abul Khattab, and on the death of the latter, it passed into Muhammad bin Ismail. " The term Abul Khattab here was the epithet of Imam Ismail. Abul Khattab however was killed most possibly in 167/783.

Besides, Imam Ismail had to assume the pseudonym of al-Mubarak in certain cases to protect his life. Al-Mubarak was a servant of Imam Ismail in Medina. In all probability, al-Mubarak was also the epithet of Imam Ismail. More evidences of the application of the name al-Mubarak to Ismail have now come to light, lending strong support to W. Ivanow's hypothesis, vide *The Alleged Founder of Ismailism* (Bombay, 1946, pp. 108-112), describing that, "I have happened upon such clear and unequivocal testimony concerning al-Mubarak. The fact that it was in reality the surname of Ismail b. Jafar is revealed in at least four different passages in the early Ismaili esoteric work, *Sullamu'n-Najjat* by Abu Ya'qub as-Sijistani" (p. 111). It can be also

ascertained from another work of Abu Yaqub as-Sijistani, entitled *Ithbat al-Nubuwwat* (Beirut, 1966, p. 190).

Hence, another small following of Imam Ismail became known as Mubarakiiyya. The Fatimid Imam al-Mahdi had sent a letter in Yamen after 308/921, which is reproduced by Jafar bin Mansur al-Yamen in *al-Fara'id wa Hudud ad-Din* (pp. 13-19), in which the Imam has also disclosed that the Imams descending from Imam Jafar Sadik wished to resuscitate the true dawat, and feared the treachery of hypocrites, therefore, they assumed names other than their own, and used for themselves esoterically names denoting the rank of proofs (hujjats) and styled themselves as Mubarak, Maymun and Sa'id because of the good omen in these names.

The terms Mubarakiiyya and Khattabiyya therefore, were the original names of the nascent Ismailism, as well as the regional identifications of the followers of Imam Ismail, who, on the whole, merged into the main fold of Ismailism in the time of Imam Muhammad bin Ismail. Concluding his judgment, al-Mutawakkil (532-566/1137-1170) writes in his *Kitab Haqa'iq al-Marifa* as quoted by Bernard Lewis in *The Origins of Ismailism* (London, 1940, p. 35) that, "The Ismailiyya are the Mubarakiiyya and the Khattabiyya. "

Imam Ismail mostly lived in Salamia, and then moved to Damascus. Mansur knew his whereabouts, and wrote to his governor to arrest him, but the Imam quitted Damascus for Basra. Imam Ismail's presence in Basra was marked in 151/769. According to *Tarikh-i Jhangusha*, "A paralytic begged alms of him. Ismail took him by the hand and he was healed; and rising to his feet he departed in his company. Ismail also prayed for a blind person and he recovered his sight. "

Imam Jafar Sadik had realized the significance of a tight, well-knit and secret organization to face the emerging challenges in Arab society. For that purpose, he employed his Iranian client (mawla), named Maymun al-Qaddah, who had a skill for organizing the vast network of an underground mission. The Arabs, it must be noted, were not traditionally and temperamentally suited for secretive and underground functioning. They had always lived in an open and free society in the desert without the paraphernalia of state and political intrigues.

De Lacy O'Leary writes in *Short History of the Fatimid Khilafat* (London, 1923, p. 25) that, "The Ismailians alone have inherited the accurate knowledge of secret mysteries bequeathed by Jafar as-Sadik to his son Ismail. " W. Ivanow writes in *Ismailis and Qarmatians* (JBBRAS, Bombay, 1940, p. 59) that, "The successors of Ismail were therefore compelled to pay more attention to the other aspect of Imam Jafar's heritage- the philosophical and esoteric theories, which were more in demand here. This probably defined the further course of the evolution of Ismailism, which though it never gave up its strictly Islamic substance, had, nevertheless, to reconcile it with the philosophy of the time. "

Imam Ismail died in Salamia after bequeathing the office of Imamate to his son Muhammad. According to al-Usul wa'l Ahakam by Hatim bin Imran bin Zuhra (d. 498/1104) that, "Ismail had sent his da'is to all parts and ordered him (Muhammad) to administer the oath in his name according to the custom of all preceding Imams. When his death drew near, he appointed as his heir, his son Muhammad who showed great perfection. "

The predeceased tradition assigns Imam Ismail's death in 145/762, but Dustur al-Munajjimin (comp. 450/1056) places it in 152/769. According to the Ismaili tradition, Imam Ismail died in 158/775, and was interred in Salamia. Besides Muhammad, he had a son called Ali, who was born in 130/748 and a daughter, Fatima.

7th Imam Molana Mohammad Shakir a.s.

Molana Mohammad Shakir a.s. (158-197 AH / 775-813 AD)

Abu Abdullah Muhammad, surnamed ash-Shakir was born in 122/740 in Medina. He passed his early life with his grandfather for 24 years and 10 years with his family in Medina. He however kept himself silent so long as he lived in Medina. He most probably left Medina soon after the death of his grandfather in 148/765.

The Abbasid caliph Mansur also died in 158/775 and was succeeded by his son Mahdi. He also died in 169/785 and was succeeded by his son, Hadi. He died in 170/786, and then his brother, Harun ar-Rashid became the next ruler till 193/809. He was also succeeded by his son, Amin.

The earliest description of Imam Muhammad bin Ismail occurred in the work of Tabari (3:2218). It is learnt in the 4th volume of Uyun'l-Akhbar (comp. 842/1438) that Imam Muhammad bin Ismail resided in Medina from where he sent his da'is not only to spread Ismailism, but to search for a land of refuge where he could live unscathed. When Harun ar-Rashid learnt news of it, he sent his officials to arrest and bring the Imam to his court. When the caliph's men came to the house to carry out the orders, the Imam entered an underground passage he had constructed inside his house and remained concealed until they had left. When the search had abated, he started on his journey, leaving behind his two sons. His whereabouts had been kept a closely guarded secret only the few specially privileged being acquainted with it and even they being pledged to the strictest secrecy.

The Abbasids had instituted an intensive search for Imam Ismail, because they were well aware that Musa Kazim was not the true successor, otherwise he would have been executed very soon. They failed to trace out Imam Ismail and his son. On the other side, the Abbasids noticed its counter effect in Medina, where Musa Kazim was being truly adhered as an Imam. Thus, Musa Kazim was arrested, who died in prison in 183/799. He should have been arrested and executed in 148/765, had he been truly succeeded his father.

Imam Muhammad bin Ismail made his footing in Iran and Syria accompanied by Maymun al-Qaddah. The Abbasids' enmity was daily growing in intensity. Apprehending lest the enemies should resort to some violent measures against him, the Imam assumed the name of Maymun al-Qaddah to elude discovery. Thus, the name Maymun al-Qaddah came to be used by two characters at one time. It was also resolved, if the real identity of the Imam be traced, Maymun al-Qaddah was to come forward as Imam Muhammad bin Ismail to sacrifice his own life in order to protect the line of Imamate from extinction.

Henceforward, Imam Muhammad bin Ismail had also a sobriquet of Maymun al-Qaddah to conceal his identity. Maymun al-Qaddah had a son, named Abdullah (d. 260/874), while Imam Muhammad bin Ismail had also a son at the same time, called Abdullah (d. 212/828), surnamed al-Wafi Ahmad. With the passage of time, Imam Muhammad became known as

Maymun al- Qaddah in the places he resided, while Maymun al-Qaddah was treated as Imam Muhammad bin Ismail in the regions he propagated Ismailism. Abdullah, the son of Maymun al-Qaddah was consequently considered as the son of Imam Muhammad bin Ismail in the regions where the Imam had assumed the title of al-Qaddah. It therefore gave rise to the contrivance of a story that Abdullah (al-Wafi Ahmad) was the son of Maymun al-Qaddah on one hand, and Abdullah (bin Maymun al-Qaddah) was the son of Imam Muhammad bin Ismail on other. Later, it became a vehicle for the anti-Fatimid propagandists, notably Ibn Razzam to join the lineage of the Fatimid Imams with that of Abdullah bin Maymun al-Qaddah instead of Abdullah (al-Wafi Ahmad) bin Muhammad bin Ismail. This is known as Qaddahid theory and became a tool of the later Abbasids to discredit the Fatimid origin in 401/1010.

In the face of these facts, the Ismaili Imams had assumed the titles of the da'is in one or more time during the veiled period, which is also sounded expressly in the letter of the Fatimid Imam al-Muizz (d. 365/975), written in 354/965, addressing to his da'i Jaylam bin Shayban in Sind. This important letter is preserved by Idris Imaduddin (d. 872/1468) in the 5th volume of Uyun'l- Akhbar. Hatim bin Imran bin Zuhra (d. 498/1104) writes in his al-Usul wa'l-Ahkam that, "The da'is used their own names as nick-names for the Imams in order to protect them from persecution; some people were misled by this to such a degree that they said that the Imam, descendant of Muhammad bin Ismail was Abdullah bin Maymun al-Qaddah. " According to Arif Tamir in al-Qaramita (p. 87), "When Muhammad bin Ismail fled from the east and established in Palmyra in Syria, the centers of his activities; he called himself Maymun al-Qaddah. " Syed Abid Ali Abid writes in Political Theory of the Shiites (cf. A History of Muslim Philosophy, ed. by M. M. Sharif, Germany, 1963, 1:740) that, "As a matter of fact, as the latest research has established beyond any doubt, Maimun was the name adopted by Imam Muhammad when he went into concealment. In other words, during the period of concealment those who were in his confidence knew Imam Muhammad to be a Maimun. " Husayn F. al-Hamdani (1901-1962) writes in his On the Genealogy of Fatimid Caliphs (Cairo, 1958, p. 18) that, "It is likely that Muhammad b. Ismail, who did not, and could not, according to accounts, live a settled life at one place, went underground during his wanderings by assuming the name of Maymun. "

Before leaving Medina, Imam Muhammad had secretly convened an assembly of his da'is, inviting them from all the regions. When caliph Harun ar-Rashid came to know the secret assembly, he resolved to arrest the Imam in Medina. In the meantime, Zubeda, the wife of Harun ar-Rashid and a secret follower of the Imam, managed to send her trusted servant towards the Imam in Medina, informing him the plan of the caliph. Thus, the Imam had to make his footing out of Medina at once.

Tradition however has it that Imam Muhammad bin Ismail first went to southern Iraq, where he acquired the epithet of al-maktum (veiled one), and then at Nishapur in disguise, where he lodged for some times. Nishapur was one of the most important of the four great cities of Khorasan. Afterwards, he proceeded towards Ray.

Ishaq bin al-Abbas al-Farsi, the Abbasid governor of Ray secretly professed Ismailism. The Imam betrothed to Fatima, the daughter of Sarah, sister of Ishaq bin al-Abbas; who gave birth to a son, who was named Abdullah, also known as Wafi Ahmad. When the news of the Imam's stay at Ray reached the ears of Harun ar-Rashid, he wrote to Ishaq bin al-Abbas, ordering to arrest him and send him to Baghdad. Upon receipt of caliph's letter, he showed it to the Imam and replied to the caliph that he found no trace of Imam Muhammad bin Ismail, and would send as soon as he was arrested, and thus he tried to put the caliph off the scent. But the spies reported the caliph that Imam Muhammad bin Ismail not only was living at governor's house, but that he was operating his mission from there. Upon this, the caliph wrote another letter to Ishaq bin al-Abbas, impugning him to come in person with his forces if his orders were not obeyed forthwith. The governor however made his usual reply. Meanwhile, the complaints about Ali bin Musa bin Mahan, the governor of Khorasan reached the point where Harun ar-Rashid could no longer ignore them. With the intention of deposing his governor and to make a search of the Ismaili Imam, Harun ar-Rashid adopted a militant stance. In 189/805, he marched towards Ray with a detachment of his army, and after searching for the Imam through a tracking party, ordered the arrest and torture of Ishaq bin al-Abbas, who did not indicate any clue of the whereabouts of the Imam. Ishaq died as a result of severe torture that was inflicted upon him, and was rigorously flogged till death. He did not waver and stood firm in spite of excruciating tortures.

Imam Muhammad bin Ismail selected Hurmuz as a chief da'i of the mission, and then made his footing at the fortified city of Nihawand, where he stayed with the governor, Mansur bin Jowshan, who had close ties with Ishaq bin al-Abbas. He allotted the Imam a piece of land in the district of Sarha, where he led a peaceful living. It is related that the Imam was traced out on one day in Sarha by the Abbasid agent, named Muhammad bin Ali al-Khorasani, who surprised the Imam in a mosque. He was greatly impressed to behold the Imam, and lost courage to arrest him, and permitted the Imam to escape. Thence, the Imam went to Azar in Khuzistan. He also proceeded to Shapur. Disguised as a merchant, he stayed in Shapur with a certain Qamas bin Nuh, whose daughter Rabta, he married.

When the Abbasids intensified their search, the Imam had to travel out of Iran. The tradition has it that Imam Muhammad bin Ismail had taken refuge at Farghana valley, situated mainly in the eastern Uzbekistan and partly in Tajikistan and Kyrgstan. The Ismailis in upper Oxus were reportedly deep-rooted in their faith, but unfortunately we do not have details of the Ismaili mission during the veiled era in Central Asia. These Ismailis however retained a specific literary tradition by preserving and transmitting from generation to generation an anonymous treatise, entitled Ummu'l-Kitab that had certainly exercised a sole source of their religious inspiration for about three hundred years till the arrival of Nasir Khusaro in this region.

After some times, the Imam returned to Salamia, where he died in 197/813. He left behind six sons, viz. Jafar, Ismail, Ahmad, Ali, Hussain and Abdullah. He had also a son named Yahya.

8th Imam Molana Abdullah al Mastoor a.s.

Molana Abdullah al Mastoor a.s. (197-212 AH / 813-828 AD)

Abdullah bin Muhammad, surnamed ar-Radi, Nasir or al-Wafi (true to one's word) was also known as ar-Radi Abdullah al-Wafi or Wafi Ahmad, was born in 149/766. The tradition relates that Imam Wafi Ahmad was locally known as attar (druggist) in Nishapur and Salamia, a surname he earned after his profession in drug and medicine as a protection against his real position. He was however represented by his hujjat, Abdullah bin Maymun (d. 260/874).

The Abbasid caliph Amin (d. 198/814) was murdered, thereupon, his foster brother, Mamun Rashid (d. 218/833) became the next caliph, who transferred his capital to Khorasan in early period of his rule, and as a result he followed a mild attitude with the Alids. After coming to Baghdad, Mamun Rashid changed his mind, and followed the doctrines of Mutazilite. He was however a bitterest foe of the Ismailis.

With the death of Imam Ismail (d. 158/775) and Imam Muhammad (d. 197/813), the gravity of brutal persecutions of the Abbasids had considerably increased. The Abbasids left no chance to grind the Ismailis under the millstone of cruelty. The Ismaili Imams were impelled to thicken their hiding, therefore, the first dawr-i satr (period of concealment) came into force from 197/813 to 268/881, wherein the Imams were known as al-A'immatu'l masturin (the concealed Imams). Idris Imaduddin (d. 872/1468) writes in *Zahru'l-ma'ani* (p. 59) that, "He (Wafi Ahmad) was the first of the three concealed Imams by the order of God and His inspiration." Hamiduddin Kirmani (d. 412/1021) also admits in his *ar-Risalat al-Wai'za* (comp. 408/1017) that, "Muhammad bin Ismail became qaim, and after him, the concealed Imams (aima'i masturin) succeeded to the Imamate, who remained hidden on account of the persecution of the tyrants, and these were three Imams, viz. , Abdullah, Ahmad and Hussain. " Hatim bin Imran bin Zuhra (d. 498/1104) writes in *al-Usul wa'l Ahakam* that, "When Muhammad bin Ismail died, his authority passed to his son, Abdullah bin Muhammad, the hidden one, who was the first to hide himself from his contemporary adversaries. " According to Hasan bin Nuh Broachi (d. 939/1533) in *Kitab al-Azhar* (comp. 931/1525) that, "The three hidden Imams were Abdullah bin Muhammad, Ahmad bin Abdullah, surnamed at-Taqi and Hussain bin Ahmad. "

Imam Wafi Ahmad settled in Nihawand, and betrothed to Amina, daughter of Hamdan, son of Mansur bin Jowshan, who was from Kazirun. By this wife, the Imam had a son, Ali bin Abdullah, surnamed al-Layth, and a daughter, Fatima.

Meanwhile, the Abbasids intensified their operations, thus Imam Wafi Ahmad made his son as the chief of the Ismaili mission, and himself went from the knowledge of the people, so that none of his followers and other knew where he was. It is however known from the fragment of the traditions that he had gone to Syria and lived in the castle of Masiyaf for some time. The Ismaili da'is in search of a new residence for their Imam came to Salamia and inspected the town and approached the owner, Muhammad bin Abdullah bin Saleh, who had

transformed the town into a flourishing commercial centre. The adherents and da'is began to rush privily to Salamia. Like in Nishapur, Imam Wafi Ahmad was also known locally as attar (druggist) in Salamia.

Imam Wafi Ahmad further on repaired to Daylam with his 32 trusted da'is, where he got married with an Alid lady in the village of Ashnash, and had a son by her, whom he named Ahmad, who later on became known as Taqi Muhammad. The adoption of strict taqiya, and moving from one to another place, forced the Imam to assign the mission works to his brother, Hussain bin Muhammad. He ordered his followers to obey his brother, saying: "One who obeys him, he obeys myself, and one who disobeys him, he disobeys me. " Hussain bin Muhammad with a party, disguised as merchants, went on pilgrimage to Mecca. He then arrived in Ahwaz from Samarra. A certain da'i started preaching in favour of Hussain bin Muhammad, stating that Imam Wafi Ahmad appointed him instead of himself. When Hussain heard about this, he went to the place where the da'i resided, collected the concerned people, and declared that he was not the Imam, but a lieutenant of his brother, his servant and his slave. When the people heard this, their allegiance to the Imam increased.

Ali al-Layth, the elder son of the Imam had also converted a multitude of people. He was a generous and brave soldier, and fond of hunting and raised a small force of about two thousand men. Once he was on a hunting excursion with his friends in woods, where the Abbasids force raided them sent from Ray. He had a handful men with him, but fought valiantly until an arrow struck him in his throat and fell from his horse. He was arrested and beheaded and his head was sent to the Abbasid governor at Ray.

Hussain bin Muhammad was busy with his correspondence and the affairs of the community on other side. He was much frightened when the news about the murder of Ali al-Layth reached him. He decided to emigrate a safe place together with his associates. The Abbasids in the hills of Nihawand also ambushed them. Hussain bin Muhammad performed outstanding feats of bravery, and after a heroic resistance, he was killed with his associates and their families.

Ali al-Layth had a son, called Ahmad bin Ali al-Layth, a learned and highly talented. When his father was killed, his nurse concealed him and saved from the enemies. He took refuge in the village called Mahdi kad-gah in Khuzistan. With him there were those of his relatives from among the sons of Hussain bin Muhammad. When he grew up, he resolved to take revenge of his father's murder from the people closely involved. Hence he gathered around him those of the Shi'ites, who were supporting him. Thus, he is said to have mustered four thousand men around him. He proceeded with them and pitched his tents at Shaliba, near Damawand, where he posed himself as an Abbasid commander. He summoned the local inhabitants, assuring them to read an official letter received from the government for his commandership. When the people came, he, with his Shi'ite supporters, slaughtered them all. It is recounted that they were the people who had killed his father and Hussain bin Muhammad. After taking

revenge, Ahmad bin al-Layth repaired to Asak, a village in the district of Ramhurmuz in Khuzistan.

It is most possible that Imam Wafi Ahmad lived in Suk al-Ahwaz for a short period. When he received news of the misfortunes that befell his brother and son, he left Ahwaz, which was so far an unscathed place for him.

Imam Wafi Ahmad next moved to Samarra with his son, Taqi Muhammad. Samarra lies on the east bank of the Tigris, half way between Takrit and Baghdad. It seems that Imam Wafi Ahmad found no proper respite at Samarra, he ultimately settled in Salamia, where he built a house and resided in the cloak of a local merchant. There lived many eminent Hashimites in Salamia. Most of them belonged to the posterity of Aqil bin Abu Talib, but some of whom were related to the Abbasids. So the Imam pretended to be one of these, and was regarded as one of the Hashimites.

The constant change of the Imam's abode made the Ismailis and da'is a complete loss of the trace of Imam Wafi Ahmad, making them to remain in great confusion. Hurmuz and his son Mahdi, Surhaf bin Rustam and his son Imran finally came forward to institute a search of the Imam. They collected four thousand dinars in cash from the donations of the faithful. They started on their journey, dispersing everywhere, each of them carrying with him a description of the appearance and characteristic features of the Imam. They travelled in guise of wandering hawkers, carrying with them on their donkeys different wares, such as pepper, aromatic plants, spindles, mirrors, frankincense and different kinds of millinery that find demand amongst women. Among themselves they agreed to meet on a fixed date at a certain place, selected in every province, different districts of which were allotted to every one of them to be toured. Whenever children and women came around them, they would ask whether there was in their locality a person, bearing such features. At length, they came to the district of Hims in Syria. They appointed a mosque of that town as their meeting place. So it happened that the Imam also was in the same district, namely in the hills of Jabal as-Summaq, in "the monastery of sparrows" (dayr asfurin), near Kafrabhum. As usual, they were shouting for the items for sale in the Jabal as-Summaq. Some women and children came out to them, and they, as usual, asked whether there was amongst them a man, having such and such physical features. To their utter surprise, a boy and a woman demanded from them as a price from their goods, promising to show them where the person answering their description could be found. They offered to them mastic, frankincense and other things. The woman and child told them that when just a short while ago they were passing near the monastery of sparrows, where they had seen the person with his pages. At length, they succeeded after hard searching for a year to find the Imam with great relief and jubilation.

Imam Wafi Ahmad is known to have summoned his most trusted da'is, called Abu Jafar and Abu Mansur at Salamia before his death, and said in presence of his son, Taqi Muhammad that: "I bequeath the office of Imamate to this my beloved son. He is your Imam from now onwards. You take an oath of allegiance from him, and must remain faithful with him in the

manner you have been with me, and obey his orders. " It is said that shortly before his death, Imam Wafi Ahmad retired into solitude and died in Salamia in the year 212/828. Imam Wafi Ahmad had two sons, Ahmad surnamed Taqi Muhammad and Ibrahim.

9th Imam Molana Ahmed Al Mastoor a.s.

Molana Ahmed Al Mastoor (212-225 AH /828-840 AD) Approx. 200 years from Prophet Mohammad s.aw. w.

This dark age saw the severe draught of knowledge and wisdom. To quench thirst Muslim students and scholars under motivation from Abbasid caliphate started drinking Greek literature and in state of their intoxication they concluded Greek philosophy as the philosophy of Islam indeed.

All faculties of knowledge under Abbasi caliphate got fatally infected by Greek dogmas and philosophy.

At the peak of this frightful chaos in entire Muslim world, the peace to learners mind was bestowed by the rightful successor of Prophet Mohammad s.aw. w. the 8th Fatimi Imam Syyedna Ahmed Al Mastoor a.s. by serving all the elixir (aab a hayat) of intelligence- the WORLD FIRST ENCYCLOPEDIA called 'IKHWAN AS-SAFA'.

Sharjah (United Arab Emirates) in their 'Natural History Museum' have showcased quotation from above encyclopedia.

Syyedi Sheikh Ibrahim Saiffee (grandson of Mazoon Luqman Ji sahib, Udaipur) whose writing inspired the "Indian Penal Code" (Bharatiya Dand Sahita'n) says-

"I have heard some ulamā say that the rasāil Ikhwān as-Safa are a Quran after the Quran and this (i. e. Ikhwān as-Safa) is the Quran of knowledge (ilm) as that Quran is the Quran of revelation and this is the Quran of Imāma as it is the Quran of Nubuwat (i. e. prophethood).

Source book: Tuhfat Rasail Ikhwan.

By: Sheikh Ibrahim Saiffee

University of Bombay, 1965. Page # 2.

Ahmad bin Abdullah, Muhammad al-Habib, or Abul Hussain, surnamed at-Taqi (God-fearing), also called Imam Taqi Muhammad, was born in 174/790 and ascended in 212/828. He lived secretly with his followers as a merchant at Salamia. He is also called Sahib al-Rasail (Lord of the epistles). He however retained the services of Abdullah bin Maymun (d. 260/874) as his hujjat.

W. Ivanow writes in *Ismailis and Qarmatians* (JBBRAS, Bombay, 1940, p. 73) that, "The second hidden Imam, the author of the *Encyclopaedia of the Ikhwanu's Safa*, or *Sahib al-Rasail*, as he is usually referred to in the Ismaili theological works, is also known definitely as Ahmad. "

Imam Taqi Muhammad was known as an eminent Hashimite trader, making the people to flock at his residence. It suspected the Syrian governor, who communicated its report to

caliph Mamun Rashid, who issued order to arrest Imam Taqi Muhammad, but the latter had quitted Salamia in advance for few years.

After the rise of the Abbasids, the Iranian who excelled the Arabs in learning and scholarship, became associated with their empire. In fact they were the intellectual cream of that society, greatly inclined towards philosophy, for which the Arabs had no taste. It was for this reason that during the Umayyad period in Damascus, known as the Arab national rule, the intellectual discipline like philosophy never acquired popularity. But during the Abbasid rule, because of the close association of the Iranians, the Greek philosophy acquired great currency. Thus in those days, it was the Muslim intellectuals who kept the torch of Greek philosophy burning. They realized that the old religious ideas must not be taken in their literal meaning, imparting that the mystical philosophy of esotericism owed its distinct origin to the words of Koran. The Mutazalites were in front to see Islamic teachings on the scale of philosophy. Baghdad became not only the metropolis, but also an important centre at that time. The function of philosophy is nothing more than speculating on the beings and considering them in so far as they lead to the knowledge of the Creator.

The Mutazalites came forward to apply the criterion of reason in presenting Islamic teachings. Tools of Greek philosophy and its terminologies were now being freely employed for explaining Islamic faith. Even the Asharites who were fanatically opposed to see Islam in the light of Greek philosophical aspects had to employ those very tools. Mysticism too, grew side by side with this trend. The mystics were influenced by Neo-Platonism. During the time of new philosophical approach, the orthodox circles had two options open before them; either to adopt a rigid stance, or to assimilate the trend. The orthodox orbits, however, tenaciously reacted against this pattern.

The Ismaili mission also opted the philosophical course, and provided an ideal climate for the new philosophical tendency with the ever living role of the Imams. The Ismaili da'is were well aware of the intellectual trend, who sincerely desired to creatively apply Neo-Platonism in the teachings of Islam. What is known as tawil in Ismaili jargon was nothing but the esoteric explanation of the exoteric teachings and practices of Islam. This assimilation attracted a number of eminent persons towards Ismailism. The Neo-Platonism readily found a congenial home for itself within the world of Shi'ism. It was for this principal cause that the orthodox theologians vehemently opposed the rational interpretation, and wrongly accused Ismailism of having suspended the operation of the Islamic Shariah. The Ismaili Imams however never allowed their followers to disregard the observance of the outward injunctions, but imparted the hidden meaning of the Koranic verses. They had nothing to do with political opportunism and remained away from its vortex and clung fast to their doctrines.

The statement of Ibn Hazm shows that the Mutazalites were a group of rationalists who judged all Islamic beliefs by theoretical reason and renounced those that related to all that lay beyond the reach of reason. They raised the problems of freewill and determinism, the attributes of God, the nature of the soul, the createdness of the Koran, etc. In sum, an

endless chain of polemics was started by them in the Muslim society to such extent that Islam began to be assailed both from inside and outside. The situation was fraught with great danger for the faith. When the various forces arrayed themselves against the extremism of the rationalists, the orthodox ulema also reacted against them negatively.

The Abbasid caliph Mamun (d. 218/833) also patronized philosophy and professed Mutazalism. It was trend among the educated elite to drift towards Greek philosophy and ultimately a bulk of the contradictions raised among the Muslims in interpreting Islamic practices. The intellect is an indispensable faculty in man, but despite this, its power of penetration has a definite limit. It may enjoy apparent supremacy and mastery in certain fields, but there are many things which are baffling and incomprehensible to it. The intellect cannot grasp a thing as a whole and its entirety. Its range of operation is limited, and therefore a true spiritual master is needed to guide a proper method. When the independent philosophical trend was perceived a threat to the Islamic Shariah from liberal sciences, a knot of earnest thinkers began to flock in a house in Basra at a fixed season to reconcile the philosophy and religion. They were the Ikhwan most probably an agency or organ of the Ismaili mission. They tried to evolve a new synthesis in order to save Islamic teachings from being swept away by the new flood of knowledge.

It is said that the members of the Ikhwan as-Safa formed a sort of Masonic Lodge, who lived in the Lower Mesopotamian river port of Basra; debating on literature, religion, philosophy and science. The association or club kept their proceedings concealed, and none were admitted. This secret association has left behind a standing monument of its achievements in an encyclopaedia, known as Ikhwan as-Safa, comprising of 52 epistles (rasail). The Epistles were distributed in various mosques of Baghdad. It played an important role by attempting a creative synthesis of Greek philosophy and the doctrines of Islam, giving a new dimension to the religion. It attracted the best intellectuals of its time and saved Islam from the heretical inroads that were preying upon it. It aimed to impart that if the tawil is carefully studied similarities with philosophical tools, the essence of the Islamic teachings can be easily discovered logically. It greatly impacted the rationalists and after 270/850, even the Mutazalites became more and more a small coterie of academic theologians cut off from the masses of the people and exercising no more influence on the further course of Islamic thought.

Prof. Masudul Hasan writes in History of Islam (Lahore, 1987, 1:486) that, "Al-Habib (Taqi Muhammad) had his headquarters at Salamiah near Hims in Syria, and from there he sent missionaries in all directions to propagate the Ismaili creed and enroll adherents. "

Imam Taqi Muhammad is reported to have died in 225/840 in Salamia after bequeathing the office of Imamate to his son, Hussain surnamed, Radi Abdullah. His another son, Muhammad surnamed Sa'id al-Khayr, whose posterity were living in Salamia and killed at the hands of the Qarmatians in 290/902.

10th Imam Molana Hussain al Mastoor a.s.

Molana Hussain al Mastoor a.s. (225-268 AH / 840-881 AD)

Hussain bin Ahmad or Abu Abdullah, surnamed az-Zaki, known as Hussain ar-Radi, or Radi Abdullah (Servant of God who is satisfied and content), was born in 210/825 and assumed the Imamate in 225/840. He is also called Muhammad and al-Muqtada al-Hadi. He also kept his identity secret being represented by his hujjat, Ahmad, surnamed al-Hakim. Tabari (3:2232) refers to his son, al-Mahdi under the name of Ibn al-Basri (the son of Basra), emphasizing the connection of Imam Radi Abdullah with southern Mesopotamia and the adjoining province of Khuzistan.

Imam Radi Abdullah is celebrated in devoting time to complete the task of his father, his teachings and institutions. In his time, the faith of the Ismailis spread by leaps and bounds with galloping speed through out the length and breath of Arabia.

Imam Radi Abdullah was an erudite scholar and is celebrated to have epitomized Ikhwan as-Safa into an instructive synopsis (al-jamia). Its full name wasar-Risalat al-Jamia (comprehensive epistle). It served as a substitute for the Epistle of Ikhwan as-Safa, intended for private circulation among the more advanced members of the groups. The al-Jamia is the backbone of the Epistles, which was further summarized in Risalat al-Jamiat al-Jamia an al-Zubdah min Rasail Ikhwan as-Safa (the condensation of the comprehensive epistles, or the cream of the epistles of Ikhwan as-Safa).

Ahmad bin Abdullah bin Maymun was born in 204/828 and had joined the Ismaili mission at youth. He operated his mission in Iran and Iraq. His father had sent him with a deputation to make a survey in Yamen, where he collected the informations for the headquarters and also travelled as far as Bahrain. After his father's death in 260/874, he returned to Salamia, where Imam Radi Abdullah promoted him to the rank of hujjat. He was known in Salamia as Ahmad al-Hakim, and died in 275/888.

Imam Radi Abdullah had dispatched his da'is in all directions, the most acclaimed among them was Ibn Hawshab. When the Imam found that Ibn Hawshab was firmly grounded in Ismaili faith and groomed enough for its promulgation, he entrusted him and his colleague, Ibn Fazal, with the task of Ismaili mission in Yamen. They reached Yamen, and conquered Sana'a, the capital of Yamen, and exiled the ruling tribe of Banu Laydir, and established Ismaili authority in Yamen. The Ismaili mission reached the apex of its influence in Yamen, from where Ibn Hawshab dispatched many da'is to the farthest corners. Thus, Yamen became a vital zone and an important hub of Ismaili mission.

Abu Abdullah al-Shi'i was hailed from Kufa, where he had been an inspector of weights and measures, and was also an ascetic of Shi'ite inclinations, having been converted along with his brother, Abul Abbas bin Ahmad to Ismailism by da'i Firuz. Realizing his potential, Imam Radi

Abdullah sent him to Ibn Hawshab in Yamen for further training in Ismaili esoteric doctrines as well as affairs of the state. Abu Abdullah stayed in Yamen with Ibn Hawshab for a year.

Imam Radi Abdullah continued his peaceful living in Salamia, associating the local Hashimites. He also kept on good terms with the local governor. He seems to have been active in scholarly matters without a bearing in the politics. He was rolling in plenty; yet he contented himself with plain dress and simple food. He was humble in disposition and very hospitable. He is said to have granted allowances from his wealth to the poor and disabled persons in Salamia without discrimination between the Ismailis and non-Ismailis. Tradition has it that he was fond of horsing, shooting, hunting and archery, which had been also a favourite pastime of the Hashimites in Syria.

When Imam Radi Abdullah felt that the shadows of his death were closing upon him, he consigned the office of Imamate to his son, Muhammad al-Mahdi, saying, according to Ibn Khaldun that: "You are the promised Mahdi. You would take refuge in a remote land after my death, where you would have to submit to hard trials. " (Tarikh, Karachi, 1966, 5:93).

Imam Radi Abdullah died in 268/881 at Salamia while he was travelling in the vicinity, appointing before his death as his trustee his own brother, Muhammad bin Ahmad, surnamed Sa'id al-Khayr as the guardian of his son, al-Mahdi. His death in 268/881 marked the termination of dawr-i satr(concealment period) in the Ismaili history.

11th Imam Molana Mohammad Al Mahdi a.s.

Molana Mohammad Al Mahdi (268-322 AH / 881-934 AD)

Imam Muhammad al-Mahdi was born on Monday, the 12th Shawal, 260/July 31, 873 in the town, called Askar-i Mukram (or Askar wa Makrum), situated between the rivers of Masrukan and Shushtar. His name was Abdullah al-Mahdi and assumed the Imamate at the age of 8 years. His father, Imam Radi Abdullah had assigned the control of organization to his uncle, Sa'id al-Khayr. By the time Imam al-Mahdi became young, and married a daughter of his uncle, who died after some time.

The Ismaili mission had its roots since the era of Imam Jafar Sadik. As early as the year 145/762, the two da'is, called Halwani and Abu Sufiani had been dispatched to the Maghrib. They settled among the Berbers in the land of Katama and summoned the local populace to the cause of Ahl al- Bayt, and converted a bulk of people. Abu Sufiani died a few years later, but Halwani lived for a long time. Knowing the death of Halwani and Abu Sufiani, Ibn Athir (d. 630/1234) writes in *Kamil fi't Tarikh* (Beirut, 1975, 8:31) that Ibn Hawshab told to Abu Abdullah: "Our missionaries have thoroughly ploughed the land of Maghrib, making it arable. None is capable except you after them. You prepare yourself now for Maghrib. " Abu Abdullah set out from Yamen in 279/892, and arrived in Mecca during pilgrimage, where he contacted the Katama pilgrims of Maghrib at Mina, and impressed them with his vast knowledge about the merits of Ahl al-Bayt. The pilgrims were gladdened to know that Abu Abdullah was heading towards Egypt, which was on their route to the Maghrib. While travelling with them, Abu Abdullah inquired at great length about their country in order to judge the suitability of his mission. He, thus gained the admiration of his fellow-travellers. After a short stay in Egypt, he reached Maghrib in the Katama homeland on 14th Rabi I, 280/June 3, 893.

On the other hand, Imam al-Mahdi left Salamia in 286/899. He relinquished his house at the time of the evening prayer, unnoticed by any one and travelled the whole night escorted by an Arab and thirty other horsemen. He made his junction in Egypt, where he met da'i Abu Ali al- Hussain bin Ahmad bin Daud bin Muhammad (d. 321/932). In Egypt, Imam al-Mahdi abandoned the likely choice to go to Yamen as expected by his entourage. This turned out to be a very wise decision, since in Yamen he would have risked the Abbasid confrontation and the menace of the rebellious Qarmatians. On the eve of his departure from Egypt, Imam al-Mahdi revealed his intention of going to Maghrib, and few persons who accompanied him had registered disappointment, notably da'i Firuz.

While the caravan of the Imam was stirring between Egypt and Tahuna, they were attacked by the Berbers, who looted the caravan and took away some baggages of Imam's books belonging to the Koran, interpretations, history etc. It grieved Imam al-Mahdi much more than other things. The caravan of the Imam went to Tripoli, whose governor made an unsuccessful attempt to arrest him. The Imam thus divided his caravan into two groups. He sent forward Abul Abbas towards the Katama tribe to gauge the situation as well as to make

an advance tidings of his arrival. Abul Abbas reached Kairwan when the Aghlabid ruler, Ibrahim bin Ahmad had died in 291/903 and was succeeded by Zaidatullah. Abul Abbas was not able to escape suspicion, and was arrested.

Imam al-Mahdi went to Kastilla province after knowing the arrest of Abul Abbas and made a junction for few days at Tuzar. When he made sure that there was no possibility of Abul Abbas getting free, he changed his route and went as a merchant to Sijilmasa, the capital of the Midrarite Berber, and stayed in a house hired from a certain Abul Habsha. In Sijilmasa, Imam al-Mahdi procured his friendship with the governor, al-Yasa bin Midrar (883-910). When the governor received a letter of Ziadatullah, he put the Imam under house arrest in his sister's residence.

Abu Abdullah, on the other hand, conquered almost whole Maghrib within 16 years in 296/909 and routed the Aghlabid rule of 112 years. He decisively subdued the Aghlabids near Laribus, and established supremacy over the Aghlabid empire and got an end of the Abbasid suzerainty over it in Maghrib. Six days later he entered the Aghlabid capital, Raqada which was about six miles south of Kairwan on 1st Rajab, 296/March 26, 909 and relieved Abul Abbas in Tripoli. After setting a new fabric of administration, Abu Abdullah marched to Sijilmasa with a large army. The situation at Sijilmasa was rather tricky, since Imam al-Mahdi had been imprisoned there and his any wrong move might endanger the life of Imam. Thus, he sent a peace mission to the governor, asking to release the Imam. The governor killed the messenger, therefore, Abu Abdullah had no choice but to engage in warfare. However, after a brief battle, the governor fled and his army dispersed. Abu Abdullah then triumphantly entered Sijilmasa and liberated Imam al-Mahdi, his son, entourage and pages. Abu Abdullah saw his Imam for the first time. As soon as Imam al-Mahdi made his appearance, Ibn al-Muttalibi said to Abu Abdullah that, "Lo, this is my master and yours and the master of all the people." There was immense rejoicing amongst the troops while beholding Imam al-Mahdi. The faithful followers crowded around the horses of the Imam and his son, al-Qaim and Abu Abdullah walked in front. Abu Abdullah dismounted, and so did Ibn al-Muttalibi and the troops. According to Iftitahu'd-Dawa (p. 245), Abu Abdullah was overjoyed and said to the people: "This is the Lord, mine and thine, and your Wali al-Amr, your Imam-i Zaman and your Mahdi, on whose behalf I preached you. God has fulfilled His promise about him, and assisted his supporters and troops. He is your Ulul Amr." Imam al-Mahdi remained for 40 days in Sijilmasa to restore peace and finally, he embarked for Raqada via Ikjan with his son and their whole entourage, along with Abu Abdullah and his companions.

Imam al-Mahdi rode into Raqada in triumph wearing dark silk clothes with a matching turban. Riding behind him, his son wore a similar ensemble in orange silk. Abu Abdullah wore mulberry-coloured clothes, a linen tunic, a turban and a scarf. The caravan arrived in Raqada on 20th Rabi II, 297/January 6, 910 and laid the foundation of the Fatimid Caliphate. All the notables, both Arabs and non-Arabs without exception and many other people came out to receive him. He took oath of allegiance from them. He assumed power and ordered his name mentioned in the khutba and inscribed on coins. He began to develop the barren land of

Maghrib. He imposed the Islamic laws, enforcing strictly in the prohibition of forbidden food and drink, and punishing severely those who tried to practice freedom in it.

During the first few months of his rule, Imam al-Mahdi began to consolidate all powers to himself and made drastic changes, especially the financial cells. Previously, Abu Abdullah reserved the gains for the Katama soldiers, but the Imam stripped the fortunes they had gained in the battles. Abul Abbas, the brother of Abu Abdullah, however did not acquiesce but began to criticize Imam al-Mahdi's actions and even did not like the whole power in the hands of the Imam. Qadi Noman states that when Abul Abbas had been made a deputy leader at Raqada,- he had acquired a taste for power and was therefore resentful of being compelled to surrender his authority to Imam al- Mahdi and to be merely his subordinate. He exploited the discontent of the Katama chiefs who were losing power under the new administration of the Imam. He also began to instigate his brother, Abu Abdullah and eventually convinced him to some extent.

It is related that once Abu Abdullah dared to suggest Imam al-Mahdi to sit aside with all honours, while he would run the affairs of his state, for he had known the people, how they should be treated. This gesture warned the Imam of the change that had taken place in Abu Abdullah's character. When Abu Abdullah wavered in his absolute loyalty, the Imam did not waste much time in eliminating him. Imam al-Mahdi had his spies planted where both brothers met, and ultimately, both of them were killed on 15th Jamada II, 298/February 18, 911. The Imam offered the funeral service of Abu Abdullah to glorify his outstanding services and said: "Abu Abdullah was caught in delusion. The real traitor was Abul Abbas. "

The executions of Abu Abdullah and Abul Abbas were soon followed by a riot of the Katama tribe, which took place the funeral. Imam al-Mahdi was not at all frightened and mounted his horse, boldly rode out among the excited crowds and with that personal courage and valour characterized him, told to the rioters, "O'people, you know the status of Abu Abdullah and Abul Abbas in Islam, but satan misguided them, resulting them being deserved for killing. I give you all the security of lives. " After hearing this, the people dispersed (Iftitahu'd-Dawa, p. 267).

Imam al-Mahdi had to deal with the Berber tribes who were enraged by the death of Abu Abdullah. He also invaded Morocco in 309/921 and got an end of the Idrisid dynasty. He also captured Sicily and extended his rule throughout North Africa. The Byzantines however continued to retain the occupation of Calabria in southern Italy. Sicily was thickly populated by Lombards, Greeks, Arabs and Berbers. The first reported Fatimid governor of Sicily was Ibn Abil Fawaris. Soon afterwards in 297/910, he was replaced by Hasan bin Ahmad, also known as Ibn Abi Khinzir. He raided the southern Italian coasts in 298/911 and also in the following year against the pirates and brought rich booty. In 299/912, the Arabs and the Berbers rebelled against him in Palermo and Girgenti due to his severity. It was Imam al-Mahdi to have suppressed the uprisings diplomatically and appointed Ali bin Umar al-Balawi. The Sicilians opposed the new appointment and chose Ibn Qurhub as their own governor. Ibn Qurhub was

against the Fatimids and declared his support to the Abbasid caliph al-Muqtadir (295-320/908-932). Later, the Berbers of Girgenti, joined by the inhabitants of other parts of Sicily, revolted against Ibn Qurhub, who was taken prisoner and sent to Imam al-Mahdi, who had him executed. After this short interval of political cataclysm, Sicily again reverted to the Fatimid domain, though the political troubles continued to erupt on the island. The early Fatimid used Sicily as a base for launching raids against the coastal towns of Italy and France, including the islands of the western Mediterranean; and also continued to be engaged in war and diplomacy with the Byzantines.

The first reported raid against the south of Italian peninsula took place in 306/918. The Fatimid troops captured Reggio. The second incursion was launched from Mahdiya in the summer of 310/922. With a fleet of 20 galleys, the Fatimid officer Masud bin Ghalib al-Wusuli took possession of the fortress of St. Agatha. Two years later, Jafar bin Ubaid, known as Suluk, led the third expedition, with Palermo as his starting point. He captured Bruzzano and Oria and returned to Mahdiya with vast riches. The resounding success of this campaign had the effect of inducing the Byzantines to conclude a treaty with the Fatimids. But the annual tribute agreed for Calabria was slow to reach Mahdiya and hostilities resumed in 315/927. Continuing until 318/930 under the command of Sabir, the Fatimid incursions proceeded victoriously against Tarento, Salerno, Naples and Termoli. Eventually the tribute was paid and the treaty resumed in force until the death of Imam al-Mahdi. According to The Encyclopaedia of Islam (Leiden, 1986, 5:1244), "Byzantium allowed the Fatimid sovereign to subjugate Apulia and Calabria and to reinforce the supremacy of Islam in Sicily. "

The period under our review is noted for the Ismaili da'is to have launched a brisk and pervasive mission in Egypt, where most of the officials and nobles had espoused Ismailism and entered into correspondence with Imam al-Mahdi in Maghrib. Hence, Egypt offered an easier prey and to invade it was indubitably a less perilous enterprise. In 301/913, a powerful force commanded by his son, al-Qaim had been dispatched by land, and a fleet of 200 ships under Hubasa bin Yousuf against Alexandria. The Egyptian governor could not resist and acquired reinforcement from the Abbasids. Initially, the course of the expedition proceeded in al-Qaim's favour, but after capturing Alexandria, he failed before Fustat, and not being capable confronting the Egyptian army reinforced from Baghdad under the command of Munis, he retracted his steps towards Maghrib.

In 307/919, Imam al-Mahdi returned to the attack with a second expedition commanded again by his son. This move at first progressed favourably as the preceding with the capture of Alexandria and the occupation of Fayyum. But when the Fatimid fleet encountered disaster at Rosetta due to the shortage of supplies, and the battles before Fustat turned to the advantage of the troops of Munis, al-Qaim was forced for the second time to retreat and returned to Maghrib. This time the Abbasid ships were manned by experienced Greek mariners. In sum, both invasions procured no result, but Barqa remained however in Fatimid's occupation. Imam al-Mahdi seems to have organized, shortly before his death, a third

expedition against Egypt. In fact, this third attempt took place in 323/935 at the beginning of the reign of his successor, al-Qaim.

In 301/914, Imam al-Mahdi founded a new city on the coast near Kairwan and gave to it the name of al-Mahdiya that served as the Fatimid capital for some generations. The site selected on the Gulf of Gabes, between Susa and Sfax on a small peninsula with a narrow neck just into the sea for nearly a mile in length and less than 500 yards in breadth, which terminates the cape of Africa. The landscape of the new city was like a hand stretching out onto the waters of the Mediterranean Sea. There were only two entrances of castles, mosques, fortresses and warehouses and the fortification along the shore consisted of a thick wall barrier. The reflection of light and the imagery of waves on the rocks are unimaginable. There were 16 towers of which 8 belonged to the original foundation and another 8 were added in a later period. The official inauguration of the new capital was pushed forward to 8th Shawal, 308/February 20, 921.

Imam al-Mahdi also built an impressive shipyard, which soon enabled the Fatimids to create a powerful fleet. The Fatimid set up ship-building factory, and yards were opened in Tunis. In 303/915, a big dock was constructed by digging out a hill on the coast of the Mediterranean, making a surface area of about 8250 square meters, so that 200 battle ships might be kept in reserve there. These ships were called shini and were so big that one of them required 143 oars to move it. It had a gate and a lock that could be closed.

To maintain the stability of the empire, connecting with different parts by sea-routes, the Fatimid gave due attention in the nautical progress. Yaqut (d. 626/1229) writes in *Mu'ajam al-Buldan* (comp. 625/1228) that, "The most renowned port of Maghrib was Mahdiya. Its dock was cut out of solid rock. It was a capacious dock, and could harbour thirty ships at once. On both sides of the port there lay big chains, which were opened when a ship came in." Makrizi (1363-1442) writes in his *al-Khitat* (3:320) that the Fatimids were the first to start mock fights at sea in the world. The Fatimid admirals also developed the techniques of attacking ships with fire-throwers, which the English employed five centuries later when they routed the Spanish Armada.

The Ismaili mission was carried on in Khorasan around the last decade of the 3rd century/903- 913 by Abu Abdullah al-Khadim, who stayed in Nishapur as the first chief da'i of Khorasan. He was executed during the governorship of Abu Bakr bin Muhtaj (321-327/933-939), and was succeeded around 307/919 by Abu Sa'id al-Sha'rani, who was sent by Imam al-Mahdi from Maghrib. He was followed by Hussain bin Ali al-Marwazi, who transferred his seat from Nishapur to Marw al-Rudh. Al-Marwazi is reputed in the annals of the Samanid dynasty, and during the rule of Ahmad bin Ismail (295-301/907-914), he commanded the Samanid forces in Sijistan in 298/910. In 300/913, al-Marwazi led the Samanid forces in Sijistan for the second time, and returned to Bukhara in the same year. Abu Zaid Balkhi (235-322/850-934) compiled his *Suwar al-Aqalim* in 308/920, and makes mention of Hussain bin Ali al-Marwazi and his brother Muhammed Suluk, when the author visited his birthplace, Balkh in 301/914.

Abu Zaid Balkhi also writes his close relation with al-Marwazi and the regular material assistance he acquired from him.

It is said that al-Marwazi hoped to be appointed governor of Sijistan due to his valuable services, but was disappointed. After the death of Ahmad bin Ismail and the accession of Nasr bin Ahmad in 301/914, al-Marwazi paid his allegiance to Mansur bin Ishaq, the cousin of Ahmad bin Ismail in Herat. Al-Marwazi extended his influence in Nishapur, but soon he had to return to Herat, and subsequently he again went to Nishapur and captured it. The Samanid commander, Ahmad bin Sahl (306-307/918-919) was sent against him, who took Herat and gave battle to al-Marwazi before Marw al-Rudh in 306/918. This time al-Marwazi was defeated due to shortage of supplies, and was taken prisoner to Bukhara, where he was imprisoned. He was released with the intervention of vizir al-Jayhani. After being pardoned and spending some time at Samanid court, he returned to Khorasan to organize the mission works, where he spent rest of his life.

Yamen was a vital zone of the Fatimid mission under the able headship of Ibn Hawshab. In 291/904, however, his close associate, Ali bin Fazal al-Jadani had shown signs of disloyalty, and in 299/911, he publicly renounced his allegiance to Imam al-Mahdi. It must be noted that in Egypt, when Imam al-Mahdi decided to go to Maghrib instead of Yamen, da'i Firuz also gave up Ismaili faith and fled to Yamen, and instigated a revolt. He won the support of Ali bin Fazal. Subsequently, Firuz was killed and Ali bin Fazal endeavoured unsuccessfully to coerce the collaboration of Ibn Hawshab. The death of Ibn Hawshab took place in 303/914, and had made a will to his son Abul Hasan Mansur and his pupil Abdullah bin Abbas al-Shawiri to administer the mission in Yamen till an official appointment of a new chief da'i by Imam al-Mahdi. Upon his death, al-Shawiri had sent a letter to Imam al-Mahdi, reporting the death of Ibn Hawshab, and requesting for any chief da'i instead. In a reply, the Imam confirmed the post of al-Shawiri as a chief da'i. Jafar, the son of Ibn Hawshab was alone among his brothers to demonstrate his loyalty to the Fatimids, but his elder brother, Abul Hasan Mansur, who was expecting to succeed his father, had defected from the mission, and returned to his castles in Miswar, where he was joined by his brothers. Jafar, noticing the inimical intentions of his brothers towards al-Shawiri, tried to persuade that a quarrel would only lead to impair the Ismaili influence in Yamen. In spite of this warning, Abul Hasan Mansur waited for his opportunity, and killed al-Shawiri and took the dominions. Jafar immediately went to Maghrib, where he reached when Imam al-Mahdi had expired in 322/934. Imam al-Qaim charged him the mission work in Maghrib, where he also served Imam al-Mansur and Imam al-Muizz, and was commonly known as Jafar bin Mansur al- Yamen.

Having laid a firm foundation for Fatimid rule in Maghrib, extending from Morocco to the borders of Egypt, Imam al-Mahdi died on 15th Rabi I, 322/February 22, 934 at the age of 61 years, 5 months and 3 days. F. Dachraoui writes in his article in *Encyclopaedia of Islam* (1985, 5:1244) that, "Mahdi had the skill and energy to conduct moderate but firm policies within his provinces, and to wage tireless warfare beyond his frontiers to affirm the right of the

descendants of Fatima to lead the Muslim world. Thus, under his rule, the Fatimid empire embarked successfully on the first phase of its long history. "

12th Imam Molana Quaim a.s.

Molana Quaim (322-334 AH / 934-946 AD)

He was born in 280/893 in Salamia. His name was Muhammad Nizar, surnamed al-Qaim bi-Amrillah (Firm in the ordinances of God). He married to Umm Habiba, the daughter of his uncle, and ascended in 322/934.

In 301/913, Imam al-Qaim had commanded the Fatimid naval forces. The Fatimid fleet sailed from Mahdiya towards the northern coast of Egypt and returned to Raqada after conquering Tripoli. In the following year Hubasa bin Yousuf set off east and conquered Surt and Ajabiyya, and on 7th Rajab, 301, February 6, 914 he entered Barqa. On Thursday the 14th Zilhaja, 301/July 7, 914, the Imam followed him from Raqada with a large army. Contrary to his orders, Hubasa, without waiting for his arrival, pushed further east and invaded Alexandria on 2nd Safar, 302/August 27, 914. Imam al-Qaim arrived there on Friday the 14th Rabi II, 302/November 4, 914. The Abbasids succeeded to prevent the Fatimid's entry in Egypt. At his withdrawal from Egypt, Imam al-Qaim however left a garrison in Barqa.

In 307/919, the second attempt had been conducted at the command of Imam al-Qaim. He set out eastward on Monday the 1st Zilkada, 306/April 5, 919. On Friday the 8th Safar, 307/July 9, 919 the vanguard of the army arrived in Alexandria. This time the Fatimid forces made an advance right upto the Egyptian capital before they were repulsed. These two invasions were launched during the period of Imam al-Mahdi. After his succession, Imam al-Qaim made a third attempt in 323/935 under the command of Raydan. Muhammad bin Tughj al-Ikhshidid (323- 334/935-946), the then governor of Egypt, repelled this attack, forcing the Fatimid forces to withdraw to Barqa. Nothing was gained in these three campaigns, but it made a way open for the next period to the Fatimid to occupy Egypt.

In 323/935, the Italian pirates raided the coastal regions of the Fatimid, therefore, Imam al-Qaim turned his attention towards Europe, and dispatched a strong squadron of 20 sailing vessels under the command of Amir al-Bahr (the European, Admiral) Yaqub bin Ishaq al-Tamimi, who made a successful attack on Italy, the south of France, and the coast of Genoa and Calabria, and a part of Lombardy was also brought into subjection. During the Italian raids, the Fatimid forces used mangonels (arradas or dabbabas), an engine missiling the heavy stones on target, which was the then most advanced weapon. Maurice Lombard writes in *The Golden Age of Islam* (Netherlands, 1975, p. 86) that, "Fatimid currency was in use throughout southern Italy. Dinars and particularly quarter dinars (rub) were in circulation and were initiated (tarin), a phenomenon similar to that observed in the Christian kingdoms in northern Spain and the country of Barcelona which, in the eleventh century, initiated the Muslim gold currencies in use in the south of the peninsula. "

The Fatimid fleet was unfortunately called back, according to *Islam in Africa* (Lahore, 1964, p. 87) by Prof. Mahmud Brelvi, "just at the moment when Qaim's navy was about to conquer the whole Italy". It was due to the domestic rebellion of Abu Yazid. Syed Zakir Hussain writes in

Tarikh-i Islam (Delhi, 1935) that, "If Abu Yazid had not staged a massive revolt against the Fatimids, al-Qaim would have probably conquered the whole Europe, resulting a loss of a great Islamic victory. " R. Brunschvig also admitted the loss of Europe in the campaign, vide Encyclopaedia of Islam (1934. 4:850). The Fatimid fleet, returning to Mahdiya, also occupied islands of Sardinia, Corsica, Malta, Crete and Cyprus for a short while. And here we cannot but call attention to a fact that the Fatimids were the masters of the entire Mediterranean, and their fleets operated freely throughout its length and breadth. Prof. Mahmud Brelvi writes in Islam in Africa (Lahore, 1964, pp. 86-87) that, "Qaim was a great warrior, and was the first of the Fatimid Caliphs who created a powerful fleet in the Mediterranean. After re-establishing his authority in Mauritania, he turned his attention towards the continent of Europe. His ports had been harassed by the Italian pirates from the Ligurian coast, from Pisa and other places. In reprisal, Qaim overran Southern Italy as far as Gaeta, and his ships of war captured Genoa. A part of Lombardy was also brought into subjection. Unfortunately, the pent-up wrath of the people at the excesses of the savage Berbers, the allies of the Fatimids, burst into a furious flame just at the moment when Qaim's navy was about to conquer the whole Italy. The revolt was headed by a Khariji, named Abu Yazid. "

Imam al-Qaim had to meet more serious rebellions hatching in the west. The principle revolt took place amongst the Zanata tribe, south of Katama territory, who were the Kharijis under the leadership of Abu Yazid. In 332/943, he marched northwards and took Baghai, Tabassa, Mermajenna and Laribus. The Fatimid forces tried to prevent his advance upon Baja, but were repulsed. Abu Yazid marched towards Kairwan, but this time he suffered defeat. He soon rallied, and took Raqada, and then pressed on to Kairwan and captured it. Mahdiya put up a vigorous resistance for almost a year, repelling Abu Yazid's repeated attempts to storm the capital. Ziri bin Manad, the amir of the tribe of the Sanhaja sent a new reinforcement to the Fatimids, who was a fervent Ismaili.

In 334/945, Abu Yazid ordered for massacre and plunder, and captured Tunisia. The Fatimid forces were able to regain whole Tunisia next year. But, after an interval, Abu Yazid rallied and laid siege to the town of Susa.

Imam al-Qaim was an experienced soldier and an able commander who could lead his forces to victory. Unlike his father, he used to participate in military expeditions. He was bold and courageous, and his activities were not confined to his military operations only. Prof. Masudul Hasan writes in History of Islam (Lahore, 1987, 1:492) that, "Al-Qaim ruled for eleven years. He was a man of courage, and did not lose nerves even in the face of great difficulty. He lost most of his territory to Abu Yazid, and was besieged in his capital Mahdiya. In spite of a very difficult situation, he preserved, and out of the civil war which lasted for several years, the Fatimids ultimately emerged victorious. This civil war changed the course of history. But for this civil war, al-Qaim would have occupied a greater part of Italy, and that would have served a base for the conquest of Europe. "

Imam al-Qaim died on 14th Shawal, 334/May 19, 946 at the height of Abu Yazid's rebellion, who at that time had siege over Susa. His age was 59 years, 6 months and 27 days and the period of the Imamate and Caliphate lasted for 12 years, 6 months and 27 days.

13th Imam Molana Mansoor a.s.

Molana Mansoor a.s. (334-341 AH / 946-952 AD)

He was born in 302/914 in Kairwan, the first Fatimid Imam to be born in Maghrib. His name was Ismail and kunya was Abu Tahir, surnamed al-Mansur bi-Amrillah (Victorious by the command of God). He acceded the throne on 334/945 during the time when Abu Yazid had laid a siege over Susa.

Abu Yazid Khariji traced his tribal origin to the clan of Ifran. He had a leaning towards the doctrines of the Kharijis, which he learnt from Abu Ammar al-A'ma. Abu Yazid had been elected then the leader of the Kharijis, and intended to acquire political power. He started his anti-Fatimid agitation in 316/928 in Qastila and soon procured a large following. With the Berbers moving quickly to his side, Abu Yazid engineered his revolt in 332/944, and swiftly conquered almost all the southern regions, and seized Kairwan in 333/944. He laid a siege over Susa when Imam al-Mansur ascended. Ibn Khallikan writes in Wafayat al-A'yan (1:219) that, "Al-Mansur was charged by his father (al-Qaim) to wage war against Abu Yazid, who had revolted against his authority. Abu Yazid Makhlad bin Kaidad belonged to the sect of Ibadites; he made an outward show of rigid devotion, but was in reality an enemy of God; he never rode but on an ass, nor wore any dress but woolen. "

The first task of Imam al-Mansur was to relieve Susa. He himself commanded the forces and inflicted a severe defeat on Abu Yazid, and drove him back to Kairwan, then he went to Sabta, and reached Kairwan and helped the suffered people. The Imam was warmly received in Kairwan, and he also personally conducted a close chase, defeating Abu Yazid near Tubna and then around Masila. In 336/947, Imam al-Mansur inflicted a final defeat on the Khariji Berbers in the mountains of Kiyana, where the rebels had entrenched themselves in a fortress, called Qalat Bani Hammad.

Abu Yazid was suppressed and taken prisoner, but was died of his wounds. Jafar bin Mansur (d. 365/975) is the contemporary authority, who had also composed few poems about the revolt of Abu Yazid and the marvelous actions of Imam al-Mansur. Ibn Athir (7:171) tells us that, "Al-Mansur personally took charge of the military operations and put an end to Abu Yazid's menace. Had al-Mansur failed in checking this menace, it is probable that the Fatimid empire would not have survived long. With all this, al-Mansur treated generously with his implacable foe. He came to Kairwan in 334/945 and gave protection to the family of Abu Yazid who had despaired of life. He even granted his wives and children monthly allowances. He also granted Abu Yazid's request to restore his wives and children to him on condition that he would not wage war. But Abu Yazid soon broke his promise and tried to launch another insurrection. " Fazal, the son of Abu Yazid continued the revolt in the Awras for a few months until he, too, was subdued and was brought to Mahdiya by Batit bin Ya'la bin Batit in 336/948. Other sons of Abu Yazid fled to Spain and took refuge under the Umayyads. The rebellion of

Abu Yazid, however, had sucked away the resources of the state, forcing the Fatimids to pay a heavy price.

When Imam al-Mansur was subduing Abu Yazid's revolt, a report reached to him about a petty uprising of Hamid Bazaltain, the chief of the Maghrib, who had laid a siege over Tahrat soon after announcing his loyalty with the Umayyads of Spain. After crushing the revolt of Abu Yazid, the Imam focused his attention at the new rising, and himself commanded his army. He inflicted a defeat to Hamid and appointed Yala bin Muhammad, the chief of Banu Ifran in Maghrib.

Imam al-Mansur was unable to pay attention towards Sicily during the revolt of Abu Yazid, where Ibn Ataf proved an inefficient governor. Taking advantage of his weakness, the Byzantines stopped the payment of the tribute to the Fatimids. In the meantime, the inhabitants of Sicily also rose against Ibn Ataf, who hid himself in the old castle of Palermo.

Confronted by the chaotic situation caused by the rebellious at Palermo and Agrigento in Sicily against the Fatimid amirs, Imam al-Mansur deemed it logical and sensible to entrust Sicily's administration to those whose fidelity was proven beyond doubt, and who, moreover, could maintain a neutral stand, therefore, Imam al-Mansur appointed Hasan bin Ali al-Kalbi as a new governor of Sicily in 336/946.

Hasan bin Ali al-Kalbi belonged to an influential Kalbid family, stemming from the tribe of Kalab bin Wabara of Banu Abil Hussain. Under the Aghlabids rule, the Kalbid family began to decline from public notice, but they became the main prop and stay during the Fatimids period, and swiftly found a milieu favourable to their rise, and became a governing element of Muslim Sicily by the middle of the 4th/10th century. Ali bin Ali al-Kalbi, one of the first dynasts of the family and son-in-law of Salim bin Abi Rashid, the then Fatimid governor of Sicily, from 305/917 to 325/936, died at the siege of Agrigento in 326/938. His son Hasan bin Ali al-Kalbi, who had distinguished himself in the campaigns waged by Imam al-Qaim and Imam al-Mansur against Abu Yazid, was the first of a succession of Kalbid governors in Sicily, a kind of hereditary emirate under the Fatimids which lasted until the middle of 5th/11th century.

In Sicily, Hasan bin Ali al-Kalbi finished the internal uprisings and restored peace. He also solidified his army, forcing the Byzantine emperor to resume the payment of the tribute. On Imam al-Mansur's death in 341/952, Hasan bin Ali returned to Mansuria, leaving behind the government of the island in the hands of his son, Ahmad bin Hasan (342-358/953-969), the second Kalbid governor of Sicily.

The new Fatimid policy led to the origination of the semi-independent dynasty of the Kalbids, which ruled over Sicily for almost a century on behalf of the Fatimids, having considerable autonomy. Hasan, called al-Samsan (431-445/1040-1053) was the last Kalbid governor of Sicily. The Norman Count Roger captured Messina in 1060, and Palermo, the capital of the island fell to them in 1072. The Normans also occupied Syracuse in 1085 and by 1091 the

whole of the island came to the possession of the Normans. That was the end of the Muslim rule in Sicily.

In 340/951, Imam al-Mansur was reported that the emperor Constantine VII (913-959) of France was about to invade the Fatimid territories, thus a naval forces was dispatched under Faraj Saqali. Hasan bin Ali al-Kalbi, the governor of Sicily and Faraj jointly invaded Kaloria and defeated the French forces. The French emperor was obliged to send tributes and a peace-negotiating embassy to the Fatimid court. On their way back to Maghrib, the Fatimid naval forces conquered Reggio and built there a mosque, the ruins of which have been unearthed recently.

In 335/947, Imam al-Mansur ordered yet another new capital built a short distance southwest of Kairwan, called Mansuria. It served a new Fatimid capital after Mahdiya.

Imam al-Mansur died in 341/952. F. Dachraoui writes in *Encyclopaedia of Islam* (1990. 6:434) that, "Mansur's personality shines with an unparalleled brilliance under the pens of the Ismaili authors, who, as also the Sunni chroniclers, show great wonder in relating his exalted deeds and who dwell at length on giving accounts of the battles, rebellions and other bloody events. According to their accounts, he possessed only good qualities: he was generous and benevolent, level-headed and perspicacious, above all possessing a brilliant eloquence; since his youth, he had devoted himself to piety and study, and was deeply conscious of his high calling as impeccable Imam and of his grandeur as a monarch. "

14th Imam Molana Muizz a.s

Molana Imam Muizz a.s. (341-365/952-975)

His name was Ma'd, and kunya was Abu Tamim, surnamed al-Muizz li-din'allah (Fortifier of the religion of God). He was born in Mahdiya in 319/931, and ascended in 341/952. His period is noted for the extension of the Fatimid domination from Maghrib to Egypt and Syria. His Caliphate is also acclaimed for the progress of learning and arts. He himself was a learned philosopher, scientist and astronomist.

In 345/956, the Fatimid naval fleet inflicted a major defeat on the Byzantines in Italy, following several minor entanglements and forcing the emperor Constantine VII (913-959) to pay tribute and send a peace-negotiating embassy to Imam al-Muizz in 346/957. In 351/962, Ahmad bin Hasan, the second Kalbid governor of Sicily captured Taormina, whose name was changed to al-Muizzia in honour of Imam al-Muizz. In 354/964, following the accession of the emperor Nicephorus II Phocas (963-969), who had intentionally stopped the customary tribute to the Fatimids, the Byzantines were severely defeated on land and sea by the joint Fatimid and Kalbid forces, and occupied Rametta, the last ashes of the Byzantium; and the simultaneous victory at sea known as the wak'at al-majaz (battle of the straits). In 356/967, a peace treaty was concluded between the Fatimids and the Byzantines. This defeat of the Byzantines was indeed celebrated with pomp through out the Islamic world.

Imam al-Muizz sent Jawhar as-Siqilli to conquer Egypt. Jawhar's march started from Kairwan with a huge army on 14th Rabi I, 357/February 4, 969. He landed at the ruins of the Tulunid dynasty (254-292/868-905) on 15th Shaban, 358/July 4, 969 where he was received with honour. In the same year, Jawhar dispatched a messenger towards Maghrib in presence of Imam al-Muizz with the glad tidings that Egypt had fallen to the Fatimids.

Jawhar also conquered Syria, and then he invited Imam al-Muizz in Egypt. After making necessary appointments in Maghrib, Imam al-Muizz departed from Mansuria on 21st Shawal, 361/August 15, 972 with his family and notable persons. His caravan reached Alexandria on 23rd Shaban, 362/May 29, 973. Abu Tahir Muhammad bin Ahmad, the qadi of Egypt, accompanied by the chief men, offered Imam al-Muizz their salutations. Towards the end of the month of Shaban, Imam al-Muizz left Alexandria and, on Saturday, the 2nd Ramzan, 363/June 6, 973, he stopped at Mina, the wharf of Egypt. Jawhar in Jazira warmly greeted him. Imam al-Muizz entered Cairo, henceforward; it became the capital of the Fatimids. Ibn Khallikan (3:380) writes that, "On arriving at Cairo, he went to the castle and entered a hall of audience where he fell prostrate in adoration of Almighty God. He then said a prayer of *two rakats* (i. e. , the genuflections of prayer). "

The reign of Imam al-Muizz was one of the most glorious ever recorded in Egyptian history. He displayed judgment and justice in the management of his mixed subjects. He did not allow his troops to interfere with the people. He was well disposed towards the Copts. His land revenue reforms were highly admired, which he was ably assisted by his vizir Yaqub bin Killis. The Imam divided the provinces into districts and were placed under capable officers. The army was organized with a standing force and a militia to be summoned in times of war. A naval fleet was also organized to protect the coastal trade and commerce from pirates. Makrizi writes in *al- Khatat* (1:444) that, "The Franks were employed as craftsmen, making weapons for the navy and other services in Cairo. " The Fatimids built a big dockyard (*dar al-sina'a*) at Alexandria and Damietta, inside the country on the Nile at Meks near Cairo and Aydhab near Sanga on the Red Sea opposite to Jeddah. The Arabic word *dar al-sina'a* for a dockyard is still current in the European languages *asarzenale* or *arsenale* in Italian and *arsenal* in Spanish, French and English. In the dockyard, more than 600 ships were built- the largest fleet that Egypt had ever seen since the Arab conquests. The commander of the naval force was called *Amir al-Bahr* (the chief of the sea), which came to be used in the European languages, such as *Amiralh* (Portuguese), *Amiral* (French) and *Admiral* (English).

Hussain Ibrahim Hasan and Taha Ahmad Sharf write in *al-Muizz li-din'allah Maktaba al- Mahda al-Miriyya* (Cairo, 1947, p. 139) that, "The personality of al-Muizz was clothed in the clean robes of holiness and majesty. The Fatimid Caliph was not, like his Umayyad and Abbasid rivals, a tyrant in running the affairs of the state. Neither was al-Muizz over-indulgent about pleasures. His subjects and helpers held him in high esteem as he belonged to the progeny of the Prophet. " According to Theodore Noldeke in *Sketches from Eastern History* (Beirut, 1963, p. 90), "After their conquest of Egypt, the Fatimids were the most powerful princes of Islam, and it seemed at times as if even the form of power had passed from the Abbasids. The

Fatimids, moreover, governed excellently as a rule, and brought Egypt to a high peak of prosperity. " Writing on the then Islamic empires, Robert Payne observes in *The Holy Sword*(London, 1959, pp. 182-3) that, "There were now three Muhammadan empires: the Umayyad caliphs ruled over Spain, Iraq and Persia remained in the hands of the Abbasids and North Africa, Egypt, Syria and Arabia were in the hands of the Fatimids. "

Having consolidated the power of the Fatimid Caliphate, Imam al-Muizz died in 14th Rabi II, 365/December 21, 975 at the age of 44 years, after the Caliphate and Imamate of 23 years and 6 months. He ruled 20 years in Maghrib and 3 years also in Egypt. Philip K. Hitti writes in *Capital Cities of Arab Islam* (London, 1973, p. 119) that, "Under the reign of the first caliph to commence his rule in Egypt, Cairo had become not only a formidable rival of Baghdad, but its superior. It had become the leading Moslem state in the eastern Mediterranean. " Stanley Lane Poole writes in *History of Egypt* (p. 98-99) that, "With the fourth caliph, however, al-Moizz, the conqueror of Egypt, the Fatimid entered upon a new phase. He was a man of politic temper, a born statesman, able to grasp the conditions of success, and to take advantage of every point in his favour. He was also highly educated, and not only wrote Arabic poetry and delighted in its literature, but studied Greek, mastered Berber and Sudani dialects, and even said to have taught himself Slavonic, in order to converse with his slaves from eastern Europe. His eloquence was such as to move his audience to tears. To prudent statesmanship he added a large generosity, and his love of justice was among his noblest qualities. "

15th Imam Molana Imam Aziz a.s.

Molana Imam Aziz a.s. (365-386/975-996)

He was born on 14th Muharram, 344/May 10, 955 in Mahdiya. His name was Nizar Abu Mansur, surnamed al-Aziz bi-llah (August by the grace of God). He assumed the Imamate and Caliphate on 14th Rabi II, 365/December 21, 975. He was tall, broad shouldered, with reddish hair and large eyes having a dark blue colour.

Imam al-Aziz was also known for his paternal care of the people and introduced many financial reforms in the country. He introduced the system of paying a fixed stipends for services to the official and household servants and also used to give them robes and mules to ride on. Among his outstanding reforms, the most significant was that he put down bribery and corruption with a firm hand in Egypt.

Writing in the year 372/982, the anonymous writer of *Hudud al-Alam* (tr. by V. Minorsky, London, 1937, p. 151) describes that, "Egypt is the wealthiest country of Islam, and in it lies numerous towns, all prosperous, flourishing, wealthy, and extremely favoured by nature in many respects. It produces textiles, handkerchiefs, and robes of various kinds, than which there are none more precious in the whole world- such as Egyptian woolen goods and textiles, and handkerchiefs made of dabiqli (silk brocade or linen drapes) and khazz (tissue of silk and wool). And in this country, good asses are found of great price. Fustat is the capital of Egypt. It is the wealthiest city in the world, extremely prosperous and very pleasant. It lies to the east of the river Nile. "

Jawhar conquered Syria in 359/969, making Jafar bin Falah as a governor. When Imam al-Muizz was in Cairo, a Turkish commander Iftagin, under the Buwahids defeated the Fatimid governor of Damascus, and started the Abbasid khutba. Imam al-Muizz had offered him to come in Cairo, but Iftagin declined it, and as a result, Imam al-Muizz took field against him, but died at Balbis. Iftagin sacked Syria, thus Imam al-Aziz sent his general, Jawhar. He besieged Damascus on 22nd Zilkada, 365/July 22, 976 for two months. Meanwhile, the Qarmatians led by Hasan al-A'sam came to the help of Iftagin. Jawhar lifted the siege, because his supplies were running short, and went to Ramla, then returned to Cairo and reported to Imam al-Aziz. This time the Imam himself commanded his forces and attacked enemies with all his might at Ramla, and forced them to retreat. Iftagin and Hasan al-A'sam took their heels. Imam al-Aziz announced a reward for one lac dinar for capturing Iftagin. Ironically, Iftagin was caught by one of his friends and brought before the Imam. He, keeping with his nature, behaved very politely with Iftagin, and returned to him all his personal belongings and included him among his door-keepers (hajib), a high grade in the hierarchy of the Fatimid court. His behaviour with Iftagin was so remarkable that Iftagin himself admitted: "I blush to mount my horse in the presence of our Lord al-Aziz. I did everything to oppose him, but he did not seek revenge, and I dare not to look at him because of the gifts and favours with

which he overwhelms me. " The Qarmatian leader, Hasan al-A'sam was forced to flee from Ramla, and lost his influence in Damascus.

When Iftagin fought with the Fatimid at Ramla, he had left behind Kassam Sharrab in Damascus. When Imam al-Aziz defeated Iftagin, he sent Fazal bin Saleh and Suleman bin Jafar Falah, one after another, but none could capture Damascus. Fazal bin Saleh retreated to Palestine and held a series of talks with the Hamdanid Abu Taghlib, who had been expelled from Mosul by the Buwahid Adud ad-Dawla (367-372/978-983). Abu Taghlib had also failed to occupy Damascus; therefore, he aspired to obtain at least its governorship from the Fatimid Imam al-Aziz. Abu Taghlib gave his words to Fazal bin Saleh in the campaign to conquer Damascus, but the latter had already allied himself with the Jarrahid leader, Mufraj bin Dagfal bin Jarrah of Palestine. In sum, Mufraj defeated Abu Taghlib in 369/979 and took possession of the whole territory of Palestine. His cooperation with Fazal bin Saleh was however short-lived, as he had shaken his hand with Kassam Sharrab, the chief of Damascus.

In 373/983, Imam al-Aziz sent Balaktagin, a Turkish commander of the Fatimid forces against these two rebels. He defeated Mufraj bin Dagfal in Palestine, who managed to flee to Antioch, where he took refuge with the Byzantines. Thence, Balaktagin proceeded to Damascus and defeated Kassam, and appointed Akhlaj as a governor, who was followed by Bekjur in 373/983.

Bekjur was a slave of Sa'd ad-Dawla (356-381/967-991), the Hamdanid chief of Aleppo. When Balaktagin had taken field against Kassam Sharrab in Damascus, Bekjur had provided necessary provisions to the Fatimid forces from Aleppo, and therefore, he was made the governor of Damascus after Akhlaj in appreciation of his aids. In the meantime, Bekjur sought permission from Imam al-Aziz to conquer Aleppo, and soon afterwards, he besieged Aleppo. Sa'd ad-Dawla, the chief of Aleppo sought reinforcement from the Byzantine, forcing Bekjur to lift the siege and retreat to Damascus

Imam al-Aziz however retained Bekjur's governorship in Damascus, but was expelled later in 378/988. He persuaded the Imam to assign him with the command of a new expedition against Aleppo. He however acquired little help from the local Fatimid forces, but was defeated and killed in 381/991 by Sa'd ad-Dawla, who was aided as usual by the Byzantines.

Few years later, Imam al-Aziz once again turned his attention to conquer Aleppo. This time the Fatimid forces besieged Aleppo in 385/995 for several months at the command of Manjutagin. Meanwhile, the Byzantine emperor Basil II (975-1025) himself came with a large force to help Sa'd ad-Dawla's son, Sa'id ad-Dawla (381-392/992-1002) and saved Aleppo from going into Fatimid hands.

In spite of political differences between the Fatimids and the Umayyad of Spain, there had been cultural and commercial transactions between the two Muslim empires. During Imam al-Aziz's period, the relations between him and Umayyad caliph al-Hakam II (350-366/961-976) were improved and there had been diplomatic correspondence between them as is

learnt from a letter of Imam al-Aziz, vide *Nihayat al-Arab* (p. 58) by Nuwayri (d. 732/1332). Their relations can also be ascertained from the fact that the Umayyad Prince Muhammad bin Abdul Malik bin Abdur Rehman al-Nasir composed few verses in praise of Imam al-Aziz.

In Egypt, the new elements were enlisted in the Fatimid army as professional soldiers and given special accommodation areas in Cairo, known as *harat al-Atrak* (barrack of the Turks), and *harat al-Daylam* (barrack of the Iranians). This new fighting element sponsored by Imam al-Aziz, grew rapidly and before long its chiefs were appointed as commanders. In 381/991, the command of the Fatimid army was given to one of these men, called Manjutagin, with the title *amir al-juyush al-mansura* (commander of the victorious armies). He was charged to put down the disturbance in Syria, strike at the Byzantines in the north and bring Aleppo under the direct control of the Fatimids.

It must also be known that the Katama Berbers enjoyed special privileges in the Fatimid army since beginning and were exempted from taxation. In Egypt, they began to dominate almost in all state affairs and wielded political influences. They were known in Egypt as *Maghriba* (the westerners). In contrast, the Turks and Iranians were called as *Mashriqa* (the easterners), who were also a counterpoise against the growing influence of the Berbers. In 380/990, Imam al-Aziz also erected an army corps named *al-Azizia*. In 385/995, *al-Azizia* together with other corps was dispatched to reinforce the Fatimid contingents in Syria.

The period of Imam al-Aziz on the whole was one of peace and prosperity. He also patronized scholars and encouraged learning. His generosity became so popular that the common people were comparatively happier in his regime. The trade flourished to such extent that the industry of Cairo produced such a fine cloth that a whole robe could be passed through a finger ring. In 365/976, Imam al-Aziz built the first market in Cairo along with the first bathhouses.

One of the famous persons during Imam al-Aziz's period was Abul Hussain Ali bin Qadi Noman, who attained a high rank of chief justice (*qadi al-qudat*) after the death of Qadi Abu Tahir in 367/977. His appointment was proclaimed at the summit of the mosque of al-Azhar and *Jam-i'l Atiq* in Cairo. He was also assigned with the supervision of cases of inheritance, the mint and the quality of gold and silver coins. He appointed his brother, Muhammad bin Noman as his deputy and the *qadi* of Mediterranean towns of Farama, Tunnis and Damietta. Qadi Abdul Hussain Ali was a prolific writer, upright as a judge, talented in Arabic literature and well steeped in poetry. He died on 6th Rajab, 374/December 3, 984 in Cairo, and the Imam offered his funeral prayer.

After the death of Qadi Abul Hussain Ali bin Noman, Imam al-Aziz wrote to his brother, Abu Abdullah Muhammad to take over the charge of the office of *qadi al-qudat* to fill the gap of his brother. In 382/992, Qadi Abdullah Muhammad had established a juridical office in the old mosque to give legal opinion according to the Fatimid law. He was also a man of great talent, skilled in the system of jurisprudence and diligent as a scholar. He died on 4th Safar, 389/January 25, 998 in Cairo. Imam al-Hakim led his funeral prayer.

In 375/985, one Muhallabi drew up an itinerary for the Fatimid Imam al-Aziz, which, for the first time, gave accurate information about the Sudan of which the other geographers of that century knew very little. His book was named, al-Aziz, which he dedicated to the Imam, and had become the main source of Yaqut (d. 626/1229) for the Sudan.

Ibn Taghri Birdi (4:152) writes that Imam al-Aziz had signed a truce for seven years with the Byzantine emperor in 377/987, stipulating three terms:- the release of 5000 Muslim prisoners captured by the Byzantines, the recitation of the Fatimid khutba in the grand mosque of Constantinople and the supply of the merchandise needed for the Egyptians.

Yaqub bin Killis was followed in rapid succession by six vizirs. In 380/991, Imam al-Aziz appointed a Coptic Christian, Isa bin Nestorius (d. 387/397) as his vizir, and the latter appointed a Jew, Manasseh bin Ibrahim al-Kazzaz as his deputy in Syria and Palestine. The vizir began to favour the Christians in Egypt and his deputy to the Jews in Syria and Palestine. When the Muslims made the complaints, Imam al-Aziz at once dismissed them in 385/995 and seized 300,000 dinars from Isa bin Nestorius and a large sum from Manasseh bin Ibrahim.

In 382/992, Abul Darda Muhammad bin al-Musayyib Uqayti (d. 386/996), the governor of Mosul, declared his loyalty to Imam al-Aziz and recited the Fatimid khutba in Mosul.

In 386/996, Imam al-Aziz had personally set out to command the Fatimid armies against the joint forces of the Hamdanids of Aleppo and the Byzantines, but he at once fell ill at Bilbis, the first junction on his route to Syria. When the Imam felt that the shadows of his death were closing upon him, he summoned Ibn Ammar and Qadi Muhammad bin Noman and declared to them his son, al-Hakim as his successor. Both are said to have sworn loyalty and obedience to the Imam's command. On 28th Ramzan, 386/October 14, 996, Imam al-Aziz met sudden death, from a stone in the kidney in the town of Bilbis.

16th Imam Hakim bi Amrillah a.s.

[1] Paradigm inventions mentored and sponsored solely by Molana Imam Al Hakim bi Amrillah a.s.-

[1] Pendulum- to measure time: Invented by Ali bin Yunus.

[2] Sun Dial- to measure time: Invented by Ali bin Yunus. Molana Imam Hakim a.s. made observatory over hills for this inventions.

[3] Hollowed metallic needle used for successful cataract (motiya'band) operation: Invented by Ammar bin Ali Al-Mausili. With Imam Hakim a.s. patronage he became the most important eye surgeon in Cairo and invented above.

[4]Cameras- Mother of all modern cameras is 'Pin Hole Camera',

[5]Spectacles (Optical science),

[6]Magnifying lenses,

[7]Anatomy of eye,

[8]First time offered the correct explanation for the apparent increase in the size of the sun and the moon when near the horizon.

[4] to [8]- Invented by Hasan ibn Hytham within the infrastructure of Al Azhar University, Cairo (this is the world first modern university built by Fatimi Imam Molana Moiz a.s.).

With sponsorship and mentorship of Molana Imam Hakim a.s. Hasan ibn Hytham wrote 209 books on different sciences. His book on 'Treatise on optics' was translated in Latin in year 1270, it immensely influenced writing of Leonardo de Vinici, John Kepler, etc.

"How eyes see anything?" The then answer came from scientists of Greeks: Plato, Polemy and Euclid. According to modern science trio are incorrect. World first correct answer to this question was given in mentorship of Imam Hakim a.s. by Hasan ibn Hytham. And to prove their hypothesis lead to the invention of cameras by our Fatimi scientists.

[2] 'House of Wisdom' was built by Molana Imam Hakim a.s.

Its library holds over two million (2,000,000) books. Remember during that time Printing Press was yet to be invented. All books and their copies were manually written. Due to this access of literature was difficult. In such hard times Imam Hakim a.s. disposed two million (2,000,000) books to his students, researchers and scientists.

Printing press was invented 250 years before Mumbai University library was built. Mumbai University website says: After forty years of its establishment it had collection of 4,504 books! One hundred years after its establishment it had 220,000 books. Currently (after approx. 150 years of its establishment) it has little less than 700,000 books- number of books with

Mumbai University is way far behind even from the half mark of the 2,000,000 books collection in Imam Hakim a.s. library!!!

Attendees of Imam Hakim a.s. library were provided free paper, pen and ink to make notes. Students coming from abroad to study in Al Azhar University and House-of-Wisdom besides giving them free boarding and lodging they were also paid stipend! Women folk were motivated for higher studies. 'A new and radical thought' in the world of one thousand years ago. Indeed there were dedicated class-rooms for women's seeking higher education. All Fatimi Ismaili Imams are Mola Ali a.s. of their respective era. Imam Hakim by his deeds above proved that he is the 'Gate' to access City of Knowledge, Prophet Mohammed s.aw. w.

[3] "Aadil", name of Allah means one who does perfect justice.

Allah blew his 'noor' in Adam and it passed to his son selected by Allah, and then to his son. . . that noor of Allah came to 5th Imam Sadik a.s. then to his son Imam Ismail a.s. . . . came to Imam Hakim bi Amrillah a.s. , his words are akin to the verses of Quran. He is the speaking Quran of his time. With the grace of Godly 'noor' that he holds in him his justice is the perfect to the zenith that it cannot be further improved.

[1] Book: Tarikh-i-Antaki by Antaki (Year 1065 AD / 458 AH), re-published from Beirut, year 1909, page 206)- "Imam Hakim a.s. provided such kind of justice that his subject had never known before. They slept in their home secured in the possession of their properties. "

[2] Book: Bada'i al-Zuhur by Ibn Ayyas (dated year 1524 AD / 930 AH, re-published from Cairo, year 1896, 1st volume, page 54)- "A man who lost his purse full of money in the streets of Cairo, and when after few days, he passed the same street, he found it untouched. None dare to touch it for fear of Imam Hakim a.s. punishment. "

[3] Book: Al-Duwal al-Munqatia by Ibn al-Zafir (dated 1216 AD / 613 AH on page 59)- "At times of prayers, the shopkeepers would have their shops open and unguarded without fear of theft. "

[4] Book: Ithbatt al Imama by Ahmad bin Mohammad Nisaburi- Justice for poors in general: Imam Hakim a.s. preferred simplicity, simple clothes, no jewellery, same like any poor of his sultanate could afford.

[So the poorest of poor should not feel sad about his poverty. He will feel solace that his caliph too wear the outfit similar to him so why grudge for being poor.]

[5] Book: Ahsanul Kasas by al-Muqaddas al-Fazil Sheikh Ahmed Ali Raj sahib- "Hundreds of thousands of horses march behind in leadership of Imam Hakim a.s. still he personally lead simple life, wore common men outfit made of wool. "

[6] Book: Ithbat al Imama- Like God, Imam Hakim had quality to generously donate without distinguishing between good and bad person.

[7] Ibn Ayyas (same citation, page 52)- "Imam Hakim a.s. justice became the favourite theme of both writers of story and myths as well as poets. Much of their works, praising and picturing al-Hakim a.s. as the champion of justice, shows the impression his rule left on people's imagination. "

[4] Postal stamos and currency notes honor

These honorary feats bestowed on our Fatimid scientist, disciple of Molana Imam Hakim bi Amrillah a.s. : Hasan ibn Hytham. Is there anyone in any sect of Islamic world who can claim in dignity and contribution he/she is equal to this disciple of Imam Hakim? No one.

BBC News (UK)in their article dated Sunday, 4 January 2009 said, "In true sense Hasan ibn Hytham was the world first scientist.



Highest denominated Iraqi currency note honoring disciple of Imam Hakim: Hasan ibn Hytham

[5] Weapons, books & belongings of Prophet Mohammad s.aw. w. till Imam Jaffar Sadik a.s. ?

Hypothesis: Weapons and books of Prophet Mohammad s.aw. w. and previous Imams will only go to the rightful Imam.

Hypothesis in detail:

[i] Ithna Asheri's one of the most prominent book: Kafi fi Ilm al-Din by Mohammad b. Yaqub Kulayni (Tehran), (1:377-39) says- "The authority of Imam is further substantiated by the books and weapons of the Prophet Mohammad s.aw. w. the Imam reportedly inherited. These are decisive in establishing the authority of an Imam for these are among the signs (alamat) that can establish the identity of the true Imam. The weapons can ONLY fit a divinely designated Imam.

The books are important to Shi'i understanding of religious leadership since they authenticate the Imam claims to authority, there by nullifying rival claims to the Imamate. "

[Same mentioned by Liyakat N. Takim's book: The Heirs of The Prophet _ Charisma And Religious Authority in Shi'ite Islam (year 2006), page # 28.]

[ii] Usul-a-Kafi by al-Kulaini, 59:1- Successor of Imam receives books, knowledge and weapons from the previous Imam.

[iii] Ayatollah Ibrahim Amini website: Ali gave Imam Hasan his books and weapons and said, "The Messenger of Allah ordered me to appoint you as my successor and give you the books and weapons, just as he appointed me as his successor and gave me his books and weapons. " When Ali ibn Abi Talib wanted to go towards Kufa, he gave his books and weapons to Umme Salma. When Imam Hasan returned from Kufa to Medina, Umme Salma gave them to him.

[iv] Bihar al- Anwar by Bakir Majlisi, Vol. 42, page 25: "Ali told Hasan, Prophet ordered me to give you my books and weapons, like he gave his to me, pass it to Hussain before you die. Then Ali Told to Hussain likewise you pass to your successor. Imam Ali Zainul Abideen on his death bed handed over to Imam Baqir a box containing books.

PROOFS OF FACTS Sources/references:

[1.]Historian Taghri Bardi, volume 4, page 224.

[2.]Ibn Aseer, [3.]Al Fatimiyun Misr, page 223.

[4.]Tareeqhul Islam, page 123.

[5.]Tareeqh i Shia, page 226

[6.]Fatimi 19th Dai Sayyedna Idris a. q.

[7.]Kanzul Akhbar by Shareef Hamiri Hussaini

[8.]Sunni historian Molana Sayyed Abu Jaffar Nadwi in his book Aqd al Jawahir fi Ahwal al Bawahir.

Above sources reports: In year 407 A. H. , 16th Fatimi Imam Hakim a.s. sent his missionary (Dai Hamiduddeen a. q.) to Medina to visit House of Imam Jaffer Sadik a.s. and commanded that at particular spot dig out books, quran, weapons and other belonging (tabar'rukât) of Prophet Mohammad s.aw. w. and Imams a.s. Dai got all these things and handed to its real owner Imam Hakim a.s.

These historian further writes: These tabar'rukât (Prophet Mohammad s.aw. w. weapons, books, Quran, etc) never reached to Ithna Asheri Imam Janab Musa Kazim till Janab Hasan Askari (none of the Ithna Asheri Imams), neither Banu Ummaiyyad got it nor did Banu Abbas.

These tabar'rukât came only to Ismaili Imams, where they rightfully belonged, where there was rightful Imam. These belongings of Prophet Mohammed s.aw. w. reached our lord Syyedna wa Molana wa Aaqaa Imam Hakim bi Amrillah a.s.

Conclusion: Hence proved the rightful successor of Prophet Mohammed s.aw. w. and Imam Jaffar Sadik a.s. are Ismaili Fatimi Imams a.s.

[6] Imam Hakim a.s. Man of Charismatic Miracles-

In the world of Islam there are only two personalities from time of Adam till date (Christ is considered son of God, and not God) whose charismatic miracles numbered so much and were of such higher degree; beyond mortal imaginations that few Muslims incorrectly believed that these man-of-miracles Mola Ali a.s. and Imam Haqim a.s. are God indeed.

There are one million Nusairi and two million Druze, who respectively considered Mola Ali a.s. and Mola Imam Hakim a.s. as God.

At least no one can deny the inference from the current population of Nusairi and Druze that both Mola Ali a.s. and Mola Imam Hakim a.s. were the man of miracles.

[7] First medical school of world and international relations with China

'Medical school' concept was invented and world's first medical school, 'Darr at-Tibb' was built by Molana Imam Hakim bi Amrillah a.s. USA got its first medical school in Philadelphia- approx. 750 years after Imam Hakim a.s.

We have learnt the world's first international currency was Fatimi Dinar. Fatimi Caliphs made their subjects businesses prosper and flourish. To strengthen this effect, China which was important consumer market was targeted by Imam Hakim a.s.

Muslims relationship with China (Tang dynasty) before Imam Hakim a.s. were stranded. To re-establish relations with China, in year 1008 AD Imam Hakim a.s. sent his sea captain Domiyat to meet Song Dynasty (960- 1270 AD) emperor Zhenzong, Domiyat presented personal Gifts from Imam Hakim a.s. to China emperor Zhenzong. This gesture of Imam Hakim a.s. successful reopened the diplomatic relations between China and Egypt.

Note: Song dynasty invented revolutionary use of gunpowder weapons (catapult projected bombs, fire lances, flame throwers and land mines).

Commentary titled 'Religion and Ethics Islam Origin' by BBC reports: During Song dynasty (after Imam Hakim a.s. re-established diplomatic relations) Muslims in China dominated foreign trades and the imports/exports industry to the south and west. Indeed the office of Director General of Shipping for China's great seaport of Quanzhou was consistently held by a Muslim during this period.

As Imam Hakim a.s. revolutionised the world of medicine and Layli-Huzzat of Fatimi Dawat Hz. Ibn Sina with grace of Fatimi Imams a.s. wrote the Bible of medicine: The Canon of Medicine- 200 medicine from it have been included in Chinese medical book 'Chinese Materia Medica' this was done during Song dynasty. This was re-published in 1968-75.

[8] JUSTICE SYSTEM

How about a justice system in a monarchy state where the lowest of least, resource-less commoner is confident of getting accurate justice against the mightier than mightiest in a state (King) by filing simple suit in his nearest and easily accessible local court without any natural fear of retaliation?!!!

Judge of such court keeps 'Justice' above all irrespective of the designation of defender (King) and plaintiff (commoner), even at his own lowest level, conveniently and without any beaurocratic hassle the Judge could issue summon to the King (whose empire is as big as that of Alexander the great), he treat both parties as ordinary suitors, and deliver justice without being biased towards any party!

=> At least this can be said that that is the perfect justice system in words, in spirit and in practice.

In entire life history of earth never above type of Justice System ever happened. Only & only one exception: Justice system of Fatimid / Fatimi Imams a.s.

Reference from book: A Short History Of The Fatimid Khalifate

Author: De Lacy O' Leary, D. D. (Lecturer in Bristol University)

Page #165 & 166

"A certain merchant had all his money invested in the prohibited fruit, and lost everything by the seizure and destruction of his goods. He appeared before the Qadi (local court judge) and summoned Imam Hakim a.s. to appear and make good the destruction caused by his officials. The Khalif (Imam Hakim a.s.) appeared to answer the charge preferred against him, the Qadi treating him like any other citizen against whom complaint had been made. The merchant asked for compensation to the amount of 1,000 pieces of gold. Imam Hakim a.s. in his defence says that the fruits destroyed (by officials) were (prohibitive / regulated in nature) intended to be used in the preparation of drinks forbidden (alcohol) by the law of the Quran, but that if the merchant will swear that they were not intended for this purpose but only to be eaten he was willing to pay their price.

The merchant refuses to take the oath until the Khalif actually produce the money before the Qadi. Imam Hakim a.s. ordered the money to be brought into court, and when it is produced the merchant swore that the fruit was intended only for eating.

He then received the money and gave Imam Hakim a.s. a formal receipt. He then demanded letters of protection from Caliph that he might not incur any retaliation for his suit, and these were given. When the case was concluded the Qadi, who had up to this point treated both parties as ORDINARY suitors, rose from his seat and gave Ameer-al-mumineen Imam Hakim bi Amrillah a.s. the salute customary at court. Imam Hakim a.s. admired the Qadi's conduct, and made him valuable presents in recognition of his treatment of the case. "

[9] Similar traits among Prophet Mohammad s.aw. w. , Mola Ali a.s. and Ameer-al-Mumineen Imam Hakim bi Amr'Allah a.s.

When the then Jews and Christians troubled Muslims Prophet Mohammad s.aw. w. waged war against them and acquired their habitat of Khaibar and Tabook in Saudi Arabia. For TWENTY FIVE plus years period of caliphate of Ameer-al-mumineen Imam Hakim bi Amrillah a.s. below territories remained under his Islamic rulership:

(1) Israil, Palestine, Jordan, Syria- where Jews resided;

(2) Italy (complete/full of Italy)- the head quarter of Christian missionaries.

Note: In entire life history of Italy no Muslim could have ever ruled over complete Italy except rightful Fatimi Imams who ruled over it for centuries.

Azân: In Mohammad s.aw. w. era azân (call for prayers) was recited with sentence "Hayya ala kherul amal", but for next approx. 350 years after Mohammad s.aw. w. (except 5 years of Mola Ali a.s. caliphate) this sentence was deleted and replaced by blank or by innovative sentence "As'salato kherun min al nawm".

Ameer-al-mumineen Molana Imam Hakim a.s. re-established the sunnat of Prophet Mohammad s.aw. w. the innovations (biddat) in azân was deleted and replaced by original Prophet Mohammad s.aw. w. sentence, "Hayya la kherul amal. " In Mecca and Medina the Jumma Khutba were recited in name of Imam Hakim a.s. and azân was recited with originality throughout twenty five plus years of Imam Hakim a.s. Islamic caliphate.

[10] Fatimi Dinâr: The first international currency of world:

When the writer of this piece of article went to British Museum, in it to the section where the Coins Collections is exhibited. He saw the only pure Gold coin allowed by the British Museum to be given access to public to touch and feel in ones hand is the Fatimi Dinar. The care taker told me, "Fatimi Dinar was the world first international currency. "

Ruler and dates: al-Mansur Abu 'Ali al-Hakim bi-amr Allah ibn al-'Aziz, (386-411 H/996-1021 CE)

Mint name: Misr – Egypt, with the mint probably located in al-Qahira (Cairo)

Date: 409 H (1018-1019 CE)

Metal and denomination: Gold dinar

Weight and measurement: 4. 21 g / 22. 0 mm

Field: la ilah illa allah / wahdahu la sharik lahu / muhammad rasul allah / 'ali wali allah.

Meaning "no god but God, unique He has no associate. Muhammad is the messenger of God, Ali is the chosen one of God"

Margin: Muhammad rasul allah arsalahu bi'l-huda wa din al-haqq li-yuzhirahu 'ala al-din kullihi wa law kariha al-mushrikun. Meaning: "Muhammad is the messenger of God who sent him with guidance and the religion of truth that he might make it supreme over all other religions, even though the polytheists may detest it. "

Sura 9 (al-Tawba), verse 33

Field: Abd allah wa waliyuhu / al-Imam al-Hakim bi-Amr allah / Amir al-mu'minin wa 'abd al-rahim / wali 'ahd al-muslimin. Meaning: "the Servant of God and his associate, the Imam al-Hakim bi-amr Allah, Commander of the Faithful, and 'Abd al-Rahim, the chosen heir of the Muslims"

Margin: Bism allah duriba hadha'l-dinar bi-misr sana tis' wa arba'mi'a. Meaning: "in the name of God, this dinar was struck in Misr in the year nine and four hundred"

[11] Sharif Radi (compiler of Nahjul Balagha) on Imam Hakim a.s.

Sharif Radi, the author of Nahjul Balagha was employed by Sunni Abbasi Caliph as official record keeper of Prophet Mohammad s.aw. w. progeny. He compiled Nahjul Balagha approx. 400 years after death of Mola Ali a.s. and during the era when the majority of the Muslim territory of the world was ruled by Fatimi Imam syyedna Imam Hakim bi Amrillah a.s.

So Sharif Radi is neither under any pressure nor under any influence by Imam Haqim bi Amrillah a.s. as he is not residing in Fatimids territories, contrary he is residing under Sunni Abbasi caliph who were in severe animosity with Fatimids. In this chapter, where we will learn what Sharif Radi wrote in honour of Imam Hakim bi Amrillah a.s.- are cited in following books: Ibnul Athir al Kamil, Diwan 546, viii, 24, 25

Kitab Ikhtilaf Usulil Madhahib of Qadi Numan B. Muhammad by S. T. Lokhandwalla, Year 1972 under 'Indian Institute of Advanced Study', Shimla. (This book is available with Jamat office of Udaipur)

Ibn Tiqtaqa also quoted the above poem in his al-Fakhri (comp. 699/1302).

Abul Fida (1273-1331) and

Makrizi (1363-1442),

(Note: Both Abul Fida and Makrizi were not under the pressure nor influence of Abbasi Caliphs or the Fatimi Caliphs.)

Sharif Radi sahib wrote:

Bismillah hir Rahman nir Raheem

[1.] I'm suffering spritual pain in the land of Abbasi caliphs while Egypt is in caliphate of Imam Hakim bi Amrillah a.s. son's of Mola Ali a.s. ibn Abi Talib a.s.

[2.] Imam Hakim a.s. and my (Sharif Radi) father is same i. e. Mola Ali a.s. and likewise our Lord is same i. e. Allah.

[3.] Sunni Abbasi caliphate is strange for me. But my veins are joined with Imam Hakim bi Amrillah a.s. , by the Lord of all people, Muhammad s.aw. w and Ali a.s.

[4.] I (Sharif Radi) as an Ithna Asheri is like going in the darkness ('gumrahi'), while the side of Imam Hakim bi Amrillah a.s. shines like the bright moon.

[12] Ditto accusation on all: Prophet Mohammad s.aw. w. , Mola Ali a.s. and Imam Hakim a.s.

Prophet Mohammad s.aw. w. for first forty years of his life convincingly proved that he only speak truth. And for balance part of his life of 23 years he preached Islam with lot of personal sacrifices and immense personal tolerance. The rewards he received from PEOPLES LEADERS at tail end of his life: Prophet Mohammad s.aw. w. was adjudged: he is a mad man (mazallah).

[Source: Muslim 13: 4014 and Bukhari 53: 393].

Mola Ali a.s. was the first man to accept Islam, and from his birth in Kaaba till his martyrdom in mosque he defeated all enemies of Allah, saved life of Prophet Mohammad s.aw. w. and enlightened mumineen with rightful knowledge.

The reward he received from Muslims for his services: Ali was adjudged as son of Kaafir parents, his mother and father are both adjudged as Kafir. Though Ali's enemy Mawiya's parents were adjudged as Muslims!

[Source: Bukhari 26: 658 and Muslim 7: 3132]

Church of Holy Sepulchre (Basilica) in Israel/Jerusalem was used as centre to spy by Byzantine on Fatimids, Imam Hakim a.s. temporarily destroyed it. When security concerns settled he rebuilt Basilica by his own money. Italy and Israel all remained firmly throughout 25+ years under his Islamic sultanate- Basilica destruction and strong Fatimid rule over their all territories: gave birth to hatred in hearts of extremist Christians and Jews.

Abbasi caliphate has lost his almost all territories / grounds to Imam Hakim a.s. , and very importantly all its scholars abandoned Baghdad and joined Imam Hakim a.s. 'House of Wisdom' (Darr i Hikma) and Al Azhar University. Abbasi caliphate became irrelevant.

So all enemies of Islam (Christians, Jews, & Abbasi caliph) reused their time tested tool: like Prophet Mohammed s.aw. w. they declared Imam Hakim a.s. too is mad man, and like their declaration that Mola Ali a.s. is son of kaafir so does they declared Fatimi Imam Hakim a.s. is not son of Fatima bint Mohammad s.aw. w. !!!

[13] Baghdad Manifesto

Two types of reasoning used by non-Fatimi caliphs to justify- they are leaders of Muslims:

[i.] Nearness to Prophet-Hz. Abu Bakr's claim to the caliphate over Ansar (residents of Medina) was- Prophet s.aw. w. belonged to Quraysh and so did he, and he is near to Prophet. (By the way, Mola Ali a.s. contended with that line of argument he is closer to Prophet s.aw. w. than all.)

[ii.] Who hold the stick own the ox- Mawiya in a letter to Imam Hasan a.s. didn't deny latter's exalted position in relation to the Prophet s.aw. w. than his own, but claimed that this was not the criterion for the leadership of the community, but it is personal power and strength, ability in political affairs and administration, expansion of the empire.

Abbasi caliphs used both above reasoning, that they are relative of Prophet s.aw. w. via his uncle Abbas. And they are the mighty in strength. For 250 years from Mola Ali a.s. / Hasan a.s. martyr- only Sunni's, and no Shia's ever ruled any significant territories. Now sun of Fatimi caliphate dawned and Sunni Muslims have to acknowledge it. Abbasi became jealous of Fatimids, as they have superseded Baghdad as a centre for the arts, science and literature of the Mohammedan world. The Abbasid caliph Kadir billah (year 422/1031) got his rule dwindling before his eyes he found himself a virtual prisoner, while the Fatimid Caliph Ameer al-Mumineen Syyedna Imam Hakim a.s. was ruling powerfully and absolutely. "The Shia of Iraq had looked to Imam Hakim a.s. as their desired Caliph in year 398/1008 in Baghdad, and during a quarrel with the Sunnis, they shouted slogans, Ya Hakim, Ya Mansur in favour of al-Hakim. "

[Source: Ibn al-Jawzi (year 597/1200) writes in 'al-Muntazam fi Tarikh al-Muluk' (Hyderabad, 1840, 7th vol. , p. 237)]

Q) Now people for first time have choice to affiliate with either of caliphs, so whom should they choose?

A) Testing on two types of reasoning above one finds that

- (1) Fatimids are nearer in relations with Prophet than Abbasids,
- (2) Fatimi Imams giant territories has dwarfed and reduced Abbasi empire to irrelevance.

The Abbasid caliph Kadir billah alarmed over the prosperity of Egypt and growing influence of Imam Hakim a.s. inside his empire, therefore, he attempted to combat with Imam Hakim a.s. by another time tested cowardice tool: Abbasi forged lie that Ali is son of Kafir parents, where else their role model Mawiya is son of Muslim parents, likewise they hatched another lie (forged an official statement) based on the heresy that Fatimi Imams are not son of Fatima & Ali- so this conspiracy will undermine the prestige of Imam Hakim a.s. and can negate one of two reasons above. This conspiracy in history is known as 'Baghdad Manifesto'.

[Source: Ibn Khaldun (year 1332- 1406) in book 'Muqaddimah' (tr. Franz Rosenthal, London, 1958, 1st vol. , pp. 45-6)].

Note: Ali Reda sahib, Imam of Ithna Asheris wilfully accepted and worked at the position of 'Wali Ahad' (crown prince) of Abbas Caliph, there by attesting the legitimacy of all Abbasi Caliphate stands for. Besides Ali Reda, Musa Kazim and Mohamed Jawad too were closely associated with Abbasids, and after their 11th Imam Hasan Askari passed away childless, following prominent Ithna Asheri scholars following footsteps of their Imam kept loyalty with Sunni Abbasi caliphs: Sharif Radi and his brother. As they were paid employees of Abbasi caliph so it was easy to force them to sign any manifesto that Abbasi caliph desired. Abbasi caliph forced or bribed with large sum of money to scholars and historians to sign his forged manifesto.

[Source: Historian Ibn Taghri Birdi (year 874/1470) in 'al-Nujum al-Zahira fi Muluk wa al-Qahira' (Cairo, 1929, 4th vol. , p. 236)]

Abbasi caliph first denouncement against the Alids claims of Fatimi Imams a.s. was made in Baghdad in the year 1011, and not when Fatimids came into power in year 910. It should be further noted that no historian before the year 1011 wrote anything derogatory about the Fatimi descent from Ali and Fatimi, or anything doubting their genealogy; and the Fatimi, from the year they declared their independence in Northern Africa, announced everyday in Azân (the calls to prayers) in the thousands of towns and villages stretching from Atlantic to Euphrates that came under their authority, and in official prayers or Khutbas on Friday in the larger towns that they were the directly descended from Fatima and Ali, and no where was any voice raised in opposition of this august claim.

Remember:

[A] Sharif Radi (compiler of Nahjul Balagha) on several occasions with freewill have categorically wrote that Imam Hakim a.s. son of Mola Ali a.s. is the rightful Imam and he himself as an Ithna Asheri is misguided!

[B] We have three accredited Sunni historians:

1. Ibn Khaldun (1332-1406),
2. Abul Fida (1273-1331) and
3. Makrizi (1363-1442),

They were not under the pressure or influence of either the Abbasids or the Fatimids. These historians concur that the Fatimids of Egypt were the direct descendants of Ali and Fatima.

[14] Accusation Imam Hakim a.s. converted into Christianity!

Q) On what charges was murder of Mola Ali a.s. justified?

A) Mola Ali a.s. was proven guilty of becoming Kâfir (no longer remaining as Muslim), hence his murder was justified per their non-Fatimi version of Islam. (Mazallah).

Imam Hasan a.s. murder was attempted on same grounds that as per their non-Fatimi version of Islam he was proven guilty of becoming Kâfir! (Mazallah) In this attack he was severely injured by dagger. Ameer-al-mumineen Molana Imam Hakim bi Amrillah a.s. too was painted with same brush by non-Fatimi's, that is like Mola Ali a.s. and Imam Hasan a.s. are Kâfir so is Imam Hakim a.s.

They alleged that Imam Hakim a.s. has become Christian and no longer believe in Allah, Prophet Mohammad s.aw. w. and not even believe in position of Ali whose progeny he belongs.

These non-Fatimi for all above could neither prove their allegations nor could cite any evidence! Being jealous of raised status of Mola Ali a.s, Imam Hasan a.s. and Imam Hakim a.s. , to show them down they forged these baseless charges against them.

Should Imam Hakim a.s. have become Christian he should have proclaimed, "Trinity of God" than saying Allah is one, he should have said "Christ is son of God" than saying Mohammad is Prophet of Allah. And he should not be proclaiming that Ali is the chosen one (Prophet's successor) by Allah.

One of the living miracle of Imam Hakim a.s. , the alive proof that falsify all above allegations of Iblees version of Islam = (world's first international currency) the Fatimid Dinâr minted in Cairo under caliphate of Ameer-al-mumineen Imam Hakim bi Amrillah a.s. says (inscribes): "There is no god but Allah, unique; He has no associate. Muhammad is the messenger of Allah, Ali is the chosen one of Allah"

Inscription over the margin of coin- "Muhammad is the messenger of Allah who sent him with guidance and the religion of truth that he might make it supreme over all other religions, even though the polytheists may detest it. "

Sura 9 (al-Tawba), verse 33

Inscription on the reverse side of the coin- "Abd Allah wa waliyuhu / al-imam al-hakim bi-amr Allah / amir al-mu'minin wa 'abd al-rahim / wali 'ahd al-muslimin. " "The Servant of Allah and his associate, the Imam al-Hakim bi-amr Allah, Commander of the Faithful. "

Another observation: One of the zenith of Fatimi caliphate was Ameer-al-mumineen Syedna Imam Hakim bi Amrillah a.s.- He too, for himself, uses the words "Abd Allah". We the followers of Imam Hakim a.s. too should follow the sunnat of Imam Hakim a.s. by using same words "Abd Allah".

But Kothar con, forces and compell common Bohra to write "Abd Tahir Saifuddin, Abd Burhanuddin". Hope mumineen will think over above facts and revert to the basics & original of Fatimi Dâwat.

[15] Syyeda Sitt al-Mulk-

In the entire history of earth only sister of Ameer-al-Mumineen Syyedna Imam Hakim a.s. : Syyeda Sitt al-Mulk- she is the only woman born till date on earth who as regent (quasi king or sultana) has ruled Islamic sultanate, that too of the territory size approx. equal to Alexander the Great. On earth till date, in Islamic sultanate, the only other women who did ruled as Governor of a country of Yemen was the 'Hujjat' of Imam Mustansirillah a.s. : Syyeda Hurra Maleka a. q.

Respect of Syyeda Sitta al-Mulk in eye of Imam Hakim a.s. -

Book: Women And The Fatimids In The World of Islam by Delia Cortese and Simonetta Calderinisays:

"Within two years she became a trusted advisor to al-Hakim, who 'was consulting her in the affairs [of the 'state'], acted according to her opinion, and did not oppose her advice'. ^{^(1)}"

"According to Ibn Zafir, Sitt al-Mulk had been guiding al- Hakim in his best policies by pointing him in the right direction and the imam- caliph valued her opinion so much that he would change his mind on matters at the last moment on account of her advice. " ^{^(2)}

^{^(1)} = Ibn al-Qalânîsî, in Ta'rîkh Dimashq, page# 97.

^{^(2)} = Ibn Yâfir, Akhbâr, page# 57.

Allegation: Sitta al-Mulk murdered Imam Hakim a.s. (mazallah) -

Below historians and chroniclers have rejected and disproved above allegation, also note that despite all allegations, there appears with be no conclusive evidence against Syyeda Sitt al-Mulk r. a. :

Mikrezi, the Sunni historian,

Al-Antaki,

Al-Rudhbari,

Al- Musabbihi,

Ibn Abi Tayy,

Al-Ruhi,

Ibn Sa'ïd,

Al-Futi,

William of Tyre,

Those well informed about the vicissitudes of the Fatimid court, such as Ibn Hammad, do not mention Syyeda Sitt al-Mulk in reporting the circumstances of her brother's death.

Al-Quda'i, who during 454–7/1062–4 worked at the Fatimid court, does not mention Sitt al-Mulk's involvement in the killing of al-Hakim either. However, he states that Sitt al-Mulk was instrumental in exposing the Berber chief, Ibn Dawwas, as the murderer of al-Hakim and, as a result, in having him killed by a group of the late imam-caliph's loyal servants.

[#1- Miqrezi is quoted from book: Damighul Bohtan by Sheikh Hasan Ali Sarangpur Wala. And from #2 till #11 quoted from book: Women And The Fatimids In The World of Islam by Delia Cortese and Simonetta Calderini]

The most famous source pointing at Sitt al-Mulk's involvement is the almost- contemporary Abbasid and anti-Fatimid historian al-Sabi' (d. 448/1056). Al-Sabi' adds that eventually Sitt al-Mulk killed Ibn Dawwas and those who were involved in the conspiracy, as she was afraid that her involvement in the murder would become known. This narrative became so popular that it was acritically quoted by a number of subsequent historians who, in so doing, contributed in forging the myth of 'Sitt al-Mulk the fratricide'. A notable exception was Ibn Taghribirdi, who, while using al-Sabi' when portraying Sitt al-Mulk and her supposed involvement, tells us that these were the rumours spread at the time and denies she had any role in the murder.

Allegation: Mikrizi says, in year 410/1016 al-Hakim during a quarrel accused Syyyeda Sitt al-Mulk of getting pregnant despite being unmarried!

In year 410/1016 the age of Syyyeda Sitta al-Mulk was FIFTY THREE YEARS!!! The age old enough for a women to become pregnant! Hence above allegation is false. This allegation is also rejected in book: Al Hakim bi Amrallah, page 126.

After the martyrdom of Syyyedna Imam Hakim a.s. , Syyyeda Sitt al-Mulk served to infant Imam al-Zahir a.s. and acted as his regent. Thus becoming the only women on earth to achieve this high elevated status in Islamic sultanate.

Molana Imam Hakim a.s. (386-411/996-1021)

He was born on 23rd Rabi I, 375/August 14, 985 in Cairo, and was the first Fatimid Imam born on Egyptian soil. His name was al-Mansur Abu Ali, surnamed al-Hakim bi-Amrillah (He who governs by the orders of God). He acceded the throne in 386/996 at the age of 11 years, 5 months and 6 days. Makrizi writes in Itti'az (p. 386) that, "On the following morning the dignitaries assembled in the Grand Hall to await the new Caliph. Al-Mansur, wearing the diamond turban, entered the Hall and walked to the golden throne, the assembly bowing to the ground meanwhile. They greeted him with the baya as Imam and the title al-Hakim bi-Amrillah by which he was thereafter known. " Abul Fawaris Ahmad bin Yaqub (d. 413/1022) writes in Ar-Risala fi'l Imama(comp. 408/1077) that Imam al-Hakim delivered his first speech from the pulpit of a mosque in Cairo on 386/996 and said: "O' people, surely God has made us superior by the word of Imamate. He has eternalized it in us, so that it may last until the day of doom. The one of us receives it from the other and the son inherits it from the father. This is the bounty of God, He gives it to whomever He wishes, and God is of bounty abounding. "

Imam al-Hakim, assumed full power of the empire at the age of fourteen, and thus it does not appear to have affected his early education. He had a good command of Arabic tongue, and a fine knowledge of poetry at an early age. Antaki (d. 458/1065) writes in *Tarikh-i Antaki* (Beirut, 1909, p. 217) that, "He appears as a pleasant man with a sense of humour, and often exchanged jokes with those to whom he spoke in the streets. " Antaki also writes, "Al-Hakim would frequently pause in the streets of his capital to exchange greetings or answer questions from his poor subjects. " (Ibid. p. 200) Marshall Hodgson writes in *The Venture of Islam* (London, 1974, 2:26) that, "Al-Hakim wished, above all, to be the perfect ruler; widely generous, enforcing strict good order, and absolutely just to all the people. Personally, he avoided all luxury and mounted a simple donkey for his excursions. "

Imam al-Hakim is described as generous and brave by the chroniclers. His clothes were simple, made chiefly of wool, and chose to ride on an ass. He disliked diamond turban and wore plain white scarf. His food was simple, and that too cooked by his mother only. He was an impressive figure, tall and broad-shouldered with a powerful voice. His large eyes were dark blue and flecked with deep reddish gold.

The Berbers dominated the Fatimid army, known in Egypt as *Maghriba* (the westerners). Imam al-Aziz had introduced the Turkish and Iranian soldiers in the army, known as *Mashriqa* (the easterners), as a counterpoise against the fast growing influence of the Berbers. Only two days after the death of Imam al-Aziz, the *Maghriba* faction in the army began to raise and stipulated that no one but Ibn Ammar should be the *wasita* (chief minister). Ibn Ammar negotiated with them, securing their goodwill in exchange for increased payment.

Ibn Ammar intended to establish a purely Berber government in Egypt. His rule, indeed, was characterized by unmasked favourism of the *Maghriba*. Rudhrawari (d. 488/1095) writes that, "The aim of the *Maghriba* was to abolish the institution of the Fatimid Imam and build an empire of their own. Ibn Ammar's friends advised him to kill Imam al-Hakim. Ibn Ammar, who intended to follow their advices, but dissuaded later on because Imam al-Hakim was too young and harmless. " (cf. *Tajarib al-Umam* by Miskawayh, p. 222). The Berber tribe of *Katama*, known as *Maghriba* appears to have been the centres of this change, as they considered that they had been the conquerors of *Maghrib* and of Egypt, and why should the fruits of this conquest be laid at the feet of an Arab dynasty in the progeny of Ali. Immediately after his appointment, Ibn Ammar began to allocate high positions to his supporters. He dismissed the Turkish and Iranian soldiers from the high posts, and restored the power of the Berbers. He also curtailed the power of Abul Futuh Barjawan, the regent of the Imam, and confined him as a tutor of Imam al-Hakim in the palace. The chiefs of *Mashriqa* thus had been dismissed and some of their supporters were even executed. Annual allowances to them were stopped, and many of them fled from Egypt fearing being killed.

Barjawan allied himself with the Turkish commander called, Manjutagin, who himself was a great force in Syria. He readily espoused to Barjawan's faction, and formed an alliance with some of the Bedouin chiefs and left Damascus at the head of six thousand troops to march

towards Egypt. Ibn Ammar mobilized his troops under the leadership of Suleman bin Falah and provided him with the large sums of money to be used in diverting the loyalty of the Bedouin chiefs against Manjutagin. The two armies clashed between Ramla and Askalan, and after three days of minor encounters, they fought the final battle. Manjutagin was subdued and taken prisoner and sent captive to Cairo. The battle resulted in victory for the Maghriba, but impugned a dangerous problem to the state, a fast growing opposition between the Maghriba and Mashriqa in Egypt. The defeated Mashriqa arrived in Cairo and threatened Ibn Ammar's rule, while the majority of Maghriba were in Syria with Suleman bin Falah. To overcome the problem, Ibn Ammar planned to increase his supporters and at the same time adopted a moderate line of policy towards Mashriqa, and pardoned Manjutagin. Suleman bin Falah also followed a similar policy in Syria and tried to convince its inhabitants that his plans were for peace and security. He dismissed Jaysh ibn Samsama from the governorship of Tripoli and replaced him with his own brother Ali.

Thus, Jaysh, a powerful Katama chief, went to Cairo to revenge himself by attempting to overthrow Ibn Ammar. He made an alliance with Barjawan and the chiefs of Mashriqa. Barjawan's opportunity to gain power came with the presence of Jaysh in Egypt. He provoked riots and disturbances in Cairo and threw the blames on Ibn Ammar and his supporters. Ibn Ammar invited them to his palace under the pretext to discuss the riots between Berbers and Turks, but secretly had planned their executions. However, Barjawan, who had planted many spies in Ibn Ammar's palace, was informed of this and formed a counter plan. He and his supporters decided to accept the invitation. They planned to foil the attack by retreating among them, thus exposing Ibn Ammar's treasonable intentions. Barjawan's plan succeeded and he and his allies returned to the royal palace, declared Ibn Ammar to be a traitor and prepared to fight. With as many supporters as he could muster, Ibn Ammar left Cairo and camped in the desert. Barjawan followed him and in a battle, which lasted half a day, Ibn Ammar was defeated, and fled. By the overthrow of Ibn Ammar in 387/997, Barjawan assumed the office of wasita (chief minister) after Ibn Ammar had held office for a little less than eleven months. Barjawan took out Imam al-Hakim in public to demonstrate his loyalty towards the Fatimids.

Barjawan pardoned Ibn Ammar and granted him the same monthly allowances and supplies that he had received during the period of Imam al-Aziz. With his accession to power, Abul Futuh Barjawan had to face a number of problems. He however handled the situation, and endeavoured to get an end of it, or at least to lessen the rivalry between Maghriba and Mashriqa. In the appointment of key posts, he tried to create equality, which would satisfy the average persons of both groups. He appointed Ismail bin Fahl al-Katami, a Maghriba chief as the governor of Tyre and Bushara al-Ikhshidi, a Mashriqa chief as the governor of Damascus. For the governor generalship of Syria and the supreme command of the Fatimid forces stationing there, he chose Jaysh ibn Samsama, a powerful Maghriba chief. He made an efficient Christian, Fahd bin Ibrahim al-Katib as his personal secretary and invested him the title of al-Rais (the master).

Barjawan now governed the state with unbounded authority. He wanted to make the Imam merely an ornamented figure in the palace, and bring him out to grace only in the state functions. He treated Imam al-Hakim as helpless child and did not allow him even to ride on horseback. Ibn Muyassar in *Akhbar al-Misr* (p. 56) and Makrizi in *al-Khitat* (2:4) consider such treatment as dictatorship (*istibdad*), causing Imam al-Hakim's resentment which resulted his death.

Ibn Qalanisi (p. 51) writes that, "Abul Fazal Raydan, the bearer of the royal parasol (*mizalla*), once said to Imam al-Hakim, "Barjawan is planning to emulate the career of Malik Kafur (d. 357/968) and purposes to deal with you as Malik Kafur dealt with Ikhshidi's son by isolating you and eliminating your power. The right thing to do is his immediate murder and administer your state alone. " Imam replied, "If this is your opinion and advice, then I need your help. " Barjawan was finally slain on 16th Rabi II, 390/March 25, 1000 by Abul Fazal Raydan, who carried out the murder with his associates in a place called *Bustan Duwayrat al-Tin*. Barjawan held his office for 2 years, 7 months and 29 days. In terms of wealth and power, Barjawan was typical of the top echelon of the ruling circles. Ibn Bassam (d. 542/1148) writes in *al-Dhakhira fi Mahasin al-Jazira* (Cairo, 1945, p. 232) that after the death of Barjawan, an officer of central treasury found in his house: one hundred scarves (*mandil*) of different colours, one hundred another kind of scarves (*sharabiya*), one thousand pairs of trousers (*sirwal*), one Armenian silk (*takka*), an uncountable quantity of clothes, jewels, gold, perfumes and furniture, three hundred thousand dinars, one hundred and fifty horses and mules in his personal stable, three hundred pack horses and mules and a hundred and fifty saddles, twenty of which were pure gold.

Imam al-Hakim took over the power into hand at the age of fourteen years. Barjawan's execution provoked some apprehension among the people, but he skillfully navigated the storm. He went out to the people and declared: "I have been informed of an intrigue which Barjawan made against me, and for that I caused him to be executed. " Makrizi writes in *Itti'az* (p. 427) that Imam al-Hakim speaking before an assembly next day of state dignitaries (*shuyukh ad-dawla*), the leaders of *Katama* and *Turks*, said: "Barjawan was my slave and I employed him. He acted in good faith and I treated him with favours. He then began to misbehave, so I killed him. " The death of Barjawan marks the beginning of the second period of Imam al-Hakim's reign.

The period between 390/1000 and 396/1007 was critical because of famine and economical distress. There was also a general deterioration of economic and social life between 395/1004 and 411/1021 when most of the royal decrees (*manshur*) covering religious and social legislation were issued by the Imam. He had to take drastic measures by pressure of circumstances. On account of his extreme measures to meet the challenges, he became a controversial figure. Historians have held different opinions for him. Abul Fida, Ibn Athir and Ibn Khallikan depict him as an heretic and wily tyrant. Prof. Hitti, on the other hand, defends him, and writes in *The Origins of the Druze People and Religion* (New York, 1928, p. 27) that, "The fact that al-Hakim introduced many reforms regulating weights and measures, fought

immorality with police ordinances . . . amidst a hostile milieu indicates that he was not the kind of maniac or fool whose biography these early writers have left us. "

Antaki and Ibn al-Sabi's records discrediting Imam al-Hakim's personality should be treated with a degree of caution since both historians were aggressive and lived in distant countries. Imam al-Hakim's so called cruelty may have been the result of the circumstances rather than the acts of a sadist, or were perhaps exaggerated according to the view of the hostile historians. He ascended when he was still a child and witnessed fierce struggle and rivalry for power among the high officials of his state. This may have created a sense of insecurity, which led him to resort to so called cruelty as a tool of maintaining his power. Ibn al-Futi, who is quoted by Makrizi in *Itti'az* (p. 411) suggests that, "al-Hakim's cruelty was both part of his policy to abolish the corruption resulting from his father's great tolerance, and vengeance against those who oppose the Islamic law of the state. "

Muhammad Abdullah al-Inan writes in his *al-Hakim bi-Amrillah wa Asrar al-Dawa al-Fatimiya* (Cairo, 1937, p. 173) that, "We are however unable to understand different political enigmas of al-Hakim, but it is beyond doubt that the ordinances and injunctions he imposed were not against the Islamic traditions to a little extent. These were also not the result of the whimsical thoughts, but based on the ordinary reformations of the state, therefore, the wisdom and strategy motivated behind them can never be ruled out. " Dozy also writes in *Essai sur l'histoire de l'Islamisme* (Leiden, 1879, p. 148) that, "We fail to know the enigmatic personality of the Fatimid Caliph al-Hakim, therefore, it is not plausible to draw a conclusion that these were the outcome of whimsical thoughts. "

The constant struggle for power between the two elements in the Fatimid's army presented Imam al-Hakim with a very serious problem. His position was also threatened by the growing influence of *mudabbir ad-dawla* (the administrator of state affairs), better known as *wasita* (the mediator, executor of the Caliph's orders or chief minister), simply an intermediary between the Imam and the people. Both Ibn Ammar and Barjawan had forcefully seized power and became themselves as *wasitas*, and misused the office. This was the first crack in the political structure. In the face of this trend, Imam al-Hakim's attitude towards each successive *wasita* during the last twenty years of his Caliphate, was well and carefully planned to control his exercise of power. He did not abolish the institution of *wasita*, but restricted its power. Makrizi writes in *Itti'az* (p. 390) that, "After the appointment of al-Hussain bin Jawhar as *wasita* in 390/1000, he was ordered not to receive or deal with petitions in his own house or in public streets; those who had cases of complaints should be told to deliver them to him only at the office in the palace. " Hussain bin Jawhar together with his secretary, Fahd bin Ibrahim, would come early to the palace, receive the petitions, study them and carry them to the Imam for final judgment. Except for Hussain bin Jawhar and Ali bin Falah, none of the *wasitas* had a military background. None was powerful tribal chief or a chief of any element of the army. Most of them were from poor class. No *wasita* was allowed to remain in office for a long period. In the course of his twenty years of rule, Imam al-Hakim employed more than fifteen *wasitas*, some held office for as little as ten days. Severity was the prominent

feature in Imam al-Hakim's attitude towards his wasitas, and the majority of those who occupied that office were executed. Thus, Ibn Hammad (d. 628/1230) writes in *Akhbar al-Muluk Bani Ubayd wa Siyaratihim* (p. 57) that al-Jarjara'i, a high official who had lost both hands by the command of Imam al-Hakim, would tell those who remarked upon such treatment that: "This was a punishment which I deserved for betraying amir al-mominin's orders. " According to Marshall Hodgson in *The Venture of Islam* (London, 1974, 2:27), "He was merciless to any of the great who, he thought, took advantage of their position. "

Historians have generally shown Imam al-Hakim's attitude as a tyrant and blood-thirsty. Such views, however, do not seem to be quite accurate, and many have been hastily arrayed without a thorough investigation. P. J. Vatikiotis writes in *The Fatimid Theory of State* (Lahore, 1957, p. 149), that, "These presentations have been hastily arrayed without a genuine investigation of al-Hakim's reign. " This part of Imam al-Hakim's policy cannot be described as blood-thirsty or insane. Imam al-Hakim was extremely engaged in a deadly struggle of retaining the Fatimid Caliphate. He was not fighting only the secular tendencies of political power groups, but also attempting to rally the fast disintegrating Fatimid ranks in the face of impending danger.

It is a common method, which most rulers used to adopt to silence opposition and prevent threats to their own powers. There is no evidence suggesting that, at any time, Imam al-Hakim ordered the execution of someone just for the sake of killing. His bursts of killing, as M. G. S. Hodgson says in "al-Darazi and Hamza in the Origin of the Druze Religion (JAOS, 82, 1962, p. 14), "were most obviously turned against the great and the proud, the holders of positions and those ambitious to be such. " There were more precisely against those from whom Imam al-Hakim anticipated danger or considered a threat to his power. A comparative study of his attitude towards qadi al-qudat (chief judge) with the manner in which he treated the wasita and military chiefs illustrates this point. It was only qadis who opposed his policy who were executed; others were treated quite normally. During his entire reign, Imam al-Hakim employed five persons to that post of qadi al-qudat. Muhammad bin Noman died in 389/998 and Imam al-Hakim himself led the prayer at his funeral. His successor, Hussain bin Noman served until 395/1004 when he was executed after being found guilty of theft. Muhammad bin Yousuf al-Kindi (d. 330/951) writes in *Kitab al-Umra wa'l Kitab al-Qudat* (London, 1912, p. 608) that, "Hussain bin Noman stole twenty thousand dinars from an orphan whose father entrusted the money to him. His trial was personally conducted by al-Hakim. " Abdul Aziz bin Noman succeeded until 399/1008 when he was dismissed, and two years later executed for opposing Imam al-Hakim and supporting Hussain bin Jawhar. Malik bin Sa'id al-Fariqi served for 6 years, 9 months and 10 days (399/1008 to 405/1014) and was executed for opposing Imam al-Hakim's policy for imposing Islamic laws. In 405/1014, Imam al-Hakim appointed Muhammad bin Abi'l Awwam as qadi al-qudat and Khatgin as a da'i al-duat, and both remained in office until the end of Imam al-Hakim's rule because of their loyalty with the rules imposed.

Barjawan was able to overcome the chronic problems in Syria, and appointment of Jaysh ibn Samsama as a governor general and the commander of the Fatimid forces, indicates a shrewd policy. Jaysh was a powerful Maghriba leader and was also a popular figure among the Mashriqa. Initially, he had four major problems to be confronted when he reached Syria: the rebellion in Tyre, the rebellion of Mufraj bin Dagfal, the unrest in Damascus and the Byzantine invasions into the Fatimid territory. Jaysh at first moved into the action to subdue the rebellion in Tyre, an important port on the Mediterranean coast; whose inhabitants, supported by the Byzantines, had rose against the Fatimid suzerainty during the clash between Barjawan and Ibn Ammar. Their leader, a sailor called Ullaqah had declared Tyre an independent, and issued new coinage with the slogan, "Dignity and plenty instead of humility and poverty, Amir Ullaqah" (uzzun ba'da faqah al- amir Ullaqah). Jaysh appointed Abu Abdullah al-Hussain and Ibn Nasir ad-Dawla al-Hamdani to lead the expedition against Tyre, and himself stayed with the rest of the forces in Palestine, preparing another expedition against Mufraj bin Dagfal. He also ordered the governors of Tripoli and Sidon to join together with their warships in the forthcoming fighting against Tyre. In the ensuing battle, the Fatimid forces ravaged the Byzantine ships, and at length, Tyre fell before the onslaught of the Fatimid forces. The Fatimid troops entered the city and declared immunity (aman) and safe-conduct for all who remained in their homes. Ullaqah was arrested and sent to Cairo.

After suppression of rebellion in Tyre, Jaysh proceeded towards Palestine, where Mufraj bin Dagfal was plundering the towns and attacking the pilgrim caravans. When confronted with the big army of Jaysh, Mufraj capitulated and sent a delegation, asking for safe-conduct and promised to advance his loyalty to the Fatimids. Jaysh, who was pressed by more serious problems in northern Syria, pardoned him and withdrew his army to the north.

Jaysh thence advanced towards Damascus, and as soon as he entered the city, according to Ibn Athir (9: 50), he declared that his prime objective was to wage war against the Byzantine and establish peace and security in Damascus. He also announced the death penalty for any one, whether his soldiers or other citizens, who proved guilty of disturbing the peace in the city. Jaysh then moved towards Hims, where the governor of Tripoli and his troops and a number of volunteers, augmented Jaysh's army in his fight against the Byzantines, who had besieged Afamiya at that time.

Jaysah arrived at Afamiya during the hour when the city was in great distress and about to fall into the hands of Byzantines. In the ensuing battle lasted for a few days, Jaysh faced defeat in the beginning. In the interim, a Muslim soldier managed to kill the Byzantine commander, causing demoralization among the Christian troops. The Byzantine troops were defeated, who took wild flight from the field. Jaysh followed the defeated Byzantines as far as Antioch and besieged the city for a few days, but he at once lifted the siege and returned to Damascus.

It must be remembered that Ibn Ammar had instituted a group of the young men (ahdath) from among the Maghriba in Damascus against the Mashriqa. The Ahdath, an urban militia, commanded by al-Rais (master) or al-Rais al-Bilad, whose influence exceeded that of the qadi.

As armed and pugnacious men of the native-born population, the Ahdath had constituted in face of the political authorities. The Ahadath had assumed the principal power and were the main cause of the troubles in Damascus. Jaysah tried to cope with these elements and finally decided to eliminate them once and for all. During his early arrival in Damasus, he delayed his plan owing to the raids of the Byzantines on northern Syria. After suppression of the Byzantine influence in Tyre and the troubles created by Mufraj bin Dagfal, he returned to Damascus to strike a final blow on the Ahdath. According to Qalanisi (p. 51), he invited the chiefs of Ahdath to his camp, which he had pitched outside the city, and had them killed. He at once besieged the city and sent his troops inside to search and kill the remaining ashes of Ahdath. This operation clean-up cost the death toll of 1200 persons and brought fear to the inhabitants, but Jaysh declared for their safe-conduct and promised security and peace under the suzerainty of the Fatimids. This was of course a bloody operation, but at the same time it was a last resort and the only effective solution to solve the problems of Damascus, where peace was restored for a long time. During the first three years of Imam al-Hakim's rule, two major anti-Fatimid uprisings occurred in Damascus. It was the untiring efforts of Jaysh ibn Samsama that these rebellions had been subdued in 388/998. Imam al-Hakim's aim was to win the loyalty, therefore, he paid due attention to the welfare of Damascus and appointed considerable governors, some of whom were recalled after only a few months. Thus, 21 governors are reported to have been appointed in Syria during the 22 years of Imam al-Hakim's rule. He did not hesitate to dismiss any governor who exceeded his authority or caused discontent among the inhabitants.

Jaysh ibn Samsama died on 390/1000 at Damascus. His son went to Cairo with a paper on which his father had written his will and a detailed statement of all his property: all this, he declared, belonged to Imam al-Hakim; his children had no rights. The property thus valued was estimated at 200,000 pieces of gold. His son brought all this before the Imam, who said, "I have read your father's will and the statement of the money and goods of which he has disposed by his will. Take it, and enjoy it in tranquility and for your happiness. "

Imam al-Hakim had also contemplated to extend his authority to Aleppo, the greatest centre of northern Syria. The last Hamdanid ruler, Sa'id ad-Dawla had been killed in 392/1002 by the conspiracy of his minister, called Lulu; who abolished the Hamdanid dynasty in Aleppo and established his own. The real power behind Aleppo was however the Byzantines, who used to be called when their help needed to the rulers. Thus, Imam al-Hakim made a non-aggression pact (hudna) with Basil II, the emperor of Byzantine and weakened the reliance of Aleppo on Byzantine help.

There appears different of views as to the negotiation of non-aggression pact (hudna) between the Muslim and Christian empires. Ibn Qalanisi (p. 54) writes that in 390/1000, Barjawan moved first by sending a friendly letter through his Christian secretary, Fahd bin Ibrahim al-Katib, expressing the Fatimid desire for the pact. Antaki (p. 184) however states that the Byzantine emperor, Basil II took the initiative by deputing his two envoys to negotiate peace with the Fatimids. In sum, the agreement was initially for a period of ten years, but it

remained enforced through out Imam al-Hakim's period, and the relations between them were strengthened. Envoys and presents were exchanged between the two rulers and trade and commercial activities continued uninterrupted except for a brief period.

The events which occurred in Aleppo after the death of its ruler, Lulu in 399/1008 facilitated Imam al-Hakim's policy and assisted him to achieve his goal. Lulu's son Mansur, succeeding his father, was faced with numerous enemies, including Abul Hayja, the Hamdanid prince who came from Byzantium with Byzantine support to restore the rule of his ancestors. Mansur received investiture from Imam al-Hakim and virtually became a Fatimid vassal. The Imam supported Mansur against Abul Hayja, who had taken field and defeated.

In 406/1016, Mansur was defeated in a battle by Saleh bin Mirdas, the chief of the Banu Kilab. Mansur took refuge with the Byzantines after leaving a citadel under the control of a certain Fath, who was secretly in contact with Imam al-Hakim. Thus, the Imam granted the title of Asad ad- Dawla (lion of the state) to Saleh bin Mirdas and Mubarak ad-Dawla (blessed of the state) to Fath. On the other hand, Imam al-Hakim commanded his troops encamped in Syria to move towards Aleppo to prevent any pact between Saleh and Fath against the Fatimids. In 407/1017, the first Fatimid governor appointed by Imam al-Hakim entered Aleppo, called Fatik, bearing the title of Aziz ad-Dawla. Ibn al-Adim (d. 660/1262) writes in Zubdat al-Halab fi Tarikh Halab(Damascus, 1951, 1:214) that Imam al-Hakim issued an edict addressing to the inhabitants of Aleppo that, "When Amir al-mominin learned of the tyranny and ill treatment you suffered from those in powers, burdening you with taxes and harsh imposts out of all proportion to the ways of Islam, he, may God strengthen his power, ordered supplies to be sent to you from the state's stores and to exempt you from the kharaj until the year 407. By this you will know that the light of righteousness has risen and the darkness of tyranny has been dispelled. "

The Byzantine emperor however opposed the Fatimid foothold in Aleppo, but did not break the non-aggression pact. He put restrictions upon the trade with Aleppo and cemented his close ties with the Mirdasids in order to employ them against Fatik. The remote distance of Cairo, the threats and offers of his Byzantine contacts and his personal ambition, made it easy for Fatik to show his back to the Fatimids. Soon afterwards, Fatik began to rule as an independent ruler in Aleppo and dismissed the officials appointed by Imam al-Hakim and employed men of his own choice.

Imam al-Hakim realized that a demonstration of the Fatimid arm forces was necessary to maintain his authority in Aleppo, therefore, he ordered his governor in Syria to prepare for a quick expedition against Fatik. On the other side, the troops of the Byzantine also came into action and started moving from the north to the south to support their interests. It was only the sudden death of Imam al-Hakim that had prevented the two empires from breaking peace which had lasted between them for more than 20 years.

Imam al-Muizz had vested Buluggin bin Ziri (d. 373/984) with the governorship of all the Fatimid dominions in the Maghrib except for the Kalbid Sicily and Tripoli in 361/972. Later on,

Buluggin asked Imam al-Aziz to give him rule over Tripoli as well. His request was granted and from 365/975, Tripoli began to be ruled by the Zirids. Buluggin appointed Tamsulat bin Bakkar as the amir of Tripoli, who governed the province for 20 years. In 386/996, after the death of Mansur, the second Zirid ruler, the relation between Tamsulat and Badis (d. 406/1016), the third Zirid ruler were strained. Tamsulat wrote to Cairo, asking Barjawan to send a new amir for Tripoli. Barjawan's error was that without the consent of Badis, he appointed Yanis as the amir of Tripoli in 388/998, who was then the amir of Barqa. Badis wrote a letter to Yanis, asking for an explanation of his move from Barqa to Tripoli, but he received no satisfactory reply. Realizing the danger that Yanis represented, Badis sent his troops into battle against him. In the ensuing battle, Yanis was killed and his forces retreated to Tripoli, where they barricaded themselves awaiting help from Cairo.

The above military actions of Barjawan in Tripoli supported no decree from Imam al-Hakim. It however affected the relations between the Fatimids and the Zirids. In addition, Tripoli, over which the dispute had begun, was occupied neither by the Fatimids nor by the Zirids, but it came in the hands of the enemy of both, i. e. , the Banu Zanata. Fulful (d. 402/1011), the chief of Zanata tribe had taken an opportunity and proceeded towards Tripoli. He entered the city and declared his support against the Zirids and proclaimed his loyalty to the Umayyad of Spain.

Hence, the Fatimids lost Tripoli for about ten years (390-400/999-1009). After restoration of peace in Egypt, Imam al-Hakim turned his attention towards Tripoli. He dispatched his forces at the command of Yahya al-Andulusi as a new amir of Tripoli, and commanded Raydan at Tripoli to give Yahya a sum of money for expenses. Raydan, who most probably appropriated the money, instead gave Yahya a signed order to collect money from Barqa. When Yahya reached Barqa, he found the state treasury depleted. Most of the soldiers in his troops belonged to Banu Qorra, whom he had promised generous payment. Thus, Yahya faced difficulties in the field. Banu Qorra not only deserted Yahya, but they also raided his camps in angry and pillaged whatever they found and returned to their territory. Henceforward, Yahya entered Tripoli with the remaining troops. He was overpowered by the Zanata chief, Fulful, who humiliated him and took control of Tripoli, proclaiming his loyalty to the Umayyad of Spain. On other side, Imam al-Hakim did not send any reinforcement to regain Tripoli, and as a result, the Fatimids lost their suzerainty in Maghrib. Their relations with the Zirids also deteriorated, and the Sanhaja tribe ruled there independently.

In 395/1004, Imam al-Hakim faced the most serious challenge to his authority against the rebellion that rocked the foundation of his state. This was the rebellion of Abu Raqwa, an Umayyad prince who united the forces of Berbers of Zanata with those of the Arab tribe of Banu Qorra to lead them against the Fatimids. The word raqwa means leather bag, in which travellers, especially the Sufis, carried water during journey. He was an Umayyad prince from the line of Marwan bin Hakam. In his twenties, he fled from Spain and travelled to Maghrib, Egypt, Yamen, Mecca and Syria; testing the possibility of creating a group strong enough to

support the Umayyad cause. At length, he succeeded to generate a large following in Maghrib and proclaimed himself as an amir.

Besides the rooted opposition of Zanata and the dissatisfaction of Banu Qorra with the Fatimids, the economic factors also appear to have been the main cause behind the rebellion of Abu Raqwa. The province of Barqa in Maghrib was very poor, and its treasury was even insufficient to supply the needs of the small army which Imam al-Hakim sent in 391/1000 to restore Fatimid suzerainty in Tripoli. Its commercial life was limited and its income depended upon its limited agricultural output. The whole of Maghrib preceding the rebellion was caught with economic crisis, resulting a sort of catastrophe in 395/1004. Ibn Idhari (d. 712/1312) writes in *Akhbar al-Andalus wa'l Maghrib* (1:256) that, "In 395/1004, there was a catastrophe in Africa. The poor died and the money of the rich vanished. Prices rose and food became impossible to find. The people of Badia left their homes. Houses became empty and there was no one to occupy them. With all this there was a plague of cholera." Abu Raqwa understood the difficulties of the tribesmen, their overwhelming desire to solve their problems, and therefore, he concentrated his effort to this point. The situation turned in his favour as an effective tool of his rebellion. When the people agreed to follow his rebellious leadership, the first pact he executed with the people concerning the booty and gains resulting from war. It was resolved to divide the booty into three shares: one for each tribe and one third to be retained under Abu Raqwa's control in order to form a treasury to help during the war. He also promised to give the chiefs the palaces and houses of the Fatimid state in Cairo and other fertile regions in Egypt.

After being assured himself of sufficient support from the two principal tribes, Abu Raqwa canvassed neighboring districts, where he delivered speeches about Islam in a revolutionary manner. The tribesmen were fascinated by his eloquence, and assembled under his leadership against the Fatimids. Sandal, the Fatimid chief of Barqa immediately reported to Imam al-Hakim and asked permission to campaign against him. According to Ibn Athir (9:82), "Al-Hakim, who apparently did not realize the urgency of the problem, neither gave permission nor sent help but recommended diplomacy, not militant stance as a solution." Sandal's action failed, and Abu Raqwa with his troops swiftly marched to invade the city of Barqa. Sandal and his troops met them outside the city, and were subdued after a fierce fighting. Sandal retreated and barricaded himself inside the city. Sandal also contacted Ibn Taybun, the chief of the Berber tribe of Lawata, who came to the rescue and forced Abu Raqwa to break the siege, but failed to defeat him. Abu Raqwa then inflicted a heavy defeat on Lawata's forces and got the loss of many fighters including Ibn Taybun. The inhabitants of Barqa with their chief Sandal took advantage of Abu Raqwa's temporary withdrawal from their city, and strongly fortified its walls, digging huge trenches around them and storing as much food and supplies as they could. When Abu Raqwa returned to the siege, he found the city in a much stronger position to defend than before. Several months of siege, he failed to convince Sandal to surrender. Meanwhile, Imam al-Hakim sent an army of five thousand men under the leadership of Yanal to relieve Barqa. Yanal had to cross considerable stretch of

desert before he reached Barqa, and Abu Raqwa sent a body of cavalry across the route to fill in the wells. He then waited at the point farthest from Egypt to meet Yanal's forces, who arrived tired, exhausted and thirsty. Yanal was defeated and was scourged to death. Abu Raqwa sacked his all equipments and supplies, and returned to Barqa. Sandal, together with his family, fled to Cairo. In the month of Zilhaja, 395/October, 1005, Abu Raqwa captured Barqa, and declared himself amir al-mominin. This was struck on the coinage too, and the khutba was read in his name.

Al-Musabbihi (d. 420/1029) writes that Abu Raqwa's supporters regarded him as a caliph. About a year after his occupation of Barqa, Abu Raqwa was driven out by the threat of famine and plague. He and his supporters left Barqa as if they were migrating from one land to another, and proceeded towards Alexandria. Imam al-Hakim began his preparations to quell the rebellion, and appointed Fazal bin Saleh to arrange a large force to meet Abu Raqwa in the field. Meanwhile, a report came of Abu Raqwa's movement towards Alexandria. Fazal sent a detachment at the command of Qabil to intercept the rebels, and prevent them from reaching the city. The two armies met in Dhat al-Hamam in Alexandria, where Abu Raqwa won a victory over Qabil. Thence, Abu Raqwa resumed his march towards Alexandria. He besieged it for several months, provoking extreme alarms in Cairo, and a large force had been dispatched from Cairo in command of Fazal bin Saleh. Abu Raqwa failed to capture Alexandria, so he turned towards Cairo. He reached at Fayyum and camped to plan the final blow against the Fatimids. Imam al-Hakim raised reinforcement of four thousand horsemen at the command of Ali bin Falah to Jiza to prevent Abu Raqwa's troops from raiding areas close to Cairo. Knowing this, Abu Raqwa sent a division of his troops which ambushed Ali bin Falah, killed many of his men. Skirmishes between the two forces continued until they finally met at Ra's al-Barqa in Fayyum district.

It should be noted that a secret pact between Abu Raqwa and the Bedouin chiefs in the Fatimid forces had stipulated that when he would attack, they would withdraw from Fazal bin Saleh's side to create fear and confusion. Fazal was fully aware of this, and on the day of the battle, he summoned all the Bedouin chiefs to his tent. When the attack took place, the Bedouin chiefs, being the prisoners virtually in Fazal's tent, were unable to play their part in accord with the pact with Abu Raqwa, and their troops, unaware of their masters' pact with Abu Raqwa, fought fiercely. Expecting a victory, the troops of Abu Raqwa were easily ambushed and defeated, and he himself fled to the south, and then to Nubia, a large country stretching from Aswan to Khartoum, and from Red Sea to the Libyan desert. Abu Raqwa reached at Dumqula, the capital of Nubia, where he pretended to be an ambassador of the Fatimid at the court of the Nubian king. Fazal followed close behind to the Nubian frontier and managed to find out Abu Raqwa, and took him prisoner in 397/1004. He was brought to Cairo, and was paraded through the streets. Ibn Qalanisi (d. 555/1160) writes in *Tarikh-i Dimashq* (p. 65) that Abu Raqwa had written a poetical letter to Imam al-Hakim, begging him for mercy, but the Imam refused pardon. But al-Musabbihi (d. 420/1029) as quoted by Makrizi in *Itti'az* (p. 396) however refutes it and suggests that Imam al-Hakim intended to

pardon Abu Raqwa as Imam al-Hakim had personally told him while talking about Abu Raqwa, "I did not want to kill him and what happened to him was not of my choosing. " Ibn Athir (9:84) writes that, "Abu Raqwa died from humiliation and the cruel treatment during the parade, but was not executed. " It transpires that Imam al-Hakim did not wish to execute him and was waiting the termination of the parade to grant him mercy, but he was died. In 398/1005, the Nile rising only 16 yards and 16 fingers flow with the result that there was a great rise in prices and hardship. The single bread (al-khubz) became so dear that it could be obtained with great difficulty. It was followed by disease and plague together with malnutrition. Imam al-Hakim immediately exempted the taxes and formulated strict measures to cope with the situation and instituted death penalty for those who inflated prices or hoarded commodities, which produced the desired effect very soon.

Created by Arab tribes in Palestine, headed by Mufraj bin Dagfal al-Jarrah Taiy, Imam al-Hakim had to face another rebellion hatched in 397/1004, which lasted for about three years. This was the rebellion of the tribe of Banu Jarrah, a part of the Yameni tribe, called Taiy, who had settled in southern parts of Palestine in the Balqa region. Unlike the revolt of Abu Raqwa, Mufraj's rising was not influenced by religious teaching, nor was it a serious threat to the Fatimids. He began to plunder the pilgrims, and planned to occupy Palestine to establish his family rule. In 400/1009, Imam al-Hakim appointed his general Yarkhtagin to Aleppo to suppress the rebellions, but Mufraj intercepted him at Askalan and raided. Mufraj sacked his materials and captured him. The rebels also occupied Ramla. Mufraj went to Hijaz and swore allegiance to Hasan bin Jafar (d. 430/1038), surnamed Abul Fatuh as an amir, and brought him to Ramla.

Thus, Mufraj dominated both in Palestine and Hijaz, and started coinage in the name of Abul Fatuh. Imam was much alarmed by these events in his state and tried to suppress the rebellion before it assumed serious proportions. He wrote a letter of remonstrance to Mufraj and offered him a sum of 50,000 dinars in return for the safety of Yarkhtagin. Imam al-Hakim also threatened him with severe consequences if he harmed his general. Soon afterwards, the Fatimid general Yarkhtagin had been executed.

To discredit Abul Fatuh in Mecca and regain Hijaz, Imam al-Hakim communicated with another in Mecca, known as Ibn Abu Tayyib and helped him, resulting re-occupation of Hijaz by the Fatimid. Imam al-Hakim wrote to Mufraj, promising him estates and other gifts if he would cease from rebellion. Mufraj resolved to abandon Abul Fatuh, who returned to Hijaz. Meanwhile, Mufraj accepted the offer of Imam al-Hakim and took his money. He however retained his mastery over Palestine and continued to menace the peace and security. The pilgrims from Egypt could no longer travel to Hijaz to perform hajj as their caravans were used to be sacked. Imam al-Hakim was impelled to take field against Mufraj. In 404/1013, he sent 20,000 horsemen under Ali bin Falah, whom he invested the title qutb ad-dawla (magnate of the state), and ordered the chief of Damascus to join the campaign. Meanwhile, Mufraj died and his supporters scattered. Ali bin Falah captured Ramla and restored law and order.

After suppression of revolts, Imam al-Hakim's administration became very liberal. The rebellions and the risings during his period had badly shaken the commercial life in Egypt by the fluctuation of the dhiram. In 395/1004, the market value of one dinar became equal to 26 dhirams. In 397/1006, the same problem occurred and one dinar valued equal to 34 dhirams. To cope with the monetary problem, new dhirams had been minted for circulation and the old ones withdrawn. The official value of a new dhiram was fixed at the rate 18 pieces to the dinar. The people were given three days to exchange the coins. This method controlled the monetary system to great extent.

In Egypt, the prices of merchandise, like units of measures and weight were not under direct control of the rule. This resulted price inflation and the people were at the mercy of the shopkeepers and merchants, profiteering high prices, therefore, Imam al-Hakim stabilized the units of weight and measure and fixed the price under government control. In 395/1004, an ordinance was issued to this effect, commanding the stabilization of the units and threatening those who deliberately mishandled them. In 397/1006, the prices of certain commodities were fixed. Severe punishment was inflicted upon the shopkeepers and merchants, who infringed these rules and also paraded in the streets who disobeyed these ordinances.

The relaxation in tax appears to have been an important feature in Imam al-Hakim's reforms. During the years of low Nile, which affected agriculture, the land-owners were exempted from paying imposts and taxes. Sometimes, certain areas were declared tax-free zones and at other times it covered the whole country. All the important commodities were relaxed from taxation along with local industries, such as silk, soap and refreshments.

The agriculture in Egypt used to be a target of the scanty of water during bad Nile and the loss of cattle from epidemics, therefore, Imam al-Hakim had taken important measures to reduce the problem as much as possible. He ordered water courses and troughs to be cleaned regularly. In 403/1013, he expended 15,000 dinars for the cleaning of the canal of Alexandria. He also employed Ibn al-Haytham, a famous engineer from Basra to solve the problem of low Nile. To ensure the supply of cattle for agriculture purpose, Imam al-Hakim ordered that cows should not be slaughtered except on occasions of religious festivals or if they were unfit to pull the plough. Ibn Taghri Birdi (d. 874/1470) writes in *al-Nujum al-Zahira fi Muluk Misr wa al-Qahira* (Cairo, 1929, 4:252) that, "His food laws like the slaughtering of safe and healthy cows, which was limited to perpetuate the cattle breed, and the killing of all dogs in the country were promulgated for sanitary purposes. "

Imam al-Hakim also granted most of the state land to his subjects and it was not only officials and friends who benefited the facility, but any person who petitioned for his aids. He also curtailed the expenses of the palaces and confiscated most of the properties of his family members, notably of his mother and sisters and added them to the state treasury in 399/1009.

Imam al-Hakim's forbidding extravagant spending in entertainments when the Nile was exceptionally low and his fight against profiteering from high prices during the famine crisis

are examples of sensible legislation for the public welfare. Ibn Taghri Birdi also discusses at some length Imam al-Hakim's charitable and university endowments; his leniency with taxation, depending on the ability of people and commensurate with the prosperity of Egypt over a particular year (op. cit. , 4:180).

There are also other noteworthy reforms of Imam al-Hakim in Egypt. "Nudity in public baths" says Makrizi in his *Itti'az al-Hunafa* (Cairo, 1948, p. 391), "was prohibited and people were ordered to wear towel around the waist. " In 397/1006, Makrizi adds, a decree (manshur) was read, commanding the fixation of prices of bread, meat and other commodities. According to *The Renaissance of Islam* (Patna, 1937, p. 399), "The Caliph al-Hakim, who sought to restore the original Islam, enacted stringent measures against wine-drinking. When his Christian physician, Ibn Anastas prescribed wine and music for his melancholy, the people reverted with joy to the old vice. But the physician soon died and the Caliph became a yet greater opponent of alcohol. He even forbade the sale of raisins and honey and destroyed the casks wherein wine was kept. "

Makrizi further writes in his *al-Khitat* (2:285) that, "He enforced an Islamic law forbidding the making, selling and drinking of wine. A total and complete enforcement of this law never exercised by any Muslim caliph but Imam al-Hakim was determined to enforce it. " In 402/1012, Imam al-Hakim had forbidden the use of beer under a decree (manshur), and according to Ibn Khallikan (3:450), "The usual law against wine was strictly enforced. Now he forbade the sale of dried raisins because they were used by some for making wine. He forbade their importation into the country, and ordered all found in stores to be destroyed, in consequence of which some 2340 boxes of dried raisins were burned, the value being put at 500 pieces of gold. He next forbade the sale of fresh grapes, exceeding four pounds at a time; in any markets, and strict prohibition was made against squeezing out the juice. The grapes found on sale were confiscated, and either trodden in the street or thrown into the Nile. The vine at Gizeh was cut down and oxen employed to tread the fruit into the mire. Orders were issued that the same was to be done throughout the provinces. But honey as well as grapes can be used in preparing fermented liquor, so the Caliph's seal was affixed to the stores of honey at Gizeh, and some 5051 jars of honey were broken and their contents poured into the Nile, as well as 51 cruises of date honey. "

De Lacy O'Leary quotes an example in this context in *A Short History of the Fatimid Khilafat* (London, 1923, pp. 165-6) that a certain merchant had all his money invested in the prohibited fruit, and lost everything by the seizure and destruction of his goods. He appeared before the qadi and summoned Imam al-Hakim to appear and make good the destruction caused by his officials. The Caliph appeared to answer the charge preferred against him, the qadi treating him like any other citizen against whom complaint had been lodged. The merchant asked for compensation to the amount of 1000 pieces of gold. Imam al-Hakim in his defence said that the fruits destroyed were intended to be used in the preparation of drinks forbidden by the law of Holy Koran, but that if the merchant will answer that they were not intended for this purpose, but only to be eaten he was willing to pay their price. The

merchant swore that the fruit was intended only for eating. He then received the money and gave the Caliph a formal receipt. When the case was concluded, the qadi, who had upto this point treated both parties as ordinary suitors, rose from his seat and gave the Caliph the salute customary at court. Imam al-Hakim admired the qadi's conduct, and made him valuable presents in recognition of his treatment of the case.

The historians concur that the life of frivolity in Egypt seems to have been against the principles of Imam al-Hakim, and according to Antaki (p. 202), "He banned the profession of singers and dancers in Egypt. " He also forbade unveiled women to follow a funeral, prohibiting the weeping and howling and procession of mourning women with drums and pipes. Thus, the tearing of clothes, the blackening of faces and clipping of hair were forbidden and women, employed for lamenting the dead, were imprisoned. O'Leary writes that, "No doubt the nocturnal festivities of Cairo, well suited to the pleasure loving character of the Egyptians, led to many abuses, and so in 391/1001 a strict order was issued, forbidding women to go out of doors by night, and a little later this was followed by a general order prohibiting the opening of the shops by night. " (op. cit. , p. 133)

Imam al-Hakim always protected the Islamic interest like his ancestors. Ibn al-Muqaffa in *Tarikh Batarikat al-Kanisa al-Misriyya* (2:125) and Bar Hebraeus in *Chronographia* (London, 1923, p. 184) state that Imam al-Hakim threatened those who did not follow Islam and honoured those who did. Ibn Khallikan (3:451) writes that, "In 408/1017, al-Hakim forbade the kissing of the ground in his presence and annulled the prayer made for him in the khutba and in the writings addressed to him. Instead of that prayer, they were ordered to employ these words: Salutation to the Commander of the Faithful. "

In Egypt, Imam al-Hakim thus is reported to have removed the differences of the Shi'a and Sunni Muslims. Ibn Khallikan (3:450) writes that, "He gave orders that the persons who uttered curses against the Companions should be flogged and paraded ignominiously through the streets. " Antaki (p. 195) writes that, "He publicly praised the Companions of the Prophet and commanded his subjects to do the same. " In sum, the Sunni and Shi'a enjoyed toleration and equal rights. Many Sunni jurists were also employed in the Dar al-Hikmah and the appointment of a Sunni qadi, called Abul Abbas bin Awam Hanbali is best example in this context. In 400/1009, Imam al-Hakim also established a school of law offering instructions in the Malikite rite, whose incharge was Abu Bakr Antaki.

Imam al-Hakim restored peace and prosperity in the country, attracting the Muslims of Baghdad and Cordova to settle in Cairo. He brought the Fatimid rule to its zenith. Dr. G. Kheirallah writes in *Druze History* (Detroit, 1952, p. 160) that, "During the life and reign of al-Hakim, the Fatimite Egypt reached its highest position of influence and prestige- no other state could then vie with Egypt for power, wealth or enlightenment; the Arabian art and crafts were at their zenith, and affluence and ease became the lot of the Egyptians". According to Antaki (d. 458/1065) in *Tarikh-i Antaki* (Beirut, 1909, p. 206), "Al-Hakim provided such kind of justice that his subjects had never known before. They slept in their homes secured in the

possession of their properties. " Ibn Ayyas (d. 930/1524) writes in *Bada'i al-Zuhur* (Cairo, 1896, 1:52) that, "His justice became the favourite theme of both writers of story and myth as well as poets. Much of their works, praising and picturing al-Hakim as the champion of justice, shows the impression his rule left on people's imaginations. " Al-Hakim adopted severity in observance of Islamic law, which enormously helped to reduce crimes. Ibn al-Zafir (d. 613/1216) writes in *al-Duwal al- Munqatia* (p. 59) that, "At times of prayers, the shopkeepers would have their shops open and unguarded without fear of theft. " Ibn Ayyas (op. cit. , p. 54) reports a story of a man who lost his purse full of money in the street of Cairo, and when, after few days, he passed the same street, he found it untouched. None dare to touch it for fear of al-Hakim's punishment. There is an Egyptian fragment of Hebrew writing, evidently from Imam al-Hakim's period, praising and eulogizing his unparalleled justice with sincerity, vide Dr. A. Neubauer's *Egyptien Fragment* (FQR, IX, pp. 24- 6).

Dr. Sadik Assad writes in *The Reign of al-Hakim bi-Amrallah* (Beirut, 1974, p. 86) that, "Al-Hakim also built more mosques than any of his predecessors and perhaps, more than any other Muslim caliph. " He extended his benefactions to all the existing mosques, and was responsible for the building of many more. The mosque near the Bab al-Futuh, commenced by his father in 380/990 had been left incomplete. Al-Hakim completed it and made it the second congregational mosque of Cairo, known as al-Anwar. Making no distinction between public treasury and personal funds, he made lavish gifts to the mosques of Fustat and Cairo. He furnished the mosque known as Hakim's Mosque with lamps, mats and other requirements at a cost of 5000 pieces of gold. He presented to the old mosque at Fustat a candelabrum with 1200 lights which weighed 100,000 dhiraams. So huge was his grant that in carrying it to the mosque, the road had to be dug, and the upper part of the door had to be removed to carry it into the mosque. This present was taken in a procession with the commander-in-chief in the front with drums and trumpets and amidst shouts of *tehlil* (no might save God) and *takbir* (God is Great). He also presented the mosque 1290 copies of Holy Koran, some of which were written in letters of gold. He also built a huge mosque near the Muqattam hills and presented to it carpets, curtains and lamps. He also furnished various mosques the items like the copies of the Koran, silver lamps, mats, curtains etc. " Makrizi also writes in *Itti'az* (p. 496) that Imam al-Hakim generously allocated 9220 dhiraams each month for the upkeep of the mosques.

The Abbasid caliph Kadir billah (d. 422/1031) got his rule dwindling before his eyes. He saw Baghdad yielding its position of prestige as the seat of culture and science to Cairo, and he found himself a virtual prisoner of the Buwahids, while the Fatimid Imam al-Hakim was ruling powerfully and absolutely. Ibn al-Jawzi (d. 597/1200) writes in *al-Muntazam fi Tarikh al-Muluk* (Hyderabad, 1840, 7:237) that, "The Shi'a of Iraq had looked to al-Hakim as their desired Caliph in 398/1008 in Baghdad, and during a quarrel with the Sunnis, they shouted slogans, Ya Hakim, Ya Mansur in favour of al-Hakim. " In 401/1010, Mutamad ad-Dawla Qirwash bin Maqallid (d. 444/1052), the chief of the Uqayl tribe and governor of Mosul, Madain, Anbar and Kufa acknowledged the Fatimid Caliphate instead of the Abbasids, and started the

Fatimid khutba and coinage. In the same year, Ali bin Mazid Asadi (d. 408/1018), the chief of the Asad tribe also proclaimed his loyalty to Imam al-Hakim and had the Fatimid khutba read in Hilla and the districts he governed.

The Abbasid caliph Kadir billah alarmed over the prosperity of Egypt and growing influence of the Fatimids inside his empire, therefore, he attempted to combat with Imam al-Hakim by another cowardice tool. He gathered a number of Shi'a and Sunni theologians and jurists to his court in 402/1011 and ordered them to prepare a forged manifesto that the Fatimid claim of Alid descent was false. Ibn Khaldun (1332-1406) writes in *Muqaddimah* (tr. Franz Rosenthal, London, 1958, 1:45-6) that, "The judges in Baghdad eventually prepared an official statement denying the Alid origin (of the Fatimids). The statement was witnessed by a number of prominent men, among them the Sharif ar-Radi and his brother al-Murtada, and Ibn al-Bathawi. Among the religious scholars were Abu Hamid al-Isfarayini, al-Quduri, as-Saymari, Ibn al-Akfani, al-Abiwardi, the Shi'a jurist Abu Abdullah bin an-Numan, and other prominent Muslims in Baghdad. The event took place one memorable day in the year 402/1011 in the time of (the Abbasid caliph) al-Qadir. The testimony was based upon heresy, on what people in Baghdad generally believed. Most of them were partisans of the Abbasids who attacked the Alid origin (of the Fatimids). The historians reported the informations as they had heard it. They handed down to us just as they remembered it. However, the truth lies behind it. Al-Mutadid's letter concerning Ubaydallah (al- Mahdi) to Aghlabid in al-Qayrawan and the Midrarid in Sijilmasah, testifies most truthfully to the correctness of the origin (of the Fatimids) and proves it most clearly. Al-Mutadid was better qualified than anyone else to speak about the genealogy of the Prophet's house. " Ibn Taghri Birdi (d. 874/1470) writes in his *al-Nujum al-Zahira fi Muluk wa al-Qahira* (Cairo, 1929, 4:236) that, "The Abbasid caliph hired theologians and paid them large sum of money to write books condemning the Fatimid cause and their doctrine. " We have three accredited Sunni historians, Ibn Khaldun (1332-1406), Abul Fida (1273-1331) and Makrizi (1363-1442), who were not under the pressure or influence of either the Abbasids or the Fatimids. These historians concur that the Fatimids of Egypt were the direct descendants of Ali and Fatima. The Abbasid false propaganda, however, discrediting the Fatimid lineage has been falsified through accredited sources and arguments.

Amid the surging splendour, Imam al-Hakim emerges as an unusual personality judged by any standard. He founded Dar al-Hikmah (House of Wisdom), also known as Dar al-Ilm (House of Knowledge) in 395/1004. The majalis al-hikmah were interrupted in 400/1010 for some reasons in Dar al-Hikmah. It was reopened very soon, but cancelled once again in 401/1010. It was again interrupted for the third time at the end of the year 405/1015 after the nomination of Ahmad bin Muhammad bin Awam as a chief qadi.

Sami Hamarneh writes in *Medicine and Pharmacy under the Fatimids* (cf. *Ismaili Contribution to Islamic Culture* ed. by Seyyed Hossein Nasr, Tehran, 1977, p. 163) that, "It seems plausible to speculate that the generosity of al-Hakim towards scholars and scientists had attracted the migration to Fatimid Egypt of eminent figure, Abu Ali Muhammad bin al-Hasan bin al-

Haytham (Latin Alhazen) of Basra in southern Iraq. " Ibn al-Haytham (354-429/965-1039), the greatest physicist was born in Basra, and was originally appointed to a civil post at Basra. He was avidly consumed by the desire to learn mathematics and philosophy, for which he could not get spare time in his post, therefore, he feigned madness and was dismissed as a result from the post. Our informations about his pre-Egyptian days are deficient, but according to a few accounts of his life, it is known that he managed to leave Basra in order to proceed to Egypt, where he had been invited by the Fatimid Imam al-Hakim.

It must be known that in the summer following the rainy season, the Nile river and the canals overflow with water, causing millions of tons of fertile silt, containing phosphoric acid, potash and nitrogen. But in the winter, the level of water fell down, making the cultivation of the crops impossible, and in annual inundation it used to cause devastation of life and property. With his brilliant mind, the famous physicist and the founder of the science of optics, Abu Ali Muhammad bin al-Hasan bin al-Haytham came to the conclusion in Iraq that if some of the surplus water available immediately after the rains, could be stored, not only could it be used in the dry season for more cultivation of land, but it would also help to prevent the periodic flood inflicting heavy damage. According to Ibn Abi Usaibia (d. 668/1270) in his *Uyn al-Anba fi tabakat al-Attiba* (2:91), Ibn al-Haytham had also claimed that, "Had I been in Egypt I could have done something to regulate the Nile, so that the people could derive benefit at its ebb and flow. " Thus, he prepared a plan to build a three-way embankment dam near Aswan for harnessing the Nile waters, and sent his report to Imam al-Hakim. He even suggested for a site near Aswan where the river emerged from a gorge into the flat country. Haidar Bammate writes in *Muslim Contribution to Civilization* (Lahore, 1981, p. 21) that, "Al-Haytham was the first to advocate the construction of a dam at Aswan to raise the level of the Nile. "

Imam al-Hakim was deeply impressed when he received the outline of the project and sent one of his emissaries with adequate funds to Ibn al-Haytham in Basra and invited him to Cairo. He readily accepted the royal invitation and after a short stay in Cairo, he was sent up the river with a large sum of money and retinue of workers. He undertook the journey to Aswan, which is situated at a distance of over 400 miles to the south of Cairo as the crow flies. He inspected the site at Aswan and came to the conclusion that such a colossal scheme of works was not feasible under the working conditions. According to Ibn Abi Usaibia, "He saw the pyramids at first glance and became awed by the engineering and geometrical skills of the ancients. Had it been possible he thought, the ancient Egyptians must have done it before. " (op. cit. , 2:91). Having realized the enormous magnitude of the project, he failed to execute it with the technical means he had at his disposal. Instead therefore of undertaking the start-up of the projected dam, he returned to Cairo and confessed to Imam al-Hakim his sheer inability to go ahead with the proposed plan.

Imam al-Hakim assigned him some office pertaining to revenue, but he is said to have feigned madness, and retired to a place near al-Azhar university. Different stories have been advanced to discredit the personality of Imam al-Hakim in this context. Prof. Abdul Ghafur writes in *Ibn al-Haytham* (cf. Ibn al-Haytham, Karachi, 1970, pp. 111-2) that, "From this, it should be

obvious that, even after Ibn al-Haitham's inability to go ahead with the plan for construction of the dam at Aswan, al-Hakim had considerable respect for Ibn al-Haitham. It might be that there were monetary difficulties involved in the implementation of the scheme or some other snag. However, the reputation of Ibn al-Haitham remain unscathed in this affair. The plea of insanity was not new to Ibn al-Haitham. He had used this subterfuge once before at Basra. It is therefore plausible to assume that he adopted this ruse in order to devote himself to studies. Qifti, Baihqi and Ibn Abi Usaibia unanimously held that Ibn al-Haitham was a self-contented person and devoid of avarice or worldly self-aggrandizement. "

Baihqi however wrongly narrates in his *Timat al-Sawan al-Hikmat* that Ibn al-Haytham stealthily left Cairo at the dead night and lived in Syria. This narration contradicts the established fact that he lived in Cairo till his death. The story of the flight of Ibn al-Haytham from Cairo for fear of execution by Imam al-Hakim is the fabrication of the historians. Had he known of his murder, he would have fled from Aswan and never came to Cairo. He however spent the last 19 years of his life in scientific pursuits and experimental research under the shadow of the domes and arches of al-Azhar university, and composed almost 209 books on mathematics, astronomy, physics, philosophy and medicine of which the most celebrated is his *Kitab al-Manazir* (treatise on optics), which was translated into Latin by Witelo in 1270 and published by Frederick Risner in 1572 at Basel. This was the first comprehensive treatise on optics in the world and immensely influenced the writings of Witelo, Peckham, Roger Bacon, Leonardo de Vinci and John Kepler. He is the first to have discussed the anatomy of the eye. He also discussed the propagation of light and colours, optic illusions and reflection, with experiments for testing the angles of incidence and reflection. Theorically he had almost discovered magnifying lenses through his experiments, which came into existence in Italy three centuries later. For the first time Ibn al-Haytham offered a correct explanation for the apparent increase in the size of the sun and the moon when near the horizon. His another remarkable achievement is his employment of the camera obscura.

Another notable figure was Ali bin Yunus, the great mathematician and astronomer, who invented pendulum and the sun-dial, for whom Imam al-Hakim had the observatory built on Jabal al- Muqattam.

According to *Encyclopaedia of World Art* (Rome, 1958, 5:367) that, "Rice correctly read the Arabic text carved on it, which does not simply banal good wishes to the owner of the ewer as was previously thought, but says that the ewer was made for the personal use of al-Hakim's commander. "

It will be further interesting to note that Abul Kassim Ammar bin Ali al-Mausili was the most important eye-surgeon in Cairo, and acquired great prestige under the patronage of Imam al-Hakim. He compiled *al-Muntakhab fi ilm al-Ayn wa Mudawatiha bi'l Adwiya wal Hadid* in 400/1010. It deals the anatomy and physiology of the eye, its diseases and treatment by drugs and surgery. To avoid the dangers of using a breakable glass tube referred to in Greek writings, Ammar invented a hollowed metallic needle used successfully in cataract operations.

Imam al-Hakim had installed an astronomical observatory on Jabal al- Muqattam, near Cairo for Ibn Yunus. According to Ibn Khallikan, Imam al-Hakim went out late in the night of 27th Shawal, 411/February 13, 1021 to Jabal al-Muqattam and did not return to the palace. A tracking party was sent out, who found an ass on the top of the hill with its forelegs hacked off. Blood marks on the ground led to a spot, where they found Imam al-Hakim's clothes pierced by daggers and buttoned up, and as such his death was officially declared on 10th Zilhaja, 411/April 4, 1021. The Druzes however believed that Imam al-Hakim did not die but disappeared, anticipating his return on dooms-day. Makrizi (2:290) quotes one other tradition about Imam al-Hakim's death on the authority of Abul Mahsin that in 415/1025, a man from Imam Hussain's family had been arrested after raising up rebellion in the southern part of upper Egypt. He confessed that it was he who had killed Imam al-Hakim. He said that there were four accomplices of the crime, and that they afterwards fled to different parts. He also showed a piece of cotton with which he had been clothed.

Imam al-Hakim died at the age of 36 years and 7 months after the Imamate and Caliphate of 25 years and 1 month. He had two sons, al-Harith (395-400/1004-1009) and Ali Abul Hasan, surnamed az-Zahir. He had also a daughter, Sit al-Misr (d. 455/1063).

17th Imam: Molana Zahir a.s.

Molana Imam Zahir a.s. (411-427/1021-1036)

He was born on 20th Ramzan, 395/June 4, 1005. His name was Ali Abul Hasan, or Abu Ma'd, surnamed az-Zahir la-azaz dinallah (Assister in exalting the religion of God). His mother Amina was the daughter of Abdullah, the son of Imam al-Muizz. He acceded on the throne of Fatimid Caliphate and Imamate on 411/1021 at the age of 16 years. On the occasion of his coronation, a special payment in excess (fadl) of 20 dinars was granted to each soldier.

A black eunuch Midad began his career in the service of Sit al-Mulk, the aunt of Imam az-Zahir. She employed him as a teacher of Imam az-Zahir. On Friday, the 18th Safar, 415/May 1, 1024, Imam az-Zahir invested Midad the honorific title and named him Abul Fawaris. Later on, Midad was assigned the administration of the affairs of the soldiers according to a long edict read publicly in the palace.

Imam az-Zahir began his career under the tutelage of his aunt, Sit al-Mulk (the lady of the state), also known as Sit al-Nasr, who was born in 359/980. During the first four years of Imam az-Zahir's rule, the whole power was in the hands of his aunt. The personnel of Sit al-Mulk in the administration included both men and women. Abul Abbas Ahmad bin a-Maghribi, for example, served as her agent, who was a man of laudable character and had already served the mother of Sit al-Mulk in the same capacity. She also employed a slave girl of her mother, named Takarrub, was her confidante. She also served as her informant and handled the petitions submitted to her. It is said that at the beginning of her regency, she managed to summon Abdul Rahman bin Ilyas bin Ahmad, the great-grandson of Imam al-Mahdi and the cousin of Imam al-Hakim, who had hatched rebellion against the Fatimids at Damascus, and is reported to have made his contact with the Jarrahids of Palestine to help him in his action. Sit al-Mulk made vizir Khatir al-Mulk, Ammar bin Muhammad write a letter to Abdul Rahman. He had been arrested in Cairo and imprisoned for some four years, then fell ill and died just three days before Sit al-Mulk herself died. Thus, she is reported to have wielded great influence over the masses and directly participated in the state affairs, and remained quite influential until her death in 416/1026. Ibn Khallikan (8:130) writes that, "She showed exceptional ability, especially in legal matters, and made herself loved by the people. " During these four years, the chief ministers changed in quick succession and thus the administration could not acquire stability. After the death of Sit al-Mulk, the principle power passed into the hands of a trio from among the court nobles, who paid daily visit to the Imam for getting decision on all important matters.

It has been hitherto discussed the closure of the majalis al-hikmah during the period of Imam al-Hakim. But it was evidently reopened by his successor. He conferred the office of the qadi and the mission in the royal palace (bab al-khalifa) to Qadi Kassim bin Abdul Aziz bin Muhammad bin an-Noman in 418/1027, ordering to take charge of the mission and the proper guidance of the readings of the majalis al-hikmah and the spread of the science of

tawilamong the followers. He also sent an edict in this context to all his followers and also ordered the da'is to read it out explicitly to the faithful in their respective regions. According to Uyun'l-Akhbar (6:315), the edict of Imam az-Zahir of 5th Shaban, 417/September 21, 1026 reads:- "The gate of wisdom was open until our Lord al-Hakim bi-Amrillah thought it right to close it because of the prevailing circumstances and on political grounds (bi-siyasti'l jumhur). But now, continues the edict, the conditions that Commander of the Faithful has ordered the chief da'i, Kassim bin Abdul Aziz bin Muhammad bin an-Noman to open the gate of wisdom to those who long for it, and to read the majalis again in the palace of the Caliphs as has been customary there before. "

Meanwhile, a terrible famine broke out in Egypt as a result of a series of bad Niles, and the resultant distress lasted all through 416/1026 and 417/1027. In many cases the starving villages took to brigandage. Even the pilgrims on their way through Egypt were attacked. Regulations were passed to prevent the slaughter of cattle. The camels were scarce as many were killed because it was impossible to provide them with food, and poultry could hardly be procured. The royal treasury was practically depleted, for it was impossible to collect taxes.

Imam az-Zahir once on that perilous time was passing through Fustat when going to one of his palaces. Everywhere he encountered starving, shouting people who cried out: "Hunger, O' Amir al-mominin! hunger. Neither your father nor your grandfather did such things to us. In the name of God, to God we entrust our affair. " These cries reflected the feeling that the regime had mishandled the situation. The Imam took its serious and arranged to distribute food for them, and assured the people to take actions. On the same day, Ibn Dawwas, the market inspector was summoned to the palace; he was accused of causing the famine and blamed for bringing the town to the verge of violent outburst. The people rebuked him and said: "A document in your handwriting is evidence on your part, which serves against you that you undertook upon yourself to provide the town with bread and wheat until the time of the new harvest. " Following this conversation, the millers were permitted to buy wheat from granaries (makaazin) at a fixed price of one tillis (one tillis is equivalent to 67. 5 kg.) for 2. 5 dinars, and the price of a load of flour was determined at 4 dinars. The price of bread was fixed at two and half ratls fordhiram. The prices established by the market inspector were considerably lower than those of the free market. The same was applied to bread, following the sealing of the granaries, two ratls of black bread were sold for 1. 5 dhiram. These swift measures brought great deal of relief. Further, punitive actions were taken by the market inspectors against several flour merchants (qammahun), including a prominent member of the trade. Later in a year, however, there was a good inundation, called ziyadat al-nil (the plenitude of the Nile) and this restored plenty, so that the country was once more under normal conditions and order was restored.

In 418-9/1028-9, Imam az-Zahir was able to make a treaty with the Greek emperor, Costantine III. It was agreed that the Fatimid Caliph should be prayed for in the khutba in every mosque in the Byzantine dominions, and permission was granted for the restoration of the mosque at Constantinople, which had been ruined in retaliation for the destruction of the

church of the Resurrection in Jerusalem. Imam az-Zahir on his part agreed to permit the rebuilding of the church at Jerusalem.

In the meantime, the attacks which the Sicilian launched on the Byzantine coasts were reinforced by the Fatimids. The Byzantine force commanded by the general George Maniaces was badly defeated. In his negotiations with the Fatimid Imam az-Zahir in 423/1032, the emperor Romanus III Argyrus (968-1034) however expressly demanded that the Fatimids should not aid the Sahib Sikilliyya in the campaign against Byzantine.

Sicily became virtually independent of the Fatimids. The Kalbid governors confined themselves to accepting retrospective investiture from Cairo. They have cemented their close ties with the Zirids, whose suzerainty the Sicilian recognized in 427/1036. Until the time of Imam az-Zahir and even under his successor, the Sicilian coins however bore the name of the fatimid Caliph.

/The Fatimid power in Syria was seriously impugned at the time of Imam az-Zahir's accession, but it was soon altered by the ability and enterprise of Anushtagin ad-Dizbiri. His first important action was against Saleh bin Mirdas, the Arab chieftain who had taken Aleppo from Murtada and had now established himself as an independent prince.

Ibn Hawshab had formed an Ismaili state in 268/882 in Yamen. Long after his death, the political power slipped away from the hands of the Ismailis, but their mission continued actively. During the period of Imam az-Zahir, the headship of the Yamenite mission had come to be vested in a certain da'i Suleman bin Abdullah al-Zawahi, a learned and influential person residing in the mountainous region of Haraz. He made a large conversion and wished to re-establish the political power of the Ismailis in Yamen. It is said that a certain Hamdani chieftain, named Ali bin Muhammad al-Sulayhi, the son of the qadi of Haraz, once came to lead the pilgrim caravans to Mecca, and had learnt much about Ismaili doctrines from Suleman and espoused Ismailism. Ali took a leading part in the mission works in Yamen and became the assistant of Suleman, who chose him as his successor. Ali bin Muhammad al-Sulayhi generated his close contact with Imam az-Zahir and the mission headquarters in Cairo.

In 429/1038, during the period of Imam al-Mustansir billah, Ali bin Muhammad captured Mount Masar in Haraz to the north of Yamen, and fortified it, whom he made his centre. This marked the foundation of the Sulayhid dynasty, which ruled over Yamen as a vassal of the Fatimids for almost a century until 532/1138. He obtained support from the Hamdani, Humayri and other petty tribes of Yamen and instituted the Fatimid khutba everywhere.

We have discussed previously that Fatik, the governor of Aleppo had declared himself as an independent ruler on the eve of the death of Imam al-Hakim. Later on, Fatik admitted his mistakes and apologized from Imam az-Zahir and Sit al-Mulk. In 413/1022, Badr, the commander of the stronghold of Aleppo had killed Fatik. In the following year, az-Zahir expelled Badr from Aleppo and appointed Abdullah bin Ali bin Jafar al-Katami as the governor of Aleppo and Safi ad-Dawla to administer the command of the stronghold.

During the later part of Imam az-Zahir's rule, the Fatimid influence had become supreme in Palestine and Syria, save only in the few northern districts which remained subject to the Greek empire. It seemed indeed to be the triumph of the Fatimids.

In Cairo, Abu Sa'ad Ibrahim (d. 440/1048) was a famous Jewish dealer in very rare and precious things and made long journey to acquire them. Imam az-Zahir used to be a frequent customer of Abu Sa'ad, from whom he bought antiques for his personal collections. The Fatimids made great contribution in the rock-crystal works in various forms, mostly developed during the time of Imam az-Zahir, such as ewers, bottles, cups, saucers, boxes, chessmen and flasks of different shapes. One of these interesting piece is preserved in crescent shape work in the Germanisches National Museum in Nurnberg. It was originally used as an ornament for one of the horses of Imam az-Zahir, whose name is inscribed on it. There are also another rock-crystal mugs in the collections of Louvre, Venice, Vienna and Prague; belonging to the period of Imam az-Zahir.

In 421/1030 and again in 424/1033, Imam az-Zahir rebuilt the walls of Jerusalem, which had collapsed following an earthquake. He was also responsible for rebuilding the Aqsa Mosque and the repair of its mosaics.

In 427/1036, Imam az-Zahir was detained some time by sickness. He was taken to Maks, then the port of Cairo, where he died on the 15th of Shaban, 427/June 13, 1036, leaving the Caliphate and Imamate to his son, al-Mustansir, then a child of seven years of age.

18th: Molana Mustansirbillah a.s.

Molana Imam Mustansirbillah a.s. (427-487/1036-1095)

He was born in Cairo on 16th Jamada II, 420/July 2, 1029, who eight months afterwards was declared to succeed his father. His name was Ma'd Abu Tamim, surnamed al-Mustansir billah (Imploring the help of God). He ascended on 15th Shaban, 427/June 13, 1036 at the age of 7 years. During the early years, the state affairs were administered by his mother. His period of Caliphate lasted for 60 years, the longest of all the caliphs, either in Egypt or elsewhere in Islamic states.

Ali bin Ahmad Jarjarai, an able vizir, whose period was one of the prosperity in Egypt, died in 436/1044. He was followed by Ibn al-Anbari and Abu Mansur Sadaqa, but none of them was competent. In 442/1050, there came forward a capable vizir Abu Muhammad Hasan bin Abdur Rehman Yazuri, who held the office for 8 years, and was an earnest reformer. He was followed by about 40 vizirs one after another during 15 years (450-466/1058-1073), but none equated him, because they squandered the royal treasury.

Between 457/1065 and 464/1072, the famine made the condition of Egypt from bad to worse. Meanwhile, in 454/1062 and again in 459/1067, the struggle between the Turkish and Sudanese soldiery deteriorated into open warfare, ending in a victory for the Turks and their Berber allies. The Berbers in lower Egypt deliberately aggravated the distress by ravaging the

country, destroying the embankments and canals, and seeking every way to reduce the capital and the neighbouring districts by sheer starvation. Makrizi sees in this incident the beginning of the crisis in Egypt, which he refers by the appellations, disorder (fitna), civil war (al-shidda al-mashhura), corruption of state (fasad ad-dawla) and days of calamity and dearth (ayyam al-shidda wal ghala).

In Imam al-Mustansir's stable where there had been ten thousand animals there were now only three thin horses, and his escort once fainted from hunger as it accompanied him through the streets. As long as the calamity lasted, Imam al-Mustansir alone possessed a horse, and, when he rode out, the courtiers followed on foot, having no beast to carry them. The condition of the country deteriorated with the protracted famine that followed by plague, and the whole districts were absolutely denuded of population and house after house lay empty.

Meanwhile, the Turkish mercenaries had drained the treasury, the works of art and valuables of all sorts in the palace were sold to satisfy their demands; often they themselves were the purchasers at merely nominal prices and sold the articles again at a profit. Emeralds valued at 300,000 dinars were bought by one Turkish general for 500 dinars, and in one fortnight of the year 460/1068 articles to the value of 30,000,000 dinars were sold off to provide pay for the Turks. The precious library which had been rendered available to the public and was one of the objects for which many visited Cairo was scattered, the books were torn up, thrown away, or used to light fires. At length, the Turks began fighting amongst themselves. Nasir ad-Dawla, the Turkish general of the Fatimid army, had attacked the city which was defended by the rival faction of the Turkish guard and, after burning part of Fustat and defeating the defenders, he entered as conqueror. When he reached the palace, he found Imam al-Mustansir resided in rooms, which had been stripped bare, waited on by only three slaves, and subsisting on two loaves, which were sent him daily by the daughters of Ibn Babshand. The victorious Turks dominated Cairo, held the successive vizirs in subjection, treated Imam al-Mustansir with contempt, and used their power to deplete the treasury by enhancing their pay to nearly twenty times its former figure. After this victory over the unhappy city, Nasir ad-Dawla became so over-bearing and tyrannical in his conduct that he provoked even his own followers, and so at length he was assassinated in 466/1074. But this only left the city in a worse condition than ever, for it was now at the mercy of the various Turkish factions, which behaved no better than troops of brigands.

Mention should be made of the Byzantine emperor Constantine IX Monomachus (1042-1055), who had maintained a friendly relation with the Imam and had provided Egypt with wheat after the above mentioned famine.

At this desperate juncture when these troubles were brewing, Imam al-Mustansir was roused to action and sent a message to Badr al-Jamali, the then governor of Acre, inviting him to come to Egypt and take control. Badr al-Jamali responded swiftly. Originally an Armenian slave of the Syrian amir, Jamaluddin bin Ammar, he had a successful career as soldier and

governor in Syria. His Armenian soldiers were loyal. Sailing from Acre in the mid-winter, he landed at Damietta and entered Cairo on 28th Jamada I, 466/January 29, 1074. Badr al-Jamali took the charge and dealt the state affairs efficiently. The swift and energetic actions of Badr al-Jamali brought peace and security to Egypt, and even measure of prosperity. The annual revenue was increased from about 2,000,000 to 3,00,000 dinars. It is true that his efforts were greatly assisted by the fact that the year 466/1074 saw an exceptionally good Nile, so that prosperity and abundance once more reigned through the land. Badr al-Jamali was invested the triple title, viz. Amir al-Juyush (commander of the army), Badi al-Duat (director of the missionaries) and the Vizir.

The foremost priority given by the Imam was to rebuild the library devastated by the Turks. De Lacy O'Leary writes in *A Short History of the Fatimid Khalifate* (London, 1923, p. 207) that, "It is interesting to note that the Khalif set himself to the formation of a new library at Cairo as one of his first tasks; it helps us to realize that the Shi'ites were then as always the friends of learning. "

In 447/1055, the Turk, Tughril Beg was recognized in Baghdad as the sultan and lieutenant of the Abbasid caliph. He drove away the Iranian soldiers from Baghdad to Syria. They assembled round Abu Harith al-Basasari, who was propagating the Fatimid mission. Meanwhile, Ebrahim Niyal rebelled in Mosul against Tughril Beg, who himself set out to crush the revolt. The absence of Tughril Beg from Baghdad gave a chance to al-Basasari to capture Baghdad, which he did successfully in 450/1058 and recited the Fatimid khutba in the cathedral mosque of Baghdad. He also sent the royal throne, robes, pulpit and the staff to Imam al-Mustansir in Cairo. The expelled Abbasid caliph took refuge with an Arab amir for one year.

After subduing the rising of his brother, Tughril Beg turned back to Baghdad with a large army. When he reached near Baghdad, al-Basasari did not come into confrontation, and began to evacuate the city on other side with his close associates. Tughril Beg thus entered the city without any opposition and reinstated the Abbasid caliphate after a year on 6th Zilkada, 451, December 14, 1059. He sent a detachment to pursue al-Basasari, who was slain in the ensuing fighting.

Maghrib was the original base of the Fatimids, whose chief in the time of Imam al-Mustansir was al-Muizz bin Badis, the fourth Zirid ruler. He was a Malikite and persecuted the Shiites. It is also related that the relations between him and the Fatimid vizir were strained, whereupon in 436/1044, al-Muizz bin Badis proclaimed Malikism in Maghrib, and recited the Abbasid khutba from 440/1048, resulting the whole Maghrib gone away from the Fatimid occupation in 442/1050.

It is related that al-Muizz bin Badis returned briefly later on in 446/1055 to the allegiance of the Fatimids. In the meantime, the vizir Yazuri had convinced Imam al-Mustansir that he would punish the disloyal al-Muizz bin Badis. Thus, the vizir encouraged a number of Bedouin tribes to advance towards Maghrib. The Bedouins at the command of Banu Hilal and Banu

Sulaym, took possession of Barqa and proceeded into the territories of the Maghrib. They inflicted defeat to the Zirids in 443/1052 and pillaged the towns and gained rich booty. These Bedouins, being reinforced by new arrivals, gradually penetrated Maghrib, whose operation is known as the Hilali Invasion. In 449/1057, al-Muizz bin Badis had to evacuate his capital, Kairwan and sought refuge in Mahdiya, then governed by his son, Tamim bin al-Muizz (454-501/1062-1108). In sum, the Zirids were divided into petty rules in Maghrib. The last Zirid ruler, al-Hasan bin Ali was driven out of Mahdiya in 543/1148 by Roger II, the Sicilian emperor.

The Karakhanid dynasty sprang from the ruling house of the Karluk Turks, originally belonged to the steppes of Central Asia, and whose founder was Satuk Bughra Khan. He embraced Islam and assumed the Islamic name Abdul Karim. He reigned from Kashghar and Talas over the western wing of his people. His grandson Hasan Bughra Khan occupied for a while the Samanid capital of Bukhara, which was taken over by Ilig Nasr of Ozbek in 389/999. The Fatimid da'is had continued their mission in Bukhara, Samarkand and western Farghana. In 436/1045, a bulk of the converted Ismailis, who recognized the Imamate of Imam al-Mustansir, had been killed in the territories of the Karakhanid rule, impelling the da'is to adopt strict taqiya.

Hasan bin Sabbah who usurped the ministry his friend Malik-ul-Mulk came in Egypt in 471/1078 and stayed 18 months in Cairo. He quitted Cairo and reached Ispahan in 473/1081 and thence proceeded to Qazwin, and took possession of the fort of Alamut in 483/1090 and founded Nizari Ismaili state.

In Yamen, Ali bin Muhammad al-Sulayhi had established the Sulayhid rule and introduced the Fatimid khutba. In 450/1058, he succeeded to expel the Zaidis from San'a, and made it his capital. In 452/1060, he captured Zabid after killing Sa'd bin Najah, the founder of the Najahid dynasty and appointed his brother-in-law, Asad bin Shihab as the governor of Zabid. In 454/1062, he conquered Adan, where he allowed Banu Ma'n to rule for sometime as tributaries of the Sulayhids. Later, in 476/1083, the Sulayhids granted the governorship of Adan to two Hamdani brothers, Abbas and Masud bin Karam, who founded the Ismaili dynasty of the Zurayids in Adnan from 476/1083 to 569/1173. Ali bin Muhammad subjugated all of Yamen in 455/1063 and also extended his influence from Mecca to Hazarmaut. Umara bin Ali al-Hakami (d. 569/1174) writes in *Tarikh-i Yamen* (tr. Henry C. Kay, London, 1892, pp. 24-5) that, "None of its plains or its hills, of its lands or of its waters remained unsubdued. No parallel case can be found of so rapid a conquest, either in the days of ignorance or in the days of Islam. " One of the greatest achievements of Ali bin Muhammad al-Sulayhi was his success in establishing peace in Mecca on behalf of Imam al-Mustansir.

In 454/1062, Ali bin Muhammad al-Sulayhi desired to meet Imam al-Mustansir, therefore, he sent Lamak bin Malik al-Hammadi, the chief qadi of Yamen to Cairo to discuss his prospective visit. In 454/1062, Nasir ad-Dawla had begun to ravage Egypt, therefore, qadi Lamak had to stay with al-Mu'ayyad at the Dar al-Hikmah. Lamak remained in Cairo for five years and at length he had an audience with the Imam. On the other hand, Ali bin Muhammad set out on

a pilgrimage to Mecca in 459/1067 at the head of 2000 horsemen of whom 160 were the members of his household. Unfortunately, he was killed with a number of his relatives in a surprise attack by the sons of Sa'd bin Najah in reprisal of his father's death. His son Ahmad al-Mukarram was declared the head of Yamen by Imam al-Mustansir. The rule which Ali bin Muhammad al-Sulayhi founded would have fallen to the ground if his son Ahmad al-Mukarram had not come to its rescue and restored it.

In one of the rare extant letters from Yamen to Imam al-Mustansir, Ahmad al-Mukarram, after giving an account of the death of his father and the following events, reports that the envoys of the da'i of India have brought him a letter, asking that permission be granted to them to pass from verbal propaganda to the use of force. It shows that there were preparations for a rising on the western coast of India, presumably in Gujrat, ruled by the then Hindu Chaulukya dynasty and establish there a Fatimid enclave. In his letter dated 461/1068, the Imam replied to the question of the da'i Yousuf bin Hussain and left it to him to judge whether the plan was feasible. Nothing seems to have come of it. In 468/1075, Yousuf bin Hussain died in India, therefore, Ahmad al-Mukarram was commissioned to choose his successor. Yousuf's son Ahmad was proposed by him, which the Imam agreed and sent the appointment letter, adding that the country in question, i. e. , the administration of its mission, was in the charge of the Sulayhid, who was also ordered to make some arrangements for Oman, which had at that time no mission. In 469/1076, the Sulayhid is charged with the government of the city of Oman. In 476/1083, the Sulayhid suggested appointment of Marzuban bin Ishaq in India and Ibrahim bin Ismail in Oman, which Imam al-Mustansir billah agreed. In 481/1088, Marzuban died and his son Ahmad was recommended. In Oman, Ibrahim turned to commerce and neglected the mission, thus Hamza was recommended to succeed him. Ahmad al-Mukarram died in 484/1091 and his wife Sayyida Hurrat al-Malika Arwa (477-532/1084-1138) then began to govern on behalf of Mukarram's minor son, Ali Abd al-Mustansir. When he too died, Sayyida Arwa took up the reins of administration of the state and mission, and remained loyal to Imam al-Mustansir. She supported the Mustalian line after the death of Imam al-Mustansir.

The Fatimid vizir Badr al-Jamali died in 487/1095, and was succeeded by his son, al-Afdal as vizir. The administration of Badr al-Jamali was especially associated with a great development of building and with the construction of new walls and gates round Cairo.

The longest Caliphate of Muslim history for 60 years and 4 months closed with the death of Imam al-Mustansir on the 18th Zilhaja, 487/January 6, 1095 at the age of 67 years and 5 months.

20th Imam Ameer al momineen Molana Al Mansoor Al Amir bi-Ahkami I-Lah a.s.

Ameer al mumineen Syyedna Imam Al-Amir a.s. assumed the Syyedna Mustali a.s. Imamate in 495/1101 on the day that his father dies. After he receives the oath of allegiance (misaak) from his supporters, he wrote to the distant regions of dawat informing its members of the death of Syyedna Imam Mustali a.s. and of his own designation as successor.

Afzal Shahanshah was his wazeer, while the chief dai was Abul Barakat bin Bishr al-Halabi.

Bahram, a Nizari dai in Syria, gathers a large army and seizes the city of Damascus. Syyedna Imam Aamir a.s. orders a group of fifty horsemen to face Bahram in battle in Syria. When they meet Bahram accompanied by his soldiers in battle outside Damascus, they defeat him and return to Cairo bearing his head.

The Crusader armies reached Damascus but were repulsed by the forces of Al Afzal who then took weapons, equipment and prisoners from them. In Egypt, the tribe of Sinbis threatens Cairo. The inhabitants close the gates of the city in response to this threat. Syyedna Imam Aamir a.s. himself assists in delivering the city from this danger by exhibiting miracles.

19th Dai Syyedna Idris stated that Imam Aamir a.s. is himself the author of the epistle entitled 'The Noble Guidance' (al-Hidaya al-Sharifa). This treatise is an attempt to demonstrate the validity of the imamate of Syyedna Mustali a.s. and deny the rights of those who claim the imamate of Nizar.

Dawat of Ameer-al-mumineen Syyedna Imam Aamir a.s. in Yaman – When Mansur bin Jayyash is expelled from Zabid, his brother Abd-al-wahid bin Jayyash takes control of the city. Desiring military support against his brother, Mansur bin Jayyash proceeds to the fortress of al-Ta'kar. He offered Mufaddal a fourth of the taxes of the city of Zabid for his aid in removing his brother, Abd al- Wahid, from Zabid with the support of al-Mufaddal's troops, Mansur bin Jayyash was able to retake the city of Zabid.

After the conquest of Zabid, Mufaddal remains in the Tihama. A group of jurists (fuqaha) belonging to the Shafi school (mazhab) plot a rebellion against the deputy of Mufaddal in al-Takar. They proclaim a man by the name of Ibrahim bin Muhammad bin Zaydan as their Imam. In the course of their revolt, the fortress is set ablaze. Eventually the rebels manage to take control of the fortress of al-Ta'kar. Al-Mufaddal learns of the revolt while he is in the Tihama. He then heads directly to the Jabal al-Ta'kar and lays siege to the fortress.

The rebel leader, Ibrahim bin Zaydan, declares that he would be prepared to face death only after killing Mufaddal. He then orders the concubines of Mufaddal (saraya) to wear their finest clothing. They are then sent out on to the roof of the fortress where they play tambourines. Mufaddal was a proud and honourable man and the sight of his concubines dancing in public killed him. His death occurs in Ramadan 504/March-April 1111.

When Molatina Hurra Maleka a. q. heard of the death of al-Mufaddal, she quickly proceeds to the fortress of al-Ta'kar. She sends messengers to the jurists offering them a settlement. Finally she convinces them to return control of the fortress back to the Sulayhids. Molatina Hurra Maleka a. q. reportedly makes a payment of 25,000 dinars to Ibrahim bin Zaydan, in addition to what she paid to his companions.

The birth and designation of 21st Imam Syyedna Tayyib- Molatina Hurra Malika a. q. was informed in a sijill about the birth of Ameer al mumineen Imam Tayyib a.s. , who was proclaimed the successor to his father Imam Aamir a.s. She notifies this to all of her followers in Yaman about the contents of the letter and spreads news of Imam Tayyib's designation (nas) as the successor of Imam Aamir. She continues to manage the affairs of the dawat in Yaman with Syyedna Zoib a. q. .

Syyedna Imam Aamir a.s. sends sharif Muhammad to Yaman with letters and a tattered (faded) handkerchief to be given to Molatina Hurra Maleka. Muhammad is surprised at the order of the Imam to deliver this ordinary item to her. Nevertheless, he places the handkerchief amongst his clothing. Upon his arrival in Yaman, he forgets to deliver the item to her. But when he finally remembers to take it to her, she is drowned in tears at the sight of the garment. She states that, by means of this item of clothing, the Imam Aamir a.s. was prophesying announcing to her his own death.

Martyrdom of Ameer al mumineen Syyedina Imam Aamir bi Ahkam Allah a.s. –

Imam Aamir a.s. began to suggest his imminent death to his closest companions. Imam Aamir once asked for an apple to be brought to him. He declares that inside of the apple there is a 'seed that is fresh and radiant,' and with this statement he removes the seed. He then asks for two knives and plunges them into the apple. He then says to those who are present: 'Indeed this is like me, for I shall be taken from you and iron shall fall upon me as you have just seen. 19th Dai Mutlak Syyedna Idris also relates a story in which the Imam predicts his death to Dai Abu Fakhr in a rhyme.

On 3rd Dhul Qada 526/15 September 1132, Imam Aamir a.s. makes his way through the streets in a large procession and is killed. A Nizari suicide attacker (fidai) jumps from a minaret to distract those who were protecting the Imam. His other Nizari accomplice then fell upon Imam Aamir a.s. and stab him with their knives.

Imam Aamir a.s. is carried to the palace by his cousin Abd al-Majid. Recognizing that his death is approaching, the Imam orders that his closest friends, companions and loyalists be brought into his presence. When they arrive, he renews the designation (nas) of his son, Imam Tayyeb a.s. , and orders that the oath of allegiance be given to Imam Tayyeb a.s. .

Imam Aamir places Abd al-Majid in the role of protector (hafiz) of the imamate, after he has sworn allegiance to Imam Tayyeb a.s. . Imam Aamir a.s. then calls forth Ibn Madyan who holds the rank of Bab in the dawat and asks him to serve Imam Tayyeb a.s. . He informs Ibn Madyan that he would also be killed. He instructs him to appoint his son-in-law (Sihr) as his own

successor as the next Bab, and orders that he should also be placed in the service of Imam Tayyeb a.s. .

Ameer al mumineen Imam Tayyeb a.s. was born in Cairo. His father, Imam Aamir a.s. taught him the doctrines of the Imams. When Imam Aamir a.s. learns that his death is imminent, he wrote letters announcing the birth of Imam Tayyeb a.s. and his designation (nas) of Imam Tayyeb a.s. as his successor.

Imam Aamir a.s. wrote sijill to Syeeda Hurra Maleka a. q. . The letter is undated. The birth of Imam Tayyeb is recorded in the letter as 4 Rabi Aakhir 524/17 March 1130. The letter urges Molatina Hurra Maleka a. q. to spread the news of Imam Tayyeb a.s. birth throughout Yaman. She informs all the missionaries (dai's) in Yaman about the birth of Imam Tayyeb a.s. . She instructs them to spread the news of the designation of Imam Tayyeb a.s. as the rightful successor of Imam Aamir a.s. .

When news of the martyrdom of Imam Aamir a.s. and the succession of Imam Tayyeb a.s. reached Yaman, Molatina Hurra Maleka a. q. and Syeedna Zoib a. q. swear an oath of allegiance to Imam Tayyeb a.s. . During a reading of the 'sessions of noble wisdom' (majalis al Hikma al Sharifa), Molatina Hurra Maleka a. q. orders that prayers be performed for the deceased Imam Aamir bi Ahkam Allah.

Sharif Muhammad remained in Yaman after his embassy to Molatina Hurra Malika a. q. Sharif identifies Imam Tayyeb a.s. as the next Imam. Abd al Majid al-Hafiz is mentioned as the regent (wali ahd) and Abu Ali Ahmad bin Afzal Shahansha as his wazir. The speech concludes with praise for Molatina Hurra Maleka a. q.

21st Imam Moulana Imam At-Tayyeb Abul Qasim SA

Prophet Mohammad PBUH gave tasbeeh of 100 beads to his beloved daughter Fatima a.s. Its characteristics is "repetitive occurrences" for 99 times and one time "La ilaha illallah". Prophet gave this tasbeeh to do "mushkil kushai" of Fatima a.s. = Mushkil-kusha (Imam) of every era will be the son's of Fatima which will "repeat" one after another and will not halt at count of 12. The progeny of Molatina Fatima a.s. will have 100 Fatimi Imams with the last being Imam Mehdi (Imam Quaim) ala-zikre-his'salam.

Count #	Name of the Imams in progeny of Imam Tayyeb a.s.
22nd Fatimi Imam	Ameer al Mumineen Imam Ahmad a.s.
23rd Fatimi Imam	Ameer al Mumineen Imam Mohammad a.s.
24th Fatimi Imam	Ameer al Mumineen Imam Abdullah a.s.
25th Fatimi Imam	Ameer al Mumineen Imam Hussain a.s.
26th Fatimi Imam	Ameer al Mumineen Imam Ma'ad a.s.
27th Fatimi Imam	Ameer al Mumineen Imam Nizaar a.s.
28th Fatimi Imam	Ameer al Mumineen Imam Hashim a.s.
29th Fatimi Imam	Ameer al Mumineen Imam Mohammad a.s.
30th Fatimi Imam	Ameer al Mumineen Imam Ali a.s.

Book "Wazkur Fil Kitaab Ismail" on page # 25 has quoted some book that give names of approx. 20 Imams following the Imam Tayyeb a.s.-

1. Ahmad, 2. Mohammad, 3. Abdullah, 4. Mohammad, 5. Ali, 6. Hussain, 7. Ma'ad, 8. Nizaar, 9. Hashim, 10. Mohammad, 11. Ali, 12. Abu Talib, 13. Ali, 14. Ahmad, 15. Ali, 16. Ismail, 17. Ma'ad, 18. Hasan, 19. Mohammad, 20. Ahmad, 21. Ali (salwaat & salam on all).

Note: An Imam can be known by his name as well as his Quniya or can be known with another name / alias.

Prophecy of Imam Jaffer Sadiq a.s.- Case of Sardar Tahir Saifuddin and Sheikh Ahmed Ali Raj-

Sheikh Ahmed Ali Raj sahib approached Sardar Tahir Saifuddin (contender of 51st Dai Mutlak) and inquired: In our Fatimi Dawat literature it is written that Imam Jaffer al Sadiq a.s. has said, "In city of Mecca, next to the Kaaba, where 'Sahi' is done- this place which throngs lots of shops and houses will be all-cleared by a rightful Imam in the times ahead." Now I have seen that after arrival of Saud (the king of Saudi Arabia) this time this place is all clear from all shops and houses. So should we regard him as Imam? No, because they are hardcore enemy of the Ahlul Bayt!!!

Sardar Tahir Saifuddin sahib called Sheikh Ahmed Ali Raj in privacy and replied- The place of Sahi is not entirely clear of all shops and houses. So when it will be completely clear then the prophecy of Imam Jaffer Sadiq will materialize and that will be done by an Imam.

Sheikh Ahmed Ali sahib in person was witness that the matter of fact is that that place is entirely clear with all shops and houses, and not partially. (This can be vouched even today by those who go for Haj and Umra that the place of sahi is clear of all shops and houses.

Sheikh Ahmed Ali sahib thirst for right answer was quenched by Martyr Al Alim ur Rashid Sheikh Sajjad Hussain Sarangpur wala sahib. Later told to former- The hands of Imam (the dai's and servants of Imams) in undercover form are present in world's all important parliaments and places, those undercover Fatimi dai's were present in the parliament of Saud as well and they have motivated Saud to clear the path of 'Sahi' from all houses and shops. Dai's receive command from Imam of time. So those removal though was done apparently by Saud but was handwork of Fatimi Imam a.s. of time.

The point to note is: Though we may or may not have direct access to the Imam but they do their job always. The prophecy of Imam Jaffer Sadiq a.s. is proof that Fatimi Imam was, is, and will always be present. Salwaat.

Aga Khani historian Farhad Daftry and Bohra Aalim Sheikh al Fazil Chand Khan Ji Rampura wala in their books have wrote that Imam-uz-zaman wrote letters to Sardar Najmuddin sahib (after the martyrdom of last 46th dai Syyedna Mohammad Badruddin a.q.) to hand the leadership of Dawat to Mazoon sahib Syyedi Jamaluddin sahib r.z. (who was mazoon of Shaheed Dai Mohammad Badruddin a.q.) .

Fi Kitaab Ismail

[1.] Preface

All the praise be for Allah s. w. t. who has preserved Kalema (Holy sentence) of Imam in Holy progeny of Hazrat Imam Husein a.s. and kept both of them (Imamat and Holy progeny) away from every falsehood and disgrace and peace be upon our Lord Sayyedena Mohammed s.aw. w. who is honest and truthful and who is on the top most position to deserve the Divine, Holy, Godly qualities among all previous prophets a.s. and peace be upon his Vicegerent (Vasi) Ali a.s. ibne Abi Talib a.s. who is his right hand in conveying Risalat (Godly message) and he was his true helper in spreading the truth and peace be upon true Fatemi Imams a.s. from the Holy progeny of both of them (Hazrat Mohammed s.aa. w. and Hazrat Ali a.s. who are the true protectors of Sharia and who are very good means to reach paradise.

Now we clarify that we did not want to involve ourselves into discussion regarding the disputed problem of Imam of Janab Musa Kazim and Hazrat Imam Ismail a.s. however, from Janab Shaikh Ahmedali Raj, we came to know that without any reason in Udaipur and in other places our those Ismaili Brethren who do not understand the greatness and deep secrecy of Imam, are being tried to be misled from the true path, though it is in vain. In view of the above, we deem it quite essential to write something on this subject. By this book it is not at all our aim to hurt the religious feelings of anyone. Only our purpose is that we want to show the other side of the picture.

[2] Birth of holy Imams

First of all it is quite essential to understand that there is huge and vast difference between the stuff by which the existence of all true Holy Imams a.s. and that of all ordinary persons comes into life. Only because of this difference, it can be said that the bodies of all true Holy Imams a.s. are made of very-very much finer gentle stuff gifted with Divine, Godly Holy light and their souls are also made of Godly, Holy substance. The bodies of all true Holy Imams a.s. are even far better in piety and in gentleness than the souls of all other human beings.

Ismaili philosopher Moyyed Shirazi r. a. has very nicely drawn the picture of this difference. He states Inna Ajsamokoom Lana Sheatut Teen Allazee Shuqqa Minho Minnal Quloo Boo i. e. the soil form which our souls and hearts have been created, from that soils only your bodies have been created.

Over and above this Divine Gift, Holy Imams a.s. has divinely lighted altar specially for him only. The soul of True Holy Imam a.s. holds this Altar. True Holy Imam a.s. himself is called Imam and this Holy Divinely lighted altar is called imamat. The books of Shia Imamiyya support this theory, therefore one riwayat (hearsay) is quoted here from 'Oosule Kafi' as a

proof of our argument "aanabi abdillah annahoo qala allaho khalaqna min nooreen azeematin summa sawwara khalqana min teenin makhzoofatin min tahtil arsh fa askana zalekan noora feehey. fa kunna nahno basharan nooraniyyeen. lam yaj aal ley ahadin fee misli lazee kholiqna Minho Naseeban" i. e. Hazrat Imam Jafrus Sadiq a.s. said, "Allah s. w. t. has created us from His own Great Divine light and then He framed our image from the divine and most valued soil underneath His throne. After that He mixed this Holy Divine light with that Holy divine light. At last we have been made as one of the creature of Allah s. w. t. As such we are divine Holy human-beings gifted with Divine light. No other creature of this world has a slight share in this divine quality (Oosoole Kafi page No. 714) and True Holy Imam a.s. used to have so many other sons. However only one son has been gifted with this divine Godly, Holy qualities. The true Holy Imam a.s. of the time knows very well this most lucky son of him who is gifted with this Holy, Godly Divine qualities and when this Holy son is born, True Imam a.s. is very much happy because the True Holy Imam a.s. achieves his purpose for which he founds his Dawat (Holy Godly Mission).

It is found in Oosle Kafi and other Kitabs (Religious Books) that aan abi abdillah annahoo qala innal imama a.s. earful imama allazee yakuno min bad hee fayoo see elaihey. There is one riwayat (hearsay) from Imam Jafarus Sadiq a.s. that he said, "The True Holy Imam a.s. very well knows The Imam who is going to be his successor after him. Then he declares Nas on him and appoints him as his Vicegerent. Only this is called khilafate ilahiyya (Godly Ruler ship) which is being transferred from Holy Father to Holy son and because of this reason only ordinary people have Not been given any right of selection or election in this matter. As in Holy Quran "warabboka yakhloqo ma yshaao wayakhtar makanalahomul khiyara" i. e. Your Lord creates whatever He wants and He selects whatever he wants. They have NO right. This Holy Aayats clearly guides and points out to the above referred theory.

Because Ordinary people can not know which person has been gifted with the body gifted with Divine Holy Godly qualities and also gifted with the Holy Altar. This is not any worldly kingdom for which any person can be elected or selected as a King. Because so far as outward bodily formation is concerned, all Holy Imams a.s. and all other human beings are alike since in the law of nature, the composition of body of all Holy Imams a.s. and that of all other ordinary human beings is equal. The limbs and feelings of all Holy True Imams a.s. and those of other ordinary human beings are equal.

Therefore, The Holy Prophet Hazrat Mohammed s.aw. w. said "anabasharun mislo kum" i. e. I am as human being as you are. Hence, the True Holy Khalifa appointed by Allah s. w. t. who is also Holy Imam knows very well which of his son gifted with Holy Godly Divinely qualities, and who deserves Holy Imamatus among all other his sons. To point out to these Holy Godly Divinely light The Holy Prophet Hazrat Mohammed s.aw. w. said:- "awwalo ma khala- qallho nooree" i. e. the first thing which Allah has created is my divine light. In other Hadees (saying) The Holy Prophet Hazrat Mohammed s.aww. said, "noqilto min kiramil aslab ela motah-haartil arham. " (kitab Bahrul Anwar etc). I was being transferred from Gentle backbones to pious wombs.

In other Hadees, the Holy Prophet s.aw. w. said, "ana wa anta ya aliyyo min noorin wahedin" i. e. I and Ali s.a have been born from one and the same Divine light. This Divine Holy, Godly-light was being transferred among Holy pious personalities till it reached the backbone of Hazrat Abdul Muttalib a.s. here this Divine Holy, Godly light was divided into two parts. One part reached the backbone of my father Hazrat Abdullah a.s. from that part I was born and the other part reached the backbone of Hazrat Abitalib a.s. and from that part O' Ali a.s. you were born.

Sayyed Rahat Husein writes in Anwarul Quran this Riwayat (hearsay) which reads ana wa aliyyoon min noorin wanhedin (I and Ali a.s. are from the one and the same light) has been so many times narrated repeatedly in so many books that it can be said that it has reached the climax of repetition. Therefore, this is the true fact that the respected fore-fathers of the Holy Prophet s.aw. w. and the Holy Prophet s.aw. w. himself, not only were true-Mumins (True Believers) and true Muwaahid (Believers in oneness of Allah s. w. t.) but each of them was True Imam a.s. of their era.

The writer of Akhlaqe Mohammed (s.aw.) has said "Imam Jafarus Sadiq a.s. said "Allah s. w. t. ordered Hazrat Adam a.s. to protect the Holy Godly, Divine light of Hazrat Mohammed s.aw. w. which I have deposited in your back or backbone and you should transfer this Holy Godly Divine light into Pious Holyand Good wombs because only due to this Holy, Godly, Divine light you have been gifted with prophethood. When this Holy, Godly Divine light reached the backbone of Hazrat Hashim a.s. his face was so fresh and so bright due to this Holy, Divine Godly light, that when he used to enter Khana-e-Kaba, it used be illuminated with Godly Divine Holy light. In this way this Divine, Holy light illuminated in the forehead of Hazrat Abdullah a.s and then it appeared in the image of Hazrat Mohammed s.aw. w. (Book Akhlaqe-Mohammed s.aw. w. page No. 456). Then he writes that this Hadees is proven due to its repetition and that Hazrat Ibrahim a.s. and Holy progeny of Hazrat Ismail a.s. who were forefathers of Holy Prophet of Islam s.aw. w. were protectors of Sharia. They were anoint ending defining, and determining their successors among each other. This practice of Nas continued till the era of Hazrat Abdul Muttalib a.s. Hazrat Abdul Muttalib a.s. anoint ended, defined, and determined Hazrat Abutalib a.s. as his successor and Hazrat Abutalib a.s. finally gave all the Holy and Divine Deposits and traces of previous prophets to The Holy Prophet Hazrat Mohammed s.aw. w. when he was ordered to open the office of the Prophethood.

Sayyed Rahat Husein has also written almost the same story as good as above. All the Aalims (Religious learned persons) of Shia Imamiyya have consensus that all these Holy persons who were forefathers of the Holy Prophet Hazrat Mohammed s.aw. w. were Prophets. And Vicegerents, and bearers of the flag of true religion and that holy progeny of Hazrat Ismail Bin Ibrahim a.s. who were the forefathers of the Holy Prophet Hazrat Mohammed s.aw. w. were the Vicegerents of Hazrat Ibrahim a.s. and were of on the top most position of best characters and that faith and religion of Hazrat Ibrhaim a.s. was saved among them and that Sharia (Religious dogmas) of Hazrat Musa a.s. and that of Hazrat Isa a.s. was not abolished. These people were its protectors and they were proclaiming Nas (to anointend With defining and

determining their successors) among each other and blessed traces of previous prophets a.s. were being entrusted among them. This practice continued till it reached up to Hazrat Maulana Abdul Muttalib a.s. Hazrat Abdul Muttalib a.s. proclaimed Nas on Hazrat Abutalib a.s. as his vicegerent, who was respected father of Hazrat Amirul Mumeneen (Mulana Ali a.s.) and gave all blessed traces of previous prophets a.s. to Hazrat Abutalib a.s. and Hazrat Abutalib a.s. gave all these blessed traces to The Holy Prophet, Hazrat Mohammed s.aw. w. after he was ordered to open the office of the Prophethood (Anwarul Quraan Muqaddma No. 19).

In view of the above fact there is no doubt that Respected forefathers of the Holy Prophet Hazrat Mohammed s.aw. w. were the flag bearers of the true religion of Hazrat Ibrahim a.s. and Vicegerents of Hazrat Ismail Ibne Hazrat Ibrahim a.s. As per Ismaili faith all these pious persons were holding the post of Mustaqar Imam (The Imam who is Divinely born and in whose generation Godly Imamat is fixed). In the context of the above referred statement that these Holy persons used to entrust blessed traces and deposits among each other clearly shows that chain of Imamat used to continue among themselves. Every True Imam a.s. of his era used to anointed (determine and define) his successor among each other.

Hazrat Abdullah a.s. the Respected father of the holy Prophet Hazrat Mohammed s.aw. w. was also true Imam. When Hazrat Abdullah a.s. was on the death bedpan the Holy Prophet Hazrat Mohammed s.aw. w. was in his mother's womb or as per other statement the Holy Prophet Hazrat Mohammed s.aw. w. was infant so at this critical moment Hazrat Abdullah a.s. requested Hazrat Abdul Muttalib a.s. to take the responsibility of guardianship of the holy Prophet s.aw. w. and to look after him and to bring him up.

Hence Hazrat Abdul Muttalib a.s. used to discharge this responsibility till the time of his death approached. At this critical moment Hazrat Abdul Muttalib a.s. appointed Hazrat Abutalib a.s. as a guardian and gave him the responsibility to look after The holy Prophet s.aw. w. Hazrat Abutalib a.s. with utmost kindness favoured the holy Prophet s.aw. w. and helped him and took great and major part in founding the religion of Islam. Hazrat Abutalib a.s. on the other hand appointed Hazrat Ali s.a as a helper of The holy Prophet Hazrat Mohammed s.aw. w. thus the holy Prophet Hazrat Mohammed s.aw. w. and Hazrat Ali a.s. both together founded Dawate Ilahiyya (Godly mission).

Then The Holy Divine Godly light again divided into two parts. From one part Imam Hasan a.s. was born and from the other part Hazrat Imam Husein a.s. was born. When Hazrat Imam Hasan a.s. died then the holy Divine, Godly light again gathered into Hazrat Imam Husein a.s. because Hazrat Imam Husein a.s. was co-partner and match of Hazrat Imam Hasan a.s. in purity and in infallibility and because Hazrat Imam Husain a.s. was the sum of all fixed divine Holy Godly light and Hazrat Imam Husein's a.s. sons have the first and foremost right and preference for Imamat.

In Holy Quran Allah s. w. t. says “wa oolul arhamey badohoom awla be badeen” i. e. “some of the blood relatives deserve more than other blood relatives. Therefore, now divine Holy,

Godly light of Imamatus will be transferred in Holy progeny of Hazrat Imam Husein a.s. till the day of Qiyamat resurrection without any break. Thus Imamatus will reach from father to son in this Holy progeny. The Holy prophet Hazrat Mohammed s.a.w. w. said “La Imamata Lil Akhawain Badal Hasane Wal Husain (a.s.). i. e. there will be No Imamatus between two brothers after Hazrat Imam Hasan a.s. and Hazrat Imam Husein a.s.

[3] Nass and Tauqeef

(Defining And Determining)

When Imam a.s of the era makes well known one of his sons for Imamatus it is called 'Nas' (anointing, determining and Tauqeef (defining)) thus Nas and Tauqeef are only original and root cause of the proof of Imamatus.

Hence when True Imam a.s. of the time declares and shows that his particular son is IMAM after him then it becomes quite clear that only the said son who is declared as Imam, is gifted with the Divine Holy Godly qualities. Except that son, all other sons of Imam a.s. can not become Imam because they are not having any Divine Holy Godly qualities by which true Imam's existence becomes reality. Only one son is gifted with the Divine Godly Holy light.

[4] Imam Ismail & Nas with defining and determining.

There are plenty of proofs in Ismaili Religious Books and in Non-Ismaili religious books about the Nas of Hazrat Imam Ismail a.s. First of all we produce extracts from Ismaili Books.

Hazrat Imam Jafarus Sadiq a.s. declared Nas for his son Hazrat Ismail a.s. and appointed him as Imam. However Abbasi khalifa Abud Dawaniq was trying desperately to kill Hazrat Imam Jafarus Sadiq a.s. and for this purpose he used to call Imam a.s. every now and then, but he was not successful.

It was his first and foremost desire that the Imam a.s. who is from the holy progeny of Hazrat Imam Husein a.s. must not exist on this earth. So When he came to know that Hazrat Imam Jafarus Sadiq a.s. has declared Hazrat Ismail a.s. as Imam, his anger found no boundry. So he decided to kill Hazrat Imam Ismail a.s. by hook or crook. He spread his spying network to find him (Imam Ismail a.s.).

In view of the above circumstance, Hazrat Imam Jafarus Sadiq a.s. mystified death of Hazrat Imam Ismail a.s. , therefore, as per the order of Hazrat Imam Jafarus Sadiq a.s. , Hazrat Imam Ismail a.s. went into seclusion. To declare this seclusion Hazrat Imam Jafarus Sadiq a.s. adopted the trick which requires deep thought and consideration. He covered the face of Hazrat Ismail a.s. with a long piece of cloth and then when anyone used to visit, he (Imam Sadiq a.s) used to uncover the face of Hazrat Ismail a.s. and used to show the person the face of Hazrat Ismail a.s. and used to ask the visitor “Is this not my son Ismail? Then when coffin

was raised, he used to stop the coffin many a times and at many places on the road and used to show the face of Hazrat Imam Ismail a.s. to the people and used to ask them “Is he not My son Ismail? and then Hazrat Imam Jafarus Sadiq a.s. used to record the witnesses of people by taking their signature in a book.

Hazrat Imam Jafarus Sadiq a.s. acted as above, till the coffin reached its final destination. Hazrat Imam Jafarus Sadiq a.s. himself descended in the holy grave so that there will be no doubt about this mystifying death. But the secret of this mystifying death was disclosed when Hazrat Imam Ismail a.s. was seen in Basra and so many sick and disabled persons were cured because of his blessings.

When Khalifa Abbasi came to know this news, he called Hazrat Imam Jafarus Sadiq a.s. and asked him about the amazing news about Hazrat Ismail a.s. that you had declared that he (Hazrat Imam Ismail a.s.) had died. However he is alive and he is in Basra.

At this point, Hazrat Imam Jafarus Sadiq a.s. produced the minutes wherein total witnesses of all eye witnesses were recorded and said I have got these witnesses as my proof that Hazrat Ismail a.s. had died.

Khalifa kept his both lips tight, but he started all his efforts at his level best to arrest Hazrat Imam Ismail a.s. but he failed to arrest Hazrat Imam Ismail a.s. and this riddle was not solved and because of this mystifying event and seclusion, there arose different opinions about the date of death of Hazrat Imam Ismail a.s. some understood that he (Hazrat Imam Ismail a.s.) has in fact died during the lifetime of Hazrat Imam Jafarus Sadiq a.s. However the actual fact is that, the great Masihai position (like Jesus Christ) was displayed here.

Regarding this Allah s. w. t. says in Holy “maqatalooho wama salaboo ho wa lakin shubbeha lahum”. Ismaili Dai Khattab Bin Hasan r. a. writes in his Book Ghayatul Mawaleed that Hazrat Imam Jafarus Sadiq a.s. gave Imam's authority to his son Hazrat Imam Ismail a.s. and since Imam can not go back to Hazrat Imam Jafarus Sadiq a.s. as it has not gone back to any Imam a.s. in the past. Hazrat Imam Jafarus Sadiq a.s. entrusted position of Imam of Hazrat Mohammed bin Ismail a.s. to his highly reverend Hujjat (strong argument of True Imam in public) Maimunul Qaddah as a trustee and Janab Maimunul Qaddah r. a. looked after Hazrat Mohammed bin Hazrat Ismail a.s. and brought him up till he became mature.

When Hazrat Imam Mohammed Bin Ismail a.s. became mature, he took back his Imam and blessed deposits from Janab Maimunul Qaddah r. a. . Then the chain of Holy Imam continued in his generation from Holy father to Holy son (Book Ghayatul Mawaleed).

Hazrat Imam Jafarus Sadiq a.s. entrusted the Kafalat (Responsibility of bringing up minor) of Hazrat Imam Mohammed bin Ismail a.s. to Janab Maimunul Qaddah r. a. in the same manner as Hazrat Musa a.s. appointed Hazrat Yusho bin Noon a.s. as Kafil (One who is given responsibility of bringing up a minor).

Janab Maimunul Qaddah r. a. was made Mustawda (depository) in the same manner as Hazrat Imam Husein a.s. made Janab Mohammed bin Hanfiyyah, Mustawdah (Depository) for Hazrat Imam Maulana Ali Zainul Aabedeen a.s. and Imam Maulana Ali Zainul Aabedeen a.s. has taken back his own Amaanat (blessed deposits) and Wadeeat (Blessed left things) from Hazrat Mohammed Bin Hanafiyyah r. a.) after he (Hazrat Imam Ali Zainul Aabedeen a.s.) returned from Karbala.

[5] The Statements Made By Scholars Of Other Non Ismail Islami Sect

Now we shall copy some statements from Religious Books of Ithna Asheri and Non-Shia sources by which solid proof for Nas of Hazrat Imam Ismail a.s. is found.

Maqreezee writes, "Inna Ismail Howa Ibnul Akram Lil Imam Jafar us Sadiq a.s. wa howl lazeena asalaihey Bil Imamate Ghaira Inna Ismail Waffa 138 A. H. Wa Jafarus Sadiq a.s. Waledohoo Layazalo ala Qaidil Hayate Wa Khalafa Min Awladehee Mohammed, Wa Aliyaan, Wa Fatema Wantaqalatil Imamato Fee Aqabehee. " (book of Ittifazul Honofa page# 6): Indeed Hazrat Ismail a.s. was the eldest son of Hazrat Imam Jafarus Sadiq a.s. and he declared Nas on Hazrat Ismail a.s. for Imamate. However Hazrat Ismail a.s. died during the life time of Hazrat Imam Jafarus Sadiq a.s. when Hazrat Imam Ismail a.s. died, he was survived by three siblings whose names were Mohammed, Ali and Fatema and Imamate was transferred among the Holy sons of Hazrat Ismail a.s.

Shehersatani (Sheherstani is an Ithna Ashier scholar) writes: Ismail was the eldest son of Hazrat Imam Jafarus Sadiq a.s. and he was only one for whom Hazrat Imam Jafar'us Sadiq a.s. declared Nas of Imamate and from this incident only (incident of Nas) the difference about his death occurred. Some says he died during the life time of his father Hazrat Imam Jafarus Sadiq a.s. However there was one great advantage of declaring of Nas on him that Imamate was now fixed for transfer to the Holy sons of Imam Ismail a.s. because Nas-Ellahi (Allah's selection) does not go back to its predecessor (Shehrastani).

Imam a.s. does not declare Nas upon his son unless and until he listens about the exactness of him from their forefathers. As Hazrat Musa a.s. declared Nas on Hazrat Haroon a.s. However Hazrat Haroon a.s. died during the life time of Hazrat Musa a.s. But this death was in his benefit in the sense that Imamate was being transferred among his Holy progeny. Shehrastani has also written that Hazrat Imam Jafarus Sadiq a.s. did not marry any other lady till the respected Mother of Hazrat Ismail a.s. was alive keeping the traditions of Hazrat Rasulullah s.a.w. w. who did not marry any other Lady during the life time of Hazrat Khadija a.s. and Hazrat Ali a.s. did not marry any other lady during the life time of Hazrat Fatema-tuz-

Zahra a.s. This is also one of the proof and one of the sign that Hazrat Ismail a.s. was a true Imam because it was the practice of every Imam a.s. that he did not marry any other lady during the life time of the mother of his Holy Divine son who is going to be Imam after him.

Further, Sheherastani writes that some people say that Imam Ismail a.s. has in fact not died but he has declared his death (mystifying death) Taqiyyatan (concealing the real fact from opponent) to protect his life so that he can save himself from being killed. Because Hazrat Imam Ismail a.s. was seen in Basra after news of his death was well known in public (Book Al mallwnahal).

In the book, "Umdatut-Talib" he writes copying the quotation of Ifanof that Hazrat Maulana Imam Jafarus Sadiq a.s. produced the dead body of Hazrat Imam Ismail a.s. to the Jamat committee, members of the community and also so many people watched the dead body of Hazrat Imam Ismail a.s. and they were sure that he was dead. However he writes that Hazrat Imam Ismail a.s. in fact died in 145 A. H. However he also adds that Ismailis say that Hazrat Imam Ismail a.s. did not die during the life time of his respected father but was alive after the death of his father and his many miracles appeared in public.

The writer of the Book Al Harkatul Bateniyyah Fil Islam Sayyed Mustafa Ghalib writes that so many Ismaili Historians write that main purpose of Hazrat Imam Ismail's a.s. appearance of his mystifying death during the life time of his father was in fact to conceal the real fact to Abbasi Khalifa who wanted to kill him (This is called Taqiyya in Arabic). Imam Jafarus Sadiq a.s. saw the risk of Hazrat Imam Ismail a.s. being killed and that was the only reason he (Hazrat Imam Jafarus Sadiq a.s.) disclosed the death of Hazrat Imam Ismail a.s. . He also made to write minutes in presence of so many witnesses. This minute was dispatched to Abbasi Khalifa. He was so much glad to hear the news of the death of Hazrat Maulana Ismail a.s. who was gifted with the throne of Imamatus. However Hazrat Imam Ismail a.s. was seen in Basra and died after the death of his respected father Hazrat Imam Jafarus Sadiq a.s.

Ismaili followers say that all Riwayat, which Sunni historians narrate about Hazrat Ismail a.s. that he was in contact with Abul-Khattab and he used to drink alcohol, are fake and that enemies of Ahle-Bait a.s. had fabricated such wrong stories about them, (this is the common practice of enemies).

Mustafa Ghalib writes that going through all these Riwayat(hearsay) I have concluded that when Hazrat Imam Jafar'us Sadiq a.s. was scared that his son Ismail's a.s. life was in danger so

he called his Four great Dais and Ismail a.s. in his court and consulted them about the appearance of mistyfyng death of Hzrat Imam Ismail a.s. and sent secretly Hazrat Ismail a.s. with his Duats from Madina to Kufa. (Hazrat Ismail a.s. was seen there and used to travel from one place another for so many years till he in fact died in 158 A. H.

Khawaja Ataullah Malik in his book “Tareekhey Jehan Kushaaee” and Mohammed Qasim in his book “Tareekehey Farishta narrates in details that Hazrat Imam Jafar'us Sadiq a.s. did Nas upon Hazrat Imam Ismail a.s and Allama Majlisi who is believed to be a trustworthy Aalim (Learned Person) of Shia Imamiyya, narrates the Riwyat (hearsay) that Hazrat Imam Jafarus Sadiq a.s. declared Hazrat Ismail a.s. his successor, but once upon a time he (Hazrat Imam Ismail a.s.) acted against Sharia i. e. He drank alcohol. So his Respected father (Hazrat Imam Jafarus Sadiq a.s became very angry and as a result he transferred position of Imamatus to Musa Kazim (Book BAHARUL ANWAR). In this Riwayat there is a solid proof of Nas of Hazrat Imam Ismail a.s. However AllamaMajlisi has taken support of a fabricated, unfounded allegation that Imam Ismail a.s acted against Sharia, to prove the abolishment of this Nas. But those Historians who are fair and who understand the truth, have with one voice said that this allegation is definitely false and have written that this story is definitely fabricated that Hazrat Ismail a.s. had consumed alcohol. He never ever had drunk alcohol. On the contrary. He was very much pious and God fearing person and due to this false allegation Ismat (infallibility)of Imam Jafar'us Sadiq a.s. comes under severe criticism that he had selected for Holy position of Imamatus a person who used to drink alcohol.

The Historian Mohammed Amin who has fair opinion writes in his book “Tarikhil Alawiyyeen” when Hazrat Imam Jafarus Sadiq a.s got the position of Imamatus, his eldest son Hazrat Ismail a.s. was declared as his Crown Prince. However Hazrat Ismail a.s died during the life time of Hazrat Imam Jafarus Sadiq a.s. and therefore position of crown prince and succession was transferred to Musa Kazim. However, one of the sect of Shia, after the death of Hazrat Imam Sadiq a.s. believes Mohammed Bin Ismail a.s. as Imam and did not agree with the Imamatus of Musa Kazim. They argue that Imamatus is a Holy and Divine matter and since Hazrat Imam Jafarus Sadiq a.s. already had anointnded and determined and defined his son Hazrat Ismail a.s. for Imamatus, then the matter is indispensably resolved that Imamatus will be restricted in his own Holy sons.

Because it is not lawful at all, that Imamatus again goes back to Hazrat Imam Jafarus Sadiq a.s. as it had never happened in previous eras. Mohammed Amin further writes at other point that Hazrat Imam Jafarus Sadiq a.s. had six sons whose names are Mohammmed, Ishmael, Abdullah, Musa, Ali and Ismail. Everyone of them was fit for Imamatus. (Here it must be made

clear that it is quite wrong to say that every one of them was fit for Imamatus as it has been stated above, that only one of them can be said to be fit for Imamatus.)

This was the only reason that Malawian believed all of them as Imam. Every sect of Malawian believed each of them as their own Imam. But there is no doubt that Hazrat Imam Jafarus Sadiq a.s.

anointed and pre-defined and determined his son Hazrat Ismail a.s. for Imamatus.

But Hazrat Ismail a.s. died before the death of his Respected father. So Hazrat Imam Jafarus Sadiq a.s. willed for his second son. But Ismailies did not agree with this Riwayat. They say that since Hazrat Imam Jafarus Sadiq a.s. was Masum (infallible) Imam and since he has performed Nas on his eldest son Hazrat Ismail a.s. and that it is not permissible to take back that Nas. On the contrary Imamatus was to be continued in the generation of Hazrat Ismail a.s. and as a result Hazrat Mohammed Bin Ismail a.s. was crowned with Imamatus after death of Hazrat Imam Jafarus Sadiq a.s. (Book Tarikhil Alawiyyeen) From the above referred all Riwayat there is clear cut and irrefutable proof that Hazrat Imam Jafarus Sadiq a.s. performed Nas on Hazrat Ismail a.s. and there is Not a single different opinion about this matter.

However, there are different opinions about the exact date of his death. And this is only because Hazrat Imam Jafarus Sadiq a.s. declared mystified the death of Hazrat Ismail a.s. therefore, some say that Hazrat Ismail a.s. died during the life time of his Respected father while others believe that Hazrat Ismail a.s. died after the death of his Respected father. But looking as per both the angles, Imamatus of Hazrat Ismail a.s. does not go wrong and does not get any harm and Mohammed Saheb himself has sent a long letter to one Haji Saheb who is also Ismaili, but he has sent a long letter in connection of abolition of Nas in his own opinion. However the strange fact is that Mohammed Zaki saheb himself accepts the Nas of Hazrat Imam Ismail a.s. But he has objected to the word min badehee (i. e. after him) which is found in phrases of some of the Historians. Mohammed Saheb says that Hazrat Imam Jafarus Sadiq a.s. performed Nas on Hazrat Ismail a.s. after him. However since Hazrat Ismail a.s. died before the death of Hazrat Imam Jafarus Sadiq a.s. a Nas of Hazrat Ismail a.s. has been nullified. Subhanallah!! And that is why he has concluded that Nas of Hazrat Maulana Imam Ismail a.s. has been limited up to a certain time.

According to his opinion This Nas is not absolute. However the fact is quite opposite of what is being thought. If a Sunni Historian has diction word "min badehee" so how Nas of Maulana Ismail a.s. can

a certain time. On the contrary it clearly proves that Hazrat Jafarus Sadiq a.s. has not only anointed, determined and defined Hazrat Maulana Ismail a.s. as Imam during his life time but also included him in all Imams a.s. after him. The clear meaning of this (word Min Badehee) is only that Hazrat Imam Ismail a.s. should be believed as IMAM even if he dies during the life time of Hazrat Imam Jafarus Sadiq a.s. It does not mean under any circumstance that Hazrat Ismail a.s. is Imam if he lives after the death of Hazrat Imam Jafarus Sadiq a.s. and if he does not, he should not be believed as Imam.

This can be understood by any ordinary person who has little understating and common sense and No example of such an incident has happened in the previous eras. Because there is only one way of transfer of Imamatus which has been fixed in the Holy generation of Hazrat Imam Husein s.a. that after Holy father, Holy son should be appointed as Imam and that once former Imam a.s. give the position of Imamatus to the person, then under No circumstance it can be robbed off him or it can be cancelled. This is quite against the principles of Religion of Ahle-bait a.s. that any Imam a.s. declares Nas on his son on this condition that if he survives (during his life time) then and then he is Imam. In previous eras it has never happened that any Imam's Nas was cancelled, because the would be Imam who has been anointed, defined and determined as Holy Imam, assembles, in himself all Godly Holy Divine qualities and this fact comes at once into light as soon Nas is declared on him. Except this Holy son No other siblings of Holy True Imam has this Divine, Holy, Godly, light which shines in the son who is declared as Imam (a.s.) and it is mandatory that this Divine light must be transferred to the Holy son of the successor on whom Nas has been declared. And if we start thinking which is quite impossible that Nas of Hazrat Imam Ismail a.s. was cancelled or restricted then it means that chain of Imamatus has ended and has been cut, and it can never happen. Because when Nas has been declared on Hazrat Maulana Ismail a.s., it has become quite clear that no other son of Hazrat Imam Jafarus Sadiq a.s. had assembled such Godly Holy, Divine, qualities in him and if it had not been so, Nas can't be declared on Hazrat Ismail a.s. but Nas would have been declared on the other son except Hazrat Ismail a.s. and when No other son (Except Hazrat Ismail a.s. had this Godly, Holy Divine qualities, and as such Nas was declared on Hazrat Ismail a.s.

However according to the opinion of Mohammed Zaki Saheb, Nas has been nullified and that (after this cancellation) he has been no more Imam and Imamatus. This can never happen and it is impossible and this fact brings Ma-a-Zallah (May Allah protect us) allegations that Hazrat Imam Jafarus Sadiq a.s. was not aware of the fact that whether his son Hazrat Ismail had acquired the Godly, Divine, Holy Qualities or not. However, Imam of the time certainly knows whose son has been gifted by Allah s. w. t with Godly Divine Holy light of Imamatus.

By and with this exact accurate knowledge only he declares Nas on his son. Now is it possible that Hazrat Imam Jafarus Sadiq a.s. commits such a blunder mistake by which his own Imamatus comes under severe criticism and allegation? Moreover it is possible that to complete the sequence the word Min Badehee may be used. It means that calculating the number of Imam after Hazrat Imam Jafarus Sadiq a.s. , Hazrat Maulana Ismail a.s. is also Imam. At the end of the day, it is the clear fact that according to the sequence of Imamatus every Imam a.s. is counted as Imam only after his predecessor. Hence Hazrat Imam Husein a.s. is counted as 2nd Imam after Imam Hasan a.s. and Imam Ali Zainul Aabiden a.s. is 3rd Imam and Hazrat Mohammadul Baqir Imam a.s. is 4th Imam and after Hazrat Mohammadul Baqir a.s. Hazrat Imam Jafarus Sadiq a.s. is on 5th Number. This theory can be applied only if we believe that Hazrat Ismail a.s. had died during the life time of Hazrat Imam Jafarus Sadiq a.s. however on the contrary if we believe that Hazrat Imam Ismail a.s. died after the death of Hazrat Imam Jafarus Sadiq a.s. as many believe then no question arises (about Nas of the Imamatus of Hazrat Ismail a.s.) and no objection can be entertained under any circumstance, In any way if as per the requirement of Godly wisdom, he would have died during the life time of his Respected father, his Imamatus can not be lapsed or cancelled as it has been made quite clear with strong arguments.

Likewise Hazrat Musa a.s. has declared Nas and appointed Hazrat Haroon a.s. as his Vasi (Vicegerent) but as per Godly wisdom Hazrat Haroon a.s. died during the life time of Hazrat Musa a.s. and at the time of his death his son who was to be Imam was a minor, hence Hazrat Haroon requested Hazrat Musa a.s. to appoint a guarantor for his teenage son who can bring him up and can look after him. Therefore, Hazrat Musa a.s. appointed Hazrat Yushe bin Noon a.s. as his guarantor (to bring up and to look after the son of Hazrat Haroon a.s. and his Imamatus also) till the son of Hazrat Haroon a.s. becomes mature. When he becomes mature then position of Imamatus should be given back to him. So it happened as it was planned. Hazrat Yushe bin Noon handed over the position of Imamatus to the son of Hazrat Haroon a.s. Likewise since Hazrat Imam Mohammed Bin Ismail a.s. was minor, Hazrat Imam Jafarus Sadiq a.s. as per the will of Imam Hazrat Ismail a.s. appointed his glorious and most important Hujjat Maimunul Qaddah as his Guarantor and Veil.

When Hazrat Imam Mohammed Bin Hazrat Ismail a.s. became mature Janab Maimunul Qaddah handed over Imamatus and Holy deposit to him. Can Mohammed Zaki Saheb restrict Nas of Hazrat Musa a.s. on Hazrat Harun a.s. because Hazrat Harun a.s. died during the life time of Hazrat Musa a.s. Moreover, is Mohammed Zaki Saheb ready to say that position of Imamatus of Hazrat Harun a.s. was abolished or was being lapsed, because Hazrat Harun a.s. died during the life time of Hazrat Musa a.s. Can he say that Hazrat Harun's (a.s.) position of Imamatus and Wasayat was after Hazrat Musa a.s. but he (Hazrat Harun a.s.) died before the death of Hazrat Musa a.s. So he did not remain Wasi of Hazrat Musa a.s. Likewise Hazrat

Adam's (a.s.) Wasi Hazrat Habil a.s. was killed during the lifetime of Hazrat Adam a.s. can this fact nullify the position of Wasayat of Hazrat Habil a.s. ? All these are great Godly secrets and to understand them profound capacity of brain is needed.

[6] Hazrat Abdullah a.s

As per those who follow the right path, The respected father of the Holy Prophet, Hazrat Abdullah a.s. was also True Imam as it was stated before. And the proof about this fact was also produced from the books of Shia Imamiyya that Hazrat Abdul Muttalib a.s. had handed over position of Imamatus to Hazrat Abdullah a.s. But he died during the life time of Hazrat Abdul Muttalib a.s and at that time Hazrat Rasulul-Lah s.aw. w. was in his mother's womb and as per other statement, the Holy Prophet s.aw. w. was a child and as such he (Hazrat Abdullah a.s.) requested his respected father Hazrat Abdul Muttalib a.s. to look after and to up bring him (The Holy Prophet s.aw. w.). Therefore Hazrat Abdul Muttalib with utmost care and kindness looked after and brought up Huzur Hazrat Rasulul-Lah s.aw. w. and Hazrat Abdul Muttalib a.s. Hazrat Abdul Muttalib a.s. as his (The Holy Prophet Hazrat Mohammed (s.aw. w.)). Guarantor and protector to look after The Holy Prophet s.aw. w. after his death, so that The Holy Prophet Hazrat Mohammed s.aw. w. could achieve his purpose. Now the main object of narrating this fact is that since Hazrat Abdullah a.s. who was the respected father of The Holy Prophet Hazrat Mohammed s.aw. w. died during the life time of his father Hazrat Abdul Muttalib a.s. so can we conclude that his position of Imamatus is cancelled or is dropped? No and not at all.

When position of Imamatus of Hazrat Habil a.s. and that of Hazrat Harun a.s. is not dropped or abolished though both had died before the death of the person who had declared Nas on both of them, then how can position of Imamatus of Hazrat Maulana Imam Ismail a.s. be cancelled or dropped?

(If it is taken as granted that he died during the life time of Hazrat Maulana Imam Jafarus Sadiq a.s.) and it has been made quite clear that birth of True Imam a.s. comes into existence from the extremely finer generous and pious stuff. The extremely generous finer (Lateef) pious (pakeeza) stuff comes out from the pious backbone of the previous Imam a.s. and comes into existence in the form of future Imam a.s. and when the father of this future Imam a.s. declares Nas on that divine son it becomes quite clear that only this son has been born from the extremely pious, finer and generous stuff. Because from outward appearance this cannot be determined.

Therefore when from the above-referred arguments it has been proved that Hazrat Imam Jafarus Sadiq a.s. had declared Nas on Hazrat Imam Ismail a.s. then it definitely means that the extremely finer generous and pious material from which Birth of Imam a.s. comes into existence, came out of from the pious backbone of Hazrat Imam Jafarus Sadiq a.s. and came into existence in the form of Hazrat Maulana Ismail a.s. And this is also the proven fact that from the Holy Generation of Hazrat Imam Husain a.s. one true Mustaqar Imam (whose Imamatus is fixed and gifted by Allah s. w. t. within his own generation) will be there and from this Holy

Mustaqar Imam a.s. one son comes into existence who deserves Imamatus and who is qualified and fixed (by Allah s. w. t.) for Imamatus. Because as per the Hadees of The Holy Prophet Hazrat Muhammed (s. aw. w.) “La Imamata Lil Akhawain Badal Hasane a.s. wal Husainey a.s.) Al hadees:- There is NO Imamatus for two brothers after Imam Hasan a.s. and Imam Husain a.s. and it is also impossible that Lateef (extremely finer and generous) material which came into existence in the form of Hazrat Imam Ismail a.s. can go back into pious Backbone of Hazrat Imam Jafarus Sadiq a.s. That is why it must be taken as granted that Hazrat Imam Ismail a.s. is only that Divine Holy person gifted with Divine, Holy, Light who was qualified and fixed for Imamatus and that was the only reason of Hazrat Imam Jafarus Sadiq a.s. had declared Nas on him and that Lateef Material is essence of Imam's a.s. Dawat (Religious Mission) and that is also definitely certain that from the pious backbone of Hazrat Imam Ismail a.s. the same Lateef (Finer and onerous) Material must come out and must come into existence in the form of his Holy son. And this son was Hazrat Mohammed Bin Ismail on whom Hazrat Imam Ismail a.s. declared Nas. Those who believe that Nas of Hazrat Imam Ismail a.s. was cancelled or nullified can not think, that to say that Hazrat Imam Ismail's a.s Nas was cancelled, brings a very great insult to Hazrat Imam Jafarus Sadiq a.s. Because when Hazrat Maulana Imam Jafarus Sadiq a.s. declared Nas on Hazrat Imam Ismail a.s. was he not aware that Imam Ismail a.s. was to die during my own life time?

So what purpose will it (The Said Nas) serve? Why didn't he declare Nas on his another son from the very beginning This type of act from a true Imam a.s. who is infallible is quite impossible and unimaginable. Moreover it is also to be noted that in “Baharul Anwar” Allama Majlisi has put forward one argument in support of cancellation of Nas of Hazrat Maulana Imam Ismail a.s that once upon a time he acted against Sharia laws and that is why he was dismissed and then Janab Musa Kazim was appointed as Imam.

This means that according to Allama Majlisi, reason for cancellation of Nas of Hazrat Imam Ismail a.s was not his death during the life time of Hazrat Imam Jafarus Sadiq a.s. Otherwise he would have not overlooked this and would have not taken support from a very unfounded and fabricated story and he would have certainly argued taking support from the death of Hazrat Imam Ismail a.s. during the life time of Hazrat Imam Jafarus Sadiq a.s. and he would have said that this the very strong proof of cancellation of Nas of Hazrat Imam Ismail a.s. but when the present time Shia Imamiyya found that the above allegation (That Hazrat Imam Ismail a.s acted against Shaira laws) on Hazrat Imam Ismail a.s was proved quite baseless and incorrect, and as such they invented another theory that Hazrat Imam Ismail's a.s Nas was restricted and that since Imam Ismail a.s died during the lifetime of Hazrat Imam Jafar'us Sadiq a.s. , his Nas was lapsed and instead of him Musa Kazim was appointed Imam.

They did not try to think slightly and deeply that Imamatus is not the game of children and also not the worldly kingship wherein anyone can be declared as king. Imamatus is a Godly Gift and Godly tradition. “Wallaho Yaalamo Haiso Yajalo Risalatahoo” Allah knows better where He will deposit His message. (Prophethood Wasayat, Imamatus).

Therefore, when, in court of Hazrat Imam Jafar'us Sadiq a.s also discussion about Wasaya (successors) was held and someone questioned about Hazrat Ismail a.s. ? Is he your Wasi (vicegerent or successor?) He (Imama Jafarus Sadiq a.s replied very wisely that I personally or according to my idea have not appointed or declared Nas for him as my successor. Therefore, Hazrat a.s. replied I swear by Allah s. w. t. that we appoint as Wasi or Imam only the person for whom Allah s. w. t commands us to do so. Wallah Wallah Ya Aba Mohammed Ma Zaleka Elaina Up to the end. "By God, O Aba Mohammed, it is not in our hands. (Oosle Kafi). It is only in power of Allah s. w. t. In this reply Hazrat Imam Jafarus Sadiq a.s. did not deny Wasayat (successor ship) of Hazrat Ismail a.s. as some Shia Imamiyya thinks that Hazrat Imam Sadiq a.s has denied the successor ship of Hazrat Imam Ismail a.s. Hazrat Imam Jafarus Sadiq a.s. only denied that he has declared successor ship of Hazrat Imam Ismail a.s. not as per his opinion and thinking. Here word "La" should be joined with the word "Wallah" This Riwayat is found in Oosle Kafi and other books. This Riwayat gets the support from one Riwayat in Majalise Mustanseriyya. This Riwayat has been quoted by us in some other pages. In this Riwayat (Hearsay) "Qalas Sadeqo a.s. Le Baze Shiатеhe Wa Qad Sa-ala Hoo Aan Waliyyel Amre Badahoo" Laallaka Tazunno Anna Shaian Min Zaleka Elaina. Nafalo Feeha Aradna. La Walllahe La Nattabeo Fee Zaleka Illa Sunnatal Lahey" up to the end.

Imam Sadiq a.s. said for one of his Shia (follower) who inquired about the successor after him that "you guess that is it something which is in our power, that whatever we wish to do we do. No not at all, By God in this matter we follow nothing except the tradition of Allah s. w. t and His prophet s. a w. w. This Riwayat completely explains the Riwayat of Oosle Kafi that Imam Sadiq a.s. did not deny the successorship of Hazrat Ismail a.s. on the contrary He has said that I have declared Nas on him and anointed him as my successor) only by the order of Allah.

Now the most shocking fact is that Shia Imamiyya of present time, do not discuss from the very beginning, about Hazrat Ismail a.s. they show that from the very beginning Nas was declared on Janab Musa Kazim. This is totally incorrect and fabricated story. This has been explained in detail, and it will be made evident in future.

Moreover it is a quite separate dispute that Hazrat Imam Ismail a.s. died during the life time of Hazrat Imam Jafarus Sadiq a.s. or died after the death of Imam Jafar'us Sadiq a.s. however, it is quite certain that Hazrat Habil a.s. died during the lifetime of Hazrat Adam a.s. and Hazrat Harun a.s. died during the life time of Hazrat Musa a.s. and about them there was No dispute and there is No dispute at present also about them and there was No definite purpose behind their death. Still their position of Wasayat (successorship) was not abolished. Or nullified. So how Hazrat Imam Ismail'sv(a.s.) position of Wasayat can be nullified or lapsed and Hazrat Ismail a.s. can be deprived of his position of *Wasayat (though Nas on him is already proved from the books of Both the parties (Shia Ithna Asharee and Ismaili books) Moreover behind the death of Hazrat Ismail a.s. there was a purpose of mystifying. Not a single statement or action of Hazrat Imam Jafarus Sadiq a.s. is not produced by which it can be proved that Imamatus of Hazrat Ismail a.s. was abolished or nullified and this point also should be taken into

account that Mohammed Zaki Saheb and all Shia Imamiyya claimed that Hazrat Imam Jafarus Sadiq a.s. after the death of Hazrat Ismail a.s. declared Nas on Musa Kazim and appointed him as Imam. If they had cited proofs in support of their claim from Ismaili Books it would have been much better because this is a matter of dispute between Ismaili and Ithna Asharee. (but they have-not done so Ismailis completely deny that Nas was declared on Janab Musa Kazim. Mohammed Zaki Saheb should have produced proofs of Nas on Janab Musa Kazim from Ismaili Books because only by this way, debate can be finished against Ismailis and they can not find any argument for their denial of Nas on Janab Musa Kazim. Still can they produce any proof from Ismaili Books about Nas on Janab Musa Kazim? As Ismaili produce proofs for Nas on Hazrat Imam Ismail a.s. from books of Ithna Asharee and there is no any refutable proof for cancellation of Nas of Hazrat Imam Ismail a.s. and also it is quite impossible matter. Therefore Imamatus and Nas is certainly to be transferred to his (Imam Ismail's a.s. son) son Hazrat Mohammed Bin Hazrat Ismail a.s. and Hazrat Mohammed Bin Hazrat Ismail a.s. is the essence of Ismaili Dawat and after him Chain of Imamatus is certainly and finally to be transferred from Holy father to Holy son till the Zuhoor (Advent) of Hazrat Qaemul Qiyamah a. z. s. who will be the last and final Imam of the era of Hazrat Mohammed s.aw. who will establish rule of law and justice as it is now ruled by unjust and wrong doers. This great person is being addressed with the title of Yawmil Akhir (The last and final day) and as long awaited Mehdi a. z. s. and with the title of Ghayatul Ghayat (extreme of extremity) for whose Zuhoor (advent) The Holy Prophet Hazrat Mohammed s.aw. has foretold so many prophecies and to day on this earth every Religion and every sect is waiting for his advent in different different names. But that Holy person is only the last Imam of era of Hazrat Mohammed s.aw. w. and who will be from the Holy progeny of Hazrat Fatematuz Zahra a.s. and he will be from the Holy Progeny of Hazrat Imam Husein Salamullaheey Alaihim Wa Salawatohoo.

[7] The Admittance of Ismat (Infallibility) of Hazrat Ismail a.s.

Mohammed Zaki saheb writes that I believe that Hazrat Ismail a.s. was Masum (infallible) this fact is indeed verified without any doubt that Ismat is most special virtue gifted to true imam a.s. only and nobody except the true Holy Imam a.s. is gifted with this Godly gift. This is quite wrong to say that he was Masum for some period but he was not imam. Janab Imam Hasan a.s. and Janab Imam Husein a.s. were imam and that is why they were masum.

Otherwise by separating imamatus from them they can not be called masum, though in the presence of Imam Hasan a.s. the responsibility was not on the shoulder of Hazrat Imam Husain a.s. to take responsibility is quite different and imamatus is quite different. Imamatus is only proved by Nas and for both Imam a.s. there is the Nas from the chief of both the worlds Hazrat Mohammed s.aw. w. said: "Al Hasano a.s. wal Husaino a.s. Imama Haqqin Qama AwQaad" Hasan a.s. and Husain a.s. both are true imams, whether they execute peace treaty or they start holy war and in both the circumstances they are true Imams.

And this is the fact that when imam is minor, and the imam who has declared nas on him, dies then in this circumstance, his guarantor, his Agent, works on his behalf. So in this circumstance it should be quite wrong to understand that he is not Imam. Moreover imam is imam by birth this fact has been admitted even by Mohammed Zaki Saheb. He writes that imam is imam and masum by birth. The reason is that imam is born specially from strong generous finer (Divine, Godly) stuff and because he is Imam by birth, he is masum as well. Imamat and ismat is so strongly inter connected that they can't be separated. Now when Hazrat Imam Ismail a.s. was Imam as per the admittance of Mohammed Zaki Saheb himself, then it is proved that except him other sons of Hazrat Imam Jafar Sadiq a.s. were not gifted with this special quality. Because from Holy progeny of Hazrat Imam Husein a.s. chain of 'istiqrariyya imamat' (It means the imamat which is fixed in one holy generation) is continuing and divine light of Imamat can't be divided. Only one son of Imam Mustaqar (whose imamat is gifted by Allah and it is fixed in his holy progeny is called Imam Mustaqar) is gifted with divine holy Godly light of imamat and that was only as per the admittance of Mohammed Zaki Saheb, it was none except Hazrat Imam Ismail a.s. because he has admitted that Hazrat Ismail a.s. was Masum. And this fact is definitely proved and verified that only Imam can be Masum.

[8] The First and foremost condition of Imamat

The first and foremost condition of true imam a.s. is Nas and Tawqeef (definition and determination) from his predecessor. There is no doubt that imam is imam by birth of course to make the common people understand (the true Imam) Nas is quite essential so that proof of his imamat can be well known. Because on the forehead of any Imam a.s. it is not written that he is imam. That is why to make him well known and well informed, Nas and Tawqeef is mandatory. This Nas most probably is declared at the last time of present Imam a.s. however sometime it also happens as per the Godly wisdom that before the last time Nas is declared. As it happened in the case of Hazrat Habil a.s and Hazrat Harun a.s. , and as per the true faith and belief it happened in the case of Hazrat Abdullah Bin Abdul Muttalib a.s. also, Nas was not declared for these three holy personalities at the last time and Nas was declared before well ahead. These three Holy personalities died during the lifetime of their predecessors who appointed and declared Nas on them and when present living Imam a.s. declared Nas, he becomes helper and supporter for the person whom he has declared as his successor. This support is given in two ways: First of all when imam a.s of the era dies, so after his death he reaches the highest spiritual degree (neighbourhood of Aashir) and in a sprinkle status he gives support and help to his son who is Imam after him. Secondly sometime as per Godly wisdom, he lives in this worldly life, and being in this bodily life, he gives support and help to his son who is declared by him as Imam after him. Looking at both the angles former Imam's a.s. position will be the highest because on the strength of Nas, his son (for whom Nas is declared) gets support in abundance. He (imam of the time who has declared Nas on his Holy son) is not dismissed from his position and rank and grade. Hasha Wa Kalla. (Never and We ask Allah to prevent us to think on that line). On the contrary he gets the top most and the

highest (spiritual) position. He paves way for Dawat (religious Mission) of his son (on whom Nas has been declared) for this reason he does not become the servant of his son or Grandson (seeking protection of Allah s. w. t to think on that line) on the contrary he acts as a Guardian. Sometime it happens Imam on whom Nas has been declared, is minor, his predecessor appoints a trust worthy person as a guardian and carer for him.

Incident of Minor son of Hazrat Haroon a.s. has been detailed and this type of incident again happened in the case of Hazrat Abdullah a.s. , the respected father of the holy Prophet s.aww. Here the incident of the death of Hazrat Ismail a.s. is a big riddle which requires to be solved, whether He actually died during the lifetime of Hazrat Imam Jafarus Sadiq a.s. or his death was mystified. Because so many historians – say that due to the oppression and torture of Abbasi Khalifa Abu Dawaniq (I. a.) his death was made public. This fact becomes quite clear by the act of Hazrat Imam Jafarus Sadiq a.s. because if death was not mystified, then Hazrat Imam Jafarus Sadiq a.s. would not have shown the face of Hazrat Ismail a.s. , every now and then and would not have sought the witnesses of the people and well known personalities. In spite of this fact, if we take it granted that he (Imam Ismail a.s.) actually died during the life time of his respected father, as it is said, the Imamate of Hazrat Ismail a.s. is in no way disturbed (majrooh) or lapsed (dropped off) as the positions of Hazrat Harun a.s. etc were not disturbed and when Imamate of Hazrat Ismail a.s. is proved his son Hazrat Mohammed bin Ismail who is his Mansoos (one on whom Nas has been declared) is then right heir apparent of his Imamate because Nas was declared on Hazrat Ismail a.s. for which solid proof has been produced.

Now there can be fourth types of situation also over and above three types:

(1) Either Hazrat Imam Jafarus Sadiq a.s. declared Nas on his second son (Musa Kazim) after the death of Hazrat Ismail a.s. as it is said, though the son of Hazrat Ismail a.s. was alive or Hazrat Imam Jafarus Sadiq a.s. declared Nas on Musa Kazim because there was no son of Hazrat Ismail a.s.

(2) Secondly we can say that Hazrat Imam Jafarus Sadiq a.s. did not declare Nas on anyone else after declaring Nas on Hazrat Ismail a.s. If Hazrat Imam Jafarus Sadiq a.s. declared Nas on Musa Kazim in spite of the fact that the son of Hazrat Ismail a.s. was alive, then Hazrat Imam Jafarus Sadiq a.s. acted clearly against the Book of Allah s. w. t. because in spite of the fact that the son of Hazrat Ismail a.s. was alive still Hazrat Sadiq a.s. gave inheritance of Imamate of Hazrat Ismail a.s. to his brother. And at that time there was no any reason which compelled to deprive the son of Hazrat Ismail a.s. from Imamate. As it happened in the case of Hazrat Imam Hasan a.s. the holy progeny of Hazrat Imam Hasan a.s. was forbidden and holy progeny of Hazrat Imam Husein a.s. was specially gifted with inheritance of Imamate. Allah s. w. t. says in holy Quran "Wa Oolul Arhame Badohum Awla Be Badin", and because Hazrat Jafarus Sadiq a.s. is Imam and also masum (infallible), he can never act against the holy instructions of Holy Quran. Therefore it is quite wrong and false to say that Hazrat Imam Sadiq a.s. declared Nas

on Musa Kazim after declaring Nas on Hazrat Ismail a.s. and when this fact is quite false so the inheritance of Imamatus in holy progeny of Hazrat Ismail a.s is proved.

As per the second opinion if Hazrat Imam Sadiq a.s. declared Nas on Hazrat Ismail due to the fact that he (Hazrat Ismail a.s.) had no sons, then it is a quite forbidden and invalid act that why did Hazrat Imam Sadiq a.s. who was Masum (infallible) declared Nas on a person whose generation was to be ceased inspite of the fact that he was well aware that Imamatus is preserved in Holy progeny of Holy Imam a.s. this type of invalid guessing about Hazrat Imam Sadiq a.s. is the sign of non-Godliness act so at the end we conclude that Hazrat Imam Sadiq a.s. has declared Nas on Hazrat Ismail a.s. only after by his Godly and divine knowledge, he came to know he (Hazrat Ismail a.s.) is not the person whose generation is to be ceased (who has no siblings) and when the real fact is clearly as such, then it is proved that Imamatus is definitely for the holy son of Hazrat Ismail a.s. after his death.

The third opinion is Hazrat Imam Sadiq a.s. did not declare Nas on anyone else (including Musa Kazim) after declaring Nas on Hazrat Ismail a.s. then also it is indispensable that Imamatus should be transferred to the holy son of Hazrat Ismail a.s. as per the law and principle of religious dogmas and that chain of Imamatus will continue in holy progeny of Hazrat Ismail a.s till the day of Judgement and till the zuhoor (advent) of the last Imam a.s. of era of the Holy Prophet Hazrat Mohammed s.a.w. w. has said "Yowati Ismohoo Wa Ismo Abihey Ismo Abi", his name will be similar to my name and his father's name is my father's name i. e. his name will be Mohammed and his Respected father's name will be Abdullah.

[9] Were Imam Hasan & Imam Hussain majazi (metaphoric) Imam

Mohammed Zaki Saheb writes that Hazrat Imam Hasan a.s. and Imam Husein a.s. were Majazi (Metaphoric) Imam during the time of Hazrat Amirul Mumineen Maulana Ali s.a This is not correct because both were Imams by birth and secondly Nas of The Holy Prophet Hazrat Mohammed s.a.w. for both of them is categorically in their support and Nas is the only first and foremost condition of Imamatus. Thirdly it is a great mistake to say Mustaqar Imam as Majazi (Metaphoric) Imam. Of course during the life time of Hazrat Amirul Mumineen Maulana Ali a.s they were not taking part directly in establishment of Dawat (Religious mission) but this does not affect in any way their positions as true Imam. Riwayat of Kitab Oosoole Kafi clearly supports this theory. "Fa Lamma Maza Aliyyun Lam Yakun Yastateeo Wa Lam Yakun Le Yafala Aan Yadhola Mohammad Ibne Aliyyeen Walal Abbas Wa La Waheda-hoo Min Waladehee Ezan Laqala Hasano (a.s.) Wal Huseino (a.s.) Innal Laha Tabaraka Wa Ta-aala Anzala Feena Kama Anzala feeka Wa Amara Be Taa Atena Kama Amara Be Taa-Ateka. Wa Balagha Rasulul Lahey s.a.w. w/ Feena Kama Balagha Feeka. Wa Azhaba Annar Rijsa Kama Azhaba Anka. Famma Maza Aliyyoon s. a Kanal Hasano a.s. Awla Le Kibrehee Wa lamma Tawaffa La Yastateeo Aan Yadhola Waladahoo Wa Lam Yakun Le Yafala Zaleka Eez Qalal Husaino a.s. Amarallahu Be Taa-Aatee Kama Amara Beta-Ateka Wa Balagha Rasulul Lah s.a.w. Fee Kama Balagha Feeka. . . till the end)" i. e. When Hazrat Ali a.s. died, it was not in his

power that he can anointed and appoint as his successor, his son Mohammed or Abbas or anyone else except Imam Hasan a.s and Imam Husein a.s. If it is taken as granted that Hazrat Maulana Ali a.s anointed (declared Nas) any other person as his successor then Hazrat Imam Hasan a.s and Hazrat Imam Husein a.s. would have told him that Allah s. w. t. has revealed so many Aayats in our Fazeelat (virtues) as he has revealed so many Aayats in your Fazelat. He has ordered to be obedient to you as he has ordered to obey us The Holy Prophet Hazrat Mohammed s.aw. w. has communicated about your greatness as he has done so for us also. So when Hazrat Ali s.adied Hazrat Imam Hasan a.s was the best of all, due to his elderly position However Hazrat Imam Hasan a.s. had no power to appoint, anoint (to declare Nas) anyone from his own sons as his successor. If Hazrat Imam Hasan a.s. would have done so then Hazrat Imam Husein a.s. would have objected and would have asked why did you do that? Because Allah s. w. t has ordered for my (It'aat) obedience as He has ordered to be obedient to you and to Hazrat Ali a.s. The Holy Prophet Hazrat Mohammed s.aw. w. communicated about my greatness as he has done so about yours. Mohammed Zaki Saheb writes that this idea and faith is not correct that the one who is addressed or Titled as Imam, chain of Imammat should continue in his generation till the day of Qiyamat. Because it did not happen in the case of Imam Hasan a.s. When Janab Ismail a.s. was the elder brother and according to his statement he got the divine position of Imammat. and thereafter he died. Therefore Imammat was transferred to the generation of younger brother Imam Musa Kazim, as it was transferred in the generation of Hazrat Imam Husain a.s. instead of generation of Hazrat Imam Hasan a.s. However, it is not only quite necessary but also quite mandatory that once the divine person is titled with the title of Imam then till the day of Qiyamat chain of Imammat must continue in his own generation.

This is the strong faith with proven signs of true religion and it is one of the principle of the religion that after the Holy father, Holy son will be gifted with the divine position of Imammat till the day of Qiyamat. If Mohammed Zaki Sahib does not believe, he should read books explaining the founding principles of his religion of Shia Imamiyya sect. It seems that Zaki Saheb is also unaware that why was Hazrat Imam Hasan a.s. gifted with Imammat? And why was Imama being transferred to the generation of Hazrat Imam Husein a.s. It seems that he has also no knowledge that neither Imammat Istiqrariyya (Imamat Gifted and Fixed by Allah s. w. t in Imam's Holy generation only) can be divided between 2 Brothers nor it can be transferred from one brother to the other brother. It is compulsory and mandatory that Divine position of Imammat must be transferred from Holy father to Holy son in the generation of Hazrat Imam Husein a.s. Please refer OOSL E KAFI and other books of Ithna Asharee where in it has been written, "Aan Abi Abdillahi a.s. Innahoo Qala, LaTaudul Imamato Fil Akhawaiyne Badal Hasane a.s. Wal Husaine a.s. abadan, Innama Jarrat Min Aliy ibnil Husain a.s. Kama Qalal Laho Ta-aala Oolul Arhaame Badohoom Awla Bebaadeen Fee Kitabil Lahey. Fala Takuno Bada Aliybnil Husain a.s. Illa fil Aaqabey Wa Aaqabil Aaqabey (Kitab OosuleKafi 1st volume page page329) Imam JafarusSadiq a.s. said, "After Hazrat Imam Hasan a.s. and Hazrat Imam Husein a.s. Imammat will not be gifted among 2 brothers. After Imam Husein a.s. this chain continued via Maulana Ali Ibnul Husain a.s. Allah s. w. t. says in Allah's kitab some of the relatives of Holy

Prophet (s.aw. w.) are better than some of them” One more proof can be quoted from “Kitab Tafseerus Safi Part 10).

While doing Tafseer (commentary) of Last verses of Sura Anfal, Wa Oolul Arhaame Badohum Awla Be Badin he writes, Wa Alqama Qala Hazehi Aayato Nasakhat Qawlohu Wa Lazeena Aqadat Ayamnokum Fa AA TooNasee bahum--Wafil Kafi). Therefore this chain will continue after Imam Aliyibnil Husain s.aFrom Holy Father to Holy son from generation to generation. So many Riwayats which bear this type of meaning have been cited which make it quite clear that Imamatus cannot be gifted among two brothers in the generation of Hazrat Imam Husein s.a and this fact has been proved as per the Books of both the sect (Ismaili sect and Ithna Asharee Sect) that Imam Sadiq a.s. did Nas on Hazrat Ismail a.s. This has been narrated in above pages. Then inspite of this fact that holy son of Hazrat Ismail a.s. was present, how can Imamatus be transferred into generation of Janab Musa Kazim!!! Allah s. w. t. says in Holy Quran, “WaOolul Arhaame Badohum Awla BeBadin”, some of the blood relatives are better than some of them and there is religious law also that in the presence of the son, brother can't inherit.

[10] Hazrat Imam Husein a.s. Was Co-Partner Of Hazrat Imam Hasan a.s.

If Mohammed Zaki Saheb Could Have Been aware with the secrets of Ahlebait a.s. he would have come to know that Hazrat Imam Husein s.awas equal partner with Imam Hasan s.ain infallibility,piety, and in sharing of Godly Divine light. and due to this reason only Hazrat Imam Hasan a.s. could not transfer Imamatus to any of his son in presence of the person who is his partner and who is as good as him. And when Imamatus reached its centre point that is to say when Imamatus reached to Hazrat Imam Husein s.athen as per the meaning of the Holy Ayat “Oolul Arhaame Badohum Awla be Badin” some of blood relatives are better than some of them, it was quite compulsory and mandatory that Imamatus must be transferred among the Holy generation of Hazrat Imam Husein a.s. from Holy father to Holy son. Because of this, Holy generation of Hazrat ImamHusein a.s. received the position of Imamatus and Generation of Hazrat ImamHasan a.s. had No share in it. This chain of Imamatus will continue in Holy generation of Hazrat Imam Husain a.s till the day of Qiyamat and it will be impossible that this divine position of Imamatus will be transferred amon 2 brothers or toany stranger. After Holy father, only Holy son deserves Imamatus Istiqrariyya (means Imamatus which is fixed in one and only one generation)andhe is entitled to this divine position of Imamatus andthis chain will never break whether Imam of the time is present or according to the wisdom of Allah s. w. t. he is in seclusion. Hence this is the result of ignorance of the knowledge when Mohammed Zaki Saheb says that how and why it has happened in the case of Imam Hasan a.s. Moreover,when Hazrat Imam Sadiq a.s. declaredNas on HazratIsmail a.s. ,as it has been stated in above pages then it has been quite clear that among the all sons of HazratSaidq-E Aale Mohammed s.a only Hazrat Ismail a.s. was the bearer of Diivine Godly light, because this fact

is proved only through Nas and other sons were quite empty of this Divine quality. and it is the confirmed fact that every Imam a.s. is infallible and he proclaims Nas on his son whose generation is neither to be ceased nor any defect or disability or bad habit are even assumed to be found in him, which deprives him from Imamate. and also Nas which has been declared by infallible Imam on Mustaqar Imam, it can't be abolished or nullified because in this case there is a possibility that blame and blunder can be placed on Hazrat Imam Sadiq a.s. that did he not know that Hazrat Ismail a.s. would lose his entitlement of the divine position of Imamate? In spite of the fact that Hazrat Sadiq a.s. often said "it is not in our power to appoint successor whatever we do we do with the order of Allah s. w. t. and according to the Sunnat of The Holy Prophet s. a. w. w. Moreover, did he (Hazrat Imam Sadiq a.s.) not know that it is not lawful to transfer Divine Imamate to the brother of Hazrat Ismail a.s. in presence of the Holy son of Hazrat Ismail a.s. May Allah forgive and it can never never happen. When the fact and situation is as above, then how can he (Hazrat Imam Sadiq a.s.) intend or appoint Janab Musa Kazim as Imam? Moreover, there is not a single evidence in Ismaili Books that Hazrat Imam Sadiq a.s. declared Nas on Janab Musa Kazim as it is narrated in above pages. Now about books, of Shia Imamiyya, there are many stories about Nas of Janab Musa Kazim. However, No arguments can be levelled against Ismailis and Ismailis will never accept these Riwayat of Shia Imamiyya books as authentic and will never accept them. Another point is that it is more than clear that Imam Sadiq a.s. was passing through very very painful and critical period and this does not require any evidence or argument. He was badly trapped by the enemies. Enemy was very much anxious and looking for the 1st chance to kill him (Imam Sadiq a.s.) and his son Imam Ismail a.s. whose Imamate had come into the knowledge of the enemy. So because of this reason it was quite essential for Hazrat Imam Sadiq a.s. to keep as a great secret the position of Hazrat Imam Ismail a.s. Therefore, it may be that he might have said something Taqiyyatan (concealing the real fact for the purpose of protection) to protect the position of Hazrat Imam Ismail a.s. and it has been taken as the fact. Because questioners of different calibre were asking him (Imam Jafar Sadiq a.s.) and he was giving reply as per the degree of understandings and intellect of the person who has put his question before him. As for example it has been quoted in "Usoole Kafi as an evidence of Nas on Janab Musa Kazim" "Aan Mufadal Bin Amaru Qala Zakara Abu Abdullah a.s. Abal Hasan Wa Howa Yawme zeen Ghulamun Fa Qala Alwaladul Lazee Lam Yoolad Feena Mawladun Aazamao Barakatohoo Ala Sheeatena Summa Qala Lee La Tahaqqu Waladee Ismail. Mufaddal says that Imam Sadiq a.s. discussed Musa when he was a child, and he (Imam Sadiq a.s.) said "No child has been born more beneficial for our Sheeas (followers of Imam a.s. is called Sheeaa) than this child (then he said to me) "Look don't do wrong to my son Ismail. Sheeas (Imamiyya) use to quote this Riwayat as the proof of Nas on Musa Kazim in spite of the fact that there is not a single clear or de facto evidence of Nas on Musa Kazim. They (Shia Imamiyya) say that Imam Sadiq a.s. said to Mufaddal "Please do not do wrong to my son Ismail" They (Shia Imamiyya) according to their own opinion defined the sentence of Imam a.s. that please do not do wrong to my son Ismail that meaning of "do not do wrong to my son Ismail" is that by believing him as Imam please do not do wrong to him. In spite of the fact that this dissection does not

have any support of any context The clear cut explanation and first definition of this sentence is nothing but tha whatever“I have said about Musa,should not be interperated as giving more importance to him than my son Ismail and that if it is interperated giving Musa better position than Imam Ismail a.s. it would be a great Zulm(wrongdoing)on my son Ismail a.s. On condition that if this Riwyat is considered to be true then we can say that Imam Sadiq a.s explained in the most beautiful way the Best and the highest position of Hazrat Ismail a.s.

[11] It Is A Blunder To Consider Hazrat Imam Sadiq a.s. Deposed Off His Divine Position

It is a blunder when Mohammed Zaki Saheb as per his own opinion, he considers Hazrat ImamSadiq a.s. as deposed off his divine position and as such he writes so many nonsense stories. Therefore, he writes that you (he addresses Janab Shaikh Ahmedali) have taken wrong support from Riwayats andHistorical News of Hazrat ImamSadiq a.s and thus you have taken away forcefully the divine position of Imamat from Imam Sadiq a.s during his life time andhas given the same to Hazrat Ismail a.s. It means that you have deposed off Hazrat Imam Sadiq a.s. from his divine position of Imamat andmade Hazrat Ismail a.s. Mohammed Zaki Saheb has been given enough reply for his Nonsense arguments(Vide previous pages of this book)Can Mohammed Zaki Saheb argue that Hazrat Musa a.s. divine position of Prophet hood was forcefully taken away from him and was given to Hazrat Haroon a.s. who died during his lifetime and in the same way the said forceful act may have been committed in the case of Hazrat Maulana Abdul Muttalib a.s. when he appointed Hazrat Abdullah a.s. as Imam since Mohammed Zaki Saheb is totally unaware of the secrets of Ahlebait s. a, he considered(May Allah s. w. t. protect us from this type of shatanic ideas). Hazrat Imam Sadiq a.s as deposed off his divine position of Imamat. and he dared to use very inappropriate and unsuitable words. Either he tried his level best to show by hook or crook,Hazrat Imam Sadiq a.s. as deposed off his divine position of Imamat due to his passion of enmity for Hazrat Imam Ismail a.s. Before this, we have fully and in detailed explained that previous Imam a.s. always becomes the helper and supporter of the Imam who is going to be his successor and he supports his successor in all aspects. (1)After the death,previous Imam reaches the neighbourhood(Very near place) of AASHIR (the 10th intellect)and from there he spiritually supports his son who is Imam after him and provides him with divine abundance. (2)Secondly As per the wisdom of Allah s. w. t. ,he supports and helps him(his son who is going to be Imam after him))and prepares ground for him during his life time also. Hazrat AbdulMuttalib a.s. acted for Hazrat Abdullah a.s. and Hazrat Abutalib a.s. helped and favoured The Holy Prophet s.aw. In short,previous Imam a.s. becomes the divine middle person between his son who is going to be Imam after him and the spiritual world. In short Hazrat Imam Sadiq a.s. was source of strength for Hazrat Ismail a.s. for his divine thoughts and through Imam Sadiq a.s. ,Hazrat Ismail a.s. was receiving divine abundance. and Hazrat Imam Sadiq a.s. was having the highest divine spiritual position during this period and it can not be even imagined that he was

deposed off his divine position of Imam. Astaghferullah. To consider him as deposed off from his divine position of Imam is certainly the sign of unawareness of basic principles of Religion and Godly wisdom. When this fact is already 100% proven that proclaiming Nas on Hazrat Imam Ismail a.s. by Hazrat Imam Jafarus Sadiq a.s. was the 100% rightful and truthful act of Imam Sadiq a.s. and he and only he (Hazrat Imam Ismail a.s.) was the rightful successor of Imam after Imam Sadiq a.s. Therefore when Hazrat Ismail a.s. gave this divine position of Imam to his own son Hazrat Mohammedil Maktoom, it was 100% correct and rightful act, because he was only the rightful successor of this divine position and Not Janab Musa Kazim. Because Imamt cannot take "U" turn and can't go back to Hazrat Imam Sadiq a.s. This concept is applied only when it is taken as granted that Hazrat Imam Ismail a.s died during the lifetime of Hazrat Imam Sadiq a.s But so many Historians and truth finders say that Imam Sadiq a.s. only declared mystified the death of Hazrat Ismail a.s. and acted with profound wisdom. If this would not have been the fact then it is quite meaningless to open every now and then the face of Hazrat Ismail a.s. and to stop the coffin of Hazrat Ismail a.s. and to acquire the witnesses of people because if Hazrat Ismail a.s. would have really died then there would have been No necessity of scaring and risking to such an extent from Khalifa Abud Dawaniq. Because by this way, Khalifa Abud Dawaniq could no have found him even if he would have raided every corner of the world to find location of Hazrat Ismail a.s.

[12] Why Such A Prfound Love Was Shown For Hazrat Ismail a.s. ?

It can be easily proved by this profound love of Hazrat Imam Sadiq a.s. for Hazrat Ismail a.s. and his such action (declaring of mystifying death of Hazrat Ismail a.s) that he and he only was his true successor. If anyone ponders and think deeply on this act of Hazrat Imam Jafarus Sadiq a.s. with Hazrat Ismail a.s. , can he interperate this act of Imam Sadiq a.s. as fatherly love for him? No and never. Hazrat Imam Sadiq E- Aale Mohammed s.a.w passion of profound love and kindness for his son Hazrat Ismail a.s. was as good as that of the Holy Prophet's (saw love for Hazrat Imam Hasan a.s. and Hazrat Imam Husein a.s. This profound love and kindness was to show their highest position in Imam and not the fatherly love. Hence the profound love and kindness of Hazrat Imam Sadiq (a.s) E Aale Mohammed s.a.w. for Hazrat Ismail a.s. was to show the real position of Imam of Hazrat Ismail a.s. and it was not fatherly love.

[13] Hazrat Imam Jafarus Sadiq's A.S Profound Love For Hazrat Ismail A.S

It can be well judged from the below text of the Book of Kitabus Sadiq the profound love and kindness of Imam Jafarus Sadiq a.s. for Hazrat Ismail a.s. The book has been written by a renowned Learned person Mohammed Husein al Muzaffaree. He writes Ismail was the eldest son of Hazrat Imam Sadiq a.s. He used to love him very much and he was very kind to him. When Ismail died Hazrat Imam Sadiq a.s. acted in a very amazing and strange way. Hence

when he(Hazrat Ismail a.s.)died,and his face was covered with a bed cover, he(Imam Sadiq a.s.)ordered to uncover his face. Then he kissed his forehead, chin and chest. He did the same thing when he uncovered his(Hazrat Ismail's face) face for 2nd time. When Hazrat Ismail a.s. was given the last bathing and he was wrapped in Kafan,then again he (Imam Sadiq a.s.)ordered to uncover the face of Ismail again and as before, he kissed the forehead etc. Mohammed Husein Muzaffaree writes at another place, when Hazrat Ismail a.s. was on his last moment, Hazrat Imam Sadiq a.s. became very sad andhe did a very long Sujud,then he lifted his head from Sujud and closed the eyes of Hazrat Ismail a.s. and he also tied both his lips and then he covered his body. Then he got up from there and signs of shock and sorrow were clearly seen on his face. When last bathing was given ,then he asked for Kafan and wrote on it "Ismail testifies There is No God But Allah".

Again The Same Topic Mohammed Zaki Saheb in his letter once again repeats the the same theory of Hazrat Imam Sadiq a.s. as being deposed off from his divine position of Imam and making his own assumption the base of his argument. He has written the same nonsense and meaningless talk and thus he he has wasted his time and half paper of his letter. Deposing off(from the Devine position of Imam)is only the product of the brain of Mohammed Zaki saheb. We have already enlightened andhigh-lighted this matter and satisfactory reply has been given that Hazrat Imam Sadiq a.s. was never deposed off from his divine position Also in his letter to Mohammed Zaki Saheb which was sent through Haji Fakhruddin,Janab Shaikh Ahmedali Saheb Udaipuri Rajnagarwala has never used the word deposed off. Mohammed Zaki Saheb has invented this nonsense concept from his own brain. By doing this he has committed the sin of insulting Hazrat Imam Sadiq a.s. We have already written that after declaringNas on Hazrat Ismail a.s. ,Hazrat Imam Sadiq- E-Aale Mohammed a.s. if he still alive, then, it is Not and never be sign of his being deposed off his divine position of Imam. On the contrary it is the solid proof of his highest divine degree and position.

[14] The Obediency Of Granddad For Grand Son And Grand Dad Is Under The Rule Of Grandson

Mohammed Zaki Saheb tells that to grant position of Imam to Mohammd Al Maktuma,a,s,during the life time of Hazrat Imam Sadiq a.s is like a great catastrophe like a falling of Qiyamat since Hazrat Imam Sadiq a.s. Ma-aazallah has been degraded to such an extent that he has been made obedient to his Grandson and he has been put under the order and rule of his Grandson. And Grandson has become the ruler and Maula having all powerful authority over Hazrat Imam Sadiq-E-Aale Mohammed s.a, Bravo,Bravo,Very nice, Very nice. In worldly affairs if by passion of love and kindness, the father or Grandfather gives all the felicities andall power to son or Grandson, then would it be considered as father or Grandfather is under the authority of his son or Grandson?andcan it be said that Father or Grandfather is the servant or obedient of his son or Grandson?This is a very strange logic! Was Hazrat Musa a.s. obedient and made to obey the order of the son of Hazrat Harun a.s.

when he made arrangement to bring up and to look after of Hazrat Harun's a.s. son as per the request of Hazrat Harun a.s. This text of Mohammad Zaki Saheb is only the result of his not knowing the real fact. This is the same story as The Holy Prophet s.a.w.w. called his nearest relatives from Bani Abdul Muttalib and invited them (In Dawat-E-Zul Asheera) and said "Look, there is No prophet who came in this world, but he had his Wasi (Vice-Gerent) and Wazeer (successor) appointed for him, Now please tell me who is willing to be my Wasi, and my Wazeer? No body replied. The Holy Prophet s.a.w. w. repeated this call 3 times. The third time Amiril Mumene Maulana Ali a.s. inspite of the fact that he was a teenager, he replied Yes O Holy Prophet s.a.w. w. and said I am ready to become your Wasi and Wazer. Huzur Hazrat Mohammed s.a.w. w. said "of course you are my Wasi and Wazeer. After this invitation then food was served and when the gathering dispersed, some one taunted Hazrat Abutalib a.s. and said your son has become your leader and now you have to be his obedient for your life time. Mohammed Zaki Saheb's above-referred statement is as good as taunted statement of the person of Dawate Zul Asheera to Hazrat Abu Talib a.s. Before this we have explained in very clear terms, this blunder that in this circumstance Hazrat Imam Sadiq's a.s. position had become the best instead of being obedient. Now these 3 spiritual powers which are working as spiritual middle source i. e. JAD, FATAH and KHAYAL, from these 3 Hazrat Imam Jafarus Sadiq a. . s. acquired the position of strength of KHAYAL for Hazrat Ismail a.s and . he acquired the position of FATAH for Hazrat Mohammadul Mastoor a.s. These were the spiritual highest positions which were gifted to True Imams a.s. Mohammed Zaki Saheb writes that this can be possible in worldly kingdom but it is impossible in Godly Government and it is also against the rule of religious principles that Imam of any True Imam ends while he (true Imam) is still alive Because this is not proven by any Holy tradition or by any Historical incident that any true Imam's a.s. period of Imamatus ends and he is still alive. Mohammed Zaki Saheb, the answer to this objection is found in the incident of Hazrat Musa a.s. and Hazrat Harun a.s. which we have explained in full details. In the same way the incidents which took place in case of Hazrat Maulana Abdul Muttalib a.s. and Hazrat Abu--talib a.s. and their actions are enough to eradicate the Nonsense and meaning less talks of Mohammed Zaki Saheb.

[15] What Is The Purpose Of The End Of The Period Of Imamatus?

This has also been cleared. The purpose of the true Imam a.s of the era in raising his Dawat (Religious Mission) is to get the birth of the person like him i. e. the existence of his son who can be his successor and gifted with divine position of Imamatus by Allah s. w. t. Hence when he generates the one who is as good as him and proclaim Nas on him then he acquires the highest and elevated spiritual position for himself and becomes the helper and supporter for his divine son. This is the real meaning of age of Imamatus or period of Imamatus, Neither his Imamatus is crucified nor he is deposed off his divine position of Imamatus. As Mohammed Zaki Saheb understands. No and never. To consider or to believe this fact as against the main principles of Imamatus or impossible, is a blunder or and it is enmity with the truth.

[16] Countless Numbers Of Imams a.s.

Now Mohammed Zaki Saheb's statement that the main defect of the chain of Ismaili Imams a.s. is that their numbers are not known. These numbers will be in millions or in thousands. So far as this subject is concerned, Mohammed Zaki Saheb seems to be quite ignorant about Ismaili view point. Very deep thinking and brain is required to understand this view point. He has understood quite wrongly that numbers of Ismaili Imams a.s. are not known. He must have come across Aayat Karima "WA lillahil asma ul husna fadooho beha". There are excellent names of Allah and call Allah s. w. t. by these names. and there is a Holy Hadees of the Holy Prophet s. aw. w, "inna lil lahey tisatun wa tisoona asma faman ahsaha dakha lal jannata. i. e. Allah has Ninety nine names anyone who counts them, will enter the paradise. Verily in fact according to this Hadees, the chain of Ismaili Imams a.s. will continue till the day of Qiyamat and with this fact it is their strong and guided faith that from these Imams a.s. , every Imam a.s. after completing their worldly age, together with thousands of religious and pious souls, they reach their forefathers in spiritual world in the neighbourhood of Aashir. According to them it is against the logic and against the intellect that any Imam a.s. can live for thousands of years. Because according to Ismailis, this faith is against the common sense and understanding, that any Imam lives forever for thousands of years because this world is ever changing. Here every thing is bound to change. Every thing remains for the fixed period then it changes. Human-beings are also part of this changing world. Hence he/she can live for a fixed period only. His/her period of life can not be unlimited and it can't be prolonged for unaccountable years. And All true Imams' a.s. existence though comes into being with extremely finer and generous stuff, however their composition and formation is as good as ordinary-human-beings and therefore their age is also limited and at the end of their age they also die. And as per Holy Aayat "Yawma Nadoo Kulla ONasin Be Imame him" (On that day we shall call people with their Imams) they take with them thousands of pious souls of True Believers. The chain of Ismaili Imams a.s. will end with the coming of Hazrat Qaemul Qiyamah a.s. who is remembered with the different names and titles and who assembles in him those (pious souls) who are in the beginning period of the world and who are in the last period, The name of this pious person will be Mohammed s. aw. w. and whose respected father's name will be Abdullah a.s. This fact is written and narrated in the Books of Ismaili and Non-Ismaili Books. There are also so many Hadees about Zuhoor of Ismaili Imams a.s. Hence it has been written in the Book of "Akhlaq Mohammed "Lav Lam Yabqa Minad Dunya Illa Yawmun Wahedun La Tawa-Lal Laho Zalekal Yawm Hatta Yabasal Laho Min Ahle-Baitee Rajolan Yowatee Ismohoo Ismee Wa Ismo Abeehay Ismo Abee" If only one day remains of the world, Allah will prolong that day till Allah s. w. t. will send one pious man from my Ahle-bait a.s. whose name will be my name and whose father's name will be my father's name. He will fill up the whole world with justice and fairness as it has been filled up with the oppression and torture. This Hadees is found in Ismaili Books with the exact same word and so many other Hadees also are found which give glad tidings of the coming of Qaame Aale Mohammed a

z. . s. Shia Imamiyya claims that all these Hadees which foretells the coming of long waited Imam Mehdee a.s, are related to Janab Mohammed Ibne Hassa Naskaree. However in first place his existence is full of doubt. But the the biggest question is his name is Mohammed but his father's name is not "Abdullah" His father's name is Hasan. In short he is Mohammed Bin Hasan Askaree and not Mohammed Bin Abdullah. Then how can we say that he is meant in all these Hadees? How is he pointed out in all these Hadees? One Shia Aalim has written this Hadees in his Magazine but he has twisted the sentence "Ismo Abeehey Ismo Abee" His father's name will be my father's name. He says this sentence is to be ignored. However when it seemed that this will not serve any purpose and the target will be lost then he tried to make an unimaginable and very very weak Taveel which can under No circumstance worth for consideration and does not deserve any attention. Hence it is said that one Jamat says in Taveel of this Hadees that "His name will be my name and his father's name will be my father's name. This Jamat says that Grand father of Hazrat Mehdee was Hazrat Imam Husein S.A and his title was Abu Abdullah. Therefore, the meaning of this sentence is that his name will be my name and his father's name will be my father's name is that Mehdee's name is Mohammed Bin Abu Abdillhil Husain s.a. Because in Arab world Title itself is called name. Look, how they tried to make mockery of this Hadees. To apply this Hadees on Janab Mohammed Bin Hasan Askaree he, has been made Mohammed Bin Abu Abdullahil Husain,. How can this type of ambiguous Taveel be accepted? And this also should be noted down that Askaree Saheb is Mohammed Bin Hasan and not Mohammed Bin Husain and his grand father was also Imam Jafarus Sadiq s.a. Then why Imam Jafarus Sadiq a.s. was ignored and why and for what reason the writer had to take support of the title of Abud Abdillahil Husain s.a? In spite of the fact that Ismaili Books show that the Last Imam of Daure Mohammadee (period of The Holy Prophet s.aw) will be Qaem Muntazir a. z. s. whose name will be Mohammed a.s. and his father's name will be Abdullah a.s. who has been foretold and he is the same Mohammed Bin Abdullah a.s.

[17] The 12 Imams Of Shia Imamiyya

Shia Imamiyya quotes one fabricated Hadees that The Holy Prophets Hazrat RasululLah s.aw. w. had said that there would be only 12 khalifas after me. They are very proud of this Hadees. They say that by this Hadees their 12 Imams are meant. However, in Ismaili Books, no such Hadees is found. Moreover it is said that these 12 Kholofas are as good as 12 Israil (noqoba) chiefs. They apply Aayat Sharifa "Fa Qattana Hoom Isnatai Ashara Asbatan" Then we have cut them 12 "Grandsons to fix and to complete their 12 Imams. However the main object to this concept is that, are their only 12 Imams in any period of previous Prophets? Starting from Hazrat Adam a.s till Hazrat Isa a.s. ? After Hazrat Adam a.s. chain of Imamatus started, and this chain reached till the period of Hazrat Nuh a.s. and after Hazrat Nuh a.s. all other Imams came on the chair of Imamatus and this chain of all Imams of Hazrat Nuh's era ended, when the era of Hazrat Ibrahim a.s. started and in this way chain of Imamatus continued during the era of Hazrat Musa a.s. and during the era of Hazrat Isa a.s. and it ended when era of The Holy

Prophet Hazrat Mohammed s.a.w. started. Are there 12 Imams during the era of any of the previous prophets? No and certainly No. Then how can you fix only 12 Imams during the era of the Holy Prophet Hazrat Rasulul-Lah s.a.w. w inspite of the fact that NO prophet will come after him and chain of prophets will end. "Wa Lan Tajeda Le Sunnatil Lahey Tabdeela. (you will never find any change in Allah's tradition The example of Noqoba of Bani Israeel (Chiefs of Children of Israeel) is quoted that they were 12. This thoery is totally based on mistake and mis- understanding. In fact these 12 Noqoba (Chiefs) were appointed as DUATS (Caller and Guides) for (12) twelve groups, at one and the same time simultaneously" Fam Bajasat Minhusnata Ashrata Aaina Qad Alema Kullo ONasin Mashrababhoom (Suratul Aaraf, verse 161) while 12 Imams of Shia Imamiyya were in different periods, The 12 spring of knowledge guidance are called 12 Asbats (Grandsons) (Though these 12 Asbats were appointed for one Tribe at one and the same tme. Likewise not only for Bani Israeel but these 12 Chiefs were appointed in every era of every Imam a.s. 12 Duats of 12 parts of the earth, are used to be appointed under the leadership of every Imam a.s. These 12 chiefs are appointed as per the possibility and as per the requirement of time for 12 parts of the earth for guidance and canvassing. Moreover suppose if we take Hadees of 12 Khalifas as authentic then it is only for those 12 Duats and Notoqa who are appointed by Imam a.s. of the time to promote Religious and other knowledge and to propagate The True Islamic mission for different places. Hence we can quote some of the names of those 12 Kholofas and Hujajs (plural of Hujjat) who were appointed by The Holy Prophet Hazrat Mohammed s.a.w. w. They are Hazrat Ali a.s. Hazrat Jafarut Tayyar a.s. Hazrat Hamza Bin Abdul Muttalib a.s. Hazrat Ubaiada bin Haris, r. a. Hazrat Miqdad r. a. Hazrat Ammar r. a. Hazrat Abdullah Bin Masood r. a. etc etc. and Hazrat Amirul Mumeneen Maulana Ali's a.s. 12 Kholofas and Hujajs were Hazrat Abdullh Bin Abbas r. a. Hazrat Mohammed Bin Abibakar r. a. Hazrat Hujar Bin Adi r. a. Hazrat Abu Tufail Aamir bin Wail r. a. Hazrat Maik Bin Haris r. a. Hazrat Amru Bin Humuq Khazaee r. a. Hazrat Adi Bin Hatim r. a. Hazrat Sasa Bin Sauhan r. a. etc etc. and Hazrat Imam Hasan's a.s. 12 chiefs were Hazrat Asbagh Bin Nabata r. a. and Hazrat Jabir Bin Abdillhil Ansari r. a, Hazrat Kumail Bin Ziyad r. a. etc. etc. and some names of Hazrat Imam Husain's s.a 12 Chiefs and Duats were, Hazrat Sadeerus Sair r. a. Hazrat Muslim Bin Aqeel r. a. , Hazrat Mohammed Bin Abi Zaineb r. a. Hazrat Jabir Bin Alqundee r. a. Hazrat Haneer Bin Urwah r. a. Etc etc. In short for every Imam a.s. of the time like 12 chiefs there use to be 12 Hujajs who are called chiefs. It is mostly probable that Shia Imamiyya must have misunderstood for this reason only and they have applied this Hadees to their 12 Imams. These 12 Noqoba (Chiefs) and Duats under the guidance and order of Imam a.s of the time. use to discharge the duty to propagae Religion and to promote Religious and other knowledge. Moreover what is the reason behind to confine the number of Imams a.s. on 12 only because in holy quran and in holy hadess Shareef, the simile of numbers can be of so many different angles e. g. It can be 10 Imams instead of 12 Imams. Because Aaya Karima Wal Fajre Wa Lalyalin assshrinn. (Swear by Fajar and 10 nights) Wa Tilka Asharatun Kamelatun (and those perfect 10) are there, which points out to 10. and why not 7 ? Because its example is also found in Holy Quran. Khalaqal Laho Sabaa Samawatin. Allah s. w. t. created 7 skies. And there are so many other similes also of seven planates and 7 stars. So

why it has been restricted to 12 Noqoba (Chiefs) of Banisraeel? The Respected gentlemen of Shia Imamiyya produce Hadees of 12 Kholofas in support of the truthfulness of their faith while Maulana Shiblee has written as follows in his Book of "Siratun Nabi s.a.w. w. about Hadees of 12 Kholofas. "Glad tidings of 12 Kholofas who will come after him (Rasulullah s.a.w. w.) are found in different books of Hadess in different words. It is quoted in the following words in Sahi Muslim in the chapter of Imarat. This Islamic Rule will be shining till 12 persons will rule over it. This golden Islamic rule will not end till it will not be ruled by 12 persons. Upto 12 Kholofas Islam will be prestigious and protected. After me there will be 12 Kholofas from Quraish. Thereafter there will be Kholofas are meant which were Pious and Islam was served by them. On the strength of the quotation of Jahiz Ibne Hajar Dawood, from Kholofa-E-Rashedeen from Bani Umnaayya these 12 Kholofas are counted (as follows) On Khilafat of these 12 Kholofas, followers of Islam are united i. e. (1) Abubaker (2) Umar, (3) Usman, (4) Hazrat Ameer Moawiya Yazeed be liars. These words are found in "Kitab Abu Dawood" and Kitabul Mehdee "Deen will be stable till 12 Kholofas will pass. The followers of Islam will be united on these 12 from learned people of Ahle Sunnat Qazi Ayaz shows the meaning of this Hadees that out of all Kholofas those 12 AbdulMalik, Walid, Amar Bin AbdulAzeez, 2nd Yazeed, Hasham, Suleiman Shia sect of Islam in anatomy of this Hadees produces their 12 Imams.

[18] The Correct And Actual Method

The actual principles of Religion and also as per intellect and understanding requires that from the very beginning of the existence of human beings to the ultimate climax in every period, existence of one true Imam must be there, who lives among the human-beings and leads them to the right path so that he can make them eligible to elevate themselves to the spiritual world. Otherwise it is quite impossible that this cycle of existence and world will remain rolling. As The Holy Prophet s.a.w. has said "Law Rofeal Imamo Lasalakhatil Ardo Be Ahleha" If Imam's existence would be lifted, then this planet with all its habitants would perish at once. In short Imam's a.s. existence is a must with the existence of human-beings. As Janab Riza has said if there would have been only persons on earth the 2nd one would be 100% Imam. The explanation and essence is that Imam a.s. of the time by communicating his Religious mission makes pious souls of those who are true believers, eligible to be connected with his divinely lighted self. Likewise Imam a.s. of every era by his divinely magnetic power absorbs thousand and thousands of true believers of true faith and take them to the spiritual world. In this way finer and generous stuffs elevate from this bodily world. In short Imam a.s. existence is the divine means between this bodily world and spiritual world Imam a.s. is the divine means between "Fan Fozoo La Tanfozoona Illa Be Sultan (Then pass through, but you will not be able to go through except with the help of the one who is divinely authorised, points to this divine procedure. If there would not have been existence of Imam a.s. it would have been impossible for the finer generous stuffs to be specialised and to be elevated to the spiritual world. And all stages of spiritual progress will stop and finer and generous stuff will be

stagnant . This factory of moving skies and mixing of four ingredients will stop“LawLak MaKhalagtul Aflak”(I would have not created this universe if you would have not been there)points to this theory only. Moreover it should be taken into consideration that up to 11 Imam every Imam of the time had taken with him all the pious souls of those who have been associated with him to the spiritual world releasing them from bodily captivity. However, the 12th Imam who is still alive and no one knows how long he will live , hence those pious souls who have been gathered and associated with him, have still not become eligible what they deserve i. e. the release from this bodily captivity and thickness. For what reason they all should still bear the bodily sufferings. On condition that if we take it granted that 12thImam is a true Imam,then all other pious souls of other human-beings can't associate themselves with him. Because 12th Imam himself has been divinely perfected by those pious souls who have been associated with him and due to these pious souls his existence came into being. Therefore these pious souls have already been associated with him and12th Imam has yet not produced any identical person who is as good as him. That is to say he has not produced his son who deserves to be his successor, So that those future pious souls who have been elevated and who deserve to be connected with the successor of the12th Imam cannot find any suitable source and outlet in form of divine Imam after 12thImam, and they are still in the captivity of life. Also those pious souls who had already been associated with the 12thImam are still have not been released from the bodily captivity. In this way those future pious finer stuffs have been stopped to be elevated, because now No next Imam is going to come so that those future remaining pious souls can be specialised and can be elevated through the next Imam. Therefore,if it is to be taken as granted that 12thImam is still alive then chain of elevation of pious souls is sure to end. Also the intellects cannot accept that 12thImam can live up till now. This also to be noted down that this world which is billions and trillions years old, and only 12 imams to guide this world.

[19] Amirul Mumeneen Hazrat Maulana Ali Ibne AbiTalib

Maulana Abitalib a.s. Has Been Forcibly Removed From His Divine Position Imams have been appointed and from these 12 Imams only one Imam will live upto the day of Qiyamat By which special quality has he been gifted with such a long long life When chain of human-beings birth is so long,why the chain of Imamatus has been so shortened and restricted. Why the chain of Imamatus has not been continued with the chain of human-beings' birth?And that also the chain of Imamatus has been fixed for 12 only not more nor less. And it is very very much strange that numbers of Imams were 11 and to make them 12 Hazrat Amirul Mumeneen Maulana Ali a.s. have been degraded from his divine position of WASAYAT and has been listed with the numbers of Imams. Though his divine position is far better than all Imams a.s. Because The Holy Prophet s.a.w has said "Al Hasano a.s. Wal Husaino a.s. Imama Haqqin Qama Aw Qa-Ada Wa Abuhoma Khairun Minhoma"Hasan a.s. and Husain a.s. both are True Imams whether they prefer to sit down and not to fight for their legitimate right(QADA)living silently among devils)or prefer to stand up against the devils and to fight for their legitimate

right and father of both of them are better than both of them. Hazrat Ali a.s. was co-partner in the Islamic mission of The Holy Prophet Hazrat Mohammed s.a.w. w. The Holy Prophet Hazrat Mohammed s.a.w. w. has said "Ana Sahebut Tanzeel Wa Aliyun Sahebut Taweel. I am The Master of Allah's Tanzeel (revelation) and Ali (a.s.) is the Master of Taweel. (Hidden meaning of these Tanzeel). Both The Holy Prophet s.a.w. w. and Hazrat Ali s.a both together founded Dawat (Allah's mission). Like Hazrat Musa a.s and Hazrat Harun a.s. together delivered the message of Allah s. w. t. Also The Holy prophet s.a.w. w. has said "Ana Madinatul Ilme Wa Aliyun Babaoha Faman-Aradal Ilma Falyatil Bab" I am the city of knowledge and Ali a.s. is its gate, anyone who wants to acquire knowledge Must come to the door and The Holy Prophet Hazrat Mohammed s.a.w. w. also said "Aliyun Minnee Be Manzelate Haruna Min Musa Illa Innahoo La Nabiyya Badee (Hazrat Ali (a.s.) has the same position with me as (Hazrat) Harun a.s. had with (Hazrat) Musa a.s. except that there will be No Prophet after me. It is quite obvious that Hazrat Harun a.s. was Wasi of Hazrat Musa a.s. Hence in the light of This pious Hadees Hazrat Ali (a.s.) is Wasi of The Holy prophet Hazrat Mohammed s.a.w. w. The number of Holy Imams of Daure Mohammadee (Era of The Holy Prophet s.a.w. w.) starts only after Wasayat of Hazrat Ali a.s. These Imams are true Guides and protector of Dawate Ilahiy (Allah's Religious Mission) (This Dawat was found by The Holy Prophet s.a.w. w. and his Wasi Hazrat Maulana Ali (a.s.). Therefore to remove Hazrat Ali a.s. from his divine position of Wasayat and to list him with the numbers of Holy Imams a.s. so as to complete the 12 numbers is quite inappropriate. Hazrat Ali a.s. is included in the list of all Holy Previous Wasis and not in any case in the list of Holy Imams a.s. In fact the number of Holy Imams a.s. starts with Hazrat Imam Hasan a.s. as in the case of all previous prophets the number of Imams of their eras start only after the Wasi of the every prophet a.s. The prophet a.s. and his Wasi a.s. both are like Sun and Moon and all Imams of era are like 7 stars . They use to rotate in 7 numbers one after the other When the situation is as such then Hadees of 12 kholofas by which it has been argued for the number of 12 Imams, becomes absolutely meaningless and baseless. Likewise, all those Hadees become meaningless and baseless by which it is tried to prove the Nas from 7th Imam (as per the belief of Imamiyya) top to the 12th Imam which are narrated connecting the Riwayat with The Holy Prophet Hazrat Mohammed s.a.w. w. It is not surprising fact that all these Hadees are totally fabricated. Because thousands and thousands of such fabricated Hadees were circulated. In Ismaili Books No such Hadees are found where in the proof can be available for the Nas of The Holy Prophet Hazrat Mohammed s.a.w. w. on 12 Imams with their names. Though it is a must that such proof must be produced from Ismaili Books only. Since it is the disputed matter between Ismailis and Ithna Asharees. Proof of such Nas from Ismaili books must be produced so that the proof can be said irrefutable. Of course so many prophecies are found about Mehdee a. z. s. Muntazir (Mehdee a. z. s. who is waited) and Qaame Aale Mohammed s.a.w in Ismaili books and Non-Ismaili books. By taking support from these prophecies, Shia Imamiyya argue about Zuhoor and coming out of their 12th Imam and they say that all these prophecies are related and are applied to their 12th Imam only. However if looking and going through with understanding, all these prophecies are totally related and applied to the last Imam a.s. of the Daure Mohammadee s.a.w. w. (era of

The Holy Prophet s.aw. w)who will be from the Holy progeny of Hazrat Imam Husein a.s. Ismaili Books clearly state that name of this Last Imam will be Mohammed(s.aw.)and whose father's name will be Abdullah. (a.s.) while Imamiyya's 12th Imam's father's name is not Abdullah His father's name is Hasan. This has been clearly explained in the previous pages.

[20] Prophecies Cannot Serve Any Purpose

It would have been quite appropriate if Mohammed Zaki Saheb could have produced proof of Hadees of 12 Kholofas and also proofs of all other matters from Ismaili books. But he has not done so. However, he has written baseless stories about Nas of Hazrat Imam Jafarus Sadiq a.s. on Janab Musa Kazim. All these stories are meaningless, baseless and Nonsense. Who prefers to remain in this body for a long time not only Imam a.s. but even an ordinary Moomin will not prefer to remain in this body among so many problems of worldly life. The Holy Prophet Hazrat Mohammed s.aw. w. has said “Ad Dunya Sijnul Moomin Wa Janatul Kafi” This world is the prison for Moomin and Paradise for kafir If the 12th Imam is still alive and no one knows how long he will be alive in this world, then question arises whether he does not love to be released from this bodily density. Though going through the life History of the Holy Prophet Hazrat Mohammed s.aw. w. we come to know that the Holy Prophet s.aw. w. who was 100% most perfect, was given the choice at his last moment, to remain in this world or to return to the spiritual world, and he didn't prefer to live in this world. If it would have been argued that 12th Imam is alive and will be alive only to teach and guide the believers then is it better to live in this bodily world forever for guidance or is it a better form which was destined by law of the nature for every prophet, and for every messenger to live for a fixed period of life and at the end of that period, he delivers his divine position to his divine successor and this Holy practice is still going on. If it would have been considered a great virtue and a unique achievement, to live in this world for an unlimited period, then The Holy Prophet s.aw. w. who was the leader of whole universe deserved the most such a great virtue and unique achievement Because if he would have been alive then Islam would not have been divided in so many Firqas (Sects) and would have been protected from such a catastrophe. At the end it is quite out of our common sense and we are unable to understand that why The person like Holy Prophet Hazrat Mohammed RasululLah s.aw. w. lived in this world for a certain and limited period of time and 12th Imam gets the life for an unlimited period in spite of the fact that the long life for an unlimited period was the most urgent need of the time for the Holy Prophet Hazrat | Mohammed s.aw. w. Even Allah s. w. t. says in Holy Quran “Wa Ma Ja Alna Le basharin Min Qablekal Khulda (O Holy prophet s.aw. w. we have not awarded immortal life for any human-being before you) It is said and arguments are forwarded on the basis of science that human-being does not die because he is 80 years or 92 years old but he/she dies only due to his unbalanced and carefree unjust life. If the human-being can know the art of living balanced life he/she can live 100 or 125 years or can live more than that. The 12th Imam has perfectly achieved the art of balancing his life, he can live such a long life. Here again the question arises that previous all Imams before 12th Imam and even Hazrat Ali Murtuza a.s

and Janab Rasule-Khuda s.aw. w. could not live such a balanced and fair life or were they unable to do so? Is such a special and unique quality and virtue were destined only for 12th Imam? Those persons who were far better than 12th Imam die after the end of their worldly life and only 12th Imam is still surviving on earth because he has got the power of living balanced life. Any human-being who can live as much balanced life as he/she can, is it possible for him to live such a huge long life? This is a matter which common sense can't accept. One man approached Imam Raza and asked him whether Musa Kazim had died. ? Janab Raza with a great surprise replied that how was it possible that that Hazrat Rasulul-Lah s.aw. w. had already died and Musa Kazim could live up till now? (Oosule Kafi 1st Part) If still the same question is put forward about the 12th Imam then the reply of Janab Raza about Janab Musa Kazim would not be a true match? The 12th Imam is not better than Hazrat Rasulul-Lah s.aw. w. and Wasiy-E-Rasulul-Lah a.s. Then why were these two great personalities did not survive and only 12th Imam has got such a unique and special quality?

[21] About The Age Of Hazrat Nuh a.s.

It is said that Janab Nuh a.s. lived for 900 years and likewise four Prophets a.s. Janab Idris a.s., Janab Isa a.s., Janab Ilyas a.s. and Hazrat Khizer a.s. are still alive. Everybody knows that out of four, Two are still alive on 4th sky and two are still alive on earth. Likewise it is an established fact that Iblis Shaitan is still surviving then why long life of 12th Imam is being objected? This is a very very weak argument which has no strong reason behind it and which also carries No weight. All Muslim nations are united on this fact that Sharia (Religious Laws) brought by The Holy Prophet s.aw w. who is the Lord of the worlds and the Holy Book, revealed to him, Holy Quran, and each and every incident of his Holy life are the perfect guidance and complete way of life for the whole mankind upto the day of Qiyamat. In view of the above fact, the Good name of the Holy Prophet s.a.w is surviving and will survive forever. Also in every era till the end of the era of The Holy prophet Hazrat Mohammed s.aw. w. one Holy person a.s who is from The Holy Progeny of The Holy Prophet s.aw w. and who is the exact living example and picture of the Best Characters and pious life of The Holy Prophet, s.aw. w. exists. This Holy person is called Imam a.s. Not a single era or a period lacks his (Imam's) existence. Also Not a single era or the period can afford to exist without the existence of Imam a.s. of the time. Otherwise, all the Holy incidents of The Holy Life of The Holy Prophet s.aw will be with us theoretically (written in Religious books). But NO practical example would have been available which can be perfectly and exactly said to be the living picture of The Holy prophet's s.aw. w. best characteres. Because of the existence of this Holy personality, it can be said that The Holy Prophet s.aw. w. is still surviving among the believers. This tradition used to exist in previous eras also Because the Sharia and Dawat of every prophet a.s. is being practiced till the end of his era, so he can be said that he is still alive. As it is said in the case of Hazrat Nuh a.s. that he survived among his people for Nine Hundred and Fifty years. This are only the years of his era. However his age was not so long, he lived only for Hundred and TwentyFive Years. Thereafter, the era of Hazrat Ibrahim a.s. started and new Sharia began

(Riyazul Jinan etc.) Likewise the same belief is found in case of Hazrat Idris a.s. , Hazrat Isa a.s. , Hazrat Ilyas a.s. and Hazrat Khizer, a.s. that these Four Holy Prophets a.s. are still alive and will remain alive till the day of Qiyamat. This concept (physically alive) is totally baseless and far from reality. Of course there is No doubt that the above-referred Holy Prophets a.s. are alive but neither in human forms nor in any bodily form. Mystifying death of Hazrat Isa a.s. and some other person was seen in his face is an established fact "Wa Ma Qatalooho Wama Salabooho Walakin Shubbeha Lahum (They neither killed him nor they crucified him but they were totally ill-suspected) and it is also said that after burial he came out from his Holy grave and was seen elevating to the sky after cleaning his Kafan. He also said to his disciples that he would meet them at a particular place on a particular date And in fact he was seen as he has told. After thinking deeply on all these incidents it becomes quite clear that all these incidents are miracles of the spiritual powers of these Holy prophets a.s. They can assume any figure as they like and can appear at any place of their choice. The same incident is being narrated in case of The Holy Prophet Hazrat Rasulul Lah s.a.w. w. and in case of Hazrat Imam Husein a.s. as an example of miracles in books of Virtues and Praises. Likewise most amazing incident as a miracle of Hazrat Maula-E-Kaaenat Hazrat Ali s.a.s being narrated that Hazrat Ali a.s. broke his fast in anyone night of Ramzanul Mubarak at one time at 40 different places and he (Hazrat Ali a.s.) became the guest of 40 different persons at one time on the same night. Allama Sayyed Abrar Husein has very nicely detailed this incident and proved that the Holy prophets a.s. and Holy Imams a.s. have got such strong spiritual power that they themselves can appear at one time at different places (Ma-aareful Islam). Hazrat Khizer a.s. showing the way to the person who is lost in his journey etc. are all signs of Godly wisdom. Otherwise openly they did not show the way to any one and when and where did anybody see him? Neither it was seen nor it was heard. The actual fact is that every True Mustaqar (Means Imam who has been gifted Imamat by Allah s. w. t. and in whose generation Imamat is fixed) Imam a.s. is in reality addressed as Khizer a.s. who brings the person who has been lost and has gone astray to the right path. This Imam a.s. only has the spiritual water of divine knowledge by which he quenches thirst of those who are thirsty to acquire divine knowledge and grant them eternal life. This is only the small and ordinary miracle of what The True Imam a.s. possesses. Likewise Mustaqar Imam a.s. having so many divine qualities in himself possesses all the spiritual and special virtues in the most perfect and climax form which were possessed by Hazrat Maseeh a.s. . To give life to the deads and to give vision to the blinds etc. etc. are the small things which he (Imam a.s.) can easily do. In fact he (Imam a.s.) give truthful vision and understanding to those who are blind to the actual and correct faith and it is only small task which True Imam a.s. can easily do. In reality True Mustaqar Imam (a.s.) is a true and complete manifesto in himself of all the divine virtues, qualities and special spiritual powers of Hazrat Idris a.s., Hazrat Ilyas a.s. Only for this reason, it is said that Prophets a.s. are alive. In fact True Imam a.s. of the time is Hazrat Idris a.s. and Hazrat Ilyas a.s. and he (a.s.) only deserves to be called Maseeh. To understand this deep secret theory, the saying of The Holy Prophet Hazrat Mohammed s.a.w. w. should be properly thought off. The Holy Prophet, Hazrat Mohammed s.a.w. w. showing the perfect divine qualities of Hazrat Ali a.s. said "If anyone

wants to see Hazrat Adam a.s. in his divine position, Hazrat Nuh a.s. in his divine status, Hazrat Ibrahim a.s. in his divine Hillat, Hazrat Musa in his quality of talking (with Allah) and Hazrat Isa a.s. in his spiritual position, S/he should look at Hazrat Ali a.s. If this is not the fact and all four Prophets a.s. are believed to be alive in bodily form then so many deficiency and imperfectness arise. Because starting from Hazrat Adam a.s. till The Holy Prophet Hazrat Rasulul Lah s.a.w. w. the chain of Wasis and Imams a.s. continued with Nas without any break. They used to guide the world to the right path one after the other in every era. Then question arises whether these Four Holy Prophets only kept alive bodily as an exceptional case and if it is so then what is the reason behind this? Whether they have founded their Tableeghee Mission (Institution of conveying Allah's message) separately? If their Tableeghee Mission has No concern with other Wasis and Imams who were appointed by Allah one after the other then what is the purpose in keeping all these Four Prophets a.s. alive separating them from all other True Wasis and Imams. If any of these first Four prophets a.s. has been kept alive, then why another prophet or Imam was needed? Because the one who is kept alive, is enough for the guidance of the whole world? As per the belief of Shii'a Imamiyya when 12th Imam is still alive, No other Imam or 13th Imam is needed. Only the 12th Imam will come out from seclusion and he himself is enough for the guidance of all human beings till the day of Qiyamat? And this is out of common sense that in spite of the fact that when Hazrat Khizer a.s. is still alive why did the chain of all other prophets and Imams continue? Like 12th Imam why this responsibility was not given to them (On prophets who are believed to be still alive bodily) to guide the whole world? Moreover this point also should be taken into consideration that it is only a punishment for all prophets a.s. and all true Imams a.s. to live bodily forever. Because Prophets a.s. and Imams are being sent to relieve all human-beings from bodily prison and from the environment of thickness which uses to encircle human beings and how this freedom can be achieved, has already been explained in detail. Then how it can happen that he (12th Imam) himself lives the life which is mixed with bodily thickness and all its weakness up to the day of Qiyamat? and those pious finer generous stuffs of true believers which are associated with him and by which his (Imam's a.s.) body is composed off, should be kept in bodily prison for such a long time without being relieved from this bodily prison in due course of time. and it also seems impossible that if 12th Imam exist in bodily form then it requires eating, drinking passing urine and toilet. How can this bodily existence exempt himself from all these natural essentialities? In view of the above facts, it becomes quite clear that all prophets are No doubt alive forever, but never in bodily form mixed with materialistic thickness. Of course they are alive with their divinely lighted religious platforms. and this special quality is not gifted only to these FOUR prophets a.s. but all the prophets a.s. and Imam a.s. are specialized with these special divine powers and qualities. Of course sometimes openly some special events and circumstances did happen for these Four Holy prophets a.s. and only for this reason they are being mentioned with these special qualities All Prophets and Imams a.s. being in spiritual chambers from the very beginning till the last, are alive forever waiting for the long waited Qaaem a. z. s. Their eternal life (Living forever) is the true fact which has been clearly proved by the saying of Allah s. w. t. Wa La Tahsabannaal Lazeena

Qotelo Fee Sabee--Lil Lahe Amwatan Bal Ahyaun Enda Rabbehim Yurzaqoon(do not think those who have been killed in the way of Allah as they are dead They are alive and they are provided their sustenance from their Lord.

[22] The Immortality Of Shaitan Iblis

Now the matter of Shaitan's (Iblis) living forever was also wrongly misunderstood. Iblis(L. a.) opposed Hazrat Adam a.s. with false proud and malice in his heart against him. So he opposed Hazrat Adam a.s. with false proud,it is called the act of Shaitan. and therefore he (Shaitan L. a.) was kicked out from the paradise. So when and where Such a false proud and malice is displayed in opposing the true Imam a.s. of the time this act is is called Shaitanic act. So any one adopts such a Shaitanic way in opposing the True Imam a.s. is called Shaitan and this practice will continue till the day of Qiyamat. Therefore, there exist in every era so many Sahitans who follow the footsteps of Haris Bin Murra in opposing the True Imam a.s. These Shaitans disguise themselves in the dress of True guides and they use to misguide the people. Only this is the only meaning which points to the fact of Shaitan's immortal life. and so it is quite wrong to say that Haris BinMurra is still alive.

Should The One Who Opposes Hazrat Amirul Mumeneen a.s. Not Be Called Shaitan ?

Can't we call the one who has killed Imam-E-Mazlum s.a as Iblis? Therefore in every era there exist so many who adopt way of enmityand because of these shaitans,the name of their leader and their guide Iblis who was the first in opposing the true Imam a.s. (Hazrat Adam a.s.) still exists and will exist. Among followers of The Holy Prophet Hazrat Mohammed s.aw. w. so many Firqas(Sects)are found who believe in Immortal life of xyz andas a result some believe that Hazrat Mohammed Bin Hanafiyyah is still aliveand some have faith in the theory of immortal life of Janab Musa Kazim and someone started in believing immortal life of 16th Ismaili Imam Hazrat Hakima Be Amril Lah s.a

As a result all Firqas(Sects) put forward different different arguments for the immortal life of their own Imams as Firqa Ithna Ashari put forward about their Firqas (sects (about immortal life of their own Imams) Now why and by which argument should their statements and faith ,be rejected as false and baseless and only the faith of unlimited life of 12th Imam should be considered as having solid groundand as believable? The truth is that all such Firqas(sects)who believe andhave faith in immortal or unlimited life of any human-being,cannot be exempted from mistakes and from false conception.

[23] The Very Childhood Of 12th Imam.

This fact is also required to be considered that because he(12th Imam was in his very childhood and he was not even settled and he went into hiding in Cave of Samerah. His mother also was not aware of the event and she was watching him with great surprise.

Therefore the question arises who brought him up and under whose Mastership he attained Maturity. If argued that he was not in need of Mastership and bringing up of any one then it is out of common sense. Because Hazrat Ibrahim a.s. himself and the person like the Lord of both the worlds Hazrat Mohammed s.aw. w. ,both were under the guardianship and mastership. The stories of their Guardianship and being looked after are famous. So why didn't 12th Imam need this type of support ? Ultimately the result is that there is No base of this type of talking. Because he went into hiding and No news came after that what happened Therefore it is said that "Ghaba Wa Lam Yoraf Lahu Khabrun He went into hiding and thereafter No news was received. It is quite surprising that on the strength of this sentence it is argued that news of his birth is quite certain but after his hiding No news of his death had been received, therefore it is quite certain that he is still alive. But the fact is that in view of this theory he should be considered as the one who is lost" "Wa Ghaba Wa Lam Yoraf Lahu Khabrun" (He went into hiding and No News was received about him) and as per the order of Sharia (Religious Laws) most probably he should be considered as dead. In spite of this fact, if we take it granted that the news of his death is certainly not received, still it is certainly not beyond the doubt. Because any human-being whether s/he is so much powerful to keep balance in his life and whether s/he can have super natural power in its maximum degree, is a great puzzle that he can live hundreds, and thousands of years with body which is a mixture of 4 ingredients. As a result the death of 12th Imam becomes certain and this fact is as clear as a day light. Now no one was or would be better than The Holy prophet Hazrat Mohammed s.aw. w. and better than Hazrat Amirul-MuMeneen Maulana Ali s.a (This has been narrated in above pages) in keeping balanced health and having super natural qualities? Then how is that only 12th Imam has been privileged for the unlimited life. and The Holy Prophet Hazrat Mohammed s.aw. w. and Hazrat Ali a.s. were not lucky enough to have such a special quality. So we can easily say that it is a great joke to believe that only 12 Imams and 12th Imam have been considered enough to guide the whole world i. e. all the human-being destined to be born upto the day of Qiyamat and also with the so long life of world.

[24] The Evolution Of The Universe

We have shortly discussed the above-quoted matter in previous pages Now we produce in these pages the some of its details. Every sect of Shias are united on this concept that this whole universe has been created for The Holy Prophet Hazrat Mohammed s.aw. and his Holy Progeny and all Holy and pious Imams a.s. as it is said "Lav Lak Ma Khal---aqtul Aflaq" (if you would have not been there I would have not created the skies (the universe)) The real and correct meaning of this beautiful sentence is that every thing in this whole universe evolves and ultimately it comes into a human form which is called the best form of all creatures. Then from this best form of creatures with the help of Allah's s. w. t. Dawat (Religious Mission) Jewell of Iman is born and this Jewell of Iman evolves into one spiritual step to the other till the perfect Holy human-beings (perfect in all human-beings best qualities) is born.

This perfect Holy human-being has the best and the highest position on all other human-beings as good as ordinary human being has the best and the highest position on all other creatures and livings. This perfect Holy human-being is the essence and ultimate result of this whole universe. In short the main and ultimate purpose behind this revolving sky and in the process of mixing the main fundamental ingredients with each other is the birth of this perfect Holy man. This perfect Holy man sits on the chair of Imamatus among human-beings to guide them to the right path. This process will continue till the skies revolve and main fundamental ingredients are being mixed up with each other. This proves that existence of Holy Imam a.s is a must and 100% must who is the pick up point of gathering of all pious souls which successfully passed all spiritual steps in their process of evolution. However as per the belief Shia Imamiyya, No Imam is going to be born after 12th Imam But the process of evolution is still going on as usual. So what will happen to those pious virtuous finer and generous stuff? and where these pious souls will find their way out? because their ultimate goal and essence is perfect human-beings i. e. Imam a.s of the time. Therefore, are these pious souls will be rested as a waste? In view of the above fact therefore it becomes quite clear beyond any doubt that fixing of Imamatus on 12th Imam, can not be true under any circumstance. On the contrary it is quite mandatory that there must be one Imam a.s. who must be (born) on this earth in every era who himself will elevate those pious human beings who are to be born in future so that The Holy chain of Imamatus can continue which will release human-beings from cycle of birth and thickness and density. That is the Holy saying of Allah s. w. t. in Holy Quran. "Yawma Nadoo Kulla ONasin Be Ima Mehim" On the day of judgement we shall call every group of human-beings by their Imam. Ismaili SHIA Sect of Islam believes in this chain of Imamatus.

[25] Imamatus must be in the holy generation of Imam Ismail a.s.

One irrefutable proof of Imamatus being continued in Holy generation of Imam Ismail a.s. Ibne Imam Jafarus Sadiq a.s. is the possession of Tabarrukat (Holy blessed things) of The Holy prophet s.a.w.w. and that of all other Imams a.s in the hands of them. (in hands of Holy progeny of Hazrat Imam Ismail a.s) About This Tabarrukat enough text is found in Kitab Baharul Anwar and other religious books of Shia Imamiyya. It has been written in these books that these Tabarrukat are like Holy box of Bani Israeel. Ravi (The narrator) says that I have heard Hazrat Imam Jafarus Sadiq a.s. "Simile of the Salakh (Skinning) of the Holy Prophet s.a.w.w. among us is the Holy Box of Bani Israil. Wherever they are, the Holy Box was on their door, and they were gifted with prophet-hood. Hence, it can be easily concluded that wherever Tabarrukat (The Holy blessed things) of The Holy Prophet s.a.w.w. are found they are sure to get Imamatus.

(Oosle Kafi) Janab Reza said weapons are as good as The Holy Box of Bani Israil. Wherever they are, Imamatus must be there. There are so many Riwayat like the above, have been written. Now think deeply on the below noted proven Riwayat (hearsay) which tell us who are in possession of these Tabarrukats. Some Riwayat which are in praise of the virtues of the 16th Imam a.s. of Ismaili faith Maulana Hakim Be Amrillah (a.s.) are written below. These

Riwyats are solid proofs of the Truthfulness of Imam of 16th Imam a.s..Hence.Tafri Bardee writes that in the year of 407 A.H.Imam Hakim Be Amril Lah a.s. sent one person to Madina Munawwara so that he could open the House of Imam Jafarus Sadiq a.s. and took out Mashaf(Holy Quran and other Holy books)and other Tabarrukats.The person who was sent for this purpose was either Dai Khankeen r.a..or Dai Sayyedena Hamidud Deen r.a.The said Dai went and took out all things pointed out by Imam Hakim BeAmril Lah a.s.i.e. He took out all Tabaarukats(TafreeBardee part 4 Page No 222).Ibne Aseer writes Maulana HakimBe Amril Lah a.s. sent one person to Madina from Misar(EgyptHe opened the house of Imam Jafars Sadiq a.s.andMashaf (Holy Book)Sword,Cup,and Bed were taken out. (IbneAseer9/81)It is in Al-Fatemiyyon-Fee-Misra that in Hijri year of 400 by the order of Hazrat Hakim Be Amril Lah a.s. from the house of Hazrat ImamJafarus Sadiq a.s one copy of Holy Quran one Bed,one mattress,and some of the furniture were taken out and brought by Dai Sayyedena Khankeen r.a.(AlFatemiyyon Fee Misr PageNo.223) In Tarrikhul Islam it has been written that in the year of 400 Hijri Imam Hakim Be Amril Lah.S.A..sent Sayyedena Hamidud Deen r.a. Kirmani Saheb to Madina and guided him to dig in such and such place in the house of my(Imam's)grandfather and to take out Aimmats'(Imams') books of knowledge and weapons and to bring them all which were buried over there. As a result Sayyedena Hamidud Deen Saheb r.a. went and dug where he was guided and brought all Tabarrukats.(Tareekhul Islam).

One of the page KitabTareekh-e-Shia("The writer with reference of Qalaedul Jauhar writes that Hamidud Deen Kirmani saheb (r.a.) was sent by The King(Imam Hakim Be Amril Lah S.A..)to Madina Munawwara and by his order,the underground tunnel was dug out and all Holy Books, Sohafa-e-Aimma Masoomeen (Holy Books of infallible Imams a.s.) were taken out.(one page No.226 of Kitab Tareekhe shia). Fatemi Historian Dai Idris (r.a.) Saheb has narrated this special distinction in following words. Imam Hakim Be Amril Lah S.A..sent one man from the group of his very important person,to Madina Munawwara and guided him that in the house of Hazrat Imam Jafarus Sadiq a.s.at such and such part of the house such and such things have been buried.These things should be dug out and as per the order,of Imam a.s.the house was opened and Holy Books of knowledge,Holy Quran,and weapons and other Tabarrukats(Holy blessed things)were dug out from there.This incident is quite famous and well known. Therefore, Shareef Humeri Huseni has also narrated this incident in his book of "Kanzul Akhbar fee Siyarilakhyar.This Riwayat has crossed the limit of being narrated(It has been narrated so many times by so many Historians,and scholars So it is a solid and clear proof that Tabarrukats of all Holy Imams a.s were not received by anyone from Janab MusaKazim till HasaNaskari These Tabarrukats which were referred above,reached where Imam (true Imam)was found i.e. they were(Tabarrukats)in the hands of Ismaili Imams a.s. As per The above referred Riwayat of Osoole Kafi, there is a solid proof that Mustaqqa Imam a.s. from the Holy progeny of Hazrat Ismail a.s.Ibne Maulana Jafarus Sadiq a.s.only deserve position of Imam.Onemore argument for the truthfulness of Imam of Imam Ismail a.s.is that Riwayat,which is being narrated from Janab Riza.He said "Lil ImameAlamatun Minha Aan Yakoon Akbaro Waladey-Abihey" For true Imam a.s.there are so many signs of Imam.One of them is that true Imam a.s. uses to be the eldest son of his Holy father.(Osoole Kafi)and it

is well known fact that Hazrat Ismail a.s. was the eldest son of Hazrat Imam Jafarus Sadiq s.a. Then he (Janab Riza) said "weapons are as good for us as Holy Box of Bani Israil wherever these weapons of Rasu Lul Lah s.a.w.w. are found, No doubt Imamat will be there. In fact all Tabrrukats (Holy Blessed things) of Rasulul Lah s.a.w. and weapons which were buried in the house of Hazrat Imam Jafarus Sadiq a.s. reached to Hazrat Imam Hakim Be Amril Lah s.a. So as per the above Riwayat there remains No doubt that he (Imam Hakim Be Amril Lah S.A.) was a true Imam.

We do not want to involve us into discussion that how Janab Musa Kazim declared Nas on Janab Riza. All matters in that incidents are in doubt. Because Janab Musa Kazim died in the prison of Baghdad Janab Riza was not present on that moment. He (Janab Riza) was residing in Madina. Therefore it is in Oosoole Kafi "Aan Safwan Qulto Lir Riza Akhbirne Anil Imame Shayeen Yalamo Annahoo Imamun Heena Yabloghohu Aan Sahebehee Qad Maza Aam Heena Yamzee Misla Abil Hasan Qobeza Be Baghdad Wa Anta Hahona. Qala Yalamo Zaleka Heena Yamzee Sahebohu Qulto Be Abi Shayun Qala Yalhamo--Hull-Laho Taaa-la." Safwan said I have asked Janab Riza when Imam comes to know that he is Imam whether when he receives death news of his predecessor who passed away OR when at the time of the death of his predecessor comes near. Or as it happened in the case of Abil Hasan who died in Baghdad and you were here. He said at the time of his death. I have asked how? He said Allah s.w.t. reveals to him. Likewise one more Riwayat is narrated regarding Janab Ali Taqi. Ravi (Historian says I have heard Imam Ali Taqi saying "Inna Lil Lahe wa Inna Elaihey Rajعون" when Imam Mohammed Taqi had died. I have said how you have come to know? He (Imam Ali Taqi) said I had such a sad feeling in my heart which I had never known before. (Oosoole Kafi Chapter 89) From these Riwayat it becomes quite clear that Nobody knows how Nas was declared on Janab Riza or Janab Mohammed Taqi at the last moment? Anyway we don't want to make any comment regarding this matter because we are not concerned with this dispute and it is out of our subject.

[26] One more proof for the truthfulness and reality of Ismaili Imam a.s.

At the end one more evidence is produced to prove the Imamat of Ismaili Imams a.s. and that is one Article which is being published in Monthly Magazine "Tajallee" from Devband. In September 1961 issue, it has been written in taunting language that Shia believes that Allah s.w.t. gets Bida which means something which has been prophesied or promised by Allah (s.w.t) does not happen. e.g. It was promised by Allah s.w.t. that in the 300 year of Hijri Imam Mehdee a.s. will come out from seclusion after he will attain his maturity, and this promise was being awaited from the day when "Arsh" (Allah's Holy throne) was founded. However in between because of Shahadat (Martyrdom) of Hazrat Imam Husein a.s. Allah s.w.t. was so angry that he could not keep the promise of Zuhur (Coming out from seclusion). The Editor of

“Tajallee” perhaps was quite in inadvertence and unaware that Allah s.w.t. in fact fulfilled His promise in time.

So Hazrat Maulana Imam Abdullah whose Holy son who was in fact Mehdee a.s. but however his Holy father Hazrat Abdullah did full preparation for his (Zuhur of Mehdee s.a) Zuhur, therefore he (Imam Hazrat Abdullah a.s.) became famous with title of Mehdee. His Zuhur (coming out from seclusion was in third century of Hijri from Africa Gharabiyya (West Africa) about this important incident. The Holy Prophet Hazrat Mohammed s.a.w.w. has told the prophecy, “Tatlao-Ush Shamso Minal Maghrebey ala Rasey Salasa Meaty Sanatan.”

It means that Sun will rise from the west when the third century will be at its top. According to this prophecy Hazrat Imam Abdullah Mehdee a.s. with his son Hazrat Imam Mohammdil Qaem a.s. did Zuhur and Bani Fatma's a.s. Dawat (Religious Mission) spread far and far. However it must be noted that this Zuhur of Imam Mehdee a.s. is only a small portion (part) in comparison of the Zuhur of Hazrat Maulana Qaem a.s.who is being awaited.

Translation Of Iftar Dua, "Allahumma Ya Mu'ti-Ussuwalaat. . ."

Allahumma ya mu'ti-ussuwalaat
Allah, O grantor of prayers

Wa ya wali ar-raghabaat
Custodian of desires

Wa ya munaffisal kurubaat
Dispeller of worries

Wa ya kaafi al hammi wal ghammi; Ya hannaanu ya mannaan
Protector from grief and distress; The Compassionate; Bestower of blessings

Ya dhal jalaali wal ikraam
Most Glorious and Most Generous

Ya man 'aata khayra maa fee khazaa-enihil eemaana bihee qablas-sawaal
One who dispenses imaan, the most precious gift from His treasures without even being asked

Laa tamna'naa aqalla maa fee khazaa-enikal 'afwa ma'as-sawaal
Do not withhold from us forgiveness, the lease of the gifts from your treasures, when we beseech you for it

Ilaahi as-aluka an tusallee 'alaa Muhammadin wa 'alaa aali Muhammad
My God, I invoke blessings upon Muhammad and upon the progeny of Muhammad

Wa an taghfir lana wa an tarhamna wa an tu'aafeena min sakhatik
Forgive us and shower Your mercy on us, and save us from Your wrath

Wa 'an taqdhee 'annad-dayna bi rahmatik
Help us discharge our debts with Your mercy

Wa 'an tatooba 'alayna innaka antat-tawaabur raheem
Forgive us; You are the most merciful forgiver

Wa 'an taj'alanaa fee haadhal yawmi min 'utaqaa-ika, wa min tulaqaa-ika minan-naar
Place us among those who are pious and among those whom You have saved from fire

Wa 'an laa tushmit binaa 'uduwwan wa laa haasidan bi rahmatika ya arhamar raahimeen
O most merciful, with Your mercy, do not let enemies, nor the jealous rejoice on account of
our misfortunes

Allahumma laka sumnaa wa bika aamanna wa 'alaa rizqika aftarnaa, fa taqabbal-hu minnaa
Allah, we fasted for You, and we have faith in You and it is with Your bounty (rizq) that we
break our fast. So accept this fast from us.

Dhahabaz-zamaa-u wam talaa'atil 'urooq
Thirst has vanished and body (literal: veins) is satiated

Wa baqiya ajr-u insha Allahu ta'aala
And the reward will come, if Allah wills.

Meaning Of: "Allahumma Inna Haada Shahro Ramzan. . .

"

Allhumma inna haadha shahru Ramadan al-ladhee unzila feehil Qurana hudan linnaasi wa bayyinaatin minal hudaa wal furqaan

O Allah this is the month of Ramadan in which was revealed the Quran as a guidance to people with clear signs and arguments.

Allahumma baarik lanaa fee shahri Ramadan wa 'a-inna 'alayhi wa taqabbalhu minnaa

O Allah increase Your blessings upon us during this month, help us to observe its requirements and accept our prayers and supplications.

Innaka 'alaa kulle shayin qadeer

Indeed You have power over everything

Laa ilaaha illallaah. Astaghfirullaah. Allahumma innee asalokal jannata wa 'aoodhu beka minan-naar

There is no God other than Allah. I seek forgiveness from Allah. I ask You O Allah to include me among those deserving paradise and to deliver me from the fire (of hell).

Hadhihi salaah meaning:

Hadhihi as-salaah = This prayer

Hadiyyatun minni ilayk, ya mawlana Muhammad = a gift from me to you, O Mawlana Muhammad

Wa ilayki, ya mawlatina Fatema = and (a gift) to you, O Mawlatina Fatema

Taqabbaluha minni = accept it from me

Wa daaifu-li biha = and through it, reward me

al-adafa al-jazeela = rewards in profusion

Meaning Of "Subhana Rabbika Rabbil Izzate. . . "

Subhana rabbika rabbil izzati an ma yasifoon = glory to your lord, (and) the lord's might, (which is) beyond what they have been able to describe. (Quran 37:180).

Wa salaamun alal-mursaleen = And salaams to messengers.

Wa l-hamdu li-llahi rabbil-aalameen = praise be to allah, lord of the worlds.

Hasbunallahu wa ni'amal wakeel = allah (alone) is sufficient and the best of disposers (Quran 3:173).

Wa tabarakal-llahu ahsanul-kaliqueen = and blessed be Allah, the best of creators (Quran 23:14).

Wa la haw la wa la quwwata illa billahi-l-aliyyil-azeem = there is no strength nor power except through allah, the exalted and the mighty.

Rabbana taqabbal minna salaataana wa dua'ana = our lord, accept our salaata and dua (Quran 14:40).

Ya rabbana ya mawlana, innaka antas samiul aleem = O, our lord, our master, you are all-hearing and omniscient (Quran 2:127).

Wa la tadrib bihima wujuhana ya ilaahal alameen wa ya khyran naaseereen, bi rahamatka, ya arhamar raahimeen = And, through your mercy, O most merciful lord, do not reject (lit. hit our faces with these two, salaata and dua) our prayers, O God of the worlds and the best of helpers.

AGE OF EARTH, HOW IT CAME INTO EXISTENCE? THE CASE DETAIL OF ADAM QULLI A.S.? BIRTH OF MATHS? WHO ARE MUSTAQAR & MUSTODA IMAM?

Imam Jaffer Al Sadik (a.s.) said: The Age of Earth is: 64,000,000,000,000,000 years. Aadam Safiyullah (a) era was approx 7,000 years ago. He was born in Saran'deev, Ceylon (Sri Lanka). All 'Ambiya' are born in normal geography. Ceylon has equal number of hours for day and night, it enjoys four season and has the best soil. Sri Lanka was considered to be part of India only, so Allama Iqbal has rightly said, "Sare jaha se achcha Hindustaan huamara". In Ceylon there is "Adam Peak", which comes after climbing seven mountains, following chimera can be witnessed: before setting sun does prostrate to "Adam Peak". The first person born on the Earth was Molana Aadam Qulli (a), he was born at the center of Kaaba, the precise spot where Mola Ali (a) was born. His designation is "Mustakar Imam".

Cyclical apperance of Prophet Aadam (a): Adam Safiyullah (a) is Mustoda nabi. His era re-occurs at interval of every 60,000 years. Our Aadam Safiyullah (a) has came 7,000 years back and Imam Quaim (ala'zikre'his'salam) will come before the 8,000th year starting from Aadam Safiyullah (a). When Imam Quaim (a.z.h.) will come the era of Prophet Mohammed (Shariyat-e-Mohammadi) will be ceased in practice and new Shariyat of Imam Quaim will start.

Aadam of our era: His real name is Tekhoom ibn Molana Bahla (a). Molana Bahla is the Mustakar Imam and his son and brother of Aadam is Molana Hunaid (a). Molana Hunaid (a) is the successor of Molana Bahla (a). So, during the life of Aadam (a), Molana Hunaid (a) was the Mustakar Imam and Molana Aadam was Mustoda Imam/Nabi.

In the honour of Imam Hunaid (a) our country was named as Hindustaan.

Case of Aadam (a): He was advised not to reveal the name of his successor. Harris bin Murra was the parliamentarian in the court of Aadam (a), he lied and conned Aadam to reveal the name, in the state of con and trusting Harris ibn Murra, Aadam revealed the name of his successor to be Molana Habeel (a). Kabeel in envy, and further influenced by Harris bin Murra murdered Habeel. Aadam (a) felt guilty and went to Arafat mountain and begged for pardon, Allah pardoned Aadam, then Aadam also prayed to Allah do pardon my all offsprings (we all the childrens of Aadam), Allah asserted whoever will come here and seek pardon, I will grant him/her pardon. Harris bin Murra was expelled from the parliament (Dawat) of Aadam. Dawat is like Jannat so he was expelled from Jannat which bestowed blessings from Allah. Iblees ka matlab hota hai jo Allah ki rehamt se mayoos ho gaya. Harris bin Murra is Iblees.

Parallel in Jannat: Allah gave birth to only Ruhani aalam. In it gave birth to 'Okool', plural of 'Akal'. They are also referred by others as 'Kalam' (pen). Allah gave birth to ten 'Okool'. The numeric/ digit one to nine i.e. 1, 2, 3, 4, 5, 6, 7, 8, 9 all are of different shapes but the digit 10 and number onwards are of similar shapes. The first nine 'Akal' were singular and the tenth Akal was in the form of group. 'Akal' means intellect. Akal-a-Awwal compared himself and others and inferred: I have not given birth to myself and neither others were born by themselves. There must be someone who gave us birth who is supreme i.e. Akal-a-Awwal acknowledged the Tawheed of Allah. On it he was rewarded and his status was escalated over others. Akal-a-Sani followed the suite of Akal-a-awwal and his status too was raised. Akal-a-Awwal was a leader (a type of Imam) and Akal-a-Sani was his deputy like Mohammed (s) : Mola Ali (a). They both did Daawat (invitation) to other 'Okool', they all acknowledged Tawheed and were elevated in the status. The tenth Akal, was in form of group, some among them willingly acknowledged Tawheed and the leadership of Akal-a-Awwal (AAA) and his deputy Akal-a-Sani (AAS), however some among them got envy with AAA and AAS, some were in between; mediocre. So, collectively they all were not in unison. They all have free-will. The good Akal in the group appealed and convinced the mediocre, they got convinced but those 'Okool' who were anti and were not getting agreed for collectively offer pardon to Allah, AAA & AAS. Punishment was issued, in mean time almost all of them collectively got ready for Tawheed and leadership of AAA & AAS. Their pardon was delayed and punishment was verdicted. However considering their appeal for pardon; they were pardoned but after completing the term. In the fear of punishment they all ran out of Jannat, when they ran they took three dimensional (3D) form- length, bredth and width. Now, the spritual component is changed in material component. AAA & AAS did the settings for bringing them back to Jannat. "Aashir Mudabbir" was appointed leader and he later managed with the help of AAA & AAS to build system so all can return back to Jannat. Because of this happening we say we came from Jannat and will return back to it. From some component especially from the 'good Akal' good things were made Sun, Moon, Earth, etc. The bad/villain Akal in the group is referred as Satan (Shaitan). There is no single party (no single man or single Jinn) called as Shaitan. All humans or Jinns that have consumed things made from those 'bad Akal' component in the form of food, beverages, noise, visual pictures, etc have proportionate component of Shaitan in them. Shaitan is found in all act/food stuff marked as 'Haram' like: alcohol, tobacco, pig flesh, etc. The component of 'good Akal' are find in all Halal food.

Sheikh Ahmed Ali Raj said, the single most important lesson I learnt in my eniter life is: This world is like 'Guest House', our real house is there in Jannat. A guest house has register to record "Aaya", "Gaya" = date of birth, date of death. (To do only such type of deeds in this world that will take us to our real home i.e. Jannat. Also the belongins of Guest house is not owned by guest, so we have to get out from here empty hand).

Our soul is conversion of our body's material component into spiritual component. Remember, our original state was spirit (the 'good Akal'). When we die our soul goes back to Jannat-al Mawa, the original place from where we came.

The parallel that is drawn in reference to Aadam is:

(1) The tenth intellect (Akal-a-Aashir) was in Jannat i.e. good Akal (Aadam), mediocre Akal, and lastly the bad Akal (Shaitan)- all were in Jannat. The bad Akal (Shaitan) in their envy nullified effort of Aadam (good and mediocre Akal) to offer Tawheed and acknowledgement to AAA & AAS. (2) Good Akal (Aadam) was thrown from Paradise and so was Bad Akal (Shaitaan). (3) Aadam (Good Akal) apologies were accepted and was pardoned so he will return back to Paradise but the Shaitan (Bad Akal) will not, they will forever be out of Jannat (on the expiry of Earth, they will be converted in black smoke and be locked in 'Rahoo- Ketu').

Aadam will remain alive in the form of his kids and Shaitan will remain alive in form of his kids. Iblees, as same single human / same single jinn will not remain alive forever. Aadam and Iblees both came opposite to each other. If Allah gives life till eternity to Shaitan then the call of justice is that Aadam (a) too must be given equal footing. If Aadam died then Iblees of his age too must die after living is his age. Hence proved, that Isnashari Shia contention is incorrect when they claim that that Iblees which was opposite to Aadam (a) is still alive. When it is said that Allah gave 'mohlat' to Shaitan till the Qayamat, it means the material of 'bad Akal' will be present on the Earth till the last day, so Shaitan will be alive in the form of those humans who are eating or are getting influenced by the Haram things.

Quran miracle: Only Dawoodi Bohras Ismailiya Shia are of the firm belief that Quran can be inferred in too many ways. Quran answers according to the intellect of wisdom seekers. To less intellect it teaches via stories and examples, to advance level students it teaches via faculty of "Batin", to further upper level by faculty of "Haqiqat", to further upper level by faculty of "Dakikat", to further by faculty of "Dakikat of Dakikat"... Imam Jaffer Sadik (a) said we can present inferences/deductions of single Aayat of Quran in 7 ways, in 70 ways, in 700 ways. Because of above characteristic no one in past fourteen (1400) years could have produced even one Aayat similar to that of Quran. Only we Dawoodi Bohras believe in the above characteristic of Quran. Non-DB believes in opposite to above characteristics of Quran. Non Bohras believe that Quran has only one open and explicit meaning and it has no hidden meaning and it can be inferred in only one way which is explicit in first reading by men of

common intellect. Should non-Bohras be believed then any enemy of Islam can produce any Aayat similar to Quran, indeed anyone can produce book like Quran- in this case enemies of Islam defeated the challenge of Quran. It is impossible and no one can beat the challenge of Quran- this state can only be true if one acknowledges character of Quran per Bohras dimension. Hence proved, only Dawoodi Bohras Ismailiya Shia is the only correct true sect of Islam.

Characteristics of Mustakar Imam: They are born as Imam, they are the supreme authority, infallible, Masoom, he cannot make any mistakes, knows all faculties of knowledge, he knows past; present and future and he is omnipotent. Son after father, this chain of Mustakar Imam will run without break, they go to seclusion (purdah) and otherwise as and when they deem fit. Example of Mustakar Imams) Nabi Ibrahim (a), Imam Ismail (a) ibn Prophet Ibrahim (a), Imam Molana Abi Talib (a), Molana Hussain (a), Imam Ismail (a) ibn Imam Jaffer Sadik (a), Imam Tayyeb (a), etc- this chain will keep on running without break till the last moment of humans on Earth. Present Imam-uz-zaman is Mustakar Imam and he is in seclusion (pardah), we cannot see them but they do their job; in night though we cannot see sun but it is present and does its job. They live their life and die, when they die they take arwah (rooh) of all 'guzarnaar' mumineen with them to Jannat-al-Mawa.

Mustoda Imam's/Nabi: are a rank below Mustakar Imam. Example) Imam Hasan (a) is Mustoda Imam, Prophet Isaac ibn Prophet Ibrahim (a) is the Mustoda Nabi.

Coming back to Aadam (a): the descriptions about Aadam (a) in Quran can be inferred and many ways. Above is one of such ways, there are many more information that can be learned from Quran about Aadam (a) and I am illiterate about them.

The rightful successor of Prophet Mohammad (pbuh)

Hazrat sharif radi (compiler of nahjul balagha) says: fatimi imam hakim bi amrillah a.s. side is shining moon and his (ithna asheri & abbasi caliphate) side is full of darkness

Hazrat Sharif Radi sahib (the compiler of Nahjul Balagha) associating his personal self with Ameer al Mumineen Imam Hakim bi Amrillah a.s. wrote following text-

Bismillah hir Rahman nir Raheem

[1.] I'm (Sharif Radi) suffering spiritual pain in the land of Abbasi caliphs, while Egypt is in caliphate of Imam Hakim bi Amrillah a.s. son's of Mola Ali a.s. ibn Abi Talib a.s.

[2.] Imam Hakim a.s. and my (Sharif Radi) father is same i.e. Mola Ali a.s. and likewise our Lord is same i.e. Allah.

[3.] Sunni Abbasi caliphate is strange for me. But my veins are joined with Imam Hakim bi Amrillah a.s., by the Lord of all people, Muhammad s.a.w.w and Ali a.s.

[4.] I (Sharif Radi) as an Ithna Asheri is like going in the darkness ('gumrahi'), while the side of Imam Hakim bi Amrillah a.s. shines like the bright moon.

Source of above:

Ibnul Athir al Kamil, Diwan 546, viii, 24, 25

Kitab Ikhtilaf Usulil Madhahib of Qadi Numan B. Muhammad by S.T. Lokhandwalla, Year 1972 under 'Indian Institute of Advanced Study', Shimla.

Ibn Tiqtaqa also quoted the above poem in his al-Fakhri (comp. 699/1302).

Abul Fida (1273-1331) and

Makrizi (1363-1442)

Note: Both Abul Fida and Makrizi were not under the pressure nor influence of Abbasi Caliphs or the Fatimi Caliphs.

Sharif Radi was employed by Sunni Abbasi Caliph as official record keeper of Prophet Mohammad s.a.w.w. progeny. He is stating categorically that he like Fatimi Imams a.s. are sons of Mola Ali a.s. - this negates the Ithna Asheri's false acquisition of Fatimi Imams are not in progeny of Mola Ali a.s.

He was residing in Abbasi Caliph territory who were sworn enemy of Fatimi Imams. So Sharif Radi sahib has no threat nor any pressure to write anything in favor of Fatimi Imams. He wrote above text by his freewill.

Tyrant Abbasi Caliphs forced Hazrat Sharif Radi to sign the Baghdad Manifesto. Those tyrant paid Sunni and Ithna Asheri name sake scholars all signed a manifesto that Fatimi Imams are not sons of Mola Ali a.s. The text above by Hazrat Sharif Radi makes that untrue claims in manifesto as null and void.

Who verified if 12th alleged imam mahdi is alive?

answer) no one.

Ithna Asheri claims that no one knows Imam Mahdi's whereabouts and no one have any news about him.

Analysis: Then from where they came up with the news that he is still alive?!!! So his existence is mere an imagination which is feeded in mind of commoner so the opportunist (self made religious leader Marja /Ayatollah) can make money (Khums, Zakat, etc) and can be in power.

Ithna Asheri are unable to directly answer above so so say something- they try to sight their books that in it is written that there is 12th Imam who is alive. They can write anything in their books! But does that make them reliable? No.

Please note- In none of Ithna Asheri books written before childless death of Hazrat Hasan Askari sahib there is no mention that there will be only 12 maximum Imams.

The imagination of having max 12 Imams only and the 12th one be having elongated life can be only found in their books which were written only after the childless death of Hz. Hasan Askari sahib- This imagination was feeded so the opportunist (self appointed leaders i.e. Marja/Ayatollah) can continue running a successful commercial enterprises (of profiting from collecting the religious taxes).

Game of throne by hz. musa kazim & hz. ali reza

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

Proof of above state of affairs: Hz. Musa Kazim and Hz. Ali Reza were so enthralled by their commercial prospective that to please Abbas Caliphs Hz. 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. in 'Jung a Jamal', she also lead the band who fired arrows on the dead body of Imam Hasan a.s. and she throughout kept animosity with Panjatan a.s., so in Shia world, the name "Aaisha" is forbidden to be kept for Shi'a daughters and this name is most disliked by Shia. 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. They were more interested in promoting their personal career than promoting Shia cause.

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

(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 publicly 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, et al.

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

(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 flag.

The Abbasi caliphs who were enemies of Shia 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 Mawiya (battle of Siffin) and Abbasi caliphs, so till date ignorant Ithna Asheri clad like crow, showing they are party to Mawiya in Siffin and are with Abbasi doctrine, and don't care to match their act with Prophet and Ali a.s.

(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.

(5.) 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.

Hz. Musa Kazim / Hz. 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 Syvedi 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 Hz. Musa Kazim, Hz. 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 Hz. Musa Kazin, Hz. 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).

Morale actions of imams successor speaks louder & clearer than everything

Fatimi Dawat: 23 Dai's of Yemen and 23 Dai's of Hindustan were appointed by the Imam of their time on the criterion of merits. In high majority instance (at least with 36 Dai's) no inheritance was made by the son of Dai, or 36 out of 46 Dai's son have not inherited their father. Few Dai's were king and have able sons still those son still didn't become next Dai cum king because there was someone who was more meritorious than the son of Dai/king. This action of inheritance is the proof that Fatimi Imam a.s. exists and Dai's are accountable to them. Syyedna Hatim (3rd Dai) was though king still use to labor and earn his bread. Molae Raj use to make soap and earn his bread, et al.

Ithna Asheri: Successor (Maraja and Ayatullah) are all self appointed and not appointed by their Imam. In the whole history (past approx. 1000 years) none of the Maraja / Ayatullah ever declared their audited income and expenditure details nor their financial status. They do not earn their bread by their own sweat. Their hoarded funds are inherited by their sons/wards as if their Maraja father has made a business income to be inherited by his sons/family.

Twelver scholars (Maraji & Ayatullah) transgressed gradually in acquiring for themselves the powers and responsibilities of the Hidden Imam. This is the result of greed for power and wealth of Usuli scholars over laymen.

Whims and fancies of Maraja/Ayatullah becomes religious rules for common Twelver. Commoner don't realise that the reasoning is open to errors from imperfect scholars in the absence of an infallible Imam.

The twelfth Imam never existed, but was a myth designed to keep the Twelver cause alive. According to Robert Gleave, the occultation of the 12th Imam "became subsequent orthodox doctrine" after none of the competing theories that sought to explain the succession to a childless 11th Imam "seemed satisfactory".

"Nuss" the key to succession

Adam a.s.did nuss over Habel a.s., Ibrahim a.s.did nuss over Ismail a.s., Musa a.s.did nuss over Haroon a.s., Eesa a.s.did nuss over Shamoon a.s., Mohammad s.a.w.w.did nuss over Ali ibn Abi Talib a.s., Ali a.s.did nuss over Imam Hussain a.s.,...

The single key difference between Ismaili's and Ithna Asheri's is on point of "nuss"- former proves nuss by Imam Sadiq a.s. was done over Imam Ismail a.s., where else latter contends that the original nuss on Ismail a.s. was replaced by nuss over Hz. Musa Kazim sahib. So nuss is the key factor in matter of succession, he will become the Imam who is bestowed with nuss.

All Ithna Asheri books are in unison that their 11th Imam Hz. Hasan Askari sahib has not done any 'nuss' over Hz. Mohammad Mahdi. [Reference: Ayatullah Sayyed Sadrullah Sadr, book name: Al-Mahdi A.S.].

Remember: Prophet Mohammad s.a.w.w. was told by Allah till you do not do public nuss over Ali a.s. all your efforts till date as Prophet will go wasted. And when nuss was done, Allah sent aayat, now the religion is completed. Mola Ali a.s. did public nuss over his son Imam Hasan a.s., so did Hasan over to Hussain a.s., indeed he even did in writing (reference: in agreement between Imam Hasan a.s. and Muawiya, both agreed that after latter death the caliphate will be passed to former successor Imam Hussain a.s. ibn Mola Ali a.s., during the Moharram speeches it is always recited that Imam Hussain a.s. decared nuss over Imam Ali Zainul Abideen. So 'nuss' (the official public declaration) is the must for appointing next Imam. And Hz. Hasan Askari sahib didn't do any nuss over his son.

No nuss-a-jali done by Hz. Hasan Askari sahib-

[1] Was Al Mufid 'masoom'? No. Was his work vouched by Imam Mahdi (Imam of his time)? No. Is he subject to all human errors, bias, etc? Yes. So to rely on Al Mufid as the primary source to prove "Nuss-a-Jali" by Imam Hasan Askari to Imam Mahdi is in itself a weak premise.

[2] There are two types of 'Nuss': (1) Nuss a Khafi and (2) Nuss a Jali, former is secretly said and latter is publicly declared. Example) Every time Prophet Mohammed s.a.w.w. declared Mola Ali a.s. as his successor before the event of Gadheer-a-Khum it was 'nuss-a-Khafi' (indicative declaration of successor)however, nuss-a-khafi is insignificant as Allah told to Mohammed s.a.w.w. that should you not declare Ali's nomination publicly (nuss-a-Jali)then all work of Prophethood will go waste. Despite Prophet s.a.w.w. declaration of secret/private 'nuss' on Ali several time before Gadheer event still Allah consider all such efforts as waste until the public declaration is not made. Further, even in work of Al Mufid there is no tradition that says about 'nuss-a-Jali' by Imam Hasan Askari to Imam Mahdi.

[3] Al Mufid writings are IMPLICITLY proving the Imamate of Imam Mahdi. But there is no EXPLICIT tradition that says that Imam Hasan Askari made the 'nuss-a-Jali' over Imam Mahdi.

[4] You say, "Ishaara" (indication) is given in Osool-a-Kafi, but you see Sunni too says Prophet s.a.w.w. did "ishaara" (indicated) that Hz. Abu Bakr is the next authorised person. Does all Shia's accept such (ishaara) indications? No. So 'ishara' (indications) given in Osool-a-Kafi on Imamah is not equal to the facts of having 'nuss-a-jali' done by Imam Hasan Askari to Imam Mahdi.

[5] Bakir Majlisi categorically said, that majority of traditions in 'Osool-a-Kafi' are fake/false! So traditions in reference to indications are true or false is marked with doubts.

[6] "Walayat" of Mola Ali a.s. is the single most important matter for any Shia but there is not even one chapter on Walayat in Osool-a-Kafi. So one cannot even remotely expect this book to validate the declaration of next Imam by Imam Hasan al Askari.

[7] The chain of narrators 'raawi' quoted in Osool-a-Kafi most of them have names of enemy of Shia Imams. They proudly says that unlike Sahih Bukhari and Sahih Muslim their book of traditions Osool-a-Kafi is distinct as it quotes Shia's narrator than Sunni's. However, the Kafi was collected 200 years after the martyrdom of Imam Hussain a.s. and all the then Shia knew of the tragic event of Karbala. So any true Shia will not keep the name of their wards after the name of 1/2/3, Mawiyah, Yazid, Hurmuz, Shimr, etc- but many-many of the narrator in Kafi have these names- how can they be Shia's?!!!

[8] Some regards Osool-a-Kafi is the only book on traditions to be vouched by the Imam Mahdi (a masoom)- but see the state of affairs of this book in point# 4, 5, 6 & 7- no where does it proves the nuss-a-jali done by Imam Hasan Askari to Imam Mahdi!

[9] In event like marriage at least two male witness or four female witness are required. The matter of Imamah is much superior than matter of marriage. We assume that they have quoted the best example from Bakir Majlisi, so this best example speaks of just one witness! It may be consider as 'nuss-a-kafi' but certainly not 'nuss-a-Jali' this proves there is no tradition proving the 'nuss-a-jali' even in work of Bakir Majlisi.

[10] To conclude: There was no reliably categorical, clear and loud tradition that proves Imam Mahdi was declared next Imam by Imam Hasan Askari by means of nuss-a-jali.

No threat to life so hiding for it is irrational.

They contends that their 12th Imam Mahdi is in seclusion for past 1200 years because of threat over his life.

They also claims that Imam Mahdi will be joined by Prophet Christ a.s., will kill Dajjal, will bring peace and justice everywhere, etc. So till all these events doesn't happens Imam Mahdi

sahib cannot die. Hence, their original contention that he is hidden due to threat to his life is proven to be false and misleading.

No claim for Imamatus

None of the last five Imams of Ithna Asheri's have ever ever claimed that they are rightful "Imams". Neither Hz. Hasan Askari sahib has recognized his (alleged) son to be the next Imam (no nuss done). Commoners are told one will die as non-Muslim those who didn't recognize Imam of time. See the mismatch: Hasan Askari sahib is not recognising his (alleged) son to be the next Imam of time (no nuss), but past 1200 years Ithna's are acting otherwise!

What will be the definition of "recognising" Imam? No traditions available in no books written before the demise of Hasan Askari sahib, and we doubt such info even is not written in literature after his death.

Sons of bond maid

From Hazrat Musa Kazim onwards all Imams of Ithna Asheri line are sons of bond-maid (slave girls), where else all Fatimi Imams are sons of proper Muslim mother. Muslima (mother of all Fatimi Imams) cannot be bought or sold from market or from anywhere, but the bond-maids are bought / sold in marketplace to highest bidder like commodities- can such women be mother of rightful Imams, the sons of Mola Ali a.s.?!!! Never.

Book: History of Islam, by Maulana S. Ali Naqi Naqvi on page 19- Sara has asked Ibrahim to make (extramarital illicit sexual) relations with Hajar so Ibrahim can become father as Sara got too old to bear a child.

So per Ithna's theory Prophet Ismail a.s. too is son of bond maid, by the extension Prophet Mohammad s.a.w.w. too is the son of bond maid. If those Prophets are acceptable though being sons of bond maid then so does their Imams from Hz. Musa Kazim sahib till Hz. Hasan Askari sahib who are all sons of bond maid.

www.TheBohras.com: Above is the lie. Isaac was son of Sara. The birth of Isaac falsify everything forged above in red. They think Prophet Ibrahim a.s. is one like them to make illicit sexual relations practiced by them under cover of Muta.

The same author contradicts himself, on page 27 he writes, Bani Israil are descendent of Isaac son of Ibrahim from Sara!!!

Primarily Ithna Asheri quotes Bible old testament for their case above. It is true in Bible case above in red it mentioned, but then again the birth of Isaac from Sara proves the theory in red above as fabricated lies.

Q) Why Christians and Israelites have forged above in old testament?

A) Because both Christians and Jews are from progeny of Isaac a.s. and Prophet Mohammad PBUH is from the progeny of Hz. Ismail a.s.. As they have lost to Islam not only in all battlefields but also in 'Mubahila' so to mock Islam they have altered the text of original Bible to prove that Prophet Mohammad is actually the son from illicit illegal sexual relations!

Ithna Asheri's in their inability and failure to counter the fact that not even one but all of their Imams are the sons of bond maid, they went so far from Siraat-a-Mustaqeem that they adopted as correct the lie version of Christian and Jew Old Testament which was fabricated to mock Prophet Mohammad s.a.w.w.

On page 18 & 19 of above mentioned book, author is saying, "A long period had elapsed since Ibrahim had settled in Syria. He and his wife Sara had long been married but they had no issue. Sara then earnestly advised Ibrahim to have conjugal relations with Hajra, who was already with her, so that God might bless them with children. Ibrahim acted upon her suggestion and consequently Hajra gave birth to a son, Ismail."

Hajra was not even bond maid of Ibrahim so as per Ithna's Ibrahim has raped Hajar! Making illegal relations with any women is rape. Hence Hajar is not a good women because of her the FRIEND OF ALLAH, Prophet Ibrahim a.s. has committed sin of raping women or making conjugal relations! Should this was true- then why will Allah make action of Hajar of she doing 'sahi' between Safa and Marwa hillock as the part of the pillar of Islam, Hajr?!!! Hence proved, Hajar was proper Muslima, married to Ibrahim and his status was attested by Allah be making her action as part of Haj.

To justify their Imams, they have insulted and reduced the status of Prophet Ibrahim a.s. and Molatina Hajar a.s.

Ismail ibn Kathir, a highly influential Sunni scholar in his book "Qissa-a-Anbiya" writes that Haajar w/o Prophet Ibrahim (a) was daughter of some King (not the bondmaid as falsely accused by Ithna Asheri) and was married to Ibrahim (not having illicit relations as falsely accused by the Bible Old Testament and Ithna's).

Prophet Ibrahim-anti to- Imambara housing idols

In Quran, Sura Ibrahim says: Ibrahim beheaded all smaller idols, made rosary of it and hanged it over neck of bigger idol. Worshippers on their return to temple were aghast to see the situation and accused Ibrahim for same:

Idol worshippers- Have you did that?

Ibrahim- Ask your bigger idol.

Idol worshippers- Neither he listens, nor he replies.

Ibrahim- Then you should not maintain them.

Prophet Mohammad s.a.w.w. and Mola Ali a.s. cleared the terrace of Kaaba from all idols.

Both above case clearly establish that one should not maintain idols. But Ithna Asheri Imambada's are full of idols of horses, cradle, Imam Hussain a.s. statue, girl-frocks, aluminium/steel hands, 'taaziya' - all decorated in lights, with burning scent-sticks and flowerbeds are hanged over them!

We like to ask: When you kiss or garland the steel hand or statue of Imam Hussain a.s. or seek blessings from it- does it feel and understand your actions?!!! NO. Ask those 'Panja' or 'Shabeeh' to reply you?!!! Will they reply? NO.

Thus one is wasting his/her money by offering flowers rosary over them or by burning scent-sticks near it. Moreover, it is against the sunnat of Prophet Ibrahim a.s. as discussed above.

Fatimi Imams are known by their Mothers name

Allah will call everyone by their and their mother's name on the day of judgement. None of the ruling or non-ruling religious head like Banu Abbas, Ithna Ashier Imams, Banu Umaiyya, Ottoman Empire, etc none of them are named after their mother. Only Fatimi Imam's are identified or called by their mother (Fatima) name.

The world first modern university was brain work of Fatimi Imam Syyedna Moiz a.s.was named after his mother "Al Zahra" (Al Azhar University) in Cairo.

Head of Imam Hussain a.s. resting with his progeny of Fatimi Imams

History of the sacred head of 2nd Fatimi Imam Hussain a.s.

Fatimi Dawat stand: Sacred head of 2nd Fatimi Imam Hussain ibn Ali ibn Abi Talib a.s. was burried at Ashkelon and then transferred to Egypt to be burried along with Imam Hussain a.s. progeny of Fatimi Imams a.s.

All branches of Shia don't agree with above are proven incorrect by the analytical article published by a USA newspaper Los Angeles Times (USA) (article link below). Our stand is endorsed by Los Angeles Times. Subhan'Allah.

Headless body of Imam Hussain a.s. remained and burried in Karbala. His head over the spear was sent as winners trophy first in Kufa to its governor Ibn Ziyad and later to Yazeed in Damascus.

Durrenajat says, 2nd Fatimi Imam Hussain a.s. head was then burried in niche of one of the walls of Jama Masjid in Damascus for approx. two centuries. In hatred for Imam Hussain a.s. the Banu Abbasi caliph secretly transferred head to Ashkelon (Israil), 58 kilometres from Tel Aviv in year 295 A.H.

Fatimi Imam Syyedna wa molana Imam Aziz a.s. traced the site of sacred head of Imam Hussain a.s., like Imam Jaffer Sadik a.s. traced burial site of Mola Ali a.s.

Fatimi Dai Syyedi Badrul Jamali r.a. in year 448 A.H. with blessings of Imam Mustansirbillah a.s. conquered Palestine and at that site constructed mosque (which Los Angeles Times is reporting in its article).

Sunni historian Ibn Khalikan and traveller Ibn Batuta admitted the authenticity of the burial place of Raas al Hussain in Ashkelon.

Historians- (1) Maqrezi, (2) Al Qalaq'Shandi and (3) Ibn Muyassar (for their book names and page number refer to Durrenajat article in this context) reports- on 2nd September 1153 A.D. the head of Imam Hussain a.s. was buried along with his sons graves of Fatimi Imams a.s.

At present and since past approx. one thousand years the sacred head of Imam Hussain a.s. is resting along with his sons, the Fatimi Imams a.s. in Cairo.

Salwaat.

Link to Los Angeles Times: [articles.latimes.com/2008/may/21/world/fg-mosque21](https://www.latimes.com/2008/may/21/world/fg-mosque21)

"The twelve rulers" hadith

Oxford dictionary: Caliph = The chief Muslim civil and religious RULER, regarded as the successor of Mohammad (s).

The only twelve rulers in single chain that Earth has seen from the tribe of Quraysh are:

1. Mola Ali ibn Abi Talib a.s.
2. Imam Hasan ibn Ali (a)
3. Imam Abdullah Mehdi (a)
4. Imam Mohammad Quaim (a)
5. Imam Mansoor (a)
6. Imam Moiz (a)
7. Imam Aziz (a)
8. Imam Hakim (a)
9. Imam Zahir (a)
10. Imam Mustansirbillah (a)
11. Imam Mustali (a)
12. Imam Aamir (a)

At least 9 out of 12 Ithna Asheri Imams have never ever ruled any territories!!!

Umayyad rulers were: 33.

Abbasi rulers were: 54.

Al Mohad rulers: 13.

Ottoman caliphs (ruler): 29.

Zaydi Imams (caliphs): 5.

In history only the chain of Fatimi Imams have the precise count of 12 rulers / emirs / caliphs.

Bihar al-Anwar, the most reputed book of Ithna Asheri's (vol. 36, chap. 41, tradition 102) says: Prophet said Islam will survive till the Qayamat AND there are 12 caliphs RULING upon you.

Twelvers own book says the 12 Imams have to be 12 rulers. But at least 9 of 12 Ithna Imams were NOT rulers. Hence, by Ithna's own standard their line of Imamatus is not Islamic but of imposters. Isn't it?

This hadith is also reported by Sunni's 'Musnad Ahmad' vol. 5, pg. 89

❗ Sahih Bukhari 89 : 329- Prophet said, there will be 12 Muslim rulers who will lead the Islamic world.

None of the Ithna Asheri Imam ever ruled any territory. Only 12 Fatimi Imams ruled large territories.

❗ Sahih Muslim 20 : 4480 & 82- Islam will triumph, remain powerful and dominant until 12 caliphs.

Only Fatimi Imams have ruled completely over Vatican / Italy, Israil and even kicked out Abbasi caliph from their capital city of Baghdad.

Where else Ithna Asheri Imams with their version of Islam never triumphed and never ever dominated anything!

Sunni's Ahmad ibn Hanbal vol. 1, pg. 398- How many caliph will rule this nation? Prophet replied, twelve like the chiefs of bani Israel.

9/12 Ithna Asheri Imams never ever ruled. Where else twelve caliphs of Fatimi line of Imams did rule.

The count of 12 precisely fit only with Fatimi Imams rulers.

Above facts establish the conclusion that the only rightful successor of Prophet Mohammad (s) is the Fatimi line of Imams.

The count of Twelve

Quran verse 5:55 categorically uses the word "Wali" in context of Mola Ali a.s. along with Mohammad (s) as the authority of Islam.

Mohammad (s) said, "Me and Ali are the father and mother of all Mumineen. Hasan and Hussain are the rightful Imam and their father Ali (the Wali) is superior than them." So Imam Hasan a.s. is the 1st Imam of era of Mohammad (s). And Ali a.s. is Wasi.

Allegiance to Allah's appointed Authorised person i.e. Nabi, wasi and Imam is of so paramount importance that Fatimi Dawat recognise 'Walayat' as the Pillar of Islam.

They unjustly pull-down status of Mola Ali a.s. from upper Islamic hierarchy of Walayat to lower hierarchy of Imamat to make their Imams headcount to twelve!

Please pay attention: In none of the literature written before the death of Hasan Askari sahib (11th Ithna Asheri Imam) not even a single tradition speaks about the happening of only 12 Imams from Syedna Prophet Mohammad (s) till Qayamat.

When Hasan Askari sahib died childless, they forged a story of mysterious disappearance of his son. They contend he disappeared so mysteriously that even his mother (bond maid of Hasan Askari sahib) could not realise and thereafter no news of him ever came- WE INQUIRE: THEN FROM WHERE THIS NEWS CAME THAT HE IS STILL ALIVE?

So when Ithna Asheri's were left leaderless after the death of Hasan Askari sahib, then they forged idea to imagine there was son of Hasan Askari sahib who will remain alive till Qayamat, their Imams headcount came to 11, so they back-projected to pull down Mola Ali a.s. from Walayat (Quran verse 5:55) to lower hierarchy of Imamat, so if it becomes 12 then they can con and misguide commoner that Sunni's books have traditions quoting "12 Caliphs". Though none of these traditions are using words "12 Imam", but have count of number 12 in it!

We will discuss the 12 caliphs Sunni tradition in detail in coming days. Inshallah.

It will be good to reiterate, all traditions in context of Imam headcount being total to twelve or Prophet Mohammad (s) hadith stating names of 12 Ithna Asheri Imams- these and similar all traditions are not present in any literature written before death of Hasan Askari sahib. They all are forged after childless demise of Hasan Askari sahib.

The traditions of Twelve Caliphs

As per Encyclopaedia Britannica, "caliph" means successor.

Prophet Mohammad s.a.w.w. said, "In the year 300, the sun would rise from the west." [Ref: Mir Khwand Tarikh i Rawdat al Safa, Tehran edition, Vol. 4, P. 181]

As'habul Kahaf (companions of cave) too remained in concealment for three hundred years. [Ref: Quran].

1-2-3, Mawiya, Yazeed, Ummaiyya and Abbasi came to caliphate and all below twelve 'maqamaat' (authority/post holder) went into concealment:

- (1) Mola Ali,
- (2) First Imam Hasan,
- (3) Hussain,
- (4) Ali,
- (5) Bakir,
- (6) Sadiq,
- (7) Ismail,
- (8) Mohammad,
- (9) Abdullah
- (10) Ahmed
- (11) Abdullah ar-Radi Hussain
- (12) Al Mahdi

Salwaat and salaam on all twelve caliphs above.

Like As'habul Kahaf aroused after 300 years of concealment so does Fatimi Imam Caliph Al Mahdi a.s. (the haqiqi Sun) rose from Maghrib (West) coming out of night of concealment and established Islamic sultanate in Hijri year 300. Forecast of Prophet Mohammad s.a.w.w. turned to be true.

Also there are twelve caliph (not trustable) hadith in Sunni books, however if we assume it be not incorrect then they too match with above: The twelfth caliph Fatimi Imam Al Mahdi ibn Abdullah eradicated the tyranny of the then oppressors and established Islamic sultanate. Above proves Haq Islam is with Fatimi line of Imams.

Parallels of Prophet Sunnat in marriage and association of it with rightful successor

Prophet Mohammad s.a.w.w. among his all wives loved most to Sayyeda Khadija r.a., till she was alive, he didn't marry with any other women. This establishes superiority of Khadija r.a. over all other wives of Prophet s.a.w.w. and also represent that child from her womb will succeed Prophet Mohammad s.a.w.w.

Mola Ali a.s. among his all wives loved most to Molatina Fatima a.s, till she was alive he didn't marry with any other women. This establish superiority of Fatima a.s. over all other wives of Ali a.s. and represent that child from her womb will succeed Mola Ali a.s.

Imam Jaffer Sadik a.s. among his all wives loved most to Molatina Fatima r.a., till she was alive he didn't marry with any other women. [Source: Ithna Asheri's prominent scholar-Shaharistani].

This establish superiority of Fatima (mother of Imam Ismail a.s.) over all other wives of Imam Jaffer Sadik (including that of bondmaid mother of Hazrat Musa Kazim sahab). This represents that successor of Imam Jaffer Sadik a.s. will be from the womb of Sayyeda Fatima r.a. (= Imam Ismail a.s.)

Osool-a-Kafi

Some claims that this book is attested by the 12th Imam, and that make them proclaim: Osool-a-Kafi is 'kafi' for us (meaning this book is sufficient for us).

Bakir Majlisi, a prominent scholar of Ithna Asheri claims that majority of traditions reported in this book are 'dhaeef' (unreliable).

Should 12th Imam had attested this book then there cannot remain any unreliable traditions, all have to be reliable as they are vetted by the Imam.

So in light of Bakir Majlisi's statement, either this book is unreliable or if we assume the book is attested by the 12th Imam then inference will be that he is not reliable as he has attested unreliable traditions or else Janab Bakir Majlisi is not reliable person to make such statements about this book.

Replies to book, "From Darkness towards Light"

Bohra Ithna Asheri Shia are formerly 'Alvi Bohras' and not 'Dawoodi Bohras'. One of our friend from UK in his visit to Mumbai saw their office and in curiosity went in to learn more about them, after long waiting and reluctant to discuss why they are airing misinformation by clubbing word "Bohras" with their Ithna Asheri name, it was revealed to him that they are financed by Iran. And with that money power they were able to buy office in posh localities and carrying on their agenda.

Nevertheless, in the book above, the bone of contention are:

Objections or misunderstanding by Alwi Bohra Shia's:

- Books availability is lowest.
- Twelve Imam hadith in book of Bukhari and others.
- Calendar- against quoted 2:189- celebrating Ramdan, Eid and Hajj.
- Misaaq
- Bohras have three communities: Dawoodi, Sulaimani and Alwi. Only one sect will go to paradise.
- No invitation in general to commoner like done by Ithna, Wahabi and Sunni's.
- Neither sell their books nor allowed others to read their books.
- Baraat- Expelled from communities to those who do not follow the dictates of Dai.
- After Dai passes- only his elder son succeed him so it is dynastic and no qualification for Dai.
- Do not celebrate the birthday of Imam of time the way they do for their Dai.
- Not eager for the reappearance of the Imam of time nor pray for it.
- The Messenger of Allah (s.a.w.s.) has said that: "After me there shall be 12 successors, who shall be the Imams of the Ummah, my legatees and caliphs of God. All of them shall be from Quraish. The first of whom is Imam Ali bin Abi Talib (a.s.), the second and the third, his two sons, Imam Hasan (a.s.) and Imam Husain (a.s.) and nine Imams from the progeny of Husain (a.s.). The twelfth of whom shall be Imam Mahdi (a.t.f.s.) who shall have a prolonged occultation and he shall appear in the last age by the command of Allah Almighty and rule over the whole world and fill the earth with justice and equity, like it would have been filled with injustice and oppression. His name and agnomen shall be same as my name and agnomen, that is Abul Qasim. When he reappears, he shall take revenge from the murderers of Imam Husain (a.s.)." This tradition clearly shows that till date the reappearance of this Imam has not taken place.
- Imamatus & Walayat Importance- (Osool a Kafi ther is no chapter on the Walayat!). Ithna quotes Yunus:35, "And we made them Imams to guide by our commands when they were patient, and they were certain of Our communications." (There is no formal,

clear and categorical appointment from Musa Kazim till Hasan Askari. And there is no appointment by Hasan Askari to alleged Mohammed (who previously was known as Ali).

- Not recognising the Imam of time is death of jahiliya- (no hujjat, no marriage = not on Sunnat of Prophet).
- It is mentioned in Sahih Bukhari and Sahih Muslim that the Holy Prophet (s.a.w.s.) said: The world shall continue to exist till there are my twelve caliphs, and they are the Twelve Imams.- Then on the appearance of 12th Imam on the funeral of Hasan Askari- the world should end- indeed his appearance and disappearance have made no difference.
- On page 30- to give importance of digit twelve he gave e.g. "Ali Khaleefatullah" instead of "Ali waliyullah"!- (I'll give the 23rd digit maths).

We will answer all points above in as details as possible.

Bohra Ithna Asheri Shia charge (brown text below)-

Page# 13- Religion of the Ismaili Bohras

Though Alawi, Dawoodi and Sulaimani Bohras are different communities, their fundamental religious beliefs are same. For example, all of them believe in 21 Imams. All of them follow the Misri (Egyptian) calendar. However, the Dai-e-Mutlaq (Absolute Missionary) is different to each group as are the Mazine Dawat, Mukasim Sahab, Aamil Sahab and Mulla Sahab etc. They do not visit the mosques of others and none of them allow people of other Muslim sects to pray in their mosques. It is also very difficult to attend Majalis there. When we ask them why they follow the Misri calendar we receive only the standard reply, it is so because it started when the Fatimid Imams and caliphs were in power in Egypt and it still continues. While we all know that more than a billion Muslims worldwide act after sighting the new moon, on various religious matters like fasting in the month of Ramadhan, celebrating Eid, and performing Hajj etc. Only 20 to 25 lacs Ismaili Bohras follow the Misri calendar. In the Holy Quran, the 189th verse of Surah Baqarah instructs us about the sighting of the new moon.

Answer)

Dozens of verses of Quran categorically states: The cyclical move of sun and moon is fix, not variable. Thus any time measurements (calendar) derived out of above ought to be fix, and non-variable. Quran 2:184 too precisely commands: Fast for FIX number of days in Ramdaan.

Quran's stand of moon being moving in fix time period per cycles is endorsed by all modern science. This character has future dates/days predictive value, and likewise it correctly backdates past event with their days.

In current time, and in yesteryears till Prophet Mohammad (s) no sects on the chest of earth; never ever were in compliance with Quranic mathematics detailed above, except one; the maslaq of Dawoodi Bohras.

In the attached spreadsheet observe the fix cyclical mathematical beauty in Bohras Hijri calendar. Dates are fixed, and every year their respective days are fixed. This character is blatantly absent in each and every sects of Islam, except us Bohras.

So only we DB are in compliance with Quranic mathematics, thus only we celebrate Eid, Ramdan, Layalatul Qadr, etc on time and date.

The spreadsheet provide data of past twenty five years, so it leave no room for any doubts, to prove only Bohras are bestowed with Quranic mathematics miracles.

While all non-Bohras failingly struggle to determine just first day of new month, Bohra maslaq with grace of Fatimi Imam accurately forecast FIVE months in advance the day of Eid-al-Azha or for that matter hundreds of years in advance or thousands of years in advance any future day/date.

Quran says Moon moves in fix cyclical fashion = everything in calendar is fix and repetitive. 25 years of data above is proof for that.

Further to above table the mathematical genius of Fatimi Imam has given us mumineen below mathematical cyclic relations as well, which is present only and only in Islamic calendar as practiced by Bohras, this characteristic beauty is absent in all non-Bohras calendar:

[1] Day of Rajab 5th = same day for Layalatul Qadr = same day for Eid-al-Gadeer.

Example) If 5th Rajab is Sunday then Layalatul Qadr and Gadeer Eid too will fall on Sunday in the same year.

[2] Day of Rajab 6th = Eid-ul-Fitr = 1st of Moharram.

[3] Day of Moharram 5th or 6th = Same day of 1st Ramdan. (This observation was given by Imam Jaffer Sadik a.s. non-Bohras are deprived of these blessings.)

[4] 3rd/4th Safar = 1st of Ramdan.

[5] 2nd/3rd Rab ul Awwal = 1st of Ramdan.

[6] 7th/8th of Rabi ul Akhir = 1st of Ramdan.

[7] 6th / 7th of Jumadil Ula = 1st of Ramdan.

[8] 4th / 5th of Jumadil Aakhir = 1st of Ramdan.

[9] 3rd / 4th Rajab = 1st of Ramdan.

[10] 1st / 2nd Shaban = 1st of Ramdan.

[11] 7th / 8th Ramdan = 1st of Ramdan.

[12] 5th/6th Shawwal = 1st of Ramdan.

[13] 4th / 5th Zilqad = 1st of Ramdan.

[14] 9th / 10th Zilhijj = 1st of Ramdan.

Excerpts from book "Chaand aur Roza" by Sheikh Al Muqqaddas Hasan Ali Sarangpur Wala
(Check note: ^1)

Molvi sahib) Accounts (calculation of moon movement, cycles to determine the beginning and end of month = Calendar) has no room in the religion (deen).

Sheikh Hasan Ali Sarangpur Wala sahib) Accounts is pristine, pious and intelligent faculty of knowledge. Why will Islam prohibit such pristine faculty of knowledge? And why Islam will prohibits using accounts to determine the beginning and end of a month?

Henceforth, capital "M" will represent Molvi sahib, and HA will represent Hasan Ali sahib.

M) All books of traditions (Hadith books) have commanded to cite the moon. Why will one act against them?

HA) Those all traditions are meant for time of helplessness. Those traditions are for those who themselves are unable to calculate (accounting of) the cycles/phases of moon and also can't approach to someone who can do such calculations, to such people who are in state of helplessness; Prophet Mohammad s.a.w.w. has given straight and macro situation to cite moon to determine the date. But by using calculation on sure basis one can accurately know the new moon then by searching new moon with eyes is meaningless.

HA) Bukhari says, "Fa izā gumma alaykum fakdiru lahu." Imam Shafai explains this tradition by saying: When you are unable to determine new moon citing then use accounts (calculation) to determine the date. "Fa qadirō be hisaabal manazile." Imam Shafai agreed on using moon-phases calculation to determine the dates.

M) Traditions categorically says to fast only after citing the moon. How can this be challenged?

HA) If according to you such is the statement that moon must be cited for keeping fasts then those who use accounting (calendar) for determining the date too cite the moon to make their calculations. It is incorrect to say that those who use calculation do not see moon and starts fasting.

(thebohras.com comment: One cannot calculate moon phases/cycles unless one has not seen and observed the moon!!!).

M) How?

HA) They cite moon by vision of calculation (accounting the moon cycles / phases). It is called 'riwayat i aqaliya'. 'aqaliya' means intelligence, it is better than seeking status of moon by eye. In case if sky is unclear due to clouds, dust, rain, or fog it is not possible to spot the new

moon. Where else with vision of calculation (calendar) status of moon can be accurately and easily learned at any point of time.

(thebohras.com comments: New moon happens at different points of time. It takes hours and hours [at least 24 hours] for 'molvi' to stare at sky; and not to miss a second where he could spot the crescent- this is cumbersome exercise and drains one's stamina and time, further should the sky be unclear then even with all pains and though new moon being present, still it cannot be spotted!!!)

The tradition quoted in Sahih books endorses both type of visions: citing moon by eyes and by intelligence (calculation) like the analogy where Quran says, "Alam tara kaifa faāla rabbuka be ashabil feel....", meaning: don't they see, don't they understand / know- latter refers to 'riwayat-a-aqaliya' i.e. to understand something with intelligence and accounts).

M) (with little anger) Intelligence cannot interfere in the matters of Shariyat. 'Riwayat-a-aqaliya' cannot be correct.

HA) Very well said. Should intelligence has no interference in Shariyat then why it is imposed not on lunatic but on one who has intelligence to understand the regulations of Shariyat. It is very surprising to enforce the Shariyat rules on only those who have intelligence but later both Shariyat and intelligent-person are separated in two different compartments, this is not possible. Nevertheless, this is not the bone of contention, indeed contention is: Why 'riwayat-a-aqaliya' cannot be correct.

'Riwayat-a-aqaliya' is in all cases and always better than 'riwayat-a-hissiya' (seeking to spot new moon by eyes) because vision of eyes is limited and eyes can be convincingly fooled (like magic tricks), where else same is not applicable on the vision by intelligence (accounting) and indeed latter has wide scope of working.

M) Problems faced in spotting new moon?

HA) As you know geography of all places are different and unclear sky blocks one vision to spot the new moon. After separation from sun, moon is many a times closer to sun in such scenarios most of the time the new moon is not visible that is why new moon is not visible from all the places though for sure basis ('yaqeen' चाँद यकीनी तौर पर तुलु हो चुका होता है।) the new moon has appeared, i.e. why we see Muslims of all places unfortunately have severe differences to start Ramdaan or celebrate Eid, Today is Eid in Lahore but in Delhi it will be tomorrow despite the new moon has happened at both places though due to unclear sky or for other reasons it could not be cited. How and why is it fair and justified that Muslims in Lahore are celebrating Eid where else on same day Muslims in Delhi are observing fast and vice a versa? More shocking (ताज़ुबखेज़ और हैरतअंगेज़ बात) than above is the event when sometime a same city have two Eid one today and one following day! Those who have intelligence will never accept the condition that on same single day there is Ramdan and Eid as well, only one of two can be correct and other have to wrong, because the new moon has

surely occurred but due to its visibility at some place it is spottable and other place it is not, so a fraction celebrate Eid and other observes Ramdaan.

Every year all Muslims have similar recurring problem of citing new moon, meetings are called and debates take place, radio and telegrams are awaited, lot of inconvenience is caused. The Government (public and private business) department too are in quandary when to declare the Eid holiday- Isn't it will be better that we decide the date with the help of calculation (accounting moon cycles = calendar) so all these fighting, unrest and inconvenience can all be eradicated and settled, Muslims will be at complete ease and they ALL will start and end Ramdaan on the same day.

Looking this matter from one another dimension: Why will Prophet s.a.w.w. will leave his followers in state of uncertainty that they do not know which day is day of Ramdaan and which is of Eid?! Prophet Mohammad s.a.w.w. has correctly guided his followers on all matters of Shariyat then how is it possible that he will leave the Muslims in troublesome quandary of fixing the fasting dates?! Yes, this is another matter that Muslims themselves invite self made trouble for themselves and get detoured from the path of Islam.

M) In times of Prophet Mohammad s.a.w.w. was not citing moon was practiced? And was not Prophet Mohammed s.a.w.w. himself use to cite the new moon by eyes?

HA) No. Neither any (authentic) traditions proves this, nor it is intellectually logical. Angel Gibraeel use to visit Prophet Mohammad s.a.w.w. day and night, then why should he look up at sky, cannot he inquire it with Gibraeel?!

On top of it Prophet Mohammad s.a.w.w. astonishing declaration, "I know paths of sky more than you know that on earth." After this declaration how can this be acceptable that he will stare at sky to status moon when he has accurate and complete knowledge on assured (yaqeen) basis on when the new moon will happen and when moon will part away from sun. The dignity of Prophet Mohammad s.a.w.w. is too high, doesn't suit his prowess to saddle himself into inferior task of debating the new moon spotting. When one can now on assured basis the occurrence of new moon then there is no need to exercise to hunt for new moon by eyes.

[thebohras.com says: Everyone in town/village do not go to higher grounds for citing moon. They trust the words of some 'molvi' who cite's the moon and convey status to all. So the point to note is: Even among all non-Bohras community not everybody, indeed except few (1 to 3 or little more person) no one cites the moon with their own eyes.]

The new moon cited by calculation is based on the ground of "surety" and it is everyday's job, there is no room for doubt, not an iota of doubt in this method. It is most desired way to save oneself from all troubles and inaccuracies of citing new moon with eyes. In the era of Prophet s.a.w.w. everyone use to start and end their fast with the fast of Prophet s.a.w.w., meaning those people use to match their fast with Prophet either on Prophet s.a.w.w. order or by copying him. Thus no one use to cite moon in the era of Prophet Mohammad s.a.w.w.

When prophet mohammed started attending holy war, a group of uneducated arabs enquired we observe fast by your fast and celebrate eid by your eid, now as you are going for war please advise how should we conduct our fasting affairs? At this time prophet replied to that group who were unaware of fixing dates by calculation method, a straight and simple rule so he said, "Sight moon to begin your fasting." Though it is a short statement but encompass both type of tradition : hissia and ilmi aqalia as we discussed previously.

[thebohras.com comments: Prophet Mohammad s.a.w.w. is instructing to cite moon at the beginning of month only and not for hunting the day of the Eid al-Fitr. Because once one have begun the fasts, then they have to count 30 (fix number of days).]

From the previous statement of Prophet s.a.w.w. it can be clearly inferred that the reason for making such statement was: Because of his personal absence/leave from Medina.

Should he haven't went for holy war then that group of uneducated arab would not have required to make such enquiry and Prophet s.a.w.w. replied in a manner which their level of intelligence can understand and feel comfortable.

This order of sighting moon is a specific order meant for only such type of uneducated people and it is not a general rule imposed on each and every individual. This contention is endorsed by one another tradition which is in Sahi Bukhari "We are uneducated people do not know and understand the accounting and calculation."

As Prophet Mohammed s.a.w.w. was bestowed with the highest level of knowledge of all faculties including that of astronomy, accounting, calculations, etc that is why he is not the party of this tradition. Explicitly this type of scenario is applicable to only those who are unaware of calculating moon cycles/ phases because it is not possible that muslims throughout history were unaware about the knowledge of accounting and calculation. Hence, in this tradition only those people are targeted /intended who are unaware of calculating moon cycles and who have not received in this context any orders from Prophet Mohammed s.a.w.w. but those who have wisdom to correctly calculate the cycles of moon or those who have received command of prophet they do not need to hunt for citing new moon.

The statement made by those uneducated group is a proof in itself that Prophet Mohammed s.a.w.w. practiced calculation (calendar) to decide dates for beginning and end of Ramadan. Should this not be the case then the statement by uneducated group turns to be irrelevant and meaningless.

If both Mohammad s.a.w.w. and group of the uneducated Arabs have to depend on citing moon then why they said we start and end our ramadan with your ramadan, so there has to be difference between method of practice used by Prophet Mohammed s.a.w.w. and that by the uneducated Arab group.

Notes:

(^1) Sheikh Hasan Ali bin Mulla Fida Hussain Sarangpur Wala in 1356 Hijri went to Abbottabad city for delivering Moharram waaz (sermons) he entered into interesting conversation with a Molvi sahib in train, interesting excerpts from it are presented here. Details can be found in book: "Chaand aur Roza" by Sheikh Al Fazil Al Muqqaddas Hasan Ali Sarangpur Wala. Published by: Tanzeem Ishāte Islami Talēm (muntazim: Sheikh Ahmed Ali Raj, Udaipur), Address: 66, Dr. Zakir Hussain Marg, Boharwadi, Udaipur, Rajasthan, India.

The Bohras observes-

1. The blessings of all festivals and important events like Eid-al-Fitr, Eid al Adha, Layalatul Qadr is only for the true Mumineen of Fatimi Dawat, the ab-original Islam.

Proof: All sects agree that it is "haraam" to keep fast (रोज़ा) on the day of "Eid al Fitr". Per NASA, USA reporting of new moon date/time- Only Bohras are in compliance to celebrate the occasions calculated per new moon cited by Nasa. Rest all sects (non-Bohras) keep fasts on the day of Eid-al-Fitr! [for details refer note# 1]

2. NASA, USA latest thirteen years of new moon date with time stamp proves that Dawoodi Bohras is the ONLY sect of Islam who has started Ramdan correctly per phase of new moon. Where else rest all sects have started Ramdan with delay of one or two or three days! [refer note# 1]

3. Over twenty verses of Quran declares that moon moves in fix/pre-determined path/cycle. Other verse says, fast for the fix number of days in Ramdan. [refer note# 2] Hence,

(i) Number of days for every month will always be fix. It cannot be 29 days in one year and 30 days in another year, in some part of the world has 29 days Ramdan; neighbouring place to it same time has 30 days of Ramdan! It has to be fixed and not variable.

(ii) First day of every month is pre-known. All festivals/occasions days/dates are pre known, example) Eid al azha, Eid al Fitr, 1st Ramdan, 1st Moharram, etc.

Dawoodi Bohra's is the ONLY maslaq in world to be bestowed with above grace and precisely exhibit above characteristics in their calendar, example our Ramdan in compliance with Quran is always fix number of fasts.

4. Hazrat Abu Bakr in Sahih Bukhari and Mola Ali a.s. in Daimul Islam have quoted/commanded: In Ramdan fast for fix 30 number of fasts. [for reference see note # 3]

5. We do not reject sighting moon to learn the day/date. Prophet, Ali and Imams have used sighting moon to learn day/date, however they sighted moon without error. But common Muslims/humans does lots of errors in sighting moon.

We are cut above the rest because- when term of one teacher gets complete then new term starts; a new teacher come who add on top of knowledge given by previous term teacher. Many non-Mumineens dropped out while studying with Prophet (s), balance progressed to next term teacher Mola Ali a.s..... many non-Mumineens (Ithna Asheri) dropped out from the

term whose teacher was Imam Jaffer Sadik a.s. however we Mumineen continued with Imam Sadik a.s. and with his only and rightful successor Molana Imam Ismail a.s. and with his son Molana Imam Mohammad Shakir a.s.

Because mumineen of Fatimi Dawat kept schooling under the teachers appointed by Allah (i.e. Fatimi Imams) our knowledge of Islam grew and progressed to continuous new levels where else non-Mumineen were not bestowed by Allah with rightful knowledge. For starting Ramdan or celebrating Eid al Fitr or Eid al azha or marking 1st Moharram, etc we now need not to worry about sky being cloudy for moon sighting or keeping 24 hours eye wide open on sky to sight if minutely tiny crescent of moon gets visible or not. We are not dependent on Mufti's to give erroneous 'fatwa' about new moon sighting, any common mumín just by looking at calendar can learn anywhere the correct status of date. Hence, calendar is one of the hallmark of might of Bohra maslaq in attaining and possessing higher level of Islamic knowledge.

6. Sahih Muslim and Sahih Bukhari which are considered as the two top most authentic book by non-Mumineens have reported several hadees declaring that number of fasts in Ramdan is fix 30 days. [refer note # 4]

7. Might of Fatimi Imams over NASA and all-non Bohras sects-

Everyone in the world agrees about the state of day, example) if today is Friday then every one in world will agree in unison that today is Friday. Approx 20 verses of Quran is declaring moon moves in fix cyclical path = predictive and repetitive character in reference to time taken to move in those fix cyclical path.

Notes:

[#1] Quran verses declaring moon moves in fix path:

Sura (chapter number) : Verse (aayat number)-

- 13:2
- 36:40
- 30:25
- 31:29
- 39:5
- 21:33
- 55:5
- 14:33
- 36:38
- 36:39
- 16:12
- 10:5
- 6:76, 77 and 78

- 7:54
- 35:13

Sahih Bukhari- volume 3rd, book # 31, hadith # 136: Narated By Abu Bakra : The Prophet said, "The two months of 'Id i.e. Ramadan and Dhul-Hijja, do not decrease."

In all sects of 'Aalam-a-Islam' the number of days in any (hijri/lunar) month can only be either 29 or 30. And neither 28 nor 31.

Now, in context of Ramdan, Hazrat Abu Bakr is dictating that Prophet Mohammed s.a.w.w. said, "do not decrease the month of Ramdan": only two combinations are possible because there can be only 29 number of days or 30.

Scenario I of II) $29 - 1 = 28$ = not possible because number of days cannot be 28 in any (hijri) month.

Scenario II of II) $30 - 1 = 29$ = a month can have minimum 29 number of days. But month with 29 number of days per Hz. Abu Bakr; reported by Bukhari cannot be Ramdan, as per them Prophet Mohammed s.a.w.w. has commanded "do not decrease the month of Ramdan".

Hence proved, the month of Ramdan always-always without exception can only have 30 number of FIX and permanent days count.

[I] Sahih Muslim, Book #006, Hadith #2375

"Ibn 'Umar (Allah be pleased with both of them) reported Allah's Messenger (may peace be upon him) as saying: The month (of Ramadan) may consist of twenty nine days, and Shu'ba (one of the narrators) (gave a practical demonstration how the Holy prophet (may peace be upon him) explained to them) by unfolding his hands thrice and folding his thumb at the third turn.'Uqba (one of the narrators in this chain of trans- mitters) said: I think that he said that the month consists of thirty days and unfolded his palm three times. "

[II] Sahih Bukhari, Book# 31, Vol 3, hadith #124 Similar hadith is quoted in hadith #134.

"If the sky is overcast then regard the month of Ramdaan as of 30 days."

=> When in doubt seek safety = observe fasts for 30 days. Twenty plus verses of Quran says that the path of moon is fix, thus the number of days in every cycle (month) has to be fix. It means that the month of Ramdaan has to have thirty days.

[III] Bukhari, Vol 3, book 32, hadith # 232-

"Prophet said, whoever want to search for night of Qadr should search in the last seven night of Qadr."

Bukhari, Vol 3, book 32, hadith # 234-

"Aisha said, Prophet said, search for the Qadr in the odd nights of the last ten days of Ramdaan."

=> Above two scenario is only possible if the number of days in Ramdaan is fix. But all non-Bohras have un-fix and uncertain number of days in Ramdaan (sometime 29 and sometime 30). Either Bukhari is speaking lies or actions of followers of etc, etc & etc is misguided.

Duat

1. SYEDNA ZOEB (a.q.)

Took office of Dai: 532 Hijri.

Date of death: 10-Moharram-546 Hijri (1151 AD).

Total period of Daawat: 13 years 4 months and 18 days.

Place of burial: Hoshab, Yemen.

Mazoon: Syiedi Khattab bin Hasan Hamdani, Syiedi Ibrahim.

Books written in his era:

- Munirat ul Basaair
- An Naeem
- Risaala fee Bayaane Ejazil Quran
- Kitabun Nafs
- Ghaayat ul Mawaaleed
- Ad Deewaan
- Meemiyah
- Kitabun Nafse fee Maarefatil Jussate
- Risaalatud Darj fee Maarefatil Mawjoodaat

Syedna Zoib was appointed as the first dai by Syieda Molatina Hurra Maleka a.q. with the title of "Dai Mutlaq" in year 532 Hijri.

The first Dai, Syedna Zoeb (a.q.) and the second Dai, Syedna Ibrahim (a.q.) (546-557/1151-1162) eschewed the physical control of the territories. The time was very difficult as Fatimi Imams had gone into seclusion and enemies of Dawat had become much more hostile to it and wanted to vanish it. So these two Dai guarded the Dawat of Satar with valour and remained busy with the affairs of Dawat, spread of knowledge, and guidance of Moomineen.

Syedna Zoeb remained in Hoos, the town in the north of Sana'a. There he built a masjid that is enriched with Fatimi style of art found in Misr. Syedna Zoeb was Known as Furras ul Kutub as he was fond of the study of books.

Syedna Ibrahim remained at Ghail Bani Hamid at the outskirt of Sana'a, there he built a masjid. He compiled number of Rasaeel including Kanzul Walad.

By the time, the Dawat of Satar was established in Yemen, the Dawat had been established in Al-Hind by Maulaya Abdullah. Due to his endeavour, Raja Sidrajaisingh of Gujrat and thousand of Hindus entered into the fold of Islam and Iman.

At the advent of Satar (seclusion), salatin of Hamdan, under the leadership of Sultan Hatim ibne Ahmed ibne Imran Al-Yaami were the rulers of Sana. Syedna Al-Mukarram had appointed Al-Imran ibne Fazal Al-Yaami his deputy on Sana when he shifted his capital from Sana to Zi-Jibla and deposed him after some time, but his son Sultan Hatim dominated over Sana'a in 533 AH after the sad demise of Maulatona Al-Hurrah Al-Malikah (a.q.).

Banu Zari were the rulers of Aden. Syedna Mukarram had appointed the two brothers Abbas and Masud as his deputies over Aden. Banu Zari annexed Taiz, Janad, and Zi-Jibla to their rule after the sad demise of Maulatona Arwa. Banu Mahdi were in Zabid who captured Taiz, Janad, and Zi-jibla after some period removing Banu-Zari.

These clans remained as the rulers of these regions till the domination of Banu Ayub over Yemen in 569 AH.

Study of history reveals that Satar is not only an important juncture in the history of Dawat, but, in the history of world also as far reaching changes took place in political, economic and intellectual fields around the that period At the advent of 'Satar' Islamic world was facing many serious challenges due to different internal and external adverse forces. Crusaders of Europe with the help of Byzantine empire of Asia Minor were attacking on Islamic world. They had captured Bait ul Maqdis and established four christian states on the eastern coast of Mediterranean sea. Not only this, they were trying to convert Muslim world into christian world.

Abbasids, due to their insincerity to the cause of Islam, incompetency of their so-called caliphs and their internal problems, were unable to defend Islamic world. Abdul-Majid, the usurper of the seat of Fatimi Khilafa in Egypt was also unable to face this challenge.

Nooruddin Zangi, the ruler of Syria tried to contain the advancement of crusaders and he defeated them in second crusade (1147-1149 AD).

Crusade wars provided Europeans an opportunity to unit, to strengthen their military power, to observe the cultural development of Muslim world. These wars became a pretext to European renaissance in intellectual field, merchantilism in economic field, and colonisation in political field.

Genghis Khan, the terrible Mongol chief who destroyed much of the eastern part of Muslim world and slaughtered lakhs of people was born after only a few years from 'Satar' of Imam.

During this period of turmoil, Yemen, because of it's geographical isolation and it's hilly regions, was relatively a safer abode for Doat Kiram and their followers and a better place for the spread of guidance and knowledge.

2. Molana Ibrahim bin Hussain a.q.

Took office of Dai: 546 Hijri.

Date of death: 16-Shabaan-557 Hijri (31 July 1162 AD)

Place of burial: Sanaa

Term of office: Over 11 years.

Mazoon: Syyedi Ali bin Hasan (d. 5 Ramdaan 554 Hijri), Syyedi Hatim.

Mukasir: Muhammad bin Tahir

Books written in his era by his Mazoon Syeed Ali bin Hasan:

- Risaalat ul Baas
- Behes aalal Firqatin Nizaariyah
- Tohfatur Taalib

Below books were written by Dai Syeedna Ibrahim:

- Al Ibtadaa wal Intehaa
 - Risaalatush Sharifah fee Maanil Lateefah
 - Kanz ul Walad (comprising 14 risala)
1. Tawheed
 2. Ibtadaa
 3. Mambaas (Qayamat)
 4. Mambaas ul Awwal
 5. Mambaasus Sani
 6. Hayoola (Earth)
 7. Zuhoor ul Mawaaleed (minerals, vegetation, animals)
 8. Zuhoor ul Shaksil Basari
 9. Zuhoor ul Shaksil Faazil
 10. Irteqaa
 11. Maarefat ul Hudood
 12. Sawaal ul Irteqaa
 13. Intesaal ul Mustafeed bil Mufeed
 14. Azaab

3. Molana Hatim bin Molana Ibrahim a.q.

Syedna Hatim, the Dai of great virtues endeavoured ceaselessly for the culmination of Dawat and guidance of Moomineen. Observing his great virtues, a large number of people from Hamdam and Himyar tribes became his followers. They voluntarily handed over to Syedna the fortress of Kaokaban.

Sultan Ali bin Hatim became jealous of Syedna when he observed the culmination of Dawat and inclination of Hamdan to Syedna. He attempted to turn away the people from Syedna by bribing them with huge sum of money. He attacked with his army on the fortress of Kaokaban and laid seige of it. He remained unable to capture the fortress and prepared to retreat, but just at that time, he was informed by a hypocrite about the shortage of provision inside the fortress. Syedna came out of the fortress secretly and went to Hiraz.

In Hiraz, a hilly region at the north west of Sana'a, Syedna began to reorganize the affairs of Dawat, guide Moomineen and spread of Fatimi lore. Observing his piety and virtues, many of those diverted from Fatim Dawat to that of Abdul Majid, re-entered into the fold of Fatimi Dawat. Fortresses like Hajar and Hutaib were handed over voluntarily to Syedna by Moomineen who lived in them while numerous other fortresses like Shibam, Lihab, and Himzah were conquered by Syedi Saba ibne Yusouf Al-Ya'aburi. Syedna Hatim adopted Al-Hutaib Al-Mubarak as a center of Dawat and a large number of Moomineen gathered there to seek guidance and knowledge from him. Syedna Hatim compiled numerous books in Fatimi lore and delivered Sabaq to Moomineen. He built a masjid in Zahra and three masjids in Al-Hutaib Al-Mubarak. As a result, Dawat attained it's acme and Moomineen their strength.

During the period of Syedna Hatim, Tauran Shah Ayubi came from Eygpt to capture Yemen. He established his rule over major part of it in 569 AH. Sultan Ali bin Hatim of Sana'a, Banu Mahdi of Zabid, and Banu Zarie of Aden lost the rule. As a result of this, a large number of Moomineen did Hijrat to Hazrat of Syedna. After the return of Tauran shah to Syria, a struggle for power started among his deputies that created anarchy in

different parts of Yemen. It remained continue till the arrival of Taghtakin, the brother of Tauran Shah, in 577 AH.

During the period of Syedna Hatim, Al-Aazid died in Egypt in 567/1171, and his minister Saladdin Ayubi became the ruler of Egypt. Al-Nasir was Abbasid caliph, Manual, Alexius Comnenus, and Isaac Angalus were Byzantine rulers, Louis VII and his son Philip II Agustus were the Kings of France, Frederick Barbarossa and his son Henry IV were Holy Roman Emperors. During this period Mohammed Ghorī defeated Ghaznavids and established his rule in Panjab.

During this period Al-Azhar, the great Masjid and learning center was closed by Saladdin, Darul Hikmat, the largest library cum research center was destroyed and it's books were

looted. Not only this men of learning were harassed and killed and their works were burnt. Due to these and some other factors, Islamic civilization began to decline.

As against this, Roman world began to rise as it was translating the works of Muslims and trying to absorb the fruits of Islamic civilisation.

Oxford university was founded in 562/1167 AD and Cambridge university in 597/1200.

4. SYEDNA ALI IBNE SYEDNA HATIM (a.q.)

During the period of Syedna Ali, differences were created within the tribe of Ya'abur. Syedna Ali strived to resolve their differences, but, they did not pay any attention to his advice. Finally, they killed their chief Sultan Hatim ibne Saba. Syedna moved to Sana'a, where he remained busy with the guidance of Moomineen.

During the period of Syedna Ali, intense rivalries and fightings continued among different clans for dominance. Syedna remained aloof to all these struggles of domination.

During his period, Mohammed Ghori conquered Delhi.

Qutubuddin Aibak, the deputy of Ghori on Delhi, became Sultan of Delhi after the death of Ghori.

Fourth crusade was fought during this period.

5. SYEDNA ALI IBNE MAULA MOHAMMED AL-WALID (R.A)

Syedna Ali remained in Sana'a for the guidance of Moomineen. As a barakat of his prudent Siyasa, sultans and chiefs of Hamdan became reunited and obedient followers of Syedna. He compiled many Rasaeel and prevented Moomineen from going astray. He was on good terms with Ayubi rulers of Sana'a.

During his period, Iltutmish (1211-36) was the Sultan of Delhi.

Genghis Khan, after completing his conquest of N. China in 1215 AD, began his attack on Muslim world.

6. SYEDNA ALI IBNE HANZALAH (a.q.)

Syedna Ali ibne Hanzalah lived in Sana'a, where he was greatly respected by it's rulers for his erudition and piety. He used to visit Zimarmar, the extremely fortified fortress on the top of

steeply rising hill in the outskirt of Sana'a, where sultans of Banu Hatim were abiding. Sultans of Banu Hatim were the obedient followers of Syedna. After some time, Syedna Ali (R. A) settled in Zimarmar. He remained busy with the guidance of Moomineen, with the spread of Ilm of Aale Mohammed and compiled number of Rasaeel in it. He was very compassionate to Moomineen and helpful to the restitutes.

In 626 AH, the rule of Banu Ayub terminated and they were followed by Banu Gassan or Banu Rasool.

During this period, Eastern part of Muslim worlds, (regions of central Asia and Persia), was facing the ruthless attacks of Mongols. Persia fell in the hand of Mongols in 1218 AD, a number of it's cities were destroyed and thousands of it's inhabitants were slaughtered Western part of Muslim world.

Syria, Palestine, and Eygpt were facing the attacks of Crusaders. Philip II Augustus, Louis VIII (d:1226), and Louis IX (leader of 7th crusade) were French Kings.

8. SYEDNA HUSAIN IBNE SYEDNA SYEDNA ALI (a.q.)

8th Dai, Syedna Husain ascended the throne of Dawat after 7th Dai, Syedna Ahmed ibne Mubarak (a.q.) who remained for one year onthe throne of Dawat. He was greatly revered by the rulers of Sana'a, the Banu Ghassan or Banu Rasool. Sultans of Banu Hatim, the possessers of numerous forts like Zimamer, and Aroos at the outskirt of Sana'a, and Banu Satabi of Aden Abyan were the obedient followers of Syedna. Syedna remained some years in Sana'a and then shifted to Zimamer to settle there. In Zimarmer, he remained busy with the of guidance of Moomineen and with the spread of Ilm of Aale-Mohammed. He compiled numerous Rasaeel to transmit Fatimi lore to the posterities of Moomineen.

Al-Amir Asaduddin, the deputy of Al-Malik Al-Muzaffer Al-Rasooli on Sana'a came to Zimarmer to settle there when some differences erupted between him and the Malik. The Amir's house was near to that of Syedna and when he observed the virtues of Syedna and attraction of people to him, he was impressed greatly by him. Syedna invited him to a feast and cordial relation was established between him and Syedna.

After some period, Al-Amir Asaduddin apologized to the Malik who accepted his excuse, but, imprisoned him. Desandants of Asaduddin remained in Zimarmer.

- After some time, differences erupted between Banu Asaduddin and Banu Hatim over the control of Zimarmer. Syedna, strived to resolve their differences, but they did not accept his advice. Syedna left Zimarmer and came to Sana'a to live there. There he passed away in 667/1269.

- During the period of Syedna Husain, there were great political turmoil and upheaval in Muslim world. Eastern part of it was subjected to the fierce attacks of Mongols.
- In 656/1258, Baghdad was captured by them and last Abbasid caliph Al-Motaasim was killed along with his family member.
- Baghdad was plundered, it's inhabitants were massacred and a large part of Muslim world came under the domination of Mongols.
- Advancement of Mongols to Egypt was halted in Syria by Memeluks of Egypt, Consequently, Egypt remained safe, and for coming centuries, Al- Qahira remained as an unrivalled cultural capital of Muslim world, and Al- Azhar as it's most prominent educational center.
- Not only this, Muslim world was subjected to the attacks of crusaders. Seventh crusade happened in 1248-54 under the leadership of King Louis IX of France. During this period, Arabs lost Cordoba (Spain) to Castile (1236).
- Balban (1266-1287) was the sultan of Delhi.
- Ibne Arabi, a prominent Sufi, and Roger Bacon, an eminent medieval philosopher were during this period.

9. SYEDNA ALI IBNE SYEDNA HUSAIN (a.q.)

Syedna Ali was also greatly respected by sultans. During his period, fierce battles erupted among Sultan Muzaffer of Sana'a, Ashraaf of Ale Yahya, and Zaidi Imams. Many cities and towns were suffered with looting and destruction. Syedna Ali did moved from Sana'a to the fort of Aroos on the request of Amir Mohammed ibne Hatim. At Aroos Banu Hatim received him respectfully. Aroos had become filthy due to the astray dogs and dirt found there. Syedna ordered to eliminate all dogs and the fortress from the filth. He remained there busy with the guidance of Moomineen and organized the affairs of Dawat.

Amir Mohammed ibne Hatim remained in Sana'a as Sultan Muzaffer had asked him to be there. The Sultan's deputy Hasan ibne Ibrahim administered the affairs under the advise of Amir Mohammed. The Amir strived to stop fighting and due his effort, peace was restored in 672 AH. During the period of Syedna Ali, sultanates of different clans or dynasties established their rule in different parts of Muslim world. Memeluks who had established their rule removing Ayubis were the suzerains of Egypt. Iraq, Persia, and some other areas were in the hands of the descendants of Genghis Khan. With the passage of time, a large number of Mongols entered into the fold of Islam increasing the political and military strength of Muslim world. Balbun was the sultan of Delhi and most of the western and northern India came under Muslim rule. Europe was divided among oftenly quarrelling different kings and Knights. Not only this, tension has been started between popes, the spiritual lords and some kings, the temporal lords. Commercial boom occurred in Italian cities during this period.

10. SYEDNA IBRAHIM IBNE SYEDNA HUSAIN (a.q.)

Tenth Dai, Syedna Ali (R. A) remained onto the throne of Dawat for four years.

Eleventh Dai, Syedna Ibrahim (R. A) was handed over the fortress of Afaeda by Al-Sheikh Husain ibne Hijaf Al-Hatimi and his son Shahwan. During this period, fierce fighting remained continue among the sultan of Sana'a, Ashraaf, and Zaidi Imam. People suffered greatly, and agriculture and settlements were destroyed. This terrible and unstable conditions weakened the enemies of Dawat and drew the people, particularly the Hamdans around Syedna (R. A).

Due to this unstable condition and because of other Hikmats, it became necessary for Doat Kiram to conquer fortresses and to keep hold over them for the safety of Moomineen and protection of Dawat. Syedna Ibrahim's son, Syedna Ali took over the fortress of Kaukaban in 725 AH. Hearing the news of this conquest, Zaidi Imams Mohammed ibne Motahhar came with a huge army to fight with Syedna. A man informed Syedna (R. A) about Zaidi's approach toward Syedna's fortress when he was in his Mahrab after Salat ul Fajar. Hearing this, Syedna (R. A), Syedna calmly replied that his reliance was upon Allah. Very soon, it was known that the army of Zaidi Imam had been dispersed due to some differences that erupted between Zaidi Imam and Ashraaf. Hence Zaidi Imam had to retreated.

During the period of Syedna Ibrahim, Ottoman empire was founded (in 1288 AD). In 1291, Memeluks conquered Acre ending christian rule in the east. Jalaluddin Khilji captured the throne of Delhi (in 1290). He was murdered in 1296 and Alauddin Khilji (1296-1316 AD), a bold, ambitious and ruthless ruler became the Sultan of Delhi. After some period of his death, his governor on Punjab, Ghiasuddin Tughlaq (1320-1325 AD) became the sultan and founded Tughlaq dynasty. During this period,

Lisbon university (in 1290), Orlean university (in 1301), and Rome university (in 1303) were founded.

During this period, block printing practiced in Ravenna in 1289. Lisan ul Arab was compiled by Ibne Manzoor

12. SYEDNA MOHAMMED IBNE SYEDI HATIM (R. A)

Syedna Mohammed resided in the fortress of Afaeda. During his period, Syedna Ali conquered a fortress called Hajar o Bani Usman, but returned it to it's inhabitants upon their imploring.

13. SYEDNA ALI IBNE SYEDNA IBRAHIM (a.q.)

During the period of Syedna Ali (R. A), sultans and chiefs of Hamdan and other tribes who were in Dawah, differed and desisted from jihad. So, he had to spend a huge sum of money for jihad and for the protection of the fortresses.

During this period, Ashraaf from the descendent of Yahya ibn Hasan ibn Hamzah dominated over Sana'a., and Banu Tajuddin ibn Yahya ibn Hamzah over Zimermer. A battle took place between Syedna Ali and Banu Tajuddin and Allah bestowed upon Syedna with 'Fateh' in this battle. After winning this battle and reconquest of Zimermar, Syedna (R. A) took over the fortresses of Raqaban and Binte-Raqaban. Then a battle broke out between Al-Mazoon Ajal Syedna Abdul Muttalib and Zaidi Imam. Allah bestowed Fateh upon Syedna Abdul Muttalib. Five hundred people were killed in Zaidi army while only a few from amongst the companions of Syedna.

After some time, Syedna Ali (R. A) sent his son Al-Shaikh Hasan to Sana'a with an army. Al-Shaikh Hasan fought with remarkable valour, till the Ashraaf of Sana'a were compelled to request Syedna for truce and Syedna accepted their iimplore.

So, as a result of the endeavour of Syedna Ali nuerous fortresses were conquered and strength of Dawat was enhanced.

Afterward, the Sultan of Sana'a decided to perform Hajj and invited Syedna to accompany him. Syedna being preoccupied with the affairs of Dawat sent his Mazoon Syedna Abdul Muttalib (R. A). The sultan respected him greatly and remained cordial to him.

During the period of Syedna Ali, Mohammed Bin Tughlaq (1325-1351 AD) was the ruler of Delhi Sultanate. Safiuddin Al-Hilli (1267-1349) was during this period.

14. SYEDNA ABDUL MUTTALIB NAJMUDDIN (a.q.)

When Syedna Abdul Muttalib ascended onto the throne of Dawat, the sultan of Sana'a, Sharif Ibrahim ibne Abdullah intended to capture the fortress of Zimarmer. Syedna immediately made all preparation to defend the fortress. Observing this, the sultan realized his miscalculation about the military strength of Syedna and inclined to make peace with Syedna.

Afterwards, the Sultan decided to perform Hajj for the second time. He invited Syedna to be with him on Hajj. Syedna made excuse as he was preoccupied with the affairs of Dawat. The Sultan went on Hajj with much pomp and eclats, but, was captured by the Egyptian army of Turk Mumeleks in Mina. All his treasures and possessions were looted, and he was captured and taken to Egypt where he was imprisoned for three years. After his return to Yemen, the never misbehaved with Syedna.

During the period of Syedna Abdul Muttalib, Mohammed Bin Tughlaq and Feroz Shah Tughlaq (1351-1381) were the Sultan of Delhi Saltanate. Black death devastated Europe

during 746/1345-750/1349, and killed a third of population of England. Arab traveller cum geographer Ibne Batuta explored Sahara desert during 753/1352.

15. SYEDNA ABBAS IBN SYEDNA MOHAMMED (a.q.)

(755- 779/1354-1377)

Syedna Abbas (R. A) remained busy with the protection of Shariah of Islam, Dawat of Iman, spreading of Al-Ilm and guidance of Moomineen as these are the prime functions of Doat Kiram. He refused to allow the persons who were not performing Salat, to see him.

In the early days of his period, Syedna Abbas resided in the fortress of Zimarmar, but, afterward he shifted to the fortress of Afaedah.

Syedna Abbas (R. A) sent his Mansoos, Syedna Abdullah (R. A) to Hiraz to improve the bad conditions prevailing there. Beside improving the conditions, Syedna Abdullah took over the fortresses of Hamsa and Mahattah. The people of Shanasib had become corrupted and were trying to disseminate their false idaes to the Moomineen of other settlements. Syedna Abdullah (R. A) laid the siege of the fortress of Shanasib and conquered it. Due to the blessing of Syedna Abbas (R. A) efforts of Syedna Abdullah (R. A) conditions in Hiraz improved very much.

During this period, violent battles erupted between different sultans and clans of Yemen.

During the period of Syedna Abbas, Firoz Tughlaq was the ruler of Delhi

Sultanate, and Bahmani Kingdom was ruling over Deccan and other adjacent areas. During this period Mongols faced their declined. Their vast realm that had been divided into four after the death of Genghis Khah became weakened and fragmented and many parts of it were lost to others. Memeluks were rulers of Egypt and Ottomans were ruling over Asia Minor.

16. SYEDNA ABDULLAH IBNE ALI (a.q.)

(779-809/1377-1406)

When Syedna Abdullah (R. A) ascended onto the throne of Dawat. Zaidi Imam Salah had taken over Sana'a from the Ashraaf of Hamazat. Syedna Abdullah was on good terms with Al-Malik Al-Nasir of Banu Ghassan, the ruler of Zabid, Taeez, and other large part of Yemen. Due to this good terms, Moomineen remained safe in different parts of Yemen.

During this period, Syedna Hasan (R. A), the noble son of Syedna Abdullah, reconquered the important fortress of Shibam in the year of 794/1392. In the same year, Syedna Hasan's noble son Syedna Idrees was born in Shibam. The fortresses of Bait e Anum and Saidain were conquered by Syedi Abdul Muttalib ibne Syedna Abdullah defeating Zaidi Imam.

During the period of Syedna Abdullah, a number of Hudud Kiram of Dawat including two noble sons of Syedna passed away. Syedna Abdullah passed away in the fortress of Zimarmar in the year of 809/1377.

During the period of Syedna Abdullah, Memeluks were the ruler of Egypt. Ottomans were in Asia Minor. In 1784/382, Ottomans captured Sofia from Byzantium, and the last possession of Byzantium in Asia Minor was lost to Ottomans in 792/1390. During this period, Timurlane, the Muslim descendant of Genghis Khan and the ruler of Transoxiana began a thirty years struggle to conquer all the Mongol Empire for Islam. He captured persia, Iraq and Syria, and invaded Subcontinent in 1397 AD. He slaughtered thousands of people in Persia, Delhi and other areas.

17. SYEDNA HASAN IBNE SYEDNA ABDULLAH (a.q.)

(809- 821/1406-1418)

The period of Syedna Hasan was of peace and prosperity. Good relation remained continue between Syedna and Al-Malik Al-Nasir Al-Ghassani. When Syedi Ibrahim, the noble son of Syedna Hasan passed away in the court of the Malik, he expressed sadness and said that if anyone could be ransomed for the life of Ibrahim, he would ransom with one his own son. During this period, Zaidis were preoccupied with with their internal conflits, but their hostility to Syedna and Moomineen remained continue. When they attacked on the fortress of Mahbal, they were repelled due to the valour of Syedna Idrees and other Moomineen.

During the period of Syedna Hasan, numerous Hudood Kiram of Dawat passed away. Syedna Hasan passed away in Zimarmar in 821/1418m. When Al-Malik Al-Nasir heard the news of his sad demise, he expressed his deep sorrow and said, " How great was the helping friend whom we have lost".

During the period of Syedna Hasan, Walil Hind was Al-Maula Ali (Q. R). In 813/1413, Ahmed Shah, the Sultan of Gujrat built a new city called Ahmedabad. He requested Al-Maula Ali to settle some Moomineen in the city in order to enhance the significance of the city as a center of commercial and social activities. By that time Moomineen of Al-Hind had become well-known business community. Al-Maula Ali sent Al-Maula Adam ibne Sulaiman (Q. R) with a number of Moomineen from Patan to Ahmedabad.

Al-Maula Ali appointed Syedi Hasan Pir as his successor. Syedi Hasan Pir remained in Patan to spread guidance and Al-Ilm. There the Sultan of Patan became confused when he recite an Ayat of Al-Quran.

He asked the scholar of his court the meaning of this Ayat and how a camel can pass through the hole of a needle. No one was able to give a

satisfactory answer to him. He was informed about Syedi Hasan Pir as a true and unpeered Aalim. He invited Syedi Hasan pir to his court and he gave him a very satisfactory answer.

Afterward, a king of Rome sent three apparently same head of gold to the the Sultan of Patan and asked that what was the difference among them. No one among the scholars of Court was able to solve the puzzle. Again, Syedi Hasan Pir gave the answer. The Sultan respected him greatly, but the scholars of his court became jealous of him and intrigued to slay him.

During the period of Syedna Hasan, Khizr Khan, the governor of Multan at the time of Timur's invasion, occupied Delhi and founded the Sayyid Dynasty (1414-1451). Ottomans under their ruler Sulaiman had begun their attacks on East European territories.

18] SYEDNA ALI IBNE SYEDNA ABDULLAH (a.q.)

(821-832/1418- 1429)

During the period of Syedna Ali, hostility of Zaidi Imam Ali bin Salah had been increased. Numerous Hudood Kiram who strived greatly to enhance the strength and glories of Dawat had already passed away. Many of the followers of Dawat had become sluggish of Jihad. At first Syedna had to hand over the fortress of Zimarmar to Zaidis as a result of peace agreement concluded between Syedna and Zaidi Imam. Al-Malik Al-Nasir decided to assist Syedna with his army and wealth, but, he was diverted from doing this, due to the intrigues of his vazir Ali bin Husam. Then due to the conspiracy of some munafiqeen of Hamdan tribe, Zaidi Imam was stimulated to fight with Syedna. As a result, Syedna had to hand over the fortress of Afaeda to Zaidi Imam. Syedna Ali bore all troubles and hardships for the sake of Dawat. He shifted to Hiraz and settled in the fortress of Shibam. There he remained engaged with the guidance of Moomineen.

During the period of Syedna Ali, Fitnat (sedition) of Jafer took place in Gujrat (Hind). Jafer with the help of Mahmud Shah of Ahmedabad, ruthlessly molested Moomineen. They were harassed, tortured, and slaughtered. Their children were massacred before their eyes, there masjids were taken away, and they were forced to abandon their faith. At this tragic juncture of Dawat's history, Maulaya Hasan and his pious son, Maulaya Raj endeavoured ceaselessly to protect Dawat and to prevent Moomieen from going astray.

During this period, Sayyids were ruling over Delhi Sultanate.

19] SYEDNA IDREES IBNE SYEDNA HASAN (a.q.)

(832-872/1429- 1467)

Illustrious Fatimi Dai, Syedna Idrees (R. A) ascended on to the throne of Dawat to spread guidance and Fatim lore. During his long years, he endeavoured ceaselessly and raised Dawat to a new height.

During the period of Syedna Idrees, hostility of Zaidi Imam, Ali ibn Salah remained continue in the early years of his period. Ali ibn Salah was trying to take over the fortresses of different

clans. Ashraaf and many other tribal chiefs formed an alliance to face the threat of Zaidis. They requested Syedna for assistance. Syedna Idrees provided aid to them to defend their fortresses. To retaliate this, Zaidi Imam sent an army to attack the fortress of Iraas where Syedna was living. But, his army was repelled successfully. Then, through Syedna, a peace agreement a peace agreement was concluded between Al-Malik Al-Zahir and Zaidi Imam.

After sometime, Syedna Idrees settled in the fortress of Shibam that is situated on one of highest peaks of Yemen. There he remained busy with the guidance of Moomineen, spread of Ilm of Aale-Mohammed, and compilation of Kutub and Rasaeel in Fatimi lore.

In 840/1337, epidemic disease of Plague spread in Yemeen through Europeans who visited Aden on their way to India, China and East Indies. Thousands of people including Zaidi Imam perished and many cities, towns and fortresses became deserted. A large number of Moomineen including a number of Hudood also passed away.

In 858 AH, the rule of Banu Ghassan of Zabid and Taez terminated and they were followed by Tahiris. Zaidis were also facing their downfall and internal conflicts. So, the later part of Syedna's period was relatively peaceful. He remained busy with the guidance of Moomineen and compilation of Kutub and Rasaeel. Syedna Idrees passed away at Shibam in 872 AH.

Syedna Idrees used to receive Moomineen of Al-Hind with great 'Ishfaaq' and 'Karaamat' as he noticed their 'Ikhlaas'. He witnessed the sluggishness of Yemenis in the obedience of Dai. So, with the Ilhaam of Imam uz Zaman, he forebode the transfer of the seat of Dawat from Yemen to Al- Hind.

During the period of Syedna Idrees that lasted for forty years, far reaching changes took place globally in the intellectual, political, and economic fields. Muslim world was divided into number of big and small sultanates often fighting among themselves. There was intense rivalry between Ottomans of Asia Minor and Safavids of persia, and between Ottomans and Mumeluks of Egypt. In India also, there was in-fighting among different clans. Sayyids, the rulers of Delhi lost their rule to an Afghan clan called Lodhis. Though Ottomans were attacking on the Eastern part of Europe, but Muslim world had become weak politically and militarily because of the large scale destruction and massacre made by Monghols, crusaders, Timur, and due to the in-fightings among different rulers of Muslim world. Economically, Muslim world was losing it's control over global trade. Intellectually also, the sun of Islamic civilization was facing it's eclipse and it was lacking in the production of outstanding scholars in different intellectual fields. As against this, Europe was gaining political stability and greater strength militarily due to the innovation in weapons. Europeans were trying to gain control over global trade as Portuguese had established their commercial posts in India. During this period, European Renaissance began after the absorption of the fruits of Islamic civilization.

Syedna Idrees (R. A) remained on the throne of Dawat for forty years, nine months and sixteen days. He passed away on 19th Zilqadah 872 AH. His Qaber Mubarak is in Shibam.

After Syedna Idrees (R. A), four Doat Kiram, Syedna Hasan ibne Syedna Idrees (R.A) (872-918/1467-1512), Syedna Husain ibne Syedna Idrees (R. A) (918-933/1512-1527), Syedna Ali ibne Syedna Husain (R. A) (933- 933/1527-1527), and Syedna Mohammed ibne syedna Hasan (R. A) (933- 946/1527-1539) remained occupied with the guidance of Moomineen, spreading of Knowledge, and Tamheed to transfer the seat of Dawat to Al- Hind (India). They spent huge sum of money on Talabat ul Ilm who came to them to seek Knowledge.

Hiraz where the last four Doat Kiram of Yemen lived for most part of their period, remained less affected with the political upheavals continued in Yemen during that period. Zaidis were defeated by Tahiris and after that Yemen remained relatively peaceful. The rule of Tahiris was ended by the Mumeluks of Egypt in 923/1517 when they were stimulated for doing so by Sharfuddin Zaidi. This Sharfuddin was very hostile to Syedna Mohammed Izzuddin. He captured all the fortresses possessed by Syedna (R. A). When he demanded Syedna Mohammed to hand him over Masaar, the only fortress under the control of Syedna, Syedi Hasan ibne Nuh asked Syedna (R. A) to reply Shurfuddin Zaidi, " if you will fight us with the bullets of lead, we will fight you back with the bullets of gold and silver. Zaidi Imam stunned with such a bold reply and could not capture Masaar until Syedi Hasan passed away in 939 AH.

In 945/1538, Ottoman Turks dominated over Yemen defeating Mumeluks and Zaidis.

20th Dai, Syedna Hasan, 21st Dai, Syedna Husain, and 22nd Dai, Syedna Ali passed away in Masaar and their Quboor Mubarakah are in Masaar.

The followers of Dawat had become very sluggish in the obedience of Dai. Syedna Mohammed (R. A) did 'Imtihan' of the Moomineen of Al-Hind and found them very Mukhlis in the Mohabbat and Taat of Dai. He appointed Syedna Yusuf Najmuddin (R.A) as his successor and passed away in 946/1539 at Zabid.

Transfer of the seat of Dawat, which Tamheed was started by Syedna Idrees before about a hundred years, was not only an important juncture in the history of Dawat but of global history also. Far reaching changes took place globally around this period in political, economic, and intellectual fields. Muslim world had become weak and fragmented among number of big and small sultanate. Infightings among and within these sultanates were continue. There was rivalry between Ottomans of Asia Minor and Safavids of Persai, and between Ottomans and Mumeluks of Egypt. Inspite of this Ottomans onslaught on East Europe was continue. They captured Constantinople, killed last Byzantine emperor Constantine XI, and ended Byzantine or East Roman empire. In India, Babar established Mughal dynasty defeating Lodhis in 1526 AD.

Europe was experiencing it's renaissance in intellectual field. Number of important men of learning were produced during this period. First French printing press was set up at the Sorbonne in 1470 AD. Printing press contributed significantly in the spread of new ideas in

different disciplines of Knowledge. This in turn caused clashes between Church and men of learning.

During this period Martin Luther protested against the norms of Catholic Church and established protestanism. This in turn divided Europe, and it's kingdoms between these sects of Christianity and caused hundred years' wars between Catholic France and Protestant England.

This period was the period of mercantilism for Europeans. They were trying to capture the control of global trade and to amass wealth from their trade with India, China and other parts of Asia. In the pursuit of such wealth Christopher Columbus discovered America in 1492 AD (in the period of Syedna Hasan). Describing the greatness of Doat Kiram and expressing his eagerness to look at them, Rasulullah (S. A. W) said:

Narration of Kankar Al-Hindi who came to the Hazrat of Imam Ali Zain ul Abideen (S. A) and whom the Imam recognized with his knock on the door of Imam's home, shows that the light of Islam and Iman had reached to Al- Hind as early as the early period of Islam.

Fatimi Dawat was spread in Al-Hind during the period of Imam Mustansir (S. A) by Maulaya Abdullah (Q. A), Maulaya Ahmed (Q. A), and Maulaya Nooruddin (Q. A). Due to the endeavour and virtues of Maulaya Abdullah, Raja Sidrajai Singh, the ruler of Gujrat and thousands of Hindus entered into the fold of Islam and Iman. After Maulaya Abdullah, Wulaat of Al- Hind endeavoured greatly to protect Dawat and to guide Moomineen. They established Darse to spread Knowledge. They asked Moomineen to adopt business as their occupation and to live peacefully without indulging themselves in any political activity. Rulers of their times respected them for their piousness and virtues. When Ahmed Shah, the ruler of Gujarat, built his new capital, the Ahmedabad in 813/1413, he requested Maulaya Ali, the Waali of Al-Hind to send some Moomineen to live there. Maulaya Ali sent Maulaya Adam with a number of Moomineen to settle in Ahmedabad. Syedi Hasan Pir was respected greatly by the Raja of Patan when he answered the difficult questions that posed him. When Mahmud Shah of Ahmedabad molested Moomimeen during the sedition of Jafer, Maulaya Raj acted patiently but bravely and saved many people from going to astray. Wulaat of Al-Hind guided Moomineen with such strive and Ikhlāas that their Ikhlāas caused the transfer of Fatimi Dawat from Yemen to Al-Hind.

24] SYEDNA YOUSUF NAJMUDDIN (R. A)

(946-974/1539-1567)

When Syedna Yusouf Najmuddin ascended onto the throne of Dawat, Mughal emperor Humayu had conquered Gujarat defeating Bahadur Shah, the grandson of Mahmud Shah. After some time, emperor Humayu lost his empire to an Afghan rebel called Sher shah Suri. During this hard and difficult time, when Humayu was passing through Mewar in order to get support of Rajputs against Sher Shah, Moomineen helped him greatly. They received him as a

guest, hosted him with honour, and led him to find safe ways during his journey. The emperor was so pleased and grateful to Moomineen that in obligation he granted them a Farman (a Royal decree). The Farman written by Bayram Khan declares-

'This Farman (Royal Decree) of freedom of trade is written in the state of Hind for 'Bohras, Shia, Ismailiah sect.

When the emperor of Hind had to journey to the far flung areas of Marwari desert due to the difficulties of the time, most of the people showed disloyalty to the emperor. But, during this hard journey, when a group of Bohra traders heard about the presence of the emperor in the area, they came to him, hosted him and his troop heartily, and led them to show the safe ways to the border of Hindustan. Therefore, according to the order of the emperor, this farman for the freedom of trade is given to them. All rulers and local authorities should follow this farman and should not interfere in their religious and trade freedom. Because, Bohras are only traders and well-wishers of the empire.'

Bayram Khan

Such good and kind deed of Moomineen to the emperor Humayu in the time of distress and the Royal Farman of the emperor reflect the greatness of Doat Kiram's guidance for their follower's, the Moomineen to the lofty human qualities and the policy of good relation with contemporary rulers. After ascending the throne of Dawat, Syedna Yusouf remained in his native city- Sidhpur. After some times, differences arose between Moomineen and Hindus of the city. Stubbornly, the Hindus boycotted Moomineen in business and refused to allow them water from the public well. Stimulated by 'Gairat of Deen', Syedna developed a Mohallah (locality) of Moomineen, built twenty four shops and established a bazaar for Moomineen. He built a Masjid and dug a well by it. This courageous efforts of Syedna for the well- being of Moomineen failed Hindus in their evil-designs and compelled them to end their boycott.

After staying for five years in Al-Hind, Syedna Yusouf (R. A) did Hijrat to Yemen to fulfil the will of his predecessor, Syedna Mohammed (R. A). In Yemen, he remained for twenty years, guided Moomineen, collected the Kutub and Baraskat of Doat Kiram and transferred them to Al-Hind. He regained some fortresses of Doat Kiram from enemies.

In Yemen, Syedna Yusouf (R. A) was molested and harassed by Munafiqeen and enemies of Dawat. As a result of enemies' backbiting and intrigues, Aroom Pasha, the Turk deputy of Ottomans arrested Syedna and looted his home. He was freed from prison only after making promise to pay seven thousand Ibrahimi (local currency of that time). When the Sultan [Suleiman (1520-1566)] came to know about this cruelty of his deputy, he summoned him and those involved in it. He punished them severely and issued a command that no one should molest Ismail Dai. Syedna Yusouf passed away in Yemen at Taibah. He appointed Syedna Jalal as his successor. During the period of Syedna Yusouf Najmuddin, Akber became the emperor of India in 1556 AD. Turks continued their attacks on East Europe and conquered

Bosnia in 1563 AD. Queen Elizabeth 1 of England ascended the throne in 1558 (-1603). First War of Religion in France erupted between Catholic government and Protestant Huguenots.

26] SYEDNA DAWOOD IBNE AJAB SHAH (R. A)

(975-997/1568- 1589)

Twenty fifth Dai, Syedna Jalal Shamsuddin (R. A) passed away after four monthhs. He appointed Syedna Dawood ibne Ajab Shah as his succesor and referred to Syedna Dawood ibne Qutub Shah as the successor of Syedna Dawood ibne Ajab Shah.

In the early days of his period, Syedna Dawood ibne Ajab Shah was molested by Muzaffer Shah 111 of Ahmedabad. He looted Moomineen's properties and tyrannized them in every way. Syedna went to Kapadvanj. Muzaffer Shah was defeated by Akbar in 979/1572 and fled to Kapadvanj. Thhere he was received by Syedna's representatives Syedi Kazi Khan and Syedi Khoj ibne Malak and was given presents on behalf of Syedna.. Later, Syedna invited him and his troops to his home and the latter repented his misdeeds observing this benevolence and lofty Akhlaq of Syedna Dawood (R. A).

Akbar went to Lahore, after appointing Mir Jahan. Mir Jahan also molested Moomineen for not consuming Ganja and Bhang. Moomineen did not obey him and bore all hardships as it was against Shariah. This tyrant deputy was instigated by Mohammed ibne Tahir Nehrwali. Syedna went to Agra to the court of Akbar, thence, the sedition of Nehrwali came to an end.

Syedna Dawood (R. A) visited Baroda and resolved the difference within the families of Moomineen. Moh Khan, the deputy of Akbar on Baroda harassed Moomineen. Salahuddin of Baroda threw Syedi Musanji ibne Taj in to a big pan of hot oil and fried him alive to death when he refused to tell the whereabouts of Syedna. Syedna went to Khambat (Cambay). There, he received ten valuable shawls as gift from Abdul Rahim Khan Khanan Azam, who was very cordial to Syedna. He instructed the deputies of Gujarat to respect Syedna and Moomineen as they were well-wishers of the empire and peaceful people. During his stay in Khambaat (Cambay), Syedna Dawood was respected greatly by the Amir and nobles of the city.

After sometime peace was restored in the country under Mughal rule. Moomineen beseeched Syedna to visit their cities. Syedna visited their cities and towns where he was received with respect and pomp. Syedna ordered Moomineen to deliver the Azan loudly. He spread Fatimi lore among them, recognized their affairs and guided them to attain the prosperity of both world. In Umraith, he ordered to dug a seperate well for Moominaat and to establish a seperate portion for them in Masjid.

During the period of Syedna Dawood, Dawat spread in Sind. A large number of people including the head of Nizaris Sheikh Gori and two leading figures of Sunnis entered into the

fold of Dawat. During that time a river in sind was dried and with the Doa Mubarak of Syedna Dawood, the river started flowing.

In Yemen, numerous lost fortresses were reconquered and a large number of lost Kutub of Dawat were regained during the period of Syedna Dawood (R. A).

During his period, Emperor Akbar conquered Bengal. Salim ii was succeeded by his brother Murad iii. Abbas i (1586-1621) became the Shah of Persia. Charles ix of France (d: 1574) was succeeded by his brother Henry iii. Father Thomas Stephens, the first Englishman to settle in India settled in Goa. In intellectual field, Tycho Brah, began at Augsburg construction of a 19 foot quadrant celestial globe in 1561. Galileo Galilei discovered isochronous property of the pendulum (in 1581)

27] SYEDNA DAWOOD IBNE QUTUB SHAH (R.A)

(997-1021/1589- 1613)

Syedna Dawood ibne Qutub shah was a great Fatimi Dai and a sign of his great is that Moomineen are known in world communities as Dawoodi Bohra in attribution to him. A number of literary persons predicted that he will become a great Sultan or a person of great virtues since he was in his childhood. When Syedna Jalal did Nas upon him also when he did Nas upon Syedna Dawood ibne Ajabshah.

When Syedna Dawood ibne Qutub Shah ascended onto the throne of Dawat, all Hudud of Dawat residing in Yemen including Suleman sent their letters of congratulation to Syedna. In his letter of congratulation and many other letter that he wrote after it, he confessed about the Dai-ship of Syedna Dawood ibne Qutub shah.

After ascending onto the throne of Dawat, Syedna Dawood endeavoured greatly for the guidance of Moomineen to the way through they can achieve the prosperity of both world. He spread the Ilm of Aale-Mohammed among Moomineen and Moominaat and for most of his time, he used to remain busy for this spreading. He sent Hudud Kiram to different areas who Moomineen abided.

Syedna Dawood ibne Qutub shah demanded the wealth of Dawat that was in the hand of some family members of Syedna Dawood ibne Ajab Shah and Raj Mohammed, the inscriber of him. Instead of handing over the wealth of Dawat to Syedna, they stimulated Suleman who was in Yemen to rise in rebellion and to claim the Daiship for himself. Suleman after giving Misaq to Syedna Dawood ibne Qutub Shah, remaining for three years in Dawat and confessing the Daiship of Syedna Dawood rose to rebellion and claimed that he himself is Dai.

At the this happening, Shah Murad, the son of Emperor Akbar came to Ahmedabad as a governor of Gujrat. Suleman's men went to him and spoke falsehood against syedna to him. Ibrahim, the astrayed son of Syedna Dawood ibne Ajab Shah claimed !8 lakhs of Rupees against him. They did all this to hide their own crime and to instigate the prince to take action

against Syedna. They bribed the influence men in the court of the prince in order to win their support in the case. Chaga beg, a court man of the prince

arrested Syedna Sheikh Adam and Maula Ali Mohammed and molested them cruelly in prison. Moomineen complained to Vazir Sadiq Mohammed Khan who helped them in many ways. When Shah Murad came to know the truth, he ordered Chafga beg to hand over the charge of arrested persons to Sadiq Mohammed Khan. After a few days, Syedna Sheikh Adam and Maula Ali Mohammed were released with all respect.

Sulemanis became more hostile when they faced their humiliation. One day, Ibrahim beat a Moomin and broke his hand. Moomin again went to the Vazir to complain about this hostilities. The Vazir arrested Ibrahim on the recommendation of Shah Abu Turab. After sometime, his release was decided on the condition that he would follow Syedna Dawood ibne Qutub Shah. He refused to accept the condition and claimed the Dai-ship of Suleman. Hearing this, Moomineen presented the file that contained the letters of Suleman in which he had confessed the Dai-ship of Syedna Dawood. On the basis of this file, a Mahdara (document) was prepared to support the Daiship of Syedna Dawood and to condemn the claim of Suleman and his supporters. Vazir Sadiq Mohammed Khan, Qazi Jam Mohammed Sakaki, Amir Kabir, Shah Abu Turab and others signed on this Mahdarah.

In Yemen, Suleman molested and terrorized the followers of Dawat in order to compel them to follow him. He conspired to local ruler for the arrest of Miya Chanji when he refused to give false witness for his Dai-ship. When Turk vazir Hasan Pasha came to know about the autocracy of Suleman, he arrested him, imprisoned him, and ordered him to pay 80,000 Ibrahimi as bail. When Suleman found himself unable to pay the sum, he escaped from prison. Then, with the help of Yaam tribe, he looted a caravan of Hujjaj and fled to India.

Suleman reached to India and began his evil activities. It happened that Shah Murad left Ahmedabad to go to his expedition of Deccan. He appointed Syed Qasim as his deputy on the city. Sulemanis again started their evil-designs against Syedna and Moomineen. On their intrigues, Syed Qasim arrested Syedna Shaikh Adam and Maula Ali Mohammed. When Begam of Shah Murad who was in Bharonch, came to know the matter, she immediately ordered Syed Qasim to release the arrested pious persons and ordered him to send Suleman and Ibrahim to Bharonch after their arrest. Suleman and Ibrahim escaped from the prison of Bharonch and fled to Lahore to the court of Emperor Akbar. In Lahore, they bribed Ohdi Kamal Khan to arrest Syedna Shaikh Adam, Maula Ali Mohammed and their companions after their arrival to Lahore. After arresting these pious persons, Ohdi went to Ahmedabad to arrest Syedna Dawood. There he molested Moomineen ruthlessly, looted their shops and houses and sealed them.

About 27000 Moomieen left Ahmedabad to escape from the cruelty of Ohdi and resided in different parts of the country.

In Lahore, the arrested pious persons faced extreme tyranny of Osman, the brother-in-law of Ohdi. When Vazir Fathullah Ghochki knew about this tyranny, he ordered the immediate release of them.

Ohdi returned to Lahore after tyrannizing and looting Moomineen. When the Emperor was informed about his evil manoeuvre, he ordered his arrest before he entered into the city. Ohdi was arrested and presented before the emperor's court. Syedna Shaikh Adam narrated the sad plight of Moomineen to the emperor. Hearing this, the emperor became furious and ordered rigorous imprisonment for Ohdi.

Then, in the year of 1004 AH, Syedna Dawood was summoned by the emperor Akbar to his court. Syedna Shaikh Adam was asked to bring Syedna Dawood from Ahmedabad. He replied to the emperor through Hakim Ali that though Syedna Dawood was in seclusion for four years, he and his companions would try their best to convey him the kindness and wish of the emperor. The emperor presented a valuable shawl for Syedna Dawood and 'Khilat' to the four pious persons going to Ahmedabad. He also presented a Royal Farman in Syedna's honour ordering all deputies to ensure the safe passage of Syedna with all respect from their realm to the court of the emperor and to order them not to interfere in the religious matters of Bohra community. In this Farman, Syedna Dawood is praised with extremely respectful words-

ALLAH O AKBAR, THIS GLORIOUS FARMAN IS ISSUED GRACIOUSLY TO SATISFY THE WISHES OF THE PEACE SEEKING AND PIOUS DAWOOD BIN QUTUB, THE SARDAR OF BOHRAS AFTER CONSIDERING TO INVITE HIM TO OUR COURT. SO, THE DEPUTIES OF GUJRAT ESPECIALLY THE AUTHORITIES OF AHMEDABAD, SIDHPUR, AND AREAS AROUND IT SHOULD NOT OBSTRUCT HIM IN HIS WAYS AND LET HIM COME TO US ACCORDING TO HIS WILL. AND THE AUTHORITIES SHOULD NOT OBJECT HIM AND HIS FOLLOWERS ESPECIALLY IN THEIR RELIGIOUS TRADITION, SYSTEM, ZAKAT AND PROHIBITED THINGS. THEY (AUTHORITIES) SHOULD RETURN THEIR SEALED PROPERTIES. GIVE THEM THE FULL AUTHORITY OF THEIR PROPERTIES, AND NOT TO RESTRICT THEM FROM ANY BUSINESS AND OCCUPATION. THEY (AUTHORITIES) SHOULD GIVE THEM FACILITIES WITHOUT BEING COVETOUS FOR ANYTHING. THEY SHOULD RETURN THEIR SEIZED PROPERTIES, BECAUSE IN NEAR FUTURE THEIR CASE IS TO BE TAKEN UNDER CONSIDERATION. KARORIES, JAGIRDARS AND ALL RESPONSIBLE MANSABDARS OF GUJRAT ARE REQUIRED TO EXTEND ALL FACILITIES TO THE MENTIONED PIOUS PERSON WHILE PASSING THROUGH THEIR TERRITORIES. IF HE WANTS ANY GUIDE, THEY SHOULD PROVIDE HIM FOR SAFETY AGAINST ROBBERY AND ALL DANGERS IN THE WAY. TO RESPECT HIM MUST BE CONSIDERED AS A DUTY.

1st Rabi ul Akhar 1005 AH. Capital Lahore.

The four pious persons went to Ahmedabad and within three months, they returned with Syedna Dawood (R. A). At the time, Syedna arrived Lahore, the emperor had gone to Kashmir for recreation purpose. Hakim Ali who was in Lahore, sent some noblemen, and a party of cavalry and infantry to receive Syedna Dawood and to escort him to the city. When Suleman

who was not expecting the arrival of Syedna to Lahore and was busy in dissipative activities, heard the news of Syedna's arrival, he suffered with high fever, worms were created in his tongue and, after some days, he died with an admonitory death.

Syedna Dawood (R. A) proceeded to Kashmir to the court of the Emperor Akbar. When the emperor was informed about the arrival of Syedna Dawood, he became very glad and received him with honour. Syedna (R. A) was seated at a high place in the court of the emperor and presented a valuable 'Khilat'. The emperor became very impressed of Syedna Dawood's personality, piety, and spirituality. Syedna (R. A) successfully defended Dawat and his DAI-ship. Allah bestowed upon him Fath-e- Moobin in the court of the Emperor Akbar and humiliated the enemies of him and Dawat.

The emperor requested Syedna (R. A) to stay in the court for some period. Honoring the wish of the emperor, Syedna (R. A) stayed there for a few months. Every morning, he used to attend the court in the morning and recite Al-Quran Al-Karim as he was Hafiz ul Quran. The emperor was so impressed by the piety and spirituality of Syedna Dawood and he was so attracted to his 'Wahje Munir' that he used to gaze constantly at Syedna's face. All Vazirs and noblemen of the court, especially Hakim Ali, Abul Fazal, Khan Azam were very cordial to Syedna and he was also very kind to him.

The emperor granted a Royal Farman and presented a valuable horse to Syedna Dawood (R. A). Syedna returned to Lahore with the emperor, and from thence he returned to Ahmedabad with Fateh Moobin in Moharram 1007 AH.

In 1008 AH, Syedna Dawood (R. A) built a magnificent masjid in Ahmedabad as a Shukr upon Fateh Moobin. The Masjid was so beautiful that people from far flung areas came to visit it. Governor of Ahmedabad Shamsuddin and Governor of Khambhat Mir Qasim also came to visit it. After the Fateh Moobin, the relation with the deputies of Ahmedabad was harmonized. But, in 1011 AH, Shadman, the son of Khan Azam came to Ahmedabad as a deputy of the emperor. He became hostile to Syedna Dawood (R. A) and Moomineen. So, Syedna (R. A) left the city. A group of Moomineen was sent to the court of the emperor at Agra for complaining the molest of Shadman. When Khan Azam, the father of Shadman and Amir of Gujrat came to know the hostilities of his son, he dismissed him. The news of his molest of Syedna and Moomineen reached to the emperor and his vazirs. Shadman faced humiliation when he reached to the capital.

In 1014 AH, when emperor Jahangir ascended onto the throne after the death of his father, he sent Sh. Farid Khan Syed Murtaza Bukhari as his deputy on Gujrat. Sh. Farid helped much to Syedna Shaikh Adam (R. A) and was very cordial to Syedna Dawood (R. A) in Lahore. On his arrival to Ahmedabad, he inquired about Syedna Dawood. When he did not find Syedna (R. A) in the city and learnt the reason for which he left the city, he requested Syedna (R. A) to return to his home town. Syedna (R. A) returned to the city and Sh. Farid received him with due respect. He used to come to Syedna's residence on Eid days and invite him to his palace. On one Eid day, when Syedna Dawood (R. A) came to his court, he received him with great

respect and kissed his hand in reverence. On one occasion, he declared openly before all courtmen and Ulema of Muslims that there was no Aalim (Scholar) more pious and wise in this period than Shaikh Dawood. Many Ulema of Muslims considered this statement of Sh. Farid as humiliation of them and became jealous of Syedna (R. A). On his recommendation, Emperor Jahangir renewed the Khaqani Farman. In this Farman, virtues and glories of Syedna Dawood is explained with respectful words and all deputies and Governors of Gujrat and other areas are instructed for no-interference in the religious matter Bohras. The Farman declares-

THIS FARMAN IS ISSUED AND IT IS COMPULSORY TO OBEY IT. IT IS EXPLAINED THAT THE SOURCE OF VIRTUES, FOUNTAINHEAD OF PURITY, KNOWN FOR HIS FOLLOWING OF SHARIAH, CHARACTERISED BY THE PATH (OF SHARIAH), LEARNED OF FACT, SHAIKH DAWOOD GUJRATI AND HIS COMPANIONS ARE VIRTUOUS AND REVERED PEOPLE IN EVERY ASPECT. HE (SYEDNA) IS SCHOLAR OF ALL KNOWLEDGES, PIOUS IN ALL RESPECT, HE IS THE PERSON OF WISDOM, ZOHOD, AND TAQWA. THEREFORE, IT IS COMPULSORY TO ALL DEPUTIES AND OFFICIALS OF PRESENT AND FUTURE IN THE PROVINCE GUJRAT-AHMEDABAD THAT IN ORDER TO GAIN THE SATISFACTION AND BENEVOLENCE OF THE EMPEROR, THEY SHOULD NOT DO ANY HARM TO THE MENTIONED HIS EXCELLENCY AND HIS FOLLOWERS.

THIS IS ALSO MADE COMPULSORY TO SADAT ISLAM, QAZIS OF ISLAM, MASHAEEKH KIRAM, ULOMA AND THE GOVERNMENT OF AHMEDABAD AND OTHER AREAS OF GUJRAT THAT THEY WORK IN ACCORDANCE OF THIS ORDER. THEY SHOULD NOT INTERFERE OR RAISE OBJECTION IN THE AFFAIRS OF THEIR RELIGIOUS FAITH. THEIR RELIGIOUS FAITH IS IN ACCORDANCE WITH THE SHARIAT OF ISLAM. THEY SHOULD BE ALLOWED TO LIVE FREELY SO THAT THEY PRAY FOR BETTERMENT OF OUR EMPIRE AND STRIVE FOR ITS BETTERMENT.

19TH JAMADIL ULA, 1019 AH.

Farid Khan remained in Ahmedabad upto 1018 AH, but due to the renewed Farman e Jahangiri, succeeding deputies abstained from molesting Moomineen. Syedna Dawood ibne Qutub shah passed away on 15 Jamadil Ukhra 1021/ 1622 in Ahmedabad.

During the period of Syedna Dawood ibne Qutub shah (R. A), Portuguese settled at Mambasa. In 1600 AD, East India Co was founded. Fierce battle erupted in 1602 AD between Safavids of Persia and Ottomans of Turkey. This battle lasted upto 1627 AD. In 1603 AD, Heavy outbreak of plague occurred in London and thousands of people were killed. Queen Elizabeth of England died in 1603 and succeeded by her cousin James iv. Emperor Akbar died in 1605 and succeeded by his son Jahangir. In 1610, Henry iv of France assassinated and succeeded by his son Louis iii (1610-1643). In 1613, Ottoman Turks invaded Hungary.

In intellectual fields many important things occurred during the period of Syedna Dawood. First English paper mill was established in 1590 AD. In 1608, Dutch scientist Johann Lippershey constructed the telescope and Galileo constructed astronomical telescope. In 1616, Galileo was prohibited by Catholic church from further scientific work. Regular

newspaper started in Germany in 1609. William Shakespears began to write his play at London in 1690 and after writing more than thirty plays, he died in 1616.

29] SYEDNA ABDUL TAYYIB ZAKIUDDIN (a.q.)

1030- 1041/ 1622- 1633)

The period of 28th Al-Dai Al-Mutlaq Syedna Shaikh Adam Safiuddin (R. A) (1021-1031/1613-1622) was relatively peaceful. He remained busy with the guidance of Moomineen and to spread of knowledge.

During thhe period of Syedna Abdul Tayyib Zakiuddin (R. A), Ali ibne Ibrahim went astray. He went to the court of Emperor Jahangir and complained there that Syedna had declared Bara'at against him. He slander against Syedna Zakiuddin in order to gain the sympathy of the emperor and his vazirs. Vazirs of the emperor were of opinion of reconciliation between Syedna and Ali bin Ibrahim. Syedna Zakiuddin (R. A) were invited by the emperor to his court. When Syedna (R. A) reached there, he was received with respect and honour. Syedna Zakiuddin (R. A) stayed there for some time and the emperor observed his piety and good manners. He listened to Syedna's explanations and arguments and realized the falseness of Ali bi Ibrahim's slander. Finally, on the recommendation of the emperor, Ali bin Ibrahim begged pardon to Syedna Zakiuddin (R. A), and on tthe earnest desire of the emperor, Syedna (R. A) pardoned him. But, after reaching to Ahmedabad, he again astrayed and claimed his own Dai-ship.

During the period of Syedna Abdul Tayyib Zakiuddin (R. A), the deputies of Ahmedabad were Shazada Dawar Bakhsh, Saif Khan, and Khan Jahan Lodhi. In 1627, emperor Jahangir died and he was succeeded by his son Shah Jahan (1627-66). Abbas Shah of Persia captured Baghdad from Ottomans in 1623. In 1624, England declared war on Spain. In 1625, James iv of England died and he was succeeded by Charles 1(1625-49).

31] SYEDNA QASIM KHAN ZAINUDDIN (a.q.)

(1042-1054/ 1634- 1646)

Both Dai, Syedna Ali Shamsuddin (R. A) remained for one year and passed away in Yemen.

31st Dai, Syedna Qasim Khan Zainuddin (R. A) was in the descendance of Syedi Hasan Peer (Q. A). Though, there were not any tragic event or sedition during his period, but irt was not completely peaceful. Groups of jealous and bigoted enemies were dissatisfied with the state of peacefulness attained by Moomineen as aresult of Royal Farmans the emperor Akbar and the emperor Jahangir. Though they were compelled to obey the orders of these emperors, they are at ambuscade to molest Moomineen and their Dai. These compressed passions of jealousy and hostility exploded in the period of Syedna Qutubuddin (R. A), the noble son of

Syedna Dawood ibne Qutub shah to whom the emperor Akbar and the emperor Jahangir granted their Royal Farmans.

During the period of Syedna Zainuddin (R. A), Dawat was facing many difficulties including that of debt as a large sum of money was used to protect Dawat and its followers from the hostilities of bigoted rulers. Syedna Ismail Budruddin did great Khidmat in this regard eased the burden of debt and obtained the pleasure and Doa Mubarak of Syedna Zainuddin. During the period of Syedna Qasim Khan Zainuddin (R. A), Shah Jahan was the emperor of Indian subcontinent. Among the deputies of Ahmedabad were Baqir Khan, Sipah dar Khan, and Azam Khan. English trading post was established at Bengal in 1633. King Louis xiii of France died in 1643 and he was succeeded by his five years old son Louis xiv who remained upto 1715. Ming dynasty of China ended and Manchu dynasty came to power. This dynasty ruled China upto 1912 AD.

32] Dai Syyedna Qutub Khan Qutbuddin a.q.

(1054-1056/1646- 1648)

Below references of non-Bohras and neutral sources of authentic history disproves enemies who falsely accuse the episode of Syyedna Qutbuddin is fabricated by Bohras as it is not reported by non-Bohra sources.

- (1) The government classified documents in its Gazetteer, Volume IX, Part 2, Page 24- 57.
- (2) Book: 'History of Aurangzib' by Jadunath Sarkar, M.A., Indian Education Service, Bihar, Volume- V, published in year 1924 in Calcutta- refer to page number 434.
- (3) Book: 'The Ismaili's- Their History and Doctrines', 2nd Edition by Dr. Farhad Daftary (He is not Dawoodi Bohra). Published by: Cambridge University Press- refer to Page# 283.
- (4) Historian Satish Misra's book 'Muslim Communities', refer to page 32-34.
- (5) Renowned Sunni historian Molana Sayyed Abu Jaffar Nadwi in his book 'Aqd al Jawahir fi Ahwal al Bawahir'. This historian has personally visited every spot in India whose event he has reported.
- (6) Book: "The Shia Of India", year 1953 edition, page # 276.

Bohras generally rely on the writing of the Syedi Hasanjee Badshah, who witnessed the entire tragedy of the martyrdom of Syyedna Qutbuddin Shaheed a.q. It is from his accounts that Syedi Sadiqali Saheb has wrote his prose "Je hadesa" and books like Muntaza discuss the Maqtal.

Book Mausam-a-Bahar too discuss the same above episode.

Sheikh Ahmed Ali Raj sahib has wrote in lisan-i-dawat, in detail life of Syyedna Qutbuddin a.q. in his book '46 Duwaat i haq aur hudaat i kiraam'. He also published a book in Hindi with name, 'Qutbuddin Shaheed ki Amar Kahani'.

Awwal, Sani and Salis though usurped but never dared to claim that they are divinely appointed caliphs. But Aurangzeb stooped to such lowest level of sins that he did claim that unlike Awwal, Sani & Salis caliphate, his caliphate is divinely appointed.

Proof: Refer to The Metropolitan Museum of Art, New York-
[http://www.metmuseum.org/collection/the-collection-online/search/24328?
rpp=30&pg=1&ft=aurangzeb&pos=5](http://www.metmuseum.org/collection/the-collection-online/search/24328?rpp=30&pg=1&ft=aurangzeb&pos=5)

The great Fatimi Dai, Syedna Qutubuddin ascended onto the throne of Dawat and guided Moomineen to the path of Haq. In most of his time, he remained busy with the spread of Ilm of Aale-Mohammed among Moomineen. In the period of Syedna Qutubuddin, Aurangzeb came to Ahmedabad during his visit to Gujrat. His vazir, Abdul Gavi was a bigoted staunch sunni. Enemies of Dawat met him and stimulated him to molest Syedna Qutubuddin. He poisoned Aurangzeb's ear against Syedna (R. A) to get order of his arrest. He slandered Syedna Qutubuddin and blamed him that he is a Rafzi {one who has rejected the Shariat of Rasulullah (S. A. W) } therefore he should be slain. Aurangzeb ordered to arrest Syedna Qutubuddin and he was arrested on 27 Jamadil Ula 10056 AH. Enemies looted the Kutub of Dawat from his home. They went through the Kutub in order to prove that Syedna (R. A) was Rafzi. But, they could not prove their accusation. In spite of this, Syedna (R. A) was imprisoned along with his successor Syedna Shujauddin and two other pious persons. After some days, Syedna (R. A) was presented in the court of Aurangzeb. Abdul Gavi forced him to confess that he was Rafzi. But Syedna Qutubuddin openly and courageously declared, " I am a Muslim and follower of Rasulullah's Sunnah. Despite this, if you want to slay me, you can do it as you are the ruler. You may do harm to my body, but, you cannot do any harm to my soul." All courtmen were impressed by Syedna's courageous speech and rightful stand. But, they could not do any thing before Aurangzeb abd Gavi. Gavi being a staunch sunni was ready to release a pious shia. He prepared a false Mahdara (document) for the execution of Syedna Qutubuddin and on 27th jamadil Ukhra he was slain by tyrants in Ahmedabad at Karanj on the bank of Sabermati river. After the martyrdom of Syedna Qutubuddin (R. A), there were open hostilities of enemies towards Moomineen. They were beaten and forced to abandon their faith and shave their beards (the sunnat of Rasulullah). Otherwise, they were ordered to expelled from the city.

33] SYEDNA FEER KHAN SHUJAUDDIN (R. A)

(1056-1065/1648- 1657)

Syedna Feer Khan Shujauddin ascended onto the throne of Dawat after the martyrdom of Syedna Qutubuddin Shaheed at a very difficult juncture in the history of Dawat. He was kept in captivity by Aurangzeb. He was taken by Aurangzeb to Jahanabad on later's removal from Gujrat by the emperor Shah Jahan on account of his oppressive policies. From there, he was taken to Lahore, when Aurangzeb was called to Lahore to the court of his father. In Lahore, Syedna Shujauddin was kept in a stable of Aurangzeb. After some nights, fire erupted in the stable and all of his horses were burnt. Whole of the stable was destroyed except the dungeon wherein Syedna (R. A) was busy in Ibadah. All people realized that the conflagration was the consequence of the cruelty of Aurangzeb upon the pious leader of Bohras. Due to an imperial order, Aurangzeb was compelled to release Syedna (R. A) and to grant him an honorable and safe return to Ahmedabad. Syedna (R. A) returned to Ahmedabad in Ramazan 1058 AH. After the removal of Aurangzeb from Gujrat, Shaista Khan was made the Governor who provided peace to Moomineen. But in 1058 AH, Gairat Khan was appointed as the governor of Gujrat. When Syedna Shujauddin arrived Ahmedabad safely and with all respect, enemies of Dawat became more jealous and hostile. They backbited to Gairat Khan that Syedna (R. A) had possessed three lakhs of rupees that Bohras had collected to release their Dai-Qutubuddin, and rupees could be taken away from him if he arrest him. Being covetous, Gairat Khan arrested Syedna (R. A) and demanded from him three lakhs of rupees. Syedna Shujauddin remained in prison for eighteen months and was released only after the order of his release from Jahanabad.

After some time, Shah Murad came to Ahmedabad in 1064 AH. He again arrested Syedna (R. A) who remained in prison for some months. So, Syedna Shujauddin bore great hardship for the sake of Dawat and in the Khidmat of Imam (S. A).

During the period of Syedna Shujauddin (R. A) Emperor Ferdinand of Holy Roman Empire died in 1657 and he was succeeded by his son Leopold. who remained upto 1705 AD.

Ahmedabad remained the centre of Dawat for ninety one years. During the period Doat Kiram guided their followers, the Moomineen to the path of Haq, they spread Ilm of Aale-Mohammed, and led Moomineen to attain the Sa'adat (prosperity) of this world and the next. They established Darse and prepared hundreds of scholars in Islami Fatimi lore. They accomplished all these achievements facing the challenges of time, bearing severe hardship and rendering great sacrifices. They faced the intrigues of enemies of Dawat, and they were molested by bigoted and oppressive rulers. But, in spite of all these suffering they kept aloft the norms of Dawat and torches of guidance. They were respected greatly in courts of Emperor Akbar and Emperor Jahangir and they ordered their deputies to do so. Some deputies like Farid Khan were very cordial to them.

34] SYEDNA ISMAIL BUDRUDDIN (R. A)

(1065-1095/1657-1676)

With the ascendance of Syedna Ismail Budruddin (R.A) onto the throne of Dawat, centre of Dawat was transferred from Ahmedabad to Jamnagar and Kuchh.

Syedna Ismail Budruddin is a descendent of Maulaya Bharmal and Wulaat ul Hind. Maulaya Raja, the great grand father of Syedna Budruddin throw away jewels in order to perform Salat on time. So, Allah granted Jawahir Haqiqiyah in his descendance as there are nine Doat Kiram in his descendance.

Syedna Ismail Budruddin (R. A) performed great Khidmat of Doat Kiram in Ahmedabad. Allah granted him huge wealth as he had a big business. So, he performed Khidmat with his wealth along with his self.

Syedna Ismail Budruddin (R. A) ascended onto the throne of Dawat in a very critical period as Dawat was facing challenges and threats due to the intrigues of Munafiqeen and oppressive rulers. Jamnagar, a remote city from the centre of Gujrat was relatively a safe place to carry out the functions of Dawat. Syedana Ismail Budruddin was on good terms with the Jam of Nagar. Jamnagar was a safer abode for Dawat and Moomineen, but hostilities towards Hudud Fozola and Moomineen remained continue in Ahmedabad. Aurangzeb had became emperor after killing his three brothers and imprisoning his aged and seriously ill father, Shah Jahan.

Syedna Badruddin (R. A) commenced the tradition of 'Safrā' for Talabat ul Ilm and spent two lakh Mahmudi on them. He built a Masjid in Jamnagar,² and spent a large portion of his wealth for the well-being of Moomineen. Therefore, Moomineen remember him as 'Mohta Bawaji Sahib'.

During the period of Syedna Ismail Budruddin (R. A), Aurangzeb killed his brothers and imprisoned his father and became emperor in 1658. In 1659, India suffered with drought and famine and it lasted upto 1661. In 1662, Charles ii of England married with Catherine, the daughter of the king of Portugal, and got Bombay in Dowry and 1668 East India Co obtained the control of Bombay. Ottoman Turks continued their attacks on Eastern Europe, in 1664, they declared war on Holy Roman Empire of Austria and in 1671 on Poland.. During this period, different European kingdoms engaged in fightings among themselves. In 1665, The Great Plague of London began in which thousands of people were killed. In 1667, Shah Abbas of Persia died and he was succeeded by his son Suleman who remained upto 1694.

In intellectual fields many developments took place during this period. Robert Hook, Robert Boyle, Isaac Newton, and John Milton belonged to this period. Robert Hook produced balance spring for watch in 1658. Isaac Newton carried out experiments on gravitation and worked on Calculus. In 1667, Milton wrote 'Paradise Lost' and in 1671, he wrote 'Paradise Regained'.

35] SYEDNA ABDUL TAYYIB ZAKIUDDIN (R. A)

(1085-1101/1676- 1692)

Syedna Abdul Tayyib Zakiuddin (R. A) endeavoured to guide his followers, the Moomineen to Siraat e Mustaqeem. He visited different cities where Moomineen did live. In 1090 AH, he visited to Ahmedabad on the earnest request of Moomineen. At that time, the deputy of Ahmedabad was Mohammed Amin Khan who was a Shai and very kind to Moomineen. Syedna Zakiuddin lived there for three years. He spread Ilm of Aal e Mohammed among Moomineen and organized the affairs of Moomineen living there. Then, in 1093 AH, Amin Khan died and Mukhtar Khan was appointed as a deputy in Ahmedabad. Acting in collusion with enemies of Dawat, he tried to arrest Syedna (R. A). Syedna went into seclusion and Mukhtar arrested a large number of Hudud Fozola and Moomineen. They were treated with extreme cruelty in prison. Syedna (R. A) tried for their release but the oppressive ruler was not ready for that. Mukhtar sent them to Aurangzeb who was in Aurangabad where they are detained with severe imprisonment. Many Hudud and Moomineen passed away in the prison. Then on backbiting of some enemies of Dawat, Aurangzeb ordered his deputy on Ahmedabad to destroy the graveyard of Moomineen. He sent ohdis to different cities to arrest Moomineen living there. Moomieen were arrested, looted, and compelled to leave their home towns.

Prior to this, Syedna Zakiuddin secretly went to Jamnagar. There Jam Tamanji provided him refuge. When enemies learnt this they threatened the Jam. His Two sons Lakha and Bhaba were imprisoned to compel him to hand over Syedna (R. A). He refused to do so accepting the imprisonment of his sons. He helped a lot in this difficult time.

During the years of this turmoil, the country suffered with a drought. People went for 'Istisqa' but nothing occurred. Observing this condition, some just person suggested to the rulers that how could there be rain if pious people like Bohras were molested. The ruler of Ahmedabad requested Moomineen to go for 'Istisqa'. They went and as a Barakat of their Doa they were blessed with rain.

During the period of Syedna Zakiuddin, Roman Catholics were exluded from the both houses of English parliment in 1678. In the same year, Turks began the siege of Vienna. In 1685, Charles ii of England died and succeeded by his brother James who remained upto 1688. In 1687, Sultan Mohammed iv of Turkey was deposed and Suleman iii ascended onto the throne. In 1689, Peter the Great became Czar of Russia.

36. SYEDNA ABD E MOOSA KALIMUDDIN (R. A)

(1101-1122/1692- 1711)

Syedna Abd e Moosa Kalimuddin (R. A) remained busy with the guidance of Moomineen and spread of Ilm e Aale Mohammed among them. He increased the facilities for 'Talabat ul Ilm' and provided them papers, pens, and ink for writing. He sent Hudud Kiram to different cities and towns where Moominee did live.

During the period, Mahabat Khan, the deputy of Ahmedabad molested Hudud Fozola and Moomineen under the intrusion of Aurangzeb. Imams of Moomieen's Masjids were appointed. Moomineen were prevented from Ziarat of Doat Kiram. Enemies tried to arrest Al-Maula Khanji Peer, but he went away secretly to Jamnagar. Many Moomineen including the son of Syedi Khanji peer were arrested and imprisoned. Al-Maula Ali Bhai, the son of Al-Khanji were kept in severe prison for three years till he passed away in the prison.

During the period of Syedna Kaliimuddin, politcal and economic conditions of India deteriorated as a result of oppressive policies and mismanagement of Aurangzeb. Mugal rule was on decline. Rebellion started in different parts of the country and economy suffered much. Marathas, Jats, sikhs, Rajputs, and Pathans were rebelling. Marathas established their rule in central India, and Sikh in Panjab. English colonist also gained stronghold in some parts of the country. Aurangzeb died in 1116/1707 and he was succeeded by Bahadur shah who was a Shia. During his period, Moomineen got relief and they reestblished themselves in business.

In the last days of Syedna Kalimuddin (R. A) a tragic codition arises. Fighting erupted between Jam Lakha and his elder son Rasag Ji. The Jam in order to collect money imprisoned Syedna Nooruddin (R. A), the noble son of Syedna Kalimuddin. He demanded three lakh Mahmudi for the release of Syedna Nooruddin. Syedna (R. A) paid the sum selling his property to release his son.

During the period of Syedna Abde Moosa Kalimuddin (R. A) Battle of Logos was erupted between France and England in 1693.. In 1694, Hussain became Shah of Persia. In 1707, England and Scotland were united under the name of Great Britain. In 1711, war erupted between Turkey and Russia. Famous English poet Alexander Pope belonged to this period.

37. SYEDNA NOOR MOHAMMED NOORUDDIN (R.A)

(1122- 1130/1711-1719)

When Syedna Noor Mohammed Nooruddin (R. A) ascended onto the throne of Dawat, Jam Lakha demanded money. Enemies of Dawat were also attempting to harm him. Syedna went to Morbi secretly at night. When the Jam learnt this, he sent his cavalry to arrest him, but, Allah saved his Dai. Raja Kayaji of Morbi was very kind to Syedna Nooruddin (S. A). When the Jam of Nagar asked him with certain threat to send back Syedna to him, Kayaji refused plainly to do so.

After some time, the Jam died with an admonitory death. His successor, Raj Singh was very grateful to Syedna (R. A) as Syedna had saved his life when he was given poison by his step-mother. Jam Raj Singh requested earnestly to Syedna Nooruddin (R. A) to come to Nagar. Syedna (R. A) accepted his request and returned to Jamnagar. On his arrival to Nagar, Syedna (R. A) was received by the Jam, his ministers, army, and Moomineen outside the city. He entered the city with pomp and eclats. Thence, the Jam remained very cordial to Syedna (R. A).

After some time, Raj Singh was killed by his brother and the new Jam was hostile to Syedna (R. A). So, Syedna (R. A) did Hijrat to Mandvi and settled there.

Syedna Nooruddin (R. A) was very compassionate to Talabat ul Ilm. He used to pay his personal attention for their well-being. He organised the system of their Imtihan. He started the tradition of 'Ita'am ut Ta'am' on the Urs of Doat Kiram. It is narrated that he used to give 'Sata' (a form of sweets) to children who came to Masjid in order to induce them to come there for Salat.

When Syedna Nooruddin was in Mandvi, the Jamnagar, Halar, Ahmedabad and areas around these cities suffered with drought. Moomineen suffered much due to the cruelty of rulers during this plight. Syedna sent carts of grains and foodstuff to Nagar and Halar, and ordered Al-Shaikh Qasim to spend generously for the relief of Moomineen in Ahmedabad.

During the period of Syedna Nooruddin (R. A), war of succession occurred between the four sons of Bahaddur Shah. Shah Alam, Jahan Dar Shah, and Farrukh Shair were Mughal rulers. In 1715, Louis xiv of France died and succeeded by his great grand son Louis xv (at the age of 5) who remained upto 1774. In 1718, England declared war on Spain.

38. SYEDNA ISMAIL BADRUDDIN (R. A)

(1130-1150/1719-1738)

In the early years of this period, Syedna Ismail Badruddin (R. A) did Hijrat from Nagar to Mundra as the Jam of Nagar was hostile and covetous.

In Mundra, Syedna (R. A) built a 'Qasr' for the Darse of Ilm, houses for the residence of Talabat, and a Masjid. In Anjar too, he built a vast house for the residence of Talabat ul Ilm. In Mundra, he built a garden with a stream of water in it. All people of the town were allowed to take benefit of this garden.

After some years, Syedna Badruddin visited Jamnagar. There he rebuilt the Masjid of his great grandfather, Syedna Ismail Badruddin Al-Awwal. He built another large Masjid.

Syedna Badruddin (R. A) remained busy with the guidance of Moomineen and with the spread of Ilm of Aale Mohammed. A large number of Talabat ul Moomineen came to his Hazrat to benefit from his Ilm. He started the tradition of Ita'am ut Ta'am on different occasions.

During his period, Shaikh Latif Bhai, the head of Hujumiah group expressed his repentance and entered into the fold of Dawat. This, gave a severe blow to this group of Munafiqeen (hypocrites) and with the passage of time it vanished.

Syedi Abdul Qadir Hakimuddin (A. Q), the Mazoon of Syedna Ismail Badruddin (R. A) was busy with the guidance of Moomineen in Ujjain. He established the tradition of Sabil to raise a fund for spending it in the welfare of Moomineen. He visited the cities and towns where Moomineen did live. He organized their affairs, settled their disputes, and worked for their well-being. He wrote two Khazana of Kutub ud Dawat, compiled a Diwan of his Qasaeed which is known as Diwan ul Hafiz, and taught a large number of Talabat ul Ilm and prepared them a prominent scholars.

Syedi Hakimuddin (A. Q) passed away in Burhanpur on 5th Shawwal 1142 AH and buried there. Some Munafiqeen backbited to bigoted ruler of the city and slandered that he was buried in a Masjid. The ruler ordered to dig his Qabar Mubarak (grave) and when it was dug out the corpse of Syedi Hakimuddin was found as fresh as it was on its burial day. Enemies were humiliated by this miracle. When the news of the inhuman act and miracle of Syedi Hakimuddin reached to Awaz Khan, the ruler of region, he became angry and summoned the Qazi of Burhanpur and other responsible persons and punished them severely.

In the period of Syedna Badruddin, Ujjain suffered from severe drought. People went for three days for 'Istisqa' but in vain. Then the ruler of the city requested Syedna Ibrahim Wajihuddin to go for 'Istisqa'. Syedna (R. A) went for Istisqa with Moomineen, he did Doa, and a Barakat of his Doa Mubarak heavy rain started before he returned to his home.

During the period of Syedna Ismail Badruddin (R. A) Furrukh Shair and Mohammed shah were Mughal rulers. In 1722, Mir Mahmud conquered Afghanistan and became the ruler of it. In 1725, Peter the Great of Russia died and succeeded by his wife Catherine who died in 1727 and succeeded by Peterii who remained upto 1780. In 1727, George of England died and succeeded by his son George ii who remained upto 1760. In 1734, war broke out between Turkey and Russia which lasted upto 1735. In 1736, Nadir Shah became ruler of Persia.

Syedna Ismail Badruddin ibne Maulaya Raj and his four successors who lived in Nagar and Kachh were greatly venerated by Jams and Rajas of the region. On different occasions, when Doat Kiram visited Rajas, they would be received with great respect and were seated on same Gadi with them or on their side. The Rajas used to request them their blessing and benediction. They also offered gifts and Jagir to Doat kiram.

39. SYEDNA IBRAHIM WAJIHUDDIN (R.A)

(1150-1168/1738-1756)

Syedna Ibrahim Wajihuddin (R. A) ascended onto the throne of Dawat and the centre of Dawat transferred from Nagar and Kachh to Ujjain. Two hundred years had completed since the transfer of Dawat from Al-Yemen to Al-Hind.

In 1156 AH, Syedna Wajihuddin leaved Ujjain due to the hostilities and covetous nature of its ruler Ganini. He went to Burhanpur for the Ziarat of his pious father, Syedi Abdul Qadir Hakimuddin (A. Q). There, he was received warmly by Moomineen and Muslims of the city. After some time he returned to Ujjain and built a Masjid in Holipura.⁵

Syedna Wajihuddin sent his successor, Syedna Al-Moayyad Fid Din to Islampura for the guidance of Moomineen. During his stay there, when Syedna Moayyad visited Raja Daulat Singh to console him on the death of his father Raja Jawahar Singh, he received Syedna at the entrance of his palace. Then, Raja Daulat Singh needed a huge amount of money. On the wrong advice of some of his officials, he tyrannized people and Moomineen as well to collect the needed money. Syedna Moayyad paid the money on behalf of Moomineen. Just after this event, Raja went for hunting and fell off his horse for thrice. At that time, the Raja realized his mistake and begged pardon to Syedna Moayyad (R. A). He returned all the money that he took from Syedna and presented him a large piece of land known as Maryam wari. Syedna (R. A) pardoned him, pleased with him, and settled 80 families of Moomineen on that land.

Then, Syedna Wajihuddin (R. A) visited Islampura in 1165 AH. He remained there for four months and established a new Mohallah (locality) for Moomineen with about 70 houses. This Mohallah is known as Ibrahimipura.

During the period of Syedna Ibrahim Wajihuddin (R. A), Mohammed Shah was Mughal ruler. In 1739, Nadir Shah sacked Delhi with his Persian army. In 1744, France declared war on England, France defeated England in 1745. In 1746, Nadir Shah was murdered, Ahmed Shah

became the king of Afghanistan who remained upto 1773. In 1754, Anglo-French war erupted in N. America. In 1756, Britain declared war on France. English poet Alexander died in 1744. French philosopher Voltaire belonged to this period.

40. SYEDNA HEBATULLAH AL-MOAYYAD FI DDIN (R.A)

(1168- 1193/1756-1780)

During the period of Syedna Moayyad, Mughal rule continued to decline. Their rule had been reduced to Delhi. Marathas became the most powerful in central India. British established themselves in Bengal, Bombay, and Surat. Many small independent and semi-independent states had come into existence under different Rajas and Nawabs.

Maratha leaders respected Moomineen and they were on good terms with British officials of Surat and Bombay. When Syedna Moayyad visited Surat, the commissioner of the city Mr. Perez became very cordial to him. He used to visit Syedna and take his advises in different matters. Syedna Moayyad's name was entered in the list of nobles by Bombay government. Then, Mr. Perez was replaced by Mr. George. Due to the backbiting of some jealous enemies, he became hostile to Syedna (R. A) and he had to leave Surat secretly. Syedna came to Bilimora from Surat. The ruler of the city received him respectfully. Syedna (R.A) remained there for some days and presented some gifts to the ruler of the city which he refused to accept. He plead that the only thing he wanted was his Doa.

In Ujjain, some differences cropped up between its ruler Rama Rao and Syedna Moayyad's brother. Rama Rao tried to humiliate him. Moomineen closed their shops in protest and Syedna (R. A) went to Islampur. Rama Rao repented upon his misdeed and when Syedna (R. A) returned to Ujjain, he came out of the city to receive him.

In 1170-71, Syedna Moayyad (R. A) visited Aurangabad on the request of M. Jivanji Sh. Dawood bhai. He remained there through out the month of Ramazan and performed Ibaadah. People of the town respected him and were influenced by his piety and Ibadaah. Then, the ruler of the city, Sorab Jang were told falsehood by Munafiqeen (hypocrites). So he planned to arrest Syedna (R. A). Syedna (R. A) came to know this and overnight he went to Daulatabad. The ruler of Daulatabad pleased by Syedna's arrival, he respected Syedna and presented him Jagir of land. Syedna Moayyad (R. A) built a masjid, houses and shops for Moomineen on this land. Sorab Jang of Aurangabad threatened the ruler of Daulatabad and forced him to hand over him Syedna, but, he paid no attention to his threat. After some days, Sorab Jang's only son became seriously ill. The son saw in his dream that someone told him to ask his father to beg pardon to Syedna (R. A). Sorab Jang came to Daulatabad with his army to beg pardon to Syedna Moayyad (R. A). He invited Syedna (R. A) to his city, Syedna (R. A) pardoned him and accepted his invitation. The son of Sorab Jang was granted Shifa when he drank the water of Shifa granted by Syedna (R. A).

Syedna Hebatullah Al-Moayyad visited Maharaja Holkar and Maharaja Scindia. They venerated Syedna (R. A) and whenever he visited them, they used to seat him on the same masnad with them. They offered him several gifts and Jagirs, and granted freehold in the territory of Malwa, particularly in Ujjain and Islampura. It was declared that no case would be filed against any Bohra without prior permission of Syedna (R. A).⁶ They granted many noble privileges-social and civil to their Bohra subjects. No outsider was allowed to enter Bohra streets under any circumstance without permission of Syedna (R. A). Farmans through which such privileges were granted by Maharaja Holkar and Maharaja Scindia are still in existence, either on paper or on engraved copper plates. Maharaja Scindia presented a Palkhi and Morchaal to Syedna (R. A).

Syedna Moayyad (R. A) sent precious gifts to Shah Alam, the Mughal ruler of Delhi. In his reply of thanks, the emperor sent to him a letter of thanks, gifts, and gave certain privileges to Bohras.⁷

Syedna Moayyad (R. A) visited many cities and towns where Moomineen lived. He guided to the path of Haq and the way to attain the prosperity of the both worlds. In Ujjain, he established a Bazaar for Moomineen, built a Masjid, and developed a garden.

During the period of Syedna Hebatullah Al-Moayyad Fi Ddin (R. A), Hyderali conquered Kanara and Mysore. In 1774, French king Louis xv died and succeeded by his grandson Louis xvi. In the same year, Abdul Hamid became sultan of Turkey. In 1776, American Congress carried Declaration of Independence and war of independence lasted upto 1783. In 1779, Britain attacked French Senegal as a reaction to French help to the American army. In 1779, British-Marhatta war erupted and lasted upto 1782.

In intellectual field, James Watt perfected his steam engine in 1774 which led to industrial revolution in England. In 1776, Adam Smith published his book 'The Weakth of Nations' and laid foundation of the modern economics.

42. SYEDNA YUSUF NAJMUDDIN (R. A)

(1200-1213/1787-1799)

41st Dai, Syedna Abdul Tayyib Zakiuddin (R. A) (1193-1200/1780-1787) remained onto the throne of Dawat for seven years and passed away in Burhanpur. During his period Gaikharwar dominated over some parts of Gujrat. His started the traditon of Taqarrub after Salat.

His noble son, Syedna Yusuf Najmuddin ascended onto the throne of Dawat in a young age. He remained busy with guidance of Moomineen and spread of Ilm of Aale Mohammed. He endeavoured for their well-being in this world and in the next. During his period, Moomieen acheived significant development in business and became prosperous. The were respected by rulers and their officials.

Syedna Najmuddin went from Naga to Ahmedabad to do the Ziarat of Doat Kiram. There, he ordered to rebuilt the tombs of Mausoleum of Doat Kiram. Then, he visited Surat and remained there for one years. In this year, the country suffered with severe drought. Moominee of different cities and towns came to Surat to the Hazrat of Syedna (R. A). Syedna Najmuddin spent thousands of rupees for the relief of Moomieen.

Then, Syedna Najmuddin (R. A) went to Burhanpur. There he held the marriage ceremony of his noble brother with the pious daughter of Syedi Jivanji. The marriage ceremony was attended by Maharaja Scindia with his army.

Syedna Yusuf Najmuddin (R. A) left Burhanpur to settle in Surat. On his way to Surat, he visited Poona where Moomieen had settled. he was received by Peshwa Madha Rao and his prime minister, Farnavis with a large retinue. He was escorted to the city with great pomp and eclates. The Peshwa presented him a village in Jagir. Syedna (R. A) declined to accept it, but on the insistence of Pashwa, he accepted it for the sake of civility. Shortly afterward, however, he gave to the Minister as a gift.

Syedna Najmuddin (R. A) ascended onto the throne of Dawat at the start of 13th century of Hijrah and at the end of 18th century. 18th century was the century of revolution and many changes were occurring in the last part of this century in political and economic fields in different parts of world including India. With the Taaed of Imamuz Zaman (S. A) he adopted Surat as a centre of Dawat. He purchased a large piece of land to build a masjid, Madrasah and houses for Moomieen. There are many Hikmats (wise causes) in the adoption of this new centre for Dawat, but, an important one is that the coastal city of Surat was more suitable place to live in the changing scenario of socio-political and socio-economic conditions in the world which were going to affect India and its inhabitants in the coming years.

Syedna Najmuddin (R. A) was very generous and kind to needy people.

Syedna Najmuddin (R. A) passed away on 18 Jamadil Ukhra 1213 AH. His wealth was distributed among needy people according to his will, During the period of Syedna Yusuf Najmuddin (R. A), French Revolution took place in 1789 AD, feudal system was abolished, and Church properties were nationalised. Turk-Russian and Turk Austrian wars erupted during this period. In 1790, Washington DC was founded. In 1793, French king Louis xvi was executed. In 1795, Napoleon was appointed commander in chief in Italy.

In intellectual field, steam driven cotton factory was established in 1789, in Manchester. T. R. Malthus wrote 'Essay on the Principles of Population'.

43. SYEDNA ABDE ALI SAIFUDDIN (R. A)

(1213-1232/1799-1817)

The great Fatimi Dai Syedna Abdeali Saifuddin (S. A) ascended onto the throne of Dawat in a crucial Juncture of the history of Dawat as well as the history of world. He endeavoured ceaselessly for the guidance of Moomineen and for the spread of Ilm e Aale Mohammed. He prepared a large number of scholars in Fatimi lore who wrote number of books under his guidance. He built a marvelous Masjid in Surat called Al-Masjid Al- Moazzam and established a great centre of Islami Fatimi learning: Ad-Dars us Saifee. He reorganised the system of Dawat explained more elaborately the Ahkaam of Fiqhe and worked for a Nahzat Jadidah (a new renaissance) in Dawat in Fatimi learning.

In 1214 AH, Syedna Saifuddin (R. A) journeyed to Jamnagar. Government officials and nobles came to see him off. On his way to Jamnagar, when Syedna (R. A) arrived at Bharonch, he was received with great pomp by the Raja of the city who came with elephants, horses, officials and retinue to receive him. He was given the salute of Canon as his welcome.

During his journey to Malwa, Syedna Saifuddin (R. A) visited Ujjain. A civil disturbance occurred between Bohras and Hindus of the city during Moharram days. The authorities being Hindus acted very unjustly towards Bohras and thus offended the Dai who immediately left the city for Surat. The Maharaja Daulat Rao Scindia was informed about the disturbing event and the departure of Syedna from the city, he became very displeased with Hindu officials of the city. He sought to reconcile with Syedna (R. A) with presents of a palanquin and a morchal.

In 1230 AH, the Bohras of Pune were very disturbed and molested by the Pathans of the city. When Lord Elphinstone, the Governor of Bombay was informed about it, he issued an order to Peshwa Baji Rao to take immediate steps for the protection of Bohras from Pathans. The Peshwa, forthwith sent his ministers Trimbuk Rao and Trimbaji Tatya with two regiments to defend Bohras.

During the period of Syedna Abdeali Saifuddin (R. A) more than twelve thousand Moomineen of Khathyawar and Kachh did Hijrat to Surat to the Hazrat of their Dai as they faced severe drought and famine in their native places. Syedna (R. A) looked after them for one year, bore great expenses in this regard. He organized a programme to train them in different crafts. He asked them to work in the craft they learnt. On their return to their native place, he granted them substantial amount of money to start their business. It is narrated that Syedna Saifuddin (R. A) advised them to migrate and settle in other countries also. So, during his period, Bohras began to settle in other countries namely, Sind, Ceylon, East Africa, etc.

Abdeali Saifuddin (R. A) ascended onto the throne of Dawat when scientific discoveries and developments were occurring, new political and economic thoughts were gaining grounds. Not only this, technological developments had been started as a result of these scientific discoveries. Many political and economic changes had occurred due to the new ideas that

were given around that period. Three important revolutions namely American, French, and Industrial had taken place. Affects of scientific and technological developments, new ideas, and these revolutions were spreading in different parts of the world with the colonization of Asia and Africa by Europeans. Muslim rule in India and other parts of the world was on its decline. British had got stronghold in India, many areas of it were under their direct rule while on many others they were ruling through local Nawabs and Rajas. The rule of Delhi empire had confined to Delhi.

During the period of Syedna Abdeali Saifuddin (R. A), Napoleon advanced into Syria in 1799 and in 1800, he defeated Turks and advanced on Cairo.

In 1803, war erupted between France and Britain and 1804, Napoleon proclaimed to be emperor with the support of senate, he advanced to conquer different parts of Europe. In 1805, Mohammed ali Pasha became the ruler of Egypt.

In intellectual field, John Dalton (1766-1844) introduces atomic theory into chemistry. English poet William Wordsworth, German poet Goethe, and French philosopher Immanuel Kant (d 1804) belonged to this period. In 1815, David Ricardo wrote his 'Principles of Political Economy and Taxation'.

44. SYEDNA MOHAMMED IZZUDDIN (R. A)

(1232-1236/1817-1821)

Syedna Mohammed Izzuddin (R. A) remained busy with the guidance of Moomineen and spread of Ilm e Aale Mohammed. During his period, in 1233/1828, Lord Elphinstone's bungalow was dispossessed of valuable properties including government records. The Governor was very worried due to this, and he promised for ample reward for anyone who could find any trace of them. He sent for Syedna's deputy in Bombay and requested him to help him for the recovery of missing records. Fortunately, the deputy of Syedna Izzuddin succeeded in the recovery of the documents. The Governor became very grateful for this and in acknowledgement of his service, he personally visited the residence of Syedna's deputy. The Governor offered a Jagir and proposed to enter the name of Syedna (R. A) in the list of the Sardars.

After this event, the representatives of the East India Company made it rule to first pay a visit to Syedna on the occasion of their visits to Sardars of India. When Sir John Malcolm came to visit Syedna Izzuddin in Surat, he offered him to ask something like Jagir. Syedna (R. A) politely declined the offer and asked for the continuation of the good relation between his community and the government. The government of Bombay conferred upon him the rare distinction by electing him for a seat of legislative council.

During the period of Syedna Mohammed Izzuddin (R. A), in 1818, the domains of the Holkar of Indore, the Rajput states, and Poona came under British control. In intellectual field, Faraday discovered fundamentals of electromagnetic rotation.

45. SYEDNA TAYYIB ZAINUDDIN (R. A)

(1236-1252/1821-1836)

Syedna Tayyib Zainuddin (R. A) worked for greater organization of the system of Dawat and the system of learning of Ilm e Aale Mohammed. He was on very terms with British Governors and officials. Governor of Bombay, Sir John Malcolm wrote him a letter and addressed him with a very dignified words.

In 1241 AH, when Syedna Tayyib Zainuddin (R. A) visited Mandasore, a Sunni Molvi ordered his followers to disconnect their relation with Bohras as they were Raafzi. One day, during the stay of Syedna Zainuddin sunnis beated a Moomin and killed. As a result, fierce fighting started between Moomineen and Sunnis. The Molvi was killed in it and Sunnis excited more. They laid a seige around the house where Syedna (R. A) lived. Resident Officer of Indore sent three paltone of army under Captain Borth Wick to Mandasore in order to protect Syedna. Syedna (R. A) was released from that seige and after some days, escorted to Indore respectfully. At Indore, Syedna Zainuddin (R. A) was received warmly outside the city by the minister, Tatya Sahib.

After some days, Syedna Zainuddin (R. A) went to Ujjain on the invitation of some Moomineen. There also some disturbance occurred between Hindus and Bohras. It was due to the slaughter of a goat during saravan, though Syedna (R. A) had instructed not to cook meat. Two regiments and artillery were sent to Ujjain from Indore, and Syedna was sent to Surat with a escort of fifty cavalrymen and a guard of infantry. On the safe arrival at Surat, Syedna Zainuddin (R. A) was congratulated by the Governor, Lord Elphinstone. He gave his assurance for his protection in future. Mr. Romer, the collector of Surat was instructed in this regard.

During the period of Syedna Tayyib Zainuddin (R. A), Turkey invaded Greece after the proclamation of independence by Greeks. In 1826, Russia declared war on Persia and took Armenia. In 1828, Russia declared war on Turkey.

In intellectual field, Robert Brown discovered the cell nucleus in plants. English poet, Alfred Tennyson wrote number of his poems including 'Lady of Shalott' in 1832.

46. SYEDNA MOHAMMED BADRUDDIN (R. A)

(1252-1256/1836-40)

The noble son of Syedna Abdeali Saifuddin , Syedna Mohammed Badruddin remained for four years on the seat of Dawat. Unfortunately, in the parts of his period, that is on 19th Moharram 1253 AH, a horrible fire erupted in Surat. This fire which started from a house of a parsi, moved towards Devdi and engulfed the houses situated there. A part of Syedna's Qasr and Ders e Saifee also suffered due to this fire. Kutub of Dawat were saved, Hudud Kiram and Talabat spent great strive in this regard. Consequently, Syedna Budruddin (R. A) had to leave Surat with all his family members and office of Dawat to Poona. He stay there till the houses in Surat were rebuilt. In Poona, he was accorded a warm welcome by the Government of Bombay. Numerous meeting took place between him and the Governor of Bombay. He received the distinguished privilege of yoking four horses to his carriage.

During the period of Syedna Mohammed Budruddin (R. A) Abdul Majeed became sultan of Turkey in 1839. In the same Year, first opium war erupted between Britain and China. Samuel Morse (1791-1872) exhibited his electric telegraph in 1837 in New York. Charles Dicken published his best seller 'Oliver Twist' in 1838.