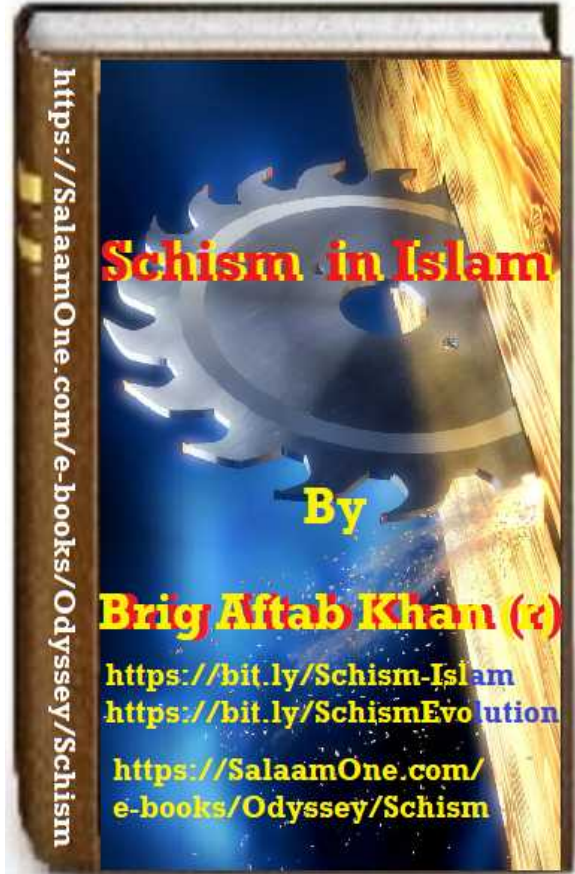


# Schism in Islam



By Brigadier Aftab Khan (r)

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- حصہ سوم: شیعہ ارتقاء و اشتباہات
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a. ویب لنک : <https://bit.ly/Sahaba-Grudge>

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أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Evolution of Schism in Islam & The Solution

### Introduction

The English word "schism"<sup>1</sup> means a split or separation within a group or organisation, typically caused by discord<sup>2</sup>. It comes from the Latin 'schisma', 'scisma' (in Medieval Latin also cisma), from Greek word "σχίσμα" (skhisma), (genitive skhismatos) "division, cleft." Arabic has similar word, the 'shī'at' (شِيعَة)<sup>3,4</sup> Meaning 'Sect/ Party'.<sup>5,6</sup> The other word is tafarraqu (تَفَرَّقُوا) which means 'divided'.<sup>7</sup>

'Schism' and 'division' is prohibited by the Quran, in most clear words, leaving no room for doubt or ambiguity:

Surely you have nothing to do with those who have made divisions (فَرَّقُوا) in their religion and become Shayin<sup>8</sup> (شَيْعًا) (schismatics, factions). Their matter is with Allah and He will indeed tell them (in time) what they have been doing. ([Quran:6:159](#))<sup>9</sup>.

<sup>1</sup> <https://www.etymonline.com/word/schism> \ <https://en.wikipedia.org/wiki/Schism>

<sup>2</sup> <https://www.etymonline.com/word/schism>

<sup>3</sup> [https://corpus.quran.com/qurandictionary.jsp?q=\\$yE#\(30:32:6\)](https://corpus.quran.com/qurandictionary.jsp?q=$yE#(30:32:6))

<sup>4</sup> <https://www.al-islam.org/quran/search-result/qt/شِيعًا>

<sup>5</sup> [ibid](#)

<sup>6</sup> <http://arabiclexicon.hawramani.com/شيع//?book=50>

<sup>7</sup> [https://corpus.quran.com/qurandictionary.jsp?q=frq#\(6:159:3\)\](https://corpus.quran.com/qurandictionary.jsp?q=frq#(6:159:3)\)  
<https://tanzil.net/#search/quran/تَفَرَّقُوا>

<sup>8</sup> Arabic word, (شِيعًا) Shia has been used by Allah, in negative sense, a prohibition. It is a living miracle of the Quran that this negative name has been adopted by some in clear literal defiance of the Quran (6:159).

<sup>9</sup> <https://qurano.com/en/6-al-an-am/verse-159/>

We are set to delve into the important topic of ‘schism’ within Islam, under the guiding light of the Quran. This holy scripture holds a universally acknowledged status as a fundamental guiding text across all segments of the Muslim community. Any additional concepts must align with the explicit and unambiguous directives of the Quran to gain acceptance. The act of interpreting (Taweel) is prohibited to be employed in matters of fundamental importance, as mandated in Quran 3:7.

Taweel is an explanation, human work based on understanding of a person, it's not divine work. It may be correct or wrong. People have claimed to be the Prophet on their taweels (interpretation) of verses of Quran and Hadiths, clearly negating the scripture.

### **Islam based on Quran**

Islam is based on the Principles and doctrines based on Quran, summarised, enumerated and explained in ‘[Hadith Jibreel](#)<sup>10</sup>’, preached and practised by Prophet Muhammad (ﷺ) and all Muslims including Ali (رضى الله عنه).

*“We have not missed anything in the Book”  
(Quran;6:38)*

*“..Allah had sent down the Book with the Truth but the people who sought differences in the Book are in extreme schism (divergence) (Quran;2:176)<sup>11</sup>”*

The fundamentals of Islam are based directly on clear Command Verse (آيَاتُ مُحْكَمَاتٌ) which are ‘Essence,

<sup>10</sup> Hadith Jibreil Explained: *The Vision of Islam* by Sachiko Murata and William C. Chittick: <https://salaamone.com/vision/>

<sup>11</sup> <https://corpus.quran.com/translation.jsp?chapter=2&verse=176>

foundation of the Book' (أُمُّ الْكِتَابِ) and not on derived, extracted interpretations (تَأْوِيلِهِ , tawel) by scholars (Quran 3:7)<sup>12</sup>. It is very important because the Faith (Ayman) has to be pure, without any doubt or ambiguity, it is the Faith (Ayman) then the deeds on which entry to hell or heaven is to be decided, it cannot be left to the interpretations which differ and can be questioned or refuted. One has to be a believer of the Quran from the heart, mere oral, outward belief is deceptive.

*You should only warn those who follow the Quran and have fear of the Beneficent God without seeing Him. Give them the glad news of their receiving forgiveness and an honourable reward (from God). (Quran 36:11)*<sup>13</sup>

A brief introduction to the Quran by Quran is essential to start with.<sup>14</sup>

## **Master Key to Quran**

While everyone claims to be following Quran but failure of scholars and people to uphold and comprehend one vital verse (3:7) has led to the fragmentation of Muslims, causing disunity and the emergence of various sects, Allah says:

*He is the One Who has revealed to you 'O Prophet' the Book, of which some verses are precise (آيَاتٍ مُّحْكَمَاتٍ)—they are the foundation of the Book (أُمُّ الْكِتَابِ)—while others are elusive. Those with deviant hearts follow the elusive verses seeking 'to spread'*

<sup>12</sup> شاه کلید قرآن ; <https://bit.ly/Key2Quran> : Master Key to Quran/ They tried to make this key ineffective!

<sup>13</sup> <https://quran.wvpa.com/page/verse-36-11>

<sup>14</sup> Quran -19 Answers: <https://bit.ly/19Answers>

doubt through their ‘false’ interpretations—but none grasps their ‘full’ meaning except Allah. As for those well-grounded in knowledge, they say, “We believe in this ‘Quran’—it is all from our Lord.” But none will be mindful ‘of this’ except people of reason. (Translation: Quran 3:7)<sup>15</sup>

The Quran is a revelation that encompasses both precise and elusive verses. The former, known as "Precise Command Verses," (آيَاتٌ مُّحْكَمَاتٌ) serve as the foundation of the Book (أُمُّ الْكِتَابِ), while the latter may carry interpretations that lead astray those with deviant hearts. These individuals attempt to sow doubt through twisted interpretations. Yet, the full understanding of these verses rests with Allah alone, and only people of reason truly embrace the message.

Even if some attempt to dissect these verses, suggesting that the meanings of elusive verses are exclusively known to Imams or the "well-grounded in knowledge," this cannot override the primacy of the "Precise Command Verses." (آيَاتٌ مُّحْكَمَاتٌ). The verse itself asserts that their meanings reside solely with Allah. By extension, if the Imams or knowledgeable individuals were indeed privy to these meanings, it would imply that the Prophet Muhammad ﷺ—who holds a higher status—would also have known them. Given that the Prophet ﷺ fully conveyed the message and sought witnesses thrice, during Hajj Sermon<sup>16</sup>, such a revelation would have been made known.

<sup>15</sup> Master Key to Quran : <https://bit.ly/Key2Quran>

<sup>16</sup> <https://www.iium.edu.my/deed/articles/thelastsermon.html>

*"Allah says: Messenger, preach what is revealed to you from your Lord. If you will not preach, it would be as though you have not conveyed My message..." (Quran 5:38)*

To suggest that the Prophet ﷺ was unaware of these meanings while the Imams or someone else, possessed such knowledge would elevate the status of the Imams above that of the Prophet ﷺ, a notion that contradicts the core teachings of Islam. The attempt to deconstruct verse 3:7 is futile, reflecting a misguided endeavour of alteration (Tahreef) and interpretation (Taweel), which the verse itself renounces. The Quran possesses inherent safeguards that render it impervious to human manipulation or corruption, ensuring the preservation of its fundamental teachings.

The Quran is perfect, complete, eternal guidance for humanity which cannot be abrogated, eternal, unambiguously explains everything, neglects nothing, this blessed book must be followed to receive mercy (6:115, 6:34, 2:185,, 10:64,18:27, 18:1-2, 16:89, 17:9, 6:155). The Quran contains everything that we need for guidance (16:89). God did not leave anything (6:38)<sup>17</sup>.

*"... Allah had sent down the Book with the Truth but the people who sought differences in the Book are in extreme schism (divergence) (Quran;2:176)<sup>18</sup>*

*"And our duty is only to convey plainly (the Message)." (Quran 36:17)<sup>19</sup>*

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<sup>17</sup> Quran -19 Answers: <https://bit.ly/19Answers>

<sup>18</sup> <https://corpus.quran.com/translation.jsp?chapter=2&verse=176>

<sup>19</sup> <https://corpus.quran.com/translation.jsp?chapter=36&verse=17>



## Taweel

"Taweel" is a term used to describe the process of interpreting and explaining religious texts, often with the aim of understanding their deeper meanings. It is a human effort rooted in scholarly analysis and personal comprehension. Word *tawīl* (تَأْوِيل) has occurred seventeen times in Quran.<sup>20</sup> Taweel is distinct from the divine revelation or inspiration that originated the original texts. Instead, *tawīl* (تَأْوِيل) represents the human endeavour to extract significance and elucidate the intended message within the given religious context. The meanings of Command verses (آيَاتٌ مُّحْكَمَاتٌ) cannot be altered with *tawīl* (تَأْوِيل), even by the most pious person. It nullifies the very purpose and opens the way of schism, discord and disunity.

However, Taweel is not without its complexities. Interpretations can vary widely depending on factors such as an individual's knowledge, cultural background, linguistic expertise, and personal beliefs. This leads to a diversity of interpretations, some of which may be closer to truth and insight, while others might stray from the intended meaning of the original texts.

A cautionary aspect of Taweel is evident in historical instances where individuals have claimed prophethood or divine status based on their own (claiming to be inspired by God) interpretations of religious scriptures, including both the Quran and Hadiths. Such claims often defy the established teachings and principles of

<sup>20</sup>

[https://corpus.quran.com/qurandictionary.jsp?q=Awl#\(3:7:26\)](https://corpus.quran.com/qurandictionary.jsp?q=Awl#(3:7:26))  
<https://tanzil.net/#search/quran/%20تأويل>

the religious traditions. In Islam, for instance, the concept of prophethood ended with the final Prophet, Muhammad (ﷺ)<sup>21</sup>, and any claims of subsequent prophethood are rejected by the Muslims.

### **Fundamentals of Faith (Ayman)**

In Islam, there are six fundamental beliefs known as the "Six Articles of Faith." These beliefs are central to the faith and form the foundation of a Muslim's worldview. Here are the Six Articles of Faith along with references from the Command Verse (آيَاتُ مُحْكَمَاتٍ) which are 'Essence, foundation of the Book' (أُمُّ الْكِتَابِ):

#### **Six Articles of Faith**

1. Tawheed (Belief in the Oneness of Allah) (Quran 112:1-4<sup>22</sup>, 4:136)
2. Belief in Angels (Malaikah) (Quran 2:285, 4:136)
3. Books of Allah (Kutubullah)(Quran 2:285), (Quran 5:44, 2:136, 2:4)
4. Belief in the Prophets (Rusul): (Quran 2:285, 4:136)
5. Belief in the Day of Judgment (Akhirah) (Quran 73:11-12, 2:4, 4:136)
6. Belief in Divine Decree (Qadr): (Quran 54:49)

#### **Five pillars of Islam:**

1. Tawheed Quran 112:1-4)
2. Salaah (Prayer) (Quran 20:14)

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<sup>21</sup> Quran 33:40

i. [:http://www.equranlibrary.com/tafseer/tafheemulquranen/33/40](http://www.equranlibrary.com/tafseer/tafheemulquranen/33/40)

ii. <https://tanzil.net/#33:40>

iii. [https://www.tafheemulquran.net/1\\_Tafheem/Suraes/033/appx.html](https://www.tafheemulquran.net/1_Tafheem/Suraes/033/appx.html)

<sup>22</sup> <https://tanzil.net/#trans/ur.maududi/4:136>

3. Zakat (Almsgiving) -(Quran 2:110),
4. Sawm (Fasting) - (Quran 2:183)
5. Hajj (Pilgrimage) (Quran;3:97)<sup>23</sup>

There are many more verses as well

## **Sectarianism in Islam**

Sectarianism in Islam persists despite the Quran's firm prohibition against it. Within Islam, two main sects have emerged, each giving rise to numerous subsects. A potential path toward resolution lies in addressing these differences through the guidance of the Quran, which could gradually diminish the divisions.

*".. It is Allah` Who named you `the ones who submit` (Muslims)`in the` earlier `Scriptures` and in this `Quran`, so that the Messenger may be a witness over you, and that you may be witnesses over humanity.." (Quran;22:78)<sup>24, 25</sup>*

## **Islam, Muslim and Shia**

The term "Muslim" is God given Quranic name, with its translation as "the ones who submit to the divine will", it carries a depth of meaning that extends far beyond a simple label. It embodies a complete and profound philosophy. Adding suffixes or prefixes to this God-given name to identify sects is not only counter to the essence of this concept but also carries an element of disrespect.(Read details<sup>26</sup>).

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<sup>23</sup> <https://corpus.quran.com/qurandictionary.jsp?q=wly>

<sup>24</sup> <https://www.islamawakened.com/quran/22/78/default.htm>

<sup>25</sup> <https://salaamone.com/muslim1/>

<sup>26</sup> <https://salaamone.com/muslim1/>

## Shia / Sect - Prohibited by Quran

Choosing words for specific commands (احكام), by Quran carries a lot of wisdom (حكمه) and insight. Firqah (فرقه) is straight word, for 'sect' which has been used but word 'Shiah' (شيعته) carries lot of depth. This word is not restricted to Arabic only, it has international recognition as will be explained later in the explanation of the English word '**schism**'.

## Arabic - ShiYah/ Shia

The trilateral root "shīn yā 'ayn" (ش ي ع) occurs 12 times in the Quran, in two derived forms: once as the form verb 'tashī'a' (تَشِيْع), and 11 times as the noun 'shī'at' (شِيْعَة)<sup>27, 28</sup> Mostly meaning 'Sect/ Party' (8 times) and thrice as 'with their kind' (like or similar to him/ them).<sup>29</sup>

## Lane's Arabic-English Lexicon (شيع)

(O.) شِيْعَة A separate, or distinct, party, or sect, (Oubab of Al Sughani, Al Qamus AlMuhit of Firzuabadi, TA, Tajul Aroos) of men: this is the primary signification: so called from their agreeing together, and following one another; or, accord. to some, the ي is originally و, and it is from شَوْع قومه, which means " he collected his people or party: " (Tajul Aroos:) the followers and assistants (S, O, Msb Misbah of Fayyumi, K) of a man: (Sahih of Aljawahri, O, K:) any people that have combined in, or for, an affair: (Msb, TA:) accord. to Az, persons who follow, or conform with, one another, [though] not all of them agreeing together: (TA:) and any assistant and partisan of a man: (O, TA:) [for] the word is applied to one

<sup>27</sup> [https://corpus.quran.com/qurandictionary.jsp?q=\\$yE#\(30:32:6\)](https://corpus.quran.com/qurandictionary.jsp?q=$yE#(30:32:6))

<sup>28</sup> <https://www.al-islam.org/quran/search-result/qt/شِيْعَة>

<sup>29</sup> [ibid](#)

and to two and to a pl. number and to the male and to the female, (K, TA,) without variation: (TA:) the pl. is شِيع and اشِياع, (S, \* O, Msb, K,) the latter a pl. pl.; (Msb;) and the former is applied to any people, or party, whose affair, or case, is one, who follow one another's opinion. (S.) The saying, in the Kur [xxxiv. last verse], كَمَا فَعَلَ بِأَشْيَاعِهِمْ مِنْ قَبْلِ means As was done with the likes of them, of the same persuasion as they, of the peoples that have gone before: (S, \* TA:) and similar to this is the saying in the Kur liv. 51. (TA.) B2: Afterwards, الشِيعَة became a name of A particular party [or sect]; (Msb, K;) being predominantly applied to all who took as their friends, or lords, 'Alee and the people of his house: (K:) those who followed 'Alee, saying that he was the [rightful] Imám after the Apostle of God, and believing that the office of Imám should not depart from him and his descendants:—(KT:) they are an innumerable people, who are innovators; the extravagant zealots among them are the Imámeeyek, who revile the Two Sheykhhs [Aboo-Bekr and 'Omar]; and the most extravagant of them call the Two Sheykhhs disbelievers: some of them rise to the pitch of [that misbelief which is termed] الزِنْدَقَة [q. v.]. (TA.) [It is also applied to A single person of this party, or sect; agreeably with what has been said above; and such a person is likewise called ↓ شِيعِي: see 5.] شِيعِيَّة and شِيعِيَّة The way of doctrine and practice, or the system of tenets, of the sect called الشِيعَة.] [Lane's Arabic-English Lexicon]<sup>30</sup>

### Verses from Quran

Making sects (شِيعَةً) in Islam is negative, a clear prohibition. It is a living miracle of the Quran that this

<sup>30</sup> <http://arabiclexicon.hawramani.com/شيع/?book=50>

negative name has been adopted by the sect in clear literal defiance of the Quran.

وَإِنَّ مِنْ شِيعَتِهِ لَإِبْرَاهِيمَ (٨٣)

*And surely, among those who followed his (Nuh's) way (sect) was Ibrahim (Abraham) (Quran27:83)*<sup>31</sup>

Hence to be in the Party/ Sect/ Way of Nuh (monotheism) is positive, otherwise forming sects is the way of (practising) polytheism, Allah says:

مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ (٣١) مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ (٣٢)

*Turn in repentance to Him. Have fear of Him. Be steadfast in your prayer. Do not be like the "The MUSHRIKEEN (31) who split up (فَرَّقُوا) their religion, and become sects (شِيعًا) - each party (حِزْبٍ) delighting in whatever beliefs they have. [(Quran;30:32), (3:105)<sup>32</sup>, (6:159)<sup>33</sup>, (23:53), (42:13). Sectarianism is invariably based upon taking humans as 'authorities']]*

*Of those who split up their religion, and became sects, [i.e. they invented new things in the religion (Bid'ah), and followed their vain desires], each sect rejoicing in that which is with it. (Translation-2)*<sup>34</sup>

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ ؕ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ (١٥٩)

<sup>31</sup> <https://www.islamawakened.com/quran/37/83/default.htm>

<sup>32</sup> <https://tanzil.net/#3:105>

<sup>33</sup> <https://tanzil.net/#6:159>

<sup>34</sup> <https://corpus.quran.com/translation.jsp?chapter=30&verse=32>

Surely you have nothing to do with those who have made divisions in their religion and become Shayin<sup>35</sup> (شَيْعًا , schismatics, factions). Their matter is with Allah and He will indeed tell them (in time) what they have been doing. ([Quran;6:159](#))<sup>36</sup>

There are many more verses [against sectarianism](#) and division.<sup>37</sup>

### The English word "[schism](#)"

The English word "[schism](#)"<sup>38</sup> means a split or separation within a group or organisation, typically caused by discord<sup>39</sup>. It comes from the Latin '*schisma*', '*scisma*' (in Medieval Latin also *cisma*), from Greek *skhisma* (genitive *skhismatos*) "division, cleft," from stem of *skhizein* "to split". It is often used to describe a formal division or split within a religious body, producing two or more parties with rival authorities, from Old French *scisme*, *cisme* "a cleft, split" (12c.). Such as the *schism* between Sunnis and Shias in Islam. Another example of

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<sup>35</sup> Arabic word, (شَيْعًا) Shia has been used by Allah, in negative sense, a prohibition. It is a living miracle of the Quran that this negative name has been adopted by the sect in clear literal defiance of the Quran.

<sup>36</sup> As for those who have created schisms in their order, and formed different sects, you have no concern with them. Their affair is with God. He will tell them the truth of what they were doing.(6:159)

<https://quran.wwpa.com/page/verse-6-159>

<https://www.islamawakened.com/quran/6/159/default.htm>

<sup>37</sup>

[https://www.al-islam.org/alphabetical-index-holy-quran/sects-and-diversity#quran\\_ref\\_226934](https://www.al-islam.org/alphabetical-index-holy-quran/sects-and-diversity#quran_ref_226934)

<sup>38</sup> <https://www.etymonline.com/word/schism> \ <https://en.wikipedia.org/wiki/Schism>

<sup>39</sup> <https://www.etymonline.com/word/schism>

schism is the Protestant Reformation, which caused a major *schism* in the Christian Church.

Shiism is prohibited by the Quran, in most clear words, miraculously leaving no room for doubt or ambiguity.

*Indeed, the worst of living creatures in the sight of Allah are the deaf and dumb who do not use reason.*

[\(Quran:8:22\)](#)<sup>40</sup>

### Shia Interpretation

The verse ([Quran:6:159](#)) is a command clear verse, does not require interpretation. Who were and are majority Muslims following the clear unambiguous teachings of Quran, Sunnah of Prophet صلی اللہ علیہ وسلم Muhammad (صلی اللہ علیہ وسلم) his companions and Ali, Hassan and Hussain (r.a) need no elaboration.

Allamah Muhammad Hussein Tabatabai in his exegesis, writes; “it should be clear that there is no evidence to restrict the verse’s meaning to any particular group, such as: (1) the polytheists; the Jews and the Christians; and (2) the followers of denominations and sects in this nation [of Islam]. Rather, the verse’s message is universal: it exonerates the Prophet from all of these groups [Al-Mīzān, Allamah Muhammad Hussein Tabatabai <https://almizan.org>]

However the Shias (sect developed much later) interpret Quran verse 6:159 as a warning against “dividing the faith and following different leaders”<sup>41</sup>. They believe that the only legitimate leader after the

<sup>40</sup> <https://tanzil.net/#trans/en.sahih/8:22> / <https://salaamone.com/intellect>

<sup>41</sup> Surah Al-An'am - 159 - Quran.com. <https://quran.com/6/159>



Prophet Muhammad (peace be upon him) was his cousin and son-in-law Ali, and his descendants, who are called the Imams<sup>42</sup>. They reject the authority of the first three caliphs who were chosen by the majority of Muslims after the Prophet's death. They also differ from Sunnis in some aspects of theology, law and ritual<sup>43</sup>. They consider themselves as the true followers of Islam and the Quran, and not as a sect or faction. Some examples of Shia interpretation of Quran verse 6:159 are:

"This verse is a clear proof that those who have divided their religion into sects have gone astray from the right path, and that their affair is with Allah, Who will inform them of what they used to do. The Shia are not included in this verse, because they have not divided their religion, but have followed the guidance of Allah and His Messenger, and have adhered to the leadership of Ali and his progeny, who are the rightful successors of the Prophet."<sup>3</sup>

"The meaning of this verse is that whoever follows a leader other than Ali and his descendants, he has divided his religion and become a schismatic. And Allah does not accept any religion other than Islam, which is submission to His will and obedience to His commands. And He will inform them on the Day of Judgment of what they have been doing in this world."

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<sup>42</sup> Al-An'am Verse 159 | 6:159 - Quran O.  
<https://qurano.com/en/6-al-an-am/verse-159/>

<sup>43</sup> Al-An'am Verse 159 | 6:159 - Quran O.  
<https://qurano.com/en/6-al-an-am/verse-159/>

“This verse is a warning for those who have split into sects after the Prophet's death, and have abandoned the Quran and the Sunnah. They have followed their own desires and opinions, and have taken other than Ali and his descendants as their leaders. They have deviated from the straight path, and their matter is with Allah. And He will inform them of their deeds, which will be a cause of regret and sorrow for them.”

There is no reference from Command verse/ verses from Quran for such beliefs, Sunnis do not accept these interpretations which are against Quran, Sunnah and history.

Yet they have adopted/ accepted شَيْعًا (schismatics, factions) as name of their sect/ group, where as Allah has named the followers of Islam as “Muslims” and not Shia Shayin<sup>44</sup> (شَيْعًا , schismatics, factions), rather prohibited. it, a paradox.

And hold firmly to the rope of Allah (Quran) all together and do not become divided.. ([Quran;3:103](#))<sup>45</sup>

“The Messenger will say, Lord, my people did indeed discard the Quran”([Quran;25:30](#))<sup>46</sup>

## Shia Islam

The Shia Muslims, as known today, emerged gradually as a distinct sect of Islam starting initially from the claim of inheritance after the death of Prophet

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<sup>44</sup> Arabic word, (شَيْعًا) Shia has been used by Allah, in negative sense, a prohibition. It is a living miracle of the Quran that this negative name has been adopted by the sect in clear literal defiance of the Quran.

<sup>45</sup> <https://www.islamawakened.com/quran/3/103/default.htm>

<sup>46</sup> <https://www.islamawakened.com/quran/25/30/default.htm>

Muhammad(ﷺ) in the 7th century. It's essential to note that despite differences, both Sunni and Shia Muslims share the core beliefs of Islam and hold reverence for the Quran and the Prophet Muhammad(ﷺ).<sup>47</sup>

The term "Shia" comes from the Arabic word "Shi'atu Ali," a political term meaning "the party of Ali." Over time, the followers of Ali (رضى الله), known as "Shi'atu Ali," developed their own distinct religious practices, beliefs, and interpretations of Islamic teachings.

In addition to the common fundamentals of Islam, Shia consider the Imams, descendants of Ali (رضى الله) and his wife Fatimah (رضى الله) (the daughter of the Prophet ﷺ), to be infallible spiritual leaders and guides for the community.

### **No Command Verse but Interpretations**

They base this additional belief on their interpretations (تأويله, tawelat) of Hadiths and some verses from Quran (5:55, 42:23, 33:33, 5:3). Here is a translation, may see 50 more at links:

#### **Verse 5:55**

Your only guardians are Allah, His Messenger, and fellow believers—who establish prayer and pay alms-tax with humility. [\(Quran 5:55\)](#)<sup>48</sup>

According to Sunni sources, verse 5:55 refers to the act of giving charity while praying, and not to any specific

<sup>47</sup> More details: شيعه ارتقاء، عقائد و نظريات: Web/ D-doc <https://bit.ly/Sahaba-Grudge> \ Pdf: <https://bit.ly/ShiaEvolution>

<sup>48</sup> <https://www.islamawakened.com/quran/5/55/default.htm>

person<sup>49</sup>. However, according to some Shia sources, verse 5:55 refers to Imam Ali, who gave his ring to a beggar while bowing in prayer<sup>50</sup>.

### **Verse 42:23**

That 'reward' is the good news which Allah gives to His servants who believe and do good. Say, 'O Prophet,' 'I do not ask you for a reward for this 'message'—only honour for 'our' kinship.' Whoever earns a good deed, We will increase it in goodness for them. Surely Allah is All-Forgiving, Most Appreciative. ([Quran 42:23](#))<sup>51</sup>

Verse 42:23 is understood by Sunnis as a general command to love the Prophet's relatives, while Shias see it as a specific reference to the Ahl al-Bayt, the family of the Prophet<sup>52</sup>.

### **Verse 33:33**

Settle in your homes, and do not display yourselves as women did in the days of 'pre-Islamic' ignorance. Establish prayer, pay alms-tax, and obey Allah and His Messenger. Allah only intends to keep 'the causes of'

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<sup>49</sup>quran - Purification verse 33:33 -

<https://islam.stackexchange.com/questions/27746/purification-verse-3333>

<sup>50</sup> [Commentaries for 33.33 - QuranX.com: https://quranx.com/Tafsirs/33.33](https://quranx.com/Tafsirs/33.33)

<sup>51</sup> <https://www.islamawakened.com/quran/42/23/default.htm>

<sup>52</sup> Interpretation of this ayah 42.23:

<https://www.shiachat.com/forum/topic/78095-interpretation-of-this-ayah-4223/>

- i. [Ali in the Quran - Wikipedia / https://en.wikipedia.org/wiki/Ali\\_in\\_the\\_Quran](https://en.wikipedia.org/wiki/Ali_in_the_Quran)
- ii. [Verse of the mawadda - Wikipedia/ https://en.wikipedia.org/wiki/Verse\\_of\\_the\\_mawadda](https://en.wikipedia.org/wiki/Verse_of_the_mawadda)

evil away from you and purify you completely, O members of the 'Prophet's' family!. [\(Quran:33:33\)](#)<sup>53</sup>

According to Sunni sources, verse [33:33](#) is a general command for the wives of the Prophet to stay in their houses and purify themselves, and not specific reference to the Ahl al-Bayt<sup>54</sup>

However, according to Shia sources, verse 33:33 is part of the verse of purification, which proves the infallibility of the Ahl al-Bayt<sup>55</sup>.

### **Verse 5:3**

Forbidden to you are carrion, blood, and swine; what is slaughtered in the name of any other than Allah; what is killed by strangling, beating, a fall, or by being gored to death; what is partly eaten by a predator unless you slaughter it; and what is sacrificed on altars. You are also forbidden to draw lots for decisions. This is all evil. Today the disbelievers have given up all hope of 'undermining' your faith. So do not fear them; fear Me! Today I have perfected your faith for you, completed My favour upon you, and chosen Islam as your way. But whoever is compelled by extreme hunger—not intending to sin—then surely Allah is All-Forgiving, Most Merciful. [\(Quran;5:3\)](#)<sup>56</sup>

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<sup>53</sup> <https://www.islamawakened.com/quran/33/st33.htm>

<sup>54</sup> <https://islam.stackexchange.com/questions/27746/purification-verse-3333>

<sup>55</sup> [Verse of purification - Wikipedia](https://en.wikipedia.org/wiki/Verse_of_purification)  
[https://en.wikipedia.org/wiki/Verse\\_of\\_purification](https://en.wikipedia.org/wiki/Verse_of_purification)

<sup>56</sup> <https://www.islamawakened.com/quran/5/3/default.htm>

Sunnis see it as a declaration of the completion of Islam and its laws<sup>57, 58</sup>, while Shias see it as a confirmation of the appointment of Imam Ali as the successor of the Prophet at Ghadir Khumm<sup>59</sup>.

The reader is encouraged to explore the provided links accompanying each translated verse, allowing access to the original Arabic text along with various translations for a comprehensive understanding. This facilitates the verification of the original content and the identification of specific Commands (احكام) as prescribed by Allah, as explicitly highlighted in Quran 3:7. It is important to note that no such command as insisted upon by certain interpretations actually exists.

### Hadith al-Ghadir

Hadith al-Ghadir is related to an event that took place after the Farewell Pilgrimage of the Prophet Muhammad (صلى الله عليه وسلم). At a place called 'Ghadir Khumm', 160 KM from Makkah, the Prophet (صلى الله عليه وسلم) publicly displayed solidarity with Hazrat Ali in front of a gathering to curb dissatisfaction among some people who had shown resentment against Ali (رضى الله) wiles on an expedition to Yemen. He (صلى الله عليه وسلم) held the hand of Ali ibn Abi Talib and declared, "For whoever I am his Mawla<sup>60</sup>, Ali is his Mawla." The Arabic word "Mawla"

<sup>57</sup> <http://www.equranlibrary.com/tafseer/tafheemulquranen/5/3>

<sup>58</sup> [Surah Al-Ma'idah - 3 - Quran.com/](http://Surah-Al-Ma'idah-3-Quran.com/) <https://quran.com/5:3>

<sup>59</sup> [Ghadir Khumm - Wikipedia/](http://Ghadir_Khumm_-_Wikipedia/) [https://en.wikipedia.org/wiki/Ghadir\\_Khumm](https://en.wikipedia.org/wiki/Ghadir_Khumm) / [Verse of ikmal al-din - Wikipedia](https://en.wikipedia.org/wiki/Verse_of_Ikmal_al-Din) / [https://en.wikipedia.org/wiki/Verse\\_of\\_Ikmal\\_al-Din](https://en.wikipedia.org/wiki/Verse_of_Ikmal_al-Din)

<sup>60</sup> *Mawla*: Page 129: شيعه ارتقاء، عقائد و نظريات: <https://bit.ly/ShiaEvolution> / <https://bit.ly/Sahaba-Grudge>

has various meanings, including, friend, guardian, helper, master depending on its context. Shia Muslims interpret this declaration as an explicit appointment of Ali (r.a) as the successor and leader of the Muslim community after the Prophet's صلی اللہ علیہ وسلم passing. Importance of his family (Ahle bait) was also highlighted. (also known as Hadith Saqlain, two heavyweights, Quran and Ahle bait).<sup>61</sup> While the majority Muslims consider it just a show of respect, closeness and support and not appointment of successor. Ali (r.a) never used it as an argument for his claim to successorship because he and everyone knew the meanings in context. The historical significance and implications of this event continue to be a topic of scholarly discussion and remain central to the theological beliefs of Shia Muslims. Ali (r.a) accepted the majority decision and served under three caliphs, ultimately he was chosen to be the fourth Caliph of all Muslims 25 years later.

The murder of 3rd Caliph Usman (r.a) and subsequent unstable political situation resulted in turmoil and murder of Ali (r.a). This gulf between supporters of Ali (r.a) and others was widened. The unfortunate martyrdom of Hussain (r.a) escalated it further. Shia Islam has several sub-sects, the largest of which is the Twelver Shia, who believe in twelve divinely appointed Imams, with the twelfth Imam in occultation and expected to return as the Mahdi, a messianic figure. Shia communities can be found in various parts of the

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<sup>61</sup> (\مسند امام احمد, حدیث نمبر 18468 )

<http://www.equranlibrary.com/hadith/musnadahmad/708/18468>

world, with Iran having the highest concentration of Shia Muslims.<sup>62</sup>

The religious matters can be complex and multifaceted, and different individuals and groups may interpret them differently based on their understanding of religious texts and traditions. It is essential to approach such discussions with respect and humility, recognizing that ultimate judgement lies with Allah on the Day of Judgment. Thus all Muslims can live with peace and harmony.<sup>63</sup>

### **Doctrine of Imamah**

The doctrine of Imamah, which refers to the belief in the divine appointment of specific individuals as the rightful successors to Prophet Muhammad (صلى الله عليه وسلم) and leaders of the Muslim community, is fundamental to Shias. This concept is not based on any direct command verse but is derived from various interpretations of the verses from Quran<sup>64</sup> and other sources in Shia Islam. The

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<sup>62</sup> Page 127 , عقائد و نظريات ، شيعه ارتقاء : <https://bit.ly/ShiaEvolution/>  
<http://rejectionists.blogspot.com/2011/12/hadith-of-ghadir-khumm.html>

<sup>63</sup> <https://bit.ly/WhySects>

- i. 73 Sects, not a Command but warning:  
<https://salaamone.com/teheter73-firqah-hadees/>
- ii. [https://m.facebook.com/story.php?story\\_fbid=pfbid0LNrgmXkMNHZCNGGkAhu7CqbVVf8zDUmqkrbBuxF9d3RjHzyKh5qsZWdXWMC4xKVI&id=100063952666890&mibextid=Nif5oz](https://m.facebook.com/story.php?story_fbid=pfbid0LNrgmXkMNHZCNGGkAhu7CqbVVf8zDUmqkrbBuxF9d3RjHzyKh5qsZWdXWMC4xKVI&id=100063952666890&mibextid=Nif5oz)

<sup>64</sup> Doctrine of Imamah and Quran: Doctrine of Imamah, does not exist in any Command verse of Quran or Hadith. Hadith Jibril which summarises Quran based fundamentals of Islam publicly narrated by angel Jibril also does not include doctrine of Imamah. Neither Hazrat Ali nor his sons Hasan and Hussain (Allah may



concept of Imamah is a fundamental difference between Shia and Sunni Islam. Ali (رضى الله) , considered as the first Imam, never declared himself to be Imam, neither politically nor spiritually. He kept obeying the three Caliphs, offering prayers under their Imamah for 25 years. Even on his appointment as fourth Caliph of Muslims he did not make any such declaration, rather he kept on emphasising unity of Muslims and urging the Muslims to remain part of majority Muslims. ([Sermon:126, Nahjul-Balgha](#) <sup>65</sup>).

Though there are numerous verses and interpretations that Shia scholars use to support the doctrine of Imamah, following are some of the key verses from the Quran that are often cited:

We must keep in mind the Hadith Jibreel and Key to Quran, verse 3:7:

He is the One Who has revealed to you 'O Prophet' the Book, of which some verses are precise (آيَاتٌ مُّحْكَمَاتٌ) —they are the foundation of the Book (أُمُّ الْكِتَابِ) —while others are elusive. Those with deviant hearts follow the elusive verses seeking 'to spread' doubt through their 'false' interpretations—but none grasps their 'full' meaning except Allah. As for those

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be pleased with them), declared nor practised or preached this doctrine developed much later. Some verses from the Quran (5:55, 42:23, 33:33, 5:3) are interpreted by tawel to support this concept, which is prohibited by Quran (3:7).

<sup>65</sup> <http://www.nahjulbalagha.org/SermonDetail.php?Sermon=126>

well-grounded in knowledge, they say, "We believe in this 'Quran'—it is all from our Lord." But none will be mindful 'of this' except people of reason. (Quran 3:7).

It must be kept in view that Ali, Hasan and Husaain (r.a) did not declare themselves to be Divinely appointed Imams as per shia theological concept developed later. They were pious Muslims from the Household of Prophet ﷺ (ahle-bait) who strictly followed the Quran and Sunnah. Ali and Hasan,(r.a) were chosen to be Caliphs by Muslims through the process of consultation (shura). They are innocent and absolved of later deviations against Quran and Sunnah put on their names.

The concept of Imamate can be attributed to early scholars and theologians within the Shia tradition. It was developed over time. The precise identity of the first person to articulate the concept may not be definitively documented, as it evolved over generations.<sup>66, 67</sup>. There will be no Prophet or Messenger after Prophet Muhammad , no revelations to any one, divinely appointed Imam can not be another Prophet in disguise..

**ABDALLAH IBN SABA**: By : Hartwig Hirschfeld

A Jew of Yemen, Arabia, of the seventh century, who settled in Medina and embraced Islam. Having adversely criticized Calif Othman's administration, he

<sup>66</sup> Page 160, عقائد و نظریات، شیعہ ارتقاء، <https://bit.ly/ShiaEvolution>

<sup>67</sup> [https://ur.wikipedia.org/wiki/امامت\\_\(اہل\\_تشیع\)](https://ur.wikipedia.org/wiki/امامت_(اہل_تشیع))، مئی 2012ء اخذ شدہ بتاریخ 06 جولاءِ۔ <https://darulifta-deoband.com/home/ur/false-sects/53000>

was banished from the town. Thence he went to Egypt, where he founded an anti othmanian sect, to promote the interests of Ali. On account of his learning he obtained great influence there, and formulated the doctrine that, just as every prophet had an assistant who afterward succeeded him, Mohammed's vizier was Ali, who had therefore been kept out of the califate by deceit. Othman had no legal claim whatever to the califate; and the general dissatisfaction with his government greatly contributed to the spread of Abdallah's teachings. Tradition relates that when Ali had assumed power, Abdallah ascribed divine honors to him by addressing him with the words, "Thou art Thou!" Thereupon Ali banished him to Madain. After Ali's assassination Abdallah is said to have taught that Ali was not dead but alive, and had never been killed; that a part of the Deity was hidden in him; and that after a certain time he would return to fill the earth with justice. Till then the divine character of Ali was to remain hidden in the imams, who temporarily filled his place. It is easy to see that the whole idea rests on that of the Messiah in combination with the legend of Elijah the prophet. The attribution of divine honors to Ali was probably but a later development, and was fostered by the circumstance that in the Koran Allah is often styled "Al-Ali" (The Most High). [Shatrastani al-Milal, pp. 132 et seq. (in Haarbrücken's translation, i.200-201); Weil, Gesch. der Chalifen, i.173-174, 209, 259.Source:.<sup>68</sup> JewishEncyclopedia]

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<sup>68</sup> <https://www.jewishencyclopedia.com/articles/189-abdallah-ibn-saba>

This character and his legacy is mentioned in Sunni and Shia literature.<sup>69</sup>

## Great Honour and Responsibility of Ahle Bait

The Ahle Bait (Household of the Prophet ﷺ)<sup>70</sup> are highly revered by all Muslims. Their significance is not confined to any particular group, and no entity should assert exclusive ownership over them by exploiting their name to establish sects that deviate from the clear commands of the Quran. Hazrat Ali, Hasan, and Hussain (may Allah be pleased with them) did not lay claim to infallibility or divine appointment as Imams for Muslims, they neither believed nor preached any such non Quranic doctrine. Rather Ali (رضى الله) is found to be preaching unity of Muslims and not forming sects, he advised to follow the majority Muslims and keep love to him moderation.

“With regard to me, two categories of people will be ruined, namely he who loves me too much and the love takes him away from rightfulness, and he who hates me too much and the hatred takes him away from rightfulness. The best man with regard to me is he **who is on the middle**”

شيعه اشتباهاات / فرقه و اربيت / شيعه ارتقاء، عقائد و نظريات<sup>69</sup>

- i. <https://bit.ly/Sahaba-Grudge> e-Book-G-doc / Pdf:  
<https://bit.ly/ShiaEvolution> , page 162-170 ,
- ii. (سینن نسائی: 4065) <http://www.equranlibrary.com/hadith/nasai/1492/4065> ,
- iii. البخاری: 3017 <http://www.equranlibrary.com/hadith/bukhari/1497/3017>
- iv. <https://quran1book.blogspot.com/2022/01/Sahaba-Conflicts.html>
- v. Pdf e-Book:  
[https://drive.google.com/file/d/1jBa2Mu\\_PT3k5O3oJLTe3UJa\\_kR42yYs5/view](https://drive.google.com/file/d/1jBa2Mu_PT3k5O3oJLTe3UJa_kR42yYs5/view)

<sup>70</sup> Page 119: شيعه ارتقاء، عقائد و نظريات: <https://bit.ly/ShiaEvolution>

**course.** So be with him and **be with the great majority of Muslims** because Allah's hand of protection is on keeping unity. You should beware of division because the one isolated from the group is a prey to Satan just as the one isolated from the flock of sheep is a prey to the wolf. Beware! Whoever calls to this course [of sectarianism], kill him, even though he may be under this headband of mine." [Ali (R.A) Sermon:126, Nahjul-Bgha]<sup>71</sup>

Ali and Hasan (may Allah be pleased with them) became caliphs on their merit on selection by the Muslims. Hussain (r.a) stood up against oppression and tyranny, supported and then deceived by his supporters, resulting in the tragedy of Karbala<sup>72</sup>. They all adhered to the Quran's teachings and followed the Sunnah of the Prophet ﷺ with unwavering devotion. Their lives exemplified obedience, piety, and a profound dedication to Islam.

Possibility of conspiracy against Islam and Ahle Bait, is obvious, hatched much later through accusation of disobedience of Quran, by dragging their names in the invented deviant doctrine of Imamah much later. They neither knew nor announced such doctrine. The conspirators tried to achieve twin objectives, firstly, undermining Ahle Bait's devotion and obedience to Quran and closeness with the Prophet ﷺ in order to deprive them from support of all Muslims, secondly

<sup>71</sup> <http://rejectionists.blogspot.com/2011/12/front-page.html#more>

<sup>72</sup> <https://salaamone.com/karbala>

dividing the Muslim unity by creating sects, strictly prohibited by Quran. They failed in their first objective but succeeded in second. It is common practice among Jews and Christians to concoct false, deviant doctrines and attribute them to the Prophets and revered figures, an example is mentioned in Quran:

*And 'on Judgment Day' Allah will say, "O Jesus, son of Mary! Did you ever ask the people to worship you and your mother as gods besides Allah?" He will answer, "Glory be to You! How could I ever say what I had no right to say? If I had said such a thing, you would have certainly known it. You know what is 'hidden' within me, but I do not know what is within You. Indeed, You 'alone' are the Knower of all unseen.*

*(Quran;(5:116)<sup>73, 74</sup>*

Those who assert lineage from Ahle Bait, must uphold the honourable traditions of early Muslims and Ahle Bait. Any deviation from the path of the Quran and the Sunnah of Prophet Muhammad (ﷺ) risks diminishing the honour associated with this lineage. The Quran itself provides examples, such as the son of Noah, wives of Noah and Lot, who illustrate the consequences of straying from the divine path, while the wife of

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<sup>73</sup> <https://www.islamawakened.com/quran/5/116/default.htm>

<sup>74</sup> "I never told them save that which Thou didst command me (John7:16), 'Worship Allah, my Lord and your Lord,' and I was a witness of them so long as I was amongst them (see John17:6); but when Thou didst take me away to Thyself Thou wert the Watcher over them, for Thou art Witness over all.(2:176), Translation by Hamid S. Aziz. <https://quran.wvpa.com/page/verse-5-116>

Pharaoh got blessed for obedience to God.<sup>75</sup> The lineage does not save the deviants, Prophet ﷺ was commanded by Allah:

***“Warn your closest relatives”<sup>76</sup> (Quran;26:214)***

There are authentic Traditions that after the revelation of this verse, the Holy Prophet first of all addressed the sons and daughters of his grandfather. Calling each one of them by name, he said: "O children of 'Abdul Muttalib, O 'Abbas, O Safiah, paternal aunt of Allah's Messenger, O Fatimah, daughter of Muhammad! *You are warned to beware and save yourselves from the torment of the Hell-Fire: I cannot protect you from Allah's punishment; you may, however, demand whatever you like from my worldly property.*" In another narration he is reported to have said: "Well, I warn you of the impending scourge of Allah: save yourselves from His punishment: **I cannot be of any help to you against Him.** *On the Day of Resurrection, the righteous only will be nearest to me.* Let it not happen that others should come forth with good deeds and *you should appear with the burden of sins on your heads. Then you will call me for help, but I shall be constrained to turn my face away from you.* Of course, here in this world, I am bound to you by blood relations, and I shall treat you with all possible politeness as a good relation should." (Several Traditions on this subject have been reported in Bukhari, Muslim, Musnad Ahmad, Tirmizi, Ibn Jarir on the authority of Hadrat 'A'ishah, Hadrat Abu

<sup>75</sup> <https://www.islamawakened.com/quran/66/10/default.htm>

<sup>76</sup> <https://www.islamawakened.com/quran/26/214/default.htm>

Hurairah, Hadrat 'Abdullah bin 'Abbas, Hadrat Zubair bin 'Amr and Hadrat Qabisah bin Makhariq).

The principle is to stress that: **In the matter of religion the Prophet and his relations enjoyed No special privilege of which the other people might be deprived.** What was harmful for one man, was harmful for everybody. The Prophet ﷺ was supposed to first protect himself from this and then warn his nearest kinsfolk and the common people of the fatal consequences of disobedience of Allah. On the other hand, what was good and beneficial for one man, 'was good and beneficial for all. As. such, the Prophet ﷺ should first adopt it himself and then exhort his relatives also to adopt it, so that everybody may see that the Prophet ﷺ does not only preach his message to others but practises it himself also sincerely. The Holy Prophet followed this principle. Once the Holy Prophet ordered the cutting off of the hand of a Quraishi woman, named Fatimah, on the charge of theft. Hadrat Usamah bin Zaid came to intercede for her, whereupon the Holy Prophet said: **"By God, even if Fatimah, daughter of Muhammad, had committed the theft, I would have ordered amputation of her hand, too."**<sup>77</sup>

The principle emphasised here is that in matters concerning religious beliefs and actions, no special concessions or favours are granted based on one's lineage or familial connections. This principle applies not only to the Prophet ﷺ himself but also to his

<sup>77</sup> AbuAla Modudi, Tafheem ul Quran:

<http://www.english tafsir.com/Quran/26/index.html#sdfootnote135sym>



family and closest relatives. Everyone will be judged based on their own merits and actions, without any preference given due to ancestry. This concept extends to the accountability in the Hereafter, where no one, including the Prophet's nearest kin, is exempt from the consequences of their beliefs and deeds. Thus, the Prophet was instructed to guide his relatives and kin towards the correct faith and righteous conduct, as their relationship to him does not absolve them from personal accountability.

### **Points to Ponder**

The question of whether Hazrat Ali (r.a) was designated as the successor to the Prophet Muhammad صلى الله عليه وسلم becomes clearer when following points are examined:

1. Timing and Location of Announcement: The absence of a declaration regarding Hazrat Ali's (r.a) succession during the Hajj sermon, the most significant gathering, raises questions. The timings and choice of a distant place, Ghadir Khumm, for the announcement, suggests it wasn't about succession but rather a display of solidarity.
2. Ali's (رضى الله ) Position After the Event: Ali (r.a) did not assert his succession based on the Ghadir Khumm event, either at the time of the Prophet's صلى الله عليه وسلم passing or afterward. This indicates that the event might not have been about appointing a successor.
3. Allegiance and Prayer Leadership: Despite the Ghadir Khumm event, Ali (r.a) swore allegiance to and prayed behind the first three Caliphs. When the Prophet's صلى الله عليه وسلم last prayer leader was to be chosen, he

called upon Abu Bakr (r.a), not Ali (r.a), suggesting a different understanding of succession.

4. Caliphate and Spiritual Leadership: Even when Ali (r.a) became the Caliph, he didn't declare himself as an Imam, either politically or spiritually. This contrasts with the assertion of divinely appointed leadership as proclaimed by proponents of Imamah. He had a close relationship with the Caliphs, even naming his children after the Caliphs.<sup>78</sup>

5. Renunciation of 'Divine Right': Unlike the Prophet صلى الله عليه وسلم who never renounced his divine mission, Ali (r.a) accepted the leadership of other Caliphs. His initial reluctance to assume the caliphate is noteworthy, implying that he might not have been aware of a divine appointment as an Imam, a doctrine developed much later.

6. Historical Sources and Reluctance: Historical records, including Nahjul Balagha, document Ali's initial reluctance to take on a leadership role. His reluctance suggests that the concept of Imamah might have been introduced later and wasn't intrinsic to his understanding.

7. Exclusion from Core Doctrines: The Angel Gabriel's explanation of the fundamentals of Islam (Hadith Jibreel) and the Prophet's صلى الله عليه وسلم teachings did not include the concept of Imamah. Its omission from such crucial discussions raises questions about its authenticity as a fundamental article of faith.

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<sup>78</sup> See Sawal#1 & 4: <https://bit.ly/20Sawal>

8. Lack of Commanding Verse: The absence of a clear "Command Verse" (آيَاتُ مُحْكَمَاتٍ) in the Quran that decisively establishes the succession of Ali (r.a) and the concept of Imamah weakens its claim as a fundamental doctrine. Such "Essence of the Book" (أُمُّ الْكِتَابِ) verses are pivotal in Islamic teachings.

So the evidence presented raises doubts about the doctrine of Imamah being an original and foundational part of Islam. The absence of explicit scriptural backing, the actions and statements of key figures, and the exclusion from fundamental Islamic teachings all contribute to a nuanced perspective on this concept.

### **Ali's (r.a) Obedience to First Three Caliphs**

The reasoning behind Hazrat Ali's (r.a) acceptance of the authority of the preceding caliphs often sparks discourse, particularly among Shia scholars. According to their interpretation, his compliance can be understood as a tactical approach aimed at upholding unity within the nascent Muslim community during a pivotal phase. Their contention is that Ali (r.a) astutely recognized the imperative of safeguarding the harmony of the early Muslim ummah and chose to avert creating division or discord at that critical juncture.

A Divinely chosen Imam or Prophet is entrusted with a mission that necessitates persevering despite formidable challenges, even if it means endangering their own life. The decision to remain silent about his presumed Imamate would then, according to this perspective, be viewed as a missed opportunity to fulfil this mission and an omission that goes against his

divine role. Casting doubts on his role as an Imam could be a tactic employed by certain factions to sow discord among Muslims, misrepresenting his actual stance for divisive purposes.

It's noteworthy that if Ali (r.a), in his wisdom, deduced that proclaiming his Imamah would adversely impact Muslim unity, then this reflects on his comprehension of the situation. At the same time, Allah, who is Al-Aleem (All Knowing) and Al-Hakeem (All Wise), would presumably be cognizant of the potential implications as well. This line of reasoning ultimately leads to the notion that if unity was Ali's (r.a) priority, then Allah, being all-wise, might not have designated him as an Imam.

A question naturally arises: why do not the followers of Ali adhere to the practice (Sunnah) of their Imam to maintain silence for the sake of preserving unity among Muslims?

This perspective posits that the doctrine of a divinely appointed Imam is a subsequent development, arising after Ali's(r.a) time. This contention gains traction from the fact that if Ali (r.a) prioritised unity, there's a puzzling disconnect with some of his alleged followers who diverge from this principle, thereby causing fragmentation and dissension within the Muslim community.

Examining Ali's (r.a) acquiescence and the implications of his decisions offers valuable insights into the complex dynamics of early Islamic history. The notion of a divinely appointed Imam, as understood by various groups, can be scrutinised against these historical

contexts to discern its authenticity and relevance within the broader tapestry of Islamic teachings and unity.

*Indeed, the worst of living creatures in the sight of Allah are the deaf and dumb who do not use reason. (Quran 8:22)*<sup>79</sup>

It's important to note that there has been a long history of theological differences and debates between Sunni and Shia scholars. Both groups rely on their respective interpretations of the Quran, hadith, and other sources to uphold their beliefs and refute the claims of the other. These differences have led to the development of distinct religious traditions within Islam.

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَأَسْتَ مِنْهُمْ فِي شَيْءٍ ؕ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ (١٥٩)

*Surely you have nothing to do with those who have made divisions in their religion and become Shia (شِيَعًا , schismatics, factions). Their matter is with Allah and He will indeed tell them (in time) what they have been doing. (Quran;6:159)*<sup>80</sup>

Arabic word, Shia (شِيَعًا) has been used by Allah, in negative sense, a prohibition. It is a living miracle of the Quran that this name has been adopted by the sect in clear literal defiance of the Quran. There are explanations and interpretations<sup>81</sup> to extract the different

<sup>79</sup> <https://tanzil.net/#trans/en.sahih/8:22>

<sup>80</sup> <https://tanzil.net/#trans/en.sahih/6:159>

<sup>81</sup> The Quran verse 6:159: Shia interpretations emphasise alignment with original teachings and reject schism. It's important to note the Quran prohibits drawing desired meanings/ interpretations from verses, as seen in verse 3:7.

meaning of this verse, which is prohibited by the Quran 3:7. (Read more<sup>82</sup><sup>83</sup>)

## No Deviation (Bid'a/بدعة)/ Innovation in Islam

The concept of Bid'ah (innovation) in Islam refers to introducing new beliefs, practices, or rituals into the religion that were not established by the Prophet Muhammad (صلى الله عليه وسلم). It was part of his initial statement at the start of the sermon, which said that ... “... The truest Hadith is the Book of Allah, and the best guidance is the guidance of Muhammad. The vilest matters in religion are those that are newly invented (Bid'a/بدعة), for every newly invented matter is an innovation, every innovation is misguidance. (وَكُلُّ بَدْعَةٍ ضَلَالَةٌ) and every misguidance is in the Hellfire.”

أَمَّا بَعْدُ فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ وَخَيْرُ الْهُدَى هُدَى مُحَمَّدٍ وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ بَدْعَةٍ ضَلَالَةٌ

[Sunan al-Nasai:1578, Sahih (authentic) Al-Albani]<sup>84</sup>

The Prophet (peace and blessings of Allah be upon him) said: I have left you on a clear and bright path

One may draw any desired meaning of the Quranic verse through interpretations, hence this practice followed by Jews and Christians has been prohibited by the Quran in absolutely clear words in [verse 3:7](#).

<https://bit.ly/Key2Quran> : Master Key to Quran/ They tried to make this key ineffective!

<sup>82</sup> The Doctrine of [Imamate](http://www.chiite.fr/imamat.html): <http://www.chiite.fr/imamat.html>

i. Questions

<https://islamistruth.files.wordpress.com/2012/12/70-unanswered-q-to-rafidah.pdf>

ii. Twenty Questions: <https://bit.ly/20Sawal>

iii. Exploring Sectarianism: [http://www.chiite.fr/en/imamah\\_16.html](http://www.chiite.fr/en/imamah_16.html)

<sup>83</sup> Page 105-119 شيعه ارتقاء، عقائد و نظريات <https://bit.ly/ShiaEvolution>

<sup>84</sup>

<https://www.abuaminaelias.com/dailyhadithonline/2014/02/16/every-bidah-is-misguidance-fire/>

whose night is as bright as the day. Only the one who perishes after me will deviate from this path (Majah<sup>85</sup> 43).

"... and to keep away from new things in religion, because every new thing is (بدعة) deviation, and every innovation/deviation is misguidance [Ibn Majah, 42, Abi Dawud 4607, Tirmidhi 2676]<sup>86</sup>

Narrated Aisha(رضى الله): Allah's Apostle said, "If somebody introduces deviations [Bid'ah] something which is not in harmony with the principles of our religion, that thing is rejected." [ Bukhari, Book 49]

Similar statements are found in other verses of the Qur'an and other Hadith as well. Hence in a completed din Islam. there is no room to introduce new doctrine or practices, the above Hadiths get clear support from the verses of Quran:

"Follow what has been revealed to you from your Lord and do not follow other than Him any allies. Little do you remember." ( Surah Al-A'raf (7:3)

"If you obey the majority of those on earth, they will make you lose the way of Allah. They follow nothing but whims, and they do nothing but make conjectures.(Surah Al-An'am (6:116)

"This day I have perfected for you your religion and completed My favour upon you and have approved for

<sup>85</sup> <http://www.equranlibrary.com/hadith/ibnemajah/1621/43>

<sup>86</sup> <https://quran1book.blogspot.com/2020/05/Last-Will.html> / (حديث حسن صحيح حكم) / (صحيح الألباني)

you Islam as religion."(Surah Al-Ma'idah (5:3), Also see,Qur'an;2:208-209]<sup>87</sup>

These verses emphasise the completeness of Islam as a religion and warn against following assumptions or deviating from the teachings of the Prophet Muhammad (ﷺ). The guidance provided by the Prophet and the Quran is complete and sufficient, discouraging the introduction of new beliefs or practices.

The message of Islam is very clear, any new deviation by twisting the meanings of Quran or Hadith, will lead to the path of destruction, hence one has to be very careful, to discern the political history from the perfected Din of Islam. Historic events or differences cannot introduce changes in Islam, Muslims are urged to not get involved in unending historic conflict and discussion, and pray for earlier generations of Muslims:

*"And those who came after them say: "Our Lord! forgive us, and Our brethren who came before us into the Faith, and leave not, In Our hearts, rancour (or sense of injury) against those who have believed. Our Lord! Thou art indeed full of kindness, Most Merciful." [Qur'an;59:10]*

### **Bid'a (Deviations) among Sunni Sects**

It is not correct to only blame Shias for deviations (Bid'a). Sunnis sects also have many deviations through interpretations under influence of non Quranic literature, which at times contradict Quran<sup>88</sup>. The list of

<sup>87</sup> <http://www.islamicstudies.info/tafheem.php?sura=2&verse=197&to=210>

<sup>88</sup> رسول الله ﷺ کا میعار حدیث: <https://bit.ly/HadiStandard> ,



such deviations (bid'a<sup>89</sup>) is very long. There is a need for Revival to purge Islam from such deviations.<sup>90</sup> Details at following links<sup>91</sup>

It is important to recognize that deviations are not exclusive to any particular religious group. Just as it would be inaccurate to solely attribute deviations to Shia beliefs, Sunni sects also exhibit a range of deviations (bid'ah)<sup>92</sup> in their doctrines and interpretations. These deviations often stem from misinterpretations influenced by non-Quranic literature, which may occasionally conflict with the Quranic<sup>93</sup> text itself. The list of such deviations<sup>94</sup> within the Sunni community is extensive and encompasses various concepts and doctrines though the fundamentals of faith are not changed. It is crucial to acknowledge that the need for a revitalization to rid Islam of these

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علم الحديث کے سات سنہری اصول (علم الحديث سبع قواعد ذهبية) کی روشنی میں احادیث کی تدوین نو  
Seven Golden Rules of Science of Hadith and Recompilation of Hadith literature: <https://bit.ly/Hadith-Basics>

وہی متلو اور غیر <https://quran1book.blogspot.com/2020/05/Last-Will.html> /  
:بیہود و نصاری کے نقش قدم پر / <https://bit.ly/WahiGhairMatlo-1> (متلو تحقیقی جائزہ 1)  
: رسالۃ التجدید : خلاصہ تحقیق / <https://bit.ly/YahoodONasara> /  
<https://bit.ly/TejdeedKhlasa> / <https://bit.ly/HadisBookBan> /

<sup>90</sup> <https://bit.ly/Hadith-Basics>

- <sup>91</sup>i. <https://bit.ly/IndexTejdeed>
- ii. <https://bit.ly/IslamicRevival-net>
- iii. <https://bit.ly/Islamic-Revival-Mag>

:اسلام، مسلم اور فرقہ واریت، <https://bit.ly/Bidaah> : 'بِدْعَةُ كُفْرَانِي (وَكُلُّ بِدْعَةٍ ضَلَالَةٌ'<sup>92</sup>  
<https://bit.ly/IslamMuslim>

, <https://bit.ly/HadiStandard> : رسول اللہ صلی اللہ علیہ وسلم کا معیار حدیث <sup>93</sup>

علم الحديث کے سات سنہری اصول (علم الحديث سبع قواعد ذهبية) کی روشنی میں احادیث کی تدوین نو  
Seven Golden Rules of Science of Hadith and Compilation of Hadith literature:  
<https://bit.ly/Hadith-Basics>

<sup>94</sup> List of Bida' at end of article: <https://salaamone.com/bidaah-1/>  
<https://bit.ly/Hadith-Basics>

deviations is not confined to one sect but extends to the broader Muslim community as well. For more detailed information on these deviations and the imperative for a revival within the Islamic framework, visit links<sup>95</sup>. These resources shed light on the complex landscape of doctrinal differences and offer insights into the ongoing discourse for a more unified and authentic understanding of Islam.

### **Sufism: Perspective on Bid'ah and Interpretations within Sunni Islam**

Sufism holds a prominent place in contemporary culture, often intertwined with Sunni Islam. However, it's essential to acknowledge that, like any branch of Islamic practice, Sufism has seen variations and interpretations that may stray from the traditional teachings. It's important to approach this topic with nuance. Not all Sufi practices are considered bid'ah, and the term itself can be subjective, often dependent on one's perspective and adherence to specific theological schools. Sufism's popularity in contemporary culture has led to its integration into various aspects of life. However, it's crucial to approach discussions on bid'ah and deviations within Sunni Islam with a balanced and informed perspective, one that takes into account the diversity of Sufi practices and their place

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<sup>95</sup>i. <https://bit.ly/IndexTejdeed>  
ii. <https://bit.ly/IslamicRevival-net>  
iii. <https://bit.ly/Islamic-Revival-Mag>

within the broader Islamic tradition. More <https://bit.ly/Sufizm>

### **Qadinayat:**

The birth of Qadinyat<sup>97</sup>, or the Ahmadiyya movement, can be traced back to a complex interplay of deviations<sup>98</sup>, and misinterpretations that had taken root within certain strands of Sufi thought. These deviations and misinterpretations led to a departure from the core concepts of Islam, eventually culminating in the emergence of a distinct religion like Bahatism<sup>99</sup>. The birth of Qadianiat stands as a cautionary example of how deviations, coupled with distorted interpretations, can give rise to a religious movement that diverges from the established principles of Islam.

### **Conclusion:**

#### **The Only Way to Overcome Sectarianism**

At the heart of resolving sectarianism within the Islamic community lies a pivotal principle: the Quran, the foundational source of Islam. Muslims are exhorted to grasp onto it firmly, akin to a binding rope<sup>100</sup>, for the sake of unity and harmony. Embedded within the Quran are verses that are unequivocal and definitive (آيَاتُ)

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<sup>96</sup> Sunfism: <https://quran1book.blogspot.com/2022/07/Sufism.html>

<sup>97</sup> <https://bit.ly/Qadianiat> , <https://bit.ly/Qadianiat>

<sup>98</sup> <https://bit.ly/lbnArabi-Qadianiat> /

<sup>99</sup> [https://en.wikipedia.org/wiki/Bahá'í\\_Faith](https://en.wikipedia.org/wiki/Bahá'í_Faith) : Bahá' religion was initially seen as a sect of Islam most religious specialists now see it as an independent religion, with its religious background in Shi'a Islam being seen as analogous to the Jewish context in which Christianity was established ( Van der Vyer 1996, p. 449.)

<sup>100</sup> <https://www.islamawakened.com/quran/3/103/default.htm>

(مُحْكَمَاتُ) forming the bedrock of the entire scripture (أُمُّ الْكِتَابِ), their meanings cannot be changed or distorted through interpretations. These verses serve as guiding beacons, illuminating the path of clear understanding. Aligning with these unambiguous commandments negates ambiguity and fosters consensus. By adhering to the explicit teachings and directives contained in these precise verses (آيَاتُ مُحْكَمَاتُ), Muslims can forge a shared understanding that transcends sectarian lines. By focusing on the essence of these commandments, rather than becoming entangled in varying interpretations.<sup>101</sup> of the more elusive verses, the potential for discord and disagreement diminishes. The Quran's unifying force can only be fully harnessed when Muslims unite around the crystal-clear tenets it imparts. By prioritising the core principles and leaving aside divisive nuances, the Islamic community can bridge differences, celebrate commonality, and stride towards a future marked by harmony and mutual respect.

*“... Then when guidance comes to you from Me, whoever follows My guidance (Quran) will neither go astray ‘in this life’ nor suffer ‘in the next’”*  
 (Quran;20:123)<sup>102</sup>

The true Hadiths conforms with Quran<sup>103</sup>. Narrated by Ali (رضى الله) I had heard Allah’s Messenger ﷺ say that:

<sup>101</sup> (Quran 3:7)

<sup>102</sup> <https://www.islamawakened.com/quran/20/123/default.htm>

<sup>103</sup>

*“There would soon come a fitnah (trial) and I asked him how we could come out of it. He said that it is the Book of Allah which contains an account of those before us and news of those who will follow us and commands on what we encounter. It is an unmistakable judgement, not a jest... It is an unmistakable judgement, not a jest. If any of the despotic abandons it (Quran) then Allah will destroy him into pieces. And, if anyone seeks guidance in something other than it, then Allah will leave him astray. It is Allah’s (firm) strong rope. It is the wise reminder. It is the straight path. It is whereby desires cannot divert and tongues cannot be confused”. (Tirmidhi: 2906)<sup>104</sup>*

Allah says:

*And hold firmly to the rope of Allah (Quran) all together and do not become divided.. (Quran:3:103)<sup>105</sup>*

*“The Messenger will say, Lord, my people did indeed discard the Quran”(Quran:25:30)<sup>106</sup>*

## References<sup>107</sup>

<sup>104</sup> <http://www.equranlibrary.com/hadith/tirmadhi/1704/2906>

<sup>105</sup> <https://www.islamawakened.com/quran/3/103/default.htm>

<sup>106</sup> <https://www.islamawakened.com/quran/25/30/default.htm>

<sup>107</sup> References

- i. <https://SalaamOne.com/muslim-only/>
- ii. FB: <https://bit.ly/WhySects>
- iii. [http://www.chiite.fr/ghadir\\_khum.html](http://www.chiite.fr/ghadir_khum.html)
- iv. <https://bit.ly/Shiaism> : Shia & Islam شيعه
- v. <https://bit.ly/Key2Quran-Eng> : Master Key to Quran 3:7

## Reject Polytheism (Shirk)

Remember Commands from Allah:

Allah is the Sovereign in the Universe (48:14). Whoever ascribes partners to Allah, or divinity to any of His creation, has indeed invented a tremendous sin. Allah will forgive any transgression but SHIRK. ([Quran;4:48](#))<sup>108</sup>

. Included in this category of Shirk , are:

- ★ Those who blindly follow their religious leaders (Quran;9:31)<sup>109</sup>
- ★ Those who worship their own desire (45:23)
- ★ Those who indulge in human worship and in sectarianism (30:31-32), (42:21).
- ★ Those who follow man-made books in lieu of the Book of Allah (Quran;45;6, 77:50, 7:185, 52:34, 2:23, 10:38, 11:13,17:88)<sup>110, 111</sup>
- ★ Those who claim or believe in any Prophet or guide after Muhammad(pbuh)(33:40)<sup>112</sup> or his reincarnation (*fina-firasool*) or *rebirth*.

vi. <https://bit.ly/Sahaba-Grudge> : شيعه شبهات

vii. <https://bit.ly/ShiaReforms> : شيعه اصلاحی تحاریک

viii. <https://bit.ly/Key2Quran> : شاه کلید قرآن (3:7)

ix. <https://bit.ly/Hadis-Jibril> : حدیث جبرائیل أم السنة: اسلام ، ایمان ، احسان

x. <https://bit.ly/QuranKaTaarif> : قرآن کا تعارف قرآن سے

xi. <https://salaamone.com/karbala/>

xii.

<sup>108</sup> <https://www.islamawakened.com/quran/4/48/default.htm>

<sup>109</sup> <https://tanzil.net/#trans/en.sarwar/9:31>

<sup>110</sup> Quran: The Only Hadith Book: <https://wp.me/scyQCZ-quran>

<sup>111</sup> Hadith Books Forbidden by Prophet ﷺ &

Caliphs: <https://wp.me/scyQCZ-forbid>

<sup>112</sup> Khatm-e-Nabuwat ختم نبوت: <https://bit.ly/KhatmeNabuwat>

- ★ Believe in any revelation after the Qur'an, in any form, including claims of attaining Divine knowledge through mystical experience (7:173,2:134, [39:7:191](#))<sup>113</sup>.
- ★ Those who uphold Trinity (4:171)<sup>114</sup> (5:72-73.) and claim that God has a son.
- ★ Such people fall from the high station of humanity. Worshiping any entity other than Allah, sinks the human "Self" down to subhuman levels ([22:31](#))<sup>115</sup>.
- ★ Most of those who claim belief (and call themselves Muslims), indulge in SHIRK ([12:106](#))]

“... whoever follows My guidance will neither go astray ‘in this life’ nor suffer ‘in the next’.” ([Quran;20:123](#))<sup>116</sup>

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رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ۗ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ۗ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا وَارْحَمْنَا ۗ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (البقرة ٢٨٦)

Our Lord, do not hold us accountable, if we forget or make a mistake, and, Our Lord, do not place on us such a burden as You have placed on those before us, and, Our Lord, do not make us bear a burden for which we have no strength. And pardon us, and grant us forgiveness, and have mercy on us. You are our Lord. So then help us against the disbelieving people (Quran 2:286)

<sup>113</sup> <https://www.islamawakened.com/quran/7/173/default.htm> ,  
<https://tanzil.net/#trans/en.sarwar/7:191>

<sup>114</sup> <https://tanzil.net/#trans/en.sarwar/4:171>

<sup>115</sup> <https://tanzil.net/#trans/en.wahiduddin/12:106> \  
<https://trueorators.com/quran-translations/12/106>

<sup>116</sup> <https://trueorators.com/quran-tafseer/20/123>

## The Author & Books

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