**Origin of Conspiracy** Against Islam

 Now let us see how and when this conspiracy against the Quran started. There was no collection of Ahadis during the Caliphate of the four Caliphs. Such collections were rather strongly resisted at the time. Even during the Caliphate of Bain Umaya no such thing existed. These collections made their first appearance during the Abbasid Caliphate. Six such collections are considered to be authentic by the Sunnis, and it is noteworthy that, like Shia collections of Ahadis, all the six were composed by the Persians.

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| **Composer** | **Resident of**  | **Died in** | **Ahadis Collected** | **Ahadis selected for composition** |
| **Imam Muhammad Ismail Bokhari** | Bokhara | 260 A.H. | 600,00 | 2,762 |
| **Imam Muslim bin Hajjaj** | Neshapur | 261 A.H. | 300,000 | 4,348 |
| **Imam Abu Isa Muhammad Tirmrmazi** | Tirmaz | 279 A. H. | 300,000 | 3,115 |
| **Im’am Abu Daood** | Sistan | 275A.H. | 500,000 | 4,800 |
| **Abu Abdulla Ibn Maja** | Qazveen | 273 A.H. | 400,00 | 4,000 |
| **Imam Abdul Rahman Nisai** | A village in Khurasan province | 303 A.H. | 200,000 | 4,321 |

 Just imagine these Ahadis are said to be the utterances of the Messenger, but none of those who collected them was an Arab; they were all Persians. There was no written record of what was collected. The collection was made 250 years after the death of the Messenger, depending on what was verbally related by the people all around. According to Im’am Bokhari’s own statement, he collected 600,000 Ahadis, and based on his personal judgement he selected only 2,762 out of six hundred thousand, as true ones, and rejected the rest as unreliable. These 2,762 are now give the status of the Quran, even more than that, they are said to be in a position to repeal the Quranic injunctions. The nature and worth of such Ahadis can be judged from those I have quoted at appropriate places in this book, but it shall be worthwhile to mention some of them here, in order to enable readers to form their own judgements:

 **Tradition** – The Messenger said, “(Belief in God) cannot enter the heart of a person unless he does not love Hazrat Abbas and his descendants.”

 Another tradition regarding the companions of the Messenger, the same companions who in the words of the Quran were true believers, runs as follows: According to ‘Ibn Abbas, the Messenger said in one of his sermons, “Beware! Certain people from amongst my Community shall be brought forth on the day of Judgement and angels shall drive them towards hell. I shall say at the time, “My Lord, these are my Companions.” A voice from God shall proclaim, “You are not aware of what they did after your death.” On that occasion I shall say (like Christ), “You are the witnesses on them.” Again the voice of God shall be heard saying, “O Muhammad! These people turned Murta (converts from Islam to other faiths) soon after you left them.” (Bokhari, Kitabul Tafsir.)

 Here you find a malicious campaign to lower the companions of the Messenger in the eyes of believers, because they are so highly praised by the Quran. Let us recall that these books belong to the Sunnis rather than Shias and are considered to be authentic and reliable to such an extent that anybody who rejects such Ahadis is considered to be outside the pale of Islam.

 After a foundation was provided by this Hadith literature, it no longer remained difficult to build the ‘magnificent’ structure of a new Islam on it. The ‘sacred’ task was accomplished by an eminent learned personality from amongst the Sunnis known as Muhammad Jurair Ibn Tabri.

 About Tabri, Allama Tamanna imadi remarked, “He was born and bred in Ami, a town in Tabristan. He was educated at his place of birth and for 44 years continued his pursuit of knowledge. He was Shia but by Taqiyya he expressed himself as Sunni. The name of his grandfather was Rustam who, after he became Muslim, came to be known as Yazid. In such books which Tabri wrote exclusively for Shias he wrote his name as Muhammad bin Jurair bin Rustam and in the books which he wrote for Muslims other than Shias he gave his name as Muhammad bin Jurair bin Yazid.” But Shias do not accept him as one of them.

 The first and foremost task performed by Tabri was to write down the commentary of the Quran in 30 volumes. He quoted Ahadis to explain the verses. By doing so it was meant to create the impression that all that was said in his books was not by Tabri but came down from the Messenger himself. It was an effective step because from then onwards only those commentaries came to be considered correct and reliable which followed Tabri. It is obvious that if it is claimed that so and so is an explanation of a Quranic verse is by the Messenger himself, no Muslim can dare to raise an objection to it. Thus the door for any further thinking and research on the Quran became closed for good. Anybody who differs from Tabri is said to differ from the Messenger and is therefore considered to be outside the pale of Islam. The conspiracy is evident. The Quranic concepts became bound and dependant on the concepts given in the books of Ahadis which were composed by Persians, and thus a new Islam took birth.

 The task of bringing back the real Islam of the day of Muhammad and his companions could be accomplished by writing down the history of that period. Btu Tabri was shrewd enough to take precautions. Thus besides commentary of the Quran, he also composed a history of Islam in 13 volumes. Amongst Sunnis this is considered to be the most authenticated book. All subsequent books on the history of Islam became based on the material provided by Tabri. In this book Tabri has related events that took place during the lifetime of the holy Messenger and his companions, in order to support his commentary on the Quran. On the other hand, in support of the events described in his history book, he quoted the Ahadis given in his commentary. This is how these two interdependent books assumed the representative character of that of Islam which was present during the time of Muhammad and his companions and this very Islam came to be followed in the subsequent period of Islamic history.