

Review Article

Similarity between the Life of St. Paul and Abdullah Ibn Saba: Their Contribution and Influence on Christianity and Islam

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Abstract: This research paper traces similarity between the life of two influential personages: Abdullah Ibn Saba and St. Paul. Abdullah was a Jew convert to Islam, who projected the doctrine of admiring the fourth Caliph Ali bin Abu Talib. He elevated Caliph Ali to the status of divinity. On the other hand, St. Paul was a Jew revert to Christianity. He declared Prophet Jesus as the Son of God and ascribed divine attributes to him. This research paper uncovers the conspicuous similarity between their lives, personalities and inspirations. Their transforming philosophy was infused in the fundamental belief, thus managed to successfully gather enormous followers. Their persuasive sermons caused huge discourses and disputes. St. Paul and Abdullah Ibn Saba were found to have noticeable similarity. Though they both appeared in two different eras, their life's vicissitude induced strife within the believers. Their typical characteristics are borrowed by their successors to uphold and continue the discourse and divide the community of believers. The crevice in the community has widened and continues to increase till present day.

Keywords: Nazarenes, Imamate, Dabbatul-Ardh, Saul, Popea.

INTRODUCTION

The Bible and the Quran relates chronicles of the Prophets and their contenders' endeavors to overpower the message of God. Some adversaries surfaced during the era of the Prophets while others appeared later, in the era of the disciples. After the demise of the Prophets, the followers and apostles of the prophets increased substantially. Some rivals were vocal and devised plans to subdue the Prophets and Apostles. Some other foes were disguised as a wolf in the sheep's skin. The open rivals waged war to suppress the Prophets and their divine teachings and met sheer disappointment. The antagonists resorted to additional means to manipulate and corrupt the true divine teachings. The surreptitious rivals declared their faith in the Prophets and their teaching and merged in the company of the believers. Their vehement testimony of faith and clamor of deep love of the Prophets accompanied by facile sermons aided the infusion of peculiar ideologies into the divine message. This steered corruption, fabrication and manipulation of the message of the divine books (Sa'd, M. I. 1997).

A religion is transformed into a major world religion based upon its sizable populace of followers, the efficacy of its doctrines and its adherent's impact on the world's politics and economics. Christianity has the largest adherents in the world, followed by Islam being the second largest. The unceasing influence of these two religions on the various civilizations, empires and economies has drawn the attention of historians. These two religions have always shaped the political and scientific evolution of the planet.

The continuous increase of the adherents of these two religions has been equally proportional to the rise in the number of factional divisions of their community. Strife between the different sects is prevalent despite practicing the very same parent religion. At the outset, Christianity and Islam did not have any sects and factions. Prophet Jesus' and Prophet Muhammad's teachings were bereft of bigotry. The establishment of the monotheistic faith stressed on unifying the faithful in accordance with the worship of One True God. Consequently, the creation of sects may possibly be classified a deviant innovation. The Christians split into Catholics, Eastern Orthodox and Protestants as well as all the Muslims split into Sunni and Shia.

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St. Paul played a substantial role in the formation of the tenets of the Roman Catholic Church and Abdullah bin Saba instigated the Shia beliefs. Even Though St. Paul and Abdullah bin Sabah appeared in two distinct eras, their lives have a noticeable resemblance in their impact and influence. The Catholic Church set its sturdy institution later after the demise of St. Paul. Shi'ism attained vigor subsequently after the demise of Abdullah bin Sabah (Abadi, 2005). Historical records offer a glimpse of their lives that suffices to recognize the astonishing resemblance.

Life of St. Paul

St. Paul was born in a Jew family, around 10 A.D. at Tarsus, in Cilicia (Conybeare, & Howson, 1875) and was given the named Saul. Later, he adopted the name Paul, probably from a Roman surname 'Paulus' which means 'Little', as he had a short stature. It was customary for Jews to adopt two names: one in Latin and the other in Greek. Paul was an ardent enemy of the followers of Jesus. The Atlas of the Bible records the brutal behaviour of St. Paul on the early followers of Jesus (Gardner, 1981).

"Saul was ravaging the church, and entering house after house, he dragged off men and women and committed them to prison." (Acts 5:1-3)

Saul was responsible for a great persecution against the Church. He entered every house hailing men and women and committing them to Prison (Acts 5:1-3) [1].

Jesus was born in Nazareth; therefore, his disciples were known as Nazarenes. They were the earliest followers of Jesus who had seen and lived with Jesus. St. Paul was notorious for his persecution hailed on the Nazarenes. Paul had never seen Jesus in his life. After the crucifixion of Jesus, the persecution on the disciples of Jesus was intensified [2]. Nazarenes escaped to Damascus from the Roman persecution. St. Paul headed to Damascus to persecute the escaped disciples of Jesus. On his way, he claimed that he heard the voice of Jesus guiding him towards the truth of the message of Jesus. St. Paul then vowed to abandon his erroneous conduct and turned into an ardent disciple.

In the Temple of Damascus, he began campaigning to urge the people to follow Prophet Jesus. He proclaimed himself the elected Apostle of Jesus. He exclaimed that Jesus would henceforth communicate with people by the divine vision granted to him. St. Paul in his sermons, in the Temples of Damascus, called Jesus the Son of God.

Conversion

A study of the past life of St. Paul, as a Jewish Rabi, states that he had grudges against the Jews and the Romans. According to Thomson, Paul desired to marry a beautiful, charming daughter of his teacher, who was a high priest, named Popea. Though Popea liked Paul, she rebuffed the offer to marry him. It is recorded that she was an ambitious girl and aspired to become an actress. She travelled to Rome, as an actress, and eventually married Emperor Nero and became the Empress of the Roman Empire (Conybeare, & Howson, 1875).

St. Paul's Jew dream girl, Popea, married the Roman Emperor Nero. Al-Johani (1984) quoted the statement of Attaur Rehman that Paul's unsuccessful love story fostered hostility against the Jews and the Romans. Muhammad (1977) corroborates this opinion by relating that the period of conversion of St. Paul coincided with the repudiation of Popea. The rejection triggered Paul to quit Judaism and collaborate with the then rivals of the Jews and join hands with the disciples of Prophet Jesus.

Atef (2000) forwards another conclusion that St. Paul was an agent of the Jews sent to obliterate the principles of Jesus. The physical oppressions of the Nazarene and the attempts to crucify Jesus failed to curb down the popularity of Prophet Jesus. Hence, they resorted to setting an agent in the Nazarenes to overthrow them.

Atef further concludes that the opposition of the Jews faced by St. Paul, after his conversion, was a false pretention to persuade the populace to believe the sincerity of the self-sacrificing charismatic figure, St. Paul. He succeeded to gain the trust of the credulous people. Atef observes that the Romans were successful to crucify Jesus but failed to assassinate Paul could be an deliberate plan. The Roman Governor, Felix, shielded St. Paul and Festus alias Agrippa absolved him and escorted him to Rome.

St. Paul appealed to Ceaser was consented and he was set free. He bravely preached inside the Roman territories. On the contrary, Jesus' sincere disciples had to escape persecution and flee to the mountain tops far away from Jerusalem. St. Paul was permitted in Jerusalem and held open sermons till he died in 64 CE, in Rome. The narratives endorse Atef's assumption that St. Paul was an instrument of the Romans.

1 Book of Acts, The Bible

2 There is no eyewitness to this crucifixion of Jesus. There are several arguments on the truth of crucifixion of Jesus

Propagation

St. Paul's sermon, in the Temple of Damascus, entailed innovative doctrine for instance he declared Jesus the son of God. This odd doctrine was resented by the disciples of Jesus. These disciples were chosen, tested approved and had closely lived with Jesus. They were cognizant of the entire teachings of Jesus.

The transition of St. Paul from Judaism to an ardent disciple of Jesus drew suspicion of the Nazarenes. The Bible states that when St. Paul witnessed Jesus on his way to Damascus his companions in this journey were not an eye – witness to this vision.

The disciples were perplexed at Paul's assertion of Apostleship which was unanimously rejected in the temple of Damascus. Barnabas, one of the disciples, and St. Paul had studied under the same Jewish Rabi in their earlier days. Though Barnabas was not convinced by the claim of Paul, yet he supported Paul in hope that Paul will correct his beliefs.

Muhammad (1977) asserts that, after the crucifixion incident, it is anomalous that the Nazarenes were deprived the privilege of personal communication and was granted to St. Paul, who had never seen and met Jesus. Paul gained protection of Barnabas and with his assistance gained access to the followers of Jesus. Paul commenced his preaching along with Barnabas.

The doctrine preached by St. Paul of Jesus being the son of God was unfamiliar to the Nazarene, as it was never heard from Jesus in person. This idea of God begetting a son was also abhorrent to the monotheistic Jews. Paul was disappointed by the poor response of the disciples and hence he left Damascus and wandered for three years in the deserts of Arabia.

Muhammad (1977) further exclaims that Paul sought to gain an indisputable authority and an undeniable acceptance of his preaching. To achieve it he claimed that Jesus directly communicated with him without any intermediatory. He devised a metaphor to explain himself and stated that just as how a wife gets absolved from all obligations of her husband after his death and after she remarries, she is obliged to follow the new set of obligation laid by her second husband and must give up the ways of her ex-husband. Similarly, after Jesus the believers must follow the laws communicated to them by the next chosen Apostle i.e., himself St. Paul.

Paul travelled to Tarsus, his birthplace and then went to Antioch at the call of Barnabas. They both laboured together for a year and were successful in missionary endeavours. The Nazarenes knew that Jesus' message was sent to the Jews alone. The Bible states that Jesus said that he was sent to the lost sheep of Israel. Hence the followers of Jesus remained to be called Jews until St. Paul's invited the Non-Jews, Gentiles, to adopt the faith of Jesus. It was the first occasion that the followers of Jesus were called as Christians. St. Paul supported his view by quoting Isaiah "I have sent to be the light for the Gentiles" (Ataur Rahim, 1977). It could be possibility that he was aware the concept of God begetting a son would never be accepted by the monotheistic Jews. Hence, he focused on preaching the non-Jews.

The Gentiles

The non-Jew people are called 'the Gentiles' in the Bible. During the first century C.E., Greece was a Roman territory and the Gentiles had neither heard of Jesus nor his message. Barnabas and Paul travelled to Rome and performed miracles and preached the message of Jesus. The Greeks were awestruck by these miracles and thus exalted Paul and Barnabas. They claimed that Paul and Barnabas were their God Jupiter and Mercurius. They bought oxen and garland for sacrifice to celebrate the arrival of gods. Paul and Barnabas detested their acts

Message of Paul for Romans

Paul was a Roman citizen. He was cognizant with the Graeco-Roman faith revolved around mythology and were embedded in polytheism. They implicitly detested the monotheistic beliefs and rituals of the Jews. Toland in his book 'The Nazarenes' concluded that the propagation of Jesus' message in the mythologic land of Rome could only be possible if Jesus' teaching simulated their ancestral beliefs and rituals. Hence Paul molded Jesus' message to resemble the religion of the Romans.

Jesus said that he was sent to uphold the law of Moses; he practiced the Sabbath Day, he performed the three times daily prayers, and he was circumcised according to the Jewish Law. St. Paul absolved certain Jewish rituals to gain conversion of the Greeks. The Romans believed in three gods; hence Paul proposed the trinitarian belief: God, the Father, the Son and the Holy Spirit. He abrogated certain Jewish Law for the Gentiles like the slaughtering of animals in a strict ritual called as Kosher and circumcision of men. St. Paul quoted Deuteronomy 21:23 that the laws were a curse. In Galatians 3: 13 he said, 'Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hanged on a tree."

The Nazarenes were glad to know the mass conversion of the Romans by Paul but they were disturbed to learn that he has abrogated some Jewish Law for the new converts. The new Roman converts were not circumcised. The Romans had never heard about Jesus' message before the appearance of Paul amongst them. The new converts who were listening to Jesus' message through the tongue of Paul had nothing to argue as they had come across this new belief for the first time. Hence Paul succeeded in gathering several followers in his new doctrine.

The Romans felt the similarity in their previous religion and the teachings of St. Paul. Gradually the Gentile followers of Jesus' message outnumbered the Nazarenes. The Greeks and the Romans believed in tripartite existence hence the Pauline proposition of "God the Father, Son of God and the third inclusion of the Holy Ghost" matched their view and was readily accepted.³ Though Paul did not use the word Trinity in his teachings but his manner of expression sneaked in the existence of tripartite gods in Christianity.

Sacred Scriptures of St. Paul

St. Paul wrote several letters to the churches in Rome, Corinth, Galatia, Philippi and Thessalonica, exhorting them to believe in Jesus and his crucifixion. The message of these letters centered around the belief in the crucifixion of Jesus and that it was an ultimate doctrine to salvation. These letters were preserved and after the death of St. Paul they became a part of the Sacred Scriptures of the Bible. Later writers, who revered Paul, wrote in the name of St. Paul to the churches of Ephesus and Colossae and posthumous letters to Paul's associates, Timothy and Titus (Armstrong, 2015). These letters were later read as a part of the sacred scriptures. The earliest written text about Jesus is found in Paul's first letter to the Thessalonians (Siddiqui, 2013).

Paul and the Gospel

St. Paul reinterpreted the Book of Psalms, which is based on the life of David. He proclaimed that after the advent of Jesus, the Psalms should be applied and reinterpreted to the life of Jesus and was no more relevant to the life of David. Furthermore, Karen Armstrong elaborates on the reinterpretation of the Old Testament by Paul relating an incident from the life of Abraham. Paul reinterpreted God's command to Abraham to abandon his concubine Hagar and their son Ishmael in the wilderness and keep Sarah, his free-born wife with himself, is an allegory, wherein Hagar represents the Sinai Covenant which enslaved the Jews, and Sarah corresponds to the new covenant which liberates the Gentiles from the obligation of the Torah. Paul asserted that he was the Law himself.

"All things are lawful unto me, but I will not be brought under the power of any" [⁴].

Karen asserts that St. Paul and the author of the Hebrew showed the forthcoming generation of Christians, the method to reinterpret the Hebrew Bible and make relevant to their own. Thomson rehearses St. Paul asserted that the requirement of the Law of Moses was unnecessary, and it contradicted to what had been revealed to him from God. Aslan (2013) argues that only three scenes from the life of Jesus are mentioned in Paul's epistles: the Last Supper (1 Corinthians 11:23-26), the crucifixion (1 Corinthians 2:2) and the resurrection (1 Corinthians 15:4). Aslan (2013) believes that Paul may be an excellent source for those interested in the early formation of Christianity, but he is a poor guide for uncovering the historical Jesus.

Schweitzer (1912) says that Paul never appealed to the sayings and commands of the master. Heinz Zahrnt (1963) calls Paul a corrupter of the Gospel of Jesus and Wright (2014) describes him the second founder of Christianity.

Life of Abdullah bin Saba

Like St. Paul, Abdullah bin Saba was a Jew convert to Islam, during the rule of the third Caliph Uthman. Some Shia sects claim Abdullah bin Saba was a fictitious character and has no record of existence in history. Whereas the famous book of history '*Tarikh Dimishq*' reveals that Ibn Saba existed [⁵]. Earlier, as a Jew, Ibn Saba would exaggerate the position of Yusha ibn Nun, a prophet mentioned in the Hebrew Bible. After embracing Islam, he exaggerated the position of the fourth Caliph Ali, the cousin of Prophet Muhammad [⁶]. The Shia scholars have given an account of Ibn Saba, his views and beliefs and his followers. Syed Qummi, *Sheikh Taifah Tusi, Tastri in Qamus-ur-Rijal, Abbas Qummi in Tohfah-ul-Ahbab, Khu Ansari in Raudhat-ul-Jannat, Sabhani in Nasikh-ut-Tawarikh* and the author of *Raudhat-us-Safa*, have all mentioned him and his followers.

3 For more detail see Neusner, J., Chilton, B. D., & Graham, W. A. (2002). Three faiths, one God: The formative faith and practice of Judaism, Christianity, and Islam. Brill.

4 For more detail see the Corinthians 7:12 in the Bible

5 For more detail refer Rijal-i-Kashi, Beirut, Muassasah al-Amali lil-Matbuat, p.71

6 Refer Singer, I., & Adler, C. (Eds.). (1904). The Jewish Encyclopedia: Leon-Moravia Funk & Wagnalls

The most famous Muslim historian Tabari has sketched out the life of Abdullah ibn Saba. Tabari says that Abdullah bin Saba was a Jew and lived in Sana. His mother was Sauda. After embracing Islam during the Caliphate of Uthman, his suspicious conduct built uncertainty towards his sincerity in Islam. He traversed through the Muslim cities and tried to seduce the Muslims away from their core beliefs [7].

Teachings of Abdullah ibn Sabah

Abdullah ibn Saba also known as Ibn Saba [8], explicitly criticize Caliph Uthman [9]. According to the famous historian Donaldson, Ibn Saba travelled to Basra, Kufa and Syria [10] because he was banished by Caliph Uthman from Hijaz peninsula. Caliph Uthman intended to isolate him from the Muslim masses. Abdullah ibn Sabah avenged by falsely accusing Uthman's rule. He was vociferous against the Caliph Abu Bakr, Umar and Uthman and reiterated Ali was the rightful owner of the Caliphate after the demise of Prophet Muhammad as he was from the family of the Prophet Muhammad and shared dual relationship of being Prophet's cousin and son-in-law. He further alleged that Abu Bakr, Umar and Uthman have illegitimately seized the Caliphate [11] from its rightful heir Ali. He publicly cursed the first three Caliphs and expressed his utmost love and reverence to the family of the Prophet Muhammad.

The Assassination of Caliph Uthman

Abdullah ibn Saba launched a diabolical campaign against Caliph Uthman initiating from Hijaz gradually reaching Basra, Kufa and Syria. The Syrians declined to collaborate with him and drove him out of Syria. Thus, he moved and settled in Egypt. He fruitfully drummed vehement ideas in the Egyptians. He exclaimed that it was strange that the Muslims believed in the return of Christ and denied the return of Prophet Muhammad. Ibn Saba defended his assertion by linking the superiority of Prophet Muhammad as the last and final Messenger sent to mankind. Therefore, he proclaimed that Prophet Muhammad deserved the return to the world more than Jesus Christ. He fabricated the notion of the 'return' or 'resurrection' provoking the Egyptians for burning debates.

Ibn Saba's outrightly expressed devotion to the family of Prophet Muhammad and thus acclaim the Imamah [12] of Ali. He upheld Ali and raised him to the position of Divinity. He created discourse among the Muslims and grouped them to comply and assist in his propagation. The Umayyads and the Hashemites were the two bitter enemies of each other during the pre-Islamic Arabia. Islam had scaled down their animosity by binding them in ties of brotherhood. Abdullah ibn Saba took advantage of this long-forgotten rivalry. He recollected and surfaced their past animosity and fueled the fire of rage between the Umayyads and the Hashemites.

Caliph Uthman belonged to the Umayyad tribe. Caliph Uthman had deported some governors and replaced them. Unfortunately, the governors who were deported belonged to the *Hashemites* and were replaced by the Umayyad governors, which seemed discriminatory. Although Caliph Uthman was fulfilling his duty by responding to the complain of the people about the governors, which was found to be true after investigation. He replaced with those Umayyad based on their capacity and ability to govern.

Abdullah ibn Saba took undue advantage of Caliph's move. He portrait that it was an intentional strategy of Uthman to gradually hand over the supremacy to the Umayyad. Ibn Sabah's cunning speeches highlighted it as an unjust preference, thus he won over the hearts of many sincere Muslims. This slow poison was easily injected in the minds of weak Muslims. They supported Abdullah ibn Sabah and rebelled against the Caliph. These rebels were newly converted Muslims who outnumbered the supporters of Uthman. Huge rebellions made it impossible to subdue and avert the assassination of the Caliph Uthman eventually leading to his assassination.

Caliphate of Ali

After the assassination of Caliph Uthman, Ali was appointed the fourth Caliph of the Muslims. Abdullah bin Saba did not miss any opportunity to blandish Ali. It is reported in *Tarikh Dimishq* that when the oath of allegiance was taken at the hand of Ali, and he stood up and said to Ali that you are "Dabat al-Ardh" (Asakir, 190) [13].

7 Refer Tabari, M. I. E. J., & Ibn Jarir, A. J. F. M. (1983). *Tarikh-e Tabari*. Beirut, Muassasah al-Amali lil-Matbuat

8 The Arabs address a person by the name of their father. 'ibn Saba' would mean 'the son of Saba'

9 RA stands for in Arabic 'radiallahu anhu' Out of respect the Muslims refer to the companions of the Prophet as 'May Allah be pleased with him.'

10 Donaldson, Dwight M., *The Sheit Religion of Islam*, AMS Press, 1933 Vol. 6

11 Hollister, John Norman, *Shias of Hind*, Oriental Book Reprint Corporation, 1979

12 Imamah is the concept believed by the shia's which means leadership belongs to the lineage of the Prophet Muhammad pbuh

13 When that Word befalls them [when Doomsday approaches], We will bring forth for them a Dabba [a beast] from the earth. That Dabba will tell them that humans did not firmly believe in Our Ayat.) [Surah Naml 82]

The famous Shia biographer *Istra-badi* said that Abdullah bin Saba claimed that Ali is Allah, and he is his Prophet. Abdullah bin Saba's followers were called as Sabais. *Allamah Shahrastani* writes under the heading of Sabaism: "Sabais are the followers of Abdullah bin Saba who had told to Ali (RA) you are you, i.e., you are God, but he had extradited him to Madian. The historians suggest that he was actually a Jew, but he had tacked on to himself the label of Islam. During the (his) Jewish phase, he used to claim that *Hadhrat Y'osha bin Nun* was the executor of Moses." The famous Shia scholar Nau Bakhti acknowledges this view [14].

When the news, of the nuisance of Abdullah bin Saba reached Ali, he summoned him. Ibn Sabah admitted which Ali responded that the devil had seduced Ibn Sabah and asked him to repent. Ibn Sabah refused to repent, and he was imprisoned for three days. The end life of Ibn Sabah is recounted in two different narratives. The first records states that Abdullah bin Saba escaped this punishment by the wits of his followers. The followers of Abdullah bin Saba pleaded to Ali to spare his life, and Ali compiled and exiled him. Second records states that Ali burnt Ibn Sabah alive as he refused to repent even after three days of sentence. Abdullah bin Saba was an opportunist and he exclaimed just before he was put in the fire that only Allah could give the punishment of burning, and therefore Ali must be Allah.

Striking similarities between St. Paul and Abdullah ibn Sabah

The life of St. Paul and Abdullah ibn Saba has striking similarities specifically regarding their influence on the believers. Some of them are listed below:

1. They were Jews converts to Christianity and Islam respectively.
2. They embraced the new faith after the death of the Prophets [15].
3. They were rebuffed by the close companions of the respective Prophets.
4. Their teachings were an innovation and contradicted the teachings of the Prophets.
5. Their followers were naive new converts [16] who were ill informed of the teachings of the Prophets. This aided to attract a huge number of followers who eventually outnumbered and dominated over the sincere and faithful minority.
6. They both claimed Apostleship and succession of the divine message [17].
7. They ascribed divinity to eminent people. St. Paul attributed divinity to Jesus, and Ibn Saba ascribed divinity to Ali.
8. They both laid a foundation for a new sect. The Catholic Church was established on the newly introduced doctrine of St. Paul. The Shia adhere to the concept of *Imamat* and belief in the Divinity of Ali which were a prominent teaching of Ibn Saba.
9. They manipulated the orthodox belief and gained prominence and large-scale acceptance. St. Paul abrogated adherence to the Jewish Law and Ibn Saba introduced nepotism and hereditary succession in Caliphate which was more like the Persian Civilization unlike the Islamic civilization [18].

CONCLUSION

St. Paul and Ibn Saba would have been least cognizant to lay the foundations of a separate new sect. The followers of these sects; The Catholics and Shia do not entirely disregard that a part of their present beliefs was introduced by St. Paul and Ibn Saba. The Biblical scholars affirm that the early Nazarenes had never known Jesus as the begotten son of God until St. Paul inculcated through his teachings. The Muslims were unaware of the concept of the *Imamat* until Ibn Saba introduced it to them. The Shia book *Ar-Rijal al-Kashi* confirms in the following words *Abdullah ibn Saba was the first person to declare that it was obligatory to believe in the Imamat of Sayyiduna Ali* [19], *and completely dissociated himself from his enemies and he openly opposed them and denounced them as infidels* [20]."

Divergence occurs when a part of the mass consider itself superior to others and call those who follow another point of view as apostates. Catholics believe those who do not follow the church as infidels and the Shia consider those outside the *Imamate* as infidels. Individuals like St. Paul and Abdullah bin Saba have appeared throughout the centuries and their strategies and methodology has remained strikingly similar. They claimed to be the adherents of the true faith. Sectarianism breaks unity and fuels feuds. History bears witness that there are several ideologies which are crumbled and long forgotten due to the ill actions of the adherents. These adherents are called rebels, innovators, apostates and punished for their crimes. By the passage of time the adherents of these corruptors gain momentum and establish their

14 See the *Khandan-i-Nau-Bakhti*, page 275

15 In case of Jesus (PBUH), the Muslim believes that he was not crucified but was elevated to the heavens alive.

16 In case of Christians, they were Gentiles and in case of Muslim they were new converts from Egypt

17 In case of St. Paul, he proclaimed apostleship, and in case of Ibn Saba, he claimed the Apostleship of Ali (RA).

18 Nicholson, *History of the Arabs*, Kitab Bhavan, 1994, p125

19 See the *Anwar al-Numaniyyah*, 2:234

20 *Rijal-i-Kashi*, p.71

own school of thought. Therefore, the life of St. Paul and Abdullah Ibn Sabah could serve as an initiative to observe such personalities in history.

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