

**English Commentary of  
Furqan-e-Azeem**

**by**

**Muhammad Nasiruddin Arif**

## Preface

About nine years ago in 1997, having retired of my tenure as a professor in the Department of Education, after rendering my services for about thirty years, I got a golden opportunity to join my sons in Saudi Arabia already living there. Moreover I consider it a reward, bestowed upon me by the Almighty and The Creator of the Universe by granting me a great chance to live in the land of the Two Holy Mosques that for every Muslim is a matter of being honoured indeed and to feel a great proud. For me, it was really such a golden chance as to avail this precious time by devoting in the worship of Allah to get his countless bounties and blessings. Hence I preferred spending these free moments in studying, doing research and authoring books to joining any worldly job, being constantly offered to me instead. Therefore, while taking an active part in the scholarly and literary activities, held in the city of Riyadh and Dammam, I kept myself busy in studying those Precious Books here including the Holy Qur'aan as special whose study so far, I had never been able to, because of being always so busy in my worldly affairs.

Although, the Book of the Holy Qur'aan had ever been a great matter of my interest and spiritually I'd always feel greatly attached to it, yet this interest developed more greatly when I intended to do my M.A. in Islamic Studies. That time, while studying comparatively its different translations and commentaries I came to believe that there was an arising need of such a Universal Translation that could include the qualities of all important various Schools of thought so that it could be acceptable to all. So, the fundamental motivation of this present effort too is also a result of that perception.

And this is fact that it's too difficult to translate the Qur'aanic verses into a prose and let alone poetic one. Nevertheless it's possible to translate its object and enlightenment to a certain extent. In comparison to prose, the poetic style of expression is usually more pleasant, attractive and effective. So in our era, a new trend of poetic translations has emerged. And the various Master Poets had the honour to participate in this esteemed and auspicious work. But except a few, most of the translators have done this great job emotionally. Secondly, in most of these translations the language is not found so easy, fluent and in idiomatic comprehension to the point. Thirdly, most of the translations are a reflection of the translators' religious thoughts naturally, being more influenced with their respective Schools of thought. And thus there may hardly be found such a common translation that first, be a Universal one and far above the sectarian differences. All praises to Allah alone, on account of being extremely God-fearing, striving hard to achieve righteousness and with the grace of Allah, luckily I have been blessed with this honour as well as a great precious chance auspiciously to translate the complete Holy Qur'aan into Urdu poetically. And it would be much better appropriate and likeable for me if this piece of poetical work is called a translation of the Qur'aanic object and aim instead of just a general translation.

I have tried my level best to maintain the standard for this translation carefully that its language should be simply easier, generally comprehensive, and fluent, while at the same time making sure that this translation should also be more and more acceptable to our famous Schools of thought i.e. Sunnites ( Deobandites, Bareilwites ), Shiites and Ahl-e-Hadis instead of being restricted to one particular School of thought only. For this particular purpose, I have made better use of the renowned prosy and poetic translations of almost every School of thought whose detail is available in the Bibliography Section of this book i.e. Kitabiyat. The jurisprudential and sectarian differences among the Muslims are too hard to uproot completely, however their impact can be lessened if made efforts in view of greater aim for the unity of Islamic Ummah.

And this is exactly what I have endeavoured to do my best for. And the Reverend Qur'aanic Reciters can judge this in a better way as to how far I have succeeded in this painstaking task.

Although to translate from one language to other one is not an impossible job, yet it's difficult task undoubtedly because for translating, one must have full command of those two languages' special characteristics, being inter-translated. Al-Qur'aan al-Kareem, being the last revelation from Allah, is also a matchless magnificent master piece in Arabic language as well as in its literature simultaneously. Since al-Qur'aan being the words of Allah, hence it's impossible for any human-being to reflect it into one's own language by translating its grand style and its eternal essence according to its magnificence. Nevertheless, the translation of its object has already been rendered into World's major languages. Even the Urdu language has its significant status by having been attracted with a great attention by hundreds of distinguished Scholars on translations and commentaries into it so far. And today, we can say it proudly that the work on the Holy Qur'aan in Urdu language has been achieved so much that it might not have been so in any other language. The motivation of all the efforts is to more and more enlighten oneself and all others at the same time about the heavenly message of the greatest heavenly Book. Because the Holy Qur'aan itself, being the master book of all sciences holds a special and distinguished status as a matchless guide of life to all mankind in general and to Muslims in particular. Therefore in every era, the need to understand the Holy Qur'aan has been perceived. This very work of my efforts is also a link to that concern.

As far as the style is concerned, the translation has been described in the form of a verse-libre (free verse) poetical style in a single weight of a couplet (Baihar), rather than in limiting it within the traditionally restricted poetic style or rhyming since an object in poetry with restrictions, owing to limits and boundaries can not be described with freedom whereas in free verse poetical style, a poet is not bound to express what he wishes to. Furthermore the general style of the Holy Qur'aan is also closer to the verse libre poetical style; therefore this form of the poetry has been adopted. In spite of

adopting even this style, although at some places I faced difficulties in describing my poetical translated description. For instance, while meeting the need of poetical composing, for the purpose of pronunciation at some places the word “Allah” had to be written as “Alla” (الله) since I was under such a compulsion. Furthermore, I have sought the support of brackets ( ) at places where I needed to interconnect the object and enlightenment of any two verses and to clarify their meaning. Nevertheless at every place, I have attempted to express my poetical language with day to day spoken dialectical and idiomatic words in use. In this connection, I have given the precedence to the translation of the Qur’aanic object, enlightenment and its message over the poetics (essence of poetry) without caring much about the latter. Thus, all the translation from beginning to the end is in the form of a long poem. And the translation of every Chapter (Sura) from the beginning to its end could easily be recited continuously with no interruption but similar sequence at fluency. My aim here is not to cause any miracle by composing poetry, artistically or linguistically rather it is an approach with the Godly message I am humbly making to the readers while keeping in view of my incomplete little talent. In this concern, although I have taken every possible precautions, yet despite that; in case if any shortcoming is left, being an erroneous creature i.e. a human-being (to err is human), I seek the forgiveness from the Al-Merciful the Holy Lord our God and pray to Him (S.W.T.) that He may accept the small service of this humble-being, related to the Holy Qur’aan in his Greatest Highness and may bless it as well with a better status among the readers to accept it favourably. I consider it obligatory for me to appreciate and thank cordially those friends, and beloved ones who co-operated me practically in the serialization, editing, composing calligraphically, printing, publishing and distributing of this Book. And in this concern, the role of my both sons i.e. Mr. Shehzad Sehar (Dubai) and Mr. Mehzaad Sehar (Riyadh) is especially admirable who with great pleasure incurred the Book’s related bulk expenses. May Allah (S.W.T) reward them out of His Countless Bounties for this good deed, Amen!

Last but not least, while requesting the readers in general; to please remember me in their respective prayers having read this book, I also request the intellectuals and the scholars as well to send me their kind suggestions with their precious opinions and to remark any possible shortcoming in this book if any. I’d highly be grateful wass-Salam!

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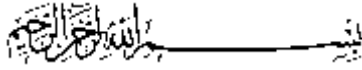
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## Chapter 1

Sūra 3: Āl-i-'Imrān, or the Family of 'Imrān Verse No. 61

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ  
 أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ  
 فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكٰذِبِينَ ﴿٦١﴾

If any one disputes in this matter with thee, now after (full) knowledge Hath come to thee, say: "Come! let us gather together,- our sons and your sons, our women and your women, ourselves and yourselves: Then let us earnestly pray, and invoke the curse of Allah on those who lie!" (3:61 by Abdullah Yusuf Ali)

حقیقت آپؐ کے تو علم میں ہے آپؐ کی،  
 پھر بھی اگر یہ آپؐ سے جھگڑا کریں (عیسیٰؑ کے بارے میں) تو  
 یہ کہہ دیں،  
 کہ آؤ ہم بلائیں اپنے بیٹوں کو، بلاؤ تم بھی بیٹوں کو،  
 ہم اپنی عورتوں کو اور تم بھی عورتوں کو اپنی،  
 ہم جانوں کو اپنی اور تم بھی اپنی جانوں کو،  
 دعا پھر ہم کریں مل کر کہ جھوٹوں پر خدا نے پاک کی لعنت ہو (۶۱)

In another commentary of Quran, it is narrated on the authority of Abdullah Ibn Umar (RA) that:

The Messenger of Allah (SAWS) said: "Had there been any soul on the whole earth better than Ali, Fatimah, al-Hasan and al-Husain (RA), Allah would have commanded me to take them along with me to Mubahala (Trial through prayer) . But as they were superior in dignity and respect to all human beings, Allah confined His choice on them only for participation in Mubahala."

﴿وَأَنْفُسَكُمْ﴾ أي يدع كل منا ومنكم نفسه وأعزة أهله وأصدقهم بقلبه إلى المباهلة ويحول عليها، وإنما قدمهم على الأنفس لأن الرجل يخاطر بنفسه لهم ويحارب دونهم. ﴿ثُمَّ تَبَاهَلُوا﴾ أي تباهل بأن نلعن الكاذب منا. والبهلة بالضم والفتح اللعنة، وأصله الترك من قولهم بهلت الناقة إذا تركتها بلا صرار. ﴿فَتَجَعَلْنَا لَمَنَّا عَلَى الْكَافِرِينَ﴾ عطف فيه بيان. روي أنهم لما دعوا إلى المباهلة قالوا حتى ننظر فلما تخالوا قالوا للعاقب - وكان ذا رأيهم - ما ترى؟ فقال: والله لقد عرفتم نبوته، ولقد جاءكم بالفصل في أمر صاحبكم، والله ما باهل قوم نبياً إلا هلكوا، فإن أبيتم إلا إلف دينكم فوادعوا الرجل وانصرفوا فأتوا رسول الله ﷺ وقد غدا محتضناً الحسين آخذاً بيد الحسن وفاطمة تمشي خلفه وعلي رضي الله عنه خلفها وهو يقول: «إذا أنا دعوت فأثمنوا» فقال أسقفهم: يا معشر النصارى إني لأرى وجوهاً لو سألوها الله تعالى أن يزيل جبلاً من مكانه لأزاله فلا تباهلوا فتهلكوا. فأذعنوا لرسول الله ﷺ وبذلوا له الجزية ألفي حلة حمراء وثلاثين درعاً من حديد. فقال عليه الصلاة والسلام: والذي نفسي بيده لو تباهلوا لمسيخوا قردة وخنازير، ولاضطرم عليهم الوادي ناراً، ولاستأصل الله نجران وأهلها حتى الطير على الشجر<sup>(١)</sup>. وهو دليل على نبوته وفضل من أتى بهم من أهل بيته.

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he Holy Prophet (SAWS) arrived for “Mubahila” with the Christians of Nejran, with Hadrat Hussain on his lap, while holding hand of Hasan (RA), followed by Hadrat Fatima (RA) and she, followed by Hadrat Ali (RA) and He (SAWS) said to them: When I invoke Allah (SWT) , you say “Amen”!. On the side of the Christians addressed the Bishop to them: O the community of Nusarah! Verily I am seeing the faces of those who, if ask Allah (SWT) to shake the mountains from their places, surely Allah shall do so! So do not do Mubahila or else you shall face destruction! Therefore, they opted for signing peace treaty rather than “invoking God to curse each other” (Mubahila) with the Holy Messenger of Allah (SAWS)... Moreover, addressed the Holy Messenger of Allah to them (Nusara’ah): I swear upon the One, in whose hand my soul is that if you had done Mubahila, Allah would have transformed you into Monkeyes and Swines. In addition, He (SWT) would have thrown you into the valley of fire. Furthermore, Allah (SWT) would have cursed Nejran and its inhabitants to see a great disaster to such an extent that each and everything, even the birds from its trees, He (SWT), have taken away from them and they would have totally perished. Moreover, this is the clear evidence of the Prophethood of the Holy Prophet (SAWS) and the meritorious excellence of the one, befitted among those {(who had been chosen by Allah to participate in Mubahila i.e. Ali, Fatima, Hasan and Hussain (RAA)}, from his household.

- 1) Tafseer al-Kashaf WA al-Bayan by al-Tha’alabi, V3, P.85
- 2) Tafsir al-Baidhawi, under the commentary of Verse 3:61, V1,P.366
- 3) Tafseer Dhurr al-Manthour
- 4) Al-Fusool ul-Muhimma, P.23-25

Narrated Sa'd Ibn Abi Waqqas:

Upon the revelation of this verse i.e. 3:61, the Holy Prophet (SAWS) called Ali, Fatimah, al-Hasan, and al-Husain (RA). Then the Holy Prophet (SAWS) said: "**O Allah! These are the members of my family (Ahli).**"

The Holy Prophet (SAWS) arrived for "Mubahila" with Hadrat Hasan and Hussain (RAA) and Hussain (RA) holding hand of Hasan (RA), followed by Hadrat Fatima (RA) and she, followed by Hadrat Ali (RA) and He (SAWS) said to them: **when I invoke Allah to curse, you say "Amen"!**

Under the commentary of this verse, Imam Ibn Abi Hatim (RA) and Abi Jafar Mohammed Ibn Jarir al-Tabari (RA) record as follows:

Our sons (Hasan and Hussain), our women (Fatima) and ourselves (the Holy Prophet and Ali). Now, it has also been proven to the fact that the Hasan and Hussain (RAA) are the sons of the Holy Prophet (SAWS), and so is the Ali (RA) "Self" of the Holy Prophet (SAWS) as under "Ourselves" the Holy Prophet (SAWS) took H. Ali (RA) together with Him (SAWS) to Mubahila.

Following are the some of the Books of the commentaries and traditions, where the "Event of Mubahila" with no or slight variations in the words of the above contents have been recorded:

1. Al-Qur'aan Kareem with Urdu Translation and commentary, P.150
2. Tafseer al-Kalbi, Part 1, P. 109
3. Musannaf Ibn Abi Shayba, V6, P.379, H.No. 32184
4. Al-Nuktu WA al-Uyoon, Tafseer al-Mawardi, V1,P.398
5. Zad al-Museer fi Ilm ut-Tafseer, P. 199
6. Tafseer al-Jalalain, P.49
7. Kitab al-Arbaeen Fi Usool al-Deen by Imam al-Razhi, P.451 and 460
8. Tafsir Ibn Kathir, V1, P.371
9. Tafseer "Jamie Ahkam al-Quran by al-Qurtubi, V1, P.686
10. Tafseer al-Baghawi, V1,P.359
11. Tafseer Khazin al-Baghdadi, V1, P.359
12. Tafseer al-Qur'aan by Abi al-Saud al-Hanafi, V1, P.373
13. Tafseer al-Nahar al-Ma'ad min al-Bahar al-Muheet, V1.P.334
14. Sahih Muslim, Chapter of virtues of companions, section of virtues of Ali, 1980 Edit-ion Pub. In Saudi Arabia, Arabic version, v4, p1871, the end of tradition #32.
15. Al-Jamaie al-Sahih "Sunan Tirmizi", V5, P.210, H.No. 2999 and P..596, H.No.3724
16. Tafseer Muqatil Bin Suleiman, V1, P.174
17. Tafseer Abdurrazaq al-Sana'ani V1, P. 396
18. Tafseer Ibn Abi Hatim, V2, P.667-668, H.Nos. 3616-3619
19. Ahkam al-Qur'aan by Imam Abi Bakr al-Jassas al-Hanafi, V2,P.15
20. Tafseer "Bamadarik al-Tanzeel al-Nasaifi, V1,P.221
21. Tafseer al-Kashaf WA al-Bayan by Imam al-Tha'alabi, V3, P.85
22. Nuzm Durar as-Simtain by Hafiz Jamaluddin al-Zarandi, P. 127 and 152



23. Tafseer Ahkam al-Qur'aan, V1, P.275
24. Tafseer Gharaeb al-Qur'aan, V2, P.178 and 179
25. Fateh al-Qadeer by Imam al-Shawkani, V1, P.347
26. Fateh al-Bayan fi Maqasid al-Qur'aan, V1,P.479
27. Asbab al-Nuzool by Abi al-Hasan Ahmed al-Wahidi, P. 74
28. Al-Mustadrak Ala Sahihain by al-Hakim, V3, P.150 (And Imam Hakim says that this tradition, is authentic based on the criteria set by two Sheikhs, i.e. Imam Bukhari and Muslim.)
29. al-Imam Ali Reda Wa Resalatahu Fi al-Tibb al-Nabawi, P.45
30. Mutalib as-Sool by Sheikh Ibn Talha as-Shafaie P. 33,82,86,99,105,194
31. Zakhair ul-Uqba by Muhib Tabari, P.6
32. Musnad Imam Ahmed, V1, P.185
33. Mishkat al-Masabih by Imam Khateeb al-Tabrizi, V3,P.1731, H.No.6135
34. Fadhail ul-Sahaba by Imam Ahmed Bin Hanbal, H. No. 1374,V2, P.975
35. Dalail al-Nubuwwa by Abu Nuaim al-Isfahani
36. Al-Isa'abah by Ibn Hajar al-Asqalani, V2, P.509
37. Noor ul-Absaar by Imam Shablanji, P. 153
38. Al-Fusool al-Muhimma by Ibn Sabbagh, P. 23 and 120
39. Al-Khasais al-Ameer ul-momineen by Imam Nisai, P.56, H. No.54
40. Al-Tafseer al-Wazih by Dr. Muhammed Hijazi, V1, Part 4, P.66
41. Tafseer Rooh al-Bayan, by al-Barusi V2, P.44-45
42. Tas-heel al-Wusool ILA Ma'arfati Asbaab al-Nuzool, P. 71

In addition, it is recorded in the book of the commentary by Imam al-Tha'alabi: The Bishop of the Christians addressed to them (i.e. Nusa'arah or Christians):

O the community of Nusarah! Verily I am seeing the faces of those who, if ask Allah (SWT) to shake the mountains from their places, surely Allah shall do so! So do not do Mubahila or else, there shall no nusrani, be left to survive on the surface of the earth with the Christianity to become extinct until the day of Judgement! Then the Bishop turned towards the Holy Prophet (SAWS) and said: O the father of Qasim! Verily we have observed that you are on truth and we do not curse you!

❖ Tafseer al-Kashaf WA al-Bayan by Imam al-Tha'alabi, V3, P.85

It is reported that the moment the Holy Prophet (SAWS) arrived with Hasan, Hussain, Fatima and Ali (RAA) and invited the Christians of Nejran for "Mubahila", they said: we have seen:

After consultation among themselves, they said: The kifsfolk of Muhammed (SAWS) is not but possessing the spiritual destructing Godly power that shall cause us eternal damnation. Therefore, on the following day, they signed peace treaty with the Holy Prophet (SAWS).

❖ Al-Tafseer al-Wazih by Dr. Muhammed Hijazi, V1, Part 4, P.66

## Discourse I

In fact, the Christian brethren had seen the faces of those, whom they already knew according to their Holy Scripture, revealed much earlier than the Holy Qur'aan. The prophecies about an advent of a Glorious Prophet they knew already and as soon as they looked at the faces of the Holy Prophet (SAWS) and his progeny (RAA), they realized that they were those Holy people, the prophecies about whom, have already been recorded in their Holy Scriptures. They were even waiting for That Prophet as the signs appeared at the time of the Holy Prophet Muhammed (SAWS)'s birth and which has further been confirmed by the following report:

Reported by Ibn Ishaq (RA) on the authority of Hadhrat Hassa'an Bin Thabit (RA) that he narrated: Just on the day, the Holy Messenger of Allah (SAWS) was about to take birth, suddenly a Jew climbed on a high place and exclaimed at the top of his voice: O the community of Jews! The all-Jewish community got assembled there and said to him: What made you cry! Thereupon replied he, tonight the star of "**Ahmed**" has risen in which He will be born.

❖ Al-Seerah al-Nabawwiyah by Ibn Hisham, V1, P.159

### Prophecy in the Book of Enoch

1. And it shall come to pass in those days that **elect** and **holy children** will descend from the high heaven, and their seed will become one with the children of men. 2. And in those days Enoch received books of zeal and wrath, and books of disquiet and expulsion.

❖ The Book Of Enoch, P. 26-27, Ch. XXXIX, Verse No 1

1. And in that place I saw the fountain of righteousness Which was inexhaustible:And around it were many fountains of wisdom; And all the thirsty drank of them,And were filled with wisdom,And their dwellings were with the **righteous** and **holy** and **elect**.2. And at that hour that Son of Man was named In the presence of the Lord of Spirits, And **his name** before the **Head of Days**.3. Yea, before the sun and the signs were created, Before the stars of the heaven were made, His name was named before the Lord of Spirits.4. He shall be a staff to the righteous whereon to stay themselves and not fall, And he shall be the **light** of the **Gentiles**, And the hope of those who are troubled of heart.5. All who dwell on earth shall fall down and worship before him, And will praise and bless and celebrate with song the Lord of Spirits.6. And for this reason hath **he been chosen and hidden before Him, Before the creation of the world and for evermore**.

❖ The Book Of Enoch, P. 35, Ch. XLVIII, Verse Nos. 1-6

6. And after this, the **Righteous** and **Elect One** shall cause the **house of his congregation** to appear: henceforth they shall be no more hindered in the name of the Lord of Spirits.

❖ The Book Of Enoch, P. 40, Ch. LIII, Verse No.6

True! The Holy Messenger of Allah (SAWS) caused the **house of his congregation** i.e the **Holy Ka'aba** to appear in its true meaning as one can see now that the Holy Ka'aba is always full with the worshippers round the clock, being matchless worshipping-place on the earth concerning "Congregation".

### Prophecies in Old Testament

I will raise them up a [Prophet](#) from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

❖ Old Testament, Deuteronomy Ch.18:18

In the Ch. Songs of Solomon of the Holy Bible under the Sub-Ch. 5:16 we find the name of Muhammed clearly mentioned in Hebrew:

**Hebrew:** ḥīkwō maməṭtaqqîm wəḵullwō **m<sup>a</sup>ḥamadîm**. **Eng:** His mouth is most sweet: yea, he is Mahamadim i.e. Mahamad without **im** adding to it as in Hebrew **im** used for respect and added to the noun. For instance, the name of God in Hebrew is "Eloha" but in the Holy Bible it is written with **im** as a sign of respect to the God i.e. **ēlōhîm** (Gen 1:1, 3-4 etc)

❖ Shir Hashirim in OT Leningrad Codex, Ch 5:16 and Songs of Solomon (Canticles), OT, the Holy Bible (KJV), Ch5:16

1 Behold my servant, whom I uphold; **mine elect**, in whom my **soul delighteth**; I have put my **spirit upon him**: he shall bring forth **judgment to the Gentiles**. 2 He shall not cry, nor lift up, nor cause his voice to be heard in the street. 3 A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. 4 He shall **not fail** nor be **discouraged**, till he have set **judgment in the earth**: and the **isles shall wait for his law**. 5 Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: 6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a **light of the Gentiles**; 7 To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. 8 I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images. 9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them. 10 Sing unto the LORD a **new song**, and **his praise** from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. 11 Let the wilderness and the cities thereof lift up their voice, the villages that **Kedar** doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. 12 Let them give glory unto the LORD, and declare **his praise** in the **islands**.

- ❖ The Holy Bible, Old Testament, Isaiah 42:1-12, Gentiles denotes the Arabs.

**Kedar** Dark-skinned, the second son of Ishmael (Gen 25:13). It is the name for the nomadic tribes of Arabs, the Bedouins generally (Isa 21:16; Isa 42:11; Isa 60:7; Jer 2:10; Eze 27:21), who dwelt in the north-west of Arabia. They lived in black hair-tents (Sol 1:5). -The Illustrated Bible Dictionary.

The Holy Prophet Muhammad (SAWS) is a descendent of Prophet Ishmael (AS), so God here gives the glad tidings to Banu Ishmael. Above in the verses, the Holy Messenger of Allah (SAWS) is referred as mine elect, His praise and a light to the Gentiles while **new song**, referred to the new Law *i.e.* the Islamic Law the perfect one. The islands refer here the Islands of the Arabian Peninsula.

### Prophecy in Odes of Solomon

1 All the Lord's children will praise Him, and will collect the truth of His faith. 2 And His children shall be known to Him. Therefore, we will sing in His love: *And* 8 All those will be astonished that see me. For from **another race am I**: 9 For the Father of truth remembered me: He who possessed me from the beginning: 15 And light dawned from the Word that was beforetime in Him; 16 The **Messiah** is **truly one**; and He was known before the **foundation of the world**, 17 That He might save souls for ever by the **truth of His name**: a **new song** arises from those who love Him. Hallelujah.

- ❖ The Odes of Solomon in The Forgotten Books Of Eden, P.139, ODE 41, Verses Nos. 1-2,8-9 and 15-17

### The Meaning of the Messiah by Sheikh Ahmed Deedat (RA)

The word CHRIST is derived from the Hebrew word Messiah, Arabic-Masih. Root word m-a-s-a-h-a, meaning to rub, to massage, to anoint. Priests and kings were anointed when being consecrated to their offices. But in its translated, Grecian form "CHRIST", it seems unique: befitting Jesus only. The Christian has a knack of transmuting baser metals into shining gold. What he is wont to do is to translate names into his own language like "cephas" to Peter, "messiah" to Christ. How does he do that? Very easily MESSIAH in Hebrew means anointed. The Greek word for anointed is "christos". Just lop off the 'os' from christos and you are left with christ. Now change the little 'c' to a capital 'C', and "hey, presto!" he has created a unique (?) name! Christos means ANOINTED, and anointed means APPOINTED in its religious connotation. Jesus (pbuh) was appointed (anointed) at his baptism by John the Baptist, as God's Messenger. Every Prophet of God is so anointed or appointed. The Holy Bible is replete with the "anointed" ones. In the original Hebrew - made a "messiah". Let us keep to the English translation - "anointed." And this word Messiah has at many places been used in the Holy Bible for another purposes as well, for instance: *I am the God of Bethel, where thou **anointedst** the pillar (Gen 31:13), If the priest that is **anointed** do sin (Lev 4:3), And Moses took the **anointing oil**, and **anointed** the tabernacle (Lev 8:10), and exalt the horn of **his anointed** ( 1Sam*

2:10), *Thus saith the LORD to his anointed, to Cyrus (Isa 45:1) and Thou art the anointed cherub that covereth (Ezekiel 28:14)*

### Prophecy in Testament of Benjamin

Furthermore, we find in The Testament of Benjamin, many prophesy about an advent of a Prophet with his journey to the heaven, who will be amongst Gentiles, and even about the Holy Ka'aba. These prophesy befit only on the Holy Messenger Muhammed (SAWS) as these prophesy clearly demonstrate:

4 And I believe that there will be also evil-doings among you, from the words of Enoch the righteous: that ye shall commit fornication with the fornication of Sodom, and shall perish, all save a few, and shall renew wanton deeds with women; and the **kingdom of the Lord shall not be** among you, for straightway He shall take it away. 5 Nevertheless the **temple of God** shall be in your portion, and the **last temple** shall be more glorious than the first. 6 And the twelve tribes shall be gathered together there, and all **the Gentiles**, until the Most High shall send forth **His salvation** in the visitation of an only-begotten prophet. 7 And He shall enter into the **first temple**, and there shall the Lord be treated with outrage, and He shall be lifted up upon **a tree**. 8 And the veil of the temple shall be rent, and the Spirit of God shall pass on to **the Gentiles** as fire poured forth. 9 And He shall ascend from Hades and shall pass from **earth into heaven**. 10 And I know how lowly He shall be upon earth, and how **glorious in heaven**.

- ❖ The Testament of Benjamin (The Twelfth Son of Jacob and Rachel), in The Forgotten Books Of Eden CH. II, P.268, Verse Nos. 4-10

The first temple here, refers to the Mosque or the Temple in Jerusalem i.e. “The Aqsa Mosque” whereas the last temple clearly refers to the **Holy Ka'aba**. The **gentiles** are Arabs as clearly meant. His salvation refers to the Holy Messenger Muhammed (SAWS), tree refers to the “**Sidrat ul-Muntaha**” as it is a name of a full-grown and the largest tree on the “Arsh” where the Holy Prophet (SAWS) was taken to, in his famous night journey. Below, I present a piece from a Non-Muslim scholar’s book to further clarify the meaning of the “Sidarat ul-Muntaha”:

*He it is who points out to me when, where, and how I must take a soul. His gaze is fixed on the **tree Sidrat Almntaha**, which bears as many leaves with names as there men living on the earth.*

- ❖ The Bible, the Koran and the Talmud by Dr. G. Weil, P.214, Para 1

In verse no. 9 above, it is clearly prophesied i.e shall pass from *earth into heaven*. The vese no. 10 refers to the character and conduct of the Holy Messenger Muhammed (SAWS) as to He lived in a simplest and lowest condition in His mortal life but on the other hand He is so **Glorious** in heaven.

### Prophecies in New Testament

**Greek NT:** ὁ δὲ **παράκλητος**, τὸ πνεῦμα τὸ ἅγιον ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν [ἔγώ]. (John 14:26)

**Vulgate (Latin):** **Paracletus** autem Spiritus Sanctus, quem mittet Pater in nomine meo, ille vos docebit omnia, et suggeret vobis omnia quaecumque dixero vobis. (John 14:26)

**English:** But the **Comforter**,<sup>3875</sup> which is the Holy **Ghost**, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. ( John 14:26)

**G3875: παράκλητος, paraklētos** that is pronounced as *par-ak'-lay-tos* and it means in English as: **An intercessor, consoler: - advocate, comforter.**

**Comforter** The designation of the Holy Ghost (Joh 14:16, Joh 14:26; Joh 15:26; Joh 16:7; R.V. marg., "**or Advocate, or Helper; Gr. paracletos** "). It means properly "one who is summoned to the side of another" to help him in a court of justice by defending him, "one who is summoned to plead a cause." "Advocate" is the proper rendering of the word in every case where it occurs.

❖ The Illustrated Bible Dictionary by M.G. Easton

DR. G.Weil' in his translators's preface of "The Bible, the Koran and the Talmud" interpreted the word "percycle" as 'Ahmed' or 'the much-praised one'. The following text has been taken from the section 'Translator's Preface' of the above-mentioned book, he translated from German:

**Peryclete** –a word which is synonymous with Ahmed (the much-praised one)

❖ The Bible, the Koran and the Talmud, Translator's preface, P. vi

#### **A piece of commentary on the Greek word "Peryclytos" by Late Yusuf Ali (RA)**

In addition to the above translations of the word "**παράκλητος, Paraklētos, Paracletos or Peryclete**", we further approach the Qura'anic commentary by Abdullah Yusuf Ali (RA) for more detailed interpretation of the word in question. The following text, I have taken from

5438. "*Ahmed*", or "*Muhammad*", the Praised one, is almost a translation of the Greek word *Peryclytos*. In the present Gospel of John, xiv. 16, xv. 26, and xvi.7, the word "*Comforter*" in the English version is for the Greek word "*Paracletos*", which means "Advocate", "one called to the help of another, a kind friend", rather than "Comforter", our doctors contend that Paracletos is a corrupt reading for Peryclytos, and in that in their original saying of Jesus there was a prophecy of our holy Prophet Ahmad by name. Even if we read Paraclete, it would apply to the holy Prophet, who is "a Mercy for all creatures" (xxi. 107) and "most kind and merciful to the Believers" (ix. 128).

- ❖ The Holy Qur'an, Text, Translation and Commentary by Abdullah Yusuf Ali (RA), P.1540, F.N.No.5438

416. The argument is: You (People of the Book) are bound by your own oaths, sworn solemnly in the presence of your own Prophets. In the Old Testament as it now exists, Muhammad is foretold in Deut. xviii. 18 and the rise of the Arab nation in Isaiah, xlii. 11, for Kedar was a son of Isma'il and the name is used for the Arab nation : in the New Testament as it now exists, Muhammad is foretold in the Gospel of St. John. xiv. 16, xv. 26, and xvi. 7: the *future* Comforter cannot be the Holy Spirit as understood by Christians, because the Holy Spirit already was present, helping and guiding Jesus. The Greek word translated "Comforter" is "Paracletos", which is an easy corruption from "Periclytos", which is almost aliteral translation of "Muhammad" or "Ahmed". Further, there were another Gospels that have perished, but of which traces remain, which were even more specific in their references to Muhammad; e.g. the Gospel of St. Barnabas, of which an Italian translation is extant in the State Library at Vienna. Mr. Lonsdale and Laura Ragg edited it in 1907 with an English translation.

- ❖ The Holy Qur'an, Text, Translation and Commentary by Abdullah Yusuf Ali (RA), P.144, F.N.No.416

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, **the Comforter** will not come unto you; but if I depart, I will send him unto you. 8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: 9 Of sin, because they believe not on me; 10 Of righteousness, because I go to my Father, and ye see me no more; 11 Of judgment, because the prince of this world is judged.12 I have yet many things to say unto you, but **ye cannot bear them now**.13 Howbeit when **he, the Spirit of truth**, is come, he will guide you **into all truth**: for he shall **not speak of himself**; but whatsoever he shall hear, that shall he speak: and he will shew you **things to come**.

- ❖ New Testament, John Ch.16:7-13

**The Prophet Jesus (AS) himself testifies to the fact that He is not That Prophet, sent to all Mankind rather it is someone else, who would guide into all Truth as the following verses in the New Testament attest his admittance:**

*Howbeit when He, the Spirit of Truth is come, He will guide you into all Truth, for He shall not speak of himself... (John 16:13)* Jesus (AS) tells here that He (SAWS) will guide them into all TRUTH. As Isa (AS) was, a Prophet just sent down to the Banu Israel and not for all Universe or humanity as He (ISA), himself admits this fact by saying:

But He answered and said: I am not sent but unto the lost sheep of the house of Israel (Matthew 15: 24) AND but go rather to the lost sheep of the house of Israel (Matthew 10:6).

### **Prophecies in the Gospel of St. Barnabas**

**And Jesus answered:** The name of Messiah is admirable, for God himself gave him the name when he had created his soul, and placed it in a celestial splendour. God said: "Wait Mohammed; for for thy sake I will to create paradise, the world, and a great multitude of creatures, whereof I make thee a present..... **"Mohammed** is his blessed name"

❖ The Gospel of Barnabas, Chapter 97

O blessed time, when he shall come to the world! Believe me that I have seen him and have done him reverence, even as every prophet hath seen him: seeing that of his spirit God giveth to them prophecy. And when I saw him my soul was filled with consolation, saying: "O **Mohammed**, God be with thee, and may he make me worthy to untie thy shoe latchet, for obtaining this I shall be a great prophet and holy one of God."

❖ The Gospel of Barnabas, Chapter 44

'And God shall make answer even as a friend who jesteth with a friend, and shall say: "Hast thou witnesses of this, my friend **Mohammed**?" And with reverence he shall say: "Yes, Lord." Then God shall answer: "Go, call them, O Gabriel." The angel Gabriel shall come to the messenger of God, and shall say: "Lord, who are thy witnesses?" The messenger of God shall answer: "They are Adam, Abraham, Ishmael, Moses, David, and Jesus son of Mary."

❖ The Gospel of Barnabas, Chapter 55

Whereupon God will have mercy upon the world, and will send his messenger for whom he hath made all things; who shall come from the south with power, and shall destroy the idols with the idolaters; who shall take away the dominion from Satan which he hath over men. He shall bring with him the mercy of God for salvation of them that shall believe in him, and blessed is he who shall believe his words.

❖ The Gospel of Barnabas, Chapter 96

Jesus answered with joy of heart: 'He is **Mohammed**, messenger of God, and when he cometh into the world, even as the rain maketh the earth to bear fruit when for a long time it hath not rained, even so shall he be occasion of good works among men, through the abundant mercy which he shall bring. For **he is a white cloud full of the mercy of God, which mercy God shall sprinkle upon the faithful like rain.**'

❖ The Gospel of Barnabas, Chapter 163

### **Prophecy in Buddhist Holy Scriptures**

And the Blessed One replied: "I am not the first Buddha who came upon earth, nor shall I be the last. In due time another Buddha will arise in the world, a Holy One, a supremely



enlightened One, endowed with wisdom in conduct, auspicious, knowing the universe, an incomparable leader of men, a master of angels and mortals. He will reveal to you the same eternal truths, which I have taught you. He will preach his religion, glorious in its origin, glorious at the climax, and glorious at the goal, in the spirit and in the letter. He will proclaim a religious life, wholly perfect and pure; such as I now proclaim."

Ananda said: "How shall we know him?" The Blessed One said: "He will be known as **Metteyya**, which means '**he whose name is kindness.**'"

❖ Buddha, The Gospel by Paul Carus, under Ch. Metteya

But delight in the blessings of religion, so that good and **holy men** shall come to them and dwell among them in quiet

❖ Buddha, The Gospel by Paul Carus, under Ch. Last Days

It is the boast of the Jewish apologists, that while the learned nations of antiquity were deluded by the fables of polytheism, their simple ancestors of Palestine preserved the knowledge and worship of the true God.

The mysteries of the Trinity and Incarnation appear to contradict the principle of the divine unity. In their obvious sense, they introduce three equal deities, and transform the man Jesus into the substance of the Son of God:

The creed of Mahomet is free from suspicion or ambiguity; and the Koran is a glorious testimony to the unity of God. The prophet of Mecca rejected the worship of idols and men, of stars and planets, on the rational principle that whatever rises must set, that whatever is born must die, that whatever is corruptible must decay and perish.

❖ The History of decline and fall of the Roman Empire Ch. L: Description of Arabia and Its Inhabitants. Part III. V5, P.63

The mission of the ancient prophets, of Moses and of Jesus had been confirmed by many splendid prodigies; and Mahomet was repeatedly urged, by the inhabitants of Mecca and Medina, to produce a similar evidence of his divine legation;

and these passages of scandal established, beyond suspicion, the integrity of the Koran. 96 The votaries of Mahomet are more assured than himself of his miraculous gifts;

They believe or affirm that trees went forth to meet him; that he was saluted by stones; that water gushed from his fingers; that he fed the hungry, cured the sick, and raised the dead; that a beam groaned to him; that a camel complained to him; that a shoulder of mutton informed him of its being poisoned; and that both animate and inanimate nature were equally subject to the apostle of God.

A mysterious animal, the Borak, conveyed him from the temple of Mecca to that of Jerusalem: with his companion Gabriel he successively ascended the seven heavens, and received and repaid the salutations of the patriarchs, the prophets, and the angels, in their respective mansions. Beyond the seventh heaven, Mahomet alone was permitted to proceed; he passed the veil of unity, approached within two bow-shots of the throne,

. His resistless word split asunder the orb of the moon: the obedient planet stooped from her station in the sky, accomplished the seven revolutions round the Caaba, saluted Mahomet in the Arabian tongue, and, suddenly contracting her dimensions, entered at the collar, and issued forth through the sleeve, of his shirt. 99 The vulgar are amused with these marvellous tales; but the gravest of the Mussulman doctors imitate the modesty of their master, and indulge a latitude of faith or interpretation.

and that the sword of Mahomet was not less potent than the rod of Moses.

- ❖ The History of decline and fall of the Roman Empire Ch. L: Description of Arabia and Its Inhabitants. Part IV. V5, P.70

## Discourse II

I will raise them up a [Prophet](#) from among their brethren, **like unto thee**, and will put my words in his mouth; and he shall speak unto them all that I shall command him. (**OT, Deut, 18:18**)

In the above verse the Lord God is addressing the Prophet Moses (AS), and promising him a Prophet to send among his brethren. In addition, the Prophet Moses (AS) says:

And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. (**OT, Deut, 18:19**)

Sheikh Ahmed Deedat (RA) has proven the fact that Jesus (RA) is not like Moses (AS) in any way e.g. in regard to paternal, marital, jurisprudential, birthly and heavenly aspects.(Choice, V1, P.8-14). Sheikh (RA) further put up his points to prove his points:

If **Ishmael** and **Isaac** are the sons of the same father **Abraham**, then they are brothers. And so the children of the one are the brethren of the children of the other. The children of **Isaac** are **the Jews** and the children of **Ishmael** are **the Arabs**- so they are Brethren to one another. There the prophecy distinctly mentions that the coming **prophet**, who would be like Moses, must arise not from the **children of Israel** or from **among themselves**', but from their brethren. **Muhammad** therefore was from **among their Brethren**. (Choice, V1, P.15-16)

**The Complete Similarities between Moses and Muhammad (AS) at a glance**

Let us now discover more similarities between the Prophet Moses (AS) and the Holy Prophet Muhammad (SAWS) from his authentic traditions.

At many occasions, the Holy Messenger of Allah (SAWS) said to Ali (RA): **Will you not be pleased from this that you are to me like Aaron was to Moses?"**

- 1) Sahih al-Bukhari, V5, P.47, H.No.56
- 2) Sahih Muslim, V4, P.1284, H.Nos. 5913-5915
- 3) So many noted traditionalists have recorded this Hadith in their respective works, and upon the chains of its narrators' trustworthiness and authenticity, they all are unanimously agreed.

the Holy Prophet (SAWS) said to Allah: O Allah! Verily my brother Musa (AS) asked you (قَالَ رَبِّ اشْرَحْ لِي صَدْرِي وَأَشْرِكْهُ فِي أَمْرِي to Sura TAHA 25-32), and you revealed (*"We will certainly strengthen thy arm through thy brother, and invest you both with authority, so they shall not be able to touch you: with Our Sign shall ye triumph,--you two as well as those who follow you."* Sura Qasas: 35). O Allah! I am Muhammed, your Prophet the purified one, expose for my bosom, ease for my age and appoint Ali (RA) my vizier from my family, and make him stronger for my strength...

- 1) Tafseer Gharaeb al-Qur'aan, V2, P.605-606
- 2) Tafseer al-Kashaf WA al-Bayan by al-Thalabi, V4, P.81
- 3) Tafseer al-Kabeer by Imam Fakhr al-Razhi
- 4) Fadhail ul-Sahaba by Imam Ahmed, V2, P.843, H.No.1158
- 5) Zakhair ul-Uqba by Muhib al-Tabari, P.63
- 6) Tafseer Dhurr al-Manthour, V4, P.295 under the commentary
- 7) Noor ul-Absaar by al-Shablanji, P.158
- 8) Tazkarat ul-Khwaas by Sibte Ibn al-Jawzi al-Hanafi, P.43
- 9) Manaqib by Ibn Maghazili al-Shafai'e, P.202
- 10) Nuzm Durar al-Simtain by Hafiz al-Zarandi al-Hanafi, P.182-183 {(on the authority of Hadrat Asma Bint Umais, Hadrat Abdullah Ibn Abbas, Hadrat Abi Dharr al-Ghiffari and Hadrat Jabir Bin Abdullah al-Ansari (RAA)}

The Holy Messenger of Allah (SAWS) while enlightening his companions that every Prophet has his Vicegerent, at the same time told them that Ali was his, as the Joushua Bin Nun was to Moses (AS). This is another proof for the Holy Messenger of Allah (SAWS) to be similar to Hadrat Moses (AS) as the following traditions demonstrate:

Reported by many noted traditionalists on the authority of Hadrat Buraida (RA), that the Holy Messenger of Allah (SAWS) said: For every Prophet, there is a Vicegerent and **Ali** is indeed my Vicegerent and legatee.

- 1) Riyadh al-Nadhra by Muhib al-Tabari, V3, P.138
- 2) Al-Baghawi in his Muajjam al-Sahaba as quoted in
- 3) Manaqib by Imam Ahmed as quoted in
- 4) Manaqib by Ibn Maghazili al-Shafai'e, P.261, H.No.238

- 5) Tareekh al-Medina al-Damishque, V42, P.392 (Through three chains of narrators)

On the authority of Hadrat Anas Bin Malik (RA) that he narrated: We asked Salman (RA) to further ask the Holy Messenger of Allah (SAWS) as to who, his Vicegerant was. Hadrat Salman (RA) asked Him (SAWS), O Messenger of Allah! Who is your Vicegerant? Thereupon said the Messenger of Allah (SAWS): **O Salman! Who was the Vicegerant to Moses? Jushua Bin Nun**, said Hadrat Salman (RA), thereupon replied He (SAWS): Verily! My Vicegerent, legatee, judicial authority and accomplisher of my promises is Ali Ibn Abi Talib!

- 1) Fadhail ul-Sahaba by Imam Ahmed, V2, P.762, H.No.1052
- 2) Riyadh al-Nadhra by Muhib al-Tabari, V3, P.138
- 3) Manaqib by Ibn Maghazili al-Shafai'e, P.261, H.No.238
- 4) Zakhair ul-Uqba by Muhib al-Tabari, P.131

He (SAWS) even named Husan, Hussain and Muhsin after the sons of Aaron, i.e. Shabbar Shubair and Mushabbar :

Reported by so many distinguished traditionalists on the authority of Hadrat Ali (RA) that the Holy Messenger of Allah (SAWS), visited us when 'Hasan' was born to Fatima (RA) and asked me: Show me my son! And asked me as to what I have named him. I told Him (SAWS) that I had named him "Harb", thereupon He (SAWS) said: No but he is "Hasan". And so happened when "Hussain" and the third son was born, so I told Him (SAWS) this name "Harb" at the third time as well and He (SAWS) named him "Muhsin" and then said: I have named them after the **sons of Aaron (AS), Shabbar, Shubair and Mushabbar** i.e. in Arabic, Hasan, Hussain and Muhsin.

- 1) Al-Ada'ab al-Mufrad by Imam Bukhari, P.286, H.No.823
- 2) Fadhail ul-Sahaba by Imam Ahmed, V2, P.970, H.No.1365 (the narrators are trustworthy)
- 3) Musnad Imam Ahmed, V1, P.118
- 4) Muajjam al-Kabir by al-Tabarani, V3, P.96, H.Nos. 2773-2774
- 5) Majma al-Zawaid by al-Haythemi, V8, P.52
- 6) Al-Isa'ba by Ibn Hajar al-Asqalani and he has authenticated this hadith as well.
- 7) Al-Mustadarak Ala Sahihain by al-Hakim, V3, P.165 and P.168 ( authenticated by al-Hakim)
- 8) Talkhis al-Mustadarak, V3, P.168 ( Authenticated by al-Dhahabi)
- 9) Sahih Ibn Habban, V9, P H.No.

The Holy Messenger of Allah (SAWS) said: Verily! The Allah (SWT) revealed to the Prophet Moses (AS) that the one, residing in the mosque must be pure and virtuous and in that (i.e. Mosque) none shall reside but **Moses, Aaron, and the sons of Aaron i.e. Shabbar and Shubair (AS)**. And, verily! The Allah (SWT) has ordained me that the

one, residing in the mosque must be pure and virtuous and in that (i.e. Mosque), none shall reside but I, and my brother Ali and my sons al-Hasan and Hussain (RAA).

- 1) Manaqib Ibn Maghazili P. 362, H. No. 343, P.320, H.No.301 and P.322-324, H.No. 303.
- 2) Tareekh al-Median al-Damishque by Ibn Asakir, V42, P.141

Therefore, the Holy Messenger of Allah (SAWS) is the only Prophet, who resembled Moses (AS).

### **Similarity between Aaron And 'Ali**

**Exodus Ch.4:14** And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? **I know that he can speak well.** And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

He was to be the "mouth" or "prophet" of Moses, i.e., was to speak for him, because he was a man of **a ready utterance** (Exo 7:1, Exo 7:2, Exo 7:9, Exo 7:10, Exo 7:19). **Easton's Bible dictionary- Aaron**

'Ali (RA) was also a man of eloquence in his time and one can see that in the collection of his speeches titled "Nahj ul-Balagha" or in any other books, for instance:

## **Pre-Advent Status of the Holy Messenger of Allah (SAWS) and His progeny (RAA)**

Upon being inquired as to when He (SAWS) had been commissioned to the Prophethood, He (SAWS) answered to Abu Huraira (RA): **I was still a Prophet when Adam (AS) was between body and soul (i.e. with soulless body)**

- 1) Seerah Ibn Ishaq, P.114, H.No.161
- 2) Recorded in al-Jamie al-Sahih "Sunan Tirmizi" V5 under Ch. Munaqib P. Muhammed (SAWS), H.No. 3609 and Imam Abu Isa Tirmizi (RA) declared it Hasan Sahih (trustworthy and authentic)

There is a Hadith recorded by the noted traditionalists such as Imam Ahmed Bin Hanbal (RA), Ibn Maghazili al-Shafaie (RA), Imam al-Harmain Muhib al-Tabari (RA), Allama Sibn Ibn al-Jawzi al-Hanafi (RA) and so many others in their respective works on the authority of Hadrat Salman al-Farsi (RA) and others that the Holy Prophet (SAWS) said:

Before our Lord Allah (SWT), **I and 'Ali were in one light fourteen thousand years prior to the creation of Adam (AS) and when Allah (SWT) created Adam (AS), He parted our LIGHT into two, the first part being "I" and the second one 'Ali.**

- 1) Fadhail ul-Sahaba by Imam Ahmed Bin Hanbal (RA) V2, P.823 H. No. 1130
- 2) Manaqib by Imam Ahmed Bin Hanbal (RA) as quoted in Riyadh al-Nadhra
- 3) Tazkarat ul-Khwaas P. 47
- 4) Riyadh al-Nadhra” by Imam Muhib al-Tabari, V3, P.120
- 5) Manaqib by Ibn Maghazili al-Shafaie P.145, H.No.130 and 131
- 6) Tareekh Medina al-Dimshique by Ibn Asakir, V42, P.67
- 7) Nuzm Durar al-Simtain by Hafiz al-Zarandi, P.75
- 8) Manaqib by al-Khwarizmi

In another version of this Hadith, as recorded by Ibn Asakir, we learn that this period was 40,000 years instead:

Narrated by Hadrat Ibn Abbas (RA) and Hadrat Salman al-Farsi (RA) that the Holy Prophet (SAWS) said: **Created Allah (SWT) a form of rod from the Light forty thousand years prior to the creation of the World**, and established it in front of His exalted throne (the Arsh) until it was first evoked. **Then He (SWT) halved it and created from its first half, your Prophet (i.e. Himself) and with the second one Ali Ibn Abi Talib.**

☒ Tareekh Medina al-Dimshique by Ibn Asakir, V42, P.67

Furthermore, there is another version of the above tradition that has been reported with more words on the authority of Hadrat Abdullah Bin al-Abbas, Hadrat Salman al-Farsi and Hadrat Zazaan (RAA) that the the Holy Messenger of Allah (SAWS) said:

Before our Lord Allah (SWT), **I and 'Ali were in one light fourteen thousand years prior to the creation of Adam (AS) and when Allah (SWT) created Adam (AS), He (SWT) penetrated this LIGHT (Noor) into Adam's heart and did not withdraw it out, rather kept transferring it through all the Prophets until it reached the heart of Abdul Muttalib. Then, He (SWT) withdrew it from Abdul Muttalib and parted into two, and poured the first portion into Abdullah's heart and the second one into Abu Talib's heart. Thus, 'Ali is part of me, I am part of him, his flesh is my flesh, and his blood is my blood. Therefore, the one who loved him, for the sake of my love, has loved me, and the one, who hated him, hated him because of hating me.**

- 1) Nuzm Durar al-Simtain by Hafiz al-Zarandi, P.75
- 2) Tareekh Medina al-Dimshique by Ibn Asakir, V42, P.67
- 3) Also in Manaqib by al-Khwarizmi

Another proof about this "Divine Light" (Noor) of the Holy Messenger of Allah (SAWS) is found under the commentary of Sura Sha'ara (وَتَقَلَّبَكَ فِي أَلْسِنٍ جَدِينَ) *And thy movements among those who prostrate themselves* 26: 219), as reported by the Qura'anic commentators on the authority of Hadrat Abdullah Ibn Abbas (RA) that he said:

"The Holy Messenger of Allah (SAWS) did never cease to exist, rather kept transforming in the hearts of the prophets until he was born to his mother". Also as narrated by Ikrima on the authority of Hadrat Ibn Abbas (RA) that he said: It means that from the prophet to another prophet until He (SAWS) appeared in this nation (i.e. Islamic Ummah)

- 1) Al-Kashaf WA al-Bayan by Imam al-Tha'labi, V7, P.184

Reported by Imam Ahmed Bin Hanbal (RA) and many others on the authority of Hadrat Jabir Bin Abdullah al-Ansari (RA) that the Holy Messenger of Allah (SAWS) said: **It is written on the gate of Paradise 'Muahmmad is the Messenger of Allah and 'Ali is the brother of the Messenger Muhammad, one thousand years prior to the creation of the heavens.**

- 1) Fadhail ul-Sahaba by Imam Ahmed, V2, P.827, H.No.1134 and P.831, H.No.1140
- 2) Hulyat ul-Awlia by Abu Nua'em, V7, P.256
- 3) Tareekh al-Baghdad by al-Khateeb, V7, P.378
- 4) Zakhair ul-Uqba by Muhib al-Tabari
- 5) Manaqib by Imam Ahmed as quoted in Zakhair ul-Uqba
- 6) Manaqib by Ibn Maghazili al-Shafai'e, P.147, H.No.134
- 7) Al-Khasais al-Kubra by al-Suyuti, V1, P.13

The above traditions of the Holy Messenger of Allah (SAWS) have similarities with the verses in the "Book of Enoch (Saheefa e Hadrat Idrees A.S.)" that prophesied about the advent of **a Prophet and holy children in later times:**

1. And it shall come to pass in those days that **elect and holy children** will descend from the high heaven, and **their seed will become one with the children of men.** 2. And in those days Enoch received books of zeal and wrath, and books of disquiet and expulsion.

- ☒ The Book Of Enoch, P. 26-27, Ch. XXXIX, Verse No 1

Reported by Abdullah through a chain of narrations upto the Hadhrat Hasan al-Askari (RA) and He reported on the authority of his father and He from his father upto the Hadhrat Jafar Ibn Mohammed as-Sadiq (RA) and He narrated on the authority of his father Hadhrat Mohammed Ibn Ali al-Baqir (RA) that He heard Hadhrat Jabir Ibn Abdullah (RA) as saying : ' The Holy Messenger of Allah (SAWS), said : ' When Allah created Adam and Eve (AS), they strutted through paradise and asked the Holy Lord : ' Who are better than we ? ' At that moment they were shown an image of a girl like they had never seen before; from this girl came an illuminating light so bright that it almost blinded the eyes. They said: ' O Lord, what is this? ' He (SWT) answered: ' This is the Image of **Fatima (RA)**, the mistress of your women descendants. ' Then they inquired about the "**Crown**", put on her head'... Allah (SWT) said: This is her spouse "**ALI**" and upon further being asked by them about the two earrings, She (RA) was wearing' The

Holy Allah (SWT) answered : They are her "**Sons**" and adding further to this, He (SWT) said: They ( The Five Souls) exist in my or by my mysterious knowledge even before I created you in a general creation.

☒ Lisan al-Mizan by Ibn Hajar al-Asqalani, V3, P. 346

The Holy Qur'aan enlightens us that the Prophet Adam (AS) received certain words from Allah (SWT) which earned him forgiveness for his transgression. Sura 2 Verse 37

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ  
الرَّحِيمُ

Then learnt Adam from his Lord words of inspiration and his Lord Turned towards him; for He is Oft Returning, Most Merciful.(2:37)

The companions (RAA) asked Prophet (SAWS) as to what the words of inspiration were. The Prophet (SAWS) replied: **Bihaqq Muhammed WA Ale Muhammad and in the second tradition "Bihaqq Muhammed WA Ali WA Fatima WA Hasan wa Hussain.** (2:37)

Imam al-Suyuti (RA) reports that Hadrath Abdullah Ibn Abbas (RA), the famous traditionalist and authority on the Qur'aan, asked the Holy Prophet (SAWS) about the words as to which Adam received. Therereupon the Holy Prophet (SAWS) replied:

'He prayed saying, "O Allah, for the sake of Muhammad, Ali, Fatimah, Hassan and Hussain, do turn towards me", and He turned towards him'

- 1) Dhurr al-Manthoor by Imam al-Suyuti, V
- 2) Kanz ul-Ummal, V2, P.155, H.No.4234 {(on the authority of Hadrat Ali Ibn Abi Talib (RA)}
- 3) Also reported by Imam al-Thalabi in al-Kashaf WA al-bayan, V

The following Hadith supports this:

"The Holy Prophet (Salla'llahu'alaihi wa sallam) has stated that when Allah created Adam (Alai' his salaam) ' Adam lifted his eyes and looked towards the right side of the Garden of Eden. He saw five shining faces prostrating themselves before Allah. Adam asked Allah who they were. Allah said that they will be from his descendants, but they will not be created of clay. They will be created out of light (nur). "The whole universe has been created by Me for their sake. Their names have been derived from My names: I am Mahmood (The Praised one) and he is Muhammad (The Praised one); I am Aali (The Supreme) and he is Ali; I am Faatir (creator) and she is Fatimah; I am Ehsaan (Beneficent) and he is Hassan; I am Mohsin (Generous) and he is Hussain. I swear by My



Honor that if anybody comes before Me with the least disrespect or hatred for any of them, I shall cast them into hell without any consideration. O Adam! These are my five chosen and blessed and for their sake I will forgive and bless unlimited numbers. If you or your progeny have any difficulties approach Me, in the name of the Blessed Five.'

- ☒ Madinah to Karbala the Ahle Sunnah view by Allama Irshad Soofi al-Hanafi, P. 10

### **Allah (SWT) exhibits the status of al-Hasan and al-Hussain (RAA)**

There is one more tradition, recorded in the Major books of traditions on the authority of Hadrat Abu Huraira (RA) that he narrated: “ We were offering the Isha prayer with the Holy Messenger of Allah (SAWS), and during his prostration, the Hasan and Hussain (RAA) ascended on His (SAWS) back, therefore while raising His (SAWS) head from the prostration, He (SAWS) would lift them gently. And again when He (SAWS) prostrated, they would descend. This event continued until the Holy Prophet (SAWS) finished the prayer and after that, He (SAWS) seated them on his laps. After that, I got up and asked the Holy Prophet (SAWS) if to take them both to their mother’s home. **At the same moment, lightning flashed and by it, they got illuminated and remained so until they entered the home.**

- 1) Al-Mustadarak Ala Sahihain by al-Hakim, V3, P.No.167, (Imam al-Hakim declares this Hadith ‘authentic’)
- 2) Musnad Imam Ahmed, V2, P.513 (through two chains of narrators and both are authentic)
- 3) Al-Muajjam al-Kabir by al-Tabarani, V3, P.51, H.No.2659
- 4) Majma’ a al-Zawaid by al-Haythemi, V9, P.181 ( Hafiz Ibn Hajar says the narraotors of Imam Ahmed are authentic)
- 5) Siyar A’alam al-Nubla by al-Dhahabi, V3, P. 256
- 6) Tahdhib al-Tahdhib by Ibn Hajar al-Asqalani, V8, P.409
- 7) Al-Kamil by Ibn Adi, V7, P.225
- 8) Also reported by Imam al-Bazzar, al-Shawkani in Neel al-Awtar and Hafiz Abu Nua’em in Dalail al-Nubuwwa, V3, P. 205.

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## Chapter II

### Sūra 5: Māida, or The Table Spread Verse No. 5

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ  
 لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ

- I. This day are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them... **(Sura 5:5 Abdullah Yusuf Ali)**

In his poetical translation for instance Mr Sahar rendered as: And today, all pure and good things have been made Halal for you, (O ye believers!) and the “**Ta’am**” of the people of book is Halal for you and yours for them. (Sura Maida: 5) Almost same way have rendered it most of the distinguished Scholars into English as follows:

اور آج ساری پاک چیزیں کی گئیں تم پر حلال (ایمان والو!)  
اور جو ہیں اہل کتاب، ان کا (یقیناً) ہے تمہارے واسطے  
جائز طعام،

Mr Sahar has described the word “Ta’am” verbatim, without translating it into a simple Urdu, in an attempt to avoid the controversies so that to lessen the differences among the Schools of Thought as we can have a look at the following translations with differences:

- I. Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than God; that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); {**Sura Maida: 3, Abdullah Yusuf Ali(RA)**}
- II. This day are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them... {**Sura Maida: 5, Abdullah Yusuf Ali(RA)**}
- III. This day are (all) good things made lawful for you. The food of those who have received the Scripture is lawful for you, and your food is lawful for them {**Sura Maida: 5, The Meaning of the Glorious Quran by Mohammed Marmaduke Pickthall, Hyderabad-Deccan: Government Central Press [1938]**}
- IV. Lawful for you to-day are good things, and the food of those to whom the Book has been given is lawful for you, and your food is lawful for them; {**Sura Maida: 5 The Qur’aan by E.H. Palmer**}

And with a different view from the above:

- V. This day, things healthful are legalized to you, and **the meats** of those who have received the Scriptures are allowed to you, as **your meats** are to them {**Sura Maida:5 The Koran, Translated by J.M. Rodwell**}

Whereas with both the words:

- VI. This day allowed to you are all clean **foods** and **the meat** of those given the Book is allowable for you and **your meat** is allowable for them. {**Sura Maida:**

**5, Translation and commentary by Maulana Abdul Majid Daryabadi, First Edition 2004}**

And we can find similar law, ordained by the Lord Holy God to the Prophet Moses (AS) in the Book of Torah (Old Testament) as well, in relation with Lawful or Unlawful and Clean and Unclean:

Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations:

And that ye may put difference between holy and unholy, and between unclean and clean; {OT, Leviticus Ch 10: V No. 9-10}

And....

And the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; he is unclean to you.

Of their flesh shall ye not eat, and their carcase (dead body) shall ye not touch; they are unclean to you.

These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat. {OT, Leviticus Ch 11: V No. 7-9}

And even some **Biblical** Apostles, for instance St. James, one of the Twelve, didn't drink wine as recorded in "Lives Of the Saints" :

He drank **no wine**, wore no sandals on his feet, and but a single garment on his body. He prostrated himself so much in prayer that the skin of his knees was hardened like a camel's hoof. The Jews, it is said, used out of respect to touch the hem of his garment. He was indeed a living proof of his own words, "The wisdom that is from above first indeed is chaste, then peaceable, modest, full of mercy and good fruits." He sat beside St. Peter and St. Paul at the Council of Jerusalem; and when St. Paul at a later time escaped the fury of the Jews by appealing to Cæsar, the people took vengeance on James, and crying, "The just one hath erred," stoned him to death.

☒ Lives of the Saints', P. 164

Though the Most of the people of the Books do not follow, the Law enjoined upon them in their respective Books as these days one could easily find them eating Swine, drinking wine and so on....

While commenting the above verse Hadrat Ali Ibn Talha (RA) on the authority of Hadrat Abdullah Ibn Abbas (RA) interpreted it as: Their "food" and their "slaughtered meat".

☒ Sahifa Ali Ibn Abi Talha Fi Tafseer ul-Qura'an al-Karim, P.172

Under the commentary of this verse, Imam Ismael Haqqi (RA) explains that here the word “Ta’am” refers to the “Slaughtered Meat” and the other foods than this of the people of the books. Furthermore, Maulana Abdul Majeed Daryabadi (RA) translated the same meaning i.e. *foods* and *meat* in his translation above.

- 1) Tafseer Rooh al-Bayan, by al-Barusi V7, P.348
- 2) Translation of 5:5, Translation and commentary by Maulana Abdul Majid Daryabadi.

Sheikh Ul-Islam Maulana Sana’ullah Amritsari (RA) has translated the word “Ta’am” into “Food” in Urdu. While commenting on this verse i.e. 5:5, He further writes:

And the lawful food, cooked by the people of the books is lawful unto you, conditionally that it (i.e food) is a lawful food, which they may have cooked.

☒ Tafseer Sana’aie (Urdu) by Sheikh Ul-Islam Sana’ullah, V1, P. 347

Enlightens us Allah the Exalted in the Holy Book: **Yā ayyuhā allatheena amanoo innamā almushrikoona najasun**

O ye who believe! Truly the Pagans are unclean (Sura Tauba, 9:28)

Reported by many commentators on the authority of Hadrat Hussain Bin al-Fadhil (RA) that the Holy Messenger of Allah (SAWS) happened to see Hadrat Huzaifa (RA) and He (SAWS) held the hand of him in His (SAWS), at this said Hadrat Huzaifa Bin Yaman (RA) to Him (SAWS): O the Messenger of Allah! 'I am ritually unclean at the moment' thereupon replied the Holy messenger (SAWS): Verily! A believer is not unclean.

- 1) Tafseer al-Kashaf WA al-Bayan by al-Thala’bi, V5, P.27

## Chapter III

### Sūra 5: Māida, or The Table Spread Verse No. 6

Now we come to another controversial meaning of the Verse i.e. V No. 6 of Sura Maida where there are vast differences among the various Islamic Schools of thought, and thus keeping this in view, Mr Sahar has translated it very clearly that should be acceptable to all Schools as it’s a common translation and He left it up to the followers of all Schools to follow the ritual of ablution according to their own respective sects:

اٹھو پڑھنے کی خاطر جب نماز ایمان والو!  
 دھولو چہروں کو اور ہاتھوں کو تم اپنی کہلیوں تک،  
 اور سروں کا مسح کرلو، اور اپنے پاؤں بھی تھنوں تک، (تم پاک کرلو  
 اس طرح)،

يَتَأْتِيهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ  
 إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

- I. ye who believe! When ye rise up to prayer wash your faces, and your hands as far as the elbows, and **wipe your heads, and your feet** down to the ankles... {Sura Maida:6 The Qur'aan by E.H. Palmer }
- II. Believers! When ye address yourselves to prayer, wash your faces, and your hands up to the elbow, and **wipe your heads, and your feet** to the ankles. {Sura Maida: 6 the Koran, Translated by J.M. Rodwell}
- III. ye who believe! When ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; **Rub your heads (with water); and (wash) your feet** to the ankles {Sura Maida: 6 Abdullah Yusuf Ali}
- IV. ye who believe! When ye rise up for prayer, wash you faces, and your hands up to the elbows, and **lightly rub your heads and (wash) your feet** up to the ankles {Sura Maida: 6, The Meaning Of The Glorious Quran by Mohammed Marmaduke Pickthall, Hyderabad-Deccan : Government Central Press [1938] }

The scholars disagree on the issue if to rub or wash the feet to the ankles. In this regard, the Qur'aanic Commentators have recorded in their respective works a tradition, narrated by Hadrat Abdullah Ibn Abbas, Hadrat anas Bin Malik, Ikrama, Sha'abi and Hadrat Abi Jafar Muhammed Bin Ali al-Baqir (RAA) that rubbing is the obligatory between the two acts and this is jurisprudence of Imamia sect. The majority is of the view that washing the feet is an obligatory act in ablution.

- 1) Tafseer Gharaeb al-Qur'aan, V2, P.557
- 2) Ahkam al-Quran by Imam Abi Muhammed "Ibn al-Fars al-Andalusi" V2, P.375
- 3) Tafseer " Jamie Ahkam al-Quran by al-Qurtubi, V1, P.1032-33
- 4) Tafseer Khazin Baghdadi, V2, P.18
- 5) Tafseer al-Baghawi V2, P.19

Moreover, said Umm ul-Momineen Hadrat Ayesha (RA): verily! I would prefer to be cut into pieces (i.e to die) rather than rubbing on my feet without slippers or shoes upto the ankles.

☒ Tafseer Al-Kashaf Wa al-Bayan by Imam al-Tha'alabi. V4, P.29

Recorded Imam al-Qurtubi and Imam al-Shawkani in their respective books of commentaries: According to the Qura'anic injunctions concerning ablution, there are two "washings" and two "rubblings". Hadhrat Amir al-Sha'abi said: Jibraeel (AS) descended with the decree of "Rubbing". Agreed the "Ummah" (Islamic community) upon the "washing" as an obligatory act except Ibn Jarir al-Tabari, who reported from the Islamic Jurists and reported a Hadith in this connection on the authority of Ibn Abbas (RA) that He (RA) told about two "washings" and two "rubblings" in ritual ablution (al-Wudhu).

- 1) Tafseer "Jamie Ahkam al-Quran by al-Qurtubi, V1, P.1032-33
- 2) Fateh al-Qadeer by Imam al-Shawkani, V2, P.18

From Allah (SWT) it is assumed "Two washings" and "Two rubblings" and this is the jurisprudence of Dawood Bin Ali al-Isfahani, Mohammed Ibn Jarir al-Tabari and Abi Ya'ala.

☒ Tafseer Al-Kashaf Wa al-Bayan by Imam al-Tha'alabi, V4, P.29

And this verse clearly states about the "Rubbing" on the feet, but the tradition we received through narrators from the Holy Prophet (SAWS) in this regard, is "Washing" that contradicts the Qur'aanic injunction. It has been said: Verily the verse clearly indicates the "Rubbing" on the head and feet but the tradition clarified that the Allah (SWT) meant in it "Rubbing" on the head and as regard to the "Rubbing" on the feet, since being with water, hence it led us to understand "the Washing". The order of "**Rubbing**" on the **head** and the **feet** is "just one order"! So how does "just one order" then contradict in "just one case" ordering for either act obligatory and for the second one non-obligatory? In addition, with Qur'aanic injunction (وَأَرْجُلَكُمْ) then would it mean not to carry out the act of "Rubbing", rather keep finding its solutions, as it appears to be.

❖ Ahkam al-Qur'aan by Imam Abi Muhammed "Ibn al-Fars al-Andalusi" V2, P.376-377

Recorded in Ahkam al-Qur'aan by "al-Jassas" on the authority of Sh'aba through a chain of narrators' upto al-Nazal Bin Seerah (RA) that he narrated:

In Rahba when Hadrat Ali Bin Abi Talib (RA) performed "Wudhu" i.e. ritual ablution, He washed his hands, arms and face followed by rubbing on his head and feet and then said: This is the way, I saw the Messenger of Allah (SAWS) perform "Wudhu".

- 1) Ahkam al-Qur'aan by Imam Abi Bakr al-Jassas al-Hanafi, V2, P.346-347
- 2) Tafsir Ibn Kathir, V2, P.22

Reported by many Qura'anic commentators on the authority of Hadrat Yunus that in his performing "Wudhu" Hadrat Ikrima used to rub on his head and feet

2) Tafseer Al-Kashaf Wa al-Bayan by Imam al-Tha'alabi. V4, P.28

Reported by Ibn Abdurrehman (RA) that Hadrat Hasan and Hussain (RAA) recited (وَأَرْجُلَكُمْ) and interpreted "the rubbing" regarding that, so Ibn Abdurrehman (RA) used to justify "rubbing" among the people and say that this was beginning and ending of the words i.e. (وَأَرْجُلَكُمْ).

❖ Ma'ani al-Qura'aan by Abi Jafar al-Nahas, V1, P.274.

## Chapter IV

### Sūra 5: Māida, or The Table Spread Verse No. 55

تمہارے سر پرست اللہ اور اس کے پیغمبر اور وہ ایمان والے  
لوگ ہیں،  
تاکم جو کرتے ہیں نماز اور جو زکوٰۃ اپنی ادا کرتے ہیں دوران  
رکوع (۵۵)

- I. Your (**real**) **friends** are (no less than) God, His Apostle, and the (fellowship of) believers, - those who establish regular prayers and regular charity, and they bow down humbly (in worship). {**Sura Maida: 55 Abdullah Yusuf Ali**}
- II. Verily, your **protector** is God and His Apostle, and those who believe, who observe prayer, and pay the alms of obligation, and who bow in worship. (**Sura 5:55, the Koran, Translated by J.M. Rodwell, [1876]**)
- III. Your **guardian** can be only Allah; and His messenger and those who believe, who establish worship and pay the poor due, and bow down (in prayer) { **Sura Maida: 55, The Meaning Of The Glorious Quran by Mohammed Marmaduke Pickthall, Hyderabad-Deccan : Government Central Press [1938]** }.
- IV. God only is your **patron**, and His Apostle and those who believe, who are steadfast in prayer and give alms, bowing down. Whoso taketh as patrons God and His apostles and those who believe;--verily, God's crew, they are victorious! {**Sura Maida: 55 the Qur'aan by E.H. Palmer 1880, Edition**}

Now, let us present here the occasion of the descending of this Verse i.e. 5:55, derived from the major Tafaseer, and Ahadith Books:

Narrated Ataa from Abdullah Ibn Abbas (RA) that the person, in whose honour this verse was revealed, is Hadrat Ali Ibn Abitalib (RA). Moreover, it has been narrated that Hadrat Abdullah Bin Salam (RA) said: When this verse revealed, I said to the Holy Prophet (SAWS): I saw Hadrat Ali Ibn Abi Talib (RA) give his ring to the needy person. In another tradition, transmitted on the authority of Hadrat Abi Dharr (RA) that he said: I

was praying the noon-prayer with the Holy Messenger of Allah (SAWS) on that day, one needy person asked in the Mosque for charity and when none gave him anything, he lifted his hands towards the sky and said: O Allah! Be witness that I begged in the Prophet's Mosque and no one gave me anything in charity. Hadrat Ali Ibn Abi Talib (RA) was bowing down in prayer that time and He (RA) extended his hand till the needy took the ring off his finger, thereupon the Holy Prophet (SAWS) said to Allah: O Allah! Verily my brother Musa (AS) asked you (قَالَ رَبِّ أَشْرَحْ لِي صَدْرِي وَأَشْرِكْهُ فِي أَمْرِي to Sura TAHA 25-32) and you revealed (He said: "We will certainly strengthen thy arm through thy brother, and invest you both with authority, so they shall not be able to touch you: with Our Sign shall ye triumph,--you two as well as those who follow you." Sura Qasas: 35) O Allah! I am Muhammed, your Prophet the purified one, expose for my bosom, ease for my age and appoint Ali (RA) my vizier from my family, and make him stronger for my strength... added Hadrat Abi Dharr (RA) by swearing to Allah that the Archangel Gabriel (AS) descended to the Holy Prophet (SAWS) even before He completed his sentences to Allah and said: O Muhammed! Recite:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ

- 1) Tafseer Gharaeb al-Qur'aan, V2, P.605-606
- 2) Tafseer al-Kashaf WA al-Bayan by al-Thalabi, V4, P.81
- 3) Tafseer al-Kabeer by Imam Fakhr al-Razhi
- 4) Fadhail ul-Sahaba by Imam Ahmed, V2, P.843, H.No.1158
- 5) Zakhair ul-Uqba by Muhib al-Tabari, P.63
- 6) Tafseer Dhurr al-Manthour, V4, P.295 under the commentary
- 7) Noor ul-Absaar by al-Shablanji, P.158
- 8) Tazkarat ul-Khwaas by Sibt Ibn al-Jawzi al-Hanafi, P.43
- 9) Manaqib by Ibn Maghazili al-Shafai'e, P.202
- 10) Nuzm Durar al-Simtain by Hafiz al-Zarandi al-Hanafi, P.182-183 {(on the authority of Hadrat Asma Bint Umais, Hadrat Abdullah Ibn Abbas, Hadrat Abi Dharr al-Ghiffari and Hadrat Jabir Bin Abdullah al-Ansari (RAA)}

It is recorded in Asbab an-Nuzool by al-Wahidi that this verse had been revealed in honour of Hadrat Ali Ibn Abi Talib (RA). Too many Commentators of the Holy Qur'aan and the Traditionalists have recorded in their respective work that this tradition is authentic that Hadrat Ali (RA) gave his ring in alms or charity to a needy person while he (i.e Ali RA) was in a state of bowing down in prayer. At the same time this verse i.e. 5:55 revealed in his honour.

Following are the some of the Books of the Qura'anic commentaries and traditions, where the "Above-mentioned Event" with no or slight variations in the words of its contents have been recorded:

1. Tafseer Muqatil Bin Suleiman, V1, P.307 {(The Holy Prophet (SAWS) is reported to have said: Wali indicates here "Premiere" or "Most deserving" to lead the prayers)}



2. Mujahid al-Mufassir WA al-Tafseer, P.387
3. Tafseer al-Kalbi, Part 1, P. 181
4. Tafseer Ibn Abi Hatim, V4, P. 1162, H.Nos. 6547 and 6551
5. Tafsir Ibn Kathir, V2, P.71
6. Zad al-Museer fi Ilm ut-Tafseer, P. 392 under the commentary of 5:55
7. al-Nuktu Wa al-Uyoon, Tafseer al-Mawardi, V2, P.49
8. Kitab al-Arbaeen Fi Usool al-Deen by Imam al-Razhi, P.436, 437,448 and 449
9. Ahkam al-Quran by Imam Abi Muhammed "Ibn al-Fars al-Andalusi" V2,P.447
10. Ma'ani al-Qur'aan by Hafiz Imam Abi Jafar al-Nahas V1, P. 292T
11. Tafseer Ibn Arabi by Sheikh al-Akbar Muhiuddin Bin Ali al-Tai al-Hatimi al-Maliki " Ibn Arabi" V1, P.180
12. Tafseer Gharaeb al-Qur'aan, V2, P.605
13. Tafseer " Jamie Ahkam al-Quran by al-Qurtubi,V1,P.1094
14. Tafseer Khazin Baghdadi, V2, P.67
15. Tafseer al-Baghawi,V2,P.67
16. Tafseer al-Qur'aan by Abi al-Saud al-Hanafi, V2, P.58
17. Tafseer "Bamadarik al-Tanzeel al-Nasaifi, V1, P.420
18. Fateh al-Bayan fi Maqasid al-Qur'aan, V2,P.283
19. Asbab al-Nuzool by Abi al-Hasan Ahmed al-Wahidi, P. 149
20. Asbab al-Nuzool by Imam al-Suyuti, P.135
21. Al-Fusool al-Muhimma by Ibn Sabbagh, P. 118
22. Tazkarat ul-Khwaas, P.172
23. Tareekh Medina Damishq by Ibn Asakir, V42, P.357 (through various chains of different narrators)
24. Manaqib by Ibn Maghazili P. 377, H. No. 354-355
25. Tafseer al-Kashaf WA al-Bayan by al-Thalabi, V4, P.81
26. Mutalib al-Sool by Sheikh Kamaluddin Mohd Ibn Talha al-Shafai'e, P.144
27. Noor ul-Absaar by Imam Shablanji, P. 110
28. Al-Imam Ali Reda Wa Resalatahu Fi al-Tibb al-Nabawi, P. 41
29. Zakhair ul-Uqba by Muhib Tabari, P.159 and 182
30. Al-Riyadh al-Nadhra Fi Manaqib al-Ashra, V3, P.208
31. Nuzm Durar as-Simtain by Hafiz Jamaluddin al-Zarandi, P.106-108 (through several chains of narrators)
32. Kitab al-Hadith ann Ismail Bin Jafar al-Medani, P.524, H.No.471
33. Kanz ul-Ummal by Muttaqui al-Hindi, V13, P.48, H.No. 36350
34. Tas-heel al-Wusool ILA Ma'arfati Asbaab al-Nuzool, P. 132

In the next verse to it i.e. 55:56, Waman yatawalla Allaha warasoolahu waallatheena amanoo fa-inna **hizba Allahi** humu alghaliboona **Eng:** And whoso taketh Allah and His messenger and those who believe for **guardian** (will know that), lo! **The party of Allah**, they are the victorious. (Pickthall) **Or** Whoso taketh as **patrons** God and His apostles and those who believe;--verily, God's crew, they are victorious! (E.H.Palmer Part I, Ch. Table, P.105)

In the above verse, Allah (SWT) prescribes us to take as patrons Allah, His Messenger and those who are believers as they indeed make a party of Allah. Therefore, so far as

this party of Allah is concerned, there is none but 'Ali Ibn Abi Talib (RA) who claimed to be that particular party. As Imam Ahmed Bin Hanbal (RA) recorded a tradition on the authority of Hadrat Habba i.e. Al-Urani, used to say: **We are highbred, our excellence is same as that of the prophets, and our party is the party of Allah. The party on contrary to us is the party of tyrants and the Satan. The one who, justified equalizing between our enemies and us, does surely not belong to us.**

☒ Fadhail ul-Sahaba by Imam Ahmed, V2, P.844, H.No.1160

In his Tafseer book titled “al-Tasareef” Hadrat Yahya bin Salam (RA) explains the meaning of Wali by saying that al-Wali means Wilaya in the religion of Islam:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ  
وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾

Moreover, He (RA) further records a verse 9:71, recited by Hadrat Bara bin Azab (RA) in this connection, to prove his point:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

And the believers, men and women, are some the **patrons** of others; they bid what is reasonable, and forbid what is wrong, and are steadfast in prayer, and give alms, and obey God and His Apostle. On these will God have mercy; verily, God is mighty, wise! {Sura Tauba 9:71 The Qur’aan by E.H. Palmer 1880 Edition}

Therefore, Wali refers Wilaya in Religion!

❖ Al-Tasareef, P. 238

Now, I present below a piece of commentary in connection with this verse from the “Tafseer Mani al-Qur’aan” to clear more specifically on this matter:

Said Abu Ubaida (RA): And this is clear for you in this connection that the Holy Prophet (SAWS) said: Whomsoever I am Master, Ali is his Master!

Moreover, the words “Mawla” and “Wali” are one and have the same meaning and the proof of this, as the Allaw (SWT) says in Holy al-Qur’aan:

اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ  
وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى  
الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾

Allah is the Protector of those who have faith: from the depths of darkness He will lead them forth into light. Of those who reject faith the patrons are the evil ones: from light they will lead them forth into the depths of darkness. They will be companions of the fire, to dwell therein (For ever). (Baqra 2: 257).

ذَٰلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ ءَامَنُوا وَأَنَّ الْكٰفِرِينَ لَا مَوْلَى لَهُمْ ﴿١١﴾

That is because Allah is the Protector of those who believe, but those who reject Allah have no protector. (Muhammed 47: 11)

Moreover, Abu Ubaida (RA) added further by saying that the true meaning of this Prophetic Tradition is “Wilaya” (Guardianship or rulership) in the religion and that is to glorify and venerate the “Wilyaat” (Gauardians-ship).

In addition, said others than Abu Ubaida: **Ali is indeed his helper whose helper I am!**

❖ Ma’ani al-Qur’aan by Hafiz Imam Abi Jafar al-Nahas V1, P. 292.

While interpreting the aim of the above verse, Hadrat Ali Ibn Talha (RA) said: This verse teaches us, that the one, who submitted to Islam, has appointed one's Guardian Allah, His Messenger and those who are believers (Who pay charity while bowing in prayers).

☒ Sahifa Ali Ibn Abi Talha Fi Tafseer ul-Qura'an al-Karim, P.182

And the “Wilayah” of Hadrat Ali Ibn Abi Talib (RA) seems to be of so much importance so that the Allah (SWT) has even emphasized on it by revealing a significant verse pertaining to it in the Holy Qur’aan ( Sura Saffat 37:24):

وَقِفُّهُمْ إِنَّهُمْ مَسْئُولُونَ

**"But stop them, for they must be asked!"**

Upon the revelation of the above-mentioned verse, the Companions (RAA) asked the Holy Prophet (SAWS) as to what they would be asked or accountable for ? Thereupon replied the Holy Prophet (SAWS) as recorded in the books, on the authority of Hadrat

Abu Said al-Khudri (RA): Stop them, for they will be asked for the “**Wilayah**” of Hadrat Ali Ibn Abitalib (RA). And added more to it, Imam al-Wahidi in his Tafseer al-Baseet that this verse referred to the “**Wilayah**” of Hadrat Ali Ibn Abi Talib and the members of the Prophet’s house (Ahl-ul-Bait) (RAA) and they must be **loved and obeyed**.

- 1) Al-Nuktu WA al-Uyoon, Tafseer al-Mawardi, V5, P.44
- 2) Al-Sawaiq al-Muharriqa, P. 229 and in Old edition, P. 92.
- 3) Tafseer al-Baseet by al-Wahidi, under the commentary of this verse.
- 4) Al-Firdaus bi-Mathoor ul-Khitab, by Abi Shuja Sheerowiya al-Dailami.
- 5) Nuzm Durar as-Simtain by Hafiz Jamaluddin al-Zarandi, P.144
- 6) Riyadh al-Nadhra by Muhib al-Tabari, V3, P.130
- 7) Yanabie al-Muwaddah, under the commentary of this verse, P.184

On the authority of Hadrat Ammar Bin Yasir (RA), that his father narrated that the Holy Messenger of Allah (SAWS) said: One, who foremost believed in me, attested my Prophethood and appointed me one’s ruler or guardian is ‘Ali Ibn Abitalib, therefore, his guardianship (Wilayah) is surely my guardianship and my guardianship is truly the guardianship of Allah.

- ❖ Tareekh al-Madina al-Dimishque by Ibn Asakir, V42, P.239-241 through several chains of narrators.

Reported by Ibn Asakir on the authority of Hadhrat Abdullah (RA) that he narrated: Said the Holy Prophet (SAWS):

O Abdullah! Descended angel to me and said; O Muhammed! Upon which has it been sent ? (وَسَلُّ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسْ) *And question thou our apostles whom We sent before thee* Sura Zukhruf 43: 45) Upon being asked by me as to which this verse referred, replied He (SAWS): that the angel said; upon your “Wilayah” and the “Wilaya’ of Ali Ibn Abi Talib.

- ❖ Tareekh al-Madina al-Dimishque by Ibn Asakir, V42, P.241

Reported Abu Sheikh in a long tradition, in which the Holy Messenger of Allah (SAWS) said while addressing to the people: O People! **The eminence, exaltation, dignities, status and the “Wilaya”** is reserved for the Holy Messenger of Allah (SAWS) and his Progeny (RAA) only! So, do not waste your time in falsehood.

- 1) Al-Sawaiq al-Muharriqa, P. 268
- 2) Nuzm Durar al-Simtain by Hafiz al-Zarandi, P.264
- 3) Zakhair ul-Uqba by Muhib al-Tabari, P.130??
- 4) Mulla in his Seerah as quoted in Zakhair ul-Uqba
- 5) Tareekh al-Medina al-Damishque by Ibn Asakir.

Narrated by Ibn Musayyab (RA) that Hadrat Umar (RA) said: Love the “Ashraf” i.e. the people of high bred (In other words Qurba of the Holy Prophet SAWS), and save your

dignities from the mean people and be informed! Without agreeing to the “Wilyah” of Hadrat Ali Ibn Abi Talib (RA), no one can achieve the perfect nobility and high status.

- 1) Al-Sawaiq al-Muharriqa, P. 270
- 2) Darqutni, as quoted in

Furthermore, it is recorded in “Fadhail ul-Sahaba” by Imam Ahmed Bin Hanbal (RA) and in “Riyadh al-Nadhra” as well that at the time of his death, Hadrat Abdullah Ibn Abbas (RA) was seeking nearness to Allah (SAWS) by praying to Him (SWT) for the sake of the “**Wilayah**” of Hadrat Ali Ibn Abi Talib (RA).

- 1) Fadhail ul-Sahaba by Imam Ahmed Bin Hanbal, H.No. 1129,V2, P.823
- 2) Al-Riyadh al-Nadhra Fi Manaqib al-Ashra, V3, P.131
- 3) Al-Munaqib by Imam Ahmed Bin Hanbal, as quoted in Al-Riyadh al-Nadhra.

In addition, there is one more tradition, recorded by Muhib al-Tabari in his “Al-Riyadh al-Nadhra” on the authority of Hadrat Ali Ibn Abi Talib (RA) that he heard the Holy Prophet (SAWS) say:

When Allah (SWT) gathers on the day of judgement, all people from beginning to the end and erects the bridge (al-Sirat) to cross over the Hell, none will cross it but one, having the certificate of the “**Wilayah**” of Hadrat Ali Ibn Abitalib (RA).

- 1) Al-Riyadh al-Nadhra Fi Manaqib al-Ashra, V3, P.130 and P.137 {(at P. 137, on the authority of Hadhrat Abu Bakr (RA)}
- 2) Manaqib by Ibn Maghazili al-Shafa’ie, P.310, H.No.289, P.174, H.No.156
- 3) Tareekh al-Baghdad by al-Khateeb, V10, P.357 {(on the authority of Hadrat Abu Bakr (RA)}

Futhermore, there is another Hadith, recorded in “Sahih al-Bukhari” and “Fadhail ul-Sahaba” by Imam Ahmed Bin Hanbal (RA) demonstrating the status of Hadhrat Ali (RA) by the Holy Prophet (SAWS) in this regard that I am presenting below:

Narrated Buraida (RA): The Holy Prophet (SAWS) sent ‘Ali to Khalid to bring the Khumus and I hated Ali and Ali had taken a bath (after a sexual act with a slave-girl from the Khumus). I said to Khalid, “Don’t you see this (i.e. Ali)?” When we reached the Prophet (SAWS), I mentioned that to him. He said, “O Buraida! Do you hate Ali? I said, “Yes.” He (SAWS) said, “Don’t hate him, for **he deserves more than that** from the Khumus.”

- 1) Sahih al-Bukhari V5, P.447, H. No. 637, Arabic-English (Arabic H. No.4350)
- 2) Fadhail ul-Sahaba by Imam Ahmed Bin Hanbal, H. No. 1179, V2, P.858
- 3) Al-Khasais by Imam Nisa’i, H. No. 90, P. 80

عن بريدة, قال: غزوتُ مع علي رضي الله عنه اليمن, فرأيت منه جفوة, فلما قدمتُ على رسول الله صلى الله عليه وآله وسلم, ذكرت علياً, فتنقصته, فرأيت وجه رسول الله صلى الله عليه وآله وسلم يتغير, فقال: يا بريدة! ألسنتُ أولى بالمؤمنين من أنفسهم؟ قلت: بلى, يا رسول الله! قال: من كنت مولاه فعلي مولاه.

“It is narrated by Buraydah (R.A.): I participated in the Battle of Yemen with ‘Alī (R.A.) and I had a complaint against him. When I went to see the Holy Prophet (SAWS) upon returning from war, I mentioned ‘Alī in rather improper words. I saw that the Holy Prophet (SAWS)’s face had flushed, and he said: O Buraydah! Am I not more entitled or deserving among the believers than their own lives? I said: why not, O Messenger of Allāh! Thereupon, He (SAWS) said: One who has me as his master has ‘Alī as his master.”

- 1) Musnad Imam Ahmed, V5, P. 347
- 2) Fadhail al-Sahaba by Imam Ahmed bin Hanbal, V2, P.723, H. No. 989
- 3) Sunan al-Kubra by Imam Nisa’i, V7, P.309, H. No. 8089
- 4) Al-Khasais by Imam Nisa’i, P. 80, H.No.90
- 5) Fadhail al-Sahaba by Imam Nisa’i, P.14
- 6) Al-Mustadarak Ala Sahihain by al-Hakim, V3, P.110 and 111
- 7) Talkhees al-Mustadarak by al-Dhahabi, V3, P.110
- 8) Riyadh al-Nadhra Fi Munaqib al-Ashra, V3, P. 129-130.

The Holy Prophet (SAWS) first reminded Hadrat Buraida (RA) here of His (SAWS) own status among the believers and then secondly He (SAWS) introduced significantly the status of Hadrat Ali (RA) as in the previous Hadith of Sahih al-Bukhari “Don’t hate him, for he **deserves more** than that from the Khumus.”

The Holy Prophet (SAWS) is truly **أولى** among the believers as Allah (SWT) tells us in Holy Qur’aan (Ahzab 33:06):

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ ۗ

Now, let us have a look at the meaning of this word **أولى** more specifically in few of the dictionaries and other books:

The **أولى** means “More deserving”, more appropriate, more becoming and more suited.

❖ Dictionary al-Atheer, Arabic-English, P. 132

And according to “al-Mawrid” it has the following meanings:

Worthier, more deserving, more entitled (to), more appropriate, more proper, more suitable, more adequate, more suited, more becoming.

❖ Al-Mawrid, Dictionary Arabic-English, P. 210

Better, best, more or most excellent, worthy, fit, sufficient, proper.

❖ An Arabic and English Literary Dictionary, P. 47

And in “al-Qurtain Kitab Mushkil al-Qur’aan” Imam Ibn Qutaiba (RA) says:

It means “Mawla” the one who is **أولى** amongst you.

❖ al-Qurtain Kitab Mushkil al-Qur’aan, V2, P. 164

And let’s see now what Imam “Ibn al-Fars al-Andalusi” and other commentators interpret about the word **أولى**, so here we go:

It is interpreted that the Decree of the Holy Prophet (SAWS) is most deserving among the believers to obey and the submission to Him (SAWS) for a believer is more deserving than the believer’s to ownself. This is the right of the “Wilayah” prior to the believers, and said the Holy Prophet (SAWS): I am **أولى** i.e. the most deserving or the premiere among the believers more than their ownselfes. He (SAWS) further added: A guardian and invested in authority to inherit any money, valuables and property, left behind by anyone who, died with no legatee and of the one who quit one’s religion or ruined my work.

The believers have been ordained to give precedence to the Holy Prophet (SAWS) in obedience, over their ownselfes (i.e. obeying to their ownselfes.) as He (SAWS) is “Foremost” to be obeyed. The rights of the Holy Prophet (SAWS) are much more on priorities upon the believers than their own rights as He (SAWS) is “Foremost” **أولى** or premiere among them more than their ownselfes in respect of worldly and religious affairs. In addition, says Hadrat Mujahid (RA) referring to this verse: He (i.e the Prophet) is like their “Father” for them.

- 1) Ahkam al-Quran by Imam Abi Muhammed “Ibn al-Fars al-Andalusi” V3,P.422
- 2) Ahkam al-Qur’aan by Imam Abi Bakr al-Jassas al-Hanafi, V3,P.355
- 3) Tafseer Ibn Abi Hatim, V9, P. 3114, H.No. 17584.
- 4) Ma’ani al-Qura’aan by Abi Jafar al-Nahas, V2,P.953
- 5) Tafseer “ Jamie Ahkam al-Quran by al-Qurtubi,V2,P.2452
- 6) Tafsir Ibn Kathir, V3, P.468.
- 7) Taweel Mushkil al-Qur’aan by Abi Muhammed Imam “Ibn Qutaiba” ,P. 456
- 8) Tafseer Mujahid, P.213
- 9) Al-Tafseer al-Wazih by Dr. Muhammed Hijazi, V3, Part 21, P.72

Said the Holy Prophet (SAWS) for Ali (RA):

**The right of Ali upon the Muslims is same as a Father has on his son.**

- 1) Tareekh al-Medina al-Damishque by Ibn Asakir, V42, P. 308
- 2) Muanjim Mufradat al-Faaz ul-Quran by Allama Raghیب al-Isfahani, P.3
- 3) Riyadh al-Nadhra by Muhib al-Tabari, V3, P. 130.
- 4) Manaqib by Ibn Maghazili al-Shafa'ie, P.98, H.No.70

Reported by Hadrat Bara'a Bin Azab (RA) that the Holy Messenger of Allah (SAWS) said: **'Ali is to me in the same position as my head to my body!**

- 1) Tareekh al-Medina al-Damishque by Ibn Asakir, V42, P. 344
- 2) Manaqib by Ibn Maghazili al-Shafai'e, P.148, H.No.135
- 3) Tareekh al-Baghdad by al-Khateeb, V6, P.12

Reported by the traditionalists on the authority of the first caliph Hadrat Abu Bakr (RA) the he heard the Holy Messenger of Allah (SAWS) say: **'Ali is from me in the same position, as I am from my Allah'**

- 1) Riyadh al-Nadhra by Muhib al-Tabari, V3, P.119
- 2) Al-Muwafiqah by Ibn Samman as quoted in

Reported by al-Sha'abi (RA) on the authority of Hadrat Ali (RA) that the Holy Messenger of Allah (SAWS) said to me: **Welcome! The chief of Muslims and Imam of the pious!**

- 1) Tareekh al-Medina al-Damishque by Ibn Asakir, V42, P. 370
- 2) Nuzm Durar al-Simtain by Hafiz al-Zarandi al-Hanafi, P.149
- 3) Riyadh al-Nadhra by Muhib al-Tabari, V3, P.138
- 4) Manaqib by Ibn Maghazili al-Shafai'e, P.119, H.No.93
- 5) Kanz ul-Ummal, V13, P.77, H.No.36521

The Holy Prophet (SAWS) called 'himself' as: I am the "Master of the whole Progeny of Adam (AS)", and 'Ali (RA) is the "Master of Arab" and clarifying more specifically about it see this Hadith:

Reported by many traditionalists, on the authority of Umm ul-Momineen Hadrat Ayesha (RA) that she narrated: The Holy Messenger of Allah (SAWS) said to Anas: O Anas! Go and call for me the "Master of Arab"! Upon hearing this, Umm-ul-Momineen Hadrat Ayesha (RA) asked the Holy Prophet (SAWS): Are you not the Master of Arab (Sayyed-ul-Arab)? Thereupon The Holy Prophet (SAWS) replied: I am the **"Master of the Progeny of Adam (AS)"** (Sayyed ul-Wulid al-Adam) and 'Ali (RA) is the **"Master of Arab"** (Sayyed-ul-Arab).

- 1) Al-Mustadarak Ala Sahihain by al-Hakim, V3, P.



- 2) Kitab al-Arbaeen Fi Usool al-Deen by Imam al-Razhi, P.458 ( with the words as said by the Holy Messenger of Allah (SAWS): **Verily! I am Chief of the Worlds, and he (Ali) is Chief of the Arabs.**)
- 3) Kanz-ul-Ummal, V11, P.284, H. No. 33000 to 33005 (Through many chains of different narrators)
- 4) Kanz-ul-Ummal, V13, P.47, H. No.36348 {(on the authority of Hadrat Ibn Abbas RA)}
- 5) Manaqib by Ibn Maghazili al-Shafai'e, P.283, H.Nos. 258 and 259

Reported by the traditionalists on the authority of Hadrat Jabir Bin Abdullah (RA) that the Holy Messenger of Allah (SAWS) said to 'Ali: **The people are from various trees, and you and I are from one tree.** Then He (SAWS) recited the verse (Sura Ra'ad: 4)

- 1) Tareekh al-Medina al-Damishque by Ibn Asakir, V42, P. 64
- 2) Manaqib by Ibn Maghazili al-Shafai'e, P.147, H.No.133
- 3) Nuzm Darar al-Simtain by Hafiz al-Zarandi al-Hanafi, P.75
- 4) Kanz ul-Ummal, V11, P.608, H.No.32944
- 5) Muajjam al-Awsat by al-Tabarani, V4, P.263
- 6) Al-Mustadark Ala Sahihain by al-Hakim, V2, P.241 ( authentic tradition as says Imam al-Hakim)
- 7) Al-Firdaus Bi-Mathour ul-Khita'ab by al-Dailami, V1, P.44, H.No.109 {(on the authority of Hadrat Ibn Abbas (RA))}

Recorded Imam Bukhari in his Sahih that the Holy Prophet (SAWS) said to 'Ali, "You are from me and I am from you. "Hadrat Umar Bin al-Khittab (RA) said (about Ali): "Before Allah's Messenger (SAWS) died, he had been pleased with him (i.e. Ali)."

❖ Sahih al-Bukhari V5, P.43, Ch.10, Arabic-English.

Moreover, said the Holy Prophet (SAWS) about Ali (RA):

**He is from me, I am from him, and He is your Guardian after me!**

- 1) Fateh al-Bari bi Sharh Sahih al-Bukhari, V16, P.186
- 2) Zakhair al-Uqba, P.126 and 127
- 3) Kanz ul-Ummal by Muttaqui al-Hindi, V11, P. 281, H.No.32960
- 4) Al-Isa'abah by Ibn Hajar al-Asqalani, V2, P.509

The Holy Messenger of Allah (SAWS) said to Hadrat Ali (RA):

**O Ali! You are Guardian (Wali) in this World and hereafter.**

**O Ali! You are Guardian (Wali) for all believers after me.**

- 1) Kitab "al-Sunna" by Imam "Ibn Abi Asim", P.309, H.No.1386
- 2) Tareekh Medina Damishq by Ibn Asakir, V42, P.98-102

- 3) Zakhair al-Uqba, P.157
- 4) Fadhail ul-Sahaba by Imam Ahmed, V2,H.No.1167, P.849-851

Upon hearing complaint about Ali (RA), by someone, the face of the Holy Messenger of Allah turned red with anger and He (SAWS) said:

***Give up opposing Ali* (Twice or Thrice)! **Verily! Ali is from me, I am from him, and He is Guardian (Wali) of every believer after me!****

- 1) Musannaf Ibn Abi Shayba, V6, P.372, H.No. 32118
- 2) Al-Sunna by Imam Abi Bakr Ibn Abi Asim (RA), H. No. 1221,P. 275
- 3) Musnad Imam Ahmed, V4, P. 437
- 4) Musnad Abu Dawood al-Taylasi, P. 111, H.No.829
- 5) Al-Khasais by Imam Nisai, H. No. 68 P. 63. and H. No. 89 P. 79
- 6) Al-Jamaie al-Sahih "Sunan Tirmizi",V5,P.591, H.No.3712
- 7) Fadhail al-Sahaba by Imam Ahmed bin Hanbal, V2, P.768, H. No. 1060
- 8) Fadhail al-Sahaba by Imam Ahmed bin Hanbal, V2, P.749, H. No. 1035
- 9) Fadhail al-Sahaba by Imam Nisai, P.15
- 10) Manaqib by Hafiz Abi al-Hasan "Ibn al-Maghazili, H.No. 270, P.294.
- 11) Sunan al-Kubra by Imam Nisai, V7, P.309 and 310, H. No. 8090 and 8092
- 12) Sahih Ibn Habban, H.No. 6890, P.41 and 42
- 13) Musnad Abi Ya'ala al-Muwasalli V1, P.185, H.No. 350
- 14) Musnad al-Ruyyani (Musnad as-Sahaba), P.62
- 15) Muta'alib al-Sool by Sheikh Ibn Talha as-Shafaie, V1, P.86
- 16) Al-Bidaya Wa al-Nihaya by Ibn Kathir, V5, P. 458
- 17) Tareekh Medina Damishq by Ibn Asakir, V42, P. 99-101
- 18) Al-Jamie al-Usool by Ibn al-Atheer, V9, P. 470, H.No. 6480
- 19) Zakhair ul-Uqba by Muhib al-Tabari, P.126
- 20) Al-Isa'abah by Ibn Hajar al-Asqalani, V2, P.509
- 21) Nuzm Durar as-Simtain by Hafiz Jamaluddin al-Zarandi, P.118
- 22) Mishkat al-Masabih by Imam Khateeb al-Tabrizi, V3,P.1720
- 23) Kanz ul-Ummal by Muttaqi al-Hindi, V11, P. 287, H.No.33044

And addressed the Holy Prophet (SAWS) to the believers on the day of Juhfaa, holding 'Ali (RA)'s hand in His (SAWS) hand:

**O people! Verily I am your Guardian! ( Waali )**

You spoke truth, O Messenger of Allah! Replied the people, thereupon, He (SAWS) held the hand of Ali (RA), lifted it up and said:

**This is the Guardian who will pay my debts!**

- 1) Al-Sunna by Imam Abi Bakr Ibn Abi Asim (RA), H. No. 1223,P. 275
- 2) Musnad Imam Ahmed, V3, P. 330 and 331
- 3) Kanz ul-Ummal by Muttaqi al-Hindi, V11, P. 285, H.No.32959

It has been narrated that Hubshi Bin Junadah (RA) said: “I heard the Messenger of Allah (SAWS) say: **“Ali is part of me and I am part of him, and none but ‘Ali is an authority on my behalf.’”**

- 1) Musannaf Ibn Abi Shayba, V6, P.366, H.No. 32071
- 2) Kitab “al-Sunna” by Imam “Ibn Abi Asim”,P.309,H.No.1355
- 3) Sunan Ibn Majah, V1, P.44, H.No. 119
- 4) Musnad Imam Ahmed Bin Hanbal, V4, P.164-165
- 5) Fadhail al-Sahaba by Imam Nisai, P.15
- 6) Musnad Ibn Abi Shayba, V2, P.342, H.No.844
- 7) Sunan al-Kubra by Imam Nisai, V7, P.310, H. No. 8091
- 8) Al-Jamaie al-Sahih “Sunan Tirmizi”,V5, P.594, H.No.3719(Hadith Hasan)
- 9) Nuzm Durar as-Simtain by Hafiz Jamaluddin al-Zarandi, P.118
- 10) Munaqib, by Hafiz Abi al-Hasan “Ibn al-Maghazili, H.No. 267, P.292-93
- 11) Mishkat al-Masabih by Imam Khateeb al-Tabrizi, V3,P.1720, H.No.6092
- 12) Al-Jamie al-Usool by Ibn al-Atheer, V9, P. 471, H.No. 6481

Comments in Translation of Sunan Ibn Majah:

- a. ‘Ali is part of me’, is an expression denoting his extreme proximity and closeness to the Prophet (SAWS).
- b. ‘Representing someone’ means delivering and proclaiming the message on his behalf.
- c. It could also mean fulfilling obligations, i.e., he had been authorized to carry out sale-purchase transactions on behalf of the Prophet (SAWS) during his lifetime.

Abdullah bin Buraydah al-Aslami narrated that the Holy Prophet (SAWS) Said:

**Ali is indeed his Guardian whose Guardian I am!**

**“Ali is his Guardian whose Guardian I am!**

Apart from numerous other distinguished and noted Scholars, the Great Allama Hafiz Ibn Hajar al-Asqalani (RA) has also declared this hadith Authentic.

- 1) Mukhtasar Zawaid Musnad al-Bazzar by Ibn Hajar Asqalani, H. No. 1910,V2, P. 306
- 2) Kitab “al-Sunna” by Imam Abi Bakr Ibn Abi Asim (RA), P. 310, H. No.1386 & P.312, H.No.1401
- 3) Musnad Imam Ahmed V1, P. 330,V5,P.350,358,361
- 4) Sahih Ibn Habban, V9, P.42.H.No. 6891
- 5) Al-Mustadarak al-Hakim V2, P.129,130,V3,P.110
- 6) Hulyat ul-Awliya, V4, P.23
- 7) Majma uz-Zawaid, V9,P.108
- 8) Musannaf Ibn Abi Shayba, V6, P.365, H. No. 32065

- 9) Musannaf Abd ur-Razzaq, V11,P.102, H. No. 20388
- 10) Faydh ul-Qadeer by al-Manawi V6,P.283, H.No.9001
- 11) Manaqib Ibn Maghazili P. 58, H. No. 28
- 12) Fadhail ul-Sahabah by Imam Ahmed,V2, H. No. 947 and 989
- 13) Fadhail ul-Sahabah by Imam Ahmed,V2,P.857, H. No. 1177
- 14) Sunan al-Kubra by Imam Nisai, V7, P.309, H. No. 8088
- 15) Fateh al-Bari bi Sharh Sahih al-Bukhari, V16, P.186
- 16) Tareekh Wasit by Aslam bin Suhail, through Zaid bin Arqam P. 154
- 17) Tareekh al-Medina al-Damishq by Ibn Asakir, V42, P. 99
- 18) Fadhail ul-Sahaba by Imam Nisa'i, P.15
- 19) Al-Khasais Ameer ul-Momineen by Imam Nisai, P. 72, H. No.79
- 20) Al-Jamaie al-Sahih "Sunan Tirmizi", V5, P.591, H.No.3712.

Imam al-Hakim Nisapuri writes in his Mustadarak that this tradition is quite compatible with the standard and criteria set by Imam Bukhari and Muslim for a Sound (Sahih) hadith.

Second Caliph Hadrat Umar Bin Khattab (RA) venerated Hadrat Ali Ibn Abi Talib (RA) so much so that he (RA) even got angry with one of the Bedouins after the latter spoke some improper words about Hadrat Ali (RA) and told the Bedouin that Hadrat Ali (RA) was his master as the following Ahadith tell us:

وعن عمر رضي الله عنه وقد جاءه أعرابيان يختصمان, فقال لعلي رضي الله عنه: إقض بينهما يا أبا الحسن! فقضى علي رضي الله عنه, فقال أحدهما: هذا يقضي بيننا؟ فوثب إليه عمر رضي الله عنه وأخذ بتليبيه, وقال: ويحك! ما تدري من هذا؟ هذا مولاي ومولى كل مؤمن, ومن لم يكن مولاه فليس بمؤمن.

Reported by many traditionalists on the authority of Hadrat Umar Bin al-Khattab (RA), that he narrated: Two Bedouins came to him disputing with each other. He said to Hadrat ‘Ali Ibn Abi Talib (R.A.): O Abū al-Hasan: decide between these two, and when Hadrat Ali (RA) judged between them, either of them said: Is he the only one left to decide between us? Having heard that ‘Hadrat Umar Bin al-Khattab (R.A.) moved towards him and caught him by his collar and said: May you be dead! Do you know who he is? He is my master and the master of every believer and one who does not acknowledge him as his master is not a believer.”

- 1) Zakhair ul-Uqba by Muhib Tabari, P. 126
- 2) Ibn Samman in his “al-Muwafiqā” as quoted in Zakhair ul-Uqba
- 3) Riyadh al-Nadhra Fi Munaqib al-Ashra, V3, P. 128
- 4) Al-Sawaiq al-Muharriqa, P.272
- 5) Darqutni as quoted in al-Sawaiq

عن عمر رضي الله عنه, أنه قال: علي مولى من كان رسول الله صلى الله عليه وآله وسلم مولاه.

عن سالم قيل لعمر رضي الله عنه: إنك تصنع بعلي رضي الله عنه شيئا ما تصنعه بأحد من أصحاب رسول الله صلى الله عليه وآله وسلم, قال: إنه مولاي.

“Hadrat Umar Bin al-Khattab (R.A.) is reported to have said: one who has Allāh’s Messenger (SAWS) as his master has ‘Ali (RA) as his master.

Narrated by Sālim: Hadrat Umar Bin al-Khattab (RA) had been asked as to why he always treated Hadrat Ali Ibn Abi Talib (R.A.) differently from other Companions (RAA). Thereupon replied Hadrat Umar Bin al-Khattab (R.A.): Verily, He (i.e. ‘Alī) is my master.”

- 1) Riyadh al-Nadhra Fi Munaqib al-Ashra, V3, P. 128
- 2) Tareekh al-Medina al-Damishq by Ibn Asakir, V42

Reported by Mujahid (RA) on the authority of Hadrat Abdullah Ibn Abbas (RA) that the Holy Messenger of Allah (SAWS) said: there is no verse in the Holy Qur’aan addressing to the believers (O you who belived!) without Ali (RA) being on top of it and its Chief. On one hand, Allah (SWT) has scolded (in a friendly manner) the companions (RAA) of the Holy Messenger of Allah (SAWS) in the Holy Qur’aan, and on the other, He (SWT) did not describe of Ali (RA) but with preference and respect.

- 1) Fadhail ul-Sahaba by Imam Ahmed, V2, P.812, H.No.1114
- 2) Riyadh al-Nadhra by Muhib al-Tabari, V3, P.180
- 3) Huliya ul-Awliya, V1, P.64
- 4) Tareekh al-Khulfa by Imam al-Suyuti, P.173
- 5) Tareekh al-Medina al-Damishque, V42, P.362-363 (Through five different chains of narrators)
- 6) Kanz-ul-Ummal, V13, P.47, H.No.36349

That may be the reason behind, Allah called ‘Ali and his followers “Best of the creatures” referring them to **Inna allatheena amanoo** in Holy Qura’an as the reports demonstrate upon the revelation of the verse of Sura Bayyana (98:07) below:

**Inna allatheena amanoo waAamiloo alssalihati ola-ika hum khayru albariyyati**

**Those who have faith and do righteous deeds, - they are the best of creatures!**

Reported by so many Qura’anic commentators and traditionalists on the authority of Hadrat Abdullah Ibn Abbas (RA) that: when this verse revealed, Prophet (S.A.W) said to Ali (RA): O Ali! “**Khair ul-Bariyya**” is you and your followers, who will be on the Day of Judgement successful and Allah (SWT), be pleased with them.

- 1) Tafseer al-Jamie al-Bayan by al-Tabari, under the commentary of this verse
- 2) Tafseer Dhur al-Manthoor by al-Suyuti, under the commentary of this verse

- 3) Tafseer Fateh al-Qadeer by Imam al-Shawkani, under the commentary of this verse
- 4) Tafseer Fateh al-Bayan by Allama Siddiq Hasan Khan al-Bukhari, under the commentary of this verse
- 5) Tafseer Rooh al-Maani by al-Aloosi al-Baghdadi, under the commentary of this verse
- 6) Firdaus al-Akhbar by al-Dailami V5, P.329, H.No. 8337
- 7) Tareekh al-Medina al-Damishique by Ibn Asakir, V42, P.
- 8) Swaique al-Muharriqua, by Hafiz Ibn Hajar Makki al-Haythemi (R.A.),P. 542
- 9) Durar as-Simtain by Hafiz Jamaluddin al-Hanafi al-Zarandi (R.A.) P. 113
- 10) Tazkarat ul-Khwaas by Sibte Ibn al-Jawzi, P. 53
- 11) Al-Fusool al-Muhimma by Ibn Sabbagh al-Maliki, P.117

### **The Hadrat Ali (RA)'s being knowledgeable Guide after the Holy Prophet (SAWS)**

Reported by Imam Ahmed Bin Hanbal (RA) and other distinguished traditionalists a tradition that the Holy Prophet (SAWS) said: **One, who desires to see Adam in his virtues and wisdom, Noah in his devoutness and God-fearingness, Abraham in his patience, Moses in his dignity and fear and Jesus in his worshipping, look at Ali Ibn Abi Talib for all.**

- 1) Kitab al-Arbaeen Fi Usool al-Deen by Imam al-Razhi, P.459
- 2) Fadhail ul-Sahaba by Imam Ahmed, V2
- 3) Manaqib by Ibn Maghazili al-Shafai'e, P.No.281, H.No.256
- 4) Tareekh al-Medina al-Damishique by Ibn Asakir, V42, P.288 and 313 (through many chains of different narrators)
- 5) Riyadh al-Nadhra by Muhib al-Tabari, V3, P.196
- 6) Baihaqqi and many others.

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ

"But, without doubt, I am (also) He that forgives again and again, to those who repent, believe, and do right, who, - in fine, are ready to receive true guidance." (Sura Taha 20:82)

Under the commentary of the above mentioned verse, Allama Traditionalist Ibn Hajar al-Haythemi (RA) in his work reported that Thabit al-Bunani narrated: Here in this verse "**Guidance**" refers to the "**Wilyah**" of the Members of the house (Ahl ul-Bait) of the Holy Prophet (SAWS) and it has been narrated on the authority of Hadhrat Abi Jafar Muhammed al-Baqir (RA) as well.

- 1) Al-Sawaiq al-Muharriqa, P. 235
- 2) Yanabie al-Muwaddah by al-Balkhi al-Hanafi, P.184

Reported by Hafiz Abu Nua'im al-Isfahani (RA) through a long chain of narrators, al-Hakim and Ibn Asakir, on the authority of Hadhrat Abdullah Ibn Abbas (RA) that the Holy Messenger of Allah (SAWS) said:

*Whosoever wishes to live life and die, following my way of living and dying, and live in the garden of Eden of Paradise, been promised me by my Allah; ought to adhere to the path of 'Ali Ibn Abi Talib (RA). And the guardians after him, and let be guided by the Imams after me for they are indeed my progeny, been created of my clay, blessed with the same Knowledge and Understanding as of myself. Woe unto those, who lie upon them, have hatreds towards them from my followers, and disregard their affinity and kinness with me. Lo! My intercession shall never be there to benefit them.*

- 1) Huliyyat ul-Awliya by Abu Nua'im al-Isfahani, V1, P.86
- 2) Al-Mustadarak Ala Sahihain, V3, P.128 (authenticated by Imam al-Hakim)
- 3) Tareekh al-Medina al-Dimishque by Ibn Asakir
- 4) Kanz ul-Ummal, V6, P.155
- 5) Yanabie al-Muwaddah and so on.

Reported by many distinguished and noted traditionalists on the authority of Hadrat Ali Ibn Abi Talib (RA) that he said: **The Holy Prophet (SAWS) taught me one thousand chapters of the knowledge and wisdom, each one of which further opened, another one thousand sub-chapters.**

- 1) Kitab al-Arbaeen Fi Usool al-Deen by Imam al-Razhi, P.459
- 2) Kanz ul-Ummal, V13, P.50, H.No.36368
- 3) Mutalib al-Sool by Sheikh Ibn Talha al-Shafai'e, V1, P.135
- 4) Tareekh al-Medina al-Damishque by Ibn Asakir
- 5) Faraid al-Simtain By al-Jawaini as quoted in Mutalib al-Sool

### **Knowledge on ruling**

For instance, Hadrat Ali Ibn Abi Talib (RA) even during the tenure of the Holy Prophet (SAWS) is reported to have judged people according to the Qur'aanic Law, thereupon declared the Holy Prophet (SAWS): All praises, are for Allah (SWT) alone, who have created wisdom (Hikma) in us, Ahl ul-Bait.

- 1) Fadhail ul-Sahaba by Imam Ahmed, V2, P.812, H.No.1113
- 2) Tafseer Ibn Abi Hatim, V2, P. 532, H.No. 2830
- 3) Zakhair ul-Uqba, p.20 and 80?????
- 4) Manaqib by Imam Ahmed as quoted in

Reported by many traditionalists on the authority of the first Caliph, Hadrat Abu Bakr (RA) that he, swearing upon Allah and his Messenger, narrated: while heading for the Medina from the cave, during the night of migration, the Holy Messenger of Allah (SAWS) said to me:

**My hand and hand of ‘Ali’ in equitableness and justice are equal!**

- 1) Tareekh al-Medina al-Damishque by Ibn Asakir, V42, P.369
- 2) Riyadh al-Nadhra by Muhib al-Tabari, V3, P.120
- 3) Al-Muwafiqua by Ibn Samman as quoted by Muhib al-Tabari
- 4) Manaqib by Ibn Maghazili al-Shafai’e, P.184, H.No.170
- 5) Tareekh al-Baghdad by al-Khateeb, V5, P.37

Similar to the above, there is one more tradition that is reported by Ibn Asakir from Hadrat Malik Ibn Anas (RA) through al-Zuhri (RA) through Hadrat Anas Bin Malik through Hadrat Umar Ibn al-Khattab (RA) through Hadrat Abu Bakr al-Siddique (RA) that he narrated: I heard Abu Huraira say:

I came to the Holy Messenger of Allah (SAWS) and there were dates before Him (SAWS), I greeted him, He answered, then gave me a handful of dates, which I counted were seventy three. Then I left there for ‘Ali Bin Abi Talib (RA) and he too had dates before him, I greeted him and after answering to it, he joked with me and gave me a handful of dates, again when I counted them, found seventy three and that really astonished me a lot. I went to the Holy Messenger of Allah (SAWS) and told Him, the story word by word, upon this the Holy Messenger of Allah (SAWS) smiled and said:

**O Aba Huraira! Let yourself be known that my hand and the hand of Ali Bin Abi Talib in equitableness and justice are equal!**

- 1) Tareekh al-Medina al-Damishque by Ibn Asakir, V42, P.369
- 2) Tareekh al-Baghdad by al-Khateeb, V8, P.76

Reported by so many noted traditionalists on the authority of Hadrat Abu al-Behtari (RA) that Hadrat Ali Ibn Abi Talib (RA) said:

“The Holy Messenger of Allah (SAWS) sent me to Yemen. I said to Him: O Messenger of Allah! You are sending me to judge among the people despite I am a young man and do not know how to do so. Thereupon, He (SAWS) struck with His hand on my chest and then said: O Allah! Guide his heart and make his tongue steadfast. Since then, I never doubted in passing the judgement between any two people.

- 1) Sunan Abi Dawood, V3, P.301, H.No.3582 ( Ch. Al-Aqzia i.e. Rulings)
- 2) Al-Jamie al-Tirmizi “Sunan al-Tirmizi”, V3, P.618, H.No.1331 (the tradition is Hasan as says Imam al-Tirmizi)
- 3) Sunan Ibn Ma’aja, V2, p.774, H.No.2310
- 4) Al-Mustadarak Ala Sahihan, V3
- 5) Tazkarat ul-Khwaas by Sibte Ibn al-Jawzi al-Hanafi, P.45
- 6) Ansab al-Ashrab by al-Baladhuri, V2, P.352
- 7) Kanz ul-Ummal, V11, P. H.Nos. 36386 and 36467
- 8) Kanz ul-Ummal, V13, P.50, H.No.36365
- 9) Tareekh al-Baghdad by al-Khateeb, V12, P.444



**Hadrat Umar Bin al-Khattab (RA) testified that Hadrat Ali Ibn Abi Talib (RA) best judged among the Companions (RAA)**

Reported by the distinguished traditionalists on the authority of Hadrat Abdullah Ibn Abbas (RA) that Hadrat Umar Ibn al-Khattab (RA) said: It is ‘Ali, who has best judged amongst us or made ruling on our cases!

- 1) Sahih al-Bukhari, Ch. Commentary on the Qura’anic Verses, under the sub ch. Sura al-Kahaf, H.No.4481 (Arabic only and that too in old editions, as in new editions it seems to be placed somewhere else if not deleted)
- 2) Musnad Imam Ahmed, V5, P.113
- 3) Al-Sahih al-Musnad Min al-Fadhail ul-Sahaba, P.129
- 4) Ansab al-Ashrab by al-Baladhuri, V2, P.350
- 5) Fateh al-Bari, V17, P.18, under the commentary of H.No. 4481, Sura al-Kahaf.

Reported by many-noted traditionalist on the authority of Hadrat Umar (RA) that he said hurriedly: Is there problem, which solution Abu al-Hasan (Ali) is not present to solve for?

- 1) Mutalib al-Sool by Ibn Talha al-Shafai’e, V1, P.137
- 2) Tareekh al-Medina al-Damishque by Ibn Asakir
- 3) Ansab al-Ashrab by al-Baladhuri, V2, P.351
- 4) Taweel Muqhtalif al-Hadith by Ibn al-Qutaiba, P.152
- 5) Manaqib by al-Khwarizmi as quoted in Mutalib al-Sool

Reported by many-distinguished traditionalists on the authority of Hadrat Sae’ed Ibn al-Musayyab (RA) that Hadrat Umar Ibn al-Khattab (RA) used to seek refuge with Allah from the dilemma, which Abu al-Hasan (Ali R.A.) was not present to solve.

- 1) Fadhail ul-Sahaba by Imam Ahmed, V2, P.803, H.No.1100
- 2) Mutalib al-Sool by Ibn Talha al-Shafai’e, V1, P.137
- 3) Al-Istia’ab by Abdu Barr “Abu Umar”, V3, P.206
- 4) Al-Tabsirah by Ibn al-Jawzi, P.443
- 5) Al-Isa’aba by Ibn Hajar al-Asqalani, V2, P.509
- 6) Tareekh al-Khulfa by al-Suyuti, P.135
- 7) Tareekh al-Medina al-Damishque by Ibn Asakir
- 8) Riyadh al-Nadhra by Muhib al-Tabari, V3, P.161

Furthermore, Hadrat Umar (RA) oftenly used to say: If there were no ‘Ali, Umar would have perished.

- 1) Al-Istia’ab by Abdu Barr “Abu Umar”, V3, P.206
- 2) Riyadh al-Nadhra by Muhib al-Tabari, V3, P.161
- 3) Kitab al-Arbaeen Fi Usool al-Deen by Imam al-Razhi, P.452

Reported by Imam Ahmed Bin Hanbal (RA) and many other trustworthy distinguished traditionalists on the authority of Hadrat Saeed Bin al-Musayyab (RA) that there was none among the Companions (RAA) of the Holy Prophet (SAWS) but Ali (RA) who said: **Ask me!** (salooni).

- 1) Fadhail ul-Sahaba by Imam Ahmed, V2, P.802, H.No.1098 (The narrators are authentic)
- 2) Al-Istia'ab by Ibn Abdul Barr, V3, P.206
- 3) Tareekh al-Khulfa by Imam al-Suyuti, P.173
- 4) Riyadh al-Nadhra by Muhib al-Tabari, V3, P.166
- 5) Zakhair ul-Uqba by Muhib al-Tabari
- 6) Ansab al-Ashrab by al-Baladhuri, V2, P.351
- 7) Kanz ul-Ummal, V13, P.57, H.No.36411

Also, reported by the traditionalists on the authority of Hadrat Abdullah Ibn Abbas (RA) that he said by swearing upon Allah: Allah (SWT) has bestowed eighteen such sciences upon Ali (RA) that He (SWT) shared just tenth of the tenth of it with you.

- 1) Al-Istia'ab by Ibn Abdul Barr, V3, P.206
- 2) Tareekh al-Khulfa by Imam al-Suyuti, P.173
- 3) Riyadh al-Nadhra by Muhib al-Tabari, V3, P.160

Moreover, there is another Hadith; similar to the above, reported by Hafiz Abu Nua'im al-Isfahani (RA) on the authority of Hadrat Abdullah Ibn Abbas (RA) that he narrated:

We were in the company of the Holy Messenger of Allah (SAWS) and we asked Him about Ali (RA), thereupon He (SAWS) replied: The wisdom and science have been divided into ten parts, out of which nine were gifted to Ali (RA) alone and the remaining one, to all of the people.

- 1) Huliya ul-Awliya, V1, P.65
- 2) Manaqib by Ibn Maghazili al-Shafai'e, P.352, H.No.328
- 3) Al-Bidaya Wa al-Nihaya, V7, P.360
- 4) Tareekh al-Medina al-Dimishque by Ibn Asakir, V42, P.384 (Through two chains of different narrators)

Reported by many well-noted traditionalists on the authority of Hadrat Ali Ibn Abi Talib (RA) that the Holy Messenger of Allah (SAWS) said:

**I am the house of wisdom and 'Ali is its gate.**

- 1) Fadhail ul-Sahaba by Imam Ahmed, V2, P.787, H.No.1081
- 2) Al-Jamie al-Sahih "Sunan al-Tirmizi", V5, P. H.No.3723
- 3) Huliya ul-Awliyya by Abu Nuae'm al-Isfahani, V1, P.64

Reported by Hafiz Abu Nua'im al-Isfahani (RA) on the authority of Hadhrat Abdullah Ibn Mas'aud (RA) that he said:

Revealed the Holy Qur'aan on seven letters, and indeed each letter has its exterior and interior meanings. And verily! Ali Ibn Abi Talib (RA) posses the science of its both i.e. exterior and interior as well.

❖ Hulyat ul-Awliya, V1, P.65

Reported by many tradioanalists on the authority of Hadhrat Abu Said al-Khudri (RA) that the Holy Messenger of Allah (SAWS) said about Ali (RA) that the latter would fight the people over the **“Interpretation”** of al-Qura'an the way, the former (i.e. the Holy Prophet) fought over its **“Revelation”**, as told by the Holy Prophet (SAWS):

‘A man from amongst you shall fight the people over the **Interpretation** of the Qura'an, the way I did over its **Revelation**. When asked as to who that man would be, the Holy Prophet (SAWS) replied: Ali Ibn Abitalib! **While** Ali (RA) was busy in repairing the shoes of the Holy Prophet (SAWS), in another room.

- 1) Musnad Imam Ahmed Bin Hanbal, V3, P. 31, 33 and 82
- 2) Al-Jamie al-Sahih “Sunan al-Tirmizi”, V5, P.592, H.No. 3715 ( Hasan Sahih)
- 3) Al-Khasais by Imam Nisa'i, P.116, H.No.156 (the narrators are trustworthy and the tradition is authentic)
- 4) Sahih Ibn Habban, V9, P.46, H.No.6898
- 5) Musnad Abi Ya'ala al-Muwasalli. V2, P.341, H.No.1086
- 6) Al-Kamil by Ibn Adi, V7, 2666
- 7) Al-Mustadarak Ala Sahihain by al-Hakim, V3, P.122 (authentic on the criteria set by Bukhari and Muslim as says Imam al-Hakim)
- 8) Talkhees al-Mustadarak by al-Dhahabi, V3, P.122 (authentic as declared by Hafiz al-Dhahabi)
- 9) Hulyat ul-Awliya, V1, P.67
- 10) Al-Firdaus Bi-Mathour ul-Khita'ab by al-Dailami, V1, P.46, H.No.115
- 11) Ali Bin Abitalib by Ramadhan Ahmed Asfoor, P.52
- 12) Tareekh ul-Khulfa, by al-Suyuti, P.173 ( the narrators are trustworthy in this Hadith , as says Imam al-Suyuti)
- 13) Takarat ul-Khwas by Sibt Ibn al-Jawzi, P.41
- 14) Kanz ul-Ummal, V.11, H.No.36402 and V13, P.50, H.No.36369
- 15) Tareekh al-Madina al-Dimishque by Ibn Asakir, V42, P.452-455 (through several chains of different narrators)
- 16) Riyadh al-Nadhra by Muhib al-Tabari,V3, P.157
- 17) Al-Sahih al-Musnad Min al-Fadhail ul-Sahaba, P.131 (Hasan)

Because, **Ali is the gate of the knowledge, whose city the the Holy Messenger (SAWS) is!** And whosoever intends to enter the City, must enter through its Gate! As declared the Holy Messenger of Allah (SAWS): **I am the City of the knowledge and Ali**

**is its gate! Therefore, whosoever intends to receive the knowledge, must enter through the gate!**

- 1) Al-Mustadarak Ala al-Sahihain by al-Hakim, V3, P.127 (Imam al-Hakim declared this Hadith authentic)
- 2) Tareekh al-Madina al-Dimishque by Ibn Asakir, V42, P.378-383 (through several chains of different narrators)
- 3) Al-Jamie al-Sahih "Sunan al-Tirmizi" as quoted in many Ahadith books
- 4) Al-Jamie al-Usool by Ibn al-Atheer, V9, P. 473, H.No.6489
- 5) Kanz ul-Ummal, V11, P. 275, H.No.32887 and V13, P.64, H.No. 36459
- 6) Manaqib by Ibn Maghazili al-Shafaie, P.135, 136,139,141 and 142, H.Nos, 120-126 (through several chains of different narrators)
- 7) Al-Kamil by Ibn Adi, V1, P.311, V3, P.201 and V6, P.302
- 8) Tareekh al-Baghdad by al-Khateeb, V2, P.337, 377, and V11, P.48-50
- 9) Maujjam al-Kabir by al-Tabarani, V11, P.55, H. No.11061
- 10) Majma al-Zawaid by al-Haythemi, V9, P.114
- 11) Zakhair al-Uqba by Muhib al-Tabari, P.142
- 12) Tareekh al-Khulfa by Imam al-Suyuti, P.170 (Imam Suyuti says that this hadith is Hasan)
- 13) Al-Istia'ab by Abu Umar Ibn Abdul Barr, V3, P.205
- 14) Manaqib al-Asad ul-Ghalib by Ibn al-Jazri, P.56
- 15) Ma'arfat ul-Sahabah by Abu Nua'im al-Isfahani, V1, P.308, H.No. 346
- 16) Tahdhib al-A'athaar (Musnad Ali) by Ibn Jarir al-Tabari, P.105, H.Nos. 173 and 174
- 17) Al-Firdaus Bi-Mathour ul-Khita'ab by al-Dailami, V1, P.44, H.No.106 {(on the authority of Hadrat Jabir Bin Abdullah (RA) and Hadrat Anas Bin Malik (RA)}
- 18) Tazkarat ul-Khwas by Sibt Ibn al-Jawzi, P.48
- 19) Faidh ul-Qadeer by al-Manawi

The Holy Prophet (SAWS) even addressed to Hadrat Ali (RA) by calling him "Guide or Imam" (i.e. Hadi) on many occasions and especially the one, when the verse 13:7 (Sura Rad: 7) revealed to him (SAWS): **innama anta munthirun walikulli qawmin hadin ...Thou art only a warner, and every people has its guide.** (13:07)

**You are a warner and there is a guide for every nation or community!** {( "Hujjatullah al-Baligha" by Shah Waliullah al-Dehlawi (RA), Urdu Tr. , P.158)}

Reported on the authority of Hadrat Abdullah Ibn Abbas (RA) that upon the revelation of the above-mentioned verse the Holy Prophet (SAWS) while putting his hand first on his chest said: I am the Warner! Then put his hand on the shoulder of 'Ali (RA) and addressed to him: **You are a Guide and through you, O Ali! will the prospective righteous, be rightly guided after me!**

- 1) Tafseer al-Kalbi, Part 2, P.131
- 2) Tafsir Ibn Kathir, V2, P.502

- 3) Zad al-Museer fi Ilm ut-Tafseer, P. 727
- 4) Tafseer al-Kashaf WA al-Bayan by Imam al-Tha'alabi, V5, P.272
- 5) Fateh al-Bayan fi Maqasid al-Qur'aan, V3, P.486
- 6) Musnad Imam Ahmed, V1, P.126
- 7) Ma'arfat ul-Sahaba by Abu Nuaim al-Isfahani, V1, P.306
- 8) Al-Qawl al-Jali Fi Fadhail al-Ali by Imam Suyuti, H.No. 14, P.32
- 9) Al-Firdaus bi-Mathoor ul-Khitab, by al-Dailami V1, P.75
- 10) Noor ul-Absaar, P.70
- 11) Tafseer Gharaeb al-Qur'aan, V4, P.141
- 12) Al-Mustadarak Ala al-Sahihain by al-Hakim, V3, P.129-130 ( Imam al-Hakim says that this Hadith is an authentic)
- 13) Fateh al-Qadeer by Imam al-Shawkani, V3, P.70
- 14) Kanz ul-Ummal (on the margin of Musnad Imam Ahmed Bin Hanbal, V5, P.34)
- 15) Kanz ul-Ummal by Muttaqi al-Hindi, V11, P. 285, H.No.33009
- 16) Tareekh al-Medina al-Damishque, V42, P.359-360 (Through four chains of different narrators)

The great Imam Muhammad Bin Idrees al-Shafai'e (RA) composed some couplets in this regard as well:

قالو ترفضلت قلت للاً ما الرفض ديني و لا اعتقادي  
 لكن تويت غير شك خير إمام و خير هادي  
 إن كان حب الولي رفضاً فإني ارفضُ العباد

They said to me: You have become Rafidi! I replied, never! As my religion and belief does not include Rafd! Nevertheless, doubtless to say is that I have taken as patron a better Imam and better Guide! And if the loving of Guardian (Wali) is Rafd, verily! I am a great Rafidi more than any other slave to the God is.

☒ Al-Swaique al-Muharriqua, P.81

In the book of Hafiz al-Zarandi al-Hanafi (RA) and Yanabie al-Muwaddah by Sheikh Suleiman al-Qunduzi Balkhi al-Hanafi (RA), the third line of the above poetry has been reported with a variant word الوصي of الولي as below:

إن كان حب الوصي رفضاً فإني ارفضُ العباد

If the loving of Vicegerent (Wasi) is Rafd, verily! I am a great Rafidi more than any other slave to the God is.

1) Yanabi'e al-Muwaddah, P.576

- 2) Reported by Hafiz Jamaluddin al-Zarandi al-Hanafi (RA) and he emphasized that these couplets are composed by Imam al-Shafai'e (RA) as quoted in Yanabi'e al-Muwaddah.

Similarly, there is one more Hadith, has been recorded in the books of Ahadith:

Reported on the authority of Hadhrat Huzaifa (RA), that He heard the Holy Prophet (SAWS) say to the people: Verily! If you appoint Ali (RA) your ruler or guardian, *though I do not see any sign that you will do so!*\* (but in case if you do so) you shall find him a Guide, been guided rightly (**Hadiyan Mehdian**), who shall ask you to do the white deeds, (i.e. Good deeds) **and lead you to the righteous path only (Sirat al-Mustaqueem).**

- 1) Al-Sunna by Ibn Abi Asim, P.274, H.No.1217
- 2) Hulyat ul-Awliya, V1, P.64
- 3) Manaqib al-Asad ul-Ghalib by Ibn al-Jazri, P. 57 (the chain of narrators is good and trustworthy as written under the Hadith)
- 4) Al-Istia'ab by Abu Umar Ibn Abdul Barr, V3, P.212 (through Hadrat Sufyan al-Thouri )
- 5) Tafseer al-Kashaf WA al-Bayan by al-Thala'bi, V5, P.272
- 6) Kanz ul-Ummal by Muttaqui al-Hindi, V11, P.281, H. No. 32963
- 7) Al-Mustadarak Ala Sahihain by al-Hakim, V3, P.60 and 142(authenticated by al-Hakim)
- 8) Also reported by Imam Ahmed Bin Hanbal, Tabarani and al-Bazzar

\* Note: The statement of the Holy Messenger of Allah (SAWS) here "*though I do not see any sign that you will do so!*" is also verified by another tradition i.e. The Holy Prophet (SAWS) is reported to have said to Ali (RA): **O Ali! You are such an evident reality for my followers (Nation, Ummah) on which, they will disagree after me.**

- 1) Hulyat ul-Awliya by Abu Nuae'm al-Isfahani, V1, P.64
- 2) Kanz ul-Ummal, V11, P.282, H.No. 32980
- 3) Tareekh al-Medina al-Damishque, V42, P.387-388 (through several chains of different narrators)

One more tradition supports the above-mentioned one and that is:

Reported by many noted-traditionalists on the authority of Hadrat Ka'ab Bin Ajra (RA) that referring to Hadhrat Ali (RA) the Holy Messenger of Allah (SAWS) said: **There will be disagreement and division among my Followers and this (i.e. 'Ali) with his companions will stay on the truth.**

- 1) Kanz ul-Ummal, V11, P.281 H.No. 32961
- 2) Musnad Imam Ahmed (Margin),V5, P.34
- 3) Al-Sunna by Ibn Abi Asim, P.305, H.No.1363
- 4) Musnad Imam Ahmed, V3, P.Nos. 32,48 and 97

Reported by many traditionalists on the authority of Hadhrat Ibn Abbas (RA) that the Holy Messenger of Allah (SAWS) said:

**Verily! Ali is with al-Qur'aan and al-Qur'an is with Ali, and both of them shall never separate from each other until they return to the Kauthar on the day of Judgement!**

- 1) Al-Mustadarak Ala Sahihain by al-Hakim, V3, 124 (Authenticated by al-Hakim)
- 2) Muajjam al-Awsat by al-Tabarani, V5, P.455, H.No.4877
- 3) Muajjam al-Awsat by al-Tabarani, V1, P.255
- 4) Majma al-Zawaid by al-Haythemi, V9, P.134
- 5) Tareekh ul-Khulfa by al-Suyuti, P.173
- 6) Kanz ul-Ummal, V11, P.277, H.No. 32909

**Verily! The truth is with Ali and Ali is with truth, and two of them shall never separate from each other until they return to the Kauthar on the day of Judgement! As declared, the Holy Messenger of Allah (SAWS).**

- 1) Manaqib by Ibn Maghazili al-Shafa'ie, P.173, H.No.155
- 2) Tareekh al-Medina al-Damishque, V42, P.449 (Through two chains of different narrators)

Furthermore, the Holy Messenger of Allah (SAWS) said: **O God! Place the truth with Ali to every direction, he turns**

- 1) Tareekh al-Medina al-Damishque, V42, P.448
- 2) Sunan Tirmizi and others

And so are the all members of the Holy Prophet (SAWS), about whom He (SAWS) said: I am leaving amongst you two weighty things, first is the Book of Allah and the second one is my progeny, and that is rope of Allah which shall never separate until they meet me at Kauthar on the day of Judgement. The one who holds it fast would be on right guidance and the one, who abandons it, would go astray. Behold! You shall be accountable for how you treat them after me.

- 1) Sahih Muslim, V4, P.1287, H.No.5923
- 2) Musnad Imam Ahmed, V3, P.17 and 26
- 3) Fadhail ul-Sahaba by Imam Ahmed, V2, P.723, H.No.990
- 4) Sunan al-Kubra by Imam Nisa'i, V7, P.310, H.No.8092
- 5) Al-Jamie al-Sahih "Sunan Tirmizi" V5, P.621 and 622, H.Nos. 3786 and 3788 (The narrators are Hadrat Jabir Bin Abdullah and Hadrat Zaid Bin Arqam (RAA) and the chains of the narrators are trustworthy and authentic)

Reported by many noted traditionalists on the authority of Hadrat Buraida (RA) that the Holy Messenger of Allah said:

**For every Prophet, there is a Vicegerent and legatee and 'Ali is indeed my executor and legatee.**

- 1) Riyadh al-Nadhra by Muhib al-Tabari, V3, P.138
- 2) Al-Baghawi in his Muajjam al-Sahaba as quoted in
- 3) Manaqib by Imam Ahmed as quoted in
- 4) Manaqib by Ibn Maghazili al-Shafai'e, P.261, H.No.238
- 5) Tareekh al-Medina al-Damishque, V42, P.392 (Throgh three chains of different narrators)

On the authority of Hadrat Anas Bin Malik (RA) that he narrated: We asked Salman (RA) to further ask the Holy Messenger of Allah (SAWS) as to who, his Vicegerant was. Hadrat Salman (RA) asked Him (SAWS), O Messenger of Allah! Who is your Vicegerant? Thereupon said the Messenger of Allah (SAWS): **O Salman! Who was the Vicegerant to Moses? Jushua Bin Nun**, said Hadrat Salman (RA), thereupon replied He (SAWS): Verily! My Vicegerent, legatee, judicial authority and accomplisher of my promises is Ali Ibn Abi Talib!

- 1) Fadhail ul-Sahaba by Imam Ahmed, V2, P.762, H.No.1052
- 2) Tazkarat ul-Khwaas by Sibt Ibn al-Jawzi al-Hanafi, P.44
- 3) Riyadh al-Nadhra by Muhib al-Tabari, V3, P.138
- 4) Manaqib by Ibn Maghazili al-Shafai'e, P.261, H.No.238
- 5) Zakhair ul-Uqba by Muhib al-Tabari, P.131

Reported by Imam Abi al-Faraj Abdurrehman Ibn al-Jawzi (RA) on the authority of Hadrat Abdullah Bin Imam Ahmed Bin Hanbal (RAA) that his father (i.e.Imam Ahmed) used to say: O my son! Verily, **"It is not 'Ali's caliphate which adorned him, rather it is 'Ali, who adorned the caliphate"**.

- 1) Al-Tabsirah by Ibn al-Jawzi, P.443
- 2) Manaqib Imam Ahmed Bin Hanbal by Ibn al-Jawzi, P.219

Under the commentary of the verse of Sura Sha'ara (26:214): **وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ** Eng: And warn thy tribe of near kindred (Pickthall) **Or** and admonish thy nearest kinsmen (Yusuf Ali). Many noted Qura'anic commentators; traditionalists and Historians reported it on the authorities of the thirteen companions that are 'Ali Bin Abi Talib, Ibn Abbas, Anas Bin Malik, Salman al-Farsi, Ammar Bin Yasir, Buraida, Jabir Bin Abdullah, Zuwaib, Bara'ah Bin Azab, Umm Salma, Abu Barda, Abu Ayyub al-Ansari, and Umm ul-Momineen Umm Salma (RAA):

When the above Verse revealed, the Holy Messenger of Allah (SAWS), gathered the sons of Abdul Muttalib and they were about fourty people that day. He (SAWS) prepared a quantity of wheat for them, and asked them to begin eating it in the name of Allah, so they rejected on the first day and so did they on the second, until it was third consecutive day when finally they began eating, in the name of Allah. They ate to their full, while the



food remained as it was, as if it had not been touched. Then He (SAWS) called for a cup of drink and asked them to start drinking it, in the name of Allah. They drank until they could drink no more, while the drink remained as if it had not been touched and they had not drunk. Moreover said **Abu Lahab**: This is what He (i.e. the Holy Prophet) has bewitched and the Holy Messenger of Allah (SAWS) remained silent and did not speak any word that day.

Then He (SAWS) said to the assembly: O Bani Abd al Muttalib! Verily, I am a Warner unto you whom Allah has sent in particular and a bringer of Glad tiding to the one, who wishes to join my mission from amongst you. He (SAWS) further added: Allah (SWT) has ordained me to call you to Him (SWT) and I came to you with the best of the offers for this world and of the hereafter. Who amongst you will support my burden as my **Vizier** to become **my Brother, my Vicegerent and my Caliph** amongst you? All the assembly remained silent. Hadrat Ali (RA) got up and said to the Holy Messenger of Allah (SAWS): I am that man! However, I am the youngest amongst them. I would stand up and He (SAWS) would ask me to sit down until it was third time when He (SAWS) struck his hand on mine and said:

**Verily! This is my brother, my Vicegerent and my Caliph amongst you, so listen to him and obey him!**

Thereupon the Quraish stood up, burst into laughter and addressing Hadrat Abu Talib, sarcastically said: Your nephew is ordaining you to listen and obey to your Son!

- 1) Dalail al-Nubuwwa by "Ibn Jarir al-Tabari", P. 46-47
- 2) Tahdib al-Aathar by "Ibn Jarir al-Tabari", V4, P.62, H.No.127
- 3) Tareekh Abul Fida, V1, P.175
- 4) Al-Kamil Fi al-Tareekh by Ibn Athir, V1, P.586
- 5) Fadhail ul-Sahaba by Imam Ahmed, V2, P. 887, H.No.1220
- 6) Musnad Imam Ahmed, V1, p.195
- 7) Al-Khasais by Imam Nisa'i, P.62, H.No.66
- 8) Manaqib by Ibn Maghazili al-Shafai'e, P.261, H.No. 238
- 9) Dalail al-Nubuwwa by al-Baihaqqi, V2, P.181
- 10) Al-Wafa Bi Ahwa'al ul-Mustafa by Ibn al-Jawzi, V1, P.295
- 11) Al-Seerah al-Halabiya, V1, P.286
- 12) Tareekh al-Umam WA al-Malook by "Ibn Jarir al-Tabari", V2, P.405
- 13) Al-Futooh "Tareekh al-Koofi", V2, P.456 *{(He reported it on the authority of Umm ul-Momineen Hadrat Umm Salma (RA). That she (i.e. Umm Salma) asked Umm ul-Momineen Hadrat Aisha (RA) to testify if the latter heard the Holy Messenger of Allah (SAWS) say: 'Ali is my caliph over you in my life, after my death and who disobeyed him has indeed disobeyed me. Thereupon, replied the latter i.e. umm ul-Momineen Hadrat Aisha (RA), "Yes".}*
- 14) Tareekh al-Medina al-Damishque by Ibn Asakir, V42, P.Nos. 48-49, and 56-57 (through many chains of different narrators)
- 15) Al-Imam Ali al-Rida by Dr. Muhammed Ali al-Ba'ar, P.39 (Dr. al-Ba'ar says that this Hadith has been reported on the authorities of the thirteen

companions. And they are: Ali Bin Abi Talib, Ibn Abbas, Anas Bin Malik, Salman al-Farsi, Ammar Bin Yasir, Buraida, Jabir Bin Abdullah, Zuwaib, Bara'ah Bin Azab, Umm Salma, Abu Barda, Abu Ayyub al-Ansari, and Umm ul-Momineen Umm Salma (RAA). Furthermore, al-Amir al-Sana'i says in his "Rawdat ul-Nadiyya" that this tradition has frequently been reported "Mutawatir" according to Hafiz al-Suyuti and others.)

- 16) Ma'arij al-Nabuwwa "Naqsh e Mustafa" Urdu, V2, P.242
- 17) Tafseer Khazin "Luba'ab al-Taweel" by "Khazin" al-Baghdadi, V5, P.127
- 18) Tafseer al-Baghawi "Mua'alim al-Tanzeel" by Imam al-Baghawi, V5, P.127
- 19) Tafseer Ibn Abi Hatim, V9, P.2826, H.No.16015
- 20) Tafseer Al-Kashaf WA al-Bayan by al-Tha'alabi al-Shafai'e, V7, P.182
- 21) Kitab al-Arbaeen Fi Usool al-Deen by Imam al-Razhi, P.458
- 22) Nuzm Durar al-Simtain by Hafiz al-Zarandi al-Hanafi, P.103, P.149 and P.180
- 23) Riyadh al-Nadhra by Muhib al-Tabari, V3, P.138
- 24) Muwaddat ul-Qurba by 'Ali Hamdani al-Shafai'e, Muwadda VI, H.Nos 2-5
- 25) Tafseer Dhurr al-Manthour by Imam al-Suyuti al-Shafai'e, V6, P.328
- 26) Hayat Muhammed by Muhammed Hussain Haykal, P.104 (in first edition only i.e. 1354 AH by Matba'ah ul-Misr, Cairo, Egypt, as in all the other editions it has been deleted)
- 27) Kanz ul-Ummal, V13, P.46, H.No.36341 and P.50, H.No.36367
- 28) Kanz ul-Ummal, V13, P.56, H.No.36404 and P.58, H.No.36415
- 29) Also reported in Shawahid al-Tanzil by al-Hasakani al-Hanafi, Musannaf Ibn Abi Shayba, Hulyat ul-Awlia, Tafseer Ibn Mardawwiya and many others.

**The Account of the Above-recorded event, has also been reported by Non-Muslim Western Scholars**

**1. Mahomet and His Successors by Washington Irving, P.46-47** ("Oh, children of Abd al Motâlleb," cried he, with enthusiasm, "to you, of all men, has Allah vouchsafed these most precious gifts. In his name, I offer you the blessings of this world, and endless joys hereafter. Who among you will share the burden of my offer? **Who will be my brother: my lieutenant, my vizier?**")

All remained silent; some wondering, others smiling with incredulity and derision. At length Ali, starting up with youthful zeal, offered himself to the service of the prophet, though modestly acknowledging his youth and physical weakness. \*-Mahomet threw his arms round the generous youth, and pressed him to his bosom. **"Behold my brother, my vizier, my vicegerent," exclaimed he; "let all listen to his words, and obey him."**  
 \*(By an error of translators, Ali is made to accompany his offer of adhesion by an extravagant threat against all who should oppose Mahomet.)

**2. The History of Decline and Fall of the Roman Empire by Gibbon, V5, Ch. L: Description Of Arabia And Its Inhabitants. Part IV, P.72:** he prepared a banquet, a lamb, as it is said, and a bowl of milk, for the entertainment of forty guests of the race of Hashem. "Friends and kinsmen," said Mahomet to the assembly, "I offer you, and I alone

can offer, the most precious of gifts, the treasures of this world and of the world to come. God has commanded me to call you to his service. Who among you will support my burden? **Who among you will be my companion and my vizier?"** 113 No answer was returned, till the silence of astonishment, and doubt, and contempt, was at length broken by the impatient courage of Ali, a youth in the fourteenth year of his age. "O prophet, I am the man: whosoever rises against thee, I will dash out his teeth, tear out his eyes, break his legs, and rip up his belly. **O prophet, I will be thy vizier over them."** **Mahomet accepted his offer with transport,** and Abu Taled was ironically exhorted to respect the superior dignity of his son. {F.N.No.: 113 *Vezius, portitor, bajulus, onus ferens; and this plebeian name was transferred by an apt metaphor to the pillars of the state, (Gagnier, Not. ad Abulfed. p. 19.) I endeavor to preserve the Arabian idiom, as far as I can feel it myself in a Latin or French translation.*}

Reported by Hafiz Maqatil Bin Salman (RA) through Hadrat Jafar al-Sadiq (RA) through his father and grandfathers, on the authority of Amir ul-Momineen 'Ali Ibn Abi Talib (RA) that the Holy Messenger of Allah (SAWS) said to him:

O Ali! You are from me as Shaith from Adam and in the same position as Sam from Noah, Isaac from Abraham as said the Exalted, the Allah in Holy al-Qur'aan:

**و وصى بها إبراهيم بنيه و يعقوب** **Wa Wasa Biha Ibraheem Banihu Wa Yaqoub)** and in the same position as Aaron from Moses, Simon (Shamaoun) from Jesus save there is no Prophet after me, and you are my Vicegerent, Legatee, Caliph and Inheritor. One, who repudiates your vicegerency and caliphate, is not from me, I disown him as well, and I shall be his antagonist on the day of resurrection. O Ali! You are the excellent, most virtuous and pious amongst my followers, foremost in peace, most knowledgeable, richest in intelligence, bravest at heart and the most abstainer from bad stuff and the refrainer from the immorality.

O Ali! After me, you are Imam for my followers, Prince, Sahib and my Vizier, you are the divider of the Paradise and Hell. Those, loving you will be known, as al-Abrrar amongst the sinners, be distinguished as believers and pious from the hypocrites, unbelievers, and the wickeds.

- 1) Nuzm Durar al-Simtain by Hafiz al-Zarandi al-Hanafi, P.181-182
- 2) Yanabie al-Muwadda by Suleiman Balkhi al-Hanafi, under the Ch. 16

There is found a recording of what Hadrat Ali Ibn Abi Talib (RA) used to claim about himself during the time of the Holy Messenger of Allah (SAWS) that:

Reported by many distinguished traditionalists on the authority of Hadrat Abdullah Ibn Abbas (RA) that during the lifetime of the Holy Messenger of Allah (SAWS), Hadrat Ali (RA) used to say: Verily! Allah says, **Afa-in mata aw qutila inqalabtum AAala aAAaqabikum!** (If he died or were slain, will ye then Turn back on your heels? Sura 3:144) I swear upon Allah that we will never move backwards from what Allah has guided us. I swear upon Allah, that if He {(i.e. Muhammad (SAWS))} dies or gets

martyred, I will continue fighting on His behalf until I myself die for I am His Brother, His Guardian (i.e. appointed by the Prophet), His Inheritor and His cousin. Who has the better right to succeed Him than I do?

- 1) Al-Khasais by Imam al-Nisa'i, P.61, H.No.65
- 2) Fadhail ul-Sahaba by Imam Ahmed, V2, P.810, H.No.1110
- 3) Musnad Imam Ahmed, V5, P.40
- 4) Muajjam al-Kabir by al-Tabarani, V1, P.107, H.No.176
- 5) Tafseer Ibn Abi Hatem, V3, P.777. H.No.4261
- 6) Kitab Al-Muajjam by Ibn Ziyaduddin al-A'arabi, V4, P.81, H.No.734
- 7) Majma al-Zawaid by al-Haythemi, V9, P.134 (the narrators are trustworthy as says Imam al-Haythemi)
- 8) Al-Mustadarak Ala Sahihain by al-Hakim, V3, P.112 and P.126 (the tradition is authentic, as says Imam al-Hakim)
- 9) Talkhis al-Mustadarak, V3, P.112
- 10) Nuzm Durar al-Simtain by Hafiz al-Zarandi al-Hanafi, P.117
- 11) Zakhair ul-Uqba by Muhib al-Tabari, P.100????
- 12) Riyadh al-Nadhara by Muhib al-Tabari, V3, P.262????
- 13) Manqib by Imam Ahmed as quoted in

### **Hadrat 'Ali Ibn Abi Talib (RA) testifies the above-recorded event**

Reported by the distinguished traditionalists and historians such as al-Tabari, on the authority of Hadrat Ali Bin Abi Talib (RA) that he was asked: How did you become an heir to your cousin {(i.e. the Holy Messenger (SAWS))} excluding your paternal uncle? Thereupon replied 'Ali (RA): "Ha'oum" three times until all of them stretched their respective necks and raised the ears, and then He further said "the Holy Messenger of Allah (SAWS) gathered or invited all of the Bani Abd al-Muttalib, including his kinsfolk to eat a year old lamb and drink some milk (Laban). He (SAWS) prepared a quantity of wheat for them, and they ate to their full, while the food remained as it was, as if it had not been touched. Then He (SAWS) called for a drinking cup and they drank until they could drink no more, while the drink remained as if it had not been touched and they had not drunk. Then He (SAWS) said: O Bani Abd al-Muttalib! Verily, I have been sent to you in particular and to all other men in general. And you have seen what you have seen, which of you will swear an oath of allegiance to me to become **my brother, my companion, and my inheritor?** And when no one stood up, I did, before him despite the fact that I was the youngest amongst them. He (SAWS) said to me: Sit down! He (SAWS) repeated the same words for three times while I would stand up and He (SAWS) would ask me to sit down until it was third occasion, and this is when He (SAWS) struck his hand on mine. Added 'Ali (RA) further: This is how I became the heir to my cousin {(i.e. the Holy Messenger (SAWS))} excluding my uncle.

- 1) Al-Khasais by Imam al-Nisa'i, P.62, H.No.66 (with more words as: You are my Brother, my Companion, my Inheritor and my Vizier)
- 2) Kanz ul-Ummal, V13, P.76, H.No.36516
- 3) Tareekh al-Umam WA al-Malook by al-Tabari, V2, P.406

**Analytical examination of the report in connection with the revelation of the above verse (Sha'ara, 26:214) for Umm ul-Momineen Hadrat Ayesha, Hadrat Fatima and others**

Moreover said **Abu Lahab**: This is what He (i.e. the Holy Prophet) has bewitched and the Holy Messenger of Allah (SAWS) remained silent and did not speak any word that day. (See above in the record)

Reported to us Abdullah Bin Hamid al-Isfahani and Muhammed Bin Abdullah Bin Hamdan: We heard from Ahmed Ibn Muhammed Bin al-Hasan, He from Muhammed Bin Yahiya, He from Abu al-yaman, He from al-Zuhri, He from Sae'ed Bin al-Musayyab and Abu Salma Bin Abdurrehman that they narrated: Narrated Hadrat Abu Huraira (RA) that the Holy Messenger of Allah (SAWS) stood up, when this verse (Sha'ara, 26:214) revealed and said: O the community of Quraish! O Fatima Bint Muhammed!.....

- 1) Tafseer al-Kashaf WA al-Bayan by Imam al-Tha'alabi, V7, P.182

Having conquered "Makkah", a safe-haven for the enemies of the Prophet, and a base including al-Taif, wherefrom these enemies would launch attacks and fight aggressively the Holy Messenger of Allah (SAWS). Another city, adjacent to "Makkah" was al-Taif that had to be conquered now. Therefore, the Holy Prophet (SAWS) departed "Makkah" for al-Taif as recorded by Imam al-Hafiz al-Muhaddith al-Kabir Abu Bakr Ibn Abi Shaiba (RA) and many other noted traditionalists in their respective works on the authority of Hadrat Abdurrehman Bin Awf (RA):

When the Holy Messenger (SAWS) conquered "Makkah", He headed for "al-Taif", where He besieged it for about eighteen or nineteen days. Despite, shuttling back and forth, and not achieving the success in conquering it, He (SAWS) stayed there (before conquering) and then said: O the People! Verily, I will be for you at the Kawthar before you and **I bequeath you** to my progeny after me for your welfare, which indeed shall guaranteedly, bring you to the Kawthar (the pool). By the one, in whose hand my life is! You will establish the prayers and pay the charity (Zakah) or else I will send a person **from me, same as myself**, to you who shall chop off the necks of our enemies those, willing to kill me, and those providing them shelter. The opinion of the people was that this is either Abu Bakr or Umar, but He (SAWS) held the hand of '**Ali** and then said: This is He!

- 1) Musannaf Ibn Abi Shayba, V6, P.368, H.No.32086, and P.369, H.No.32093
- 2) Musannaf Ibn Abi Shayba, V7, P.411, H.No.36953
- 3) Musannaf Abdul-Razzaq al-Sana'ani, V11, P.102, H.No. 20389
- 4) Al-Mustadarak Ala Sahihain by al-Hakim, V2, P.131 (Authentic tradition as comments Imam al-Hakim)
- 5) Musnad al-Bazzar, P.258-259, H.No.1050
- 6) Riyadh al-Nadhra by Muhib al-Tabari, V3, P.119
- 7) Al-Muwafiqah by Ibn Samman as quoted by al-Tabari

- 8) Majma al-Zawaid by al-Haythemi, V9, P.134 and P.163
- 9) Al-Istia'ab by Ibn Abdu Barr "Abu Umar, V3, p.

Furthermore, Hadrat Umar Ibn al-Khattab (RA) said: By Allah! I did not crave for the leadership except that day as my chest got raised with a zeal in a wish to be addressed: This is He! Nevertheless, He (SAWS) payed attention to 'Ali, held his hand and then said: This is He!

- 1) Musannaf Abdul-Razzaq al-Sana'ani, V11, P.102, H.No. 20389
- 2) Riyadh al-Nadhra by Muhib al-Tabari, V3, P.119

Reported by many noted-traditionalists on the authority of Hadrat Ammar Bin yasir (RA) and others that the Holy Messenger of Allah (SAWS) said: One who believed in my Prophethood and confirmed it, I bequeath him to the "Wilaya" of Ali Ibn Abi Talib. One who accepted 'Ali as his Guardian has indeed accepted me as his Guardian and the one, who has accepted me as his Guardian has truly accepted Allah as his guardian. One, who loved 'Ali has truly loved me and the one, who loved me has indeed loved Allah the Exalted. One, who hated 'Ali has indeed hated me and the one, who hated me has indeed hated Allah the Exalted.

- 1) Al-Firdaus Bi-Mathour ul-Khita'ab by al-Dailami, V1, P.429, H.No.1751
- 2) Majma al-Zawaid by al-Haythemi, V9, P.108-109
- 3) Kanz ul-Ummal, H.No.32953 or 32958 V11. p.611????
- 4) Tareekh al-Medina al-Damishque, V42, P.181-182????
- 5) Also reported by al-Suyuti and so on.

**Other occasions those indicate the position of 'Ali, as the 'Vicegerent of 'Muhammad, the Messenger of Allah after the latter's departure**

In Tareekh al-Wasit, it is reported on the authority of Hadrat Ata'a (RA) that he asked Hadrat Jabir Bin Abdullah (RA) as to what position or rank 'Ali (RA) had among them, thereupon Jabir (RA) replied: **"A position of Vicegerent"**.

- 1) Tareekh al-Wasit by al-Wasiti, P. 153-154
- 2) Fadhail ul-Sahaba by Imam Ahmed, V2, P.835, H.No.1146

Delivered a speech Hadrat Hasan Ibn Ali (RA). After glorifying and praising Allah (SWT), he described about Ameer ul-Momineen 'Ali Ibn Abitalib (RA), **Seal of the Vicegerants** (Qhatim ul Ausiah), **Vicegerent of the Prophets** (Vasi-ul-Anbiya) and trustee of the comrades and myrters (Ameen us-Siddiqueen wa shShuhdah) and then said; He (ALI) has departed from you i.e. departed from this mortal World.

- 1) Musannaf Ibn Abi Shayba, V6, P.369, H.No.32094
- 2) Musnad Imam Ahmed, V1, P.199
- 3) Al-Fusool al-Muhimma P.152
- 4) Al-Mustadarak Ala Sahihain by al-Hakim, V3, P.172

- 5) Muajjam al-Awsat by al-Tabarani, V3, H.No. 2176
- 6) Majma al-Zawaid V9, Ch.77, P.143
- 7) Manaqib al-Asad ul-Ghalib by Ibn al-Jazri, P.22
- 8) Also Musnad Bazzar and Abu Ya'ala al-Muwassali

Finally, asserted the Holy Messenger of Allah (SAWS) to obey Hadrat Ali Ibn Abi Talib (RA): **One who obeyed you has truly obeyed me and the one who obeyed me, has truly obeyed Allah! The one, who disobeyed you, has disobeyed me and the one, who disobeyed me, has surely disobeyed Allah!**

- 1) Al-Mustadarak Ala al-Sahihain by al-Hakim, V3, P.121 and 128 ( Imam al-Hakim authenticated this Hadith and has reported it through two chains of narrators)
- 2) Al-Futooh "Tareekh al-Koofi", V1, P.456
- 3) Manaqib by Ibn Maghazili al-Shafa'ie.
- 4) Al-Riyadh al-Nadhra Fi Manaqib al-Ashra, V3, P.123
- 5) Al-Muajjam by Abu Bakr al-Isma'ili as quoted in Al-Riyadh al-Nadhra
- 6) Kanz ul-Ummal by Muttaqi al-Hindi, V11, P. 282, H.No.32970

Therefore, Hadrat Ali Ibn Abi Talib (RA), as recorded by Imam Ahmed Bin Hanbal (RA) on the authority of Hadrat Habba i.e. Al-Urani, used to say: **We are highbred, our excellence is same as that of the prophets, and our party is the party of Allah. the party on contrary to us is the party of tyrants and the Satan. The one who, justified equalizing between our enemies and us, does surely not belong to us.**

- ☒ Fadhail ul-Sahaba by Imam Ahmed, V2, P.844, H.No.1160

Furthermore, Hadrat Ali Ibn Abi Talib (RA) used to say: Verily! I am neither a prophet nor there is a revelation to me but I am fully capable of acting according to al-Qura'an and the Sunnah of the Holy Messenger of Allah (SAWS). **What you have been ordained in the obedience to Allah is my rights upon you in obedience to me and this is what you have liked and disliked.**

- 1) Riyadh al-Nadhra by Imam Muhib al-Tabari, V3, P.203
- 2) Manaqib by Imam Ahmed as quoted in

## Chapter V

Sūra 33: Aḥzāb, or The Confederates Verse No. 33

﴿إِنَّمَا يَرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

*Allah's wish is but to remove uncleanness far from you, O Folk of the Household, and cleanse you with a thorough cleansing., to make you pure and spotless. (33:33)*

اے اہل بیت! خداتو چاہتا ہے یہ، کہ رکھے دور تم سے  
 ہر برائی،  
 اور رکھے پاک و پاکیزہ تمہیں ایسے، کہ جیسے پاک کرنے کا  
 ہے حق (۳۳)

And thorough Hadrat Ikrama (RA) this verse had been revealed for the Wives of the Holy Prophet (SAWS) as He reported on the authority of Hadrat Abdullah Ibn Abbas (RA) that said:

This verse, revealed addressing the Wives of the Holy Prophet (SAWS). In addition, Ikrama used to tell this by calling people at the top of his voice in the markets.

- 1) Tafseer Ibn Abi Hatim, V9, P. 3132, H. No. 17675
- 2) Tas-heel al-Wusool ILA Ma'arfati Asbaab al-Nuzool, P.275
- 3) Tafseer Jamie al-Bayan by al-Tabari,

**First chain of the narrators, who related that this verse (33:33) had been revealed for the wives of the Holy Messenger of Allah (SAWS) i.e. Ummhat ul-Momineen (RAA)**

Reported by al-Wahidi on the authority of Aqueel Ibn Muhammad al-Jirjani through al-Muafi Bin Zakariya al-Qazi through Muhammad Bin Jarir through Ibn Hameed through Yahiya Bin Wazieh through al-Asbagh that **Ikrima** said: this verse (33:33) had been revealed for the wives (RAA) of the Holy Prophet (SAWS). In addition, Ikrama used to tell this by calling the people at the top of his voice in the markets.

☒ Asbab ul-Nuzool by al-Wahidi, P.267

It is reported on the authority of '**Ikrima** that Ibn Abbas said this verse (33:33) is addressed to the wives (RA) of the Holy Prophet (SAWS).

Such reports also indicate that Ikrama even had audacity to yell in the public places that the verse was revealed only for the wives of the Prophet (SAWS).

This Hadith is a weak based on some Narrators, according to the Great Traditionalists:

Reported Mutarrafu bin Abdillah: I heard Imam Malik (RA) describe about Ikrima but never saw him (RA) relate from him i.e. Ikrima.



Imam Ahmed bin Hanbal (RA) said: I didn't learn from Imam Malik (RA) reporting anything on the authority of Ikrima except about the people, his wife told him before he fabricated more to it.

My grandfather further added: Ikrima used to agree with the view of his partners he remained with.

Narrated to us Ibn al-Madeeni and He, from Yaqoub al-Hadharmi that his grandfather said: Once, Ikrima was standing near the gate of a mosque when he said sarcastically about the mosque that inside it there was none but a "Kafir".

I read in the book of Ali bin al-Madaini that it was written:

I heard Yahya bin Saeed say: They narrated to me from Ayoub that he said that Ikrima did not pray well and nicely, however he used to pray.

❖ Meezan al-Aitdaal V5, P.118

In addition, said Musayyab al-Zubaidi: Ikrima was of the view of "Kharijite". And when, upon being summoned by the "Caretaker" or "Waali" of Medina, he went into hiding to live with Dawood bin al-Haseen until he died.

Died Ikrima in 105 Hijri, and there was a high respect for him that day from the people who witnessed his dead bed but they did not attend his funeral.

❖ Meezan al-Aitdaal V5, P.119

Hafiz Ibn Hajar al-Asqalani (RA) quoting from Imam Ahmad Ibn Hanbal (RA) and others, wrote:

In the season of Hajj Ikrima came to Africa, and said: It would be very dear to me if I were at Hajj at this moment, **I would have had swords in both my hands, and I would massacre the Muslims.** After these statements by Ikrima, the people of Africa avoided him. **Imam Ahmad Ibn Hanbal (RA) says: Ikrima narrates contradictory Ahadith. Yahya Ibn Sa'id Ansari says: Ikrima is a compulsive liar.**

- 1) Tahdhib al-Tahdhib, by Ibn Hajar al-Asqalani, V7, P.268
- 2) Meezan al-Aitdaal V5, P.118

Ikrima, a slave for Ibn Abbas (RA), was regarded as "Kharijite", and he fabricated Ahadith on the authority of Mujahid, Ibn Sireen and Malik (RAA). God knows better.

- 1) Al-Mughni Fi al-Zua'afa, by Imam al-Dhahabi No. 4169, V2, P. 67
- 2) Meezan al-Aitdaal, V5, P.119
- 3) Al-Kashif, by Imam al-Dhahabi, V2, P.272

The very first reason to reject the tradition(s) of Ikrima is based on the fact that **he was Kharijite**. Secondly his being a Kharijite, he even justified the killings of the fellow Muslim(s).

Moreover, on the authority of Ibn al-Musayyab (RA) that he said to his slave in reply:

Do not fabricate the story on anyone, and do not lie the way Ikrima lied on Ibn Abbas (RA). And Ikrima also narrated from Ibn Umar (RA), about that said to Nafa: Nothing was authentic.

- 1) Meezan al-Aitdaal V5, P.119
- 2) Tahzib al-Tahzib, V7, P.267

Yahya said about Ikrima that he was a liar. Upon being asked about Hadrat Ikrima, Hadrat Muhammed ibn Sireen (RA) said: He was a liar.

- ❖ Meezan al-Aitdaal V5, P.117

Hadrat Ikrima is even reported to have been punished by Hadrat Ali Ibn Abdullah Ibn Abbas (RAA) as it has been reported from Jarir and he from Yezid bin Abi Ziyad that Abdullah Ibn Harith narrated:

I once went to Ali Ibn Abdullah Ibn Abbas (RA), and I got stunned to have seen that Ikrima had been tied to the rest room. Having seen this I said to 'Ali bin Abdullah (RA): Is this how you treat your slaves, thereupon he replied: Ikrima associates many lies to my father i.e Ibn Abbas (RA).

- 1) Tahdhib al-Tahdhib, by Ibn Hajar al-Asqalani, V7, P.268
- 2) Meezan al-Aitdaal V5, P.117

Finally, as reported by Hafiz Ibn Hajar al-Asqalani (RA) that "Ikrima even criticized and blamed the Holy Prophet (SAWS) that He (SAWS) married Hadrat Maimoona (RA) despite the fact that He (SAWS) was a mahram to her".

- ❖ Tahdhib al-Tahdhib, by Ibn Hajar al-Asqalani, V7, P.268

At this point, it would be nice to quote another report which is also falsely attributed to Ibn Abbas (RA):

**Second chain of the narrators, who related that this verse (33:33) had been revealed for the wives of the Holy Messenger of Allah (SAWS) i.e. Ummhat ul-Momineen (RAA)**

Reported by traditionalists on the authority of **Abul Qasim Abdurrahman Bin Muhammad al-Siraj** through **Muhammad Ibn Yaqub**, through **Hasan Ibn Ali Ibn Affan** through **Abu Yahya al-Hamani** through **Saleh Ibn Musa al-Qurshi** through

**Khaseef** through **Sa'id Ibn Jubair** that **Ibn Abbas** (RA) said that the verse 33:33 was revealed for the wives (RAA) of the Holy Prophet (SAWS).

❖ Asbab al-Nuzool, by al-Wahidi, P.267

1. **Abu Yahya al-Hamani** ( Abdul Hameed Bin Abdurrehman Abu Yahya al-Hamani al-Koufi)al-Koufi (the first underlined narrator) is not a trustworthy reporter of Hadith.

1) Al-Kashif, by Imam al-Dhahabi, V2, P.152, No.3151

Imam Nisa'i says that Abdul Hameed Abu Yahya al-Hamani is not sound in reporting Ahadith. Imam Ahmed Bin Hanbal (RA) has declared him "a weak narrator" and so has Ibn Sa'ad.

1) Meezan al-Aitda'al by Imam al-Dhahabi, V4, P.252, No. 4789

2. **Khaseef Bin Abdurrehman al-Jazri 'Abu Aoun' al-Hadharmi al-Harrani** has reported the Ahadith, from Ata'a, Ikrima, Abi Zubair, Sae'ed Bin Jubair, Mujahid, Muqsim, Abi Obaida Bin Abdullah Bin Masa'ud, Abdul Aziz Bin Jarieh father of Malik and others than them. Abu Talib said that Imam Ahmed Bin Hanbal (RA) rated "**Khaseef**" as a weak narrator. Imam Ahmed (RA) said that "**Khaseef**" is neither an authority nor a trustworthy reporter.

Imam Abdullah Bin Imam Ahmed Bin Hanbal (RAA) said on the authority of his father i.e. Imam Ahmed (RA) said that "**Khaseef**" is not a trustworthy narrator; in addition, he is an extremely confused person in predicate (Musnad) i.e. in applying grammar to the sentences while reporting. He tends to mix up while constructing and speaking the sentences oh Ahadith. Abu Hatem Salah said that "**Khaseef**" had a weak memory and narrated a hodge-podge of Ahadith. Imam Nisa'i called him reprooffingly "a weak narrator". Ibn Adi said that Khaseef was weak in narrating and he narrated loads of the Ahadith (traditions). Similarly, Imam al-Dhahabi reported about Khaseef in these words: **Khaseef Ibn Abdurrahman** al-Jazri Abu Aoun was a slave of Banu Umayya (the Umayyad) and Imam Ahmed Bin Hanbal (RA) has declared him as weak.

1) Tahdhib al-Tahdhib, by Ibn Hajar al-Asqalani, V3, P.143-44

2) Al-Kashif, by Imam al-Dhahabi, V1, P.280

**Khaseef Ibn Abdurrahman** al-Jazri, hailing from the Harran, nicknamed "Aba Aoun" had a **weak memory**.

1) Al-Zua'afa WA al-Matrookeen by Imam al-Nisa'i, P.93, No.177

2) Al-Zua'afa al-Kabir by al-Oqaili, V2, P.31, No. 453

3) Al-Kamil by Ibn Adi, V3, P.523, No.49/619

Reported by Ibn Adi on the authority of Ibn Hammad that he narrated: Saleh related to me that he heard Ali say: I heard Yahya Bin Sae'ed say: I did not write anything from

Sufyan that was narrated to him by **Khaseef** in al-Kufa. Yahya used to grade **Khaseef** as a weak narrator. Khaseef Ibn Abdurrehman had a weak memory.

- 1) Al-Kamil by Ibn Adi, V3, P.523, No.49/619
- 2) Al-Zua'afa al-Kabir by al-Oqaili, V2, P.31, No. 453

Reported by al-Oqaili that Abdullah Bin Ahmed said: When I asked my father about **Khaseef**, he told me that he was not sound in reporting traditions. Then I asked him again and he told me that **Khaseef** was not trustworthy. Moreover, I heard my father say: **Khaseef** Bin Abdurrehman is an extremely confused person in predicate (Musnad) i.e. in applying grammar to the sentences while reporting. He tends to mix up while constructing and speaking the sentences of the traditions.

- ☒ Al-Zua'afa al-Kabir by al-Oqaili, V2, P.32, under No. 453

Now, the question arises who these Ahl-e-Baith are? So, let us examine some of the Authentic Ahadith in this connection below:

Reported Abi Jafar Ibn Jarir at-Tabari, Ibn Munzir, Ibn Abi Hatim, Tabarani and Ibn Mardawwiya a Hadith on the authority of many companions that Umm ul-Momineen Hadrat Umm Salma (RA) narrated:

The Holy Prophet (SAWS) was staying in my home wearing a Khaibari Cloak when there came Hadrat Fatima Bint Muhammed (SAWS). So, the Holy Messenger of Allah (SAWS) said to her: Call your husband and your sons Hasan and Hussain for me. Therefore she followed the Prophetic command, and when they all were eating, revealed the verse at the same time i.e. 33:33 then the Holy Prophet (SAWS) took them all under the Cloak, then extended his hands out of the cloak and lifted towards sky and said: **O God! These (under the Cloak) are the members of my family (Ahle Baiti) and my special ones...**Remove all nomination from them and make them purified! This He (SAWS) repeated thrice. Then added Hadrat Umm Salma (RA): And I entered my head under the curtain of cloak and said: O messenger Of Allah! Am I also with you (i.e. people under the cloak)? Replied Prophet (SAWS) twice: Verily you are righteous! And have your own good rank!

Following are the some of the Books of the Qura'anic commentaries and traditions, where the "Above-mentioned Event" with no or slight variations in the words of its contents have been recorded:

1. Tafseer al-Kalbi, Part 3, P. 137-138
2. Tareekh al-Kabir (by Imam Bukhari), V2,P.69 (i.e.V1,Part2,P.69)
3. Tafsir Ibn Kathir, V3, P.483
4. Ma'ani al-Qura'aan by Abi Jafar al-Nahas, V2,P.961-962
5. Al-Nuktu WA al-Uyoon, Tafseer al-Mawardi, V4,P.401 ( On the authority of Hadhrat Abu Said al-Khudri, Hadhrat Aisha, Hadhrat Umm Salma and Hadhrat Anas (RAA)

6. Zad al-Museer fi Ilm ut-Tafseer, P. 1124 (On the authority of Hadhrat Abu said al-Khudri, Hadhrat Aisha, Hadhrat Umm Salma and Hadhrat Anas (RAA))
7. Noor ul-Absaar, P. 155 and 156
8. Sahih Ibn Habban, V8, P.61, H.No.6937
9. Sahih Muslim (Eng), V4, P.1293, H.No.5955, reported by Hadrat Aisha (RA)
10. Sunan al-Awazai, P.529-531, H.No. 1723-1727 under the Ch. Fadhail Aal Bait.
11. Musannaf Ibn Abi Shayba, V6, P.370, H.No. 32102
12. Kitab "al-Sunna" by Imam "Ibn Abi Asim",P.309, H. No.1386
13. Asbab al-Nuzool by Abi al-Hasan Ahmed al-Wahidi, P. 267
14. Sunan Baihaqqi, V2,P.212-213,H.No.2857
15. Fateh al-Bayan fi Maqasid al-Qur'aan V6, P 366-67
16. Tafseer Ibn Abi Hatim, V9, P. 3132, H. No. 17679, under the commentary of this verse.
17. Ahkam al-Qur'aan by Imam Abi Bakr al-Jassas al-Hanafi, V3, P.360.
18. Tafseer al-Baghawi, V5, P.259
19. Tafseer Khazin Baghdadi, V5, P.259.
20. Al-Jamaie al-Sahih "Sunan Tirmizi", V5, P.327, H.No.3205 and P.621, H.No. 3787
21. Al-Mustadarak Ala al-Sahihain by al-Hakim, V2, P.416, V3, P.417( Imam al-Hakim says that this Hadith is an authentic, on the criteria set by Imam Muslim)
22. Tafseer " Jamie Ahkam al-Quran by al-Qurtubi,V2,P.2479
23. Tafseer Ahkam al-Qur'aan by Ibn al-Arabi, V3, P. 1538
24. Fadhail ul-Sahaba by Imam Ahmed Bin Hanbal, H. No. 994, V2, P.727.
25. Fadhail ul-Sahaba by Imam Ahmed Bin Hanbal, V2,H. No. 978, P.714, H.No.1167, P.849-851
26. Musnad Imam Ahmed Bin Hanbal, V6, P.292 and 298
27. al-Istia'ab by " Ibn Abdul Barr" ,V3, P.204
28. Al-Sawa'iq al-Muhriqah, by Ibn Hajar Haythami, P. 221-223.
29. Mutalib as-Sool by Sheikh Kamaluddin Mohd ibn Talha as-Shafaie P.36 and 99
30. al-Imam Ali Reda Wa Resalatahu Fi al-Tibb al-Nabawi P. 56
31. Tareekh Medina Damishq by Ibn Asakir, V42,P.98-100
32. Manaqib al-Asad ul-Ghalib by Ibn al-Jazri, P.22 and 23
33. Kitab al-Tareekh al-Kabir by Sheikh ul-Islam, Abi Abdullah Imam Ismail al-Jaafi al-Bukhari (RA), V2, P.69.
34. al-Khasais Ameer ul-Momineen by Imam Nisai, H. No. 54, P.56/H. No.11, P. 26
35. Nuzm Durar as-Simtain by Hafiz Jamaluddin al-Zarandi, P.152
36. Mishkat al-Masabih by Imam Khateeb al-Tabrizi, V3,P.1731, H.No.6136
37. Is'aaf al-Raghibeen Ibn al-Sabaan, P. 114-115
38. Al-Tafseer al-Wazih by Dr. Muhammed Hijazi, V3, Part 22, P.7
39. al-Fusool al-Muhimma by Ibn Sabbagh, P. 25
40. Yanabie al-Muwadda by Sheikh al-Qundoozi al-Hanafi, P. 174
41. Muwaddat ul-Qurba by al-Hamdani, Muwadda 11:05,P.419
42. Siyer A'alam al-Nubla by al-Dhahabi, V2, P.122
43. Al-Isa'abah by Ibn Hajar al-Asqalani, V2, P.509
44. Kanz ul-Ummal by Muttaqui al-Hindi, V13, P.278, H.No. 37631
45. Fateh al-Qadeer by Imam al-Shawkani, V4, P.279

46. Tafseer Rooh al-Bayan, by al-Barusi V7, P.171

47. Tas-heel al-Wusool ILA Ma'arfati Asbaab al-Nuzool, P. 274

Yazid b. Hayyan reported: I went along with Husain b. Sabra and 'Umar b. Muslim to Zaid b. Arqam and, as we sat by his saide, Husain said to him: Zaid, you have been able to aquire a great virtue that you saw Allah's Messenger (SAWS) listened to his talk, fought by side in (different) battles, offered prayer behind him,. Zaid, you have in fact earned a great virtue. Zaid, narrate to us what you heard from Allah's Messenger (SAWS). He said: I have grown old and have almost spent my age and I have forgotten some of the things, which I remembered in connection with Allah's Messenger (may peace be upon him). So accept whatever I narrate to you, and which I do not narrate do not compel me to do that. He then said: One day, Allah's Messenger (may peace be upon him) stood up to deliver sermon at a watering place known as Khum (Ghadir Khum) which is situated between Mecca and Medina. He praised Allah, Extolled Him, delivered the sermon, exhorted (us), and said: "Now to our purpose, O people, I am a human being. I am about to receive a messenger (the angel of death) from my Lord and I shall answer that call (would bid good-bye to you).But I'm leaving among you two weighty things: the one being the Book of Allah.The second are the members of my household (Ahlul-Bayt). By Allah I remind you (of your duties) to the Members of my House (saying three times)." He (Husain) said to Zaid: Who are the members of his household? Aren't his wives the members of his family? Thereupon Zaid said: His wives are among Ahlul-Bayt but here Ahlul-Bayt are those for whom acceptance of Zakat is forbidden. And he said: Who are they? Thereupon he said: Ali and the offspring of Ali; Aqil and the offspring of Aqil, and the offspring of Ja'far and the offspring of Abbas. These are those for whom the acceptance of Zakat is forbidden. Zaid said: yes.

- 1) Sahih Muslim, Arabic, with commentary by Imam Nawawi, V15, P. 179-180
- 2) Sahih Muslim, English, V4, Ch.CMXCVI, P. 1286-1287, H.No.5920
- 3) Sahih Ibn Khozeima, V2, P.1132, H.No.2357
- 4) Fadhail al-Sahaba by Imam Nisai, P.22

Furthermore, we find another authentic tradition, recorded in Sahih Muslim, which further clears the picture more specifically of the previous Hadith:

Narrated Yazid Ibn Hayyan: We went to Zaid Ibn Arqam and said to him: You have found goodness (for you had the honour) to live in the company of the Prophet (SAWS) and offered prayer behind him, and the rest of the Hadith is the same (as 3 traditions before) but the Prophet said: "Behold, for I am leaving amongst you two weighty things, one of them is the Book of Allah...", and in this (Hadith) these words are also found: We said: "**Who are his Ahl ul-Bait (that the Prophet was referring to)? Are they his wives?**" **Thereupon Zaid said: "No, by Allah!** A woman lives with a man (as his wife) for a certain period; he then divorces her and she goes back to her parents and to her people; the members of his household include his ownself and his kith and kin ( who are related to him by blood) and for him the acceptance of Zakat is prohibited.

- 1) Sunan al-Darami, V2, P432

- 2) Sahih Muslim, Arabic, with commentary by Imam Nawawi, V15, P.181
- 3) Sahih Muslim, English, V4, Ch.CMXCVI, P.1287, H.No.5923

#### 1. Wathilah Ibn Asqa'

al-Tabari while commenting on the verse 33:33, Ahmad Ibn Hanbal, al- Hakim who considers the tradition to be authentic according to criteria of Muslim & al-Bukhari, also Bayhaqi, al-Tahawi, & Haythami quote Abu Ammar as having said (the wording is of al-Tabari):

I was sitting with Wathilah Ibn Asqa' when a discussion took place about Ali and the people abused him. When those present rose to leave he said to me: 'Keep sitting so that I may talk with you about the man whom they have been abusing. I was with the Holy Prophet when Ali, Fatimah, al-Hasan and al-Husain approached him and the Holy Prophet spread his cloak on them and said: **"O Allah! These are the members of my family. Purify them from every uncleanness from them and keep them clean and pure."**

- 1) Tafsir Jamaie Bayan, by Ibn Jarir al-Tabari, v22, p6
- 2) Al-Mustadarak Ala al-Sahihain by al-Hakim, V2, P.416, V3,P.417( Imam al-Hakim says that this Hadith is an authentic)
- 3) Musnad, by Ahmad Ibn Hanbal, v6, p107
- 4) Majma' al-Zawa'id, by al-Haythami, v9, p167
- 5) Mushkil al-Athar, by al-Tahawi, v1, p346
- 6) Sunan, al-Bayhaqi, v2, p152
- 7) Sunan, al-Bayhaqi, v2, p152

- قال أبو عبد الرحمن: وقد رُوِيَ هذا الحديث عن عامر بن سعد، عن أبيه، من غير حديث سعيد بن المسيَّب.

[٥٤] أخبرنا محمد بن المثنى، قال: حدثنا أبو بكر الحنفي، قال: حدثنا بُكير بن مسمار، قال: سمعتُ عامر بن سعد يقول: قال معاوية لسعد بن أبي وقاص: ما منعك أن تُسبَّ ابن أبي طالب؟! قال: لا أسبُّه، ما ذكرتُ ثلاثاً قالهنَّ رسول الله ﷺ - لأن تكون لي واحدة منهنَّ أحبُّ إليَّ من حُمُر النَّعَم. لا أسبُّه ما ذكرتُ حين نزل عليه الوحي، فأخذ علياً وابنيه وفاطمة، فأدخلهم تحت ثوبه؛ ثم قال:

«رب هؤلاء أهلي وأهل بيتي».

ولا أسبُّه ما ذكرتُ حين خلفه في غزوة غزاهما، قال علي: خلقتني مع الصبيان والنساء؟ قال:

«ألا ترضى أن تكون مني بمنزلة هارون من موسى إلا أنه لا نبوة من بعدي».

ولا أسبُّه ما ذكرتُ يوم خيبر حين قال رسول الله ﷺ: «لأعطينَ هذه الراية رجلاً يحبُّ الله ورسولَهُ، ويحبُّه الله ورسولُهُ، ويفتحُ الله على يديه» فتناولنا؛ فقال: «أين علي؟» فقالوا: هو أرمد، فقال: «ادعوه» فدعوه؛ فبصق في عينيه، ثم أعطاه الراية، ففتح الله عليه.

قال: والله ما ذكره معاوية بحرف حتى خرج من المدينة.

[٥٤] إسناده صحيح.

أبو بكر الحنفي؛ هو: عبد الكبير بن عبد المجيد، وهو ثقة.

والحديث أخرجه: ابن أبي عاصم في «السنة» (١٣٧٣/٨٩٥/٢) والحاكم (١٠٨/٣ - ١٠٩) من طريق: أبو بكر الحنفي به.

وقال الحاكم: «صحيح على شرط الشيخين»، فتعقبه الذهبي بقوله: «على شرط مسلم فقط»، وهو كما قال.

Sa'd Ibn Abi Waqqas

In al-Khasa'is, al-Nisa'I (RA) has quoted H. Sa'd Ibn Abi Waqqas (RA) as saying:



H. Ameer Muawiyah said to Sa'd Ibn Abi Waqqas, "Why do you refrain from abusing Abu Turab?" Sa'd said, "I don't abuse Ali for three attributes of his which I heard from the Holy Prophet. If even one of them had been for me, I'd have valued it much more than anything else on earth. I heard from the Holy Prophet that when he left Imam Ali as his representative in Medina and proceeded to fight a battle, Ali said: 'Are you leaving me with the women and the children in Medina?' The Holy Prophet replied: 'Don't you like that your position vis-a-vis me should be like that of Aaron (Haroon) with Moses? You enjoy the same position in regard to me as Aaron enjoyed with Moses. On the fateful day of Khaibar, too, I heard the Holy Prophet as saying: 'Tomorrow I shall give the standard (of the army) to one who loves Allah and His Prophet & Allah and His Prophet also love him'. All of us were keen to be graced and singled out in the face of this declaration and wished that the standard might be in our hands. In the meantime the Holy Prophet said: 'Bring Ali to me.' Ali came in such a condition that he had some trouble in his eyes. The Holy Prophet applied the saliva of his mouth to (Imam) Ali's eyes and gave the standard in his hand. Moreover, when the verse of Mubahila (3:61) was revealed, the Holy Prophet called Ali, Fatimah, al-Hasan and al-Husain near himself and said: 'O Allah! **These are the People of my House.**'"

- 1) al-Khasa'is, by al-Nisa'i, p4
- 2) Al-Mustadarak Ala Sahihain, V3, P.108-109 and 147
- 3) Musnad Sa'ad Bin Abi Waqqas, H.No.19, P.51
- 4) Al-Jamaie al-Sahih "Sunan Tirmizi", H.No. 3724, V5, P.596 (Declared Imam Tirmizi that this tradition is Hasan Sahih)
- 5) Sahih Muslim (English), V4, P.1284, H.No.5915
- 6) Tareekh Baghdad By Khateeb, V8, P.53
- 7) Al-Isa'abah by Ibn Hajar al-Asqalani, V2, P.509
- 8) Al-Jamie al-Usool by Ibn al-Atheer, V9, P. 469, H.No. 6479

Also al-Tabari, Ibn Kathir, al-Hakim, and al-Tahawi have quoted from Sa'd Ibn Abi Waqqas that:

At the time of the revelation of the verse, the Holy Prophet called Ali along with his two sons and Fatimah and accommodated them under his own cloak and said: 'O Lord! These are the members of my family'.

- 1) Tafsir al-Kabir, by Ibn Jarir al-Tabari, v22, p7
- 2) Tafsir Ibn Kathir, v3, p485
- 3) Al-Mustadarak Ala al-Sahihain by al-Hakim, V3, P.147 ( Imam al-Hakim says that this Hadith is an authentic)
- 4) Mushkil al-Atha'ar by Imam al-Tahawi, V1, P.338, V2, P.33
- 5) History of al-Tabari, Arabic version, v5, p31

## 2. Abu Sa'id al-Khudri

It narrated on that:

Abu Sa'id al-Khudri: I heard the Messenger of Allah saying: "This verse has been revealed about five individuals: Myself, Ali, al-Hasan, al-Husain, and Fatimah."

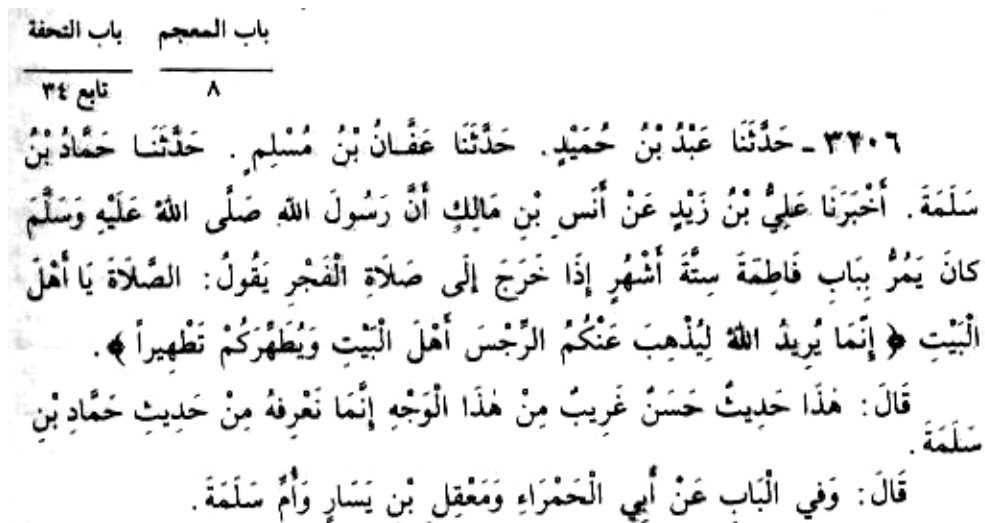
- 1) Tafsir Ibn Jarir al-Tabari, v22, p5, under the verse 33:33
- 2) Al-Sawa'iq al-Muhriqah, by Ibn Hajar, Ch. 11, section 1, p221
- 3) Majma' al-Zawa'id, by al-Haythami
- 4) Zakha'ir al-Uqba, by Muhibbuddin al-Tabari, P.55,56,58,59,60 and157

### **The Long-Term Tradition of the Holy Messenger of Allah (SAWS) following the Revelation of the Purification Verse**

It has been widely narrated that after the revelation of the purification verse of Quran (Ayah al-Tat'hir), the Messenger of Allah used to recite this verse at the door of the House of Fatimah and Ali before EVERY prayer when people were gathering to pray with the Messenger of Allah. He continued this practice for many months simply to show the people who his Ahlul-Bayt are.

H. Anas Ibn Malik (RA) narrated:

The Messenger of Allah (SAWS), for about six months, since the time of the revelation of "Verily Allah intends to... (Verse 33:33)" while going out for Morning prayer, used to knock at the door of the House of Lady Fatima (RA) and say: "**Time for Prayer Ahl ul-Bait**; No doubt! *Allah's wish is but to remove uncleanness far from you, O Folk of the Household, and cleanse you with a thorough cleansing., to make you pure and spotless.* (33:33)



- 1) Musannaf Ibn Abi Shayba, V6, P.388, H.No. 32272
- 2) Musnad Ahmad Ibn Hanbal, V3, P.258
- 3) Al-Jamaie al-Sahih "Sunan Tirmizi", V5, P.328, H.No.3206 (hadith hasan)

- 4) Mustadrak, by al-Hakim, V,3, P.158 who wrote this tradition is authentic as per the criteria of Muslim and Bukhari
- 5) Tafsir al-Durr al-Manthoor, by al-Suyuti, v5, pp 197,199
- 6) Tafsir Ibn Jarir al-Tabari, v22, pp 5,6 (saying seven month)
- 7) Tafsir Ibn Kathir, V3, P.483
- 8) Mushkil al-Atha'ar by Imam al-Tahawi, V1, P.339
- 9) Musnad, by al-Tiyalasi, v8, p274
- 10) Muwaddat ul-Qurba by al-Hamdani, Muwadda 11:06, P.421
- 11) Usdul Ghabah, by Ibn al-Athir, v5, p146
- 12) Siyer A'alam al-Nubla by al-Dhahabi, V2, P.134
- 13) Ansab al-Ashrab by al-Baladhuri, V2, P.353

Abu al-Hamra narrated:

"The Messenger of Allah (SAWS) continued about six or eight months in Medina, coming to the door of Ali and Fatima (RAA) at every morning prayer, putting his two hands on the two sides of the door and exclaiming :

وأخرج ابن جرير وابن مردويه عن أبي الحمراء رضي الله عنه قال « حفظت من رسول الله ﷺ ثمانية أشهر بالمدينة . ليس من مرة يخرج الى صلاة الغداة الا أتى الى باب علي رضي الله عنه ، فوضع يده على جنتي الباب ، ثم قال : الصلاة ... الصلاة .. ﴿ إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا ﴾ . »  
وأخرج ابن مردويه عن ابن عباس رضي الله عنهما قال « شهدنا رسول الله ﷺ تسعة أشهر ، يأتي كل يوم باب علي بن أبي طالب رضي الله عنه عند وقت كل صلاة فيقول : السلام عليكم ورحمة الله وبركاته أهل البيت ﴿ إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا ﴾ الصلاة رحمكم الله ، كل يوم خمس مرات . »

**"Assalah! Assalah! (prayer! prayer!) Certainly God ward off all uncleanness from you, O Members of the House of Muhammad, and to make you pure and spotless."**

- 1) Tafsir al-Durr al-Manthoor, by al-Suyuti, v5, pp 198-199
- 2) Tafsir Ibn Jarir al-Tabari, v22, p6
- 3) Tafsir Ibn Kathir, V3, P.483
- 4) Dhakha'ir al-Uqba, by Muhibbuddin al-Tabari, p24 on the authority of Anas Ibn Malik
- 5) Isti'ab, by Ibn Abd al-Barr, v5, p637
- 6) Usdul Ghabah, by Ibn al-Athir, V5, P.174
- 7) Majma' al-Zawa'id, by al-Haythami, V9, P.121 and 168
- 8) Mushkil al-Atha'ar by Imam al-Tahawi, V1, P.339

Reported by Abu al-Hamra (RA) that the Holy Prophet (SAWS) for nine consecutive months, daily in the morning used to come to the door of Hadrat Ali and Fatima (RA) and say: Assalam ahl ul-Baith! And then recite the verse ... And Allah only wishes to remove all abomination from you, ye members of the Family, and to make you pure and spotless. (33:33)

- 1) Kitab al-Tareekh al-Kabir by Sheikh ul-Islam, Abi Abdullah Imam Ismail al-Jaafi al-Bukhari (RA. D.256 The compiler of Sahih al-Bukhari), V8, P.25 of Kitab al-Kuna
- 2) Tafseer al-Kashaf WA al-Bayan by Imam al-Tha'alabi, V8, P.44

Also Ibn Abbas (RA) narrated:

"We have witnessed the Holy Messenger of Allah (SAWS) for nine consecutive months coming to the door of Ali Ibn Abi Talib, at the time of each prayer and saying:

'Assalamun Alaikum WA Rahmatullah Ahl ul-Bait (Peace and Mercy of God be upon you, O the Members of the House).Certainly Allah intends only to keep away all the evil from you, Members of the House, and purify you with a thorough purification.' **He did this five times a day.**"

❖ Dhurr al-Manthoor Fi Tafseer by al-Suyuti, V5, P.606

In Majma' al-Zawa'id and exegesis of al-Suyuti it has been quoted from Abu Said Khudri (RA) with a variation in words that:

For forty days the Holy Prophet (SAWS) approached the house of Fatimah Zahra (RA) every morning and used to say: 'Peace be upon you O people of the House! The time for the prayers has come'. In addition, thereafter he used to recite this verse: O people of the Prophet's House.... Then said: **I am in a state of war with him who fights with you and am in a state of peace with him who is at peace with you**'.

وأخرج ابن مردويه عن أبي سعيد الخدري رضي الله عنه قال : لما دخل علي رضي الله عنه بفاطمة رضي الله عنها . جاء النبي ﷺ أربعين صباحا الى بابها يقول « السلام عليكم أهل البيت ورحمة الله وبركاته ، الصلاة رحمكم الله ﴿ إِنَّمَا يَرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴾ انا حرب لمن حاربتم ، انا سلم لمن سالمتم » .

- 1) Tafsir al-Durr al-Manthoor, by Imam al-Hafiz al-Suyuti, V5, P.606
- 2) Majma' al-Zawa'id, by al-Haythami, V9, P.121 and 168
- 3) Manaqib Ibn Maghazili al-Shafaie, P.117, H. No. 117
- 4) Mustadarak al-Hakim, V3, P.149
- 5) Musannaf Ibn Abi Shayba, V6, P.378, H.No. 32181
- 6) Musnad Imam Ahmed V2, P.442

- 7) Muajjam Tabarani Kabir V3, P.149
- 8) Sahih al-Jamie al-Saghir by al-Bani, V2, P.17,H.No.1475 ( Allama Mohammed Nasiruddin al-Bani declared this Hadith “Hasan”)
- 9) Siyer A’alam al-Nubla by al-Dhahabi, V2, P.122 and so many others.

### **The Tradition of Cloak, as It has been narrated by the Umhat ul –Momineen (RA)**

#### **1. Through Umm ul-Momineen Hadrat Aisha (RA):**

‘Aisha reported that Allah’s apostle (PBUH) went out one morning wearing a striped cloak of the black camel’s hair that there came Hasan Bin ‘Ali. He wrapped him under it, then came Husain and he wrapped him under it along with the other one (Hasan). Then came Fatima and took under it, then came ‘Ali and he also took him under it and then said: Allah only desires to take away any uncleanness from you, O' People of the Household (Ahlul-Bayt), and purify you (through purifying) {Verse 33:33}."

❖ Sahih Muslim (English), V4, P.1293, H.No.5955

One can see that the author of Sahih Muslim confirms that:

1. Imam Ali, Fatimah, al-Hasan, and al-Husain are the Ahlul-Bayt,
2. The purification sentence in Quran (the last sentence of Verse 33:33) was revealed for the virtue of the above-mentioned individuals, and NOT for the wives of the Prophet (SAWS).

#### **2. Through Umm ul-Momineen Hadrat Umm Salma (RA):**

Another version of the "Tradition of Cloak" is written in Sahih al-Tirmidhi, which is Narrated on the authority of Umar Ibn Abi Salama (RA) ,the son of Umm Salama (RA) (another Prophet’s wife ), which is as follows:

The verse "Verily Allah intends to .(33:33)" was revealed to the Holy Prophet (SAWS)

in the house of H. Umm Salama (RA). On that occasion, the Holy Prophet (SAWS) gathered Fatimah, al-Hasan, and al-Husain (RA), and covered them with a Yemeni cloak, and he also covered Ali (RA) who was behind him. Then said the Holy Prophet (SAWS): "O' Allah! **These are the Members of my House (Ahl-Baythi)**. Keep them away from every impurity and purify them with a perfect purification. Umm ul-Momineen H. Umm Salama (RA) asked: "Am I also included among them O Apostle of Allah?" the Holy Prophet replied: "**You stay in your position** and you are toward a good ending."

❖ Al-Jamie al-Sahih "Sunan al-Tirmizi" , v5, pp 351,663 :

Hadrat Umm Salama (RA) said: "O Prophet of Allah! Am I not one of the members of your family?" The Holy Prophet (SAWS) replied: "You have a good future but **only these are the members of my family**. O Lord! The members of my family are more deserving."

❖ Al-Mustadrak Ala Sahiyain, V2, P.416

Also the wording reported by al-Suyuti and Ibn al-Athir is as follows:

Hadrat Umm Salama (RA) said to the Holy Prophet (SAWS): "Am I also one of them?" He replied: "**No**. You have your own special position and your future is good."

- 1) Fadhail ul-Sahaba by Imam Ahmed, V2, P.745, H.No.1029
- 2) Usdul Ghabah, by Ibn al-Athir, v2, p289
- 3) Tafsir al-Durr al-Manthoor, by al-Suyuti, v5, p198

Also al-Tabari quotes Umm Salama (RA) saying:

I said, "O Prophet of Allah! Am I not also one of your Ahl ul-Bait?" I swear by the Almighty that the Holy Messenger of Allah (SAWS) did not grant me any distinction and said: "You are towards a good future!"

❖ Tafsir al-Tabari, v22, p7 under the commentary of verse 33:33

O God! These (under the Cloak) are the rightful members of my family (Allahumma Hawla ahl Baithi Haqqan)

- 1) Musannaf Ibn Abi Shayba, V6, P.370, H.No. 32103
- 2) Tazkarat ul-Khwaas, P.200
- 3) Fateh al-Bayan fi Maqasid al-Qur'aan by Abi Tayyab Imam Siddique bin Hasan al-Kannauji al-Bukhari V6, P.366

Recorded Ibn Abi Hatim in his Tafseer a Hadith on the authority of Hadrat Abi Said (RA) that the Holy Prophet (SAWS) said:

Revealed this verse for five souls: I, Ali, Hasan, Hussain and Fatima (RAA)

- 1) Tafseer Ibn Abi Hatim, V9, P. 3132, H. No. 17677.
- 2) Tafseer Dhurr al-Mansoor

Now Let's scrutinize the reports the great traditionalists and commentators of the holy Qur'aan recorded in their respective works:

Hafiz Muhammed al-Kalbi (RA) comments regarding this verse as follows:

The Ahl Bait here are the wives of the Holy Prophet (SAWS), his progeny, relatives like H. Abbas and Ali (RAA) and all those who have been forbidden to receive charity and it is said that this verse refers only to the wives (RAA) of the Holy Prophet (SAWS) since the “Bait” means where they live, but this is a weak tradition because the verse is addressing to the five souls only i.e. the Holy Messenger of Allah (SAWS), Ali, Fatima, Hasan and Hussain (RAA). In case for the wives (RAA), the Allah (SWT) has addressed in feminine gender only, for instance: ankunna, dakhalthunna etc.

❖ Tafseer al-Kalbi, Part 3, P. 137-138

And dominated in the address grammatically the masculine gender over the feminine gender in the words “Ankum” and “Yutahhirikum”.

❖ Tafseer al-Nahar al-Ma’ad min al-Bahar al-Muheet, V2/2,P.726-727

Recorded Imam al-Suyuti in Dhurr al-Manthoor and Abi Jafar al-Nahas in their respective works as follows:

وأخرج ابن مردويه عن أم سلمة قالت « نزلت هذه الآية في بيتي ﴿ إِنَّمَا يَرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴾ وفي البيت سبعة . جبريل ، وميكائيل عليهما السلام ، وعلي ، وفاطمة ، والحسن ، والحسين ، رضي الله عنهم ، وأنا على باب البيت ، قلت : يا رسول الله أأنت من أهل البيت ؟ قال : أنتك إلى خير ، أنتك من أزواج النبي ﷺ . »

Recorded Ibn Mardawiyya that H. Umm Salma (RA) narrated: Revealed this verse in my house (Sura Ahzab:33) and there were seven in the house, Jibraeel, Mikhail (AS), Ali, Fatima, Hasan, Hussain (RAA) and I was at the door and said: O Messenger of Allah! Am I not among the members of the family? Thereupon replied the Holy Prophet (SAWS): Verily you are towards good future and among the wives of the Prophet (SAWS).

- 1) Dhurr al-Manthour, V....
- 2) Ma’ani al-Qura’aan by Abi Jafar al-Nahas, V2, P.962

Reported by H. Abu Said al-Khudri (RA) that Umm ul-Momineen Hadhrat Umm Salma (RA) narrated:

Revealed this verse in the house while I was sitting at the door, and I said: O Messenger of Allah! Am I not among the “Ahl ul-Bait”? Thereupon He (SAWS) replied: You are righteous and have a good future, and you are among the wives of the Prophet (SAWS). And in the house (Bait) was the Prophet, Ali, Fatima, Hasan and Hussain Salwat Allah Alaihum.

- ❖ Ma'ani al-Qura'aan by Abi Jafar al-Nahas, V2,P.962

**Consensus among the distinguished Scholars upon this verse with an analysis as to who these members are whom, Allah (SWT) revealed it for**

**1. Said Abu Bakr al-Naqqash in his Commentary:** There is a consensus among the most of the commentators that, this verse revealed for Ali, Fatima, Hasan and Hussain Salwatullah Alaihim.

- ❖ Jawahir al-Iqdain: Ch. 1, P.198 and under the commentary of Verse Muwadda, P.112)

**2. Allama Sayyedi Muhammed Jasoos in Sharh al-Shumail:** And came Hasan bin Ali then, been entered, then came al-Hussain Bin Ali and entered with them, then came Fatima and been entered, then came Ali, and been entered and then, said: (Innama yureedullahu liyuzhiba..33:33) and in that there is an indication that they are meant to be the members of Prophet's house in the Verse (33:33).

- ❖ Sharh al-Shumayil al-Muhammadiya, V1, P.107 under the Ch. The dressing of the Holy Messenger (SAWS)

**3. Imam al-Tahawi in Mushkil al-Atha'ar:** In this Verse, the people whom Allah addressed, according to what the Holy Prophet (SAWS) said are the Holy Prophet (SAWS) himself, Ali, Fatima, Hasan and Hussain (RAA) and no one else.

- ❖ Mushkil al-Atha'ar by Imam al-Tahawi, V1, P.337, Ch. what it has been reported from the Holy Prophet (SAWS) about this Verse.

And added he; The tradition of reciting this verse (33:33) by the Holy Prophet (SAWS) on the door of Fatima (RA) daily while going out for the Morning Prayer, that this action of Him (SAWS) is also another evidence which demonstrates as to whom this verse refers to i.e the Holy Prophet (SAWS) himself, Ali, Fatima, Hasan and Hussain (RAA).

- ❖ Mushkil al-Atha'ar by Imam al-Tahawi, V1, P.339 (Ch. what it has been reported from the Holy Prophet (SAWS) about this Verse)

**4. Imam Shawkani in Irshad al-Fahool:** And

**5. Imam al-Sheikh al-Shablanji in Noor ul-Absaar:** This is also clearly evident from what the Holy Prophet (SAWS) said about them (i.e. Ali, Fatima, Hasan and Hussain) at the time of Mubahila in Nejran as it has also been recorded by the Qur'aanic commentators ( i.e. O Allah! These are the members of my household).



❖ Noor ul-Absaar, P.122, Ch.2, Excellence of Hasan and Hussain

**6. Imam al-Qastalani in al-Muwahib al-Ladunniya:** They are those, who have been forbidden “Charity” by Allah (SWT) and even Imam al-Shafaie wrote about that. In addition, the majority of scholars selected the saying of the Holy Prophet (SAWS) to Hasan Bin Ali: Verily for the Progeny of Muhammed, the charity is not lawful. It is also said that the “Aal Muhammed” meant his wives and progeny.

The consensus among the majority of the scholars on this issue is that they are, Ali, Fatima, Hasan and Hussain (RAA) as they argue with (Ankum WA Yutahira kum) with the letter “Meem”.

❖ Al-Muwahib al-Ladunniya, V2, 517 and 529, Ch. II from Maqsad al-Saba

Therefore, the wives (RAA) of the Holy Messenger of Allah (SAWS) have their own high status as the Holy Qura’an tells us: **Alnnabiyyu awla bialmu/mineena min anfusihim waazwajuhu ommahatuhum. Trabslation:** The Prophet is more deserving amongst the Believers than their own selves, and **His wives are their mothers.** (Sura Ahzab, 33:06). Allah (SWT) has already told us their high status as being Mothers to the believers, in the beginning of this Chapter (Sura Ahzab). Moreover, Allah (SWT) enlightens us further of their status, when He (SWT) addresses them in Sura Ahzab: **“But any of you that is devout in the service of Allah and His Messenger, and works righteousness,- to her shall We grant her reward twice”** and **“O Consorts of the Prophet! Ye are not like any of the (other) women”.** (33:31-32)

The wives (RAA) of the Holy Prophet (SAWS) are the Mothers of the believers and from His (SAWS) Ahl ul-Bait (household), but the purification verse revealed for Five Souls only i.e. The Holy Prophet (SAWS), Ali, Fatima, Hasan and Hussain (RAA). As it has been demonstrated above in the light of the Holy Qura’an and the Sunnah through the long discourse.

## Discourse

### The Meaning of “al-Rijs”

Now, we need to ascertain as to which kind of “al-Rijs” Allah (SWT) intends to remove, whether physical or spiritual or both by saying: *Allah's wish is but to remove uncleanness far from you, O Folk of the Household, and cleanse you with a thorough cleansing., to make you pure and spotless.* (33:33)

### I. The Physical Uncleanness

This point is worthy to note that the Holy Prophet (SAWS) on the one hand, had prohibited the entry for any man and woman with sexual impurity and with menstruational impurity respectively, but on the other, He (SAWS) made special

exception for Himself (SAWS), Ali, Fatima, Hasan and Hussain (RAA) as the following Ahadith demonstrate:

Reported by Jasra that Umm ul-Momineen Hadhrat Umm Salma (RA) narrated: the Messenger of Allah (SAWS) entered the yard of this mosque and at the top of his voice, called out: Verily, the mosque is not permissible for any man and woman with sexual impurity and with menstruational impurity respectively.

- 1) Sunan Ibn Ma'aja, V1, P.212,H.No.648 {(on the authority of Umm ul-Momineen H. Umm Salma (RA)}
- 2) Sunan Abi Dawood, V1, P.60, H. No. 232 {(on the authority of Umm ul-Momineen H. Aisha (RA)}

On the other hand, He (SAWS) made special exceptions for Himself (SAWS), Hadhrat Ali, Fatima, Hasan and Hussain (RAA) according to the traditions below:

حَفْصَةَ عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعَلِيِّ: يَا عَلِيُّ لَا يَجِلُّ لِأَحَدٍ يُجْنِبُ فِي هَذَا الْمَسْجِدِ غَيْرِي وَغَيْرِكَ. قَالَ عَلِيُّ بْنُ الْمُنْذِرِ: قُلْتُ لِضَرَّارِ بْنِ صُرْدٍ: مَا مَعْنَى هَذَا الْحَدِيثِ؟ قَالَ: لَا يَجِلُّ لِأَحَدٍ يَسْتَطِرُّهُ جُنْبًا غَيْرِي وَغَيْرِكَ.  
قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

Recorded Imam Tirmizi on the authority of Hadrat Abi Said (RA) that the Holy Prophet (SAWS) said to Ali (RA): O Ali! It is not lawful and permissible for anyone to pass through this Mosque while being sexually impure save you and I.

- 1) Al-Jamaie al-Sahih "Sunan al-Tirmizi", V5, P.597, H.No. 3727 (rated Imam Tirmizi this hadith "Hasan")
- 2) Musnad Abi Ya'ala al-Muwasalli, V1, P.448, H.No.1038
- 3) Tareekh Medina al-Dimishq, V42, P.140-141
- 4) Muta'alib al-Sool by Sheikh Ibn Talha as-Shafaie, V1, P.87
- 5) Al-Swaiq al-Muharriqua, P. 190
- 6) Majma'a al-Zawaid, V9, P.115
- 7) Aqhbaar al-Qadha'a by al-Wakieh, V3, P.149
- 8) Al-Jamie al-Usool by Ibn al-Atheer, V9, P. 477, H.No. 6502

In addition, Imam Baihaqqi (RA) and other noted traditionalists have recorded the following Hadith in their respective works. The copy of the following text has been taken from Sunan al-Kubra by Imam Baihaqqi (RA):

١٣٤٠٠ = أخبرنا أبو الحسن علي بن أحمد بن عبدان، أنبأ أحمد بن عبد الصغار، نا محمد بن يونس، ثنا الفضل بن دكين، نا ابن أبي غنية، عن أبي الخطاب الهجري، عن محدوج الذهلي، عن جسة، عن أم سلمة رضي الله عنها قالت: خرج رسول الله ﷺ فوجه هذا المسجد، فقال: «ألا لا يحل هذا المسجد لجنب ولا لحائض إلا لرسول الله ﷺ وعلي وفاطمة والحسن والحسين، ألا قد بينت لكم الأسماء أن لا تضلوا».

Reported by many noted-traditionalists that the Holy Messenger of Allah (SAWS) ordained by saying: This Mosque is not permissible for anyone with sexual and menstrual impurity except for the Messenger of Allah, Ali, Fatima, Hasan and Hussain. Verily! The heaven has revealed it for you, so do not go astray.

- 1) Sunan al-Kubra by Imam Baihaqqi, V7, P.104, H.Nos.13400 and 13402
- 2) Tareekh al-Medina al-Dimishq, V14, P.166 and V42, P.141 (through more than two chains of different narrators)
- 3) Nuzm Durar al-Simtain by Hafiz al-Zarandi, P.140
- 4) Murshid al-Muhta'ar by Ibn Toloon, P.243
- 5) Musnad Fatima al-Zehra(RA) by Imam al-Suyuti, P. 124, H.No.83 and 84

#### ‘Ali’s house is in the midst of the houses of the Prophet (SAWS)

Narrated Sa’d Bin ‘Ubaida A man came to Ibn ‘Umar and asked about ‘Uthman and Ibn ‘Umar mentioned his good deeds and said to the questioner. “Perhaps these facts annoy you?” The other said, “Yes.” Ibn Umar said, “May Allah stick your nose in the dust (i.e. degrade you)!” Then the man asked him about ‘Ali. Ibn ‘Umar mentioned his good deeds and said, “It is all true, and that is his house in the midst of the houses of the Prophet (SAWS).”

❖ Sahih al-Bukhari (Arabic-English), V5, P.45, H.No. 54

And recorded Ibn Maghazili a Hadith with three different chains of narrators in his book “Manaqib” as follows”

١٤٢ قوله ﷺ: «إن الله عز وجل أوحى إلى موسى عليه السلام...»

٣٤٣ - وبإسناده قال: قال رسول الله ﷺ: «إن الله عز وجل أوحى إلى موسى عليه السلام أن ابن مسجدا طاهرا لا يكون فيه غير موسى وهارون، وابني هارون شبر وشبير، وإن الله أمرني أن ابن مسجدا طاهرا لا يكون فيه غيري، وغير أخي علي، وغير ابني الحسن والحسين عليهما السلام».

The Holy Messenger of Allah (SAWS) said: Verily! The Allah (SWT) revealed to the Prophet Moses (AS) that the one, residing in the mosque must be pure and virtuous and in that (i.e. Mosque) none shall reside but Moses, Aaron, and the sons of Aaron i.e. Shabbar and Shubair (AS). And, verily! The Allah (SWT) has ordained me that the one, residing in the mosque must be pure and virtuous and in that (i.e. Mosque), none shall reside but I, and my brother Ali and my sons al-Hasan and Hussain (RAA).

- 1) Manaqib Ibn Maghazili P. 362, H. No. 343, P.320, H.No.301 and P.322-324, H.No. 303.
- 2) Tareekh al-Medina al-Damishque by Ibn Asakir, V42, P.141
- 3) Nuzm Durar al-Simtain by Hafiz al-Zarandi, P.141

Reported by many distinguished traditionalists on the authority of Umm ul-Momineen Hadrat Ayesha (RA) that the houses of the companions (RAA) of the Holy Messenger of Allah (SAWS) were situated, facing the road in the Mosque. He (SAWS) came and said: These houses face the Mosque, then He (SAWS) entered the Mosque and said: These houses face the Mosque, and I do not allow anyone in this Mosque now with the ritual impurity. This Mosque is only permissible to enter with ritual impurity for Muhammad (SAWS) and the Progeny of Muhammad (RAA).

- 1) Sunan al-Kubra by Imam Baihaqqi, V2, P.620, H.Nos.4323 and 4324
- 2) Nuzm Durar al-Simtain by Hafiz al-Zarandi, P.141
- 3) Musnad Ishaque Bin Rahiyya, V3, P.1032, H.No.1783 {(in Musnad of Hadrat Aisha (RA)) as quoted in Nuzm Durar.

## **II. The Spiritual Uncleaness**

In Tafseer al-Mawardi, while commenting about the said verse and the meaning of the words i.e. “Rijs”, “Yutahhirikum” and “Tatheera” in the sentence, the author interpreted it “Clearing from sins” as recorded under the commentary of the above verse.

- ❖ Al-Nuktu WA al-Uyoon, Tafseer al-Mawardi, V4,P.401

Imam al-Shawkani (RA) interprets the meaning of the word “al-Rijs” as “Sin, Fault, misdeed, guilt and so on.

- ❖ Fateh al-Qadeer by Imam al-Shawkani, V4, P.278

It sounds that the meaning of “al-Rijs” is a word, made up of all kinds of evil or uncleaness.

Reported by many traditionalists on the authority of Hadrat Anas Bin Malik (RA) that the Holy Messenger of Allah (SAWS) said: **We are the members of the family (Ahl ul-Bait), and there is no fault or shortcoming in anyone of us!**

- 1) Zakhair ul-Uqba by Muhib al-Tabari, P.49

- 2) Mulla in Seera as quoted by al-Tabari in Zakhair
- 3) Al-Firdaus Bi al-Mathour by al-Dailami, V4, P.283, H.No.6838

Reported Hafiz Abu Faraj Ibn al-Jawzi (RA) on the authority of, Hadrat Abdullah Bin Imam Ahmed Bin Hanbal (RAA) that he narrated: When I asked my father (i.e.Imam Ahmed Bin Hanbal) about Hadrat Ali Ibn Abi Talib (RA), my father replied: **O my son! Ali Ibn Abi Talib is among "Ahl ul-Bait" (the progeny of the Prophet) and there is no fault or shortcoming in anyone of them.**

- 3) Manaqib Imam Ahmed Bin Hanbal by Ibn al-Jawzi, P. 219
- 4) Al-Tabsirah by Ibn al-Jawzi, P.453

While speaking of His ancestors and His own high status in detail, the Messenger of Allah (SAWS) recited "Verily Allah intends to keep off from you every kind of uncleanness O' People of the House (Ahl ul-Bait), and purify you a perfect purification". (Sura Ahzab: 33) and then added the Messenger of Allah (SAWS): "And I and my Ahl ul-Bait are clear from the sins."

أثلاثا ، فجعلني في خيرها ثلثا ، فذلك قوله (وأصحاب الميمنة ما أصحاب الميمنة  
وأصحاب المشأمة ما أصحاب المشأمة والسابقون السابقون) <sup>(١)</sup> فأنا من السابقين ،  
وأنا خير السابقين ، ثم جعل الأثلاث قبائل ، فجعلني في خيرها قبيلة ، وذلك قوله  
(وجعلناكم شعوبا وقبائل لتعارفوا أن أكرمكم عند الله أتقاكم) <sup>(٢)</sup> وأنا أتقى ولد  
آدم ، وأكرمهم على الله تعالى ولا فخر . ثم جعل القبائل بيوتا ، فجعلني في خيرها  
بيتا ، فذلك قوله ﴿ إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم  
تطهيرا ﴾ فأنا وأهل بيتي مطهرون من الذنوب .

- 1) Sahih al-Tirmidhi, as quoted in:
- 2) Tafseer Dhurr al-Manthour, by Imam al-Suyuti, V5, P. 605-606, under the commentary of Verse 33:33 of Quran
- 3) Al-Ma'arifa WA al-Tareekh by al-Qaswi, V1, P. 269
- 4) Dala'il al-Nabawiyah, by al-Bayhaqi
- 5) Fateh al-Qadeer by Imam al-Shawkani, V4, P.280
- 6) Also in al-Tabarani, Ibn Mardawayh, Abu Nu'aim and so on.

Also He (SAWS) said:

وأخرج ابن جرير وابن أبي حاتم عن قتادة رضي الله عنه في قوله ﴿ إِنَّمَا يَرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴾ قال : هم أهل بيت طهرهم الله من السوء ، واختصم برحمته قال : وحدث الضحاك بن مزاحم رضي الله عنه . أن نبي الله ﷺ كان يقول « نحن أهل بيت طهرهم الله من شجرة النبوة ، وموضع الرسالة ، ومختلف الملائكة ، وبيت الرحمة ، ومعدن العلم » .

The above tradition has been recorded by Ibn Abi Hatim, Ibn Jarir al-Tabari and Imam al-Suyuti in their respective books of commentaries on the authority of Hadrat Qatada (RA) that the Holy Prophet (SAWS) said:

We are the members of the family whom Allah (SWT) has so **purified** with the tree of the Prophethood, different angels, the house of mercy and the minerals of knowledge.

- 1) Tafseer Ibn Abi Hatim, V9, P. 3133, H. No. 17680.
- 2) Tafseer al-Tabari
- 3) Tafseer Dhurr al-Mansoor,

There is another unanimously authenticated tradition in which the Holy Messenger of Allah (SAWS) tells us specifically that His Progeny is attached to the Holy Qur'aan in the same way as the two strands of a rope do:

I am leaving amongst you two weighty things, **first is the Book of Allah and the second one is my progeny, and that is rope of Allah, which shall never separate until they meet me at Kauthar on the day of Judgement.** The one who holds it fast would be on right guidance and the one, who abandons it, would go astray. Behold! You shall be accountable for how you look after them behind me.

- 1) Al-Jamie al-Sahih "Sunan Tirmizi" V5, P.621 and 622, H.Nos. 3786 and 3788 (The narrators are H. Jabir Bin Abdullah and H. Zaid Bin Arqam (RAA) and the chains of the narrators are trustworthy and authentic)
- 2) Sahih Muslim, V4, P.1287, H.No.5923
- 3) Al-Mustadarak Ala Sahihain by al-Hakim, V3, P.148 (authentic on the criteria set by Bukhari and Muslim as says Imam al-Hakim)
- 4) Fadhail ul-Sahaba by Imam Ahmed, V2, P.723, H.No.990 and P.988, H.No. 1403
- 5) Sunan al-Kubra by Imam Nisa'I, V7, P.310, H.No.8092
- 6) Musnad Imam Ahmed, V5, P. 181-182
- 7) Al-Sunna by Ibn Abi Asim, P. H.No.
- 8) Al-Ma'arfat WA al-Tareekh by al-Qaswi, V1, P.295-296, through several chains of narrators.
- 9) Ansab al-Ashrab by al-Baladhuri, V2, P.357
- 10) Also recorded by so many traditionalists and about its chains of narrators' trustworthiness and authenticity, they all are unanimously agreed upon.

Now, if we examine this tradition, we come to discover that the Book of Allah is a pure and spotless Holy Book, which contains the Holy Words of Allah (SWT) as He (SWT) himself declares this:

Wa Zalikal Kitaab La raib Fi Ha

Here, in this Hadith, the Holy Messenger of Allah (SAWS) meant figuratively in these words:

**“And that is rope of Allah, which shall never separate until they meet me at Kauthar on the day of Judgement”** i.e. only a purified and that too the ones, exactly same as the Holy Qur’aan, can be attached to the Holy Book concerning the Guidance and purity. Therefore, they both are alike and attached to each other after the Holy Messenger of Allah (SAWS).

Moreover, there is a Hadith in Sahih al-Bukhari, which highlights on the infallibility even of the Caliphs of the Prophets (AS):

Narrated Abu Said al-Khudri (RA): The Prophet (SAWS) said, “Allah never sends a Prophet or gives the Caliphate to a Caliph that he (the Prophet or the Caliph) has two groups of advisors: A group advising him to do good and exhorts him to do it, and the other group advising him to do evil and exhorts him to do it. **But the protected person (against such evil advisors) is the one protected by Allah.**”

- 1) Sahih al-Bukhari (Arabic-English), V9, P.235 (Arabic H.No. 7198)
- 2) A'adab al-Mufrad by Imam al-Bukhari, P.99, H.No.256
- 3) Sunan al-Tirmizi "Al-Jamie al-Sahih", V4, P.504, H.No.2369 (says Imam al-Tirmizi that this tradition is authentic and narrators are trustworthy)
- 4) Al-Mustadarak Ala Sahihain by al-Hakim, V4, P.131 (authenticated by al-Hakim on the criteria set by Imam Bukhari and Muslim and so did they by reporting it in their respective works)
- 5) Talkhis al-Mustadarak by al-Dhahabi, V4, P.131 ( the tradition is authentic as declares Imam al-Dhahabi)
- 6) Also reported by Imam Muslim in Sahih Muslim, Ibn Habban and so on.

Reported by Ibn Asakir (RA) on the authority of Hadrat Abdullah Ibn Abbas (RA) that the Holy Messenger of Allah (SAWS) said: Verily! Allah (SWT) **cleared my kinsfolk from the Sins** baldheaded (i.e. thoroughly) and Indeed! ‘Ali is foremost among them.

- ☒ Tareekh al-Medina al-Damishque by Ibn Asakir, V42, P.369-370, (through two chains of different narrators)

Moreover, reported by Muhib al-Tabari (RA) that Hadhrat Abdullah Ibn Umar (RA) said : Ali is one of the members of the Prophet (SAWS)’s family **“Ahl ul-Bait”** and there is no fault or shortcoming in them. He further added: Ali (RA) is with the Holy

Messenger of Allah (SAWS) at the same rank, verily Allah (SWT) says; (Sura Tur, 52:21)

**Waallatheena amanoo waaittabaAAat-hum thurriyatuhum bi-eemanin alhaqna  
bihim thurriyyatahum**

**And they who believe and whose seed follow them in faith, We cause their seed  
to join them (there),**

Fatima (RA) is with the Holy Messenger of Allah (SAWS) at His rank and Ali (RA) is with Fatima (Alaihassalam)

❖ Riyadh al-Nadhra by Muhib al-Tabari, V3, P.180

In his book "Hujjatullah al-Baligha", Sheikh Ahmed Shah Waliullah al-Dehlawi (RA) while commenting the Verse (Thou art a warner and every people has its guide: Ra'ad 13:07) under the Ch. Leaders and the need of those, who establish the religion, writes as below:

Afterall, the people are in dire need of such a person, who ought to be an **infallible** to the extent, that there, be a consensus among all about his purity and **infallibility**. Such a person, either should in person be present among the people, or his words (testimonies) be preserved in their memories.

- 1) Hujjatullah al-Baligha by Shah Waliullah al-Dehlawi, Arabic, V1, P.83
- 2) Hujjatullah al-Baligha by Shah Waliullah al-Dehlawi, Urdu, P.159

Similarly, Imam Fakhruddin al-Razhi (RA) comments under the verse (Obey Allah, Obey the Messenger and those, invested in authority amongst you, Nis'a 4:59): the person who falls in the category of "invested in authority" ought to be an infallible, as this is the obligatory for an Imam to be possessing infallibility and purity.

☒ Kitab al-Arbac'en by Imam al-Razhi, P.435 and 447

**Is Alaihissalam, Alaihassalam or Alaihumasslam added to anyone's name as a  
sign of respect?**

I keep hearing our Ulema and the people that our Ulema say that the word "Alaihissalam" (peace be upon him} or "Alaihassalam" (peace be upon her) is only applicable with the names of the Prophets and the Messengers of Allah (AS) and with those, who are infallibles. In most of our major Ahl Sunnat's traditional, historical and other religious books, I found "Alaihissalam" and "Alaihassalam", applied with the names of Hadhrat Ali, Fatima, Hasan, and Hussain and even with Hadhrat Ali Ibn Hussain Bin Ali (RAA), for instance I present below a few examples from Sahih al-Bukhari (Arabic-English) edition:

**Al-Hasan Bin Ali "Alaihumassalam" in Arabic Hadith**



- ❖ Sahih al-Bukhari (Arabic-English), V4,P.486, H.No.744

**Ali and Fatima Alaihumassalam in Arabic hadith and in its English translation as well**

- ❖ Sahih al-Bukhari (Arabic-English), V2, P.126, H.No.225

**Fatima “Alaihaassalam” in Arabic hadith and in its English translation as well**

- ❖ Sahih al-Bukhari (Arabic-English), V5, P.46, H.No.55 and P.49,H.No.60

**Ali Bin al-Hussain “Alaihumassalam” in Arabic hadith and in its English translation as well**

- ❖ Sahih al-Bukhari (Arabic-English), V7, P.23, under Chapter (20)

The truth is always bitter to swallow, but the fact is that, although one may implicitly criticize the Holy Progeny of Muhammad, yet all of us explicitly testify that the "progeny of Muhammad" is at the same rank as that of the Prophets by sending our salutations upon Muhammed and Aal Muhammed (His Progeny) in our every prayer by praying:

**O Allah! Send peace and mercy upon Muhammed and His progeny, the way, you did to Ibrahim and his progeny and upon Bless Muhammed and His progeny, the way, you did to Ibrahim and his progeny, Verily, you are all Praiseworthy and Exalted!**

- 1) Musnad Imam Ahmed, V4, P.241 and 243
- 2) Sahih al-Bukhari, H.No.6357 and 3369
- 3) Sahih Muslim, H.No.406
- 4) Sunan Abi Dawood, H.No.976
- 5) Al-Jamie al-Sahih “Sunan al-Tirmizi”, H.No.483
- 6) Sunan al-Nisa’I, V2, P.47
- 7) Sunan Ibn Ma’aja H.No.904
- 8) Sunan Abu Dawood al-Taylasi, H.No.1061

In addition, Imam Ahmed Bin Hanbal (RA) has recorded another Hadith in Fadhail ul-Sahaba on the authority of Umm ul-Momineen Hadrat Umm Salma (RA) as below:

The Holy Messenger of Allah (SAWS) said to Hadrat Fatima (RA): Call your husband and your sons Hasan and Hussain for me. Therefore, she came with all of them. Then He (SAWS) cast a Cloak over them and covered them with it. Then she further added: then He (SAWS) put his hand on them and said: **O Allah! These (under the Cloak) are the members of the Progeny of Muhammad. O Allah! Bestow your mercies and blessings upon Muhammad and the Progeny of Muhammad! Verily, you are all Praiseworthy and Exalted!**

Then added Hadrat Umm Salma (RA): When I lifted up the cloak to enter among them, He (SAWS) said: Verily you are on a righteous path!

- ☒ Fadhail ul-Sahaba by Imam Ahmed, V2, P.745, H.No.1029 ( the narrators are authentic)

### **Were the members of the Progeny of the Holy Messenger Muhammed (SAWS) in touch with the Angels?**

The person, whom the angels communicate with, is generally and logically, understood a virtuous and purified from all kinds of uncleanness including 'Sins'.

**1. Lady Fatima Bint Muhammed (S.A.)** is reported to be in touch with Archangel Gabriel (AS) as the following Hadith demonstrates:

Narrated Anas (RA): When the ailment of the Prophet (PBUH) got aggravated, he became unconscious whereupon Fatima (Alaihassalam) said, "Oh, how distressed my father is!" He said, "Your father will have no more distress after today." When he expired, she said, "O Father! Who has responded to the call of the Lord Who has invited him! O Father, whose dwelling place is the Garden of Paradise (i.e. Al-Firdaus)! **O Father! We convey this news (of your death) to Gabriel,**"

- ❖ Sahih al-Bukhari (Arabic-English), V5, P.526, H.No.739

**2. Hadrat Ali Ibn Abi Talib (RA)** is reported to be flanked by the Angels during his battles as Hadrat Hasan Ibn Ali (RA) told it in his speech:

"He (Ali) has departed from you i.e. departed from this mortal World upon whom the Holy Messenger of Allah (SAWS) used to confer the Standard of Islam and He (RA) used to assassinate infidels while with **Hadrat Jibraeel (AS)** on his right side and **Hadrat Mikhail (AS)** on his left side.

- 1) Musannaf Ibn Abi Shayba, V6, P.369, H.No.32094
- 2) Musnad Imam Ahmed, V1, P.199
- 3) Al-Fusool al-Muhimma P.152
- 4) Al-Mustadarak Ala Sahihain by al-Hakim, V3, P.172
- 5) Muajjam al-Awsat by al-Tabarani, V3, H.No. 2176
- 6) Majma al-Zawaid V9, Ch.77, P.143
- 7) Manaqib al-Asad ul-Ghalib by Ibn al-Jazri, P.22
- 8) Also Musnad Bazzar and Abu Ya'ala al-Muwassali

Reported by Imam Ahmed bin Hanbal, Imam al-Tabari, Imam al-Tabarani (RAA) and many others that:

On the day of Battle of Uhud, the Archangel Gabriel (AS) was praising Hadrat Ali's bravery and loyalty towards Islam, thereupon said the Holy Messenger of Allah (SAWS)

to Hadrat Gabriel (AS): **Verily! He is from me and I am from him! In addition to it, said the Archangel Gabriel (AS): And I am from you two!**

- 1) Fadhail ul-Sahaba by Imam Ahmed, V2, P.815, H.No.1119 and P.817, H.No.1120
- 2) Tareekh al-Umam Wa al-Malook by al-Tabari, V3, P.116
- 3) Zakhair ul-Uqba by Muhib al-Tabari, P. 68???
- 4) Riyadh al-Nadhra by Muhib al-Tabari, V3, P.168???
- 5) Manaqib by Imam Ahmed as quoted by Muhib al-Tabari
- 6) Kanz ul-Ummal, V13, P.63, H.No.36445
- 7) Muajjam al-Kabir by Tabarani, V1, P.318, H.No. 941 and V3, P.635 and so many others.

Reported by distinguished traditionalists such as Imam Ahmed Bin Hanbal (RA) and many others on the authority of Hadrat Abi Ishaq (RA) that Hadrat Sae'ed Bin Jubair (RA) narrated: When it was described of 'Ali (RA) to Ibn Abbas (RA), he said: You are describing of a Person who used to hear Jibraeel walk on the rooftop of his house.

- 1) Fadhail ul-Sahaba by Imam Ahmed, V2, P.811, H.No.1112
- 2) Zakhair ul-Uqba by Muhib al-Tabari, P. 94???
- 3) Riyadh al-Nadhra by Muhib al-Tabari, V3, P.250???
- 4) Manaqib by Imam Ahmed as quoted by Muhib al-Tabari

Reported by Imam Muhib al-Tabari, al-Mulla in his "Seera" and Imam Ahmed Bin Hanbal (RAA) on the authority of Hadrat Abi Dharr al-Ghiffari (RA) that he narrated:

The Holy Messenger of Allah (SAWS) sent me for 'Ali', therefore I came to his house and called him but no one answered to me. He (SAWS) again asked me to call him and when I went, he was in his house. I heard the sound of a hand-mill grind the grains, when I approached near it, I discovered the mill grind and there was no one with it. I called him and he came out of his room cheerfully. I told him that the Holy Messenger (SAWS) has sent me to call you, so he came and was looking at the Holy Messenger of Allah (SAWS) and He (SAWS) looked at me, and then asked: What is the matter with you? Thereupon I said: **O the Messenger of Allah! Amazing of the amazing**, I saw a hand-mill grind the grains in the house of 'Ali (RA) and with it no one there, who was operating it! At this, the Holy Messenger of Allah (SAWS) said to me: **O Abi Dharr! Verily! The angels for Allah tour the Earth and have been entrusted to provision for the Progeny of Muhammad (RAA).**

- 1) Riyadh al-Nadhra by Muhib al-Tabari, V3, P.202
- 2) Manaqib by Imam Ahmed as quoted by al-Tabari
- 3) Seera by al-Mulla as quoted by al-Tabari

Reported by many distinguished traditionalists on the authority of Hadrat al-Harith (RA) that Hadrat Ali Ibn Abi Talib (RA) narrated: During the night of Badr (either full moon-lit night or any night during the battle of Badr), the Holy Messenger of Allah

(SAWS) said: Who will bring us water? And when no one dared to do so, I stood up and took "water-container" along, approached a well, dark with very deep level of the water in it. I descended down to the well and Allah (SWT) at the same time ordained **Gabriel, Mikhail and Israfeel** to help **Muhammad (SAWS) and his party**. These three angels descended down, making a thunderous sound from the heaven, in such an angelic majesty as to make anyone frightened. When they turned from the well (after finishing the job), stood and greeted Him (SAWS), politely, veneratedly and respectfully.

- 1) Fadhail ul-Sahaba by Imam Ahmed, V2, P.759, H.No.1049
- 2) Tazkarat ul-Khwaas by Sibte Ibn al-Jawzi al-Hanafi, P.47
- 3) Tareekh al-Medina al-Damishique by Ibn Asakir, V42, P.337
- 4) Zakhair ul-Uqba, by Muhib al-Tabari, P.69???
- 5) Manaqib by Imam Ahmed as quoted by al-Tabari

Reported by Hadrat Mulla Mue'en Waiz al-Kashifi (RA) that: At the time, when Hadrat Hussain Bin Ali (RA) was born, the Holy Prophet (SAWS) asked Ali Ibn Abi Talib (RA) to guard the gate of the mosque. Hadrat Abu Bakr (RA) came to see the Holy Messenger of Allah (SAWS) and Hadrat Ali (RA) told him that Hussain (RA) was born and four thousand, four hundred and twenty **Angels** had so far visited the Holy Messenger (SAWS) to congratulate. This news amazed Hadrat Abu Bakr (RA) and he told about it to the Holy Messenger (SAWS), so He (SAWS) asked Hadrat Ali (RA) as to how he knew about the **Angels**, thereupon Ali (RA) replied: I kept counting the groups of the Angels by knowing their respective languages. At this the Holy Messenger of Allah (SAWS) said: **May Allah increase your wisdom!**

❖ Ma'arij al-Nabuwwa "Naqsh e Mustafa" Urdu, V3, P.201

**Rather it is Allah (SWT) who talked privately to him, as said the Holy Prophet (SAWS)**

Reported by a number of distinguished traditionalists on the authority of Hadrat Jabir Bin Abdullah al-Ansari (RA) that the Holy Messenger of Allah (SAWS) called 'Ali on the day of al-Taif battle and talked to him privately, at this, the people said: the Messenger of Allah's conversation in private with his paternal cousin has grown lengthy. Thereupon, the Holy Messenger of Allah (SAWS) explained: **I did not talk privately to him; rather it is Allah (SWT), who talked privately to him.**

- 1) Al-Jamie al-Sahih "Sunan al-Tirmizi", V5, P.597, H.No.3726 ( Imam Tirmizi declared this Hadith "Hasan")
- 2) Al-Sunna by Ibn Abi Asim, P.304, H.No.1356
- 3) Tazkarat ul-Khwaas by al-Jawzi, P.43
- 4) Mishkat al-Masabeeh by al-Tabrizi
- 5) Riyadh al-Nadhra by Muhib al-Tabari, V3, P.170
- 6) Kanz ul-Ummal, V13, P.61, H.No.36434

### **3. Hadrat Hasan and Husain Ibn Ali (RAA)**

Hadrat Hasan Bin Ali (RA) is reported to have been in touch with Archangel Gabriel (AS) as the following Ahadith demonstrate:

Hadrat Hasan (RA) said: the Archangel **Jibrael (AS)** used to visit our home!

❖ Majma al-Zawaid V9, P.140

Reported by many noted traditionalists, on the authority of Hadrat Abu Huraira (RA) that he heard the Holy Messenger of Allah (SAWS):

The Hasan and Hussain (RA) were wrestling with each other and I (the Prophet) was encouraging Hasan to hasten to win. At this, Fatima (RA) said to the Holy Prophet (SAWS): O Father! You are encouraging only Hasan? Thereupon replied the Holy Messenger of Allah (SAWS): Because the **Archangel Gabriel (AS)** is encouraging **Hussain**, being on his side.

- 1) Zakhair ul-Uqba by Muhib al-tabari, V1, P.134
- 2) Usdul Ghaba, V2, P.26
- 3) Al-Isaba by Ibn Hajar al-Asqalani, V2, P.77
- 4) Mutalib ul-Alia by Ibn Hajar al-Asqalani, V4, P.71, H.No.3994
- 5) Musnad Abu Ya'ala al-Muwasalli, H.No.196
- 6) Tareekh al-Medina al-Damishque
- 7) Al-Kamil by Ibn Adi, V6, P.34, No.1191
- 8) Also in al-Khasais al-Kubra by al-Suyuti and many others

Reported by Imam Ismael Haqqi al-Barusi in "Tafseer Rooh al-Bayan" that the Holy Messenger of Allah (SAWS) said: *Aal Muhammed Kullu Taqui Naqui* i.e. the Progeny of Muhammed is all pious, God-fearing, immaculate, pure and spotless. Furthermore, the people of piety i.e. "*Aal Muhammed*" are reality and they are those, who have true knowledge about Allah. In terms of following the path of guidance, they are the true followers of the Holy Messenger of Allah (SAWS). The Ahl ul-Bait and the kins as a whole are the best of the creatures with Allah (SWT), thus they are the chiefs of the pious and righteous, and the great miracles are there for them.

❖ Tafseer Rooh al-Bayan, by al-Barusi V7, P.173

## Chapter VI

**Sūra 42: Shūrā, or Consultation Verse No 23**

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَن يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ ﴿٢٣﴾

جس کی بنا رت خود خدا دیتا ہے ان بندوں کو، جو مومن ہیں اور  
ہیں نیک،

کہہ دیجئے (اے پیغمبر! یہ لوگوں سے) مرے اپنے جو ہیں اہل  
قربت، ان کی الفت اور محبت کے سوا کچھ بھی طلب کرتا نہیں  
میں تم سے اس کا برسات کا صلہ،

اور جو کرے نیکی، تو ہم اس کا بڑھا دیں گے ثواب،

اللہ تو ہے بخشنے والا، نہایت نڈر (۲۳)

- I. Say: "No reward do I ask of you for this except the **love of those near of kin.**" And if any one earns any good, we shall give him an increase of good in respect thereof: for Allah is Oft-Forgiving, Most ready to appreciate (service). (**Sura Shūrā 42:23, Abdullah Yusuf Ali**).
- II. Say, 'I do not ask for it a hire--only the **love of my kinsfolk.**' And he who gains a good action we will increase good for him thereby; verily, God is forgiving and grateful! (**Sura Shūrā 42:23, E.H. Palmer 1880**).
- III. SAY: For this ask I no wage of you, save the **love of my kin.** And whoever shall have won the merit of a good deed, we will increase good to him therewith; for God is forgiving, grateful. (**Sura Shūrā 42:23, The Koran Translated by J.M. Rodwell [1876]**).
- IV. Say (O Muhammad, unto mankind): I ask of you no fee therefore, save **loving-kindness among kinsfolk.** And who so scoreth a good deed We add unto its good for him. Lo! Allah is Forgiving, Responsive. (**Sura Shūrā 42:23, The Meaning Of The Glorious Quran by Mohammed Marmaduke Pickthall, Hyderabad-Deccan : Government Central Press [1938] }**
- V. Say thou ; I ask of you no wage for that save **affection in respect of kinship.** (**Sura Shūrā 42:23, Translation and commentary by Maulana Abdul Majid Daryabadi, First Edition 2004** }

Commentary by Daryabadi: So universally displayed, and on that account give me at least a patient and tolerant hearing. Remember that the Holy Prophet is here appealing to those who, though alienated from him in religion and theology, were united to him with the closest ties of blood relationship. That this was the strongest appeal that could possibly be made to the Arabs is a fact well known to the Arab history. V.IV, P.137 }

Now let us go through the commentaries of this verse by distinguished and renowned Commentators: For Instance Tabari, ar-Razhi, al-Zamakhshari, Ibn abi Hatim, as-Suyuti, al-Thalabi and so on:

Recorded by ar-Razi Ibn abi Hatim (RA) in his Tafseer Qur'aan al-Azeem under the H. No. 18477 through a long chain of narrators up to H. Abdullah ibn Abbas (RA) that He (Ibn Abbas) narrated, referring to this Verse: When this verse descended , the Companions (RA) asked The Holy Messenger of Allah (SAWS) : O Messenger of Allah! Who are the people amongst your relatives whose Love Allah (SWT) enjoins upon us? The Holy Prophet (SAWS) replied: Ali, Fatima and their sons.

Following are the some of the major Books of the Qura'anic commentaries and traditions, where the "Above-mentioned Event" with no or slight variations in the words of its contents have been recorded:

1. Kitab al-Arbaeen Fi Usool al-Deen by Imam al-Razhi, P.457.
2. Tafseer Ibn Abi Hatim, V10, P. 3277, H.No. 18477.
3. Ahkam al-Qur'aan by Imam Abi Bakr al-Jassas al-Hanafi, V3,P.386
4. Al-Nuktu WA al-Uyoon, Tafseer al-Mawardi, V6,P.168
5. Munaqib Ibn Maghazili P. 375, H. No. 352.
6. Tafseer Dhur al-Manthoor by Hafiz Imam Abdurrehman Jalauddin as-Suyuti (RA) V7, P.346-348.
7. Tafseer Mujahid, P.244 {(He says that this verse revealed in connection of "the adoration" of the relatives and kins of the Holy Prophet (SAWS))}
8. Asbab al-Nuzool by Imam al-Suyuti, P.293
9. Tafseer "al-Kashaf al-Bayan" by Hafiz Abu Ishaq al- Thalabi, V8, P.311, under the commentary of verse 42:23 of Quran.
10. Maani al-Quran, by Hafiz Abi Jafar an-Nahas, V2, P.1131
11. Tafsir Jamie al-Bayan by Ibn Jarir al-Tabari, under verse 42:23
12. Tafseer Jamie Ahkam al-Quran by al-Qurtubi (RA) V2, P.2740
13. Tafsir al-Kashshaf, by al-Zamakhshari, under commentary of verse 42:23.
14. Tafseer Abi al-Muzaffar al-Sama'ani, V1, P.80
15. Tafseer Khazin Baghdadi, V6, 122
16. Tafseer al-Baghawi,V6, 122
17. Tafseer al-Qur'aan by Abi al-Saud al-Hanafi, V5, P.527
18. Tafseer "Bamadarik al-Tanzeel al-Nasaifi, V3,P.292
19. Nuzm Durar as-Simtain by Hafiz Jamaluddin az-Zarandi P.144 and 286
20. Tafsir al-Baidhawi, under the commentary of verse 42:23 of Quran
21. Tafseer Gharaeb al-Qur'aan, V6, P.174
22. Tafsir al-Kalbi, Part 4, P. 20, under the commentary of verse 42:23 of Quran
23. Al-Mustadarak Ala Sahihain by al-Hakim, in connection with verse 42:23
24. Zhakha'ir al-Uqba, by Muhibbuddin al-Tabari, P.33,39,62,63 and 239
25. Musnad Ahmad Ibn Hanbal, V1, P 374, H. No. 2603 (Old V1, P.286)
26. Fadhail ul-Sahaba by Imam Ahmed bin Hanbal, H.No. 1141, V2, P.832
27. Al-Sawa'iq al-Muhriqah, by Ibn Hajar Haythami, P. 258-260 and 340.
28. Shawahid al-Tanzeel, Hakim Hasakani, al-Hanafi, V2, P.132

29. Mutalib as-Sool by Sheikh Kamaluddin Mohd ibn Talha as-Shafaie, P.25.
30. Tafsir al-Kabir, by Fakhr al-Din al-Razi, V9, P.595.
31. Al-Muajjam al-Kabir by Tabarani, V3, P.47, H. No. 2641
32. Manaqib by Imam Ahmed bin Hanbal (RA)
33. Manaqib al-Asad ul-Ghalib by Ibn al-Jazri, P.22
34. Majma al-Zawaid by Ibn Hajr al-Haythemi V9, P.168
35. Fateh al-Bayan fi Maqasid al-Qur'aan by Abi Tayyab Imam Siddique bin Hasan al-Kannauji al-Bukhari V6, P. 199.
36. Noor ul-Absaar, P. 154 and 156
37. Is'aaf al-Raghibeen by Ibn al-Sabaan, P. 114
38. al-Fusool al-Muhimma by Imam Sheikh Ali bin Muhammed al-Maliki al-Makki famous as "Ibn Sabbagh", P. 152
39. Yanabie al-Muwadda by Sheikh al-Qundoozi al-Hanafi, P. 173
40. Zad al-Museer fi Ilm ut-Tafseer by al-Imam Abi Faraj ibn al-Jawzi P. 1268.
41. Tafseer Rooh al-Mani by al-Aloosi al-Baghdadi V13, P.31
42. Tafseer Rooh al-Bayan, by al-Barusi V8, P.311
43. Hulyat ul-Awliya by Hafiz Abu Nu'aim al-Isfahani (RA)
44. Tareekh Medina Damishq by Ibn Asakir, P. 66.
45. Al-Tafseer al-Wazih by Dr. Muhammed Hijazi, V3, Part 25, P.21
46. Tas-heel al-Wusool ILA Ma'arfati Asbaab al-Nuzool, P.304 ( And the Author writes that this verse revealed for Ahl ul-Bait and those, who help them)
47. Many others.

The aim of this verse is to will for the "Adoration" of the Progeny of Muhammed (SAWS), as comments Hafiz al-Kalbi (RA).

❖ Tafseer al-Kalbi, Part 4, P. 20

Moreover, recorded many distinguished traditionalists in their respective works on the authority of Abi at-Tufail that he reported:

Delivered a speech Hadrat Hasan Ibn Ali (RA) and after glorifying and praising Allah (SWT), he described about Ameer ul-Momineen 'Ali Ibn Abi Talib (RA), Seal of the Vicegerants (Qhatim ul Ausiah), Vicegerent of the Prophets (Vasi-ul-Anbiya), and trustee of the comrades and martyrs (Ameen us-Siddiqueen wa shShuhdah). Then said; He (ALI) has departed from you i.e. departed from this mortal World upon whom the Holy Messenger of Allah (SAWS) used to confer the Standard of Islam and He (RA) used to assassin infidels while with Hadrat Jibraeel (AS) on his right side and Hadrat Mikhail (AS) on his left side. Moreover, who never returned from the battlefield until Allah (SWT) granted him victory. ....then said: anyone who knows me has known me and anyone who does not know me should know me that, I would say that I am Hasan bin Muhammed (SAWS) and then recited this verse:

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ



"And I follow the ways of my fathers,- Abraham, Isaac, and Jacob...(Sura Yusuf 12: 38)

Then added: I am the son of Basheer, I am the son of Nazeer, I am the son of Prophet, I am the son of the one who invited you towards Allah with his Permission. I am the son of luminous lamp; I am the son of the one who has been sent a **Mercy to the Worlds**. I am from the Ahl ul-Baith {Progeny of Muhammed (SAWS)} whom Allah removed all abomination from, and made them pure and spotless, and I am from the Progeny of Muhammed (SAWS) whose **love** and **Wilayah** (Guardianship, Custodionship) Allah has enjoined upon Muslims and there is a verse as well in this connection, Allah (SAWS) revealed to Muhammed (SAWS):

قُلْ لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

"No reward do I ask of you for this except the love of those near of kin." (Sura 42:23)

- 1) Musannaf Ibn Abi Shayba, V6, P.369, H.No.32094
- 2) Musnad Imam Ahmed, V1, P.199
- 3) Al-Fusool al-Muhimma P.152
- 4) Al-Mustadarak Ala Sahihain V3, P.172
- 5) Muajjam al-Awsat by Tabarani, V3, H.No. 2176
- 6) Majma al-Zawaid V9,P.143 Ch. 77
- 7) Manaqib al-Asad ul-Ghalib by Ibn al-Jazri, P.22
- 8) Also Musnad Bazzar and Abu Ya'ala al-Muwassali

In addition, under the commentary of this verse (42:23) Allama Hafiz Nizamuddin al-Nisapuri quotes some renowned ahadith in his "Tafseer Gharaeb al-Quran":

Upon being asked by the Companions (RA) about this verse, the Holy Prophet (SAWS) replied: Ali, Fatima, Hasan and Hussain.

He further records one Hadith that once Hadrat Ali (RA) complained to the Prophet (SAWS) about the Jealousy of people for Him (RA). Upon this, the Holy Prophet (SAWS) said to Ali (RA): Are you not happy that you are one of the four who will first enter the Paradise... I, you, Hasan, and Hussain? Moreover, added further the Holy Prophet (SAWS): Allah (SWT) has forbidden Paradise for anyone who inflicted cruelty upon my Progeny and saddened me through my Progeny.

- 1) Tafseer Gharaeb al-Quran, by Nisapuri Qummi V6, P.74
- 2) Tafseer "Jamie Ahkam al-Quran" by al-Qurtubi (RA) V2, P.2740

In his famous Qur'aanic commentary, "Zad al-Museer fi Ilm ut-Tafseer" Imam Abi Faraj Ibn al-Jawzi (RA) records from Ali bin al-Hussain (RA), Saeed bin Jubair (RA) and Suddi (RA) two sayings in this connection as below:

- i. Ali, Fatima and their sons (RA)

- ii. They are those whom charity (SADQA) has been forbidden upon, and (rather) the ones who are entitled to receive the Khumus and they are Banu Hashim and Banu Abdul Muttalib.

❖ Zad al-Museer fi Ilm ut-Tafseer, P.1268

{Note: Regarding “Khumus” there’s an authentic tradition based on the criteria set by Bukhari and Muslim, recorded by al-Hakim Nisapuri in his al-Mustadarak Ala Sahihain in V4, P 306 }

Reported by al-Hakim al-Nisapuri and many other on the authority of Hadrat Abdulmalik Bin Museera and he from Tawoos and he from Ibn Abbas (RAA) that here in this verse the word “Qurba” refers to the Progeny of Muhamed (SAWS).

- 1) Al-Mustadarak Ala Sahihain by al-Hakim V2, P.444
- 2) Tafseer Dhurr al-Mansoor V7, P.346

Imam Abi Abdullah al-Ansari al-Qurtubi (RA) records in his Tafseer “Jamie Ahkam al-Quran under the commentary of this Verse 42:23:

Al-Qurba (الْقُرْبَى) means here the kins of Prophet (SAWS): No reward do I ask you for this (ISLAM), except the love of my relatives and my Progeny (Aal Muhammed). And this is the saying of Hadrat Ali ibn al-Hussain (RA), Hadrat Amrou bin Shaeab (RA) and asSuddi (RA).

❖ Tafseer Jamie Ahkam al-Quran by al-Qurtubi (RA) V2, P.2740.

There is another tradition in regard to “Qurba” which means “Kins” as to who they are in the light of Qur’aan and Sunnah according to what it has been reported on the occasion of the revelation of the following verse i.e. 17:26 (Sura Banu Israel):

وَعَاتِ ذَا الْقُرْبَىٰ حَقَّهُ

*And render to the kindred their due rights...* (Sura Banu Israel or Isra 17:26)

Reported by so many traditionalists and the Qura’anic commentators on the authority of Hadrat Abu Sa’eed al-Khudri (RA) that:

Upon the revelation of the above-mentioned Verse, The Holy Prophet (SAWS) asked Archangel Jibraeel (AS) as to whom this verse referred to? Or who are the **Kinsmen** and what is their due? Thereupon Jibraeel (AS) replied: “Give Fadak to Fatima” The Holy Prophet (SAWS) called Fatima (RA) and gave \*Fadak to her.

- 1) Tafseer Ibn Abi Hatim, V7, P. 2325-2326
- 2) Tafseer Dhurr al- Mansoor, V5, P. 275.



Narrated by as-Suddi (RA) from Ibn al-Dailami (RA) that Hadrat Ali Ibn al-Hussain (RA) asked a Syrian person if he read the Qur'aan, thereupon the latter replied: "Yes". In addition, when the Syrian man began reciting the Holy Qur'aan, and reached the verse ... *And render to the kindred their due rights* (Sura Babu Israel 17:26) asked Hadrat Ali Ibn al-Hussain (RA): Are you the Kin, for those have Allah (SWT) ordained to pay their due rights? Upon this, replied Hadrat Ali Ibn al-Hussain (RA): "Yes".

- 1) Rooh al-Mani fi Tafseer al-Qur'aan V8, P.61, by Aloosi al-Baghdadi
- 2) Al-Kashaf WA al-Bayan, Tafseer Thalabi, V6, P. 95.

Recorded Ibn Jarir al-Tabari and Imam al-Suyuti in their respective books of Qur'aanic commentaries:

Narrated Abi Dailam: When Hadrat Ali Ibn al-Hussain (RA) arrived as prisoner of war and was, standing on the street in Damascus, one man of Syria mockingly said to him: All Praise, be to Allah, who has killed and eliminated you. Said Hadrat Ali Ibn al-Hussain (RA) in response to them: Did you read the Holy al-Qur'aan? Replied the Syrian, "Yes"! Did you recite **Aal Ha Mim**? Asked Hadrat Ali Ibn al-Hussain (RA) upon this Syrian said: No, then recited Hadrat Ali Ibn al-Hussain (RA) the Verse... "No reward do I ask of you for this except the **love of those near of kin** (42:23)..."

The Syrian responded surprisingly: *And you are they and this verse refers to you!*

"Yes"! Replied Hadrat Ali Ibn al-Hussain (RA).

- 1) Tafseer Dhurr al-Mansoor V7, P. 348
- 2) Jamaei Bayan fi Tafseer al-Qur'aan by al-Tabari,
- 3) Ruh al-Mani fi Tafseer al-Qur'aan V13, P.32, by Aloosi al-Baghdadi.

Narrated Zazaan (RA) on the authority of Hadrat Ali Ibn Abi Talib (KW) that He (KW) said:

About us, there is a verse in **Aal Ha Mim** and None but a believer will have love for us! Then He (RA) recited this verse:

"No reward do I ask of you for this except the **love of those near of kin** (42:23)... and recited one couplet to complete his dialogue: We have appeared for you in the verse of **Aal Ha Mim**.

- ❖ Ruh al-Mani fi Tafseer al-Qur'aan V13, P.32, by Aloosi al-Baghdadi

Reported by several commentators and the traditionalists on the authority of Hadhrat Muhammed Ibn Ali "Ibn Hanafiyya (RAA) that he said while referring to the verse (Sura **Mariam: 19:96**)

**Inna allatheena amanoo waAamiloo alssalihati sayajAalu lahumu  
alrrahmanu wuddan**

**Lo! those who believe and do good works, the Beneficent will appoint for them  
love**

None can remain a believer unless there is no love in one's heart for Ali and his Progeny (RAA).

- 1) Tafseer al-Kashshaf by al-Zamakhsahri, V
- 2) Riyadh al-Nadhra by Muhib al-Tabari, V3, P.179
- 3) Nuzm Durar al-Simtain by Hafiz al-Zarandi, P.

Reported by many traditionalists and the Qur'anic commentators on the authority of Hadrat Bara'a Bin Azab (RA) that the Holy Messenger of Allah (SAWS) said to Hadrat Ali Ibn Abi Talib (RA): Say O 'Ali! O Allah create for me with you and create for me the "Love" in the bosoms of the believers! And at the same time, revealed this verse of Sura Mariam (19:96): **Lo! those who believe and do good works, the Beneficent will appoint for them love.** The Holy Messenger (SAWS) said: It refers to the true love in the bosoms of the believers.

- 1) Tafseer al-Kashaf WA al-Bayan by al-Thala'bi, V6, P.233
- 2) Tafseer Fateh al-Bayan by Imam Siddique Hasan al-Bukhari, V4, P.322 {(on the authority of Hadrat Ibn Abbas (RA)}

And said they that this verse was abrogated as it was revealed in Makkah

- 1) Tafseer al-Kashaf WA al-Bayan by al-Thala'bi, V6, P.233

## **Some famous traditions of the Holy Messenger of Allah (SAWS) about His Progeny**

Reported by Ibn Maghazili al-Shafa'ie, on the authority of al-Suddi (RA) that the verse *وَمَنْ يَفْتَرِ حَسَنَةً نَّزِدْ لَهُ فِيهَا حَسَنًا* And if any one earns any good, We shall give him an increase of good in respect thereof (Shura 42:23) refers to the adoration of the Progeny of the Messenger of Allah (SAWS) and the verse *وَلَسَوْفَ يُعْطِيكَ* And soon will thy Guardian-Lord give thee (that wherewith) thou shalt be well-pleased. (Sura Zuha 93:5) refers to the "Rida", pleasing to the Muhammed (SAWS) that His Ahl ul-Bait will let enter to the Paradise

- ❖ Manaqib Ibn Maghazili al-Shafa'ie, P 381, H.No.360

Reported by Imam Bukhari (RA) on the authority of Hadrat Abdullah Ibn Umar (RA) that the first caliph Hadrat Abu Bakr (RA) used to say:

**“Please Muhammad (i.e. the Prophet P.B.U.H.) by doing good to his family.”**

- 1) Sahih Bukhari (Arabic-English), V5, P.67, H.No.94
- 2) Noor ul-Absaar, P.158
- 3) Musannaf Ibn Abi Shayba, V6, P.374, H.No.32140

And reported on the authority of Hadrat Abdullah Ibn Masaud (RA) that that the Holy Messenger of Allah (SAWS) said: **Loving my progeny (Aal Muhammed) for one day is better than worshipping and doing good deeds for one full year and whoever died while loving my progeny, surely entered the paradise.**

❖ Al-Firdaus bi-Mathour ul-Khitab, by al-Dailami, V2, P.142, H. No. 2721

Recorded by the great traditionalist e.g. al-Khateeb al-Baghdadi, Ibn Asakir and Imam al-Suyuti, on the authority of Hadrat Abdullah Bin Masa’ud (RA) that the Holy Messenger of Allah (SAWS) said: **Best among your men is Ali, Best among your youth are al-Hasan and al-Hussain and the best among the women is Fatima (RAA).**

- 1) Tareekh Baghdad by al-Khateeb, V4, P.391-392
- 2) Tareekh al-Madina al-Dimishq by Ibn asakir, V14, P.167
- 3) Musnad Fatima al-Zehra (RA) by Imam al-Suyuti, P. 127, H.No.86

A number of traditionalists have recorded, on the authority of Abu al-Tufail that he said: I saw Hadhrat Abu Dharr al-Ghiffari (RA) while standing near the door, call out: No doubt! Whosoever knows me, has known me and the to the one who does not know me, let me tell that I am Abu Dharr Jandab the companion of the Holy Messenger of Allah (SAWS) and that I heard Him (SAWS) say:

**My progeny is similar to the Ark of Noah (AS), whosoever embarked it, achieved salvation and whosoever abandoned it, was sunk and lost**

- 1) Fadhail ul-Sahaba by Imam Ahmed, V2, P.987, H.No.1402
- 2) Al-Mustadarak Ala Sahihain by al-Hakim, V2, P. 343 and V3, P.150 (Authentic on the criteria set by Imam Muslim)
- 3) Al-Ma’arifa WA al-Tareekh by al-Qaswi, V1, P. 296
- 4) Musannaf Ibn Abi Shayba, V6, P.372
- 5) Musnad al-Bazzar, V9, P. 343, H.No.3900
- 6) Mutalib ul-Aliya by Ibn Hajar al-Asqalani, V4, P.75, H.No. 4003 ( Declared Has an)
- 7) Al-Muajjam al-Kabeer by al-Tabarani, V3, P. 37-38, H.Nos. 2636-2638 and V12, P. 34, H. No.1238
- 8) Manaqib by Ibn Maghazili al-Shafa’ie, P.187-190, H.Nos. 173-177 ( through various chains of different narrators)
- 9) Al-Muajjam al-Sagheer by al-Tabarani V1, P. 139 and V2, P. 22
- 10) Huliyyat ul-Awliya by Abu Nua’im V4, P.306

- 11) Kitab al-Amtha'al by Abi Sheikh al-Asbahani, P.247, H.No.333
- 12) Meezan al-Aitdaal by Al-Dhahabi, V2
- 13) Nuzm Durar al-Simtain by Hafiz al-Zarandi, P.293
- 14) Majma al-Zawaid by al-Haythemi, V9, P.168
- 15) Also in Musnad Abu Ya'ala al-Muwasalli and Faidh al-Qadeer

And with addition, reported Hafiz al-Tabarani and Ibn Abi Shayba as below:

**My family is same as the Ark of Noah (AS), whosoever embarked it, achieved salvation and whosoever abandoned it, was sunk and lost. In addition, it is similar to the Gate of Banu Israel, whosoever entered through it, was forgiven!**

- 1) Musannaf Ibn Abi Shayba, V6, P.372
- 2) Al-Muajjam al-Sagheer by al-Tabarani V1, P. 139 and V2, P. 22
- 3) Nuzm Durar al-Simtain by Hafiz al-Zarandi, P.293
- 4) Zakhair ul-Uqba by Muhib al-Tabari,
- 5) Swaique al-Muharriqua

Recorded al-Qaswi through many chains of narrators, and other noted traditionalists that the Holy Messenger of Allah (SAWS) said: **My family is same as the Ark of Noah (AS), whoever embarked it, achieved salvation and whoever left it, was sunk and lost. Moreover, our killers, in the last of the times shall surely be killed with al-Dajjal.**

- 1) Al-Ma'arifa WA al-Tareekh by al-Qaswi, V1, P. 296
- 2) Musnad Bazzar, V9, P. 343, H.No.3900
- 3) Manaqib by Ibn Maghazili al-Shafa'ie, P.188, H.No.177

Reported by many traditionalists on the authority of Hadrat Ali Ibn Abi Talib (RA) that the Holy Messenger of Allah (SAWS) said: The stars are '**Amnesty** for the inhabitants of the heavens, and in case if the stars disappear i.e are caused to become non existent, the inhabitants of the heavens will perish. Similarly, the members of my progeny (Ahl ul-Bait) are '**Amnesty** for the inhabitants of the earth and in case if all the members of my progeny (Ahl ul-Bait) die, the inhabitants of the earth will perish.

- 1) Fadhail ul-Sahaba by Imam Ahmed, V2, P.835, H.No.1145
- 2) Al-Ma'arifa WA al-Tareekh by al-Qaswi, V1, P. 296
- 3) Al-Swaiq al-Muharriqua
- 4) Nawadar ul-Usool by al-Tirmizi, P. 263
- 5) Zakhair ul-Uqba by Muhib al-Tabari, P.49
- 6) Nuzm Durar al-Simtain by Hafiz al-Zarandi, P.292

And recorded Dailami, Tabarani, Abu Sheikh Bin Habban and Behaqqi that the Holy Prophet (SAWS) said:

None can be a believer unless one loves me more than oneself, and my progeny is more beloved to one than one's own progeny, my family more beloved to one than one's own family and I, more beloved to one than oneself. Furthermore, added He (SAWS): **I swear to the One, in whose hand my soul is that no one can be a believer unless one loves me and one cannot love me unless one loves my progeny.**

- 1) Noor ul-Absaar, P. 158
- 2) Riyadh al-Nadhra by Muhib al-Tabari, V3, P.179
- 3) Nuzm Durar al-Simtain by Hafiz al-Zarandi, P.291

Reported by Sabeeh, a servant to the Umm ul-Momineen Hadhrat Umm Salma (RA) on the authority of Hadrat Zaid Bin Arqam (RA) that the Holy Prophet (SAWS) addressing to **Ali, Fatima, Hasan and Hussain (RAA)** said:

**I am in a state of war with the one, who is at war with you and likewise in a state of peace with the one, who is at peace with you'.**

- 1) Fadhail ul-Sahaba by Imam Ahmed, V2, P.961, H.No.1350
- 2) Sunan Ibn Ma'aja, V1, P.52, H.No.145
- 3) Al-Jamie al-Sahih "Sunan al-Tirmizi", V5, P.656, H.No. 3870
- 4) Sahih Ibn al-Habban, V8, P.61, H.No.6938
- 5) Musnad al-Bazzar, V10, P.228, H.No.4320
- 6) Mustadarak Ala Sahihain by al-Hakim, V3, P.149 and 161 (Hadith hasan as says Imam al-Hakim)
- 7) Mustadarak Ala Sahihain by al-Hakim, V2, P.343 (Imam al-Hakim says that this is an authentic tradition, according to the criteria set by Imam Muslim)
- 8) Manaqib Ibn Maghazili al-Shafaie, P.117, H. No. 117
- 9) Musannaf Ibn Abi Shayba, V6, P.378, H.No. 32181
- 10) Musnad Imam Ahmed V2, P.442
- 11) Muajjam al-Kabir al-Tabarani V3, P.30,40 and 149 and V5, P.184
- 12) Muajjam al-Awsat al-Tabarani, V5, P. 182 and V7, P.197
- 13) Tafseer al-Kashaf WA al-Bayan by Imam al-Tha'alabi, V8, P.311
- 14) Majma' al-Zawa'id, by al-Haythami, V9, P.121 and 168
- 15) Sahih al-Jamie al-Saghir by al-Bani, V2, P.17, H.No.1475 (Allama Mohammed Nasiruddin al-Bani declared this Hadith "Hasan")
- 16) Siyer A'alam al-Nubla by al-Dhahabi, V2, P.122
- 17) Zakhair ul-Uqba by Muhib al-Tabari, P.62
- 18) Nuzm Durar al-Simtain by Hafiz al-Zarandi, P.291

Furthermore, the Holy Messenger of Allah (SAWS) at many occasions warned His followers about the treating with His Progeny, after He (SAWS) would have departed as the following tradition demonstrate:

'I am leaving amongst you two weighty things, first is the Book of Allah and the second one is my progeny, and that is rope of Allah which shall never separate until they meet me at Kauthar on the day of Judgement. The one who holds it fast would be on right



guidance and the one, who abandons it, would go astray. Behold! You shall be accountable for how you look after them behind me.

- 1) Al-Jamie al-Sahih "Sunan Tirmizi" V5, P.621 and 622, H.Nos. 3786 and 3788 (The narrators are Hadrat Jabir Bin Abdullah and Hadrat Zaid Bin Arqam (RAA) and the chains of the narrators are trustworthy and authentic)
- 2) Sahih Muslim, V4, P.1287, H.No.5923
- 3) Al-Mustadarak Ala Sahihain by al-Hakim, V3, P.148 (authentic on the criteria set by Bukhari and Muslim as says Imam al-Hakim)
- 4) Fadhail ul-Sahaba by Imam Ahmed, V2, P.723, H.No.990 and P.988, H.No. 1403
- 5) Musnad Imam Ahmed, V3, P.17 and 26
- 6) Sunan al-Kubra by Imam Nisa'I, V7, P.310, H.No.8092
- 7) Musnad Imam Ahmed, V5, P. 181-182
- 8) Al-Sunna by Ibn Abi Asim, P. H.No.
- 9) Al-Ma'arfat WA al-Tareekh by al-Qaswi, V1, P.295-296, through several chains of narrators
- 10) Also recorded by so many traditionalists and about its chains of narrators' trustworthiness and authenticity, they all are unanimously agreed upon.

It is reported on the authority of Hadrat Abdullah Ibn al-Abbas (RAA) that the Holy Messenger of Allah (SAWS) said: **Love Allah for His blessings upon you, and love me for the sake of Allah's love and love my progeny (Ahl ul-Bait) for the sake of my Love.**

- 1) Al-Mustadarak Ala Sahihain by al-Hakim, V3, P.149 (An authentic tradition, as declared by Imam al-Hakim)
- 2) Al-Jamie al-Sahih "Sunan al-Tirmizi", V5, P.622, H.No. 3789 (Sahih)
- 3) Al-Ma'arfat WA al-Tareekh by al-Qaswi, V1, P.269
- 4) Zakhair ul-Uqba by Muhib al-Tabari, P.50
- 5) Nuzm Durar al-Simtain by Hafiz al-Zarandi, P.289

Reported by many traditionalists on the authority of Hadrat Ali Ibn al-Hussain (RA) that he narrated on the authority of his father i.e. Hadrat Hussain Bin Ali (RA) that he heard Hadrat Ali Bin Abitalib (RA) say:

The Holy Messenger of Allah (SAWS) held the hands of Hasan and Hussain, then said: **One, who loves me, these two (i.e. Hasan and Hussain), their father (i.e. Ali) and their mother (i.e. Fatima), will be in my company at my place, on the day of Judgement.**

- 1) Al-Jamie al-Sahih "Sunan al-Tirmizi" V5, P.599, H.No.3733 (Hasan)
- 2) Musnad Imam Ahmed, V1, P.77
- 3) Fadhail ul-Sahaba by Imam Ahmed, V2, P.862, H.No.1185
- 4) Manaqib by Ibn Maghazili al-Shafai'e, P.433, H.No.417
- 5) Tareekh al-Baghdad, V13, P.287-288

Related by Ibn Ishaq (RA) and reported by Imam al-Tirmizi that the Holy Prophet (SAWS) said: Allah (SWT) sent down four thousands prophets and there were four thousands executors (Awsiya) and eight thousands Sibt (Grandchildren). In addition, by The One, in whose hand my soul is, **I am the best of the Prophets, my Executor (VASI) is the best of Executors and my Sibt is best of all Isbat.**

- 1) Al-Seer wa al-Maghazi, P.125
- 2) Al-Jamie al-Sahih "Sunan Tirmizi", V5, Ch. 50, H.No. 3607 and 3608

Reported by many traditionalists on the authority of Hadrat Abdullah Ibn Abbas(RA) that the Holy Messenger of Allah (SAWS) said: The stars help prevent those, inhabiting on the earth from being sunk, and the members of my family (Ahl ul-Bait) are the protectors of my followers (umma, nation) against disputes in terms of religious affairs. So, if any group of the Arabs opposes my Ahl ul-Bait, shall surely be split up by dissensions, further becoming a party of Satan.

- 1) Al-Mustadarak Ala Sahihain by al-Hakim, V3, P.149
- 2) Tabarani, Swaiq al-Muharriqua and so on,
- 3) Zakhair ul-Uqba by Muhib al-Tabari, P.49
- 4) Sahih Muslim, V4, 1961

At many occasions, the Holy Messenger of Allah (SAWS) warned people about the hatred for His (SAWS) Ahl ul-Bait (RAA):

Recorded Ibn Maghazili al-Shafai'e (RA) on the authority of Hadrat Abu Sae'ed al-Khudri (RA) that the the Holy Messenger of Allah (SAWS): **Intensified Allah (SWT) his wrath upon those, who went astray from the people of the Books and upon the one, who inflicted me by inflicting my progeny!**

- ❖ Manaqib by Ibn Maghazili al-Shafai'e, P.356, H.No.334

Reported by traditionalists on the authority of Hadrat Abdullah Bin Abbas (RA) that the Holy Messenger of Allah (SAWS) said: **Even if a person, who graded himself between the pillars and the ranks of the faith, prayed and observed fasting, then faced Allah, with the hatred of the progeny of Muhammed, Allah shall throw him into Hell!**

- 1) Zakhair ul-Uqba by Muhib al-Tabari, P.51
- 2) Ibn al-Ssari as quoted by Muhib al-Tabari in Zakhair
- 3) Al-Ma'arfat WA al-Tareekh by al-Qaswi, V1, P.274

Reported by many noted traditionalists on the authority of Hadrat Abu Sae'ed al-Khudri (RA) that the Holy Messenger of Allah (SAWS) said: **I swear upon the one, in whose hand my soul is! Do not hate anyone of us Ahl ul-Bait or else, whom Allah shall throw into Hell.**

- 1) Nuzm Durar al-Simtain by Hafiz al-Zarandi al-Hanafi, P.126

- 2) Al-Mustadarak Ala Sahihain, V3, P.15 and V4, P.352
- 3) Kanz ul-Ummal, V12, P.104, H.No.34304???
- 4) Sahih Ibn Habban, ???

It has been reported on the authority of Hadrat Abi Said al-Khudri (RA) that the Holy Messenger of Allah (SAWS) said: **Do not hate anyone of us Ahl ul-Bait (the Progeny of Muhammad), no doubt! The one who has hatred towards us, Allah shall surely throw the same into the Hell.**

- 1) Siyer A'alam al-Nubla by al-Dhahabi, V2, P.123
- 2) Al-Mustadarak Ala Sahihain by al-Hakim, V3, P.150 (Reported through two chains of narrators, and both traditions are authentic as Imam al-Hakim says)
- 3) Talkhees al-Mustadarak by al-Dhahabi, V3, P.150 ( Hadith Sahih )
- 4) Sahih Ibn Habban, V8, P.61, H.No. 6939
- 5) Manaqib by Ibn Maghazili al-Shafaie, V.120, H.No.94

Recorded Khazin al-Baghdadi and Abi Muhammed al-Baghawi in their respective books of the commentaries as follows:

**O Allah! Curse those who hate Muhammed and His progeny!**

- 1) Tafseer al-Baghawi, V5, P.137
- 2) Tafseer Khazin Baghdadi, V5, 136

Reported by many distinguished Hadith-Scholars on the authority of Hadrat Abu Sae'ed al-Khudri (RA) that the Holy Messenger of Allah (SAWS) said:

**‘One, who hates us Ahl ul-Bait (the progeny of Muhammad), is surely a Hypocrite!**

- 1) Fadhail ul-Sahaba by Imam Ahmed, V2, P.821, H.No.1126
- 2) Al-Mustadarak Ala Sahihain by al-Hakim, V3, P.150 (Imam Hakim says this tradition is authentic and reported it with more words on the authority of Hadrat Abu Sae'ed (RA) that the Holy Messenger of Allah said: *By the one, in whose hand my soul is; none but whose destination is Hell, will hate anyone of us Ahl ul-Bait*)
- 3) Zakhair ul-Uqba by Muhib al-Tabari, P.51
- 4) Manaqib by Imam Ahmed as quoted in
- 5) Tafseer Dhurr al-Manthour by al-Suyuti, V6, P7

Reported by Muhib al-Tabari on the authority of Hadrat Jabir Bin Abdullah al-Ansari (RA) that the Holy Messenger of Allah (SAWS) said:

**None, but a pious believer will love us Ahl ul-Bait (the progeny of Muhammad), and none, but a scoundrel hypocrite will hate us Ahl ul-Bait!**

- 1) Muajjam al-Kabir by al-Tabarani

- 2) Majma al-Zawaid by al-Haythemi, V9, P.132
- 3) Zakhair ul-Uqba by Muhib al-Tabari, P.51
- 4) Al-Mulla in his seera as quoted by Muhib al-tabari

### **Hadrat Ali Ibn Abi Talib (RA)**

On the day of Battle of Uhud, the Archangel Gabriel (AS) was praising Hadrat Ali's bravery and loyalty towards Islam, thereupon said the Holy Messenger of Allah (SAWS) to Hadrat Gabriel (AS): **Verily! He is from me and I am from him! In addition to it, said the Archangel Gabriel (AS): And I am from you two!** Moreover added Gabriel, which they all heard in voice: **There is neither any Sword as sharp as Dhulfiquar, nor there is any young man as brave as 'Ali is!**

- 1) Tareekh Umam WA al-Malook by al-Tabari, V3, P.116
- 2) Seerah Ibn Hisham, V3, P.106 and 134
- 3) Seerah al-Nabuwiyya by Ibn Kathir, V3, P.94
- 4) Matalib ul-Sool by Ibn Talha al-Shafai'e, V1, P.171

Furthermore, said the Holy Messenger of Allah (SAWS) on the day of Ahzab: **One stroke (of sword) of 'Ali on the infidels is better than the worship and righteous deeds of the two weighty things i.e. the Human beings and Jinns.** And it was because of 'Ali (RA)'s great piety, righteousness and devotion to Allah (SWT) that He (SWT) helped him in every task as He (RA) himself testifies this : **It was not my physical strength with which I uprooted the gate of Khaibar Fort, rather it was the strength of Allah bestowed upon me, which helped me achieve that.**

☒ Kitab al-Arbaeen Fi Usool al-Deen by Imam al-Razhi, P.459

Reported by great traditionalists on the authority of Hadrat Abdullah Ibn al-Masa'ud (RA) and Hadrat Shehar Bin al-Hakeem (RA) that the Holy Messenger of Allah (SAWS) on the day of Kahndaq's battle said for Ali (RA) : **'Ali's confronting with "Amrou Bin Abduwad" is better than all worship and righteous deeds of my followers until the day of resurrection".**

- 1) Al-Mustadarak Ala Sahihain by al-Hakim, V3, P. or Kitab al-Maghazi
- 2) Al-Firdaus al-mathour????x
- 3) Mutalib ul-Sool by Ibn Talha al-Shafa'ie, V

Comments Hafiz Ibn Hajar al-Asqalani (RA): At the time, when the Holy Messenger of Allah (SAWS) asked the companions (RAA) to establish "Brothership" and made it among themselves, He (SAWS) selected for himself Hadhrat Ali (RA) and said to him : You are my Brother!. In addition, there are numerous Ahadith about meritorious excellence of Hadhrat Ali (RA) so much so that even Imam Ahmed Bin Hanbal (RA) had to say: I did not record as many traditions (Ahadith) about merits of any other companion as that of Hadhrat Ali (RA). Besides Imam Ahmed, said others that this was the reason for Banu Umayya to have hatreds towards Ali (RA).

☒ Al-Isa'abah by Ibn Hajar al-Asqalani, V2, P.507

Sahl Bin Sa'd reported that a person from the offspring of Marwan was appointed as the governor of Medina. He called sahl Bin Sa'd and ordered him to abuse 'Ali, Sahl refused to do that. He (the governor) said to him: If you do not agree to it (at least) say: May Allah curse Abu Turab.<sup>2699</sup> Sahl said: There was no name dearer to 'Ali than Abu Turab (for it was given to him by the Holy Prophet himself) and he felt delighted when he was called by this name.

☒ Sahih Muslim (English), V4, P.1287, H.No.5924

**Footnote No. 2699:** The governor was Marwan b. Hakam who used to abuse Hadrat 'Ali (Allah be pleased with him) publicly. The records of history show that the Umayyads, with a few honourable exceptions, the chief amongst whom was 'Umar b. 'Abd-ul-Aziz, used 'Ali's nickname Abu Turab in a contemptuous sense, whereas Allah's Apostle (may peace be upon him) called him by this nickname as an expression of love.

☒ Sahih Muslim (English), V4, P.1287, F.N.No.2699

Imam Ahmed Bin Hanbal (RA) is reported to have said: **I did not record as many traditions (Ahadith) about merits of any other companion as that of Hadrat Ali (RA).**

- 1) Al-Mustadarak Ala Sahihain by al-Hakim, V3, P.107
- 2) Al-Isa'abah by Ibn Hajar al-Asqalani, V2, P.507
- 3) Al-Istia'ab by Abu Umar, V3, P. 203
- 4) Muta'alib al-Sool by Ibn Talha al-Shafai'e, V1, P. 144
- 5) Fateh al-Ba'ari, V7, P.57
- 6) Al-Swaiq al-Muharriqua, P.186
- 7) Tafseer al-Kashaf WA al-Bayan by al-Tha'alabi, V4, P.81
- 8) Manaqib al-Asad al-Ghalib" by Ibn al-Jazri, P. 38
- 9) Also in Al-Kamil Fi Tareekh by Ibn Atheer

Reported Hafiz Abu Faraj Ibn al-Jawzi (RA) on the authority of Hadrat Abdullah Bin Imam Ahmed Bin Hanbal (RAA) that he narrated: I heard my father (i.e.Imam Ahmed Bin Hanbal) say: There is no companion (RA), about whom the chains of narrators for Ahadith of excellence are as authentic as for Hadrat Ali (RA).

- 1) Manaqib Imam Ahmed Bin Hanbal by Ibn al-Jawzi, P.220
- 2) Riyadh al-Nadhra by Muhib al-Tabari, V3, P.188

Narrated by Hadrat Ibn Buraida (RA) on the authority of his father i.e. Hadrat Buraida (RA) that the **most beloved amongst the men to the Holy Prophet (SAWS) was Hadrat Ali Bin Abi Talib (RA) and so was Hadrat Fatima (RA) to Him (SAWS) amongst the women.**

- 1) Fadhail ul-Sahaba by Imam Ahmed, V2, P.853, H.No.1171
- 2) Al-Khasais by Imam Nisa'i, P.92, H.No.113
- 3) Al-Jamie al-Sahih "Sunan al-Tirmizi", V5, P.No.658, H.No.3874 {( the chain of narrators is trustworthy as says Imam al-Tirmizi and He recorded this tradition on the authority of Hadrat Aisha (R.A.)}
- 4) Al-Mustadark Ala Sahihain, V3, P.155 ( the narrators are trustworthy )
- 5) Musnad al-Sahaba (Musnad al-Ruyyani), V1, P.26, H.No.41
- 6) Talkhees al-Mustadarak by al-Dhahabi,V3, P.155 (the narrators are trustworthy)

This following is vary famous and has been recorded by so many distinguished traditionalists, with no or slight variations in the words. What we learn from this tradition is Hadrat Ali Ibn Abi Talib (RA) is beloved to Allah (SWT) and his Messenger Muhammed (SAWS) more than the fact, that He (RA) also loves Allah (SWT) and his Messenger (SAWS):

Narrated Salama: 'Ali happened to stay behind the Prophet (SAWS) and (did not join him) during the battle of Khaibar for he was having trouble. Then he said, "How could I remain behind Allah's Messenger?" So 'Ali set out following the Prophet (SAWS), when it was the eve of the day in the morning of which Allah helped (the Muslims) to conquer it, Allah's Messenger (SAWS) said, "I will give the flag (to a man), or tomorrow a man whom **Allah and His messenger love** will take the flag." Or said, "A man **who loves Allah and His messenger**; and Allah will grant victory under his leadership." Suddenly came, Ali whom we did not expect. The people said, "This is Ali." Allah's Messenger (SAWS) gave him the flag and Allah granted victory under his leadership.

- 1) Sahih al-Bukhari (Arabic-English), V5, P.44, H.No.52
- 2) So many noted traditionalists have recorded this Hadith in their respective works, and upon the chains of its narrators' trustworthiness and authenticity, they all are unanimously agreed.

Sahl Bin Sa'd reported that Allah's Messenger (PBUH) said on the day of Khaibar: I would certainly give this standard to a person at whose hand Allah would grant victory and **who loves Allah and His Messenger and Allah and His messenger love him also**. The people spent the night thinking as to whom it would be given. When it was morning the people hastened to Allah's Messenger (PBUH) all of them hoping that that would be given to him. He (the Holy Prophet) said: Where is 'Ali Bin Abi Talib ? They said: Allah's Messenger his eyes are sore. He then sent for him and he was brought and Allah's Messenger (PBUH) applied saliva to his eyes and invoked blessings and he was all right, as if he had no ailment at all, and conferred upon him the standard.

- 1) Sahih Muslim (English), V4, P.1285, H.No.5918
- 2) Sunan Ibn Ma'aja, V1, P.43, H.No.117
- 3) Al-Khasais by Imam al-Nisa'i and too many other traditionalists have recorded in their respective Ahadith collections.

- 4) So many noted traditionalists have recorded this Hadith in their respective works, and upon the chains of its narrators' trustworthiness and authenticity, they all are unanimously agreed.

Suhail reported on the authority of Abu Huraira that Allah's Messenger (PBUH) said on the day of Khaibar: I shall certainly give this standard in the hand of one who loves Allah and His Messenger and Allah will grant victory at his hand. 'Umar b. Khattab said: Never did I cherish for leadership but on that day (In Sunan Sae'ed Bin Manthour "Before that day). I came before him with the hope that I may be called for this, but Allah's Messenger (PBUH) called 'Ali b. Abi Talib and he conferred (This honour) upon him and said: Proceed on and do not look about and until Allah grants you victory.

- 1) Sahih Muslim (English), V4, P.1285, H.No.5917
- 2) Sunan Sae'ed Bin Manthour, V2, P.178, H.No.2474
- 3) So many noted traditionalists have recorded this Hadith in their respective works, and upon the chains of its narrators' trustworthiness and authenticity, they all are unanimously agreed.

Said the Holy Messenger (PBUH): I would certainly give this standard to a person **who loves Allah and His Messenger** and **Allah and His Messenger love him too....**and hander over the standard to him (i.e.Ali)

- 1) Sahih Muslim (English), V4, P.1284, H.No.5915
- 2) Sunan Ibn Ma'aja, V1, P.45, H.No.121
- 3) So many noted traditionalists have recorded this Hadith in their respective works, and upon the chains of its narrators' trustworthiness and authenticity, they all are unanimously agreed.

The Holy Messenger (PBUH) addressing 'Ali said: **You are in the same position to me as Aaron (Harun) was in relation to Moses! But, there would be no prophet after me.**

- 1) Sahih Muslim (English), V4, P.1284, H.No.5913, 5914 and H.No. 5915
- 2) Sunan Ibn Ma'aja, V1, P.42, H.No.115
- 3) So many noted traditionalists have recorded this Hadith in their respective works, and upon the chains of its narrators' trustworthiness and authenticity, they all are unanimously agreed.

Reported by noted traditionalists on the authority of Hadrat Anas Bin Malik (RA) and others that they narrated:

There was a cooked meat of a bird with the Holy Messenger of Allah (SAWS), when he said, "O Allah send your **most beloved** of your all creatures to eat with me this bird! Thereupon came 'Ali and ate with Him (SAWS).

- 1) Al-Mustadarak Ala Sahihain, V3, P.130 and 131( Imam al-Hakim says that this is an authentic tradition on the criteria set by Imam Bukhari and Muslim)
- 2) Al-Jamie al-Sahih "Sunan al-Tirmizi", V5, P.595, H.No.3721
- 3) Kitab al-Arbae'en by Imam al-Razhi, P.451
- 4) Manaqib by Ibn Maghazili al-Shafai'e, P.Nos.208-228, H.Nos.190-212
- 5) Hulyat ul-Awliya, V6, P.339
- 6) Muajjam al-Kabir by al-Tabarani, V1, P.Nos 253 and 730 and H.No. 10667
- 7) Muajjam al-Awsat by al-Tabarani, V7, P.288, V8, P.225, H.No.7462 and V10, P.171, H.No.9368
- 8) Tareekh al-Medina al-Damishque by Ibn Asakir, V42, P.Nos.244-258, through too many chains of different narrators.
- 9) Tareekh al-Baghdad by al-Khateeb, V3, P.171 and V9, P.369
- 10) Al-Khasais by Imam al-Nisa'ie, P.25, H.No.10
- 11) Usdul Ghaba by Ibn Athir, V4, P.Nos 105 and 110
- 12) Musnad Abi Ya'ala al-Muwasalli, V7, P.105, H.No.4052
- 13) Kitab al-Arbaeen Fi Usool al-Deen by Imam al-Razhi, P.451
- 14) Tazkarat ul-Khwaas by Sibt Ibn al-Jawzi, P.40
- 15) Kanz ul-Ummal, V13, P.73, H.No.36503

Reported by Ibn Buraida on the authority of his father that he said 'The Holy Messenger of Allah (SAWS) said: Verily! Allah has ordained me **to love** the "Four persons" and informed me that **He (SWT) loves** them. The Holy Messenger was asked: O! Messenger of Allah! Tell us their names, thereupon replied the Holy Messenger of Allah (SAWS): **Ali is among them and he said this thrice, then added Abu Dharr, Miqda'd and Salman.**

- 1) Musnad Imam Ahmed, V5, P.351
- 2) Fadhail ul-Sahaba by Imam Ahmed, V2, P.804, H.No.1103
- 3) Al-Jamie al-Sahih "Sunan al-Tirmizi", V5, P.594, H.No.3718 ( Hadith is Hasan)
- 4) Al-Mustadark Ala Sahihain by al-Hakim, V3, P.130
- 5) Tareekh al-Medina al-Damishque, V42, P.266
- 6) Sunan Ibn Ma'aja, V1, P.53, H.No.149
- 7) Musnad al-Sahaba (Musnad al-Ruyyani), V1, P.20-21, H.No.28-29
- 8) Manaqib by Ibn Maghazili al-Shafai'e, P.355-356, H.Nos. 331-333
- 9) Hulyat ul-Awliyya by Hafiz Abu Nuaem al-Isfahani, V1, P.172
- 10) Riyadh al-Nadhra by Muhib al-Tabari, V3, P.188

Reported by Imam al-Hakim al-Nisapouri, on the authority of Hadhrat Abdullah Ibn Abbas (RA) that the the Holy Messenger of Allah (SAWS) looked at the face of Ali (RA) and then said: **You are Chief in this World and in hereafter! Your beloved is my beloved and my beloved is beloved of Allah! Your enemy is my enemy and my enemy is an enemy of Allah! Woe unto the one, who hates you after me.**

- 1) Fadhail ul-Sahaba by Imam Ahmed, V2, P.796, H.No.1092 ( the narrators are sound and trustworthy as written under Hadith)



- 2) Musnad Imam Ahmed, V1, P.330
- 3) Tareekh al-Baghdad by al-Kahteeb, V4, P.39
- 4) Al-Sunna by Ibn Abi Asim, V2, P.603
- 5) Al-Mustadarak Ala Sahihain by al-Hakim, V3, P.128 ( Through an authentic chain of narrators, Imam al-Hakim recorded this tradition and declared authentic on the criteria set by Sheikhain i.e. Imam Bukhari and Muslim)
- 6) Tareekh al-Medina al-Damishique, V42, P.268-283 (through various chains of different narrators)
- 7) Majma al-Zawaid, V9, P.119
- 8) Riyadh al-Nadhra by Muhib al-Tabari, V3, P.122
- 9) Manaqib by Imam Ahmed as quoted by al-Tabari in Riyadh al-Nadhra
- 10) Kanz ul-Ummal, V13, P.48, H.No.36353-36354

Reported by Ibn Ma'aja on the authority of Hadrat Abdullah Ibn Umar (RA) that the Holy Messenger of Allah (SAWS) said: al-Hasan and al-Hussain are the chiefs of the youth of the Paradise, and **their father (i.e. Ali)** is better than they are.

- 1) Sunan Ibn Ma'aja, V1, P.44, H.No.118
- 2) Al-Mustadarak Ala Sahihain by al-Hakim, V3, P.167 (tradition is authentic, and Imam al-Hakim has reported it through chains of narrators and authenticated both.)
- 3) Talkhis al-Mustadarak by Imam al-Dhahabi, V3, P.167 ( the narrators are authentic and the tradition is authentic, as comments Imam al-Dhahabi)

Reported by Imam al-Hakim on the authority of Hadrat Abi Dharr (RA) that he said: We used to identify the hypocrites by those, possessing the evils by expressing the following signs: **Who lied upon Allah and His Messenger (SAWS), stayed away from prayers and hated Ali Ibn Abi Talib (RA).**

- 1) Fadhail ul-Sahaba by Imam Ahmed, V1, H.No.63 and in V2, P.792 and P.835, H.Nos.1086, 1146 (the chain of narrators is trustworthy)
- 2) Al-Mustadarak Ala Sahihain by al-Hakim, V3, P.129 ( Through an authentic chain of narrators, Imam al-Hakim recorded this tradition and declared authentic on the criteria set by Imam Muslim)
- 3) Al-Jamie al-Sahih "Sunan al-Tirmizi", V5, P.593, H.No.3717
- 4) Tareekh al-Medina al-Damishique, V42, P.286-288, (through various chains of different narrators)
- 5) Majma al-Zawaid by Ibn Hajar al-Haythemi, V9, P.132
- 6) Riyadh al-Nadhra by Muhib al-Tabari, V3, P.242
- 7) Zakhair ul-Uqba by Muhib al-Tabari, P.91
- 8) Al-Istia'ab by Abu Umar "Ibn Abdu Barr", V3, P.207
- 9) Also reported by al-Tabarani, Ibn Abi Hatim and Ibn Sa'ad in Tabaqat al-Kubra (V6, P.370) and says that the Hadith is good.
- 10) Ansab al-Ashrab by al-Baladhuri, V2, P.350
- 11) Kanz ul-Ummal, V13, P.47, H.No.36342

Reported by Ibn Asakir and others, on the authority of Hadrat Jabir Bin Abdullah (RA) that he narrated: ‘Entered the Holy Messenger of Allah (SAWS) into the Mosque, while we were there inside it. He (SAWS) held the hand of Hadrat ‘Ali (RA) and then said, “Do you not claim to love me”? All said, “Yes” O Messenger of Allah”! Thereupon He (SAWS) retorted: **Lied the one, who claimed to have loved me and hated this i.e. ‘Ali!**

- 1) Tareekh al-Medina al-Damishique, V42, P.268 (through various chains of different narrators)
- 2) Kanz ul-Ummal, V13, P.54, H.No.36388

In addition, declared the Holy Messenger of Allah (SAWS): **None but a believer will love Ali, and similarly none but a hypocrite will hate him!** as narrated by Umm ul-Momineen Hadhrat Umm Salma (RA) and reported by so many distinguished traditionalists:

- 1) Musnad Imam Ahmed, V4, P.438 and V6, P.292
- 2) Musnad Imam Ahmed, V6, P.306
- 3) Sahih Muslim by Imam Muslim Bin Hjjaj, V1, P.46, H.No.141
- 4) Musannaf Ibn Abi Shayba, V6, P.372, H.No.32114
- 5) Al-Sunna by Ibn Abi Asim, P.304, H.No. 1354
- 6) Fadhail ul-Sahaba by Imam Ahmed, V2, P.852, H.No.1169
- 7) Al-Muajjam al-Kabir by al-Tabarani, V23, P.Nos 380 and 901
- 8) Musnad Abi Ya’ala al-Muwasalli, V6, P.Nos. 80 and 89, H.Nos. 6868 and 6895
- 9) Muta’alib al-Sool, V1, P.87
- 10) Al-Jamie al-Usool by Ibn al-Atheer, V9, P. 473, H.No. 6487
- 11) Al-Jamie al-Sahih “Sunan al-Tirmizi” V5, P.594, H.No.3717 (Hasan)
- 12) Kanz ul-Ummal, V11, P.286, H.Nos.33023-33027
- 13) Tareekh al-Medina al-Damishique, V42, P.268-285 (through several chains of different narrators.)

Reported by many tradionalists that Hadhrat Ali (RA) during the time of the Holy Messenger of Allah (SAWS) used to say: **None but a believer will love me, and none but a hypocrite will hate me.**

- 1) Sahih Muslim by Imam Muslim Bin Hjjaj, V1, P.46, H.No.141
- 2) Sahih Ibn Habban, V8, P.40, H.No.6885
- 3) Musannaf Ibn Abi Shayba, V6, P.372, H.No.32116
- 4) Sunan al-Kubra by Imam al-Nisa’i, V7, P.312, H.No.8097
- 5) Fadhail ul-Sahaba by Imam Nisa’i, P.17, H.No.50
- 6) Al-Jamie al-Sahih “Sunan al-Tirmizi” V5, P.601, H.No.3736 (Hasan Sahih)
- 7) Sunan Ibn Ma’aja, V1, P.42, H.No.114
- 8) Khasais by Imam Nisa’i, P.86, H.Nos.100-102
- 9) Al-Jamie al-Usool by Ibn al-Atheer, V9, P. 473, H.No. 6488
- 10) Ansab al-Ashrab by al-Baladhuri, V2, P.350

Zirr reported: ‘Ali observed: By Him who split up the seed and created something loving, the **Apostle (PBUH) gave me a promise that no one but a believer would love me, and none but a hypocrite would nurse grudge against me.**145

❖ Sahih Muslim by Imam Muslim Bin Hjjaj, V1, P.46, H.No.141

**Footnote No. 145:** Here love of Hadrat ‘Ali (RA) has been made as one of the criteria of a true believer. As I have discussed earlier, faith inculcates in man the spirit of true piety and purifies him of all prejudices.

The Messenger of Allah was very affectionate towards him, and trusted him in all matters. He was asked to occupy the Prophet’s bed on the night when the latter left Mecca for Medina, and when the conspirators entered the house to kill Muhammed, they were surprised to discover his young cousin sleeping there. After restoring to their owners the objects which the Holy Prophet was holding on trust, ‘Ali joined him at Quba’. He was married to the Prophet’s daughter Fatima. He was elected as the fourth caliph. He was an extremely pious man and always maintained a very high standard of morality and God-consciousness and always presented a fine example of a true believer. Enmity against such a devoted lover of Islam is in fact **enmity against Allah and His Apostle.**

❖ Sahih Muslim by Imam Muslim Bin Hjjaj, V1, P.46, F.N.No.145

Recorded by many noted-traditionalists on the authority of Hadrat Hussain bin Ali (RA) that Hadrat Fatima bint Muhammad (RA) narrated that the Holy Messenger of Allah (SAWS) said: Verily! The fortunate one is all fortunate, belongs to the fortunate and that is the one who, loved "**Ali in his lifetime and after his death**".

- 1) Fadhail ul-Sahaba by Imam Ahmed, V2, P.817, H.No.1121
- 2) Riyadh al-Nadhra by Muhib al-Tabari, V3, P.176???
- 3) Manaqib by Imam Ahmed as quoted in

Recorded by many noted-traditionalists on the authority of Hadrat Hussain bin Ali (RA) that Hadrat Fatima bint Muhammad (RA) narrated that the Holy Messenger of Allah (SAWS) said: Verily! The fortunate one is all fortunate, belongs to the fortunate and that is the one who, loved "**Ali in his lifetime and after his death**" and the scoundrel is all scoundrel who hated "**Ali in his lifetime and after his death**".

- 1) Majma al-Zawaid by al-haythemi, V9, P.132
- 2) Muajjam al-Kabir by al-Tabarani

The Holy Messenger of Allah (SAWS) is reported to have said:

**The address of the believer’s journal is the love of Ali Ibn Abitalib**

- 1) Manaqib by Ibn Maghazili al-Shafai’e, P.311, H.No. 290

- 2) Tareekh al-Baghdad by al-Khateeb, V4, P.410
- 3) Lisan al-Mizan, V4, P.471
- 4) Kanz ul-Ummal, V11, P.276, H.No.32892

**The Allah (SWT) turns hostile towards the one, who turned hostile to Ali**

- ❖ Kanz ul-Ummal, V11, P.276, H.No.32896

Reported by so many well-known traditionalists on the authority of Hadrat Sa'ad Bin Waqqas (RA) and other companions that the Holy Messenger of Allah (SAWS) said about 'Ali (RA):

**One, who inflicted Ali, has surely inflicted me**

- 1) Fadhail ul-Sahaba by Imam Ahmed, V2, P.784, H.No.1078 (the narrators are authentic)
- 2) Musnad Imam Ahmed, V3, P.483
- 3) Kanz ul-Ummal, V11, P.276, H.No.32898
- 4) Tareekh ul-Khulfa, by al-Suyuti, P.173 {(on the authority of Hadrat Saad Bin Abi Waqqas (RA)}
- 5) Tareekh al-Kabir, by Imam al-Bukhari (compiler of the Sahih al-Bukhari),V6, P.306-307
- 6) Sahih Ibn Habban, V9, P.39, H.No.6884
- 7) Al-Istiah by Ibn Abdul Barr "Abu Umar, V3, P.
- 8) Tazkarat ul-Khwaas by Sibte Ibn al-Jawzi, P.45
- 9) Riyadh al-Nadhra by Muhib al-Tabari, V3, P.122
- 10) Mutalib ul-Aliya by Ibn Hajar al-Asqalani, V4, P.64, H.No.3968
- 11) Al-Sahih al-Musnad Min al-Fadhail ul-Sahaba, P.121 (Sahih)

Reported by the traditionalists, on the authority of Hadrat Arwa (RA) that the Second Caliph Hadrat Umar Bin al-Khattab (RA), near the Shrine of the Holy Messenger of Allah (SAWS) said: **Do you know the person, who is buried here, 'Muhammad Bin Abdullah Bin Abdul Muttalib' or 'Ali Bin Abi Talib Bin Abdul Muttalib'? Do not describe of 'Ali' but with respect for if you inflicted him (i.e.Ali) has surely inflicted the one, who is in this grave (i.e. the Holy Prophet)**

- 1) Fadhail ul-Sahaba by Imam Ahmed, V2, P.795, H.No.1089 (the narrators are trustworthy and the tradition is authentic, as written under hadith)
- 2) Riyadh al-Nadhra by Muhib al-Tabari, V3, P.123
- 3) Kanz ul-Ummal, V13, P.54, H.No.36390

Reported by so many renowned traditionalists on the authority of Umm ul-Momineen Hadrat Umm Salma (RA) and other companions that the Holy Messenger of Allah (SAWS) said:

**One, who reviled or curses Ali, has indeed reviled and cursed me and the one, who reviled me and cursed, has surely reviled and cursed Allah.**

- 1) Fadhail ul-Sahaba by Imam Ahmed, V2, P.735, H.No.1011 ( the narrators are authentic)
- 2) Musnad Imam Ahmed, V6, P.323
- 3) Manaqib by Ibn Maghazili al-Shafai'e, P.294, H.No. 271 and P.459, H.No.447
- 4) Al-Sunna by Ibn Abi Asim, H. No.1387
- 5) Musnad al-Bazzar, V3, P.200, H.No.2562
- 6) Musnad Abi Ya'ala al-Muwasalli, V2, P.109 and 770
- 7) Al-Mustadarak Ala Sahihain by Imam al-Hakim, V3, P.121
- 8) Al-Khasais by Imam Nisa'i, P. 80, H.No.91
- 9) Muajjam al-Kabir by al-Tabarani, V23, P. 322-323 and 737
- 10) Muajjam al-Awsat by al-Tabarani, V6, P.389, H.No.5828
- 11) Muajjam al-Saghir by al-Tabarani, V2, P.21
- 12) Mutalib ul-Aliya by Ibn Hajar al-Asqalani, V4, P.64, H.No.3967
- 13) Majma al-Zawaid by al-Haythemi, V9, P.130 ( the narrators are trustworthy, says al-Haythemi)
- 14) Kanz ul-Ummal, V11, P.276, H.No.32900
- 15) Tareekh ul-Khulafa, by al-Suyuti, P.173 {(on the authority of Umm ul-Momineen Hadhrat Umm Salma (RA)}
- 16) Kitab al-Kunni in Tareekh al-Kabir, by Imam al-Bukhari (compiler of the Sahih al-Bukhari), V8, P.11, H.No.71
- 17) Riyadh al-Nadhra by Muhib al-Tabari, V3, P.122 {(on the authority of Hadrat Ibn Abbas (RA)}
- 18) Al-Sahih al-Musnad Min al-Fadhail ul-Sahaba, P.121 (Sahih)

Reported too many traditionalists on the authority of Abi Abdullah al-Jadli that he narrated: I entered upon Umm ul-Momineen Hadrat Umm Salma (RA) and she asked me: **Does anyone amongst you revile the Holy Messenger of Allah (SAWS)?** Thereupon I replied: Exalted be the Lord, Allah or God forbids!

She said: I heard the Holy Messenger of Allah (SAWS) say: **One who reviles 'Ali has indeed reviled me.**

- 1) Al-Khasais by Imam Nisa'i, P. 80, H.No.91
- 2) Fadhail ul-Sahaba by Imam Ahmed, V2, P.735, H.No.1011 ( the narrators are authentic)
- 3) Musnad Imam Ahmed, V6, P.323
- 4) Al-Mustadarak Ala Sahihain by al-Hakim, V3, P.121 (the narrators are authentic as comments Imam al-Hakim)
- 5) Majma al-Zawaid by Ibn Hajar al-Haythemi, V9, P.130
- 6) Al-Sahih al-Musnad Min al-Fadhail ul-Sahaba, P.121 (Sahih)

Reported by so many renowned traditionalists on the authority of Umm ul-Momineen Hadrat Umm Salma (RA) and other companions that the Holy Messenger of Allah (SAWS) said:

**One, who loved Ali, has indeed loved me, the one, who hated Ali, has indeed hated me, and the one, who hated me, Allah shall surely torment him punitively.**

- 1) Fadhail ul-Sahaba by Imam Ahmed, V2, P. 771, H.No.1066
- 2) Huliyyat ul-Awliya by Abu Nuae'm al-Isfahani, V9, P.64
- 3) Kanz ul-Ummal, V11, P.276, H.No.32899
- 4) Tareekh ul-Khulafa, by al-Suyuti, P.173 {(on the authority of Hadrat Umm Salma (RA)}
- 5) Muajjam al-Kabir by al-Tabarani
- 6) Majma al-Zawaid by al-Haythemi, V10, P.25 ( and he authenticated this tradition)
- 7) Riyadh al-Nadhra by Muhib al-Tabari, V3, P.122
- 8) Mutalib ul-Aliya by Ibn Hajar al-Asqalani, V4, P.64, H.No.3969

Reported by so many renowned traditionalists on the authority of Hadrat Ibn Abbas (RA) and Umm ul-Momineen Hadrat Umm Salma (RA) that the Holy Messenger of Allah (SAWS) said about 'Ali (RA):

**O the Mother of Saleem! This is 'Ali Ibn Abi Talib! "Verily, the flesh of Ali is from my flesh, his blood is from my blood, he is from me in the same way as Aaron from Moses! Except there is no prophet after me"**

- 1) Muajjam al-Kabir by al-Tabarani, V12, P.14, H.No.12341
- 2) Majma al-Zawaid by al-Haythemi, V9, P.111
- 3) Kanz ul-Ummal, V11, P.279, H.No.32933
- 4) Nuzm Durar al-Simtain by Hafiz al-Zarandi, P.75

Reported by Ibn Maghazili on the authority of Umm ul-Momineen Hadhrat Aisha (RA) that the Holy Messenger of Allah (SAWS) said: **“Describing of Ali is an act of worship.”**

- 1) Manaqib by Ibn Maghazili al-Shafa'ie, P. 268, H.No.243
- 2) Kanz ul-Ummal, V11, P.276, H.No.32891
- 3) Al-Firdaus bi-Mathour al-Khita'ab by al-Dailami, V2,H.No.2974
- 4) Tareekh al-Medina al-Damishque by Ibn Asakir

Reported by Ibn Maghazili on the authority of Kathir Bin Hisham that Umm ul-Momineen Hadhrat Aisha (RA) used to say: **Adorn your assemblies by describing of Ali.**

- ☒ Manaqib by Ibn Maghazili al-Shafa'ie, P. 281, H.No.255

Reported by many traditionalists on the authority of Hadrat Abu Sae'ed al-Khudri, Hadrat Abdullah Ibn Masa'ud and Umm ul-Momineen Hadrat Aisha through his father Hadrat Abu Bakr (RAA) that the Holy Messenger of Allah (SAWS) said:

**Looking at the face of Ali is an act of worship**

- 1) Al-Mustadark Ala Sahihain by al-Hakim, V4, P.141 ( the narrators are trustworthy and the tradition is authentic as says Imam al-Hakim)
- 2) Manaqib by Ibn Maghazili al-Shafa'ie, P.268-280, H.No.243-354 ( reported Imam Ibn Maghazili through many different chains of narrators)
- 3) Kanz ul-Ummal, V11, P.276, H.No.32891 and P.287, H.No.33036
- 4) Tareekh al-Madina al-Dimishque by Ibn Asakir, V42, P.350-355 (through several chains of different narrators)
- 5) Tareekh ul-Khulafa, by al-Suyuti, P.173, (the narrators are trustworthy and authentic) and he reported on the authority of Ummhain ul-Momineen Hadhrat Aisha, Hadhrat Umm Salma (RAA) and from the Companions such as Hadhrat AbuBakr, Hadhrat Uthman Bin Affan, Hadhrat Ma'az Bin Jabal, Hadhrat Anas Bin Malik, Hadhrat Thoban and Hadhrat Jabir Bin Abdullah (Rizwanullah Ta'ala Alaihum Ajmaeen).
- 6) Riyadh al-Nadhra by Muhib al-Tabari, V3, P.232

Reported on the authority of Hadhrat Abdullah Ibn al-Abbas (RA) that the Holy Messenger of Allah (SAWS) said: **Loving Ali Ibn Abitalib burns the Sins away the way, fire does to the wood!**

- 1) Tareekh Madinat al-Dimishque by Ibn Asakir, V42, P.244
- 2) Riyadh al-Nadhra by Muhib al-Tabari, V3, P.190
- 3) Kanz ul-Ummal, V11, P.286, H.No.33018
- 4) Al-Firdaus bi-Mathour al-Khita'ab by al-Dailami, V2, P.142, H.No.2722

Reported on the authority of Hadrat Umar Bin al-Khattab (RA) that the Holy Messenger of Allah (SAWS) said: **Loving Ali protects from the Hell.**

- ❖ Al-Firdaus bi-Mathour al-Khita'ab by al-Dailami, V2, P.142, H.No.2723

Reported on the authority of Hadrat Abdullah Ibn al-Abbas (RA) that the Holy Messenger of Allah (SAWS) said: **Had all the people agreed unanimously upon the Love of Ali Ibn Abi Talib, Allah (SWT) would have not created the Hell**

- ❖ Al-Firdaus bi-Mathour ul-Khita'ab by al-Dailami, V3, P. 373, H.No.5136

**Hadrat Fatima Bint Muhammad (SAWS)**

Similarly, the distinguished traditionalists have recorded too many traditions of meritorious excellence of Hadhrat Fatima Bint Muhammed (AS) from her father i.e. the

Holy Messenger of Allah (SAWS), and since the topic, being about loving the Ahl ul-Bait (RAA), I present below some of the noted traditions about her (RA) below:

The Holy Messenger of Allah (SAWS) would highly welcome Hadrat Fatima (RA) whenever she visited Him. Several traditionalists have recorded a tradition on the authority of Umm ul-Momineen Hadrat Aisha (RA) and Hadrat Ibn Buraida (RA) that the **most beloved amongst the men to the Holy Prophet (SAWS) was Hadrat Ali Bin Abi Talib (RA) and so was Hadrat Fatima (RA) to Him (SAWS) amongst the women.**

- 1) Al-Khasais by Imam Nisa'i, P.92, H.No.113
- 2) Al-Jamie al-Sahih "Sunan al-Tirmizi", V5, P.No.658, H.No.3874 {( the chain of narrators is trustworthy as says Imam al-Tirmizi and He reported it on the authority of Hadrat Aisha (R.A.)}
- 3) Al-Mustadark Ala Sahihain, V3, P.155 ( the narrators are trustworthy )
- 4) Talkhees al-Mustadarak by al-Dhahabi,V3, P.155 (the narrators are trustworthy)

Reported to us Ibn Aieenah from Amrou and he, from Muhammed Bin Ali that he narrated that the Holy Messenger of Allah (SAWS) said: **Verily! Fatima is part of me, and the one, who enraged her, surely enraged me.**

- 1) Musannaf Ibn Abi Shayba, V6, P.388, H.No.32269
- 2) Al-Jamie al-Sahih "Sunan al-Tirmizi", V5, P.656, H.No.3869
- 3) Al-Khasais by Imam Nisa'i, P.105, H.Nos135-137

Reported by Imam Nisa'i on the authority of Al-Miswar Bin Makhrama that the Holy Messenger of Allah (SAWS) said: **Since Fatima is a part of me, Behold! I am suspected if she is suspected and I am inflicted if she is inflicted.**

- 1) Fadhail al-Sahaba by Imam Nisa'i, P.78, H.No.265
- 2) Sunan al-Kubra by Imam al-Nisa'ai, V7, P.394, H.No.8312

Narrated Al-Miswar Bin Makharama: Allah's Messenger (PBUH) said, **"Fatima is a part of me, and he who makes her angry, makes me angry."**

- 1) Sahih al-Bukhari (Arabic-English), V5, P. 50, H.No.61
- 2) Al-Imama WA al-Siyasah by Ibn al-Qutaiba, P.17
- 3) Fadhail al-Sahaba by Imam Nisa'i, P.78, H.No.266 and H.No.267
- 4) Sunan al-Kubra by Imam al-Nisa'i, V7, P.394, H.No.8313-8314

Reported by Imam Ibn al-Qutaiba (RA) on the authority of Hadrat Fatima (RA) that the Holy Messenger of Allah said: **The delight and satisfaction of Fatima is my delight and my satisfaction. In addition, the wrath of Fatima is my wrath and the one, who loves my daughter Fatima, has surely loved me, the one who pleases Fatima has surely pleased me and the one who enraged Fatima has indeed enraged me.**



## ❖ Al-Imama WA al-Siyasah by Ibn al-Qutaiba, P.17

Reported by Imam Nisa'i (RA), Imam Ahmed Bin Hanbal (RA) and so many others on the authority of Hadrat Huzaifa Bin al-Yaman (RA) that the Holy Messenger of Allah (SAWS) said: **'Descended an angel of the angels from the heaven, who did never visit the earth before tonight; and sought the permission from Allah (SWT) to greet me. Then gave me the glad tiding that al-Hasan and Hussain are Chiefs of the youth of the Paradise and Fatima (RA) is Chief of the women of the Paradise.**

- 1) Al-Jamie al-Sahih "Sunan al-Tirmizi", V5, P.619, H.No.3781 ( the narrators are trustworthy as says Imam al-Tirmizi)
- 2) Fadhail ul-Sahaba by Imam Nisa'i, P.58, H.No.193 and P.76, H.No.260
- 3) Fadhail ul-Sahaba by Imam Ahmed, V2, P.990, H.No.1406 (the narrators are trustworthy and authentic)
- 4) Musnad Imam Ahmed, V5, P.391
- 5) Tareekh al-Kabir by Imam al-Bukhari (compiler of Sahih al-Bukhari), V1, P.232 (on the authority of Hadrat Abu Huraira)
- 6) Sahih Ibn Khoziema, V2, P.206
- 7) Al-Mustadarak Ala Sahihain by al-Hakim, V3, P.151 ( Through two chains of narrators, Imam al-Hakim recorded this tradition and declared authentic)
- 8) Sunan al-Kubra by Imam al-Nisa'i, V7, P.391, H.No.8307
- 9) Al-Khasais by Imam Nisa'i, P.102, H.No.130
- 10) Muajjam al-Kabir by al-Tabarani, V22, P.403, H.No.1006 (on the authority of Hadrat Abu Huraira)
- 11) Sahiha by the great research scholar Sheikh Mohammed Nasiruddin al-Bani, V2, P.430 (and he declared it authentic, as the narrators are trustworthy)

### **Hadrat Hasan and Hussain Bin Ali (RAA)**

Reported by Abu Tahir through a long chain of narrators that narrated Abdullah:

While the Holy Messenger of Allah (SAWS) was praying and often during his prostration, the Hasan and Hussain (RAA) ascended on His (SAWS) back, therefore while raising His (SAWS) head from the prostration, He (SAWS) would lift them gently. Again, when He (SAWS) prostrated, they would descend. This continued to happen until the Holy Prophet (SAWS) finished the prayer and after that, He (SAWS) called them both in his chamber ( Hujra, i.e. a room in front of the worshippers's place for the Imam in the mosque) and said: **One who loves me, shall surely love these two i.e. Hasan and Hussain.**

- 1) Sahih Ibn Khozeima, V1, P.446, H.No.887 ( Narrators are that of Imam Muslim, authentic and trustworthy)
- 2) Sunan al-Kubra by Imam al-Nisa'ai, V7, P.318, H.No.8114
- 3) Fadhail ul-Sahaba by Imam Nisa'ai, P.20, H.No.67
- 4) Musnad al-Bazzar, V5, P.226, H.No.1834
- 5) Muajjam al-Kabir by al-Tabarani, V10, P.163-164, H.No.10214

- 6) Musannaf Ibn Abi Shayba, V6, P.378,
- 7) Sahih Ibn Habban, V9, P.59, H.No, 6931
- 8) Musnad Abi Ya'ala al-Muwasalli, H.Nos. 5017 and 5368

It is reported on the authority of Hadrat Abu Huraira (RA) that the Holy Messenger of Allah (SAWS) said: **One, who loved them both i.e. Hasan and Hussain, has truly loved me and the one, who hated them both, has truly hated me.**

- 1) Sunan al-Kubra by Imam Nisa'i, V7, P.317, H.No.8112
- 2) Fadhail ul-Sahaba by Imam Nisa'i, P.20, H.No.65
- 3) Fadhail ul-Sahaba by Imam Ahmed, V2, P.967, H.No.1359, P.975, H.No. 1376 and P.976, H.No.1378 (the narrators are trustworthy and hadith is authentic)
- 4) Mustadarak Ala Sahihain by al-Hakim, V3, P.166 and P.171 (narrators are trustworthy and hadith is authentic, as says Imam al-Hakim)
- 5) Talkhis al-Mustadarak by al-Dhahabi, V3, P.166 (Authenticated by al-Dhahabi)
- 6) Musnad Imam Ahmed, V2, P.288 and P.440
- 7) Majma al-Zawaid by Ibn Hajar al-Haythemi, V9, P.179 ( the narrators are trustworthy as says Imam al-Haythemi)
- 8) Sahih Ibn Habban, V9, P. 57, H.No. 6928
- 9) Sunan Ibn Ma'aja, V1, P.51, H.No. 143 (the narrators are authentic)
- 10) Muajjam al-Kabir by al-Tabarani, V3, P.41

It is recorded by the traditionalists on the authority of H. Abu Huraira (RA) that the Holy Messenger of Allah (SAWS) said for Hasan (RA): **O Lord! I love him, thou too love him and love the one, who loves him.**

- 1) Fadhail ul-Sahaba by Imam Nisa'ai, P.20, H.No.61
- 2) Sahih Muslim, V4, P. 1293, H.No.5951
- 3) Sahih al-Bukhari, H.No. 2122 and 5884
- 4) Al-Jamie al-Sahih "Sunan al-Tirmizi", V5, P.620, H.No. 3783 ( Hasan Sahih)
- 5) Sunan al-Kubra by Imam Nisa'i, V7, P.316, H.No.8108
- 6) Al-Khasais by Imam Nisa'i, P.106, H.No.139
- 7) Sunan Ibn Ma'aja, V1, P.51, H.No. 142

In addition, in his 'Musannaf' the Imam Ibn Abi Shayba (RA) has recorded it on the authority of Hadrat Abu Huraira (RA) that the Holy Messenger of Allah (SAWS) said for Hasan and Hussain (RAA): **O Allah! I love them, thou too love them both i.e. Hasan and Hussain.**

- 1) Sahih al-Bukhari, as quoted in Sahih Muslim (English), V4, P. 1293, under the Footnote No.2713. As "in *Sahih Bukhari*, it is for both Hasan and Husain that the Holy prophet (may peace be upon him) made this observation and the words are, **"O Allah, behold! I love them both, love them too** (chapter pertaining to the merits of Hasan and Husain)."

- 2) Musannaf Ibn Abi Shayba, V6, P.378, H.No.32175
- 3) Fadhail ul-Sahaba by Imam Ahmed, V2, P.963, H.No.1352 (the chain of narrators is trustworthy and tradition is authentic)
- 4) Musnad Imam Ahmed, V5, P.205 and P.210 (and he reported it through two chains of narrators)
- 5) Al-Jamie al-Sahih "Sunan al-Tirmizi", V5, P.614, H.No. 3769 (Sahih)
- 6) Muajjam al-Kabir by al-Tabarani, V3, P.39

Reported by several traditionalists, on the authority of Hadrat Abi Saïd al-Khudri (RA), that the Holy Messenger of Allah (SAWS) said: **'Hasan and Hussain' are the Chiefs of youth of the Paradise except the sons of their maternal aunt, Isa Ibn Mariam and Yahya Ibn Zakariya.**

- 1) Musnad Imam Ahmed, V2, P.288 (This tradition is weak as analysed by Imam al-Dhahabi, please see below)
- 2) Talkhis al-Mustadarak by al-Dhahabi, V3, P.167 (Imam al-Dhahabi says that this tradition is weak. He further adds: Hadrat Abdullah Ibn Umar (RA) and Hadrat Abdullah Ibn Masoud (RA) did not narrate it with the words "*Except the sons of their maternal aunt, Isa Ibn mariam and Yahya Ibn Zakariya*")

Reported by Ibn Ma'aja on the authority of Hadrat Abdullah Ibn Umar (RA) that the Holy Messenger of Allah (SAWS) said: **al-Hasan and al-Hussain are the chiefs of the youth of the Paradise, and their father (i.e. Ali) is better than they are.**

- 1) Sunan Ibn Ma'aja, V1, P.44, H.No.118
- 2) Al-Mustadarak Ala Sahihain by al-Hakim, V3, P.167 (through two chains of narrators, Imam al-Hakim has reported this tradition and authenticated it)
- 3) Talkhis al-Mustadarak by al-Dhahabi, V3, P.167 ( Imam al-Dhahabi has also rated this tradition authentic)

Reported by Imam Nisa'i, Imam Ahmed Bin Hanbal and so many others on the authority of Hadrat Abi Sae'ed al-Khudri (RA) that the Holy Messenger of Allah (SAWS) said: **al-Hasan and al-Hussain are the chiefs of the youth of the Paradise!.**

- 1) Al-Jamie al-Sahih "Sunan al-Tirmizi", V5, P.614, H.No.3768 ( the narrators are trustworthy and the tradition is authentic as says Imam al-Tirmizi)
- 2) Al-Khasais by Imam Nisa'i, P.107, H.Nos.140-142
- 3) Musnad Imam Ahmed, V3, P.3
- 4) Fadhail ul-Sahaba by Imam Ahmed, V2, P.No.979, H.No.1384 (the chain of the narrators is authentic and trustworthy)
- 5) Huliyyat ul-Awliya, V5, P.71
- 6) Muajjam al-Awsat by al-Tabarani, V2, P.347, H.No.2190 and in V6, P.10, H.No.5644
- 7) Al-Mustadarak Ala Sahihain by al-Hakim, V3, P.

Reported by Imam Nisa'i (RA), Imam Ahmed Bin Hanbal (RA) and so many others on the authority of Hadrat Huzaifa Bin al-Yaman (RA) that the Holy Messenger of Allah (SAWS) said: **'Descended an angel of the angels from the heaven, who did never visit the earth before tonight; and sought the permission from Allah (SWT) to greet me. Then gave me the glad tiding that al-Hasan and Hussain are Chiefs of the youth of the Paradise and Fatima (RA) is Chief of the women of the Paradise.**

- 1) Al-Jamie al-Sahih "Sunan al-Tirmizi", V5, P.619, H.No.3781 ( the narrators are trustworthy as says Imam al-Tirmizi)
- 2) Fadhail ul-Sahaba by Imam Nisa'i, P.58, H.No.193 and P.76, H.No.260
- 3) Fadhail ul-Sahaba by Imam Ahmed, V2, P.990, H.No.1406 (the narrators are trustworthy and authentic)
- 4) Musnad Imam Ahmed, V5, P.391
- 5) Tareekh al-Kabir by Imam al-Bukhari (compiler of Sahih al-Bukhari), V1, P.232 (on the authority of Hadrat Abu Huraira)
- 6) Sahih Ibn Khoziema, V2, P.206
- 7) Al-Mustadarak Ala Sahihain by al-Hakim, V3, P.151 ( Through two chains of narrators, Imam al-Hakim recorded this tradition and declared authentic)
- 8) Sunan al-Kubra by Imam al-Nisa'i, V7, P.391, H.No.8307
- 9) Al-Khasais by Imam Nisa'i, P.102, H.No.130
- 10) Muajjam al-Kabir by al-Tabarani, V22, P.403, H.No.1006 (on the authority of Hadrat Abu Huraira)
- 11) Sahiha by the great research scholar Sheikh Mohammed Nasiruddin al-Bani, V2, P.430 (and he declared it authentic, as the narrators are trustworthy)

Reported by Hadrat Ya'ala al-A'amri (RA) that the Holy Messenger of Allah (SAWS) said for Hussain (RA): **'Hussain is part of me, I am part of him, and Allah loves the one, who loves Hussain, as he is a Chosen tribe from the tribes.**

- 1) Al-Jamie al-Sahih "Sunan al-Tirmizi", V5, P.617, H.No. 3775 (Sahih)
- 2) Sahih Ibn Habban, V8, P. 59, H.No. 6932
- 3) Musannaf Ibn Abi Shayba, V6, P.380, H.No.32196
- 4) Sunan Ibn Ma'aja, V1, P.No.51, H.No. 144 ( the narrators are authentic)
- 5) Al-Firdaus Bi al-Mathour by al-Dailami, V2, P.158, H.No.2805
- 6) Nuzm Durar al-Simtain by Hafiz al-Zarandi, P.266

Reported by many noted traditionalists on the authority of Hadrat Huzaifa (RA) that the Holy Messenger of Allah (SAWS) said: O people! **This is al-Hussain Ibn Ali, whose grand father, father, mother, paternal uncle, paternal aunt, maternal uncle, maternal aunt and brother are all going to be in Paradise.** Then He (SAWS) added further: O people! Verily! In the progenies of the past Prophets, none has been so gifted as **al-Hussain Bin Ali** except Joseph Bin Jacob Bin Isaac Bin Abraham. O people! Verily, **The eminence, exaltation, dignities, status and the "Wilaya"** is reserved for the Holy Messenger of Allah (SAWS) and his Progeny (RAA) only! So, do not waste your time in falsehood.

- 1) Nuzm Durar al-Simtain by Hafiz al-Zarandi, P.264
- 2) Al-Firdaus Bi al-Mathour by al-Dailami, V2, P.159, H.No.2806
- 3) Zakhair ul-Uqba by Muhib al-Tabari, P.130??
- 4) Mulla in his Seerah as quoted in Zakhair ul-Uqba
- 5) Tareekh al-Medina al-Damishque by Ibn Asakir.

## **A short article about Hussain's martyrdom as prophesied much earlier**

In addition, on the day of resurrection, Allah (SWT) shall surely revenge those who really were at war in their mortal life with the progeny of Muhammed (SAWS) as Allah (SWT) foretold us even much earlier, through the previously revealed books that could clearly be observed in the following verses:

### **In the Book of Enoch (Sahifa Prophet Idrees A.S.)**

And all the kings, the mighty, the exalted, and those who rule the earth shall fall down before him on their faces, And worship and set their hope upon that Son of Man, And petition him and supplicate for mercy at his hands.10. Nevertheless that Lord of Spirits will so press them, That they shall hastily go forth from His presence, And their faces shall be filled with shame, And the darkness grow deeper on their faces.11. And **He will deliver** them to the angels for punishment, To execute **vengeance** on them because they have **oppressed His children and His elect**.12. And they shall be a spectacle for the righteous and for His elect: They shall rejoice over them, Because the wrath of the Lord of Spirits resteth upon them, And **His sword is drunk with their blood**.

❖ The Book of Enoch (Prophet Idrees ), P.82, Ch.LXII

For this is the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.

☒ The Holy Bible (KJV), Old Testament, Jeremiah Chapter 46, 10

Hadhrat Jibraeel (AS) informed the Holy Messenger of Allah (SAWS) that Hadhrat Hussain (RA) will be martyred near the river Euphrates.

☒ Musnad Imam Ahmed, V1, P.85

While commenting the verses of Sura Saffat i.e 37:107-108, under the footnote no. 4103, Allama Abdullah Yusuf Ali (RA) comments as: It was indeed great and momentous occasion, when two men, with concerted will, “ranged themselves in the ranks” of those to whom self-sacrifice in the service of God was the supreme thing in life. **This was a**

**type of the service, which Imam Hussain performed, many years later in 61 A.H.,** as I have explained in a separate pamphlet.

- ☒ The Holy Qur'an by Abdullah Yusuf Ali, Footnote No. 4103, P.1206 in the Old editions only as in the new one, the merits of Hadrat Hasan and Hussain Ibn Ali (RAA) have been deleted.

Furthermore, Allama Iqbal (RA) composed some couplets, about this great sacrifice which is mentioned in the above verse, I am presenting below:

**Gharib-O-Sa'ada-o-rangie'n haiy dasta'an-e-Haram!  
Niha'ayat iski Hussain ibtida haiy Ismail!!**

Allama Iqbal (RA) says: while on one hand the story of the setting foundation is a simple and interesting, on the other, Hadrat Ishmael (AS) underwent great pains in its construction and laid the stone in it for the first time and Imam Hussain (RA) has actually completed its establishment finally. His Father Hadrat Abraham (AS) offered for his sacrifice life but this sacrifice did not achieve perfection since the Holy Lord replaced him by a Ram to ransom as it's mentioned in the Holy al-Qura'an (*And We ransomed him with a momentous sacrifice, And We left (this blessing) for him among generations (to come) in later times, Sura Saffat 37:107-108*) and postponed it for the later times to be performed by the One, in his generations to come. Therefore, this Zibh-E-Azim i.e. the Great Sacrifice was completed later by one of his direct descendant i.e. al-Hussain (RA).

**Allah! Allah! Ba'ey Bismillah pidar!  
Ma'niye Zibh-E-Azim a'amad pisar!!**

Allama Iqbal (RA) further adds: What a meritorious and grand excellence of the father (Ali) is! That he is letter "Ba" of Bismillah and the meaning of the Zibh-e-Azim (Great sacrifice) is the son i.e. Hussain! Who being a direct descendent of the the Prophet Ishmael (AS) many generations later performed to achieve its perfection, left by his ancestor Ishmael (AS).

We must keep remembering what the Holy Messenger of Allah (SAWS) had warned us, before His departure to His eternal home: I am leaveing amongst you two weighty things, first is the Book of Allah and the second one is my progeny, **Behold! You shall be accountable for how you treat them behind me.**

- 1) Al-Mustadarak Ala Sahihain by al-Hakim, V3, P.148 (authentic on the criteria set by Bukhari and Muslim as says Imam al-Hakim)
- 2) Sahih Muslim, V4, P.1287, H.No.5923
- 3) Fadhail ul-Sahaba by Imam Ahmed, V2, P.723, H.No.990 and P.988, H.No. 1403
- 4) Sunan al-Kubra by Imam Nisa'I, V7, P.310, H.No.8092
- 5) Musnad Imam Ahmed, V3, P.17 and 26
- 6) Musnad Imam Ahmed, V5, P.181-182

- 7) Al-Sunna by Ibn Abi Asim, P. H.No.
- 8) Al-Jamie al-Sahih "Sunan Tirmizi" V5, P.621 and 622, H.Nos. 3786 and 3788 (The narrators are H. Jabir Bin Abdullah and H. Zaid Bin Arqam (RAA) and the chains of the narrators are trustworthy and authentic)

It is reported on the authority of Hadrat Anas Bin al-Harith (RA) that the Holy Messenger of Allah (SAWS) said: **Verily! This Son of mine that is Hussain will be martyred on the earth of Karbala, Iraq, and the one, who took steps for his cause from amongst you, surely helped him.** Therefore, the narrator himself i.e. Hadrat Anas Bin al-Harith (RA) was martyred with Hadrat Hussain Bin Ali (RAA).

- 1) Usdul Ghabah by Ibn al-Athir, V1, P.132
- 2) Al-Bidaya WA al-Nihaya by Ibn al-Kathir, V9, P.199
- 3) Zakhair ul-Uqba by Muhib al-Tabari, P.250
- 4) Seera by al-Mullah as quoted in

Reported by many noted traditionalists on the authority of Umm ul-Momineen Hadrat Umm Salma (RA) that she narrated:

Hadrat Jibraeel (AS) was with the Holy Prophet (SAWS) and al-Hussain (RA), with me while he (RA) wept, I left him and he approached the Holy Prophet (SAWS). Hadrat Jibraeel (AS) said: Do you love him O Muhammad? "Yes" replied the Holy Prophet (SAWS). Hadrat Jibraeel responded: Verily! Your followers will assassinate him and if you wish, I can show you the dust of the earth, where it will take place and he showed him (SAWS) that, and that earth is called "Karbela".

- 1) Fadhail ul-Sahaba by Imam Ahmed, V2, P.982, H.No.1391 (the narrators are trustworthy as written under the Hadith)
- 2) Muajjam al-Kabir by al-Tabarani, V3, P.114-115
- 3) Majma al-Zawaid by al-Haythemi, V9, P.189 (the narrators are trustworthy as comments Imam al-Haythemi)

Reported by so many distinguished traditionalists on the authority of Ummain ul-Momineen Hadrat Umm Salma (RA) and Hadrat Ayesha (RA) that the Holy Prophet (SAWS) said: The Angel entered the house which never before did so, and said to me; Verily! This son Hussain of yours shall be assassinated' and if you wish, I shall give you the dust from that earth, where the assassination will take place. He (SAWS) added further: And he took out the red dust for me.

- 1) Fadhail ul-Sahaba by Imam Ahmed, V2, P.965, H.No.1357 (the narrators are trustworthy as written under the Hadith)
- 2) Musnad Imam Ahmed, V6, P.294
- 3) Muajjam al-Kabir by al-Tabarani, V3, P.113 ( reported on the authority of Hadrat Ayesha (RA) and the narrators are trustworthy), also P.242 and 265 (the narrators are trustworthy)

- 4) Mustadarak Ala Sahihain by al-Hakim, V3, P.176-177 ( the narrators are trustworthy and the Hadith is authentic according to the criteria of Imam Bukhari and Muslim as says Imam al-Hakim)
- 5) Dalail al-Nubuwwa by Abu Nuai'm al-Isfahani, V3, P.302
- 6) Majma al-Zawaid by al-Haythemi, V9, P.187 (the narrators are trustworthy as comments Imam al-Haythemi)

Reported by the traditionalists on the authority of Umm ul-Momineen Hadrat Umm Salma (RA) that the Holy Messenger of Allah (SAWS) said: **Hussain will be assassinated by being his head chopped off at the completion of sixty years of my immigration.**

☒ Tareekh al-Medina al-Damishque, V14, P.198

Reported by Imam al-Hakim al-Nisapouri, Ibn Asakir and many others that the Holy Messenger of Allah (SAWS) used to weep over "al-Hussain (RA)" :

Ummul Fazl the daughter of Harith (RA) came to the Holy Messenger of Allah (SAWS) and said:

"O Messenger of Allah (SAWS), I had a dream in which I saw that a piece of your flesh flew off and fell into my lap. The Messenger of Allah (SAWS) interpreted to her, "You have dreamt something good, by the will of Allah, Fatima will give birth to a child and you will be present in the house."

Later Fatima (RA) gave birth to Hussain (RA) and Ummul Fazl (RA) was present, as the Prophet (SAWS) had predicted. She placed al-Hussain (RA) on the lap of the Holy Prophet (SAWS), She said:

"Thus when **I saw the Messenger of Allah (SAWS) and his eyes brimmed with tears.** I asked, 'O Messenger of Allah! May my parent be sacrificed for you, why are you weeping?'

He (SAWS) replied, 'Gabriel came to me and informed me that my people'd soon murder this son of mine.'

I asked, pointing at al-Hussain (RA) 'This son?' Thereupon replied He (SAWS) 'Yes', 'And he gave me the red dust of his grave.'

Imam al-Hakim says that the narrators are trustworthy and this tradition is authentic according to the criteria set by two Hadith Sheikhs i.e. al-Bukhari and Imam Muslim (RAA).

- 1) Al-Mustadarak Ala Sahihain by al-Hakim, V3, P.176
- 2) Tareekh al-Medina al-Damishque by Ibne Asakir
- 3) Majma ul-Zawaid by Imam al-Haythemi, 9:17



- 4) Muajjam al-Kabir by al-Tabarani and many others.

**"Ali, while passing through Karbala, stopped at the place where Hussain was going to be buried and said: "Here Hussain and his comrades will be slain and the heavens and the earth shall weep over them".**

- 1) Muajjam al-Kabir by al-tabarani, V3, P.111, H.No.2826 {(Hadrat Ali (RA) said: the people on this place will attain such a great martyrdom that it shall be matchless except the martyrdom of Badr)}
- 2) Dalail an Nabuwa by Abu Nua'em al-Isfahani
- 3) Al-Swaiq al-Muharriqua by Ibn Hajar al-Haythemi
- 4) Tehzib al Tehzib by Ibn Hajar as-Qalani
- 5) Tazkarat ul-Khwaas by sibt Ibn al-Jawzi al-Hanafi, P.212

### **Aftermath of al-Hussain's Martyrdom**

Reported by so many noted-traditionalists and historians on the authority of Hadrat Abdullah Ibn Abbas (RA) that he narrated:

I saw the Holy Messenger of Allah (SAWS) in the middle of morning, with disheveled and dust-covered hair. There was a flask in his hand, filled with the blood; so I asked him (SAWS): May my father and mother be sacrifice upon you, O Messenger of Allah! What is this you have? Thereupon replied He (SAWS): This is the blood of al-Hussain and his companions, not yet bled and from today it shall, out of their bodies to be cut into pieces and today I was calculating that. Following that, the massacre took place on the very same day.

- 1) Musnad Imam Ahmed, V1, P.242 and P.283
- 2) Fadhail ul-Sahaba by Imam Ahmed, V2, P.981, H.No.1389 and P.985, H.No.1396 (the narrators are authentic as written under the hadith)
- 3) Muajjam al-Kabir by al-Tabarani, V3, P.110, H.No.2822
- 4) Tareekh al-Medina al-Damishque by Ibn Asakir
- 5) Tareekh ul-Islam by Hafiz al-Dhahabi, history of 61-80 Hijri, P.17

Reported by Ibn Asakir, Imam al-Tabarani and some others with addition to the above report that Hadrat Ibn Abbas (RA) after taking a midday nap and getting up horribly from it, was asked by his children and family: What happened to you? Thereupon he said: I saw the Holy Messenger of Allah (SAWS) in dream and He picked up something from the earth, so I asked Him: May my parent be sacrificed for you O the Messenger of Allah! What is this you have? Thereupon He (SAWS) replied: **This is the blood of al-Hussain, I hand over to the heaven!** (to submit it as petition to Allah)

- 1) Nuzm Durar al-Simtain by Hafiz al-Zarandi, P.276
- 2) Tareekh al-Medina al-Damishque by Ibn Asakir

Recorded by many distinguished traditionalists, Qura'anic commentators and historians in their respective masterpieces on the authority of Hadrat Ata'a and Al-Suddi that while referring to the verse of Sura al-Duqqhan ( Duqqhan : 29) they said: when a believer dies, the sky mourns, and when Hadrat Hussain Bin Ali (RA) was martyred, the sky wept over him and turned red.

Reported by Hadrat Muhammed Bin Seereen (RA) that he narrated: We have been informed that the sky was not red until the martyrdom of Hadrat Hussain (RA).

- 1) Tafseer al-Jamie al-Bayan by al-Tabari
- 2) Tafseer al-Ahkam al-Qura'an by al-Qurtubi
- 3) Tafseer al-Kashaf WA al-Bayan, V8, P.353
- 4) Tafseer Dhurr al-Manthour by Imam al-Suyuti,
- 5) Tareekh ul-Islam by Hafiz al-Dhahabi, history of 61-80 Hijri, P.15

**"When Hussain (RA) was martyred the heaven kept crying evidenced by the fact that it turned red."**

❖ Fateh al-Bayan, V8, P.326

Reported by many distinguished traditionalists on the authority of Ammar that he heard Umm ul-Momineen Hadrat Umm Salma (RA) say: I heard Jinnat wail over Hussain. He further added that Hadrat Umm Salma (RA) said: I heard Jinns lament over Hussain (RA).

- 1) Fadhail ul-Sahaba by Imam Ahmed, V2, P.973, H.No.1373
- 2) Muajjam al-Kabir by al-Tabarani, V3, P.130-131, H.No.2867
- 3) Majma al-Zawaid by Ibn Hajar al-Haythemi, V9, P.199 (Allama Imam al-Haythemi says that all the narrators in this hadith are trustworthy and hadith is authentic)
- 4) Tareekh ul-Islam by Hafiz al-Dhahabi, history of 61-80 Hijri, P.17

Reported to us Ata'a Bin Muslim, that Abi Janab (Yahiya bin Abi Hayya) al-Kalbi narrated: Then I arrived at Karbela and asked a man hailing from the elites of the Arabs to

- 1) Tareekh ul-Islam by Hafiz al-Dhahabi, history of 61-80 Hijri, P.17

Hadrat al-Madaini narrated, from Ali Bin Mudrak on the authority of Hadrat al-Aswad Bin Qais (RA) that he said: The sky turned red after the martyrdom of al-Hussain (RA), remained so for six months and the bloodlike stuff was seen in that. He narrated this together and inquired me as to who I was to al-Aswad. I replied: He was my grandfather,

father of my father. He said: I swear upon the Allah that indeed he was a trustworthy hadith– narrator.

Reported by Hisham Bin Hassan that Hadrat Ibn Seereen (RA) asked: Do you know since when this horizon is red? That is from the day of al-Hussain's assassination, he added.

☒ Tareekh ul-Islam by Hafiz al-Dhahabi, history of 61-80 Hijri, P.15

Narrated by Abu Shaiba al-Absi Bin al-Harith al-Kundi that: When al-Hussain (RA) was assassinated, we resided there for seven days. When we prayed the "Asr" prayer, we viewed the Sun across the two walls; it seemed spoiled, like a covered safflower (a thistlelike yellow plant) and as closed as if it were in their surrounding. In addition, when we looked at the stars and the planets, we found some of them hit others.

- 1) Tareekh ul-Islam by Hafiz al-Dhahabi, history of 61-80 Hijri, P.15
- 2) Muajjam al-Kabir by al-Tabarani, V3, P.114, H.No.2839
- 3) Tahzib Tareekh Damishque, V4, P.342

In addition, the sky blackened and for seven consecutive days, it remained without nights and the stars appeared in the morning.

☒ Tahzib Tareekh Damishque, V4, P.342

Moreover, on the authority of Hadrat Saleem al-Qazi (RA), it has been reported that during the days of the martyrdom of al-Hussain (RA), it rained with blood.

- 1) Tafseer al-Kashaf WA al-Bayan, V8, P.353
- 2) Zakhir ul-Uqba by Muhib al-Tabari, P.
- 3) Tafseer Ibn Kathir, V4, P.153
- 4) Tafseer Dhurr al-Manthoor by Imam al-Suyuti, V6, P.
- 5) Al-Jirah WA al-Ta'adeel by al-Razhi, V4, P.216. H.No.941
- 6) Tareekh ul-Islam by Hafiz al-Dhahabi, history of 61-80 Hijri, P.16
- 7) Tahzib Tareekh Damishque, V4, P.342

The Holy Messenger of Allah (SAWS) said: Verily! The the sky and earth never weep over the death of an atheist or an unbeliever.

- 1) Tafseer al-Kashaf WA al-Bayan, V8, P.353
- 2) Tafseer Dhurr al-Manthoor by Imam al-Suyuti, V6, P.

Narrated Shareek that Mughaira said: Marjana said to her son Obaidullah, O Swine! You have massacred the son of the Holy Messenger of Allah (SAWS), you shall never see the Paradise at all.

- 1) Tabqat Ibn Sa'ad
- 2) Tazkarat ul-Khwaas, P.218

3) Tareekh ul-Islam by Hafiz al-Dhahabi, history of 61-80 Hijri, P.15

There is one tradition as well about those, who would kill Hadrat Hussain (RA) as reported by many traditionalists that the Holy Messenger of Allah (SAWS) said: The killers of al-Hussain shall be in the coffins of the Hell, burning in torment equal to the half of the whole Hell dwellers.

☒ Manaqib by Ibn Maghazili al-Shafaie, V.120, H.No.95

Moreover, cried Hadrat Zainab Bint Fatima Bint Muhammad (SAWS) facing towards al-Medina addressing the Holy Messenger Muhammad (SAWS):

O Muhammada! The angels of heaven send salutations upon you! This is al-Hussain, lying under the open sky, covered with all blood, cut into pieces and your daughters have been captive. Your progeny has been butchered into pieces over whom, the winds are blowing. She (RA) lamented so painfully in agony that it caused the eyes of all the friends and foes alike, to brim with tears.

1) Al-Kamil Fi al-Tareekh by Ibn Athir, V3, P.434

The historians have recorded the words, spoken by Yezid Ibn Muawiyya when he spoke addressing to the head of al-Hussain (RA):

And said Yezid: I swear upon Allah, O Hussain! If I were your friend, I would have not assassinated you.

1) Al-Kamil Fi al-Tareekh by Ibn Athir, V3, P.438

Reported by Allama Sheikh Suleiman Balkhi al-Qunduzi al-Hanafi (RA) on the authority of Hadrat Muhammad Bin Ali al-Baqir (RA) that his father Hadrat Ali Bin al-Hussain (RA) used to say:

Every Momin, whose eyes shed tears rolling down to his cheeks over the assassination of al-Hussain (RA) and his companions, Allah (SWT) shall accommodate him in the elevated rooms of the Paradise.

1) Yanabi'e al-Muwaddah by al-Balkhi al-Hanafi, P.579

2) Tafseer Ibrahim Bin Ali as quoted in Yanabi'e al-Muwaddah

Reported by Allama Sheikh Suleiman Balkhi al-Qunduzi al-Hanafi (RA) that Hadrat Jafar Bin Muhammad Bin Ali al-Sadiq (RAA) said:

Any person who described of us, or we are described to him and this caused him to shed tears from his eyes even equal to the wing of a mosquito, Allah (SWT) shall forgive his sins even if these sins are equal to the foams of the Sea.

- 1) Yanabi'e al-Muwaddah by al-Balkhi al-Hanafi, P.579
- 2) Tafseer Ibrahim Bin Ali as quoted in Yanabi'e al-Muwaddah

Reported by many traditionalists in their respective works about the angels, who'd wail over Hussain until the day of the final judgement:

"70,000 angels descended to the grave of 'Hussain Ibn Ali' after his martyrdom and they wept for him and will continue to do so unto the Day of the final Judgment."

- 1) Ghaniyat ul-Talibeen by Sheikh Abdul Qadir al-Jilaani (RA), P.430
- 2) Zakhair ul-Uqba by Muhib al-Tabari, P. 245

Allama Ibn Hajar Asqalani has recorded a tradition in his renowned book 'Isaba' Volume 1, page 226 that:

**The Prophet(s) said: 'whoever on the day of Ashura weeps for my son Husayn, Allah will place that person in paradise alongside the Ul'il Uzm Prophets.**

Reported by al-Dailami (RA) on the authority of Hadrat Ali Ibn Abi Talib (RA) that he said: Verily! Mousa Bin Imran (AS) asked the Holy Allah (SWT): O Lord! My brother has died, please forgive him, thereupon revealed Allah to him: O Moses! "If you had asked me to forgive people of the beginning to the people of the ending, I would certainly have done so except the killer of Hussain Ibn Ali Bin Abi Talib". Verily, I will take vengeance for him.

Verily Mousa Bin Imran (AS) asked further his Lord Allah about the visiting the grave of al-Hussain Bin Ali and He (SWT) replied that seventy thousands angels would be appointed for this.

☒ Al-Firdaus Bi-Mathour by al-Dailami, V1, P.227, H.Nos.869-870

عن النبي ﷺ أنه قال: «من مات على حب آل محمد / مات شهيداً ألا ومن مات على حب آل محمد مات مغفوراً له، ألا ومن مات على حب آل محمد مات تائباً، ألا ومن مات على حب آل محمد مات مؤمناً مستكمل الإيمان، ألا ومن مات على حب آل محمد بشره ملك الموت بالجنة ثم منكر ونكير، ألا ومن مات على حب آل محمد يزف إلى الجنة كما تزف العروس إلى بيت زوجها، ألا ومن مات على حب آل محمد فتح له في قبره بابان إلى الجنة، ألا ومن مات على حب آل محمد جعل الله قبره مزار ملائكة الرحمة، ألا ومن مات على حب آل محمد مات على السنة والجماعة، ألا ومن مات على بغض آل محمد جاء يوم القيامة مكتوباً بين عينيه آيس من رحمة الله، ألا ومن مات على بغض آل محمد مات كافراً، ألا ومن مات على بغض آل محمد لم يشم رائحة الجنة»

**And said the Holy Prophet of Allah (SAWS):**

One who dies with love of the progeny of Muhammad died as a Martyr. One who dies with love of the progeny of Muhammad died forgiven. No doubt! The one who dies with love of the progeny of Muhammad died repented. Behold! One, who dies with love of the progeny of Muhammad, died a believer with a perfect belief. And no doubt! The one who dies with love of the progeny of Muhammad, the angle of death gives him the glad tiding of Paradise, and so do the Munkar and Nakeer. In addition, verily one, who dies with love of the family of Muhammad, will be led towards the Paradise as the bride is led to the home of her husband. One, who dies with love of the progeny of Muhammad, there will open two gates in one's grave, leading to the Paradise. Moreover, the one who dies with love of the family of Muhammad, Allah will make one's grave a sacred place of visit for the angels of mercy. Verily one, who dies with love of the progeny of Muhammad, has truly died on Sunnah and Jama'a.

Behold! The one, who dies with the Hatred of the progeny of Muhammad, will arrive on the Day of Resurrection with a written note on one's forehead between eyes that the same is desperate from the Mercy of Allah. Behold! One, who dies with the hatred of the progeny of Muhammad, died unbeliever. And verily one, who dies with the hatred of the progeny of Muhammad, will never smell even the smell of Paradise.

- 1) Tafsir al-Kabir, by Fakhr al-Din Muhammad Ibn Umar al-Razi, Pub. in Egypt (1357/1938), under commentary of verse 42:23, Part 27, pp. 165-166.
- 2) Tafsir al-Kashshaf, by al-Zamakhshari, P.405
- 3) Tafsir al-Kashaf WA al-Bayan by Imam al-Tha'labi, V8, P.314
- 4) Noor al-Absaar, P.159
- 5) Tafseer "Jamie Ahkam al-Quran by al-Qurtubi, V2, P.2741 (commentary 42:23)
- 6) Tafseer Rooh al-Bayan, V8, P.312

Therefore, finally all the above traditions help us decide as to who these "Qurba" (Close-Relatives or Kin) are! now doubtless to say that they are Aal Muhammed (Progeny of the Holy Prophet ) whom we send our salutations upon in every regular or Sunna prayer (salat) as we have come across too many Ahadith in this regard.

And in this connection, there's a couplet, composed by Abi Abdullah Imam Muhammed bin Idrees al-Shafaie (RA):

O! Ahl-ul-Baith Muhammed (S.A.W.)!!!

Your Love has been enjoined upon us in Qur'aan!

O! Ahl-ul-Baith Muhammed (S.A.W.)!

What a Grand Importance you have been bestowed upon by Allah with!!! That He the Lord our God (S.W.T.) has made it obligatory for all Muslims to send salutations upon you, without which our salaah (prayers) are nullified if we do not do so.

- 1) Sawaiq al-Muharriqa P.107.
- 2) Fusool al-Muhimma.
- 3) Noor al Absaar, P.159.
- 4) Deewan Imam Shafaie, P.325
- 5) Al-Imam Ali Reda Wa Resalatahu Fi al-Tibb al-Nabawi, P.68

## Chapter VII

### Sūra 76: Dahr, or Time; or Insān, or Man Verse No. 5-22

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾

7. They perform (their) vows, and they fear a Day whose evil flies far and wide.

وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾

8. And they feed, for the love of Allah, the indigent, the orphan, and the captive,-9. (Saying), "We feed you for the sake of Allah alone: no reward do we desire from you, nor thanks.10. "We only fear a Day of distressful Wrath from the side of our Lord." 10. But Allah will deliver them from the evil of that Day, and will shed over them a Light of Beauty and (blissful) Joy.12. And because they were patient and constant, He will reward them with a Garden and (garments of) silk.13. Reclining in the (Garden) on raised thrones, they will see there neither the sun's (excessive heat) nor (the moon's) excessive cold. 14. And the shades of the (Garden) will come low over them, and the bunches (of fruit), there, will hang low in humility. 15. And amongst them will be passed round vessels of silver and goblets of crystal,- 16. Crystal-clear, made of silver: they will determine the measure thereof (according to their wishes). 17. And they will be given to drink there of a Cup (of Wine) mixed with Zanjabil,- 18. A fountain there, called Salsabil. 19. And round about them will (serve) youths of perpetual (freshness): If thou seest them, thou wouldst think them scattered Pearls. 20. And when thou lookest, it is there thou wilt see a Bliss and a Realm Magnificent. 21. Upon them will be green Garments of fine silk and heavy brocade, and they will be adorned with Bracelets of silver; and their Lord will give to them to drink of a Wine Pure and Holy. 22. "Verily this is a Reward for you, and your Endeavour is accepted and recognised."

اور جو نیک ہیں، ایسے نیک گے جامہ جن میں لذت کا نور ہوگی (۵)  
یہ ہے اک چشمہ کہ جس سے بندگانِ خاص ہی سیراب ہوں گے،  
اور جدھر چاہیں بہا لے جائیں گے اس کو (۶)  
وہ اپنی نذر کو کرتے ہیں پورا،  
اور اس دن سے ہیں ڈرتے، جس کی تختی ہر طرف پھیلی ہوئی ہوگی (۷)  
اور اللہ کی محبت میں یتیم اور یتیمی و مسکین کو کھانا کھلاتے ہیں وہ  
بھوکے رہ کے خود (۸)  
کہتے ہیں ان سے، ہم تمہیں کھانا کھلاتے ہیں فقط اللہ کی  
خوشنودی کی خاطر،

اور نہیں ہم چاہتے تم سے صلہ یا شکر یہ کوئی (۹)  
فقط ڈرتے ہیں ہم اس دن سے، جو ہے تختیوں والا (۱۰)  
بچالے گا انہیں اللہ ایسے دن کی تختی سے اور ان کو اک سرور و نازگی  
دے گا (۱۱)  
انہیں وہ صبر کے بدلے میں جنت اور لباسِ ریشمی بخشے گا (۱۲)  
بتنصیب گے وہاں تک لگاے تخت پر وہ،

According to "Tafseer Muqatil Bin Suleiman" some of these verses i.e. No. seventh and eighth, were revealed for Hadhrat Ali (RA) and his companions (RAA) but most of the famous Qur'aanic commentators recorded that these, had been descended in honour of Hadhrat Ali Fatima, Hassan, and Hussain (RAA) after they gave charity to the needy people as the authentic traditions demonstrate:

These verses were revealed in the honour of Hadhrat Ali, Fatima, Hassan, and Hussain (RAA) after they gave charity to the needy people as recorded by the famous Qur'aanic commentators:

On the authority of Ibn Abbas (RA) that he narrated: That the Hasan and Hussain (RAA) once caught illness, the Holy Messenger of Allah (SAWS) with his companions went to visit them. The visitors suggested H. Ali (RA) to make a vow to Allah (SWT) if He were to relieve both of them; he (i.e. H. Ali RA) would perform some good deed. Thereupon, Hadhrat Ali (RA) together with Hadhrat Fatima (RA) and their maid Hadhrat Fidhdha (RA) vowed to Allah (SWT) that they all would fast for three days if He would relieve Hadhrat Hassan and Hadhrat Hussain (RAA).'



After Allah (SWT) had relieved them, Hadrat Ali (RA) borrowed three-aswu i.e. a cubic measure of barley from a Khaibari Jew known as Shamoun. Hadhrat Fatima (RA) ground one singular of aswu of that barley and baked five loaves of bread thereof, for her family's breakfast at sunset. As sunset approached, a needy man knocked on the door and asked by saying: Assalamun Alaikum, O Family of Muhammad! I am a needy man from among the poor Muslims; feed me, May Allah feed you from the food of Paradise.' The Holy family preferred the needy man over themselves and spent the night with nothing in their stomachs except water.'

'They fasted on the second consecutive day, and again at sunset, while waiting for their food to break their fast, an orphan asked them for help and as usual they again preferred him over themselves. The third evening a prisoner of war asked them for the help and they, as usual repeated their preference for the needy over themselves.' 'The following morning, Hadhrat Ali (RA) took Hadhrat Hassan and Hadhrat Hussain (RAA) to the Messenger of Allah (SAWS) who, having seen them shaking like little chicks from hunger said: It displeases us to see you in this condition! And He (SAWS) went with them, as he wanted to see Hadhrat Fatima (RA). The time they arrived, Hadhrat Fatima (RA) was in the Mehrab i.e. prayer place and she was in such a condition as to further displease the Holy Prophet (SAWS). The same time, H. Jibraeel (AS) descended from the heaven and said:

*'Take this chapter Muhammad, - Allah surely congratulates you for having this family.*

It is worthy to state that the Good ones mentioned here are Hadhrat Ali, Fatima, Hassan and Hussain (RAA); who deserve Paradise because of their act of feeding the needy, the orphan, and the captive. Another point to note here is that despite the detailed description of Paradise given in the verses, Allah (SWT) does not mention the houris. This is understood to be in honor and exaltation of Fatima (RA) the wife of Hadhrat Ali, and the mother of Hadhrat Hassan and Hadhrat Hussain (RAA).

Following are the some of the Books of the Qura'anic commentaries and traditions, where the "Above-mentioned Event" with no or slight variations in the words of its contents have been recorded:

1. Asbab al-Nuzool by Abi al-Hasan Ahmed al-Wahidi, P. 331
2. Tafseer al-Kalbi, Part 4, P. 167
3. Tafseer al-Qur'aan by Abi al-Saud al-Hanafi, V5, P.801
4. Tafseer al-Baseet by al-Wahidi, under the commentary of this verse.
5. Tafseer " Jamie Ahkam al-Quran by al-Qurtubi, V2, P.321-3219
6. Mutalib as-Sool by Sheikh Kamaluddin Mohd ibn Talha as-Shafaie, P.146
7. Tafseer Gharaeb al-Qur'aan by Imam al-Nisapuri, V6, P.412.
8. Manaqib by "Ibn al-Maghazili, H.No. 320, P.343.
9. Tafseer Khazin Baghdadi, V7, 191
10. Tafseer al-Baghawi, V7, 191
11. Tafseer "Bamadarik al-Tanzeel al-Nasaifi, V3, P.628

12. Al-Tabsirah by Ibn al-Jawzi, P.451
  13. Fateh al-Bayan fi Maqasid al-Qur'aan V7, P 298
  14. Fateh al-Qadeer by Imam al-Shawkani, V5, P.349
  15. Noor ul-Absaar by Imam Shablanji, P. 157
  16. al-Imam Ali Reda Wa Resalatahu Fi al-Tibb al-Nabawi, P.42
  17. Tas-heel al-Wusool ILA Ma'arfati Asbaab al-Nuzool, P.378
  18. Rabi'eh al-Abra'ar by al-Zamakhshari, V2, P.147
  19. Riyadh al-Nadhra by Muhib al-Tabari, V3, P.180
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