

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE STRONG ROPE (A.S.)



وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا...

And hold fast by the rope of Allah all together and be not disunited...

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Abaqāt al-Anwār

Fi Imamate Al-Aimmah Al-Athār (a.s.)

Hadees-e-Saqalain Volume 2

by

Mir Hāmīd Husain Kinturi (r.a.)

Translated by:

Dr. Shabeeb Rizvi

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Al-Athār (a.s.) - Hadees-e-Saqalain – Vol. 2**

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اللَّهُمَّ كُنْ لَوْلِيِّكَ الْحُجَّةِ بْنِ الْحَسَنِ
الْعَسْكَرِيِّ صَلَوَاتِكَ عَلَيْهِ وَعَلَى
آبَائِهِ فِي هَذِهِ السَّاعَةِ وَفِي كُلِّ
سَاعَةٍ. وَلِيًّا وَحَافِظًا وَقَائِدًا
وَنَاصِرًا وَدَلِيلًا وَعَيْنًا. حَتَّى
تُسْكِنَهُ أَرْضَكَ طَوْعًا وَتُمَتِّعَهُ
فِيهَا طَوِيلًا.

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Hadees-e-Saqalain: The Proof Of Imamate Of The Ahle Bait (a.s.)

Shah Sahab (Muhaddis Dehlavi – the author of Tuhfa) says, “This tradition too, like the previous ones, has no relation whatsoever with the original claim (of the Shias) because it is not necessary that the one who has been ordered to be fastened unto is also the owner of the great kingdom (caliphate).”

I (Hamid Husain) state that this tradition (Hadees-e-Saqalain) is proving the Shiite claim from various aspects. Please pay attention:

1) Hadees-e-Saqalain: The Proof of Following the Ahle Bait (a.s.)

This tradition proves that all the sayings, actions, and rulings of the Ahle Bait (a.s) should be necessarily followed. It is evident that after the Messenger of Allah (s.a.w.a.), the order to follow someone in all affairs is a clear proof for his great rulership and grand Imamate. Hence, Amirul Momineen Ali (a.s.), who is the chief and head of the Ahle Bait (a.s.), reserves the right to Imamate and Caliphate.

Although Hadees-e-Saqalain’s evidence for following the Ahle Bait (a.s.) is clearer than daylight, but to complete the argument and to prove our claim, we present the statements of celebrated scholars of the Ahle Tasannun:

Tibi in his book “al-Kashif fi Sharh al-Mishkat” writes in the explanation of Hadees-e-Saqalain:

“Fastening to the Quran means to act upon it, which means to follow its commands and abstain from its prohibitions. Fastening to the progeny means to love them, receive guidance from them, and emulate their way of life.”

Sa'd al-Deen Taftaazaani, in **“Sharh al-Maqaasid”**, after narrating Hadees-e-Saqalain, says: “Did you not see that the Messenger of Allah (s.a.w.a.) has made the Ahle Bait (a.s.) as companion and associate (of the Holy Quran) in this regard that fastening unto both and attachment with them is the only way to save oneself from deviation. The meaning of attachment with Quran does not mean anything except to take guidance from its knowledge, sciences, and guidance from it. The same meaning applies for fastening unto the Ahle Bait (a.s.).¹“

Ibn Hajar Makki, in **“al-Sawaaeq al-Muhriqah”**, after narrating Hadees-e-Saqalain, writes: “The Messenger of Allah (s.a.w.a.) has called the Holy Quran and his progeny, who are his family, offspring, and closest relatives, “Saqalain” (two precious things). Indeed, both (Quran and progeny) are so because both are the mines of divine knowledge, and the fountain of the loftiest judgments, secrets, and divine laws. Therefore, he (s.a.w.a.) ordered the people to emulate them, fasten unto them, and encouraged and motivated them (Muslims) to receive knowledge from them...²“

After narrating the chains of transmitters of Hadees-e-Saqalain, Noor al-Deen Samhoodi writes: “Since both Quran and progeny are the bearers of divine knowledge, the fountainhead of religious mysteries and laws, and the treasure-chest of extricating realities, hence the Messenger of Allah (s.a.w.a.) has called them both as “Saqalain” (two precious things). According to some traditions, he (s.a.w.a.) encouraged and motivated the people to follow his Ahle Bait, fasten unto them, and acquire knowledge from them...³“

Mulla Ali Qari writes, “Fastening to the Quran implies acting upon all its commands and to abstain from all its prohibitions. Fastening to the Ahle Bait (a.s.) means to love them and to emulate their way of life.”

Similar concepts have been written by

¹ Sharh al-Maqaasid, vol. 2, p. 222

² Al-Sawaaeq al-Muhriqah, p. 151

³ Jawaaher al-Eqdain, p. 243, Part, 2, Section 4

- ♦ Manavi in “Faiz al-Qadeer” (vol. 3, p. 14, H. 2631)
- ♦ Azizi in “al-Siraj al-Munir” (vol. 2, p. 51)
- ♦ Shabaab Khafaji in “Nasim al-Riyaz” (vol. 3, p. 410)
- ♦ Zarqani in “Sharh al-Mawaaheb al-Ladunniyyah” (vol. 7, p. 7, Section 3 Concerning the traditions that prove the love of Ahle Bait)
- ♦ Ali Ibn Sulaiman Shazli in “Naf’-o-Qoot al-Mughtadi” (vol. 2, p. 220)
- ♦ Shahabuddin Daulatabadi in “Hidayah al-Suadaa”
- ♦ Husain Ibn Ali Kashifi in “Tafseer-e-Husaini”
- ♦ Kamal al-Deen Jahromi in “al-Baraaheen al-Qaateah – the Persian translation of al-Sawaaeq al-Muhriqah”
- ♦ Fazl Ibn Roobahaan Khanji Shirazi in “Sharh Resalah Eteqaadiyyah”
- ♦ Mirza Muhammad Ibn Mutamad Khan Badakhshi in “Miftah al-Naja”
- ♦ Maulvi Waliyullah Lucknawi in “Marat al-Momineen”, and
- ♦ Maulvi Hasan Zaman in “Qaul Mustahsan”.

2) Following the Ahle Bait (a.s.) is like following the Holy Quran

The Messenger of Allah (s.a.w.a.) has made obligatory following the Ahle Bait (a.s.) like obeying the commands and prohibitions of the Holy Quran. In this regard, he (s.a.w.a.) has completed the argument in no uncertain terms. Hence, following whom after the Holy Prophet (s.a.w.a.) is as obligatory as obeying the Holy Quran will certainly and undoubtedly be a Caliph and an Imam. In the light of this tradition, his Ahle Bait (a.s.) are his successors, and nobody else, because besides them, no Muslim has said for anybody else that his following is as obligatory as following the Holy Quran or has been declared as the companion and associate of Allah’s Book. Thus, the successors of the Messenger of Allah (s.a.w.a.) are his Ahle Bait (a.s.) and being

subservient to them is obligatory upon the people.

Maulvi Muhammad Mobeen in “Wasilah al-Najat”, while explaining Hadees-e-Saqalain writes: “When the Messenger of Allah (s.a.w.a.) said thrice, ‘*I remind you of Allah concerning my Ahle Bait*’, he implied that fear Allah, observe the rights of the Ahle Bait, obey them, love them, and follow their instructions with your limbs and organs. To love them from the depth of one’s heart is as much obligatory as acting upon the instructions of Allah’s Book.”

Muhammad Moeen Sindhi chronicles Hadees-e-Saqalain in his book “**Deraasaat al-Labeeb**” from “Sahih Tirmizi” and writes, “When I looked at the Hadees-e-Saqalain, I saw that it clear states to fasten unto the Ahle Bait (a.s.). Following them is like following the Quran. This order concerning them has come from Allah the High to the Messenger of Allah (s.a.w.a.) till they come to the Pond.¹”

Rasheed al-Deen Dehlavi writes in “**Eezaah-o-Lataafah al-Maqaal**”: “Ahle Sunnat are attached to the Saqalain. As per the tradition *ابن تارك فيكم الثقلين* ‘*I am leaving among you two precious things*’, they consider fastening to the progeny is compulsory like fastening to the Quran...”

3) It is obligatory upon the Ummah to follow the Ahle Bait (a.s.)

By the statement of the Messenger of Allah (s.a.w.a.), *ما ان تمسكنم بهما لن تضلوا بعدي* ‘*As long as you fasten to both of them, you will never deviate after me*’ one can understand that it is obligatory to obey and follow the Ahle Bait (a.s.) because the Messenger of Allah (s.a.w.a.) has guaranteed the Ummah that if they fasten unto both, they will be safe from misguidance. The compulsion of following the Ahle Bait (a.s.) is irrefutable evidence on their Imamate and Caliphate. Hence, by not handing over the reins of Caliphate in their hands, the Ummah threw itself in the abyss of deviation and flouted the command of their Prophet (s.a.w.a.). Despite all his prejudices, Shah Sahab (Muhaddis Dehlavi – the author of Tuhfa) has acknowledged that Hadees-e-

¹ Deraasaat al-Labeeb, p. 232

Saqalain proves the attachment with the Ahle Bait (a.s.).

That this tradition (Saqalain) implies following and emulation has been clearly stated by the Ahle Tasannun scholars. For example:

Mulla Ali Qari in “**Al-Mirqat fi Sharh al-Mishkat**” writes in the explanation of Hadees-e-Saqalain, “According to Ibn al-Maalik, fastening to Allah’s Book implies that one should act upon it i.e., to perform its orders and to abstain from its prohibitions. Fastening to the progeny means that one should love them and emulate their way of living. Sayed Jamaal al-Deen has added to this that ‘Provided their way of living and instructions are not contrary to religion’ but I (Qari) state that the statement of the Messenger of Allah (s.a.w.a.) entails that their way of living and instructions will always be in harmony with the Shariah and Tariqah. Hence, such a stipulation (as stated above) is not required.¹”

Elucidating the statement of Hadees-e-Saqalain ‘...they will not separate from each other till they come to me at the Pond’, Manavi in “**Faiz al-Qadeer**” says: “This indicates, rather states explicitly, that these two (Quran and Ahle Bait) will never separate from each other. The Prophet (s.a.w.a.) has made them his successors and ordered the Ummah to behave nicely with them, to give preference to the progeny’s rights over their own rights and has ordered the Ummah to remain attached to them in their religious affairs...²”

After reiterating the above, Zarqani writes, “The will of the Prophet (s.a.w.a.) is reinforced with this statement, ‘*See how you treat them after me*’. That is, make me happy by following these two or you can cause me suffering by disobeying them.³”

Sanaullah Panipati in the conclusion of “**Saif al-Maslool**”, after proving the Imamate of the twelve Imams (a.s.) through illumination

¹ Al-Mirqaat fi Sharh al-Mishkat, vol. 11, p. 307, Explanation of Hadees No. 6152

² Faiz al-Qadeer fi Sharh Jaame’ al-Saghir, vol. 3, p. 15, Explanation of Hadees No. 2631

³ Sharh al-Mawaaheb al-Ladunniyyah, vol. 7, p. 5, Section 3 Concerning the Mention of Traditions proving the Love of his closest relatives.

and inspiration, writes:

“The Imamate of Ahle Bait can also be derived through Allah’s Book and traditions of the Prophet (s.a.w.a.). Allah the High says, ‘**Say: I don’t ask you any reward for it (my labour of prophethood) except the love of my closest relatives**¹’ while the previous Prophets (a.s.) had said, “**And I do not ask you any reward for it; my reward is only with the Lord of the worlds**²“. But the Prophet (s.a.w.a.) changed the method of speech and asked the reward of Prophethood from the Ummah itself. Its rationale is that the Prophethood of the previous Prophets was abrogated after them but the Shariah of the Messenger of Allah (s.a.w.a.) is forever. Therefore, it is compulsory for the Ummah that they should refer to the Prophet’s (s.a.w.a.) successors after him. Hence, he ordered them to love his progeny and remain attached to them because they are his heirs and the doors of his sciences. So, he (s.a.w.a.) said, ‘*I leave behind you two precious things: the Book of Allah and my progeny my Ahle Bait*’. He (s.a.w.a.) also said, ‘*I am the city of knowledge and Ali is its door*’.”

4) The word “Saqalain” (two precious things) is the proof of following the Ahle Bait (a.s.)

The Messenger of Allah (s.a.w.a.) has called the Quran and Ahle Bait (a.s.) as the two precious things. This word itself is a clear proof of following them because any renowned scholars of the Ahle Tasannun have said the nomenclature of the word “Saqalain” is that taking them and acting upon their instructions is difficult. It is obvious that to learn and act upon the laws of Quran is obligatory. Consequently, it will also be mandatory to remain attached to the Ahle Bait (a.s.) and to act upon their orders. Here, we will give the names of some Ahle Tasannun scholars who have explained the aforementioned nomenclature of the word “Saqalain” for the benefit of the readers:

¹ Surah Shura (42) : Verse 23

² Surah Shuaraa (26) : Verse 109

Azhari in “Tahzeeb al-Lughah”, Nawawi in “al-Minhaj”, Ibn Aseer in “Jaame’ al-Usul” and “al-Nihaya”, Dailami in “Firdaus al-Akhbaar”, Tibi in “al-Kashif”, Sharif Jurjani in his “Hashiyah ala al-Mishkat”, Ibn al-Khalifa in “al-Kamaal”, Sanusi in “Mukammil al-Akmaal”, Suyuti in “al-Natheer”, Daulatabadi in “Hidayah al-Suada”, Muhammad Tahir Fattani in “Majma’ al-Bihar”, Ibn Hajar Makki in “al-Sawaaeq al-Muhriqah”, Shaikh Abd al-Haq Dehlavi in “al-Lum’aat” and “Asheah al-Lum’aat”, Zarqani in “Sharh-o-Mawaaheb al-Ladunniyyah”, Zubaidi in “Taj al-Urus”, Ibn Manzoor in “Lisan al-Arab”, Taftaazaani in “Sharh al-Maqaasid”, Zarandi in “Nazm-o-Durar al-Simtain”, Sakhaawi in “Istejlaab-o-Irteqaa al-Ghuraf”, Nur al-Deen Samhoodi in “Jawaaher al-Eqdain”, Mulla Qari in “Sharh al-Shifa” and “Mirqaat”, Shahabuddin Khafaji in “Nasim al-Riyaz”, Ali Azizi in “al-Siraj al-Munir fi Sharh Jaame’ al-Saghir”, Ahmad Ibn Abd al-Qadir Ajeeli in “Zakhira al-Ma’al”, Waliyullah Ansari in “Mir’aat al-Momineen”, and Maulvi Siddiq Hasan Khan in “Siraj Wahhaj” have all stated that these two are called “Saqalain” because taking them and acting upon their teachings is challenging and demanding. Hence, the Prophet (s.a.w.a.) named them so. In the discussion of the chains of transmitters (in vol. 1), we have related their quotes verbatim.

Since it is mandatory to learn the rules from Quran and to act upon them, likewise, it is compulsory to acquire the recognition of the progeny and to act upon their commands.

5) The Order to “Fasten” is the Proof for Following the Ahle Bait (a.s.)

Hadees-e-Saqalain has also come in the following wordings: *اني تركت فيكم ما لن تضلوا بعدي ان اعتصمتم به كتاب الله و عترتي* “I am leaving among you that you will never deviate after me if you fasten to it: the Book of Allah and my progeny.” This tradition has been recorded by Ibn Abi Shaiba in “**al-Musannaf**” and Khatib in “**al-Muftariq wa al-Muttafiq**”. Hence, Mirza Muhammad Badakhshani writes in “**Miftah al-Naja**”: “This Hadees (Saqalain) has been narrated by Ibn Abi Shaiba and Khatib in “**al-Muftariq wa al-Muttafiq**” in the following words,

اهل بيتي ايني تركت فيكم ما لن تضلوا بعدي ان اعتصمتم به كتاب الله
وعترتي

“I am leaving among you that you will never deviate after me if you fasten to it: the Book of Allah and my progeny, my Ahle Bait.”

Hence, this tradition too proves the following of the Ahle Bait (a.s.) because great commentators of the Holy Quran like Tabari, Sa’labi, Waahedi, Baghwi, Raazi, Baizaawi, Khaazin, Nishapuri and Suyuti, have said under the verse: **“And hold fast by the rope of Allah all together and be not disunited...”**¹ that the word “اعتصموا” means to “hold fast”, which means to follow and emulate.

The litterateurs too have stated the word “اعتصام” means to fasten. Refer to Raaghib Isfahani in “al-Mufradaat”, Ibn Asir in “al-Nihaya”, Ibn Manzoor in “Lisan al-Arab”, Suyuti in “al-Natheer”, and Zubaidi in “Taj al-Urus”.

Just as Hadees-e-Saqalain establishes the necessity of fastening to the Ahle Bait (a.s.), the above verse **“And hold fast by the rope of Allah all together and be not disunited...”**² also proves that it is mandatory to remain attached to the Ahle Bait (a.s.) because in its exegesis, it is narrated on the authority of the Messenger of Allah (s.a.w.a.) and the Ahle Bait (a.s.), **“the rope of Allah”** implies the Ahle Bait (a.s.). Under the exegesis of this verse, Sa’labi writes: “Informed me Abdullah Ibn Muhammad Ibn Abdillah from Muhammad Ibn Usman from Muhammad Ibn Husain Ibn Saleh from Ali Ibn Abbas Muqaanei that (Imam) Jafar Ibn Muhammad (al-Sadeq) (a.s.), said,

نحن حبل الله الذي قال: واعتصموا بحبل الله جميعا ولا تفرقوا

‘We are the rope of Allah about whom He said: And hold fast to

¹ Surah Aale Imran (3): Verse 103

² Surah Aale Imran (3): Verse 103

*the rope of Allah all of you and be not disunited.*¹

Abu Nuaim Isfahani writes in “Maa Nazala min al-Quran fi Ali”: Narrated to us Muhammad Ibn Umar Ibn Saalim from Ahmad Ibn Ziyad Ibn Ajlan from Jafar Ibn Ali Najeeh from Hasan Ibn Husain Arani who says that I heard Abu Abdillah Jafar Ibn Muhammad (al-Sadiq a.s.) say under the verse

نحن حبل الله الذي قال: واعتصموا بحبل الله جميعا ولا تفرقوا

*‘We are the rope of Allah about whom He said: And hold fast to the rope of Allah all of you and be not disunited.’*² *‘We are the rope of Allah’.*

The exegete and traditionalist Izz al-Deen Abd al-Razzaq Ibn Rizqullah Hanbali al-Ras’ani (exp. 661 A.H.) has interpreted this verse in the same way. Allamah Irbili in “Kashf al-Ghummah” writes, “In the exegesis of the verse **‘And hold fast to the rope of Allah all of you and be not disunited’**, the traditionalist Izz says the rope of Allah implies Ali and his Ahle Bait.”³

This tradition narrated by Sa’labi has been chronicled by the following scholars of the Ahle Tasannun: Ibn Hajar Makki in “al-Sawaaeq al-Muhriqah”, Samhoodi in “Jawaaher al-Eqdain”, Mirza Muhammad Badakhshani in “Miftah al-Naja”, Sabbaan in “Is’aaf al-Raghebeen” and Muhammad MuIbn Lucknawi in “Mir’aat al-Momineen”.

Shaikhani Qadri in “al-Sirat al-Savi” writes after mentioning the chains of transmitters of Hadees-e-Saqalain: Jafar Ibn Muhammad (Imam Sadiq (a.s.)) says in the explanation of the verse **‘And hold fast to the rope of Allah all of you and be not disunited’**,

نحن حبل الله فاعتصموا بحبل الله جميعا ولا تفرقوا

¹ Tafseer-e-Sa’labi (manuscript)

² Tafseer-e-Sa’labi (manuscript)

³ Kashf al-Ghummah fi Marefah al-Aimmah (a.s.), vol. 1, p. 311 narrating from the Rumooz al-Kunuz fi Tafseer al-Kitab al-Aziz of Izz al-Deen al-Ras’ani.

‘We are the rope of Allah. So, fasten to the rope of Allah, all of you, and be not disunited’.”

Shaikh Sulaiman Qunduzi writes, “Sa’labi in the exegesis of the verse ‘**And hold fast to the rope of Allah all of you and be not disunited**’, has narrated on the authority of Aban Ibn Taghlib that (Imam) Jafar Ibn Muhammad (a.s.) said, ‘*We are the rope about which Allah says, ‘**And hold fast to the rope of Allah all of you and be not disunited**’.* The author of al-Manaqeb narrates from Saeed Ibn Jubair from Ibn Abbas who states, ‘We were in the company of the Messenger of Allah (s.a.w.a.) when a Bedouin came and said, ‘O Messenger of Allah! I have heard that you have said ‘**And hold fast to the rope of Allah all of you.**’ What is that rope of Allah for which you have ordered that we must hold firmly? The Messenger of Allah (s.a.w.a.) held the hand of Ali (a.s.) and said, *تمسكوا بهذا هو حبل الله* ‘*Hold him firmly. He is the rope of Allah*’.¹”

It is worth mentioning that Shafei has also interpreted the “**Rope of Allah**” as “Mastership of Ahle Bait” and has expressed this in his poems also. Hence, Ahmad Ibn Abd al-Qadir Ajili in “Zakhira al-Ma’al” has chronicled the testimonies of the four Imams (of Ahle Tasannun) vis-à-vis the excellence of the Ahle Bait (a.s.). Some of the verses of Shafei’s lengthy poem is as follows:

وما رأيت الناس قد ذهبتم بهم مذاهبهم في أبحر الغي والجهل

When I saw the people’s religions have taken them to the oceans of deviation and ignorance

ركبت على اسم الله في سفن النجا وهم اهل بيت المصطفى خاتم الرسل

I boarded the arks of salvation in the Name of Allah, and they are the Ahle Bait of Mustafa, the seal of the Messengers.

وامسكت حبل الله وهو ولائهم كما قد امرنا بالتمسك بالحبل

And I fastened to the rope of Allah, and it is their mastership,

¹ Yanaabee’ al-Mawaddah, p. 119, Chapter 39

as we have been ordered to fastened to the rope.

It is worth mentioning that some of the Ahle Tasannun scholars in the verse “**hold fast to the rope of Allah all of you...**” have interpreted “**the rope**” the pure progeny of the Prophet (s.a.w.a.) and for this interpretation, they have relied on Hadees-e-Saqalain. They have narrated this tradition in such a manner which clearly proves that they (Ahle Bait) are the rope to fasten unto it has been ordered. In “**Jaame’ al-Salaasil**”, which writing the biography of Sayed Ali Hamdani, on the authority of Majd al-Deen Badakhshani, Sayed Muhammad Taleqani – the successor of Sayed Ali Hamdani – in his book “**Qiyaafah Namah**” has written under the above verse, “Some have said that ‘**the rope of Allah**’ implies the progeny of the Messenger of Allah (s.a.w.a.) when he said,

إني تارك فيكم الثقلين كلام الله وعترتي الا فتمسكوا بهما فانهما حبلان لا
يتقطعان الي يوم القيامة

‘Verily, I am leaving behind you two precious things: the Word of Allah and my progeny. Beware! Fasten unto both because these two ropes will not be severed from each other till the Day of Judgement.’

Badr al-Deen Mahmud Ibn Ahmad Rumi in “Taj al-Durrah” explains a couple from the poem of Burdah:

دعا الي الله فالممسكون به مستمسكون بحبل غير منقسم

*“He called towards Allah so those who fastened to it,
Are those who fastened to the rope which would not unravel.*

He (Rumi) says, “He (s.a.w.a.) made the Book of Allah and his progeny as the means to attain divine satisfaction. And by narrating Hadees-e-Saqalain, he (s.a.w.a.) made the reality to the stage of witnessing.”

Here, let me say that some Ahle Tasannun scholars by narrating Hadees-e-Saqalain under the verse “**And hold fast to the rope of Allah all of you...**” have proved the necessity of being attached to the Ahle Bait (a.s.). For example, Noor al-Deen Samhoodi in “Jawaaher

al-Eqdain”, after mentioning the chains of transmitters of Hadees-e-Saqalain, has chronicled the narration of Sa’labi under this very verse.

Abd al-Qadir Ajili in “Zakhira al-Ma’al” under the stanza *و الزم بحبل الله ثم اعتصم*

“And fasten to the rope of Allah, then hold it firmly” writes: “Allah the High says, “**And hold fast to the rope of Allah all of you and be not disunited...**” and the Messenger of Allah (s.a.w.a.) said, ‘I am leaving among you two precious things. If you fasten unto them, you will never deviate after me. One of them is greater than the other: the Book of Allah, which is an extended rope from the sky to the earth, and my progeny my Ahle Bait...’”

Under this stanza, Ajili also writes,

واعتصموا بحبل الله ولا تفرقوا يا أيها الناس جميعا واتقوا

“And fasten to the rope of Allah and be not disunited.

O people, all of you, and fear Allah.

Allah the High says, ‘**And hold fast to the rope of Allah all of you...**’ and the Messenger of Allah (s.a.w.a.) said, ‘I am leaving among you that if you fasten unto it, you will be misguided after me.’ By this, he (s.a.w.a.) implied that their actions and their way of life should be emulated.”

6) The word ‘take’ (اخذ) in Hadees-e-Saqalain is the proof of following the Ahle Bait (a.s.).

The conjugation of words in which Hadees-e-Saqalain has reached us, one of them is as follows:

إني تارك فيكم ما ان اخذتم به لن تضلوا: كتاب الله وعترتي اهل بيتي

“Surely, I am leaving among you that if you ‘take it’, you will never deviate: the Book of Allah and my progeny, my Ahle Bait.”

The tradition in these wordings has been chronicled in the following books: Tirmizi in his “Sahih”, Ahmad in his “Musnad”, Ibn Raahwayh

in his “Musnad”, Ibn Sa’d in his “al-Tabaqaat al-Kubra”, Nasai in his “Sahih”, Abu Ya’laa in his “Musnad”, Tabarani in “al-Mojam al-Kabir”, Baghawi in “Masaabih”, Qazi Ayaz in “al-Shifa”, Hakim Tirmizi in “Nawaadir al-Usul”, Ibn Abi Aasim in “Kitab al-Sunnah”, Muhammad Jarir Tabari in “Tahzib al-Aasaar”, Muhaamili in his “Amaali”, Sa’labi in his Tafseer “al-Kashf wa al-Bayan”, Ibn Asir in “Jaame’ al-Usul”, Wali al-Deen Khatib Tabrizi in “Mishkat al-Masaabih”, Abu al-Hajjaj al-Mizzi in “Tuhfa Aashraaf”, Shams al-Deen Khalkhaali in “al-Mafaatih fi Sharh al-Masaabih”, Jamal al-Deen Zarandi in “Nazm-o-Durar al-Simtain”, Ibn Kasir in his “Tafseer”, Sa’d al-Deen Taftazaani in “Sharh al-Maqaasid”, Suyuti in “Ihyaal-Mayyit bi Fazaael Ahl al-Bait (a.s.)”, “Aasaas fi Manaaqeb-e-Bani al-Abbas”, “Tafseer al-Durr al-Manthoor” and “Jam’ al-Jawaame’”, etc. There are many more scholars and traditionalists of the Ahle Tasannun who have recorded Hadees-e-Saqalain in these words. Their wordings have been presented in the discussion of the chains of transmitters in the first volume.

It is evident that the word ‘**take**’ in the tradition, like the words ‘fasten’ ‘hold firmly’, proves the obligation of following the Ahle Bait (a.s.). Please refer to the quotes of some of the scholars as examples:

Mulla Ali Qari writes, “*To take* implies to hold them firmly, respect them, act on their traditions, and to rely on their talks.”¹

Shahabuddin Khafaji states, “The narration recorded by Tirmizi on the authority of Zaid Ibn Arqam and Jabir, and which he (Tirmizi) labelled as ‘good’ (*hasan*), in it the Messenger of Allah (s.a.w.a.) said, *اني تارك فيكم* ‘*I am leaving among you*’ which indicates towards the immediate future in which he is willing the Ummah. And *ما اخذتم به* ‘*if you take it*’ means if you fasten unto them, act on their sayings and follow them.”²

This meaning has also been interpreted by Siddiq Hasan Khan in “al-Siraj al-Wahhaj fi Sharh Sahih Muslim Ibn Hajjaj” in the explanation

¹ Al-Mirqaat, vol. 11, p. 306, Chapter of the Excellences of the Ahle Bait of the Prophet (s.a.w.a.), Section 2, Explanation of Hadees No. 6152

² Nasim al-Riyaz, vol. 3, p. 99

of Zaid Ibn Arqam’s narration. He says, “Why is poor rate (zakat) prohibited for the Ahle Bait? Here, we cannot discuss this issue, we will talk about it elsewhere. Here, we just want to state their merits. They are partners of Allah’s Book in reverence, honour, and pricelessness. Hence, it is obligatory to obtain them both because both will not separate from each other till they reach to the Messenger of Allah (s.a.w.a.) at the Pond.”

Muhammad Moeen Sindhi has also cited the narration of Zaid Ibn Arqam as evidence for adopting the religion of the Ahle Bait (a.s.). Explaining the meaning of the narration of Zaid Ibn Arqam in “Sahih Muslim”, he pens, “The repetition by the Messenger of Allah (s.a.w.a.) of the statement ‘*I am reminding you of Allah concerning my Ahle Bait*’ thrice, is an encouragement to fasten unto them and a motivation to acquire their sayings, actions, and their religion.¹”

7) The word ‘following’ (اتباع) is Evidence of Ahle Bait’s (a.s.) Imamate

The Messenger of Allah’s (s.a.w.a.) assertion لن تضلوا ان اتبعتموهما ‘*If you follow both, you will never deviate*’ proves the emulation of the Ahle Bait and clearly establishes that following them will guarantee salvation till the Day of Judgment, which is explicit evidence for their Imamate and Caliphate. The following traditionalists of Ahle Tasannun have narrated Hadees-e-Saqalain with these wordings (‘*If you follow both, you will never deviate*’): Haakim in “**al-Mustadrak al-Sahihain**” vol. 3, p.109, Ibn Hajar Makki in “**al-Sawaaeq al-Muhriqah**” under the verse ‘**And stop them, for they shall be questioned**²’, Shah Sahab’s (Muhaddis Dehlavi) father Shah Waliyullah Dehlavi in “**Izaalah al-Khifa**”, and Shaikh Sulaiman Qunduzi in “**Yanaabi al-Mawaddah**”, pp. 3, 37, 296.

¹ Deraasaat al-Labeeb, p. 232

² Surah Saaffaat (37): Verse 24

8) The ‘Repetition’ in Hadees-e-Saqalain is Proof of following the Ahle Bait (a.s.)

The repetition by the Messenger of Allah (s.a.w.a.) in Hadees-e-Saqalain of the sentence (*I remind you of Allah concerning my Ahle Bait a.s.*) is an emphatic command for the Ummah to follow and fasten to the Ahle Bait (a.s.). All Praise is for Allah, scholars of Ahle Tasannun have also acknowledged this fact. Please pay attention:

Shaikh Husain Kashifi says, “The repetition of this statement thrice is a proof of the reverence of the Ahle Bait (a.s.), their love and their emulation.¹“

Shaikh Abd al-Haq Dehlavi writes in the interpretation of this statement: “The repetition of this statement was due to exaggeration and emphasis. The meaning of Ahle Bait is evident, and all these implications will be applicable for them. That is, to love them, to revere them, and to observe their rights is obvious. Moreover, this is an indication towards taking the Sunnah because first, the order is to act upon the Book of Allah, which means that all the believers are obedient to the Ahle Bait of the Prophet and his offspring.²“

Explaining this statement, Zarqani says, “According to Hakim Tirmizi, the Holy Prophet (s.a.w.a.) has encouraged and motivated to fasten unto them because governance is their right.³“

9) The Inseparability of Quran and Progeny is the Proof for following the Ahle Bait (a.s.).

By saying, *و انهما لن يفترقا حتي يردا علي الحوض*, “*These two will certainly not separate from each other till they come to me at the Pond*”, the Messenger of Allah (s.a.w.a.) has ordered the Ummah to fasten unto the Ahle Bait (a.s.). A group of Ahle Tasannun scholars have clearly stated this point.

¹ Resaalah Ulyah, p. 30, Concerning the Merits of the Noble Ahle Bait (a.s.)

² Asheah al-Lum’aat fi Sharh al-Mishkat, vol. 4, p. 677

³ Sharh al-Mawaaheeb al-Ladunniyyah, vol. 7, p. 5, Section 3, Concerning the mention of traditions indicating the love of his Ahle Bait.

Manavi in “**Faiz al-Qadeer**” says while explaining the above sentence: “Considering the first sentence of the tradition ‘*I am leaving among you...*’, this sentence indicates, rather states explicitly, that these two will not separate from each other, who have been made by the Holy Prophet (s.a.w.a.) as his successors. He (s.a.w.a.) has ordered the Ummah to treat them nicely, to give preference to their rights over others, and to hold them firmly in religious affairs. He (s.a.w.a.) ordered to fasten to the Book of Allah because it is the mine of religious knowledge and divine laws and the treasure-chest of realities and subtleties. The reason for ordering to remain attached to the progeny because if someone’s roots and origins are pure and immaculate, this purity and infallibility helps in understanding religion. For, due to the purity of one’s soil, one’s ethics are good, and the excellence of morals leads to purity of the soul and chastity of the heart.”¹

Shahabuddin Daulatabadi writes in “Hidaya al-Suadaa”: “The Messenger of Allah (s.a.w.a.) said this sentence, ‘*These two will never separate from each other...*’ to examine who are their friends. After me, who fastened to them and who left them.”

The same concept has been articulated by Zarqani in “Sharh Mawaaheb al-Ladunniyyah” and Maulvi Muhammad Muibn Lucknawi in “Wasila al-Najat”.

10) Observing the Rights of the Ahle Bait (a.s.) is the Command of the Messenger of Allah (s.a.w.a.)

By saying, فانظروا كيف تخلفوني فيهما ‘*See how you treat them both after me*’, he (s.a.w.a.) has ordered the Ummah to fasten to the Ahle Bait (a.s.) and to emulate them. This concept too has been clearly conveyed by a group of learned men from the Ahle Tasannun. Please see:

Shahabuddin Khafaji writes in the explanation of this sentence: “It means that after my demise, you see how you act upon the Book of Allah and follow the Ahle Bait, observe their rights, and behave nicely

¹ Faiz al-Qadeer, vol. 3, p. 15, Explanation of Hadees no. 2631

with them. For, whoever makes them happy has made me happy and whoever hurts them has hurt me.¹

Zarqani has communicated the same notion in “Sharh Mawaaheb al-Ladunniyyah.”²

Shaikh Abd al-Haqq Dehlavi, while extrapolating this statement of the Prophet (s.a.w.a.) says, “It means how you obey their commands after me and how you treat them.”³

Husam al-Deen Saharanpuri in “Maraafez al-Rawaafez” while explaining this sentence writes, “It implies how is your behaviour after me and how remain attached to them.”

Daulatabadi in “Hidayah al-Suadaa” and Sindhi in “Deraasaat al-Labeeb” have also expressed the same idea.

11) Quran and Ahle Bait (a.s.): Two Inseparable Associates

If we assume that the Holy Prophet (s.a.w.a.) had only stated, ‘*I am leaving among you two precious things: the Book of Allah and my Ahle Bait*’ and nothing else, it would be sufficient to prove the Imamate of the Ahle Bait (a.s.) because its immediate purport is that after me, make them your rulers and your subjects, not that the Quran should be the ruler and the Ahle Bait (a.s.) its subjects. For, such a separation and split cannot occur in anybody’s mind.

12) Narration of Abuzar: Proof of Ahle Bait’s (a.s.) Imamate

The great companion of the Holy Prophet (s.a.w.a.), Hazrat Abuzar, has communicated Hadees-e-Saqalain in a way that it clearly conveys the Imamate of the Ahle Bait (a.s.). His narration has been chronicled in Yanaabee’ al-Mawaddah as follows:

“Sulaim Ibn Qais al-Hilali reports, ‘I and Jaish Ibn Motamar were in

¹ Nasim al-Riyaz, vol. 4, p. 499

² Sharh Mawaaheb al-Ladunniyyah, vol. 7, p. 7, Section 3

³ Asheah al-Lum’aat fi Sharh al-Mishkat, vol. 4, p. 681

Makka. We saw Abuzar holding the chain of Holy Kaaba's door and calling out, 'O people! Whoever knows me, knows me. But who does not know me, I am Jundab Ibn Junaadah (Abuzar). O people! I have heard your Prophet (s.a.w.a.) say, *'The likeness of my Ahle Bait among you is like that of Noah's Ark. Whoever boards it will be saved and whoever lags behind will perish.'* He (s.a.w.a.) also said, *'The parable of my Ahle Bait among you is like that of the Door of Hittah in the Israelites. Whoever enters it will be forgiven.'* And he (s.a.w.a.) also declared, *'I am leaving among you such things that if you fasten to them, you will never be misguided: the Book of Allah and my progeny. These two will never separate from each other till they come to me at the Pond.'*¹

Abuzar, while holding the chain of Kaaba's door, reported the Hadees-e-Saqalain after the Hadees-e-Safinah and Hadees-e-Bab-e-Hittah, which underlines its importance. Moreover, like Hadees-e-Safinah and Hadees-e-Bab-e-Hittah, Hadees-e-Saqalain too invites towards the obedience and following of the Ahle Bait (a.s.).

When this tradition proves the following of all the Ahle Bait (a.s.), the emulation of Amirul Momineen Ali (a.s.) is proved even more. This has been acknowledged by the scholars of Ahle Tasannun.

Samhoodi, in Tanbeehaat, after narrating Hadees-e-Saqalain, writes: "The purpose of encouraging and motivating to fasten to the Imams of the Ahle Bait (a.s.) and the immaculate progeny was to act upon their instructions. Among them, the most deserving and worthy for whom the order to fasten was there, was their Imam and scholar, Ali Ibn Abi Talib (karramallahoh wajhahuh) because his knowledge and derivation of subtleties was the best among all of them. Daraqutni's narration, which he has cited on the authority of Ma'qal Ibn Yasaar, indicates towards this. He says, "I heard Abu Bakr say that Ali Ibn Abi Talib is the progeny of the Prophet. That is, he is the one about whom the Messenger of Allah (s.a.w.a.) encouraged and impelled to fasten." Hence, the reason Abu Bakr called Ali as the progeny of the Prophet

¹ Yanaabee' al-Mawaddah, p. 28, Chapter 4

at which I indicated. This is why the Holy Prophet (s.a.w.a.) said about him at Ghadeer-e-Khumm: من كنت مولاه فعلي مولاه اللهم وال من الاه و عاد من عاداه *‘Of whosoever I am his master, Ali is his master too. O Allah! Befriend him who befriends him (Ali) and take him as an enemy who takes him (Ali) as an enemy.’* There is not an iota of doubt in the authenticity and correctness of this tradition whatsoever...”

Ibn Hajar Makki in “al-Sawaaeq al-Muhriqah”, after narrating Hadees-e-Saqalain and its corroborations, writes in his notes: “Obviously, among them, the most deserving and eligible for whom the order to fasten was given is their Imam and scholar Ali Ibn Abi Talib (karramallahoh wajhahuh) because his knowledge and derivation of subtleties was the best among all of them. Hence, Abu Bakr had said that Ali is the progeny of the Prophet, that is, he is from those that the Ummah has been ordered to fasten unto them. Abu Bakr particularized Ali to Ahle Bait and progeny. Similarly, the Holy Prophet (s.a.w.a.) had specified Ali among all in Ghadeer-e-Khumm.”

The same point has been reiterated by Ibn Ba Kasir in “Wasilah al-Ma’al” and Ajili in “Zakhira al-Ma’al” quoting “al-Sawaaeq al-Muhriqah”.

Therefore, the best and most explicit proof for the immediate Caliphate (succession) of Amirul Momineen Ali (a.s.) is Hadees-e-Saqalain. In this regard, more details will follow later. Refer to the tradition of Umm Salmah that has been recorded by renowned chroniclers of Ahle Tasannun.

It will be stated in the future that Amirul Momineen Ali (a.s.) has argued through the Hadees-e-Saqalain in the Consultative Committee (Shura). If it was not strong enough evidence on his claim, the participants of Shura would have certainly rejected his argument and reasoning. The distinctions received by Amirul Momineen Ali (a.s.) from Hadees-e-Saqalain are also accepted by reliable transmitters and memorizers (of traditions) of the Ahle Tasannun. Hence, Muslim is recorded Hadees-e-Saqalain in his Sahih in the chapter of excellences between “Hadees-e-Khaibar” and “Hadees-e-Tasmiyah Abi Turab”

(the reason for nomenclature of Abu Turab). Similarly, Nawawi in “Tahzeeb Aasma wa al-Lughaat”, while discussing about the conditions of Amirul Momineen Ali (a.s.), has recorded Hadees-e-Saqalain between “Hadees-e-Shane Nuzul Ayat-e-Mubahalah” (the cause of descent of the verse of malediction) and “Hadees-e-Man Kunto Maulaho fa Aliyun Maulaho” (Of whosoever I am his master, Ali is his master too). Moreover, Saeed al-Deen Farghani in “Sharh al-Taaeiyyah” has proved that Amirul Momineen Ali (a.s.) was the successor of the Messenger of Allah (s.a.w.a.) through Hadees-e-Saqalain, along with “Hadees-e-Manzilāt” and “Hadees-e-Madinah al-Ilm”, as has been explained earlier.

Therefore, there is no scope for denial that Hadees-e-Saqalain is a strong proof for the Imamate of Amirul Momineen Ali (a.s.). In fact, it is making a very strong announcement about his Imamate in clear expressions.

Conclusion of the Discussion

Just as Hadees-e-Saqalain proves the Imamate of the twelve Imams (a.s.) and the immediate caliphate and succession after the Prophet (s.a.w.a.) of Amirul Momineen Ali (a.s.), it also establishes the presence of the twelfth Imam (a.t.f.s.). For, it states in no uncertain terms, that these two (Quran and Ahle Bait) will stay together till the Day of Judgment and will come to the Messenger of Allah (s.a.w.a.) at the Pond of Kausar. Since the Holy Quran is bound to be present till the Day of Judgment, it is mandatory that some individual or representative of the Ahle Bait should also be present with whom one should remain attached, who should be the Imam of the time and the Divine Proof of the era. All Praise is for Allah, renowned scholars of the Ahle Tasannun have also accepted and acknowledged this fact. Please see:

Samhoodi writes, “It also becomes clear from this tradition (Hadees-e-Saqalain) that from the Ahle Bait, those who are worthy of fastening will be present in every era till the Day of Judgment and only in this case, the order to remain attached to them will hold true just as the

Quran will survive till the Day of Judgment. Consequently, they are the cause of safety for the inhabitants of the earth because if they cease to exist, the residents of the earth will perish.¹

After mentioning “Hadees-e-Saqalain”, Ibn Hajar Makki writes in his notes, “The order to fasten to some people in these traditions proves that those who are worthy of remaining attached to will be present till the Day of Judgment just as the Book of Allah will survive till the Resurrection. Hence, it is mentioned in the traditions that Ahle Bait are the cause of safety for the residents of the earth, as will be stated in the future. The tradition cited earlier, ‘*In every era, a just person from my Ahle Bait will be present in my Ummah*’ also proves this fact.”²

Similar notions have been stated by Allamah Ajili in “Zakhira al-Ma’al”, Daulatabadi in “Hidayah al-Suadaa”, Hasan Zaman in “Qaul Mustahsan” on the authority of Nuaim Ibn Hammad’s “al-Fitan”, Tabarani’s “al-Mojam al-Awsat”, Abu Nuaim’s “Kitab al-Mahdi” and Khatib’s “al-Talkhees”.

Therefore, in the light of “Hadees-e-Saqalain”, it is inevitable that there should be a person present from the Ahle Bait (a.s.) till the Day of Judgment. The sermon of the Holy Prophet (s.a.w.a.) and the tradition of Imam Hasan (a.s.) which will be cited soon also prove this point.

13) Evidence of Hadees-e-Saqalain like some of the verses

Like the verse of Mawaddah (Surah Shura (42): Verse 23), Hadees-e-Saqalain also proves the obligation of loving the Ahle Bait (a.s.) and it is among the testimonies of the verse **“وَقُوهُمْ إِنَّهُمْ مَسْئُولُونَ”** **“Stop them! Surely, they will be questioned.”**³ I have discussed the “Verse of Mawaddah” in detail in Abaqāt al-Anwār (in the Discussion of the

¹ Jawaaher al-Eqdain, p. 244, Part 2, Section 4

² Al-Sawaaeq al-Muhriqah, p. 151

³ Surah Saaffaat (37) : Verse 24

Verses) and proved that this verse is a very clear proof on the Imamate and Caliphate of the Ahle Bait (a.s.). Subsequently, “Hadees-e-Saqalain” also proves this point. Here, we will suffice with the quotes of a few scholars (of Ahle Tasannun) who have stated that Hadees-e-Saqalain establishes the necessity of loving the Ahle Bait (a.s.).

Sakhaawi, after narrating Hadees-e-Saqalain, writes:

“This tradition is stating the great honour of the Ahle Bait because the statements of the Prophet (s.a.w.a), انظروا كيف تخلفوني فيهما, ‘See how you treat them after me’. اوصيكم بعترتي خيرا. ‘I advise you to be kind to my Ahle Bait’. اذكركم الله في اهل بيتي ‘I remind you of Allah concerning my Ahle Bait’ are motivations and encouragements to love the Ahle Bait, to treat them nicely, to observe their sanctity, and to fulfil their mandatory and recommended rights because they are the individuals of the best household on earth vis-à-vis lineage, ancestry, honour and distinction.¹“

In the exegesis of the “Verse of Mawaddah”, Jalaal al-Deen Suyuti writes:

“Tirmizi has narrated it and called it as good (*hasan*) and Anbari in “al-Masaahif” has narrated from Zaid Ibn Arqam that the Messenger of Allah (s.a.w.a.) said, ‘I am leaving among you two things that if you remain attached to them, you will never be misguided after me. One of them is greater than the other. The Book of Allah, which is a strong rope, whose one end is in the sky and the other on the earth. And my progeny who are my Ahle Bait. These two will never separate from each other till they come to me at the Pond (of Kausar). See how you treat them after me.’²“

Abd al-Wahhab Bukhari in his exegesis “**Tafseer al-Anwari**” and Shams al-Deen SharIbni in “**al-Siraj al-Munir**” under the Verse of Mawaddah have narrated Hadees-e-Saqalain on the authority of Zaid

¹ Istejlaab-o-Irteqaa al-Ghuraf, vol. 1, p. 365, First Chapter Concerning the Will of the Prophet (s.a.w.a.) and his Caliph from his Noble Ahle Bait (a.s.)

² Al-Durr al-Manthoor, vol. 7, p. 6

Ibn Arqam¹.

Explaining this tradition, Mulla Ali Qari says, “It means that with regards to the love of Ahle Bait, their reverence and respect, and their love and adoration, I remind you of Allah’s right.”²

Qari, in the elucidation of this tradition, quotes Tibi, “Perhaps, the secret behind this will and declaring the progeny as an associate of the Quran is to regard their love as mandatory; the obligation of this love is manifested through the verse of mawaddah.”³

Badakhsani says, “The love of Ahle Bait is obligatory on every believing man and woman, and bearing malice and hatred against them is strictly prohibited. The proofs of this lie in the Verse of Mawaddah and Hadees-e-Saqalain as narrated by Zaid Ibn Arqam that...” (and goes on to cite the complete tradition from Sahih Muslim)⁴.

Similar concepts have been conveyed by Qari in “Sharh al-Shifa” (vol. 3, p. 410 on the margins of “Nasim al-Riyaz”), Manavi in “Faiz al-Qadeer” (vol. 3, p. 14), Shaikh Abd al-Haq Dehlavi in “al-Lum’aat” (vol. 4, p. 677), Zarqani in “Sharh al-Mawaaheeb” (vol. 7, p.7), Husam al-Deen Saharanpuri in “Maraafez al-Rafaawez”, Shah Waliyullah Dehlavi in “Qurrah al-Ainain”, Ajili in “Zakhira al-Ma’al”, Maulvi Muhammad MuIbn Lucknawi in “Wasila al-Najat”, Faazil Rasheed in his treatise “Haq Mubeen” and “Eezaah”, Shaikh Hamzavi in “Mashaareq al-Anwaar” and Shahabuddin Daulatabadi in “Hidayah al-Suadaa”.

Under another verse i.e., “**And stop them, for they shall be questioned**”⁵, many scholars (of Ahle Tasannun) have brought Hadees-e-Saqalain as a witness. Some of them are as follows:

Samhoodi, in the 4th note, after narrating the chains of transmitters of

¹ Al-Siraj al-Munir, vol. 5, p. 538

² Al-Mirqat, vol. 11, p. 295, Explanation of Hadees No. 6140

³ Al-Mirqat, vol. 11, p. 308, Explanation of Hadees No. 6153

⁴ Nozol al-Abrar, p. 6, Preface of the Book

⁵ Surah Saaffaat (37): Verse 24

Hadees-e-Saqalain, writes, “After citing the tradition ‘*Of whosoever I am his master, Ali is his master too*’, Zarandi states that Imam Wahedi has said that the mastership established by the Messenger of Allah (s.a.w.a.) will be questioned till the Day of Judgement. Under the verse “**And stop them, for they shall be questioned**”¹, it is narrated that people will be questioned regarding the mastership of Ali and Ahle Bait because Allah had ordered His Prophet that the reward of Prophethood is nothing but love of his closest relatives. It means that the people will be questioned whether they loved the Ahle Bait as the Prophet had ordered or did they ignore his advice. In this case, they will be severely investigated and will meet their fate accordingly. I say that the tradition indicated under this verse has been narrated by Dailami on the authority of Abu Saeed Khudri that “**And stop them, for they shall be questioned**”² i.e., stop them so that they be questioned about the mastership of Ali Ibn Abi Talib. The testimony of this the sentence from “Hadees-e-Saqalain” which has come in some narrations that Allah will ask you as to how you treated the Quran and Ahle Bait.”³

You can also refer to the traditions under the Verse of Mawaddah in the same book of Samhoodi⁴.

The tradition quoted by Wahidi from Dailami on the authority of Abu Saeed Khudri as a testimony, has been chronicled by Ibn Hajar Makki in “al-Sawaaeq al-Muhriqah” on p. 149, Shaikhani in “al-Sirat al-Savi” and “Tuhfa al-Muhibbeeh”, and Maulvi Waliyullah Lucknawi in “Mir’aat al-Momineen”.

Maulvi Muhammad MuIbn writes in “Wasilah al-Najat”:

“From the verse “**And stop them, for they shall be questioned**”⁵, it is known that on the Day of Resurrection, all the people will be

¹ Surah Saaffaat (37): Verse 24

² Surah Saaffaat (37): Verse 24

³ Jawaaher al-Eqdain, p. 252, Part 2, Section 4

⁴ Jawaaher al-Eqdain, pp. 317-325, Part 2, Section 9

⁵ Surah Saaffaat (37): Verse 24

questioned as to how they treated Amirul Momineen Ali Ibn Abi Talib (a.s.) and the Ahle Bait of the best of mankind? Did they (the people) fulfil the right of love of Ahle Bait as was expected from them? Did they (the people) wholeheartedly comply with the order of the Holy Prophet (s.a.w.a.) to observe their (Ahle Bait) rights and to follow their commands? Muslim has narrated from Zaid Ibn Arqam that the Messenger of Allah (s.a.w.a.) stood at a Pond called Khumm between Makka and Madina to deliver a sermon...”

14) Hadees-e-Saqalain: Proof of the Infallibility of the Ahle Bait (a.s.)

- 1) The Messenger of Allah (s.a.w.a.) had ordered in this tradition that the Ahle Bait (a.s.) should be followed and obeyed. It is evident that he (s.a.w.a.) can never order the obedience of someone who is prone to mistakes and acts against the Quran and Sunnah because not only would such an order be against intellect and Sunnah, but it is also contrary to kindness, compassion, mercy, and love against the Ummah. When their infallibility is established, there can be no doubt about their Caliphate and Imamate.
- 2) In this tradition, the Holy Prophet (s.a.w.a.) has likened fastening to them like fastening to the Quran, which proves their infallibility. For, when Quran as per the verses “**...and most surely it is a Mighty Book; Falsehood shall not come to it from before it nor from behind it; a revelation from the Wise, the Praised One**”¹ is free from all mistakes, so whoever is on par with Quran and its partner in submission, must also be infallible and free from faults. For, the Messenger of Allah (s.a.w.a.) will never declare a fallible to be on par with Quran and its associate as explicitly stated by Ibn Hajar Makki in “al-Minah al-Makkiyyah fi Sharh al-Qasidah al-Hamziyyah”. When their infallibility is proved,

¹ Surah Saaffaat (41): Verses 41, 42

their Imamate is also upheld.

- 3) The Messenger of Allah (s.a.w.a.) stated in no uncertain terms that fastening to the progeny will save the Ummah from deviation, which he elucidated through the word '**never**' in "...*you will never be misguided after me*". Obviously, if fastening to someone will save the Ummah from deviation and misguidance, he or they will be protected and safeguarded from deviation even more.
- 4) In this tradition, the Messenger of Allah (s.a.w.a.) has very clearly said that "...*these two will never separate from each other...*", which implies that the Ahle Bait (a.s.) will never act against the Quran and never pass a judgment against it. For, we seek refuge in Allah, if they act against the Quran even in one instance or judge against it, the statement of the Prophet (s.a.w.a.) will be proved wrong. We seek refuge in Allah from this! Therefore, their action and judgement not being contrary to Quran, and their sayings and actions being in total harmony with the Word of Allah, is "**infallibility**". When their infallibility and immaculateness is proved, the evidence of their Caliphate is "clearer than the sun" because in the presence of an infallible, a fallible can never be worthy of Caliphate.
- 5) In some narrations of "Hadees-e-Saqalain", the Messenger of Allah (s.a.w.a.) declared, "Ali is with the Quran and Quran is with Ali. They will not separate from each other till they come to me at the Pond (of Kausar)." This particularization is after the generalization, which is clear evidence for the infallibility of Amirul Momineen Ali (a.s.). If this is the case, then how can a wise and sane person ever doubt the (immediate) Caliphate of Amirul Momineen Ali (a.s.)?
- 6) In some of the chains of "Hadees-e-Saqalain", it is found that the Messenger of Allah (s.a.w.a.) prayed for Amirul Momineen Ali (a.s.), "*O Allah! Turn the truth in the direction Ali turns!*".

Refer: “al-Sirah al-Halabiyyah” (vol. 3, p. 336), “Madaarij al-Nobovvah” (vol. 2, p. 502), “Rauzah al-Ahbaab”, etc. This invocation itself proves the infallibility of Amirul Momineen Ali (a.s.). Thus, how can Shah Sahab (the author of Tuhfa) be right in his claim that this tradition (Hadees-e-Saqalain) does not prove the claim of the people of the truth (Shias)?

- 7) According to some narrations, the Holy Prophet (s.a.w.a.) said at the end of Hadees-e-Saqalain, ‘Whoever helps these two has helped me. Whoever abandons these two has abandoned me. Their friend is my friend, and their enemy is my enemy.’ Refer: “al-Manaaqeb” p. 18, “Nazm-o-Durar al-Simtain”, “al-Sirat al-Savi”, etc. This implies that the Ahle Bait (a.s.) are truthful and establishers of truth because the Holy Prophet (s.a.w.a.) has termed their helpers as his helpers and abandoning them akin to abandoning him. Since all the Islamic sects considering helping the Messenger of Allah (s.a.w.a.) as obligatory and abandoning him as strictly prohibited, consequently, it is mandatory to help the Ahle Bait (a.s.) and strictly prohibited to abandon them. This automatically proves their infallibility because if they were prone to sins and errors, helping them would be prohibited and abandoning them would be obligatory (we seek refuge in Allah!). The Prophet (s.a.w.a.) has not granted any such exemption or exception!
- 8) In some narrations, the Messenger of Allah said at the end of Hadees-e-Saqalain, “...they (Quran and Ahle Bait) will not bring you out from the door of guidance and will not make you enter the door of deviation”. Thus, this statement of the Holy Prophet (s.a.w.a.) is another evidence of the infallibility of the Ahle Bait (a.s.). This narration has been chronicled by Abu Nuaim Isfahani in “Manqebah al-Mutahharen” on the authority of Buraa Ibn Aazib.
- 9) In some narrations of Hadees-e-Saqalain, the Messenger of Allah (s.a.w.a.) has clearly announced the infallibility of the

Ahle Bait (a.s.). Hence, Abdullah Muhammad Ibn Muslim Raazi writes in “al-Arbaeen fi Fazaael-e-Amir al-Momineen”: “The Messenger of Allah (s.a.w.a.) said, ‘I am leaving among you two precious things: the Book of Allah and my progeny my Ahle Bait. They are my successors after me. One of them is greater than the other. This is a rope connected from the sky to the earth. If you remain attached with both, you will never deviate. They will never separate from each other till they come to me at the Pond (of Kausar) on the Day of Judgment. Don’t try to precede my Ahle Bait (a.s.) in speech lest you perish, and don’t fall behind them, otherwise again you will be destroyed. Their likeness among you is that of Noah’s Ark. Whoever boards it will be saved and whoever turns away will be ruined. Their likeness among you is like Bani Israil’s Door of Hittah. Whoever enters it will be forgiven and whoever stays behind will be devastated. Beware! My Ahle Bait are the cause of safety for my Ummah. If they are removed from the earth, the threatened wrath will descend on them. Beware! Allah has protected them from all kinds of deviation and kept them pure and free from all sorts of evil. They are the ones who will guide towards the people of mastership and the path of guidance on the Day of Judgement. Beware! Allah has made their obedience compulsory and made it mandatory to be with them. Hence, whoever is attached with them has moved on the path of guidance and whoever deviates from them, will be destroyed. Beware! The guides are the pure progeny, callers towards religion, Imams of the pious, leaders of the Muslims, chiefs of the believers, and trustees upon all creatures from the Lord of the worlds. They are the ones who separated certainty from doubt and made the truth apparent.”

Ahle Tasannun Scholars who proved Infallibility of Ahle Bait (a.s.) from Hadees-e-Saqalain

The evidence of Hadees-e-Saqalain is so clear that the scholars and learned of Ahle Tasannun have proved the infallibility of Ahle Bait

(a.s.) from it. Kindly refer:

Muhammad Ibn Umar (Fakhr al-Deen) Raazi in the exegesis of the verse **“O you who believe! obey Allah and obey the Apostle and those in authority from among you...”**¹ writes: “Allah has clearly and undoubtedly ordered the obedience of **those in authority** in this verse, and whoever’s obedience is ordered by Allah in these terms, must be infallible and immaculate. For, if he is not infallible, he will be prone to mistakes, which would mean that Allah has ordered to obey him in his mistakes, which is wrong. Since a wrong is a wrong, it is prohibited to act on it. Consequently, command and prohibition will gather in one place, which is impossible. Hence, it is proved that since Allah has issued explicit orders for the complete obedience of those in authority, and it is also proved that whose obedience is made obligatory by Allah must necessarily be safe and protected from sins and mistakes, according to this verse, those in authority must be infallible without doubt.”²

Ibn Hajar Makki in “al-Minah al-Makkiyyah fi Sharh al-Qasidah al-Hamziyyah” indicates towards the infallibility of Ahle Bait (a.s.) as follows:

“It has come in the tradition, *‘I am leaving among you that if you fasten to it, you will never be deviated: the Book of Allah and my progeny’*. It is worth paying attention that in this tradition, the progeny is declared to be the Quran’s partner and associate. Being attached to both is a guarantee of protection from deviation and the means to attain perfection.”³

Jalal al-Deen Suyuti has also indicated towards this fact in the preface of his book “Aasaas fi Fazaael-e-Bani Abbas”. He writes, “All Praise is for Allah Who gave glad tidings to the Ummah of Muhammad (s.a.w.a.) of being protected from deviation by fastening to the Quran

¹ Surah Nisaa (4): Verse 59

² Tafseer Mafaatih al-Ghaib of Fakhr Raazi, vol. 10, p. 144

³ Al-Minah al-Makkiyyah fi Sharh al-Qasidah al-Hamziyyah, vol. 3, p. 1154, Explanation of the poem no. 339

and his progeny. He conferred special merits and excellences on the progeny of the Prophet (s.a.w.a.) as mentioned by the authentic traditions.”

After narrating “Hadees-e-Saqalain”, Ibn Hajar Makki writes, “It is narrated that they are “Saqalain” because the observation of their rights is obligatory on the Ummah and those whose emulation has been encouraged are aware of Allah’s Book and the Prophet’s Sunnah. They will never separate from the Book of Allah till they come to the Pond of Kausar. This is corroborated by the previous tradition in which the Prophet (s.a.w.a.) said that you don’t try to teach the Ahle Bait (a.s.) because they are more knowledgeable than you. This sets them apart from all the scholars of the Ummah because Allah has kept all uncleanness and impurities away from them. He has conferred great honours and lofty privileges. Some of these traditions have been mentioned earlier.¹“

The same notion has been stated by Maulvi Waliyullah Dehlavi in “Mirat al-Momineen”.

In the explanation of this tradition, Sindhi writes:

“It is emphasized in this tradition that like Quran, the Ahle Bait (a.s.) are on the truth and it is not hidden for anyone that like the Quran, they are shielded from all kinds of mistakes and errors.²“

Shahabuddin Daulatabadi writes in “Hidayah al-Suadaa”:

“It is narrated in “al-Masaabih” and “Mishkat” from Zaid Ibn Arqam that the Messenger of Allah (s.a.w.a.) said, ‘*I am leaving among you that if you fasten unto it...*’ This proves that the Ahle Bait are with the Quran that belief can never leave them till the time of death.”

15) Hadees-e-Saqalain: The Proof for the Ahle Bait (a.s.) being the Most Knowledgeable

- 1) In this tradition, the Messenger of Allah (s.a.w.a.) has called the Quran and Ahle Bait (a.s.) as “Saqalain”. The scholars of

¹ Al-Sawaaeq al-Muhriqah, p. 151

² Deraasaat al-Labeeb, p. 233

Ahle Tasannun have regarded this nomenclature as evidence of Ahle Bait (a.s.) being the most knowledgeable.

After narrating Hadees-e-Saqalain, Ibn Hajar Makki discusses its nomenclature as follows:

“The Messenger of Allah (s.a.w.a.) has called Quran and Ahle Bait, who are his closest relatives, “**Saqalain**” because every precious and protected thing is called as “**Saqal**” and both are such because they are the mines of revealed knowledge, and the treasure-chests of lofty wisdoms and divine laws. Therefore, the Prophet (s.a.w.a.) encouraged to follow them, fasten unto them, and seek knowledge from them and said, ‘*Praise is for Allah Who entrusted wisdom to us Ahle Bait*’. It is also said that they are called as “**Saqalain**” because the observation of their rights is made obligatory upon the Ummah.¹”

The above quote makes it clear that since both Quran and Ahle Bait (a.s.) are the bearers of divine knowledge and the treasure-chests of revealed laws, hence they are called as “**Saqalain**”. When the Ahle Bait (a.s.), like the Quran, are the bearers of divine knowledge and treasure-chests of revealed laws, certainly they will more knowledgeable than all other humans, without doubt.

Samhoodi in “Jawaaher al-Eqdain” has explained the nomenclature of “**Saqalain**” in somewhat similar wordings.

Zamakhshari in “al-Faeq” (vol. 1, p. 80), Qari in “al-Mirqaat” (vol. 11, p. 295, Explanation of Hadees No. 6140), Tibi in “al-Kashif”, Shaikh Abd al-Haq Dehlavi in “Lumaat-o-Sharh-e-Mishkat”, and Shahabuddin Ahmad Ibn Muhammad Ibn Umar Khafaji in “Nasim al-Riyaz fi Sharh al-Shifa le Qazi Ayaz” (vol. 6, p. 133) have discussed the nomenclature of the word “**Saqalain**” that “betterment in this world as well as the hereafter is only because of these two, hence they are called “**Saqalain**”. This nomenclature is also evidence enough for Ahle Bait (a.s.) being the most knowledgeable.

2) The Messenger of Allah (s.a.w.a.) called his Ahle Bait (a.s.) as

¹ Al-Sawaaeq al-Muhriqah, p. 151

the companion and associate of the Holy Quran, which is the proof of them being the most knowledgeable. For, Quran is the mine and treasure-chest of divine sciences and knowledge. Hence, none in the Ummah of the Messenger (s.a.w.a.) can be the partner and associate of the Quran but that he is the most knowledgeable of all people because in the presence of the most knowledgeable, terming a lesser knowledgeable person as the partner of Quran is tantamount to injustice, an attribute from which the Prophet (s.a.w.a.) must be pure and free.

- 3) The Messenger of Allah (s.a.w.a.) has ordered the Ummah in this tradition to acquire knowledge from the Ahle Bait (a.s.), which is an announcement of them being the most knowledgeable. For, if there was among the companions more knowledgeable than the Ahle Bait (a.s.), he (s.a.w.a.) should have ordered the Ummah to acquire knowledge from that companion because in the presence of the most knowledgeable, if one guides towards a lesser knowledgeable person, it is injustice; not even ordinary people will commit such an act, leave alone the best of creatures (s.a.w.a.).

The scholars of Ahle Tasannun who have clearly stated that the Ummah should seek knowledge from the Ahle Bait (a.s.) are as follows:

Taftazani in “Sharh al-Maqaasid”, Ibn Hajar Makki in “al-Sawaaeq al-Muhriqah”, Samhoodi in “Jawaaher al-Eqdain”, Ahmad Ibn Abd al-Qadir al-Ajili in “Zakhira al-Ma’al”, Muhammad Moeen Sindhi in “Deraasaat al-Labeeb” and Waliyullah Lucknawi in “Mirat al-Momineen”.

- 4) This tradition shows that the entire knowledge of the Holy Prophet (s.a.w.a.) was transferred to Ameerul Momineen Ali (a.s.) in inheritance. This has also been clearly stated by Saeed Farqaani in “Sharh Qasidah Taaiyyah Faariziyyah”, which is a proof for Ali (a.s.) being the most knowledgeable.
- 5) In some narrations, Hadees-e-Saqalain has been chronicled in

the following words:

انهما لن يتفرقا حتى يردا على الحوض سئلت ربي ذلك لهما فلا تقدموهما
فتهلكوا ولا تقصروا عنهما فتهلكوا ولا تعلموهم فانهم اعلم منكم

"...These two will not separate from each other till they come to me at the Pond (of Kausar). I asked my Lord this for these two. So, don't try to precede them lest you perish and don't fall behind them, otherwise you will be destroyed. Don't teach them because they are more learned than you."

Soon, we will relate the names of those traditionalists who have recorded Hadees-e-Saqalain in the above wordings.

Qunduzi records Hadees-e-Saqalain with this statement: "In Manaqeb from Abdullah Ibn Salaam from Huzaifah Yamani who reports, 'We prayed the Zohr prayers behind the Messenger of Allah (s.a.w.a.). After the prayers, the Messenger (s.a.w.a.) turned towards us and said, 'O my companions! I will you to fear Allah and to obey Him. Soon, I will depart from you and leaving among you two precious things: the Book of Allah and my progeny, my Ahle Bait. If you remain attached to them, you will never be misguided. These two will never separate from each other till they come to me at the Pond (of Kausar). Learn from them and don't teach them because they are more knowledgeable than you.'¹" This tradition has also been recorded in these wordings from Imam Husain (a.s.) which we will convey in the future.

- 6) The Messenger of Allah (s.a.w.a.) has also declared that the Ahle Bait (a.s.) are the most knowledgeable in wordings recorded by Abu Nuaim Isfahani in "Manqebah al-Mutahharen":

فلا تسبقوا اهل بيتي فتفرقوا ولا تخلفوا عنهم فتضلوا ولا تعلموهم فهم اعلم
وانهم لن يخرجوكم من باب هدي ولن يدخلوكم في باب ضلالة احلم الناس

¹ Yanaabee' al-Mawaddah, p. 35, Chapter 4

كبارا وأعلمهم صغارا

“Don’t precede my Ahle Bait otherwise you will be disunited and don’t fall behind lest you be deviated. Don’t teach them because they are more knowledgeable. They will not bring you out from the door of guidance and will not cause you to enter the door of deviation. They are the most forbearing of people as adults and the most knowledgeable of them as children.”

Being the most knowledgeable is the prerequisite of Imamate, which I have stated in the Volume of the Hadees *“I am the city of knowledge...”* of Abaqāt al-Anwār. The scholars of Ahle Tasannun have acknowledged that the Ahle Bait (a.s.) are the most knowledgeable and have admitted that it is obligatory to fasten to them and seek knowledge from them as it is with the Quran. Hence, Mulla Ali Qari writes in the explanation of “Hadees-e-Saqalain”:

“I say: It is evident that the people of the house are more informed about the conditions of their house than all outsiders. Hence, here Ahle Bait implies those people who were the most acquainted with Holy Prophet’s (s.a.w.a.) way of life, informed of his method, and knowledgeable of his judgements and wisdom. Therefore, they were regarded to be on par with Allah’s Book as He says, **‘And he teaches the Book and the Wisdom’**.¹“

The same concept has been communicated by Samhoodi in “Jawaaher al-Eqdain”, Ibn Hajar Makki in “al-Sawaaeq al-Muhriqah” (p.90), Maulvi Waliyullah Lucknawi in “Mirat al-Momineen” and Ajili in “Zakhira al-Ma’al”.

16) Hadees-e-Saqalain: Proof of Ahle Bait’s (a.s.) Superiority

Hadees-e-Saqalain establishes superiority and supremacy of the Ahle Bait (a.s.) due to the following reasons:

- 1) In this tradition, the Messenger of Allah (s.a.w.a.) has declared

¹ Al-Mirqaat, vol. 11, p. 307, Explanation of Hadees no. 6153

the Ahle Bait (a.s.) to be the partner and associate of the Holy Quran, which speaks volumes of their superiority. For, if someone else was eligible for being the associate and partner of Allah’s Book, then the Holy Prophet, who was the “**most just of all creatures of Allah**” would certainly announce him to be the equal and associate of Quran.

Hence, Taftaazaani writes in “al-Maqaasid”, “The pure progeny was made superior because they are the flag-bearers of guidance and carriers of messages. The Prophet (s.a.w.a.) indicated towards this fact by ordering to fasten unto them along with the Quran.”

Shahabuddin Daulatabadi, after conveying this point in “Hidayah al-Suadaa”, writes, “The Prophet (s.a.w.a.) has brought the progeny in conjunction with the Quran in his statement ‘*the Book of Allah and my progeny*’. According to Shaikh Abd al-Qadir Jorjani, collecting two things in order is called conjunction, which is generally done through the alphabet ‘,’ which proves two things being together, i.e., the thing preceding the conjunction and the one following it, regardless of the judgment being in the affirmative or negative. All the litterateurs and Imams of edicts bear this view.”

2) The Messenger of Allah (s.a.w.a.) has called the Quran and Ahle Bait (a.s.) as “Saqalain” i.e. the two most precious things. The word itself indicates their greatness, eminence, and lofty position.

Ibn Asir in “al-Nihaya” writes under the root “sa-qa-la”, “Every precious and shielded thing is called as saqal. To show their importance and value, the Prophet (s.a.w.a.) called them **saqalain**.”

Azhari in “Tahzib al-Lughah”, Sa’labi in “al-Kashf wa al-Bayan”, Baghawi in “Maalim al-Tanzil” (vol. 7, p. 6), Ibn Asir in “Jaame’ al-Usul”, Nawawi in “al-Minhaj” (vol. 9, p. 366), Ibn Manzur in “Lisan al-Arab”, Khazin in his exegesis under Surah Rahman’s (55) Verse 31 (vol. 7, p. 6), Abu Hayyan in “al-Bahr al-Muheet” (vol. 8, p. 192 under Surah Rahman’s (55) Verse 31), Firozabadi in “al-Qaamoos”, Suyuti in “al-Nathir”, Ibn Khalaf in “Ikmaal al-Kamaal”, Sanusi in “Mukammil

al-Ikmaal”, Qastalani in “Mawaaheb al-Ladunniyyah”, Zarqani in “Sharh al-Mawaaheb” (vol. 7, p. 6, Section 3), Ibn Hajar Makki in “al-Sawaaeq al-Muhriqah” (p. 151), Sibt Ibn Jauzi in “Tazkerah al-Khawaass” (p. 291, Chapter 12), Hafiz Ganji in “Kefaayah al-Taalib” (p. 77) and several others have talked about the nomenclature of “Saqalain”.

- 3) Just as the Messenger of Allah (s.a.w.a.) has ordered to fasten unto the Quran, he has commanded to fasten to the Ahle Bait (a.s.). He mentioned to remain attached to both in the same vein. If anyone was superior to the Ahle Bait (a.s.), the Messenger of Allah (s.a.w.a.) would have certainly ordered to remain attached to him or them so that the inferior is not preferred in presence of the superior.
- 4) In this tradition, the Holy Prophet (s.a.w.a.) informed, “*They both will not separate from each other till they come to me at the Pond (of Kausar).*” In the explanation of this statement, the greatest of the scholars of the Ahle Tasannun have said that the Quran and Ahle Bait (a.s.) will not separate from each other vis-à-vis excellence and honour. Refer to Daulatabadi’s “Hidayah al-Suadaa”.
- 5) Besides the excellences stated above, there are other proofs and testimonies in this tradition that the Messenger of Allah (s.a.w.a.) has ordered the respect and reverence of the Ahle Bait (a.s.). Hence, Kashifi writes in the elucidation of this tradition, “The Holy Prophet (s.a.w.a) said, ‘...*the second is my Ahle Bait. I remind you of Allah concerning my Ahle Bait. His repetition of this statement thrice is proof enough of the reverence of the Ahle Bait, to love them, and to follow them.*’¹”

After narrating Hadees-e-Saqalain, Samhoodi writes in his fifth note:

“The above traditions are encouraging to fasten to the Ahle Bait and

¹ Al-Risaalah al-Ulyah, p. 30, Concerning the Explanation of Excellence of the Noble Ahle Bait (a.s.)

to respect them. Hence, according to several traditions in Ghadeer-e-Khumm, in the tradition of Jabir in Sahih Tirmizi on the Day of Arafah, as per the tradition of Abd al-Rahman Ibn Auf in Taif, and according to the tradition of Umm Salma during the illness which led to his death when his chamber was crammed with companions, the Messenger of Allah (s.a.w.a.) said this tradition:

اخلفوني في اهل بيتي انظروا كيف تخلفوني فيهم

'Take care of my Ahle Bait. See how you treat them after me.'

In fact, as per the previous tradition of Ibn Umar, these were the last words of the Messenger of Allah (s.a.w.a.) albeit with some differences in wordings and narration, *'Treat my Ahle Bait kindly after me. See how you treat these two (Quran and Ahle Bait) after me.'* He (s.a.w.a.) also said, *'And Allah will question you how you treated after me His Book and my Ahle Bait.'* He (s.a.w.a.) also informed,

ناصرهم لي ناصر وخاذلهم لي خاذل واوصيكم بعترتي خيرا واذكركم الله في
اهل بيتي

'Their helper is my helper, their abandoner is my abandoner, I will you to be good to my progeny, and I remind you of Allah concerning my Ahle Bait.'

Abdullah Ibn Zaid has narrated from his father that the Messenger of Allah (s.a.w.a.) said,

فمن لم تخلفني فيهم نبذ عمره ورد على يوم القيامة مسودا وجهه

'Whoever does not treat them (Ahle Bait) properly, will come to me on the Day of Judgment while his face will be black.'

In another tradition, he (s.a.w.a.) said,

فاني اخاصمكم عنهم غدا ومن أكن خصيمه اخصمه ومن اخصمه دخل
النار

'Surely, I will argue against you on behalf of Ahle Bait

tomorrow (on the Day of Judgment). With whosoever I argue, I curse him and whosoever I curse, he will enter the fire.'

Can there be any greater encouragement and motivation than this? May Allah reward His Prophet (s.a.w.a.) such a reward on behalf of his Ummah and his Ahle Bait which He has not granted to any Prophet or Messenger.¹

Fazl Ibn Roozbahaan writes in "Sharh Resaalah-e-Eteqaadiyyah", "(The content of Resaalah-e-Eteqaadiyyah) 'One should believe that the progeny of the Prophet (s.a.w.a.) deserves to be revered and must necessarily be followed.' Explanation of Roozbahaan: I say that in the light of authentic traditions to have such a belief is obligatory. Among such traditions is the sermon of the Messenger of Allah (s.a.w.a.) which he delivered during the Farewell Pilgrimage (Hajj al-Wida) in which he said, '*O people! I am leaving among you two precious things: the Book of Allah and my progeny my Ahle Bait. If you fasten unto both, you will never deviate after me....*' In another tradition, he (s.a.w.a.) said, '*I remind you of Allah concerning my Ahle Bait*' and repeated this statement thrice, which shows that Ahle Bait's reverence and love is mandatory and to observe their rights is compulsory."

Similar notions have been conveyed by Qari in "al-Mirqaat" (vol. 5, p. 594), Manavi in "Faiz al-Qadeer" (vol. 2, p. 174, Explanation of Hadees No. 1608), Khafaji in "Nasim al-Riyaz" (vol. 3, p. 410), Azizi in "al-Siraj al-Munir" (vol. 1, p. 344), Abd al-Haqq Dehlavi in "Asheah al-Lum'aat fi Sharh al-Mishkat" (vol. 4, p. 677), Zarqani in "Sharh Mawaaheb al-Ladunniyyah" (vol. 7, p. 5, Section 3), Siddiq Hasan in "al-Siraj al-Wahhaj fi Sharh Muslim Ibn Hajjaj" and several other renowned scholars have recorded such concepts in their writings.

- 6) This tradition shows that the Messenger of Allah (s.a.w.a.) has made the Quran and progeny as companions and associates of each other. He willed the Ummah to treat them nicely and to

¹ Jawaaher al-Eqdain, p. 256, Part 2, Section 4

give preference to their rights over the rights of the Ummah itself. This is ample evidence of the Ahle Bait's absolute caliphate, great Imamate, and complete infallibility. It shows the certain superiority of the Ahle Bait. Moreover, the tone and tenor of the Holy Prophet (s.a.w.a.) about his Ahle Bait (a.s.) is like that of a compassionate and caring father concerning his children. Please read the acknowledgements of the Ahle Tasannun scholars:

Hasan Ibn Muhammad Ibn Abdillah al-Tibi, explaining the Hadees-e-Saqalain quoted on the authority of Zaid Ibn Arqam, writes in "al-Kashif fi Sharh al-Mishkat": "*I am leaving among you...is an indication that these two (Quran and Ahle Bait) are the Messenger of Allah's (s.a.w.a.) trusts, who are companions and associates of each other. He (s.a.w.a.) has ordered the Ummah to be kind to them just as a compassionate and benevolent father advises others about his children. The tradition narrated in the first section 'I remind you of Allah concerning my Ahle Bait' supports this fact, just as caring father says about his children to others 'I make Allah as a witness for my children'.*

The same idea has been conveyed by Manavi in "Faiz al-Qadeer" (vol. 3, p. 15, Explanation of tradition no. 2631), Qari in "al-Mirqaat fi Sharh al-Mishkat" (vol. 5, p. 600) and Zarqani in "Sharh Mawaaheeb al-Ladunniyyah" (vol. 7, p. 7, Section 3).

- 7) In this tradition (Hadees-e-Saqalain), the Messenger of Allah (s.a.w.a.) has called the Ahle Bait his successors, which is proof enough for their caliphate, Imamate, and superiority. This has been sufficiently documented by the Ahle Tasannun scholars: Nizam Nishapuri in his exegesis of the verse, **'But how can you disbelieve while it is you to whom the communications of Allah are recited, and among you is His Apostle? And whoever holds fast to Allah, he indeed is guided to the right path'**¹, writes, "In this verse, the

¹ Surah Aale Imran (3): Verse 101

phrase, ‘**But how you can disbelieve?**’ is a rhetorical question (i.e. that does not require an answer), which means that how can you disbelieve when on every important occasion, divine signs are recited through the tongue of the Messenger of Allah (s.a.w.a.). You have such a Messenger who relates every question and doubt and answers them satisfactorily and dispels the doubt.... I say: The Book of Allah will survive till the Day of Judgment. But the Messenger (s.a.w.a.) who apparently is not among us, but his light continues to subsist among the believers, as if he (s.a.w.a.) is still living among the believers. Moreover, his progeny is there, who is his heir and successor because the Messenger (s.a.w.a.) said, ‘*I leave among you two precious things...*’¹

Ibn Hajar Makki in “al-Sawaaeq al-Muhriqah” and Samhoodi in “Jawaaher al-Eqdain” have conveyed similar concepts.

Ajili writes in “Zakhira al-Ma’al”, “When it is proved that the Messenger of Allah (s.a.w.a.) is superior to the divine signs (including the Holy Quran), then his offspring, who are chosen by Allah and upon whom He conferred the successorship and position of Prophet Ibrahim (a.s.), are also included in this superiority. For, there are several affairs in which they are partners of the Holy Prophet (s.a.w.a.), a fact indicated by himself (s.a.w.a.) through the following words, ‘*O Allah! These Ahle Bait are from me, and I am from them.*’ He (s.a.w.a.) also declared, ‘*Nobody can be a believer till he loves me, and nobody can love me till he loves my closest relatives.*’ He (s.a.w.a.) also informed, ‘*I am leaving among you two precious things...*’ Besides all these, the incident of malediction (Mubaahala), the incident of Tatheer in which the Ahle Bait (a.s.) came with him under the cloak followed by his invocation for himself and his Ahle Bait, invoking divine salutations, mercy, blessings, and forgiveness from Allah the High. All these signify the respect, reverence, glory, and greatness of the Ahle

¹ Gharaaab al-Quran, vol. 1, p. 221 under the exegesis of Surah Aale Imran (3): Verse 101

Bait (a.s.) because he (s.a.w.a.) has said that they are exactly like him (s.a.w.a.). Regarding his saying, فاطمة بضعة مني *'Fatimah is a part of me'*, Baihaqi says that this proves that whoever bad mouths Fatima is a disbeliever and whoever sends salutations on Fatima is like the one who has sent salutations on her father. This is sufficient evidence that his (s.a.w.a.) offspring and progeny are like him because they are all a part of Fatima's existence. The Messenger of Allah (s.a.w.a.) also said, *'Ali is from me, and I am from Ali. Ali is unto me like I am to my Lord. Whoever angers Ali has angered me. Whoever abandons Ali has abandoned me. Ali is from me, and I am from Ali. He is created from my soil (teenat) and I am created from Abrahamic soil but I am superior to Abraham. Hasan is from me, and Husain is from Ali.'* There are several similar traditions that indicate the connection of the Ahle Bait (a.s.) with the Messenger of Allah (s.a.w.a.) and show that they are all from each other. Wisdom says that to sever the branch from the root is tantamount to cut a thing from its origin, which is impossible and incredulous. This connection and joining of the Messenger of Allah (s.a.w.a.) is specific and confined the Ahle Bait (a.s.) because tradition says that on the Day of Resurrection, every lineage, ancestry, and family tree will be severed, as will be related in the future."

- 8) This tradition (Hadees-e-Saqalain) manifests the superiority of Ahle Bait (a.s.) because the Ahle Tasannun scholars, while explaining other traditions, have taken help from it. Hence, **Abu al-Mahasin Hanafi** in his book "**al-Motasar min al-Mukhtasar**" pens in the elucidation of the tradition "**concerning the six accursed persons**": "The Messenger of Allah (s.a.w.a.) informed, *'I, Allah and every Prophet whose prayers are accepted, curse six types of people: One who adds to the verses of Quran, one who denies divine destiny, one who disgraces the one with his force the one whom Allah has respected and respects the one whom Allah has disgraced, one who forsakes my Sunnah, one who makes Allah's prohibitions permissible, and one who considers as permissible whatever*

Allah has prohibited for my progeny...” Progeny means his Ahle Bait, who are connected to him in religion and guidance. It is narrated that at a place between Makka and Madina, near a Pond called Ghadeer Khumm, the Messenger of Allah (s.a.w.a.) delivered a sermon. After praising and glorifying Allah, he (s.a.w.a.) said,

أيها الناس! انما انتظر ان يأتيني رسول ربي عزو جل فأجيب وإني تارك فيكم
الثقلين كتاب الله فيه الهدى والنور فاستمسكوا بكتاب الله عز وجل وخذوا
به ثم قال واهل بيتي اذكركم الله في اهل بيتي فمن اخرج عترته من المكان
الذي جعلهم الله به على لسان نبيه فجعلهم كسواهم ممن ليس من اهل
عترته كان ملعونا

‘O people! I am waiting that the messenger of my Lord – Mighty and Majestic be He – (angel of death) comes to me, so that I may respond to him. I am leaving among you two precious things: the Book of Allah, in it is guidance and light. So, fasten unto the Book of Allah – Mighty and Majestic be He – and seize it.’ Then, he (s.a.w.a.) said, ‘And my Ahle Bait. I remind you of Allah concerning my Ahle Bait.’ Thus, whoever removes his progeny from the position in which Allah has placed it through the tongue of His Prophet and puts them on par with those who are not from his progeny, then such a person is accursed.¹”

The explanation of the sentence *“المستحيل من عترتي ما حرم الله عز و جل and one who considers as permissible whatever Allah has prohibited for my progeny...”* by the author of al-Motasar, one can derive the following conclusions:

- a) He interpreted progeny as the Ahle Bait (a.s.) of the Prophet (s.a.w.a.) who were on his religion and were connected to his way of life.

¹ Al-Mutasar min al-Mukhtasar min Mushkil al-Aasaar, vol. 2, p. 329

- b) He supports his interpretation with Hadees-e-Saqalain.
- c) One who reduces the position of the Ahle Bait (a.s.) is an accursed, which is ample proof of their superiority.
- 9) Abdullah Ibn Abbas, whom the Ahle Tasannun consider a highly revered companion, interpreter of the entire Quran, and the pen of the Ummah (i.e., the most learned person), in his view, Hadees-e-Saqalain, in the least, proves the superiority of Amirul Momineen Ali (a.s.). For, when (Ibn Abbas) was asked about Ali (a.s.), he preferred this merit over all other merits. Thus, Khaarazmi, vide his chain of transmitters, quotes on the authority of Mujahid, as follows: “Ibn Abbas was asked, ‘What is your opinion about Ali Ibn Abi Talib (a.s.)?’ He replied, ‘By Allah! You have asked about one precious thing from the two precious things. He is the one who preceded others in confessing to the testimony (of divinity and prophethood), prayed towards both the Qiblas, paid allegiance twice, was granted two swords, is the father of the two grandsons (Hasan and Husain), the sun reversed twice for him, his likeness in the Ummah is like that of Zulqarnain,...and he is my and your master, Ali Ibn Abi Talib (a.s.).¹⁴”

The same narration has been chronicled by Shaikh Sulaiman Hanafi Qunduzi in “Yanabee’ al-Mawwaddah”, Chapter 47, p. 139. Therefore, this tradition establishes the superiority of Amirul Momineen Ali (a.s.) and superiority is an inevitable cause for Imamate and caliphate. So, how can Shah Sahab (Muhaddis Dehlavi) say that this tradition (Hadees-e-Saqalain) does not prove the claim of the Shias?!!

17) Narration of Hadees-e-Saqalain and Hadees-e-Welayat together

In many traditions narrated by the Messenger of Allah (s.a.w.a.) that on the Day of Ghadeer, after or before declaring, ‘*Of whosoever I am his master, Ali is his master too*’, he (s.a.w.a.) also stated the Hadees-e-

¹ Manaaqeb of Khaarazmi, p. 236

Saqalain. In the **Hadees-e-Ghadeer** volume of “**Abaqāt al-Anwār**”, I have proved that Hadees-e-Ghadeer is clear evidence of Amirul Momineen Ali’s (a.s.) Imamate and Caliphate. Hence, how can one accept Shah Sahab’s assertion that Hadees-e-Saqalain is not related to the original claim of Imamate and caliphate of the Ahle Bait? To support my contention, I am gifting hereunder a few traditions for the readers:

Mulla Muttaqi Hindi in “Kanz al-Ummaal” has narrated this tradition from a group of narrators that: “It is narrated on the authority of Ali that the Messenger of Allah (s.a.w.a.) halted near tree at a pond called “**Khumm**”. Then, he (s.a.w.a.) emerged from his tent holding the hand of Ali and said,

أيها الناس! أستم تشهدون ان الله ورسوله اولي بكم من أنفسكم كان الله ورسوله مولاكم؟ قالوا: بلي - قال: فمن كان الله ورسوله مولاه فان هذا مولاه...وقد تركت فيكم ما ان اخذتم به لن تضلوا بعدي كتاب الله سببه بيده وسبب بأيديكم واهل بيتي - ابن جرير وابن ابي عاصم والمحاملي في اماليه وصحح

‘O people! Don’t you testify that Allah and His Messenger have more authority upon you than you yourselves and that Allah and His Messenger are your masters?’ They all replied, ‘Yes’. Then, he (s.a.w.a.) declared, ‘Of whosoever I am his master, this (Ali) is his master too...Indeed, I am leaving among you that if you take it, you will never deviate after me: the Book of Allah, whose one end is Allah’s hand and the other end in your hands, and my Ahle Bait.’

- Ibn Jarir, Ibn Abi Aasim and al-Muhamili have narrated it in their books of traditions and endorsed its authenticity.¹⁴

Mulla Muttaqi Hindi in “Kanz al-Ummaal” (vol. 5, p.289, H. 12911) has chronicled this tradition in different wordings from Hakim and

¹ Kanz al-Ummaal, vol. 13, p. 140, H. 36441

Tabarani on the authority of Abu al-Tufail from Huzaifah Ibn Asid that the Messenger of Allah (s.a.w.a.) said,

يا أيها الناس! إني قد نبأني اللطيف الخبير به لن يعمر نبي الا نصف
عمر... إني قد يوشك ان ادعي فأجيب

“O people! Surely, the All-Aware All-Knowing (Allah) informed me that no Prophet lives but half the life of the previous Prophet...Certainly, soon I will be called, and I will respond.”

This same tradition is also recorded in the following references: “Tarikh Ibn Kasir” (vol. 5, p. 209), Sakhaawi’s “Istejlaab-o-Irteqaa al-Ghuraf”, Samhoodi’s “Jawaaher al-Eqdain” (p. 235, Part 2, Section 4), Muhaddis Shirazi’s “al-Arbaeen”, Ibn Ba Kasir in “Wasilah al-Ma’al” (p. 103, Chapter 4, Section 4), Qadri’s “al-Sirat al-Savi” and Qunduzi’s “Yanaabee’ al-Mawaddah” (Chapter 4, p. 37).

Ibn Hajar Makki in “al-Sawaaeq al-Muhriqah” (p. 43) after narrating this tradition from Tabarani has approved its correctness. Similarly, Saharanpuri in “Maraafez al-Rawaafez”, Badakhshani in “Miftah al-Naja” and Tabarani in “al-Mojam al-Kabir” has mentioned it along with verifying its authenticity. Badakhsani has also recorded it in “Nozol al-Abrar” from Tabarani and Hakim. Muhammad Sadr Aalam has also chronicled it in his book from these two and called its chain of transmitters as “correct”. This tradition can also be found in “Zakhira al-Ma’al” and “Mirat al-Momineen”.

Hasan Zaman in “al-Qaul al-Mustahsan” after narrating it from Tabarani and Hakim says, “In this tradition, after ‘Hadees-e-Muwaalaat’, encouragement and motivation is there for following the two precious things (Saqlain). Moreover, Ibn Raahwayh, Ibn Jarir, Ibn Abi Aasim, Muhamili, and Tahaavi have recorded it vide reliable chains of transmitters.”

Samhoodi has narrated two similar traditions from Aamir Ibn Laila Ibn Zamrah and Huzaifah Ibn Asid. He writes, “Aamir Ibn Laila and Huzaifah Ibn Asid say that the Messenger of Allah (s.a.w.a.) while returning from the Farewell Pilgrimage (Hajj al-Wida) (i.e. after

which, he did not perform any pilgrimage) reached Johfa, he did not allow his companions to camp beneath the trees. When they erected their tents away from the trees, he (s.a.w.a.) sent some of them to clean the place beneath the trees from all thorns and cactuses. They trimmed the branches from above the heads of the people. Thereafter, the call to prayer was made. At noon, he led the prayers beneath those trees. After which, he (s.a.w.a.) turned towards the people and said, *‘Certainly, the All-Aware and All-Knowing (Allah) has informed me that the age of a Prophet is half of the Prophet preceding him. Soon, I will be called, and I will respond to that call. I will be questioned, and you too will be asked whether I have conveyed the message of Prophethood to you or not. What will you reply?’* They all said, *‘We will reply that you did convey the message of Prophethood, put in extensive efforts, and advised us. May Allah reward you with the best of rewards.’*

The Messenger of Allah (s.a.w.a.) questioned, *‘Do you testify that Allah is One, Muhammad is His slave and His Messenger, and that Paradise, Hell, and Resurrection after death are truths?’* They all said in one voice, *‘Yes. We testify that all these are truths.’*

He (s.a.w.a.) said, *‘O Allah! Be a Witness.’* Again, he (s.a.w.a.) said, *‘O people! Allah is my Master, and I am your master and have more authority upon you than you yourselves. Of whosoever I am his master, this (Ali) is his master too.’*

Thereafter, he (s.a.w.a.) held the hand of Ali and raised it to the extent that everyone could see him properly, and exclaimed, *‘O Allah! Befriend him who befriends Ali and be an enemy of the one who takes Ali as his enemy.’*

Then, he (s.a.w.a.) forewarned, *‘I will precede you to the Pond (of Kausar) and you will follow you. The width of this Pond is equal to the distance between the cities of Busraa and Sanaa. In it are silver goblets floating like stars. When you come to this Pond, I will ask you about the two precious things (Saqalain). So, be careful, how you treat them.’*

The companions asked, ‘O Messenger of Allah! What are the two precious things?’ He (s.a.w.a.) answered, ‘The greater precious thing (Saqala-e-Akbar) is the Book of Allah, whose one end is in the hand of Allah and the other end is in your hands. So, hold it firmly that you don’t deviate. Don’t make any alterations in it. Beware! The other is my progeny my Ahle Bait. For, the All-Knowing and All-Aware Allah has informed me that these two will never split from each other till they come to me at the Pond (of Kausar).’ This tradition has been recorded by Ibn Uqdah in “al-Muwaalaat” from Abdullah Ibn Sinan from Abu al-Tufail. Ibn Musa Madini has also chronicled it in “al-Sahaba” on the authority of Ibn Uqdah and deemed it to be unusual (gharib). Abu al-Futuh Ajili has also recorded it in his book “al-Mujiz fi Fazaal al-Khulafa.”¹

This tradition can also be found in “Usud al-Ghaabah fi Marefah al-Sahaba” (vol. 3, p. 136, H. 2729), “Istejlaab-o-Irteqaa al-Ghuraf” and “Wasilah al-Naja”.

Sakhaawi in “Istejlaab-o-Irteqaa al-Ghuraf” has reported Amirul Momineen Ali (a.s.) seeking testimony from the companions vis-à-vis Hadees-e-Saqalain, in which seventeen (17) of them testified that the Messenger of Allah (s.a.w.a.) stated the “**Hadees-e-Saqalain**” along with “**Hadees-e-Ghadeer**”. On hearing this deposition, Amirul Momineen Ali (a.s.) affirmed, ‘*You have said the truth. I too testify for the same.*’ These wordings have been stated in the discussion of the chains of transmitters (in the first volume). This tradition has also been chronicled in the following references: “Usud al-Ghaabah” (vol. 6, p. 246, H. 6177), Ibn Hajar Asqalani’s “al-Isaabah” (vol. 7, p. 274, H. 10416), Samhoodi’s “Jawaaher al-Eqdain” (p. 236, Part 2, Section 4), Sakhaawi’s “Istejlaab-o-Irteqaa al-Ghuraf” from Umm Salma, Ibn Ba Kasir’s “Wasilah al-Ma’al” (p. 103, Chapter 4), Shaikh Qunduzi’s “Yanabee’ al-Mawaddah” (p. 40). Qunduzi has again narrated it in “Yanabee’ al-Mawaddah” from Jabir Ibn Abdillah Ansari on p. 41.

Haakim has recorded vide his chains of transmitters from Abu al-

¹ Jawaaher al-Eqdain, p. 237, Part 2, Section 4

Tufail from Zaid Ibn Arqam as follows, “The Messenger of Allah (s.a.w.a.) halted a place between Makka and Madina among huge trees. People cleaned the places beneath the trees. After resting for a while, the Prophet (s.a.w.a.) led the prayers followed by a sermon. He praised and glorified Allah the High and admonished and advised the people. Then, he (s.a.w.a.) said,

أيها الناس! إني تارك فيكم اميرين لن تضلوا ان اتبعتموهما وهما كتاب الله
واهل بيتي

‘O people! I am leaving among you two Amirs. You will never deviate if you follow them both. They are the Book of Allah and my Ahle Bait.’

Thereafter, he (s.a.w.a.) repeated thrice, ‘Do you know that I have more rights on the believers than they themselves?’ All of them send in consonance, ‘Yes, certainly it is so’. Then, he (s.a.w.a.) declared, ‘Of whosoever I am his master, this Ali is his master too.’¹

Suyuti has narrated the same tradition in his book “**Jam’ al-Jawaame’**” from “**al-Mustadrak ala al-Sahihain**” of Haakim Nishapuri. Mulla Muttaqi Hindi has also chronicled it in “Kanz al-Ummaal” (vol. 1, p. 173, H. No. 873) from Haakim and Tabarani on the authority of Zaid Ibn Arqam albeit in different wordings.

Many scholars of Ahle Tasannun have chronicled in their books this tradition from Tabarani and Haakim in this very context, some of whom are as follows: Ibn Maghaazeli’s “Manaaqeb” (p. 36, H. 23 and p. 329, H. 420), “Tarikh Yaqubi” (vol. 2, p. 102), “Sirah Halabiyyah” (vol. 3, p. 336), Ibn Sabbagh Maaliki’s “al-Usul al-Muhimmah” (p. 23), Shaikh Abd al-Haq Dehlavi’s “Madaarij al-Nobovvah” (vol. 2, p. 520), Jamaal al-Deen Muhaddis’ “Rauzah al-Ahbab”, Abd al-Rahman Chishti’s “Mirat Aasraar”, and Husaam al-Deen Saharanpuri’s “Maraafez al-Rawaafez”.

It should be borne in mind that the relation between “Hadees-e-

¹ Al-Mustadrak ala al-Sahihain, vol. 3, p. 118, H. 4577

Saqalain” and “Hadees-e-Ghadeer” is so clear and evident that despite not desiring so, the scholars of Ahle Tasannun have argued and proved the following of Amirul Momineen Ali (a.s.) with these two traditions.

After narrating “Hadees-e-Saqalain”, Ibn Hajar Makki writes:

“Traditions that order to fasten to the Ahle Bait prove that those deserving to be fastened will remain till the Day of Judgment just as the Book of Allah will survive till Resurrection. Hence, we find that in the traditions that Ahle Bait are the cause of safety for the inhabitants of the earth. The witness for this is the tradition that in every era, there will be just individuals from my Ahle Bait upon my Ummah. Obviously, the most deserving among them to be fastened unto is their Imam and scholar, Ali Ibn Abi Talib (karramallah wajhahu) because his knowledge and subtleties of derivations is better than all others. Hence, Abu Bakr used to say that Ali is the progeny of the Messenger of Allah (s.a.w.a.). That is, from among those who have been ordered to be fastened unto, Abu Bakr has specified Ali as progeny and Ahle Bait. Similarly, the Messenger of Allah (s.a.w.a.) has specified Ali in Ghadeer Khumm among all of them.¹⁶

Ahmad Ibn Fazl Ibn Muhammad Makki pens in “Wasilah al-Ma’al”:

“Daraqutni in his book “Kitab al-Fazaael” has narrated from Ma’qal Ibn Yasaar, ‘I heard Abu Bakr saying that Ali is the progeny of the Messenger of Allah (s.a.w.a.). That is, he is from those whom the Messenger of Allah (s.a.w.a.) has instructed his nation to fasten unto and obey and took acknowledgement from the Ummah about it. For, they (the progeny of the Messenger) are the stars of guidance. Whoever follows them will be guided. Abu Bakr mentioned Ali distinctively because he is the Imam in this regard and the door of knowledge and wisdom. He is the Imam of the Imams and the scholar of the Ummah. The Messenger of Allah (s.a.w.a.) chose Ali for this affair exclusively on the Day of Ghadeer-e-Khumm as has been stated

¹ Al-Sawaaeq al-Muhriqah, p. 151

earlier. The truth is that “Hadees-e-Ghadeer” is authentic. There is no scope for any doubt or scepticism about its reliability. Several companions have related this tradition. Due to its occurrence in the Farewell Pilgrimage (Hajj al-Wida), it became very famous.¹“

Samhoodi in “Jawaaher al-Eqdain” and Ajili in “Zakhira al-Ma’al” have quoted verbatim Ibn Hajar Makki’s statement vis-à-vis Hadees-e-Saqalain under the explanation of the following poem:

وإني غفار لمن تاب قد اهتدي أبي ولا أبي الحسن

18) Narration of Hadees-e-Saqalain, Hadees-e-Welaayah and Hadees-e-Manzilah together

Some of the renowned scholars of Ahle Tasannun have acknowledged that on the Day of Ghadeer, the Messenger of Allah (s.a.w.a.) also stated the tradition ‘*Of whosoever I am his master, this Ali is his master too*’ and ‘*You are unto me like Harun was to Musa*’. Thus, Ibn Hajar Makki writes “al-Fataawaa al-Fiqhiyyah al-Kubra”:

“The Messenger of Allah (s.a.w.a.) was returning from Makka to Madina. He reached a place called “Raabigh” near Ghadeer-e-Khumm. He (s.a.w.a.) ordered everyone to gather at one place, after which he delivered a sermon, in which he willed the people to fasten unto the Quran and Ahle Bait. About Ali, he said, ‘*Of whosoever I am his master, this Ali is his master too.*’ Addressing Ali, he said, ‘*You are to me like Harun was to Musa except that there is no Prophet after me*’.²“

Since the Hadees-e-Welaayat and Hadees-e-Manzilat mentioned above establish the immediate caliphate and succession of Amirul Momineen Ali (a.s.), Hadees-e-Saqalain will also prove the same because the context of the speech is the same. Theologians, traditionalists, and commentators, derive the same conclusion with one context. Samhoodi in “Jawaaher al-Eqdain” under the exegesis of the **Verse of Mawaddah** (Surah Shura (42): Verse 23) and Sa’labi

¹ Wasilah al-Ma’al fi Addi Manaateeb al-Aal, p. 106, 4th Chapter.

² Al-Fataawaa al-Fiqhiyyah al-Kubra, vol. 2, p. 122

under the verse, “**And certainly We have given you seven of the oft-repeated (verses) and the grand Quran**¹”, have argued with relation and context of the verses.

Some have crossed the limit in arguing with regards to relation and context of speech to such an extent that merely based on context of speech, they have changed the exegesis of the verse. For example, Nizam Nishapuri, in his exegesis while discussing the cause of descent of the verse **“O you who believe! Whoever from among you turns back from his religion, then Allah will bring a people, He shall love them, and they shall love Him...”**² writes that “this verse was revealed in admiration of Abu Bakr” while everyone knows that it descended in glory of Amirul Momineen Ali (a.s.). I have proved this point in Abaqāt al-Anwār in the part discussing about the verses of the Holy Quran proving the Imamate of Amirul Momineen Ali (a.s.). Thereafter, Nishapuri, bringing the argument of context of speech, goes on to state that the next verse **“Only Allah is your Vali and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow in prayers”**³ also descended in praise of Abu Bakr (!), although both Shia commentators and their counterparts of Ahle Tasannun are unanimous that this verse was revealed in favour of Amirul Momineen Ali (a.s.). Under this verse, Nishapuri writes: “Since the previous verse (‘**O you who believe! whoever from among you turns back from his religion...**’) is in admiration of Abu Bakr because he was the one who had fought against the apostates; hence, it is appropriate that this verse too (5:55) should also be in his favour!!!”⁴

Following in the footsteps of Nishapuri, the father of Shah Sahab (the

¹ Surah Hijr (15): Verse 87

² Surah Maaedah (5): Verse 54

³ Surah Maaedah (5): Verse 55

⁴ Tafseer Nishapuri, vol. 2, p. 606 under Surah Maaedah (5): Verse 55

author of Tuhfa), Shah Waliyullah Dehlavi too has attributed this father in favour of others instead of Amirul Momineen Ali (a.s.), arguing on grounds of propriety and context of the word!!

19) The word “Caliphate” in Hadees-e-Saqalain is the Proof of their Imamate

In some wordings of this tradition, the Messenger of Allah (s.a.w.a.) has called the Ahle Bait (a.s.) “two caliphs” (خليفتين), which dispels all doubts concerning the Imamate of Amirul Momineen Ali (a.s.). Ahmad Ibn Hanbal writes in his Musnad, “Aswad Ibn Aamir narrates from Shareek from Rakeen from Qasim Ibn Hassaan, who quotes on the authority of Zaid Ibn Saabit that the Messenger of Allah (s.a.w.a.) said,

إني تارك فيكم خليفتين كتاب الله عز وجل جبل ممدود ما بين السماء والأرض (أو ما بين السماء الي الأرض) وعترتي اهل بيتي وانهما لن يفترقا حتى يردا على الحوض

“Surely, I leave among you two caliphs: the Book of Allah – Mighty and Majestic be He – an extended rope between the sky and the earth (or from the sky to the earth), and my progeny, my Ahle Bait. And they will not separate from each other till they come to me at the Pond.”¹

This narration of Hadees-e-Saqalain from Zaid Ibn Saabit bearing the word “**two caliphs**” (خليفتين) has been chronicled by a group of traditionalists, some of whom are as follows: Hammui in “Faraaed al-Simtain”, Sakhaawi in “Istejlaab-o-Irteqaa al-Ghuraf” (vol. 1, p. 351, H. 74, Chapter 1 narrating from Ahmad Ibn Hanbal), Suyuti in “Thyaa al-Mayyit” (p. 30, H. 56 from Ahmad and Tabarani), “al-Budur al-Saaferah an al-Umoor al-Aakherah” (p. 248, H. 625 from Ibn Abi Aasim), “al-Durr al-Manthoor” (vol. 2, p. 60 under the exegesis of ‘...**And hold fast by the covenant of Allah all together and be**

¹ Musnad-o-Ahmad Ibn Hanbal, vol. 6, p. 232, H. 21068

not disunited,¹ from Ahmad), “al-Jaame’ al-Saghir” (vol. 1, p. 157, H. 2631 under the alphabet Alif from Ahmad and Tabarani), Samhoodi in “Jawaaher al-Eqdain” (p. 236, Part 2, Section 4 from Ahmad and Abd Ibn Hameed), Mulla Qari in “Sharh-o-Mishkat” (vol. 5, p. 601 from Ahmad and Tabarani), Shaikhani in “al-Sirat al-Savi” from Ahmad, Azizi in “al-Siraj al-Munir fi Sharh al-Jaame’ al-Saghir” (vol. 2, p. 56 under the alphabet Alif from Ibn Abi Aasim, Abu Bakr Shaiba and Tabarani), Sa’labi in his exegesis “al-Kashf wa al-Bayan an Tafseer al-Quran” under the verse ‘...**And hold fast by the covenant of Allah all together and be not disunited**’².

Haisami writes, “The Messenger of Allah (s.a.w.a.) said:

إني تركت فيكم خليفين كتاب الله واهل بيتي وانهما لن يفترقا حتى يردا على
الحوض — رواه الطبراني في الكبير ورجاله ثقات

‘I am leaving among you two successors (caliphs): the Book of Allah and my Ahle Bait. They two will not separate from each other till they come to me at the Pond.’ – Tabarani has recorded it, and his transmitters are reliable.³

Abd al-Wahhab Ibn Rafi al-Deen Bukhari in his exegesis “**al-Anwari**” pens the excellences of the Ahle Bait (a.s.) under the Verse of Mawaddah:

“It is narrated from Abu Saeed Khudri that the Messenger of Allah (s.a.w.a.) delivered a sermon and said in it:

أيها الناس إني تركت فيكم الثقلين خليفين ان اخذتم بهما لن تضلوا بعدي
أحدهما أكبر من الآخر كتاب الله جبل ممدود من السماء الي الأرض
وعترتي وهم اهل بيتي لن يفترقا حتى يردا على الحوض — أورده الثعلبي وذكر
الامام احمد بن حنبل في مسنده

¹ Surah Aale Imran (3): Verse 103

² Surah Aale Imran (3): Verse 103

³ Majma al-Zawaaed, vol. 9, p. 163

‘O people! Verily, I am leaving among you two precious things, two successors. If you take them both, you will never deviate after me. One of them is greater than the other: the Book of Allah, an extended rope from the sky to the earth and my progeny, and they are my Ahle Bait. They will never separate from each other till they come to me at the Pond (of Kausar).’ – Sa’labi has recorded it and Imam Ahmad Ibn Hanbal has mentioned in it in his Musnad.’

Zarqani in Sharh al-Mawaahib al-Ladunniyyah, vol. 7, p. 7, Section 3, narrating from Abu Saeed al-Khudri, and Mulla Muttaqi Hindi in Kanz al-Ummaal, vol. 1, p. 172, H. 872 and p. 186, H. 947 narrates on the authority of Zaid Ibn Arqam vide Tabarani that the Messenger of Allah (s.a.w.a.) said:

إني تارك فيكم خليفتين.....٢- قد تركت فيكم خليفتين....

1) Verily, I am leaving among you two successors (caliphs).

2) Indeed, I have left among you two successors (caliphs).”

Manavi writes that the Messenger of Allah (s.a.w.a.) said:

إني تارك فيكم خليفتين كتاب الله جبل ممدود ما بين السماء والأرض وعترتي
اهل بيتي - تفصيل بعد اجمال بدلا او بيانا - وهم أصحاب الكساء الذين
اذهب الله عنهم الرجس وطهرهم تطهيرا

“I am leaving among you two successors (caliphs): the Book of Allah, an extended rope between the sky and the earth, and my progeny (my Ahle Bait).” It is detail after brevity which is either clarification by the Prophet (s.a.w.a.) or explanation – ‘and they are the People of the Cloak, those from whom Allah kept away all uncleanness and purified them a thorough purification.’¹⁴

Razi Ibn Muhammad Husaini in “**Tanzeed al-Uqood al-Saniyyah be Tamheed la-Daulah al-Husainniyyah**” while discussing the biography of Ahmad Afandi famous as Munajjim Baashi (exp. 1113 A.H.), writes:

¹ Faiz al-Qadeer, vol. 3, p. 14, Explanation of H. No. 2631

“I saw the annotation written on the tradition of the Messenger of Allah (s.a.w.a.) ‘*I am leaving among you two successors (caliphs)...*’ which was narrated by my father (may Allah increase his merit) from the handwriting of Ahmad (may Allah have mercy on him) and I am narrating from the handwriting of my father because in this tradition there are secrets and mysteries on which the wise must ponder.

- 1) The tradition commences with the nominal sentence.
- 2) Attachment with both caliphs is mandatory; fastening to merely one of them will not suffice.
- 3) Regarding the caliphate of Allah’s Book, it means that it will relate all laws of Shariah, beliefs, and religious needs. About the caliphate of the progeny, there are a few probabilities:
 - a) They will convey the laws that have not been communicated in the Holy Quran and will elucidate its difficult wordings and meanings
 - b) They will implement the divine laws in the Ummah
 - c) They will be the practical manifestations of the Prophet’s ethics, morals and attributes and will not suffice with its theoretical narrative.
 - d) They will explain the secrets of Prophethood and mysteries of Shariah.
 - e) Sincere love which is obligatory on every believer. Therefore, real faith will be when a person verifies all things brought by the Holy Prophet (s.a.w.a.) and as per tradition, religion will be complete only when he (s.a.w.a.) will be loved sincerely.
- 4) Quran has been likened to a rope extended from the sky to the earth.
- 5) Progeny has been emphasized as Ahle Bait (a.s.)
- 6) Attachment with both Quran and progeny will save a person from deviation. It means that for one is not sufficient for salvation otherwise the Prophet (s.a.w.a.) should have said ‘*either of them*’ or ‘*one of them*’.

- 7) These two will remain together till their ultimate destination which is as important a place as the Pond (of Kausar).
- 8) In some traditions, further stress is laid by the word ‘*so know*’.
- 9) If progeny is taken in its **real meaning**, as has been elucidated with the word ‘**my Ahle Bait**’, then this tradition will be a document for the caliphate of the Ahle Bait, which is against the belief of the Ahle Tasannun. But if it is interpreted in its **metaphorical implication**, then the emphasis is in vain because most emphasis is for the real meaning so that no metaphorical implication comes to the mind. Obviously, the Prophet’s (s.a.w.a.) word is not otiose. (Hence, here progeny has been used in its **real meaning**).
- 10) The concept of this tradition indicates at a looming danger that ‘if you don’t fasten to these two caliphs of mine, or, if you attach to either one of them and leave the other, you will deviate and there will be no salvation for you’. Although, in this statement, the second caliph (i.e. progeny) is not determined, otherwise there would be no dispute at all that the word progeny is used it in its real meaning (i.e. Ahle Bait), a fact underlined by the emphasis, or metaphorical implication, as is the view of the Ahle Tasannun. And Allah knows the best.”

20) Taking Precedence over the Ahle Bait (a.s.) is Deviation

In the Hadees-e-Saqalain, the Messenger of Allah (s.a.w.a.) also said, فلا تسبقوا اهل بيتي فتهلكوا “*Don’t try to overtake my Ahle Bait lest you perish*”. In this statement, the Holy Prophet (s.a.w.a.) has made it clear that the Ahle Bait (a.s.) are the only rightful caliphs. Therefore, those who tried to overtake the Ahle Bait (a.s.) – whose chief and leader is Amirul Momineen Ali Ibn Abi Talib (a.s.) – have adopted the path of destruction.

Some of those scholars (of Ahle Tasannun) who have recorded Hadees-e-Saqalain with the above wordings “*Don’t try to overtake my*

Ahle Bait lest you perish” are as follows: Abu Nuaim Isfahani in “Manqebah al-Mutahharen”, Abu Hayyan in his exegesis “al-Bahr al-Muheet” vol. 1, p. 117 Preface of the book Zee Fazaael al-Quran, Jalal al-Deen Suyuti in “al-Inaafah” and “al-Durr al-Manthoor” vol. 2, p. 60, Ibn Hajar Makki in “al-Sawaaeq al-Muhriqah” p. 229, Samhoodi in “Jawaaher al-Eqdain” p. 233, Part 2, Section 4, Sakhaawi in “Istejlaab Irteqa al-Ghuraif” vol. 1, p. 354, H. 77, Chapter 1, Mulla Muttaqi Hindi in “Kanz al-Ummaal”, vol. 1, p. 186, H. 946 as follows 1) ‘*I am going to precede you and you will come to me to the Pond...*’ 2) ‘*I don’t find a Prophet except half of the age of the preceding Prophet...*’

Important Point

We will relate in the future that renowned scholars of Ahle Tasannun have clearly stated that this tradition proves the precedence of the Ahle Bait in caliphate and religious affairs.

It is worth noting that Muhammad Ibn Umar (Fakhr al-Deen) Raazi in “Nehaayah al-Uqool” has cited being a Qarashi as one of the conditions of an Imam. To validate his view, he has quoted the tradition, قدموا قريشا و لا تقدموها ‘*Let the Quraish take precedence and don’t overtake them*’. He writes:

“The ninth condition for an Imam is that he should be Qarashi. Besides me, Abu Ali and Abu Hashim have also stipulated this requirement. Our argument is consensus (*ijmaa*) and Sunnah. (After mentioning the consensus, he says), Sunnah which has been narrated by Abu Bakr and many great companions that the Messenger of Allah (s.a.w.a.) said, الائمة من قريش ‘*The Imams are from Quraish*’. The الف و لام is of pervasion (استغراق) which means that all the Imams will be from Quraish. Whether this narration is a command or a predicate, in both cases it shows that a non-Qarashi cannot be an Imam. Besides Imam-e-Azam, we have not acted upon this tradition for anyone. The Messenger of Allah (s.a.w.a.) also said, الولاة من قريش ما اطاعوا الله و استقاموا لأمره ‘*The masters will be from Quraish till they obey Allah and are steadfast on his affair.*’ He (s.a.w.a.) also said, قدموا قريشا و لا تقدموها ‘*Let the Quraish take precedence and don’t overtake them.*”

If the above tradition is a proof for the necessity of an Imam being from the Quraish, then the authentic tradition that prohibits to overtake the Ahle Bait (a.s.) proves that the Imam must be from the Ahle Bait (a.s.) (rather, it proves a thousand times more).

21) Conclusion of Hadees-e-Saqalain

- 1) Abu al-Nasr al-Atbi in his book “**Tarikh Yamini**” writes about the Messenger of Allah (s.a.w.a.): “Allah captured his soul and lauded his efforts. He (s.a.w.a.) left among his Ummah two precious things i.e., the Book of Allah and his progeny to protect their feet from slipping, their intellects from deviation, and to keep their hearts vaccinated from illnesses and doubts and scepticism. Thus, whoever fastened unto these two, he traversed the path and remained protected from blunders. Whoever turned away from these two did a very poor trade. These are those who buy deviation in exchange of guidance, in which there is no profit at all.” Shah Sahab (the author of Tuhfa) should himself announce to which of these two groups he belongs to.
- 2) Shams al-Deen Khalkhali, while explaining Hadees-e-Saqalain in his book “al-Mafatih fi Sharh al-Masabih” writes, “It is found in Sharh al-Sunnah that Quran and Ahle Bait are called “**Saqalain**” because to remain attached with them and to act upon their commands is indeed difficult. Similarly, the Messenger of Allah (s.a.w.a.) said about his Ahle Bait (a.s.) that when they succeed me after me, to respect and revere them as they ought to be respected and to comply with their commands will be challenging.” When the caliphate of Ahle Bait (a.s.) is so important in his eyes that he has called them “**Saqalain**” and informed his Ummah that they will be his caliphs after him, can anyone claim that the main purpose of “Hadees-e-Saqalain” has no connection with the caliphate of the Holy Prophet (s.a.w.a.)?!
- 3) Shahabuddin Daulatabadi writes in “Hidayah al-Suadaa”:

“While returning from the Farewell Pilgrimage (Hajj al-Wida), when the Messenger of Allah (s.a.w.a.) reached to a place called “Ghadeer-e-Khumm”, he ordered that a pulpit from the camels’ saddles be prepared and climbed on it. The companions asked, ‘O Messenger of Allah! Please tell us who is your successor?’ He (s.a.w.a.) replied, ‘*Quran and my Ahle Bait after me. If you fasten unto them firmly, you will never deviate after me.*’ This tradition proves the presence of a person till the Day of Judgment. They (two) are the ones who will guide to the truth and protect from deviation.”

Daulatabadi’s statements clarify in no uncertain terms that the companions had inquired about his successor from the Messenger of Allah. In response, he (s.a.w.a.) introduced the Quran and his Ahle Bait. Then, how can a sane person argue that the Hadees-e-Saqlain does not prove the caliphate of the Ahle Bait, whose chief and leader is Amirul Momineen Ali Ibn Abi Talib (a.s.)?

- 4) In the same book, “Hidayah al-Suadaa”, Daulatabadi writes about Hadees-e-Saqalain: “In the above tradition, the Messenger of Allah (s.a.w.a.) said, ‘*They will not separate from each other till they meet me at the Pond*’. That is, Quran and my progeny will come together at the Pond (of Kausar) so that he sees who their friend was and who their enemy. Who followed my instructions of fastening to them after me and who abandoned them. I will stand at the Pond of Kausar. When those who loved the Quran and my offspring come there and I will welcome them. And those who did not remain attached to these two and defied my orders to fasten unto them, I will express my anger against them. The angels will repel them away from the Pond like mad camels and horses are driven away. I will tell the angels that let them come to me, they belong to my Ummah. At that time, a voice will come, ‘O Muhammad! You don’t know that they disobeyed your commands vis-à-vis the Quran and your Ahle Bait and instead of loving and friendship with them, they bore enmity and

hatred against them. I will say, ‘O angels! Keep them away from me. For, the one who cannot follow the one whose following has been ordered, cannot be the disciple of the one whose Imamate has been made mandatory, disobeys the Prophet, is an apostate and a devil. Whoever is not attached to the Quran and the Prophet’s (s.a.w.a.) progeny, even if he has the knowledge of the first and the last ones, and is like a book, and (after opposing these two) has the abstinence of a monk, yet, on the Day of Judgment, he will be thrown in hell on his face.”

The above wordings explains that in the view of Daulatabadi, “Hadees-e-Saqalain” is about the Imamate of the Ahle Bait (a.s.). Hence, he says that since the Messenger of Allah (s.a.w.a.) has ordered the Ummah to follow the Ahle Bait (a.s.), they (a.s.) are not supposed to follow the Ummah. Considering all these points, can any wise person argue that “Hadees-e-Saqalain” has no relation with the original claim of the Shias i.e. the Imamate of the Ahle Bait (a.s.)?

It is worth noting that Daulatabadi in his explanation has added “**Tradition of the Pond** (Hadees-e-Hauz)” in which he has applied the statement of the angels about those who have left the Ahle Bait (a.s.) that, ‘O Muhammad! You don’t know what they (i.e. those who abandoned the Ahle Bait) did after you.’

- 5) Shams al-Deen Sakhaawi in “Istejlaab-o-Irteqaa al-Ghuraḥ” after narrating “Hadees-e-Saqalain” writes, “This tradition is sufficient for the honour of Ahle Bait (a.s.) because the Messenger of Allah (s.a.w.a.) said, انظروا كيف تخلفوني ‘See how you treat them (after me)’. اوصيكم بعترتي خيرا ‘I advise you to treat my progeny kindly.’ اذكركم الله في اهل بيتي ‘I remind you of Allah concerning my Ahle Bait’ because in the traditions, it has come in varied wordings that the Messenger of Allah (s.a.w.a.) has encouraged and motivated to love the Ahle Bait (a.s.), to adore them, to be nice to them, to respect and revere them, and to fulfil their obligatory and recommended rights. For, they are

the noblest people in the most magnanimous family on earth. They follow the clear-most Sunnah of the Holy Prophet (s.a.w.a.), like among the ancient ones, Abbas, his sons, Ali (karramallo wajhahu), etc. were his (s.a.w.a.) progeny and Ahle Bait. Moreover, traditions also speak about the precedence of the Ahle Bait over others in mastership and rulership, as has been stated earlier that the Messenger of Allah (s.a.w.a.) said,

فلا تقدموهما فتهلكوا ولا تقصروا عنهما فتهلكوا ولا تعلموهم فانهم اعلم
منكم

‘So, don’t try to precede them lest you perish and don’t fall behind them, otherwise you will be destroyed. Don’t teach them because they are more learned than you.’ All of these indicate towards what has come in authentic and reliable traditions about the caliphate belonging to the Quraish and it is obligatory to obey them in things that don’t lead to sins if you follow them.”

Sakhaawi has clearly stated that “Hadees-e-Saqalain” while exhorting the people to love the Ahle Bait (a.s.), have affection for them, and to observe their rights, it also evidently talks about their precedence over others in rulership and mastership. So, how has Shah Sahab (the author of Tuhfa) claimed that this tradition is not concerning Caliphate?

But Sakhaawi’s observation that the phrase of the tradition, ‘Don’t try to precede them lest you perish...’ indicates that “the caliphate is limited to the Quraish” is incorrect because every wise person will easily conclude that in this tradition, the Messenger of Allah (s.a.w.a.) has talked about his Ahle Bait (a.s.) in particular, and not the Quraish in general. It is nobody’s case that Ahle Bait (a.s.) of the Prophet (s.a.w.a.) implies the entire clan of Quraish. Thus, this tradition is limiting Imamate and caliphate to the Ahle Bait (a.s.) and shows that if the tradition *الائمة من قريش* “The Imams are from the Quraish” is correct, it implies only the Imams of the Ahle Bait (a.s.), who are the chiefs of the Quraish.

- 6) Ibn Hajar Makki in “al-Sawaaeq al-Muhriqah” (p. 229), after quoting Sakhaawi, writes, “The statement of the Holy Prophet (s.a.w.a.) ‘*Don’t precede them lest you perish...*’ proves that the one who is on a high pedestal and performs his religious obligations in the best possible manner, enjoys precedence over others. The previous tradition about the Quraish explains this very fact. When this is established for the entire Quraish clan, the Ahle Bait (a.s.) of the Prophet (s.a.w.a.), who are the hub of excellences and the pride of Quraish, and in fact, it is due to them that the Quraish have distinction over others, are automatically more eligible than others for this position (i.e. caliphate).”

Thus, according to Ibn Hajar, whoever among the Ahle Bait (a.s.) is on a high pedestal and performs religious duties in the best possible manner, has precedence over others. There is no doubt that Imamate and caliphate is a high pedestal and among the religious duties. Hence, Amirul Momineen Ali (a.s.) and other people from the Ahle Bait (a.s.) will have precedence over other people in this position i.e. caliphate, as per the tradition of the Holy Prophet (s.a.w.a.). It is indeed shocking that how Shah Sahab (the author of Tuhfa) claims that Hadees-e-Saqalain does not prove the Imamate of Amirul Momineen Ali (a.s.)! Also, Ibn Hajar has repeated the point of Sakhaawi regarding the Quraish’s right to Imamate, which we have already replied in the previous point. Of course, the difference is that Ibn Hajar has acknowledged the superiority of Ahle Bait (a.s.) over the Quraish, which is sufficient to prove their Imamate and Caliphate.

- 7) Shahabuddin Ahmad Ibn Muhammad Khafaji Misri Hanafi in “Nasim al-Riyaz fi Sharh Shia le Qazi Ayaz” while elucidating Hadees-e-Saqalain, writes, “This tradition has been recorded by Muslim in the excellences of Aal al-Bait (a.s.) which was stated by the Messenger of Allah (s.a.w.a.) while returning from the Farewell Pilgrimage (Hajj al-Wida) in his sermon,

اما بعد أيها الناس! انما انا بشر مثلكم يوشك ان يأتيني رسول ربي فأجيبه

وإني تارك فيكم الثقلين كتاب الله فيه الهدى والنور فتمسكوا به واهل بيتي

'O people! I am only a mortal like you. Soon, a messenger from my Lord will come to me and I will respond to him. I am leaving among you two precious things: Book of Allah, in it is guidance and light, so fasten unto it, and my Ahle Bait.' In this, the author (Muslim) talks about the Ahle Bait (a.s.) of the Prophet (s.a.w.a.) and they are those whom the people understood after the explanation of the Holy Prophet (s.a.w.a.). For, the Prophet came to know through divine revelation the games that will be played about caliphate after his death. Hence, he (s.a.w.a.) clearly took their names and exhorted the people to observe their rights because this position demanded so.¹⁴

After this explanation from Allamah Khafaji, can anyone – following in the footsteps of Shah Sahab – claim that Hadees-e-Saqalain is not related to Imamate and Caliphate?

- 8) Ahmad Ibn Abd al-Qadir Ajili Shafei after narrating “Hadees-e-Saqalain” in his book “Zakhira al-Ma’al”, writes, “The conclusion of this tradition is the same as that of Hadees-e-Safinah. That is, the Messenger of Allah (s.a.w.a.) has encouraged to revere the Ahle Bait (a.s.), to remain attached to them, to love them from the depth of your hearts, to receive guidance and leadership from the scholars among them, and to adopt their praiseworthy ethics and morals. This tradition also proves the association of both Quran, Sunnah, and progeny till the Day of Judgment. The Ahle Bait – about whom the Prophet exhorted to follow – have completely awareness about the Quran and Sunnah because they will never be detached from the Quran until they both come to the Pond (of Kausar). From this tradition, it can also be understood that ‘one should dispel his darkness by taking knowledge from them. Don’t try to teach them because they are more knowledgeable than you.’ Due to these characteristics, they are superior to others

¹ Nasim al-Riyaz, vol. 4, p. 499

because Allah has protected them from all uncleanness and kept them pure as they ought to be kept pure. He has also conferred them with clear miracles and several distinctions. Of course, the ignorant from the Prophet's progeny (barring the infallible Imams (a.s.)) must also acquire knowledge from the Ahle Bait (a.s.). All these distinctions and merits were given to them due to the apparent caliphate and their inheritance of the Muhammadan position of Prophet Ibrahim (a.s.). Otherwise, the concealed Caliphate belonged to them undisputedly. In every era, they were the pivot of divine friends. By their caliphate, I don't imply the governance of injustice and oppression because they are not even remotely connected to such a government. Rather, I imply the caliphate selected for them for the protection of Quran and Sunnah, and from which they will not be separated till the Pond of Kausar."

According to Ajili, in the light of Hadees-e-Saqalain, Ahle Bait (a.s.) enjoy unparalleled superiority over all others for apparent caliphate, and hidden caliphate is specific only for them. Will anyone now even doubt or suspect the absurdity of Shah Sahab's contention that Hadees-e-Saqalain is not connected to Caliphate? Whatever Ajili has talked about the ignorant persons from the Ahle Bait (a.s.) – we seek refuge in Allah from such talks – is feigning ignorance because those are the subjects of Hadees-e-Saqalain and Hadees-e-Safinah can never be ignorant. It is not surprising if he has merely emulated his elders in talking such absurd things as they have enlarged the circle of the Ahle Bait but in the first part (of Quran) of Abaqāt al-Anwār, under the Verse of Purification (33:33), have elaborated on the meaning of Ahle Bait (a.s.) and even in this book, we shall discuss about it in the near future.

- 9) Ajili writes in "Zakhira al-Ma'al": *تعلموا منهم و قدموهم تجاوزوا عنهم و عظموهم*
 "Learn from them and keep them in front. Don't overstep them and respect them." As for acquiring knowledge from them, it has come in authentic traditions that Ahle Bait (a.s.) are the treasure-chests of wisdom. As per correct chains of

transmitters, Hadees-e-Saqalain also states, ‘Don’t go ahead of them lest you perish. Don’t try to teach them because they are more learned than you. Keep them ahead because they deserve to be so.’ Like for the great Imamate, to go somewhere, to walk and talk, etc. Ibn Sa’d has narrated on the authority of Ali Ibn Abi Talib (r.a.) who said, ‘The Messenger of Allah (s.a.w.a.) informed me, اول من دخل الجنة انا و الحسنان — قلت: يا رسول الله فمحبونا؟ قال: من ورائكم

‘The first to enter Paradise will be me and (my two sons) Hasan and Husain.’ I asked, ‘O Messenger of Allah! What about those who love us?’ He (s.a.w.a.) replied, ‘They will follow you.’ When this is so in that world, then in this world, they should be ahead even more. In this regard, a lot has been talked, which is not required to be repeated.

When the Messenger of Allah (s.a.w.a.) has ordered us to keep them (Ahle Bait) ahead, to bring them down from their lofty pedestal is against religion and honesty. For, this elevated status includes the Ahle Bait being the companion and associate of the Holy Quran, being pure from innovations and sins throughout their lives, to remain fastened unto them, to believe that they are the arks of salvation; hence, whoever says contrary to this, then he has relegated the one whom Allah and His Messenger (s.a.w.a.) has promoted. The Messenger of Allah (s.a.w.a.) said, *‘An Imam is an Imam so that he is followed. A disciple is the follower of an Imam. It is obligatory for him to follow the Imam and prohibit to try to overtake him. Hence, whoever precedes the Imam in his prayer, his prayer is invalid. Whoever is eligible to remain ahead, keeping him behind is like concealing the facts. Therefore, O people of insight, take lesson.’*”

After these observations, how can anyone assert that Hadees-e-Saqalain does not affirm the claim of the Shias. In fact, even if one deliberates seriously, he will realize that all the above statements and observations concerning Hadees-e-Saqalain proves the Imamate of Amirul Momineen Ali Ibn Abi Talib (a.s.).

22) The words of the tradition are a proof for the caliphate of the Ahle Bait (a.s.)

On some occasions, the words used by the Messenger of Allah (s.a.w.a.) in Hadees-e-Saqalain clearly announce the caliphate of Ahle Bait (a.s.). Qundoozi writes in “Yanaabee’ al-Mawaddah”:

“In Manaaqeb, Abdullah Ibn Hasan al-Mujtaba Ibn Ali al-Murtaza (a.s.) narrates from his father Hasan al-Mujtaba who said, ‘*One day, my grandfather delivered a sermon and after praising and glorifying Allah, he (s.a.w.a.) said,*

أيها الناس! اني ادعي فأجيب و اني تارك فيكم الثقلين كتاب الله و عترتي
اهل بيتي ان تمسكتم بهما لن تضلوا و انهما لن يفترقا حتي يردا علي الحوض
فتعلموا منهم و لا تعلموهم فاهم اعلم منكم و لا تخلو الأرض منهم و لو
خلت لانساخت باهلها – ثم قال: أَللّهُم انك لا تخلّي الأرض من حجة
علي خلقك لئلا تبطل حجتك و لا تضل اوليائك بعد اذ هديتهم –
أولئك الاقلون عددا و الاعظمون قدرا عند الله عز و حل – ولقد دعوت
الله تبارك و تعالي ان يجعل العلم و الحكمة في عقبي و عقب عقبي و في
زرعي و زرع زرعي الي يوم القيامة فاستجب لي

‘O people! Surely, soon I will be called, and I will respond. I am leaving among you two precious things: the Book of Allah and my progeny my Ahle Bait. If you fasten unto them both, you will never deviate. They will never separate from each other till they meet me at the Pond. Learn from them and don’t teach them because they are more learned than you. The earth cannot be devoid of them. Had it been so, it would have been destroyed along with its inhabitants.’

Then, he said, ‘*O Allah! You did not make the earth devoid of a proof upon Your creatures and You did not deviate Your friends after You have guided them. They are fewest in number but greatest in honour in front of Allah – Mighty and Majestic be He. Indeed, I invoked Allah –*

Blessed and High be He – that He makes knowledge and wisdom in my offspring and the offspring of my offspring, and in my children and the children of my children. Please accept my prayers!

The Messenger of Allah (s.a.w.a.) has stated such points in this tradition that each one of them is a clear proof for the caliphate of the Ahle Bait (a.s.). Please pay attention:

- 1) The Prophet (a.s.) ordered the Ummah to acquire knowledge from them, which is a sign of them being the most knowledgeable. For, had someone else been the most knowledgeable, he (s.a.w.a.) would have ordered the Ummah to acquire knowledge from them. Being the most knowledgeable is evidence of Imamate.
- 2) The Messenger of Allah (s.a.w.a.) restrained the Ummah from trying to teach them, which is a proof of them (a.s.) being the most knowledgeable, a trait not found in others. In fact, this statement proves the absolute infallibility of the Ahle Bait (a.s.) because if there someone more knowledgeable than them, or – we seek refuge in Allah – had they (a.s.) would be prone to sins and errors, it would be obligatory upon others to teach them and to reprimand them for their sins. (But he (s.a.w.a.) is prohibiting from teaching them and it has already been proved that being the most knowledgeable and infallible inevitably lead to Imamate and are inseparable from it).
- 3) The tradition states in no uncertain terms that Ahle Bait (a.s.) are the most knowledgeable in his Ummah. Hence, suspecting them being the most knowledgeable is tantamount to doubting the Prophethood of the Holy Prophet (s.a.w.a.). In fact, in the light of the verse, **“And he does not speak from his desires. It is not but a revelation revealed”**¹, it is equal to doubting divine revelation.
- 4) In this tradition, the Messenger of Allah (s.a.w.a.) says that the

¹ Surah Najm (53): Verses 3 and 4

earth cannot be devoid of their existence. The day the earth becomes empty of them, it will be destroyed along with its inhabitants, which is a sign of them being the successors of the Holy Prophet (s.a.w.a.). For, just as his (s.a.w.a.) existence was the cause of the safety of the inhabitants of the earth, similarly, the presence of the Ahle Bait (a.s.) is also the reason for the security of the earth and its residents. This proves the caliphate of the Ahle Bait (a.s.) from two aspects.

- 5) The Messenger of Allah (s.a.w.a.) said, “O Allah! You did not make the earth devoid of a proof upon Your creatures and You did not deviate Your friends after You have guided them.” Three points can be derived from this sentence. A) Ahle Bait (a.s.) are divine proofs upon the creatures. B) They are the reason for the survival of proof and the cause of their non-falsity. C) They are the cause of Allah’s friends remaining on the path of guidance. But for them (Ahle Bait), Allah’s friends would be misguided after receiving guidance. This is such a high status that cannot be comprehended by ordinary human intellects.
- 6) The Holy Prophet (s.a.w.a.) said about his Ahle Bait, “*They are fewest in number but greatest in honour in front of Allah – Mighty and Majestic be He*” which is clear evidence of them being the most superior (and superiority is the prerequisite of Imamate).
- 7) The supplication of the Messenger of Allah (s.a.w.a.) to Allah the High, “... (to make) knowledge and wisdom in my offspring and the offspring of my offspring, and in my children and the children of my children. Please accept my prayers!” and Allah’s acceptance of his prayers is the proof of their being the most knowledgeable and their presence till the Day of Judgment.

23) Amirul Momineen Ali's (a.s.) Reasoning with Hadees-e-Saqalain

1) Amirul Momineen Ali (a.s.) used the argument and evidence of Hadees-e-Saqalain on the Day of Shura to prove the truthfulness of his claim. Hence, Ibn Maghaazeli writes in his book "al-Maghaazeli":

"Informed me Abu Tahir Muhammad Ibn Ali Ibn Muhammad Bay' al-Baghdadi from Abu al-Abbas Ahmad Ibn Muhammad Ibn Saeed famous as Hafiz Abu Uqdah from Jafar Ibn Muhammad Ibn Saeed Ahmasi from Nasr Ibn Muzaahim from Hakam Ibn Maskan from Jarood Ibn Tariq from Aamir Ibn Waasilah; and Abu Saasaan and Abu Hamza from Abu Ishaq from Aamir Ibn Waasilah, who reports, 'On the Day of Shura, I was with Ali on the door of that house and heard him saying, *'Today, I will put forward such an argument and evidence in front of you, which cannot be refuted by the Arabs as well as non-Arabs among you.'* Saying this, he (Ali) continued, *'O people! I ask you to swear by Allah and say, 'Is there anyone among you who testified in Allah's Oneness before me?'*' They all said in unison, 'No, by Allah!'

He continued, 'I ask you to swear by Allah and say, 'Is there anyone among you **except me** who has a brother like Jafar al-Tayyaar who is in Paradise along with the angels?' They all replied, 'No, by Allah!'

He asked, 'I ask you to swear by Allah and say, 'Is there anyone among you **except me** whose uncle is like my uncle Hamza who is the lion of Allah and His Messenger, and is also the Chief of the Martyrs?' They replied, 'No.'

He inquired, 'I ask you to swear by Allah and say, 'Is there anyone among you **except me** who has a wife like my wife, who is the chief of the women of Paradise, Fatima the daughter of Muhammad?' They all responded, 'No'.

He asked, 'I ask you to swear by Allah and say, 'Is there anyone among you **except me** who has sons like my two sons, Hasan and Husain, the two chiefs of the youth of Paradise?' They all replied in one voice, 'No'.

He questioned, 'I ask you to swear by Allah and say, 'Is there anyone among you **except me** who has spoken to the Messenger of Allah (s.a.w.a.) several times in confidence through remuneration?' They all replied in the negative.

He asked, 'I ask you to swear by Allah and say, 'Is there anyone among you **except me** about whom the Messenger of Allah (s.a.w.a.) declared, 'Of whosoever I am his master, Ali is his master too. O Allah! Befriend him who befriends Ali and take him as an enemy who takes Ali as an enemy. Let all those who are present inform those who are absent'. They all said in unison, 'No. By Allah!'

He questioned, 'I ask you to swear by Allah and say, 'Is there anyone among you **except me** for whom the Messenger of Allah (s.a.w.a.) prayed,

اللهم ائتني بأحب الخلق اليك و الي و اشدهم حبا لك و حبا لي يأكل
معني من هذا الطير.

'O Allah! Send to me the person whom You and I love the most and who loves You and me the most that he may eat with me this (roasted) bird.'

They all replied, 'By Allah! No'.

He asked, 'I ask you to swear by Allah and say, 'Is there anyone among you **except me** about whom the Messenger of Allah (s.a.w.a.) said, 'Tomorrow, I will give the standard to a man whom Allah and His Messenger love, and he loves Allah and His Messenger. He will not return till Allah grants victory on his hands.' They all replied in unison, 'By Allah! No'.

He asked, 'I ask you to swear by Allah and say, 'Is there anyone among you **except me** about whom the Messenger of Allah (s.a.w.a.) had said to the Bani Laheeah لأبعثن اليكم رجلا كنفسى طاعنه كطاعتي و معصيته كمعصيتي يعضدكم بالسيف.

'Certainly, I will send to you a man like me; his obedience is like my obedience and his disobedience is like my disobedience. He will

strengthen you with the sword’? They all said in one voice, ‘By Allah! No.’

He inquired, ‘*I ask you to swear by Allah and say, ‘Is there anyone among you **except me** who was greeted by three thousand angels, including Jibrail, Mikail, and Israfil, when he was bringing water for the Messenger of Allah (s.a.w.a.) from the wells of Badr?’* They all said ‘By Allah! No.’

He asked, ‘*I ask you to swear by Allah and say, ‘Is there anyone among you **except me** about whom Jibrail said, هذه هي المواساة فقال رسول الله (ص): انه مني وانا منه — فقال جبرئيل: وانا منكما. ‘This is equality’.* The Messenger of Allah (s.a.w.a.) retorted, ‘*He is from me, and I am from him.*’ Jibrail said, ‘*And I am from both of you.*’ They all said with unanimity, ‘No, by Allah.’

He asked, ‘*I ask you to swear by Allah and say, ‘Is there anyone among you **except me** for whom a heavenly voice came, لا فتى الا علي لا سيف الا ذو الفقار. ‘There is no (brave) youth except Ali and there is no sword like Zulfiqar.’* They all replied in unison, ‘No, by Allah’.

He questioned, ‘*I ask you to swear by Allah and say, ‘Is there anyone among you **except me** to whom the Messenger of Allah (s.a.w.a.) said, إني قاتلت على تنزيل القرآن وتقاتل انت يا علي تأويل القرآن ‘I fought for the descent of Quran and O Ali, you will fight for the interpretation of Quran.’* They all replied, ‘By Allah, no.’

He asked, ‘*I ask you to swear by Allah and say, ‘Is there anyone among you **except me** to whom the Messenger of Allah (s.a.w.a.) commanded to take back Surah Bara’ah from Abu Bakr? At which, Abu Bakr questioned, ‘Has any revelation come down against me?’* They responded, ‘By Allah, no.’

He inquired, ‘*I ask you to swear by Allah and say, ‘Is there anyone among you **except me** about whom the Messenger of Allah (s.a.w.a.) said انت مني بمنزلة هارون من موسى الا انه لا نبي بعدي ‘You are to me like Aaron was to Moses except there is no Prophet after me.’* They all responded in unison, ‘No, by Allah no.’

He questioned, ‘*I ask you to swear by Allah and say, ‘Is there anyone*

among you **except me** to whom the Messenger of Allah (s.a.w.a.), لا يحبك الا مومن و لا يبغضك الا كافر 'O Ali! None will love you but a believer and none will bear malice against you but a disbeliever.' They all replied in one voice, 'No, by Allah!'

He asked, 'I ask you to swear by Allah, do you remember that the Messenger of Allah (s.a.w.a.) closed the doors of all of you (that opened in the Mosque) **except my door**, due to which you started a whispering campaign and the Prophet (s.a.w.a.) retorted, ما انا سدت ابوابكم و لا انا فتحت بابه بل الله سد ابوابكم و فتح بابه 'Neither I closed your doors, nor did I open his door? Rather, Allah closed your doors and opened his.' They all replied in unanimity, 'By Allah! Nobody was like you.'

He questioned, 'I ask you to swear by Allah and say, 'Is there anyone among you **except me** who talked to the Messenger of Allah (s.a.w.a.) in confidence on the Day of Taif? When the conversation became lengthy, you all said to him (s.a.w.a.), 'You talked to him in privacy but ignored us!' The Holy Prophet (s.a.w.a.) rejoined, مَا أَنَا التَّجِيئُهُ بِلِ اللَّهِ التَّجَاهُ 'I did not talk to him in privacy; it was Allah Who talked to him in confidence'. They all said, 'Yes, this is a fact'.

He said, 'I ask you to swear by Allah and say, 'Is there anyone among you **except me** who saved the Messenger of Allah (s.a.w.a.) from the clutches of the polytheists?' They said in one voice, 'By Allah, no'.

He said, 'I ask you to swear by Allah and say, 'Is there anyone among you when Amr Ibn Abdawud challenged the Muslims to battle with disdain, did anyone among you fight with him **except me**?' They all replied, 'By Allah, no'.

He asked, 'I ask you to swear by Allah and say, 'Is there anyone among you **except me** for whom the Verse of Purification إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُم تَطْهِيراً (Surah Ahzab (33): Verse 33) was revealed?' They all said 'No, by Allah'.

He questioned, I ask you to swear by Allah and say that did you not hear the Prophet (s.a.w.a.) say, اني تارك فيكم الثقلين كتاب الله و عترتي لن تضلوا ما ان I am leaving among you two precious things: the Book of Allah and my progeny. If you fasten to them, you

will never deviate. They will not separate from each other till they come to me at the Pond (of Kausar)?' They all replied, 'Yes, indeed, we heard'.

He said, 'I ask you to swear by Allah and say, 'Is there anyone among you **except me** for whom the Messenger of Allah (s.a.w.a.) said, انت سيد العرب 'You are the Chief of the Arabs'? They all said, 'By Allah! No.'

He inquired, 'I ask you to swear by Allah and say, 'Is there anyone among you **except me** to whom the Messenger of Allah (s.a.w.a.) said, ما سئلت الله شيئا الا سئلت لك مثله. 'I did not ask Allah anything but that I asked for you the same thing'? They all replied in unison, 'By Allah! No'.¹

2) Shaikh Sulaiman Ibn Ahmad Balkhi Hanafi Qunduzi in "Yanaabee' al-Mawaddah" has narrated on the authority of Hazrat Abuzar (r.a.) that Amirul Momineen Ali (a.s.) said to Talha, Abd al-Rahman Ibn Auf and Sa'd Ibn Abi Waqqas: "Do you remember that the Messenger of Allah (s.a.w.a.) said, اني تارك فيكم الثقلين كتاب الله و عترتي اهل بيتي و انهما لن يفترقا حتي يردا علي الحوض و انكم لن تضلوا 'I am leaving among you two precious things: the Book of Allah and my progeny my Ahle Bait. They both will not separate from each other till they come to me at the Pond (of Kausar). You will certainly never deviate till you follow them both and fasten unto them'. All of them said in one voice, 'Yes, indeed, the Messenger of Allah (s.a.w.a.) had said this'.²

3) Besides the Day of Shura, during the rule of Usman, Amirul Momineen Ali (a.s.) had recited the Hadees-e-Saqalain among the Muhajirun and Ansar and argued with it, and in that speech, he had recited many Quranic verses and traditions that proved his superiority and Imamate. Hence, Shaikh Sulaiman Balkhi Hanafi writes in "Yanaabee' al-Mawaddah":

"Hamveeni through his chains of transmitters has narrated from Sulaim Ibn Qais al-Hilali who reports, 'During Usman's reign, I saw

¹ Al-Manaaqeb of Ibn Maghaazeli, p. 115, H. 142

² Yanaabee' al-Mawaddah, p. 35, Chapter 4

Ali (a.s.) sitting in the Prophet's (s.a.w.a.) mosque. A group of Muhajirun and Ansar were relating their merits and excellences but Ali (a.s.) was sitting silently. When the Muhajirun and Ansar requested Ali (a.s.) to narrate his excellences too, he said, '*A group of Quraish and Ansar! I ask you the reason for the conferment of this excellence. Was it on your own account or was it due to someone else?*' They all replied, 'Allah conferred this obligation on us due to Muhammad (s.a.w.a.)'

He (a.s.) asked, '*Don't you know that the Messenger of Allah (s.a.w.a.) said,*

انا و اهل بيتي كونا نورا يسعي بين يدي الله تعالى قبل ان يخلق الله عز و
جل آدم بأربعة عشر الف سنة - فلما خلق الله آدم وضع ذلك النور في
صلبه و اهبطه الي الأرض ثم حمه في السفينة في صلب نوح ثم قذف به في
النار في صلب إبراهيم ثم لم ينزل الله عز و جل ينقلنا من الاصلاب الكريمة
الي الارحام الطاهرة من الآباء و الأمهات لم يكن واحدا منا علي سفاح قط

'I and my Ahle Bait were lights walking in front of Allah the High four thousand years before Allah – Mighty and Majestic be He – created Adam (a.s.). When Allah created Adam, He put this light in his loin and sent him down to the earth. Then, He carried it in the Ark in the loin of Noah. Then He threw it in the fire in the loin of Ibrahim. Then, Allah – Mighty and Majestic be He – kept transferring this light from noble loins to pure wombs from the fathers and the mothers. None of us was ever born out of wedlock in an illegitimate way.'

They all replied, 'Yes, we did hear him (s.a.w.a.) say this.'

He (a.s.) asked, '*I ask you on Allah's oath, do you know that Allah has given preference to the foremost ones over others in several verses of the Holy Quran and I am the one who was the most proximate to Allah and His Messenger?*'

They all said, 'Yes, it is so.'

He (a.s.) inquired, ‘*I ask you on Allah’s oath, when the verse وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ*’ **The foremost ones, the foremost ones, they are the nearest ones**¹“, the Messenger of Allah (s.a.w.a) was asked in whose glory was this verse revealed. He (s.a.w.a.) replied,

انزلها الله عز وجل في الأنبياء واوليائهم فانا أفضل انبياء الله ورسله وعلى وصي أفضل الاوصياء

‘Allah – Might and Majestic be He – revealed it concerning the Prophets and their successors. So, I am the most superior of Allah’s Prophets and His Messengers and Ali, my successor, is the most superior of the successors.’

They replied in unison, “Yes, it was so.’

He (a.s.) inquired again, ‘*I ask you on Allah’s oath, do you know when the verses:*

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

“O you who believe! obey Allah and obey the Apostle and those in authority from among you...”²

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

“Only Allah is your Master and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow.”³

وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِجَنَّةٍ

“...and have not taken any one as an adherent besides Allah and His Apostle and the believers...”⁴“ were revealed, Allah ordered His Prophet (s.a.w.a.) that he should announce his successors in authority,

¹ Surah Waaqeah (56):

² Surah Nisaa (4): Verse 59

³ Surah Maaedah (5): Verse 55

⁴ Surah Taubah (9): Verse 16

and that he must explain their mastership just as he explained prayers, poor-rate, and pilgrimage. Hence, in Ghadeer-e-Khumm, he (s.a.w.a.) appointed me as his caliph. In its sermon, he said, 'O people! Allah has sent me with such a messengership by which my heart is constricted. I was worried that people may belie me. My Lord threatened me that if I don't convey this message (of caliphate), I will be eligible for punishment.' After this, he (s.a.w.a.) said, 'Do you know that Allah is my Master, and I am the master of the believers and I have more authority upon them than they themselves? Everyone responded in unison, 'Yes, O Messenger of Allah'. Thereafter, he (s.a.w.a.) held my hand and declared, 'Of whosoever I am his master, this Ali is his master too. O Allah! Take him as a friend who takes Ali as a friend and take him as an enemy who takes Ali as an enemy.' At this juncture, Salman stood up and inquired, 'O Messenger of Allah! How is the mastership of Ali?' He (s.a.w.a.) retorted, 'The mastership of this Ali is exactly like my mastership. So, just as I have more authority upon others, Ali too has more authority upon everyone else than they themselves. Then, the following verse was revealed:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

'...This day have I perfected for you your religion and completed My favour on you and chosen for you Islam as a religion...'¹

Hearing this, the Messenger of Allah (s.a.w.a.) proclaimed Allah's greatness (takbeer) and said, 'The perfection of religion, the completion of bounties, and the satisfaction of my Lord is in my messengership and the mastership of Ali after me.' The companions asked, 'O Messenger of Allah! Are these verses specific to Ali?' He (s.a.w.a.) replied, 'Yes. They are specific to him and my successors who will follow him till the Day of Judgment.' The companions requested, 'Please inform us of their names'. He (s.a.w.a.) complied, 'First of them is Ali, who is

¹ Surah Maaedah (5): Verse 3

my brother, my heir, my successor, and the master of all believers after me. Then, my son Hasan, followed by Husain. Then, the nine descendants of Husain, one after the other, will be my successors. The Quran will be with them, and they will be with the Quran. Neither the Quran will separate from them, nor will they separate from it, till they both come to me at the Pond (of Kausar).’

Hearing this, some said, ‘We have heard and seen exactly like how you have narrated. But others said, ‘We remember most of it but not the entire thing.’

Again, Ali (a.s) asked, ‘Do you know when the verse

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً

‘...Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you, a (thorough) purifying’ was revealed, he (s.a.w.a.) gathered me, Fatima, Hasan, and Husain, covered us with a cloak and said, ‘O Allah! This is my Ahle Bait. Whoever troubles them has troubled me. Whoever hurts their feelings has hurt my feelings. So, keep uncleanness away from them and keep them pure as is the right of purification. At this, Umm Salma asked, ‘What about me, O Messenger of Allah?’ He (s.a.w.a.) replied, ‘You are on goodness (but not eligible for being in this cloak).’

Hearing this, they all said, ‘We witness that Umm Salma has narrated unto us exactly like this.’

He (a.s.) asked, ‘I ask you on Allah’s oath, do you know when the verse

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

‘O you who believe! be careful of (your duty to) Allah and be with the truthful ones’¹ was revealed, Salman inquired, ‘O Messenger of Allah! Is this divine command general or particular?’ He (s.a.w.a.) retorted, ‘Acting on the command is obligatory on all believers but the word ‘truthful ones’ refers to specific people, which

¹ Surah Taubah (9): Verse 119

implies, my brother Ali, and my successors from his descendants till the Day of Judgment’?

They all replied in unison, ‘Yes, it is so.’

He (a.s.) asked, ‘*I ask you on Allah’s oath! Tell me, when I told the Messenger of Allah (s.a.w.a.) during the expedition of Tabuk, ‘Are you leaving me behind among women and children?’ He (s.a.w.a.) replied,*

ان المدينة لا تصلح الا بي وبك وانت مني بمنزلة هارون من موسى الا انه لا
نبي بعدي

‘There is no person better for Madina except me or you; you are unto me as Harun was to Musa except that there is no Prophet after me.’

They all replied in one voice, ‘Yes, he (s.a.w.a.) did say so’.

He (a.s.) asked, ‘*Do you know that when Allah revealed the following verses:*

يا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا وَاذْكُرُوا رَبَّكُمْ وَأَفْعَلُوا الْخَيْرَ لَعَلَّكُمْ
تُفْلِحُونَ....

“O you who believe! bow down and prostrate yourselves and serve your Lord and do good that you may succeed. And strive hard in (the way of) Allah, (such) a striving a is due to Him; He has chosen you and has not laid upon you an hardship in religion; the faith of your father Ibrahim; He named you Muslims before and in this, that the Apostle may be a bearer of witness to you, and you may be bearers of witness to the people; therefore keep up prayer and pay the poor-rate and hold fast by Allah; He is your Guardian; how excellent the Guardian and how excellent the Helper!”¹ *Salman asked, ‘O Messenger of Allah! Who are those upon whom you are a witness and Allah has chosen them, and has not laid hardship in religion like the faith of Ibrahim?’ He (s.a.w.a.) replied, ‘They are thirteen special*

¹ Surah Hajj (22): Verses 77-78

people.’ Salman inquired, ‘Who are those thirteen people?’ He (s.a.w.a.) replied, *انا و اخي علي و احد عشر من ولدي. ‘I, my brother Ali and eleven of my descendants.’*

The Muhajirun and Ansar replied, ‘Yes, we know’.

He (a.s.) said, ‘Do you know that the Messenger of Allah (s.a.w.a.) delivered sermons in several places and in his last and final sermon, he said,

إني تارك فيكم الثقلين كتاب الله وعترتي اهل بيتي فتمسكوا بهما لن تضلوا
فان اللطيف الخبير أخبرني وعهد الي انهما لن يفترقا حتى يردا على الحوض

‘I am leaving among you two precious things: the Book of Allah and my progeny my Ahle Bait. So, fasten to them both, you will never deviate. Surely, the All-Knowing All-Aware (Allah) has informed me and promised me that they both will never separate from each other till they meet me at the Pond (of Kausar).’

On hearing this, all the Muhajirun and Ansar exclaimed, ‘We bear witness that the Messenger of Allah (s.a.w.a.) did say this!’¹

4) Sulaiman Ibn Ibrahim Balkhi Hanafi Qunduzi in “**Yanaabee’ al-Mawaddah**” under the exegesis of the verse

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

“**O you who believe! obey Allah and obey the Apostle and those in authority from among you...**”² writes, “It is narrated in Manaaqeb from Sulaim Ibn Qais al-Hilali through the aforementioned chains of transmitters that a person came to Amirul Momineen Ali (a.s.) and asked, ‘Inform me of the smallest thing by which a person becomes a believer and the most insignificant thing by which a person becomes a disbeliever and the most trivial thing by which a person is deviated? He (a.s.) replied, ‘Since you have asked, listen to the answer.

¹ Yanaabee’ al-Mawaddah, pp. 114-116, Chapter 38

² Surah Nisaa (4): Verse 59

The smallest thing by which a person becomes a believer is that when Allah introduces Himself, he acknowledges His obedience. When Allah introduces His Prophet, he accepts his obedience.’ The narrator asked, ‘O chief of the faithful! The things that you have stated, if the person does not know the other things, then what should he do about it?’

He (a.s.) responded, ‘*Whatever he has been told to perform, he should comply and whatever he has been restrained from, he must keep away from them. And the most insignificant thing by which a person becomes a disbeliever is that the thing which Allah has prohibited, he considers it as Allah’s command and believes it to be a part of religion. He is thinking that he is worshipping Allah while in fact, he is deifying the Satan. The most trivial thing by which a person deviates that he does not recognize the divine proofs, those appointed as witnesses by Allah upon the creatures and those whose obedience is ordered and whose mastership is deemed compulsory.*’ I (the narrator) asked, ‘O chief of the faithful! Please inform me who are they?’ He (a.s.) retorted, ‘*They are those whom Allah has accompanied them along with Himself and His Prophet by saying, ‘**O you who believe! obey Allah and obey the Apostle and those in authority from among you...**’¹*’ I implored, ‘May Allah sacrifice me for you! Please elaborate a bit.’ He (a.s.) responded, ‘*They are those about whom the Messenger of Allah (s.a.w.a.) said on several occasions and even when he (s.a.w.a.) was about to depart from this world,*

إني تركت امرين لن تضلوا بعدي ان تمسكتم بهما كتاب الله وعترتي اهل بيتي
فان اللطيف الخبير قد عهد الي انهما لن يفترقا حتى يردا على الحوض
كهاتين وجمع مسبحته والوسطي فتمسكوا بهما ولا تقدموهم ففضلوا

‘I am leaving two affairs; you will never deviate after me if you fasten unto me both: the Book of Allah and my progeny, my Ahle Bait. Surely, the All-Knowing, All-Aware (Allah) has promised me that they both will never separate from each other

¹ Surah Nisaa (4): Verse 59

till they come to me at the Pond (of Kausar) like this, and he brought his index finger and his middle-finger together. So, fasten unto them both and don't try to overtake them otherwise you will deviate.¹

The following conclusions can be drawn from the above-mentioned traditions:

- a) The recognition of the infallible Imams (a.s.) is obligatory and from the pillars of faith.
- b) One who does not recognize the Imams (a.s.), like the lack of recognition of Allah and His Prophet, is deviated.
- c) The infallible Imams (a.s.) are divine proofs on His earth and His witnesses upon His creatures.
- d) In the verse 'O you who believe! obey Allah and obey the Apostle and those in authority from among you...², Allah has made the Imams (a.s.) His associate and that of His Prophet. 'Those in authority from among you' implies the Imams (a.s.) only.
- e) '**Those in authority from among you**' in the verse and "**Ahle Bait**" in Hadees-e-Saqalain imply only the Imams (a.s.) and no one else because Amirul Momineen Ali (a.s.), while explaining the term "**those in authority from among you**" narrated the Hadees-e-Saqalain, which means that '**Those in authority from among you**' are the '**Ahle Bait**' and vice-versa.

Considering the above conclusions, how can a religious person ever claim that Hadees-e-Saqalain does not prove the claim of the Shias and has no connection whatsoever to Imamate and Caliphate?

¹ Yanaabee' al-Mawaddah, pp. 116, Chapter 38

² Surah Nisaa (4): Verse 59

24) Imam Hasan's (a.s.) Argumentation with Hadees-e-Saqalain

When people paid allegiance to Imam Hasan al-Mujtaba (a.s.) and selected him as their caliph, he argued through “**Hadees-e-Saqalain**” in his eloquent and expressive sermons, and besides other conclusive proofs, he also established his eligibility for Imamate and caliphate through this tradition. Hence, Shaikh Sulaiman Qunduzi Hanafi writes in “**Yanaabee’ al-Mawaddah**”: “It is narrated in Manaaqeb from Hisham Ibn Hassaan that when the people paid allegiance to Hasan Ibn Ali (a.s.) and selected him as the possessor of authority, he (a.s.) delivered a sermon in which he said,

نحن حزب الله الغالبون ونحن عترت رسولہ الاقربون ونحن اهل بيته الطيبون
ونحن أحد الثقلين الذين خلفهما جدي (ص) في امته ونحن ثاني كتاب الله
فيه تفصيل كل شيء لا يأتيه الباطل من بين يديه ولا من خلفه فالمعول
علينا بتفسيره ولا تظنينا تأويله، بل تيقنا حقائقه فأطيعونا فان طاعتنا
مفروضة اذ كانت بطاعة الله عز وجل ورسوله مقرونة

‘We are the triumphant party of Allah, we are the closest relatives of His Messenger, we are his immaculate Ahle Bait, and we are one of the two precious things which my ancestor (s.a.w.a.) left behind among his nation. We are the second of Allah’s Book in which are the details of all things; falsehood does not come to it from the front or from behind. For its exegesis, rely on us because we don’t interpret it by conjecture; rather, we are sure of its realities. So, obey us because our obedience is mandatory since it is associated with the obedience of Allah – Mighty and Majestic be He – and His Messenger as Allah says ‘O you who believe! obey Allah and obey the Apostle and those in authority from among you...’¹, and He also says, ‘...and if they had referred it to the Apostle

¹ Surah Nisaa (4): Verse 59

and to those in authority among them, those among them who can search out the knowledge of it would have known it..¹, and refrain from listening to Satan's voice because he is your open enemy.²“

In this sermon, Imam Hasan (a.s.) has established the truthfulness of his Imamate through the following proofs:

- a) He (a.s.) said, “**The verse ‘And whoever takes Allah and His apostle and those who believe for a guardian, then surely the party of Allah are they that shall be triumphant³**’ was revealed in the glory of the Ahle Bait (a.s.) and we are the triumphant party of Allah’, which is proof enough of their greatness, superiority, and Imamate.
- b) He (a.s.) said, ‘We are the closest relatives of the Messenger of Allah (s.a.w.a.)’ by which he proved his superiority. Moreover, all the traditions that the Messenger of Allah (s.a.w.a.) said ‘about his progeny are related to us’.
- c) He (a.s.) also said, ‘We are one of the two precious things which my ancestor (s.a.w.a.) left behind among his nation’ is an indication towards Hadees-e-Saqalain. That is, he (a.s.) wants to say that Hadees-e-Saqalain is evidence of our Imamate.
- d) He (a.s.) said, ‘We are the second of Allah’s Book in which are the details of all things; falsehood does not come to it from the front or from behind’, thereby proving the superiority and infallibility of the Ahle Bait (a.s.) because just as the details of everything is available in the Holy Quran, they (the Ahle Bait) being the second Quran, are aware of the details of all things. Obviously, whoever possesses this characteristic, is the most

¹ Surah Nisaa (4): Verse 83

² Yanaabee’ al-Mawaddah, p. 21, Chapter 3 (This sermon has been recorded by Masoodi in Muruj al-Zahab, vol. 3, p. 11, Chapter about the Caliphate of Hasan Ibn Ali (a.s.) with minor variations in wordings and additions of a few sentences – Shujaat Rizvi, Urdu Translator).

³ Surah Maedah (5): Verse 56

knowledgeable of all people. Just as the Holy Quran is protected from all false things, the Ahle Bait (a.s.) too are safeguarded from all kinds of fallacies. This is “**infallibility**”.

- e) He (a.s.) said, “*For its exegesis, rely on us...*”. This is the consequence of the preceding sentence i.e. “*We are the second of Allah’s Book...*”, which not only proves that they are the most knowledgeable, but also establishes the necessity of following them. For, had there been someone more knowledgeable than them, one should have relied on the exegesis of Quran upon those people, and not on the Ahle Bait (a.s.) because to rely on the lesser knowledgeable in the presence of the most/more knowledgeable is a demerit. Hence, whoever refers to anyone other than the Ahle Bait (a.s.) for the exegesis of the Holy Quran has turned to an underserving person, the result of which is evident.
- f) He (a.s.) said, “*...we don’t interpret it by conjecture; rather, we are sure of its realities...*”. This is an indication towards the ignorance of others and they (the Ahle Bait) being the most knowledgeable and the superior-most because only he can know the realities of Quran who is the heir of the Prophet’s (s.a.w.a.) knowledge or is the recipient of divine inspiration. Besides Ahle Bait (a.s.), all others were deprived of these two great divine bestowals.
- g) He (a.s.) said, “*...So, obey us because our obedience is mandatory since it is associated with the obedience of Allah – Mighty and Majestic be He – and His Messenger...*” This sentence proves the Imamate and obedience of Ahle Bait (a.s.) from several aspects, which is not concealed on the people of intellect.
- h) To prove his claim, Imam Hasan (a.s.) recited the following verse of the Holy Quran, ‘**O you who believe! Obey Allah and obey the Apostle and those in authority from among**

you...¹ which was revealed in the praise of the Ahle Bait (a.s.). Hence, all other interpretations by the so-called commentators of the Holy Quran to deviate the minds of the Muslims are all absurd and baseless.

- i) To prove his rightful claim to the caliphate, Imam Hasan (a.s.) also recited the following verse, "...and if they had referred it to the Apostle and to those in authority among them, those among them who can search out the knowledge of it would have known it..."² This shows that like the previous verse, this verse too was revealed in acclaim of the Ahle Bait (a.s.) and "those in authority among them" are none but the Ahle Bait (a.s.).

Among the various proofs cited by Imam Hasan (a.s.) to establish his credentials to caliphate in his various sermons, is "Hadees-e-Saqalain". Hence, Shaikh Sulaiman Qunduzi Hanafi in "Yanabee' al-Mawaddah", p. 90, has narrated this sermon also. After praising and eulogizing Allah, the High, and mentioning the Prophethood of his ancestor Hazrat Muhammad (s.a.w.a.), Imam Hasan (a.s.) said, "We are the Ahle Bait whom Allah has honoured with Islam, chose us, kept us away from all uncleanness. When people were divided into clans, Allah has kept us in the best clan from Prophet Adam (a.s.) till my grandfather Hazrat Muhammad Mustafa (s.a.w.a.). When Allah made him (s.a.w.a.) a Prophet, chose him for messengership, and revealed His Book upon him, my father was the first to believe in Allah and His Messenger and to testify in his message.

Allah says in the Book which He has revealed on His Messenger (s.a.w.a.), أَفَمَنْ كَانَ عَلَىٰ بَيْتِهِ مِنْ رَبِّهِ وَيَتْلُوهُ شَاهِدًا مِنْهُ **'Is he then who has with him clear proof from his Lord, and a witness from**

¹ Surah Nisaa (4): Verse 59

² Surah Nisaa (4): Verse 83

Him recites it...¹ It was my grandfather who had with him clear proof from his Lord and it was my father who was a witness from Him.

When my grandfather sent my father to Makka to convey Surah Bara'ah during the Haj season, he (s.a.w.a.) told him, 'O Ali! You take this Surah because I have been ordered that none should convey this message except me or someone from me, and you are from me. Hence, my father is from grandfather and my grandfather is from Allah.

When my grandfather wanted to judge between my father, my uncle Jafar, and his slave Zaid Ibn Harisah concerning the daughter of Hazrat Hamza, he said, 'O Ali! I am from you, and you are from me. You are the master of all believing men and women after me'. My father always acted like a shield to defend my grandfather. My grandfather used to send my father everywhere because he relied on and had absolute confidence in him.

Allah says in the Holy Quran, *وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَدَّمُونَ* 'And the foremost are the foremost, these are they who are drawn nigh (to Allah)²'. It was my father who was the foremost in believing in Allah and His Messenger. He was the closest to Allah and His Messenger. At that time, none had believed except Hazrat Khadijah. Just as Allah has preferred the foremost ones to the later ones, he has given preference to the most foremost among the foremost ones. The verse

أَجْعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ

'What! do you make (one who undertakes) the giving of drink to the pilgrims and the guarding of the Sacred

¹ Surah Hud (11): Verse 17

² Surah Waaqeah (56): Verses 10, 11

Mosque like him who believes in Allah and the latter day and strives hard in Allah's way? They are not equal with Allah...¹ was revealed in praise of my father.

Hamza and Jafar were also martyred like many other companions but my grandfather conferred the title of 'the chief of the martyrs' on Hamza due to his proximity with my grandfather, and granted two wings to my uncle Jafar so that he could fly in the paradise along with the angels.

Among all the martyrs of Uhud, my grandfather performed seventy prayers on my uncle Hamza alone.

Allah rewarded the wives of the Prophet double for their good deeds and double the punishment for their bad deeds. This was due to their marital relationship with my grandfather.

Barring Masjid al-Haram, among all the mosques, the reward of praying in Masjid al-Nabi is equal to a thousand units in all other mosques. This was only due to the reverence and respect of my grandfather.

When the verse *إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا* **'Surely Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation'**² was revealed, the companions asked, 'O Messenger of Allah! How do we send salutations upon you?' He (s.a.w.a.) replied, 'Say: اللهم صل على محمد و آل محمد' *و Thus, it is obligatory upon every Muslim to send salutations upon us along with the salutations upon my grandfather.*

Allah has made twenty-five percent of the spoils of war permissible for His Prophet and has made it (Khums) obligatory in His Book. Whatever Allah has made obligatory upon His Prophet, He has made mandatory for us Ahle Bait as well. He

¹ Surah Taubah (9): Verse 19

² Surah Ahzab (33): Verse 56

has made charity (sadaqah) prohibited upon His Prophet and upon us too. Thus, thanks to Allah for keeping us pure from all those things from which He has kept His Prophet pure and whatever He has made permissible for His Prophet, He has made permissible for us too.

When the disbelievers from among the People of the Book were adamant on their disbelief, Allah ordered my grandfather,

فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَ أَبْنَاءَكُمْ وَ نِسَاءَنَا وَ نِسَاءَكُمْ وَ أَنفُسَنَا وَ أَنفُسَكُمْ
 ثُمَّ نَبْتَهِلْ فَنَجْعَل لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

‘...then say: Come let us call our sons and your sons and our women and your women and ourselves and yourselves, then let us be earnest in prayer, and pray for the curse of Allah on the liars.’¹ Thus, my grandfather took my father ‘ourselves’, my mother as ‘our women’ and me and my brother Husain as ‘our sons’ for malediction. Hence, we are his family, his flesh, his blood, and his life. We are from him, and he is from us (Ahle Bait).

When the verse **‘Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you, a (thorough) purification.’**² my grandfather gathered me, my brother Husain, my mother, and my father under the cloak in the room of Umm Salmah and invoked, ‘O Allah! These are my Ahle Bait and my special ones. Keep all uncleanness away from them and purify them, a thorough purification. Umm Salmah asked, ‘O Messenger of Allah! Can I also enter the cloak?’ He (s.a.w.a.) replied, ‘You be in your place. You are on goodness. This verse is revealed in the glory of me and my Ahle Bait alone (no one else).’

¹ Surah Aale Imran (3): Verse 61

² Surah Ahzab (33): Verse 33

When the verse وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ‘**And enjoin prayer on your followers, and steadily adhere to it...**’¹, my grandfather would come to our every morning at the dawn of morning prayers and call out, *الصلاة يا اهل البيت يرحمكم الله إنما يُريدُ اللهُ ليذهب عنكم الرجس أهل البيت و يُطهركم تطهيراً* ‘(Time for) Prayers, O Ahl al-Bait! May Allah have mercy on you all! **Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you, a (thorough) purification.**’

My grandfather got all the doors of the Prophet’s Mosque closed except our door. When the people started a whispering campaign, he (s.a.w.a) replied,

إِنِّي كَمْ أَسَدُّ أَنْبَاءِكُمْ وَمَ أَفْتَحُ بَابَ عَلِيٍّ مِنْ تَلْفَاءِ نَفْسِي، وَلَكِنِّي أَتَّبِعُ مَا يُوحَى إِلَيَّ وَإِنَّ اللَّهَ أَمَرَ بِسَدِّهَا *إِنِّي كَمْ أَسَدُّ أَنْبَاءِكُمْ وَمَ أَفْتَحُ بَابَ عَلِيٍّ مِنْ تَلْفَاءِ نَفْسِي، وَلَكِنِّي أَتَّبِعُ مَا يُوحَى إِلَيَّ وَإِنَّ اللَّهَ أَمَرَ بِسَدِّهَا* ‘I did not close your doors and I did not open the door of Ali on my own whim. I only follow what is revealed to me. Surely, Allah ordered me to close them (doors of others) and open his door.’

This nation heard my grandfather say that whenever any nation gave its reins to an inferior person in the presence of a superior person, it kept falling in the pits of misery till it referred to the most knowledgeable. They heard my grandfather say to my father, ‘You are to me like Harun was to Musa except that there is no prophet after me.’

The nation saw in Ghadeer-e-Khumm that my grandfather held my father’s hand and declared, ‘Of whosoever I am his master, this Ali is his master too. O Allah! Take him as a friend who takes Ali as a friend and take him as an enemy who bears enmity against Ali.’ Thereafter, he (s.a.w.a.) ordered those present to inform those who absent.’

Thereafter, Hasan Ibn Ali (a.s.) said, ‘O people! If you try to find a person between “Jaabal Qaa” and “Jaabar Saa” whose grandfather is a Prophet and whose father is the successor of that Prophet, you will not find anyone except me and my brother. So, fear Allah, that you may not deviate. O people! Whatever Allah has conferred upon us and our

¹ Surah Taha (20): Verse 132

excellences which Allah has mentioned in His Book and through His Prophet, if I relate all those to you, you will not be able to enumerate it. I am the son of the giver of good tidings, I am the son of the one who warned, and I am the son of the shining lamp, who was sent as a mercy for the worlds.

By Allah! Had the people fastened unto the “Saqalain”, they would have enjoyed the bounties of the skies and the earth till the Day of Judgment. Allah the High says, وَ لَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَ الْإِنْجِيلَ وَ مَا أَنْزَلْنَا إِلَيْهِمْ مِنْ رَبِّهِمْ ‘And if they had kept up the Torah and the Bible and that which was revealed to them from their Lord, they would certainly have eaten from above them and from beneath their feet...’¹ and وَ لَوْ أَنَّ أَهْلَ الْقُرَى آمَنُوا وَ اتَّقَوْا لَفَتَحْنَا عَلَيْهِمْ بَرَكَاتٍ مِنَ السَّمَاءِ وَ الْأَرْضِ ‘And if the people of the towns had believed and guarded (against evil) We would certainly have opened up for them blessings from the heaven and the earth, but they rejected, so We overtook them for what they had earned.’² In the eyes of Allah and His Messenger (s.a.w.a.), we are the best creatures.

O people! Pay attention to my talks and retain them. Fear Allah. You want to come to the truth, but rebellion is an obstacle in your path.”

While signing the peace treaty with Muawiyah, among other proofs of the Ahle Bait’s (a.s.) superiority cited by Imam Hasan al-Mujtaba (a.s.) was “Hadees-e-Saqalain”. Allamah Sibt Ibn Jauzi writes in “Tazkerah Khawaass al-Ummah”:

“When Muawiyah came to Kufa, Amr Aas advised him to ask Imam Hasan (a.s.) to deliver a sermon so that he could find some weakness in him (a.s.). Muawiyah followed his advice. Imam Hasan (a.s.) went atop the pulpit and said, ‘O people! Allah guided you through our first person and through our last person, He protected your blood. We are the Ahle Bait (a.s.) of your Prophet (s.a.w.a.) and we are the ones from

¹ Surah Maaedah (5): Verse 66

² Surah A’raaf (7): Verse 96

whom Allah has kept away all uncleanness and filth and purified us a thorough purification. Allah said to His Prophet, *وَإِنْ أَدْرِي لَعَلَّهُ فِتْنَةٌ لَكُمْ وَمَتَاعٌ* ‘**And I do not know if this may be a trial for you and a provision till a time**¹.’ On hearing this, the people started crying and wailing loudly. Muawiyah taunted at Amr Aas, ‘Did you see the result of your advice?’ Turning to Imam Hasan (a.s.), Muawiyah said, ‘O Aba Muhammad! Please stop!’” In another narration, Imam Hasan (a.s.) said, *نحن حزب الله المفلحون وعترة رسوله المطهرون واهل بيته الطيبون الطاهرون و احد الثقلين الذين* ‘*We are the successful party of Allah, the pure progeny of His Messenger, his pure and immaculate Ahle Bait (a.s.), one of the two precious things which the Messenger of Allah (s.a.w.a.) left behind among you. So, our obedience is accompanied with Allah’s obedience as Allah has said in the Quran, ‘O you who believe! obey Allah and obey the Apostle and those in authority from among you then if you quarrel about anything, refer it to Allah and the Apostle, if you believe in Allah and the last day; this is better and very good in the end.*’² Muawiyah is inviting me towards a task in which there is neither respect nor honor. If you support us, we will fight against him but if you don’t support us, we will agree to his terms.’ On hearing this, there were voices from all around, ‘Say something more!’ ‘Say something more!’

25) Amre Aas and Hadees-e-Saqalain

Amre Aas is considered among the esteemed companions by the Ahle Tasannun. In his letter to Muawiyah vis-à-vis the excellences of Amirul Momineen Ali (a.s.), Amre Aas mentioned traditions like “Hadees-e-Manzilat”, “Hadees-e-Ghadeer”, “Hadees-e-Khaibar”, “Hadees-e-Tair”, “Hadees of Ali (a.s.) being the Imam of the righteous ones”, “Hadees of Ali (a.s.) is your master after me”, along with “Hadees-e-Saqalain”, that each of these traditions is voluble evidence on Ali’s (a.s.) Imamate and Caliphate. Amre Aas’s response to Muawiyah’s missive has been recorded by Khaarazmi in his “al-

¹ Surah Ambiya (21): Verse 111

² Surah Nisa (4): Verse 59

Manaaqeb” as follows:

“O Muawiya! I received your letter and I read it. But the thing to which you have invited me implies that I should forsake Islam, accompany you in deviation, support you in your illicit tasks and draw my sword against Ali Ibn Abi Talib (a.s.), who is the brother of the Messenger of Allah (s.a.w.a.), his successor, his heir, the one who repaid his debts, the fulfiller of his promises, the husband of his daughter who is the chief of the women of Paradise, the father of his two grandsons – Hasan and Husain – who are the leaders of the youth of Heaven. Whatever you have written about yourself, that you are the successor of Usman, is right but now your deposition from his successorship is established. The allegiance of your rival is determined, and your caliphate is terminated. I will neither be deceived by your praise for me that I am the companion of the Holy Prophet and the commander of his army, nor will I deviate from my religion. Your accusation against the brother of the Messenger of Allah and his successor about rebellion and jealousy against Usman, you label the companions as transgressors, and your delusion that it was Ali who instigated those companions against Usman, are all your deceptive talks. Woe unto you, O Muawiya! Aren’t you aware that Abu al-Hasan (Ali) put his life at risk for the Messenger of Allah and slept on his bed? He was the first to accept Islam, migrated, and in his praise the Messenger of Allah said, *هو مني وانا منه و هو مني بمنزلة هارون من موسى الا انه لا نبي بعدي* ‘*He is from me, and I am from him. He is to me like Harun was to Musa except that there is no Prophet after me.*’ It was in his glory that the Messenger of Allah said in Ghadeer-e-Khumm, *من كنت مولاه فعلي مولاه اللهم وال من والاه و عاد من عاداه و انصر من نصره و اخذل من اخذله* ‘*Of whosoever I am his master, this Ali is his master too. O Allah! Befriend him who befriends Ali and take him as an enemy who takes Ali as an enemy. Help him who helps Ali and forsake him who forsakes Ali*’. It was in his praise that the Messenger of Allah said on the day of Khaybar, *لأعطين الراية غدا رجلا يحب الله و رسوله و يحبه الله و رسوله* ‘*Tomorrow, I will give the standard to a man who loves Allah and His Messenger, and Allah and His Messenger love him.*’ When a roasted bird was given to him, he

said, *O Allah! Sent me Your most beloved creature. When he (Ali) entered, he said, 'Come to me! Come to me!'* For Ali, the Messenger of Allah said, *'Ali is the Imam of the righteous ones, the killer of the transgressors, one who helps him is helped (by Allah) and one who abandons him is abandoned (by Allah).'* For him, the Prophet said, *'Ali is your master after me'*. Addressing me, you and all other Muslims, the Messenger of Allah said, *'I am leaving among you two precious things: the Book of Allah – Mighty and Majestic be He – and my progeny.'* And he said, *'I am the city of knowledge and Ali is its gate.'*

O Muawiya! You know very well that no one is a partner in the verses revealed by Allah in Ali's glory like the following verses: **يُوفُونَ بِالنَّذْرِ** **إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُعْتَمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ** **'They fulfil vows'**¹ **رَاكِعُونَ** **'Only Allah is your Master and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow'**² **أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَ يَتْلُوهُ شَاهِدٌ مِّنْهُ** **'Is he then who has with him clear proof from his Lord, and a witness from Him recites it...'**³ **مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ** **'Of the believers are men who are true to the covenant which they made with Allah'**⁴ **قُلْ لَا أَسْأَلُكُمْ** **'Say: I do not ask of you any reward for it but love for my near relatives...'**⁵ The Holy Prophet told him, *'اما ترضي ان يكون سلمك سلمي و حربي و حربي و تكون اخي و ولي في الدنيا و الآخرة؟ يا أبا الحسن! من احبك فقد احبني و من ابغضك فقد ابغضني و من ابغضك ادخله الجنة و من ابغضك ادخله النار* *'Are you not satisfied that your peace is my peace, your war is my war, you are my brother and my confidante in this world as well as the hereafter? O Aba al-Hasan! Whoever loves has indeed loved me and whoever hates you has hated me. Whoever loves you, Allah will make him enter paradise and whoever hates Allah will make him enter the fire.'*

¹ Surah Insan (76): Verse 7

² Surah Maaedah (5): Verse 55

³ Surah Hud (11): Verse 17

⁴ Surah Ahzab (33): Verse 23

⁵ Surah Shura (42): Verse 23

O Muawiya! This is the response to the letter you have written to me, and these are things by which a wise and religious person will never be deceived. Wassalaam!¹

26) Hasan Basri and Hadees-e-Saqalain

Hasan Basri, who is considered a great Tabei and a celebrated leader of the Ahle Tasannun, has narrated Hadees-e-Saqalain among the several excellences of Amirul Momineen Ali (a.s.), each of which is clear proof of his caliphate. Ibn Abi al-Hadid writes in “Sharh Nahj al-Balaaghah: “Waaqedi says that someone asked Hasan Basri about Ali (a.s.) expecting him to speak against Ali (a.s.). When he questioned, Hasan Basri replied, ‘What can I say about him in whom four excellences have been gathered: 1) For delivering Surah Bara’at, the Holy Prophet (s.a.w.a.) considered him as his trusted person. 2) The thing that the Messenger of Allah (s.a.w.a.) said about (i.e. Hadees-e-Manzilat), if besides Prophethood, there was any other thing which was not found in Ali (a.s.), the Prophet would have made that exception too. 3) The Messenger of Allah (s.a.w.a.) called the Book of Allah and his Ahle Bait (a.s.) as “the two precious things” (*saqalain*). 4) The Messenger of Allah (s.a.w.a.) did not make anyone a leader over Ali (a.s.). If he did make anyone else as a leader or chieftain, it was not over Ali (a.s.) but upon others.²”

From the above quote, it is evident that among all the excellences of Ali (a.s.), Hasan Basri has considered these four as the most important. 1) Considering Ali (a.s.) as his trusted one for conveying Surah Bara’at. 2) Stating “Hadees-e-Manzilat” during the expedition of Tabuk. Hasan Basri even goes on to say that if there was any other merit which was not found in Ali (a.s.), the Prophet would have excluded that too. (It means that barring Prophethood, Ali (a.s.) had all the excellences and merits that were found in the Holy Prophet (s.a.w.a.)). 3) Hadees-e-Saqalain and 4) Nobody was made a leader or

¹ Manaaqeb of Khaarazmi, pp. 129-130, Section 3

² Sharh-o-Nahj al-Balaaghah, vol. 4, p. 95, Explanation of Sermon 57, Section of those who deviated against Ali (a.s.).

chief over Ali (a.s.).

Obviously, the Prophet's (s.a.w.a.) stopping Abu Bakr from conveying Surah Bara'at and to convey this responsibility to Ali (a.s.), proves the Caliphate of Ali (a.s.) and invalidates that of others. This point has been dealt in detail by my revered father the late Mufti Muhammad Quli in his book "**Tashyeed al-Mataaen**" and by me in the **Hadees-e-Manzilat** volume of "Abaqāt al-Anwār". Similarly, the Prophet (s.a.w.a.) not making anyone as a chief upon Ali (a.s.) and making others as chief for others is clear evidence of Ali's (a.s.) caliphate and rulership. Besides the above, Hasan Basri has also used Hadees-e-Saqalain as proof for the Imamate of Ali (a.s.).

Among the many proofs of the immediate succession of Amirul Momineen Ali (a.s.), these were some of the attestations presented in the light of the irrefutably authentic, consecutively narrated, and reliable tradition of the Messenger of Allah (s.a.w.a.) known as "**Hadees-e-Saqalain**". This is sufficient evidence to establish the absurdity and ridiculousness of the claim of Shah Sahab (the author of Tuhfa) that Hadees-e-Saqalain is in no way connected to Imamate, and the fact is that it is related to Imamate only, nothing else.

Reality Of Traditions Presented As Counter To Hadees-e-Saqalain

Response To The First Contradictory Tradition

Shah Sahab (the author of Tuhfa) says, “Even if we accept your argument, then even this tradition is reliable:

عليكم بسنتي وسنة خلفاء الراشدين المهديين من بعدي تمسكوا بها وعضوا
عليها بالنواجذ

‘Upon you is my Sunnah and the Sunnah of the righteous, guided caliphs after me. Fasten unto it and hold unto it with your teeth.’

I (Hamid Husain) say: The above tradition presented as a counter to Hadees-e-Saqalain is invalid and null due to the following reasons:

- 1) This tradition is found only in Ahle Tasannun sources. Hence, no matter how much authentic it is considered, it does not have the wherewithal to debate with the Shias. For Shah Sahab to produce it as evidence for the Shias is against the rules of debate (because in a debate, only those arguments are produced that are accepted by both the sides).
- 2) In citing such traditions, Shah Sahab has violated and breached his own promise because in the preface of Tuhfa Isna Ashariyyah, he stated, “In this treatise, I promise that I will bring only those Shia views that are found in the authentic Shias sources....” Moreover, in the same book, he has repeated this claim other places as well. Therefore, his attempt to contradict Hadees-e-Saqalain with the above tradition is unethical and is breach of his promise.
- 3) By citing this tradition as a counter, Shah Sahab has gone

against the method of his father (Shah Waliyullah Dehlavi) in his book “Qurrah al-Ainain”, wherein he writes, “I have not responded to the Imamiyyah and the Zaidiyyah in this book because they cannot be replied through the Sahihain (Sahih Bukhari and Sahih Muslim).” So, in the view of Shah Waliyullah Dehlavi, Shia concepts cannot be refuted with the traditions of Sahih Bukhari and Sahih Muslim. Then, how can he argue with this tradition ‘Upon you is my Sunnah and the Sunnah of the righteous, guided caliphs...’ which is found in neither of the Sahih. And that too against Hadees-e-Saqalain?

- 4) The student of Shah Sahab, Rasheed al-Deen Khan Dehlavi, writes in his book “Shaukat-e-Umariyyah”: “Sometimes, a narration is considered authentic by one sect but the same is regarded as unauthentic by another. Therefore, every sect considers its narrations as reliable and those of others as fallacious or weak.” When this is the case, the Shias also have the right to consider the narrations of the opponents as weak and unreliable. Especially those narrations that are forged for destructive purposes and not for constructive reasons.
- 5) ‘Upon you is my Sunnah and the Sunnah of the righteous, guided caliphs...’ is a narration that is not recorded by Sahih Bukhari and Sahih Muslim and in the eyes of many renowned scholars of Ahle Tasannun, if these two traditionalists have not recorded a tradition in their Sahih, then it is a sign of weakness of that tradition. I have cited the quotes of such scholars in the “**Hadees-e-Tair**” volume of Abaqāt al-Anwār while refuting the forged “Hadees-e-Iqtedaa”. So, how come Shah Sahab has fastened to this narration as a counter to Hadees-e-Saqalain?!
- 6) If a researcher pays attention to the chain of transmitters of the tradition ‘Upon you is my Sunnah and the Sunnah of the righteous, guided caliphs...’, he will conclude that in the view of the traditionalists and critiques of Ahle Tasannun and their

scholars of Rijal, most of the narrators of this tradition are weak. First, we will quote the narration from “Sunan-e-Ibn Maajah”, “Sunan-e-Tirmizi” and “Sunan-e-Abi Dawud” and then unmask its narrators.

Narration and Its Transmitters

Abu Dawud writes in his Sunan, “Narrated unto us Ahmad Ibn Hanbal from Walid Ibn Muslim from Thaur Ibn Yazid from Khalid Ibn Ma’dan from Abd al-Rahman Ibn Amr and Hajar Ibn Hajar, both of whom report: “We came to Arbaaz Ibn Sariya (about whom the verse *وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ* **Nor in those who when they came to you that you might carry them, you said: I cannot find that on which to carry you...**¹), greeted him and said, ‘We have just come to meet you and will return. We want to learn something from you.’ Arbaaz replied, ‘One day, the Messenger of Allah (s.a.w.a.) turned to us after prayers and delivered such an eloquent and expressive sermon that everyone was weeping, and hearts were laden with fear of Allah. Someone asked, ‘O Messenger of Allah! Is this your last sermon? What covenant you desire to take from us?’ He (s.a.w.a.) replied, ‘*I request you to fear Allah, listen to good talks and to obey them, even if they are uttered by an Ethiopian slave because after me, several differences will raise their heads. Hence, عليكم بسنتي وسنة خلفاء الراشدين المهديين من بعدي تمسكوا بها وعضوا عليها بالنواجذ وإياكم و* *Upon you is my Sunnah and the Sunnah of the righteous, guided caliphs after me. Fasten unto it and hold unto it with your teeth. Keep away from new affairs because every new affair is an innovation, and every innovation is deviation*’.²“

Tirmizi writes in his Sunan: “Narrated to us Ali Ibn Hajar from Baqiyyah Ibn Walid from Buhair Ibn Saeed from Khalid Ibn Ma’dan from Abd al-Rahman Ibn Amr al-Sulami from Arbaaz Ibn Sariya who reports, ‘One day, the Messenger of Allah (s.a.w.a.) advised after the

¹ Surah Tauba (9): Verse 92

² Sunan Abi Dawud, vol. 4, p. 200, H. 4607, Chapter of Fastening to the Sunnah.

prayers.... (Tirmizi quotes the narration of Abu Dawud verbatim).’ After quoting the narration, Tirmizi says that this narration is good (*hasan*) and correct (*sahih*), and Thaur Ibn Yazid from Khalid Ibn Ma’dan from Abd al-Rahma Ibn Amr al-Sulami from Arbaaz Ibn Sariya has narrated exactly the same narration. Again, exactly the same tradition has been narrated to us by Hasan Ibn Ali Khallaal and others and they all from Abu Aasim from Thaur Ibn Yazid from Khalid Ibn Ma’dan from Abd al-Rahman Ibn Amr Sulami from Arbaaz Ibn Sariya and he quotes on the authority of the Messenger of Allah (s.a.w.a.). Arbaaz Ibn Sariya’s agnomen was Abu Najih. A similar narrative has been recorded by Hajar Ibn Hajar from Arbaaz Ibn Sariya and he from the Messenger of Allah (s.a.w.a.).¹“

Ibn Majah writes in his “**Sunan**”: “Narrated to us Abdullah Ibn Bishr Ibn Zakwan Dimishqi from Walid Ibn Muslim from Abdullah Ibn Ala i.e. Ibn Zabar (the Syrian) from Yahya Ibn Abi al-Mutaa’ who says that he heard Arbaaz Ibn Sariya say, ‘One day, the Messenger of Allah (s.a.w.a.) advised after the prayers.... (Ibn Majah too quotes the previous narrations verbatim).” Ibn Majah proceeds to narrate the same narration through the following chain of transmitters: “Narrated to us Ismail Ibn Bishr Ibn Mansur and Ishaq Ibn Ibrahim Sawaq from Abd al-Rahman Ibn Mahdi from Muawiya Ibn Saleh from Zumrah Ibn Habib from Abd al-Rahman Ibn Amr al-Sulami from Arbaaz Ibn Sariya who reports, ‘One day, the Messenger of Allah (s.a.w.a.) advised after the prayers.... (quotes the previous narrations verbatim)’.”

Ibn Majah also pens, “Narrated to us Yahya Ibn Hakim from Abd al-Maalik Ibn Sabah al-Mismaee from Thaur Ibn Yazid from Khalid Ibn Ma’dan from Abd al-Rahman Ibn Amr from Arbaaz Ibn Sariya who reports, ‘One day, the Messenger of Allah (s.a.w.a.) led the prayers and delivered an eloquent and expressive sermon.... (quotes the

¹ Sahih Tirmizi, vol. 5, p. 44, H. 2676, Chapter 16, Concerning What has come about taking the Sunnah and Refraining from Innovations

previous narrations verbatim).¹

A Glance at the Narrators of the Tradition

Whoever glances the books of the science of transmitters will immediately detect that most of the narrators of this tradition are weak. Please pay attention:

1) Arbaaz Ibn Sariya

He is the companion at whom all the versions of the above narration terminate. There is no doubt about him being a liar because he has called himself as “one-fourth of Islam” (ربع اسلام). Of course, this claim is false. Those books written by authors of Ahle Tasannun concerning those were first to accept Islam are sufficient evidence to prove the fallaciousness of his assertion. Surprisingly, Amr Ibn Abasa has also claimed to be “one-fourth of Islam”, and hence, Muhammad Ibn Auf says, ‘I don’t know who of the two (Arbaaz Ibn Sariya and Amr Ibn Abasa) accepted Islam first’. As if the claim of each of the two of being “one-fourth of Islam” is a refutation of the assertion of the other.

Ibn Hajar Asqalani writes, “Muhammad Ibn Auf says that Arbaaz Ibn Sariya and Amr Ibn Abasa both contended that ‘I am one-fourth of Islam’ but I don’t know which of them accepted Islam first.”²

Among the other things that prove that Arbaaz was a liar is his statement, “Uqbah is better than me. He came in the service of the Messenger of Allah (s.a.w.a.) one year prior to me.”

Ibn Asir and Ibn Hajar write in the biography of “**Utbaah Ibn Abd**”, in the words of Ibn Asir, “Narrated to us Abu Yasir Ibn Hibatillah vide his chain of transmitters from Abdullah Ibn Ahmad (Ibn Hanbal) who reports on the authority of his father from Hakam Ibn Naafe’ from Ismail Ibn Ayyash from Zamzam Ibn Zirah from Shurayh Ibn Abd that Utbaah says, ‘Arbaaz is better than me’ while Arbaaz is ‘Utbaah is better

¹ Sunan Ibn Majah, vol. 1, p. 15, H. 42, Chapter of Following the Sunnah of the Rightly guided Caliphs

² Tahzeeb al-Tahzeeb, vol. 5, p. 538, H. 4687, under the alphabet عين

than me because he came in the service of the Messenger of Allah (s.a.w.a.) one year prior to me'.¹

Among the facts that prove the lie of Arbaaz is the statement of Utbah Ibn Abd himself cited by Ibn Asir in the following words: "Ismail Ibn Ayyash has narrated from Zamzam Ibn Zirah from Shurayh Ibn Abd that Utbah Ibn Abd Sulami says that whenever the Messenger of Allah (s.a.w.a.) did not like the name of a person who came in his service, he (s.a.w.a.) would change his name. We were seven people of Bani Sulaym who came in his service. The eldest of us was Arbaaz Ibn Sariya. All seven of us paid allegiance at the hands of the Messenger of Allah (s.a.w.a.)."² This narration, while proving the falsity of Arbaaz's claim that I am one-fourth of Islam, also falsifies his assertion that 'Utbah is better than me because he came in the service of the Messenger of Allah (s.a.w.a.) one year before me'.

2) Abd al-Rahman Ibn Amr Sulami

He is the first narrator of Arbaaz's tradition and according to Ibn Qattan, he is unknown and unidentified. The details will follow later.

3) Hajar Ibn Hajar

He is the second narrator of Arbaaz's tradition. Zahabi writes about him, "Hajar Ibn Hajar Kalaaee: From him only Khalid Ibn Ma'daan and one more person has narrated the tradition of Arbaaz. Nobody has else has narrated any tradition from him (Hajar)."³ The tradition of Arbaaz implies this very narration '*Upon you is my Sunnah and the Sunnah of the righteous...*' whose validity we are discussing. As per Zahabi, the other person who has narrated the tradition of Hajar Ibn Hajar along with Khalid Ibn Ma'daan is Abd al-Rahman Ibn Amr Sulami, whose weakness we have just mentioned and will also do in the future. About him, Ibn Hajar Asqalani writes: "According to Ibn

¹ Usud al-Ghaabah, vol. 3, p. 557, No. 3552 and vol. 4, p. 362, No. 5423

² Usud al-Ghaabah, vol. 3, p. 557, No. 3552

³ Mizan al-Etedaal, vol. 1, p. 466, No. 1757

Qattan, his conditions are unknown.¹ Hajar Ibn Hajar’s narration is not reliable because he is from Homs and the people of Homs were notorious for their hostility and enmity against Amirul Momineen Ali (a.s.). We have demonstrated this point in detail the “**Hadees-e-Ana Madinah al-Ilm**” volume of Abaqāt al-Anwār.

4) Khalid Ibn Ma’daan

His being a resident of **Homs** is sufficient to prove his lack of credibility, as Ibn Hajar Asqalani writes in Tahzeeb al-Tahzeeb: “Abu Abdillah Khalid Ibn Ma’daan Ibn Abi Kuraib Shami Homs²” and as stated earlier, there is no room for any doubt about the people of Homs being Nasibis and bearing enmity with him against Amirul Momineen Ali (a.s.). Therefore, Tabari writes: “Haris has narrated from Hajjaj from Abu Jafar Hamadani from Muhammad Ibn Dawud who says, ‘I heard Isa Ibn Yunus say, ‘Khalid Ibn Ma’daan was a commander of Yazid Ibn Muawiyah’s army and is reliable in the narration of traditions’.³” Isa Ibn Yunus’ observation about Khalid Ibn Yazid that he is reliable in the narration of traditions is wrong. How can he reliable and dependable who is a commander in the army of an atheist and unbeliever like Yazid Ibn Muawiyah?

5) Thaur Ibn Yazid

He has narrated the above tradition from Khalid Ibn Ma’daan and even he is not dependable as he was a resident of Homs, as mentioned by Zahabi “Abu Khalid Thaur Ibn Yazid Homs⁴” and the enmity of the people of Homs is quite notorious near the Ahle Tasannun. Particularly, he (Thaur) would become furious and enraged merely on hearing the name of Amirul Momineen Ali (a.s.) and start abusing him. He would say, ‘I can never like a person who has killed my grandfather’ as has been recorded by Ibn Hajar Asqalani in Tahzeeb

¹ Tahzeeb al-Tahzeeb, vol. 2, p. 190, No. 1196 under the alphabet ح

² Tahzeeb al-Tahzeeb, vol. 2, p. 535, No. 1736 under the alphabet ح

³ Tabari’s ‘Zail al-Mizyal’

⁴ Mizan al-Etedaal, vol. 1, p. 374, No. 1406

al-Tahzeeb: “His grandfather was killed in the Battle of Siffeen (at the hands of Ali a.s.). Hence, whenever Ali (a.s.) was mentioned in front of Thaur, he would remark, ‘I can never like a person who killed my grandfather (Abbas Dauri)’.” He is also lacks integrity because the enemies of Ali (a.s.) would frequent him, these foes would abuse Amirul Momineen Ali (a.s.) and he (Thaur) would not prevent them from this heinous crime. Hence, Ibn Hajar Asqalani, writes in another place in the same book: “Azhar Harazi, Asad Wida’ah and a group of people would congregate and abuse Ali. When Thaur would keep silent, they would pull his leg.¹”

Another accusation levelled at Thaur was that he was a Qadari. Zahabi writes in Mizan al-Etedaal about him: “According to Ahmad Ibn Hanbal, he was a Qadari. The residents of Homs had expelled him. Abu Musahhar has narrated from Abdullah Ibn Saalim that he saw the people of Homs driving away Thaur from their city and were burning down his house because he had manifested his belief about Qadar.

After recording the same in “Tahzeeb al-Tahzeeb”, Ibn Hajar writes, “As per Ibn Maeen, “Makhool” treaded the path of Qadar but later reverted from this belief, but “Thaur” remained adamant on the belief of Qadar.”

In his commentary on Sahih Bukhari, “Umdah al-Qari” under the tradition, ما اكل احد طعاما قط... ‘*Nobody ever ate food...*’ while talking about one of the narrators of this tradition, **Thaur**, Aini writes, “He subscribed to the Qadari creed.²”

Similarly, Safi Khazraji in “**Tahzeeb-o-Tahzeeb al-Kamaal**” has written in his biography: “According to Ahmad, he (Thaur) subscribed to Qadari creed and hence, he became a target for the critics.³”

Another objection raised against him is that Maalik – one of the four Imams of jurisprudence among the Ahle Tasannun – has condemned him. Ibn Hajar Asqalani writes, “When he (Thaur) came to Madina,

¹ Tahzeeb al-Tahzeeb, vol. 1, p. 577, No. 902 under the alphabet ت

² Umdah al-Qari, vol. 11, p. 187, The Book of Buyu’, Explanation of H. No. 24

³ Khulaasah-o-Tahzeeb al-Tahzeeb, vol. 1, p. 58, under the alphabet ت

Imam Maalik prohibited the people from his company. There is not a single tradition from him in Maalik’s “**al-Mawatta**” or in the Sihah Sitta or in Daraqutni’s “**Gharaaeb-o-Maalik**”. I don’t know how despite such condemnations his narration has been recorded.¹⁴

The famous Imam of Ahle Tasannun “**Awzaaee**” did not have a favourable opinion about him and would swear at him. In the biography of Thaur, Zahabi writes, “Salamah Ibn Ayyar says that Awzaaee would hurl invectives at Thaur, Ibn Ishaq and Zirah Ibn Ibrahim.”²⁴

Ibn Hajar writes, “According to Abu Musahhar and others, Awzaaee used to object and swear at Thaur.”³

Another reason of Thaur’s unreliability is that Ahle Tasannun’s famous Imam, Abdullah Ibn Mubarak, used to stop his seminary students from going to him and labelled him “corrupt in belief” (*faasid al-aqeedah*). Ibn Hajar Asqalani writes in Tahzeeb al-Tahzeeb, “Nuaim Ibn Hammad reports that Abdullah Ibn Mubarak said:

أيتها الطالب علما ائت حماد بن زيد
فاطلبن العلم منه ثم قيده بقيد
لا كتور وكجهم وكعمرو بن عبيد

*‘O students of knowledge Go to Hammad Ibn Zaid
Seek knowledge from him Then retain it a retention!
Don’t seek from the likes of Thaur and Jahm Or like Amr Ibn
Ubaid⁴,*

Ibn Hajar Asqalani in Tahzeeb al-Tahzeeb reports on the authority of Yahya Ibn Qattan, who is regarded by the Ahle Tasannun as a great scholar: “Abdullah Ibn Ahmad narrates from his father and he from

¹ Tahzeeb al-Tahzeeb, vol. 1, p. 578, No. 902, under the alphabet ت

² Mizan al-Etedaal, vol. 1, p. 374, No. 1406

³ Tahzeeb al-Tahzeeb, vol. 1, p. 577, No. 902, under the alphabet ت

⁴ Tahzeeb al-Tahzeeb, vol. 1, p. 578, No. 902, under the alphabet ت

Yahya Ibn Qattan who says that when Thaur used to narrate a tradition to me which was hitherto unknown to me, I would ask him whether this tradition is from someone elder to him or younger to him. If he would say, elder to him, I would note it down but if he said that the narrator is younger to him, I would abstain from recording it.¹ Thus, if the tradition was narrated by someone younger to Thaur, Yahya Ibn Qattan did not consider it reliable.

6) Walid Ibn Muslim

He has narrated this tradition from Thaur and he is among the chains of transmitters of Abu Dawud and he too is not reliable. Zahabi writes about him, “He would wrongly attribute traditions to others and would have often narrate traditions from liars.”²

Mentioning his biography in Mizan al-Etedaal, Zahabi writes, “Abu Ubaid Aajurri reports, ‘I asked Abu Dawud about Sadaqah Ibn Khalid. He replied, ‘He is ‘firmer’ (more reliable) than Walid Ibn Muslim because Walid has narrated ten traditions on the authority of Maalik which are baseless and unfounded. Among these are four traditions from Naafe’.’ I say that his most abhorred narration is about the memorization of Quran recorded by Tirmizi. Another tradition that belongs to him which he has narrated from Abu Leheeah from Abdullah Ibn Jafar from Abdullah Ibn Abu Qiyadah from his father who narrates that the Messenger of Allah (s.a.w.a.) said, ‘*Whoever sits on the bed of another person in his absence, on the Day of Judgment, Allah will create two pythons for him.*’ This narration has been refuted by Abu Haatim. I say that when Walid says that it is narrated from “Ibn Jurayh” or “Awzaaee”, then he is not reliable because he would narrate from liars. But if he says “Narrated unto us...” then that is proof. Abu Musahhar says that Walid would take the traditions of Awzaaee from Ibn al-Safarah, who was an excessive fibber. He would wrong ascribe traditions to Awzaaee. Saleh Jazarah says that I heard Hushaim Ibn Kharijah say, ‘I told Walid Ibn Muslim, ‘You render the

¹ Tahzeeb al-Tahzeeb, vol. 1, p. 578, No. 902, under the alphabet ت

² Mizan al-Etedaal, vol. 4, p. 347, No. 9405

traditions of Awzaaee weak.’ He asked, ‘How?’ I replied, ‘You directly narrate traditions of Naafe’, Zuhri and Yahya from him while others bring “Qurrah” between Awzaaee and Naafe’, and between Awzaaee and Zuhri. Why do you do this?’ He justified, ‘By doing this, I am raising the status of Awzaaee that he is narrating from such great individuals.’ I retorted, ‘Those through whom you are reporting Awzaaee’s traditions are all weak and consequently, Awzaaee will also be considered weak.’ He did not have any reply for this’.¹

Talking about his conditions in Tahzeeb al-Tahzeeb, Ibn Hajar pens, “Ismail reports that narrated to me Abdullah Ibn Ahmad (Ibn Hanbal) from his father that Walid used to narrate several traditions on the authority of the Messenger of Allah (s.a.w.a.). Ahmad Marwazi says that Walid committed enormous blunders. Ahmad Ibn Hanbal has narrated from Ibn Maeen that he heard Abu Musahhar that he used to take the traditions of Awzaaee from Ibn Safarah, who was an excessive liar. Muammal Ibn Ihaab reports from Abu Musahhar that Walid used to take traditions of Awzaaee from liars and would attribute the traditions to Awzaaee without any transmitters. I heard from Hushaim Ibn Kharijah.... (same sentences as have come in Mizan al-Etedaal earlier). Daraqutni states that Walid used to narrate traditions without chains of transmitters (*mursal*). He would narrate those traditions from Awzaaee that were obtained by Awzaaee during his meetings with weak teachers. Walid would delete the names of those weak teachers and would directly attribute it to Naafe’ and Ata vide Awzaaee.”²

Continuing to write about his conditions, Ibn Hajar says, “Aajurri chronicles, ‘I inquired from Abu Dawud about Sadaqah Ibn Khalid.’ He replied, ‘He is firmer (more reliable) than Walid, who has narrated ten traditions from Maalik but are all unfounded. Four among these are from Naafe’.’ These are mentioned in the biography of Sadaqah Ibn Khalid. Muhanna says that he asked Ahmad about Walid who

¹ Mizan al-Etedaal, vol. 4, p. 347, No. 9405

² Tahzeeb al-Tahzeeb, vol. 9, p. 169, No. 7737, under the alphabet ,

replied that Walid has mixed heard and unheard traditions. He had undesirable traditions, among which is the narration of Amr Ibn Aas, ‘Don’t hide our religion from us’, while there is no authentic tradition from the Messenger of Allah (s.a.w.a.) with this chain of transmitters. Abdullah Ibn Ahmad (Ibn Hanbal) says, ‘My father was asked about Walid. He replied, ‘He used to narrate several traditions on the authority of the Messenger of Allah (s.a.w.a.).’¹

7) Abu Aasim

He has narrated the above tradition from Thaur and he is in the chain of transmitters of Tirmizi. His character is also stained because Yahya Ibn Saeed Qattaan, who is among the renowned scholars of Ahle Tasannun has criticised him severely, which has been chronicled by Allamah Zahabi as follows: “Nabaati states that when Abu Aasim was told that Yahya Ibn Saeed criticises you, he retorted that if my name does not occur, I will be neither alive nor dead.”²

8) Hasan Ibn Ali al-Khallal al-Halwani

He has narrated this tradition from Abu Aasim, and he is in the chain of transmitters of Tirmizi. He too is not devoid of criticism and reproach. Ibn Hajar Asqalani writes, “He was cognizant of the transmitters but did not apply his knowledge. It is also said that he would not give his opinion about the narrators.”³

Ibn Hajar writes about his conditions in Tahzeeb, “Dawud Ibn Hasan Baihaqi reports, ‘I heard about Halwani that he does not consider the person who doubts the Quran as a disbeliever’. Dawud says, ‘I asked Salamah Ibn Shabeeb about Halwani. He replied that he should be discarded with litter. One who does not testify the disbelief of a disbeliever is himself a disbeliever.’ Imam Ahmad is of the opinion that neither he attempted to learn traditions, nor did anyone learn traditions from him. Nobody has praised or eulogized him. Ahmad

¹ Tahzeeb al-Tahzeeb, vol. 9, p. 170, No. 7737, under the alphabet ,

² Mizan al-Etedaal, vol. 2, p. 235, No. 3941

³ Tahzeeb al-Tahzeeb, vol. 2, p. 279, No. 1319 under the alphabet ح

continues, ‘I have heard some things about him which troubles me’. Once Ahmad remarked that the people of the frontier are not happy with him.”

9) Buhair Ibn Sa’d

He is another narrator of this tradition from Khalid Ibn Ma’dan and is in the chain of narrators of Tirmizi. There is no doubt about his unreliability and untrustworthiness because he was a resident of Homs and the citizens of Homs’ hostility towards Amirul Momineen Ali (a.s.) is more glaring than daylight as has been established in the earlier pages. Ibn Hajar Asqalani writes, “Abu Khalid Buhair Ibn Sa’d Homsī has narrated from Khalid Ibn Ma’dan and Makhool and from Buhair, Ismail Ibn Ayyash, Baqiyyah Ibn Walid, Thaur Ibn Yazid (all these are his contemporaries and colleagues), and Muawiyah Ibn Saleh, etc. have narrated traditions.¹“

Safi Khazraji in “Mukhtasar Tahzeeb Tahzeeb al-Kamaal”, vol. 1, p. 142, has expressed a similar idea.

10) Baqiyyah Ibn Walid²

He has narrated the above tradition from Buhair Ibn Saeed, and he (Baqiyyah) is in the chain of transmitters of Tirmizi. He is completely unreliable without any doubt. Authentic critics of traditions have vehemently slammed him. It is sufficient for his dubiousness that he is

¹ Tahzeeb al-Tahzeeb, vol. 1, p. 438, No. 683 under the alphabet ب

² Haatim Raazi, who is among the ancient scholars and great memorizers of traditions, in his book “al-Elal” has criticized Baqiyyah Ibn Walid and has elaborately accused him of attributing the traditions falsely and even to the extent of fabricating them. Hafiz Ibn Hajar Asqalani in “Takhreej-o-Ahaadees Raafei Kabir”, Daraqutni and Baihaqi have all called the teacher of Walid’s teacher Saeed Ibn Abu Saeed Zubaidi as weak and one whose conditions are unknown. About Baqiyyah, they said that he narrates ridiculous and absurd narrations from unknown people. Hafiz Jalaal al-Deen Suyuti in “Jam’ al-Jawaame” declared some traditions unreliable because Baqiyyah Ibn Walid was there in their chains of narrators. Mulla Muttaqi Hindi has quoted him verbatim in his encyclopaedia “Kanz al-Ummaal”. (Maulana Shujaat Husain – Urdu translator).

from Homs, apart from the fact that trustworthy scholars have related several of his flaws and shortcomings. Ibn Jauzi writes, "I said that Baqiyyah's (Ibn Walid) conditions are unknown. He would relate traditions from weak sources. Moreover, he would even go to the extent of eliminating the names of these weak sources and replace them with those of dependable scholars from whom traditions are taken."¹

Ibn Hibbaan says that Baqiyyah's (Ibn Walid) traditions cannot be argued upon with."²

Again, Ibn Jauzi writes, "Baqiyyah would corrupt the traditions and narrate from weak sources. His students would narrate his traditions with frequent intervals and eliminate the weak sources."³

In "Mizan al-Itidal", while discussing about the biography of Baqiyyah, Zahabi writes, "Many have said that he would wrongly attribute traditions to narrators. When he says, 'it is narrated from so and so', it is not a proof (of reliability). Ibn Hibbaan says, 'I have heard correct traditions from Sho'bah, Maalik, etc. I also heard traditions attributed to them by the liars who have attributed false narrations to them. They took traditions from weak people and ascribed them to reliable and authentic narrators. Abu Haatim says, 'One cannot argue or prove with the narrations of Baqiyyah Ibn Walid'. Abu Musahhar says, 'Baqiyyah's traditions are sullied. Instead of arguing with them, one should leave them.' Hayaat Ibn Shurayh reports, 'I heard Baqiyyah say that when I related the traditions of Buhair Ibn Saeed from Sho'bah, he reacted, 'O Abu Muhammad! Had I not heard these traditions from you, I would have attached wings and flown'. Abu Ishaq Juzjani (famous as Ibn Mujaashe') says, 'May Allah have mercy on Baqiyyah! He would take traditions from all and

¹ Al-Mauzooaat, vol. 1, p. 109, Kitab al-Tauheed, Chapter about Allah – Mighty and Majestic be He – Being Eternal

² Al-Mauzooaat, vol. 1, p. 151 Chapter of Creation of Man and the Benefits of his Parts.

³ Al-Mauzooaat, vol. 1, p. 218, Chapter about Acquiring Knowledge in Childhood

sundry without giving a thought to it. He would not even think who is in front of him! Had he narrated from reliable and authentic people, there was no harm in taking from him.”

Again, Zahabi writes in “Mizan al-Etedaal”, “Abu al-Taqi al-Yazani says that whoever says that Baqiyyah reports, ‘Narrated to me’, he has lied because whenever he narrated, he just said, ‘Narrated to me so and so’. Hajjaj Ibn Shair reports, ‘Ibn Uyaynah was asked about some sensational and attractive narrations. He replied, ‘These were narrated to us by Abu al-Ujb who took them from Baqiyyah Ibn Walid.’ Ibn Khuzaimah says, ‘I don’t argue based on Baqiyyah’s narrations. Ahmad Ibn Hasan Tirmizi reported to us, ‘I heard Ahmad Ibn Hanbal say ‘I thought that Baqiyyah narrates strange traditions from unknown people. But when I pondered over it, I realized that he narrates strange traditions after (wrongly) attributing it to famous narrators. So, I understood that from which door he has entered.”

Zahabi narrates from Ibn Hibbaan in “Mizan al-Itidal”, “Informed me Sulaiman Ibn Muhammad Khuzaai in Damascus from Hisham Ibn Khalid from Baqiyyah from Ibn Jurayh from Ata from Ibn Abbas that the Messenger of Allah (s.a.w.a.) said, ‘*Whoever combs his eyebrows regularly will be protected from plagues.*’ I narrated this tradition from one manuscript from one chain of transmitters, these are imaginary skeletons. It seems that Baqiyyah has deleted the name of the weak narrator from whom he heard the tradition and attributed it directly to “Ibn Juraih” (as if he heard it directly from Ibn Juraih).

In the same book, Zahabi writes, “Uqaili reports, ‘Narrated to us Muhammad Ibn Saeed from Abd al-Rahman Ibn Hakam from Wakee’ who says, ‘I did not find anyone more impudent than Baqiyyah in saying ‘I heard the Messenger of Allah (s.a.w.a.)’.”

In the same book, Zahabi writes, “Muslim reports, ‘Narrated to us Ibn Raahwayh that he heard from some students of Abdullah that Ibn Mubarak believed that if Baqiyyah does not bring name instead of agnomen and vice-versa, he is a good man. For years, he narrated to me traditions quoting Abu Saeed and Khaati. Later, I came to know

that he was the same as Abd al-Quddus. Abu Dawud says, ‘Ahmad informed us Baqiyyah would narrate strange traditions from Abdullah.’”

In the same book, Zahabi pens, “Abbas has narrated from Ibn Maeen that when Baqiyyah does not name his teacher (from whom he is narrating) and instead states his agnomen, then such a tradition is of no significance.”

Again, in the same book, Zahabi writes, “Yaqub al-Fasawi reports, ‘Since Baqiyyah had memorized the traditions, hence his name is mentioned. But mostly, he was scouting for sensational and attractive traditions. Hence, he would take narrations from weak narrators.’”

In the same book, Zahabi scribes, ‘Amr Ibn Sinan narrates from Abd al-Wahhab Ibn Zahhak from Sho’bah that Baqiyyah would narrate strange and rare traditions...Regarding many traditions of Baqiyyah, Abd al-Haq stated that one cannot argue with these traditions. Perhaps, he has narrated a few traditions from him and would refrain from calling them unreliable. Abu al-Hasan Ibn Qattan says, ‘Baqiyyah would narrate traditions of weak narrators and ascribe them to authentic narrators and would consider this act permissible. This same crime would also be committed by Walid Ibn Muslim and other great narrators, an act which had become a headache for them. But Walid Ibn Muslim and others would commit this act as per their ijthad, and those whose names they omitted, they would say that certainly, they have not lied deliberately. I don’t have a better justification than this for this act of theirs.’¹“

I (Mir Hamid Husain) say, ‘Zahabi has brought a very frail justification because if Baqiyyah and his ilk fear Allah and had any shame of the people, they would name the weak narrator whose name they eliminated and would clearly state his weakness so that those who are unaware of the sciences of transmitters and traditions would not be deviated.’”

¹ Mizan al-Etedaal, vol. 1, pp. 333-338, No. 1250

Majd Firozabadi writes in Qamoos, “Baqiyyah is a weak narrator.”¹

Ibn Hajar Asqalani, while writing about his conditions in Tahzeeb al-Tahzeeb, says, “According to Yahya Ibn Maeen, he (Baqiyyah) would narrate a hundred traditions from weak narrators before narrating one tradition from a reliable narrator.”

Also, Asqalani writes, “Abu Haatim states that his (Baqiyyah) traditions are recorded but cannot be argued with or relied upon. He was better than Ismail Ibn Ayyash.”²

Asqalani continues, “Ibn Adi has narrated from Baqiyyah that Sho’bah told me (Baqiyyah), ‘O Abu Yahmad! Your traditions are good but baseless!’ Baqiyyah says, ‘I discussed with Hammad Ibn Zaid concerning a few traditions. He retorted, ‘Your traditions are good but hollows!’”³

Asqalani writes, “Abu Yahmad Baqiyyah Ibn Walid Ibn Saaed Ibn Ka’b al-Kalaaee was truthful, (but) used to take traditions from weak narrators and relate them after ascribing them to reliable ones. He was among the eight generation and expired in 197 A.H.”⁴

Abd al-Rauf Ibn Taj al-Arifin Manavi in “Faiz al-Qadeer fi Sharh-e-Jaame’ al-Saghir” comments under the tradition: *ا تحب ان يلين قلبك* “Do you want that your heart should become soft?” “According to Munziri, Tabarani has narrated this tradition from Baqiyyah and there is a narrator in the tradition whom he has not named. Haisami, following in the steps of his teacher Zain Iraqi, writes, ‘In this chain of transmitters, there is an unnamed narrator and Baqiyyah was notorious for giving bogus attributions to traditions.’”⁵

Zubaidi writes, “Baqiyyah Ibn Walid is a weak traditionalist. He would take traditions from liars and dishonestly ascribe it to reliable narrators. This fact has been recorded by Zahabi in “Mizan al-

¹ Al-Qamoos, under the root ب-ق-ي

² Tahzeeb al-Tahzeeb, vol. 1, p. 496, No. 779 under the alphabet ب

³ Tahzeeb al-Tahzeeb, vol. 1, p. 497, No. 779 under the alphabet ب

⁴ Taqreeb al-Tahzeeb, vol. 1, p. 73, No. 779 under the alphabet ب

⁵ Faiz al-Qadeer, vol. 1, p. 109, Explanation of H. 97

Etedaal”, who said that although he himself (Baqiyyah) was a memorizer of traditions and a good person but would narrate traditions from all sorts of persons. Many disliked and strange traditions can be found in his repertoire. Ibn Khuzaimah says, ‘I don’t argue with the traditions of Baqiyyah.’ Ahmad says, ‘He would narrate weak traditions and ascribe them to reliable narrators.’ According to Ibn Adi, ‘Baqiyyah had good traditions, but he opposed to reliable narrators. When he would narrate from other than the Syrians, he would mix them all up like Ismail Ibn Ayyash.’¹

11) Yahya Ibn Abi al-Mutaa’

He is in the chain of transmitters of Ibn Majah. He has narrated traditions on the authority of Arbaaz Ibn Saariyah. According to Ibn al-Qattaan, his condition is unknown. Renowned scholars of Ahle Tasannun have regarded his meeting Arbaaz highly improbable.

Zahabi writes, “Daheem has considered meeting with Arbaaz highly implausible. Perhaps, he has narrated Arbaaz’s traditions directly (without chains of transmitters). This practise is prevalent among the Syrians that they narrate traditions from people whom they have not met.”²

Ibn Hajar writes, “Abu Zur’ah, who was surprised at Walid Ibn Sulaiman’s statement, ‘I met Yahya Ibn Abi al-Mutaa’”, said to Daheem, ‘How is it possible that Abdullah Ibn Ala Ibn Zabar narrated from Arbaaz vide Yahya Ibn Abi al-Mutaa’ when Yahya lived very recently and Arbaaz died long time back?’ Daheem replied, ‘Even I don’t believe this. I feel that Ibn Qattaan imagines that he is unknown’.³

Ibn Hajr pens in Taqreeb al-Tahzeeb, “Daheem has indicated towards the fact that his narrations from Arbaaz Ibn Saariyah is without

¹ Taj al-Urus under the root of ب-ق-ي vol. 19, p. 211, Printed by Dar al-Fikr, vol. 37, p. 194

² Mizan al-Etedaal, vol. 4, p. 410, No. 9635

³ Tahzeeb al-Tahzeeb, vol. 9, p. 296, No. 7928 under the alphabet ي

chains of transmitters (*mursal*).¹

12) Abdullah Ibn Ala (Ibn Zabar)

He has narrated this tradition from Yahya Ibn Abi al-Mutaa'. He is in the chain of transmitters of Ibn Majah. He too is not safe from criticism and denigration. Zahabi writes, "Yahya Ibn Maeen and other critics of traditions have deemed him weak."²

13) Zamrah Ibn Habib al-Shami

He has narrated this tradition from Abd al-Rahman Ibn Umar Sulami. He is in the chain of transmitters of Ibn Majah. He too is unreliable because he is from Homs, which is elaborated by Ibn Hajar in "Tahzeeb al-Tahzeeb" and "Taqreeb al-Tahzeeb"³. During the reign of Bani Umayyah, he was the muezzin of Masjid Jaame' of Damascus, Syria. Ibn Hajar writes in Tahzeeb al-Tahzeeb, "He was the muezzin of the Masjid Jaame'. He expired in 130 A.H."⁴

14) Muawiyah Ibn Saleh

He has narrated this tradition from Zamrah and is from the chain of transmitters of Ibn Majah. He too was not free from blemish. In his biography, Zahabi writes in "Mizan al-Edaal", "Abu Haatim says that one cannot argue through his (Muawiyah) traditions. Bukhari has not narrated his traditions. Ibn Maeen has called him weak."

Again, Zahabi writes, "Laith Ibn Abdoh says that Yahya Ibn Maeen said, 'Whenever Ibn Mahdi would narrate a tradition on the authority of Muawiyah Ibn Saleh, Yahya Ibn Saeed would prohibit from narrating it, but Ibn Mahdi would not pay heed to his admonishments."⁵

Zahabi has deemed him weak in "al-Mughni fi al-Zuafa". He writes, "Abu Haatim is of the opinion that one cannot argue with his

¹ Taqreeb al-Tahzeeb, vol. 2, p. 385, No. 179, under the alphabet ي

² Mizan al-Edaal, vol. 2, p. 463

³ Taqreeb al-Tahzeeb, vol. 1, p. 260, No. 3066, under the alphabet ض

⁴ Tahzeeb al-Tahzeeb, vol. 4, p. 88, No. 3066 under the alphabet ض

⁵ Mizan al-Edaal, vol. 4, p. 135, No. 8624

traditions and Yahya Qattan did not view him from a positive perspective.¹

In his (Muawiyah) conditions in “Tahzeeb al-Tahzeeb”, Ibn Hajar Asqalani pens, “Abu Khaisamah and Dauri in their histories have narrated from Ibn Maeen that Yahya Ibn Saeed (Qattan) did not view him from a positive perspective.”

Again, in “Tahzeeb al-Tahzeeb”, Asqalani continues, “Dauri has narrated from Ibn Maeen who says, ‘I don’t support him.’ The same has been narrated by Abu Haatim from Dauri but this cannot be found in his history. According to Laith Ibn Abdoh, “Yahya Ibn Maeen said that whenever Ibn Mahdi narrated a tradition on the authority of Muawiyah Ibn Saleh, Yahya Ibn Saeed would express his displeasure, stop him from narrating his tradition and would say, ‘Ali Ibn Maaeni has narrated from Yahya Ibn Maeen that we have not taken traditions from him.”

Yet again, in “Tahzeeb al-Tahzeeb”, Asqalani writes, “Abu Saleh Farra has narrated from Abu Ishaq Fazari that he (Muawiyah) is not worth that his traditions should be taken.”

(Asqalani pens), “Traditionalists would abstain from taking his traditions. Some critics would say that he was neither reliable nor weak. Some would label him as weak.”

He continues, “Ibn Ammar was of the opinion that traditionalists believed that he (Muawiyah) completely ignorant about the traditions.²”

Besides all these, he was a resident of Homs and in the government of Bani Umayyah, he was the judge of Andalusia (modern day Spain). Like Ibn Hajar Asqalani has written in vol. 10, p. 209 of “Tahzeeb al-Tahzeeb”.

Ibn Hajar also writes, “According to Ibn Yunus, he (Muawiyah) came to Egypt in 125 A.H. and then proceeded to Andalusia. When Abd al-

¹ Al-Mughni fi al-Zuafaa, p. 666, No. 6315

² Tahzeeb al-Tahzeeb, vol. 8, p. 245, No. 7040 under the alphabet ٫

Rahman Ibn Muawiyah became the ruler of Andalusia, he joined forces with him. He (Abd al-Rahman) sent him to Syria for some assignment. On his return, he appointed him as the judge of Andalusia. He died in 152 A.H. According to Saeed Ibn Abu Maryam, ‘I heard my maternal uncle, Musa Ibn Salamah, say, ‘I went to Muawiyah Ibn Saleh to write traditions. I think (uncertainty is from Saeed Ibn Abu Maryam) I saw some musical instruments. I asked Muawiyah Ibn Saleh, ‘What is this?’ He replied, ‘The governor of Andalusia has gifted this to me.’ Musa Ibn Salamah says, ‘I immediately returned and did not write anything (tradition) from him’.¹“

15) Ismail Ibn Bishr Ibn Mansoor

He is the teacher of Ibn Majah and is in the chain of narrators of his second tradition. He too is not reliable because he subscribed to the Qadari creed as recorded by Ibn Hajar Asqalani in “Tahzeeb al-Tahzeeb”, vol. 1, p. 199, No. 460 under the alphabet الف. Safi al-Deen Khazraji in “Mukhtasar Tahzeeb al-Tahzeeb” p. 33 has written that “he (Ismail) has been censured”.

16) Abd al-Maalik Ibn Sabaah

He has narrated this tradition from Thaur and is in the chain of transmitters of Ibn Majah’s third tradition. He is accused of stealing traditions. Zahabi writes in “Mizan al-Etedaal”, “He used to steal traditions.”²“

(How can one rely on a tradition whose narrators have such integrity and whose personalities are so weak?)

- 7) A great traditionalist like Ibn Qattan has deemed this tradition (‘Upon you is my Sunnah and the Sunnah of the righteous...’) as incorrect and unauthentic. In the conditions of Abd al-Rahman Sulami, Ibn Hajar Asqalani writes, “In the books of traditions, there is only one tradition from him in Mauezah,

¹ Tahzeeb al-Tahzeeb, vol. 8, p. 246, No. 7040 under the alphabet ٺ

² Mizan al-Etedaal, vol. 2, p. 656, No. 5216

which Tirmizi has called as correct. I (Zahabi) say that Ibn Hibbaan and Haakim in “al-Mustadrak” have also labelled it as correct. But according to Ibn Qattan Fasi, his tradition is not correct because his condition is not known.¹

It should be clear that the single tradition from Abd al-Rahman Sulami means this very tradition under discussion i.e. ‘Upon you is my Sunnah and the Sunnah of the righteous...’ because in the beginning of this tradition is that ‘One day, the Messenger of Allah (s.a.w.a.) **advised** after the noon prayers...’ Besides all this research, this phrase indicates that apart from this tradition, no other tradition on **advice** can be found from him in the Sihah Sittah or any other book of tradition.

Conditions and Works

Ibn Qattan Fasi (exp. 628 A.H.) who declared this tradition as weak is a reputed scholar and critic of traditions among the Ahle Tasannun. Books of Rijal and biographies are full of praise and eulogies for him. Zahabi writes in “Tazkerah al-Huffaaz”, “Ibn Qattan was a memorizer (of traditions), critic of narrations, and a judge. “Aabaar” writes about his conditions, ‘He had profound insight in the science of traditions, recognized the narrators and memorizers of traditions very well, and had great interest in the field of traditions....’ According to Ibn Musdi, he was an Imam in memorization and proficiency. His original native place was Egypt but resided in Marrakesh and was a teacher of teachers in the government of Mominiyyah.²

Suyuti writes, “Ibn Qattan was a memorizer and critic of traditions, highly learned, judge, the greatest scholar of the science of traditions, who knew the narrators of traditions thoroughly. He was deeply connected with the science of traditions. He was a very known figure in the memorization of traditions and their proficiency....³

¹ Tahzeeb al-Tahzeeb, vol. 5, p. 147, No. 4077 under the alphabet ε

² Tazkerah al-Huffaaz, vol. 4, p. 1407, No. 1130

³ Tabaqaat al-Huffaaz, p. 522, No. 1908

Maulvi Siddiq Hasan Khan in “Athaaf al-Nubalaa” has extolled him for his memorization and proficiency and to prove his point, he has cited his (Ibn Qattan’s) book “al-Wahm wa al-Ibhaam”.

- 8) Even if we assume this tradition (‘Upon you is my Sunnah and the Sunnah of the righteous...’) to be correct, it does not possess the strength to be presented as a counter to Hadees-e-Saqalain. For, according to renowned scholars and traditionalists of Ahle Tasannun, Hadees-e-Saqalain is consecutive (*mutawaatir*) and its emanation from the Messenger of Allah (s.a.w.a.) is certain. These traditionalists have recorded Hadees-e-Saqalain through various chains of transmitters in their books; in fact, they have proved its consecutiveness. While the so-called tradition ‘Upon you is my Sunnah and the Sunnah of the righteous...’ is no match for the authenticity of Hadees-e-Saqalain. It can be found in a handful books of the Ahle Tasannun, that’s it. So, how can you bring such a feeble tradition as a counter to a consecutive tradition like Hadees-e-Saqalain, whose emanation is certain?

Caliphs Imply the Infallible Imams (a.s.)

Even if we assume that this so-called tradition ‘Upon you is my Sunnah and the Sunnah of the righteous...’ is correct, how can you claim that this implies the caliphs of the Ahle Tasannun? In fact, I would state that in the light of the following proofs, “Caliphs” in this tradition implies the infallible Imams (a.s.):

First Proof: In the tradition of the Holy Prophet (s.a.w.a.) concerning the “twelve caliphs”, the number matches only and only with the infallible Imams (a.s.) of the Ahle Bait (a.s.). Shaikh Sulaiman Balkhi Qunduzi writes in “Yanaabee’ al-Mawaddah”, “Some researchers have said that those traditions that state about the twelve caliphs after the Messenger of Allah (s.a.w.a.) and which are quite famous on account of being cited through various chains of transmitters, they are compatible only with these twelve Imams (a.s.) of the Ahle Bait, who are his progeny. It does not match with the numbers of companions

who claimed caliphate because their number is less than twelve. Nor does it fit with the despots of the Bani Umayyah because their figure is more than twelve and barring Umar Ibn Abd al-Aziz, their characters were profane and filthy. All of them are non-Hashemites, while according to the narration of Abd al-Maalik, the Messenger of Allah (s.a.w.a.) had said to Jabir Ibn Abdillah in a hushed voice, *كلهم من بني هاشم* 'All of them will be from Bani Hashim.' The reason for this hushed voice was because they (i.e. the companions) were not willing to accept the caliphate of the Hashemites. This tradition is not suitable even for the tyrants of Bani Abbas because their number exceeds twelve. Also, they don't pass the litmus test of the verse *فَلَا تَسْأَلُونَ لَهُمْ عَلَىٰ أَجْرٍ إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ*. **Say: I do not ask of you any reward for it but love for my near relatives...**¹ or the Tradition of the Cloak (Hadees-e-Kisa). Hence, we are compelled to apply this tradition on the progeny and twelve Imams (a.s.) of the Ahle Bait (a.s.) because they were the most knowledgeable of their times, the most revered and respected, most pious, and God-fearing, best in ancestry and family tree, and enjoyed the nearest and highest position near Allah. They had received divine knowledge through their ancestors from the Messenger of Allah (s.a.w.a.) in inheritance. The people of knowledge and research recognize them through these very characteristics. That the caliphs imply only the twelve Imams (a.s.) is supported by Hadees-e-Saqalain and several other traditions. The Holy Prophet's (s.a.w.a.) saying to Jabir Ibn Samurah that "*The nation will be unanimous on their caliphate of all of them*" means that at the time of the reappearance of the Mahdi, the whole Muslim nation will be united on their Imamate.²

Second Proof: In another tradition, the Messenger of Allah (s.a.w.a.) has called the infallible Imams (a.s.) as his "**caliphs**". This tradition has been recorded by Sayed Ali Hamdani in "Mawaddah al-Qurba" (Mawaddah No. 10) narrating on the authority of Amirul Momineen

¹ Surah Shura (42): Verse 23

² Yanaabee' al-Mawaddah, p. 446, Chapter 77

Ali (a.s.). He writes, "It is narrated on the authority of Ali (a.s.) that the Messenger of Allah (s.a.w.a.) said,

من أحب ان يركب سفينة النجاة ويستمسك بالعروة الوثقي ويعتصم بجبل
الله المتين فلبوال عليا بعدي ويعاد عدوه وليأتم بالأئمة الهداة من ولده فانهم
خلفائي واوصيائي وحجج الله علي خلقه بعدي وسادة امتي وقادة الاتقياء
الي الجنة حزهم حزبي وحزبي حزب الله وحزب اعدائهم حزب الشيطان

"Whoever loves that he boards the ark of salvation, fastens to the reliable cord, and holds firm the strong rope of Allah, then he must accept Ali's mastership after me, bear enmity with his (Ali's) enemy, and follow the guiding Imams from his progeny because they are my caliphs, my successors, Allah's proofs upon His creatures after me, the chiefs of my nation, the leaders of the pious towards Paradise. Their party is my party, and my party is Allah's party. The party of their enemy is the party of the Satan."

This narration has also been narrated by Shaikh Sulaiman Balkhi Qunduzi in "Yanaabee' al-Mawaddah", Chapter 56, p. 258 and in Chapter 76.

Third Proof: The tradition of the Messenger of Allah (s.a.w.a.) narrated by Ibn Abbas, in which he (s.a.w.a.) has called the "Twelve Imams" as "Caliphs", has been recorded by Hammui in "**Faraaed al-Simtain fi Fazaael al-Murtaza wa al-Batool wa al-Sibtain**". He writes, "Saeed Ibn Jubair has narrated from Abdullah Ibn Abbas that the Messenger of Allah (s.a.w.a.) said,

ان خلفائي واوصيائي وحجج الله علي الخلق بعدي لاثنا عشر-اولهم اخي
واخرهم ولدي- قيل: يا رسول الله! من اخوك؟ قال: علي بن ابي طالب -
قيل: فمن ولدك؟ قال: المهدي الذي يملأها قسطا وعدلا كما ملئت جورا
وظلما والذي بعثني بالحق بشيرا لو لم يبق من الدنيا الا يوم واحد يطول الله
ذلك اليوم حتى يخرج فيه ولدي المهدي - ينزل روح الله عيسى بن مريم

فيصلي خلفه وتشرق الأرض بنور ربها ويبلغ سلطانه المشرق والمغرب

‘Surely, my caliphs, my successors, and the Proofs of Allah upon the creatures after me are twelve: first of them is my brother and the last of them is my son.’ He (s.a.w.a.) was asked, ‘Who is your brother?’ He (s.a.w.a.) replied, ‘*Ali Ibn Abi Talib*’. He (s.a.w.a.) was questioned, ‘Who is your son?’ He (s.a.w.a.) responded, ‘*The Mahdi, who will fill the earth with justice and equity as it would be fraught with injustice and tyranny. I swear by the One Who sent me as giver of glad tidings! If there remained not for the world (to end) except one day, Allah will prolong that day till my son Mahdi emerges in it. Isa Ibn Maryam, the soul of Allah, will descend and pray behind him. The earth will illuminate with the light of its Lord. His kingdom will spread to the East and the West*’.

This narration has also been recorded by Jamaal al-Deen Muhaddis in “**Rauzah al-Ahbaab**” in the biography of the twelfth Imam, and Qunduzi has narrated on the authority of Hammui in “**Yanaabee’ al-Mawaddah**”, p. 447 Chapter 78.

Fourth Proof: In the tradition narrated by Jabir Ibn Abdillah Ansari (r.a.) on the authority of the Holy Prophet (s.a.w.a.), he (s.a.w.a.) has called the twelve Imams (a.s.) as his caliphs. Hence, Ataullah Ibn Fazlullah Shirazi, famous as Jamaal al-Deen Muhaddis, in his book “**Rauzah al-Ahbaab**”, writes in the biography of the twelfth Imam, “Jabir Ibn Yazid Jofi reports, ‘I heard Jabir Ibn Abdillah Ansari that when Allah the High revealed the verse *يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ* **“O you who believe! obey Allah and obey the Apostle and those in authority from among you...”**¹“ on the Holy Prophet (s.a.w.a.), I asked him (s.a.w.a.), ‘O Messenger of Allah! We know Allah and His Messenger. But who are those in authority whose obedience is associated with your obedience?’ He (s.a.w.a.) replied,

هم خلفائي من بعدي يا جابر وأئمة الهدى بعدي — اولهم علي بن ابي

¹ Surah Nisaa (4): Verse 59

طالب، ثم الحسن، ثم الحسين ثم علي بن الحسين ثم محمد بن علي المعروف في التوراة بالباقر وستدرکه يا جابر! فاذا لقيته فاقرأه مني السلام ثم الصادق جعفر بن محمد ثم موسى بن جعفر ثم علي بن موسى ثم محمد بن علي ثم علي بن محمد، ثم الحسن بن علي، ثم سمي وكني حجة الله في ارضه و بقيته في عباده محمد بن الحسن بن علي - ذلك الذي يفتح الله علي يديه مشارق الأرض و مغاربها و ذلك الذي يغيب عن شيعته و اوليائه غيبة لا يثبت فيها علي القول بإمامته الا من امتحن الله قلبه للإيمان

'They are my caliphs after me, O Jabir, and the Imams of guidance after me. First of them is Ali Ibn Abi Talib, then Hasan, then Husain, then Ali Ibn Husain, then Muhammad Ibn Ali famous in the Torah as al-Baqir, and soon you will meet him, O Jabir. So, convey my greetings to him. Then Sadiq Jafar Ibn Muhammad, then Musa Ibn Jafar, then Ali Ibn Musa, then Muhammad Ibn Ali, then Ali Ibn Muhamad, then Hasan Ibn Ali, then the one whose name will be my name and whose agnomen will be my agnomen. He is Allah's proof in His earth and His remnant among His servants, Muhammad Ibn Hasan Ibn Ali. He is the one whom Allah will grant victory at his hands over the Easts of the earth and its Wests. He is the one who will be hidden from his Shias and his friends. None will be firm in it (i.e. the occultation) in the belief on his Imamate except the one whose heart Allah has tested with belief.'

Jabir asked, 'O Messenger of Allah! How will the Shias benefit from the Imam during his occultation?'

He (s.a.w.a.) said,

إي والذي بعثني بالنبوة إهم ليستضيئون بنوره ويتفعون بولايته في غيبته
كانتفعا الناس بالشمس وإن علاها سحاب

'Yes, by the One Who raised me with the Prophethood! Surely, they will seek brightness from his light and benefit from his

mastership in his occultation like the people benefit from the sun even if the clouds conceal it. O Jabir! This is from Allah's hidden secrets. Don't disclose it to anyone except those who are worthy of it."

Fifth Proof: Jabir Ibn Abdillah has also narrated another tradition from the Holy Prophet (s.a.w.a.) in which the latter has called the infallible Imams (a.s.) as “**caliphs**”. This is such a definite proof that even if we assume the tradition “*Upon you is my Sunnah and the Sunnah of the righteous...*” to be correct, it will imply only the pure Imams (a.s.) and nobody else. Hence, the eminent Hafiz Abu Mansur Shahrdaar Ibn Shirwayh Dailami writes in his book “Musnad al-Firdaus” (H. 6710): “It is narrated by Jabir Ibn Abdillah that the Messenger of Allah (s.a.w.a.) said, ‘*It is written on the door of Paradise:*

لا إله الا الله محمد رسول الله علي اخوه ولي الله اخدت ولاية على قبل خلق
السموات والأرض بالفي عام – فمن سره ان يلقي الله وهو عنه راض
فليتول عليا وعترته فانهم اوليائي ونجبائي واحبائي وخلفائي

‘There is no god but Allah, Muhammad is the Messenger of Allah, Ali – his brother – is the friend of Allah. Ali’s mastership was taken two thousand years before the creation of the heavens and the earth. Whoever desires that he meets Allah while He is satisfied with him, then he must accept the mastership of Ali and his progeny. For surely, they are My friends, My chosen ones, My beloved and My caliphs.’

Sixth Proof: In another tradition, the Messenger of Allah (s.a.w.a.) has termed the infallible Imams (a.s.) “caliphs” and this tradition has been recorded by Shaikh al-Islam Izz al-Deen Dimishqi Shafei in his book “Resaalah Fazaael al-Khulafa”. In a lengthy tradition, he writes, “When Fatima (s.a.) was in the womb of her mother, she would speak to her (Hazrat Khadijah) when alone. Khadija did not disclose this to the Messenger of Allah (s.a.w.a.). One day, when the Messenger of Allah (s.a.w.a.) entered the house and saw Khadija conversing with

Fatima, he asked, ‘*O Khadija! With whom were you talking?*’ Khadija replied, ‘*With the child who is in my womb. It keeps talking with me and is my confidante and companion.*’ He (s.a.w.a.) said,

يا خديجة! ابشري فإنها انثي وإنها النسل الطاهرة الميمونة – فان الله تعالى
قد جعلها من نسلي وسيجعل من نسلها خلفاء في ارضه بعد انقضاء وحيه

‘*O Khadija! Receive glad tidings, for surely, it is a girl. She is a pure and blessed lineage. Certainly, Allah – the High – has made her from my lineage and from her lineage, Allah will soon make caliphs in His earth after the termination of revelation.*’

The personality of Shaikh al-Islam Izz al-Deen Dimishqi Shafei – who has recorded this tradition in his book “Resaalah Fazaael al-Khulafa” – is not hidden from anyone. For his introduction, praises, verification, and endorsement of reliability, refer to the following books: Zahabi’s “al-Ebar”, vol. 5, p. 260, Yafei’s “Mirat al-Jinan”, vol. 4, pp. 153-158, Incidents of 660 A.H., Subki’s “Tabaqaat al-Shafeiyyah”, vol. 5, pp. 80-104, Asadi’s “Tabaqaat al-Shafeiyyah”, vol. 2, p. 109, No. 412, Hafiz Jalaal al-Deen Suyuti “**Husn al-Muhaazirah**”, vol. 1, p. 242, No. 68, **Discussion of those who were in Egypt from the Mujtahid Imams.**

Seventh Proof: Amirul Momineen Ali (a.s.) has also called the twelve Imams (a.s.) as the caliphs of the Messenger of Allah (s.a.w.a.). He conveyed this point to the Haruni Jew in such that he came out from disbelief and deviation and entered Islam and faith. Hence, Hammui records a lengthy narration in “**Faraaed al-Simtain**” in which the narrator (the Haruni) asked Amirul Momineen Ali (a.s.), “Inform me about three things: How many just Imams (a.s.) will be after Muhammad? In which Paradise is Muhammad? Who is with him in Paradise?” Ali (a.s.) replied “*O Haruni! Muhammad’s caliphs are twelve Imams; whoever tries to disgrace them will not harm them in any way; whoever opposes them cannot scare them because in the matter of religion they are stronger than mountains. In Paradise,*

*Muhammad's abode is the **Eden Garden**, and the twelve just Imams will be with him.*" Haruni replied, 'By Allah! You have spoken the truth. This is exactly what I saw in the book of my father Harun dictated by Prophet Moses (a.s.) and written by Prophet Harun himself.'

Eighth Proof: While addressing his eminent companion Kumail Ibn Ziyad al-Nakhai, Amirul Momineen Ali (a.s.) as called the infallible Imams (a.s.) as "Allah's caliphs". This statement of Ali (a.s.) has been recorded by many great scholars of the Ahle Tasannun in their tomes. In the biography of Amirul Momineen Ali (a.s.), Hafiz Abu Nuaim Isfahani writes in "**Hilyah al-Auliya**", "Informed us Habib Ibn Hasan from Musa Ibn Ishaq from Sulaiman Ibn Ahmad from Muhammad Ibn Hasan Khas'ami from Ismail Ibn Musa Fazaari, and both of them say that informed us Aasim Ibn Humaid Khayyat from Abu Hamza Sumali Saabit Ibn Abu Safiyyah from Abd al-Rahman Ibn Jundab from Kumail Ibn Ziyad who reports, "Ali (a.s.) held my hand and led me towards the cemetery. When we reached the desert, he sat on the ground, heaved a huge sigh, and said, '*O Kumail! These hearts are like vessels (of knowledge and secrets) and the best of them is the one that has the maximum retention capacity. People are of three kinds: Divine scholar, student on the path of salvation and the lowest level of commonality who follow every speaker and incline towards every blowing wind. They neither use the brightness of knowledge nor do they take refuge in a strong support. Knowledge is better than wealth because knowledge protects while you must guard wealth. Wealth reduces on being spent but knowledge increases on being spent. To love a scholar, who is followed, is religion. During his life, a scholar makes others obey him on account of his knowledge and gains recognition after his death. But the effects and influences of wealth finish when the wealth is finished. The accumulators of wealth are dead despite being (physically) alive but the seekers of knowledge survive till the world subsists. Their bodies are not visible by the eyes, but their images are firmly engraved in the hearts.*'"

Thereafter, he (a.s.) indicated towards his chest and said, "See! Here,

there is a vast treasure-chest of knowledge. I wish I found those who could carry it. Yes, I found some intelligent ones, but they could not be relied upon, those who would use religion to establish their world. They seek superiority over Allah's servants through His bounties and through His proofs upon His friends. Or (I found) someone who is obedient to the people of knowledge and truth but lacks the light of insight; thus, a small wind of doubt is enough to inflame his heart with doubts and scepticism. Hence, he is neither capable of this nor that. Or (I found) someone who is besotted with desires and easily swayed by carnal whims. Or (I found) someone who is engaged only in accumulating wealth; he too will not observe any affair of religion. The grazing animals are drastically close to the last two mentioned. Therefore, knowledge dies with those who are its treasure-chests. Yes! But the earth is not devoid from the one who upholds the divine proofs so that Allah's signs and proofs are not obliterated. In numbers, they are scarce but very high in esteem and reverence in front of Allah. Allah protects His proofs and signs through them till they hand them over to those who resemble them (in qualities) and sow this knowledge in their hearts. Knowledge has made them attain the levels of reality and insight. They have blended with the spirits of certainty and reliability. Consequently, those things which are difficult for the comfort-seekers are easy for these (knowledgeable) ones, those things by which the ignorant get angry, they are attached with it. They live with their bodies in this world, but their souls are in the highest levels of the celestial world. أولئك خلفاء الله في بلاده ودعائه الي دينه They are the caliphs of Allah in His cities and His callers towards His religion. How I long to see them! I seek forgiveness from Allah for me and for you (Kumail).

Then, Ali (a.s.) said to Kumail, *"Whatever I had to say I have said. Now, you can return whenever you want to do so."*¹

¹ This tradition is recorded by well-known scholar of Ahle Tasannun Abu Nuaim Isfahani (exp. 430 A.H.) in his book "Hilyah al-Auliya" with chains of narrators. And the same is recorded by Sayed Sharif Raazi in his Nahj al-

This narration has also been chronicled by Allamah Zahabi in “Tazkerah al-Huffaaz”, Allamah Muttaqi Hindi in “Kanz al-Ummaal”, vol. 10, p. 158, Khaarazmi in “al-Manaaqeb”, p. 263 and Sibṭ Ibn Jauzi in “Tazkerah Khawaass al-Ummah”, p. 141.

Ninth Proof: In the narration cited on the authority of Abu Saeed Khudri, the Messenger of Allah (s.a.w.a.) has called the infallible Imams (a.s.) “the righteous Imams” (*al-Aimmah al-Raashideen*) which indicates that in the contentious tradition ‘*Upon you is my Sunnah and the Sunnah of the righteous...*’, ‘*the righteous caliphs*’ implies the immaculate Imams (a.s.) as has been recorded by Ibn Sheerwayh Dailami in “**Musnad al-Firdaus**” as follows, “It is narrated from Abu Saeed Khudri that we prayed behind the Messenger of Allah the first prayers (i.e., the noon prayers). Thereafter, he (s.a.w.a.) turned towards us and said:

يا معشر اصحابي! أن مثل اهل بيتي فيكم مثل سفينة نوح وباب حطة في
 بني إسرائيل فتمسكوا باهل بيتي بعدي الائمة الراشدين من ذريتي – فإنكم
 لن تضلوا ابدا- فقيل: يا رسول الله! كم الائمة بعدك؟ قال: اثنا عشر من
 اهل بيتي او قال: من عترتي

‘O my companions! Surely, the example of my Ahle Bait among you is like the example of the Ark of Nuh (a.s.) and the Door of Hittah in Bani Israil. So, fasten to my Ahle Bait after me, the twelve rightly guided Imams from my progeny, then you will never deviate after me.’ He (s.a.w.a.) was asked, ‘O Messenger of Allah! How many Imams will be there after you?’ He replied, ‘Twelve, from my Ahle Bait’. Or, he said, ‘from my progeny.’

Tenth Proof: The Messenger of Allah (s.a.w.a.) had talked about the excellences of the Ahle Bait (a.s.) in a special sermon and called the infallible Imams (a.s.) as “*the guided Imams*”. Even if we assume the tradition in consideration tradition ‘*Upon you is my Sunnah and the*

Sunnah of the righteous...’, ‘the righteous caliphs’ to be true, then by the term ‘rightly guided caliphs’, he certainly meant the immaculate Imams (a.s.). The eloquent and expressive sermon of the Messenger of Allah (s.a.w.a.), whose every sentence is a definite proof for the truthfulness of the Shia faith, has been recorded by renowned scholars of the Ahle Tasannun.

Abu Nuaim Isfahani (exp. 430 A.H.) in “**Manqebah al-Mutahharen**” vide his chain of narrators narrates from Jabir Ibn Abdillah Ansari, “One day, the Messenger of Allah (s.a.w.a.) came to the companions, accompanied by Ali, Hasan, and Husain (peace be on them all). He (s.a.w.a.) addressed the companions as follows, ‘O people! These people accompanying me are the Ahle Bait of your Prophet, who have been granted greatness by Allah. He (Allah) has assigned His secrets to them and entrusted His knowledge with them. They are the pillars of religion and the witnesses on the Prophet’s nation. Allah created them before all creation while they were like shadows beneath the Divine Empyrean. They were chosen for His knowledge. Allah is Satisfied with them and has selected them. He has made them the scholars and the erudite for His servants and made them tread His path. They are the guided Imams (الائمة المهديّة), the leaders of the callers towards Allah, the moderate Imams. They are the safe fort for believers and the light of the eyes for those who seek guidance. They grant refuge to those who seek refuge from them and salvation to those who seek salvation. One who loves them will be successful and the one who bears enmity against them will perish. One who fastens to them will reach to his aim and the one who distances from them will exit religion. One who falls short in fulfilling their rights will be destroyed. They are the doors of examination, whoever approaches them will be saved and whoever denies them will be deviated. One who enters their four walls will be safe from sins. Their talks are proof from Allah for the ignorant. They are those who call towards Allah and those who act upon His commands. They guide the people with divine signs. The divine message is with them, and angels of mercy descend upon them. Because of His grace and mercy, Allah sent the Archangel

Gabriel upon them, who has given them those things which he has not given to anyone else in the universe. In the guidance of knowledge and religion, whatever man needs, all Praise is for Allah, is available with them. They are light in darkness, and they are the pure branches of the blessed tree. They the mines of knowledge, the Ahle Bait of mercy, the center of Prophethood, and the place of angels' frequenting."

Natanzi in his book "**al-Khasaaes al-Alawiyah**" has chronicled this very sermon from Jabir from Imam Muhammad Baqir (a.s.) and he from his forefathers (a.s.).

Eleventh Proof: When the verse *إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ* "**Only Allah is your Master and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow**"¹ was revealed, the Messenger of Allah (s.a.w.a.) delivered a very eloquent and articulate sermon for the guidance of the companions, and on different occasions, he talked about the Imamate of the infallible Imams (a.s.), describing them in the following words, "*these are the guides, the guided, and the rightly guided Imams* (هؤلاء الهداة المهتدون و الائمة الراشدون)" "*they are the guiding Imams* (هم الائمة الهادية)" "*then they are the creatures of piety and the means of guidance* (فهم كلمة التقوي و وسيلة الهدي)". Therefore, if we accept the tradition cited by Shah Sahab (the author of Tuhfa) as correct, then as per the principle *الحديث يفسر بعضه بعضا* "One tradition explains another", the contentious tradition '*Upon you is my Sunnah and the Sunnah of the righteous...*' will imply none other than the immaculate Imams (a.s.). Shahab al-Deen Ahmad Sibt Qutbuddin Eeji has recorded this sermon in his book "**Tauzeeh al-Dalaael ala Tarjeeh al-Fazaael**" as follows: "This sermon was delivered by the Messenger of Allah (s.a.w.a.) when the verse *إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ* "**Only Allah is your Master and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow**"² was revealed. He said,

¹ Surah Maaedah (5): Verse 55

² Surah Maaedah (5): Verse 55

الحمد لله على آلائه في نفسي وبلائه في عترتي واهل بيتي....

'All Praise is for Allah for His bounties concerning me and His test concerning my progeny and my Ahle Bait....

O people! Allah has created me and my Ahle Bait from a soil (teenat) from which He has created nobody else. With us creation commenced, and when He created us, He illuminated all the darkness with our light and through us, He enlivened all the teenat.

Then, he (s.a.w.a.) said,

'These are the chosen ones of my nation, the carriers of my knowledge, the treasure-chests of my secrets, the leaders of the inhabitants of the earth, the callers towards the truth, the informers of truth without any doubt and without breaking any covenant, these are the guided guides and the rightly guided Imams (هؤلاء الهداة المهتدون و الائمة الراشدون). Whoever comes to me with their obedience and acceptance of their mastership, he will be guided. Whoever bears enmity against them is deviated. Their friendship is faith and grudge against them is hypocrisy. They are the guiding Imams and the strong rope of faith! Through them, righteous actions are eventually formed. Allah has advised the first ones and the last ones about them. These are the wombs about whom Allah requested and taken oath from you when He says,

يا أَيُّهَا النَّاسُ...وَأَتَقُوا اللَّهَ الَّذِي تَسْأَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيباً

'O people...And be careful of (your duty to) Allah, by Whom you demand one of another (your rights), and (to) the ties of relationship; surely Allah ever watches over you...¹

¹ Surah Nisaa (4): Verse 1

He has ordered you to love them as follows,

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى

‘Say: I do not ask of you any reward for it but love for my near relatives;¹

They are the ones from whom Allah has kept away all uncleanness and made them pure from all impurities. Whenever they speak, they speak the truth. When they are asked about anything, they know it. Whenever any trust is entrusted to them, they protect it. There are ten characteristics specific to my Ahle Bait (a.s.) alone: Knowledge, forbearance, hardships, forgiveness, bravery, truthfulness, purity, chastity and wisdom. They are the words of piety, the means of guidance, the greatest divine proof, and the strongest rope. As per the order of my Lord and your Lord, they are your masters. I will order you only what my Lord has ordered. Know that

من كنت مولاه فعلي مولاه اللهم وال من والاه وعاد من عاداه وانصر من نصره واخذل من خذله

‘Of whosoever I am his master, then Ali is his master too. O Allah! Take him as your slave who takes Ali as his master, bear enmity against the one who takes Ali as his enemy, help the one who helps Ali, and forsake the one who forsakes Ali.’

It is about them that my Lord has said,

سيد المسلمين امام الخيرة المتقين وقائد الغر المحجلين

The chief of the Muslims, the Imams of the chosen ones, the pious ones, and the leaders of the noblest ones.

Whatever my Lord had ordered, I have conveyed. Taking Allah has a Witness, I am handing them over to you and seek forgiveness from my Lord.”

¹ Surah Shura (42): Verse 23

In this sermon, each statement of the Holy Prophet (s.a.w.a.) indicates towards the Imamate of Amirul Momineen Ali (a.s.) and the rest of the infallible Imams (a.s.). I have discussed some of these in detail in the Hadees-e-Ghadeer volume of Abaqāt al-Anwār.

Twelfth Proof: In the course of Hadees-e-Saqalain, the Messenger of Allah (s.a.w.a.) has related such excellences and merits of the Ahle Bait (a.s.), seeing which every just person will say that “*the rightly guided caliphs*” implies the immaculate Imams (a.s.). For example, he (s.a.w.a.) said, *‘Beware! Surely, they are the people of mastership, those who guide towards the paths of guidance.’* Thus, a sixth century traditionalist of the Ahle Tasannun, Muhammad Ibn Muslim Ibn Abi al-Fawaaris al-Raazi in his book “**al-Arbaeen fi Manaaqeb-e-Amir al-Momineen (a.s)**” writes, “May Allah raise us with the Prophet and his progeny and grant us their vision and intercession on account of His grace and mercy! Allah’s blessings on them whom Allah has kept away from all uncleanness and impurities and kept them clean as is the right of purification. The Holy Prophet (s.a.w.a.) said,

إني تارك فيكم كتاب الله وعترتي اهل بيتي فهما خليفاتي بعدي – أحدهما أكبر من الآخر سبب موصول من السماء الي الأرض – فان استمسكنم بهما لن تضلوا فانهما لن يفترقا حتى يردا على الحوض يوم القيامة فلا تسبقوا اهل بيتي بالقول فتهلكوا ولا تقصروا عنهم فتذهبوا....

I am leaving among you the Book of Allah and my progeny my Ahle Bait. They are my caliphs after me. One of them is greater than the other. A connecting rope from the sky to the earth. If you fasten to both, you will never deviate because both will not separate till they come to me at the Pond (of Kausar) on the Day of Judgement. So, don’t precede my Ahle Bait in saying lest you perish and don’t stay behind them otherwise you will be destroyed...Their likeness among you is like Bani Israel’s Door of Hittah, whoever entered it was forgiven.

Beware! My Ahle Bait are cause of safety for my nation. If my Ahle Bait cease to exist, divine wrath will befall my nation which has been promised by Allah. Beware! Allah has kept them (Ahle Bait) safe from deviation and free from impurities. He has selected them from the entire universe. Beware! Allah has made their love obligatory and ordered their affection. Beware! They are the witnesses upon the people in this world and the hereafter.

الا وانهم اهل الولاية الدالون على طرق الهداية الا وان الله فرض لهم الطاعة على الفرق والجماعة فمن تمسك بهم سلك ومن حاد عنهم هلك - الا وان العترة الهادية الطيبين دعاة الدين وأئمة المتقين وسادة المسلمين وقادة المؤمنين وأمناء رب العالمين على البرية اجمعين الذين فرقوا بين الشك واليقين وجاوا بالحق المبين

Beware! They are the people of mastership, the callers upon the paths of guidance. Beware! Surely, Allah has made obligatory their obedience upon the scattered and the united. Whoever fastens unto them will be on the path and whoever deviates from them will be destroyed. Beware! Verily, the guiding pure progeny are the callers towards religion, the Imams of the pious, the leaders of the Muslims, the forerunners of the believers and the trustees of the Lord of the worlds upon all the creatures. They are those who distinguish between doubt and certainty and have brought the clear truth.”

Thirteenth Proof: The Messenger of Allah (s.a.w.a.) has called the infallible Imams (a.s.) as “*the guiding Imams*” (الائمة الهداة) as is known in the second proof from the book “Mawaddah al-Qurba” of Sayed Ali Hamdani, tradition of Mawaddah no.10. Therefore, in our discussion, ‘the rightly guided caliphs’ implies these holy personas i.e. the infallible Imams (a.s.). Hence, Shaikh Sulaiman Balkhi writes in “Yanaabee’ al-Mawaddah”, “Shaikh al-Islam Hammui in “Faraaed al-Simtain” has chronicled through his chain of narrators that Imam

Muhammad Baqir (a.s.) said,

نحن جنب الله و صفوته و خيرته و نحن مستودع مواريث الأنبياء و نحن أمناء الله عز و حل و نحن حجة الله وأركان الايمان و دعائم الإسلام و نحن من رحمة الله علي خلقه و بنا يفتح و بنا يحتم و نحن الائمة الهداة و الدعاة الي الله و نحن مصاييح الدجي و منار الهدى و نحن العلم المرفوع للحق من تمسك بنا لحق و من تأخر عنها غرق و نحن قادة الغر المحجلين و نحن الطريق الواضح و الصراط المستقيم الي الله و نحن من نعمة الله عز و جل علي خلقه و نحن معدن النبوة و موضع الرسالة و مختلف الملائكة و نحن المنهاج و السراج لمن استضاء بنا و نحن السبيل لمن اقتدي بنا و نحن الائمة الهداة الي الجنة و عري الإسلام و نحن الجسور و القناطر من مضي عليها لحق و من تخلف عنها محق و نحن السنام الأعظم و بنا ينزل الله عز و جل الرحمة علي عباده و بنا يسقون الغيث و بنا يصرف عنكم العذاب فمن عرفنا و نصرنا و عرف حقنا و يأخذ امرنا فهو منا و الينا

“We are the side of Allah, His chosen ones, and His best. We are the repositories of the heritage of the Prophets. We are the trustees of Allah, the Almighty, we are His proofs, the pillars of faith and the supports of Islam. We are the mercy of Allah upon His creation; through us, He begins and through us, He ends. We are the guiding Imams and the callers to Allah. We are the lamps in the darkness and the beacons of guidance. We are the raised standard of truth; whoever holds onto us is rightly guided, and whoever lags behind us is drowned.

We are the leaders of the radiant and distinguished. We are the clear path and the straight way to Allah. We are among the blessings of Allah, the Almighty, upon His creation. We are the source of prophecy, the place of the message, and the destination of angels. We are the path and the lantern for those

who seek illumination through us. We are the way for those who follow our example. We are the guiding Imams to paradise (الائمة الهداة الي الجنة) and the essence of Islam. We are the bridges and the arches; whoever crosses them reaches the truth, and whoever lags behind is destroyed.

We are the greatest height; through us, Allah, the Almighty, sends mercy upon His servants. Through us, they are given rain, and through us, punishment is averted from you. Whoever knows us, helps us, recognizes our rights, and accepts our command is from us and (will return) to us.¹

Fourteenth Proof: The Messenger of Allah (s.a.w.a.) described the infallible Imams (a.s.) as “*the Imams of guidance*” (ائمة الهدى) as was known in the fourth proof from the book “Rauzah al-Ahbaab” citing on the authority of Jabir Ibn Abdillah (r.a.). Hence, even if the contentious tradition ‘*Upon you is my Sunnah and the Sunnah of the righteous...*’ is correct, it will imply only the immaculate Imams (a.s.). Shaikh Sulaiman Balkhi in “Yanaabee’ al-Mawaddah” has recorded the tradition of Jabir Ibn Abdillah (r.a.) with slight variation. At the end of this tradition, it has come as follows: “Jabir Ibn Abdillah Ansari (r.a.) went to (the fourth Imam) Ali Ibn Husain (a.s.) when his son (the fifth Imam) Muhammad Ibn Ali entered. Jabir said,

يا مولاي! ان جدك رسول الله (ص) قال لي: إذا لقيته فأقرئه مني السلام!
وقد أخبرني انكم الائمة الهداة من اهل بيته من بعده احكم الناس صغارا
وأعلمهم كبارا وقال: لا تعلموهم فانهم اعلم منكم

‘O my master! Surely, your ancestor the Messenger of Allah (s.a.w.a.) told me, ‘*When you meet him (Imam Baqer), convey my greetings to him.*’ He (s.a.w.a.) also informed me that you are the guiding Imams from his Ahle Bait (a.s.) after him; the wisest of the people as children and the most knowledgeable of them as elders. And he (s.a.w.a.) said, ‘*Don’t teach them because they are more knowledgeable than you.*’”

¹ Yanaabee’ al-Mawaddah, p. 22, Chapter 3

Fifteenth Proof: The Messenger of Allah (s.a.w.a.) called Amirul Momineen (a.s.) and the infallible Imams (a.s.) “*the Imams of guidance*” and said about them,

فهؤلاء مصابيح الدجي وأئمة الهدى واعلام التقى

“These are the lamps of darkness, the Imams of guidance and the symbols of piety.”

Thus, if we accept the debatable tradition as correct, it will imply the pure Imams (a.s.), no one else. Hence, the sixth century scholar, Abu Muhammad Ibn Muslim Ibn Abu al-Fawaaris Raazi writes in his book “**al-Arbaeen fi Manaajeb Amir al-Momineen**”, “Abu Hafs Ahmad Ibn Naafe’ Basri says that my father informed me, who was the servant of (the eighth Imam) Abu al-Hasan Ali Ibn Musa al-Reza (a.s.), that Imam Reza (a.s.) informed him from his father al-Abd al-Saleh (Imam Musa Ibn Jafar (a.s.)) from his father (Imam) Jafar al-Sadeq (a.s.) from his father (Imam) Muhammad Ibn Ali (a.s.) – the splitter of the knowledge of the Prophets (a.s.) – from his father (Imam) Sayyid al-Aabideen Ali Ibn al-Husain (a.s.) from his father (Imam) Husain Ibn Ali (a.s.) from his father the chief of the successors Ali Ibn Abi Talib (a.s.) who say, “*My brother the Messenger of Allah (s.a.w.a.) told me, ‘Whoever desires to meet Allah – Mighty and Majestic be He – in a state that he is bestowed with divine bounties, then he should love you (O Ali). Whoever desires to meet Allah – Mighty and Majestic be He – in a state that Allah is satisfied with him, then he should love your son Hasan. Whoever desires to meet Allah – Mighty and Majestic be He – in a state that he does not have any fear, he should love your son Husain. Whoever desires to meet Allah – Mighty and Majestic be He – in a state that he is purified of all sins, then he should love (the fourth Imam) Ali Ibn Husain, as stated by Allah in the Holy Quran* سِيمَاهُمْ فِي وَجُوهِهِمْ مِنْ أَتْرِ السُّجُودِ **‘their marks are in their faces because of the effect of prostration**¹. *Whoever desires to meet Allah – Mighty and Majestic be He – in a state that he is His beloved, then he should love*

¹ Surah Fath (48): Verse 29

(the fifth Imam) Muhammad Ibn Ali. Whoever desires to meet Allah – Mighty and Majestic be He – in a state that he is pure and immaculate, then he should love (the seventh Imam) Musa Ibn Jafar al-Kazim. Whoever desires to meet Allah – Mighty and Majestic be He – in a laughing state, then he should love (the eighth Imam) Ali Ibn Musa al-Reza. Whoever desires to meet Allah – Mighty and Majestic be He – in a state that his grades are elevated, and his demerits are converted to merits, then he should love the son of Reza (the ninth Imam) Muhammad Ibn Ali, Whoever desires to meet Allah – Mighty and Majestic be He – in a state that his reckoning is very easy, then he should love the son of Muhammad (the tenth Imam) Ali Ibn Muhammad. Whoever desires to meet Allah – Mighty and Majestic be He – in a state that he is from the successful ones, then he should love the son of Ali (the eleventh Imam), Hasan Ibn Ali Aaskari. Whoever desires to meet Allah – Mighty and Majestic be He – in a state that his Islam and faith are complete, then he should love the son of Hasan Askari (the twelfth Imam), Muhammad, who is the awaited Mahdi and the Master of the Time. These are the lamps of darkness (مصابيح الدجي), the Imams of guidance (أئمة الهدى) and the symbols of piety (اعلام التقى). Whoever loves them and acknowledges their mastership, I guarantee Paradise for them.”

Sixteenth Proof: In the narration cited on the authority of Imam Husain (a.s.), the Messenger of Allah (s.a.w.a.) has called the immaculate Imams (a.s.) “*Imams of guidance*” (أئمة الهدى). Thus, even if the contentious tradition is correct, it will imply the infallible Imams (a.s.) only and nobody else. Therefore, Khaarazmi in his al-Manaaqeb, Section 6, p. 34 and Sulaiman Ibn Ibrahim Balkhi in “Yanaabee’ al-Mawaddah”, Chapter 43, p. 127, writes, “Narrated to me my brother the Majestic Shams al-Aimmah Abu al-Faraj Muhammad Ibn Ahmad Makki from the abstentious Imam Abu Muhammad Ismail Ibn Ali Ibn Ismail from the most majestic Sayyid the guide towards Allah Abu al-Hasan Yahya Ibn Muwaffaq Bi Allah from Abu Tahir Muhammad Ibn Ali Ibn Muhammad Yusuf Waez Ibn al-Allaaf, from Abu Jafar Muhammad Ibn Ahmad Ibn Muhammad Ibn Hammaad famous as Ibn

Siyam from Abu Muhammad Qasim Ibn Jafar Ibn Abdillah Ibn Muhammad Ibn Umar Ibn Ali Ibn Abi Talib from Jafar Ibn Muhammad (a.s.) from his father Muhammad Ibn Ali al-Baqir (a.s.) from his father Ali Ibn Husain (a.s.) from his father Husain Ibn Ali the martyr (a.s.) who says, “*I (Husain) heard my grandfather the Messenger of Allah (s.a.w.a.) say,*

من أحب ان يحيي حياتي ويموت مماتي ويدخل الجنة التي وعدني ربي فليتول
علي بن ابي طالب وذريته الطاهرين أئمة الهدى ومصاييح الدجى من بعده
فانهم لن يخرجوكم من باب الهدى الي باب الضلالة

‘Whoever loves to live my life and die my death and enter the Paradise that my Lord has promised me, let him follow Ali Ibn Abi Talib and his pure descendants, the Imams of guidance and the lamps of darkness after him, for they will never lead you out of the gate of guidance to the gate of misguidance.’

In Yanaabee’ al-Mawaddah, Chapter 3, p. 23 Balkhi has chronicled a sermon from Imam Jafar Sadiq (a.s.) related to this very topic.

Seventeenth Proof: In a narration from Ibn Abbas, the Messenger of Allah (s.a.w.a.) has called the Ahle Bait (a.s.) as a source of safety and security for the nation in case of differences and disputes and said, ‘*Any tribe of the Arabs that opposes them will be from the party of the Satan.*’ Hence, even if the debatable tradition is correct, the word ‘caliphs’ implies the immaculate Imams (a.s.) because for the below tradition, the Messenger of Allah (s.a.w.a.) had said it to protect oneself from the whirlpool of discord. Thus, the word ‘caliph’ in this tradition will imply only the Ahle Bait (a.s.) because they are the cause of safety and security in disagreements and discord. Look at the tradition: Jalaal al-Deen Suyuti in his book “al-Khasaaes al-Kubra” vol. 3, p. 364, writes, “Haakim has narrated from Ibn Abbas that the Messenger of Allah (s.a.w.a.) said:

النجوم امان لأهل الأرض من الغرق واهل بيتي امان لأمتي من الاختلاف –
فاذا خالفتها قبيلة اختلفوا فصاروا حزب ابليس – واخرجه أبو يعلي وابن

ابي شيبة من حديث سلمة بن الاكوع

“The stars are a safeguard for the inhabitants of the earth from drowning, and my Ahle Bait is a safeguard for my community from division. If a tribe opposes them, they will deviate and become a party of the Satan.” This was narrated by Abu Ya'laa and Ibn Abi Shaybah from the tradition of Salamah Ibn Al-Akwa'.

Shams al-Deen Sakhaawi in “Istejlaab-o-Irteqaa al-Ghuraf” vol. 1, p. 372, H. 100, Chapter 1, Noor al-Deen Samhoodi in “Jawaaher al-Eqdain” p. 259, Part 2, 5th Section, Ibn Hajar Makki in “al-Sawaaeq al-Muhriqah” p. 152, Mahmood Ibn Muhammad Ibn Shaikhani Qadri in “al-Sirat al-Sawi”, Muhammad Sadr Aalam in “Ma’arij al-Ula fi Manaaqeb al-Murtaza”, Shirvani in “al-Athaaf bi Hubb Aashraaf”, (p. 20), Shaikh Hasan Hamzavi in “Mashaareq al-Anwaar” (p.86), and Sulaiman Ibn Ibrahim Balkhi in “Yanaabee’ al-Mawaddah”, Chapter 59, p. 298 have recorded this tradition and said that Haakim has endorsed its correctness.

Eighteenth Proof: In a tradition narrated by Jabir Ibn Abdillah Ansari (r.a.), the Messenger of Allah (s.a.w.a.) said,

اللهم انهم اهلي والقوام لديني والمحيون لسنتي

“O Allah! They are my family, the supporters of my religion and the revivers of my tradition.” Even if we accept the tradition under discussion to be true, the word “caliphs” in it will imply only the infallible Ahle Bait (a.s.), who are the revivers of the Prophetic tradition as the sixth century scholar of the Ahle Tasannun, Muhammad Ibn Muslim Ibn Abu al-Fawaaris Raazi writes in his book “**al-Arbaeen fi Manaaqeb Amir al-Momineen**”, “It is narrated on the authority of Jabir Ibn Abdillah Ansari that one day, the Messenger of Allah (s.a.w.a.) was sitting in the mosque, when Ali Ibn Abi Talib entered, with Hasan on his right and Husain on his left. Seeing this, the Messenger of Allah (s.a.w.a.) stood up, kissed Ali on the forehead, and made him sit next to himself with immense reverence and respect. Thereafter, he kissed Hasan and made him sit on his right lap

and kissed Husain and made him sit on his left lap. Sometimes, he kissed Hasan and sometimes Husain, and kept saying, ‘*May my parents be sacrificed for you!*’. After expressing his love for them, he (s.a.w.a.) faced the companions and addressed them as follows:

أيها الناس! ان الله عز وجل يباهي بهما وبابيهما وامهما وبالأبرار من اولادهما الملائكة في كل يوم مرارا - مثلهم مثل التابوت في بني إسرائيل - اللهم من اطاعني فيهم وحفظ وصيتي بهم فاجعله معي في درجتي - اللهم ومن عصاني فيهم فاحرمه روحك وريحانك ورحمتك وجنتك - اللهم انهم اهلي والقوام لديني والمحيون لسنتي التالون لكتاب الله طاعتهم طاعتي ومعصيتهم معصيتي

O people! Indeed, Allah Almighty boasts about them, their father, their mother, and the righteous among their children to the angels several times every day. They are like the ark (of covenant) among the Israelites. O Allah, whoever obeys me concerning them and keeps my will regarding them, place him with me in my rank. O Allah, and whoever disobeys me concerning them, deprive him of Your spirit, Your fragrance, Your mercy, and Your paradise. O Allah, they are my family, the supporters of my religion, the revivers of my tradition and those who recite the Book of Allah. Their obedience is my obedience, and their disobedience is my disobedience.”

Response To A Doubt Concerning The Word ‘Progeny’

Shah Sahab (Muhaddis Dehlavi - the author of Tuhfa) says, “Even if we accept your viewpoint, in Arabic the word ‘progeny’ (عترت) means ‘relatives’ (اقارب). If this tradition proves Imamate of the progeny, then its prerequisite would be that all the relatives of the Messenger of Allah (s.a.w.a.) should be Imams and be compulsorily obeyed, especially Abdullah Ibn Abbas, Muhammad Ibn Hanafiyah, Zaid Ibn Ali, Hasan Musanna, Ishaq Ibn Jafar Sadeq (may Allah have mercy on

them all) and other relatives like them.”

I (Mir Hamid Husain) state that this argument of Shah Sahab is wrong from many aspects. Please pay attention:

- 1) The claim of Shah Sahab (the author of Tuhfa) that in Arabic language, the word “progeny” (عترت) implies “general relatives” is wrong and shows his lack of knowledge of Arabic lexicon. For, the leaders of Arabic literature have clearly stated that the word “progeny” (عترت) children and closest relatives. It is not used for general relatives. If Shah Sahab was not aware of this meaning, it is truly surprising and if he knew its meaning and tried to hide the reality, then this situation is worth crying upon. The meaning of this word progeny is so clear that it does not even need any explanation. Nevertheless, to complete the argument, I am quoting a few references of famous and reliable litterateurs.

Jauhari writes in “Sihah al-Lughah”:

عترت الرجل نسله ورهطه الادنون

“The progeny of a person are his offspring and his closest kin.”

The renowned litterateur “Ibn Sayyidah” writes in “al-Mukhassas”:

أبو عبيد: اسرة الرجل رهطه الادنون وكذلك فصيلته وعترته

“According to Abu Ubaidah: A man’s family is his closest kin as well and likewise, his clan and his progeny.”

Ibn Asir in al-Nihaayah after narrating Hadees-e-Saqalain writes:

عترت الرجل أخص اقاربه

“A man’s progeny are his very close relatives.”

Ibn Manzur in “Lisan al-Arab” after narrating Hadees-e-Saqalain and the quotations of Abu Ubaid and Ibn Asir, writes:

وقال ابن الاعرابي العترة ولد الرجل وذريته وعقبه من صلبه – قال فعترة النبي
صلي الله عليه وسلم ولد فاطمة البتول عليها السلام

“Ibn Arabi says: al-Itrah means the children of a man, his offspring and progeny from his loins. So, the progeny of the Prophet – blessings and salutations be on him – implies the children of Fatima the Batool – peace be on her.”

Firozabadi writes in “al-Qamoos al-Muheet”:

والعترة بالكسر: نسل الرجل رهطه وعشيرته الاذنون ممن مضى وغير

“The word ‘itrah’ (with a kasrah) implies a man’s closest kin and relatives, including those who have passed and those who remain.”

Jalaal al-Deen Suyuti writes in “al-Durr al-Natheer”¹:

عترة الرجل أخص اقاربه

“The progeny of a person are his closest relatives.”

Zubaidi writes in “Taj al-Urus”, “According to Abu Ubaidah and others, a person’s progeny, family and kin are his closest relatives. Ibn Asir says that a person’s progeny are his closest relatives. Ibn Arabi is of the view that a person’s progeny is his offspring, his children, and the descendants from his loin. Hence, the progeny of the Prophet (s.a.w.a.) are the children of Fatema al-Batool (a.s.).”

- 2) In Hadees-e-Saqalain, the Messenger of Allah (s.a.w.a.) has called his progeny as the companion and associate of the Holy Quran, which is a proof of the “progeny’s” infallibility. Hence, progeny will imply only those special relatives who are infallible, and it is proved by consensus, that among the relatives of the Holy Prophet (s.a.w.a.), none were infallible except Fatema (s.a.) and the twelve Imams (a.s.). Then, how can the word ‘progeny’ be applied to all the relatives of the Holy Prophet (s.a.w.a.)?!!
- 3) In Hadees-e-Saqalain, the Messenger of Allah (s.a.w.a.) has informed that the Quran and his progeny will never separate

¹ It is the summary of al-Nihaayah of Ibn Athir (English Translator).

from each other. This is also evidence of the progeny's infallibility. So, how can the word 'progeny' mean all the relatives of the Messenger of Allah?

- 4) In Hadees-e-Saqalain, the Messenger of Allah (s.a.w.a.) has ordered **"to fasten"** to the **"progeny"** along with the Holy Quran, which is evidence enough of the infallibility of the pure progeny. So, how can those persons who are devoid of this perfection be included in it (i.e. progeny)?
- 5) In Hadees-e-Saqalain, the Messenger of Allah (s.a.w.a.) has advised "fastening to the progeny along with the Quran" as the means of protection from deviation. He (s.a.w.a.) has spoken of their infallibility in speech as well as actions in a very eloquent manner. Evidently, among the closest relatives of the Messenger of Allah (s.a.w.a.), none were infallible except Hazrat Fatima Zahra (s.a.) and the twelve Imams (a.s.). Then, how can the other relatives be included among the "progeny"?
- 6) In Hadees-e-Saqalain, the Messenger of Allah (s.a.w.a.) has likened his progeny to the Holy Quran as a fountain and source of all religious knowledge and divine laws, a fact acknowledged by renowned scholars of Ahle Tasannun (like Ibn Hajar Makki in al-Sawaaeq al-Muhriqah and several others). Everyone knows that none qualified for this excellence among all the kin of the Messenger of Allah (s.a.w.a.) except Hazrat Fatima Zahra (a.s.) and the twelve Imams (a.s.). So, how can you assert that progeny means all his (s.a.w.a.) relatives?
- 7) In Hadees-e-Saqalain, the Messenger of Allah (s.a.w.a.) did not stop at saying 'progeny' so that Shah Sahab gets the opportunity to include others in it. Rather, after saying '**my progeny**', he (s.a.w.a.) also said, '**my Ahle Bait**' as witnessed in the discussion of the chains of narrators in several paths of Hadees-e-Saqalain. This makes it amply evident that in this tradition, 'progeny' does not mean all his relatives; rather, it is restricted to his Ahle Bait, who are none other than those

indicated at by the Messenger of Allah (s.a.w.a.) during the descent of the Verse of Purification (33rd Verse of Surah Ahzab (33)) and on other occasions. Thus, Shah Sahab's cunningness failed in this attempt as well.

- 8) After stating the Hadees-e-Saqalain, the Messenger of Allah (s.a.w.a.) declared, ناصرهما لي ناصر و خاذلهما لي خاذل و وليهما لي ولي و عدوهما لي عدو *"The helper of these two (Quran and progeny) is my helper, the one who forsakes them has forsaken me, the one who accepts their mastership has accepted my mastership and their enemy is my enemy."* This statement proves the infallibility of the Ahle Bait (a.s.) as confessed by famous scholars of Ahle Tasannun. Since there is no infallible in the relatives of the Messenger of Allah (s.a.w.a.) barring Hazrat Fatima Zahra (s.a.) and the twelve Imams (a.s.), hence Shah Sahab's imagination is misplaced that progeny means all the relatives of the Messenger of Allah (s.a.w.a.).
- 9) After Hadees-e-Saqalain, the Messenger of Allah (s.a.w.a.) said, *"And they will never take you out from the door of guidance and never cause you to enter the door of deviation."* This is sufficient evidence of infallibility. Therefore, since among the male relatives of the Messenger of Allah (s.a.w.a.) none were infallible, nobody can be included in the progeny except the twelve Imams (a.s.).
- 10) In Hadees-e-Saqalain narrated through various chains of narrators, the Messenger of Allah (s.a.w.a.) has declared that his progeny and his Ahle Bait (a.s.) are the most knowledgeable. *"Don't teach them because they are more knowledgeable than you."* He (s.a.w.a.) also said, *"The most forbearing of the people as adults and the most knowledgeable of them as children"* as recorded by Abu Nuaim Isfahani in his book "**Manqebah al-Mutahharen**". It should be borne in mind that none from his relatives were at this high level of being the most

knowledgeable except his closest relatives and it is nobody's case that all the relatives of the Messenger of Allah (s.a.w.a.) were at this pinnacle. Every sentence of the tradition recorded by Muhammad Ibn Muslim Ibn Abi al-Fawaaris in his book "al-Arbaeen" quoted in the Twelfth Proof supports our claim. Considering all this, will any wise person accept the argument of Shah Sahab?!

- 11) The response to the questions of the companions leaves no room for doubt that "Hadees-e-Saqalain" is specific to the twelve Imams (a.s.). Hence, the debate on oath (*munaashadah*) of Amirul Momineen Ali Ibn Abi Talib (a.s.) as recorded by Hammui in "**Faraaed al-Simtain**", also comprises of the following arguments:

"Ali (a.s.) said, 'I ask you to swear by Allah and say: When the Messenger of Allah (s.a.w.a.) stood up for the last sermon and said, 'O people! I am leaving behind you two things: the Book of Allah and my progeny my Ahle Bait. If you fasten to both, you will never deviate after me because the All-Knowing All-Aware Allah has informed me and taken an oath from me that these two will never separate from each other till they come to me at the Pond (of Kausar). At that time, Umar Ibn al-Khattab frowned and asked, 'O Messenger of Allah! Does this mean that all the members of your family should be fastened unto?' He (s.a.w.a.) retorted,

لا ولكن اوصيائي منهم اولهم اخي ووزيري ووارثي وخليفتي في امتي وولي كل
مومن بعدي هو اولهم ثم ابني الحسن، ثم ابني الحسين، ثم تسعة من ولد
الحسين واحد بعد واحد حتى يردوا على الحوض - شهداء الله في ارضه
وحججه على خلقه وخزان علمه ومعادن حكمته من اطاعهم فقد اطاع الله
ومن عصاهم فقد عصا الله - فقال كلهم: نشهد

No, but my successors are among them. The first of them is my brother, my minister, my heir, and my successor in my nation, and the master of every believer after me. He is the first of

them. Then my son Hassan, then my son Husain, then nine from the descendants of Husain, one after the other until they reach the Pond (of Kausar); (they are) the witnesses of Allah on His earth, His proofs over His creation, the treasurers of His knowledge, and the sources of His wisdom. Whoever obeys them has obeyed Allah, and whoever disobeys them has disobeyed Allah.” They all said: ‘We bear witness. This is exactly how the Messenger of Allah (s.a.w.a.) said’.¹“

After seeing this tradition, can anyone claim that ‘progeny’ means all the general relatives?

- 12) Renowned scholar of the Ahle Tasannun Abu Sa’d Abd al-Maalik Ibn Muhammad Ibn Nishapuri Khargoshi (exp. 407 A.H.) has recorded a tradition in his book **“Sharaf al-Mustafa”** which clearly proves that Hadees-e-Saqalain is specific to the infallible Imams (a.s.). Khargoshi writes, “During the last days of his life, Amirul Momineen Ali Ibn Abi Talib (a.s.) said to the Muslims sitting around him, “*Among you is the progeny of your Prophet. If you fasten unto them, you will never deviate. They are the callers towards the truth, means of salvation, pillars of the earth, and shining stars from whom light can be obtained. They are the trees whose branches are pure and immaculate. They are the olive tree whose roots are blessed, which grew in the Sacred House and was irrigated with noble water. It stays put with goodness and returns to it only. Its growth is immensely blessed. It is pure, and devoid of filth, cactuses, evil and lowly traits. People’s necks cannot look at its tall branches and are passionately attached to them. They have fulfilled the right of caliphate of the Messenger of Allah (s.a.w.a.). Hence, the Messenger of Allah (s.a.w.a.) informed you that they (Ahle Bait) and the Quran are the two precious things and these two will not separate from each other till they reach the Pond (of Kausar). Hence, you hold them firmly so that you*

¹ Faraaed al-Simtain, vol. 1, p. 317, Chapter 58, H. 250

may be guided. Don't separate from them and don't leave them otherwise you will become scattered and go out of religion."

- 13) Imam Hasan Mujtaba (a.s.), in his sermon, has said that Hadees-e-Saqalain is about the special relatives of the Messenger of Allah (s.a.w.a.). Therefore, Sibṭ Ibn Jauzi in "**Tazkerah al-Khawaass**", after mentioning the peace treaty between Imam Hasan (a.s.) and Muawiya says, "Thereafter, Muawiya came to Kufa. Amr Aas hinted at him to order Imam Hasan to deliver a sermon so that his helplessness becomes manifest for the people. Muawiya asked Imam Hasan (a.s.) to deliver a sermon. He stood up and addressed the people as follows: 'O people! Allah has guided you through our first ones and saved you from being killed through our last ones. We are the Ahle Bait of your Prophet. Allah has kept away all kinds of filth from us and purified us as is the right of purification. Surely, the present conditions are also time bound. The world is like a shade. Allah said to His Prophet: *وان ادري لعله فتنة لكم و متاع الي حين* "And I do not know if this may be a trial for you and a provision till a time."¹ On hearing this, people started crying and shrieking. Muawiya looked at Amr Aas and said angrily, 'This is the miracle of your suggestion' and said to Imam Hasan (a.s.), 'Enough of your sermon, O Aba Muhammad!'

In another tradition it is said that he (a.s.) said, 'We are the successful party of Allah², the pure progeny of His Prophet, his immaculate Ahle Bait, and one of the two precious things (Saqalain) that the Messenger of Allah (s.a.w.a.) has left behind among you and said that our obedience is Allah's obedience. So, if you dispute about any affair, refer it to Allah and His Messenger for its solution. Certainly, Muawiya has invited us to a thing in which there is neither respect nor justice. If you support me, I will refute his proposal and face him

¹ Surah Anbiya (21): Verse 111

² Referring to Surah Mujaadalah (58): Verse 22

with swords. But if you refuse to support me, I will accept his proposal.” At this juncture, there was huge uproar, ‘Tell us more’ ‘Tell us more’.¹

- 14) Hadees-e-Saqalain’s connection with Ahle Bait (a.s.) is so evident that some of the reputed scholars of Ahle Tasannun have explicitly talked about it. The renowned traditionalist of Ahle Tasannun Hakim Tirmizi writes, “The Messenger of Allah’s (s.a.w.a.) assertions that ‘*these two will not separate from each other till they come to me at the Pond (of Kausar)*’ and ‘*if you fasten unto them both you will never deviate after me*’, such traditions are compatible only with the Imams (a.s.) who are leaders and chiefs, not with others.”²

Sibt Ibn Jauzi has recorded this tradition in “Chapter of the Mention of the Imams (a.s.)”. He writes, “Ahmad Ibn Hanbal reports that informed us Aswad Ibn Aamir from Israel from Usman Ibn Mughirah from Ali Ibn Rabiah who says, ‘I met Zaid Ibn Arqam and asked him, ‘Did you hear the Messenger of Allah (s.a.w.a.) say, ‘*I am leaving among you two precious things, one of them is greater than the other?*’ Zaid replied, ‘Yes. I heard him (s.a.w.a.) say,

تركت فيكم الثقلين كتاب الله جبل ممدود بين السماء والأرض وعترتي اهل
بيتي الا! انهما لن يفترقا حتى يردا على الحوض -الا! فانظروا كيف تخلفوني
فيهما

*‘I left among you two precious things: the Book of Allah, an extended rope between the sky and the earth, and my progeny my Ahle Bait. Beware! They two will not separate from each other till they come to me at the Pond (of Kausar). Beware! Be careful as to how you treat them after me’.*³

¹ Tazkerah al-Khawaass, p. 181, Chapter 8, “Mention of Whatever transpired after the martyrdom of Amirul Momineen (a.s.)”

² Nawaader al-Usul, p. 69

³ Tazkerah Khawaass al-Ummah, p. 290, Chapter 12

These wordings show that Allamah Sibt Ibn Jauzi has dedicated a complete chapter in his book to the infallible Imams (a.s.) and commenced it with Hadees-e-Saqalain.

Hafiz Ganji Shafei (exp. 658 A.H.) in “Kefaayah al-Taalib” has proved with irrefutable arguments that “Hadees-e-Saqalain” is specifically for the infallible Imams (a.s.). He writes, “The first chapter is about the authenticity of the sermon delivered by the Messenger of Allah (s.a.w.a.) in “Ghadeer-e-Khumm”. Informed us Muhammad Ibn Abdillah Ibn Muhammad Ibn Muhammad Ibn Abi al-Fazl in Makka, and Abu Muhammad Hasan Ibn Saalim Ibn Ali Ibn Salaam read out to me between the grave of the Holy Prophet (s.a.w.a.) and his pulpit, and Hafiz Muhammad Ibn Abi Jafar Qurtubi informed in Basra and Ibrahim Ibn Barakaat Khushooi stated in the Masjid-e-Jaame’ of Damascus, Hafiz Muhammad Ibn Mahmud Ibn Hasan famous as Ibn Najjaar said in Madina al-Salaam that Ibn Abi al-Fazl told him who reported from Abu al-Hasan Muayyad Ibn Muhammad Ibn Ali Tusi; Ibn Salaam and Qurtubi both say that Muhammad Ibn Ali Ibn Sadaqah Harraani informed us; Khushooi says that Ali Ibn Hasan Ibn Hibatillah famous as the historian of Syria, Ibn Asaakir, told me; all of these state that informed us Imam Abu Abdillah Muhammad Ibn Fazl Faraavi from Abu al-Hasan Abd al-Ghaafir Ibn Muhammad Ibn Farsi from Muhammad Ibn Isa Ibn Amriyah al-Juludi from Ibrahim Ibn Muhammad Ibn Sufyan from Imam Hafiz Abu al-Hasan Muslim Ibn Hajjaj Qushairi Nishapuri (the author of Sahih Muslim) from Zubair Ibn Harb and Shuja Ibn Makhlad, and all of them have narrated from Ibn Ulayyah; Zubair says that informed us Ismail Ibn Ibrahim from Abu Hayyan from Yazid Ibn Hayyan who reports, “I, Husain Ibn Samurah and Amr Ibn Muslim, went to Zaid Ibn Arqam. After sitting for some time, Husain told him, ‘O Zaid! You have done many good deeds. You saw the Messenger of Allah (s.a.w.a.), heard traditions from him, fought alongside him in battles, and prayed behind him. Hence, O Zaid, whatever you heard from him (s.a.w.a.), please narrate unto us.’ Zaid replied, ‘O my nephew! By Allah, I have become very old and distant from those times. I have forgotten some things that I

heard from the Messenger of Allah (s.a.w.a.). So, whatever I say to you, retain it, and whatever I don't say, don't insist on it.' Thereafter, Zaid recounted, 'The Messenger of Allah (s.a.w.a.), at a place called Ghadeer-e-Khumm between Makka and Madina, stood up to deliver a sermon. After praising Allah, extolling Him, advising and admonishing the people, he (s.a.w.a.) said, *'I am only a mortal. Soon, a messenger from my Lord (the angel of death) will come to me and I will respond to his call. I am leaving two precious things among you: the Book of Allah, in which is light and guidance. Hence, hold the Book of Allah firmly and remain connected to it.'* He (s.a.w.a.) encouraged and exhorted towards the Book of Allah. Thereafter, he said, *'The other is my progeny, my Ahle Bait. I remind you of Allah concerning my Ahle Bait.'* Husain inquired, 'Who are his Ahle Bait?' Zaid responded, 'Those on whom sadaqah (charity) is prohibited after the Messenger of Allah (s.a.w.a.) and they are the progenies of Ali, Aqeel, Jafar and Abbas.' This tradition has been recorded by Muslim in his "Sahih" as has Ibn Majah in his books.

But I (Hafiz Ganji) state that the interpretation of Ahle Bait by Zaid is incorrect that they are those on whom charity is prohibited and they are the progenies of Ali, Aqeel, Jafar and Abbas because the prohibition of charity is not only for these but for the entire Banu Abd al-Muttalib clan. Moreover, the progeny of a person is other than him. So, if we accept the interpretation of Zaid, Ali (a.s.) will be excluded from the Ahle Bait (because Zaid interpreted Ahle Bait as the progeny of Ali). But as per authentic narrations, Ali, Fatima, Hasan and Husain are the Ahle Bait as reported by Muslim vide his chain of narrators from Ayesha, 'One day, the Messenger of Allah (s.a.w.a.) emerged from the house while he had a black cloak on his head. When Hasan Ibn Ali came, he (s.a.w.a.) took him inside the cloak. After that Husain came, and he (s.a.w.a.) took him inside the cloak too. Then Fatima came, (s.a.w.a.) took her inside the cloak as well. Finally, Ali came and he (s.a.w.a.) took him inside the cloak also. Then, he (s.a.w.a.) said, **'...Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you, a (thorough)**

purifying.¹ This proves that Ahle Bait are those who are addressed by Allah as “**Ahl al-Bait**” and the Messenger of Allah (s.a.w.a.) took them inside the cloak.

Again, Muslim narrates vide his chains of narrators that when the Verse of Malediction (*Mubaahala*) was revealed, “**But whoever disputes with you in this matter after what has come to you of knowledge, then say: Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars**”², the Messenger of Allah (s.a.w.a.) gathered Ali, Fatima, Hasan and Husain and declared, ‘*O Allah! These are my Ahle Bait.*’³

This quote from Hafiz Ganji shows that in the beginning of his book, he has narrated Hadees-e-Saqalain from Zaid Ibn Arqam, and when he saw that Zaid interpreted Ahle Bait as the progenies of Ali, Aqeel, Jafar and Abbas, to prevent the people from being misled with such interpretations, immediately he goes on to prove with absolutely irrefutable and overwhelming arguments that Ahle Bait implies none other than Ali, Fatima, Hasan and Husain, which is sufficient to dispel the doubt of Shah Sahab (the author of Tuhfa).

Allamah Saeed al-Deen Kazarouni (exp. 757 A.H.) writes in “**al-Muntaqa fi Sirah al-Mustafa**”, “Anyone who contends that none from the children of Fatima (s.a.) have survived and Hajjaj Ibn Yusuf has exterminated all of them is a liar. If he has grown up in a city in which there was a learned scholar and still he utters such a statement deliberately, then it is not surprising that such a person has become a disbeliever because he has opposed the tradition of the Holy Prophet (s.a.w.a.). For, it is chronicled in “Sahih Tirmizi” on the authority of Zaid Ibn Arqam that the Messenger of Allah (s.a.w.a.) said, “*I am leaving among you such things that if you remain attached to them, you*

¹ Surah Ahzab (33): Verse 33

² Surah Aale Imran (3): Verse 61

³ Kefaayah al-Taalib, p. 54

will not deviate after me. One of them is greater than the other. One is the Book of Allah, which is an extended rope from the sky to the earth and the second is my progeny my Ahle Bait. These two will never separate from each other till they come to me at the Pond (of Kausar). So, be careful as to how you treat them after me.’ In the Verse of Malediction, I have mentioned earlier that the Messenger of Allah (s.a.w.a.) said (in favor of Ali, Fatima, Hasan and Husain (a.s.)), ‘O Allah! These are my Ahle Bait.’ The author of this book Saeed Ibn Masud Kazarouni writes, ‘According to authentic traditions, the Ahle Bait will continue to survive and subsist till the Quran survives.’

Evidently, Allamah Kazarouni has stated clearly that Hadees-e-Saqalain is about the progeny of Fatima present in his time.

Maalik al-Ulama (the king of scholars) Shahab al-Deen Daulatabadi (exp. 849 A.H.), in his book “Hidayah al-Suada”, after narrating Hadees-e-Saqalain from several reliable books, has replaced the word “progeny” with “sons”. In “Manaaqeb al-Saadaat” too (both these books by him are in Persian), he has interpreted “progeny” as “sons”.

Husain Ibn Ali Kashifi (exp. 910 A.H.) in “al-Resaalah al-Kashifiyyah fi al-Ahaadees al-Nabaviyyah” (pp. 29-30), while explaining the excellences of the holy Ahle Bait (a.s.), after recording Hadees-e-Saqalain writes, “In this tradition, the Ahle Bait of the Messenger of Allah (s.a.w.a.) are Ali, Fatima, Hasan and Husain (may Allah be pleased with all of them) because it is available in both the Sahih (Sahih Bukhari and Sahih Muslim) that when the Verse of Malediction *فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَ أَبْنَاءَكُمْ وَ نِسَاءَنَا وَ نِسَاءَكُمْ وَ أَنْفُسَنَا وَ أَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ* **“But whoever disputes with you in this matter after what has come to you of knowledge, then say: Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars”**¹ was revealed, the Messenger of Allah (s.a.w.a.) called Ali, Fatima, Hasan and Husain and said, *اللهم هؤلاء اهل بيتي*, ‘O Allah! These are

¹ Surah Aale Imran (3): Verse 61

my Ahle Bait.”

Noor al-Deen Ali Ibn Abdillah Samhoodi in “Jawaaher al-Eqdain” states that “Hadees-e-Saqalain” is precisely for the Ahle Bait (a.s.). He writes, “This tradition proves that in every era till the Day of Judgment, some individual or persons will be present from the holy progeny who are eligible to be fastened unto so that the order to cling on to the Quran and the progeny will be applicable to them. Hence, as will be mentioned, these people are a cause of safety for the residents of the earth. If they cease to exist, the inhabitants of the earth will cease to exist. Abu al-Hasan Maghaazeli has narrated through the chain of Musa Ibn Qasim from Ali Ibn Jafar who says, ‘I asked Hasan about this verse كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ “...a niche in which is a lamp...¹”, he replied, ‘**niche**’ in this verse implies Fatima and “**the blessed olive tree**” is (Prophet) Ibrahim. وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُّورٌ عَلَى نُورٍ “...though fire touch it not — **light upon light...**” infers that one Imam will follow another among them. Allah will give guidance through them to whosoever He wishes. These are the Imams (a.s.) who will be followed in religious affairs, will be fastened unto and referred to in difficulties.”

In this regard, Samhoodi has said many other things, which are available in the notes of “Jawaaher al-Eqdain”.

Ibn Hajar Makki, in “al-Sawaaeq al-Muhreqah” p. 150, after narrating Hadees-e-Saqalain vide a few chains of narrators and paths, writes, “In this tradition, the order to fasten to the Quran, Sunnah and those among the Ahle Bait who know these two (Quran and Sunnah), shows that the presence of all the three till the Day of Judgment is necessary.”

From this statement of Ibn Hajar Makki, it becomes evident that despite his enmity and bigotry, he has considered Hadees-e-Saqalain specific to the scholars from the Ahle Bait (a.s.). Therefore, Shah Sahab’s (the author of Tuhfa) claim that the word ‘progeny’ refers to

¹ Surah Noor (24): Verse 35

all the relatives is flawed.

Again, Ibn Hajar Makki in “al-Sawaaeq al-Muhriqah” writes, “The Messenger of Allah (s.a.w.a.) has called the Quran and his progeny which means his family, lineage and closest relatives, as ‘**the two precious things**’ (**Saqalain**) because anything that is precious and is worth protecting is called as ‘**Saqal**’. This applies for both these things (Quran and progeny) because both are the mines and treasure-chests of divine knowledge, secrets, wisdom, and divine laws. Therefore, the Messenger of Allah (s.a.w.a.) has ordered that both should be followed, fastened unto, and to acquire knowledge from them. He (s.a.w.a.) said about them, ‘*All Praise is for Allah Who granted us Ahle Bait wisdom.*’ It is also said that they are called as “Saqalain” because observing their rights is very difficult. Those who have been ordered to be emulated and followed are thoroughly aware of Allah’s Book and the Sunnah of His Messenger (s.a.w.a.). They will never separate from the Book of Allah till they both reach to the Pond (of Kausar). This is supported by the previous tradition in which the Messenger of Allah (s.a.w.a.) said, ‘*Don’t teach them (i.e. the Ahle Bait) because they are more learned than you.*’ This is their distinction vis-à-vis other scholars because Allah has kept them away from all uncleanness and filth and kept them pure as is the right of purification. He has conferred them with great nobilities and highest grace. Some of these traditions were mentioned earlier. One tradition about the Quraish is that the Messenger of Allah (s.a.w.a.) said, ‘*Learn from the Quraish because they know more than you.*’ Now, when this is proved for the ordinary Quraish, the Ahle Bait (a.s.) are certainly higher than them because Ahle Bait (a.s.) have such characteristics in which none is their partner. The traditions that order to fasten to the Ahle Bait (a.s.) prove that those who are eligible for fastening unto among them will continue to exist till the Day of Judgment. Hence, it has come in the traditions that Ahle Bait (a.s.) are the cause of safety for the inhabitants of the earth. The previous tradition proves that there will be some just people from my Ahle Bait among my nation. Obviously, the most eligible among them to be fastened unto is their

Imam and scholar, Ali Ibn Abi Talib (k.w.) because he is the most knowledgeable and his derivation is the most accurate and precise. Hence, Abu Bakr said that Ali is the progeny of the Messenger of Allah (s.a.w.a.), that is, he is from those whom we should fasten unto. Abu Bakr has specified Ali to the Ahle Bait like the Holy Prophet (s.a.w.a.) had specified him on the day of Ghadeer-e-Khumm.¹

Tibi in “al-Kashif fi Sharh al-Mishkat” in the Chapter of the Virtues of Ahle Bait (a.s.), Second Section, second tradition, writes, “To fasten to the Quran means to act upon its teachings i.e. to act upon its commands and to abstain from its prohibitions. To fasten to the progeny means to love them, to receive guidance from them and to emulate their behaviour.”

Badr al-Deen Mahmud Ahmad Rumi in “Taj al-Durrah fi Sharh Qasidah al-Burdah”, writes while explaining the couplet,

دعا الي الله فالمستمسكون به مستمسكون بحبل الله غير منقسم

“He called to Allah, those who fastened to it

Those who fasten to Allah’s Rope, which does not untwine”

“The poet wants to say that this beloved is the one, who in his time and till the Day of Judgment, called all the people towards Allah’s religion and His satisfaction, from the Jinn and the humans, from the Arabs and the non-Arabs so that one can hope for his intercession with Allah’s order. So, those who cling to his religion and respond to his call have fastened to such a rope of Allah’s satisfaction, which will never break, and these means are only two: the Book of Allah and the progeny of the Prophet, the possessors of infallibility and purity. Their love and affection is mandatory for all other humans, as Allah says, **“Say: I do not ask of you any reward for it but love for my near relatives;”**² This was further attested by the saying of the Prophet (s.a.w.a.), *تركت فيكم الثقلين كتاب الله و عترتي*, *‘I am leaving among you two precious things: the Book of Allah and my*

¹ Al-Sawaeq al-Muhriqah, p. 151

² Surah Shura (42): Verse 23

progeny.’ In another tradition, he (s.a.w.a.) said, *تركت فيكم ما ان تمسكتم بهما لن تضلوا بعدي كتاب الله و عترتي لن يفترقا حتي يردا علي الحوض* ‘I have left among you that if you fasten to them both you will never deviate after me: the Book of Allah and my progeny. They two will not separate from each other till they come to me at the Pond (of Kausar).’ This is an irrefutable document on our claim that whoever fastens to Allah’s Book has in fact fastened to the progeny and whoever turns away from the progeny has turned away from the Quran, even if he does not realize it and keeps saying ‘I believe in Allah and everything that the Messenger of Allah (s.a.w.a.) has brought from Allah’. Hence, Allah the High says, *فَلَا وَ رَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَ يُسَلِّمُوا تَسْلِيمًا* **“But no! By your Lord! They do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any narrowness in their hearts as to what you have decided and submit with entire submission.”**¹ It is narrated from Amirul Momineen Ali (a.s.), ‘Faith has ten parts, of which Salman has nine, Miqdad eight....’

Mulla Ali Qari in “Sharh-o-Shifa” of Qazi Ayaz writes in the explanation of Hadees-e-Saqalain, “The progeny of the Holy Prophet (s.a.w.a.) are his special relatives and it is said that implies the general scholars of the Ummah. Fastening to the Quran means to obey its commands and to refrain from its prohibitions and fastening to the progeny means to love them and to emulate their behaviour.”²

The above statement explicitly shows that in Hadees-e-Saqalain, ‘progeny’ means the Prophet’s (s.a.w.a.) special relatives. Hence, the claim of Shah Sahab (the author of Tuhfa) that it implies his general relatives is erroneous. Since Mulla Ali Qari in his explanation explicitly states that fastening to the progeny means to love them and emulate their behaviour, hence the general application of ‘progeny’ is

¹ Surah Nisaa (4): Verse 65

² Sharh al-Shifa, vol. 2, p. 82, “The Chapter about Revering the Prophet (s.a.w.a.) and being good to him and his progeny.”

automatically invalidated because all the relatives of the Prophet (s.a.w.a.) were not worthy of being loved or their behaviour to be followed. Thus, in Hadees-e-Saqalain, the word progeny refers to those special relatives of the Prophet (s.a.w.a.) who are protected by infallibility.

As for Mulla Ali Qari's inference that the word progeny implies the 'general scholars' of the Ummah, then such an extrapolation is certainly incorrect because he is not cited the reference of his interpretation and such an interpretation has been refuted by great scholars through various arguments. Had such an inference been true, celebrated scholars of Ahle Tasannun would not have enumerated this tradition among the merits and excellences of the Ahle Bait (a.s.).

Mulla Ali Qari in "al-Mirqaat fi Sharh al-Mishkat" writes in the explanation of Hadees-e-Saqalain, "According to Ibn al-Maalik, fastening to Allah's Book means to act upon it i.e., to obey its commands and to abstain from its prohibitions. Fastening to the progeny implies that their behaviour should be followed and emulated. Sayed Jamaal al-Deen has added to this that 'provided their behaviour and guidance is not against religion'; but I say that the progeny's guidance means that their guidance and behaviour will always be compatible with the religious laws and the tariqah and hence, there is no need for this additional stipulation."¹

In the same book, Mulla Ali Qari, while explaining Hadees-e-Saqalain, writes, "I say: Ahle Bait are generally more aware of the home and its inhabitants. Hence, in this tradition, Ahle Bait implies the people of knowledge, aware of the lifestyle and behaviour of the Messenger of Allah (s.a.w.a.), and cognizant of his knowledge and wisdom. Due to these characteristics, they are considered on par with the Quran, as Allah says, **وَيُعَلِّمُهُمُ الْكِتَابَ وَ الْحِكْمَةَ** 'and he teaches the Book and the wisdom'². This concept is supported by Ahmad Ibn Hanbal's

¹ Al-Mirqaat fi Sharh al-Mishkat, vol. 11, p. 307, Explanation of Hadees No. 6152

² Surah Baqarah (2): Verse 129, Surah Aale Imran (3): Verse 164, Surah Jumuah (62): Verse 2

narration which he has recorded in his “Manaaqeb” on the authority of Abdullah Ibn Zaid, who says, ‘One day, a judgement of Ali Ibn Abi Talib (a.s.) was mentioned in front of the Messenger of Allah (s.a.w.a.). The latter was delighted and exclaimed, ‘*All Praise is for Allah Who placed wisdom among us Ahle Bait (a.s.).*’ Ibn Abi al-Dunya in his book “al-Yaqeen” has narrated from Muhammad Ibn Musa’ir al-Yarbooe that Ali (a.s.) asked Imam Hasan (a.s.), ‘*What is the difference between faith (imaan) and certainty (yaqeen)?*’ Imam Hasan (a.s.) replied, ‘*Four fingers.*’ Ali (a.s.) asked him to elaborate. Hasan (a.s.) complied, ‘*Certainty is seen by the eyes and faith is heard by the ears and verified by the heart.*’ Hearing this, Ali (a.s.) exclaimed, ‘*I bear witness that you are the manifestation of the verse ذُرِّيَّةٌ بَعْضُهَا مِنْ بَعْضٍ*’ **“Offspring one of the other...”**¹ Zohri, (an employee of the Bani Umayyah), once committed a sin due to which his color changed. (Imam) Zainul Aabideen (a.s.) told him, ‘*Don’t despair (of Allah’s mercy). Allah’s mercy is greater than your sin.*’ Zohri exclaimed, **اللَّهُ أَكْبَرُ** **‘Allah knows best where to place His message’**² and returned to his home.³

Mulla Ali Qari has specified Hadees-e-Saqalain to those relatives of the Prophet (s.a.w.a.) who were knowledgeable, cognizant of his (s.a.w.a.) behaviour, aware of his path, and familiar with his knowledge and wisdom. Hence, they are considered on par with the Quran. Mulla Ali Qari’s statements are enough to dispel the misconceptions of Shah Sahab (the author of Tuhfa).

Manavi writes in the explanation of “Hadees-e-Saqalain”: “The word ‘Progeny’ is the abbreviated form while ‘my Ahle Bait’ is its detail. As per Arabic grammar, it is a replacement or explanation of the word ‘progeny’. They are ‘the people of the cloak’ from whom Allah has kept away all forms of uncleanness and filth and purified them as is

¹ Surah Aale Imran (3): Verse 34

² Surah An’aam (6): Verse 124

³ Al-Mirqaat fi Sharh al-Mishkat, vol. 11, p. 307, Explanation of Hadees No. 6153

the right of purification.¹

After this exposition of Manavi, can anyone say that ‘progeny’ implies general relatives?

Shaikh Abd al-Haq Dehlavi in “Lum’aat Sharh Mishkaat” explains Hadees-e-Saqalain as follows: “In this tradition, ‘my Ahle Bait’ is the explanation of ‘progeny’. A person’s progeny is his offspring and closest relatives. The Messenger of Allah (s.a.w.a.) called his progeny as his Ahle Bait so that their greatness and majesty is manifested for one and all. Also, he wanted to show that these are his Ahle Bait, those who relate to me, those who take my light, and the knower of my secrets. Apparently, Ahle Bait implies his closest relatives from the Bani Hashim, who are his offspring and children.”²

From the averments of Shaikh Abd al-Haq Dehlavi, the following points come to the fore:

- 1) Progeny does not include all his relatives. It refers to his offspring and closest relatives only.
- 2) Progeny implies only his Ahle Bait.
- 3) Ahle Bait refers to those who relate to him, take light from him, and are cognizant of his secrets.

The specifics within specifics in the assertions of Shaikh Dehlavi are more than enough to prove wrong the fallacies of Shah Sahab (the author of Tuhfa).

Moreover, Shaikhani Qadri in “al-Sirat al-Savi”, Zarqaani in “Sharh Mawaaheeb al-Ladunniyyah”, Saharanpuri in “al-Maraafez”, Shabraavi in “al-Athaaf be Hubb Aashraaf”, Sindhi in “Deraasaat al-Labeeb”, Ajili in “Zakheerah al-Ma’al”, Mulla Muhammad MuIbn Lucknawi in “Wasilah al-Najaat”, Waliyullah Lucknawi in “Mirat al-Mumineen”, Qundoozi in “Yanaabee’ al-Mawaddah”, Hasan Zamani in “al-Qaul al-Mustahsan” have all elaborated that progeny does not mean his

¹ Faiz al-Qadeer, vol. 3, p. 14, Explanation of H. No. 2631; al-Tayseer, vol. 1, p. 367

² Ash’eah al-Lum’aat, vol. 4, p. 681

general relatives; rather, it implies his special kin who are his infallible and sinless Ahle Bait (a.s.).

A New Trick

Shah Sahab (the author of Tuhfa) in the margins of “Tuhfa Isna Ashariyyah” has hinted his scepticism about the word ‘*progeny*’ in other words. He writes:

“The gist of the discussion is that ‘progeny’ implies the entire household of the Holy Prophet (s.a.w.a.) or the entire Bani Hashim or all the children of Fatima (s.a.). Whatever may be the case, the order to fasten is for each one separately **or** those on whom all are unanimous **or** some are ambiguous, and others determined and specific; all are wrong. The first case necessitates to fasten to two opposites because there are disagreements among the progeny vis-à-vis principles of religion, as has been explained in detail. In the second instance, the point will be in vain because the order to fasten should be for that thing in which there is no discord at all. The third case requires that the two opposite sides should support each other i.e. the Imamiyyah should support the Zaidiyyah and the Kaisaniyyah, the Zaidiyyah and Kaisaniyyah should back the Imamiyyah. The fourth instance is deceptive because the ‘some’ are not mentioned which will inevitably lead to dispute and as can be observed.”

I (Mir Hamid Husain) say: This point raised either by Shah Sahab (author of Tuhfa) or his predecessors will not yield any result because in the light of the Holy Quran, Sunnah and in the light of the sayings renowned scholars of Ahle Tasannun, our proofs are sufficient to render them null and void. Nevertheless, to complete the argument, some points are presented to the readers:

According to Shah Sahab, ‘progeny’ refers either to the entire household of the Messenger of Allah (s.a.w.a.) or all the Bani Hashim or all the children of Fatima (s.a.). But this classification is completely baseless because all the residents of the Holy Prophet’s (s.a.w.a.)

house were not the addressees of “Hadees-e-Saqalain” because there were some wives in it who were not even remotely connected to infallibility, and whoever is like this, cannot be an associate or equal of the Holy Quran. Similarly, among these residents were slaves and maids, who will not be called by anyone as his progeny by no stretch of imagination. As for the saying that progeny refers to all the Bani Hashim and all the children of Fatima (s.a.), this too is fallacious because Hadees-e-Saqalain establishes that the progeny and Ahle Bait (a.s.) are infallible and most knowledgeable, while neither all the Bani Hashim were all infallible and most knowledgeable nor all the children of Fatima (s.a.). Hence, ‘progeny’ applies only for those offspring of Fatima (s.a.) who were infallible and most knowledgeable, and they are none other than the twelve Imams (a.s.). Moreover, the proofs that I have mentioned earlier vis-à-vis the progeny are sufficient to rebut such preposterous insinuations.

The insinuation of Shah Sahab that “Whatever may be the case, whether the order to attach is for each one of them separately or those on whom all are unanimous or some are ambiguous, and others specified/determined, all are wrong” is erroneous. Even this classification conjured by him is nothing more than a fallacy. For, when I have established with clear proofs that in Hadees-e-Saqalain, progeny implies the pure and immaculate Ahle Bait (a.s.) i.e. the twelve Imams (a.s.), then his daylight hallucinations are absurd and meaningless.

Shah Sahab’s opinion that ‘the first instance necessitates that we fasten to opposites because there are differences among the progeny in the principles of religion’ is wrong because we have proved several times that progeny implies twelve Imams (a.s.) and there are no disagreements among them in either the principles of religion or its branches, which is not surprising because in the light of the acknowledgements of renowned scholars of Ahle Tasannun, these Imams (a.s.) are infallible in their word as well as actions.

Shah Sahab’s contention that “in the second case, the point will be in

vain because the order to fasten about something in which there are no differences at all is useless since the discussion is about those issues in which there are disagreements” is erroneous in the eyes of every wise person because when the meaning of ‘progeny’ has become clear as to who they are, to debate the benefit of this fastening on which all are unanimous is nothing but obstinacy. For, the talk of each one of them is a proof upon us, leave alone those things on which they are all unanimous. Shah Sahab’s point that ‘the discussion is about those things in which there are differences among them’ is truly hilarious because there are no disagreements in them.

Shah Sahab’s statement that ‘the third instance necessitates that two opposite factions should support each other i.e., the Imamiyyah must support the Zaidiyyah and Kaisaniyyah, and the Zaidiyyah and the Kaisaniyyah must assist the Imamiyyah’ is also preposterous because Hadees-e-Saqalain has amply proved that the progeny and Ahle Bait (a.s.) implied none other than the twelve Imams (a.s.), whose names have been recorded by several scholars of the Ahle Tasannun. Therefore, the inference of progeny is not ambiguous that one sect should support the other.

Shah Sahab’s assertion that “The fourth case necessitates deception because in the tradition, who is the progeny has not been specified and this can be the cause of dispute because in such things fights do take place” is also completely misplaced because whom did the Holy Prophet (s.a.w.a.) imply by the word “progeny” is very evident. The celebrated traditionalist of Ahle Tasannun, Sadr al-Deen Hammui has even mentioned their names in his book “Faraaed al-Simtain” and Allamah Muhammad Maeen Sindhi in “Deraasaat al-Labeeb” has discussed exhaustively that in Hadees-e-Saqalain, “progeny” implies the twelve Imams (a.s.). Thus, how can a wise person say that the inference of the word “progeny” is ambiguous. The reason for discords and disagreements in the Ummah is due to their disregard for the truth deliberately, and not because the tradition is vague.

Reminder: When some fabricators of traditions saw the importance

and greatness of the progeny and the Ahle Bait (a.s.) in consecutive traditions, especially Hadees-e-Saqalain, they concocted one tradition about Abu Bakr and included him in the progeny. They claim that Abu Bakr had contended in Saqeefah, نحن عترة رسول الله “We are the progeny of the Messenger of Allah”, although there is no clue of this in the authentic traditions of Saqeefah! There is no trace of its chain of narrators, not even a feeble one! How I wish these claimants would prove it with strong and reliable sources!! And whoever claims must provide proof according to the words of reliable, trustworthy individuals. The difference between them is vast, and it is unlikely to be bridged!”

And if, hypothetically, this claim by Abu Bakr were to be proven, it would never be accepted by a wise and insightful person that the word 'Ahle Bait' in that context carries its well-known and famous meaning, which is 'children and closest relatives.' Rather, its meaning would be considered as 'city' or 'homeland.' Thus, some prominent scholars and linguists of the Ahle Tasannun have openly admitted this fact, pursuing the path of fairness in distinguishing truth from falsehood and separating the genuine from the false. Thus, famous litterateur Muhammad Ibn Abd al-Wahid Ibn Abi Hashim Abu Amr Zahid (exp. 345 A.H.) in his book “al-Yawaaqeeet” writes, “Informed me Abu al-Abbas Sa’lab from (his teacher) Ibn A’raabi (exp. 291 A.H.) that the word ‘*etrah*’ (progeny) literally means the fragrance in the body of the deer. Its diminutive form is ‘*utairah*’. *Etrah* also means the sweet, clean and lucid water which is drunk in the morning. The diminutive form of this too is ‘*utairah*’. And *Etrah* is also a tree that grows by the burrow of the lizard. I think he meant to say: the burrow of the hyena because the burrow of the lizard is called ‘*maku*’ and ‘*juhur*,’ while for the hyena it is called ‘*wujaar*.’ Moreover, a person’s offspring from his loins is also called his “*Etrah*”. Hence, the children from Ali and Fatima (s.a.) are also called the progeny of Muhammad (s.a.w.a.)” Sa’lab says that I asked Ibn A’raabi, “Then what does Abu Bakr’s averment in Saqeefah that ‘we are the progeny of the Messenger of Allah (s.a.w.a.)’ mean? He replied, ‘He (Abu Bakr) meant that we are

from his city and from his sanctum sanctorum. Progeny of Muhammad (s.a.w.a.) are only the children of Fatima (s.a.). Its proof is that the Holy Prophet (s.a.w.a.) called back Abu Bakr and made Ali (a.s.) deliver the Chapter of Bara'ah and his saying that only me or someone who is from me is entitled to deliver this Chapter. Hence, the Messenger of Allah (s.a.w.a.) took back this Chapter from Abu Bakr and handed it over to someone who was from him (viz. Ali Ibn Abi Talib (a.s.)). If Abu Bakr was from the progeny of the Holy Prophet (s.a.w.a.) (not like how Ibn A'raabi interpreted it), it would be impossible that the Messenger of Allah (s.a.w.a.) would take back the Chapter from Abu Bakr and hand it over to Ali!!”

I say: Not only Sa'lab and Ibn A'raabi have refuted that Abu Bakr was from the progeny of the Holy Prophet (s.a.w.a.), but even Abu Bakr also himself has called Amirul Momineen Ali (a.s.) as the progeny of the Messenger of Allah (s.a.w.a.). Refer to Ibn Hajar Makki's "al-Sawaaeq al-Muhriqah" p. 151, Noor al-Deen Samhoodi's "Jawaaher al-Eqdain" p. 246, Part 2, Section 4, Shaikhani Qadri's "al-Sirat al-Savi", Ajili's "Zakhira al-Ma'al" and Ashiq Ali Khan's "Zakhira al-Uqba".

Briefly, Ali's (a.s) being the superior most among the progeny of the Prophet (s.a.w.a.) and in the light of the sayings of celebrated scholars of Ahle Tasannun, Abu Bakr not being in the progeny of the Messenger of Allah (s.a.w.a.), has rendered all the foolish efforts of Shah Sahab (the author of Tuhfa) and his predecessors null and void.

Reply To The Second Contradictory Tradition

Shah Sahab (the author of Tuhfa) also says, "It has also come in authentic traditions that the Messenger of Allah (s.a.w.a.) indicated towards Ayesha and said, *خذوا شطر دينكم عن هذه الحميراء*, "Take half of your religion from this Humaira."

I (Mir Hamid Husain) say: The claim of authenticity for the above tradition is wrong and to present it as a counter to "Hadees-e-Saqalain", which is authentic according to both Shias as well as Ahle Tasannun, is a contemptible act. Moreover, Shah Sahab (the author of Tuhfa) is not steadfast on his view because in the beginning of his

book “Tuhfa Isna Ashariyyah”, he had promised in several places that he will present only those traditions as arguments that are from reliable and authentic Shia books. But, as a counter to a consecutively narrated tradition like “Hadees-e-Saqalain”, he goes on to cite narrations that have no trace in Shia sources and are not safe from criticism in the anthology of the Ahle Tasannun. Our discussions will support our view and expose the mendacities of Shah Sahab.

The Scholars and Memorizers of Traditions Who have labelled this tradition as Weak

- 1) Jamaal al-Deen Abu al-Hajjaj Yusuf Ibn Abd al-Rahman al-Mizzi, who is considered among the stalwarts of the Ahle Tasannun scholars, has expressed his ignorance about this tradition. Hence, Allamah Ibn Amir al-Haaj Halabi writes about the weakness of the above tradition:

“Hafiz Imad al-Deen Ibn Kasir says that when Hafiz Mizzi and Hafiz Zahabi were asked about this tradition, both replied that ‘we are not aware of this tradition’.¹“

Suyuti in “al-Durar al-Muntaserah”, Abd al-Rahman Shaibani in “Tameez al-Tayyib min al-Khabees”, p.83, H. 561 under the Arabic alphabet ح, Muhammad Tahir Fattani in “Tazkerah al-Mauzooaat” and “Majma’ al-Bihar”, Mulla Ali Qari in “Mauzooaat al-Kubra”, p. 190, H. 185, and “al-Mirqaat fi Sharh al-Mishkat”, vol. 11, p. 338 under the explanation of H. 6194, Muhammad Ibn Abd al-Baqi in “Sharh Mawaaheb al-Ladunniyyah”, Nizam al-Deen Sahaalwi in “Sahih Sadiq”, Shaukani in “Fawaaed Majmua”, p. 399, H. 139, Chapter of the Excellences of the Caliphs and the Ahle Bait, etc. have written that Mizzi has considered this tradition as “not known” (*ghair maroof*). Hence, Jalal al-Deen Suyuti writes in “al-Durar al-Muntaserah fi al-Ahaadis al-Mushtaherah”, p. 70, H. 210, “It is narrated from Hafiz Mizzi that I have still not traced the chain of narrators of this

¹ Al-Taqrer wa al-Tabheer fi Sharh al-Tahreer, vol. 3, p. 99, Fourth Chapter about Consensus.

tradition.”

Allamah Ibn Amir al-Haaj Halabi writes, “Hafiz Jamaal al-Deen Mizzi is of the view that the chain of narrators of this tradition is still untraceable. In fact, Taj al-Deen Subki says, ‘Our teacher Hafiz Abu al-Hajjaj Mizzi is of the view, كل حديث فيه لفظ الحميراء لا اصل له الا حديثا واحدا في النسائي “Every narration in which the word Humaira is used is has no basis except one in Nasai.”¹”

Apparently, in Hafiz Jamal al-Deen’s view, the above narration is baseless and fabricated.

- 2) The famous critic of Ahle Tasannun and as per Shah Sahab, Imam al-Hadees Hafiz Shams al-Deen Zahabi, has also refused to acknowledge this tradition’s authenticity. Hence, while refuting this tradition, Sakhaawi writes, ذكر الحافظ عماد الدين بن كثير انه “Hafiz Imad al-Deen Ibn Kasir mentioned that the two Hafiz, al-Mizzi and al-Zahabi, were asked about this tradition, but both refused to acknowledge it.²“ The same has been echoed by Shaukani in “Tameez al-Tayyib min al-Khabees” and Mulla Ali Qari in “al-Mauzooaat³“ and “al-Mirqaat”. Allamah Ibn Amir al-Haaj al-Halabi (exp. 879 A.H.) in “al-Taqreer wa al-Tahbeer” narrates from Ibn Mulqin (the renowned Egyptian scholar), “Zahabi says that this tradition is from those whose chain of narrators is untraceable.” This fact has been quoted by Allamah Hafiz Jalal al-Deen Suyuti on his authority in his book “al-Durar al-Muntaserah⁴“ from Ibn Kasir. Moreover, other books too have reiterated this fact.
- 3) Allamah Shams al-Deen Muhammad Ibn Abi Bakr Dimishqi

¹ Al-Taqreer wa al-Tabheer fi Sharh al-Tahreer, vol. 3, p. 99, Fourth Chapter about Consensus; Mulla Ali Qari’s al-Mauzooaat al-Kubra, p. 389, H. 608

² Al-Maqaased al-Hasanah fi al-Ahadees al-Mushtaharah ala al-Asinah, p. 209, H. 432

³ Al-Mauzooaat al-Kubra, p. 191, H. 185

⁴ Al-Durar al-Muntaserah fi al-Ahadees al-Mushtaherah, p. 70, H. 210

Hanbali, famous as Ibn Qayyim Jauziyyah, explicitly acknowledged that this tradition is weak and fabricated when he was asked that without any investigation into the chain of narrators, is there any method or general rule by which fabricated traditions can be recognized? He replied, ‘One of the rules is that the tradition is invalid per se, and the basis of its invalidity is that the Messenger of Allah (s.a.w.a.) has not said it. Like the tradition, المجرة التي في السماء من عرق الافعاء التي تحت العرش، ‘The galaxy in the sky is from the sweat of the python under the Divine Empyrean’ or اذا غضب الرب انزل الوحي بالفارسية و اذا رضي انزله بالعربية ‘When the Lord is angry, He sends the revelation in Persian, and when He is satisfied, He reveals in Arabic.’ Every tradition in which the word ‘O Humaira’ or ‘Humaira’ has come like, يا حميرا لا تأكلي الطين فانه يورث كذا و كذا ‘O Humaira! Don’t eat mud because it causes so and so (illness)’ and likewise, the narration خذوا شطر دينكم عن الحميراء ‘Take half of your religion from Humaira’.¹“

From the above statements of Ibn Jauziyyah, some points become clear:

- a) This tradition ‘Take half of your religion from Humaira’ is false and concocted, which means the Messenger of Allah (s.a.w.a.) never said it.
- b) He clearly says that any tradition in which the word Ya Humaira or Humaira has come is false and fabricated.
- c) He has termed the tradition under discussion as invalid and concocted.
- 4) Taj al-Deen Abd al-Wahhab Ibn Ali Subki, who is from among the renowned scholars of Ahle Tasannun, has labelled this tradition as false and quotes his teacher Mizzi as follows, ‘Any tradition in which the word Humaira has come is unsubstantiated except the one found in Sunan Nasai.’²“

¹ Mulla Ali Qari’s “al-Mauzooat al-Kubra”, p. 433, Rule 6

² Al-Taqrer wa al-Tabheer fi Sharh al-Tahreer, vol. 3, p. 99, Fourth Chapter

From Maulvi Nizam al-Deen Sahaalvi's "Subh Sadiq" and Maulvi Abd al-Ali's "Fawaateh al-Rahmoot bi Sharh Musallim al-Suboot" it can be deciphered that Subki endorsed the view of his teacher, which we will discuss later.

- 5) Abu al-Fida Ismail Ibn Umar Qarashi, famous as Ibn Kasir, who is among the Imams of the memorizers, has termed this tradition as weak. Thus, Hafiz Jalal al-Deen Suyuti quotes him as under, "Hafiz Imad al-Deen Ibn Kasir has written in "Takhreej-o-Ahaadees Mukhtasar Ibn al-Haajib" that this tradition is strange, rather, weak. When I (Ibn Kasir) asked my teacher, Hafiz Abu al-Hajjaj Mizzi about it, he expressed his ignorance about it and said that he had not yet seen its chain of narrators and that my teacher Zahabi has stated that this tradition is weak, whose narrators were not well-known."¹

Ibn Kasir has enumerated this tradition among the weak ones and to support his view, he cites two of his teachers.

- 6) Allamah Siraj al-Deen Umar Ibn Ali Ibn Mulqin Shafei has objected to the correctness of this tradition and has relied upon the views of Hafiz Mizzi and Hafiz Zahabi to endorse his viewpoint. Therefore, Allamah Ibn Amir al-Haaj writes in "al-Taqreer wa al-Tahbeer", vol. 3, p. 99, "Shaikh Siraj al-Deen Ibn Mulqin is of the view that Hafiz Jamaal al-Deen Mizzi has stated 'I have not yet seen the chain of narrators. Zahabi has called this tradition as weak and its narrator as unknown'."
- 7) Shaikh al-Islam Allamah Ibn Hajar Asqalani has labelled this narration as baseless and concocted. Ibn Amir al-Haaj writes, "Our teacher Hafiz (Ibn Hajar Asqalani) says, 'The chain of narrators of this tradition is untraceable. Barring Ibn Asir's "al-Nehaayah", this narration is not available in any book of tradition. Ibn Asir has recorded this narration under the root

about Consensus.

¹ Al-Durar al-Muntaserah fi al-Ahaadees al-Mushtaharah, p. 70, H. 210

ح-م-ر but did not say mention its source. In the book “al-Firdaus”, this narration has been chronicled but without any chain of narrators and has been recorded in the following words, خذوا ثلث دينكم من بيت الحميراء ‘Take one-third of your religion from the house of Humaira’. The author of “Musnad al-Firdaus” has left the chain of narrators’ space before this narration blank, without mentioning it. (Had he had the chain of narrators, he would have mentioned it like he has done in “Firdaus al-Akhbaar” – Translator). Hafiz Imad al-Deen Ibn Kasir says, “When Hafiz Mizzi and Hafiz Zahabi were asked about this tradition, they refused to acknowledge it.”¹ This view of Ibn Hajar Asqalani has been reiterated by Ibn Kasir in “Takhreej-o-Ahaadees-e-Ibn Haajib”, Sakhaawi in “al-Maqсад al-Hasanah”, Abd al-Rahman Shaibani in “Tameez al-Tayyib min al-Khabees”, Muhammad Tahir Fattani in “Tazkerah al-Mauzooaat” and “Majma’ al-Bihar”, Mulla Ali Qari in “al-Mauzooaat al-Kubra” and “al-Mirqat fi Sharh al-Mishkat”, Zarqaani in “Sharh al-Mawaaheb”, Shaukani in “Fawaaed al-Majmuah”. It will be related in the future. Ibn Hajar Asqalani writes in “Fath al-Baari”, ‘Nasai has narrated vide the chain of narrators of Abu Salamah from Ayesha, ‘A group of people had come from Ethiopia and were indulging in play and dance. The Prophet asked me, ‘O Humaira! Do you love to see the dance?’ I replied, ‘Yes’. This is a correct narration vis-à-vis chain of narrators. Besides this tradition, no other authentic narration bears this word ‘Humaira’.²“

As if the narration deemed correct by Shah Sahab (the author of Tuhfa) is considered weak by none other than Ibn Hajar Asqalani.

- 8) Ibn Amir al-Haaj Hanafi was hell-bent on accumulating proofs to establish this tradition as fabricated and weak. In this regard, he has gathered the views of renowned memorizers

¹ Al-Taqrer wa al-Tahbeer, vol.3, p. 99, Fourth Chapter Concerning Consensus.

² Fath al-Bari fi Sharh al-Bukhari, vol. 3, p. 96

and critics of traditions Ibn Kasir, Mizzi, Zahabi, Ibn Mulqin and Subki in his book “al-Taqreer wa al-Tabheer fi Sharh al-Tahreer”. I have quoted him from this book in several places.

- 9) Muhammad Amin famous as Amir Badshah Bukhari in his book “al-Tayseer fi Sharh al-Tahreer” has gathered the views of celebrated scholars of Ahle Tasannun who have labelled this tradition as invalid and weak. Soon, we will quote these views from the book “Fawaateh al-Rahmoot”.
- 10) Allamah Shams al-Deen Sakhaawi in “al-Maqaasid al-Hasanah” has cited the opinions of renowned scholars of Ahle Tasannun who have considered this tradition as concocted. He writes, “Regarding the narration, خذوا شطر دينكم عن الحميراء ‘Take half of your religion from Humaira’, my teacher (Ibn Hajar Asqalani) writes in “Takhreej Ibn al-Haajib” which he had penned himself, ‘There is no chain of narrators for this narration, barring “al-Nehaayah”, it is not seen in any book of tradition. Ibn Asir has chronicled it in “al-Nehaayah” under the root ح-م-ر, but he has not mentioned its source. Likewise, this narration is seen in the book “al-Firdaus” which he has narrated from Anas, but its wordings are different from the other tradition and is without the chain of narrators. The author of “Musnad al-Firdaus” has left the space of chains of narrators blank and has not mentioned the chain of narrators. Ibn Kasir inquired from Hafiz Mizzi and Hafiz Zahabi about this tradition, so even for them both this tradition was new (strange).¹⁴
- 11) Allamah Jalal al-Deen Suyuti in his treatise (which is a summary of Zarkashi’s book) has refuted this tradition explicitly. He pens, “I have not seen the narration, خذوا شطر دينكم عن الحميراء ‘Take half of your religion from Humaira’. Hafiz Imad al-Deen Ibn Kasir in “Takhreej Ahaadees Mukhtasar Ibn Haajib” says that this tradition is strange, rather invalid.

¹ Al-Maqaased al-Hasanah, p. 209, H. 432

Regarding this, I asked my teacher Hafiz Abu al-Hajjaj Mizzi, he replied, 'I have never seen such a tradition and its chain of narrators is untraceable for me'. My teacher Zahabi said, 'This narration is among the weak ones. Its chain of narrators is unfounded. But in "al-Firdaus" it is chronicled on the authority of Anas that 'Take one-third of your religion from Ayesha' but he has failed to mention the chain of narrators of even this one.¹

- 12) Abd al-Rahman Ibn Ali al-Shaibani in his book "Tameez al-Tayyib min al-Khabees" has collected the views of renowned critics vis-à-vis the weakness of this tradition. He writes, "According to Ibn Hajar, this tradition, *خذوا شطر دينكم عن الحميراء*, 'Take half of your religion from Humaira' does not have any chain of narrators nor can it be seen in any book of traditions except in Ibn Asir's "al-Nehaayah" where he has brought it under the root of *ح-م-ر* but did not specify its source. Hafiz Imad al-Deen says, 'I asked Hafiz Mizzi and Hafiz Zahabi about this tradition, but they did not acknowledge it'.²
- 13) Muhammad Tahir Fattani in his book "Tazkerah al-Mauzooaat", after narrating this tradition has proved that it is fabricated and has reproduced the views of great scholars who have called it weak. Hence, he cites from Sakhaawi's book "al-Maqaased al-Hasanah", "Our teacher says that this tradition neither has any chain of narrators nor can it be found in any book except Ibn Asir's "al-Nehaayah" and in "al-Firdaus", it has been recorded without chain of narrators. *خذوا ثلث دينكم من بيت الحميراء* "Take one-third of your religion from the house of Humaira". When Mizzi and Zahabi were asked about this tradition, they refused to acknowledge its authenticity.³

¹ Al-Durar al-Muntaserah, p. 70, H. 201

² Tameez al-Tayyib min al-Khabees, p. 83, H. 561 under the alphabet *ح*

³ Tazkerah al-Mauzooaat, p. 100, Chapter about the Excellence of his companions and his Ahle Bait (a.

Fattani in his book “Majma al-Bihar” has reproduced Sakhaawi’s statements and proved the falsity of this tradition. To support his view, he has brought the views and opinions of the Imams of Rijal and Hadees.

- 14) Mulla Ali Qari has discussed this tradition in detail in his book “al-Mauzooaat al-Kubra” and has proved its weakness in the light of the views of critics of traditions. He writes, “In the tradition, “Take half of your religion from Humaira”, Humaira implies Ayesha. Its diminutive noun is Hamraa which means red and ‘شطر’ means half. Asqalani says, ‘I have no knowledge about the chain of narrators of this tradition nor I have seen it in any book. I saw it in “al-Nehaayah” of Ibn Asir, but he has not mentioned its source.

Hafiz Imad al-Deen Ibn Kasir says, ‘When I asked Mizzi and Zahabi about this tradition, they expressed their ignorance about it. The author of ‘al-Firdaus’ has recorded it but without any chain of narrators in these words, ‘خذوا ثلث دينكم من بيت الحميراء’

‘Take one-third of your religion from the house of Humaira.’ The author of ‘Musnad al-Firdaus’ has not cited any chain of narrators for this tradition (while he has done this for other traditions) as stated by Sakhaawi.

Suyuti says ‘I have not seen this tradition. Hafiz Imad al-Deen Ibn Kasir has called this tradition as strange, rather invalid, in ‘Takhreej-o-Ahaadees -e-Mukhtasar-e-Ibn Haajib” and says, ‘I asked my teacher Mizzi about it, but he refused to acknowledge it and declared his ignorance about its chain of narrators. When I asked my teacher Zahabi about it, he said that it is among the weak traditions whose chain of narrators is unknown. But the narration found in ‘al-Firdaus’, whose chain of narrators is also not mentioned, is ‘Take one-third of your religion from Humaira’. I (Qari) say that conceptually, this narration is correct because in case of the availability of chain of narrators, she did have some religion, and the tradition كليميني يا حميراء ‘Speak to me, O Humaira’ is also famous but is weak in the views of

the scholars and traditionalists.¹

Mulla Ali Qari's last statement that 'conceptually, this narration is correct', is only due to his bigoted optimism because after reading the book "Tashyeed al-Mataaen", it becomes clear that not only Ayesha did not have some religion, but she had no religion at all. For, her hatred for Amirul Momineen Ali (a.s.) and her ascribing lies to the Holy Prophet (s.a.w.a.) makes one lose complete faith in her.

It should be clear that Mulla Ali Qari in his book "al-Mauzooaat al-Kubra" has explicitly stated that: "In this book, al-Mauzooaat, I have only brought those traditions, on whose weakness and fabrication there is consensus among the traditionalists and critics of traditions. I have not brought traditions on whose fabrication there is disagreement among the scholars because it is possible that the disputed tradition may be fabricated from one chain of narrators, but it's another chain is authentic."²

Since Mulla Ali Qari has recorded this tradition in this very book (al-Mauzooaat al-Kubra), therefore this tradition (Take your religion from Humaira) is weak and fabricated. In fact, scholars and critics of traditions are unanimous about its weakness and concoction. It is truly shocking that Shah Sahab (the author of Tuhfa) had to resort to such a tradition whose lineage and roots are unknown, and then claims it to be an authentic narration!!

Mulla Ali Qari writes in "al-Mauzooaat al-Sughra", "The narration خذوا شطر دينكم عن الحميراء 'Take half of your religion from Humaira' is weak and fabricated."³

Mulla Ali Qari writes in "al-Mirqaat", "In the narration خذوا شطر دينكم عن الحميراء 'Take half of your religion from Humaira', Humaira implies Ayesha. About this tradition, Hafiz Ibn Hajar Asqalani is of the view that it does not have any chain of narrators and cannot be found in the book of traditions except Ibn Asir's "al-Nehaayah" although even

¹ Al-Mauzooaat al-Kubra, pp. 190-191 under the alphabet خ, H. 185

² Al-Mauzooaat al-Kubra, p. 73, Preface of the Author

³ Al-Mauzooaat al-Sughra, p. 211, H. 407

he has not mentioned its source. Hafiz Imad al-Deen Ibn Kasir inquired from Mizzi and Zahabi about this tradition, but both refused to acknowledge it. Sakhaawi says, ‘This tradition has been recorded in ‘al-Firdaus’ without chain of narrators but its wordings are خذوا ثلث دينكم من حميراء ‘Take one-third of your religion from Humaira’ but even he, i.e. the author of al-Firdaus, has not mentioned its chain of narrators. Suyuti too has expressed his ignorance about this tradition.¹“

- 15) Eminent Ahle Tasannun scholar from India, Imam Qazi Muhibullah Ibn Abd al-Shakoor Bihari (exp. 1119 A.H.) in his book “Musallim al-Suboot” refuting the consensus of the two Shaikhs and the four caliphs writes, “The traditions اصحابي كالنجوم ‘My companions are like stars’ and خذوا شطر دينكم عن الحميراء ‘Take half of your religion from Humaira’ are weak.²“
- 16) Muhammad Ibn Abd al-Baaqi Zarqaani has deemed this tradition as weak in the light of the views of scholars. He writes, “The tradition found in “al-Nehaayah” خذوا شطر دينكم عن الحميراء ‘Take half of your religion from Humaira’ is weak and the narration available in “al-Firdaus” خذوا ثلث دينكم عن الحميراء ‘Take one-third of your religion from Humaira’ is without chain of narrators. If its chain of narrators was available, his son (the author of Musnad al-Firdaus) would have certainly mentioned it. Hafiz Ibn Kasir inquired from Mizzi and Zahabi about this tradition and both refused to acknowledge it. Hafiz (Ibn Hajar) in “Takhreej Ibn al-Haajib” has called it as a tradition without chain of narrators.³“
- 17) India’s reliable Ahle Tasannun scholar, Mulla Nizam al-Deen Sahaalwi, in his book, “Subh Sadiq fi Sharh Manaar” writes about these two traditions اصحابي كالنجوم ‘My companions are like stars’ and خذوا شطر دينكم عن الحميراء ‘Take half of your religion from Humaira’, “Ibn Hazm has called the first tradition (‘My

¹ Al-Mirqaat fi Sharh al-Mishkat, vol. 11, p. 338, Explanation of H. No. 6194

² Musallaim al-Suboot with the explanation of Abd al-Ali, vol. 2, p. 501

³ Sharh al-Mawaaheeb, vol. 3, p. 233, Third Section about his (s.a.w.a.) Wives.

companions are like stars’) as a lie, fabricated, and invalid. Ahmad and Bazzaar also support his view. The second tradition (‘Take half of your religion from Humaira’) is unknown in the view of Mizzi and Zahabi. Zahabi has enumerated it among the weak traditions. Subki and Hafiz Abu al-Hajjaj have said that in “Sunan al-Nasai” that barring one tradition in which the word ‘Humaira’ is used, rest all are fabricated. This view has also been echoed by some of the commentators of the book “al-Tahreer”.

- 18) Nizam al-Deen’s son Abd al-Ali, famous as “Bahr al-Uloom” (Sea of Knowledges), has called this tradition weak. He writes, “The tradition اصحابي كالنجوم فبأيهم اقتديتم اهتديتم ‘My companions are like stars; so, whoever of them you follow, you will be guided’ chronicled by Ibn Adi and Ibn Abd al-Barr, and the tradition خذوا شطر دينكم عن الحميراء ‘Take half of your religion from Humaira’ viz. Ayesha, which is found in “al-Mukhtasar”, are both weak and cannot be acted upon, leave alone presenting them in front of correct traditions. I don’t know where the first tradition came from. Ibn Hazm in “al-Risaalah al-Kubra” has called it false and fabricated. Ahmad and Bazzaar have also seconded his view. The second tradition (‘Take half of your religion from Humaira’) is labeled weak by Zahabi, and as per Subki and Hafiz Abu al-Hajjaj, any tradition in which the word Humaira has come is fabricated except one tradition found in “Sunan Nasai”. The same is written in “al-Tayseer” as well.”
- 19) Allamah Shaukani in “al-Fawaaed al-Majmuah fi al-Ahaadees al-Mauzooah” to prove the weakness of this tradition has cited the views of Ibn Hajar, Mizzi and Zahabi from “al-Maqaased”.
- 20) Abd al-Haq Ibn Fazlullah Muhammadi Hindi in his book “Tazkerah al-Mauzooaat” has called this tradition weak and says that it does not have any chain of narrators.

You saw what a capricious, fickle and feeble tradition has been brought by Shah Sahab (the author of Tuhfa) to confront a

compelling, genuine and authentic narration like Hadees-e-Saqalain. Had he stuck to his own conditions, he would not have presented ‘the narration of Humaira’ which is like a house built on sand, in front of a mountainous tradition like “Hadees-e-Saqalain”.

Shah Sahab, in the chapter of Imamat of “Tuhfa Isna Ashariyyah”, replying to “Hadees-e-Tashbeeh”, writes, “One cannot argue with the narrations not quoted by the Imams of traditions in their books, and that have not been guaranteed like Bukhari, Muslim and other authors of Sihah that all traditions in their books are reliable and correct, or other traditionalists have not endorsed the veracity of such traditions....”

Obviously, the tradition *خذوا شطر دينكم عن الحميراء* ‘Take half of your religion from Humaira’ is not quoted by Bukhari, Muslim, and the other authors of Sihah, who had taken upon themselves only to accumulate the traditions. Moreover, neither reliable nor unreliable traditionalists have endorsed the authenticity of this tradition. On the contrary, many well-known traditionalists have condemned it as weak and fabricated.

Moreover, Shah Sahab, in this very ‘Tuhfa...’ writes in reply to the tradition, ‘*Allah’s curse be on the one who does not participate in the army*’, “Some Persian writers who consider themselves as Ahle Tasannun traditionalists, have chronicled this statement in their books of history, which is unacceptable to the Ahle Tasannun. For, in the Ahle Tasannun, only those traditions are reliable that are found in authentic books of traditions and their authors have endorsed their validity. According to Ahle Tasannun, a tradition without chain of narrators is like a camel without reins that is ignored by one and all.”

After reading these statements of Shah Sahab, I don’t know what to say except that after writing these rules, he became a victim of amnesia.

Reply To The Third Contradictory Tradition

Shah Sahab (the author of Tuhfa) says, “There is another tradition to compete with Hadees-e-Saqalain which is as follows, اهدتوا بهدي عمار ‘Be guided with the guidance of Ammar’.

I (**Hamid Husain**) say that to present this tradition against Hadees-e-Saqalain is wrong from several aspects.

- 1) Shah Sahab is breaching his own promise because he had vowed only to cite tradition from Shia sources. Moreover, according to the scholars of Ahle Tasannun, the chain of narrators of this tradition is not correct. If we assume the chain of narrators to be correct, it is no match for the authenticity and reliability of the chain of narrators of “Hadees-e-Saqalain” because as stated earlier, “Hadees-e-Saqalain” is consecutively narrated (*mutawaatir*) and unanimously accepted by both the sects, narrated on the authority of thirty-four companions, men and women. Its chain of narrators is several. Even if we disregard the aspect of chains of narrators, this tradition cannot match the reasonings of “Hadees-e-Saqalain” because I have mentioned before, “Hadees-e-Saqalain” establishes the infallibility, superiority, obedience, Imamate and Caliphate of the Ahle Bait (a.s.) while none of these are proved in the tradition in contention. So, how can this tradition be a counter to “Hadees-e-Saqalain”?
- 2) Even if we consider this tradition to be correct, it cannot be used to contradict “Hadees-e-Saqalain” because Ammar is among those firmly attached to the “Saqalain” (Quran and Ahle Bait (a.s.)) and among the prominent followers of Amirul

Momineen Ali (a.s.). If the Messenger of Allah (s.a.w.a.) has ordered the people to follow Ammar, it is because he was firmly attached to Quran and the infallible Imams (a.s.). Thus, whoever follows him follows the Imams (a.s.) and whoever treads in his footsteps fastens to the two ropes of Allah the High.

The proof of my assertion is the statement of the Messenger of Allah (s.a.w.a.) in which he orders Ammar to follow Ali (a.s.) and he (Ammar) obeyed this instruction with utmost sincerity till he attained martyrdom. There are several historical documents to prove this point, some of which are as follows:

“Alqamah Ibn Qais and Aswad Ibn Yazid report, ‘We went to Abu Ayyub Ansari and told him, ‘O Aba Ayyub! Allah has honoured you through Muhammad al-Mustafa (s.a.w.a.) when He ordered his camel to sit at your door and made the Messenger of Allah (s.a.w.a.) your guest. This excellence was granted only to you. Besides this merit, you had the privilege of fighting alongside Ali (a.s.)’. Abu Ayyub welcomed them and said, ‘By Allah! The Messenger of Allah (s.a.w.a.) in the same place where you are sitting. At that time, none was with him except Ali, who was on his right, and I was sitting across him. At that time, someone knocked on the door. The Messenger of Allah (s.a.w.a.) ordered Anas, ‘Check who is it?’ Anas went and answered, ‘It is Ammar Ibn Yasir.’ Abu Ayyub says, ‘I heard the Messenger of Allah (s.a.w.a.) say to Anas, ‘O Anas! Open the door for the pure and clean Ammar.’ Anas duly complied, Ammar entered the house, and greeted the Messenger of Allah (s.a.w.a.). After replying to his greeting and welcoming him, the Messenger of Allah (s.a.w.a.) said,

يَا عَمَّارُ إِنَّهُ سَيَكُونُ فِي أُمَّتِي بَعْدَ هُنَاتٍ وَ اِخْتِلَافٍ حَتَّى يَخْتَلِفَ السَّيْفُ
بَيْنَهُمْ حَتَّى يُقْتَلَ بَعْضُهُمْ بَعْضًا وَ تَتَبَرَّأَ بَعْضُهُمْ مِنْ بَعْضٍ فَإِذَا رَأَيْتَ ذَلِكَ
فَعَلَيْكَ هَذَا الَّذِي عَنْ يَمِينِي يَعْنِي عَلِيًّا فَإِنَّ سَلَكَ النَّاسِ كُلَّهُمْ وَاِدِيًّا وَ عَلِيٌّ
وَاِدِيًّا فَاسْلُكْ وَاِدِيَّ عَلِيٍّ وَ خَلِّ النَّاسَ طُرًّا يَا عَمَّارُ إِنَّهُ لَا يُرِيدُكَ عَنْ هُدًى

يَا عَمَّارُ إِنَّ طَاعَةَ عَلِيٍّ لِمِنْ طَاعَتِي وَ طَاعَتِي مِنْ طَاعَةِ اللَّهِ عَزَّ وَ جَلَّ

'O Ammar, there will be in my nation (after me), a period of calamities and differences, to the extent that the sword will differ among them, and they will kill each other, and some of them will renounce others. When you see that, you must adhere to this one who is on my right, meaning Ali. For if all people take a path and Ali takes a different path, follow the path of Ali and leave the people altogether. O Ammar, he will not lead you astray. O Ammar, obedience to Ali is part of obedience to me, and obedience to me is part of obedience to Allah, the Almighty and Majestic.'

This narration is recorded by Aaajuri in "al-Shariah", Dailami in "Firdaus al-Akhbaar", Hamveeni in "Faraaed al-Simtain", vol. 1, p. 175, Sayed Ali Hamdani in "Mawaddah al-Qurba", Khaarazmi in "al-Manaaqeb", pp. 57 and 124, Qunduzi in "Yanaabee' al-Mawaddah", Chapter 23, p. 128 and Chapter 56, p. 250, Badakhshi in "Miftah al-Naja", and Mulla Muttaqi Hindi in "Kanz al-Ummaal", vol. 11, p. 316, H. 32972.

Abu Bakr Ahmad Ibn Ali Ibn Sabit, famous as Khatib Baghdadi, writes in his Tarikh, "When Abu Ayyub Ansari returned from Siffeen, Alqamah Ibn Qais and Aswad Ibn Yazid went to meet him. They said, 'O Aba Ayyub! Allah has granted you honour by causing Muhammad al-Mustafa (s.a.w.a.) to alight in your house and by stopping his camel at your house, He has conferred a privilege on you in which none other is a partner. Despite such honours, you went to fight against those who testify that 'There is no god but Allah'? Abu Ayyub Ansari retorted, 'A caravan leader never lies to the people of his caravan. Our caravan leader, the Messenger of Allah (s.a.w.a.) had ordered us to fight along Ali (a.s.) in three battles against the covenant-breakers (ناكثين), oppressors (فاسطين) and deviated people (مارقين). We fought against the covenant-breakers, and they are the rider of the camel (Ayesha), Talha, and Zubair. Now, I am just returning after fighting the oppressors viz. Muawiya and Amr Aas. As for the deviated people

(مارقين), they are the people of the fringes, the people of the shaded places, the people of the palm groves and the people of the riverbanks. By Allah, I do not know where they are, but it is necessary to fight them, if Allah wills.’ Thereafter, Abu Ayyub Ansari says, ‘I heard the Messenger of Allah (s.a.w.a.) say to Ammar, *تَفْتُلُكَ الْبَغِيَّةُ وَ أَنْتَ إِذْ ذَاكَ مَعَ الْحَقِّ وَ الْحَقُّ مَعَكَ يَا عَمَّارُ إِنْ رَأَيْتَ عَلِيًّا قَدْ سَلَكَ وَاذِيًّا وَ سَلَكَ النَّاسُ مَحْلُهُمْ وَاذِيًّا فَاسْأَلْكَ مَعَ عَلِيٍّ فَإِنَّهُ لَنْ يُذَلِّكَ فِي رَدَى وَ لَنْ يُخْرِجَكَ مِنْ هُدَى يَا عَمَّارُ مَنْ تَقَلَّدَ سَيْفًا وَ أَعَانَ بِهِ عَلِيًّا عَلَى عَدُوِّهِ فَلَدَهُ اللَّهُ يَوْمَ الْقِيَامَةِ* *The rebellious group will kill you, and you will be with the truth, and the truth will be with you. O Ammar, if you see Ali (a.s.) taking a path and all the people taking another path, follow Ali (a.s.), for he will neither lead you to destruction nor take you out of guidance. O Ammar, whoever carries a sword and aids Ali (peace be upon him) against his enemy, Allah will adorn him on the Day of Judgment with two necklaces of pearls. And whoever carries a sword and aids the enemy of Ali (peace be upon him), Allah the Exalted will adorn him on the Day of Judgment with two necklaces of fire.*’ We (Alqamah and Aswad) said, ‘O Aba Ayyub! It is sufficient for us. May Allah have mercy on you!’ It is sufficient for us. May Allah have mercy on you!¹⁴

Mulla Muttaqi Hindi in his book ‘Fazaael-o-Ammar’ narrates on the authority of Huzaifah, “Huzaifah was informed about the assassination of Usman and was asked, ‘Now, what should be done?’ He replied, ‘Fasten to Ammar.’ The people argued, ‘Ammar does not separate from Ali even for a moment’. Huzaifah retorted, ‘Jealousy corrupts the body. You are fleeing from Ammar due to Ali while, by Allah, Ali is far superior to Ammar. The distance between their superiority is as much as the sky and the earth. Ammar is from the good doers.’²⁴

This tradition has been narrated in exactly these wordings by Qundoozi in “Yanaabee’ al-Mawaddah”, Chapter 43, p. 12 and by Abd al-Haqq Dehlavi in “Rijal al-Mishkat” under the biography of Ammar.

¹ Tarikh-o-Baghdad, vol. 13, pp. 186-187, No. 7165

² Kanz al-Ummaal, vol. 13, p. 532, H. 27286

Abd al-Haqq Dehlavi, after narrating this tradition, adds, ‘Suyuti has recorded these traditions in Jam’ al-Jawaame’ and they have many chains of narrators.’

- 3) It is truly surprising that Shah Sahab (the author of Tuhfa) is quoting this tradition *اهتدوا بهدي عمار* ‘Be guided with the guidance of Ammar’ while Ammar was among those who refused to pay allegiance to Abu Bakr and accepted the Caliphate of Amirul Momineen Ali (a.s.). Yaqubi chronicles in his Tarikh, “Among the Muhajiroon and Ansar, those who did not accept the caliphate of Abu Bakr and remained attached to Ali (a.s.) were Abbas Ibn Abd al-Muttalib, Fazl Ibn Abbas, Zubair Ibn Awaam, Khalid Ibn Saeed, Miqdad Ibn Amr, Salman Farsi, Abuzar Ghaffari, Ammar Ibn Yasir, Baraa Ibn Aazib and Ubayy Ibn Ka’b.¹“

Also refer Abu al-Fidaa Ismail Ibn Ali Ayyubi’s “Al-Mukhtasar fi Akhbaar al-Bashar”, vol. 1, p.156 and Zain al-Deen Umar Ibn Muzaffar Ibn Umar Ibn Muhammad Ibn Abi al-Fawaaris Wardi’s “Tatemmah Al-Mukhtasar fi Akhbaar al-Bashar”, vol. 1, p. 187.

Ammar expressed his beliefs on several occasions, one of them at the time allegiance was being paid to Usman Ibn Affan. Masudi writes, “When Usman became the caliph, Abu Sufyan Sakhr Ibn Harb went to his house with a few people. Since he (Abu Sufyan) was blind, he asked those who accompanied him, ‘Is there any stranger here?’ They said, ‘No’. Abu Sufyan said, ‘O Bani Umayyah! Keep playing with the ball of caliphate among yourselves. By the god by whom Abu Sufyan swears! I was waiting for this day for seizing power. Transfer this government to your children as inheritance. Usman stopped him from uttering such things, but the Muhajiroon and Ansar got a whiff of this. When they got this news, Ammar stood up in the mosque and said, ‘O people of Quraysh! If you keep diverting this matter (caliphate) away from the family of your Prophet (s.a.w.a.), here once and there once, then I am not sure that Allah will not take it away

¹ Tarikh-o-Yaqubi, vol. 2, p. 114

from you and place it in others as you have taken it away from its rightful owners and placed it in the hands of those who are not its rightful owners!¹

- 4) Umar Ibn Khattab belied Ammar and refused to follow his guidance and advice. Rather, by using harsh words for him like ‘We will turn to you that to which you have turned’ misusing the Quranic verse,

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَ يَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ
نُؤَلِّهِ مَا تَوَلَّىٰ وَ نُصَلِّهِ جَهَنَّمَ وَ سَاءَتْ مَصِيرًا

“And whoever acts hostilely to the Apostle after that guidance has become manifest to him, and follows other than the way of the believers, We will turn him to that to which he has (himself) turned and make him enter hell; and it is an evil resort.”²

My respected late father (may Allah elevate his position) has discussed this topic in detail in his book ‘Tashyeed al-Mataaen’. I am just presenting one narration as an example recorded by Ahmad Ibn Hanbal in his Musnad, “Narrated to us Abd al-Rahman Ibn Mahdi from Sufyan from Salaman (Ibn Kuhail) from Abu Sabit and Abdillah Ibn Abd al-Rahman Ibn Abzi from Abd al-Rahman Ibn Abzi who reports, ‘We were with Umar when a person came to him and asked, ‘O Amir al-Momineen! Sometimes, it happens that water is not available, and we remain in a state of impurity for a month or two.’ Umar replied, ‘I don’t pray till water is not available for me (for the ritual purification).’ At this, Ammar interjected, ‘O Amir al-Momineen! Do you remember that you and I were at so and so place, tending camels, when we became impure (for which the ritual bath is necessary)?’ Umar replied, ‘Yes, I remember.’ He (Ammar) said, “So I rolled in the dust and came to the Holy Prophet (s.a.w.a.) and told him

¹ Muruj al-Zahab, vol. 2, p. 360, Discussion about the Caliphate of Usman Ibn Affan

² Surah Nisaa (4): Verse 115

about it. He (s.a.w.a.) laughed and said: *'The pure soil would have sufficed for you.'* Then, he (s.a.w.a.) struck the ground with his hands, blew into them, and wiped his face and some of his arms with them. He (Umar) said: 'Fear Allah, O Ammar!' Ammar said, 'O Amir al-Momineen! If you wish, I will not mention it as long as I live (or you live). He said: By Allah, no, but we will turn to you to which you (yourself) have turned.'¹⁶

This narration has been recorded exactly in this manner or with minor variation in the following sources: Muslim in his "Sahih", vol. 1, p. 110, Abu Dawud in his "Sunan", vol. 1, p. 88, H. 322, Chapter of Tayammum, Nasai in his "Sunan" (printed with Suyuti's explanations), vol. 1, p. 182, H. 311, Chapter – The Beginning of Tayammum, Tabari in his "Tafseer", vol. 5, p. 113, Imam Mahmud Ibn Ahmad Aini in "Umdah al-Qari (fi Sharh Bukhari)", vol. 4, p. 190, Chapter of Tayammum, Ibn Asir in "Jaame' al-Usul", vol. 8, pp. 149-151, H. 5285, Shaibani in "Taisir al-Wusul" vol. 3, p. 115, and several other traditionalists, exegetes and historians have chronicled it.

Important conclusions from the above traditions

- A) Umar Ibn Khattab did not accept the tradition due to pride and vanity and his action contradicts the narration cited by Shah Sahab (the author of Tuhfa), 'Seek guidance from the guidance of Ammar'.
- B) Umar objected to the tradition of Ammar, a fact accepted by the father of Shah Sahab, Shah Valiyullah Dehlavi, in his book 'al-Insaf'. He writes, 'From the instances of differences found among the companions is the fact that one companion heard a judgment in an edict or an incident, which was not heard by another companion and hence, he indulged in whimsical jurisprudence. There are many instances for this. (After mentioning two instances, Shah Valiyullah writes), 'And the third is that the tradition of one companion reaches to another

¹ Musnad Ahmad Ibn Hanbal, vol. 5, p. 329, H. 17868 and 17869

but he is not contented with it. Since the narration reached him, but not in a manner that would lead to predominant belief, so he did not abandon his own whimsical reasoning but rather criticized the narration. For example, 'It has been narrated by the authors of the foundational texts that Fatima Ibnat Qais testified before Umar Ibn Khattab that she had been thrice divorced and that the Messenger of Allah (s.a.w.a.) did not assign her maintenance or residence. Umar rejected her testimony and said: 'We do not abandon the Book of Allah based on the word of a woman whose truthfulness we do not know; whether she spoke the truth or lied. She is entitled to maintenance and residence!' Aisha said to Fatima: 'Do you not fear Allah?' referring to her statement that there is neither maintenance nor residence.'

It has also been recorded by the two Shaikhs (Bukhari and Muslim) that Umar Ibn Khattab said, 'If a person who is in state of impurity (mujnib), then tayammum does not suffice for him. Ammar, who was present there, objected to this edict and reported, 'We were traveling with the Messenger of Allah (s.a.w.a.) and became impure. We rubbed soil on our bodies and mentioned our action to the Messenger of Allah (s.a.w.a.), who retorted, '*You should do like this and placed both his hands on the ground and rubbed his forehead and back of the palms.*' But Umar did not accept this report of Ammar and it was not a proof for him because there was some lacuna in it. Later, this narration became famous in the second generation of narrators and was reported vide several chains of narrators. The probability of shortcoming in the tradition was overcome and became acceptable.¹⁴

In this regard, my respected late father has said a remarkable thing in "Tashyeed al-Mataaen". He writes, "Umar's refutation of Ammar's narration and refusal to accept it as a proof is tantamount to the denial of the divine legislation (*shariah*) because Ammar was reliable,

¹ Al-Insaf fi Bayaan-e-Sabab al-Ikhtelaaf, p. 6, Chapter of the Causes of Differences among the Companions and Tabeen in the branches.

just and an eminent companion. So, why was his tradition rejected? If Ammar's tradition is not a proof and its denial is not criticised and condemned, then how can one criticise and condemn the denial of the traditions of other companions? For, Ammar was among the most majestic, great and esteemed companions. The virtues and excellences that are mentioned about Ammar are not found among the greatest of them. So, if his traditions can be kicked away, the same can be done for the narrations of other companions as well. It is extremely astonishing that if one does not accept the traditions quoted by the narrators of Ahle Tasannun on the authority of ordinary companions, in fact, those companions whose transgression and misdemeanours are established from their very books, the Ahle Tasannun take offence to it and consider the denier as blasphemous who has desecrated Islam and Prophethood. But when someone criticizes the narration of Ammar, not only they are completely silent about it, but celebrate him as the greatest Imam and supreme leader. See the difference in approach! Allamah Fazlullah Turbashti, the commentator of Masaabeeh, in his book "al-Mutamad fi al-Mutaqad" writes, "The atheists intended to make a new religion in the Shariah of Islam, the basis of which was the criticism of Abu Bakr's caliphate. Their action is tantamount to the criticism of all the companions which terminates at the criticism of religion because Quran and traditions and the laws derived from them have reached to us through the companions. If we accept the views of these innovators, we will lose faith in the companions and consequently, Shariah cannot be proved. "We seek refuge in Allah from deviation". Therefore, the preservation of this issue by the Ahle Sunnah wa al-Jamaah is tantamount to the protection of all doors of Shariah. Negligence of this will lead to the total elimination and destruction of the Shariah." This statement shows that criticising the caliphate of Abu Bakr is tantamount to disapproval of religion and not accepting his traditions is atheism, objection against religion, and destruction of Shariah. By the same logic, Umar's rejection of tradition of Ammar, whose status (as per the scholars of Ahle Tasannun) could not be reached by anyone except

very few companions is atheism and destruction of religion. Valiyullah' comment Umar did not accept his narration because there was some lacuna in it' is wrong because this correct tradition was quoted by such a companion whose reliability was endorsed by none other than the Messenger of Allah (s.a.w.a.). (We all know that the basis of Ahle Tasannun's beliefs is on the traditions of the companions. In fact, the caliphate of Abu Bakr is proved on this very count). Now, if reject the tradition of the companions, the roof (*saqaf*) of the consensus of Saqifah will fall flat on its face. Briefly, these are absurd and baseless justifications of the Ahle Tasannun, which are not even remotely connected to reality. Rather, it displays nothing but antagonism towards Ammar and carelessness about the Shariah. Even more shocking is that the Ahle Tasannun not only willingly accept fake and concocted traditions like 'We Prophets neither receive anything in inheritance nor do we give anything in inheritance' but present it as an argument in front of the Shias. But refuse to accept Ammar's tradition as a proof for Umar. Although, Shah Sahab, in the Chapter of Criticism of Companions (in Tuhfa), in the twelfth Criticism, has considered traditions of Abu Darda, Abu Huraira, etc. as sacrosanct as the verses of the Holy Quran, then Ammar's tradition, who was by consensus (of all Muslims) a few notches higher in level than these two, must also bear the same certainty as that of the Quranic verses and rejecting it is equal to refutation of the Holy Quran. Since Shah Valiyullah Dehlavi has clearly stated that due to the abundance of the chains of narrators, this narration is '*mustafeedh*' (copiously narrated), hence the opposition of the objector is of no value.' This was the summary of the discussion of "Tashyeed al-Mataaen".

- C) In his rejection of Ammar's tradition, Umar neither hesitated nor did he consider his act as a sin. This fact has been acknowledged by the great scholars of the Ahle Tasannun. Hence, Abd al-Ali Ibn Mulla Nizam al-Deen Sahaalwi writes in "Fawaateh al-Rahmoot bi Sharh Musallim al-Suboot", "A man came to Umar and said, 'I have become impure and cannot find

water (to perform the ritual bath). What should I do?’ Umar replied, ‘Don’t pray’. Ammar intervened, ‘O Amir! Don’t you remember that while traveling for a war, both of us had become impure and water was not available. You had not prayed but I had rubbed soil all over my body and prayed. At this, the Messenger of Allah (s.a.w.a.) had explained that there is no need to do all this. Just place your palms on the soil and after blowing at them, rub them on your forehead. IN Sunan-o-Abi Dawud, it is mentioned that it is sufficient to strike the earth twice.” But Umar could not recollect Ammar’s narration and was adamant on his viewpoint, i.e. not considering tayammum sufficient for ritual purity as replacement for a ritual bath. In Sahih Muslim, it is recorded that Umar said, ‘O Ammar! Fear Allah’.¹

It is evident that to refute a truthful and faithful person is a sin, which is condemned by every wise and sagacious person. Then what will you say about the person who refutes and falsifies an esteemed companion like Ammar?!

Umar said to Ammar, ‘Fear Allah, O Ammar!’ This sentence is said to the person who commits a prohibited innovation. Hence, Mahmud Ibn Muhammad Aini in “Sharh-o-Kanz al-Daqaeeq” while responding to the narration of Fatima Ibn Qais writes, “The narration of Fatima Ibnt Qais cannot be argued with for several reasons. Renowned companions like Umar, Ibn Masud, Zaid Ibn Sabit, Usama Ibn Zaid and Ayesha have rejected it. According to Bukhari, Ayesha asked Fatima Ibnt Qais, ‘Don’t you fear Allah?’ In another narration, Ayesha said, ‘There is no goodness in it for you.’ Such a statement is used for a person who has committed a prohibited innovation.”² Usman Ibn Ali Zaila’i has also said the same thing in his “Sharh-o-Kanz al-Daqaeeq” vol. 3, pp. 60-61. Now, what we can say about Umar who uttered such an acerbic statement against an eminent and outstanding companion

¹ Fawaateh al-Rahmoot bi Sharh Musallim al-Suboot, vol. 2, p. 125

² Sharh Kanz al-Daqaeeq, vol. 1, p. 233

like Ammar? Can we say that he (Umar) has received guidance from Ammar?

D) In this narration, Umar said to Ammar, ما تولىك ما توليت...but we will turn to you to which you (yourself) have turned', thereby hurting his sentiments and made him the example of the verse

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ
نُؤَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ ۚ وَسَاءَتْ مَصِيرًا

“And whoever acts hostilely to the Apostle after that guidance has become manifest to him, and follows other than the way of the believers, We will turn him to that to which he has (himself) turned and make him enter hell; and it is an evil resort.¹

After all this, can we still claim that Umar followed the guidance of Ammar?!

Umar's actions proved that he did not follow the guidance of Ammar, rather, expressed intense animosity towards him and deposed him from the governorate of Kufa without any reason and followed it up with a lowly remark like, 'Were you distressed at losing the governorate of Kufa?' Ammar retorted, 'By Allah! I was distressed at being appointed as governor without my consent and being dismissed without my consent.' In the biography of Ammar, Ibn Sa'd writes, "Narrated to us Affan Ibn Muslim from Khalid Ibn Abdillah from Dawud from Aamir that Umar asked Ammar, 'Did you feel bad at being removed as Kufa's governor?' Ammar snapped, 'Since you have asked me, then listen to my riposte, لقد سائني حين استعملتني و سائني حين عزلتني 'Indeed, I was distressed when you appointed me, and I was distressed when you dismissed me.'²

Ibn Asir writes, "When Umar dismissed Ammar from the post of governor, he asked him, 'Are you distressed at being removed from

¹ Surah Nisaa (4): Verse 115

² Al-Tabaqaat al-Kubra, vol. 3, p. 256, Biography of Ammar

the post of governor?’ Ammar replied, *والله لقد سائني الولاية و سائني العزل* ‘By Allah! Being appointed as governor distressed me as well as being dismissed.’¹

The same narration has been chronicled by Muttaqi Hindi in “Kanz al-Ummaal”.

- 5) Usman Ibn Affan had tormented Ammar verbally as well as practically. These antics of Usman are preserved even today in the annals of history. Some are as follows: Abu Muhammad Abdullah Ibn Muslim Ibn Qutaibah Diyanoori, while talking about the people’s objections against Usman, records, “It is said that on a cold day, some companions of the Holy Prophet (s.a.w.a.) gathered and wrote in a letter in which they mentioned Usman’s violations of the Sunnah of the Holy Prophet (s.a.w.a.) and that of Abu Bakr and Umar...They pledged to convey this letter to Usman at all costs. They were ten people, including Ammar Yasir and Miqdad Ibn Aswad. When they proceeded to hand over the letter, their numbers kept reducing, and finally, only Ammar remained. The letter was with him. Ammar reached to the house of Usman, sought permission for an audience and entered the house. Marwan Ibn Hakam and other people of Bani Umayyah were with Usman. Ammar handed over the letter to Usman. After reading the letter, Usman asked, ‘Have you written this letter?’ Ammar replied, ‘Yes.’ Usman inquired, ‘Who else was with you in writing this letter?’ He responded, ‘Some others were also there but they backed out due to your fear’. Usman said, ‘Tell me their names.’ Ammar snapped, ‘No. I cannot disclose their names to you.’ Usman asked, ‘How come only you had the courage to do this?’ Marwan intervened, O Amir al-Momineen! This black man (Ammar) has made the people audacious against you that now they have the impudence to defy you. Finish him (Ammar) so that those with him also cool

¹ Usud al-Ghaabah, vol. 4, p. 126, No. 3804

down.’ Usman ordered that Ammar be whipped. Those around him started raining lashes at Ammar. Usman joined them and whipped Ammar so badly until they tore open his abdomen, causing him to faint. They dragged him and threw him at the door of the house. Umm Salama, the wife of the Prophet (s.a.w.a), ordered that he be brought into her house. The sons of al-Mughirah were enraged, for he (Ammar) was their ally. When Usman went out for the noon prayer, Hisham Ibn Walid Ibn Mughirah confronted him and said, ‘By Allah, if Ammar dies from this beating, I will kill a great man from Banu Umayyah!’ Usman countered, ‘I was not there’.¹“

Ibn Abd Rabbah writes, “Abu Bakr Ibn Abi Shaiba has narrated from Amash that those around Usman had penned those drawbacks and deficiencies (of Usman) which had made the people extremely upset and angry with him. After completing the letter, they asked, ‘Who will deliver this letter to Usman?’ Ammar replied, ‘I will deliver it.’ Ammar took the letter to Usman. On reading the letter, Usman said, ‘May Allah make your respect bite the dust! And even that of Abu Bakr and Umar!’ The narrator says, ‘Saying this, Usman got up from his place and assaulted Ammar so ferociously that the latter became unconscious. Later, Usman regretted his act and sent a message to Ammar through Talha and Zubair to forgive him or accept compensation from him or take revenge. Ammar retorted, ‘I don’t want anything till I reach in Allah’s court.’ Abu Bakr Ibn Abi Shaiba says, ‘I narrated this incident to Hasan Ibn Saleh, who said, ‘Whatever Usman did, nothing more than that has been reported’.²“

Masudi pens, “In 35 A.H., there were all-round dissent and discontent against Usman. His misdemeanors became staple diet for public consumption, one of them was his maltreatment of Abdullah Ibn Masud and another was his assault on Ammar. Therefore, Bani

¹ Al-Imamah wa al-Siyaasah, vol. 1, p. 32, Discussion about People’s Dislike for Usman

² Al-Eqd al-Farid, vol. 2, p. 192

Makhzum turned their backs on Usman.¹

Ibn Abd al-Barr writes, “Ammar and his father Yasir were very friendly with Bani Makhzoom. They even shared a covenant. Therefore, when Usman’s servants hit Ammar with lashes, split apart his abdomen and broke his ribs, the Bani Makhzoom came to Usman and said, ‘By Allah! If Ammar dies, we will kill somebody other than Usman’.²”

Yaqubi chronicles, “Till his death, Ibn Masud was angry with Usman. When Ibn Masud died, Ammar led his funeral prayers. Usman was not in Madina then and this news was concealed from him. When Usman returned and he saw the grave, he asked, ‘Whose grave is this?’ The people informed, ‘Abdullah Ibn Masud’s.’ Usman asked angrily, ‘How was he buried without asking me?’ The people responded, ‘Abdullah Ibn Masud had himself willed and had given the responsibility of the funeral rites and shrouds to Ammar.’ After a few days, Miqdad Ibn Aswad expired. As per his will, Ammar led his funeral prayers. Usman was not informed about this too. This infuriated Usman no end. He screamed, ‘Woe unto the son of a black woman (viz. Ammar)! By Allah, I was aware of Miqdad’s death’.³”

Tabari and Ibn Asir write about the journey of Imam Hasan (a.s.) and Ammar to Kufa. (The text is from Tabari). “Both came to the Grand Mosque of Kufa. The first to approach them was Masrooq Ibn Ajda’. He greeted them and came to Ammar and said, ‘O Aba al-Yaqzaan! Why did you kill Usman?’ Ammar replied, ‘Because he abused our womenfolk and beat us.’ He said, ‘By Allah! The way he oppressed you, if you did not take revenge and were patient, you would be a role-model for those who are patient.’⁴”

¹ Muruj al-Zahab, vol. 2, p. 356, Discussion on the Caliphate of Usman Ibn Affaan

² Al-Isteeaab, vol. 3, p. 227, No. 1883

³ Tarikh Yaqubi, vol. 2, p. 160

⁴ Tabari, vol. 4, p. 82, Incidents of 36 A.H.; al-Kaamil, vol. 3, p. 227, Discussion of Ali’s journey to Basra and the Incident

It is written in “al-Nihaya”, “Taj al-Urus”, “Lisan al-Arab”, under the root of sa-ba-ra (patience), “When Usman beat Ammar due to his narration of the tradition, an act for which he was castigated all round, he pleaded, ‘My hands are for Ammar. If he wants, he can take revenge with them.’”

When Usman’s antics against Ammar became manifest along with historical proofs, I thought it advisable to narrate those traditions reported in condemnation of malice and enmity against Ammar.

Ibn Abd al-Barr writes, “It is narrated from Khalid Ibn Walid that the Messenger of Allah (s.a.w.a.), *من ابغض عمارا ابغضه الله* “Whoever hates Ammar, Allah will hate him.” Khalid says, ‘Since the day I heard this tradition, I am friendly with Ammar.’¹

Ibn Hajar Asqalani chronicles, “Khalid Ibn Walid reports, ‘There was some bitterness between me and Ammar, who complained to the Messenger of Allah (s.a.w.a.) against me. When I went to him (s.a.w.a.), he raised his head and told me, *من عادي عمارا عاداه الله و من ابغض عمارا ابغضه الله* ‘Whoever bears enmity against Ammar, Allah bears enmity against him and whoever hates Ammar, Allah hates him’.”²

Ibn Asir and Khatib Tabrizi write (The wordings are of Ibn Asir): Alqamah narrates from Khalid Ibn Walid, “There were some talks between me and Ammar. I spoke to him in a hostile tone. Ammar complained to the Holy Prophet (s.a.w.a.) about it. While he was complaining, I reached there and started talking to Ammar in the same aggressive manner. The Prophet (s.a.w.a.) was sitting silently with his bowed down. Ammar started crying and pleaded, ‘O Messenger of Allah! Don’t you see how he is talking with me?’ The Holy Prophet (s.a.w.a.) raised his head and said, ‘Whoever bears enmity against Ammar, bears enmity against Allah and whoever harbors a grudge against Ammar does so against Allah.’ Khalid says, ‘After returning from the Holy Prophet (s.a.w.a.), nothing was dearer to me than the happiness of Ammar. I met Ammar and he became

¹ Al-Isteeab, vol. 3, p. 229, No. 1883

² Al-Isaabah, vol. 4, p. 474, No. 5720

satisfied with me.¹

Mulla Muttaqi Hindi writes, “The Messenger of Allah (s.a.w.a.) said, ‘O Khalid! Don’t trouble Ammar. Whoever bears enmity against Ammar, bears enmity against Allah. Whoever curses Ammar, Allah will curse him.’ Ibn Asaakir narrates on the authority of Ibn Abbas, “Whoever degrades Ammar, Allah will degrade him. Whoever abuses Ammar, Allah will abuse him. Whoever bears malice against Ammar, Allah will bear malice against him.” Tabarani and others have recorded on the authority of Khalid Ibn Walid that the Messenger of Allah (s.a.w.a.) said, “O Khalid! Don’t abuse and vilify Ammar because whoever bears enmity against Ammar, Allah will bear enmity against him and whoever bears malice against Ammar, Allah will bear malice against him. Whoever abuses Ammar, Allah will hurl invectives at him. Whoever calls Ammar as a fool and an ignoramus, Allah will call him as a fool and an ignoramus.”²

Noor al-Deen Halabi writes, “It is there in the traditions that whoever bears enmity against Ammar, Allah will bear enmity against him and whoever bears malice against Ammar, Allah will bear malice against him. Ammar will always be with the truth wherever it may be. Faith is blended in Ammar’s blood and flesh. Whenever two works are presented to Ammar, he selects the one more perfect in faith. It is found in traditions that once Ammar came in the presence of the Holy Prophet (s.a.w.a.), who said, ‘*Welcome, O pure and purified one!*’

Ammar was completely immersed in faith. Once, there arose a difference between Ammar and Khalid Ibn Walid during a war, in which the latter was the commander. Both came to the Prophet (s.a.w.a.) and complained against each other. Khalid said, ‘O Messenger of Allah! Do you want that this one with the broken nose says bad things about me?’ The Messenger of Allah (s.a.w.a.) replied, ‘*O Khalid! Don’t abuse Ammar because anyone who abuses Ammar*

¹ Usud al-Ghaabah, vol. 4, p. 125, No. 3804; Al-Mishkat, vol. 5, p. 641

² Kanz al-Ummaal, vol. 11, p. 726, H. Nos. 33552-33554. Also refer Kanz al-Ummaal, vol. 16, p. 142

has abused Allah, whoever bears malice against Ammar, Allah will bear malice against him. Whoever curses Ammar, Allah will curse him.' Ammar got up angrily and wanted to leave. Khalid ran towards him, caught him and kept apologizing till Ammar became satisfied with him.¹⁴

These traditions are recorded by Shaikh Abd al-Haq Dehlavi in "Asmaa Rijal al-Mishkat" under the merits of Ammar.

- 6) Abd al-Rahman Ibn Auf opposed Ammar and instead of taking guidance from him, became misguided and misled others well. Tabari², Ibn Asir³ and Ibn Abd Rabbeh⁴ write about the "**Incident of Shura**" as follows (in the wordings of Tabari): "When they performed the morning prayers, Abd al-Rahman Ibn Auf gathered a few people and sent them to the Muhajiroon and Ansar and some commanders of the army present there. They all came, and the Prophet's Mosque was brimming with people. Abd al-Rahman said, 'People should return to their houses on knowing who their Amir is.' Saeed Ibn Zaid said, 'We consider you worthy of this position.' He said, 'Say something else.' Ammar said, 'If you want that there should be no disagreement among the Muslims, pay allegiance to Ali.' Hearing this, Miqdad Ibn Aswad remarked, 'Ammar is right. If allegiance is paid to Ali, we too will pay allegiance to him.' (Abdullah Ibn Sa'd) Ibn Abi Surah⁵ retaliated, 'If you want that there should be no conflict among the Quraish, select Usman.' Abdullah Ibn Sa'd Ibn Abi Rabi'ah supported, 'You are right. If Usman is paid allegiance to, we too will pay allegiance to him.' Ammar reprimanded Abdullah Ibn Sa'd Ibn Abi Surah saying, 'Since when have you become the well-wisher of the Muslims?' Thereafter, there was some argument

¹ Al-Sirah al-Halabiyah, vol. 2, p. 265

² Tarikh Tabari, vol. 4, p. 232, Incidents of 23 A.H.

³ Tarikh Kaamil, vol. 3, p. 70, Mention of the Incident of Shura.

⁴ Al-Eqd al-Farid, vol. 2, p. 182

⁵ He was the foster brother of Usman (English Translator).

between the Bani Hashim and the Bani Umayyah. Ammar interjected, 'O people! Allah has granted us respect through His Prophet (s.a.w.a.) and His religion, so why should we not hand over this (caliphate) to the people of his house?'

- 7) This tradition *اھتدوا بھدي عمار* "Receive guidance from the guidance of Ammar" proves the deviation of Sa'd Ibn Abi Waqqas. For, it has been narrated that he moved away from Ammar Ibn Yasir and broke all relations with him. Hence, Ibn Qutaibah and Ibn Abd Rabbah narrate, "Sa'd told Ammar, 'I considered you as the best companion of the Holy Prophet (s.a.w.a.). Now, when you are approaching your grave and near your death, you have discarded the covenant of Islam from your neck. Do you prefer apparent friendship with malice in the heart (i.e. hypocrisy) to open enmity?' Ammar replied, '(I prefer) open enmity.' Sa'd retorted, 'So listen, from now onwards, I will never again speak to you'.¹"
- 8) This tradition also proves the deviation of Mughirah Ibn Shobah because he had defied Ammar. Ibn Qutaibah writes, "Mughirah Ibn Shobah came. Ali (a.s.) asked him, '*O Mughirah! Do you want to do something for Allah?*' Mughirah asked, 'O Amir al-Momineen! What is it?' Ali (a.s.) said, '*Pick up the sword and join us; thus, you will be equal to your elders and in front of your colleagues and companions.*' Mughirah responded, 'O Amir al-Momineen! I don't consider the killers to be on the right path and his killing to be correct. This will lead to undesirable consequences. If you permit me, I will put my sword back in my sheath and live a life of seclusion till darkness is dispelled and the air is cleared so that I can tread the path of the guided people with vision and insight and refrain from the way of the transgressors.' Ali (a.s.) replied, '*I permit you. Do as you have thought.*' Ammar stood up and said, 'O Mughirah! I seek refuge in Allah! You want to sit in your

¹ Al-Maarif, p. 55; al-Eqd al-Farid, vol. 2, p. 188

house like a blind person despite having eyes? In doing so, the one whom you have conquered will conquer you and the one whom you preceded will overtake you. Let's see what you do. I will be in the forefront.' Mughirah reacted angrily, 'O Aba al-Yaqazaan! Beware! It should be not so that you break the chains due to scarcity of water and get stranded in the scorching desert.' Ali (a.s.) admonished Ammar, '*Leave him, for he will not take from the hereafter except what is mixed with the world! By Allah, O Mughirah! It is the leap that will lead one who undertakes it to Paradise, and it has two companions after it* (referring to the Battles of Siffeen and Naharwan). So, if they come upon you, stay in your house!'

Mughirah said, 'By Allah, O Amir al-Momineen! You are more knowledgeable than I am. If I do not fight with you, I will not fight against you. If what I did was right, then that is what I intended, and if it was wrong, then I have escaped from it. I have many sins that I cannot deal with except by seeking forgiveness for them'.¹⁴

- 9) This tradition also establishes the deviation of Abdullah Ibn Umar, Sa'd Ibn Abi Waqqas and Muhammad Ibn Maslamah because they did not follow Ammar. Thus, Ibn Qutaibah writes, "Ammar Ibn Yasir told Ali (a.s.), 'O Amir al-Momineen! If you permit, I will ask Abdullah Ibn Umar to partake in the war. Perhaps, he may come along with us.' Ali (a.s.) replied, '*Go and see what he says.*' Ammar went and said, 'O Aba Abd al-Rahman! The Ansar and Muhajiroon have paid allegiance to Ali. Ali is that person that if prefer him to you, you will not feel bad about it and if I prefer you to him, you will not like it. You will not like it if the worshippers fight against each other. But you know that the punishment of a murderer is to kill him and the chastisement of a married woman who commits fornication is stoning her to death. Hence, the murderer will

¹ Al-Imaamah wa al-Siyaasah, vol. 1, p. 46, The Allegiance of Ali (a.s.) and How It Transpired

be killed with a sword and a fornicating woman through stones. Ali (a.s.) has not killed any worshipper that he can be labelled as a killer.'

Hearing this, Abdullah Ibn Umar (Ibn Khattab) said, 'O Aba Yaqazaan! My father had formed a consultative committee (*Shuraa*) comprising of members with whom the Messenger of Allah (s.a.w.a.) was satisfied in his last moments. Among them, the most deserving person is Ali (a.s.) but he has called the people to pick up their swords, which I don't consider advisable. But by Allah! I don't want a world and whatever is in it which is accompanied with Ali's (a.s.) enmity, whether open or concealed!'

The narrator says that Ammar returned from there and conveyed the entire discussion to Ali (a.s.), who told him, '*Go to Muhammad Ibn Maslamah and see what he says.*' Ammar went to him. Muhammad Ibn Maslamah remarked, 'Welcome, O Aba Yaqazaan (Ammar)! We have not met each other since long. By Allah! If those things which the Messenger of Allah (s.a.w.a.) said were not in front of me, I would have paid allegiance to Ali (a.s.). Even if all the people were against Ali (a.s.), I would be with him. But, O Ammar, there are some talks about the Messenger of Allah (s.a.w.a.) in front of me due to which my opinion has changed.' Ammar asked, 'What are those talks?' Muhammad replied, 'The Messenger of Allah (s.a.w.a.) said: "If you see Muslims fighting each other, or if you see the people of prayer." Ammar then said: "If he (the Messenger of Allah) told you: 'If you see Muslims,' by Allah, you will never see two Muslims fighting each other with their swords. And if he told you: 'the people of prayer,' who heard this with you? You are but one of the witnesses, and you want from the Messenger of Allah a statement after his statement on the day of the Farewell Pilgrimage: 'Your blood and your wealth are forbidden to each other unless for a rightful cause.' So, you say: 'O Muhammad, do not fight those who create mischief.' He said: 'Enough, O Aba al-Yaqzaan!' He then went to Sa'd Ibn Abi Waqqas and spoke to him, but Sa'd talked very rudely. Ammar then returned to Ali (a.s.) and Ali (a.s.) said to him: '*Leave those people. As for Ibn*

Umar, he is weak. And as for Sa'd, he is envious. And my offence against Muhammad Ibn Maslamah is that I killed his brother, Marhab the Jew, on the day of Khaybar'.¹

- 10) In the light of this tradition ("Seek guidance from the guidance of Ammar...), the Ahle Tasannun should consider Abu Musa Ash'ari as deviated because instead of accepting the leadership of Ammar, he became hell-bent on opposing him. Hence, Tabari², Ibn Asir³ and Ibn Khaldun⁴, write about the journey of Imam Hasan (a.s.) and Ammar to Kufa, when Abu it was governed by Abu Musa (the wordings are from Tabari), "Abu Musa came out of his house and on seeing Hasan (a.s.), embraced him. Then, he turned towards Ammar and said, 'O Aba Yaqzaan! Those who oppressed Amir al-Momineen (Usman), you supported them in oppressing him and surrendered yourself to them? Ammar retorted, 'Neither did I that nor am I sad for what happened'."

This incident has been dealt in detail by Ibn Qutaibah in "al-Imaamah wa al-Siyaasah".

This narration explains the negative opinion Abu Musa Ashari harboured about Ammar. To get a more detailed view of this abominable character of Abu Musa Ashari, refer the narration recorded by Bukhari in his "Sahih"⁵ in Baab al-Fetan, Haakim Nishapuri in "Manaaqib Amir al-Momineen"⁶, Ibn Asir in "Waaqeah Jamal"⁷, Sibt Ibn Jauzi in "Tazkerah al-Khawaass"¹, and many other

¹ Al-Imaamah wa al-Siyaasah, vol. 1, p. 48, Turning away from Abdullah Ibn Umar, Sa'd Ibn Abi Waqqas and Muhammad Ibn Maslamah from testifying for Ali (a.s.) and not participating in his wars.

² Tarikh Tabari, vol. 4, p. 482, Incidents of 36 A.H.

³ Tarikh Kaamil, vol. 3, p. 228, Mention of Ali's (a.s.) journey towards Basrah and the Incident (of Jamal)

⁴ Tarikh Ibn Khaldun, vol. 2, p. 159

⁵ Sahih Bukhari, vol. 8, p. 98, Kitab al-Fetan

⁶ Al-Mustadrak alaa al-Sahihain, vol. 3, p. 127, H. 4603

⁷ Jaame' al-Usul, vol. 10, p. 431, No. 7525

scholars in their books (the wordings are of Bukhari), “Abu Musa Ashari and Abu Masood came to Ammar. Ali (a.s.) had sent Ammar to Kufa to motivate them to participate in the Battle (of Jamal). Abu Musa and Abu Masood said to Ammar, ‘The purpose in which you are exerting all your efforts, from the time you have become a Muslim, we have not seen you in any act more vicious than this.’

- 11) This tradition (“Seek guidance through the guidance of Ammar”) displays the deviation of Abu Masud Ansari because he did not pay heed to Ammar’s talks and did not participate in the Battle of Jamal, like Abu Musa Ashari. Thus, after mentioning the above narration, Bukhari² and Ibn Asir³ write, “Eidan narrates from Abu Hamzah from Amash from Shaqeeq Ibn Salamah who says, ‘I was sitting with Abu Masood, Abu Musa and Ammar. Abu Masood said to Ammar, ‘Barring you, all your friends are worth objections. But since the time you have taken up the companionship of the Holy Prophet (s.a.w.a.), you have not committed any act lowlier than what you have rushed to.’ Ammar retorted, ‘O Abu Masood! Since you and your friend (Abu Musa) got the privilege of being in the company of the Messenger of Allah (s.a.w.a.), in my view, no act of yours is worse than from what you are trying to flee.’

It is worth mentioning that Abu Musa’s and Abu Masood’s criticism and condemnation of Ammar was indeed a vile and vicious act. Therefore, Yafei refrained from naming them and without disclosing their identities, he writes: “Two great personalities did not participate in two significant battles and condemned Ammar in the following words, ‘The work which you are involved in nowadays, we have not seen you do anything worse or vicious than this till today i.e. fighting

¹ Tazkerah al-Khawaas, p. 70, Chapter 4, The Narration about Ali’s (a.s.) Journey to Basra

² Sahih Bukhari, vol. 9, p. 70

³ Jaame’ al-Usul, vol. 10, p. 43

alongside Amirul Momineen (a.s.)'.¹

- 12) This tradition also amply demonstrates the deviation of Talha and Zubair because they partook in the Battle of Jamal despite knowing that Ammar was fighting on behalf of the opposite camp i.e. the army of Amirul Momineen Ali (a.s.). They did not follow the guidance and instructions of Ammar. Hence, Tabari writes, "Qurrah Ibn Haaris reports, 'I was with Ahnaf Ibn Qais and my cousin brother Jaun Ibn Qatadah was with Zubair. Jaun Ibn Qatadah told me, 'I was with Zubair when a rider came and greeted Zubair as 'the chief'. Zubair replied to his greeting. He informed that they (i.e. Ali and his army) have reached to such and such place. I have not seen an army whose weapons are so old and whose numbers are so few and yet there is no trace of fear in them. Saying this, he left. Then, another rider came, greeted and after getting the reply, said, 'Ali's army has reached to such and such place but when they heard about your army and weapons, they retreated due to fear.' Zubair reprimanded him, 'Don't talk such things. By Allah! If the son of Abu Talib (a.s.) does not have any weapons except sand particles beneath him, even then he will come to fight us.' Thereafter, a third rider came and informed, 'Ali's army is about to reach you and among them, I saw Ammar and even talked to him.' Zubair reacted, 'Ammar will not be from them.' The rider said, 'By Allah! Ammar is from them.' Zubair reiterated his stance, 'Ammar cannot be among them.' The rider insisted, 'By Allah! Ammar is certainly in that army.' When Zubair saw that the rider is swearing on Allah, he dispatched a person to investigate the reality. When that person returned and informed Zubair about the fact that Ammar is indeed in that army, Zubair exclaimed, 'May Allah cut my nose!' or he said, 'May Allah break my back!' Saying this, his body started trembling and he broke his weapon. The

¹ Mirat al-Jinan, vol. 1, p. 101, Incidents of 37 A.H.

narrator says that Jaun said at this junction, ‘May my mother mourn for me! He (Ammar) is a person with whom a person loves to live and die. By Him in Whose hands is my life! The condition of these people is such because they have heard something or seen something from the Holy Prophet (s.a.w.a.) about Ammar.’ When the battle commenced, Jaun distanced himself from that army and joined Ahnaf. Thereafter, two riders approached Ahnaf, whispered something into his ears and returned. Then, Amr Ibn Jurmuz came to Ahnaf and told him, ‘I have killed him (Zubair) in the valley of al-Sabaa’ but he used to say that the killer of Zubair is Ahnaf.¹“

- 13) This tradition (“Seek the guidance of Ammar...”) also proves the deviation of Ayesha because instead of benefitting from Ammar’s guidance, she came to fight him in the Battle of Jamal and cursed him. Tabari writes, “Sirri informed me from Shuaib from Saif who writes on the authority of Muhammad and Talhah, ‘Ali ordered that the camel litter be removed from among the corpses. Qa’qaa’ and Zufar Ibn Haaris (al-Kilabi) removed the litter from the camel’s back and placed it near the camel. Muhammad Ibn Abi Bakr came with a few of his soldiers and put his hand inside the litter. Ayesha asked, ‘Who is it?’ Muhammad replied, ‘Your virtuous brother!’ She shot back, ‘Disowned brother!’ Ammar Ibn Yasir said, ‘O respected mother! How did you find your son’s (Ammar) hand today?’ She inquired, ‘And who are you?’ Ammar replied, ‘Your worthy son Ammar.’ She retorted, ‘You are not my son.’ Ammar asked, ‘Why? I am your son. It’s a different thing that you don’t like me.’ She responded, ‘You are celebrating your victory while you have done something which is undesirable. By Allah! The one who has such an approach will never be successful’.²“

¹ Tarikh Tabari, vol. 4, p. 510, Incidents of 36 A.H.

² Tarikh Tabari, vol. 4, p. 533, Incidents of 36 A.H.

For further information, refer to “Muruj al-Zahab” of Masudi, vol. 2, p. 362 and other historical tomes.

- 14) This tradition is sufficient proof of the deviation of Muawiya Ibn Abi Sufyan, the chief of the rebellious sect (الفئة الباغية) because not only that he did not pay heed to Ammar’s guidance, but he also got him killed in the Battle of Siffeen. When he (Muawiya) was reminded of the Holy Prophet’s (s.a.w.a.) tradition *عَمَّا رُتِقَتْهُ الْفِئَةُ الْبَاغِيَّةُ* “A rebellious group will kill Ammar”, he responded with utter shamelessness, ‘The one who brought him to the battlefield has killed him.’ This fact is not hidden for anyone but for the sake of completion of argument, I am quoting a few reliable historians of Ahle Tasannun.

Muhammad Ibn Sa’d Basri, famous as Katib Waqidi, while discussing the autobiography of Ammar, writes, “Narrated unto us Abu Muawiya Zarir from Amash from Abd al-Rahman Ibn Ziyad from Abdullah Ibn Haaris, who reports, ‘I was returning from the Battle of Siffeen along with Muawiya (Ibn Abi Sufyan) and Amr Ibn Aas. Abdullah Ibn Amr Ibn Aas told his father, ‘I heard the Messenger of Allah (s.a.w.a.) say to Ammar, *ويحك يا ابن سمية! تقتلك الفئة الباغية*, *‘Woe unto you, O son of Sumayya! The rebellious group will kill you.’* Amr Aas turned to Muawiya and asked, ‘Did you hear what he said?’ Muawiya retorted, ‘You will always bring bad news and even you were involved in this (malevolent) act. Did we kill Ammar? Certainly not. Rather, the one who brought him to the battlefield killed him.’¹”

Narrated to us Yazid Ibn Harun from Awaam Ibn Jawshab from Aswad Ibn Masud from Hanzalah Ibn Khuwaylid Anzi who informs, “One day, we were with Muawiya when two people came quarrelling about Ammar, both claiming that they had killed Ammar. Abdullah Ibn Amr said, ‘Leave this dispute to each other because I heard the Messenger of Allah (s.a.w.a.) say, *تقتله الفئة الباغية*, *‘The rebellious group will kill Ammar.’* Hearing this, Muawiya became furious, ‘O Amr! Will you

¹ Al-Tabaqaat al-Kubra, Ibn Sa’d, vol. 3, p. 253

not rid me of your mad (son)?’ Scolding Abdullah, he said, ‘Why do you meddle in our matters? Keep to yourself.’ Abdullah shot back, ‘One day, my father complained to the Messenger of Allah (s.a.w.a.) about me, who advised me, ‘*Till your father is alive, obey him and don’t defy him.*’ Therefore, I will be with you but will not fight on your behalf.’¹“

Narrated to us Muhammad Ibn Umar from Abd al-Harith Ibn Fuzail from his father from Umarah Ibn Khuzaimah Ibn Sabit who says, “Khuzaimah Ibn Sabit was in the Battle of Jamal but did not unsheathe his sword. He was also present in the Battle of Siffeen but he said, ‘Till Ammar is not killed, I will not unsheathe my sword and I will see who kills him because I heard the Messenger of Allah (s.a.w.a.) say, ‘*The rebellious group will kill him (Ammar).*’ The narrator says that when Ammar was killed, Khuzaimah said, ‘Deviation has become clear for me’ and started fighting till he was killed. Ammar was attacked and killed with a spear by Abu Ghaadiyah Muzani (may Allah curse him). Ammar was 94 years old then. When he fell on the ground, another person came forward and severed his head from the body. Both these wretched persons started fighting (to take credit for killing Ammar). They came to Muawiya and each one of them claimed, ‘I alone have killed Ammar.’ On this Amr Aas remarked, ‘By Allah! Both are fighting for claiming their place in hell.’ When Muawiya heard this comment from Amr Aas, he said to him after the two had left, ‘The work which you did just now, nobody has done. People are sacrificing their lives for me, and you are telling these two that they are fighting for their place in hell?’ Amr Aas retorted, ‘By Allah! The truth is what I have said. I wish I had died twenty years ago!’²“

Abu Bakr Abdullah Ibn Muhammad Ibn Abi Shaibah Abasi writes in “al-Musannaf”, “Informed us Yazid Ibn Harun from Awaam Ibn Jawshab from As’ad Ibn Masud from Hanzalah Ibn Khuwaylid al-Anzi

¹ Al-Tabaqaat al-Kubra, Ibn Sa’d, vol. 3, p. 253

² Al-Tabaqaat al-Kubra, vol. 3, p. 259, Biography of Ammar Ibn Yasir

who reports, ‘I was sitting with Muawiya when two people approached him disputing the head of Ammar. Both claimed, ‘I have killed Ammar!’ Abdullah Ibn Amr Ibn Aas intervened, ‘It was better that instead of claiming that you have killed him, you should have put the blame on the other fellow because I heard the Messenger of Allah (s.a.w.a.) say, *‘The rebellious sect will kill him.’* (An angry) Muawiya said to Amr Ibn Aas, ‘O Amr Aas! Will you not rid us of this mad son of yours?’ Turning to Abdullah Ibn Amr Ibn Aas, Muawiya scolded, ‘Why are you interfering in our matters?’ Abdullah shot back, ‘I am with you, but I will not fight alongside you because my father had complained about me to the Messenger of Allah (s.a.w.a.) who advised me, *‘Obey your father and don’t disobey him till he is alive.’* Therefore, I am with you, but I will not fight alongside you’.¹“

Ahmad Ibn Hanbal in his “Musnad”, writes in “Musnad-o-Abdillah Ibn Amr Ibn Aas”, “Narrated unto Abu Muawiya from Amash from Abd al-Rahman Ibn Ziyad from Abdullah Ibn Harith who reports, ‘While returning from the Battle of Siffeen, I was accompanying Muawiya and Amr Ibn Aas. Abdullah Ibn Amr Ibn Aas came to his father and said, ‘I heard the Messenger of Allah (s.a.w.a.) say, *ويحك يا ابن سمية! تقتلك الفئة الباغية*’ *‘Woe unto you, O son of Sumayya (Ammar)! The rebellious sect will kill you.’* Amr Ibn Aas asked Muawiyah, ‘Did you hear what he said?’ Muawiya retorted, ‘You always create headaches for me! Did we kill Ammar? The one who brought him to the battlefield killed him.’ A similar narration has been informed to us from Abu Nuaim from Sufyan from Amash from Abd al-Rahman Ibn Ziyad.²“

Again, Ahmad Ibn Hanbal writes in his “Musnad”, “Narrated to us Yazid from Awaam from Aswad Ibn Masud from Hanzalah Ibn Khuwaylid al-Anbari who reports, ‘One day, I was sitting with Muawiya when two people came to him fighting about Ammar. Both claimed to have killed Ammar. Abdullah Ibn Amr Ibn Aas told them, ‘It would be better if both of you blamed each other for this (heinous)

¹ Al-Musannaf, vol. 8, p. 723, Chapter of the Discussion of Siffeen, H. 9

² Musnad-o-Ahmad Ibn Hanbal, vol. 2, p. 343, H. 6463

act because I heard the Messenger of Allah (s.a.w.a.) say that *a rebellious group will kill Ammar.*' Muawiya reacted angrily, 'What right you have to interfere in our affairs?' He replied, 'My father complained about me to the Messenger of Allah (s.a.w.a.), who admonished me, *'Till your father is alive, obey him and don't defy him.'* I am with you, but I will not fight alongside you'.¹

Again, Ahmad (Ibn Hanbal) writes, "Informed us Aswad Ibn Aamir from Yazid Ibn Harun from Awaam from Aswad Ibn Masud from Hanzalah Ibn Khuwaylid al-Anbari who states, 'One day, I was with Muawiya when two people came and both claimed to have killed Ammar. Abdullah (Ibn Amr Ibn Aas) intervened, 'It was better if both of you had blamed each other for this (evil) act because I heard the Messenger of Allah (s.a.w.a.) say, *'The rebellious group will kill Ammar.'* Muawiya responded angrily, 'O Amr Aas! Will you not restrain your mad son?' Turning to Abdullah, Muawiya said, 'Why do you interfere in our affairs?' Abdullah replied, 'My father complained about me to the Messenger of Allah (s.a.w.a.) who advised me, *'Obey your father till he is alive and don't disobey him.'* Hence, I am with you, but I will not participate in your battles'.²

Yet again, Ahmad Ibn Hanbal chronicles, "Narrated to us Abd al-Razzaq from Muammar from Tawoos from Abu Bakr Ibn Muhammad Ibn Amr Ibn Hazm from his father who recounts, 'When Ammar was killed, Amr Ibn Hazm came to Amr Ibn Aas and declared, 'Ammar is killed, while the Messenger of Allah (s.a.w.a.) had prophesied that the rebellious group will kill him.' A shaken Amr Ibn Aas got up from his place and started uttering, *إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ* **'We are from Allah and unto him shall we return.'** Amr Ibn Aas went to Muawiya who inquired, 'What's wrong with you?' Amr replied, 'I heard the Messenger of Allah (s.a.w.a.) say that Ammar will be killed the rebellious group.' Muawiya reacted, 'You are also involved in this killing. Who says that we killed Ammar? Ali and his army have killed

¹ Musnad-o-Ahmad Ibn Hanbal, vol. 2, p. 350, H. 6502

² Musnad-o-Ahmad Ibn Hanbal, vol. 2, p. 419, H. 6890

him because they brought him to the battlefield and exposed him to our spears or exposed him to our swords'.¹

Abd Abd al-Rahman Ahmad Ibn Shuaib (Imam) Nasai in his book "al-Khasaaes", while explaining the chain of narrators of the tradition 'the rebellious group', writes:

- a) Narrated to us Ahmad Ibn Sulaiman from Yazid from Awaam from Aswad Ibn Masud from Hanzalah Ibn Khuwaylid who reports, 'I was sitting with Muawiya when two people came to him fighting about Ammar. Both claimed to have killed Ammar. Abdullah Ibn Amr Ibn Aas said, 'It is better if both of you blame each other for this (vicious) act because I heard the Messenger of Allah (s.a.w.a.) say, 'O Ammar! *The rebellious group will kill you.*' (Imam Nasai says), 'This narration has been recorded by Shobah from Awaam from one person from Hanzalah Ibn Suwaid.'
- b) Informed us Muhammad Ibn Musanna from Shobah from Awaam Ibn Jawshab from a person of Bani Shaiban from Hanzalah Ibn Suwaid, "Abdullah Ibn Amr Ibn Aas said, 'I heard the Messenger of Allah (s.a.w.a.) prophesise about Ammar, 'A *rebellious group will kill you.*'
- c) Narrated to us Muhammad Ibn Qudamah from Jarir from Amash from Abd al-Rahman from Abdullah Ibn Umar who says, "I heard the Messenger of Allah (s.a.w.a.) say, 'A *rebellious group will kill Ammar.*' (Imam Nasai says), 'This tradition has been narrated by Abu Muawiya from Amash Abd al-Rahman Ibn Abi Zayyad from Abdullah Ibn Harith.
- d) Informed us Amr Ibn Mansoor from Abu Nuaim from Sufyan from Amash from Abd al-Rahman Ibn Abi Zayyad from Abdillah Ibn Harith from Abdillah Ibn Amr (Ibn Aas). He (Ibn Harith) reports, 'I was with Abdullah Ibn Amr Ibn Aas and Muawiya when Abdullah said, 'I heard the Messenger of Allah

¹ Musnad-o-Ahmad Ibn Hanbal, vol. 5, p.224, H. 17342

(s.a.w.a.) say, ‘*Ammar will be killed by the rebellious group*’. Amr Ibn Aas told Muawiya, ‘Listen to what he (Abdullah) is saying!’ Muawiya pulled Amr Aas’ hand towards himself and said, ‘Have we killed Ammar? Those who brought him to the battlefield have killed him. You always get caught in your own trap’.¹“

Abdullah Ibn Muslim Ibn Qutaibah writes, “Ammar and his companions attacked. Two people counter-attacked and assassinated Ammar and brought his head to Muawiya. Both started quarreling and each claimed that he killed Ammar. Amr Ibn Aas rebuked them saying, ‘By Allah! You are not squabbling for anything but hellfire because I heard the Messenger of Allah (s.a.w.a.) say, ‘*The rebellious group will kill Ammar.*’ Muawiya retorted, ‘O old man! May Allah burn your face! You get caught in your own trap! Have we killed Ammar? Those who brought him here (to the battlefield) have killed him.’ Thereafter, turning to the Syrians, Muawiya distorted the Prophet’s (s.a.w.a.) tradition and recited in front of them that they are the group who are trying to avenge the blood of Usman.’²“

Tabari in his Tarikh, in a lengthy tradition about the people sent to Muawiya by Amirul Momineen Ali (a.s.) writes, “Yazid Ibn Qais told Muawiya, ‘We have brought only one message from you so that whatever I have heard about you, I can explain, give you some advice, and say to you only those things that I consider as proofs so that through them I can come under the shadow of camaraderie and togetherness. You and all Muslims are well aware of the excellences and merits of our master Amirul Momineen Ali (a.s.). I think in your view no religious person can be equal to Ali (a.s.) nor can anyone be greater than him in merit. There is absolutely no similarity between you and Ali (a.s.). Therefore, O Muawiya, fear Allah and stop opposing Ali (a.s.) because by Allah, I have not seen a person more God-fearing, pious and abstentious than Ali (a.s.). There is no person

¹ Al-Khasaaes of al-Nasai, pp. 119-121, H. 164-168

² Al-Imamah wa al-Siyaasah, vol.1, p. 103, Killing of Ammar Ibn Yasir

in whom all merits have gathered like they have in Ali (a.s.).’ After hearing this, Muawiya praised Allah and said, ‘You have invited us towards unity and togetherness. As for the congregation (majority), then it is with us. Regarding your proposal to follow your master, I don’t accept it because it is your master who has killed the caliph (Usman), split the unity of the congregation and granted refuge to our killers. Your master says that he has not killed. We don’t reject his contention and accept his defense. But don’t you recognize the killers of our Amir (Usman) and don’t you know that they are the companions of your master? You hand them over to us so that we can take our revenge on them. Only then we will accept your talk of coming together and unity.’ At this, Shabas asked, ‘Will you be happy by killing Ammar?’ Muawiya retorted, ‘It does not make any difference to me. By Allah! If I catch hold of Sumayya’s son, I will kill him for to avenge “Naatil” the slave of Usman, leave alone the killing of Usman.’ Shabas retaliated, ‘By the Creator of the heavens and the earth! You will not act justly. By Allah! You cannot catch hold of Ammar except that heads will roll, and the vast earth becomes constricted.’ Muawiya replied, ‘If such conditions prevail, the earth will become too small for you.’

Muhammad Ibn Jarir Tabari in this very Tarikh, chronicles the narration of Abd al-Rahman Sulami al-Kufi about the assassination of Ammar as follows, “When night fell, I intended to go to the army of Muawiya to check whether he is aware of Ammar’s death or not, and whether this incident has affected them as much as it has distressed us. Whenever there was a ceasefire, they would talk to us and so did we. Therefore, in the stillness of the night, I mounted my horse and went towards Muawiya’s army. I saw four men talking. When I went near them, I saw they were Muawiyah, Abu Awar Sulami, Amr Ibn Aas and his son Abdullah Ibn Amr. Abdullah Ibn Amr Ibn Aas was the best of the lot. Hence, I took my horse near them so that I could listen in on their conversation. I heard Abdullah saying to his father, ‘Today, you have killed this person (Ammar) about whom the Messenger of Allah (s.a.w.a.) said a very important thing.’ Amr Ibn

Aas inquired, ‘What was that?’ Abdullah replied, ‘Were you not with us when we were constructing the Prophet’s Mosque. People were bringing one brick at a time while Ammar was bringing two bricks. When Ammar became unconscious due to exertion, the Messenger of Allah (s.a.w.a.) came near him, cleansed the dirt around his face and said,

ويحك يا ابن سمية! الناس ينقلون حجرا حجرا وانت تنقل حجرتين حجرتين
ولبنتين لبنتين رغبة منك في الاجر وانت ويحك مع ذلك تقتلك الفئة الباغية

“Woe to you, son of Sumayyah! The people are moving stones one by one, but you are moving two stones at a time, and two bricks at a time, out of your desire for reward. Yet, woe to you, despite this, the rebellious group will kill you.” Hearing this, Amr Ibn Aas took Muawiya aside and asked, ‘Did you hear what Abdullah said?’ Muawiya asked, ‘What did he say?’ Amr Ibn Aas narrated the entire incident. Muawiya reacted angrily, ‘You old man! You always narrate a tradition and get caught in your own trap. Did we kill Ammar? Ammar was killed by those who brought him to the battlefield.’ Hearing this, everyone started repeating that Ammar was killed by those who brought him to the battlefield. Now, I cannot decide what is more amazing, Muawiya’s talk or the people’s acceptance of his justification?’¹

Abu Umar Ahmad Ibn Muhammad Ibn Abd Rabbeh Qurtubi chronicles the assassination of Ammar as follows: “When both the armies came face to face in the Battle of Siffeen, Muawiya looked at Hashim Ibn Utbah, who was also called as Mirqaal. (The reason for him being called Mirqaal was that the Messenger of Allah (s.a.w.a.) told him – while Mirqaal was one-eyed – *ارقل يا ميمون - Hasten, O blessed one*). He (Mirqaal) took the standard in his hand and recited the following poem

أعور يبغي أهله محلا قد عاجل الحياة حتى ملا

¹ Tarikh Tabari, vol. 5, p. 41, Incident of 37 A.H.

لا بد أن يفلا أو يفلا

*'A one-eyed man seeks a place for his family;
He has struggled with life until he is weary,
He must either sharpen or be sharpened.'*

Muawiya turned to Amr Aas and said, 'O Amr! This is Mirqaal. By Allah! If the standard remains in his hand, it will be the longest day (i.e. toughest) for the Syrians. I am seeking Ammar, the son of the black woman (Sumayya), with him, who is restless to fight. His restiveness can cause his death. Ammar was shouting constantly, 'O Utbah! Go ahead!' And Utbah was replying, 'O Aba Yaqzaan! I am more proficient in combat than you. Let me remain behind with the standard.' But Ammar kept calling him in front. As soon as he went a little ahead, Muawiya surrounded Ammar and killed him. The Syrians called the assassination of Ammar as 'the victory of victories.'

Qurtubi writes in "al-Eqd al-Farid", "Abuzar narrates from Muhammad Ibn Yahya from Muhammad Ibn Abd al-Rahman from his father from his grandmother, Umm Salma the wife of the Holy Prophet (s.a.w.a.), who reports, 'When the Messenger of Allah (s.a.w.a.) was building the Mosque (Masjid al-Nabi), he asked the people to bring bricks and other construction materials. He (s.a.w.a.) removed his cloak and got busy in building the mosque. When the Muhajiroon and Ansar saw the Prophet (s.a.w.a.) do this, they also removed their cloaks and upper dresses and engaged in building the mosque, while they were reciting the following poem,

لَئِن قَعَدْنَا وَالنَّبِيُّ يَعْمَلُ فَذَاكَ مِنَّا الْعَمَلُ الْمُضَلَّلُ

"If we sit while the Prophet (peace be upon him and his family works, Then that, from us, is a misguided action"

Umm Salma says, 'Usman was a stickler for cleanliness. He picked up the bricks but would keep them away from his clothes. When he placed them on the ground, he would dust his hands. If he saw dust particles on his dress, he would clean them immediately. Seeing him,

Ali (a.s.) recited the following poem:

لَا يَسْتَوِي مَنْ يَعْمَلُ الْمَسَاجِدَا يَذَّابُ فِيهَا قَائِمًا وَقَاعِدًا
وَمَنْ يَرَى عَنِ الْعُبَارِ حَائِدَا

*“Not equal is the one who builds the mosques,
Diligently working in them, standing and sitting,
And the one who stays away from the dust.”*

On hearing these verses, Ammar started repeating them, but he did not know whom they were aimed at. But when Usman heard him utter these verses, he rebuked him, ‘O son of Sumayya! I know very well at whom your taunts are directed.’ Saying this, Usman picked up a stick and warned, ‘Stop reciting these verses otherwise I will disfigure your face with this.’ When the Messenger of Allah (s.a.w.a.), who was sitting in the shadow of the wall, heard these words from Usman, said, ‘Ammar is the skin between my eyes and my nose. Whoever beats him has beaten me.’ Hearing this statement, people stopped working and said to Ammar, ‘The Messenger of Allah (s.a.w.a.) has become angry on hearing the words said to you. We are scared that some verse may descend in our condemnation.’ Ammar replied, ‘If the Messenger of Allah (s.a.w.a.) has become angry, I will make him happy.’ Saying this, he came to the Prophet (s.a.w.a.) and said, ‘O Messenger of Allah! Have I caused some harm to your companions?’ He (s.a.w.a.) asked, ‘What are they saying?’ Ammar replied, ‘They want to kill me. They are carrying only one brick at a time while they are loading me with two bricks.’ The Messenger of Allah (s.a.w.a.) held his hand, started ambling around the Mosque and was saying, *‘O son of Sumayya! My companions will not kill you, but the rebellious group will kill you.’* When Ammar was killed in the Battle of Siffeen, Abdullah Ibn Amr Ibn Aas narrated this tradition (*O Ammar! The rebellious group will kill you*). Muawiya justified that Ammar was killed by Ali and his men because they brought him to the battlefield. When this flimsy justification reached to Ali (a.s.), he replied, ‘In that case, we killed

Hamza too because we had brought him to the battlefield (in Uhud).'

Abu Abdillah Haakim Nishapuri writes in "al-Mustadrak" in the biography of Ammar, "Informed me Abu Abdillah Muhammad Ibn Abdillah San'aani from Ishaq Ibn Ibrahim Ibn Abbaad from Abd al-Razzaq from Muammar from Ibn Tawoos from Abu Bakr Ibn Muhammad Ibn Amr Ibn Hazm from his father who reports, 'When Ammar Ibn Yasir was assassinated, Amr Ibn Aas told Amr Ibn Hazm, *قتل عمار و قد سمعت رسول الله صلى الله عليه و آله و سلم يقول يقتله الفئة الباغية* 'Ammar is killed while I heard the Messenger of Allah (s.a.w.a.) say that the rebellious group will kill him'. Amr was extremely distressed. When he came to Muawiya, the latter asked him, 'What's wrong with you? Why do you look so broken?' Amr answered, 'Ammar is killed.' Muawiya reasoned, 'We did not kill him. He is murdered by Ali and his companions because they brought Ammar to the battlefield and exposed him to our spears and swords.' This narration is correct and authentic as per the stipulations of Bukhari and Muslim but neither has recorded it (in their Sahih).

Also, informed us (Haakim Nishapuri) Abu Zakariyya Anbari from Muhammad Ibn Abd al-Salam from Ishaq from Ata Ibn Muslim Halabi who reports, "I heard Amash say that Abu Abd al-Rahman told him, 'We participated in the Battle of Siffeen. During the ceasefires, some soldiers of both armies visited each other. One day, I saw Muawiya Ibn Abi Sufyan, Abu al-Awar Sulami, Amr Ibn Aas and his son Abdullah (Ibn Amr Ibn Aas) sauntering. I heard Abdullah say to his father Amr Ibn Aas, 'You have killed a man about whom the Messenger of Allah (s.a.w.a.) has said such and such thing.' Amr Ibn Aas asked, 'Who?' He replied, 'Ammar Ibn Yasir. Don't you remember when the Prophet (s.a.w.a.) was getting the Mosque built, we were carrying one brick at a time while Ammar was carrying two bricks. When the Messenger of Allah (s.a.w.a.) passed from there, he told Ammar, *أتحمل لبنتين لبنتين و انت ترخص؟ اما إنك ستقتلك الفئة الباغية و انت من اهل الجنة*, 'You are carrying two bricks at a time while you are sweating profusely? Soon, the rebellious group will kill you and you will be from the people of Paradise.' Hearing this, Amr Ibn Aas went to Muawiya and said, 'You

have killed a person about whom the Messenger of Allah (s.a.w.a.) said such and such thing (i.e. the rebellious group will kill you).’ Muawiya scolded him, ‘Keep quiet! By Allah, you get caught in your own trap. Have you killed him (Ammar)? Ali and his companions have killed him who brought him against us!’

Abu al-Muayyad Muwaffaq Ibn Ahmad Khaarazmi writes in the chapter ‘The Fighting of Syria’, “Abu Ghaadiyah Muzani killed Ammar by hitting him with a spear when the latter was ninety-four years old. When he fell on the ground, another wretched person severed his head from his body. Both went to Muawiya and claimed to have killed Ammar. Amr Ibn Aas commented, ‘By Allah! Both of them are contending for a place in hell!’ Muawiya overheard Amr’s statement. When both returned, he told Amr, ‘I have never seen you commit such an act like what you did today. Those who are willing to lay down their lives for us, you are saying that they are contending for a place in hell?!’ Amr retorted, ‘By Allah! Whatever I spoke was the truth and even you are well-aware of it. By Allah! I wish I died twenty years ago!’

In the same chapter, Khaarazmi writes, “On the 26th day of the Battle of Siffeen, Abu al-Yaqazaan Ammar Ibn Yasir and the Messenger of Allah’s (s.a.w.a.) close confidante Abu al-Haitham (Maalik) Ibn al-Tayyihaan were martyred. Al-Harith Ibn Baaqoor, the brother of Dhu al-Kilaa’, went out to face Ammar, who struck him and knocked him down. Whoever faced him (Ammar) was killed. He then recited:

*‘We struck you for its revelation,
And today we strike you for its interpretation.
Striking that removes heads from their places,
And makes a close friend forget his friend,
Or the truth will return to its rightful path!’*

Ammar then asked for water, and he was brought milk in a cup. When he saw it, he said ‘Allahu Akbar’ (Allah is the Greatest), drank it and said: ‘The Holy Prophet (s.a.w.a.) told me, ‘Your last provision

from this world will be a drink of milk, and the rebellious group will kill you!' So, these are my last days in this world.' Then he charged into battle, and the people of Sham (Syria) surrounded him. Abu Ghaadiyah al-Fazari (or al-Muzani) and Ibn Jaufi Saksaki confronted him. Abu Ghaadiyah stabbed him, and Ibn Jaufi beheaded his noble head.

Dhu al-Kilaa' had heard Amr Ibn Aas say that the Messenger of Allah (s.a.w.a.) had said to Ammar Ibn Yasir: '*O son of Sumayya! The rebellious group will kill you.*' Dhu al-Kilaa', who commanded sixty thousand horsemen, said to Amr Ibn Aas, 'Woe to you! Are we the rebellious group?' He was in doubt about it, and Amr replied: 'He (Ammar) will soon return to us.' It so happened that Dhu al-Kilaa' was killed on the same day that Ammar was killed, and Amr said, 'Had Dhu al-Kilaa' remained alive, he would have swayed most of his people, and caused destruction in our army.'

When Abdullah Ibn Amr Ibn Aas saw Abu al-Haitham and some of the companions being martyred, he told his father, 'I bear witness that I heard the Messenger of Allah (s.a.w.a.) say to Ammar that a rebellious group will kill you.' Amr Ibn Aas told Muawiya that the Messenger of Allah (s.a.w.a.) has spoken the truth. Muawiya reacted, 'Did we kill Ammar? They killed Ammar who exposed him to spears and arrows.'

The people of Syria rejoiced at the killing of Ammar, and Muawiya said: 'We have killed Abdullah Ibn Budayl, Hashim Ibn Utbah, and Ammar Ibn Yasir.' Al-Nu'man Ibn Bashir exclaimed, 'Indeed, by Allah, we used to worship al-Lat and al-Uzza, while Ammar worshiped Allah. The polytheists tortured him with hot sand and other forms of torment, yet he remained steadfast in his worship of Allah and endured it with patience.' The Messenger of Allah (s.a.w.a.) said: '*Patience, O family of Yasir! Your promised abode is Paradise.*' And he (s.a.w.a.) said to him (Ammar): '*Indeed, Ammar calls the people to Paradise, while they call him to the Fire.*'

Ibn Jaufi, from the people of Syria, said: 'I killed Ammar.' Amr Ibn Aas

asked him: 'What did he say when you struck him?' He replied: 'He said, 'Today I will meet my beloved ones, Muhammad (s.a.w.a.) and his party.' Amr rebuked him (the killer), 'You have spoken the truth; you are his killer. By Allah! Your hands have not succeeded, and you have angered your Lord!'

Suddi narrated from Yaqub Ibn Asbaat that two men argued in Siffeen over the spoils of Ammar and his killing. They came to Abdullah Ibn Amr Ibn Aas to settle their dispute, who said: 'Woe to you both! Leave me, for the Messenger of Allah (s.a.w.a.) said: "Quraish have become obsessed with Ammar. Ammar calls them to Paradise, and they call him to the Fire. His killer and the one who takes his spoils (of war) will be in the Hell Fire.'

Suhaili writes, "It is there in the Jaame' of Muammar Ibn Raashid that Ammar was carrying two bricks at a time in the construction of the Mosque, one for himself and another on the Prophet's behalf. The Messenger of Allah (s.a.w.a.) told him, '*People will get one reward while you will get its double. Your last drink in this world will be milk. The rebellious group will kill you.*' Hence, when Ammar was killed in Siffeen, Amr Ibn Aas went to Muawiya with a sorrowful face and informed him that Ammar is killed. Muawiya retorted, 'So what's there to worry about?' Amr Ibn Aas replied, 'I heard the Messenger of Allah (s.a.w.a.) say to Ammar that you will be killed by the rebellious group.' Muawiya reacted, 'You are caught in your own trap. When did we kill Ammar? He was killed by those who brought him to the battlefield'."

Ibn Asir Jazari writes about the people sent by Ali (a.s.) to Muawiya, "Yazid Ibn Qais said to Muawiya, 'We have brought a message to you and want to clarify what we have heard about you. We will not hesitate to advise you and complete the argument upon you. We advise you to stay with love and compassion and with the majority. All Muslims are aware of the excellences and merits of our Master (Ali a.s.). Even you are not unaware of his merits. Thus, O Muawiya, fear Allah and don't oppose him. By Allah! I have not seen anyone

like Ali (a.s.) in abstinence, piety and the possessor of all excellences.’ In response, after praising and glorifying Allah, Muawiya said, ‘As far as your advising us to stay with the majority, then the majority is with us. Your invitation to follow your Master is rejected by us because your Master denies killing Usman and we accept his submission. But he should hand over to us the killers of Usman so that we can extract revenge from them. Only then we can accept your invitation to stay with the majority.’

Shabas Ibn Rib’i said, ‘O Muawiya! Will you be happy if you kill Ammar?’ Muawiya answered, ‘Nothing will stop us from doing that. If I get hold of Sumayya’s son (Ammar), I will kill him to avenge Usman!’ Shabas shot back, ‘By Allah, besides Who there is no god! If you do this, heads will be piled, and the heavens and the earth will become constricted for you.’ Muawiya replied, ‘In that case, things will be tighter for you.’ Then, people walked away from Muawiya.”

In Tarikh Kaamil, Ibn Asir writes about the assassination of Ammar, ‘Ammar Ibn Yasir came in front of the people and said, ‘O Allah! If I come to know that Your satisfaction lies in drowning myself, I will do it. O Allah! You know that if I know that Your satisfaction lies in lying on spears on my back in a way that they come out from my stomach, I am willing to do that too. Now, I find Your utmost satisfaction in fighting against these transgressors. If Your satisfaction was greater in any other work than this, I would have done that work. By Allah! I am seeing such people that they will fight you in a way that the people of falsehood will fall in doubt and scepticism. By Allah! If they beat me so much that they drag me till the orchards of Hajr (a famous city of Bahrain and a village on the outskirts of Madina), yet we will consider ourselves on the truth and them on falsehood.’ Thereafter, he (Ammar) said, ‘Who among you desires Allah’s satisfaction and does not want to return to worldly wealth and children?’ A group came forward and said, ‘You too accompany us in avenging the blood of Usman’. Ammar replied, ‘By Allah! They don’t want to avenge Usman’s assassination. They are only engrossed in acquiring this

world. They know that if they attach to the truth, their carnal desires will be destroyed. Their character is not such that people will start obeying them and hand over the government to them. Hence, they are deceiving the people by saying that our oppressed Imam (Usman) has been assassinated so that on this pretext, they can secure power. They have reached till here due to such shams and deceptions. Had they not resorted to such tricks, not even two people would have followed them. O Allah! You help us like You have done before. If they secure power, You inflict Your wrath upon them due to the innovations they initiate among the masses.’ Saying this, Ammar went from there and those people also joined him. When he passed by any valley or desert of Siffeen, some of the Prophet’s (s.a.w.a.) companions present there accompanied him. Then, Ammar came to Hashim Ibn Utbah Ibn Abi Waqqas, who was also called Mirqaal, was the standard-bearer of Ali’s (a.s.) army and one-eyed, and told him to mount the ride. Hashim, accompanying Ammar, went ahead reciting this war poem,

أعور يبغي أهله محلا قد عالج الحياة حتى ملا
لا بد أن يفلى أو يفلا

*‘A one-eyed man seeks a place for his family;
He has struggled with life until he is weary,
He must either sharpen or be sharpened.’*

Ammar was saying, ‘O Hashim! Go ahead. Paradise is in the shadows of swords and death is in the points of the spears. The doors of sky are open, and the fairies are decked up. Today, I will see my friends and Muhammad (s.a.w.a.) and his companions.’ Thereafter, Ammar came to Amr Ibn Aas and told him, ‘You sold your religion to obtain the rulership of Egypt? May you be destroyed!’ Amr Ibn Aas replied, ‘No. I want to avenge the blood of Usman.’ Ammar shot back, ‘As far as I know you, you will never care for divine satisfaction in any of your deeds. Even if you are not killed today, one day you will die. Hence, remember that time when people will be compensated as per their intentions. Do you know your intention? Review your intention.

I have fought alongside the Messenger of Allah (s.a.w.a.) thrice against Muawiya and this is the fourth time I am waging a war against him and this time too, his (Muawiya's) standard is neither good nor pious.' Thereafter, Ammar fought, did not return and attained martyrdom'."

And it is mentioned in Tarikh al-Kaamil in the account of this dreadful event:

Abdul Rahman al-Sulami said: When Ammar was martyred, I entered the camp of Muawiya to see if Ammar's death had affected them as it had affected us. When we stopped fighting, they would talk to us, and we would talk to them. I found Muawiya, Amr Ibn Aas, Abu al-A'war and Abdullah Ibn Amr (Ibn Aas) conversing. I moved my horse between them so as not to miss what they were saying. Abdullah said to his father (Amr): 'O father! You have killed this man today, yet the Messenger of Allah (s.a.w.a.) said what he said!' Amr asked, 'And what did he (s.a.w.a.) say?' Abdullah replied, 'Were not the Muslims carrying a brick each while building the Mosque of the Prophet (s.a.w.a.), and Ammar was carrying two bricks at a time? He then fainted, and the Messenger of Allah (s.a.w.a.) came to him, wiping the dust from his face, and said: *"Woe to you, O son of Sumayya! The people are carrying a brick each, and you are carrying two bricks in your eagerness for reward. Yet, with all of this, you will be killed by the rebellious group!"*

Amr then said to Muawiya: 'Do you hear what he is saying?' Muawiya asked, 'And what is he saying?' When Amr told him, Muawiya responded: 'Did we kill him? Rather, those who brought him here killed him!' The people then emerged from their tents and began saying: 'Indeed, the one who brought Ammar killed him.' I do not know who was more astonishing, Muawiya or them!¹

Muhyi al-Deen Ibn Arabi al-Andlusi writes in the exegesis of the verse, 'And if two groups of the believers fight against each other...²'

¹ Tarikh al-Kaamil, vol. 3, p. 311, Final Discussion of the Affair of Siffeen

² Surah Hujuraat (49): Verse 9

to the end [of the verse], fighting only occurs due to an inclination toward worldly matters, a tendency to follow desires, and a pull toward the lower realm, focusing on specific, individual pursuits. Reconciliation, however, comes from adhering to justice within oneself, which reflects love, itself a reflection of unity. For this reason, the believing monotheists are commanded to reconcile between them if they rebel, and to fight against the rebellious group if one of them transgresses, until it returns [to the truth]. This is because the rebellious group is opposed to the truth and rejects it. This is why Ammar (may Allah be pleased with him), despite his old age, went out to fight the companions of Muawiya, so that it would be known that they were the rebellious group.¹

Sibṭ Ibn Jauzi writes, “Ibn Sa'd reported in al-Ṭabaqaat (al-Kubra) from Abdullah Ibn Amr Ibn Aas that he said to his father, “You have killed Ammar, and I heard the Messenger of Allah (s.a.w.a.) say to him: *'The rebellious group will kill you!'* When Muawiya heard this, he said: ‘You are an old fool who keeps bringing us things that undermine your own position! Did we kill him? He was killed by the one who brought him out [to fight].’

In another narration, when this justification reached Ali (a.s.), he said: *“Then we also killed Hamza because we brought him out to Uhud.”*

Ibn Sa'd also mentioned that when Dhu al-Kalaa' heard this, he said to Amr: “We are the rebellious group,” and he considered returning to Ali's (a.s.) camp. Dhu al-Kala' was in command of sixty thousand men, but he was killed, and Muawiya said: ‘If Dhu al-Kala' had lived, he would have corrupted our army by inclining towards Ibn Abi Talib.’”

Sibṭ Ibn Jauzi also pens, “Waqidi reports, ‘When Abu al-Ghaadiyah struck Ammar with a spear, causing him to fall, another man came and beheaded him. Then they both went to Muawiya, each claiming, ‘I killed him!’ Amr (Ibn Aas) said to them: ‘By Allah, you are only disputing over a place in Hell!’ Muawiya said to him: ‘What have you

¹ Tafseer Ibn Arabi, vol. 2, p. 519

done? These are sacrificing themselves for us, and you say this to them?' Amr replied: 'By Allah, this is the truth, and you know it. By Allah, I wish I had died twenty years before this day!'"

Ibn Hajar Aasqalani writes (in Fath al-Baari):

A Note:

The (Prophetic) tradition "*The rebellious group will kill Ammar*" has been narrated by a group of companions, including Qatada (likely Abu Qatada Ibn Numan, as previously mentioned), Umm Salama in Sahih Muslim, Abu Huraira in Tirmizi, Abdullah Ibn Amr Ibn Aas, as reported by Nasai, and also by Usman Ibn Affan, Huzaifah, Abu Ayyub, Abu Raafi', Khuzaymah Ibn Sabit, Muawiya, Amr Ibn Aas, Abu al-Yusr (al-Ansari), and Ammar himself. All of these are reported by Tabarani and others, and most of their chains of narrations are either correct (sahih) or sound (hasan). There are additional narrators beyond these, whose mention would take too long. This tradition is a sign of the prophethood and a clear virtue for Ali (a.s.) and Ammar, as well as a refutation of the Nasibis (those with enmity towards Ali) who claim that Ali (a.s.) was not on the truth in his battles."¹

Badr al-Deen al-Aini, in his commentary on the narration, "*When two Muslims confront each other with swords, both of them are of the people of Hell,*" said, 'Kirmani states, 'Ali (may Allah be pleased with him) and Muawiya were both exercising jurisprudence (*ijtihad*). The most that can be said is that Muawiya was mistaken in his jurisprudence, and thus he would have one reward, while Ali (may Allah be pleased with him) would have two rewards'."

Al-Aini then comments, "What is meant in the narration is that the two who confront each other are doing so based on their reasoning and evidence derived from jurisprudence or something similar. However, how can it be said that Muawiya was mistaken in his jurisprudence? What evidence did he have in his jurisprudence when the narration of the Messenger of Allah (s.a.w.a.) had reached him,

¹ Fath al-Baari fi Sharh Sahih al-Bukhari, vol. 13, p. 26

wherein he (s.a.w.a.) prophesied, '*Woe to the son of Sumayya! He will be killed by the rebellious group.*' And Ibn Sumayya is Ammar Ibn Yasir, who was killed by Muawiya's group. Would Muawiya not rejoice with equality (with Ali) so that he would receive one reward?¹

Muhammad Ibn Khalaf Washtaani Abi, in his commentary on Sahih Muslim, regarding the narration about the assassination of Ammar, writes, "And the narration is a clear proof that the truth was with Ali (a.s.) and his party, although the others were excused based on their juristic reasoning (*ijtihad*). The root of rebellion (*ba-gha-ya*) is envy, and it later came to be used to mean oppression. This was how Abdullah Ibn Amr Ibn Aas interpreted the narration on the day Ammar was killed, while others, like Muawiya, interpreted it differently. Initially, Muawiya said, 'The one who brought him (to the battlefield) is the one who killed him,' to remove from himself the label of rebellion. Later, he interpreted it as 'We are the rebellious group,' meaning we are the ones seeking retribution for the blood of Usman, with 'rebellion' derived from the verb 'ba-gha-yaa' (with a damma on the 'b' and an extended 'a'), which means 'to seek.'

I (Abi) say, "Rebellion, in customary usage, refers to revolting against the legitimate Imam with force. It is clear to you the remoteness or error of both interpretations. The first is obvious, and the second as well, because Ali (a.s.) did not completely forgo retribution for Usman's killers, as those who sought it (Muawiya's camp) claimed. Instead, he delayed it for specific reasons, and among them was that not seeking retribution was a wrong that they sought to correct. However, correcting a wrong is only legitimate if it does not lead to a greater harm.

Additionally, a jurist (one who exercises *ijtihad*) is only regarded with good intent if his reasoning foundation is not explicitly wrong. But if his reasoning is shown to be erroneous, then how can he be excused?

¹ Umdah al-Qaari fi Sharh Sahih al-Bukhari, vol. 24, p. 192, Kitab al-Fetan, Explanation of Hadis 32

And how admirable is the saying of the Shaikh when he remarked: 'The companionship (with the Prophet) protected those who fought against Ali!!'

Abu Abdillah Muhammad Ibn Muhammad Ibn Yusuf al-Sanusi, in his commentary on Sahih Muslim, regarding the narration about the killing of Ammar, chronicles, "And the tradition is a clear proof that the truth was with Ali and his party, although the others were excused based on their jurisprudence (*ijtihad*). The root of rebellion (ba-gha-ya) is envy, and it later came to be used to mean oppression. Muawiya reinterpreted it, initially saying, 'The one who brought him out (to the battlefield) is the one who killed him,' to remove from himself the tag of rebellion. Later, he re-explained it as 'we are the rebellious group,' meaning we are the ones seeking retribution for the blood of Usman, with 'rebellion' derived from the verb 'baghaa' (with a damma on the 'b' and an extended 'a'), which means 'to seek.'

Rebellion, in customary usage, refers to revolting against the legitimate Imam with force. The remoteness or error of both interpretations should be clear. And how admirable is the saying of the Shaikh when he remarked: "The companionship (with the Prophet) should have protected those who fought against Ali (may Allah be pleased with him)."

Imad al-Deen Yahya Ibn Abi Bakr al-Amiri, in 'Riyaz al-Mustaatabah,' in the biography of Ammar (may Allah be pleased with him), writes, "[Ammar] was martyred at Siffeen in the year 37 AH at the age of 93 years. He was among the companions of Ali (a.s.), and he was killed by the followers of Muawiya. His martyrdom was used by the Sunni scholars to validate the position of Ali (a.s.) because the Holy Prophet (s.a.w.a.) had said to him: ويح ابن سميّة! انتقلك الفئة الباغية و قال: ويح عمار يدعوهم إلى الجنة و يدعوونه إلى النار "Woe to the son of Sumayya! You will be killed by the rebellious group. Woe to Ammar! He invites them to Paradise, and they invite him to the Fire." Before he was killed, he said: "Bring me a drink of milk, for I heard the Messenger of Allah (s.a.w.a.) say: 'The last drink you will have in this world will be a glass of milk.' He was tall

and fair-skinned and did not dye his hair. May Allah be pleased with him and have mercy on him.”

Nur al-Deen Samhudi in 'Wafa al-Wafa' pens, “(Ibn Zubaalah) also narrates that Ali Ibn Abi Talib (a.s.) used to recite poems while he was working, saying:

'Those who build the mosques are not the same

As those who sit idle, standing or sitting.'

And those who see the dust and avoid it.

It is also narrated by him (Ibn Zubaalah) and Yahya through his chain of narrators, and by Majd, but he has not narrated vide Umm Salama (may Allah be pleased with her). She said: 'The Messenger of Allah (s.a.w.a.) built his Mosque and brought close the bricks and whatever was needed. Then the Messenger of Allah (s.a.w.a.) stood up and put down his cloak. When the early immigrants (Muhajirun) and Ansar saw that, they threw down their cloaks and garments and began to work and chant:

“If we sit while the Prophet is building the house,” and Usman Ibn Affan was a stickler for cleanliness. He would carry the brick but keep it away from his clothes. When he placed it, he would dust off his sleeve and check his garment. If any dirt had touched it, he would shake it off. Ali Ibn Abi Talib (a.s.) looked at him and recited:

“Those who build the mosques are not the same...”

Ammar Ibn Yasir heard it and began to chant the same poem without knowing who was meant by them. When he passed by Usman reciting these poems, Usman said: 'O son of Sumayya! I know very well who you are referring to,' and he had a palm branch with him. He said: 'You better stop, or I will strike your face with it!' The Prophet (s.a.w.a.) heard this while he was sitting in the shade of my house (meaning Umm Salama's house). And in Yahya's book, it says 'in the shade of his house.' The Messenger of Allah (s.a.w.a.) became angry and said: '*Indeed, Ammar Ibn Yasir is like the skin between my eyes and nose. When something reaches that point, it has reached a serious*

matter,' and he placed his hand between his eyes. Then the people stopped doing that. They then said to Ammar: 'The Prophet (s.a.w.a.) is angry with you, and we fear that some Quranic verse will be revealed about us!' Ammar replied: 'I will appease him as he is angry with me,' and said: 'O Messenger of Allah! What do I have to do with your companions?' He asked: 'What do you have to do with them?' Ammar said: 'They want to kill me; they carry one brick, while they load two or three bricks on me.' Then he (s.a.w.a.) took his hand and walked with him around the Mosque and wiped the dust off his hair with his hand, saying: '*O son of Sumayya! My companions will not kill you, but the rebellious group will kill you.*' Ibn Ishaq mentioned the story similarly in the 'Tahzib' of Ibn Hisham. He said: 'I asked more than one of those knowledgeable in poetry about this verse, and they said: We have heard that Ali Ibn Abi Talib (a.s.) recited it, but we do not know if he was its composer or someone else, and Ali (a.s.) only said it in jest and camaraderie, as is the custom of the group when they gather for work, and it was not intended as a criticism.'

Ibn Abi Shaybah narrates from Abu Ja'far al-Khatmi, who said: "The Holy Prophet (s.a.w.a.) was building the Mosque, and Abdullah Ibn Rawaha was saying, *أفلح من يعالج المساجدا* 'Successful is the one who works on the mosques.' The Holy Prophet (s.a.w.a.) would repeat this. Then, Ibn Rawaha would say, *يتلو القرآن قائما و قاعدا* 'Reciting the Quran while standing and sitting,' and the Holy Prophet (s.a.w.a.) would repeat this as well.

In an authentic tradition, in the mention of the building of the Mosque, it is chronicled:

"We were carrying one brick at a time, while Ammar carried two bricks at a time. The Holy Prophet (s.a.w.a.) saw him and began to brush the dust off him, saying, *ويح عمار! تقتله الفئة الباغية يدعوهم إلى الجنة و يدعونه إلى النار* 'Woe to Ammar! He will be killed by the rebellious group. He invites them to Paradise, but they invite him to the Fire.' Ammar used to say, 'I seek refuge in Allah from tribulations.' Ibn Zubaylah and Yahya have narrated from Mujahid, who said, "The Holy Prophet (s.a.w.a.) saw

them carrying stones on Ammar while he was building the Mosque, and said, *'What do they have against Ammar? He invites them to Paradise, but they invite him to the Fire, and that is the action of the wretched evildoers!'*

The second [narrator viz. Yahya] also narrated from Umm Salamah, who said:

The Holy Prophet (s.a.w.a.) and his companions were building the Mosque. Each man from among the companions of the Holy Prophet (s.a.w.a.) would carry one brick at a time, while Ammar Ibn Yasir carried two bricks—one for himself and one for the Holy Prophet (s.a.w.a.). The Holy Prophet (s.a.w.a.) went to him, wiped his back, and said, *'O son of Sumayyah! You have two rewards, while the people have one reward, and the last provision you will have from this world will be a sip of milk, and you will be killed by the rebellious group.'*

In “al-Rauz” by Suhaili, it is mentioned that Muammar Ibn Raashid narrated this in his Jaame’ with an addition at the end, which is as follows, “When Ammar was killed on the Day of Siffeen, Amr (Ibn Aas) came to Muawiya in a state of alarm and said, 'Ammar has been killed!' Muawiya replied, 'So what?' Amr said, 'I heard the Holy Prophet (s.a.w.a.) say, *“The rebellious group will kill him.”*’ Muawiya retorted, 'You are caught in your own trap'¹! Did we kill him? Rather, the one who brought him out (to the battlefield) killed him.”

Baihaqi narrates in “al-Dalaael” from Abd alRahman (or Abu Abd al-Rahman, as noted in the text) al-Sulami that he heard Abdullah Ibn Amr Ibn Aas say to his father, Amr, “We have killed this man, and the Holy Prophet (s.a.w.a.) said what he said about him.” Amr asked, “Which man?” Abdullah replied, “Ammar Ibn Yasir. Do you not remember the day when the Holy Prophet (s.a.w.a.) was building the

¹ The phrase “دحضت في بولك” literally translates to “*You have slipped in your own urine.*” It's an idiomatic expression used to imply that someone has made a mistake or is in a difficult situation due to their own actions or words. In the context provided, Muawiya is using this phrase to dismiss Amr's concern by suggesting that Amr is making an error in judgment or that his logic is flawed.

Mosque? We were each carrying one brick at a time, while Ammar was carrying two bricks at a time. The Holy Prophet (s.a.w.a.) passed by and said, *'You are carrying two bricks while you are covered in dust! Indeed, the rebellious group will kill you, and you are among the people of Paradise.'*¹

Amr then went to Mu'awiyah and said, "We have killed this man, and the Holy Prophet (s.a.w.a.) said what he said about him." Mu'awiyah replied, "Be quiet! By Allah, you are still slipping in your own urine! Did we kill him? Ali and his companions brought him here and threw him between us."

I (Samhudi) say, "This implies that this statement about Ammar was made during the second construction of the Mosque, as Amr's conversion to Islam was in the fifth year (of Prophethood), as mentioned earlier."¹

Also, Samhudi in "Khulasat al-Wafa" said:

"Ahmad narrates from Abu Hurairah, "They were carrying bricks for the construction of the Mosque, and the Holy Prophet (s.a.w.a.) was with them." Then he (Abu Hurairah) said, "I approached the Holy Prophet (s.a.w.a.) while he was carrying a brick on his stomach. I thought it was heavy for him, so I said: 'Give it to me, O Messenger of Allah!' He (s.a.w.a.) replied: *'Take another one, O Abu Hurairah, for there is no life except the life of the Hereafter.'* This was during the second construction because Abu Hurairah's conversion to Islam was late. Similarly, quoting an authentic narration vis-à-vis the mention of the construction of the Mosque, he said, 'We were carrying one brick at a time, and Ammar was carrying two bricks at a time. The Holy Prophet (s.a.w.a.) saw him and began to brush off the dust, saying: *'Woe to Ammar! The rebellious group will kill him. He invites them to Paradise, but they invite him to the Fire.'*" Because Baihaqi narrated in 'al-Dalaael' from Abu Abd al-Rahman al-Sulami that he heard Abdullah Ibn Amr Ibn Aas say to his father Amr, 'We have killed this

¹ Wafaa al-Wafaa, vol. 1, pp. 329-332

man, and the Holy Prophet (s.a.w.a.) said what he said about him!' Amr asked: 'Which man?' He replied: 'Ammar Ibn Yasir. Do you not remember the day when the Holy Prophet (s.a.w.a.) was building the Mosque? We were carrying one brick at a time, and Ammar was carrying two bricks at a time. The Holy Prophet (s.a.w.a.) passed by... and mentioned something like the previous authentic narration.' Then, Amr went to Muawiya and said, 'We have killed this man, and the Holy Prophet (s.a.w.a.) said what he said about him!' Muawiya scolded him, 'Be quiet! By Allah, you are still slipping in your own urine! Did we kill him? Rather, Ali and his companions brought him here and threw him between us.' And the conversion of Amr (may Allah be pleased with him) was in the fifth year, so he was only present during the second construction'."

Mulla Muttaqi Hindi writes in *Kanz al-Ummaal*, "Narrated from Khalid Ibn Walid from the daughter of Hisham Ibn Walid Ibn Mughirah, who was nursing Ammar. She said: 'Muawiya came to visit Ammar to check on him. When he left him, he said: 'O Allah, do not let his death be at our hands, for I heard the Holy Prophet (s.a.w.a.) say: *'Ammar will be killed by the rebellious group'*."¹

Mulla Ali Qari in "Sharh al-Fiqh al-Akbar" mentions regarding the caliphate of the Amirul Momineen (a.s.) [saying]: 'What indicates the validity of his caliphate, as opposed to the caliphate of others, is the well-known tradition, *الخلافة بعدى ثلاثون سنة ثم يصير ملكا عضوا*, *'The caliphate after me will last for thirty years, then it will become a biting kingship.'* And indeed, Ali (a.s.) was martyred at the end of thirty years after the death of the Messenger of Allah (s.a.w.a.). What indicates the correctness of his jurisprudence (ijtihad) and the error of Muawiya in his intentions is what has been authentically reported from the Messenger of Allah (s.a.w.a.) regarding Ammar Ibn Yasir, *'The rebellious group will kill you.'* And as for what has been narrated that Muawiya or one of his followers said, 'He (Ammar) was not killed by anyone but Ali (a.s.) because he (Ali) brought him to the battlefield.' It

¹ *Kanz al-Ummaal*, vol. 6, p. 143

is reported that (when he heard about this absurd justification) Ali (a.s.) responded by saying, ‘*Then it would imply that the Messenger (s.a.w.a.) killed his uncle Hamza!*’ Thus, it became clear that Muawiya and those after him were not caliphs but kings and rulers.”

Again, Mulla Ali Qari in “Sharh-o-Shifa” in the Chapter on the News Concerning the Unseen, writes, “Indeed, Ammar, the son of Yasir, will be killed by the rebellious group. This was narrated by the two Shaikhs (Bukhari and Muslim), and the wording of Muslim is, ‘The Messenger of Allah (s.a.w.a.) said to Ammar, ‘*The rebellious group will kill you.*’ And he (s.a.w.a.) added: ‘*And his killer will be in the (Hell) Fire.*’ So, Ammar was killed by the companions of Muawiya, in the battle of Siffeen, Ali (a.s.) buried him in his clothes, and he (Ammar) was over seventy years old. Thus, they (the followers of Muawiya) were the rebels against Ali, as indicated by this tradition and others like it.

It has also been reported, إذا اختلف الناس كان ابن سمية مع الحقّ “*When people differ, Ibn Sumayyah (Ammar) will be with the truth,*’ and he was with Ali (a.s.). As for the interpretation of Muawiya or (Amr) Ibn Aas that the rebel was Ali and that he killed Ammar because he led him to what resulted in his death, the response is what was narrated from Ali (a.s.) that it implies that the Holy Prophet (s.a.w.a.) killed his uncle Hamza. The conclusion is that one should not deviate from the literal meaning of the phrase to a metaphorical interpretation unless there is clear evidence, either rational or transmitted, that directs it away from its apparent meaning. Yes, the best excuse for them is that they exercised jurisprudence and made a mistake, so the meaning of the ‘*rebellious*’ here is the one who transgresses and exceeds the limits, not the one who seeks (justice), as some of the groups have assumed.¹“

Mulla Ali Qari, in “Al-Mirqat fi Sharh al-Mishkat” writes, “Abu Qatada, a well-known companion, narrates that the Messenger of

¹ Sharh-o-Shifa, vol. 1, p. 687, Chapter of What Knowledge of the Unseen he had.

Allah (s.a.w.a.) said to Ammar (that is, the son of Yasir) while he was digging the trench (referring to an event in the past), 'He began to wipe the dust from Ammar's head, out of compassion for him and his struggles, and said: 'Bū's (woe)'—with a closed 'baa' (ب), a silent hamza (ء), and sometimes replaced, and with an open 'seen' (س), added to—the son of Sumayyah. Sumayyah, with a closed 'seen' and an open 'meem', and a stressed 'yaa' beneath, was Ammar's mother. She had embraced Islam in Makka and was tortured to make her renounce her faith, but she did not. Abu Jahl stabbed her, and she died. This was mentioned by Ibn al-Maalik. Others said, 'His mother was the daughter of Abu Huzaifah Makhzumi. She was married to Yasir, who was an ally, and she bore him Ammar, whom Abu Huzaifah freed. The phrase means: 'O severe trial, come forward, for this is your time.' The omission of the vocative particle from names of species is broad, but it is only omitted from proper names. In some versions, it is narrated as 'Būs' with the nominative case, meaning 'May woe be upon you' or 'Woe will afflict you,' and in this case, 'Ibn Sumayyah' is a vocative noun in the genitive, meaning: 'O son of Sumayyah'."

The commentator of al-Mughni writes, "O the severity of what the son of Sumayyah (Ammar) will face from the rebellious group!" He (s.a.w.a.) called upon his suffering, intending to address him with the words: '*The rebellious group will kill you,*' meaning the group that rebels against the Imam of the time and the Caliph of the era. Tibi said, 'He (the Prophet) showed compassion for Ammar due to the hardship he would face at the hands of the rebellious group, referring to Muawiya and his people, as Ammar was killed in the Battle of Siffeen'.

Ibn al-Maalik said, 'Know that Ammar was killed by Muawiya and his group, and thus, according to this narration, they were the transgressors and rebels because Ammar was in the army of Ali, who was the rightful Imam, and they refused to pledge allegiance to him. It is reported that Muawiyah tried to justify the meaning of the tradition, saying, 'We are the rebellious group seeking retribution for the blood of Usman' but this, as you see, is a distortion because the

meaning of seeking retribution is not appropriate here, as the Messenger of Allah (s.a.w.a.) mentioned the narration to highlight the virtue of Ammar and condemn his killer. For, it was narrated in another version, ‘*Woe!*’ I say, ‘Woe is a word said for someone who falls into destruction that they do not deserve, and so mercy and pity are extended to them, unlike ‘*vail*’ which is a word of punishment said for someone who deserves it and is not shown mercy.’

Moreover, in “al-Jaame' al-Saghir” with the narration of Imam Ahmad and Bukhari from Abu Sa'id (r.a.), (narrated) without the chain of narrators, ‘*Woe to Ammar! The rebellious group will kill him. He calls them to Paradise, and they call him to Hell.*’ This is an explicit text in the correct and apparent meaning of rebellion as understood in the Holy Quran, as in His statement, Exalted be He, وَ يَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَ النَّبِيّ **‘And (Allah) forbids immorality, bad conduct, and rebellion¹,**’ and His statement, Exalted is He, فَإِنْ بَعَثَ إِخْدَاهُمَا عَلَى الْآخَرَى **‘But if one of them rebels against the other.’²**

Applying a legal term with the intent of its linguistic meaning is a deviation from justice and an inclination towards injustice, which is placing something in its improper place. The conclusion is that rebellion (بغى) according to its legal meaning and common usage restricts the general meaning of the linguistic term 'seeking' (الطلب) to the specific seeking of unlawful rebellion. Hence, it is not correct to interpret it as seeking retribution for the blood of the caliph of the time, Usman. It has been reported that Muawiya gave an even worse defence, saying that Ali and his group were the ones who killed him because they led him into battle and thus became the cause of his death. It was said to him in response, ‘Then, by that reasoning, the Messenger of Allah (s.a.w.a.) was responsible for the death of his uncle Hamza, because he motivated him to fight, and so was Allah – Exalted be He – since He commanded the believers to fight against the polytheists.

¹ Surah Nahl (16): Verse 90

² Surah Hujuraat (49): Verse 9

The conclusion is that this narration contains three miracles: The first is that Ammar will be killed, the second is that he will be oppressed, and the third is that his killer will be a rebel from among the rebels, and all of these turned out to be true and accurate. Then I saw that Shaikh Akmal al-Deen said, 'It is apparent that this justification attributed to Muawiya and what was also reported from him that 'he was killed by the one who sent him to be killed and urged him to it'—both are fabrications against him! The first is a distortion of the tradition, and the second because no one sent him out, but rather he went out himself, with his wealth, striving in the path of Allah, intending to fulfil a religious obligation. Therefore, both are fabrications against Muawiya because he was too wise to fall into something that is evidently corrupt both in private and in public.

I say: If it was incumbent upon him to abandon his rebellion by obeying the Caliph (viz. Ali a.s.) and to cease opposing and seeking the noble caliphate, it thus becomes clear that, inwardly, he was a rebel, while outwardly, he concealed it under the pretext of avenging Usman's blood, seeking approval and showing off. So, this narration came as a condemnation against him and a disapproval against his actions. But this was decreed in the Book, so he neglected both the Quran and the tradition! May Allah have mercy on those who are fair, do not show bias, do not behave unjustly, and who adhere to moderation in their beliefs so that they do not fall into the extremes of either rejecting (Rafizism) or showing enmity (Nasibism), loving the family (Ahl-e-Bait a.s.) and the companions (Sahaba)!! (Muslim narrated it).¹

Nur al-Deen Halabi writes in "Insan al-Oyoon" (more famous as "Sirah al-Halabiyyah", "When Ammar was killed, Amr Ibn Aas went to Muawiya in a state of panic and announced, 'Ammar has been killed!' Muawiya replied, 'Ammar has been killed, so what?' Amr said: 'I heard the Messenger of Allah (s.a.w.a) say, *The rebellious group*

¹ Al-Mirqaat fi Sharh al-Mishkat, vol. 11, pp. 17-18, Explanation of Hadis No. 5878

will kill Ammar.' Muawiya rebuked him saying, 'You have slipped in your urine (i.e. you are caught in your own trap)! Did we kill him (Ammar)? The one who brought him here is the one who killed him.' In another narration, Muawiya said to him, 'Be silent! By Allah, you will continue to slip in your urine. The one who killed him is Ali and his companions; they brought him to us and threw him between us.' It is mentioned that when Ali (a.s.) argued with Muawiya using this narration, and Muawiya could not deny it, he said, 'The one who brought him out of his home killed him' meaning Ali by this. Then Ali (a.s.) replied, '*So, by this logic, the Messenger of Allah (s.a.w.a.) is responsible for killing Hamza, as he brought him out of his home.*'"

In the same book, Nur al-Deen Halabi writes, "Zu al-Kalaa' was with Muawiya. One day, he said to him and to Amr Ibn Aas, 'How can we fight against Ali while Ammar Ibn Yasir is with him?'" They both replied to him, 'Indeed, Ammar will come back to us and fight alongside us.' But Zu al-Kalaa' was killed before the death of Ammar, and when Ammar was killed, Muawiya said, 'If Zu al-Kalaa' was alive, half of the people would have inclined toward Ali' meaning that Zu al-Kalaa' had 4,000 families (under his influence), and it was said that he had 10,000 [supporters]'."

Abdul Haq Dehlavi mentioned in "Asheah al-Lumaat", "It is narrated from Abu Qatada that the Messenger of Allah (s.a.w.a.) said to Ammar while he was digging the trench, and the Prophet (s.a.w.a.) began to wipe his head and say, "Poor son of Sumayya" which means the severe hardship and suffering of Sumayya's son...Sumayya was Ammar's mother, who converted to Islam in Makka and was tortured for the sake of Allah's religion and did not abandon it until Abu Jahl, the accursed, stabbed her with a dagger in her private part, killing her. The Prophet (s.a.w.a.) recalled Ammar's hardship and suffering and called attention to it, and in reality, he was addressing Ammar. Hence, he said, '*The rebellious group will kill you.*' This means that the group that acts unjustly and rebels against the rightful Imam will kill you. By this group, he meant Muawiya and his followers because Ammar's martyrdom occurred during the Battle of Siffeen, and Ammar was

with the Commander of the Faithful Ali (a.s.). His death was among the proofs of Ali's righteousness in that matter. It is reported that Amr Ibn Aas came to Muawiya and said, 'A serious and difficult issue has arisen, as Ammar Ibn Yasir was killed at our hands.' Muawiya said, 'What is the problem?' Amr said, 'I heard the Prophet say to Ammar, *'The rebellious group will kill you.'*' Muawiya responded, 'We did not kill Ammar; it was Ali who brought him to the battlefield'.

In some reports, it is mentioned that Muawiya said to Amr Ibn Aas, "You are indeed a strange man, shivering in your own shirt," and Allah knows best. This narration has numerous chains of transmission and has reached the level of consecutiveness (*tawaatur*), as we have mentioned in the treatise "Ta'meem al-Bashaara". The miracle in this instance is the prophecy of the unseen, as the Holy Prophet (s.a.w.a.) specifically foretold the killing of Ammar. This tradition is narrated by Muslim.

Shahaab al-Deen Khafaaji writes in "Nasim al-Riyad", "Among the prophecies of the unseen that the Messenger of Allah (s.a.w.a.) informed is that Ammar Ibn Yasir, the well-known companion, would be killed by the rebellious group, where 'rebellion' (baghi) refers to unjustly rising against the rightful Imam.

According to the wording in Sahih Muslim, "The Prophet (s.a.w.a.) said to Ammar, *'The rebellious group will kill you.'* It is also narrated, *'And his killer will be in the Hellfire.'* So, the companions of Muawiya killed him while he was with Ali at the Battle of Siffeen, which clearly indicates that the rightful Caliph was Ali (a.s.), and that Muawiya was mistaken in his independent judgment (*ijtihad*), as mentioned in the tradition, *'When the people disagree, the son of Sumayya will be with the truth.'*

The son of Sumayya is Ammar (may Allah be pleased with him), who was with Ali, and this is what we believe, that Ali (a.s.) was on the truth and was correct in not surrendering to the killers of Usman, while Muawiya erred in his judgment. So, leave the idle talk—**What remains after the truth but misguidance?** When Muawiya could

not deny the tradition about Ammar, he interpreted it by saying, ‘The one who brought him out is the one who killed him.’ Therefore, when Ali (a.s.) heard this, he said: ‘*So, by that logic, the Messenger of Allah (s.a.w.a.) killed Hamza (a.s.) when he brought him out to Uhud,*’ as narrated by Ibn Dihyah (may Allah have mercy on him). Ammar was killed in the Battle of Siffeen at the age of seventy by Ibn Amaadiyah (Abu Ghaadiyah), and his head was severed by Ibn Ju'za. Ali (a.s.) buried him.¹“

Husain Ibn Muhammad Diyaarbakri in Tarikh al-Khamis pens: In Aqaaed of Shaikh Abu Ishaq Firuzabadi and Khulaasah al-Wafaa, it is mentioned that Amr Ibn Aas was the minister of Muawiya. When Ammar Ibn Yasir was killed, he (Amr) stopped fighting, and many people followed him in this. Muawiya asked him: “Why aren't you fighting?” He replied: “We killed this man, and I heard the Messenger of Allah (s.a.w.a.) say, ‘*He will be killed by the rebellious group*’ which indicates that we are the rebels.”

Muawiya censured him saying, ‘Be quiet! By Allah, you are still slipping in your own urine! Did we kill him? Ali and his companions are the ones who brought him and threw him among us.”

In another narration, he said: “He was killed by the one who sent him to fight us, and we defended ourselves and he was killed.”

When this (poor justification) reached Ali (a.s.), he said, “If I am the one who killed him, then the Messenger of Allah (s.a.w.a.) killed Hamza when he sent him to fight the disbelievers.”²“

Muhammad Ibn Abd al-Baaqi al-Zurqani in *Sharh al-Mawaahib al-Ladunniyyah*, discussing the tradition *ويح عمار تقتله الفئة الباغية* “*Woe to Ammar! He will be killed by the rebellious group,*” said: “This tradition is consecutively narrated (*mutawaatir*). Qurtubi said, ‘When Muawiya was unable to deny it, he tried to justify, ‘He was killed by the one who brought him (to the battlefield)’. So, Ali (a.s.) retorted, ‘*In that*

¹ Nasim al-Riyaz fi Sharh Shifa al-Qazi Ayaz, vol. 4, p. 171, Chapter of What he was aware of the unseen and what will transpire (in the future).

² Tarikh al-Khamis, vol. 2, p. 277

case, the Messenger of Allah (s.a.w.a.) killed Hamza when he sent him out.' Ibn Dahiyyah said, 'This is a compelling argument that leaves no room for a response and is an irrefutable proof.' Qurtubi said, 'Then Muawiya retracted and interpreted it "baghaa" pursuit, saying, 'We are the rebellious group' meaning the group seeking revenge for the blood of Usman, deriving from the word "baghaa" with a damma on the 'b' and an extension, which means pursuit.'

Abi said: 'Rebellion, in its customary sense, is not obeying the Imam and challenging him. The improbability or error of both interpretations is not hidden, and the first interpretation is clear, as is the second, because Ali did not leave off the retribution for those who killed Usman, whom they pursued and based their reasoning (*ijtihad*) on. It was not because he left it entirely but rather because he postponed it until they returned to obedience, and then he would call for justice on those who killed him.'

He continued, 'Also, not seeking retribution is a wrong they sought to change, and rising to change the wrong is only permissible if it does not lead to a greater corruption. Moreover, a mujtahid (one who exercises independent reasoning) is only thought well of if he does not clarify the basis of his *ijtihad*, but if he clarifies it and it is wrong, then not. And may Allah reward the Shaikh, meaning Ibn Arafah, who used to say, 'Companionship (with the Prophet) granted protection to those who fought Ali'. End of quote.'

Muhammad Ibn Ismail Ibn Salah Amir Yamani San'ani in "Rawdah al-Nadiyyah" after mentioning some traditions and reports about the battles of the Amirul Momineen Ali (a.s.) with those who broke the allegiance (Naakiseen i.e. the Battle of Jamal), the oppressors (Qaasiteen i.e. the Battle of Siffeen), and the apostates (Maariqeen i.e. the Battle of Naharwan) says, "Note: I say, "These stories contain prophetic miracles, Alawi (related to Ali) wonders, and morals approved by Allah, so we will mention some of them. As for the miracles, one of them is the Prophet's (s.a.w.a.) foretelling that his successor (a.s.) would fight against these three groups, and his

command to him to do so. This is a foretelling of the unseen, which is one of the miracles, and it also includes describing each group with the characteristic for which they were fought: Naakis (the breakers of the oath), Qaasit (the unjust ones), and Maariq (the apostates). We have already mentioned in his battle against the Naakiseen some points of miracles and wonders. Among the miracles in his battle against the Qaasiteen is what has been widely narrated by the leaders of transmission that *Ammar will be killed by the rebellious group, and that he invites them to Paradise while they invite him to Hell*. This narration is widely transmitted and agreed upon by all groups. Even the head of the rebellious group, Muawiyah Ibn Abi Sufyan, acknowledged it, although he interpreted it falsely and did not deny it. Instead, he said, 'He was killed by the one who brought him.' Thus, it was argued that the Messenger of Allah (s.a.w.a.) was the one who killed Hamza.

This narration is among the signs of prophethood because the Prophet (s.a.w.a.) said it at the beginning of his arrival in Madina during the construction of his Mosque, as is well-known in the books of biography and traditions. We do not have the exact wording at hand, but its meaning is that Ammar (may Allah be pleased with him) said while he was carrying stones during the construction of the mosque, 'They are killing me, O Messenger of Allah! They are overburdening me with what I cannot bear,' or he said: 'They are making me carry what two men would carry.' The Holy Prophet (s.a.w.a.) cleaned the dust off him and said, '*They are not the ones who will kill you; rather, you will be killed by the rebellious group.*' The Messenger of Allah (s.a.w.a.) spoke these words before the Battle of Badr, before the Conquest of Mecca, before the leader of the rebellious group embraced Islam, and before any land had been conquered.

The Messenger of Allah (s.a.w.a.) repeated several times that Ammar (may Allah be pleased with him) would be killed by the rebellious group. Ammar (may Allah be pleased with him) was among the prominent companions of the Messenger of Allah (s.a.w.a.). Amiri writes, 'He was especially favoured by the Messenger of Allah

(s.a.w.a.) with glad tidings, warm welcome, and kindness. The Holy Prophet (s.a.w.a.) informed that he was one of the four whom Paradise longs to meet. The Prophet (s.a.w.a.) said to him, “*Welcome, O pure and purified one!*”

The Prophet (s.a.w.a.) also said: ‘Ammar is the flesh between my eyes and my nose.’ And he (s.a.w.a.) said, ‘Follow the guidance of Ammar.’ And he (s.a.w.a.) said: ‘Whoever bears enmity toward Ammar, Allah will bear enmity toward him, and whoever hates Ammar, Allah will hate him.’

These narrations about his virtues were mentioned by the jurist and prominent Shafi'i scholar, the traditionalist Yahya Ibn Abi Bakr Amiri in the book “**al-Riyaz al-Mustataabah**” in the biography of Ammar (may Allah be pleased with him). Amiri said, ‘He was among the companions of Ali (a.s.) and was killed by the companions of Muawiya. His killing was used by the Ahl al-Sunnah as proof to validate the imamate of Ali (a.s.) and that the Holy Prophet (s.a.w.a.) had indeed said, *ويح ابن سمية يقتله الفئة الباغية*, “*Woe to the son of Sumayyah, he will be killed by the rebellious group.*” And he said: *ويح عمّار يدعوهم إلى الجنة و يدعوهم إلى النار* “*Woe to Ammar, he invites them to Paradise while they invite him to Hell.*” End of his words.”

I say, “Ibn Asaakir and Ibn Sa'd narrated that when Ammar was killed, Ali (a.s.) lamented, ‘Indeed, a leader among the Muslims who is not greatly affected by the killing of Ammar Ibn Yasir and does not feel the severe tragedy is not rightly guided. May Allah have mercy on Ammar on the day he embraced Islam, and may Allah have mercy on Ammar on the day he was killed, and may Allah have mercy on Ammar on the day he is resurrected. I saw Ammar, and whenever four of the companions of the Messenger of Allah (s.a.w.a.) were mentioned, he was the fourth, and whenever five were mentioned, he was the fifth. None of the companions of the Messenger of Allah (s.a.w.a.) ever doubted that Ammar had earned Paradise in many instances, without any doubt. So, congratulations to Ammar for Paradise. It has been said that Ammar is with the truth, and the truth

is with him, revolving around him wherever he goes. The killer of Ammar is in Hell.” End of quote.

I say: By his (Ammar's) killing, it is deduced that Muawiya, in his war and fighting, was an oppressive rebel, not a sincere scholar as some people from the Ahle Tasannun claim, saying he committed a mistake in his reasoning/jurisprudence and not sinful, as Amiri also said. As for those who opposed him (Muawiya), they were jurists (mujtahids) and had some doubts that led them to their independent reasoning (*ijtihad*.)” End of quote. This was mentioned in the biography of Zubair.

So, we say: No one who knows the state of Muawiya doubts that he was not engaged in religious jurisprudence, neither in the beginning nor the end. Rather, the man was scheming for kingship, and used the pretext of seeking retribution for the Usman's blood to mislead the people of Syria through it. What reasoning and jurisprudence can there be when there is a clear text that he was a rebel, and what reasoning can there be when the Messenger of Allah (s.a.w.a.) informed Ali (a.s.) that he would fight the Qaasiteen (the rebels)? I heard the validity of the narration according to the recent Imams of the Ahle Tasannun, such as Hafiz Ibn Hajar, who said that it was confirmed by Nasai, who transmitted and interpreted it without any criticism, and it has been established through several chains of narrators. What reasoning/jurisprudence can there be with the clear text about Ammar and the clear text of the Quran that the rebellious group will fight until they return to the command of Allah? The narration of Ammar is a clear text that the group of Muawiya was the rebellious group.

How beautifully the poet has responded to those who claim that Muawiya was engaged in reasoning (*ijtihad*),

قال التّواصب قد أخطأ معاوية في الاجتهاد وأخطأ فيه صاحبه

والغفور في ذلك من حقّ لفاعله وفي أعالي جنان الخلد راكبه

فلنا كذبتم فلم قال النبيّ لنا في التّار قاتل عمّار وسالبه

'The Nasibis said that Muawiya made a mistake

In his reasoning, and his companion also made a mistake in it.

But the Forgiving One (Allah), in His Right, will grant mercy to the one who does so,

And in the highest gardens of eternity, his rider will dwell.

We said you lied!! Why did the Holy Prophet (s.a.w.a.) say to us.

'The killer of Ammar and his looter will be in Hell?'

Ibn Hazm Claims that Ibn Muljam was a Mujtahid in his assassination of Imam Ali (a.s.)

The claim of *ijtihad* by Muawiya in his fighting (against Imam Ali a.s.) is no more valid than Ibn Hazm's claim that Ibn Muljam, the most wretched of the latter ones, was a mujtahid (one who exercises independent reasoning) in killing Ali (a.s.), as narrated by Hafiz Ibn Hajar in his 'Talkhees.' If someone who acts according to his desires and fabricates falsehoods to promote what he considers *ijtihad* is to be excused, then no one in the world would be considered wrong, for no one commits a wrongdoing without providing some excuse for it. **Even the idol worshippers said they only worship their idols to bring them closer to Allah!** And how many argue with evidence that will be refuted by their Lord, and upon them will be His anger¹.

Maulvi Abd al-Ali Ibn Mulla Nizam al-Deen Sahaalwi in "Fawaateh al-Rahmoot fi Sharh Musallam al-Suboot" writes, "As for the case of Muawiya, most of the Ahl al-Sunnah believe that this too was an error in *ijtihad*, and it necessitates the invalidation of his justice. However, what undermines this is his failure to present an argument against Amirul Momineen Ali (a.s.), who was more inclined towards the truth. Muawiya persisted in his actions even though the killing of Ammar was one of the clearest proofs of the correctness of Amirul Momineen Ali's (a.s.) position. The only defence that was reported was

¹ Al-Rauzah al-Nadiyyah, pp. 111-115

something far-fetched that whoever brought Ammar to the battlefield killed him!”

Again, in “Fawaateh al-Rahmoot”, he pens, “Some have said that the claim that Muawiya's opposition was based on ijtiḥad is questionable because if it had been based on ijtiḥad, he would have debated with evidence, and Amirul Momineen Ali (a.s.) was more inclined towards the truth and intended to debate him with evidence and establish proof against him but Muawiya did not listen. When Ammar was martyred, Muawiya claimed that Ali was the one who killed him because he brought the old man to the battlefield, but this is not evidence at all. Hence, Amirul Momineen (a.s.) replied by saying, *‘Then, according to that logic, the Messenger of Allah (s.a.w.a.) killed Hamza because he brought him to the battlefield!’* The real issue is whether Muawiya was truly a mujtahid, especially since the author of ‘al-Hidayah’ counted him among the oppressive rulers, as opposed to the just ones. If his actions had been based on ijtiḥad, they would not have been considered oppression, and there is no record of him issuing fatwas based on the principles of Islamic jurisprudence.”

Shaikh Sulaiman Ibn Ibrahim Balkhi writes in “Yanaabee’ al-Mawaddah”, Chapter 43, p. 129, “

In “Jam’ al-Fawaaed,” it is narrated from Abdullah Ibn Haaris that Amr Ibn Aas said to Muawiya, ‘Did you not hear the Holy Prophet (s.a.w.a.) say, when he was building the Mosque, to Ammar, *‘You are eager for jihad, and you are among the people of Paradise, and the rebellious group will kill you?’* Muawiya said, ‘Yes!’ Then Amr asked, ‘So, why did you kill him?’ Muawiya shot back, “By Allah! You are still slipping in your own urine! Did we kill him? The one who brought him to the battlefield killed him, and that is Ali.” This is narrated by Ahmad.

Abdullah Ibn Amr Ibn Aas saw two men arguing over the head of Ammar, each claiming, “I killed him.” Abdullah rebuked them saying, ‘I heard the Holy Prophet (s.a.w.a.) say, *‘The rebellious group will kill him.’* Muawiya asked, ‘So why are you with us?’ Abdullah replied,

‘My father complained about me to the Messenger of Allah (s.a.w.a.), who advised me, ‘Obey *your father as long as he is alive and do not disobey him.*’ So, I am with you, but I will not fight.” This is also narrated by Ahmad.”

And among the proofs of Muawiya's misguidance and his failure to be guided by the righteousness of Ammar (may Allah's mercy be upon him) is that during the lifetime of Usman, he accumulated animosity and hypocrisy against Ammar, and by belittling and insulting him, he kindled the wrath of the All-Knowing Allah against himself. As Abu Muhammad Abdullah Ibn Muslim Ibn Qutaibah al-Deenawari mentioned in his book “Al-Imamah wa al-Siyaasah” under the section titled ‘Mention of the Objection to Usman’, he wrote:

‘Muawiya Ibn Abi Sufyan arrived from Syria after these events and came to a gathering where Ali Ibn Abi Talib, Talha Ibn Ubaydillah, Zubair Ibn Awwaam, Sa'd Ibn Abi Waqqas, Abd al-Rahman Ibn Auf, and Ammar Ibn Yasir were present. He said to them, “O group of companions! I advise you to take good care of this old man of mine (referring to Usman), for by Allah, if he is killed in your midst, I will fill it (the city) against you with cavalry and infantry!” Then he turned to Ammar Ibn Yasir and said, “O Ammar! In Syria, there are one hundred thousand horsemen, each of whom receives their stipend along with their sons and brothers, who neither know Ali nor his kinship, nor Ammar nor his precedence, nor Zubair nor his companionship, nor Talha nor his migration, nor do they fear Ibn Auf or his wealth, nor do they respect Sa'd or his supplications. So beware, O Ammar, lest you fall tomorrow into a trial (*fitnah*) that clears away and it is said, ‘This is the killer of Usman, and this is the killer of Ali’.”

15) This narration (“*Receive guidance from the guidance of Ammar*”) clearly demonstrates the misguidance of Amr Ibn Aas because not only Amr did not benefit from the guidance of Ammar, but he even assisted in killing him. This is not something which is hidden and unknown, nevertheless, we are presenting some authentic documents from Ahle Tasannun

scholars that will prove my claim.

Muhammad Ibn Sa'd al-Basri, known as Katib al-Waqidi, in his book "al-Tabaqaat al-Kubra" in the biography of Hazrat Ammar (r.a.) writes, "*Khalid Ibn Makhlad narrated to us from Sulaiman Ibn Bilal from Jafar Ibn Muhammad, who says, 'I heard a man from the Ansar narrating from Hani', the servant of Umar Ibn al-Khattab, who reports, 'I was initially with Muawiya against Ali. The companions of Muawiya used to say, 'By Allah! We will never kill Ammar! If we kill him, then we will be as they say.'*"

When the day of Siffeen came, I went to look among the dead, and there was Ammar Ibn Yasir, killed!

Hani' says, 'So I went to Amr Ibn Aas while he was on his couch and said, 'O Aba Abdillah!' He asked, 'What do you want?' I replied, 'I want to speak with you!' He got up and came to me. I said, 'What did you hear about Ammar Yasir?' He answered, 'The Messenger of Allah (s.a.w.a.) said, 'The rebellious group will kill him.'

I said, 'By Allah, he is killed!' He refuted, 'This is false.' I reaffirmed, 'I saw with my own eyes that he was killed!' He said, 'Take me to see him.' I took him and showed him. When he saw him (Ammar), his face turned pale, turned away to one side and said, 'He was killed by the one who brought him out (to the battlefield)'

Again, he mentioned in the book "al-Tabaqaat al-Kubra", Abu Dawud al-Tayalisi narrated to us from Sho'ba from Amr Ibn Murrah who reports, 'I heard Abdullah Ibn Salama say, 'I saw Ammar Ibn Yasir on the day of Siffeen, an old man with a dark complexion, holding a spear trembling in his hand. He looked at Amr Ibn Aas, who had the banner, and said, 'This is the banner with which I fought its people with the Messenger of Allah (s.a.w.a.) thrice, and this is the fourth time! By Allah, if they strike us until they reach the palm trees of Hajar, I will know that our cause (our armor) is upon the truth and that they are upon misguidance.'

Again, he writes in the book "Al-Tabaqaat al-Kubra", "Muhammad Ibn Umar narrated to us from someone who heard from Salamah Ibn

Kuhail from Abu Sadiq from Rabi'ah Ibn Naajid, who reports, 'I heard Ammar Ibn Yasir at Siffeen saying, 'Paradise is under the shadow of swords, the thirsty one will reach the water, and the water is indeed attainable. Today, I will meet my beloved ones, Muhammad (s.a.w.a.) and his party. I have fought the bearer of this banner thrice with the Messenger of Allah (s.a.w.a.), and this is the fourth time, just like the previous ones.'

Yet again, he pens in the book "al-Tabaqaat al-Kubra", "Muhammad Ibn Umar narrated to us from Abdullah Ibn Haaris Ibn Fuzail from his father from 'Umara Ibn Khuzayma Ibn Saabit, who informs, 'Khuzayma Ibn Saabit witnessed the Battle of the Camel, and he did not unsheathe his sword. He witnessed the Battle of Siffeen and said: "I will not unsheathe it until Ammar is killed! I will see who kills him because I heard the Messenger of Allah (s.a.w.a.) say, *'The rebellious group will kill him.'*

When Ammar Ibn Yasir was killed, Khuzayma said, 'The misguidance has become clear to me,' and he attacked and fought until he was killed. The one who killed Ammar Ibn Yasir was Abu Ghaadiyah al-Muzani, who stabbed him with a spear, causing him to fall. Ammar was fighting that day from a sedan chair and was 94 years old. When he fell, another man pounced on him and severed his head. The two men then argued, each claiming, "I killed him!"

Amr Ibn Aas said, "By Allah! You are only arguing over the Fire!"

Muawiya heard this from him. When the two men departed, Muawiya scolded Amr Ibn Aas, 'I have never seen anything like what you did! Two men who are willing to give their lives for us, and you say to them, 'You are arguing over the Hellfire!'

Amr retorted, 'By Allah, it is so, and by Allah, you know it. I wish I had died twenty years before this'."

Yet again, he writes in "al-Tabaqaat", "There was a gap between his shin guards and his thighs, so I charged at him and stabbed him in the knee. He fell, and I killed him. It was said to him, 'You have killed Ammar Ibn Yasir.' When Amr Ibn Aas was informed, he said, 'I heard

the Messenger of Allah (s.a.w.a.) say, ‘*Indeed, his killer is in the Fire!*’ Someone said to Amr Ibn Aas, ‘But here you are fighting him!’ He responded, ‘He (s.a.w.a.) only said, ‘His killer and the one who takes his spoils.’

And he also pens in the book “Al-Tabaqaat al-Kubra”, “Muaz Ibn Muaz narrated to us from Ibn Aun from Hasan who said, ‘Amr Ibn Aas said, ‘I hope that the Messenger of Allah (s.a.w.a.) did not die while loving a man whom Allah would put into Hellfire.’

They asked, ‘We thought he loved you and appointed you to positions.’ He said, ‘Allah knows best whether He loved me or was just compassionate towards me. But we were sure that he loved one man.’ They inquired, ‘Who is that man?’ He said: ‘Ammar Ibn Yasir!’ They said, ‘But he was the one your forces killed at Siffeen!’ He reacted, ‘By Allah! We did kill him!’

Yazid Ibn Harun and Musa Ibn Ismail narrated to us from Jarir Ibn Hazim from Hasan who reports, ‘It was said to Amr Ibn Aas, ‘The Messenger of Allah (s.a.w.a.) used to love you and appoint you to positions.’ He replied, ‘By Allah! He used to do that, but I do not know if he loved me or was simply compassionate towards me. But I bear witness that there were two men whom the Messenger of Allah (s.a.w.a.) died loving viz. Abdullah Ibn Masud and Ammar Ibn Yasir.’

They said, ‘But by Allah, he was the one your forces killed at Siffeen!’ He replied, ‘You are right, by Allah, we did kill him’.¹⁴

Ahmad Ibn Muhammad Ibn Khalil al-Shaibani in his “Musnad” writes, “Muhammad Ibn Jafar narrated to us from Hajjaj from Sho’bah from Amr Ibn Dinar who narrated to me from a man from the people of Egypt that Amr Ibn Aas sent gifts to some people and gave preference to Ammar Ibn Yasir. When it was mentioned to him, he said, ‘I heard the Messenger of Allah (s.a.w.a.) say, ‘*The rebellious group will kill him.*’

Ahmad also chronicles in his “Musnad”, “Affan narrated to us from

¹ Al-Tabaqaat al-Kubra of Ibn Sa’d, vol. 3, p. 263, Biography of Ammar Ibn Yasir

Hammad Ibn Salama from Abu Hafs and Kulsum Ibn Jabr narrated from Abu Ghaadiyah, who recounts, ‘Ammar Ibn Yasir was killed, and Amr Ibn Aas was informed. He (Amr) said, “I heard the Messenger of Allah (s.a.w.a.) say, ‘Indeed, his killer and the one who takes his spoils will be in the Fire.’ It was said to Amr, ‘But here you are fighting him!’ He replied, ‘He (s.a.w.a.) only said, ‘His killer and the one who takes his spoils’.”

Ahmad also records in his “Musnad”, “Aswad Ibn Aamir narrated to us from Jarir i.e. Ibn Hazim, who said, ‘I heard Hasan say, ‘A man said to Amr Ibn Aas, ‘What do you think of a man whom the Messenger of Allah (s.a.w.a.) died while loving—wouldn't he be a righteous man?’ Amr replied, “Indeed!” The man continued, ‘The Messenger of Allah (s.a.w.a.) died while loving you and had appointed you to positions!’ Amr replied, ‘He appointed me, but by Allah, I do not know if that was out of love for me or because he needed me. But I will tell you about two men whom the Messenger of Allah (s.a.w.a.) died and he (s.a.w.a.) loved them: Abdullah Ibn Masud and Ammar Ibn Yasir’.”

Ahmad also records in his “Musnad”, “Ali Ibn Ishaq narrated to us from Abdullah, meaning Ibn Mubarak from Ibn Lahee'a from Yazid Ibn Abi Habib from Abd al-Rahman Ibn Shumasa who says, ‘When Amr Ibn Aas was on his deathbed, he wept. His son Abdullah said to him, ‘Why do you weep? Are you afraid of death?’ Amr replied, ‘No, by Allah, but I am concerned about what comes after!’

His son said, ‘You were on the right path’ and began to remind him of his companionship with the Messenger of Allah (s.a.w.a.) and the conquests of Syria. Amr said, ‘I have left something better than all of that: the testimony that there is no god but Allah. I was in three stages of my life, and in each stage, I knew myself well: First, I was a disbeliever, and I was the harshest of people against the Messenger of Allah (s.a.w.a.). Had I died then, the Fire would have been my destiny. Then, when I pledged allegiance to the Messenger of Allah (s.a.w.a.), I was the shyest of people before him. I could not look into the eyes of the Messenger of Allah (s.a.w.a.), nor could I confront him with what I

wanted, out of shyness. If I had died on that day, people would have said, 'Congratulations to Amr! He became a Muslim and was on the right path, and he died, so the Paradise is hoped for him.' Then after that, I was involved in governance and other matters, and I do not know if they are for me or against me. So, if I die, do not weep for me, do not follow me with praise or fire, and tighten my shroud around me, for I am about to be in contention. Level the earth over me, for my right side is no more deserving of the earth than my left side, and do not place any wood or stone in my grave. After you have buried me, stay with me for the time it takes to slaughter a camel and distribute its meat, so that I may find comfort in your presence."

Ahmad also chronicles in his "Musnad", "Affan narrated to us from Aswad Ibn Shaiban from Abu Nufal Ibn Abi 'Aqrab who reports, 'Amr Ibn Aas was overcome with intense fear at the time of his death. When his son Abdullah Ibn Amr saw this, he asked, 'O Aba Abdillah! Why this fear? The Messenger of Allah (s.a.w.a.) used to bring you close and appoint you to positions!'

Amr replied, 'O my son! That was indeed the case, but I will tell you about it. By Allah! I do not know if that was out of love for me or if he was just compassionate towards me. But I bear witness about two men that he (s.a.w.a.) departed from this world while he (s.a.w.a.) loved them viz. the son of Sumayya (Ammar) and the son of Umm Abd (Abdullah Ibn Masud).'

After he said this, he placed his hand on his throat, where a collar would be, and said, 'O Allah! You commanded us, and we disobeyed; You forbade us, and we transgressed. We have no recourse but Your forgiveness!' These were his last words until he passed away."

Abu Jafar Muhammad Ibn Jarir Tabari chronicles in his "Tarikh", "On the third day, Ammar Ibn Yasir came forward, and Amr Ibn Aas came out to face him. The people fought with the fiercest of fighting. Ammar began to say, 'O people of Iraq! Do you want to see someone who opposed Allah and His Messenger, fought against them, rebelled against the Muslims, and supported the polytheists? When Allah, the

Mighty and Majestic, saw fit to strengthen His religion and make His Messenger victorious, this man came to the Prophet (s.a.w.a.) and accepted Islam, seemingly as a reluctant monk rather than a willing believer. Then Allah, Mighty and Majestic be He, took His Messenger (s.a.w.a.), and by Allah, this man has not ceased to be known for his enmity toward the Muslims and his leniency toward criminals. So, stand firm against him and fight him, for he extinguishes the light of Allah and supports the enemies of Allah, Mighty and Majestic be He.’

A man named Ziyad Ibn Nasr was with Ammar, leading the cavalry. Ammar ordered him to charge with the cavalry, and they attacked, fighting fiercely. Ammar himself charged at the men and drove Amr Ibn Aas from his position.”

Tabari also records in his “Tarikh”, “Muhammad narrated to me from Khalaf from Mansur Ibn Abi Nuwaira from Abi Mikhnaf, and Hisham Ibn al-Kalbi also informed me from Abi Mikhnaf, who said, ‘Maalik Ibn A'yan Juhani narrated to me from Zaid Ibn Wahb Juhani that on that day, Ammar Ibn Yasir (may Allah have mercy on him) said, ‘Where are those who seek the pleasure of Allah and do not turn back to wealth or children?’ A group of people came to him, and he said, ‘O people! Let us direct ourselves toward those who seek to avenge the blood of Ibn Affan and claim that he was killed unjustly. By Allah, they do not seek his blood but have instead tasted the world and found it sweet. They know that if they adhere to the truth, it will separate them from the indulgences of this world. These people have no precedence in Islam that would entitle them to the obedience and leadership over others, so they deceived their followers by claiming that their leader was killed unjustly, so that they might become tyrants and kings. This was a trick by which they achieved what you now see. If it were not for this, not even two men would have followed them. O Allah! If You grant us victory, You have done so before, but if You grant them authority, then reserve for them the painful punishment for what they have done to Your servants!’

Then he advanced, and the group that had responded to him went

with him until he approached Amr (Ibn Aas) and said, ‘O Amr! Did you sell your religion for Egypt? Woe to you, woe! How long have you sought to twist Islam!’ Addressing Ubaydullah Ibn Umar Ibn Khattab, he said, ‘May Allah bring you down! Did you sell your religion to the enemy of Islam and the son of his enemy?’

He replied, ‘No, but I seek to avenge the blood of Usman Ibn Affan.’ Ammar shot back, ‘I bear witness based on my knowledge of you that you do not seek the face of Allah, Mighty and Majestic be He, with any of your actions. If you are not killed today, you will die tomorrow, so consider: when people are given rewards according to their intentions, what is your intention?’

Musa Ibn Abd al-Rahman Masruqi narrated to me, saying, ‘Ubayd Ibn Sabbah narrated to us from ‘Ata’ Ibn Muslim from Amash from Abu Abd al-Rahman Sulami, who said, ‘I heard Ammar Ibn Yasir at Siffeen saying to Amr Ibn Aas, ‘I have fought alongside the bearer of this banner thrice with the Messenger of Allah (s.a.w.a.), and this is the fourth time, but it is neither more righteous nor more pious’.’

Abu al-Hasan Ali Ibn Husain Masudi writes in his book “Muruj al-Zahab” about Muawiya, “His skill in governance and his mastery over it, as well as his ability to win the hearts of both his elites and common people, reached such an extent that a man from Kufa entered Damascus with his camel after returning from the Battle of Siffeen. A man from Damascus (Syria) claimed that this camel was his and had been taken from him at Siffeen. Their dispute was brought before Muawiya, and the Syrian brought fifty men who testified that the camel belonged to him. Muawiya ruled in favour of the Syrian and ordered the Kufi man to hand over the camel. The Kufi said, ‘May Allah rectify your condition! It is a male camel, not a female one!’ Muawiya replied, ‘The judgment has been made’. Later, after they had dispersed, he secretly called for the Kufi, inquired about the price of his camel, paid him twice its value, treated him kindly, and said to him, ‘Tell Ali that I fight him with one hundred thousand men who cannot distinguish between a male and a female camel!’ It reached to

such a level, and they obeyed him to the extent that on their way to Siffeen, he led them in Friday prayers on a Wednesday! They entrusted their lives to him in battle, and they followed the words of Amr Ibn Aas, who said that Ali was the one who killed Ammar Ibn Yasir when he brought him (Ammar) to the battlefield to support him. Their obedience to Muawiya escalated to the point that they made cursing Ali (a.s.) a tradition, so much so that the young were raised on it and the old died on it.”

Abu Abdillah Muhammad Ibn Abdillah Haakim Nishapuri, in his book “Al-Mustadrak ala al-Sahihain” in the biography of Ammar (peace and blessings be upon him), records a narration, “The one who killed Ammar was Abu Ghaadiyah Muzani. He struck him (Ammar) with a spear, causing him to fall, and at that time Ammar was fighting at the age of ninety-four. When Ammar fell, another man came and severed his head. They both began to argue, each claiming, “I killed him!” Amr Ibn Aas said, “By Allah! They are only disputing over a place in the Hellfire!” Muawiya heard this from him. When the two men left, Muawiya said to Amr Ibn Aas, ‘I have never seen anything like what you did! These men give their lives for our cause, and you tell them, ‘You are disputing over a place in the Hellfire?’ Amr replied, “By Allah! That is the truth, and by Allah, you know it too. I wish I had died twenty years before this.”

Again, in “Al-Mustadrak ala al-Sahihain”, in the biography of Ammar Ibn Yasir (may Allah's pleasure be upon him), he writes, “Abu Abdillah Muhammad Ibn Yaqub Hafiz narrated to us from Yahya Ibn Muhammad Ibn Yahya from Abd al-Rahman Ibn Mubarak from Mutamir Ibn Sulayman from his father from Mujahid from Abdullah Ibn Amr who says, ‘Two men came to Amr Ibn Aas, disputing over the killing of Ammar Ibn Yasir and his spoils. Amr said, ‘Leave him alone! Because I heard the Messenger of Allah (s.a.w.a.) say, ‘*O Allah! Quraysh have pursued Ammar. The one who kills Ammar and takes his spoils will be in Hellfire.*’ This narration is unique to Abd al-Rahman Ibn Mubarak, who is trustworthy and reliable, narrating from Mutamir, from his father. If it is preserved, then it is authentic

according to the conditions of the two Shaikhs (Bukhari and Muslim), although they did not narrate it. People have only narrated it from Mutamir, from Lais from Mujahid.”

Ibn Asir Jazari in his book “Al-Kamil” chronicles, “It is narrated that Zu al-Kalaa’ had heard Amr Ibn Aas say, ‘The Messenger of Allah (peace and blessings be upon him and his family) said to Ammar Ibn Yasir: “The rebellious group will kill you, and the last drink you will have will be a sip of milk.” Dhu al-Kala’ would say to Amr: “What is this? Woe to you, O Amr!” And Amr would reply: “He (Ammar) will come back to our side.” Dhu al-Kala’ was killed before Ammar, fighting alongside Mu’awiya, and Ammar was killed afterward, fighting with Ali. Amr then said to Mu’awiya: “I don’t know which of their deaths makes me happier, the death of Ammar or the death of Dhu al-Kala’! By Allah, if Dhu al-Kala’ had lived after Ammar’s death, the majority of the people of Sham would have inclined towards Ali.” Then a group came to Mu’awiya, each one claiming, “I killed Ammar.” Amr would ask them, “What did you hear him say?” and they would give mixed answers. Then Ibn Hawwa came and said: “I killed him, and I heard him say, ‘Today I meet the beloved ones, Muhammad and his companions.’” Amr said: “You are the one who killed him.” Then he added: “Slow down, by Allah, your hands have not triumphed, and indeed, you have angered your Lord.”

Ibn Asir Jazari also writes in “Usud al-Ghaabah”, “There is a difference of opinion regarding who killed him (Ammar). It was said that he was killed by Abu Ghaadiyah Muzani, and it was also said that it was a man from the Juhani tribe who struck him, causing him to fall. When he fell, another man rushed over and severed his head. They both began to argue, each claiming, ‘I killed him.’ Amr Ibn Aas then said, “By Allah, they are only disputing over a place in the Fire! By Allah, I wish I had died twenty years before this day.” It was also said that Uqbah Ibn Amir Juhani, Amr Ibn Haaris Khawalani, and Sharik Ibn Salamah Muradi attacked him together and killed him. His death occurred in Rabi’ al-Awwal or Rabi’ al-Saani of the year thirty-seven of Hijri. Ali (a.s.) buried him in his clothes and did not wash his

body.

Muhammad Ibn Talhah Nasibi Shafi'i in "Matalib al-So'l" writes, "The author of the book "Safwah al-Safwah" narrates vide his chain of narrators that Abdullah Ibn Salamah reports, 'I heard Ammar on the day of Siffeen, an old man with a spear in his hand, looking at Amr Ibn Aas, who was holding the banner for Mu'awiya's faction, and saying: "This banner has fought against us with the Messenger of Allah (peace and blessings be upon him and his family) three times, and this is the fourth time. By Allah, even if they struck us until they reached the palm trees of Hajar, I would still know that we are on the truth and that they are on falsehood."

Sibt Ibn al-Jawzi in "Tadhkirat Khawass al-Ummah" pens, "On the third day of the battle, Amr came out, and Ammar confronted him, saying, 'O people! Do you want to see the enemy of Allah and His Messenger, the one who has rebelled against the Muslims and supported the enemies of Allah, the enemies of religion? When Allah revealed His religion and honoured His Messenger, he (Amr) entered Islam out of fear, not out of desire. And when Allah took His Messenger, he continued to be known for his enmity towards the Muslims. So, fight him, for he is among those who strive to extinguish the light of Allah and to support His enemies. And that is him!' He pointed towards Amr, who then turned back and retreated.

Again, in "Tadhkirat Khawass al-Ummah", he writes, "Ibn Sa'd mentioned in "al-Tabaqat al-Kubra", "Ammar would charge into the battle, saying, 'By Allah! Even if they struck us until they reached the palm trees of Hajar, we would know that we are on the truth, and they are on falsehood.' Then he said, 'Today, I will meet the beloved ones, Muhammad and his companions.' Then he charged at Amr Ibn Aas, saying, 'Woe to you, O Amr! You sold your religion for Egypt? Woe to you! You have long sought to create corruption in Islam. By Allah, your intention and that of the enemy of Allah in using the blood of Usman as an excuse is nothing but for worldly gain'."

Ibn Khaldun Maghribi chronicles in his "Tarikh", "Then Ammar Ibn

Yasir came forward and said, ‘O Allah! Today, I do not know of any deed more pleasing to You than fighting these transgressors.’ Then, he called out, ‘Whoever seeks the pleasure of his Lord, let him not return to his wealth or his family.’ A group came to him, and he said, ‘Let us go to those who claim to seek revenge for the blood of Usman, deceiving people from what is truly in their hearts, which is falsehood.’ Then he proceeded, and as he passed through each valley of Siffeen, more companions joined him from those areas. He then approached Hashim Ibn Utbah, who was carrying the banner, and encouraged him to advance until they faced Amr Ibn Aas. Ammar said, ‘O Amr! You sold your religion for Egypt? Woe to you!’ Amr responded, ‘I only seek the blood of Usman.’ Ammar replied, ‘I bear witness that you do not seek the pleasure of Allah,’ along with many other words like this. And indeed, the Messenger of Allah (s.a.w.a.) said about Ammar, *‘The rebellious group will kill him.’* When Ammar was killed, Ali charged, and with him Rabi’ah, Muzar, and Hamdan, in a fierce attack that shattered every rank of the Syrians until they reached Muawiya. Thereafter, Ali (a.s.) called out to him, ‘Why should people be killed between us? Come, let us submit to Allah’s judgment. Whoever kills his opponent will have the matter settled for him.’ Amr said to Muawiya, ‘He is fair to you.’ Mu’awiya replied, ‘But you are not fair to me.’”

Mulla Ali Muttaqi in “Kanz al-Ummaal”, in the Book of Virtues from the Section of Sayings, pens, ‘O Allah! Quraish has pursued Ammar. The one who kills Ammar and takes his belongings will be in the Fire.’ This was narrated by Amr Ibn Aas.”

Again, Mulla Ali Muttaqi in “Kanz al-Ummaal” writes, *‘The rebellious group will kill you, and your last provision from this world will be a sip of milk.’* This was narrated by Tamam and Ibn Asaakir from Abdullah Ibn Ka’b Ibn Maalik, from his father, and Ibn Asaakir from Amr Ibn Aas.

‘The killer of Ibn Sumayya (Ammar) is in the Fire’. This was narrated by Karajaki from Amr Ibn Aas.

“Woe to Ibn Sumayya; the rebellious group will kill him.” This was narrated by Amr, al-Raazi, and Karajaki from Huzairah and Ibn Masud together, by Amr from Abu Hurairah, by Ibn Asaakir from Umm Salamah, and by Khatib from Amr Ibn Aas.

Yet again, Ali Muttaqi in “Kanz al-Ummaal” chronicles, “*The one who takes your belongings and the one who kills you will enter the Fire*” he (s.a.w.a.) said this to Ammar. This was narrated by Tamam and Ibn Asaakir from Amr Ibn Aas.

Mulla Ali Muttaqi in “Kanz al-Ummaal”, in the *Book of Virtues* in the *Section of Actions*, writes, “From Hushaib Fazaari, who recounts, ‘Amr Ibn Aas said on the day Ammar Ibn Yasir was killed, ‘The Messenger of Allah (s.a.w.a.) prophesied, *The one who takes your belongings and the one who kills you will enter the Fire.*’ Karajaki narrated this from Amr Ibn Aas. When it was announced to Amr, ‘Ammar Ibn Yasir has been killed,’ he reacted, ‘I heard the Messenger of Allah (s.a.w.a.) say, *His taker and his killer are in the Fire!*’ He was told, ‘But you are fighting him!’ Amr responded, ‘He (the Prophet) only said, ‘His killer and taker (i.e. not those who fight against him!)’

Ali Muttaqi in “Kanz al-Ummaal” writes, “From Abdullah Ibn Haaris Ibn Nawfal, who reports, ‘I was returning with Muawiya from Siffeen when I heard Abdullah Ibn Amr say, ‘O my father! Did you not hear the Messenger of Allah (s.a.w.a.) say to Ammar when he was building the Mosque, *You are eager for the reward, and you are one of the people of Paradise, and the rebellious group will kill you?*’ He (Amr) replied, ‘Yes, I heard him!’ This was narrated by Amr and Karajaki.”

The complete perversity and misguidance of Amr Ibn Aas regarding the dreadful event of the martyrdom of Ammar (upon whom be thousands of mercies and blessings from the Most Forgiving King) become evident and apparent from his own statements, as will be mentioned in the following sections. Be watchful of this and seek refuge in Allah from the delusions of every stubborn disbeliever.

- 16) Abu Ghaadiyah, the so-called companion, did not the guidance of Hazrat Ammar and even directly participated in his killing.

The views of great historians of Ahl Tasannun on this matter.

This narration (“*Seek guidance from the guidance of Ammar...*”) is proof of the utter disgrace, loss, destruction and ruin of the special leader of the Ahle Tasannun viz. Abu Ghaadiyah (Muzani), who is also revered by them as a companion (of the Holy Prophet (s.a.w.a.)). For, he was never driven by the guidance of Hazrat Ammar (may thousands of mercies from the Forgiving Lord be upon him). Instead, he openly and explicitly chose to join the rebellious faction that called to the Hellfire, and without any fear of the Almighty and Subduer Allah, he directly participated in the killing of Hazrat Ammar (may Allah bless his soul with the best abode). By committing this great injustice and bold aggression, despite knowing the disastrous outcome of his actions, he shamelessly and brazenly stepped into the realm of disgrace and dishonour. The way he recounted and described his actions and words related to this great event; he is worse than the most stubborn of disbelievers. Since some statements of prominent scholars and esteemed pillars of the Ahle Tasannun, as they should, uncover the veils and reveal the flaws of this leader of their creed, I will waste no time to present them. I will uproot the false and crooked foundations with the clear truth and dominant correctness.

Muhammad Ibn Sa’d Basri, known as Katib al-Waqidi, in his book “**al-Tabaqat al-Kubra**” records in the biography of Hazrat Ammar, “Muhammad Ibn Umar informed us, and Abdullah Ibn Haaris Ibn Fuzail narrated from his father who narrated from Umara Ibn Khuzaimah Ibn Sabit, who recounts, “Khuzaimah Ibn Sabit was present at the Battle of the Camel without drawing his sword, and he was also present at Siffeen. He said, “I will never draw my sword until Ammar is killed. I will observe who kills him, for I heard the Messenger of Allah (s.a.w.a.) say, ‘*The rebellious group will kill him*’.”

When Ammar Ibn Yasir was killed, Khuzaimah said, ‘Now the deviation has become clear to me’ and he fought until he was killed. The one who killed Ammar Ibn Yasir was Abu Ghaadiyah Muzani, who struck him with a spear, causing him to fall. On that day, Ammar

was fighting in a litter (carried vehicle). He was ninety-four years old when he was killed. When he fell, another man came and severed his head, and the two began to argue, each claiming, 'I killed him'. Amr Ibn Aas remarked, 'By Allah! They are only disputing over a place in the Hellfire!' Muawiya heard this from him (Amr). When the two men left, Muawiya said to Amr Ibn Aas, 'I have never seen anything like what you did! These men are giving their lives for our cause, and you tell them that they are disputing over a place in the Fire?' Amr retorted, 'By Allah! That is indeed the case, and by Allah, you know it too. I wish I had died twenty years before this'.¹⁴

Again, in "al-Tabaqaat al-Kubra", he writes,

Affan Ibn Muslim, Muslim Ibn Ibrahim, and Musa Ibn Ismail narrated to us from Rabi'ah Ibn Kulsum Ibn Jabr from his father who reports, 'I was in Wasit al-Qasb with Abd al-A'laa Ibn Abdillah Ibn Aamir when the gatekeeper announced, 'Here is Abu Ghaadiyah Juhani (the killer of Ammar).' Abd al-A'laa said, 'Let him in!' He entered, dressed in simple garments. He was a tall man, stout in built, almost as if he was not from this nation. When he sat down, he said, 'I pledged allegiance to the Messenger of Allah (s.a.w.a.).' I asked, 'I asked, 'With your right hand?' He replied: 'Why?' and mentioned some words, then said, 'We used to consider Ammar Ibn Yasir among the most compassionate among us. While I was in the Mosque of Quba, I heard him say, 'This Jew (*nathal*)' referring to Usman. I said, 'If I could find supporters against him, I would have trampled him until I killed him.' I said, 'O Allah! If You will, grant me the opportunity to kill Ammar.' On the day of Siffeen, he came forward in the front ranks of the battalion, and when he was between the two lines, I saw an exposed part of his body. I struck him in the knee with a spear, and he stumbled, causing his helmet to fall off. I struck him, and it turned out to be the head of Ammar.' (The narrator says), 'I had never seen a man more evidently in error than him, for he had heard from the Prophet (s.a.w.a.) what he had heard, and then he killed Ammar!'

¹ Al-Tabaqaat al-Kubra, vol. 3, p. 259, Biography of Ammar Ibn Yasir

Abu Ghaadiyah then asked for water and was brought water in a glass bottle, but he refused to drink from it. He was then given water in a cup, and he drank. A man standing by the Amir said in Nabataean, 'What a hypocrite! He refrains from drinking from a glass bottle but does not refrain from killing Ammar!'

Affan Ibn Muslim narrated to us from Hammad Ibn Salamah from Abu Hafs and Kulsum Ibn Jabr from Abu Ghaadiyah, who said, "I heard Ammar Ibn Yasir insulting Usman in Madina, so I threatened him with death, saying, 'If Allah gives me the chance, I will kill you!'" On the day of Siffeen, Ammar was charging at the people. It was said, 'This is Ammar!' I saw a gap between his ribs and his legs, so I charged at him and struck him in the knee. He fell, and I killed him. It was said, 'You killed Ammar Ibn Yasir!'

Amr Ibn Aas was informed of this and said, 'I heard the Messenger of Allah (s.a.w.a.) say, *'His killer and the one who takes his belongings will be in the hellfire.'*

Someone objected at Amr Ibn Aas, 'But you are fighting him!' He replied, 'He (s.a.w.a.) only said, *'His killer and his taker'.*"

Muhammad Ibn Umar and others narrated to us, "When the battle at Siffeen became intense and they were on the verge of annihilating each other, Muawiya said, 'Today is a day in which the Arabs will annihilate each other unless the cowardice of a slave saves them' referring to Ammar Ibn Yasir. The fierce fighting lasted three days and nights, with the last night being the Night of Hareer. On the third day, Ammar said to Hashim Ibn Utbah Ibn Abi Waqqas, who was carrying the banner that day, while Himyari attacked him and called out, 'Who will duel?' I came forward to him, and we exchanged two blows. His hand had weakened, so I struck him with another blow, and he fell. I struck him with my sword until he was cold.'

The people cried out, 'You killed Abu Yaqzaan! May Allah kill you!' I replied, 'Go your way! By Allah, I do not care who you were. By Allah, I did not recognize him on that day.'

Muhammad Ibn Muntashir said to Abu Ghaadiyah, 'O Aba

Ghaadiyah! Your opponent on the Day of Judgment will be none other than Ammar!’

Abu Ghaadiyah laughed, and he was an old, large, dark-skinned man. Ali (a.s.) said when Ammar was killed, ‘A Muslim who does not feel a deep sorrow over the killing of Ibn Yasir and is not struck by the painful calamity is not rightly guided. May Allah have mercy on Ammar on the day he embraced Islam! May Allah have mercy on Ammar on the day he was killed! May Allah have mercy on Ammar on the day he will be resurrected! I have seen Ammar, and whenever four of the companions of the Messenger of Allah (s.a.w.a.) were mentioned, Ammar was the fourth, and whenever five were mentioned, Ammar was the fifth. None of the early companions of the Messenger of Allah (s.a.w.a.) doubted that Ammar had been guaranteed Paradise in more than one instance. Congratulations to Ammar for Paradise. It was said that Ammar was with the truth, and the truth was with him; Ammar followed the truth wherever it went, and the killer of Ammar is in hellfire.”

Muhammad Ibn Ismail Bukhari, the author of “al-Jaame' al-Sahih”, chronicles in his “al-Tarikh al-Saghīr”, “Harami Ibn Hafs narrated to me from Marsad Ibn Aamir who says, ‘I heard Kulsum Ibn Jabr say, ‘I was in Wasit with Amr Ibn Saeed when a messenger came and said, ‘The killer of Ammar is at the door.’ He was a tall man, and he said, ‘I met the Prophet (s.a.w.a.) when I was benefiting my family and bringing the sheep back to them. He mentioned Ammar and said, ‘We used to consider him a compassionate person until I heard him speak ill of Usman. He confronted me on the day of Siffeen, and I killed him.’ Muhammad narrated to me, saying: Ibn Abi Adi narrated to us from Ibn Awn from Kulsum Ibn Jabr, ‘We were in Wasit with Abd al-Ala Ibn Abdillah Ibn Aamir, and Abu Ghaadiyah asked for water and recounted the incident. The name of Abu Ghaadiyah Muzani is Yasaar Ibn Saba’.

Yaquub Ibn Shaibah Sadusi Basri, in his “Musnad”, in the section related to the Musnad of Ammar, as narrated from him, “Muslim Ibn

Ibrahim narrated to us from Rabi'ah Ibn Kulsum Ibn Jabr from his father who reports, 'I was in Wasit al-Qasab with Abd al-Ala Ibn Abdillah Ibn Aamir, and the messenger said, *'Your wealth is forbidden to you'* (and he continued the narration until he said), 'We used to consider Ammar Ibn Yasir among us as compassionate. By Allah! I was in the Mosque of Quba when he was saying, 'Indeed, Na'sal did such and such' meaning Usman. He said, 'By Allah! If I had found supporters against him, I would have trampled him until I killed him!' So, when the day of Siffeen came, he approached, walking at the forefront of the battalion on foot. Until he was between the two lines, a man stabbed him in the knee with a spear, and he stumbled, and his helmet fell off. I struck him, and it was his (Ammar's) head!' He said, 'They were shocked at him, that he heard *'Your blood and your wealth are forbidden'* and yet he killed Ammar'."

Abdullah Ibn Muslim Ibn Qutaybah al-Deenawari, in his book "Al-Ma'arif", in the biography of Ammar, writes, "Ammar witnessed the Battle of Siffeen with Ali Ibn Abi Talib (a.s.), where he was killed and buried there. Ali (a.s.) prayed over him and did not wash his body. Ammar was among those who participated in the Battle of Badr and other significant events with the Messenger of Allah (s.a.w.a.).

Ziyadi narrated to me from Abd al-Waris Ibn Saeed from Zam'ah (Rabi'ah, likely) Ibn Kulsum Ibn Jabr from his father who reports, 'Abu Ghaadiyah narrated to me, saying, 'I heard the Messenger of Allah (s.a.w.a.) say, *'Beware! Do not turn back to disbelief after me, striking each other's necks, for the truth on that day will be with Ammar.'*

Abu Ghaadiyah says, 'I heard Ammar criticizing Usman in the mosque. He (Ammar) was regarded among us as compassionate, but would say, 'This Na'sal does such and such' criticizing him (Usman). If I had found three supporters on that day, I would have trampled him until I killed him! So, in the Battle of Siffeen, I saw him at the front of the battalion, walking on foot. I stabbed him in the knee, and his helmet fell off his head, so I struck his head, and it was Ammar's head

that fell off!’ My father said, ‘I have never seen an elder more misguided than him! He narrates that he heard the Prophet (s.a.w.a.) say what he said and then he struck Ammar's neck!”

Abu Jafar Muhammad Ibn Jarir Tabari, in his book “Dhail al-Mudhail” in the biography of Ammar, mentioned in a narration, “The one who killed Ammar Ibn Yasir was Abu Ghaadiyah Muzani, who stabbed him with a spear, causing him to fall. On that day, Ammar was fighting in a palanquin. He was killed at the age of ninety-four. When he fell, another man came and severed his head, and the two began to argue, each saying, ‘I killed him!’ Amr Ibn Aas said, ‘By Allah! They are only disputing over the hellfire!’ Muawiyah heard this from him. When the two men left, Muawiyah reprimanded Amr, ‘I have never seen anything like what you just did! These men risked their lives for us, and you tell them, ‘You are disputing over the fire?’ Amr replied, ‘By Allah! That is the truth, and by Allah, you know it. I wish I had died twenty years before this!’”

Again, Tabari mentions in the same book, in the biography of Ammar, in a narration, ‘Huwai Sakaski and Abu Ghaadiyah Muzani attacked Ammar and killed him. It was said to Abu Ghaadiyah, ‘How did you kill him?’ He replied, ‘When he advanced toward us with his battalion, and we advanced toward him, he called out, ‘Is there anyone to duel?’ A man from the Sakask stepped forward, and they fought with their swords until Ammar killed the Sakask. Then he called out again, ‘Is there anyone to duel?’ A man from Himyar stepped forward, and they fought with their swords until Ammar killed the Himyari, though the Himyari had wounded him severely. He then called out for another duel, and I stepped forward. We exchanged two strikes, and his hand had weakened. So, I aimed another strike at him, causing him to fall. I struck him with my sword until he was dead.’ He continued, ‘The people shouted, ‘You have killed Abu Yaqzaan! May Allah kill you!’ I said, ‘Go away! By Allah, I don't care who you are.’ I didn't even recognize him (Ammar) that day.’ Muhammad Ibn Muntashir said to him, ‘O Abu Ghaadiyah! Your opponent on the Day of Judgment will be hefty,’ meaning formidable.’

He laughed! (i.e. he didn't care about the Day of Judgment).'

Abu al-Hasan Ali Ibn Husain Masudi, in "Muruj al-Dhahab" mentioned the incident of Siffeen, "Ammar Ibn Yasir said, 'I see faces of people who will continue to fight until the false ones are in doubt. By Allah, even if they were to defeat us and push us to the palm trees of Hajr, we would still be on the right path, and they would be on the wrong path.' Ammar advanced and fought, then returned to his position and asked for something to drink. A woman from the Banu Shaiban from their ranks brought him a bowl of milk and gave it to him. He said, 'Allahu Akbar! Allahu Akbar! Today, I will meet my beloved ones under the spears. The truthful one has spoken the truth, and the speaker has conveyed it. This is the day I was promised.' Then, he said, 'O people! Who will go to Allah under the high spears? By the One in Whose hand is my soul, we will fight you over its interpretation just as we fought you over its revelation!' He advanced while saying:

We struck you over its revelation

Today we will strike you over its interpretation

With strikes that will remove heads from their resting places

And cause friends to forget their friends

Or return the truth to its path.

He moved into the midst of the people, and the spears closed in on him. He was killed by Abu Ghaadiyah Amili (Muzni) and Abu Huwai Sakaski. They disputed over his belongings and referred the matter to Abdullah Ibn Amr Ibn Aas, who chided them, 'He was ninety years old, and his grave is at Siffeen.' Ali (a.s.) prayed over him and did not wash his body. His grey hair was changing colour."

Abu Abdillah Muhammad Ibn Abdillah Haakim Nishapuri, in "Al-Mustadrak ala al-Sahihain", writes, "Abu Jafar Muhammad Ibn Salih Ibn Hani narrated to us from Sari Ibn Khuzaimah from Muslim Ibn Ibrahim from Rabi'ah Ibn Kulsum from his father, who said, 'I was in Wasit al-Qasab in the house of Abd al-Ala Ibn Abdillah Ibn Aamir.

The servant announced, ‘This is Abu Ghaadiyah Juhani seeking permission to enter.’ Abd al-Ala Ibn Abdillah said, ‘Let him in!’ He entered, wearing patched clothes. He was a tall man, strong in stature, as if he did not belong to this nation! When he sat down, he recounted, ‘We used to consider Ammar Ibn Yasir among our best.’ He continued, ‘By Allah, I was in the Mosque of Quba when he said something. If I had found supporters against him, I would have trampled him until I killed him.’ When the day of Siffeen came, he advanced, walking at the forefront of the battalion on foot. When he was between the two lines, a man struck him with a spear, causing his helmet to fall off, and I struck him, and it was the head of Ammar Ibn Yasir.’ One of our servants said, ‘I have never seen a man more evidently misguided than him!’”

Abu Umar Yusuf Ibn Abdillah Qurtubi, known as Ibn Abd al-Barr, in “Al-Isteeaab”, in the biography of Ammar, chronicles, “Sha’bi narrated from Ahnaf Ibn Qais in the account of Siffeen, saying, ‘Then Ammar attacked, and Ibn Juz al-Sakaski and Abu Ghaadiyah Fazaari attacked him. As for Abu Ghaadiyah, he stabbed him, and as for Ibn Juz, he severed his head.’ He mentioned the rest of the narration, and I have mentioned it in what I compiled from the various chains of narrators of the tradition about Ammar, ‘*The rebellious group will kill you*’.”

Ibn Abd al-Barr also pens in “al-Isteeaab”, “Abu Ghaadiyah Juhani, from the Juhaniyah tribe in Quda’ah, there is a difference of opinion regarding his name; some say it was Yasaar Ibn Sabaa’, others say Yasaar Ibn Azhar, and some say his name was Muslim. He lived in Sham (Greater Syria) and later settled in Wasit. He is counted among the Syrians. He met the Prophet (s.a.w.a.) when he was a youth. It is narrated from him that he said, ‘I met the Prophet (s.a.w.a.) when I was a youth, tending the sheep for my family.’ He heard from the Prophet (s.a.w.a.) the narration, لا ترجعوا بعدى كفارا يضرب بعضهم رقاب بعض ‘*Do not revert to disbelief after me, striking the necks of one another.*’ He was an adherent of Usman. He was the one who killed Ammar Ibn Yasir (r.a.). When he sought permission to enter upon Muawiyah or others, he would be announced as ‘The killer of Ammar is at the

door.’ He would describe how he killed him (Ammar) when asked, with no sign of remorse or regret. His story is a source of scholars among scholars, for he (Ghaadiyah) narrated from the Prophet (s.a.w.a.) what we mentioned that he heard from him, and then he killed Ammar (r.a.)! Kulsum Ibn Jabr narrated from him’.¹“

Abd al-Rahman Ibn Abdillah Suhaili in his book “al-Rauz al-Anf” while discussing the qazaa Umrah, after mentioning the verses by Abdullah Ibn Rawahah, writes, “These two latter verses are attributed to Ammar Ibn Yasir, as Ibn Hisham has stated. He recited them on the day of Siffeen, the day Ammar was killed. He was killed by Abu Ghaadiyah Fazaari and Ibn Juza participated in his killing.”

Ibn Asir Jazari in “Usud al-Ghaabah” pens, “Abu Ghaadiyah Juhani. He pledged allegiance to the Prophet (s.a.w.a.), and the tribe of Juhaynah Ibn Zaid, a tribe from Quda'ah. There is a difference of opinion regarding his name; some say it was Bashaar Ibn Uzaihir, and others say his name was Muslim. He resided in Sham (Syria) and is counted among the Syrians. Later, he moved to Wasit. Abu Amr said, ‘He met the Prophet (s.a.w.a.) when he was a young boy. It is narrated from him that he said, ‘I met the Prophet (s.a.w.a.) when I was a youth, tending the sheep of my family.’ ‘Abd al-Wahhab Ibn Hibatullah narrated to us through his chain of narrators from Abdullah Ibn Ahmad from his father from Abd al-Samad Ibn Abd al-Waaris from Rabi'ah Ibn Kulsum from his father from Abu Ghaadiyah, who said, ‘The Messenger of Allah (s.a.w.a.) addressed us on the morning of 'Aqabah and said, ‘Indeed, your blood and your wealth are sacred, just as the sanctity of this day in this city in this month. Have I conveyed (the message)?’ They replied, ‘Yes!’ He was among the followers of Usman, and he is the killer of Ammar Ibn Yasir. When he sought permission to meet Muawiya or others, he would say, ‘The killer of Ammar is at the door’. He would describe the killing of Ammar when asked about it as if it was no big deal! His story is astonishing to the scholars, for he narrated from the Prophet (s.a.w.a.)

¹ Al-Isteeab, vol. 4, p. 288, No. 3144

the prohibition of killing, and then he killed someone like Ammar! We ask Allah for safety. Ibn Abi Dunya narrated from Muhammad Ibn Abi Ma'shar from his father, who said, 'While Hajjaj was sitting, a man with a slow gait approached. When Hajjaj saw him, he said, 'Welcome Abu Ghaadiyah!' and seated him on his couch, asking, 'Are you the one who killed the son of Sumayyah (Ammar)?' He said, 'Yes!'. Hajjaj inquired, 'How did you do it?' He replied, 'I did so-and-so until I killed him.' Hajjaj then said to the people of Syria, 'Whoever wishes to look at a man of great stature on the Day of Judgment, must look at this one!' Then, Abu Ghaadiyah whispered something to Hajjaj, asking him for something, but Hajjaj refused. Abu Ghaadiyah reacted, 'We make the world easy for them but when we ask them, they do not give us anything. Yet he claims that I will have a great stature on the Day of Judgment! By Allah! Indeed, one whose molar is like Mount Uhud, whose thigh is like Mount Waraqan, and whose seat extends between Madina and Rabaza will have a great stature on the Day of Judgment! By Allah, if all the people of the earth had killed Ammar, they would all enter the hellfire.' It is said that someone else killed Ammar, but this is more widely known. This was reported by the three.¹

Ibn Asir Jazari also mentioned in his "al-Tarikh al-Kaamil", "Indeed, Abu Ghaadiyah killed Ammar and lived until the time of Hajjaj. He went to meet Hajjaj, who honoured him and said to him, 'You are the one who killed the son of Sumayyah?' (meaning Ammar). He confirmed, 'Yes!' Hajjaj declared, 'Whoever wishes to look at a man of great stature on the Day of Judgment, must look at this one who killed the son of Sumayyah!' Then, Ghaadiyah asked him for something, but Hajjaj did not grant his request. So, Abu Ghaadiyah lamented, 'We pave the world for them, yet they do not give us anything from it but claims that I will have a great stature on the Day of Judgment!' Hajjaj responded, 'Indeed! By Allah, the one whose molar is like Mount Uhud, whose thigh is like Mount Waraqan, and

¹ Usud al-Ghaabah, vol. 6, p. 231, No. 6147 under the alphabet غ

whose seat extends between Madina and Rabaza will have a great stature on the Day of Judgment! By Allah, if all the people of the earth had killed Ammar, they would all have entered the fire.”

Sibt Ibn Jauzi in “Tazkirah Khawass al-Ummah” chronicles, “al-Waqidi mentioned, ‘When Abu Ghaadiyah struck Ammar with a spear, and he fell, another person came and beheaded him. They both went to Muawiya, arguing with each other, each claiming, ‘I killed him.’ Amr (Ibn Aas) said to them, ‘By Allah! You are only disputing about a matter that leads to the hellfire!’ Muawiya reprimanded Amr, ‘What have you done? These are people who sacrifice themselves for us, and you say this to them?’ Amr retorted, ‘By Allah! It is indeed the case, and you know it well. By Allah! I wish I had died twenty years before this day.’ Ibn Sa’d records, ‘Ammar was killed at the age of seventy-seven years.’ He also mentioned, ‘After Ammar was killed, his killer became thirsty and asked for water. He was brought a glass cup, but he refused to drink from it! Some say it was a silver cup. One of his companions remarked, ‘Look at this fool! He refuses to drink from this vessel (because of it being of silver) and forgets that he killed Ammar, about whom the Messenger of Allah (s.a.w.a.) prophesied, *‘The rebellious group will kill you’.*”

Mulla Ali Muttaqi in “Kanz al-Ummaal” writes, “Also, Zaid Ibn Wahb narrated, ‘Ammar Ibn Yasir had become an object of hostility for the Quraish, and they harboured enmity towards him. One day, they attacked him and beat him, so he stayed at home. Usman Ibn Affan came to visit him. After leaving, Usman ascended the pulpit and said, ‘I heard the Messenger of Allah (s.a.w.a.) prophesy, *‘The rebellious group will kill you; the killer of Ammar will be in the hellfire’.*”

Mulla Ali Muttaqi has also mentioned in “Kanz al-Ummaal”, ‘Abdullah Ibn Umar said, ‘I heard the Messenger of Allah (s.a.w.a.) say to Ammar, *‘The rebellious group will kill you; give the killer of Ammar the tidings of the fire’.* This was reported by Abu Ya’laa and Ibn Asaakir.”

Yet again, Ali Muttaqi records in “Kanz al-Ummaal”, “Umar and

others said, ‘Ali (a.s.) said when Ammar was killed, ‘If there is a Muslim who is not deeply affected by the killing of Ibn Yasir. If this tragedy does not weigh heavily on him, he is not rightly guided. May Allah have mercy on Ammar on the day he embraced Islam! May Allah have mercy on Ammar on the day he was killed! May Allah have mercy on Ammar on the day he will be resurrected alive! I have seen Ammar, and whenever four companions of the Messenger of Allah (s.a.w.a.) were mentioned, Ammar was the fourth, and whenever five were mentioned, Ammar was the fifth. None of the early companions of the Messenger of Allah (s.a.w.a.) doubted that Ammar had a guaranteed place in Paradise in more than one instance. Congratulations to Ammar for Paradise. It has been said that Ammar is with the truth, and the truth is with him; Ammar goes wherever the truth goes, and the killer of Ammar will be in the hellfire’.”

Mulla Ali Qari in “Sharh al-Shifa” mentioned regarding Hazrat Ammar, “He was killed at Siffeen, fighting alongside Ali (a.s.) at the age of ninety-three. The Prophet (s.a.w.a.) gave glad-tidings to him, ‘*The rebellious group will kill you.*’ He was killed by Abu Ghaadiyah, whose name was Yasaar Ibn Saba’. He lived in Sham (Syria) and later settled in Wasit. He is counted among the people of Sham. He met the Prophet (s.a.w.a.) when he was a young boy and heard him say, لا ترجعوا بعدى كفارا يضرب بعضهم رقاب بعض ‘*Do not turn back after me as disbelievers, striking the necks of one another!*’ He was an adherent of Usman. Whenever he sought permission to meet Muawiya, he would say, ‘The killer of Ammar is at the door.’ This was reported by Ahmad in Musnad’.”

Nur al-Deen Halabi in “Insan al-Oyoon” writes, “It is narrated from Abu Aaliya, ‘I heard the Messenger of Allah (s.a.w.a.) say, ‘*The killer of Ammar will be in the fire.*’ It is astonishing that this same Abu Aaliya was the one who killed Ammar on the day of Siffeen. Abu Aaliya was with Muawiya, while Ammar was with Ali (a.s.)”

Shaikh Abd al-Haqq Dehlavi in “Tahqeeq al-Ishaara ilaa Ta’meem al-Bashaarah’ writes, “It is narrated from Ali (a.s.) that he said when

Ammar was killed, *'If there is a Muslim who is not deeply affected by the killing of Ibn Yasir, and if this tragedy does not weigh heavily on him, then he is not rightly guided. May Allah have mercy on Ammar on the day he embraced Islam, may Allah have mercy on Ammar on the day he was killed, and may Allah have mercy on Ammar on the day he will be resurrected alive. I have seen Ammar, and whenever four companions of the Messenger of Allah (s.a.w.a.) were mentioned, Ammar was the fourth, and whenever five were mentioned, Ammar was the fifth. None of the early companions of the Messenger of Allah (s.a.w.a.) doubted that Ammar had a guaranteed place in Paradise in more than one instance. Congratulations to Ammar for Paradise. It has been said that Ammar is with the truth, and the truth is with him; Ammar goes wherever the truth goes, and the killer of Ammar will be in the fire.'* This was narrated by Ibn Asaakir in his Tarikh as well.

Again, Shaikh Abd al-Haqq Dehlavi in "Rijaal Mishkat", in the biography of Ammar, chronicles, "He had many virtues. In a tradition, it is mentioned, *'Allah mixed faith with Ammar from his head to his feet and intertwined faith with his flesh and blood; he moves with the truth wherever it moves, and the fire will not consume anything of him.'* This was narrated by Ibn Asaakir from Ali (a.s.). *'The killer of Ammar and the one who stripped him of his belongings are in the fire. How many a person in humble clothing is not given attention, yet if they swore by Allah, He would fulfil their oath. Among them is Ammar Ibn Yasir, the son of Sumayyah, who was never presented with two matters without choosing the more guided of them. If people disagreed, Ibn Sumayyah was with the truth. Woe to Ammar! The rebellious group will kill him; he calls them to Paradise, and they call him to the fire.'* In another narration, *'And this is the act of the wicked and the evil.'* In yet another tradition, *'This is the practice of the sinful and the wicked.'* This tradition has multiple chains of transmission, reaching the level of conceptual consecutiveness (*tawaatur-e-manavi*) without any doubt."

Thus, Abu Ghaadiyah refused the guidance of Ammar and killed him and yet Sayed Murtaza Zubaidi, the Ahle Tasannun writer writes in "Taj al-Urus", "Abu Ghaadiyah, (whose name was) Yasaar Ibn Sabaa'

al-Juhani, a companion who pledged allegiance to the Messenger of Allah (s.a.w.a.), is the one who killed Ammar Ibn Yasir (may Allah be pleased with them **both**). He is mentioned in “Tarikh-o-Dimashq”.

Reply To The Fourth Contradictory Tradition

Shah Sahab's reasoning based on the saying, تمسكوا بعهد ابن أم عبد “Hold fast to the covenant of the son of Umm Abd” (Ibn Umm Abd refers to Abdullah Ibn Masud) as a challenge, and contradictory tradition to the Hadis-e-Saqalain.

His saying: تمسكوا بعهد ابن أم عبد “Hold fast to the covenant of the son of Umm Abd”

The Author's response to this false opposition and rejection of Shah Sahab's reasoning in three ways:

I say:

The adherence to and argument by the misguided interlocutor using this tradition is invalid, false, and utterly baseless for several reasons:

First: This tradition is one of the isolated reports of the Ahl-e-Tasannun, and the people of truth (i.e. Shias) do not acknowledge it. Therefore, mentioning it in opposition to the Tradition-e-Saqalayn, which is agreed upon by both groups (Shias as well as their opponents), would be a clear and obvious injustice.

Second: This tradition has not been narrated by Bukhari and Muslim, and the avoidance of the two Shaikhs (Bukhari and Muslim) from narrating a tradition is evidence of its weakness and unreliability among the prominent scholars of the Ahl-e-Tasannun, as has been elaborated in detail in the volume on the Tradition of the Roasted Bird (Hadees-e-Tair) in response to the Tradition of Iqtida.

Third: It is clear and evident to the experts in the science of narrators (*ilm-e-rijaal*) and the critics of traditions that this tradition, in terms of its chain of narrators, is defective and unreliable. Upon investigation, its chain of narrators disintegrates and falls apart.

Iz al-Deen Ibn Asir Jazari writes in his book “Usud al-Ghaabah” in the biography of Ibn Masud, “Abu al-Barakaat Hasan Ibn Muhammad Ibn Hasan Ibn Hibatullah Dimashqi narrated to us from Abu al-Ashaair Muhammad Ibn Khalil Ibn Faaris Qaisi from Abu al-Qasim Ali Ibn Muhammad Ibn Ali Masisi from Abu Muhammad Abd al-Rahman Ibn Usman Ibn Qasim Ibn Abi Nasr from Abu al-Hasan Khaisamah Ibn Sulaiman Ibn Haydara al-Atraablisi from Abu Ubaidah Sari Ibn Yahya in Kufa from Qabisah Ibn Aqbah from Sufyan Sauri from Abd al-Maalik Ibn Umair from a freed slave of Rabi’, from Rabi’, from Huzaifah, who reports, ‘The Messenger of Allah (s.a.w.a.) ordered, *‘Hold fast to the covenant of the son of Umm Abd.’* This tradition was also narrated by Salamah Ibn Kuhail from Abu Za’raa from Ibn Masud.”

This chain of narrators, as you can see, includes “Qabisah Ibn Aqbah” who has been criticized and discredited by Ibn Maeen, a leading critic and prominent traditionalist of the Ahle Tasannun.

Criticism and Discrediting of Qabisah Ibn Aqbah, who narrated the aforementioned tradition, is confirmed by the scholars of Rijaal (the science of evaluating narrators)

The criticism and discrediting of Qabisah Ibn Aqbah by Zahabi in “Mizan al-I’tidal” in his biography states, “Ibn Maeen says, ‘He is trustworthy except in the traditions narrated from Sufyan Sauri’.”

Again, in “Mizan al-I’tidal” in his biography, it is mentioned, “Ibn Maeen said, ‘He is not that strong’, and he said, ‘He is trustworthy in everything except in narrations from Sufyan’.”

It is absolutely evident that Qabisah narrated the tradition “*Hold fast to the covenant of the son of Umm Abd*” from Sufyan Sauri. Therefore, according to the judgment of Ibn Maeen, he would not be considered trustworthy in this narration.

Also in this chain of narrators, “Sufyan Sauri” is named, and his significant flaws and serious criticisms, such as his involvement in deception, being afflicted with envy and enmity, backbiting the great Sunni Imam (Abu Hanifa), and objections and criticisms against Imam

Sadeq (a.s.) of the family of Muhammad (s.a.w.a.), have been detailed completely in the second volume of Hadis-e- Madinah al-Ilm' (The City of Knowledge).

Again, in this chain of narrators, "Abd al-Maalik Ibn Umair" is mentioned, whose total discredit and detailed criticism have been fully elaborated in the volume of "Hadis-e-Tair" (Narration of the Roasted Bird), with thorough explanation and clarification that will amaze the people of understanding.

Yet again, in this chain of narrators, the freed slave of Rabi'i is cited, who is unknown (*majhool*).

Another chain of narrators of this tradition, which Ibn Asir has narrated in a suspended manner, is also criticized and discredited, because Abu Za'raa is a part of it, and he is criticized and weak in his narration.

The Discrediting and Criticism of Abu Za'raa, Abdullah Ibn Hani, the other narrator of this tradition, has been affirmed by the scholars of narrators (ulama-e-rijaal).

Zahabi in "**Mizan al-Itidal**" states, "Abdullah Ibn Hani Abu Za'raa, a companion of Ibn Masud, was said by Bukhari, 'His tradition is not followed.' Salamah Ibn Kuhail heard from him a narration from Ibn Masud about intercession. '*Then your Prophet (s.a.w.a.) will stand fourth,*' whereas it is well-known that he (s.a.w.a.) is the first to intercede. Bukhari said this, and Nasai recorded the tradition briefly.¹"

Ibn Hajar Asqalani in "Tahzib al-Tahzib" in his (Abu Za'raa's) biography pens, "Abdullah Ibn Hani Kindi Azdi Abu Za'raa Kabir Kufi narrated from Amr Ibn Masud, and his nephew Salamah Ibn Kuhail narrated from him. Bukhari says, 'His tradition is not followed'.²"

By referring to "Jaami' Tirmizi", the Chapter on the Virtues of Ibn Masud, it becomes clear that the narrator of this tradition from Salamah Ibn Kuhail is Yahya Ibn Salamah Ibn Kuhail from Yahya from

¹ Mizan al-Itidal, vol. 2, p. 516

² Tahzib al-Tahzib, vol. 4, p. 520, under the alphabet ε

his son Ismail from his son Ibrahim. All these narrators, according to the explicit statements of the eminent scholars and authorities of Ahle Tasannun, are discredited and criticized, as detailed in the volume of Hadees-e-Tair, and you will soon come across this in this volume as well, with the help of Allah, the Giver of all goodness. Specifically, Yahya Ibn Salamah is so disreputable that even Tirmizi himself criticized and disparaged him. After narrating this tradition, to show the seriousness of his condition, he writes, “This is a strange tradition from Ibn Masud. We are not aware of it except from Yahya Ibn Salamah Ibn Kuhail, and Yahya Ibn Salamah is considered weak in traditions.¹”

From here, it becomes clear and evident —like the midday sun—to an observant, insightful, and knowledgeable individual that the adherence of numerous unreliable characters to this capricious tradition is an attempt to trail the deviated one and to follow the path of the unsuccessful and lowly. Allah is the Patron of success for those engaged in criticism and examination, and He inspires and confers the ability to distinguish between light and fire.

¹ Sahih Tirmizi, vol. 5, p. 672, H. 3805, Chapter 38, Virtue of Abdullah Ibn Masud