

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...

Encouraging one and all to fasten unto The Strong Rope of Allah i.e. the Wilaayah of Imam Ali Ibn Abi Talib & the Imams from his pure progeny (peace be on them).

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**Abaqāt al-Anwār**

**Fi Imamate Al-Aimmah Al-Athār (a.s.)**

**Hadees-e-Safeenah Vol. 5**

by

**Mir Hāmid Husain Kinturi (r.a.)**

Translated by:

**Dr. Shabeeb Rizvi**

**Title : Abaqāt al-Anwār Fi Imamate Al-Aimmah Al-Athār  
(a.s.) - Hadees-e-Safeenah Vol. 5**

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Dedicated to

The Master of Time, Imam-e-Zamana (a.t.f.s.)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
اللَّهُمَّ كُنْ لَوْلِيَّكَ الْجُجَّةُ بْنُ الْحَسَنِ  
الْعَسْكَرِيِّ صَلَوَاتِكَ عَلَيْهِ وَعَلَى  
أَبَائِهِ 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-SAFEENAH

## Shah Abdul Aziz Dehlavi's Rant

Another tradition resembling Hadees-e-Saqalain<sup>1</sup> is the oft-quoted one “The example of my Ahle Bait (a.s.) is that of the Ark of Nuh (a.s.). Whoever boards its will be saved and whoever lags behind will be destroyed.” The only conclusion one can derive from this tradition is that success and guidance is in their (a.s.) friendship and emulation, and to turn away from their friendship and love is the cause of destruction. By the grace of Allah, this feature is available only with the Ahle Sunnah because they are the ones who love all the Ahle Bait (a.s.). They are not like “Do you believe in some part of the Book and deny another part?”<sup>2</sup> Rather, like the belief in the divine Prophets (a.s.), “We don’t distinguish between any of His Messengers<sup>3</sup>“, we don’t believe in some of the Ahle Bait (a.s.) and disbelief in the others. But there is no Shia sect that loves all the Ahle Bait (a.s.). If one sect loves some of the Ahle Bait (a.s.), it hates the others while others love some other persons of the Ahle Bait (a.s.) and bear grudge and enmity against the others. On the other hand, such bias cannot be found in the Ahle Sunnat, who take traditions from all the Ahle Bait (a.s.), and fasten unto them. Their books on traditions, jurisprudence and exegeses are enough proof for this. If you don’t trust books of Ahle Sunnat, what will you say about the Shiite narrations that are compatible and derived from the Ahle Sunnat from the beliefs till the branches of religions? We will present these as arguments in this very book (Tuhfa Isna Ashariyyah).

At this juncture, some good-natured Shias try to deceive that the similitude of Ahle Bait (a.s.) with the Ark of Nuh is proof that it is not necessary to follow all the Ahle Bait (a.s.) for salvation and success. For, if someone sits in one corner of the ship, without doubt, he will be saved from drowning. If he sits in one corner at one time and then goes and sits in another corner, then this is certainly not the norm. Therefore, Shias who fasten to some of

the Ahle Bait (a.s.) and their followers are the saved ones, and the objection of the Ahle Sunnat against them is not valid.

The Ahle Sunnat respond to them in two ways: One is the solution to their justifications, and the other is counterattack. As for the counterattack, then in this case, the Twelver Shias should not regard the Zaidiyyah, Kaisaniyyah, Aftahiyyah, Naawoosiyyah, etc. as deviated; rather, they should consider them as guided because each one of these sects is sitting in one corner of the ship, and one corner suffices to save them from drowning. In fact, with this argument, the restriction of Imamate to the twelve Imams is rendered invalid because all the corners of the ship are sufficient to save from drowning and Imam means the one that if you follow him will save you in the Hereafter. Therefore, not only the Twelver Shias, but all the Shia sects will be proved false. If the Zaidiyyah make this claim, the same answer will be given to them because no sect can criticise other sects. All the sects will be compelled to validate the truthfulness of the other sects, and the truth of opposites will hold true; while the fact is that barring jurisprudential issues, reconciling the opposites is impossible.

As for the solution to their justifications, one can be saved by sitting in one corner of the ship provided the other corner does not have a drilled hole. If sitting in one corner of the ship is the cause of drilling a hole in the other corner, then all those aboard the ship will drown. But there is no Shia sect which is sitting in one corner but drilling a hole in another. While the Ahle Sunnah are sitting in different corners of the ship and roaming around it freely, they will be saved, and their ship is safe as well because they have not drilled a hole in any corner that the ocean's waves will enter it and drown all those aboard.

The Nawaasib have objected against both these traditions (Saqalain and Safeenah) through intellectual arguments. They say that the responsibility entailed through these traditions is so tough that fulfilling them is practically impossible. For, the order to follow all the Ahle Bait (a.s.) is to invite the people to follow contradictory orders because there are several differences among the Ahle Bait (a.s.) in the principles as well as the

branches of religion and to reconcile contradictory actions is impossible. If the obedience of some of them is obligatory, then they will be some and determined or specified, or they will not be determined or specified. In the first case, it is giving priority to someone without any preferential factor, and in the second case, it is tantamount to taking contradictory beliefs and laws from one legislator for one religion. But the Holy Quran declares, “**We have determined one Shariah and one path for each one of you**”<sup>4</sup>. The Shias have absolutely no answer to this objection of the Naasibis.

## Introduction Containing Light and Proof

Since our opponent (Shah Abd al-Aziz Dehlavi also known as Muhaddis Dehlavi, the author of Tuhfa Isna Ashariyyah) insists on blending deceptive words into his upcoming statement under the guise of supporting the content of the “**Hadees-e-Safeenah** (Tradition of the Ark)” and in diverting it from the purpose and aim of the noble people of truth adopts the path of deviation and hostility, it is therefore appropriate that we first devote our effort to establishing and affirming the **Hadees-e-Safeenah**, despite the displeasure of certain holders of malice and rancour, and second, to present a concise clarification of the indication of this noble tradition regarding the Imamate and succession of the Ahl-e-Bait (a.s.). After that, we will refute the rest of the foolish talk of our opponent, who is blindly followed by the masses, and lift the veil from the tricks and deceits of the opponent (Dehlavi).

Indeed, it is a matter of relief that the author, following his own guide and mentor Khwaja Nasrullah Kabuli<sup>5</sup>, accepted this noble tradition, namely, **Hadees-e-Safeenah**, and did not take the path of weakening or insulting it. Otherwise, had he followed some of his unfair predecessors in pursuing criticism and disparagement of this noble tradition, rejecting and undermining it, who would have stopped him? Do you not know that Ibn Taymiyyah Harrani, the leader of the Usmani faction and the vanguard of the Marwani party, out of sheer bigotry, hostility, and his harsh, rebellious temperament, began to cast invalid aspersions and discredited objections

against this tradition as well, manifesting utmost brazenness and crudeness? As he (Ibn Taimiyyah) claims in **Minhaj al-Sunnah**, “As for his (s.a.w.a.) statement, ‘The likeness of my household is like the Ark of Nuh,’ this has no chain of transmission at all, neither sound nor weak, and it is not found in any of the books of traditions that are relied upon. Even if it has been reported by those who narrate such things, the ‘wood-gatherers by night,’ who transmit fabricated reports that only increases its frailty and weakness.”

## **Beginning the Refutation of Ibn Taimiyyah and listing the Transmitters of Hadees-e-Safeenah from the Era of Imam Shafei to the Author’s Era, along with citing their statements on the matter**

The falsity and disgrace of this statement, and the triviality added to it, though already clear and evident to both the young and the old, I say, for further clarification and reminder to the people of faith and Islam, and to silence and rebuke the obstinate foes, that this **Hadees-e-Safeenah** has been transmitted by many eminent scholars and renowned researchers, both early and later, among the Ahle Tasannun, through numerous and corroborating chains. They have established and upheld its authenticity, despite the noses of base Nawaaseb and the cutting off the snouts of vile Khawaarej. These scholars are as follows:

- 1) Muhammad Ibn Idris Shafei, the founder of the Shafei school of jurisprudence (exp. 204 A.H.);
- 2) Ahmad Ibn Hanbal Shaibani, the author of **Musnad** (exp. 241 A.H.), the founder of the Hanbali school of jurisprudence;
- 3) Muslim Ibn Hajjaj Qushayri Nishapuri, the compiler of **Sahih**, (exp. 261 A.H.);

- 4) Abu Muhammad Abdullah Ibn Muslim Ibn Qutaibah Dinawari (exp. 276 A.H.);
- 5) Abu Bakr Ahmad Ibn Umar Ibn Abd al-Khaliq Basri, known as Bazzar, author of **Musnad** (exp. 292 A.H.);
- 6) Abu Ya'laa Ahmad Ibn Ali Tamimi Mosuli, author of **Musnad** (exp.307 A.H.);
- 7) Abu Jafar Muhammad Ibn Jarir Tabari, author of **Tafsir** and **Tarikh** (exp.310 A.H.);
- 8) Abu Bakr Muhammad Ibn Yahya Suli, author of **al-Awraq** (exp. 335 A.H.);
- 9) Abu al-Faraj Ali Ibn Husain Isfahani (exp.356 A.H.);
- 10) Abu al-Qasim Sulaiman Ibn Ahmad Tabarani, author of the famous **Ma'ajim (Kabir, Awsat and Saghir)** (exp.360 A.H.);
- 11) Abu Lais Nasr Ibn Muhammad Samarqandi (exp. 375 A.H.);
- 12) Abu Abdillah Muhammad Ibn Abdillah, known as Haakim Nisaburi, author of **al-Mustadrak ala al-Sahihain**, (exp. 405 A.H.);
- 13) Abu Sa'd Abd al-Malik Ibn Muhammad Nisaburi Kharqushi (exp. 407 A.H.);
- 14) Abu Bakr Ahmad Ibn Musa Ibn Mardawayh Isfahani (exp. 410 A.H.);
- 15) Abu Ishaq Ahmad Ibn Muhammad Ibn Ibrahim Sa'labi (exp. 427 A.H.);
- 16) Abu Mansur Abd al-Malik Ibn Muhammad Sa'aleebi (exp. 430 A.H.);
- 17) Abu Nuaim Ahmad Ibn Abdillah Isfahani (exp. 430 A.H.);
- 18) Abu Umar Yusuf Ibn Abdillah, known as Ibn Abd al-Barr Namari Qurtubi, (exp. 463 A.H.);

- 19) Abu Bakr Ahmad Ibn Ali Ibn Saabit, known as Khatib Baghdadi, (exp. 463 A.H.);
- 20) Abu al-Hasan Ali Ibn Ahmad Ibn Muhammad Ibn Muttawiya Wahidi (exp. 468 A.H.);
- 21) Abu al-Hasan Ali Ibn Muhammad Ibn Tayyib Jallabi, known as Ibn Maghazili, (exp.483 A.H.);
- 22) Abu al-Muzaffar Mansur Ibn Muhammad Sam'ani (exp. 489 A.H.);
- 23) Umar Ibn Muhammad Ibn Khizr Mosuli, known as Mulla, author of the well-known **Sirah**;
- 24) Abu al-Husain Muhammad Ibn Hamid Ibn Sari, author of the book **al-Sunnah**;
- 25) Abu Muhammad Ahmad Ibn Muhammad Ibn Ali Aasimi;
- 26) Abu Abdillah Muhammad Ibn Muslim Ibn Abi al-Fawaaris Raazi;
- 27) Majd al-Deen Abu Sa'adat Mubarak Ibn Muhammad Ibn Muhammad Ibn Abd al-Karim Jazari, known as Ibn Asir, (exp. 606 A.H.);
- 28) Fakhr al-Deen Muhammad Ibn Umar Ibn Husain Ibn Hasan Ibn Ali Taimi aBakri, known as Fakhr-e-Raazi, (exp. 606 A.H.);
- 29) Abu Saalim Muhammad Ibn Talha Qurashi Naseebi Shafei (exp. 652 A.H.);
- 30) Shams al-Deen Abu al-Muzaffar Yusuf Ibn Qizughli Hanafi, known as Sibt Ibn Jauzi, (exp. 654 A.H.);
- 31) Abu Abdillah Muhammad Ibn Yusuf Ibn Muhammad Kanji Shafei (exp.658 A.H.);
- 32) Muhib al-Deen Abu al-Abbas Ahmad Ibn Abdillah Tabari Makki Shafei (exp. 694 A.H.);

- 33) Jamal al-Deen Abu al-Fazl Muhammad Ibn Mukarram Ansari (exp.711 A.H.);
- 34) Sadr al-Deen Abu al-Majaame' Ibrahim Ibn Muhammad Ibn al-Mu'ayyad Hamawi (exp.722 A.H.);
- 35) Shahab al-Deen Mahmud Ibn Salman Ibn Fahd Ibn Mahmud Halabi (exp.725 A.H.);
- 36) Nizam al-Deen Hasan Ibn Muhammad Ibn Husain Nisaburi, known as Nizam A'raj, who was alive until the year 728 A.H.;
- 37) Wali al-Deen Abu Abdillah Muhammad Ibn Abdillah Khatib Tabrizi, author of **Al-Mishkaat**, who was alive until the year 740 A.H.
- 38) Hasan Ibn Muhammad Tibi, **commentator** on **Al-Mishkaat** (exp.743 A.H.);
- 39) Jamal al-Deen Muhammad Ibn Yusuf Ibn Hasan Zarandi Madani Ansari (exp. 750 A.H. approx. i.e. mid-8th century);
- 40) Sayyid Ali Ibn Shahab al-Deen Hamadani, author of the book **Al-Mawaddah fi al-Qurba** (exp.786 A.H.);
- 41) Nur al-Deen Ali Ibn Abi Bakr Ibn Sulaiman Haisami (exp. 807 A.H.);
- 42) Sayyid Sharif Ali Ibn Muhammad Jurjani (exp.816 A.H.);
- 43) Abu al-Abbas Ahmad Ibn Ali Qalqashandi (exp.821 A.H.);
- 44) Muhammad Ibn Muhammad Ibn Mahmud Haafezi Bukhari, known as Khwaja Parsa, (exp. 822 A.H.);
- 45) Abu Bakr Ali Hamawi, known as Ibn Hujjah, (exp. 837 A.H.);
- 46) Malik al-Ulama Shahab al-Deen Ibn Shams al-Deen Zauli Dawlatabadi (exp. 849 A.H.);

- 47) Nur al-Deen Ali Ibn Muhammad, known as Ibn Sabbagh Maaliki, (exp. 855 A.H.);
- 48) Kamal al-Deen Husain Ibn Moeen al-Deen Yazdi Maibudi, who was alive until the year 890 A.H.;
- 49) Ikhtiyar al-Deen Ibn Ghiyaas al-Deen Harawi, who was alive until the year 897 A.H.;
- 50) Abd al-Rahman Ibn Abd al-Salaam Saffuri;
- 51) Mahmud Ibn Ahmad Ghilani;
- 52) Shams al-Deen Abu al-Khair Muhammad Ibn Abd al-Rahman Sakhawi (exp. 902 A.H.);
- 53) Husain Ibn Ali Kaashifi (exp. 910 A.H.);
- 54) Jalal al-Deen Abd al-Rahman Ibn Abi Bakr Suyuti (exp.911 A.H.);
- 55) Nur al-Deen Ali Ibn Abdillah Samahudi (exp.911 A.H.);
- 56) Ahmad Ibn Muhammad Ibn Ali Haisami Makki, known as Ibn Hajar, (exp. 973 A.H.);
- 57) Ali Ibn Husam al-Deen Muttaqi Hindi (exp.975 A.H.);
- 58) Muhammad Tahir Fattani Gujrati (exp. 986 A.H.);
- 59) Shaikh Ibn Abdillah Aydarooos Yamani (exp. 990 A.H.);
- 60) Kamaal al-Deen Ibn Fakhr al-Deen Jahrami;
- 61) Jamaal al-Deen Ataullah Ibn Fazlillah Shirazi;
- 62) Ali Ibn Sultan Harawi, known as Ali Qari (exp.1014 A.H.);
- 63) Abd al-Rauf Ibn Taj al-Aarifeen Manaawi, (exp.1031 A.H.);



- 64) Shaikh Ahmad Ibn Abd al-Ahad Umari Sirhindi, known as Mujaddid, (exp.1034 A.H.);
- 65) Muhammad Salih Husaini Tirmizi;
- 66) Ahmad Ibn Fazl Ibn Muhammad Ba Kasir Makki (exp.1047 A.H.);
- 67) Shaikh Abd al-Haqq Ibn Saif al-Deen Dehlawi (exp.1052 A.H.);
- 68) Ali Ibn Muhammad Ibn Ibrahim Azizi (exp.1070 A.H.);
- 69) Muhammad Ibn Abi Bakr Shalli (exp.1093 A.H.);
- 70) Muhammad Ibn Muhammad Ibn Sulaiman Maghribi (exp.1094 A.H.);
- 71) Mahmud Ibn Muhammad Ibn Ali Shaykhani Qadiri, who was alive until 1094 A.H.;
- 72) Husam al-Deen Ibn Muhammad Ba Yazid Ibn Badee' al-Deen Saharanpuri, who was alive until 1106 A.H.;
- 73) Mirza Muhammad Ibn Mu'tamad Khan Badakhshi, who was alive until 1126 A.H.;
- 74) Muhammad Sadr al-Aalam, who was alive until 1146 A.H.;
- 75) Waliullah Ahmad Ibn Abd al-Rahim Umari Dehlawi (exp.1176 A.H.) (he is the father of the addressee i.e. the author of Tuhfa);
- 76) Muhammad Ibn Saalim al-Khafni (exp.1181 AH);
- 77) Muhammad Ibn Ismail Ibn Salah Amir San'ani (exp. 1182 A.H.);
- 78) Muhammad Ibn Ali Sabban Misri, who was alive until 1185 A.H.;
- 79) Muhammad Murtaza Ibn Muhammad Wasiti Bilgrami, (exp. 1200 A.H.);

80) Shaikh Ahmad Ibn Abd al-Qadir Ibn Bakri Ajili, who was alive until 1203 A.H.;

81) Muhammad Mubin Ibn Muhibullah Ansari Lakhnawi (exp.1220 A.H.);

82) Muhammad Sanaaullah Usmani Naqshbandi Mujaddidi (exp. 1225 A.H.);

83) Muhammad Saalim Dehlawi Bukhari;

84) Jamal al-Deen Muhammad Ibn Abd al-Aali Qurashi Hashimi;

85) Waliullah Ibn Habibullah Ansari Lakhnawi (exp. 1270 A.H.);

86) Muhammad Rasheed al-Deen Khan Dehlawi;

87) Shaikh Hasan Adawi Hamzaawi, a contemporary<sup>6</sup>;

88) Ahmad Ibn Zayni Dahlaan Makki, a contemporary;

89) Sayyid Momin Ibn Hasan Momin Shablanji, a contemporary;

90) Shaikh Sulaiman Ibn Ibrahim Balkhi, a contemporary;

91) Shaikh Hasan Zamaan Turkumaani, a contemporary.

Shafei has narrated this noble tradition with his own chain of narrators from Abuzar Ghaffari (upon him be thousands of mercies from Allah, the Creator and Originator). This is as Sadr al-Deen Abu Majaame' Hamavi recorded in his book Faraaed al-Simtain, as quoted from him, "A group informed me, among them the scholar Najm al-Deen Usman Muwaffaq Azkani, by way of authorization to narrate from them. They said, 'Muayyad Ibn Muhammad Ibn Ali Tusi informed us from Abd al-Jabbar Ibn Muhammad Jawaai by authorization. He said, 'Abu al-Hasan Ali Waahedi informed us from Fazl Ibn Ahmad Ibn Muhammad Ibn Ibrahim from Abu Ali Ibn Abi Bakr Faqih from Muhammad Ibn Idris Shafei from Mufazzal Ibn Salih from Abu Ishaq Sabei, from Hanash Ibn Mutamir Kinani, who reports, 'I heard Abuzar while he was holding the door of the

Ka'ba and saying, 'O people! Whoever knows me, knows me; and whoever does not know me, I am Abuzar. I heard the Messenger of Allah (s.a.w.a.) say, 'Indeed, the likeness of my household among you is like the Ark of Nuh; whoever boards it is saved, and whoever turns away from it is destroyed'.<sup>7</sup>“

Shafei did not suffice with merely narrating this noble tradition; rather, he also composed it in his eloquent poetry with the utmost beauty of expression, as Allamah Ajili has mentioned in **Zakheerah al-Ma'al**, “As for the testimony of the four Imams, it is from the words of Imam Shafei:

When I saw people taken away by their desires, wandering in the seas of error and ignorance,

I boarded, in the name of Allah, the ships of salvation

And they are the Household of the Chosen One, the Seal of the Messengers.

I held firmly to the rope of Allah, which is their guardianship, as we have been commanded to hold fast to the rope.

When the religion split into seventy-odd sects, as has come clearly in the authentic reports,

And none among them was saved except one group;

So, tell me, O man of sound judgment and intellect

Are the Household of Muhammad in the group of destruction, or are they in the group that attained salvation? Tell me!

If you say they are among the saved, then the matter is one and clear.

But if you say they are among the destroyed, then you have departed from justice.

If the leaders of the people are from them, then I am content with them;

May my shade never cease to remain under their shade.

I am pleased with *Ali* as my Imam and his progeny after him, and you are free to remain with the rest in your wide choice!

This is Shafei's testimony, as you see it, clearly declaring that he boarded that ship of salvation, that he held firmly to that rope, and that they (the Ahl-e-Bait (a.s.)) are the saved group. Whoever judges them to be among the destroyed has departed from justice. He declared his satisfaction with the Imamate of the progeny of Fatimah, while others are content with the likes of the progeny of Hind and the progeny of Marjaanah and their likes. So where then are the blind followers (the imitators)?!"

Ahmad Ibn Muhammad Ibn Hanbal Shaibani narrated this noble tradition, and its authenticity is established by **Mishkat al-Masaabih**, in the Chapter on the Virtues of the Household of the Prophet (a.s.), "From Abuzar, who said while holding the door of the Kabah, 'I heard the Prophet (s.a.w.a.) say, 'Behold! The likeness of my Ahle Bait (a.s.) among you is like the Ark of Nuh: whoever embarks upon it is saved, and whoever turns away from it is destroyed'. Narrated by Ahmad.<sup>8</sup>"

Praise be to Allah, the narration of this noble tradition by Ahmad Ibn Hanbal is also clear and evident from the words of Ibn Hajar Makki in **Al-Sawaaeq al-Muhriqah**<sup>9</sup> and from Nasrullah Kabuli in **Al-Sawaaq al-Mubeqah**, as will become known later, Insha Allah.

**Muslim** Ibn Hajjaj Qushairi, in his **Sahih**, has recorded **Hadees-e-Safeenah**, whose authenticity is confirmed from the statements of Ibn Hajar Makki and Maulana Waliullah of Lucknow. Ibn Hajar Makki writes in **al-Sawaaeq al-Muhriqah**, "And it has come through numerous chains, each of which supports the other. 'Indeed, the likeness of my Ahle Bait (a.s.) among you is like the Ark of Nuh. Whoever boards it is saved. In a narration reported by Muslim, 'And whoever stays back from it drowns'. In yet another narration, '...is destroyed.' 'Indeed, the likeness of my Ahle Bait (a.s.) among you is like the Gate of Forgiveness (*Bab al-Hittah*) among the Children of Israel; whoever entered it, his sins were forgiven."

The statement of **Mirat al-Momineen** by Molvi Waliullah Lakhnawi will, Insha Allah, be mentioned later. As for **Ibn Qutaibah**, he has transmitted this noble tradition from Abuzar (r.a.), as he states in his book **Al-Maaarif**, “Abuzar Ghifaari (r.a.), Abu Yaqzan said, ‘His name was Jundab Ibn Sakan, and his title was Bareer. Waaqedi said, ‘His name was Bareer Ibn Junadah, while others said, ‘Jundab Ibn Junaadah’. He said, ‘Abu Khitaab narrated to me, saying, ‘Abu Ataab Sahl Ibn Hammad narrated to us, who said, ‘Umar Ibn Saabit narrated to us from Ibn Ishaq from Hanash Ibn Mu’tamir who said, ‘I came while Abuzar was holding on to the ring of the door of the Kabah, and he was saying, ‘I am Abuzar Ghifaari. Whoever does not know me, I am Jundab, the companion of the Messenger of Allah (s.a.w.a.). I heard the Messenger of Allah (s.a.w.a.) say, ‘The likeness of my Ahl-e-Bait is like the Ark of Nuh; whoever boards it is saved’. And he [Abuzar] was from Ghifaar, which is a tribe of Kinaanah, Ghifaar Ibn Malik Ibn Zumrah Ibn Bakr Ibn Abd Manaaf Ibn Kinaanah Ibn Khuzaimah. Abuzar accepted Islam in Makkah but did not attend Badr, Uhud, or the Trench, because when he embraced Islam, he returned to the land of his people and remained there until those battles had passed. Afterwards, he came to Madina to the Messenger of Allah (s.a.w.a.). Usman banished him to Rabazah, where he died in the year 32 A.H. He left behind no descendants.”<sup>10</sup>

Ibn Qutaibah has also reported this noble tradition in his book **Oyoon al-Akhbaar**, as recorded in the second part of that book, “Hanash Ibn Mughirah (Motamir) said, ‘I came while Abuzar was holding on to the ring of the door of the Kabah, and he was saying, ‘I am Abuzar Ghifaari. Whoever does not know me, I am Jundab, the companion of the Messenger of Allah (s.a.w.a.). I heard the Messenger of Allah (s.a.w.a.) say, ‘The likeness of my Ahl-e-Bait is like the Ark of Nuh; whoever boards it is saved’.”<sup>11</sup>

As for **Abu Bakr Bazzaar**, he has recorded this noble tradition in his **Sahih** from Ibn Abbas and Ibn Zubair, as will be mentioned later in the

words of the notable scholars of the people, both in detail and in summary<sup>[12](#)</sup>.

**Abu Ya'la Mosuli** has recorded this noble tradition in his **Musnad**, as it is mentioned in that book according to what has been transmitted from him, “Suwaid Ibn Saeed narrated to us from Mufazzal Ibn Abdillah from Abu Ishaq from Hanish, who reports, ‘I heard Abuzar (r.a.), while he was holding the ring of the door of the Kabah, saying, ‘O people! Whoever knows me has indeed known me, and whoever does not know me, then I am Abuzar. I heard the Messenger of Allah (s.a.w.a.) say, ‘Indeed, the likeness of my Ahl-e-Bait among you is like the Ark of Nuh (a.s.). Whoever boards it is saved, and whoever turns away from it is destroyed’.<sup>[13](#)</sup>“

**Muhammad Ibn Jarir Tabari** has also recorded this noble tradition in his book **Tahzeeb al-Asar**, a work in which he committed himself to citing only authentic narrations, transmitting it on the authority of Abuzar (r.a.), as you will come to know later, Insha Allah<sup>[14](#)</sup>.

**Abu Bakr Ibn Yahya Suli**, in his book **Al-Awraaq**, has also reported this noble tradition on the authority of Ibn Abbas, as you will, Insha Allah, come to know later from the **Al-Qaul al-Mustahsan** of a contemporary scholar (viz. Hasan Zaman Hyderabad)<sup>[15](#)</sup>.

**Abu al-Faraj Isfahani** has also narrated this noble tradition in his book **Maraj al-Bahrain** through his own chain of transmission from Abuzar (r.a.), as you will, Insha Allah, come to know later from the wording of **Tazkerat-o-Khawaas al-Ummah** by Yusuf Ibn Qizughi famous as Sibti Ibn Jauzi (exp. 654 A.H.)<sup>[16](#)</sup>.

**Abu al-Qasim Sulaiman Ibn Ahmad Tabarani** has narrated the **Hadees-e-Safinah** in his **al-Mojam al-Saghir**, where he says, “Husain Ibn Ahmad Ibn Mansur Sammar (or al-Sahhara, as some versions read) Baghdadi narrated to us from Abdullah Ibn Abd al-Quddus from Amash from Abu Ishaq from Hanish Ibn Mutamar that he heard Abuzar Ghifaari say, ‘I heard

the Messenger of Allah (s.a.w.a.) say, ‘The likeness of my Ahl-e-Bait among you is like the Ark of Nuh among the people of Nuh. Whoever boards it is saved, and whoever stays back from it perishes. And it is like the Gate of Hittah among the Children of Israel’. Then Tabarani comments, ‘No one narrated this from Amash except Abdullah Ibn Abd al-Quddus.’<sup>17</sup>

Again, **Tabarani** writes in his **Al-Mojam al-Saghir**, “Muhammad Ibn Abd al-Aziz Ibn Muhammad Ibn Rabeeah Kilabi, Abu Ali Kufi, narrated to us from his father from Abd al-Rahman Ibn Abi Hammad Muqri from Abu Salamah Saaegh from Atiyyah from Abu Saeed Khudri, who said, ‘I heard the Messenger of Allah (s.a.w.a.) say, ‘Indeed, the likeness of my Ahl-e-Bait among you is like the Ark of Nuh; whoever boards it is saved, and whoever lags behind is drowned. And my Ahl-e-Bait among you are like the Gate of Hittah among the Children of Israel; whoever enters it is forgiven’. Thereafter, Tabarani remarks, ‘No one narrated this from Abu Salamah except Ibn Abi Hammad, and it is uniquely transmitted by Abd al-Aziz Ibn Muhammad’.<sup>18</sup>

**Abu Lais Samarqandi** has also affirmed this noble tradition in his book **al-Majaalis**. While commenting on the exegesis of Surah Teen, he pens, ‘**And by this secure city**<sup>19</sup>’ refers to Ali, whom he likened to Makkah because just as whoever enters Makkah becomes safe from the punishment of Allah, likewise is Ali. This is as the Messenger of Allah (s.a.w.a.) said, ‘The likeness of my Ahl-e-Bait is like the Ark of Nuh; whoever boards it is saved, and whoever stays back from it perishes’.”

**Haakim Nishapuri** has also recorded this noble tradition in his **Al-Mustadrak ala al-Sahihain** on the authority of Abuzar (r.a.). As he states in the **Mustadrak**, in the Book of Exegesis under the commentary of Surah Hud, “Maimun Ibn Ishaq Hashimi narrated to us from Ahmad Ibn Abd al-Jabbar from Yunus Ibn Bukair from Mufazzal Ibn Salih from Abu Ishaq from Hanish Kinani, who reports, ‘I heard Abuzar say, while he was holding the door of the Kabah, ‘O people! Whoever knows me, then I am the one you know, and whoever does not know me, I am Abuzar. I heard the Messenger of Allah (s.a.w.a.) say, ‘The likeness of my Ahl-e-Bait is that

of the Ark of Nuh; whoever boards it is saved, and whoever lags behind from it is drowned’. Then Haakim comments, ‘This tradition is authentic according to the conditions of Muslim, though they (Bukhari and Muslim) did not record it’. [20](#)“

**Haakim Nishapuri** has also recorded this noble tradition in his **al-Mustadrak ala al-Sahihain**, in the Book of Virtues (Kitab al-Manaaqib), under the virtues of the Ahl-e-Bait (a.s.). He chronicles, “Ahmad Ibn Jafar Ibn Hamdan Zahid in Baghdad narrated to me from Abbas Ibn Ibrahim Quratisi narrated to us from Muhammad Ibn Ismail Ahmasi from Mufazzal Ibn Salih from Abu Ishaq from Hanish Kinani, who informs, ‘I heard Abuzar while he was holding on to the door of the Kabah saying, “Whoever knows me, then I am the one you know, and whoever does not know me, I am Abuzar. I heard the Prophet (a.s.) say, ‘The likeness of my Ahl-e-Bait among you is that of the Ark of Nuh among his people; whoever boards it is saved, and whoever lags behind from it is drowned. And [their likeness is also] the Gate of Hittah for the Children of Israel’. [21](#)“

Kharkushi has narrated this noble tradition in the book **Sharaf al-Nobuwwah** [22](#), as you will learn later, Insha Allah, from the explicit statement of king of scholars Daulatabadi in **Hidayat al-Suadaa**.

Ibn Mardawayh has transmitted this noble tradition on the authority of Amirul Momineen Ali Ibn Abi Talib (a.s.) and Ibn Abbas, as you will later come to know, Insha Allah, from the wordings of Suyuti’s **Al-Asaas fi Manaaqeb-e-Bani al-Abbas**.

Sa’labi has narrated this noble tradition as is clear and evident from the wordings of **Kunuz al-Haqaeeq** [23](#) of Manavi and **Yanaabee’ al-Mawaddah** of Balkhi, as you will come to know later, Insha Allah.

Abu Mansur Abd al-Malik Ibn Muhammad Sa’aalibi Nishapuri has recorded this noble tradition in his book **Simaar al-Qulub fi al-Muzaaf wa al-Mansub**, as he said, “The Ark of Nuh”: The Prophet (s.a.w.a.) said, ‘Indeed, my kindred are like the Ark of Nuh. Whoever boards it is saved,



and whoever turns away from it perishes.’ Abu Usman Khalidi took this meaning and said in a poem,

*‘O Condemner! Know that the cloak of piety is my covering, and my love for the People of the Cloak.*

*They are the Ark of Nuh; whoever clings to their rope, clings to salvation’.*<sup>24</sup>“

Abu Nuaim Isfahani has transmitted this noble tradition in his book **Manqabat al-Mutahhareen** through numerous chains and sound wordings. In that book, as reported from him, he narrated with his chain, “From Abuzar, who said, ‘The Messenger of Allah (s.a.w.a.) said, ‘The likeness of my household is that of the Ark of Nuh; whoever boards it is saved, and whoever turns away from it is drowned. And whoever fights against us at the end of times, it is as though he has fought alongside the Dajjal’.”

Again, in the aforementioned book, as reported from him, he has narrated with his chain, “From Ibn Abbas, who said, ‘The Messenger of Allah (s.a.w.a.) said, ‘The likeness of my household is that of the Ark of Nuh; whoever boards it is saved, and whoever turns away from it is drowned’.”

Yet again, in the aforementioned book, as reported from him, he has narrated with his chain, “From Abu Saeed Khudri, who said, ‘I heard the Messenger of Allah (s.a.w.a.) say, ‘Indeed, the likeness of my household among you is that of the Ark of Nuh; whoever boards it is saved, and whoever turns away from it is drowned. Indeed, the likeness of my household is that of the Gate of Forgiveness (*Bab Hittah*); whoever enters it is forgiven’.”

Once more, in the mentioned book, as reported from him, he has narrated with his chain, “From Hanish Ibn Mutamar, who reports, ‘I saw Abuzar holding on to the doorpost of the Kabah, saying, ‘Whoever knows me, knows me, and whoever does not know me, I am Abuzar Ghifaari. I heard the Messenger of Allah (s.a.w.a.) say, ‘The likeness of my household is that

of the Ark of Nuh among the people of Nuh; whoever boarded it was saved, and whoever turned away from it perished. And [their likeness is] that of the Gate of Forgiveness (*Bab Hittah*) among the Children of Israel’.”

Ibn Abd al-Barr Qurtubi has recorded this tradition in his book **Al-Inbaah ala Qabaael al-Ruwaaat**, as he stated therein, “Ibn Sanjar mentioned in his Musnad, ‘Qasim Ibn Muhammad narrated to us from Khalid Ibn Sa’d from Ahmad Ibn Amr Ibn Mansur from Muhammad Ibn Abdillah Ibn Sanjar from Muslim Ibn Ibrahim from Hasan Ibn Ali Abu Jafar from Abu Sahbaa from Saeed Ibn Jubair from Ibn Abbas, who said, ‘The Messenger of Allah (s.a.w.a.) said, ‘The likeness of my household is that of the Ark of Nuh; whoever boarded it was saved, and whoever turned away from it perished’.”<sup>25</sup>“

Khatib Baghdadi has narrated this noble tradition in **Tarikh-o-Baghdad**, in the biography of Ali Ibn Muhammad Ibn Shaddad, as he said in the mentioned book, “Ali Ibn Muhammad Ibn Shaddad Abu al-Hasan Mutarriz from Muhammad Ibn Muhammad Baghundi and Abu al-Qasim Baghawi. Ubaydullah Ibn Muhammad Ibn Ubaydillah Najjar told us that Abu al-Hasan Ali Ibn Muhammad Ibn Shaddad Mutarriz narrated to us from Muhammad Ibn Muhammad Ibn Sulaiman Baghundi from Abu Suhail Qate’ee from Hammad Ibn Zaid in Makkah and Isa Ibn Waaqid from Abaan Ibn Abi Ayyash from Anas Ibn Malik, who reported, ‘The Messenger of Allah (s.a.w.a.) said, ‘Indeed, my likeness and the likeness of my household is that of the Ark of Nuh; whoever boards it is saved, and whoever turns away from it is drowned’.”<sup>26</sup>“

**Waaahidi** has recorded this noble tradition from the **Sahih** of Haakim (Nishapuri) in his **Tafsir**, “Haakim narrated in his Sahih from Ahmad Ibn Jafar Ibn Hamdan from Abbas Ibn Ibrahim Qaraatisi from Muhammad Ibn Ismail Ahmasi from Mufazzal Ibn Salih from Abu Ishaq from Hanish Kinani, who said, ‘I heard Abuzar while he was holding the door of the Kabah saying, ‘Whoever knows me, knows me; and whoever does not know me, I am Abuzar. I heard the Prophet (s.a.w.a.) say, ‘The likeness of

my household among you is that of the Ark of Nuh among his people; whoever boarded it was saved, and whoever turned away from it drowned. And [their likeness is] that of the Gate of Forgiveness (*Bab Hittah*) for the Bani Israel’.”

Waahidi also transmitted this noble tradition with another chain from Abuzar Ghifaari (r.a.), as you will see later from the wordings of **Faraaed al-Simtain** of Hammuee, Insha Allah.

**Ibn Maghaazili** has narrated this noble tradition through multiple chains, bringing it from Ibn Abbas via two chains, from Abuzar (r.a.) by two chains, and from Salamah Ibn Akwa’ by one chain, thereby increasing the grace upon the people of truth and strengthening their certainty.

Hence, in his book **Al-Manaaqib** (the ancient manuscript of which, written in Arabic script, is presently before this humble one), it is said, “His saying (s.a.w.a.), ‘The likeness of my household is like the Ark of Nuh.’

a) Abu al-Hasan Ahmad Ibn Muzzaffar Ibn Ahmad Attar Faqih Shafei informed us from Abu Muhammad Abdullah Ibn Muhammad Ibn Usman, known as Ibn Saqaa’ Hafiz Waasiti from Muhammad Ibn Zakariyya Ghullaabi from Juhm Ibn Sabaaq Riyaahi from Bishr Ibn Mufazzal from Rasheed from Mahdi from Mansoor from his father from his father from Ibn Abbas, who said, ‘The Messenger of Allah (s.a.w.a.) said, ‘The likeness of my household is like the Ark of Nuh: whoever boards it is saved, and whoever turns away from it is destroyed’.”

b) Muhammad Ibn Ahmad Ibn Usman informed us from Abu al-Husain Muhammad Ibn Muzzaffar Ibn Musa Ibn Isa Hafiz (by authorization) narrated to us from Muhammad Ibn Muhammad Ibn Sulaiman Baaghandi from Suwaid from Umar Ibn Saabit from Musa Ibn Ubaidah from Iyaas Ibn Salamah Ibn Akwa’ from his father, who said, ‘The Messenger of Allah (s.a.w.a.) said, ‘The likeness of my household is like the Ark of Nuh; whoever boards it is saved’.”

c) Ahmad Ibn Muhammad Ibn Usman informed us from Abu al-Husain Muhammad Ibn Muzaffar Ibn Musa Ibn Isa Hafiz (by authorization) from Muhammad Ibn Muhammad Ibn Sulaiman from Suwaid from Mufazzal Ibn Abdillah from Abu Ishaq from Ibn Mutamar from Abuzar, who said, ‘The Messenger of Allah (s.a.w.a.) said, ‘Indeed, the likeness of my household is like the Ark of Nuh; whoever boards it is saved, and whoever lags behind it is drowned’.”

d) Abu Ghalib Muhammad Ibn Ahmad Ibn Sahl Nahwi informed us from Abu Abdillah Muhammad Ibn Ali Saqati by dictation from Abu Yusuf Ibn Sahl from Hazrami from Muhammad Ibn Abd al-Aziz Ibn Abi Razmah from Sulaiman Ibn Ibrahim from Hasan Ibn Abi Jafar from Abu Sahbaa from Saeed Ibn Jubair from Ibn Abbas, who said, ‘The Messenger of Allah (s.a.w.a.) said, ‘The likeness of my household is like the Ark of Nuh; whoever boards it is saved, and whoever turns away from it is destroyed’.”

e) Abu Nasr Tahhaan (by authorization) informed us from the judge Abu al-Faraj Hanuti from Abu Tayyib Ibn Farah from Ibrahim from Ishaq Ibn Sinan narrated from Muslim Ibn Ibrahim from Hasan Ibn Abi Jafar from Ali Ibn Zaid from Saeed Ibn Musayyib from Abuzar, who said, ‘The Messenger of Allah (s.a.w.a.) said, ‘The likeness of my household is like the Ark of Nuh; whoever boards it is saved, and whoever lags behind it is drowned. Whoever fights against us in the last age, it is as though he fought alongside the Anti-Christ (Dajjal)’.<sup>27</sup>“

Abu al-Muzaffar Mansur Ibn Muhammad Sam’aani (exp. 489 A.H.) narrated this noble tradition in his book *Fazaael al-Sahaabah*, as has been transmitted from him in, vide his chain of narrators, “The Messenger of Allah (s.a.w.a.) said, ‘The likeness of my household is like the Ark of Nuh: whoever boards it is saved, and whoever lags behind it is drowned’.” Sam’aani’s narration of this noble tradition is also clearly cited in **Yanaabee’ al-Mawaddah**<sup>28</sup> by Sulaiman Balkhi Qundoozi, as will be seen later, Insha Allah.

Shahrdar Dailami recorded this noble tradition in **Musnad al-Firdaus**, on the authority of Abu Saeed Khudri, as you will come to know later, Insha Allah.

Umar Mulla narrated this noble tradition in his **Seerah** called **Wasilah al-Muta'abbideen**<sup>29</sup>, on the authority of Ibn Abbas as you will come to know later, Insha Allah, from the wordings in **Zakhaer al-Uqba**<sup>30</sup> of Muhibb al-Deen Tabari.

Ibn Sarri narrated this noble tradition in his **Kitab al-Sunnah**, on the authority of Amirul Momineen Ali Ibn Abi Talib (a.s.), as you will come to know from the wordings in Muhibb al-Deen Tabari's **Zakhaer al-Uqba**<sup>31</sup>.

Aasimi has narrated this noble tradition in **Zain al-Fataa**, concerning the resemblance between Prophet Nuh (a.s.) and Amirul Momineen Ali (a.s.), through numerous chains. He says, "As for the Ark, it is in the saying of the Exalted, '**And construct the Ark under Our eyes and by Our revelation**'<sup>32</sup>, until His saying '**And Allah said: Embark therein; in the Name of Allah shall be its course and its anchorage.**'<sup>33</sup> So, whoever boarded the Ark of Nuh was saved from drowning, and whoever stayed behind was among those who drowned. And His saying, the Exalted, '**And Nuh called to his son, who was apart [from them], 'O my son, come aboard with us and do not be with the disbelievers**'<sup>34</sup>, until His saying, '**And the wave came between them, and he was among those who drowned.**'<sup>35</sup> Likewise, Ali (Murtaza) (a.s.) and his family are the Ark of Nuh; whoever boards it is saved. And that is in the saying of the Messenger of Allah (s.a.w.a.), 'The likeness of my household is that of the Ark of Nuh; whoever boards it is saved, and whoever turns away from it is drowned'. My teacher, the Imam told me, 'He said, 'Shaikh Abu Ishaq Ibrahim Ibn Jafar Shurmainsi told us from Abu al-Hasan Ali Ibn Yunus Ibn Hayyaj Ansari from Hasan Ibn Abdillah, Imran Ibn Abdillah, Isa Ibn Ali and Abd al-Rahman (apparently Abu Abd al-Rahman) Nasai from Abd al-Rahman Ibn Salih from Ali Ibn Aabis from Abu Ishaq from Hanash who reports, 'I

saw Abuzar clinging to the door of the Kabah, saying, ‘Whoever knows me, knows me; and whoever does not know me, I am Abuzar’. Hanash said, ‘One of my companions told me that he heard him (Abuzar) say, ‘The Messenger of Allah (s.a.w.a.) said, ‘Indeed, I am leaving among you two weighty things: the Book of Allah and my progeny, my household. Verily, the two shall never separate until they return to me at the Pond. Be aware that my household among you are like the Gate of the Children of Israel (Bab al-Hittah) and like the Ark of Nuh’.”

My teacher, the Imam, told me, “Shaikh Ibrahim Ibn Jafar Shurmaini informed us from Abu al-Hasan Ali Ibn Yunus Ansari from Hasan Ibn Abdillah, Imran Ibn Abdillah, Isa Ibn Ali, and Abd al-Rahman (apparently Abu Abd al-Rahman) from Muslim Ibn Ibrahim from Hasan (meaning Ibn Abi Jafar) from Ali Ibn Zaid from Saeed Ibn Musayyab from Abuzar, who said, ‘The Messenger of Allah (s.a.w.a.) said, ‘The likeness of my household is that of the Ark of Nuh; whoever boards it is saved, and whoever stays behind is drowned. And whoever fights against us at the end of time is like the one who fought against us in the beginning of time’.”

My teacher, Muhammad Ibn Ahmad informed me from Abu Saeed Raazi Sufi from Muhammad Ibn Ayyub Raazi from Muslim Ibn Ibrahim from Hasan Ibn Abi Jafar from Abu Sahbaa from Saeed Ibn Jubair from Ibn Abbas, who said, ‘The Messenger of Allah (s.a.w.a.) said, ‘The likeness of my household is that of the Ark of Nuh; whoever boards it is saved, and whoever stays behind drowns’.”

He (Muhammad Ibn Ahmad) also narrated to me from Ali Ibn Ibrahim from Ahmad Ibn Muhammad Ibn Baaluwayh from Jafar Ibn Muhammad from Muhammad Ibn Yahya from Muslim Ibn Ibrahim from Hasan Ibn Abi Jafar from Ali Ibn Zaid from Saeed Ibn Musayyab from Abuzar, who said, ‘The Messenger of Allah (s.a.w.a.) said...’ and he mentioned the tradition with wording similar to the first one’.

And my teacher, Muhammad Ibn Ahmad informed me from Abu Saeed Raazi Sufi told us, saying, ‘It was recited before Abu al-Hasan Ali Ibn Muhammad Ibn Mahrawayh Qazwini in the mosque while I was present.

He said, ‘Abu Aḥmad Dawud Ibn Sulaiman Farraa (Qazwini, apparently) told us from Ali Ibn Musa Reza from his father Musa Ibn Jafar from his father Jafar Ibn Muhammad from his father Muhammad Ibn Ali Ibn Husain from his father Ali Ibn Husain from his father Husain Ibn Ali from his father Ali Ibn Abi Talib (a.s.) who said, ‘The Messenger of Allah (s.a.w.a.) said, ‘The likeness of my household is that of the Ark of Nuh; whoever boards it is saved, and whoever stays behind is cast into the Fire’.” The narrator then adds, “As for (Ali) Murtaza (r.a.), there is no doubt for any monotheist or even any heretic that he is among the members of the Prophet’s household (s.a.w.a.)’.”<sup>36</sup>

Ibn Abi Fawaaris Raazi has therefore included this noble tradition in his **Arbaeen** with certainty and conviction, as you have seen from his previous wording when citing **Hadees-e-Saqalain**, and you will come to know more about it later, Insha Allah.

Ibn Asir Jazari has affirmed this noble tradition in his book **Nihaayah al-Lughah** as well. In that book, he says under the root “رَخَّحَ”, “In it, ‘The example of my Ahl-e-Bait is like the Ark of Nuh; whoever turns away from it will be thrown into the Fire’. It is said, ‘zakhkhahu yazukkhahu zakhkhan’ meaning he pushed or threw him.”<sup>37</sup>

Fakhr al-Deen Raazi has also mentioned **Hadees-e-Safeenah** in his exegesis **Mafaateeh al-Ghaib** (The Keys to the Unseen) while interpreting the Verse of Affection (Aayat al-Mawaddah), as you will hear later, Insha Allah<sup>38</sup>.

Muhammad Ibn Talha Shafei has also affirmed the Hadees-e-Safeenah in his poetic praises of the Ahl-e-Bait (a.s.), as he states in **Mataalib al-So’l fi Manaqqib Aal al-Rasool**:

“O Lord! For the sake of the Five of the Cloak (Ashaab-e-Kisa),

Those of guidance and righteous deeds,

They are the ships of salvation.

Whoever has allegiance to them has a profitable trade.

For them is a seat of truth,

When creation stands at the exposing station (on the Day of Judgment).

Do not disgrace me, but forgive my sins,

So that I may be safe from the burning heat of the blazing flame.

Indeed, I hope through my love for them,

For pardon of my grave sins.

They are a paradise for whoever befriends them,

Saving him from the evil of the ominous bird (misfortune).

I have sought nearness to Allah through them, hoping

That the plea of this sinful wrongdoer will be granted,

So that by His guidance, he may be led upon the clear path<sup>39</sup>.”

Sibt Ibn Jawzi has also narrated Hadees-e-Safeenah in his book **Tazkerah Khawaas al-Ummah**, where he says, “Abu al-Faraj Isfahani mentioned in his book **Maraj al-Bahrain**, with his chain of transmitters from Abuzar, who said, ‘The Messenger of Allah (s.a.w.a.) said, ‘The likeness of my Ahl-e-Bait is like the Ark of Nuh; whoever boards it is saved, and whoever turns away from it is drowned’.<sup>40</sup>“

Hafiz Kanji Shafei also narrated **Hadees-e-Safeenah** vide his chain of narrators from Abuzar Ghaffari, and with another chain from Abu Saeed Khudri, as he records in **Kifaayah al-Taalib fi Manaagheb Ali Ibn Abi Talib (a.s.)**, “Abu al-Hasan Ali Ibn Muḥammad Ibn Ibrahim Husaini, the chief of the chiefs, and others in Damascus, and Hafiz Yusuf Ibn Khaleel Dimashqi in Aleppo (Halab) informed us, saying, ‘Abu al-Faraj Yahya Ibn Mahmud Saqafi reported to us from Abu Adnan and Fatimah Ibnt Abdillah



from Abu Bakr Ibn Zubdah from Hafiz Abu al-Qasim Sulaiman Ibn Ahmad Tabari (i.e. Tabarani) from Hasan Ibn Ahmad Ibn Mansur Sajjadah from Abdillah Ibn Abd al-Quddus from Amash from Abu Ishaq from Hanash Ibn Mutamir who reports, ‘I heard Abuzar Ghaffari say, ‘I heard the Messenger of Allah (s.a.w.a.) say, ‘The likeness of my Ahl-e-Bait among you is like the Ark of Nuh; whoever boards it is saved, and whoever turns away from it perishes; and their likeness is that of the Gate of Hittah among the Children of Israel.’ This was also recorded by the Imam of traditions, Tabaraani, in his **Mujam al-Shuyukh**, exactly as we have narrated it. He also narrated it from Abu Saeed Khudri with another chain, as Hafiz Abu Hajjaj Yusuf Ibn Khaleel Dimashqi informed us in Aleppo, saying, ‘Al-Amin Abu Ali Dawud Ibn Sulaiman Ibn Ahmad and our master, the Vizier of the East and West, the Enlivener of the Shariah, Nizam al-Mulk Abu Ali Hasan Ibn Ishaq from Fatimah Jawzdaniyyah and Khujastah Salihyyah from Abu Bakr Ibn Zubdah from Hafiz Abu al-Qasim Sulaiman Ibn Ahmad Tabaraani from Muhammad Ibn Abd al-Aziz Ibn Muhammad Ibn Rabeeah (or his father) from Abd al-Rahman Ibn Abi Hammad Muqri from Abu Salamah Saaegh from Atiyyah from Abu Saeed Khudrī, who said, ‘I heard the Messenger of Allah (s.a.w.a.) say, ‘Indeed, the likeness of my Ahl-e-Bait among you is like the Ark of Nuh; whoever boards it is saved, and whoever turns away from it is drowned; and their likeness among you is like the Gate of Hittah among the Children of Israel; whoever enters it is forgiven’. Then al-Kanjī adds, ‘I have recorded this tradition under this section in my book; as for discussion regarding its wording, it is clear to those skilled in transmission’.<sup>41</sup>“

Muhibb al-Deen Tabari also narrated **Hadees-e-Safeenah** on the authority of Ibn Abbas and Amirul Momineen Ali (a.s.), as recorded in his **Zakhaaer al-Uqba fi Manaagib Zawi al-Qurba**, “He (s.a.w.a.) mentioned that they (the Ahl-e-Bait) are like the Ark of Nuh (a.s.); whoever boards it is saved.” From Ibn Abbas, who said, ‘The Messenger of Allah (s.a.w.a.) said, ‘The likeness of my Ahl-e-Bait is like the Ark of Nuh; whoever boards it is saved, and whoever turns away from it is drowned.’ This was narrated by Mulla in his **Seerah**. And from Ali (a.s.), who said, ‘The Messenger of Allah (s.a.w.a.) said, ‘The likeness of my Ahl-e-Bait is like the Ark of Nuh;

whoever boards it is saved, whoever clings to it succeeds, and whoever turns away from it is cast into the Fire’. This was narrated by Ibn Sarri.<sup>42</sup>“

Ibn Manzur Ifriqi cited this noble hadith in **Lisan al-Arab** under the entry ‘زخخ’, “In the tradition, ‘The likeness of my household is that of Nuh’s Ark; whoever lags behind it is **zukh** into the Fire’. That is, he was pushed and thrown; it is said zakhkahu yazkhkhu zakhkhan, meaning ‘he pushed him or hurled him violently’.<sup>43</sup>“

Sadr al-Deen Hammui (or Hamveeni) transmitted this noble tradition on the authority of Abu Saeed Khudri citing it from **Faraaed al-Simtain**, according to what has been narrated from it, “The virtuous Shaikh, Kamal al-Deen Abu Abdillah Muhammad Ibn Muhammad Ibn Ali Juwaini informed me—in what he wrote to me and permitted me to transmit from him, in Zilhajj of the year 664 A.H. saying, ‘The Imam Jamal al-Deen Abul Fazl Jamal Ibn Maeen Tabari informed us from Zaahir Ibn Tahir Ibn Muhammad Muslami from Abu al-Fath Muhammad Ibn Ali Ibn Abdillah Muzakkir in Herat (Afghanistan) from Ismail Ibn Zaahir Buqaani informed us in his book, who said, ‘Abu al-Hasan Ahmad Ibn Ibrahim Isfahani informed us from Sulaiman Ibn Ahmad Tabarani from Muhammad Ibn Abd al-Aziz Kilabi from Abd al-Rahman Ibn Hammad Muqri from Abu Salamah Saaegh from Atiyyah Awfi from Abu Saeed Khudri, who said, ‘I heard the Messenger of Allah (s.a.w.a.) say, ‘Indeed, the likeness of my Ahle Bait among you is like the Ark of Nuh; whoever embarks upon it is saved, and whoever turns away from it is drowned. And indeed, the likeness of my Ahle Bait among you is like the Gate of Repentance (Bab Hittah) among the Children of Israel; whoever enters through it shall be forgiven.<sup>44</sup>“

Again, Hammui has also transmitted this noble tradition on the authority of Abuzar, as already mentioned earlier. Moreover, from the explicit statement of Sulaiman Ibn Ibrahim Balkhi in **Yanaabi al-Mawaddah**, it is clear and evident that Hammui also transmitted this noble tradition on the authority of Ibn Abbas, as will be seen later, Insha Allah<sup>45</sup>.

Shahaab al-Deen Mahmud Halabi affirmed this tradition within the Certificate of Appointment (taqlid) issued by Sultan Muhammad Ibn Qalaawoon in the name of his son Ahmad. As recorded in that very document, following the mention of the noble Messenger (s.a.w.a.), it is written, ‘May blessings be upon him and upon his family; the ships of salvation for the believers from perils, the rescuers from destruction’.” Qalqashandi reproduced this **taqlid** (official appointment document) in entirety in his book **Subh al-A’shaa**.

Nizam al-Deen A’raj Nishapuri included this noble tradition in his exegesis **Gharaaeb al-Quran**, under the commentary of the **Verse of Affection (Aayat al-Mawaddah)**, where he says, “Some of the preachers have said that the Prophet (s.a.w.a.) said, ‘The likeness of my household among you is like the Ark of Nuh; whoever embarks upon it is saved, and whoever turns away from it is drowned,’ and so on<sup>46</sup>.”

Khatib Tabrizi incorporated this noble tradition in **Mishkat al-Masabih**, under the chapter on the virtues of the Household of the Prophet (s.a.w.a.), as you have already seen earlier and will, Insha Allah, see again later<sup>47</sup>.

Hasan Ibn Muhammad Tibi affirmed **Hadees-e-Safeenah** in **Kaashif**, his commentary on **Mishkat al-Masabih**. He said, “His statement, ‘While he was holding the door of the Ka’bah (the narrator intended by this a further emphasis to affirm the authenticity of the report). Likewise, Abuzar gave great importance to this narration, delivering it publicly before the people so that they might hold firmly to it. In one version, he said, ‘Whoever knows me, knows me; and whoever does not know me, I am Abuzar. I heard the Prophet (s.a.w.a.) say, ‘Indeed, the likeness of my household is like the Ark of Nuh...’ Tibi explains, “By saying, ‘I am Abuzar,’ he meant to remind them that he is known for his truthfulness of speech and reliability in narration, and that this tradition is authentic, leaving no room for rejection.” He then alludes to the narration from Abdullah Ibn Amr Ibn Aas, ‘I heard the Messenger of Allah (s.a.w.a.) say, ‘The green (sky) has not shaded, nor the dusty earth carried, anyone more truthful than Abuzar.’ And in another narration, ‘No one with a more truthful tongue or greater

loyalty than Abuzar; he resembles Jesus, the son of Mary.’ Umar Ibn Khattab, out of envy, asked, ‘O Messenger of Allah! Do you affirm this?’ He (s.a.w.a.) replied, ‘Yes, so recognize it!’ Tirmizi narrated this, and Saghani declared it sound (hasan)’. Tibi concludes in **Kashf al-Hijab**, ‘He (s.a.w.a.) likened the world, with all its disbeliefs, deviations, innovations, and misguided desires, to a deep, turbulent sea covered by waves upon waves, above which are dark clouds, layers of darkness, one above another, surrounding all the earth’s edges. There is no salvation or escape from it except through that Ark, which is the love of the Household of the Messenger of Allah (s.a.w.a.)’.”

Jamal al-Deen Zarandi transmitted this noble tradition on the authority of Abu Tufail from Abuzar (may Allah be pleased with him), as recorded in his work **Nazm-o-Durar al-Simtain** under the section titled, “Mention of the Prophet’s (s.a.w.a.) instruction regarding his Ahl-e-Bait, their excellence, the virtue of loving them, and that love for them is part of faith in Allah and His Messenger (s.a.w.a.)” He writes, “From Abu Tufail, who said, ‘I saw Abuzar standing and calling out, ‘Whoever knows me, knows me; and whoever does not know me, I am Jundub; indeed, I am Abuzar!’ He then said, ‘I heard the Messenger of Allah (s.a.w.a.) say, ‘The likeness of my household among you is like the Ark of Nuh; whoever embarks upon it is saved, and whoever turns away from it is drowned. And indeed, the likeness of my Ahle Bait among you is like the Gate of Repentance (Bab-e-Hittah).’<sup>48</sup>”

Again, Zarandi, in **Nazm-o-Durar al-Simtain**, writes, “The second section of the first chapter concerns the virtues of the Commander of the Faithful, the Leader of the Allah-fearing, the clear source of the paths of truth and certainty, the head of the saints and the truthful ones, the husband of Fatimah Batool, the delight of the Messenger’s (s.a.w.a.) eye, the son of his uncle, the gate to the City of his Knowledge, his supporter, his brother, and the joy of the eye of his father’s peer; Ali Murtaza Mujtaba, who in this world and the next is an Imam, a master, and in upholding the religion of Allah, the Sublime, is firm and strengthened; he possesses an intelligent heart, a retaining ear, and a resolve faithful to covenants and reins; he is the

leader of religion and the brother of the Messenger of the Lord of the worlds.”

Then he writes in verse,

Muḥammad, whose lofty glory’s pavilion rises high above the summit of the Glorious Throne.

Ali’s rank soared above the heavens, and by his virtue those who seek elevation found their aspirations fulfilled.

He laid the foundation of mastership (wilayah) with perfection, and through him the people of truth attained their hopes.

The conquering lion, the noble eagle, the decisive sword, the victorious hero, the mighty lion in battle, the dignified master, the surging sea.

The unfurled banner of knowledge, the overflowing tide, the lofty and towering mountain, the one who will serve the believers from the Pond with the fullest measure.

The Lion of Allah, the Charger, the father of the Pure Imams, distinguished with the merit of the saying:

‘Whoever I am his master, Ali is his master.’ Supported by the prayer, ‘O Allah! Befriend him whoever befriends him (Ali) and be the enemy of whoever shows him enmity.’

He who shattered the idols, vanquished the confederates, gave his ring in charity while in prostration,

The knight of the battlefield, the lion of every den, the champion of every forest, before whom every tongue that criticizes or doubts is silenced.

His lofty rank is free of every defect or blame. He is the one singled out by the Prophetic Presence with the honour of brotherhood

And explicit designation as the Gate to the House of Wisdom and the Gate to the City of Knowledge.

Through his excellence and chosen status, revelation descended, and the Book spoke. He is known as Abu Raihanatain, Abu al-Hasan, and Abu Turab.

He is the Great News, the Ark of Nuh, the Gate of Allah, beyond whom speech itself falls silent.<sup>49</sup>“

Zarandi also pens in his book **Al-E’laam**, “Chapter on the Caliphate of Amirul Momineen Abu al-Hasan Ali Ibn Abi Talib Ibn Abd al-Muttalib Hashimi (may Allah be pleased with them). He shares lineage with the Messenger of Allah (s.a.w.a.) in Abd al-Muttalib, for he is his cousin, the gate to his city of knowledge, his helper, his brother, the comfort of the eye of his father’s peer, the husband of Fatimah Batool, and the delight of the Messenger’s eye. He was the first in this nation to embrace Islam, the most faithful in covenant and loyalty, the leader of religion (yasoob al-deen), the clarifier of the paths of truth and certainty, the head of the saints and the truthful, the Imam of the righteous and the pious, the brimming sea, the spread-out knowledge, the fierce lion, the striking sword, the possessor of manifest miracles, decisive proofs, and compelling arguments. He is the Lion of Allah, the unflinching warrior, the father of the pure Imams, the one singled out by the Prophetic Presence with the honour of brotherhood and selection, the one explicitly designated as the gate to the House of Wisdom and the City of Knowledge, known as Abu Raihanatain (father of the two fragrant ones), Abu al-Hasan, and Abu Turab. He is the Great News, the Ark of Nuh, and the Gate of Allah; beyond him, speech is cut off.”

From these two passages, it is clear and evident that Hafiz Zarandi, in praising Amirul Momineen Ali (a.s.), has cited the famous couplet:

He is the Great Tidings, Nuh’s Ark, and Allah’s Gate

Beyond him, speech is cut off

It is apparent that this couplet, without doubt, affirms Hadees-e-Safeenah. Insha Allah, you will soon come to know that the author of this verse is Amr Ibn Aas; so be among those who await.

Sayed Ali Hamadani has transmitted this noble tradition on the authority of Amirul Momineen Ali (a.s.) in his book **Mawaddah al-Qurba** in the Second Mawaddah, “From Ali (a.s.), who said, ‘The Messenger of Allah (a.s.) declared, ‘The likeness of my Ahle Bait is that of Nuh’s Ark; whoever clings to it is saved, and whoever turns away from it is cast into the Fire’ [50](#).”

Again, Sayed Ali Hamadani has narrated this noble tradition on the authority of Abuzar (r.a.), as mentioned in **Mawaddah al-Qurba** in the Twelfth Mawaddah, “From Abuzar (r.a.), ‘I heard the Messenger of Allah (s.a.w.a.) say, ‘The likeness of my Ahle Bait (a.s.) among you is that of Nuh’s Ark; whoever boards it is saved, and whoever turns away from it drowns’ [51](#).”

Nur al-Deen Haithami has narrated this noble tradition in his book **Majma’ al-Zawaaed** on the authority of Ibn Zubair and Abuzar (r.a.). He transmitted it from his senior scholars such as Bazzaar, Tabarani, Abu Ya’la, and Ahmad Ibn Hanbal [52](#).

Sayed Sharif Jurjani has also affirmed this noble tradition in his marginal notes (haashhiyah) on **Mishkat al-Masaabeeh** under the explanation of the words of Abuzar (r.a.), “I heard the Prophet (s.a.w.a.) say, ‘Verily, the likeness of my Ahle Bait among you is that of Nuh’s Ark...” He writes, “His statement, ‘I heard the Prophet...’ and in another narration, it is said, ‘Whoever knows me, he who knows me; and whoever does not know me, I am Abuzar. I heard the Prophet (s.a.w.a.) ...’ He (Abuzar) was known for his truthfulness. The Prophet (s.a.w.a.) said, ‘Neither the green (sky) has shaded nor the dusty earth carried anyone more truthful than Abuzar’.”

Abu al-Abbas Qalqashandi mentioned this noble tradition twice in his book **Subh al-A’shaa**, as is evident to anyone who reads it.

Khwaja Parsa Bukhari has also confirmed Hadees-e-Safeenah in his work **Fasl al-Khitab**, wherein he quotes from **Tafsir-e-Kabir** of Muhammad Ibn Umar (famous as Fakhr al-Deen) Raazi saying, “And I heard one of the preachers say that the Messenger of Allah (s.a.w.a.) said: ‘The likeness of my Ahle Bait is that of Nuh’s Ark (a.s.); whoever boards it is saved’.”

**Ibn Hujjah Hammui** has also mentioned this noble tradition in a covenant (ahd) that he wrote on behalf of al-Mustaeen Billah Abbasi in the name of Muzaffar Shah. He wrote, “We praise Him with the praise of one who knows that the family of this noble House are like Nuh’s Ark; whoever clings to them is saved’.” This covenant was transmitted in full by Shaikh Abu al-Abbas Ahmad Qalqashandi in his book **Subh al-A’shaa**, as is evident for anyone who reads it.

But the king of scholars, Daulatabadi, has firmly established the authenticity of this noble tradition with full diligence. As he states in **Hidaayah al-Sua’adaa**, in the third radiance of the second guidance, “If you have faith in Allah, then fulfil the conditions of faith. In the storm of the uproar of the end of times, ‘**Corruption has appeared on land and sea**’, the corruption of hearts will be in proportion to the corruption of the age. Do not drown in delusion. In **Sharaf al-Nubuwwah** and **Al-Mishkaat**, “It is narrated by Ahmad from Abuzar that he said, while holding on to the covering of the Kaaba, “I heard the Prophet (s.a.w.a.) say, ‘Beware! The example of my children (my Ahl-e-Bait) among you is like the example of the Ark of Nuh. Whoever boards it is saved, and whoever turns away from it perishes. For when one is in the sea, the ship is the condition for salvation’. In **al-Tashreeh**, ‘Nuh (a.s.) would never pierce the ship nor would any of the sailors damage it. If the ship remained sound, the condition of Nuh remained sound; and if it sank, it indicated the absence of deliverance. He was commanded that salvation for him and his family lay in boarding the ship. The meaning of this tradition is the salvation of those who cling to his family and his household so that they may attain his pleasure and Paradise.’



Again, in **al-Tashreeh**, ‘When this tradition is mentioned, the one commanded to follow the Prophet (s.a.w.a.) does not become a follower unless he truly follows him, and the one urged toward his Imamate does not become a follower unless he agrees with him. So, any knowledge of a scholar or any action of a believer that indicates opposition to the Prophet (s.a.w.a.) is unbelief and devilry.’ In summary, the Chosen One (peace be upon him) said, “The love of my children is a condition of your faith just like the Ark of Nuh.” Whoever, in the storm of the last age when “a man wakes as a believer and reaches evening as a disbeliever,” wants his faith to reach safety at the end, must remain with them in honour and observance. And whoever wanders, becomes ruined, falls into turmoil and misery, will surely abandon the regard and love of the Messenger (s.a.w.a.) and perish. What more can be said whether one is present or absent. This tradition is also proof that their love is a condition for the soundness of faith because on the day of Nuh’s flood, boarding the ship was the condition and sign of faith. The believer and disbeliever were recognized by it, as the Almighty said,

**“So We saved him and those with him in the Ark and We drowned those who denied Our signs. They were a blind people.”**<sup>53</sup>“ That is, on the day of the flood, the condition for salvation from drowning was the ship. And when Nuh saw his son separated from him, he said, **“My son, embark with us and do not be with the disbelievers.”**<sup>54</sup>“ That is, ‘My son, board the ship, for today salvation lies in the ship. Do not be with the disbelievers.’

**“No one today is saved from the command of Allah except he upon whom He has mercy.”**<sup>55</sup>“ There is no salvation today except for the one who obtains the grace to board the ship; upon him is Allah’s mercy. And today, the children of the Messenger (s.a.w.a.) are like the Ark of Nuh (a.s.). Whoever holds to them carries his faith to safety, and whoever abandons them perishes and is ruined.

Again, Daulatabadi says in **Hidaayah al-Sua’adaa**, in the first radiance of the fourth guidance, “In **Sharaf al-Nubuwwah** and **Al-Mishkaat** it is narrated, ‘Ahmad reports from Abuzar that he said, while holding the door

of the Kaaba, ‘I heard the Prophet (s.a.w.a.) say, ‘The example of my children (my Ahl-e-Bait a.s.) among you is like the Ark of Nuh. Whoever boards it is saved, and whoever turns aside from it is destroyed.’ This instruction was given during the time of the companions because the Holy Prophet (s.a.w.a.) knew that in the end of times, the duration would grow long after he departs from this world. **‘Corruption has appeared on land and sea’** i.e. the corruption of hearts will be in proportion to the corruption of the age.

‘The best of generations is my generation, then those that follow it, then those that follow them. Then lying will spread.’ On that day, the sea of corruption in that age will surge, and whoever is in the sea will not be saved except by the ship. And the explanation of this tradition was given in the first (or third) radiance of the second guidance.”

Yet again, Daulatabadi says in **Hidaayah al-Sua’adaa**, in the ninth guidance, “The twenty-sixth radiance (the third radiance, according to another version) regarding their honour through the address of the Ark of Nuh.” That is, one of the honours of the Sayyids is that the Holy Prophet (s.a.w.a.) said, “My children among you are like the Ark of Nuh. Whoever takes hold of it is saved.”

Why should the wall of the community fear when it has you as its supporter?

Why should the waves of the sea frighten the one who has Nuh as his helmsman?

And whoever abandons it is destroyed.

Whoever enters the sea without the ship will surely drown.

We have mentioned this complete tradition as transmitted by **Sharaf al-Nubuwwah** in the third radiance of the second guidance, and in the first radiance of the fourth guidance.

Once again, Daulatabadi says in **Hidaayah al-Sua'adaa**, in the sixth radiance of the fourteenth guidance, “In **Sharaf al-Nubuwwah** and **al-Mishkaat**, ‘The example of my children (my Ahl-e-Bait a.s.) among you is like the Ark of Nuh. Whoever boards it is saved, and whoever leaves it is destroyed.’”

Ibn Sabbagh Maaliki has transmitted this noble tradition through Abuzar (r.a.) as he cites in **Al-Fusul al-Muhimmah fi Marefah al-Aimmah** in the section on the virtues of the Ahl-e-Bait (a.s.). He says, “A reminder concerning something that has been reported about their virtue and that of their lovers. From Raafe’, the servant of Abuzar, who reports, ‘Abuzar climbed onto the threshold of the Kaaba’s door, took hold of its door-ring, leaned his back against it, and said, ‘O people! Whoever knows me knows me, and whoever does not know me, I am Abuzar. I heard the Messenger of Allah (s.a.w.a.) say, ‘The likeness of my Household is the likeness of Nuh’s Ark. Whoever boards it is saved, and whoever stays behind is cast into the fire.’ And I heard the Messenger of Allah (s.a.w.a.) say, ‘Place my Household among you in the position of the head to the body, and the position of the two eyes to the head. For the body is never guided except through the head, and the head is never guided except through the two eyes’.”<sup>56</sup>

Maibadi has also transmitted this noble tradition in **Al-Fawaateh fi Sharh-e-Diwan-e-Amir al-Momineen (a.s.)**, attributed to Amirul Momineen Ali (a.s.), through the narration of Abuzar (r.a.). As he states in that book, after mentioning Hadees-e-Saqalain, “Ahmad narrates from Abuzar Ghaffari (r.a.) that the Prophet (s.a.w.a.) said, ‘Indeed, the likeness of my Household among you is the likeness of Nuh’s Ark. Whoever boards it is saved, and whoever stays behind is destroyed’.”<sup>57</sup>

Ikhtiyar al-Deen Ibn Ghiyas al-Deen Harawi has also recorded this noble tradition in his book **Asaas al-Iqtibaas**. As he states in the fourth introductory section, after mentioning the verses, “The tradition, ‘The likeness of my household is like the Ark of Nuh. Whoever boards it is saved, and whoever stays behind is drowned.’”

Safoori has transmitted Hadees-e-Safeenah in **Nuzhah al-Majaalis wa Muntakhab al-Nafaaes**. He states in the chapter on the virtues of the Noble Lady Zahra (s.a.), “And from the Prophet (s.a.w.a.) who said, ‘The likeness of my household is the likeness of Nuh’s Ark. Whoever boards it is safe, and whoever stays behind is cast into the fire.’”<sup>58</sup>

Mahmud Ibn Ahmad Gilani has also cited the Hadees-e-Safeenah in **Manaazir al-Inshaa**. As he states in that book, in the discussion about examples where both the thing compared and the thing it is compared to are sensory, while the point of similarity is intellectual, “Another example: Just as the Refuge of Prophethood (s.a.w.a.), said, ‘The likeness of my household is the likeness of Nuh’s Ark. Whoever boards it is saved, and whoever stays behind is drowned.’ He likened the Ahl-e-Bait to the Ark of Nuh (a.s.), and both are sensory realities, while the point of similarity between them is the cause of salvation, which is an intellectual quality.”

Sakhaawi exerted commendable effort in gathering the various chains of this noble tradition, carefully transmitting the wording, the different formulations, and establishing the names of those who narrated and transmitted it, following the method of the great scholars. As he states in his book **Istijlaab-o-Irtiqaa al-Ghuraf be Hubb Aqrebaa al-Rasool wa Zawi al-Sharaf**, in the sixth chapter, which he titles “Chapter: Safety through their continuance and salvation in following them”, “And from Abu Ishaq Sabeei from Hanish Ibn Mutamar San’ani from Abuzar (r.a.), who said, ‘I heard the Messenger of Allah (s.a.w.a.) say, ‘My Household among you is like Nuh’s Ark among his people. Whoever boards it is saved, and whoever stays behind is drowned. And they are like the Door of Hittah for the Children of Israel.’ Haakim (Nishapuri) has narrated it through two chains from Abu Ishaq. This is the wording of one of them, and the wording of the other is: ‘Truly, the likeness of my Household among you is the likeness of Nuh’s Ark.’

He mentions it without the phrase ‘and like the Door of Hittah,’ to the end.’ Similarly, Abu Ya’la has transmitted it in his Musnad. Tabarani has also narrated it in his **Al-Mojam al-Awsat** and **Al-Mojam al-Saghir** through the chain of Amash from Abu Ishaq and says, ‘He (Sakhaawi) said,

‘Abdullah Ibn Abd al-Quddus is the one who singularly transmitted it from Amash. And he also narrated it in **Al-Mojam al-Awsat** vide the chain of Hasan Ibn Amr Faqeemi from Abu Ishaq, and through the chain of Sammaak Ibn Harb from Hanish. Abu Ya’la also transmitted it from the narration of Abu Tufail from Abuzar (r.a.) with the wording, ‘The likeness of my Household among you is the likeness of Nuh’s Ark. Whoever boards it is saved, and whoever stays behind is drowned. And the likeness of my Household is the likeness of the Door of Hittah.’ Bazzar transmitted it through the chain of Saeed Ibn Musayyab from Abuzar with similar meaning. And from Abu Sahbaa from Saeed Ibn Jubair from Ibn Abbas who said, ‘The Messenger of Allah (s.a.w.a.) said, ‘The likeness of my Household is the likeness of Nuh’s Ark. Whoever boards it is saved, and whoever stays behind is drowned.’ It was transmitted by Tabarani, Abu Nuaim in **Hilyah al-Auliya**, Bazaar, and others. From Abdullah Ibn Zubair that the Prophet (s.a.w.a.) said, ‘The likeness of my Household is the likeness of Nuh’s Ark. Whoever boards it is safe, and whoever leaves it is drowned.’ It was narrated by Bazaar. From Abu Saeed Khudri, ‘I heard the Prophet (s.a.w.a.) say, ‘Indeed, the likeness of my Household among you is only the likeness of Nuh’s Ark. Whoever boards it is saved, and whoever stays behind is drowned. The likeness of my Household among you is only the likeness of the Door of Hittah among the Children of Israel. Whoever entered it was forgiven.’<sup>59</sup> It was narrated by Tabarani in **Al-Mojam al-Saghir** and **Al-Mojam Al-Awsat**. And some of these chains strengthen one another.”

Kaashifi, affirming this noble tradition in his “**Al-Risaalah al-Aliyyah fi al-Ahaadees al-Nabawiyyah**,” states, “As for the Day of Ashura, it was the day on which the Ark of Nuh came to rest upon Mount Judi. On this very day, the Ark, ‘The likeness of my household is like the Ark of Nuh; whoever boards it is saved’ was engulfed by the flood of tribulation on the plain of Karbala. Until the Day of Resurrection, the pain of the calamity of the Prophet’s (s.a.w.a.) family has remained upon the withered soul of this community.”<sup>60</sup>

Kaashifi has also affirmed this noble tradition in verse, as recorded in “**Al-Risaalah al-Aliyyah fi al-Ahaadees al-Nabawiyyah**” p. 27, under the title “The Virtue of the Noble Ahle Bait,” where he says, “They are the pure words through which the sinner repents, so he is loved and drawn near.

They are the blessings that descend upon creation, encompassing all Muslims and surrounding them with protection. They are the lasting righteous deeds, for the one who remembers them the reward is multiplied many times over. They are the protected sanctuary because of whose people its enemies around it are seized and destroyed. They are Allah’s Face and His Side, and they are the Ark of Nuh from which the one who stays behind is ruined. [61](#)“

Yet again, Kaashifi says at the end of “**Al-Risaalah al-Aliyyah fi al-Ahaadees al-Nabawiyyah**”, “O dear one! This path cannot be travelled without the support of a guide, because at every step there is danger. Whoever remains under the shade of a spiritually illumined leader becomes like the followers of Nuh. Hence, the Prophet (s.a.w.a.) said, ‘I am like a ship in the flood of time. We and the Ahl-e-Bait are like the Ark of Nuh. Whoever takes hold of it finds victory. [62](#)“

Jalal al-Deen Suyuti has also recorded Hadees-e-Safeenah in multiple sound forms across many of his works. As he states in the commentary “**Al-Durr al-Manthur**”, “Haakim has narrated from Abuzar (r.a.), who said, ‘I heard the Messenger of Allah (s.a.w.a.) say, ‘The likeness of my household is like the Ark of Nuh. Whoever boards it is saved, and whoever stays back from it is drowned’. [63](#)“

Suyuti also says in “**Al-Jaame’ al-Saghir**”, “Indeed, the likeness of my household among you is like the Ark of Nuh. Whoever boards it is saved, and whoever stays back is destroyed. Haakim has also narrated from Abuzar. [64](#)“

Suyuti has also pens in “**Al-Jaame’ al-Saghir**”, “The likeness of my household is like the Ark of Nuh. Whoever boards it is saved, and whoever

stays behind is drowned. Narrated by Bazzaar from Ibn Abbas and from Ibn Zubair. Haakim also narrated from Abuzar.<sup>65</sup>“

Yet again, Suyuti writes in “Al-Khasaaes al-Kubra”, “Abu Ya’la, Bazzaar, and Haakim have narrated from Abuzar. I heard the Prophet (s.a.w.a.) say, ‘Indeed, the likeness of my household among you is like the Ark of Nuh. Whoever boards it is saved, and whoever stays back from it is destroyed.’<sup>66</sup>“

Yet again, Suyuti writes in Ihya al-Mayyit be Fazl Ahl-e-Bait:

### **Hadees 24**

Bazzaar narrated from Abdullah Ibn Zubair that the Prophet (s.a.w.a.) said,

“The likeness of my household is the likeness of Nuh’s Ark. Whoever boarded it was saved, and whoever abandoned it drowned.”

### **Hadees 25**

Bazzaar narrated from Ibn Abbas, who reports that the Messenger of Allah (s.a.w.a.) said, “The likeness of my household is the likeness of Nuh’s Ark. Whoever boarded it was saved, and whoever stayed away from it drowned.”

### **Hadees 26**

Tabarani narrated from Abuzar, “I heard the Messenger of Allah (s.a.w.a.) say, “The likeness of my household is like the likeness of Nuh’s Ark. Whoever boarded it was saved, and whoever stayed behind perished, and [their likeness] is like the Door of Hittah among the Children of Israel.”

### **Hadees 27**

Tabarani narrated in **Al-Mojam al-Awsat** from Abu Saeed Khudri, “I heard the Messenger of Allah (s.a.w.a.) say, “Indeed, the likeness of my

household is like the likeness of Nuh's Ark. Whoever boarded it was saved, and whoever stayed behind drowned. And the likeness of my household among you is like (the Door of) Hitta among the Children of Israel; whoever entered it was forgiven."

Again, Suyuti writes in **Nihaayah al-Ifzaal fi Tashrif al-Aal**, "From Abuzar (r.a.) that the Messenger of Allah (s.a.w.a.) said, 'Indeed, the likeness of my household among you is the likeness of Nuh's Ark. Whoever boarded it was saved, and whoever stayed behind perished.' It was narrated by Haakim (Nishapuri), and it is authentic."

Again, Suyuti also writes in **Al-Asaas fi Manaaqeb-e-Bani al-Abbas**, "From Abdullah Ibn Zubair that the Prophet (s.a.w.a.) said, 'The likeness of my household is the likeness of Nuh's Ark. Whoever boarded it was saved, and whoever abandoned it drowned.' Narrated by Bazzaar in his **Musnad**.

Ibn Mardawayh also narrated the same from the tradition of Ali and Ibn Abbas, from Abuzar, 'I heard the Prophet (s.a.w.a.) say, 'Surely the likeness of my household among you is the likeness of Nuh's Ark. Whoever boarded it was saved, and whoever stayed behind drowned. And whoever fights us at the end of times will be like one who fights alongside the Dajjal (anti-Christ).'

Narrated by Bazzaar and Abu Ya'la in their **Musnads**, and Tabarani in **Al-Mojam al-Awsat**, and Haakim, who declared it authentic."

Samhoodi, therefore, proved this noble tradition with full diligence. As he says in Jawaahir al-Eqdain, "The fifth section: Mentioning that they are the security of the Ummah and that they are like the Ark of Nuh. Whoever boarded it was saved, and whoever stayed behind drowned.<sup>67</sup>"

Again, Samhoodi pens in Jawaahir al-Eqdain, "From Abu Ishaq Sabeei from Hanash Ibn Mutamir San'ani from Abuzar (r.a.), 'I heard the Messenger of Allah (s.a.w.a.) say, 'The likeness of my household among you is like the Ark of Nuh. Whoever boarded it was saved, and whoever stayed behind drowned. And their likeness is like (the door of) Hittah for the Children of Israel.' Haakim (Nishapuri) narrated it through two chains



from Abu Ishaq. This is the wording of one of them, and the wording of the other is, ‘The likeness of my household among you is like the Ark of Nuh,’ and he mentioned it without the statement ‘and like Hittah,’ to the end.

The same is found in the **Musnad-e-Abu Ya’la**. Tabarani also narrated it in **Al-Mojam al-Saghir** and **Al-Mojam al-Awsat** through the chain of Amash from Abu Ishaq, and he said, ‘Abdullah Ibn Abd al-Quddus was the sole narrator from Amash.’ He also narrated it in **Al-Mojam al-Awsat** through the chain of Hasan Ibn Amr Faqimi, and Abu Nuaim from Abu Ishaq, and through the route of Simak Ibn Harb from Hanash. Abu Ya’la also narrated it from the tradition of Abu Tufail from Abuzar (r.a.) with the wording, ‘Indeed, the likeness of my household among you is like the Door of Hittah.’ Bazaar narrated it as well through the chain of Saeed Ibn Musayyab from Abuzar with similar wording. The jurist Abu al-Hasan Ibn Maghaazili also narrated it, and added, ‘Whoever fights us at the end of times, it is as if he fights alongside the Dajjal (anti-Christ)’.<sup>68</sup>“

From Abu Sahbaa from Saeed Ibn Jubair from Ibn Abbas who said, “The Messenger of Allah (s.a.w.a.) said, ‘The likeness of my Ahle Bait among you is like the Ark of Nuh. Whoever boards it is saved, and whoever stays behind is drowned.’ This was narrated by Tabarani, Abu Nuaim Isfahani in **Hilyah al-Auliya**, Bazaar, and others. The jurist Abu al-Hasan Ibn Maghaazeli narrated in **Al-Manaaqib**, through the chain of Bishr Ibn Fazl (Mufazzal, most likely), who said, ‘I heard Rasheed from Mahdi from Mansur who said, ‘My father narrated to me from his father who said, ‘The Messenger of Allah (s.a.w.a.) said, ‘The likeness of my Ahl-e-Bait is like the Ark of Nuh. Whoever boards it is saved’.”

From Abdullah Ibn Zubair that the Prophet (s.a.w.a.) said, “The likeness of my Ahl-e-Bait is like the Ark of Nuh. Whoever boards it is saved, and whoever abandons it is drowned.” Narrated by Bazaar.

From Abu Saeed Khudri, “I heard the Prophet (s.a.w.a.) say, ‘The likeness of my Ahl-e-Bait among you is like the Ark of Nuh. Whoever boards it is saved, and whoever stays behind is drowned. And the likeness of my Ahl-e-

Bait among you is like the Door of Hittah among the Children of Israel; whoever enters it is forgiven’.” Narrated by Tabarani in **al-Mojam al-Saghir** and **al-Mojam al-Awsat**.

Ibn Hajar Haisami Makki affirmed this noble tradition repeatedly in his book **Al-Sawaaeq al-Muhriqah**, in the Eleventh Chapter on the virtues of the Ahl-e-Bait of the Prophet (a.s.). In the first section of that chapter, where he mentions the verses revealed regarding the Ahl-e-Bait (a.s.), under the seventh verse he says, “Many chains have come, strengthening one another, that, ‘Indeed, the likeness of my Ahl-e-Bait among you is like the Ark of Nuh. Whoever boards it is saved’. In a narration of Muslim, ‘and whoever stays back from it is drowned’. And in another narration, ‘is destroyed’. And the likeness of my Ahl-e-Bait among you is like the Door of Hittah among the Children of Israel; whoever enters it is forgiven’. And in another narration, ‘his sins are forgiven’.”<sup>69</sup>

Ibn Hajar also says in **Al-Sawaaeq al-Muhriqah**, in the second section of the eleventh chapter where he records the traditions regarding the virtues of the Ahl-e-Bait (a.s.), “The second tradition: Haakim has narrated from Abuzar that the Messenger of Allah (s.a.w.a.) said, ‘The likeness of my Ahl-e-Bait among you is like the Ark of Nuh. Whoever boards it is saved, and whoever stays behind is destroyed’. In a narration by Bazzar from Ibn Abbas and from Ibn Zubair, and in another narration by Haakim from Abuzar as well,

‘The likeness of my Ahl-e-Bait is like the Ark of Nuh. Whoever boards it is saved, and whoever stays behind drowns’.”<sup>70</sup>

Ibn Hajar has also affirmed this tradition in **Manh-o-Makkiyyah bi Sharh al-Qasidah al-Hamziyyah** and acknowledged its authenticity. In his commentary on the couplet, ‘O Family of the Prophet, blessed are you and blessed is my praise of you, and blessed is my elegy for you’, he pens, “And the following tradition is authentic, ‘Indeed, the likeness of my Ahl-e-Bait is like the Ark of Nuh. Whoever boards it is saved, and whoever stays behind is destroyed’.”

Ali Muttaqi Hindi Burhanpuri, in **Kanz al-Ummaal**, has recorded this noble tradition through numerous chains and sound routes. As stated in that book, in **Kitab al-Fazaael**, in the first chapter, fifth section, he writes, “Indeed, the likeness of my Ahl-e-Bait among you is like the Ark of Nuh. Whoever boards it is saved, and whoever stays behind is destroyed” from Abuzar.<sup>71</sup>“

Again, in **Kanz al-Ummaal**, he pens, “The likeness of my Ahl-e-Bait is the likeness of Nuh’s Ark. Whoever boards it is saved, and whoever stays behind is drowned.”<sup>72</sup>“ Bazaar narrated it from Ibn Abbas and from Ibn Zubair, and from Abuzar.

Yet again, in **Kanz al-Ummal**, he chronicles, “Indeed, the likeness of my Ahl-e-Bait among you is like the Ark of Nuh. Whoever boards it is saved, and whoever stays behind is destroyed.” And Ibn Jarir narrated from Abuzar, “The likeness of my Ahl-e-Bait among you is like the Ark of Nuh. Whoever enters it is saved, and whoever stays behind is destroyed, and their likeness is also like the Door of Hitta among the Children of Israel.”<sup>73</sup>“ (Al-Tabari) from Abuzar.”

Muhammad Tahir Fattani, in **Majma’ al-Behaar**, has also recorded this noble tradition. As he states in that book under the entry for the word “zakhkh”, “The likeness of my Ahl-e-Bait is the likeness of the Ark of Nuh. Whoever stays behind it will be cast (zakhkha) into the hellfire, meaning, he will fall and be cast into it. From zakhkha–yazkhkhu.”

Shaikh Ibn Abdillah Ibn Shaikh Ibn Abdillah Aydarus Yamani has also recorded **Hadees-e-Safeenah** in his work **Aqd-e-Nabawi wa Sirr-e-Mustafawi** and has explicitly affirmed its authenticity, as he says, “This narration is authentic, ‘Indeed, the likeness of my Ahl-e-Bait is like the Ark of Nuh. Whoever boards it is saved, and whoever stays behind is destroyed’.”

Again, he writes in **Aqd-e-Nabawi wa Sirr-e-Mustafawi**, “The reason for comparing them to the Ark is that whoever loves them and honours them in

gratitude for the blessing of their noble ancestor (s.a.w.a.) and follows the guidance of their scholars, is saved from the darkness of wrongdoing. And whoever turns away from that is drowned in the sea of the darkness of ingratitude for blessings and destroyed in the deserts of transgression.”

Kamal al-Deen Jahrami has repeatedly affirmed this noble tradition in **Baraaheen Qateeah**. As he states in that book, in the commentary on the seventh verse among the verses about the virtues of the Ahl-e-Bait (a.s.), “And through multiple chains, some strengthening others, it has been transmitted that the likeness of my Ahl-e-Bait among you is the likeness of Nuh’s Ark. Whoever boarded it was saved.” And in the narration of Muslim it is, ‘And whoever stayed behind it drowned’. In another narration, ‘Whoever stayed behind was destroyed. And indeed, the likeness of my Ahl-e-Bait among you is the likeness of the Door of Hittah among the Children of Israel. Whoever entered through that door was forgiven. In one narration, ‘his sins were forgiven’.”

Again, he (Jahrami) writes, “The reason the Ahl-e-Bait were compared to the Ark of Nuh was that whoever loves the Ahl-e-Bait of the Prophet (s.a.w.a.), honours them, and follows their scholars has fulfilled the gratitude owed to Allah and His Messenger. Such a person will be saved from the darkness of the opponents. But whoever turns away from this will drown in the sea of ingratitude for divine blessings and will perish in the desert of rebellion.”

Yet again, he writes in **Baraaheen Qateeah**, in the section discussing the narrations reported concerning the status of the Ahl-e-Bait (a.s.), “The second tradition: It is narrated by Haakim from Abuzar (r.a.) that the Messenger of Allah (s.a.w.a.) said, ‘The likeness of my Ahl-e-Bait among you is like the Ark of Nuh. Whoever boards it is saved, and whoever stays behind is destroyed.’ The example and rank of my Ahl-e-Bait among you is like the Ark of Nuh. Whoever boarded that Ark was saved, and whoever held back from it and failed to join it was destroyed’. And in the narration of Bazzaar from Ibn Abbas and Ibn Zubair and in the narration of Haakim from Abuzar as well, it is reported in these words, ‘The likeness of my Ahl-

e-Bait is like the Ark of Nuh. Whoever boards it is saved, and whoever stays behind is drowned’.”

Jaml al-Deen Muhaddis recorded this noble tradition at the beginning of his book **Al-Arbaeen**, within the section describing the qualities of Amirul Momineen Ali (a.s.). He pens, “These are forty traditions concerning the virtues of Amirul Momineen, the Leader of the pious, the Chief of the Muslims, the foremost of the saints and the truthful ones, the one who clarifies the paths of truth and certainty, the breaker of idols, the vanquisher of the clans, the one who gave charity while standing in prayer, the horseman of the battlefield of thrusts and strikes, the one singled out with the honour of brotherhood and selection, the one explicitly designated as the Gate to the House of Wisdom and the Gate to the City of Knowledge, and by whose merit and selection revelation descended and the Book (Quran) spoke. He is known as the father of the two fragrant ones (Imam Hasan and Imam Husain (a.s.)), and as Abu Turab. He is the Great Tiding, the Ark of Nuh, and the Gate of Allah, after which all speech falls silent.”

(Mulla) Ali Qari has also affirmed this noble tradition in **Mirqaat al-Mafaateeh fi Sharh Mishkat al-Masaabeeh**. He cites the statements of several leading scholars to firmly support its foundations it deserves. He writes, “‘And from Abuzar’, the author says, ‘He is Jundab Ibn Junaadah Ghaffari, one of the eminent Companions and among their ascetics. He embraced Islam early in Makkah, and it is said he was the fifth person to accept Islam. He then returned to his people and stayed among them until he came to the Prophet (s.a.w.a.) in Madina after the Battle of the Trench (khandaq). He later lived in Rabazah until he died there in the year 32 A.H. during Usman’s rule. He used to worship (Allah) even before the Prophet’s (s.a.w.a.) mission. Many of the Companions and Successors narrated from him. ‘That he said’, meaning Abuzar, ‘while he was holding the door of the Ka’bah.’ Tibi said, ‘The narrator mentioned this to add further emphasis in establishing this tradition. Likewise, Abuzar himself cared deeply about the importance of this narration, so he proclaimed it in that great place before the heads of the people so that they might hold firmly to it. ‘I heard the Prophet’ and in a reliable manuscript it reads, ‘The Messenger of Allah

(s.a.w.a.) saying, ‘Beware! The likeness of my Ahl-e-Bait among you is the likeness of the Ark of Nuh. Whoever boards it is saved, and whoever stays behind is destroyed.’ That is, their likeness is like the Ark of Nuh in being a means of deliverance from destruction to salvation. Thus, whoever commits to loving them and following them is saved in both worlds, and whoever does not is destroyed in both worlds and even if he were to distribute wealth and rank, or either of them”; this is narrated by Ahmad, and likewise by Haakim, though without the wording “*inna*.” Al-Tibi said, ‘In another narration from Abuzar, he says, ‘Whoever knows me, then I am the one he knows. And whoever does not know me, then I am Abuzar. I heard the Prophet (s.a.w.a.) say, ‘Beware! The likeness of my Ahl-e-Bait...’ (till the end of the tradition). By his words ‘I am the one he knows’ and ‘I am Abuzar’, he meant,

‘I am the one well-known for truthfulness of speech and trustworthiness in narration, and this narration is authentic, with no room to reject it.’ This is an allusion to what we have narrated from Abdullah Ibn Amr Ibn Aas, who said, “I heard the Messenger of Allah (s.a.w.a.) say, ‘Neither the green canopy (of the sky) has ever shaded, nor the dusty earth carried anyone more truthful than Abuzar.’” And in another narration about Abuzar, “There is no one with a truer tongue, nor more loyal, than Abuzar; he is like Jesus son of Mary’.” So, Umar Ibn Khattab said, as if in jealousy, “O Messenger of Allah! Do you acknowledge that for him?” He replied, “I acknowledge it, so you must acknowledge it.”<sup>74</sup> Tirmizi transmitted this, and Sagani graded it as sound in **Kashf al-Hijab**.”

Manavi has cited this noble tradition in **Kunuz al Haqaaiq** under the traditions listed under the Arabic alphabet **meem**, “My Ahl-e-Bait are like the Ark of Nuh. Whoever boarded it was saved.”<sup>75</sup> (Sa’labi).

Mujaddid Sirhindi has cited the **Hadees-e-Safeenah** at the conclusion of his **Risaalah Kalaamiyyah**, wherein he states, “It is narrated from Abuzar that he said, while holding the door of the Ka’bah, ‘I heard the Holy Prophet Muhammad (s.a.w.a.) say, ‘Behold! The likeness of my Ahl-e-Bait

among you is like the Ark of Nuh. Whoever boarded it was saved, and whoever stayed behind it perished’.”

Muhammad Salih Tirmizi has recorded this noble tradition in the book **Manaaqib-e-Murtazavi**, as stated in its second chapter: **“Virtue”**:

The Holy Prophet Muhammad (s.a.w.a.) said, “Behold! The likeness of my Ahl-e-Bait among you is like the Ark of Nuh. Whoever boarded it was saved, and whoever stayed behind it perished.”<sup>76</sup>

In **Musnad-o-Ahmad Ibn Hanbal**, **Mishkat**, **Sharaf al-Nubuwwah**, and **Hidayat al-Su’adaa**, it is narrated from Abuzar Ghaffari (r.a.) that while holding the door of the Ka’bah, he was saying, “I heard the Messenger (s.a.w.a.) saying, ‘The likeness of my Ahl-e-Bait among you is like the Ark of Nuh. Whoever boarded that ship attained deliverance, and whoever stayed behind was destroyed.’”

Ahmad Ibn Fazl Makki has recorded this tradition through numerous narrations and authentic chains of narrators in the book **Wasilah al-Ma’al fi Idd-e-Manaaqib al-Aal**, as follows, “From Ibn Abbas, who said, ‘The Messenger of Allah (s.a.w.a.) said, ‘The likeness of my Ahl-e-Bait is like the Ark of Nuh. Whoever boarded it was saved, and whoever stayed behind it drowned.’ It has been reported by Mulla in his **Seerah**, by Tabarani, Abu Nuaim (Isfahani), Bazaar, and others. Abu al-Hasan Maghazili documented in **Al-Manaaqib** through the chain of Bishr Ibn Fazl, who reported from Rashid from Mahdi from Mansur from his father from his father from Ibn Abbas, who said, ‘The Messenger of Allah (peace be upon him) said, ‘The likeness of my Ahl-e-Bait is like the Ark of Nuh. Whoever boarded it was saved, and whoever stayed behind, perished’.” Ibn Zubair said that the Messenger of Allah (s.a.w.a.) said, “The likeness of my Ahl-e-Bait is like the Ark of Nuh. Whoever boarded it was saved, and whoever abandoned it drowned.” Reported by Bazaar. From Ali (k.v.), who said, ‘The Messenger of Allah (s.a.w.a.) said, “The likeness of my Ahl-e-Bait is like the Ark of Nuh. Whoever boarded it was saved, whoever clung to it succeeded, and whoever lagged was cast into the Fire.” Reported by Ibn

Sirri. From Abuzar Ghaffari (r.a.), who said, ‘I heard the Messenger of Allah (s.a.w.a.) say,

“The likeness of my Ahl-e-Bait among you is like the Ark of Nuh among his people. Whoever boarded it was saved, and whoever stayed behind it drowned; and the likeness of my Ahl-e-Bait is like the Door of Hittah of the Children of Israel.” Reported by Haakim (Nishapuri). Abu Ya’la reported from Abu Tufail from Abuzar (r.a.), with the wording, “Indeed, the likeness of my Ahl-e-Bait among you is like the Ark of Nuh. Whoever boarded it was saved, and whoever lagged behind it, drowned; indeed, the likeness of my Ahl-e-Bait among you is like the Door of Hittah.” Abu al-Hasan Maghazili reported it from him and added to it, “And whoever fights us at the end of time is as though he fought alongside the Anti-Christ (Dajjal).” From Abu Saeed Khudri (r.a.), who said, ‘I heard the Messenger of Allah (s.a.w.a.) say,

“Indeed, the likeness of my Ahl-e-Bait among you is like the Ark of Nuh. Whoever boarded it was saved, and whoever stayed behind it drowned; and indeed, the likeness of my Ahl-e-Bait among you is like the Door of Hittah among the Children of Israel; whoever entered it was forgiven’. Narrated by Tabarani in **Al-Mojam al-Awsat** and **Al-Mojam al-Saghir**.”

Shaikh Abd al-Haqq Dehlavi has cited the Hadees-e-Safeenah in the treatise **Tahqeeq al-Ishaarah ila Ta’meem al-Bishaarah**, wherein he states, “Indeed, the likeness of my Ahl-e-Bait among you is like the Ark of Nuh. Whoever boarded it was saved, and whoever lagged behind it, perished.” It was narrated by Haakim in **Al-Mustadrak alaa al-Sahihain** and by Ibn Jarir from Abuzar. In the narration of Bazaar from Ibn Abbas and Ibn Zubair, the wording ‘drowned’ appears instead of ‘perished’.”

Abd al-Haqq Dehlavi has also affirmed this noble tradition in **Al-Lam’aat fi Sharh al-Mishkaat**, where, in his commentary on this tradition, he says, “His statement, ‘while he (Abuzar) was holding the door of the Ka’bah.’ And in another narration it is added, ‘and he, that is Abuzar, was saying, ‘Whoever knows me, then indeed he knows me; and whoever does not recognize me, then I am Abuzar,’ meaning, ‘the one well known for the



truthfulness of his speech, alluding to the statement, ‘Neither has the green sky shaded nor has the dusty earth carried anyone more truthful in speech than Abuzar’.<sup>77</sup>“

Yet again, Abd al-Haqq Dehlavi has affirmed this noble tradition in **Ash’aat al-Lam’aat**, the Persian translation of **Mishkaat**, where he pens, “And from Abuzar, who said while holding the door of the Ka’bah, ‘I heard the Prophet (s.a.w.a.) say.” It is narrated from Abuzar that he said, while he was holding the door of the Ka’bah, “I heard the Prophet (s.a.w.a.) say, ‘Behold! The likeness of my Ahl-e-Bait is like the Ark of Nuh.’ He said, “That noble one was saying, ‘Beware that the remarkable state and account of my Ahl-e-Bait among you is like the state and account of the Ark of Nuh. Whoever boarded it was saved, and whoever lagged behind and did not board it perished.’ Narrated by Ahmad.”

Again, Abd al-Haqq Dehlavi has documented in **Rijal al-Mishkaat**, in the biography of Lady Fatimah (s.a.), “The virtues of Fatimah are many, beyond counting or enumeration. Among them is that which has been mentioned in general under the heading of the Ahl-e-Bait, such as the saying of the Prophet (s.a.w.a.), ‘Indeed, the likeness of my Ahl-e-Bait among you is like the Ark of Nuh. Whoever boarded it was saved, and whoever lagged, perished.’ In another narration it is added, ‘and like the Door of Hittah’.”

Yet again, Abd al-Haqq Dehlavi has affirmed this tradition in verse form in his treatise **Manaaqib Ahl al-Bait** (a.s.), and states at its conclusion,

“Praise be to Allah, this epistle has reached completion,

by divine success it has come to its end.

Though in craftsmanship it may be modest,

under the burden of affectation its back is not bent.

Yet upon it rests the burden of both worlds,

within it is the charter of the progeny of Adam.

For one drowned in sin it is a refuge to which he turns,

like the Ark of Nuh: whoever boards it is indeed saved.”

Azizi has affirmed this noble tradition in **Al-Siraj al-Munir fi Sharh al-Jaame’ al-Saghir**, and has added, by citing Haakim’s authentication, to strengthening its foundations. He (s.a.w.a.) said, “Indeed, the likeness of my Ahl-e-Bait’ refers to ‘Ali, Fatimah, their two sons, and their descendants’. ‘Among you is like the Ark of Nuh; whoever boarded it was saved, and whoever lagged behind it perished.’ Manavi said, ‘The point of resemblance between the two is that salvation was established for the people of Nuh’s Ark, and likewise salvation is established for his community through holding fast to his Ahl-e-Bait’. Perhaps what is intended by the tradition is to urge honouring them, respecting them, and following them in opinion’. Narrated from Abuzar.<sup>78</sup>“

Again, Azizi has writes in **Al-Siraj al-Munir fi Sharh al-Jaame’ al-Saghir**, “The likeness of my Ahl-e-Bait’, in another narration, it is added, ‘among you’. ‘Is like the Ark of Nuh’, in another narration, ‘among his people’. ‘Whoever boarded it was saved, and whoever lagged behind it drowned’. Manavi said, ‘Therefore, a group have held that the Pole of the Saints in every age can only be from among them.’ Reported by Bazaar from Ibn Abbas and from Ibn Zubair, and by Haakim from Abuzar; and he said: it (this tradition) is authentic’.<sup>79</sup>“

Muhammad Ibn Abi Bakr Shali has transmitted this noble tradition through numerous narrations and sound contexts in the book **Al-Mashru’ al-Rawiy**. As stated in that book, under the heading “The Virtue of the Ahl-e-Bait,” he writes, “And the Holy Prophet Muhammad (s.a.w.a.) said, ‘The likeness of my Ahl-e-Bait among you is like the Ark of Nuh among his people. Whoever embarked upon it was saved, and whoever stayed behind it drowned. And it is like the Door of Hittah among the Children of Israel.”

And the Holy Prophet (s.a.w.a.) said, “Behold! Indeed, the likeness of my Ahl-e-Bait among you is the likeness of Nuh’s Ark. Whoever embarked upon it was saved, and whoever stayed behind it drowned.”

And the Holy Prophet (s.a.w.a.) said, “Indeed, the likeness of my Ahl-e-Bait among you is like the Door of Hittah.”

And the Holy Prophet (s.a.w.a.) said, “The likeness of my Ahl-e-Bait is the likeness of the Ark of Nuh. Whoever embarked upon it was saved, and whoever stayed behind it drowned.”

And in another narration, “And whoever lagged behind it perished.”

And the Holy Prophet (s.a.w.a.) said, “The likeness of my Ahl-e-Bait is the likeness of the Ark of Nuh. Whoever embarked upon it was saved.”

And the Holy Prophet (s.a.w.a.) said, “The likeness of my Ahl-e-Bait is the likeness of Nuh’s Ark. Whoever embarked upon it was secure, and whoever abandoned it drowned.”

And the Holy Prophet (s.a.w.a.) said, “Indeed, the likeness of my Ahl-e-Bait among you is like the Ark of Nuh. Whoever embarked upon it was saved, and whoever stayed behind it drowned. And indeed, the likeness of my Ahl-e-Bait among you is like the Door of Hittah among the Children of Israel. Whoever entered it was forgiven.”<sup>80</sup>

Shali also confirmed this tradition in **Al-Mashru’ al-Rawiy** in the form of poetry. Thus, after mentioning some narrations of the Hadees-e-Kisa, he said,

“And concerning the People of the Cloak, the poet says:

May my father be sacrificed for the Five who were kept away from all impurity,

noble ones, purified with a thorough purification.

Whoever shows loyalty to them, the Lord of the Throne (Allah) shows loyalty to him and grants him radiance and joy.

For those who harbour enmity toward them is the curse of Allah,

and the Sovereign casts them into blazing fire.”

And he also said,

O Blamer! Indeed, the cloak of piety is my garment, my love for the People of the Cloak.

They are the Ark of Nuh; whoever holds fast to their rope clings to salvation.”

Muhammad Ibn Muhammad Ibn Sulaiman Maghribi has transmitted this noble tradition in the book **Jam’ al-Fawaaed** in the section on the merits of the Ahl-e-Bait (a.s.). He pens, “Ibn Zubair narrates directly [from the Holy Prophet], ‘The likeness of my Ahl-e-Bait is the likeness of the Ark of Nuh. Whoever embarked upon it was saved, and whoever abandoned it drowned.’ Bazaar added in **al-Awsat**, ‘Was saved.’ And indeed, the likeness of my Ahl-e-Bait among you is like the Door of Hittah among the Children of Israel. Whoever entered it was forgiven.”<sup>81</sup>

Mahmud Ibn Muhammad Ibn Ali Shaikhani Qadri Shafei Madani has established this noble tradition in **Al-Sirat Al-Sawiyy fi Manaaqib Aal al-Nabi** and transmitted it through numerous narrations. He chronicles, “Know that the Ahl-e-Bait are a security for the community, and that they are like the Ark of Nuh: whoever embarked upon it was saved, and whoever stayed behind it drowned.”

Again, in **Al-Sirat Al-Sawiyy fi Manaaqib Aal al-Nabi**, he writes, “And from Abuzar (r.a.), who said, ‘I heard the Messenger of Allah (s.a.w.a.) say,

‘The likeness of my Ahl-e-Bait among you is like the Ark of Nuh among his people. Whoever embarked upon it was saved, and whoever stayed

behind it drowned. It is like the Door of Hittah among the Children of Israel.’

It was transmitted by Haakim (Nishapuri). This is one wording.

In another wording, ‘Behold! Indeed, the likeness of my Ahl-e-Bait among you is like the Ark of Nuh.’

In the narration of Abu al-Hasan Maghazili there is an addition, ‘And whoever fights us at the end of time, it is as though he fought alongside the Anti-Christ (Dajjal).’

From Abu Saeed Khudri, who said, ‘I heard the Prophet (s.a.w.a.) say, ‘Indeed, the likeness of my Ahl-e-Bait among you is like the Ark of Nuh. Whoever embarked upon it was saved, and whoever stayed behind drowned. Indeed, the likeness of my Ahl-e-Bait among you is like the Door of Hittah among the Children of Israel. Whoever entered it, his sins,’ as stated in the narration.”

Again, Qadri records in **Al-Sirat Al-Sawiyy fi Manaaqib Aal al-Nabi**, in his mention of Mansur Dawaniqi, “Among the narrations reported by Mansur, despite his not acting upon it, is that he used to say in most of his gatherings:

‘My father narrated to me from his father from Ibn Abbas, who said, The Messenger of Allah (s.a.w.a.) said, ‘The likeness of my Ahl-e-Bait is the likeness of the Ark of Nuh. Whoever embarked upon it was saved, and whoever lagged behind it perished’.”

Saharanpuri has transmitted this noble tradition through the narration of Abuzar (r.a.). As stated in **Maraafiz**, in the discussion of the traditions reported concerning the status of the Ahl-e-Bait (a.s.), he says, “And from Abuzar, who said while holding onto the door of the Ka’bah, ‘I heard the Prophet (s.a.w.a.) say, ‘Behold! Indeed, the likeness of my Ahl-e-Bait among you is like the Ark of Nuh. Whoever embarked upon it was saved, and whoever stayed behind it perished.’ It was narrated by Ahmad.”

Abuzar said, while he was holding the door of the Ka’bah, “I heard the Messenger of Allah (s.a.w.a.) saying, ‘Beware! The condition and example of my Ahl-e-Bait among you is like the condition and example of the Ark of Nuh. Whoever boarded the Ark of Nuh was delivered, and whoever remained behind and did not board it was destroyed.’ This tradition was narrated by Ahmad.”

Mirza Muhammad Ibn Mutamid Khan has transmitted this noble tradition in **Nozol al-Abraar bi ma Sahha fi Manaaqib Ahl al-Bait al-At’haar**, a work in which he committed himself to citing only authentic traditions. He writes, “Ahmad (Ibn Hanbal), Ibn Jarir (Tabari), and Haakim (Nishapuri) have reported from Abuzar (r.a.), who said while holding onto the door of the Ka’bah, ‘I heard the Prophet (s.a.w.a.) say, ‘Behold! Indeed, the likeness of my Ahl-e-Bait among you is like the Ark of Nuh. Whoever embarked upon it was saved, and whoever stayed behind it perished.’ In another narration recorded by Haakim, the wording is, ‘drowned’ instead of ‘perished.’ And this wording is also reported by Bazaar from Abdullah Ibn Abbas and Abdullah Ibn Zubair.”

Mirza Muhammad Badakhshi has transmitted this noble tradition in **Miftah al-Najaa** through numerous chains. Thus, in Chapter Two, Section One, he pens, “Imam Abu Abdillah Ahmad Ibn Muhammad Ibn Hanbal Shaibani Marwazi Baghdadi narrated it in his **Musnad**; Imam Abu Jafar Muhammad Ibn Jarir Tabari in **Tahzeeb al-Asar**; and Haakim in **al-Mustadrak alaa al-Sahihain**, from Abuzar (r.a.), who said while holding onto the door of the Ka’bah, ‘I heard the Prophet (s.a.w.a.) say, ‘Behold! Indeed, the likeness of my Ahl-e-Bait among you is like the Ark of Nuh. Whoever embarked upon it was saved, and whoever stayed behind it perished.’ Tabarani narrates it in **Al-Mojam al-Kabir** from him with the wording, ‘The likeness of my Ahl-e-Bait among you is like the Ark of Nuh among the people of Nuh. Whoever embarked upon it was saved, and whoever stayed behind it perished; and it is like the Door of Hittah among the Children of Israel.’ The Master of Traditions Abu Bakr Ahmad Ibn Amr Ibn Abd al-Khaliq Bazaar Basri narrated it from Abdullah Ibn Abbas and Abdullah Ibn

Zubair, and Haakim (Nishapuri) from Abuzar. They report, ‘The Messenger of Allah (s.a.w.a.) said,

‘The likeness of my Ahl-e-Bait is like the Ark of Nuh. Whoever embarked upon it was saved, and whoever stayed behind it drowned’.”

Mirza Muhammad Badakhshi also cited this noble tradition at the very beginning of **Miftah al-Najaa** with certainty and decisiveness. He states, “As for what follows, it is no secret that there is no means stronger for salvation in the Hereafter than love for the family of Hazrat Mustafa (s.a.w.a.). For Allah, Mighty and Majestic be He, has made love for them obligatory upon every sincere and convinced believer, as He says, ‘**Say: I do not ask of you any reward for it except love for my near relatives.**<sup>82</sup>’. The Prophet (s.a.w.a.) enjoined every believer, from among jinn, humans, and angels, concerning them, saying, ‘The likeness of my Ahl-e-Bait among you is like the Ark of Nuh. Whoever embarked upon it was saved, and whoever stayed behind it perished’.”

Yet again, Mirza Muhammad Badakhshani confirmed this noble tradition at the very beginning of **Tuhfah al-Muhibbeen** with certainty and decisiveness and wrote, “As for what follows, it is not hidden from people of sound intellect that love for the family of the Prophet (s.a.w.a.) and his Companions is a part of faith, and that venerating these noble ones is a great pillar of certainty. For he (s.a.w.a.) urged loyalty to them and invoked failure and loss upon their enemies, as he said, ‘The likeness of my Ahl-e-Bait among you is like the Ark of Nuh. Whoever embarked upon it was saved, and whoever stayed behind it perished’.”

Muhammad Sadr Aalam has transmitted the Hadees-e-Safeenah through the narrations of Abuzar, Ibn Abbas, and Ibn Zubair in **Al-Ma’arij al-Ula**. As stated under the fourth verse among the verses concerning the virtues of the Ahl-e-Bait (a.s.), he says, “Ahmad (Ibn Hanbal) and Haakim (Nishapuri) have narrated it from Abuzar, and Bazaar from Ibn Abbas and Ibn Zubair, that the Prophet (s.a.w.a.) said, ‘Indeed, the likeness of my Ahl-

e-Bait among you is like the Ark of Nuh. Whoever embarked upon it was saved, and whoever stayed behind it perished’.”

Waliullah Umari Dehlavi, the father of the addressee (Abdul Aziz Dehlavi – the author of Tuhfa) has cited the Hadees-e-Safeenah in the treatise **Muqaddimah Saniyyah**, wherein he says, “From Abuzar, who said while holding onto the door of the Ka’bah, ‘I heard the Prophet (s.a.w.a.) say,

‘Behold! Indeed, the likeness of my Ahl-e-Bait among you is like the Ark of Nuh. Whoever embarked upon it was saved, and whoever stayed behind it perished.’”

Again, Waliullah Umari Dehlavi says in **Qurrah al-Ainain**, after mentioning some traditions concerning the virtues of Amir al-Momineen (a.s.), “And he (s.a.w.a.) said, ‘The likeness of my Ahl-e-Bait among you is like the Ark of Nuh. Whoever embarked upon it was saved, and whoever stayed behind it drowned; and it is like the Door of Hittah for the Children of Israel.’ Haakim (Nishapuri) has transmitted all of these traditions in **Al-Mustadrak alaa al-Sahihain**.<sup>83</sup>“

The narration of the Hadees-e-Safeenah by Shah Waliullah, and his belief in this noble tradition, is also established from the statements of the addressee (Abdul Aziz) himself. Thus, the addressee says in a treatise in which he sets out the beliefs of his father:

**“Chapter Two: On explaining his belief concerning the noble persons of the Ahl-e-Bait (a.s.).** It must be known that belief concerning those noble persons has two levels. The first level, which by consensus of both Shia and Sunni is necessary for faith and a pillar of Islam, is shared by both the common people and the elite. If a person falls short in this level, he is counted among the Kharijites and the Nasibis and exits the circle of faith and Islam. We seek refuge in Allah from such a thing! This level consists of considering love for those noble persons to be obligatory, like faith in the Prophet, and regarding enmity toward them as forbidden, like disbelief; of being certain that they are among the people of Paradise; and of approaching them with reverence and veneration.



This level is explained by His Eminence (Shah Waliyullah) in the treatise **Husn al-Aqidah**, in which he gathered his own beliefs and called Allah the Exalted, the angels, the jinn, and humankind to bear witness to those beliefs. He states in these words, “We bear witness to Paradise and goodness for Fatimah Zahra, and for Hasan and Husain, may Allah be pleased with them; we revere and honour them, and we acknowledge their great station in Islam.” That is, we testify to Paradise and goodness for Fatimah Zahra, and for Hasan and Husain, may Allah be pleased with them; we show them reverence and veneration, and we acknowledge their great rank in Islam. And what necessarily follows from this level is the belief that one must regard the enemies of those noble persons with aversion. He expresses this meaning in the ode **Atyab al-Negham fi Madh Sayyid al-Arab wa al-Ajam**, which is among his poetic compositions, and whose Persian commentary is also among his own works, where he conveys this meaning in the following words:

“And the family of the Messenger of Allah has never ceased to have their affair upright and strong, to the humiliation of the Nasibis.”

That is, may the state of the family of the Messenger of Allah (s.a.w.a.) always remain sound and firm, bringing disgrace upon those who harbour enmity toward the Ahl-e-Bait.” (End of the quote).

I say: ‘To soil the nose with dust’ in Arabic usage is a metaphor for humiliation, abasement, and destruction. Nasibis refers to a group who bear enmity toward the Ahl-e-Bait (and their Shias). Thus, in this verse there is both an expression of loyalty and devotion (tawalla) toward those noble personages, and also an invocation of harm and dissociation (tabarra) from their enemies.

An appendage to this rank of belief is the conviction that the merits of those noble personages (a.s.), which are established based on Quranic verses and traditions, should be related in one’s own writings. By His grace, he (Shah Waliullah) has, in his works, addressed this matter with such comprehensive thoroughness that can rarely be matched. Were we to reproduce all of it here, it would require several volumes. Whoever has a

desire to pursue this subject should study the book **Izaalah al-Khifaa** and other major works of Shah Waliullah Dehlavi. Nevertheless, by way of illustration, we shall mention something from this topic as well.

In the book **Muqaddimah Saniyyah**, which he composed in Medina the Illuminated, he states, “We conclude the treatise with a good conclusion, namely, the mention of the merits of the Ahl-e-Bait (a.s.).” That is, this treatise ought to be concluded with a noble ending, which is the mention of the merits of the Ahl-e-Bait (a.s.). Thereafter, he sets forth the merits of these noble personages (a.s.) in complete detail. Among these, he establishes on the basis of sound traditions that the Verse of Purification (aayat-e-tat’heer) was revealed concerning these five pure ones (a.s.), and he states that what is meant by uncleanness (rijs) is sin and polytheism, and that these personages were pure from sin and polytheism. Likewise, he holds that the Verse of Mutual Imprecation (aayat-e-mubaahalalah) and other verses were revealed concerning them (a.s.). He also narrates, regarding their station, the tradition, “Indeed, I am leaving among you the Two Weighty Things (saqalain),” and the tradition, “I am at war with whoever wars against them, and at peace with whoever is at peace with them,” and the tradition, “Indeed, the likeness of my Ahl-e-Bait among you is like the Ark of Nuh; whoever embarked upon it was saved, and whoever stayed behind perished,” along with other traditions narrated concerning the rank of these noble personages (a.s.).

Najm al-Deen Abu al-Makaarem Muhammad Ibn Saalim Hafni (exp. 1181 A.H.) has confirmed this noble tradition in his **Marginal Notes on Jaame’ al-Saghir** (of Suyuti), as he states, “His words, ‘Whoever boarded it was saved,’ and so on, mean: whoever boarded the Ark of Nuh was saved, and likewise, whoever holds fast to his Ahl-e-Bait (a.s.) is saved. This salvation is in the sense of following them, if they are scholars; and if not, then in the sense of affirming their status, honouring them, and loving them’.”<sup>84</sup>

Hafni also states in his **Marginal Notes on Jaame’ al-Saghir**, “His words, “ghareqa (he drowned),” are from the morphological pattern ta’iba, as

mentioned in **al-Misbah**; therefore, it is incumbent to honour them (a.s.) and to follow their scholars.

Muhammad Ibn Ismail Amir San'aani has also established this noble tradition in **al-Rawzah al-Nadiyyah** through numerous transmissions from the books of leading authorities. Thus, in the said book, while explaining the verse of poem:

“So, his progeny became, because of it,

the progeny of the Chosen One, by an explicit prophetic text,”

he writes:

“The members of his Household (a.s.) are the Ark referred to in what Haakim has transmitted in his **al-Mustadrak** from the tradition of Abuzar Ghaffari (r.a.) from him (s.a.w.a.), ‘The likeness of my Ahl-e-Bait among you is like the Ark of Nuh; whoever boarded it was saved, and whoever stayed behind perished.’ Mulla has transmitted in his **Seerah** from the tradition of Ibn Abbas, ‘The likeness of my Ahl-e-Bait is like the Ark of Nuh; whoever boarded it was saved, and whoever stayed behind drowned.’ Ibn Sirri has transmitted from the tradition of Ali (a.s.) who said, ‘The Messenger of Allah (s.a.w.a.) said, ‘The likeness of my Ahl-e-Bait is like the Ark of Nuh; whoever boarded it was saved, whoever clung to it was successful, and whoever stayed behind it was hurled into the Fire.’ This has been conveyed by Muhibb al-Deen Tabari in **Zakhaaer al-Uqba**.”

Muhammad Ibn Ali Sabbaan Misri has cited the **Hadees-e-Safeenah** in **Is'aaf al-Raaghebeen fi Seerah al-Mustafa wa Fazaael-e-Ahl-e-Baitihi al-Taahereen**. With fairness, he acknowledges that a group of the compilers of the **Sunan** have transmitted this tradition from multiple Companions. Thus, in the second chapter of the said book, he states, “A group of the authors of the **Sunan** have narrated from a number of the Companions that the Prophet (s.a.w.a.) said, ‘The likeness of my Ahl-e-Bait among you is like the Ark of Nuh; whoever boarded it was saved, and whoever stayed behind it perished.’ In one narration it reads, ‘drowned,’

and in another, ‘was hurled into the Fire.’ In yet another narration from Abuzar, there is an additional wording, ‘And I heard him say, ‘Place my Ahl-e-Bait among yourselves in the position of the head vis-à-vis the body, and the position of the two eyes in relation to the head, for the body is not guided except by the head, and the head is not guided except by the two eyes’.<sup>85</sup>“

Muhammad Murtaza Zubaidi has cited this noble tradition in **Taj al-Aroos**. Thus, under the lexical entry (zakh), he says, “Zakhkahu yazukhkahu zakhkā: it means to push him and to cause him to fall into a wahda, that is, a low-lying place. And in the tradition, ‘The likeness of my Ahl-e-Bait is like the Ark of Nuh; whoever lagged behind it was zukhk into the Fire,’ meaning: he was pushed and hurled’.”

Ajili has affirmed this noble tradition in **Zakheerah al-Ma’al** under various headings, and through repeated investigation and confirmation has again and again carried off the prize from others in his own field. Thus, at the very beginning of **Zakheerah al-Ma’al**, he pens, “In the Name of Allah, the Most Merciful, the Most Merciful. Praise be to Allah, Who has made the Ahl-e-Bait like the Ark of Nuh; whoever boarded it was saved, and whoever stayed behind it was destroyed by drowning’.”

Ajili also states in **Zakheerah al-Ma’al**, while mentioning the family of the august Messenger of Allah (s.a.w.a.), “And they are the Ark of salvation, the rope of adherence, and the companions of the Book of Allah until the arrival at the Pool. The Messenger of Allah (s.a.w.a.) urged adherence to them, boarding their Ark, taking guidance from them, giving them precedence, and learning from them. Far be it from him to command adherence to a severed rope, or boarding a broken Ark, or adopting an innovated whim, or giving precedence to one astray, or learning from one who is contrary to his Sunnah’.”

Ajili also pens in **Zakheerah al-Ma’al**, in his discussion of the Ahl-e-Bait (a.s.), “Our noble Prophet (s.a.w.a.) has taken a covenant from us that we love them, respect them, and believe in their purity and excellence, and that

they have with Allah a covenant that not a single one of them will enter the Fire. So, how could one judge them to be doomed when they are the Ark? Or delay them when they are the ones given precedence? Or call love for them ‘Rafizism’ when it is an obligation? Or abandon holding fast to them when they are Allah’s Rope and the companions of His Book? Is this fulfilment of covenants, or is it the betrayal of the pledge given by the Master of the well-frequented Pool (s.a.w.a.)?”

Again, Ajili also states in **Zakheerah al-Ma’al**, in his discussion of the Ahl-e-Bait (a.s.), “It is an established matter that love for the near kin and loyalty to them are among the necessary doctrines, and that affiliation with them and following them is the path of Imams which I have adopted in the laws of my religion and the subtleties of its disciplines. My inclusion in the robe of following is the proof of the sincerity of my adherence when dispute arises. And how could it be otherwise, when I send blessings upon them in every obligatory prayer as a binding duty, and ask for guidance to their straight path five times every day? They are the Rope of adherence and the Ark of salvation. Is it then fitting that I should give preference to anyone over them, or replace them with one who deviates? Never! By Allah, competing for access to this sweet spring is my way, and clinging with my molar teeth to those traditions is my belief and my avowed stance.”

Yet again, Ajili chronicles in **Zakheerah al-Ma’al**, “A ship that sails and anchors by His Name, I boarded it, seeking His sign. Embark upon it in the Name of Allah, its course and its mooring. Surely, my Lord is All-Forgiving, All-Merciful. It sailed with them amid waves like mountains. Nuh called out to his son while he was apart, ‘O my son!’<sup>86</sup> Yet, none of the descendants of Hasan and Husain were ever apart, for they themselves are the Ark. They are its planks and its pegs. Thus, it is a saving Ark that grants salvation. ‘So, if these disbelieve in it, We have entrusted it to a people who are not disbelievers in it.’<sup>87</sup> Whoever reflects upon His saying, ‘Surely my Lord is All-Forgiving, All-Merciful,’ will perceive the fullness of forgiveness and mercy for the one who boards the Ark. So, how can anyone speak of destruction for one who has no understanding?”

Again, Ajili, in **Zakheerah al-Ma'al**, while mentioning the sound proofs for the divinely protected status of the Ahl-e-Bait (a.s.), states, “Among them is the tradition, ‘My Ahl-e-Bait are like the Ark of Nuh,’ etc. If the Ark saves those who board it from drowning, then it necessarily follows, a fortiori, that it itself must be saved. And if, Allah forbid, we were to judge it as doomed to destruction, that would imply that the truthful and trustworthy one (s.a.w.a.) deceived his community, when he commanded them to board a broken, perishing ship! Allah forbid such a thing! For he (s.a.w.a.) said, ‘Whoever deceives us is not from us,’ and ‘Religion is sincere counsel.’ Thus, he (s.a.w.a.) did give sincere counsel, advised with utmost sincerity, and made the matter clear.”

Ajili also says in **Zakheerah al-Ma'al**, in his poem:

“They are the Ark for salvation; love for them is an obligation, a rope to cling to, and a security.

Far exalted is he from commanding us to board, a broken ship — or have our sight gone astray!”

In the course of this poem, he says,

“He (s.a.w.a.) named them the Ark of salvation, yet you say, in your claim, that they drowned in the flood!”

In **Zakheerah al-Ma'al**, he also cites verses by Shafei that contain a poetic rendering of Hadees-e-Safeenah. Thereafter, he says,

“This, then, is the testimony of Shafei, explicitly affirming the boarding of that saving Ark.”

Ajili also states in **Zakheerah al-Ma'al**, quoting from the book **al-Asmaar**, “The people of Ibnding authority and decision (ahl al-hull wa al-aqd) from among the Ahl-e-Bait (a.s.) are the purified and infallible community, the saving Ark and on which is the divine mercy, proven by detailed and general transmitted and rational proofs. Therefore, in branches

of religion (furu), they must be followed, and in principles (usul) recourse must be made to them.”

Ajili, in **Zakheerah al-Ma'al**, while explaining the poem,

“So, board, in the name of Allah; do not lag behind —you will be saved from the Flood on the day of destruction.”

He says,

“The reason for likening them to the Ark is that whoever loves them and venerates them, thanking for the blessing of being honoured by them, and by taking guidance from the learning of their scholars, is saved from the darkneses of opposition. But whoever turns away from it (i.e. the Ark) is drowned in the sea of ungratefulness for blessings and perishes in the wastelands of tyranny.”

Ajili also says in **Zakheerah al-Ma'al**, after mentioning some vile fabrications that corrupt forgers have attributed, regarding deviated figures falsely ascribed to the Ahl-e-Bait (a.s.), “These, then, are the statements of the Ark of Nuh and their beliefs concerning the companions of their forefather, his supporters, his sons-in-law, and his ministers.

It is obvious that whoever boards the Ark is saved, and whoever lags behind it is drowned.”

Ajili also says in **Zakheerah al-Ma'al**, in his Qasida-e-Baaiyyah (the poem that ends with the Arabic alphabet baa),

“So, the chosen one (s.a.w.a.) left among us his successor,

and he left behind the Ark of Allah; O people, board it!”

Again, Ajili says in **Zakheerah al-Ma'al**,

“An Ark by which whoever boards it is saved,

and whoever avoids it is ruined in the Fire.”

Tabarani and Abu Noaim have reported from Ibn Abbas that he said, “The Messenger of Allah (s.a.w.a.) declared, ‘The likeness of my Ahl-e-Bait is that of the Ark of Nuh: whoever boards it is saved, and whoever lags behind it is drowned’.” Thus, salvation is established for them (a.s.) by this, because if it is a means of salvation for others, then it is even more entitled to be saved itself. Sayyid Samhudi and others said, ‘Whoever preserves the three sanctities i.e. the sanctity of Islam, the sanctity of the Prophet (s.a.w.a.), and the sanctity of his kinship, has indeed boarded the Ark of salvation; and whoever does not preserve them has lagged behind the Ark of salvation.

The purport of the Hadees-e-Safeenah and the tradition, “Indeed, I am leaving among you...” (i.e. Hadees-e-Saqalain) is to urge adherence to their rope, love for them, their knowledge, taking guidance from the learning of their scholars, and from the noble qualities of their character and conduct.

Whoever acts upon that is saved from the darknesses of opposition and fulfils gratitude for the blessing; and whoever turns away from them is drowned in the seas of disbelief and the torrents of tyranny, thereby deserving the Fire. It has been reported that hatred of them necessitates entry into the Fire; that every deed without their allegiance is unacceptable; that every Muslim is accountable regarding love for them; and that harming them is a burden borne upon the shoulders of patience.

Ajili, in **Zakheerah al-Ma’al**, after mentioning Hadees-e-Saqalain, says, “The upshot of what has preceded, in light of the purport of the Hadees-e-Safeenah, is the urge to revere them, to cling to their rope, to love them and their knowledge, to follow the guidance of their scholars and the excellences of their character, as gratitude for the blessing of being honoured by them. May the blessings of Allah be upon him and upon them!”

Ajili, in **Zakheerah al-Ma’al**, explaining the verse of poetry,

Learn from them and give them precedence



Do not go beyond them, and revere them,

says:

“Since we have been commanded to give them precedence, then delaying them from their noble stations is a contravention of what is legislated. Among their stations are their being paired with the Quran and their perpetual purification from sins and innovations, whether at the outset or at the end. And [among their stations is] the obligation of holding fast to them and believing that they are a saving Ark that itself saves. Whoever says otherwise has indeed delayed those whom Allah and His Messenger have given precedence. He (s.a.w.a.) said, ‘The Imam is only appointed to be followed, and the follower is bound to the Imam. Following him is obligatory and preceding him is forbidden.’ Whoever delays them from their stations, his prayer is invalid. Delaying one who deserves precedence in the place where he deserves it is a reversal of realities. So, take heed, O people of insight!”

Maulavi Muhammad Mubin Lucknowi has cited the Hadees-e-Safeenah in his book **Wasilah al-Najaat fi Manaaqeb al-Saadaat**, transmitting it from the eminent, trustworthy Imams and leading authorities among his own scholars. He says, “Ahmad (Ibn Hanbal), in his **Musnad**, Ibn Jarir (Tabari), and Haakim (Nishapuri) in his **al-Mustadrak alaa al-Sahihain**, have reported from Abuzar Ghaffari that he said, while holding onto the door of the Ka’bah, ‘I heard the Prophet (s.a.w.a.) say, ‘Indeed, the likeness of my Ahl-e-Bait among you is like the Ark of Nuh; whoever boarded it was saved, and whoever lagged behind it perished.’ This is also [reported] in **al-Mishkat**. Likewise, whoever obeyed the family of Allah’s Messenger (s.a.w.a.) and fulfilled their rights as is most fitting attained the highest degrees and the utmost stations in this world and the Hereafter; and whoever, Allah forbid, deviated from these great ones, the intercessors on the Day of Resurrection (a.s.), will be subjected to eternal punishment.’ The denier of this statement, at this very moment in our sight, appears as one inverted, headlong cast into the Hellfire (Saqr).<sup>88</sup>“

Sanaullah Panipati likewise confirmed this noble tradition in **“Saif al-Maslul.”** While responding to Hadees-e-Saqalain, he pens, “The response to this is like the tradition, ‘The likeness of my Ahl-e-Bait is like the Ark of Nuh; whoever boarded it was saved, and whoever lagged behind it perished’. These two traditions do not indicate Imamate; rather, they show that success is contingent upon love for the Ahl-e-Bait of Prophethood and the progeny of the Prophet (s.a.w.a.). Religion must be taken from them and guidance must be sought from them.”

Muhammad Saalim Dehlavī Bukhari has cited the Hadees-e-Safeenah in **“Usul al-Iman,”** where he says, “And likewise, it has come in the noble tradition, ‘Indeed, the likeness of my Ahl-e-Bait among you is like the Ark of Nuh; whoever boarded it was saved, and whoever lagged behind it perished.’ That is, truly my Ahl-e-Bait in this world are like the Ark of Nuh (a.s.); whoever boarded it was saved, and whoever opposed it perished.”

Jamal al-Deen Muhammad Ibn Abd al-Ali Qurashi Hashmi recorded this noble tradition in his book **“Tafreeh al-Ahbaab fi Manaaqib al-Aal wa al-Ashaab”** as follows, “From Abuzar, who said while holding the door of the Ka’bah, ‘I heard the Prophet (s.a.w.a.) say, ‘Behold! The likeness of my Ahl-e-Bait among you is like the Ark of Nuh: whoever boarded it was saved, and whoever lagged behind it perished.’ It is narrated by Ahmad (Ibn Hanbal).”

Waliullah Lakhnawi affirmed the **Hadees-e-Safeenah** in **Mir’aat al-Momineen fi Manaaqib Aal-e-Sayyid al-Mursaleen**. Explaining the fifth verse among the verses concerning the virtues of the Ahl-e-Bait (a.s.), he writes, “It has come through numerous chains, each strengthening the other, ‘Indeed, the likeness of my Ahl-e-Bait among you is like the Ark of Nuh. Whoever boards it is saved,’ and in the narration of Muslim, ‘and whoever lags behind it is drowned,’ and in another narration, ‘is destroyed.’ And he (s.a.w.a.) said, ‘Indeed, the likeness of my Ahl-e-Bait among you is like the Door of Hittah among the Children of Israel. Whoever entered it, was his sins were forgiven.’ The reason why the Messenger of Allah (s.a.w.a.) likened his Ahl-e-Bait to the Ark is that whoever loves them and

honours them in gratitude for the blessing of their being honoured by him (s.a.w.a.) and adheres to this path, is saved from the darkness of opposition. And whoever turns away from that is drowned in the sea of ingratitude for blessings and perishes in the deserts of rebellion.”

Rashid al-Deen Khan Dehlawi cited this noble tradition in his treatise *Al-Haqq al-Mubin fi Fada'il Ahl Bayt Sayyid al-Mursalin* (s.a.w.a.), quoting from *Nuzul al-Abrar bi ma Sahha min Manaaqib Ahle Bait al-At'haar*. He writes, “The author of *Miftah al-Naja* states in *Nuzul al-Abrar bi ma Sahha min Manaaqib Ahle Bait al-At'haar*, ‘Muslim has narrated from Zaid Ibn Arqam that the Messenger of Allah (s.a.w.a.) stood among us one day delivering a sermon at a place called Khumm, between Makkah and Madina. He (s.a.w.a.) praised Allah and glorified Him, exhorted and reminded, then said, ‘O people! Indeed, I am only a human being, and it is soon that the messenger of my Lord will come to me and I shall respond. Indeed, I am leaving among you the two precious things. The first of them is the Book of Allah, in which there is guidance and light. So, hold fast to the Book of Allah and cling to it.’ He then strongly urged adherence to the Book of Allah and encouraged it. Then he said, ‘And my Ahl-e-Bait...’”

He also states, “Ahmad (Ibn Hanbal), Ibn Jarir (Tabari), and Haakim (Nishapuri) have narrated from Abuzar Ghaffari (r.a.) who said, while holding the door of the Ka'bah, ‘I heard the Prophet (s.a.w.a.) say, ‘Behold! The likeness of my Ahl-e-Bait among you is like the Ark of Nuh. Whoever boards it is saved, and whoever lags behind it is destroyed.’”

Also, Rasheed al-Deen Khan, in his treatise **al-Haqq al-Mubin**, has quoted the Hadees-e-Safeenah from the commentary **Fath al-Aziz**, as follows, “And for this reason it has been mentioned in the noble tradition, ‘The likeness of my Ahl-e-Bait is like the Ark of Nuh: whoever embarked upon it was saved, and whoever stayed behind it drowned’.”

Again, Rasheed al-Deen Khan, in **Eezaah-o-Lataafat al-Maqaal**, has narrated the Hadees-e-Safeenah from **Tuhfa** of his teacher. He says, “Also, in the seventh chapter, which concerns the Imamate, in the discussion of the tradition, “Indeed, I am leaving among you the Two Weighty Things

(al-Saqalain)”, he states that the tradition ‘The likeness of my Ahl-e-Bait among you is like the Ark of Nuh; whoever embarked upon it was saved, and whoever stayed behind it drowned’ indicates nothing except that success and guidance are connected to loving them (a.s.) and dependent upon following them, and turning away from loving and following them (a.s.) results in destruction. This meaning, by the grace of Allah the Almighty, belongs purely and exclusively to Ahl-e-Sunnah among all Islamic sects, and is specific to the Sunni school and is not found among others; because they hold fast to the rope of affection for all of the Ahl -e-Bait; unlike the Shia, none of whose groups love all the Ahl-e-Bait: rather, some love one group and hate the rest, and some love another group...’ Quoted briefly.”

Ashiq Ali Khan Dehlavi has recorded this noble tradition in **Zakheerah al-Uqba fi Zikr-e-Fazaael-e-Aimmah al-Huda**. He writes, “In truth, such audacity and boldness are peculiar only to these people (that I should lie to your face); otherwise it is as clear and manifest as the sun that the very capital of pride and honour of the rightly guided sect is precisely embarking upon the Ark of the Ahl-e-Bait and holding fast to the Hadees-e-Saqalain; and this is not found among others’.”

Again, in **Zakheerah al-Uqba fi Zikr-e-Fazaael-e-Aimmah al-Huda**, he pens, “Since, to the extent of necessity appropriate to the time, some writing has appeared setting aside the clarification of doubts concerning differences in outward legal matters, now the time has come for the reality of the Imamate and what pertains to it; which is the complete intent of the Hadees-e-Saqalain and the Hadees-e-Safeenah to be adorned in discourse through the acknowledgments of the theologian scholars of Ahl-e-Sunnah and through the statements of the people of the path and of inner truth, who are the great figures of religion and the very flower of this saved sect, together with evidences from the expressions of truthful books’.”

Yet again, in **Zakheerah al-Uqba**, the Hadees-e-Safeenah is also cited, quoting from the commentary **Fath al-Aziz**, as he says, “Therefore, it is mentioned in the noble tradition, ‘The likeness of my Ahl-e-Bait among

you is like the Ark of Nuh; whoever embarked upon it was saved, and whoever stayed behind it drowned”.’

Once again, in **Zakheerah al-Uqba**, the Hadees-e-Safeenah is quoted from a treatise whose subject is “**An Explanation of the Creed of Shah Waliullah**”, where he states, “The tradition “Indeed, I am leaving among you the Two Weighty Things (Saqaalain),”and the tradition ‘I am at war with whoever wages a war against them, and at peace with whoever is at peace with them’, and the tradition ‘Indeed, the likeness of my Ahl-e-Bait among you is like the Ark of Nuh; whoever embarked upon it was saved, and whoever stayed behind it perished’, and other traditions concerning the status of these noble persons have been narrated’.”

Again, in **Zakheerah al-Uqba**, the Hadees-e-Safeenah is transmitted through the learned Rasheed (al-Deen) from the author of **Tuhfa**, as is not hidden from one who refers to it.

Our contemporary Hasan Adwi Hamzaavi has mentioned this noble tradition in **Mashaareq al-Anwaar fi Fauz-e-Ahl al-E’tebaar** as follows, “As for explaining what has been narrated concerning his Ahl-e-Bait (a.s.) in general, and clarifying that maintaining ties with them is maintaining ties with the Messenger of Allah (s.a.w.a.), know, may Allah grant us and you success in serving his Ahl-e-Bait (a.s.) that Allah has commanded us, through the words of His Prophet, to show affection toward his Ahl-e-Bait, by His saying, “**Say: I ask of you no reward for it except love for [my] near relatives.**”<sup>89</sup>“ And among the manifestations of love and maintaining ties is visiting them, giving them precedence over others, and seeking through them intercession of their grandfather (s.a.w.a.)’.”<sup>90</sup>“

Ibn Hajar writes, “Dailami narrated, as a disconnected (marfu’) report, ‘Whoever wishes to seek intercession and to have a claim with me by which I will intercede for him on the Day of Resurrection, let him maintain ties with my Household and bring joy to them’. He said, ‘Imam Ahmad narrated in his **Musnad** from him (s.a.w.a.), ‘I am about to be called, and I shall respond; Indeed I am leaving among you the two weighty things: the

Book of Allah, Mighty and Exalted be He, a rope extended from heaven to earth, and my progeny, my Household. Indeed the (Knower of) Subtleties, the All-Aware has informed me that they will never separate until they return to me at the Pond. So, look how you succeed me about them.” In another narration, “Indeed, my Household among you is like the Ark of Nuh: whoever embarks upon it is saved, and whoever stays behind it is drowned’.” He said, “In a narration authenticated by Haakim according to the criteria of the two Shaikhs, “The stars are a protection for the people of the earth from drowning, and my Household are a protection for my community from disagreement. If a tribe from among the Arabs opposes them, they will differ and become the party of Iblis’. Perhaps, what is meant by drowning is the punishment that would afflict them were it not for their presence, as is indicated by what appears in some narrations, ‘When my Household departs, there will come upon the people of the earth of punishment what they were promised.’ It is also possible that the meaning is that whoever loves them and acts in accordance with the Sunnah of their grandfather is saved from the darkness of others and stumbling and tyranny, while whoever turns away from them is drowned in the sea of ingratitude and false accusation.”

Ahmad Ibn Zaini Dahlan, a contemporary scholar, mentioned this noble tradition in his book **al-Fath al-Mubin**, and by acknowledging its authenticity through numerous chains, he strengthened the confidence of the people of insight. Thus, in the aforementioned book, while mentioning the virtues of the Ahl-e-Bait (a.s.), he pens, “It has been authentically reported from him (s.a.w.a.), through many chains, that he (s.a.w.a.) said, ‘The likeness of my Household among you is only like the Ark of Nuh: whoever embarks upon it is saved, and whoever stays behind it is drowned,’ and in another narration, ‘is destroyed.’ And the likeness of my Household among you is like the Door of Hittah among the Children of Israel: whoever enters it is forgiven’.”

Momin Ibn Hasan Shablanji Shafei, a contemporary scholar, cited this noble tradition in **Noor al-Absaar**. He states in the second chapter, “A group of the authors of the Sunan have narrated from several of the

Companions that the Prophet (s.a.w.a.) said, ‘The likeness of my Ahl-e-Bait among you is like the Ark of Nuh; whoever boards it is saved, and whoever stays away from it perishes.’ In one narration it says, ‘is drowned’, and in another ‘is cast into the Fire’.<sup>91</sup>“

Sulaiman Balkhi, a contemporary scholar, mentioned this noble tradition repeatedly in **Yanaabee’ al-Mawaddah**, and by doing so, he outstripped his peers and contemporaries. He states in the said book, “Chapter Four: On the Hadees-e-Safeenah, the Chapter of the Door of Hittah of the Children of Israel, the Hadees-e-Saqalain, and the Hadees-e-Ghadeer.

In **Mishkaat al-Masaabeeh**, from Abuzar (r.a.), who said while holding the door of the Ka’bah, ‘I heard the Prophet (s.a.w.a.) say, ‘Indeed, the likeness of my Ahl-e-Bait among you is like the Ark of Nuh; whoever boards it is saved, and whoever stays away from it perishes. It was narrated by Ahmad.’ And in **Jam’ al-Fawaaid**, Ibn Zubair related it as a disconnected (marfu’) report, ‘The likeness of my Ahl-e-Bait is like the Ark of Nuh; whoever boards it is saved, and whoever abandons it is drowned. Reported by Bazzaar. He added in **al-Awsat**, ‘Indeed, the likeness of my Ahl-e-Bait among you is like the Door of Hittah among the Children of Israel: whoever entered it was forgiven’. Abu Tufail from Abuzar, while he was holding the door of the Ka’bah, relates it as a disconnected (marfu’) report, ‘Indeed, the likeness of my Ahl-e-Bait among you is like the Ark of Nuh; whoever boards it is saved, and whoever stays away from it perishes; and indeed, the likeness of my Ahl-e-Bait among you is like the Door of Hittah among the Children of Israel; whoever enters it is forgiven’. It was reported by Tabarani in **al-Mojam al-Awsat** and **al-Mojam al-Saghir**, and by Abu Ya’la and Ahmad Ibn Hanbal from Abuzar. End quote from **Jam’ al-Fawaaid**. It was also reported by Bazzaar and Ibn Maghaazeli from Saeed Ibn Jubair from Ibn Abbas; and from Salamah Ibn Akwa’; and from Ibn Motamir from Abuzar; and from Saeed Ibn Musayyib from Abuzar. It was also reported by Hamweeni from Abu Saeed Khudrī with the addition, ‘And indeed, the likeness of my Ahl-e-Bait among you is like the Door of Hittah among the Children of Israel; whoever enters it is forgiven’.

It was reported by Abu Ya'la, Bazzaar, and Tabarani in **al-Mojam al-Awsat** and **al-Mojam al-Saghir** from Abu Saeed Khudri, the traditions of the Ark and the Door of Hittah. Both these traditions were also reported by Ibn Maghaazeli from Abuzar. It was likewise reported by Hamweeni from Jaish (i.e., Hanash) Ibn Motamir from Abuzar. Maaliki also reported it in **al-Fusul al-Muhimmah** from Raafe', the freedman of Abuzar.

Hadees-e-Safeenah was also reported by Sa'labi and Sam'aani from Sulaim Ibn Qais Hilali, who said, "While Jaish (i.e., Hanash) Ibn Motamir and I were in Makkah, Abuzar stood up, took hold of the ring of the door of the Ka'bah, and said, 'Whoever knows me knows me; and whoever does not know me, then I am Jundub Ibn Junaadah aka Abuzar.' He then said, 'O people! I heard your Prophet (s.a.w.a.) say, 'The likeness of my Ahl-e-Bait among you is like the Ark of Nuh; whoever boards it is saved, and whoever abandons it perishes. And he (s.a.w.a.) said, 'The likeness of my Ahl-e-Bait among you is like the Door of Hittah among the Children of Israel; whoever enters it is forgiven. And he (s.a.w.a.) said, 'Indeed, I am leaving among you that which, if you hold fast to it, you will never go astray: the Book of Allah and my progeny; they will never separate until they return to me at the Pool'.

Hamweeni, in **Faraaed al-Simtain**, with his chain of transmission from Saeed Ibn Jubair from Ibn Abbas reported that the Messenger of Allah (s.a.w.a.) said, "O Ali! I am the city of knowledge, and you are its gate; the city is not entered except through the gate. He who claims that he loves me yet hates you has lied, for you are from me and I am from you. Your flesh is my flesh, your blood is my blood, your spirit is from my spirit, your inner being is from my inner being, and your outward being is from my outward being. Fortunate is he who obeys you, wretched is he who disobeys you; he profits who befriends you, and he loses who opposes you; he succeeds who adheres to you, and he perishes who separates from you. Your likeness, and the likeness of the Imams from your progeny after me, is like the Ark of Nuh: whoever boards it is saved, and whoever stays away from it is drowned. And your likeness is like that of the stars: whenever one star sets, another rises, until the Day of Resurrection."



Again, Balkhi states in **Yanaabee' al-Mawaddah**, in Chapter Forty-Four: "Hamweeni also reported from Saeed Ibn Jubair from Ibn Abbas, who said, "The Messenger of Allah (s.a.w.a.) said, 'O Ali! I am the city of wisdom, and you are its gate; the city is not entered except through the gate. He has lied who claims that he loves me while hating you, for you are from me and I am from you: your flesh is from my flesh, your blood is from my blood, your spirit is from my spirit, your inner being is from my inner being, and your outward being is from my outward being. You are the Imam of my community and my executor (*wasi*). Fortunate is he who obeys you, wretched is he who disobeys you; he profits who befriends you, and he loses who opposes you; he succeeds who adheres to you, and he perishes who separates from you. Your likeness, and the likeness of the Imams from your progeny, is like the Ark of Nuh; whoever boards it is saved, and whoever stays away from it is drowned. And your likeness is like the stars: whenever one star sets, another rises, until the Day of Resurrection', <sup>92</sup>."

Yet again, Balkhi states in **Yanaabee' al-Mawaddah**, in Chapter Fifty-Six, citing **Kunooz al-Haqaaeq**, "The likeness of my progeny is like the Ark of Nuh; whoever boards it is saved. <sup>93</sup>" (Reported by Sa'labi)

Again, he records in **Yanaabee' al-Mawaddah**, in the same chapter, citing **al-Jaame' al-Saghir**, "Indeed, the likeness of my Ahl-e-Bait among you is like the Ark of Nuh; whoever boards it is saved, and whoever stays away from it perishes. <sup>94</sup>" (Reported by Haakim from Abuzar)

He also cites **al-Jaame' al-Saghir**, "The likeness of my Ahl-e-Bait is like the Ark of Nuh; whoever boards it is saved, and whoever stays away from it is drowned. <sup>95</sup>" (Reported by Bazaar from Ibn Abbas and from Ibn Zubair, and by Haakim from Abuzar)

Again, in **Yanaabee' al-Mawaddah**, narrating from **Zakhaaer al-Uqba**, it is reported, "Ali (a.s.) narrates from (the Prophet s.a.w.a.), 'The likeness of my Ahl-e-Bait is like the Ark of Nuh; whoever boards it is saved, whoever clings to it is successful, and whoever stays behind it is hurled into the Fire.'

Reported by Ibn Sirri. And from Ibn Abbas from (the Prophet s.a.w.a.), “The likeness of my Ahl-e-Bait is like the Ark of Nuh; whoever boards it is saved, and whoever stays behind it is drowned.”<sup>96</sup> Reported by Mulla in his **Seerah**.”

Yet again, in **Yanaabee’ al-Mawaddah**, narrating from **Mawaddah al-Qurba**, he reports, “From Ali (a.s.) from (the Prophet s.a.w.a.), ‘The likeness of my Ahl-e-Bait is like the Ark of Nuh; whoever clings to it is saved, and whoever stays behind it is made to enter the Fire’.”<sup>97</sup>

Once again, in **Yanaabee’ al-Mawaddah**, narrating from **Mawaddah al-Qurba**, he records, “Abuzar, while holding the door of the Ka’bah, said, ‘O people! Whoever knows me knows me, and whoever does not know me; let me introduce myself to them; I am Abuzar. I heard the Messenger of Allah (s.a.w.a.) say, ‘The likeness of my Ahl-e-Bait among you is like the Ark of Nuh; whoever boards it is saved, and whoever turns away from it is drowned’.”<sup>98</sup>

Again, in **Yanaabee’ al-Mawaddah**, narrating from **al-Sawaaeq**, he cites, “It has come through numerous chains that strengthen one another: indeed, the likeness of my Ahl-e-Bait among you is like the Ark of Nuh; whoever boards it is saved, and whoever stays behind it is drowned’. And in another narration, ‘Indeed, the likeness of my Ahl-e-Bait among you is like the Door of Hittah among the Children of Israel; whoever enters it is forgiven’.”<sup>99</sup>

Yet again, in **Yanaabee’ al-Mawaddah**, narrating from **al-Sawaaeq al-Muhreqah**, it is reported, “The reason for likening them to the Ark is that whoever loves them, venerates them, and follows the guidance of their scholars is saved from the darkness of oppositions; and whoever turns away from that is drowned in the sea of ingratitude for blessings and perishes in the deserts of tyranny.”<sup>100</sup>

Again, in **Yanaabee’ al-Mawaddah**, narrating from **al-Sawaaeq al-Muhreqah**, he records, “Secondly: Ahmad and Haakim have narrated from

Abuzar that the Messenger of Allah (s.a.w.a.) said, ‘Indeed, the likeness of my Ahl-e-Bait among you is like the Ark of Nuh; whoever boards it is saved, and whoever stays behind it perishes’. And in a narration by Bazaar from Ibn Abbas, and from Ibn Zubair, and also by Haakim from Abuzar, ‘The likeness of my Ahl-e-Bait is like the Ark of Nuh; whoever boards it is saved, and whoever stays behind it is drowned.’”

Hasan Zaman is a contemporary, and he has cited this noble tradition in **al-Qaul al-Mustahsan** through numerous narrations and has pursued the path of affirming it in the best possible manner. As in the said book, after narrating some statements of his predecessors, he says, “The following noble verse indicates to this fact, **‘When the water overflowed, We carried you in the sailing vessel, so that We might make it for you a reminder and that a mindful ear might retain it**<sup>101</sup>**’**, together with the tradition, ‘Behold! The likeness of my Ahl-e-Bait among you is like the Ark of Nuh; whoever boards it is saved, and whoever stays behind it perishes’, and in another wording, ‘is drowned’. It has been narrated by Ahmad (Ibn Hanbal), Ibn Jarir (Tabari), and Haakim (Nishapuri) from Abuzar Ghifaari; and by Suli through Rasheed from his forefathers from Ibn Abbas; and by Bazaar from him and from Ibn Zubair.<sup>102</sup>“

And the tradition, ‘I asked Allah to make it your ear, O Ali!’ So, Ali said, ‘I never heard anything from the Messenger of Allah (s.a.w.a.) that I forgot’. And the tradition, ‘O Ali! Indeed, Allah has commanded me to draw you near and to teach you so that you may retain it. Then this verse was revealed, **‘and that a mindful ear might retain it.’** So, you are the mindful ear for my knowledge.’ And this has been explained by the son of the author of al-Qurra in **Fath al-Aziz**’.”

It should not remain hidden that the likeness of the Ahl-e-Bait (a.s.) to the Ark of Nuh is a matter for which there are numerous evidences and ancient reports in the guidance of the Ahl-e-Bait (a.s.) themselves, and in the words of the companions (*sahaabah*) of the Master of mankind (s.a.w.a.), and in the statements of the eminent followers (*taabe’een*), all of which are present and recorded. Among these is the guiding statement of His

Eminence, Amirul Momineen (a.s.), ‘Indeed, our likeness in this community is like the Ark of Nuh and like the Door of Hittah among the Children of Israel.’ Jalal al-Deen Suyuti has cited this statement of his in the **Tafsir al-Durr al-Manthur**, as he says in the commentary on the verse ‘**And when We said: Enter the gate prostrating and say: Hittah; We shall forgive you your sins**<sup>103</sup>’, ‘Ibn Abi Shaibah has narrated from Ali Ibn Abi Talib (a.s.), who said, ‘Indeed, our likeness in this community is like the Ark of Nuh and like the Door of Hittah among the Children of Israel’.”

By studying **Kanz al-Ummaal** by Ali Muttaqi, which is an arranged compilation of **Jam’ al-Jawaame’** by Suyuti, it becomes clear and evident that this guiding statement of Amirul Momineen (a.s.) has also been narrated by Abu Sahl Qattaan and Ibn Mardawaih with the addition of some beneficial wording, as mentioned in **Kanz al-Ummaal** in the commentary on Surah Hud, “From Abbaad Ibn Abdullah Asadi, who said, ‘While I was with Ali Ibn Abi Talib (a.s.) in Rahbah, a man came to him and asked him about this verse, ‘**Is he who is upon a clear proof from his Lord, and a witness from Him follows him...**<sup>104</sup>’. So, he (a.s.) replied, ‘There is not a man from Quraish upon whom the razors have passed except that a portion of the Quran has been revealed about him. By Allah, that they should know what has preceded for us, the Ahl-e-Bait, upon the tongue of the unlettered Prophet (s.a.w.a.), is more beloved to me than that I should possess this entire courtyard filled with gold and silver. By Allah! Indeed, our likeness in this community is like the Ark of Nuh among the people of Nuh, and indeed our likeness in this community is like the Door of Hittah among the Children of Israel. (Narrated by Abu Sahl Qattaan in his **Amaali** and by Ibn Mardawayh.)<sup>105</sup>”

Among these is the eloquent statement, perfect in its rhetoric, of Ali (a.s.) when he said, “I am of the same stock as the loins of the people of the Ark; just as whoever was saved on that one was saved, so whoever is saved on this one is saved.” As Ahmad Ibn Ishaq Ibn Jafar Ibn Wahb Ibn Waazeh, the Abbasid scribe known as **Yaqubi**, has recorded in his **Tarikh**, that Amirul

Momineen Ali (a.s.) said, in one of his eloquent sermons, ‘So where are you being led astray? Indeed, where are you going away from the Household of your Prophet? I am of the same stock as the loins of the people of the Ark; just as whoever was saved on that one was saved, so whoever is saved on this one is saved. Woe unto the one who lags behind them (i.e., turns away from them). Truly, I am among you like the Cave for the Companions of the Cave (Ashaab-e-Kahf); and truly, I am among you the Door of Repentance; whoever enters through it is saved, and whoever lags behind it is destroyed. A proof from the month of Zilhajjah at the Farewell Pilgrimage, ‘Indeed, I have left among you that which, if you hold fast to it, you will never go astray after me ever: the Book of Allah and my progeny, the people of my household’. [106](#)“

Among these is the beautiful guiding statement of Ali (a.s.), “Thus, we are the lights of the heavens and the earth, and the ships of salvation.” This truthful and perfect statement occurs in one of his eloquent sermons, which is a mirror reflecting the beauty and perfection of the Messenger of Allah (s.a.w.a.) and the members of his Household (a.s.). With words that are the very truths of the divine verses, it scatters the radiant lights of the truthfulness of the doctrine of the honoured People of Truth upon the tablets of the hearts of those endowed with intellect and understanding. The renowned scholar Shams al-Deen Abu Muzaffar Yusuf Ibn Qizghali Baghdadi Hanafi, known as Sibte Ibn Jauzi, states in **Tazkerah Khawaass al-Ummah**, in the sixth chapter, entitled with the eloquent heading, “The Sixth Chapter: On His Selected Sayings (a.s.)”, “He (a.s.) used to speak with words surrounded by infallibility and would speak with the balance of wisdom; words upon which Allah cast awe, so that whoever heard them was struck with fear and reverence. Allah combined for him sweetness, grace, pleasantness, and eloquence. Not a single word of his fell short, nor did any proof of his fail. He rendered the speakers incapable and attained the prize of precedence among the foremost. Words upon which the light of prophethood shines, bewildering minds and intellects. From them I have selected what I have recorded in this book from the various branches of knowledge and etiquette, ‘**A Sermon in Praise of the Prophet (s.a.w.a.):** Abu Tahir Khuzaimi informed me from Abu Abdillah Husain Ibn Ali

narrated from Abdillah Ibn Ata Harawi from Abd al-Rahman Ibn Ubaid Saqafi from Husain Ibn Muhammad Diyanuri from Abdillah Ibn Ibrahim Jurjani from Muhammad Ibn Ali Ibn Husain Alawi from Ahmad Ibn Abdillah Hashmi from Hasan Ibn Ali Ibn Muhammad Ibn Ali Ibn Musa Ibn Jafar Ibn Muhammad Ibn Ali Ibn Husain Ibn Ali (with his chain back to Husain Ibn Ali) who said, ‘My father, Amirul Momineen (a.s.), once delivered an eloquent sermon in the Great Mosque of Kufa in praise of the Messenger of Allah (s.a.w.a.). After praising Allah, he said, “When Allah willed to bring the creatures into being and originate existing things, He set the creation in a form before the spreading of the earth and the raising of the heavens. Then He poured forth a light from the light of His might; it flashed as a spark from His radiance and shone forth. Then it gathered within that form, and within it was the form of our Prophet (s.a.w.a.). Allah, exalted be He, then said to him (s.a.w.a.), ‘You are the chosen one; with you is the repository of the lights. You are the selected, the chosen, the accepted, the well-pleasing, the elect and the approved one. For your sake I spread the earth, raised the heaven, caused the water to flow, and established reward and punishment, Paradise and Hell. I set up your Household as a banner of guidance, and I entrusted their secrets with My secret, such that no subtle matter is obscure to them and nothing hidden is absent from them. I made them My proof over My creation, those who are cognizant of My decree and are granted access to the secrets of My treasures. Then the Exalted Truth took from them the covenant of testimony to His Lordship and the acknowledgment of His Oneness, within the hidden realm of His knowledge. He set up the worlds, caused the water to surge, stirred up the foam, and raised the smoke; then His Throne floated upon the water. Thereafter, Allah created the angels from lights which He originated and kinds which He brought into being. Then, Allah created the earth and all that is in it. Then He joined to His Oneness the Prophethood of His Prophet Muhammad (s.a.w.a.), His chosen one. The heavens and the earth, the angels, the Throne (Arsh) and the Chair (Kursi), the sun, the moon, the stars, and all that is on the earth bore witness to his Prophethood. When Adam was created, He made his virtue clear to the angels and showed them what He had singled him out for from prior knowledge, and He made him a sanctuary and a direction of prayer for them, so they

prostrated to him. Then He made known to Adam the reality of that light and the hidden nature of that secret. When Adam's days came to an end, he entrusted it to Seth (Shees). It continued to be transmitted from noble loins to pure wombs until it reached Abd al-Muttalib, then Abdullah, and then His Prophet (s.a.w.a.). He (s.a.w.a.) called people openly and inwardly, summoned them secretly and publicly, and called upon their intellects to rise in fulfilment of the rights of that secret entrusted in the pre-eternal realm before lineage. Whoever was in accord with it received a spark from the flashes of that light, was guided to the secret, and reached the entrusted covenant; but whoever was overwhelmed by heedlessness and occupied by trial deserved remoteness. That light continued to be transmitted among us and to radiate in our innate dispositions. Thus, we are the lights of the heavens and the earth and the ships of salvation. With us is the hidden knowledge; to us is the return of all affairs; and through our Mahdi the proofs are concluded; the seal of the Imams, the saviour of the community, and the culmination of the light. So, blessed is the one who holds fast to our bond and is gathered upon our love.<sup>107</sup>

Among them is the statement of Imam Zainul Aabedeen (a.s.), "We are the sailing ark upon the overwhelming deep waters; whoever boards it is safe, and whoever abandons it is drowned."<sup>108</sup> As related by Sulaiman Ibn Ibrahim Balkhi in **Yanaabee' al-Mawaddah**, in its third chapter, where he says, "Ali Ibn Husain (a.s.) said, 'We are the sailing ark upon the overwhelming deep waters; whoever boards it is safe, and whoever abandons it is drowned'."

Balkhi also writes in **Yanaabee' al-Mawaddah**, in chapter eighty-nine, "Hafiz Juaabi reported that Imam Zainul Aabedeen (a.s.) said, 'We are the sailing ark upon the overwhelming deep waters; whoever boards it is safe, and whoever abandons it is drowned. Indeed Allah, Blessed and High be He, took a covenant from those who love us while they were still in the loins of their fathers, so they are unable to abandon our authority (*wilaayah*), because Allah, Mighty and Majestic be He, has fashioned their very nature upon that'.<sup>109</sup>

Among them is the statement of Amr Ibn Aas concerning Amirul Momineen Ali (a.s.), “He is the Great Tidings and the Ark of Nuh.” This statement of Amr Ibn Aas occurs in his poem, which leading scholars of the Ahl-e-Tasannun have transmitted. Abu Muhammad Hasan Ibn Ahmad Ibn Yaqub Hamdani Yamani, in his book **al-Ikleel**, as reported from him, said, “It is narrated that Muawiyah Ibn Abi Sufyan said one day to those sitting with him, ‘Whoever speaks about Ali according to what he truly is shall receive this purse of money!’ Each of them spoke words inconsistent [with the truth], involving abuse of Amirul Momineen Ali (a.s.) except Amr Ibn Aas, who recited verses that he believed in, though he contradicted them by his actions,

‘Through the family of Muhammad, the right path is known and concerning their verses the Book was revealed.

They are Allah’s proofs over creation; concerning them and their forefather there is no doubt.

Especially Abu al-Hasan Ali, in glory he holds a rank that inspires awe.

When their sharp swords seek souls, there is no answer but “Yes.”

The nourishment of his blade is the souls of enemies, and the flow of severed necks is its drink.

His strike is like his pledge at Khumm; by it, the necks of people are bound.

If you are not free of enmity toward Ali, then there is no reward for you in loving him.

He is the weeper in the prayer-niche by night, and the laughter when the time for combat comes.

He is the Great Tidings and the Ark of Nuh, and the Gate of Allah; beyond which all speech is cut off.”



So, Muawiya gave him (Amr) the purse and deprived the others.”

Jamal al-Deen, the traditionalist from Shiraz, wrote in his book **Tuhfah al-Ahibbah min Manaqib Aal al-Abaa**, “One day, Muawiya Ibn Abi Sufyan, in an assembly of the nobles of the realm of Syria, said to Amr Ibn Aas, ‘Describe Ali for us.’ In some historical accounts, it is mentioned that when the news of the martyrdom of Amirul Momineen Ali (a.s.) reached Syria, Muawiya exclaimed, ‘Now, enmity has come to an end!’ In a gathering where his close associates and the notables of Syria were present, he placed a purse of gold before himself and said, ‘Whoever in this assembly relates some of the qualities and virtues, and a number of the special merits and distinctions of Ali Ibn Abi Talib, this purse of gold shall be his’. Amr, having passed beyond the station of obstinate denial and opposition, and in accordance with the proverb, ‘Indeed, a habitual liar may sometimes speak the truth,’ improvised these verses extempore and presented them openly on the dais (either on his own initiative, or out of desire for the promised purse), whereupon he uttered truth, honesty, and candour, saying in verse:

‘Through the family of Muhammad the right path is known,  
and within their houses the Book (Quran) was revealed.

They are Allah’s proofs over all creation; through them and through their grandfather there is no doubt.

And especially Abu Hasan, Ali; he has in knowledge a rank fully attained.

When his swords call out to souls, they have no answer but “Yes.”

The food of his swords is the marrow of enemies, and the flowing blood of necks is their drink.

Whoever does not disavow the enemies of Ali, for him there is neither salvation nor reward.

Amirul Momineen, Ali, is my treasure, my intercessor when the Reckoning is established.

He is Paradise, this is not hidden from you, and he is the cupbearer at the Pool, giving drink.

He is the Great Tiding, the Ark of Nuh, the Gate of Allah and with him speech comes to an end’.

Muawiya said, “A beauty testified to by her rivals and true merit is that which even enemies bear witness to.”

Among these is the letter of Hasan Basri addressed to Imam Hasan (a.s.), in which the former repeatedly acknowledges, in substance, Hadees-e-Safeenah; and this letter of his has been transmitted by the leading scholars of the opponents in their religious books and writings. Abu al-Hasan Ali Ibn Usman Ghaznawi, in his book **Kashf al-Mahjub li-Arbaab al-Qulub**, said,

“And among them is the beloved son of Mustafa, the sweet basil of the heart of Murtaza, and the delight of the eye of Zahra Abu Muhammad Hasan Ibn Ali (a.s.). He possessed complete insight in this Path, and had an abundant share in the subtleties of its expressions, to the extent that he said, in the state of his testament, ‘Hold fast to safeguarding inner secrets, for Allah is aware of what lies within hearts.’ That is, it is incumbent upon the servant to preserve inner secrets just as it is incumbent to preserve outward conduct. Preserving inner secrets means not paying attention to others besides Allah, and preserving outward conduct means refraining from opposing Him. It is also related that when the Qadarites gained dominance and the doctrine of the Motazelah spread throughout the world, Hasan Basri wrote a letter to Hasan Ibn Ali (a.s.) saying, ‘In the Name of Allah, the Most Merciful, the Most Compassionate. Peace be upon you and the mercy of Allah and His blessings, O son of Allah’s Messenger, his delight and the joy of his eye! You, the clan of Banu Hashim, are like a ship sailing upon a deep sea, lamps in the darkness, standards of guidance, and leading Imams. Whoever follows them is saved, like those who followed the laden Ark of Nuh, to which the believers resorted and by which those who held fast were saved. What do you say, O son of the Messenger of Allah, concerning our perplexity about divine decree and our disagreement

regarding human capability, so that you may teach us what your view has firmly established? For you are a progeny, one from another; by Allah's knowledge you have knowledge, and He is the Witness over you, and you are His witnesses over mankind. Wassalaam."

The meaning of this is, 'Peace of Allah be upon you, O son of the Prophet and the light of his eye; may the mercy of Allah and His blessings be upon you. You, all of Banu Hashim, are like ships sailing in a deep sea, radiant stars, signs of guidance, and leaders of the religion. Whoever follows you attains salvation, like the followers of the Ark of Nuh, by which the believers were saved. What do you say, O son of the Prophet, regarding our confusion about divine decree and our disagreement about human ability, so that we may know your method in this matter? You are the progeny of the Prophet and will never be cut off; your knowledge is by divine instruction from Allah, Mighty and Exalted be He, and He is your Guardian and Protector, and you are witnesses of Allah over the people'."

The king of scholars, Shahab al-Deen Daulatabadi writes in **Hidayah al-Suadaa**, "In **Kashf al-Mahjub** it is stated, 'Hasan Basri wrote a letter to the Commander of the Faithful, Hasan Ibn Ali (a.s.), saying, 'Peace be upon you and the mercy of Allah and His blessings, O son of the Messenger of Allah! You, the clan of Banu Hashim, are the ship sailing in the surging depths; that is, the sea, and the lamps in the darkness, the standards of guidance, and the exemplary Imams. Whoever follows them is saved, like the laden Ark of Nuh, to which the believers resort and by which those who hold fast are saved. You are a progeny, one from another; by Allah's knowledge you have knowledge. He is the Witness over you, and you are witnesses over mankind. You are witnesses over mankind. You are witnesses over mankind'."

Abd al-Rahman Ibn Abd al-Rasul Chishti says in **Mir'aat al-Asraar**, "And he, in **Kashf al-Mahjub**, relates that when the Qadarites gained dominance and the doctrine of the Motazela spread throughout the world, Hasan al-Basri wrote a letter to Hasan Ibn Ali (a.s.), the text of which is as follows: "In the Name of Allah, the Most Merciful, the Most Compassionate. Peace

be upon you, O son of the Messenger of Allah, joy of his eye, and the mercy of Allah and His blessings. To proceed: indeed, you, O assembly of the Banu Hashim, are like the ship sailing upon a deep sea, the lamps of the darkness, the banners of guidance, and the leading Imams; whoever follows them is saved, like the ship of Nuh. That laden ship to which the believers resort, and in which those who hold fast are saved. So, what do you say, O son of the Messenger of Allah, regarding our perplexity about predestination (qadar) and our disagreement concerning capacity (istetaa'ah), that you may instruct us in what your considered view has affirmed? For, you are a progeny, one from another; by Allah's knowledge you have been taught. He is the Witness over you, and you are Allah's witnesses over mankind. Wassalaam."

The meaning of it was: May the peace of Allah be upon you, O son of the Prophet, O light of his eye, and may the mercy of Allah and His blessings be upon you. You, all the Banu Hashim, are like ships sailing upon a deep sea, radiant stars, signs of guidance, and Imams of the religion. Whoever follows you is saved, just as the followers of the ship of Nuh were saved upon it i.e. the believers. And what do you say, O son of the Prophet, concerning our confusion about predestination and our disagreement about ability, so that we may know what your path is in this matter? You are the progeny of the Prophet and will never be cut off. Your knowledge is by divine instruction, Exalted and Majestic be He; He is your Guardian and Protector, and you are His witnesses over the creation, etc.

Muhammad Mahbub Alam Ibn Safi al-Deen Jafar, Badr Alam, in **Tafsir-e-Shahi**, in his commentary on the verse **"Say: To Allah belongs the conclusive proof; had He willed, He would have guided you all"**<sup>110</sup>, says (in **Jawaahir al-Ulum**), "It is said that Hasan Basri wrote to Imam Hasan Ibn Ali (a.s.), 'From Hasan Basir to Hasan, the son of the Messenger of Allah (s.a.w.a.). Indeed, you, O assembly of the Banu Hashim, are the ship sailing upon the overwhelming deep seas, the lamps of the darkness, the banners of guidance, and the leading Imams; whoever follows them is saved, and you are the ship to which the believers resort, and in which those who hold fast are saved. O son of the Messenger of Allah, much

discussion has arisen among us concerning predestination (qadar) and disagreement regarding ability (istetaa'ah). So, teach us what you see as firmly established in your opinion and the opinion of your forefathers. For, you are a progeny, one from another; from Allah's knowledge you have been taught. He is the Witness over you, and you are His witnesses over mankind. Wassalaam'."

(Imam) Hasan Ibn Ali (a.s.) replied to him, "From Hasan Ibn Ali to Hasan Basri. Your letter has reached me concerning your perplexity and the perplexity of those of our community whom you claim, and how you turn back to us while you adhere to speech rather than action! Know that were it not for what has reached me of your perplexity and the perplexity of the community before you, I would have refrained from replying. But I am the sincere adviser, son of the sincere and trustworthy adviser. What I hold is this: Whoever does not believe in divine decree (qadar), both its good and its evil, has committed disbelief; and whoever attributes acts of disobedience to Allah, Mighty and Exalted be He, has committed grave wrongdoing. Indeed, Allah the Most High, is not obeyed by compulsion, nor is He disobeyed by being overpowered, nor has He neglected His servants in sovereignty. Rather, He, Glorious and Exalted be He, is the Owner of what He has given them ownership of, and the One capable of that over which He has granted them ability. If they resolve upon obedience, Allah the Most High is not One Who turns them away from it nor One who prevents them from it. But if they settle upon disobedience, and He, the Exalted, is willing to bestow favour upon them, He intervenes between them and stops them from it; and if He does not do so, it is not that He compelled them to do it or forced it upon them. Rather, His argument, Glorious is His remembrance, against them is that He made them know, and made for them a path to do what He called them to and to leave what He forbade them from. So to Allah belongs the conclusive proof. Wassalaam."

## **Twenty-First Aspect: Aspects indicating the implication of Hadees-e-Safeenah for the Imamate and Caliphate of the Ahl-e-Bait (a.s.)**

Whenever you become aware of the chains of transmission of Hadees-e-Safeenah and its corroborating evidence, then know that this noble tradition indicates the Imamate and Caliphate of the Ahl-e-Bait (a.s.) from several aspects.

**The first aspect** is that this noble tradition indicates the obligation of following the Ahl-e-Bait (a.s.) absolutely. Absolute obligation of obedience, after Allah and His Messenger (s.a.w.a.), is not established for anyone except the Imam of the time and the Messenger's Caliph, as you have already learned in what preceded regarding the proofs for the indication of Hadees-e-Saqalain to the intended point. Allah is the Guide of His servants to the sought-after goals.

What Shahab al-Deen Daulatabadi has transmitted in **Hidaayah al-Suadaa** from the book **Tashreeh** in explaining the meanings of Hadees-e-Safeenah, which you heard earlier, is in this context worthy of the attention of people of understanding and deserving of deep reflection by those of sound intellects. Likewise, what Ajili has mentioned in **Zakheerah al-Ma'al**, and what will shortly be cited at the end of his statements, brings complete expansion of the thoughts of attentive readers with certainty, and of careful reflectors with faith, because it contains the affirmation of leadership and Imamate in an eloquent manner that stirs the natural dispositions of those endowed with soundness and uprightness.

**The second aspect** is that this noble tradition indicates that following the Ahl-e-Bait (a.s.) is a cause of salvation. It is obvious that, for anyone possessing even the slightest insight, this meaning constitutes evidence for the infallibility of these noble figures; and their infallibility, without doubt, necessitates their Imamate and Caliphate. To permit the precedence of one who is not infallible over one who is infallible is, in the view of people of

intellect and forbearance, utterly rejected and blameworthy. Although the indication of this tradition that following the Ahl-e-Bait (a.s.) is a means of salvation is clearer than the sun and more evident than yesterday, and our interlocutor (viz. Dehlavi) acknowledges it willingly or unwillingly, nevertheless, by the praise of Allah, the Most High, I will also make this meaning manifest and decisive, for the purpose of further silencing opponents, through the words of other eminent Sunni scholars as well.

Waaahedi, in his **Tafsir**, as transmitted from him, writes, “Observe how he (s.a.w.a.) called the creation to affiliation with their allegiance and to proceeding under their banner by striking a parable of them (a.s.) with the Ark of Nuh. He likened the dangers and terrors of the Hereafter and the horrors of the Fire to a sea that surges against its rider, delivering him to the approaches of death and overwhelming him with torrents of tribulation. And he made his Household (a.s.) the means of deliverance from its fears and salvation from its calamities. Just as one cannot cross a raging sea amid crashing waves except by means of a ship, so too one is not safe from the blast of Hell nor does one attain the Abode of Bliss except one who takes the Ahl-e-Bait of the Messenger (s.a.w.a.) as guardians, devotes to them affection and sincere counsel, and firmly establishes his belief in their loyalty. For those who lagged behind that Ark met an evil end and departed from this world to shackles and a Hell of fetters. Just as he struck a parable of them with the Ark of Nuh, he paired them with the Book of Allah, the Most High, making them the second of the Book and the companion of the Revelation.”

Aasimi, in **Zain al-Fataa**, after mentioning Hadees-e-Safeenah, pens, “The meaning of the tradition according to us is that whoever loves the Ahl-e-Bait with his heart, praises them with his tongue, and follows them in their statements, without adding to what has been transmitted of their words, has indeed been saved from innovation and extremism. But whoever goes beyond what they themselves said and attributes to them that which they did not attribute to themselves has perished, because he did not accept them as exemplars and leaders, nor did he follow them with honour and respect, like the Raafizah and the Naasibis!”

It is not hidden from the discerning observer that what Aasimi, in these words, did was to leap from truth toward falsehood after acknowledging what is right, and that what he uttered at the end, attributed to the people of truth, is an instance of the proverb, ‘She blamed me with her own ailment and slipped away.’ For, in reality, it is the Ahle Tasannun who fabricate accusations against the Ahl-e-Bait (a.s.) and commit falsehood in attributing matters to them. As for the people of truth (i.e. Shias), their exalted station is far above being tainted by such a calumny; and, by the praise of Allah, they never deviate by even a hair’s breadth from the guidance of the Ahl-e-Bait (a.s.). Whoever claims otherwise, let him produce proof for it! But how could he, and where would he be able to do so, even until the end of time?!”

Noor al-Deen Samhudi, in **Jawaahir al-Eqdain**, in explaining the fifth point among the admonitions, pens, “The second of them is his (s.a.w.a.) saying, ‘The likeness of my Ahl-e-Bait among you is like the Ark of Nuh among his people’. Its aspect is that salvation was established for the people of the Ark from among the people of Nuh (a.s.). It has already preceded in his (s.a.w.a.) exhortation to holding fast to the Two Weighty Things i.e. the Book of Allah and his progeny; his saying (s.a.w.a.), ‘Indeed, they shall never separate until they return to me at the Pond,’ and in some narrations, ‘The All-Subtle, the All-Aware has informed me’. Thus, by this he (s.a.w.a.) affirmed salvation for them and made them a means to it, thereby completing the aforementioned idea of holding fast. The sum of it is exhortation to clinging to their rope, loving them, and venerating them in gratitude for the ennobling blessing of him (s.a.w.a.) upon them, and to taking from the guidance of their scholars and the virtues of their character and conduct. Whoever adheres to that is saved from the darknesses of opposition and fulfils gratitude for the abundant blessing; and whoever lags behind it is drowned in the seas of ingratitude and the currents of transgression, thereby deserving the Fire (of hell).<sup>[111](#)</sup>“

Ibn Hajar Haisami Makki, in **al-Sawaaeq al-Muhriqah**, after mentioning Hadees-e-Safeenah, writes, “The aspect of likening them to the Ark, as mentioned earlier, is that whoever loves them and venerates them in



gratitude for the blessing of their being ennobled by him (s.a.w.a.), and takes from the guidance of their scholars, is saved from the darkness of opposition; and whoever falls short of that is drowned in the sea of ingratitude for blessings and perishes in the deserts (or currents) of transgression.<sup>[112](#)</sup>“

**The third aspect** is that this noble tradition indicates the superiority of the Ahl-e-Bait (a.s.) over all creation. For if, Allah forbid, there were anyone other than these noble ones who were superior, then the Messenger of Allah (s.a.w.a.) would necessarily have likened that person to the Ark of Nuh and would have prepared the community to follow and obey him. Although the indication of this noble tradition for the superiority of the Ahl-e-Bait (a.s.) is itself manifest and evident like light in darkness, the previously cited words of great scholars of Ahle Tasannun also display and clarify it, as is not hidden from the discerning observer. ‘**And none can inform you like one who is fully aware**<sup>[113](#)</sup>’.”

**The fourth aspect** is that this noble tradition indicates the obligation of loving the Ahl-e-Bait (a.s.) absolutely. And absolute obligation of love, as you will learn in the volume on the Verse of Affection (Aayah al-Mawaddah), is evidence for the obligation of obedience, the infallibility, and the superiority of these noble figures (a.s.); and all this necessarily entails the Imamate, as has passed more than once.

**The fifth aspect** is that this noble tradition indicates that love of the Ahl-e-Bait (a.s.) is a cause of salvation. It is perfectly evident that this meaning necessitates their infallibility, for if, Allah forbid, anything contrary to the pleasure of the Lord of Lords were to issue from these noble ones, their love would never be permissible, let alone be a cause of salvation in this world and the Hereafter! This is, in clarity and manifestness, like light upon the lofty Mount Tur. Whenever the infallibility of these noble ones (a.s.) is established, no doubt remains regarding their Imamate.

**The sixth aspect** is that this noble tradition indicates the disbelief and misguidance of those who diverge from the Ahl-e-Bait (a.s.). The

divergence of the three caliphs and their parties from the Ahl-e-Bait (a.s.) is clearer than the sun and more evident than yesterday, and our eminent scholars (may Allah admit them to the Abode of Peace) have established this in the books of theology, such that people of sound minds have no doubt about it. Therefore, their caliphate, due to this divergence, became corrupt and invalid, and their remoteness from this exalted rank and supreme station was firmly realized and proven. After this, who can doubt or harbour suspicion, in light of this tradition, about the clarity and manifest nature of the immediate caliphate of Amirul Momineen Ali (a.s.), and who would turn away from the sun of his Imamate like a bat, casting the dust of humiliation upon his own head?!

**The seventh aspect** is that this noble tradition indicates that the holy souls of the Ahl-e-Bait (a.s.), like the Ark of Nuh, are a distinguishing criterion between the believer and the unbeliever. This meaning also, praise be to Allah, the Most High, necessitates their universal leadership and complete authority, because distinguishing between the believer and the disbeliever is, without doubt, a supreme rank that none but an infallible one can possess.

**The eighth aspect** is that this noble tradition indicates that the continued existence of an infallible Imam from among the holy souls of the Ahl-e-Bait (a.s.) until the Day of Resurrection is necessary, so that for the community, generation after generation, boarding the Ark of salvation may be realized at all times. This meaning, in the manner that it serves as proof of the truth of the doctrine of the People of Truth and the falsity of the doctrine of the opponents, requires no further explanation.

**The ninth aspect** is that the noble Messenger (s.a.w.a.) stated the Hadees-e-Safeenah within the course of the lengthy tradition “Indeed, I am leaving among you ...”, a tradition in which every sentence, indeed every word, increases the light of insight for the people of faith and adorns the countenance of truth with various kinds of beauty and embellishment to the utmost degree, in such a manner that, after considering it, no doubt ever arises in the minds of rational people regarding the indication of this noble

tradition for the Imamate of the Ahl-e-Bait (a.s.), nor does any scepticism enters the hearts of the discerning concerning the soundness of the People of Truth's argument based upon it. Thus, that guidance-founding instruction must be heard with the ear of the heart, and the clarity of the matter of truth must be seen with the eye of insight like the dawn.

Abu Abdillah Muhammad Ibn Muslim Ibn Abi Fawaaris Raazi, at the beginning of **al-Arbaeen** on the virtues of Amirul Momineen Ali (a.s.), as you read earlier, writes, "The Prophet (s.a.w.a.) said, 'Indeed, I am leaving among you the Book of Allah and my progeny, the People of my House. They are two successors after me, one greater than the other, a connected rope extending from heaven to the earth. If you hold fast to them both, you will never go astray, for they will never separate until they return to me at the Pool on the Day of Resurrection. Do not precede the People of my House in speech lest you perish, and do not fall short of them lest you go astray. For their likeness among you is like the Ark of Nuh; whoever boarded it was saved, and whoever lagged, perished. Their likeness among you is like the **Door of Hittah** among the Children of Israel; whoever entered it was forgiven.

Behold! The People of my House are the security of my community; when the People of my House depart, that which has been promised to my community will come. Behold! Allah has protected them from error, purified them from indecencies, and chosen them above all worlds. Behold! Allah has made their love obligatory and commanded affection toward them. Behold! They are the witnesses over the servants in this world and on the Day of Return.

Behold! They are the people of authority, guiding to the paths of guidance. Behold! Allah has made obedience to them obligatory upon both the divided groups and the united community; whoever holds fast to them follows the right path, and whoever turns away from them perishes. Behold! The guiding, pure progeny are the callers to the religion, the Imams of the God-fearing, the leaders of the Muslims, the commanders of the believers, and the trustees of the Lord of the worlds over all creation; those who have distinguished between doubt and certainty and have brought forth the manifest truth'."

**The tenth aspect** is that the Noble Messenger (s.a.w.a.) on certain occasions addressed his Companions with Hadees-e-Safeenah in a manner that makes the Imamate of the twelve Imams (a.s.) as clear and manifest as the noon sun, and brings into plain view, by an explicit text containing the finest expressions of eloquence and the most beautiful phrases of rhetorical excellence, the fact that these noble figures are the ones to be followed and obeyed, whose adherence and emulation are obligatory.

Abu Mansur Shahdaar Ibn Shirawayh Dailami, who is among the most eminent well-known masters of traditions and the foremost renowned, vigilant authorities of Ahle Tasannun, whose lofty rank and exalted status we have described in detail by these scholars in the volume on **Hadees-e-Wilaayah**, and you are aware of his reliability, credibility, fame, and authoritative standing among them, has related in his book **Musnad al-Firdaus**, also called **al-Firdaus al-Kabir**, as transmitted from him, “On the authority of Abu Saeed Khudrī, who said, ‘The Messenger of Allah (s.a.w.a.) led us in the early prayer, then turned his noble face toward us and said, ‘O my Companions! The likeness of the People of my House among you is like the Ark of Nuh and the Door of Hittah among the Children of Israel. So, hold fast to my Ahl-e-Bait after me, the rightly guided Imams from my progeny, for you will never ever go astray’. It was said, ‘O Messenger of Allah! How many Imams will there be after you?’ He (s.a.w.a.) replied, ‘Twelve; from the People of my House’, or he said, ‘from my progeny’.”

From this narration, replete with guidance, it is clear and evident that the noble Messenger (s.a.w.a.), after the congregational prayer, which was the place of the gathering of the Muslims, addressed his Companions with this instruction, “O group of my companions! Indeed, the likeness of my Ahl-e-Bait (a.s.) among you is the likeness of the Ark of Nuh and the likeness of the Door of Hittah among the Children of Israel. Therefore, hold fast to my Ahl-e-Bait (a.s.) after me, for they are the rightly guided Imams from my progeny. Indeed, so long as you hold fast to them, you will never ever go astray.” And when, after hearing this guidance-founding instruction, some of those present asked, “O Messenger of Allah! How many Imams will

there be after you?” he (s.a.w.a.) replied, “They will be twelve from my Ahl-e-Bait (a.s.)” or he said, “They will be twelve from my progeny.”

This noble, weighty tradition guides the discerning observer toward the radiant truth in several respects:

**First**, in this tradition, it is stated that the noble Messenger (s.a.w.a.) explained to his Companions that the Ahl-e-Bait (a.s.) among them are like the Ark of the Prophet Nuh (a.s.).

**Second**, he likened the Ahl-e-Bait (a.s.) to the Door of Hittah.

**Third**, he (s.a.w.a.) commanded his Companions to hold fast to the Ahl-e-Bait (a.s.) after his demise.

**Fourth**, he praised the Ahl-e-Bait (a.s.) with the noble description “the rightly guided Imams.”

**Fifth**, in the case of fastening to the Ahl-e-Bait (a.s.), he assured his Companions of protection from error and misguidance.

**Sixth**, after some questioners asked about the number of the Imams (a.s.) who would come after him, he instructed that they would be twelve persons from my Ahl-e-Bait (a.s.) or from my progeny.

After considering these explicit declarations and sincere guidance, each of which is sufficient and adequate on its own to establish the obligatory obedience of the Ahl-e-Bait (a.s.), no rational person will ever harbour a doubt or suspicion regarding the implication of **Hadees-e-Safeenah** for the Imamate of the twelve Imams (a.s.), nor to devote one’s effort to opposing the manifest truth and supporting the turbulent falsehood.

**The eleventh aspect** is that the noble Messenger (s.a.w.a.), in the presence of the Companions, addressed **Hadees-e-Safeenah** directly to Amirul Momineen Ali (a.s.) in exquisite style and lofty manner, every single sentence of which is a radiant proof and decisive evidence of his Imamate and Caliphate. He also gave an explicit text stating that this noble tradition

is particular to him and to the pure Imams from among his descendants (a.s.). After considering this, it is not the task of any wise person and one of sound judgment to engage in dispute regarding the indication of this noble tradition for the Imamate and Caliphate of the Twelve Imams (a.s.), nor does any disputant have the power to fashion a single word in opposition to the People of Truth in this matter.

Allamah Sulaiman Ibn Ibrahim Qunduzi, in **Yanaabee' al-Mawaddah**, as mentioned earlier, writes, “Hamweeni has related from Saeed Ibn Jubair, from Ibn Abbas, who reported, ‘The Messenger of Allah (s.a.w.a.) said, ‘O Ali! I am the city of wisdom, and you are its gate; the city is not entered except through the gate. He lies who claims that he loves me while he hates you, for you are from me and I am from you. Your flesh is from my flesh, your blood is from my blood, your spirit is from my spirit; your inner being is from my inner being and your outward is from my outward. You are the Imam of my community and my successor. Fortunate is he who obeys you, wretched is he who disobeys you; successful is he who befriends you, and ruined is he who bears enmity against you. Triumphant is he who remains with you and perished is he who separates from you. Your likeness and the likeness of the Imams from your descendants is like the Ark of Nuh; whoever boards it is saved, and whoever lags behind it is drowned. Your likeness is like the stars; whenever a star sets, another rises, until the Day of Resurrection’.” [114](#)“

**The twelfth aspect** is that the Noble Messenger (s.a.w.a.) has expressed the eloquent and meaning-laden import of **Hadees-e-Safeenah** in another tradition which, in numerous ways, explicitly affirms the caliphate and imamate of the Pure Imams (a.s.). He expressed it in such a manner that, if an intelligent and perceptive person were to give it even the slightest reflection, no doubt whatsoever would remain for him regarding the import of **Hadees-e-Safeenah** toward what the people of truth seek. Rather, he would see the truth as clear and radiant as the dawning, shining morning, and with heart and soul would embrace belief in it. Now, hear the blessed wording of that noble tradition and count it among the signs of truth and

take an abundant share of the perfection of its eloquence and the completeness of the conveyance by the Messenger of Allah (s.a.w.a.).

Sayed Ali Hamadani, in **Mawaddah al-Qurba**, as mentioned earlier, writes, “Ali (a.s.) informs, ‘The Messenger of Allah (s.a.w.a.) said, ‘Whoever wishes to board the Ark of Salvation, to hold fast to the Firmest Handhold, and to cling to the Strong Rope of Allah, must show loyalty to Ali after me, oppose his enemy, and follow the rightly guided Imams (a.s.) from his descendants. For, they are my successors, my trustees, and the proofs of Allah over His creation after me; they are the leaders of my community and the guides of the God-fearing to Paradise. Their party is my party, and my party is the party of Allah, while the party of their enemies is the party of Satan’.”<sup>115</sup>

This noble tradition has also been transmitted by Sulaiman Ibn Ibrahim Balkhi in **Yanaabee’ al-Mawadda**, as quoted before.

**The thirteenth aspect** is that the Noble Messenger (s.a.w.a.) indicated the Ark of Salvation status of the Ahl-e-Bait (a.s.) in the tradition of the Five Luminous Forms in such a manner that, after considering it, no doubt remains regarding the indication of Hadees-e-Safeenah for the superiority of these noble ones over all created beings. Even a slight reflection on its import brings the Imamate and Caliphate of these figures to the lofty plane of clear manifestation in multiple ways.

Sadr al-Deen Abu Majaame’ Ibrahim Ibn Muhammad Ibn Muayyad Hamweeni, in **Faraaed al-Simtain**, as reported from him, writes, “Shaikh Adl Bahaa al-Deen Muhammad Ibn Yusuf Barzaani informed us, by my reading to him, on the slope of Mount Qaasiyoon, near Aqabat Dummar, outside the protected city of Damascus. I said to him, ‘Shaikh Ahmad Ibn Faraj Umawi informed you by authorization (*ijaazah*), and he acknowledged it and Shaikh Saaleh Jamaal al-Deen Ahmad Ibn Muhammad Ibn Muhammad, known as Dakkawayh Qazwini, and others informed me by authorization, through their transmission from the Shaikh, Imam al-Deen Abu al-Qasim Abd al-Karim Ibn Muhammad Ibn Abd al-

Karim Rafie Qazwini, by authorization. They said, ‘Shaikh Aalim Abd al-Qadir Ibn Abi Saaleh Jilani informed us from Abu al-Barakaat Hibatullah Ibn Musa Sifti from the judge Abu Muzaffar Hunaad Ibn Ibrahim Nasafi from Abu al-Hasan Muhammad Ibn Musa Ibn Kuraib from Muhammad Ibn Farhaan from Muhammad Ibn Yazid Qazi from Labib Ibn Saeed from Alaa Ibn Abd al-Rahman from his father from Abu Hurairah from the Prophet (s.a.w.a.), who said, ‘When Allah the Exalted created the father of humankind and breathed into him of His spirit, Adam turned toward the right side of the Throne and saw the light of five luminous forms, prostrating and bowing. Adam asked, ‘My Lord! Have You created anyone from clay before me?’

He said, ‘No, O Adam.’ Adam inquired, ‘Then who are these five whom I see in my form and image?’ He said, ‘These are five from among your offspring. Were it not for them, I would not have created you; and were it not for them, I would not have created Paradise or Hell, nor the Throne or the Chair, nor the heaven or the earth, nor the angels, nor humankind, nor the Jinn. These are five for whom I have derived five names from My names; I am Mahmud (the Praiseworthy), and this is Muhammad; I am Ali (the Exalted), and this is Ali; I am Faatir (the Originator), and this is Fatimah; I am Ihsan, and this is Hasan; and I am Mohsin, and this is Husain. By My might! I have sworn that no one shall come to Me with even the weight of a mustard seed of hatred for any one of them except that I will cast him into My Fire, and I shall not care. O Adam! These are My chosen ones from among My creation; through them I save, and through them I destroy. So, if you have any need from Me, seek intercession through them.’ Then the Prophet (s.a.w.a.) declared, ‘We are the Ark of Salvation: whoever clings to it is saved, and whoever turns away from it is destroyed. So, whoever has a need with Allah, let him ask through us, the Ahle Bait (a.s)’ [116](#).”

**The fourteenth aspect** is that, as previously established through numerous chains of transmission, Hadees-e-Safeenah has been received in such a way that His Eminence, the Messenger of Allah (s.a.w.a.) mentioned it along with the tradition of the Door of Hittah. It is quite evident that the tradition



of the Door of Hittah constitutes a decisive proof for the necessity of complete submission and the obligation of absolute obedience to the Ahl-e-Bait (a.s.). It also establishes their infallibility and purity and affirms the disbelief of those who turn away from them and oppose them. Likewise, Hadees-e-Safeenah serves as proof of this very matter. The aim and intent of the the possessor of the Praised Station (صاحب المقام المحمود) (s.a.w.a.) in mentioning this felicitous tradition, presented as a well-arranged and finely strung discourse, is to establish the Imamate and Caliphate of these sacred and purified beings, and to manifest their infallibility and purity.

**The fifteenth aspect** is that his eminence Amirul Momineen Ali (a.s.), as previously cited from **al-Durr al-Manthur**, stated that our likeness in this community is like the Ark of Nuh and like the Door of Hittah<sup>117</sup>. This guidance makes the obligation of obedience and the necessity of submission to him and to the other members of the Ahl-e-Bait (a.s.), perfectly clear and explicit, and conveys the virtue and superiority of these noble figures with the highest degree of clarity and plainness. After this, no rational person will entertain any doubt regarding the Imamate and Caliphate of these sacred souls.

**The sixteenth aspect** is that his eminence Amirul Momineen Ali (a.s.), in his eloquent sermon, previously transmitted from **Tarikh Yaqubi**, mentioned the being of the Ahl-e-Bait (a.s.) as the Ark together with the event of the Day of Ghadir, thereby increasing the faith of those who are certain and bringing the conviction of the believers to its utmost limit<sup>118</sup>. This meaning, in the view of people of expertise, discernment, evaluation, and insight, is a clear proof that Hadees-e-Safeenah, like Hadees-e-Ghadir, is a manifest evidence and clear proof of his Imamate.

**The seventeenth aspect** is that his eminence Amirul Momineen Ali (a.s.), in the above sermon, combined the concept of the Ahl-e-Bait (a.s.) being the “Ark” with Hadees-e-Saqalain, thereby opening the doors of cognition and understanding to the insightful. This meaning is sufficient and conclusive for people of intellect in establishing his Imamate and Caliphate, and this conjunction, by its very eloquence and coherence,

nullifies and dismisses the objections of the deceitful adversaries and the doubts and misgivings of the sceptical deniers.

**The eighteenth aspect** is that the chosen servant of Allah, Abuzar Ghaffari (r.a.), after holding the ring of the door of the Ka'bah and introducing himself, narrated the Hadees-e-Safeenah from his eminence, the Messenger of Allah (s.a.w.a.), thereby enhancing its importance in the finest way and in the most eloquent manner. This, as you previously saw in the narration of **Musnad Abu Ya'laa** and others, and whose details you heard from the words of Tibi in **al-Kaashif**, the commentary on **Mishkat**, and from other statements. It is quite evident that this particular concern shown by this Companion, together with his exclusive emphasis on transmitting this pure and well-founded tradition, reveals to the people of faith and sincerity that this exalted tradition, beyond any doubt, was for that illustrious Companion a proof of the Ahl-e-Bait (a.s.), attaining the rank of being obeyed by all creation and the station of being the followed leaders of humankind. This is that which humiliates the ignoble enemies and raises high the heads of the noble friends.

**The nineteenth aspect** is that Abuzar Ghaffari narrated Hadees-e-Safeenah together with the tradition of the Door of Hittah, thereby demonstrating, in the finest manner, the nobility of rank, exalted station, complete purity, eminent infallibility, and the superiority and pre-eminence of the Ahl-e-Bait (a.s.), through adherence to his eminence the Messenger of Allah (s.a.w.a.), and to his eminence Amirul Momineen Ali (a.s.), as you have already come to know from the narration of al-Tabarani and others. After this, it does not behove a rational person to deny the purport of Hadees-e-Safeenah regarding the Caliphate and Imamate of these sacred persons, nor to tread, out of obstinacy and hostility, the path of turning away and deviating from the Ark of salvation and the Door of Hittah.

**The twentieth aspect** is that, as you have learned earlier from **al-Fusul al-Muhimmah** of Ibn Sabbagh Maaliki and other sources, Abuzar Ghaffari went to the threshold of Ka'bah and, with complete earnestness, first narrated the Hadees-e-Safeenah. Thereafter, with the intent of clarifying its

meanings and strengthening its foundations, he set forth the tradition, “Place my Ahl-e-Bait among yourselves as the head is to the body and as the two eyes are to the head,” which is a clear proof and manifest evidence of their leadership, authority, Imamate, Caliphate, superiority, pre-eminence, infallibility and purity. By manifesting the clear truth, he invalidated and nullified falsehood and confusion through decisive refutation. I do not think that after this any rational person would entertain any doubt or misgiving regarding the true meaning of the Hadees-e-Safeenah or deny its implication of the Imamate and Caliphate of the Ahl-e-Bait (a.s.) and thereby surrender his religion and faith into the hands of deceitful delusion.

**The twenty-first aspect** is that Abuzar Ghaffari, in certain states of his guidance-filled conduct, after holding the ring of the door of the Ka’bah, with utmost earnestness and complete solemnity, presented together the Hadees-e-Safeenah, the tradition of the Door of Hittah, and the Hadees-e-Saqalain, thereby laying out, in the finest manner and with the most compelling authority, the path for opening the doors of cognition (*marefat*) for the people of faith and certainty, and the means of conclusively sealing the proof and argument against the people of hostility and enmity, as you previously learned from the wording of the seventh chapter of **Yanaabee’ al-Mawaddah** of Sulaiman Balkhi. It is inconceivable that after this any fair-minded person would harbour any doubt regarding the indication of the Hadees-e-Safeenah for the Imamate and Caliphate, or that anyone would dispute and disagree over it being a proof of the truth of the Twelver Shia doctrine, thereby raising the banners of foolishness and feebleness. All praise belongs to Allah for this, and He is the One who illuminates and dispels the enveloping darkness. And when, by praise of Allah the Bestower, one has completed the establishment of the Hadees-e-Safeenah and the exposition of its indication regarding the Caliphate of the Ahl-e-Bait (a.s.), then it must now be known that whatever Shah Sahab (the author of Tuhfah Isna Ashariyyah) has uttered regarding this noble tradition is, in its entirety, absurd and he deserves nothing but reproach and censure.

**His statement:**

“And likewise, the tradition, ‘The likeness of my Ahl-e-Bait among you is like the Ark of Nuh; whoever boards it is saved, and whoever lags behind it is drowned,’ indicates nothing except that prosperity and guidance are connected to loving them and contingent upon following them, and that turning away from love for them and from following them results in destruction.”

**I say:**

If, according to Shah Sahab’s own admission, the Hadees-e-Safeenah indicates that prosperity and guidance are connected to loving the Ahl-e-Bait (a.s.), and contingent upon following them, and that turning away from their love and their following leads to destruction, then why does he not acknowledge the Caliphate and Imamate of these noble figures? And how does he tread the path of retreat and deviation from accepting the true belief that they are the successors of the Messenger (s.a.w.a.), when acceptance is the only resort? For, you have already studied clearly and in detail that the obligation of loving and following these sacred souls is, beyond any doubt or hesitation, through numerous aspects, an affirmation of their Caliphate and a manifest proof of their leadership and authority. Likewise, the fact that loving and following them leads to salvation, and that turning away from loving and following them leads to destruction, is a decisive proof of the general leadership and complete Caliphate of these holy persons. And the addressee himself (i.e. the author of Tuhfa), by the grace of Allah, will come to admit that the very meaning of an Imam is one whose following results in salvation in the Hereafter. Therefore, to deviate from the true belief in the Imamate and Caliphate of the Twelve Imams (a.s.), and to select such-and-such persons for the Caliphate and leadership instead, is certainly false, unsound, and an inevitable invitation to ruin and perdition. All praise belongs to Allah for the manifestation of truth, and for illuminating the worthlessness of falsehood for the people of understanding!

**His statement:**

“And this meaning, by the grace of Allah the Exalted, is purely the belief of Ahl-e-Sunnah alone among all the Islamic sects and is specific to the Sunni school; it is not found among others.”

**I say:**

To any rational, alert, and reflective person who upholds fairness, it is as clear and manifest as the midday sun that the Ahl-e-Tasannun never had any share of loyalty to and following of the Ahl-e-Bait (a.s.), let alone that this meaning should be exclusively their belief. Glory be to Allah! How can those who love the oppressors, usurpers, enemies, fighters, poisoners, killers, abusers, revilers, deviators, and haters of the Ahl-e-Bait (a.s.), and even regard them as their leaders and exemplars, claim love and allegiance to these noble ones? How can those who openly deny the infallibility of the Ahl-e-Bait (a.s.), who attribute error and delusion to them in their statements, actions, doctrines, and practices, who do not regard the consensus of the Ahl-e-Bait (a.s.) as authoritative, and who begin to criticize and undermine its proofs, as is evident to anyone who examines their theological books and their works on principles, establish themselves as followers and obedient adherents of these noble persons? Is this anything but a blatant contradiction of evident reality and an impudent false claim at which minds and intellects are bewildered?

**His statement:**

“Because they hold fast to the rope and guidance of all the Ahl-e-Bait, and, by analogy with the Book of Allah, **‘Do you believe in part of the Book and disbelieve in part?’**<sup>119</sup>, and with the rank of faith in the prophets, **‘We make no distinction between any of His messengers’**<sup>120</sup>, they do not show love and faith toward some while showing hatred and denial toward others.”

**I say:**

Shah Sahab’s claim in this blameworthy statement is false and an empty fabrication, such that even lengthy volumes would not suffice to refute and

discredit it in full detail. Upon reflecting on it, many verses of the Noble Quran and the Glorious Criterion come to mind. Among them is the saying of Allah, the All-Knowing, **‘When the hypocrites come to you, they say, ‘We testify that you are indeed the Messenger of Allah.’ And Allah knows that you are indeed His Messenger, and Allah bears witness that the hypocrites are surely liars.**<sup>121</sup>“ And among them is the saying of Allah, the Exalted, **‘And among the people are those who say, ‘We believe in Allah and in the Last Day,’ while they are not believers. They seek to deceive Allah and those who believe, but they deceive none except themselves, though they do not perceive it.**<sup>122</sup>“ And among them is the saying of the Highest, **‘And among the people is he whose speech about the life of this world impresses you, and he calls Allah to witness as to what is in his heart, while he is the most contentious of adversaries.**<sup>123</sup>“ And among them is the saying of Allah, the All-Knowing, **‘Say: Whether you conceal what is in your breasts or disclose it, Allah knows it.**<sup>124</sup>“ And among them is the saying of the Exalted, **‘And they say, ‘Obedience,’ but when they depart from you, a group of them plan by night something other than what they say, and Allah records what they plan.**<sup>125</sup>“ And among them is the saying of the Almighty, **‘O Messenger, let not those who hasten into disbelief grieve you—those who say, ‘We believe,’ with their mouths, while their hearts do not believe.**<sup>126</sup>“ And among them is the saying of God, the All-Knowing, **‘And they swear by Allah that they are indeed of you, while they are not of you; rather, they are a people who are afraid.**<sup>127</sup>“ And among them is the saying of the Exalted, **‘Have you not seen those who take as allies a people upon whom Allah’s wrath has fallen? They are neither of you nor of them, and they swear to falsehood knowingly.**<sup>128</sup>“ And among them is the saying of God, the Exalted, **‘On the Day when Allah will resurrect them all together, they will swear to Him just as they swear to you, thinking that they are standing upon something. Indeed, they are the liars.**<sup>129</sup>“ And among them is the saying of the Mighty and Majestic, **‘You will not find a people who believe in Allah and the Last Day showing affection to those who oppose Allah**

**and His Messenger.**<sup>130</sup>“ And among them is the saying of Allah, Blessed and Exalted, **“Hatred has already become apparent from their mouths, but what their breasts conceal is even greater.**<sup>131</sup>“ And among them is the saying of the Creator of the worlds, Mighty and Exalted be He, **“They say with their mouths what is not in their hearts, and Allah knows best what they conceal.**<sup>132</sup>“

And beyond these, there are many other verses that are appropriate to be recited in this context, especially the saying of Allah, the All-Knowing:

**“Say: Bring forth your proof, if you are truthful.**<sup>133</sup>“

And especially the saying of the Exalted and Glorious Truth:

**“So, whoever disputes with you concerning it after knowledge has come to you, say: Come, let us call our sons and your sons, our women and your women, ourselves and yourselves; then let us supplicate earnestly and place the curse of Allah upon the liars.**<sup>134</sup>“

## **Shah Sahab’s statements Concerning Hadees-e-Safeenah, and the Author’s Replies to them**

How well one of our eminent scholars has spoken in reply to our addressee in this matter: to cling to the rope of affection for the progeny while not disassociating from their enemies is not acceptable, as it has been said:

*You show love to my enemy and then claim that you are my friend  
Indeed, sound judgment is far removed from you!*

Mere verbal affection does not constitute true clinging (adherence), just as raising up the Book of Allah and saying ‘The Book of Allah is sufficient for us’ (حسبنا كتاب الله) without acting upon it is of no benefit. The case of the Two Weighty Things viz. the Ahl-e-Bait and the Quran, in terms of

adherence is the same, as both the progeny and the Quran has been placed on the same pedestal.

Briefly, if the opponents' claim of loyalty and adherence to the Ahl-e-Bait (a.s.), despite their loyalty to and following of those who fought and were enemies of them, such as Aishah, Talhah, Zubair, and Muawiyah, is valid in their view, then why should the Shias' loyalty to and following of the Shaikhain and their associates not be valid, despite the cursing and criticism directed at them, which they deserve even according to the reports of the opponents?!

Moreover, anyone who undertakes even a modest examination of the books of opponents knows well that their claim of clinging to the rope of affection for all of the Ahl-e-Bait (a.s.) is an instance of **'like a mirage in a desert which the thirsty one supposes to be water, until when he comes to it, he finds it to be nothing.'**<sup>135</sup> Naasebi and Haruri (Khariji) doctrines are present in their books to such an extent that enumerating them, even in large volumes, appears extremely difficult and arduous. However, in this context, for the admonition of people of understanding, we will quote some phrases marked by Kharijite characteristics from the writings of the addressee's father, so that it may become clear and evident how far Shah Sahab's claim is from reality. Although a pen imbued with spiritual refinement recoils from transmitting such blasphemous expressions, yet by virtue of the principle 'necessities permit prohibitions' and considering the saying 'reporting disbelief is not itself disbelief,' it is necessary, out of necessity and by way of example, to mention some of them.

So, listen to what Shah Waliullah (the father of Shah Abdul Aziz Dehlavi) writes in **Izaalah al-Khafaa**, in the fifth section of the first objective, "It should be known that the Prophet (s.a.w.a) made it known, through reports that are consecutively narrated (*mutawaatir*) in meaning, that Usman would be killed, and that near the time of his killing a great tribulation would arise which would alter the conditions and customs of the people, and whose calamity would be widespread. The period before that tribulation was praised with laudatory descriptions, while what came after it was



condemned with various forms of censure. He gave a thorough explanation of that tribulation, to the extent that the correspondence between what was described and what occurred did not remain hidden from anyone. He made it clear in the most emphatic manner that the orderly system of the specific caliphate would be severed by that tribulation, and that the remaining blessings of the days of prophethood would retreat into concealment.

He clarified this meaning to such a degree that the veil was lifted from the matter, Allah's proof was firmly established, and that report was realized externally in the very manner described i.e. Ali Murtaza, despite his firm standing in the early Islamic precedents, the abundance of the qualities of the specific caliphate in him, the conclusion of allegiance to him, and the obligation of the subjects to obey him according to Allah's ruling, was not able to establish himself fully in the caliphate. His authority was not enforced throughout the regions of the land, nor did all the Muslims submit to his rule. Jihad during his time ceased entirely; the unity of the Muslims gave way to division, their cohesion vanished into nonexistence, and people confronted him with great wars. They restrained his hand from exercising control over the dominion, and by each passing day, the circle of his sovereignty, especially after the arbitration, continued to grow narrower, until in the end nothing remained firmly in his possession except Kufa and its surroundings.

Although these deficiencies did not cause any defect in his perfect personal qualities, the objectives of the caliphate, as desired, were not realized. After Murtaza, when Muawiya Ibn Abi Sufyan became firmly established, the agreement of the people upon him came to pass, and the division within the community of the Muslims disappeared.<sup>[136](#)</sup>

Waliullah also mentions in **Izaalah al-Khafaa**, while explaining the occurrence of a great weakening in the pillars of Islam, "History records that after Usman no caliph personally led the Hajj; rather, they appointed a deputy. Murtaza himself could not lead the Hajj in person; indeed, in some years he was not even able to send a deputy, as mentioned in **al-Mustadrak (ala al-Sahihain)**. Muawiya Ibn Abi Sufyan, during his

caliphate, appointed Aban Ibn Usman as the Amir al-Hajj, whereas the earlier caliphs used to lead the Hajj themselves except due to an excuse. Leading the Hajj was attached to the caliphate; rather, it was among the special prerogatives of the caliph just as sitting upon the throne, placing the crown upon the head, or residing in the palaces of former kings among the Khushroos and Caesars was a sign of kingship.<sup>137</sup>“

Again, Waliullah writes in **Izaalah al-Khafaah**, in the fifth section of the first objective, “It has been established through consecutively narrated (*mutawaatir*) traditions (which is the most reliable document in divine narrations) that the Prophet (s.a.w.a.) prophesied the tribulation that arose near the martyrdom of Usman and explained it in such detail that nothing more detailed is found in the religious texts. He set it as a dividing line between the time of goodness and the time of evil and bore witness that at that time “the caliphate upon the prophetic methodology” would be cut off and coercive kingship (*mulk azooz*) would appear. The word *azooz* indicates wars and fighting, the attacking of one another, and the contention of one with another over dominion. Therefore, in many traditions, he grouped the three caliphs together under a single ruling, to the point that a strong presumption arises that all three are united in one rank among the ranks, and that no one besides them shares with them in that rank.

In some traditions, he used words that indicate the cessation of the caliphate. In the tradition of “the shaking of the mountain,” narrated by Usman and Anas, all three great ones are mentioned; in the “story of the wall,” narrated by Abu Musa, only those three are mentioned; in the tradition of “weighing against the community,” narrated by a group, all three are mentioned, and in some words occur “then the scale was lifted,” and likewise in the “vision of the canopy.” In the tradition of Ibn Umar, “we used to rank,” the statement concerns only these three great ones, after which Ibn Umar said, “Then we fell silent.” In the vision of “some being tied to others,” the mention is likewise of those three; in the vision of “a bucket drawn down from the sky,” all three are mentioned, and in the fourth rank the “dislodging of its rope” became apparent. In the story of the question of Banu Mustaliq, after mentioning the three, it is said, “Perish

you!” In the story of the founding of the mosque and the placing of the stones, an exclusive expression occurs, “they are the caliphs.” In the story of purchasing the young camels, after mentioning the three, the phrase “Perish you!” is uttered. In the story of the glorification of the pebbles, mention is confined to these three persons. In the story of “the millstone of Islam will turn,” a specific time was set, by which he indicated this tribulation in the most emphatic manner. After that he said, “If they perish, then it is the path of those who perish; and if their religion stands, it will stand for them for seventy years.” Baghawi said, ‘by “religion” he meant kingship’. Abu Sulaiman writes, “It seems that what is meant by this is the dominion of the Banu Umayya and its transfer from them to the Banu Abbas. The period between the establishment of dominion for the Banu Umayya and the appearance of the missionaries (*do'aat*) in Khorasan, the weakening of the Banu Umayya, and the onset of frailty within it, was about seventy years. And in the tradition, ‘The caliphate is in Madinah and kingship is in Syria,’ a kingship that actually occurred is specified, and so on, matters too numerous to count. What remains is that in the tradition narrated by Abu Bakrah Saqafi, ‘The caliphate after me is thirty years,’ the true meaning of this must also be understood; that is, the specific, organized caliphate comprises of two attributes: first, the existence of a specific caliph, and second, the effectiveness of authority and unity among Muslims. The negation of the whole occurs by negating one of these two attributes, or by negating both. Divine wisdom necessitates gradualness between every pair of opposites. Thus, in the first state, this whole was absent due to the loss of the attribute of unity of the Muslims and the lack of an organized dominion. Therefore, the honourable (Ali) Murtaza (a.s.) possessed the complete attributes of the specific caliphate, and his caliphate was legally established; however, division among the Muslims appeared, and his authority did not effectively extend throughout the regions of the land. This is like a just king appointing a teacher in a school and commanding the students to benefit from him; yet, due to many circumstances, some within their control and some beyond it, actual benefit does not take place. In such a case, both expressions are correct; one may say that there is a teacher in this school, but people do not study with him or gather around him; and one may also say that there is no teacher in this

school, meaning one actually engaged in teaching. Likewise in the matter at hand, the specific caliph, endowed with complete attributes exists, but his caliphate is not actualized in practice.”

Yet again, in **Izaalah al-Khafaa**, at the end of the first objective, he writes, “They have named three persons who would assume the caliphate in the time of goodness: Siddiq-e-Akbar, Umar-e-Farooq, and Zu Noorain. In the time of tribulation (*fitnah*), they would pledge allegiance to the honourable (Ali) Murtaza, but his caliphate would not become orderly, nor would the people unite around him, and so on. Until we came to know with certainty that what is meant is precisely the condition that appeared after the killing of Usman, with the emergence of people’s differences in the battles of Jamal and Siffin. After all this, it was necessarily understood by reason that although allegiance was pledged to Murtaza and his caliphate was established, and in terms of the Shariah, whose foundation rests on presumptions, obedience to him became obligatory, yet the true divine intent is the rectification of the world, for which the caliphate is the means, and it was legislated in order to bring about that objective. Had the divine intent been otherwise, no dissenters would have existed. Murtaza, in this caliphate, was not like a reed in the mouth of a reed-player, nor like a bodily organ for the fulfilment of the divine intent; nor were the people commanded to fight under his banner as they were commanded to fight under the banner of the three Shaikhs. In accordance with what is understood from these traditions, we saw that during the time of the honourable Murtaza, the divine assistance that had previously descended in successive waves became concealed. Much effort yielded little benefit, and goodness, which implies the harmony of Muslims, the abandonment of dispute, and agreement upon the holy war against the unbelievers, with defeats being inflicted upon them day by day, began to withdraw and recede. The meaning of ‘...and He will surely establish for them their religion which He has approved for them...’<sup>138</sup> that is, He will surely establish their religion through their striving, did not actualize, and the establishment in the land that had been ordained for repelling the unbelievers and exalting the word of Islam did not materialize. ‘**And grant**

**me from Yourself a supporting authority**<sup>139</sup>, was not realized in that time. His authority did not take effect over all the Muslims, and the Muslims did not unite under his rule and defied his authority. No rational person can deny this meaning, just as one cannot deny that the sun today has risen from the East. However, there is another subtle point which none, but the people of insight recognize.

To every gaze of mine he appears manifest, but no one sees that coquettish charm which I behold. ‘The caliphate after me is thirty years.’ Its true meaning must also be understood i.e. the specific, organized caliphate is composed of two attributes: first, the existence of a specific caliph, and second, the effective exercise of authority along with the unity of Muslims. The negation of the whole comes about by negating one of these two attributes, or by negating both together. Divine wisdom requires gradualness between every pair of opposites. Thus, in the first state, this whole was absent due to the loss of the attribute of unity among Muslims and the lack of an orderly dominion. Therefore, the honourable (Ali) Murtaza was endowed with the complete attributes of the specific caliphate, and his caliphate was legally established; however, division among the Muslims appeared, and he could not exercise his authority. Rather, discord among the Muslims and the loss of their cohesion increased by the hour. However, in the battle of Nahrawan, there was an instrument of divine grace, because the Prophet (s.a.w.a.) said concerning that group, ‘If I were to encounter them, I would surely kill them like the killing of (the people of) Aad’. We say: Here, there is a noble investigation. There is a difference between a situation in which the spread of Islam, harmony among the Muslims, and the subjugation of the unbelievers and their defeat increase day by day, and a situation in which, from among the Muslims, a renegade faction arises due to a doubt stemming from some of the caliph’s rulings, clashes with the Muslims, and the caliph strives to suppress that group. The first is like nurturing a child until he grows out of childhood into the age of development and then advances from that stage to youth. The second is like a master carpenter who, for an important purpose, strikes a piece of wood with an adze, but accidentally errs and the adze strikes his own foot; in this case it becomes obligatory for him to abandon carpentry

and occupy himself with treating his foot. Do not err in this discussion, and do not apply this subtle point to an improper context. My intent is not that the honourable (Ali) Murtaza was not a caliph, or that his caliphate was not established in the judgment of the Sacred Law, or that his efforts in the wars that occurred were not for Allah and in the way of Allah (Allah forbid from all that which Allah dislikes). Rather, my intent is that the virtue of being an instrument of divine effusion did not become manifest in these battles; otherwise, goodness and the rectification of creation would have appeared in successive waves. This subtle point is one that the tongues of jurists and theologians fall short of explicating, whether in affirmation or negation, and they do not engage in discussing it. But the jurists among the Companions, by virtue of their companionship with the Prophet (s.a.w.a.) recognized this point, and authentic traditions allude to it.”

Likewise, Waliullah Dehlavi writes in **Qurrah al-Ainain**, “Briefly, during the time of the caliphate of Murtaza, the people were divided into four groups. One group became companions of Murtaza, and their argument was that Murtaza was the best of people in that age and the most deserving of the caliphate. Another group opposed [him] in words, but their path tended toward preventing corruption, suppressing disorder, and striving for the orderly functioning of the caliphate. A third group also opposed him and came forth to fight. Their doubt was that the caliphate of Murtaza had not been validly established, and that the allegiance of the people of Madina was forced or motivated by personal interests rather than by independent legal judgment; and that the allegiance of the people of Kufa was likewise. They held that he participated in Usman’s assassination and reconciled with his killers. They alleged this to invalidate justice; and that in the matter of arbitration he had deposed him. Murtaza was innocent of the taint of the killing, but outwardly it appeared doubtful; for this reason, those opponents, in confronting Murtaza, were ‘mistaken jurists’.”<sup>140</sup>

He (Waliyullah) also writes in **Qurrah al-Ainain**, “Another group, consisting of jurists among the Companions such as Sa’d Ibn Abi Waqqaas, Abdullah Ibn Umar, Usamah Ibn Zayd, Abu Musa, and Abu Masud, held back. Their reasoning was that the Prophet (s.a.w.a.) commanded

remaining inactive during days of tribulation (*fitnah*); this tradition is consecutively narrated (*mutawaatir*), and he forbade fighting among Muslims. Despite this, they would praise Murtaza greatly, mention his virtues, and regard him as the most deserving of the caliphate. From the words of some of them, a doubt regarding the validity of the caliphate contract is understood, while from the words of others it is not.

**Note:** The assumption of most people is that this group relied upon the general prohibitions against fighting Muslims, whereas in reality this is specific to fighting alongside the rightful Imam, though they did not understand it in this manner, and this stems from a kind of conjecture. Rather, their evidence consisted of consecutive traditions forbidding fighting with particular descriptions and signs which they found applicable, and the texts of these traditions, more than two hundred of them, are mentioned in commonly circulated books, with the number of their branching chains beyond enumeration. Indeed, on examining the circumstances, it appears that the basis of those who fought was analogy; that if they did not support the caliph, corruption of the world would ensue, and striving to suppress corruption is commanded in the Sacred Law, along with the general texts permitting fighting against oppressors and the entitlement of Murtaza to the caliphate by virtue of his prior merits and special qualities. The basis of the other group, however, was textual evidence that rejects the use of analogy in this issue and specifies those generalities. And Allah knows best.”

He (Waliyullah) also said in **Qurrah al-Ainain**, “As for the superiority of the two Shaikhs (Abu Bakr and Umar), considered in terms of their conformity with the will behind the mission, it must be understood in two ways. First: the explicit glad tidings that occurred in dreams, which clearly referred to the condition of the two Shaikhs, not to that of Murtaza. Second: What occurred outwardly in reality, for outward events clarify and interpret the true, verified glad tidings. Thus, the Prophet (s.a.w.a.) gave glad tidings concerning the two Shaikhs that they would become caliphs, that the affairs of the religion would be set in order through them, and that many conquests would manifest at their hands from the hidden realm; and

what he foretold did indeed occur, unlike Murtaza, for the conquests of Islam were not realized during the days of his caliphate. How could it be possible that the Prophet would give glad tidings of something that would not come to pass?”

Again, he pens in **Qurrah al-Ainain**, “And in the time of his Eminence Murtaza, no consensus was established, no consultation with the scholars took place, and no knowledge appeared that became widespread among all the people of Islam. This meaning is clear and evident to anyone who possesses even the slightest acquaintance with the works and legacy of the early generations, and it is not in need of further explanation.”

Yet again, he writes in **Qurrah al-Ainain**, “And religion consists of that upon which people unite and which they transmit from the founder of the community. The companions of Murtaza, however, differed in their understanding of his statements and turned toward various doctrines. For example, a group narrated from him his disavowal of any participation in the blood of Usman while another group understood from his words’ approval of his killing, namely, ‘May God kill him, and I am with him!’ Ibn Sireen said, ‘It was narrated by Ibn Abi Shaibah.’ Likewise, in every difficult incident of jurisprudence and other matters, such as the prohibition of temporary marriage (*mut’ah*) and the washing of the feet, they heard a subtle statement from his Eminence Murtaza and were left perplexed in applying it, and thus the door of disagreement was opened.”

Again, he writes in **Qurrah al-Ainain**, “As for the superiority of the two Shaikhs (Abu Bakr and Umar), insofar as it relates to resemblance in the practical faculty of the rational soul with respect to civic governance and the organization of armies, it is a matter as clear as the sun at midday. In the time of the two Shaikhs, the community was united on a single creed, with no disagreement among them; all agreed and jointly engaged in the holy war against the unbelievers, ‘**stern against the disbelievers, merciful among themselves**<sup>141</sup>’, was a description of their condition. But in the days of his Eminence Murtaza, disagreement upon disagreement arose, and the people became factions and parties. The swords of the Muslims, which



were earlier sheathed against the unbelievers, were now drawn among themselves. Every measure that was undertaken to repel this disorder only widened the rupture and did not lead back to security or stability, until the entire affair slipped from the hands of Murtaza (a.s.) and nothing remained under his control except the environs of Kufa, and even that amidst thousands of disputes and disturbances. Both supporters and opponents agree upon the basis of this account, even though they differ regarding affirmation and rejection, excusing him or the opposite.”

Again, he pens in **Qurrah al-Ainain**, “The companions of the two Shaikhs all remained disciplined by the Sacred Law, inclined toward beneficence, and no reprehensible conduct appeared from anyone among them. The companions of his Eminence Murtaza, however, were for the most part military-minded people, given to greed, avarice, envy, and rancour; they did not possess sincere love for his Eminence Murtaza, nor firm rooted obedience. Murtaza (a.s.) repeatedly complained of them from the pulpit, saying that he wished he could exchange the people of Kufa for the people of Syria as dirhams and dinars are exchanged: giving ten and taking one! Acts of disloyalty appeared from them, such that to this day the saying ‘the Kufi does not keep faith’ is proverbial. The acts of disloyalty they committed against (Imam) Hasan Mujtaba and (Imam) Husain, the martyr of Karbala (a.s.), needs no explanation.

As for the group who did have sincere love and firmly rooted obedience, confusion overtook them in their beliefs. Some went to excess in belief and veneration, taking it to a level that is not permissible for anyone other than a Prophet; his Eminence Murtaza repeatedly restrained them from such excess, yet they did not desist, as is related in many accounts concerning that group who disparaged the Companions. Others fell short, giving him less than what was due to him. Some were of a moderate stance, and these were the companions of Abdullah Ibn Masud. They also differed in how they interpreted his statements according to an appropriate meaning. Some did not pay heed to all the emphases and strong assertions he made from the pulpits, saying, ‘He is a man engaged in warfare; he says things contrary to what he really holds.’ This very corrupt belief became the seed

of corrupt doctrines, such as dissimulation (*taqiyyah*) and adopting views contrary to the majority, as the Shia say. Others interpreted his words in a manner consonant with the community, and these were the companions of Abdullah Ibn Masud; their narrations are precisely those relied upon by Ahl-e-Sunnah wa al-Jama'ah. Thus, had the influence of his Eminence Murtaza truly taken hold over them, these disagreements would not have arisen, just as they did not arise in the time of the Prophet (s.a.w.a.) and of the two Shaikhs."

He also writes in **Qurrah al-Ainain**, while asserting the alleged inferiority of Amirul Momineen Ali (a.s.), according to the criterion of "the clear truth", "This is a statement expressed by way of concession; otherwise, if we analyse 'the clear truth', then with respect to strictness regarding food and clothing, reduction of livelihood, and the like, it is conceded, yet it has no connection with our discussion, nor is such exclusivity established. But if we look with respect to matters connected to the caliphate and leadership, and with respect to refraining from fighting the Muslims, which is the greater danger, then 'the clear truth' lies on the side of the two Shaikhs. At most, the case of Murtaza amounts to being neither for him nor against him. If I consider, with respect to giving little importance to conciliating the group that was with him, then 'the clear truth' is the conciliation of them, just as the Prophet (s.a.w.a.) did, for the proper order of the Muslims cannot be realized except through this, and this matter is among the most important affairs. Likewise, if we analyse obscurity of speech, then with respect to subtle sciences it is neither a point of discussion nor even a reality, as we have explained in detail. If we consider ambiguousness in speech and indirect manoeuvring in accordance with the dictum 'war is deception', this does not constitute grounds for praise. Similarly, the claim of an inclination toward renunciation, despite all those interventions, disputes, struggles, and exertions, such as were never manifested by any previous caliph, even though they did not yield results, does not admit of acceptance."

Again, he writes in **Qurrah al-Ainain**, "And his Eminence Murtaza, during the days of his caliphate, became occupied with disputes and

conflicts, and in his reign, no land was conquered and no victory appeared; rather, holy war was completely obstructed. Therefore, with respect to bearing the burdens of the holy war, the two Shaikhs became superior and preponderant.”

Yet again, he pens in **Qurrah al-Ainain**, “As for the virtue of the two Shaikhs with respect to the qualities of the heart, which in the terminology of the people of the age are expressed as ‘the spiritual path’, we explain it in two ways. First: the asceticism of Murtaza was of the kind belonging to saints, whereas the asceticism of the two Shaikhs was like the asceticism of Prophets; and the piety of Murtaza was of the kind belonging to saints, whereas the piety of the two Shaikhs was like the piety of Prophets. The clear proof of this claim is the consensus of all historians that the piety and asceticism of Murtaza were the cause of the lack of order in his caliphate, whereas the piety and asceticism of the two Shaikhs were the cause of the orderly conduct of their caliphate. It is known that the perfected qualities of Prophets are such that they do not hinder the governance of the world, unlike the asceticism of saints. The second aspect is that greatest kind of asceticism is to show lack of desire for the caliphate, which is a form of worldly status. Rather, if we return to the true meaning, asceticism is abandoning whatever one’s own inclination demands, whatever that may be. Thus, if a person’s natural inclination is toward wealth rather than status, his asceticism consists in abandoning wealth, out of fear of Allah or in order to devote himself to His remembrance, not in abandoning status. If a person’s inclination is toward status rather than wealth, then his asceticism consists in abandoning status, not in abandoning wealth. Accordingly, his Eminence Murtaza exerted efforts for the caliphate, undertook wars, and devised strategies, although all of this was according to his own jurisprudence (ijtihad) and permitted by the law. Nevertheless, the condition of one from whom these events did not originate is purer than that of one who became involved in them. The greatest kind of piety is to refrain from fighting among Muslims, for killing carries the greatest danger and its sin is severer. Thus, even if a legal justification is found based on the slightest doubt, one should abstain. Such fighting did not occur in the time of the two Shaikhs, unlike the case of Murtaza. Likewise, the greatest

form of humility is humility toward one's peers in a field in which they are equal. The two Shaikhs showed the utmost humility toward the people of knowledge and toward those deserving of the caliphate in their time, more so than his Eminence Murtaza. Similarly, every one of these qualities, when analysed, has many types, and the greatest types of them are found in the two Shaikhs. If asceticism and piety are taken to mean frugality in livelihood, then even the superiority of his Eminence Murtaza in that regard is open to consideration. 'From Muhammad Ibn Ka'b Qurazi, that Ali said, 'I saw myself with the Messenger of Allah (s.a.w.a.) tying a stone to my stomach from hunger, while my charity today amounts to forty thousand'. In another narration, 'the charity from my wealth reaches forty thousand dinars. It was reported by Ahmad'. If one considers caution in the administration of the public treasury, then all of them are equal in this respect; from the narratives, no exclusive distinction of his Eminence Murtaza in this matter becomes apparent.<sup>142</sup>

He also pens in **Qurrah al-Ainain**, in the context of disparaging the knowledge of his Eminence Ali Amirul Momineen (a.s.), "Rather, an error did occur on the part of Murtaza, and that error was in the very substance of a juristic issue, in the incident of burning the apostates; and Abdullah Ibn Abbas drew attention to it, 'From Ikramah, 'Ali burnt some people who had apostatized from Islam. When that reached Ibn Abbas, he said, 'If it had been me, I would have killed them according to the statement of the Messenger of Allah (s.a.w.a.) who said, 'Whoever changes his religion, kill him,' and I would not have burnt them because the Messenger of Allah (s.a.w.a.) said, 'Do not punish with the punishment of Allah'. This reached Ali, who said, 'Ibn Abbas has spoken the truth.' It was reported by Tirmizi.' Moreover, the judicial decisions of Faruq (Umar) were delivered in the presence of great multitudes of the jurist-Companions; if any deviation at all occurred in a judgment, it would be exposed to discussion. Even so, they pointed out only a very small number of issues, and in those matters room for further scrutiny remains. By contrast, the judicial decisions of his Eminence Murtaza did not occur in the presence of the Companions, and it is possible that many errors remained concealed therein. When Abdullah Ibn Abbas became aware of the records of Murtaza, he raised objections.

‘From Abu Mulaykah, who said, ‘I wrote to Ibn Abbas asking him to write a book for me and to be gentle with me. He said, ‘He is a sincere young man; I will choose matters carefully for him and be gentle with him. He then called for the judgments of Ali and began writing some things from them, and he would come upon a matter and say, ‘By Allah! Ali did not judge this unless he erred! It was reported by Muslim in the introduction to his Sahih.’ Thus, the absence of mention of the errors of his Eminence Murtaza in the commonly circulated books is due to the obscurity of his learning and the intermingling of his judicial decisions, since his transmitters were obscure in status and not among the reliable memorisers.’<sup>143</sup>“

Again, in **Qurrah al-Ainain**, in the context of disparaging the abstinence of his Eminence Amirul Momineen Ali (a.s.), he writes, “It should be known that Sayed Murtaza, without doubt, had a very great share of abstinence, and many reports of his abstinence have been authenticated, and his superiority over many of the Companions is also established. However, in comparison to the two Shaikhs, it is a matter for reflection, because renunciation of the world reaches its highest degree in renunciation of the caliphate, and this meaning appeared in the most complete manner in Siddiq (Abu Bakr) and Faruq (Umar). Abu Bakr said, ‘By Allah! I did not seek it by night or by day!’ In contrast to Sayed Murtaza, who expended efforts in seeking the establishment of the caliphate and in maintaining it.”

Again, in **Qurrah al-Ainain**, in the context of disparaging the worship of his Eminence Amirul Momineen Ali (a.s.), he pens, “It should be known that there is no doubt regarding the abundance of worship of Sayed Murtaza and his superiority over many of the Companions in this virtue; however, his superiority in comparison to the two Shaikhs is not established. From Zuhri, who reports, ‘Ali Ibn Husain informed me from Husain Ibn Ali from Ali Ibn Abi Talib that the Messenger of Allah (s.a.w.a.) came to him and Fatimah, the daughter of the Prophet (s.a.w.a.), at night and asked, ‘Will you not pray?’ I replied, ‘O Messenger of Allah! Our souls are in Allah’s hand; if He wills to awaken us, He will awaken us’. He then departed when I said that and did not say anything else.’ Thereafter, I heard

him, as he was leaving, striking his thigh and saying, ‘**And man is the most argumentative of things**’<sup>144</sup>. This was reported by **Bukhari**. In a narration of **Ahmad**, ‘The Messenger of Allah (s.a.w.a.) entered upon Ali and Fatimah at night and woke us for prayer. Then, he returned to his house and prayed whatever Allah willed of the night. He said, ‘He did not hear any movement from us, so he returned to us and awakened us and said, ‘Get up and pray!’ I sat up, rubbing my eyes, saying, ‘By Allah! We only pray the obligatory prayers. Indeed, our souls are in the hand of Allah; if He wills to awaken us, He will awaken us.’ The Messenger of Allah (s.a.w.a.) turned away while saying and striking his thigh with his hand, ‘We only pray what is obligatory for us! We only pray what is obligatory for us! **And man is the most argumentative of things**’<sup>145</sup>. And from a female member of Ali’s detachment reports that Ali said, ‘I was a man who slept much, and when I prayed the sunset prayer while still in my clothes, I would sleep.’ Then Yahya Ibn Saeed said, ‘So, I would sleep before the night prayer. When I asked the Messenger of Allah (s.a.w.a.) about it, he granted me permission.’ It is reported by **Ahmad**.’”

Once again, in **Qurrah al-Ainain**, in his attempt to disparage the good character of his Eminence Amirul Momineen Ali (a.s.), he writes, “It should be known that good character and cheerfulness of face are not merely joking; rather, they lie in recognizing each person’s proper rank. Ali’s statement, ‘There are no fifty except the crushing of hard stones, and the buttocks have missed the pit and its farting’, uttered at the mention of Abu Hurairah, must be weighed against the statement of (Umar) Faruq, ‘Had it not been for Ali, Umar would have perished.’ Likewise, the way Sayed Murtaza dealt with Aqil, as a result of which Aqil separated from him and went to Syria, must be weighed against the character of Muhammad Mustafa (s.a.w.a.) who reconciled Abbas with abundant wealth. Cheerfulness of face has no direct connection to the caliphate except incidentally; that is, such cheerfulness causes the winning of hearts and the abandonment of discord against the caliph, and winning hearts and abandoning discord lead to general security and reassurance for the Muslims. Since this objective was realized better by the two Shaikhs than

by Sayed Murtaza, there is no room to debate the cheerfulness of face! No consideration is given to conjecture after certainty has been attained. After all this, the superiority of Murtaza on account of cheerfulness, when devoid of jesting, is not established’.”

Again, in **Qurrah al-Ainain**, in his bid to reproach the eloquence of his Eminence Amirul Momineen Ali (a.s.), he pens, “After all this, it must be known that eloquence of speech, in itself, has no connection to the caliphate of prophethood; otherwise, poets would have outstripped scholars and saints. Rather, here it is sought only incidentally, because the caliphate of prophethood depends on the manifestation of true knowledge, and that is realized in the most complete manner through eloquence. The reality is that whenever a difficult issue arose during the time of the two Shaikhs, they articulated it in such a way that opposition and dispute were quelled, and the opponents and disputants were left speechless. The fair-minded person must reflect on how (Umar) Faruq expressed his arguments, especially in the case of Murtaza and Abbas, with the supreme eloquence, and how he gave a clear and proper exposition in the matter of the endowment of the lands of Syria and Iraq. In contrast, during the caliphate of Murtaza, many difficult issues arose, and not one of them was resolved. To this day, it is not known to this humble one that any Companion, based on his own jurisprudence (*ijtihad*), referred to the sound exposition of Murtaza.”

Again, in **Qurrah al-Ainain**, in his effort to disapprove the soundness of judgment of his Eminence Amirul Momineen Ali (a.s.), he writes, “As for resolving and managing the affairs of the caliphate, the superiority of Murtaza over the two Shaikhs with respect to this trait is not established. For (Abu Bakr) Siddiq, at the time of the Arabs’ apostasy, devised strategies, all of which bore fruits; and (Umar) Faruq, after the victories of Qaadisiyyah and Yarmuk, kept in mind the interests involved in founding Basra and Kufa, and all of that yielded abundant good and innumerable benefits. In contrast, his Eminence Murtaza, during the days of his caliphate, every strategy he devised was reversed and produced results contrary to what was intended, and the people of opinion offered counsel in every incident, yet their counsel found no acceptance with Murtaza. Ibn

Abbas summarized all these events concisely, saying, ‘By Allah! He (Ali) was filled with knowledge and forbearance, but he was a man whom his precedence and kinship deluded, so rarely did he set his sights on any worldly matter except that it eluded him.’ It was reported by Abu Amr. Imam Hasan Mujtaba (a.s.) explained it in detail, from Tariq Ibn Shahab, who said, ‘The killing of Usman reached us, and he mentioned the story, until I was at Rabazah, when Ali arrived there and led them in the afternoon prayer. When he finished his prayers through salutation, he leaned his back in its mosque and faced the people. Hasan Ibn Ali stood up to speak to him while he was weeping. Ali said to him, ‘Speak, but do not wail like a young girl.’ He (Hasan) said (to Ali), ‘I ordered you, when the people besieged this man (Usman), to go to Makkah and remain there, but you disobeyed me. Then I ordered you, when he was killed, to stay in your house until the Arabs returned to their senses. Even if you had been in a lizard’s hole, they would have driven the camels’ armpits toward you until they dragged you out of your hole. But you disobeyed me. I adjure you by Allah to go to Iraq, lest we be killed in a state of ruin’. Ali replied, ‘As for your saying that I should go to Makkah, I was not the kind of man for whom Makkah would be made lawful. As for your saying that the people killed Usman, what fault of mine is it if the people killed him?’ The narration continues. It was reported by Ibn Abi Shaibah. Thus, soundness of judgment cannot be recognized except by the fact that every strategy one devises yields blessings, and when opinions conflict and he gives an opinion, events confirm his view. This quality appeared in the two Shaikhs in the most complete manner, unlike Murtaza. <sup>146</sup>“

Again, in **Qurrah al-Ainain**, in his endeavour to wither down the extraordinary acts of his Eminence Amirul Momineen Ali (a.s.), he pens, “It should be known that extraordinary acts are reported from the two Shaikhs as well as from Murtaza, all of them documented. However, one point remains here, namely that the miracles of the two Shaikhs have reached us through sound chains of transmission, unlike the miracles of Murtaza.”



Again, in **Qurrah al-Ainain**, in attempting to disparage the brotherhood of his Eminence Amirul Momineen Ali (a.s.), he pens, ‘Nevertheless, the matter of the fraternization indicates that the Prophet (s.a.w.a.) did not make anyone his brother out of personal need, for the Prophet had many companions and servants from among the Emigrants and the Helpers. Since he observed tenderness and weeping in Sayed Murtaza, he bestowed upon him the honour of brotherhood due to his need.<sup>147</sup>“

Again, in **Qurrah al-Ainain**, trying to deny the abundance of benefit derived from his Eminence Amirul Momineen Ali (a.s.), he spits venom, “It should be known that the abundance of benefit in Islam occurred through the two Shaikhs, because the compilation of the Quran, the directing of people toward the narration of traditions, the refinement of legal issues, and the conquest of Arabs and non-Arabs took place during the time of the two Shaikhs. Most Muslims are Hanafis, Maalikis, and Shafeis, and the foundations of their schools rely on the consensus-based rulings of the two Shaikhs, except in a few issues where they rely on the reports of Murtaza. No conquest of Islam occurred at the hands of Murtaza, and in no branch of the religious sciences did a comprehensive reliance upon the reports of Murtaza become manifest, nor did the caliphate become orderly through his hand. Therefore, the benefit of the community from the two Shaikhs is greater than its benefit from Murtaza. Indeed, it is established that reward reaches the leader by virtue of the multitude of his followers, and the followers of the two Shaikhs are the Ahl-e-Sunnah, who are predominant and widespread throughout the lands of Islam. From the progeny of Sayyid Murtaza, three deviant sects emerged who fell short in nothing when it came to undermining the religion of Muhammad, had the protection of Allah not encompassed this community. Among them are the (twelver) Imamiyyah Shia, for whom the Quran is not established through the transmission of reliable authorities, since the transmission of the Companions and the seven reciters is not considered proof by them, and narration from their Imams is disconnected. Likewise, they do not transmit disconnected traditions, and widespread transmission of traditions is inconceivable among them. They have adopted heresy with respect to the termination (*khatmiyyat*) of Prophethood. The Zaidiyyah deny most Islamic

doctrines that are established by authentic traditions and became a cause of wars and disputes. The Ismailiyyah are even more wicked than all of them; in truth, their doctrine aims at weakening Islam, and countless innovations in belief and practice among the people of Islam have arisen from these three groups, the details of which would require extensive elaboration. Even though Sayed Murtaza is free from their contamination and their sins cannot be attributed to him except upon themselves, no reward due to them can be attributed to Sayed Murtaza. Thus, the benefit through the two Shaikhs is greater, and benefit from them is untainted by harm, and the reward that returns to the two Shaikhs, by virtue of the greater number of followers, is greater than the reward that would return to Sayed Murtaza. Therefore, the two Shaikhs are superior by virtue of the abundance of reward. [148](#)“

Again, in **Qurrah al-Ainain**, he criticizes the spiritual, physical, and external perfections of his Eminence Amirul Momineen Ali (a.s.) in the following derogatory terms, “If among the children of Sayed Murtaza righteous and eminent figures appeared, others also appeared who became sources of misguidance for the world and the originators of the Ismailiyyah, Zaidiyyah, and Imamiyyah. In history, nearly a hundred Alawis can be found who rose up and threw the world into chaos. In the end, they themselves were also destroyed. From the descendants of the two Shaikhs, however, no one appeared except leaders of guidance, such as Abdullah Ibn Umar, Aishah, Salim, Qasim, Abdullah Ibn Umar Umari, and others; after them, leaders of the Sufi spiritual paths like Shaikh Shahab al-Deen Suhrawardi, and authors of major works like Imam Raazi and the author of **Mishkat**, and others. Many groups were guided through them, or they were common people who were neither for nor against others. None of them rose up in rebellion, nor did they become a cause of fighting among the Muslims. [149](#)“

Among the wonders of time and the curiosities of the age is this: that this enemy of Allah did not find satisfaction in all these flimsy absurdities and endless nonsense, which he himself concocted and filled the pages with them based on his Naasibi hostility, until, in this very book replete with lies

and falsehoods, namely **Qurrah al-Ainain**, he presumptuously assumed representation on behalf of the Naasibis of Syria and the vile Haruris (i.e. Khaarijis) by elaborately and exhaustively mentioning alleged flaws of his Eminence Amirul Momineen Ali (a.s.), openly treading the destructive path of enmity and rebellion with brazen audacity, traversing from beginning to end a course of sheer ruin. He recklessly penned false trivialities and empty ravings, outright lies and disgraceful fabrications, that if the impure souls of those wretched ones were to become aware of it, they would surely acknowledge the superiority of this agent, skilled in deception and misguidance, over themselves, and, in accordance with the dictum “How much has the former left for the latter,” would confess this and carry their delight in reviving the spirits of those wayward luminaries to the utmost extreme. Since transmitting those words of misguidance in full, after the aforementioned passages, was not particularly necessary, we therefore refrained from citing it. However, the discerning observer may refer to the aforementioned book and perceive how this agent of Naasibis and Kharijis raised the banner of forgery, shamelessly expounding fabricated knowledge. This is not the first vial to have been shattered in Islam, as is not hidden from those endowed with intellect and understanding.

### **His statement:**

In contrast to the Shia, for none of their sects loves all the Ahl-e-Bait (a.s.) altogether; rather, some make one group beloved and hold the rest in aversion, while others favour a different group.

### **I say:**

All praise to Allah, the Bestower and the Most Generous, earlier it has been clarified, plainly demonstrated, established, and rendered certain that in Hadees-e-Saqalain and Hadees-e-Safeenah, what is meant by the Ahl-e-Bait (a.s.) are the possessors of infallibility and purity. Without doubt, the true Shia sect, the Twelver Imamiyyah, love all the Ahl-e-Bait (a.s.) who are infallible and pure, from the depths of their hearts, regard their obedience as obligatory and their following necessary, and devote their efforts to obedience, submission, adherence, and following them.

As for the misguided sects like the Zaidiyyah, the Ismailiyyah, etc. who have styled themselves as Shia, yet because of their enmity toward some of the Twelve Imams (a.s.), and their turning away from following them, and their replacing fallible persons with the infallible personalities, they are certainly not acting on Hadees-e-Saqalain and deviating from Hadees-e-Safeenah. Therefore, they are not Sha at all; rather, they are like the Naasibis and the Kharijites. Their claim to Shiism is like the false claim of the Ahle Tasannun who claim to be the foremost Shia and wish to appropriate for themselves the Quranic verses and traditions praising the Shia. This, in the view of the wise and the sagacious, is false and impossible. **And they dispute with Allah, while He is severe in retribution**<sup>[150](#)</sup>.

**The statement of Shah Sahab (Muhaddis Dehlavi) regarding adherence of the Ahle Tasannun to all the Ahl-e-Bait (a.s.), and the author's response to this claim, along with the proof that they (Ahle Tasannun) have committed numerous injustices against the Ahl-e-Bait (a.s.)**

**His statement**

Such is the condition of the followers i.e. the Ahl-e-Tasannun do not single out any one faction; rather, they draw upon all the narrations of their religion and seek adherence through them, as is attested by their books of exegesis, traditions, and jurisprudence.

**I Say:** It is not hidden or concealed from those endowed with intellect that the Ahl-e-Tasannun's following of the Ahl-e-Bait (a.s.) is like the hypocrites' following of the Seal of the Prophets (s.a.w.a.); or even worse.

For to lay claim at the outset to following the Ahle Bait (a.s.), and then to declare oneself, in the fundamentals of religion, an Ashari, a Maaturudi, or a Karraami, and in the branches of religion to present oneself as Hanafi, Maaliki, Shafei, or Hanbali, this is a strange affair, and something to which even the hypocrites did not dare. For although the hypocrites, in deviating from prophetic following, committed every manner of hardship, opposition, obstinacy, hostility, and enmity toward that noble person, they did not bind themselves to his enemies, nor did they call themselves Jews, Christians, Sabeans, or Magians. Whereas the Ahle Tasannun, despite their claim of following the Ahle Bait (a.s.), openly and without any qualms, affiliate and ascribe themselves to the enemies and opponents of the Ahle Bait (a.s.) and without fear or apprehension traverse their paths, paths fraught with destruction, in both the fundamentals and the branches of religion.

As for what Shah Sahab has claimed in this reprehensible statement, that the Ahl-e-Tasannun do not single out one particular group, but derive all the narrations of their religion from everyone and hold fast to them, is rejected and refuted by the fact that merely transmitting narrations from the Ahl-e-Bait (a.s.) just as from other individual people is not proof of adherence to and following these sacred souls. That would only be so if they were regarded as infallible like the Holy Quran, and if their rulings were made obligatory to follow like the ruling of Allah and His Messenger (s.a.w.a.). How excellent is what one of the scholars said in order to silence our opponent on this point, "If merely transmitting narrations from a person were proof of love and following him, then Bukhari, who transmitted narrations from the Khawarij, would be a follower and passenger of the ship of the Khawarij, and thus would not be among the passengers of the ship of the Ahl-e-Bait (a.s.); otherwise, it would be a contradiction'.

Moreover, it is by no means established that the Ahl-e-Tasannun derive the narrations of their religion from all of the Ahl-e-Bait (a.s.) and hold fast to them. Do you not know the corrupt ideas and unsound assumptions leading and eminent scholars of Ahle Tasannun have held regarding the transmitted reports and statements of the Imams of the Pure Household (a.s.), and even

concerning their sacred persons, in terms of transmission, narration, doctrine, knowledge, and other such matters? What condemnable and destructive words, what ruinous and deadly expressions, they have uttered regarding them? To mention such false statements and idle lapses in detail would require lengthy volumes and still not suffice, yet in brief, a review of **Minhaj al-Sunnah** by Ibn Taimiyyah (may Allah abandon him) along with **Izaalah al-Khafaa an Khilafat al-Khulafa** and **Qurrah al-Ainain** by Shah Waliullah (the father of Abdul Aziz Dehlavi), and even this very book **Tuhfah** of the interlocutor, will suffice for this purpose. With utmost brevity, we will cite some passages from the books of their scholars concerning the twelve Imams (a.s.), so that the discerning observer may perceive from them the lofty “good opinion” the opponents hold regarding the Ahl-e-Bait (a.s.), and may witness with his own eyes the extent of their claimed adherence to and emulation of the Pure Progeny (a.s.), thereby increasing in reproach and blame of Shah Sahab and his predecessors to the maximum degree possible.

#### **As for his Excellency Amirul Momineen Ali Ibn Abi Talib (a.s.)**

Although numerous statements concerning him have already been mentioned earlier, here too some passages must be examined so that the deviation of the Ahle Tasannun from following him may become clearer than the sun. Ibn Taymiyyah, in **Minhaj al-Sunnah**, while mentioning books containing rulings on zakat, writes, “As for the book transmitted from Ali, it contains matters which none of the scholars have adopted, such as his statement regarding twenty-five (camels) i.e. five sheep.<sup>151</sup>” Likewise, Ibn Taymiyyah pens in **Minhaj al-Sunnah**, “Shafei and Muhammad Ibn Nasr Marwazi compiled a large book concerning those rulings from Ali which the Muslims did not adopt, since the statements of others among the Companions were more in accordance with the Quran and the Sunnah!!!<sup>152</sup>”

Again, he writes in **Minhaj al-Sunnah**, “No legal opinion (fatwa) or judgment is known from Abu Bakr that contradicts an explicit text; whereas from Umar, Usman, and Ali there are known instances of such

things. What is known from Ali in this regard is more than what is known from the other two. For example, his view concerning a pregnant woman whose husband has died that she must observe the waiting period (*iddah*) of whichever of the two terms is longer. Yet, it is established in the **Sahihain** from the Prophet (s.a.w.) that when Sabee'ah gave birth a few nights after her husband's death, he (viz. Ali) said to her, 'Marry whomever you wish.' And when she told him that Abu Sanaabil had said, 'You may not marry until the longer of the two terms has passed over you,' he replied, 'Abu Sanaabil has lied.' Shafei compiled in his book **Khilaf Ali wa Abdullah** a large section of Ali's statements which people abandoned because they contradicted the explicit text or its meaning; and after him Muhammad Ibn Nasr Marwazi compiled even more than that. [153](#)“

Subki, in **Tabaqaat al-Shafeiyyah**, in the biography of Muhammad Ibn Nasr Marwazi, writes, “Shaikh Abu Ishaq Shirazi said, ‘This Muhammad authored books in which he incorporated transmitted reports and jurisprudence. He was among the most knowledgeable of people regarding the differences of opinion of the Companions and those after them concerning legal rulings. He compiled a book on the issues in which Abu Hanifah differed from Ali and Abdullah. [154](#)“

Shah Waliullah, in **Qurrah al-Ainain**, pens, “As for the superiority of the two Shaikhs (Abu Bakr and Umar) in terms of spreading the knowledge of religion, its explanation is that the greatest of sciences is the Noble Quran; and the compilers of the Quran and those who appointed reciters throughout the regions were the two Shaikhs. Although Hazrat Murtaza (Ali) did narrate the Quran, it was not narrated from him except by the companions of Abdullah Ibn Masud from among the people of Kufa such as Zirr Ibn Hubaish and Abu Abd al-Rahman Sulami. They had first recited the Quran to Abdullah Ibn Masud and then reviewed it with Murtaza (Ali); and even if they had not reviewed it with him, their transmission would still have been valid. [155](#)“

“From Sa'd Ibn Abi Ubaidah from Abu Abd al-Rahman Sulami from Usman, from the Prophet (s.a.w.a.), who said, ‘The best of you is the one

who learns the Quran and teaches it.' He said, 'Abu Abd al-Rahman taught me during the caliphate of Usman until the time of Hajjaj. That is what caused me to sit in this seat of mine.' It was transmitted by Bukhari. After the Mighty Quran comes the tradition of the Prophet (s.a.w.a.). Faruq (Umar) sent the scholars of traditions to various regions, and that is the foundation of the knowledge of traditions. Among them was Abdullah Ibn Masud in Kufa, and his narrations in Kufa are established. Also among them was Abu Musa (Ashari) and a group of others in Basra, and likewise in Syria, a group of Companions. As for Murtaza, he did not appoint anyone in the lands. He is like Abdullah Ibn Masud in traditions, but here there is a difference that the scholars of traditions know: the companions of Abdullah Ibn Masud are trustworthy and jurists, whereas the narrators of Murtaza are soldiers of unknown conditions. The traditions of Murtaza did not reach the level of authenticity except what the companions of Abdullah Ibn Masud narrated. 'From Abu Mulaykah, who said, 'I wrote to Ibn Abbas asking him to write a book for me and to be thorough for my sake. He said, 'A sincere son, I choose matters for him carefully and clarify them for him. He said, 'He called for the judgments of Ali and began writing from them certain things, and when something would pass by him, he would say. 'By Allah! Ali did not judge in this manner unless he had erred!' From Abu Ishaq, who said, 'When they introduced those matters after Ali, a man from the companions of Ali said, 'May Allah fight them! What knowledge they have corrupted.' From Ibn Abbas, who said, 'I heard Mughirah... I say, 'Ali was not believed regarding traditions about him except by the companions of Abdullah Ibn Masud.' These three traditions were narrated by Muslim in the introduction to his Sahih.

As for the people of Madinah and the people of Syria, they have hardly any traditions from Murtaza except a small amount. After the Quran and traditions, the axis of Islam is jurisprudence, and the foundational juristic issues are the consensus matters of Umar Faruq!!! If you examine most of the people of Islam, you will find them to be Hanafis, Maalikis, and Shafeis."



As for the school of Maalik, its foundation is the **Muwatta**. In the **Muwatta**, apart from a few disconnected (*marfu*) narrations and a small number of counted reports, nothing more is transmitted from the narration of Murtaza. Likewise, in the **Musnad** of **Abu Hanifah** and the **Aasaar** of **Imam Muhammad**, which form the basis of Hanafi jurisprudence, apart from a few disconnected (*marfu*) narrations and a small number of reports, there is only slightly more than what is found in the **Muwatta** from the narration of Murtaza. Similarly, in the **Musnad** of **Shafei**, which is the foundation of the Shafei school, apart from a few disconnected (*marfu*) narrations and some mawquf reports that are, in comparison to the numerous narrations from others, extremely few, nothing more is transmitted from Murtaza. Anyone who is acquainted with the principles and foundational sources of these schools does not doubt that the origin of these consensus-based juristic issues goes back to Faruq (Umar), and this matter is agreed upon by all of them. After that, reliance upon the jurists among the Companions from the people of Madinah, such as Ibn Umar and Aishah, and the seven jurists among the major Tab'e'en, and Zuhri and others from the younger Tab'e'en of Madinah, forms the foundation of Maalik's school, from which the distinctive form of his sect/school emerged. Likewise, reliance upon the legal verdicts of Abdullah Ibn Masud in most cases, and upon judgments shared with Murtaza in some cases, on the condition that the companions of Ibn Masud narrated and established them, and then upon the analytical investigations of Ibrahim Nakhai and Sha'bi and their legal derivations, form the foundation of the school of Abu Hanifah, through which the distinctive form of his sect emerged. Similarly, a careful examination of the relied-upon jurists of Makkah and Madinah, the presentation of their statements against disconnected (*marfu*) traditions, the refinement of those statements according to the principles of jurisprudence, and the reconciliation of differing reports, and the sources of that methodology, became the cause of the distinctive form of the Shafei school. The collection and refinement of the narrations of Murtaza and the reports transmitted from him took place after the establishment of these schools and the laying down of their foundations. Therefore, complete reliance in jurisprudence and upon the well-known schools is not upon the reports of Murtaza. However, this matter cannot be understood except by

one who is skilled in the principles and foundational sources of these schools.

Waliullah also writes in **Qurrah al-Ainain**, “It must be known that Murtaza is one of the perfected ones and perfecters, and it is true that all the scholars trace themselves back to him. However, if a person who recognizes truth reflects carefully, he necessarily knows by reason that the reliance of the scholars upon the two Shaikhs is greater than their reliance upon Murtaza.

The explanation of this summary is that when we analyse the scholars, they fall into several groups: the reciters, the jurists, the exegetes, the scholars of legal theory, the Sufis, the theologians, and the scholars of the Arabic language.

As for the reciters, the most famous among them are seven. The foundation of their method is to prefer conformity of the recitation to the script of the Usmani codex. The Usmani codex was taken from the two Shaikhs. Recitation existed in various forms, and the decisive factor in resolving these differences is to refer to the arrangement of the two Shaikhs alone. The chains of these reciters do not reach except to a group whom Faruq appointed for the purpose of teaching the Quran, except for Zirr Ibn Hubaysh and Abu Abd al-Rahman Sulami, who, after having reviewed the Quran with Abdullah Ibn Masud, reviewed it again with Murtaza. What remains today among the reciters from the narration of Murtaza is only the narration of these two individuals, and most of their transmission is from Abdullah Ibn Masud.

As for the jurists, the most famous among them are the Hanafis, Shafeis, and Maalikis. The foundation of their schools is the consensus positions of Faruq, and their primary books contain only a small amount of narration from Murtaza. Whoever has doubt in this matter should examine the **Muwatta**, the **Musnad of Shafei**, the **Aasaar of Imam Muhammad**, and the **Musnad of Abu Hanifah**.”

As for the scholars of traditions, the strongest and most abundant narrations according to them are those of Abu Hurairah, Ibn Umar, Aishah, Abdullah Ibn Masud, Abdullah Ibn Abbas, Anas, Abu Saeed Khudri, and Jaabir (Ibn Abdillah). These are known as the prolific narrators. After them come a group whom Faruq appointed to various regions, such as Abu Musa in Basra, Abu Darda in Syria, and Abdullah Ibn Amr Ibn Aas, and others along the same lines. Upon close examination, the knowledge of all of them is derived from the two Shaikhs, either because they narrated from them directly and transmitted onward, or because they originally heard the traditions from the Prophet (s.a.w.a.), but verified and confirmed it through the two Shaikhs. The people of Madinah, Syria, Yemen, and Egypt have hardly any narrations from Murtaza. The people of Kufa do have narrations, but according to the experts of traditions, most of the narrators from Murtaza are of unknown status (*majhool*). Apart from the preservers (memorizers) who narrated from Murtaza, nothing has been authenticated according to them except through the companions of Abdullah Ibn Masud. ‘From Ibn Abbas who said, ‘I heard Mughirah say, ‘Ali was not considered truthful regarding the traditions narrated from him except by the companions of Abdullah Ibn Masud.’ It was narrated by **Muslim** in the introduction to his **Sahih**. Since Murtaza used to attend the gatherings and sermons of the two Shaikhs and participated in consultation on juristic matters, he derived support in the foundational sciences of traditions from the two Shaikhs, as appears from careful observation of contextual evidence. Despite this, he is not among the prolific narrators, and only a small amount of his traditions has been authenticated. Rather, one of the astonishing matters is that Abu Hurairah, whose companionship with the Prophet (s.a.w.a.) was brief and who was far below Murtaza in jurisprudence, narrated five thousand traditions, and trustworthy authorities preserved them from him. Meanwhile, Murtaza, despite his constant companionship, complete jurisprudential mastery, full retention, and the addition of hearing traditions from Siddiq (Abu Bakr) and Faruq (Umar), and with no impediment to narration such as short lifespan after the Prophet as was the case with Siddiq, nor preoccupation with public affairs throughout his life as with Faruq, nor limited engagement in juridical consultation as with Talhah and Zubair, remained in Madinah for long

periods and did not narrate, and people did not learn hadith from him. Then in Kufa, when he did narrate, his traditions reached about five hundred, and even those became disordered and did not meet the condition of authenticity except a few. But Allah does what He wills.”

Earlier, you learned that Waliullah, in **Qurrah al-Ainain**, while denying the widespread benefit derived from his Excellency Amir al-Momineen (a.s.), wrote, “Most of the people of Islam are Hanafis, Maalikis, and Shafeis, and the foundations of their schools rely upon the consensual rulings of the two Shaikhs. Except in a few issues, they do not rely upon the reports of Murtaza. Islam was not expanded at the hands of Murtaza, nor did complete reliance upon his reports become manifest in any branch of the religious sciences, and the caliphate was not duly consolidated under his authority.”

Among the destructive absurdities of Waliullah is what he penned at the end of **Qurrah al-Ainain**, “Note: It must be known that the customs of the Sufis and the name ‘Tasawwuf’ did not exist in the time of the Companions and the Followers. Abandoning earning a livelihood, wearing patched garments, refraining from marriage, and sitting in khanqahs<sup>156</sup> were not customary in that era. Nor were the allusions to divine unity and the symbols of the annihilation of all things and the doctrine of a single existence transmitted from them. What has been transmitted from those generations is the division of time among acts of worship and spiritual states arising from the refinement of the subtle faculties of intellect, heart, and soul. This premise is almost self-evident to one who studies the reports of the early generations as authentically narrated in the reliable books. The assumption of the people of this age is that from among those generations such matters were transmitted especially from Amir al-Momineen Ali (a.s.) and from the two grandsons (of the Holy Prophet) (viz. Hasan and Husain). This assumption, however, is questionable, for we examined the reliable books of Ahl-e-Tasannun and found no statement of this kind anywhere. Indeed, very few reports are transmitted from the two grandsons and from Imam Zain al-Abedeen (a.s.). If we were to count their ascetic and admonitory sayings, they would fall under the category of evident

subtleties in which the rest of the Companions and Followers also share, as is not hidden. If we consider the manifestation of miracles and extraordinary occurrences, these too were rare in that generation and were not specific to Amir al-Momineen and his sons.” His words end here but not his liability.

## **As for Their Excellencies (Imam) Hasan and (Imam) Husain (a.s.)**

Now, with respect to these two (a.s.) as well, some absurd statements are worth reading.

Ibn Taymiyyah (may Allah abandon him) in **Minhaj al-Sunnah**, discusses the narration of the Infallible Imams (a.s.) from their noble grandfather (s.a.w.a.), pens, “As for Hasan and Husain, the Prophet (s.a.w.a.) passed away while they were still young, at the age of discernment; therefore, their narrations from the Prophet (s.a.w.a.) is scarce.<sup>[157](#)</sup>” Likewise, Ibn Taymiyyah (may Allah abandon him) in **Minhaj al-Sunnah**, refutes the virtues of Hasan and Husain (a.s.), writes, “As for the claim that they were the most ascetic and the most knowledgeable people of their time, this is a statement without evidence. As for the saying, ‘They strove in the path of Allah with the striving due to Him until they were killed’, this is a lie against them!<sup>[158](#)</sup>”

The passage at the end of **Qurrah al-Ainain** quoted earlier likewise demonstrates the extent of the Sunnis’ deviation from their Excellencies Hasan and Husain (a.s.).

Subki, in **Al-Ibhaaj fi Sharh al-Minhaj**, writes, “However, Hasan’s (a.s.) allotted time did not extend; his commands did not become manifest, nor was his method known, due to the shortness of the period.<sup>[159](#)</sup>”

From this passage it is apparent that the period granted to Imam Hasan (a.s.), was not extensive, his commands did not become manifest, and his

method did not become well known due to the shortness of his time. If, in the view of Ahl-e-Tasannun scholars, the method of Imam Hasan (a.s.), is not well known, then how could these people be granted the fortune of following him? Among the strange matters is that some of these so-called great people, despite their claim to Sunnism, dispute the status of Imam Hasan (a.s.) as the fifth of the rightly guided Caliphs, and in a hypocritical manner deny his caliphate, placing Umar Ibn Abd al-Aziz as the fifth of the rightly guided Caliphs instead. As Ibn Hajar Makki said in **al-Menah al-Makkiyyah fi Sharh al-Qasidah al-Hamziyyah**, “Among the things that invalidate the interpretation of that statement is what I mentioned in my abridgment of **Tarikh al-Khulafa** by Hafiz Suyuti that a man addressed Yazid as Amir al-Momineen, so Umar Ibn Abd al-Aziz, the fifth or sixth of the rightly guided Caliphs, ordered (that he be given twenty lashes)... Hasan (a.s.) is not excluded by those who expressed it as the first, for although he was among them by the text of the authentic tradition stating that the caliphate after him (s.a.w.a.) would be thirty years, and the duration of his caliphate was six months completing these thirty, yet it did not last long and authority was not established for him over all the lands of Islam as it was for the four. It is as though he was subsumed within the caliphate of his father, so the two are like one man; thus, he is counted among the four. Therefore, it becomes determined that their fifth is Umar, for striking him with twenty lashes.”

Among the expressions of enmity and deviation, clear evidence of opposition to Imam Hasan (a.s.), is the statement of Ibn Humam, in which he displayed open insolence and impertinence towards him (a.s.). He wrote in **Fath al-Qadeer**, in the Book of Divorce, “As for its description, it (divorce) is the most hated of permissible things to Allah, Exalted be He, as reported by Abu Dawud and Ibn Majah from him (s.a.w.a.), that he said, ‘Indeed, the most hated of permissible things in the sight of Allah is divorce’. Thus, he explicitly stated its permissibility while also describing it as disliked. This does not necessitate that it carries the legal implication of being disliked (*makruh*), unless it were disliked in the terminological meaning; and that is not required merely from describing it as hated, unless he had not described it as permissible. But he did describe it as permissible,

because the superlative form indicates it is only the most hated among what is attributed to it. At the most, it means that it is disliked by Him, Glorified and Exalted be He, yet none of the consequences attached to a legally disliked act are ascribed to it. The proof for the negation of its being disliked is His saying, Exalted be He, **‘There is no blame upon you if you divorce women before you have touched them’**<sup>160</sup>; and the fact that the Prophet (s.a.w.a.) divorced Hafsa, then Allah, Exalted, commanded him to take her back, for she was one who fasted much and stood much in prayer. By this is invalidated the statement of those who say, ‘Divorce is not permissible except due to old age, as in the case of divorcing Sauda, or due to suspicion,’ for his divorcing of Hafsa was not because of either of those. As for what is reported, ‘May Allah curse every frequent divorcer who tastes (marriage repeatedly),’ its meaning is divorce without need, as indicated by what is reported from his saying (s.a.w.a.), ‘Any woman who seeks divorce (*khula*) from her husband without discord, upon her is the curse of Allah, the angels, and all people’. It is not hidden that their words, in what will follow of their reasonings, clearly state that it is prohibited because it involves ingratitude for the blessing of marriage, and due to the two traditions mentioned earlier and others. It was only made permissible in cases of necessity, and necessity is what we have mentioned in explaining its cause. Thus, there is contradiction between their two rulings. The more correct view is that it is prohibited except in cases of need, based on the proofs mentioned. The word permissible (*mubaah*) implies that it is permitted at certain times, namely, at times when the necessity that makes it permissible is realized. This is apparent in the narration of Abu Dawud, ‘Allah has not made lawful anything more hated to Him than divorce.’ An action does not carry generality with respect to time. However, necessity is not limited to old age or suspicion. Among the necessities that permit it is that a man may find himself no longer desiring her, such that he becomes incapable or is harmed by forcing himself to have relations with her. If this occurs, and he can maintain her while also being with another, and she agrees to remain in his bond without intercourse or without an equal share, then divorcing her is disliked, as was the case between the Messenger of Allah (s.a.w.a.) and Sauda. But if he cannot maintain her, or she does not

agree to forgo her right, then it is permissible because (Allah) the Turner of hearts is the Lord of the worlds.

As for what is reported from (Imam) Hasan, when he was spoken to regarding the frequency of his marriages and divorces, and he said, ‘I love wealth’, and he cited the verse, ‘**And if they separate, Allah will enrich each of them from His abundance**’<sup>161</sup>, then that was his own opinion, if taken upon its apparent meaning.

Likewise, whatever is reported regarding the divorces of the Companions such as Umar divorcing Umm Aasim, Abd al-Rahman Ibn Auf divorcing Tamadir, and Mughirah Ibn Sho’bah divorcing four wives at once, saying to them, ‘You are of good character, soft-necked, long-necked, go, for you are divorced!’ is to be understood as having occurred due to some necessity of the type we have mentioned. But if there is no necessity, then it is pure ingratitude for a blessing and bad conduct, and it is disliked. And Allah, Glorified and Exalted be He, knows best.”

Since Allamah Muhammad Moeen Ibn Muhammad Amin Sindi, in expressing the ugliness and enormity of this Nasibi statement, appended to Ibn Humam’s words an elegant and detailed discussion, and therein repeatedly acknowledged the truth, therefore I proceed to quote it. Thus, it should be known that the Allamah, in **Diraasaat al-Labeeb**, after mentioning the authoritative status of the practice of the Ahl-e-Bait (a.s.), said, “According to this belief which I hold concerning the Ahl-e-Bait (a.s.), I criticize the Imam of the Hanafis, Kamaal al-Deen Ibn Humam, in two places in his book **Fath al-Qadeer**. He has burned my heart by what he excessively stated regarding them, despite his abundant knowledge and the excellence of his conduct and character. May Allah cover both us and him with the beauty of His pardon and mercy, by their honour and their rank, and upon their grandfather and upon them be the best of blessings and salutations. One of these instances is in the discussions of divorce, where he mentioned the Prophet’s (s.a.w.a.) statement, ‘Allah has cursed every compulsive divorcer (i.e., marries and divorces repeatedly).’ He thereby declared such an action forbidden. Then he said, ‘As for what Hasan (a.s.)



did, it was based on his own judgment! That is, what he (a.s.) did in terms of frequent divorce was based on his own opinion, in opposition to the explicit text, without relying upon another text! There is no answer to this, so it is not acceptable. For, whatever is based upon reliance on a text or an answer to what is raised against it, this is not the way he presented it, and thus it indicates non-acceptance of his statement. Despite this, the Hanafis accept hundreds of similar opinions from their own scholars and even interpret the textual proofs to accommodate their statements; rather, they even claim abrogation of such texts to defend them. Yet, regarding the opinion of Hasan (a.s.), they do not use such language, a language employed by one of their own leading Imams, showing no concern to rectify or defend it, and instead casting it aside as refuted by the traditions. The second instance is in the chapter of spoils (*ghanaaem*), where he discussed the statement of Abu Jafar Muhammad Ibn Ali Baqir (a.s.), concerning what he reported from his grandfather Ali Ibn Abi Talib (a.s.): that he held the view of granting the share of the near relatives (سهم ذوي القربى), but did not give it to them out of fear that it would be alleged against him that he had acted contrary to the practice of Abu Bakr and Umar. The substance of his response amounted to declaring that this report was contrary to reality; thus, implying that such a report must have resulted either from Abu Jafar's ignorance of the legal position of Ali Ibn Abi Talib (a.s.), or his error, forgetfulness, or even fabrication against him in order to promote his own school and that of the Imams among his descendants! All of this is such that the skins of those who fear their Lord would shudder at it. Had it merely been an opinion from Abu Jafar (a.s.), and he had refuted it based on evidence that appeared convincing to him, it would have been far less grave than rejecting what he narrated and reported. The true calamity, indeed, the entire calamity, for the Ummah is that the books of the four sects are devoid of the school of the Imams of the Ahl-e-Bait (a.s.). Then, even if something from their teachings is found in those books, it is countered in this manner! Previously, we authored a separate treatise criticizing these two passages. In it, we discussed the second issue and fully elaborated the response in defence of the true Imam (a.s.). So let us suffice with that and now speak about the first. Know that the pure Imams (a.s.) forbid personal opinion (*rayy*) and analogical reasoning (*qiyas*). Hence,

when Abu Hanifah came to Jafar Ibn Muhammad (a.s.), as Sha'raani reported in **al-Lawaaqeh**, he (a.s.) said to him, 'I have been informed that you use analogy. Do not use analogy! For the first one who used analogy was Iblis.' Therefore, attributing such reasoning to Imam Hasan is false. Rather, their actions are based upon textual proofs (*nass*), inspiration, spiritual unveiling, and understanding granted by Allah, Mighty and Majestic be He, regarding the meanings of those texts.

Furthermore, the Prophet (s.a.w.a.) cursed in this tradition every 'frequent taster and divorcer' (*zawwaaq mutlaq*). Thus, he specified from what is general, indicating prohibition of excessive divorce that results from excessive indulgence in sensual enjoyment with women due to the baseness of such a person's condition and the evil of his lust, which leads him to commit the most detested of permissible acts in the sight of Allah, Exalted be He. However, one who divorces frequently not for the sake of indulgence, but for a sound and legitimate reason in itself, is not subject to this curse, such as one who, with each wife, encounters a circumstance that the Sacred Law does not restrict him from protecting himself against: like a contagious illness, infertility, inability to provide maintenance except for one wife, disobedience (*nushuz*), immorality (*fisq*), or other such reasons. Or for example, if he were a physician seeking to learn matters specific to women's natural dispositions which cannot be attained except through lawful marital intimacy with several of them. This is something that those well-versed in knowledge of women's particular natural dispositions have reported about themselves and their own practice. Or it may be that a jurist seeks to examine the subtle rulings of menstruation, matters which depend upon lawful intimacy (*maḥramiyyah*). All of these constitute valid purposes for frequent divorce. None of those who divorce for the reasons mentioned can truly be described as one who constantly 'tastes' (*zawwaaq*), for that term clearly refers to one driven by excessive indulgence in the sweetness of sexual relations, which leads him to excessive divorce. Therefore, if the wording is apparent in such a meaning, and not explicit (*nass*) in opposing the action of someone like him (a.s.), then it must be interpreted in the best possible way, even to the extent of considering it general and not specifically directed at such a case. Thus, it should be said that the

prohibition is specific to every greedy and lustful person whom nothing drives to divorce except desire and pleasure. Even the lowest of those who turn toward the Hereafter, let alone those devoted entirely to Allah, Exalted be He, would be too ashamed to commit such an act for that reason alone. This is evident to anyone who has observed the distance from such behaviour among some of those engaged in good works in our own time. So, what then is your assumption about the true Imam, the master of Allah's spiritual poles (*aqtaab*) on His earth? Therefore, it would have been proper for him to say, 'As for what Imam Hasan (a.s.) did, he had noble purposes therein which do not invalidate the authority of the tradition'. <sup>162</sup>“

How much more appropriate this would have been, instead of what he said since, as you have understood, the tradition is not definitively established as opposing his action (a.s.). Rather, in our view, when authentic traditions appear to conflict with the established practice of these Imams (a.s.), and it is assumed, hypothetically, that such opposing traditions are soundly transmitted from the Prophet (s.a.w.a.), then this situation is like the contradiction of scriptural texts among themselves; if reconciliation between them is understood, then that is adopted; otherwise, one suspends judgment while maintaining certainty that in reality there is no true contradiction between them. Moreover, interpreting the matter in a good and favourable way regarding his action (a.s.) is sufficient for us in answering the objection after it has become clear to you that the text cannot stand in opposition to his (a.s.) action unless one commits to the claim that he acted for a motive from which the purest of the spiritual path are far removed, and further asserts that the tradition is definitively and specifically applicable to him. Such a stance would amount to a denial of the sanctity of this blessed Household (a.s.). May Allah, Glorified and Exalted, protect every Muslim from that!! By the praise of Allah, Exalted be He, two possible explanations have become apparent to me for his action (may Allah be pleased with him), explanations befitting his noble rank within that meaning.

One of them is that there is a special divine manifestation (*tajalli ilaahi*) for the mystics (*aarifeen*) in the domain of women. The most knowing of

Allah's creation (s.a.w.a.) alluded to this in his statement, 'Three things from your worldly life have been made beloved to me,' and he mentioned women (among these three). The secret of this is to be sought in **al-Hikmah al-Fardiyyah** in the final chapter of the book **Fusoos al-Hikam**, and elsewhere in the words of Shaikh-e-Akbar (Ibn Arabi). For the mystic, variation through divine manifestations is better than remaining fixed in one state. Everything in existence contains a divine secret particular to it. Thus, engaging with numerous women exposes one to ever-renewed divine effusions (*nafahaat-e- ilaahiyyah*), and such multiplicity is not attainable except through multiple divorces and marriages. In the lawfulness of marriage (*nikah*) there is a secret not found in ownership through right-hand possession (*melk al-yameen*). Marriage is a mutual bestowal and acceptance of a dynamic secret; between the spouses there is a bond that joins two who were separate. This is not found in ownership through right-hand possession, for the permissibility of intimacy there is an incidental ruling attached to ownership, and the contract is not a contract of union nor the gathering of separation. The terms *nikah* and *tazwij* linguistically convey this meaning i.e. *nikah* means joining, and *tazwij* means pairing or uniting. This is not the secret of ownership since it is ownership, as it is the meaning of marriage and wedlock, and their secret in terms of reality. This supports the Shafei position that marriage is not valid if concluded with wording implying mere ownership, due to the essential distinction in meaning between the two. For the legal consequences that resemble joining and union in ownership through right-hand possession do not remove the fundamental difference mentioned, as is clear.

Thus, the multiplicity of his (a.s.) divorces and marriages was an outward form of his continual transformation through ever-renewed, non-repeating divine manifestations. Allah grants His perfected servants from Himself whatever He wills of His spiritual, imaginal, and even sensory loci of manifestation. The sensory realm is not inferior to the higher worlds except relative to one ascending from it toward the loftier realms. But relative to the mystic who ascends and then returns, the matter is the reverse. This is the meaning of their saying, 'The position of descent is more complete than the stations of ascent.' To this is the allusion in His saying, Exalted is He,

**‘And We have written in the Psalms, after the Reminder (Torah), that My righteous servants will inherit the earth.’<sup>163</sup>** And in his (s.a.w.a.) statement, ‘I have been given the keys of the treasures of the earth, and the whole earth has been made for me a mosque and a means of purification.’ The exposition of these secrets belongs in our book **Anwaar al-Wajd**; what has been mentioned here suffices for the present context. This explanation of his (a.s.) action is a gift presented to the people of the spiritual path among the sincere poor (*fuqaraa*). **‘Each people have known its drinking place,’<sup>164</sup>** and **‘Indeed, Allah commands you to render trusts to whom they are due’<sup>165</sup>.**

The second explanation is that it has been established in traditions that the members of his household (a.s.) marry none but the people of Paradise. Thus, he (a.s.) desired that his in-law (father-in-law) enter these glad tidings; and the wretchedness of a grandfather does not negate the felicity of his descendants who are connected to the true Imam. It is as though, by this intention of his, a man from Hamdan was prompted to say what he said. The story of that, as reported by Ibn Sa’d, is that when Ali (a.s.) entered Kufa, he said, ‘O people of Kufa! Hasan is a man who divorces frequently, so do not marry your daughters to him.’ A man from Hamdan then stood up and said, ‘We shall marry him! If he wishes, he will keep (her); and if he wishes, he will divorce.’ Thus, he attained the good of this world and the Hereafter. **And that is Allah’s grace, He grants it to whom He wills, and Allah is the Possessor of tremendous grace<sup>166</sup>.**”

Among the proofs which the Ahle Tasannun scholars present for the soundness of their belief regarding Imam Hasan (a.s.) is that they portray him as objecting to and finding fault with the actions of Amirul Momineen Ali Ibn Abi Talib (a.s.), whose deeds are encompassed by infallibility. As mentioned earlier, Shah Waliullah wrote in **Qurrah al-Ainain**, “The people of opinion gave counsel in every incident, yet their counsel was not received with acceptance by Murtaza. Ibn Abbas briefly related the whole affair and said, ‘By Allah! He (Ali) was filled with knowledge and forbearance, yet he was a man deceived by his precedence and his kinship;

rarely did he aspire to anything of this world except that it escaped him!’ It was reported by Abu Umar. Imam Hasan Mujtaba (a.s.) related in detail, ‘From Tariq Ibn Shahab, who said, ‘When the news of Usman’s murder came to us, he mentioned the story, until when I was at Rabaza and Ali was there, he led them in the Asr prayer. When he finished the salutation, he leaned his back in its mosque and faced the people. Then Hasan Ibn Ali stood up to speak to him while he was weeping. Ali said to him, ‘Speak, and do not cry like a young girl!’ He (Hasan) protested, ‘I commanded you, when the people besieged this man, to go to Makkah and reside there, but you disobeyed me! Then I commanded you, when he was killed, to remain in your house until the wandering minds of the Arabs returned to them; for even if you were in a lizard’s hole, they would drive the armpits of camels toward you until they brought you out of it; yet you disobeyed me! I adjure you by Allah not to go to Iraq and be killed in a state of abandonment!’ Ali replied, “As for your saying that I should go to Makkah, I was not a man by whom Makkah would be violated; and as for your saying that the people killed Usman, what fault is it of mine if the people killed him?” Till the end of the tradition. It was reported by Ibn Abi Shaibah.<sup>167</sup>“

## **The Belief of Ahle Tasannun Regarding the Master of Martyrs (Imam Husain Ibn Ali) (a.s.)**

Among the proofs of the so-called good opinion held by the Ahle Tasannun scholars regarding Imam Husain (a.s.) is the statement of disbelief uttered by Ibn Arabi and others like him concerning him (a.s.) and his killers (may Allah curse them). As Ibn Hajar Makki, in **al-Minah al-Makkiyyah fi Sharh al-Qaseedah al-Hamziyyah**, mentioned regarding the accursed Yazid, “Indeed, Ahmad Ibn Hanbal declared him a disbeliever and his piety and knowledge are sufficient to show that he would not have said that except due to clear incidents that occurred from him which established that judgment in his view, even if they were not established in the view of others, such as Ghazali. For Ghazali went to great lengths in refuting much

of what was attributed to him (Yazid), such as the killing of Husain, and said, 'It has not been established through any sound chain that he (Yazid) killed him (Husain) or ordered his killing!' Thereafter, he went to extremes in prohibiting reviling and cursing him.

And like Ibn Arabi Maaliki, one shudders at the statements transmitted from him. He said, 'Yazid did not kill Husain except with the sword of his grandfather!' meaning, according to his (Ibn Arabi's) false belief that he (Yazid) was the caliph and that Husain rebelled against him, and that the pledge of allegiance had already been given to Yazid, and that the pledge of even some of the people of authority and decision (*ahl al-hall wa al-aqd*) suffices and his pledge was of that nature, since many undertook it willingly. This is without even considering his father's appointment of him as successor; but if that is considered, then the agreement of any of the people of authority and decision is not even a condition for that!' (till the end of the statement).

Also, Ibn Hajar Makki in **al-Minah al-Makkiyyah** writes, "The statement of some of them, 'There is no blame upon the killers of Husain, for they only killed him with the sword of his grandfather, who commanded that it be unsheathed against rebels and that they be fought,' is not to be relied upon," (till the end of the statement).

Manavi, in **Faiz al-Qadeer** pens, "Ibn Jauzi was asked while he was upon the Chair (of issuing edicts), 'How can it be said that Yazid killed Husain while he was in Damascus and Husain was in Iraq?!' He replied, 'An arrow struck, and its shooter was at Zu Salam! O you who are in Iraq, how far you have removed the range of your shot!' Ibn Arabi was so overcome by harshness toward Ahl-e-Bait that he even said, 'He killed him with the sword of his grandfather!' <sup>168</sup>."

Muhammad Ibn Abi Bakr Shilli Hazrami, in **Al-Mashru' al-Rawiy**, said regarding Yazid (may Allah curse him), "Ibn Arabi Maaliki said things at which one shudders. He said, 'Yazid did not kill Husain except with the sword of his grandfather, who commanded that it be unsheathed against

rebels and that they be fought. The pledge of allegiance had already preceded in favour of Yazid, and the pledge of even some of the people of authority and decision suffices for it and his pledge was of that nature, since many undertook it willingly. This is without considering his father's appointment of him as successor; but if that is considered, then the agreement of any of the people of authority and decision is not even a condition for that'. [169](#)..

Strangely, Ibn Khaldun Maghribi also carried his discourtesy and disrespect toward his Eminence Imam Husain (a.s.) to the utmost extreme. Therefore, some of the leading traditionalists of Ahle Tasannun who possessed a bit of fairness criticizes him; and after mentioning his audacity, they even hastened to curse and condemn him. Thus, Sakhaawi, in **al-Zau al-Laame**', in the biography of Ibn Khaldun, writes, "Our teacher, the master of traditions Abu al-Hasan, meaning Haisami, used to go to great lengths in disparaging him. When I asked him about the reason for this, he told me that he heard that Ibn Khaldun mentioned Husain Ibn Ali (a.s.) in his history (**Tarikh**) and said, 'He was killed by the sword of his grandfather!' When our teacher uttered these words, he immediately followed them up by cursing and reviling Ibn Khaldun while he was weeping'. Our teacher said in **Raf' al-Isr**, 'This phrase is not found in the version of the **Tarikh** that exists today; it appears that he had mentioned it in a copy from which he later retracted'. [170](#)..

From this passage it becomes apparent that al-Hafiz Abu al-Hasan al-Haytami would strongly exaggerate in criticizing Ibn Khaldun; and when the reason for this severity was asked, he explained that news had reached him that Ibn Khaldun, in his history, had said concerning His Eminence Imam Husain (peace be upon him): "He was killed by the sword of his grandfather." Whenever the Hafiz uttered these words, he would immediately follow them by cursing and reviling Ibn Khaldun while weeping. Although Ibn Hajar Asqalani, in his book **Raf' al-Isr**, stated that this phrase is not found in the presently available version of **Tarikh** of **Ibn Khaldun**, he nevertheless indicated that Ibn Khaldun had apparently mentioned it in a copy from which he later retracted.



It is clear and evident to the perceptive observer that, even until now, in the **Muqaddimah** (Preface) of **Ibn Khaldun's Tarikh**, there exist numerous statements concerning the accursed Yazid and his Eminence Imam Husain (a.s.) in which Ibn Khaldun has revealed the corruption of his inner disposition and has lifted the veil from his Nasibi and Kharijite inclinations. As he states in the chapter on the designation of caliphate, "There are matters here whose clarification has become necessary in order to explain the truth regarding them. The first of these concerns what occurred from Yazid in terms of immorality during the days of his caliphate. Beware of thinking that Muawiyah knew this about Yazid, for he was more just and superior to that assumption. Rather, during his lifetime he used to reproach him for listening to singing and would forbid him from it, though this was less serious than what later occurred. Opinions concerning him were divided. When what occurred from Yazid in terms of immorality took place, the Companions then differed regarding his affair. Among them were those who considered it proper to rise against him and annul allegiance to him because of that, as was done by Husain and Abdullah Ibn Zubair, and those who followed them in this matter. Others rejected this course because it would provoke civil strife and widespread killing, while lacking the ability to fulfil such an undertaking, since the power of Yazid at that time rested upon the Umayyad faction and the majority of the people of authority and decision among Quraish, together with the collective tribal solidarity of Muzar, which was stronger than any opposing force and impossible to resist. Therefore, they refrained from opposing Yazid for this reason and confined themselves to praying for his guidance and relief from him. This was the position of most of the Muslims. All were exercising independent judgment, and neither of the two groups should be condemned, for their intentions were directed toward righteousness and the pursuit of truth. May Allah grant us success in following them!<sup>[171](#)</sup>."

This statement, which is nothing short of insolence, several meanings have been included that are worthy of reflection by those endowed with insight.

First: Ibn Khaldun claims that the immorality of the accursed Yazid only arose during the period of his caliphate, and the intent behind this assertion is to absolve Yazid of immorality and debauchery during the time when he was heir apparent.

Second: He explicitly warns the reader against assuming that Muawiyah knew of Yazid's immorality.

Third: He describes Muawiyah, the tyrant, who according to prophetic texts was a caller toward the Fire, and whose disgraces and faults exceed all measure and reckoning, as 'more just and more virtuous'.

Fourth: He states that during his lifetime Muawiyah used to reproach Yazid for listening to music and would restrain him from it, presenting this matter as something lesser than immorality, and claiming that the opinions of the Companions (Sahaabah) and the Followers (Taabe'een) concerning it were divided.

Fifth: He reasserts the occurrence of Yazid's immorality, saying that when Yazid's corruption appeared, the Companions differed regarding him.

Sixth: He explicitly attributes rebellion and the breaking of allegiance to his Eminence Imam Husain (a.s.), Ibn Zubair, and their followers.

Seventh: He states that another group of the Companions rejected rebellion and the annulment of allegiance to Yazid, considering it a cause of civil strife and widespread bloodshed.

Eighth: He portrays most of the people of authority and decision among Quraish as being aligned with Yazid.

Ninth: He depicts the other group of Companions, who lacked the strength to resist Yazid, as merely praying for Yazid's guidance and for relief from him and considers the majority of Muslims to have shared this position with them.

Tenth: He presents both groups of Companions as exercising independent judgment, regards none of them as deserving reproach, describes their aims as righteous and as a pursuit of truth, and even prays that Allah grant him and those like him success in following their example.

Ibn Khaldun, in the **Muqaddimah** (Preface) of his **Tarikh**, has brought another passage which bares the closet and tears away many veils. He writes, “As for Husain, when the immorality (*fisq*) of Yazid became manifest to all the people of his time, the Shia of the Ahl-e-Bait in Kufa sent to Husain asking him to come to them so that they might undertake his cause. Husain considered that rising against Yazid was obligatory on account of his immorality, especially for one who possessed the ability to do so, and he believed that he himself had such ability due to his worthiness and his strength. As for worthiness, it was as he thought and even more so. But as for strength, he was mistaken in that (may God have mercy on him)! For the tribal solidarity (*asabiyyah*) of Muzar was within Quraish, and the solidarity of Quraish was within Abd Manaf, and the solidarity of Abd Manaf was in Banu Umayyah. Quraish and the rest of the people recognized this for them and did not deny it. This had only been forgotten at the beginning of Islam, when people were distracted by extraordinary events, the matter of revelation, and the coming and going of angels in support of the Muslims. Thus, they neglected their customary affairs, and the tribal solidarities and rivalries of the pre-Islamic period disappeared and were forgotten. Nothing remained except the natural solidarity in protection and defence, which was used in establishing the religion and fighting the polytheists. In that period, religion was firmly established and custom was set aside. But when the era of prophethood and the awe-inspiring miracles came to an end, governance gradually returned in some measure to customary norms, and tribal solidarity returned as it had been and to whom it had belonged. Muzar thus became more obedient to Banu Umayyah than to others, due to what they had possessed before. **Hence, Husain’s mistake becomes clear to you!!** However, it was a mistake in a worldly matter, and such an error does not harm him. As for the legal ruling (*hukm-e-shar’i*), he did not err in it because it is dependent upon one’s judgment (*zann*), and he judged that he had the ability to carry

it out. Indeed, Ibn Abbas, Ibn Zubair, Ibn Umar, his brother Ibn Hanafiyyah, and others reproached him for setting out to Kufa, and they knew that he was mistaken in that. And he did not turn back from the course he was upon, because of what God had willed. As for those other than Husain among the Companions who were in the Hijaz, and those with Yazid in Syria and Iraq, and the Followers (Tabe'een) who were with them, they believed that rising against Yazid, even if he was immoral, was not permissible due to the turmoil and bloodshed that would result from it. Therefore, they refrained from that and did not follow Husain. Yet they neither condemned him nor declared him sinful, because he was a mujtahid (one who exercises independent judgment), and he is the exemplar of the mujtahids. Do not let error lead you to say that these people were sinful for opposing Husain and for refraining from supporting him. For most of the Companions were with Yazid and did not consider it permissible to rise against him. Husain himself would cite them as witnesses while he was fighting at Karbala for his merit and his right, saying, 'Ask Jabir Ibn Abdillah, Abu Saeed Khudri, Anas Ibn Maalik, Sahl Ibn Saeed (**Sa'd** in another manuscript), Zaid Ibn Arqam, and others like them.' Yet, he did not condemn them for not supporting him, nor did he criticize them for that, since he knew that their position was based on their own independent judgment, just as his action was based on his own independent judgment. Likewise, do not let error lead you to say that his killing was therefore correct because it was done based on independent judgment just as he himself acted on independent judgment. For that would be comparable to the Shafei or the Maaliki administering legal punishment to a Hanafi for drinking *nabeez* (a fermented drink)! Know that the matter is not such. His fighting was **not** based on the independent judgment (*ijtihad*) of those people, even though their refraining was based on their own *ijtihad*. Rather, it was Yazid and his companions alone who undertook to fight him. And do not say that since Yazid was immoral, yet those others did not permit rebellion against him, therefore his actions were considered sound in their view. Know that only those acts of a sinful ruler are valid which are lawful in themselves. Fighting rebels (*bughaat*), according to them, is conditional upon being under a just Imam and that condition is absent in our case. Therefore, fighting Husain alongside Yazid, or on behalf of Yazid, was not

permissible. Rather, it was one of the deeds that further confirmed Yazid's immorality. Husain, in this matter, is a martyr and a rewarded one. He was upon the truth and acted upon *ijtihad*. And the Companions who were with Yazid were also upon the truth and acted upon *ijtihad*. Qazi Abu Bakr Ibn Arabi Maaliki erred in this when he said in his book, which he named **al-Awaasim min al-Qawaasim**, something to the effect that Husain was killed according to the law of his grandfather. This was a mistake caused by his neglect of the condition that the Imam must be just. And who, in his time, was more just than Husain in his leadership and integrity in fighting the people of deviation?<sup>[172](#)</sup>“

In this hypocritical and discord-stirring passage, despite his attempt to appear cautious and to avoid openly expressing intense enmity, Ibn Khaldun has included numerous implications that must be pointed out.

First: By his statement, ‘So Husain deemed that rising against Yazid was obligatory, etc. (we seek refuge in Allah), he attributes rebellion against Yazid to Imam Husain (a.s.).

Second: By his words, ‘As for power, he (a.s.) was mistaken regarding it,’ he tries to establish that Imam Husain (a.s.) was mistaken in assessing his own strength (we seek refuge in Allah from such nonsense).

Third: He explicitly states that Ibn Abbas, Ibn Zubair, Ibn Umar, and Ibn Hanafiyyah reproached Imam Husain (a.s.) for going to Kufa and considered him mistaken in that matter.

Fourth: He acknowledges that the Companions who were in Hijaz, those in Syria with Yazid, and those in Iraq, as well as their followers, held the view that it was not permissible to rise against Yazid, even if he was sinful. Thus, they refrained from doing so and did not follow Imam Husain (a.s.).

Fifth: He clearly forbids declaring sinful those who opposed Imam Husain (a.s.), refrained from supporting him, sided with Yazid, and believed that rising against Yazid should not take place.

Sixth: By his words, ‘And do not say that Yazid, etc.’ he once again makes it apparent that, according to those people, rising against Yazid was not permissible.

Seventh: By his statement, ‘And fighting rebels, according to them, is conditional upon being alongside a just Imam, and such is absent in our case; therefore, fighting Husain alongside Yazid is not permissible, nor for Yazid,’ he makes it appear that Imam Husain (a.s.) was a rebel! However, since those who fought him did not have a just Imam with them, fighting him was not permissible. The implication of this statement is that if those who fought him had had a just Imam with them, then fighting him would have been permissible!!!

Eighth: By his words, ‘And the Companions who were with Yazid were also upon the truth and exercising independent legal judgment (*ijtihad*),’ he plainly acknowledges that the Companions who were with Yazid were in the right and were exercising independent legal judgment.

Ninth: He describes the outrageous insolence of Ibn Arabi regarding Imam Husain (a.s.) as merely an ‘error,’ whereas its reaching the level of disbelief and heresy is clearer than the sun and more evident than yesterday.

Tenth: He interprets Ibn Arabi’s utterly ruinous audacity as arising from good opinion (*husn-e-zann*), attributing it to heedlessness regarding the condition of having a just Imam, and, through pretentious kindness, fabricates an excuse for him and those like him. It is not hidden from the discerning observer that all of this is but a deception that only increases him in destruction and ruin.

Among the clear proofs of the deviation of the predecessors of these people from Imam Husain (a.s.) is that Abdullah Ibn Umar, a Companion, regarded him (a.s.) (God forbid!) as one seeking worldly gain. He reproached him for undertaking the journey to Iraq and forbade him in a manner that is deeply distressing to the people of faith and those endowed with spiritual insight. Moreover, after Imam Husain (a.s.) had set out on his

journey, he uttered words concerning him marked by foolishness, revealing the extent of the mischief and corruption of his inner disposition.

Suyuti, in **Tarikh al-Khulafa** (History of the Caliphs), in the section on Imam Husain (a.s.), writes, “Ibn Umar said to him, ‘Do not go out! For indeed the Messenger of Allah (s.a.w.a.) was given the choice between this world and the Hereafter, and he chose the Hereafter. You are a part of him, and you will not attain it i.e. this world!’ Then he embraced him, wept, and bade him farewell. Ibn Umar used to say, ‘Husain overcame us by going out; and by my life, he had seen in his father and his brother a lesson!’”<sup>173</sup>“

Samhudi, in **Jawaahir al-Eqdain**, writes, “Ibn Umar came to Husain (r.a.) after news had reached him of his departure. He was at a property he owned, and he caught up with him after two or three days of travel. He reproached him for setting out and mentioned what Ibn Abbas had said. When he saw him determined to proceed, he kissed him between the eyes, wept, and said, ‘I entrust you to Allah as one who will be killed.’ In a narration from Sha’bi, Ibn Umar said to Husain, ‘The Messenger of Allah (s.a.w.a.) was given the choice between this world and the Hereafter, and he chose the Hereafter. You are a part of the Messenger of Allah (s.a.w.a.)’ In another narration, he said that none of you will attain it, meaning this world and its authority, so return. But he refused. He embraced him and said: ‘I entrust you to Allah as one who will be slain. Peace be upon you’.”<sup>174</sup>“

Bazaar reported it with trustworthy narrators from al-Sha’bi, except that he said, ‘Husain said, ‘I intend to go to Iraq.’ He replied, ‘Do not do so, for the Messenger of Allah (s.a.w.a.) said, ‘I was given the choice between being a prophet-king or a servant-prophet. It was said to me, ‘Be humble’. So, I chose to be a servant-prophet. And you are a part of the Messenger of Allah (s.a.w.a.) so do not go out.’ But he refused, so he bid him farewell and said, ‘I entrust you to Allah as one who will be killed.’”

Shaikh Ibn Abdillah Ibn Aidarus Yamani writes in **Aqd-e-Nabawi**, “Ibn Umar came to Husain when he set out toward Iraq and caught up with him

after two or three nights of travel. He said, ‘I implore you by Allah! The people of Iraq are a people who pledged allegiance to your father and then abandoned your brother.’ When he despaired of persuading him, he embraced him, kissed him between the eyes, and said, ‘I entrust you to Allah as one who will be killed. I heard the Messenger of Allah (s.a.w.a.) say, ‘Allah, Mighty and Majestic be He, has refused this world for you’.”

He also pens in **Aqd-e-Nabawi**, “Ibn Umar said to Husain, ‘Do not go out, for the Messenger of Allah (s.a.w.a.) was given the choice by Allah between this world and the Hereafter, and he chose the Hereafter. You are a part of the Messenger of Allah (s.a.w.a.) and none of you will attain it, meaning this world and its authority. So return.’ But he refused. He embraced him, wept, and bade him farewell, saying, ‘I entrust you to Allah as one who will be killed. Peace be upon you.’ Ibn Umar used to say, ‘Husain overcame us by going out. By my life, he had seen in his father and his brother a lesson, and he had witnessed the trials and the people’s abandonment of them. It would have been fitting for him not to move as long as he lived and to enter what the people had entered into, for the congregation (the united body) is better’.”

Muhammad Ibn Abi Bakr Shalli Hazrami in **Al-Mashru’ al-Rawiy** mentions regarding Imam Husain (a.s.), “Ibn Umar came to him while he was at some property of his, i.e. land, and he caught up with him after two days’ journey. He reproached him for setting out and said, ‘Indeed the Messenger of Allah (s.a.w.a.) was given the choice between this world and the Hereafter, and he chose the Hereafter. And you are a part of the Messenger of Allah (s.a.w.a.) and none of you will attain it (the world) nor its authority. So, return.’

But he (a.s.) refused. Then he (Umar) embraced him (Husain), kissed him between the eyes, wept, and said, ‘I entrust you to God, O one who will be slain’.”

Shaikh Muhammad Sabbaan Misri writes in **Is’aaf al-Raaghebeen**, “Husain set out from Makkah intending Iraq, and Ibn Umar did not know of his departure. So, he went out after him and caught up with him two



miles from Makkah. He said, ‘Return!’ But he refused. He then said, ‘I will relate to you a tradition, ‘Jibrail came to the Prophet (s.a.w.a.) and gave him the choice between this world and the Hereafter, and he chose the Hereafter. And you are a part of him, and by Allah, none of you will obtain this world’s authority.’

Husain said, ‘With me are two loads of the letters of the people of Iraq containing their pledge of allegiance.’ He said, ‘What will you do with a people who killed your father and abandoned your brother?’ But he refused anything except continuing. So, he embraced him, wept, and said, ‘I entrust you to God, O one who will be slain.’ Saying this, he departed. Ibn Umar used to say, ‘Husain overcame us by going out; and by my life, he had indeed seen in his brother and his father a lesson’.”

The addressee himself said in the treatise **Sirr al-Shahaadatain**, “Baihaqi narrated from Shabi who reports, ‘Ibn Umar came to Madina and was informed that Husain had set out for Iraq. So, he followed him on his journey for two nights from Rabazah and said to him, ‘Indeed Allah, Exalted be He, gave His Prophet the choice between this world and the Hereafter, and he chose the Hereafter and did not desire the world. And you are a part of him. By Allah, none of you will ever obtain this world’s authority. Allah only turned it away from you for that which is better for you. So, return.’ But he refused. Ibn Umar then embraced him and said, ‘I entrust you to Allah, O one who will be slain.’”

The great calamity is that, according to the narrations of these people, Abu Saeed al-Khudri, who was a distinguished Companion, God forbid, considered Yazid to be the Imam of Imam Husain (a.s.) and used to forbid him from rising against him!

As Shaikh Ibn Abdillah Aydarus Yamani said in **Aqd Nabawi**, “Abu Saeed Khudri said, ‘Husain overcame me by going out, though I had said to him, ‘Fear Allah regarding yourself, remain in your house, and do not go out against your Imam’.”

Among the clear proofs of the deviation of these people from the Master of the Martyrs (Imam Husain) (a.s.) is that they, God forbid, portray him, in the journey of his victorious martyrdom, as acting contrary to the will of his noble brother. What they have fabricated in this regard indicates the utmost audacity and reveals the extreme degree of their loss.

Ibn Abd al-Barr Qurtubi said in **al-Istee'aab**, in the biography of Imam Hasan (a.s.), "We have narrated through various chains that when Hasan Ibn Alī was near death, he said to his brother Husain, 'O my brother! When our father (may Allah, the Exalted, have mercy on him) passed away after the Messenger of Allah (may Allah bless him and his family and grant them peace), he looked toward this matter (the caliphate) and hoped that he would be its possessor, but God turned it away from him and it was given to Abu Bakr. When Abu Bakr was near death, he longed for it, but it was turned away from him to Umar. When Umar was dying, he made a council (*Shura*) of six men, of whom he was one, and he did not doubt that it would not pass beyond him; yet it was turned away from him to Usman. When Usman was killed, allegiance was given (to our father), but he was disputed until the sword was unsheathed and he sought it, yet none of it became settled for him. By God, I do not think that God will come for us, the People of the House, both prophethood and the caliphate. So, I will surely know if the foolish people of Kufa have deceived you and brought you out'."

Suyuti pens in **Tarikh al-Khulafa**, "Ibn Abd al-Barr writes, 'We have narrated through various chains that when he was on his deathbed he said to his brother, 'O my brother! Your father aspired to this matter (the caliphate), but God turned it away from him and gave it to Abu Bakr. Then he aspired to it again, but it was turned away from him to Umar. Then, at the time of the council (*Shura*), he had no doubt that it would not pass beyond him, but it was turned away from him to Usman. When Usman was killed, Ali was given the pledge of allegiance, but he was disputed until swords were drawn, and it (caliphate) never became settled for him. By God, I do not think that God will come for us both prophethood and the

caliphate. I will surely come to know what foolish people of Kufa have deceived you and brought you out’.”

Samhudi writes in **Jawaahir al-Eqdain**, “Among what Hasan said to his brother Husain, may God be pleased with them both, when he was on his deathbed was, ‘God has refused that for us, the People of the House, there should be prophethood, worldly authority, the caliphate, and kingship together. So, beware of the foolish people of Kufa lest they deceive you and bring you out, then abandon you, and you will regret it when regret will no longer avail’. Abu Umar Numairi said, ‘We have narrated through various chains that when Hasan Ibn Ali (a.s.) was near his death, he said to his brother Husian (a.s.), ‘O my brother! When the Messenger of Allah (s.a.w.a.) passed away, your father aspired to this matter and hoped that it would be his, but God turned it away from him and gave it to Abu Bakr. When Abu Bakr approached death, he (Ali) again longed for it, but it was turned away from him to Umar. Before Umar died, he made a council among six men, and he (Ali) was one of them, and he (Ali) had no doubt that it would not pass beyond him, but it was turned away from him to Usman. When Usman perished, the pledge of allegiance was given to him (Ali), but he was contested and swords were drawn; he sought it, yet it (caliphate) never became settled for him. By God, I do not think that God will come for us, the People of the House of Prophethood, both prophethood and the caliphate. I shall surely come to know what foolish people of Kufa deceived you and brought you out’. I (Samhudi) say, ‘Husain remembered this on the night he was killed, and he would pray for mercy upon his brother Hasan, may God be pleased with them both’.”

Ibn Hajar Makki writes in **al-Sawa'iq al-Muhriqah** regarding the condition of Imam Hasan (a.s.), “When he was on his deathbed he said to his brother, ‘O my brother! Your father aspired to this matter (the caliphate), but God turned it away from him and gave it to Abu Bakr. Then he aspired to it again, but it was turned away from him to Umar. Then, at the time of the council (*Shura*), he had no doubt that it would not pass beyond him, but it was turned away from him to Usman. When Usman was killed, the pledge of allegiance was given (to him), but he was disputed

until the sword was drawn, and it never became settled for him. By God, I do not think that God will come for us prophethood and the caliphate. I will surely know by what the foolish people of Kufa have deceived you and brought you out.”

Again, Ibn Hajar Makki writes in **al-Sawaaeq al-Muhriqah** regarding the condition of Imam Husain (a.s.), “The statement of his brother Hasan to him has already been mentioned, ‘Beware of the foolish people of Kufa lest they deceive you and bring you out, then hand you over, and you will regret it when regret will no longer avail.’ Husain remembered this on the night he was killed and prayed for mercy upon his brother Hasan, may God be pleased with them both’.”<sup>175</sup>

And also, **Ibn Hajar Makki** in **Manh-o-Makkiyyah bi Sharh al-Qasidah al-Hamziyyah**, while mentioning Imam Husain (a.s.), writes, “Among the statements he made to his brother when he was near death was, ‘O my brother! Indeed, your father aspired to this matter time after time, but Allah diverted it to the three before him. Then he assumed it, yet he was contested until swords were unsheathed, and it never became settled for him. By Allah! I do not think that Allah will come for Prophethood and the Caliphate within us. Perhaps the foolish people of Kufa will treat you lightly and bring you out...”

Shaikh Ibn Abdillah Ibn Shaikh Ibn Abdillah Aidarus Yamani, in **Aqd-e-Nabawi wa Sirr-e-Mustafawi**, pens, “Abu Umar Numari said, ‘We have narrated through various chains that when Hasan Ibn Ali was near death, he said to his brother Husain (may Allah be pleased with them both),

‘O my brother! When the Messenger of Allah (s.a.w.a.) passed away, your father aspired to this matter and hoped that he would be its holder, but Allah diverted it from him and Abu Bakr assumed it. When the death of Abu Bakr approached, he (Ali) again looked toward it (caliphate), but it was diverted from him to Umar. When Umar passed away, he appointed a council of six men, your father being one of them, and he (Ali) had no doubt that it would not pass beyond him, yet it was diverted from him to

Usman. When Usman was killed, the pledge of allegiance was given to him (Ali), but he was contested until swords were unsheathed. He sought it, yet nothing of it became settled for him. Allah refused to combine for us, the People of the House, prophethood, religion, the caliphate, and kingship. So, beware of the foolish people of Kufa lest they make light of you and bring you out...”

Again, in **Aqd-e-Nabawi wa Sirr-e-Mustafawi**, he writes, “Among what Hasan said to his brother Husain (may Allah be pleased with them both) when he was near death was, ‘Allah has refused to combine within us, the People of the House, prophethood, religion, the caliphate, and kingship. So, beware of the foolish people of Kufa lest they treat you lightly, bring you out, and then hand you over, after which you will regret it when there will be no time for escape.’”

Muhammad Ibn Abi Bakr Shalli Hazrami, in **Al-Mashru’ al-Rawiyy**, while mentioning Imam Husain (a.s.), writes, “Among what Hasan said to his brother Husain when he was near death was, ‘Allah has refused to place within us, the People of the House, prophethood, worldly authority, the caliphate, and kingship. So beware of the foolish people of Kufa lest they treat you lightly, bring you out, and then hand you over, after which you will regret it when there will be no time for escape. O my brother! When the Messenger of Allah (s.a.w.a.) passed away, your father aspired to this matter (i.e. caliphate) and hoped that he would be its holder, but Allah diverted it from him and Abu Bakr assumed it. When the death of Abu Bakr approached, he too looked toward it, but it was diverted from him to Umar. When Umar passed away, he made it a consultation among six men, your father being one of them, and he had no doubt that it would not pass beyond him, yet it was diverted from him to Usman. When Usman was killed, the pledge of allegiance was given to him (Ali), but he was contested until the sword was unsheathed. He sought it, yet nothing of it became settled for him. By Allah! I do not think that Allah will combine within us, the People of the House, prophethood and the caliphate. I will surely know if the foolish people of Kufa have made light of you.’ Husain

remembered this on the night of his killing, and he used to invoke mercy for his brother Hasan.<sup>176</sup>“

Again, in **Al-Mashru’ al-Rawiy**, while mentioning Imam Hasan (a.s.), he writes, “When he was near death, he said to his brother Husain, ‘Beware of the foolish people of Kufa...’ to the end of what has already been mentioned.”

Muhammad Sabbaan Misri, in **Is’aaf al-Raaghebeen**, while mentioning Imam Hasan (a.s.), chronicles, “When he was near death, he said to his brother Husain, ‘O my brother! I advise you not to seek the caliphate, for by Allah, I do not think that Allah will combine within us prophethood and the caliphate. So, beware lest the foolish people of Kufa treat you lightly and bring you out, after which you will regret it, but regret will not benefit you’.”

Among the expressions of Nasibism<sup>177</sup> are the words of the refuge of the opponents (viz. **Abdul Qadir Jilani**), who, regarding the day of the martyrdom of Imam Husain (a.s.) with the pen of Haruriyyah inscribed on the canvas of Kharijite movement, tearing the rope of his religion and faith with the fingers of breach, injustice, and rebellion like a Tatar, he writes in **Ghunyah al-Taalibeen (translation of al-Ghunyah le Taalebee Tareeq al-Haqq (A.J.))** in mentioning the Day of Ashura, “Section: Some people have criticized those who fast on this great day and what has been reported concerning its veneration. They claim that it is not permissible to fast on it because of the killing of Husain Ibn Ali (may God be pleased with them both). They say that the calamity on that day ought to be general for all people due to the loss that occurred on it, whereas you make it a day of joy and happiness, and you command on that day expansion for one’s family, abundant spending, and charity to the poor, the weak, and the needy. Yet this is not among the rights of Husain (may God be pleased with him) upon the community of the Muslims. The one who considers Ashura as a day of mourning is completely mistaken and his doctrine is ugly and corrupt, because Allah, Exalted be He, chose martyrdom for the grandson of His Prophet (s.a.w.a.) on the noblest of days, the greatest of them, the most

exalted and most significant in His sight, so that He might thereby increase him in elevation in his rank and honour in addition to his previous honour, and raise him to the stations of the rightly guided caliphs who were martyrs. If it were permissible that we should take the day of his (Husain's) death as a day of mourning, then Monday would be more deserving of that, since Allah, Exalted be He, took His Prophet (s.a.w.a.) on that day. Likewise, Abu Bakr Siddiq also died on that day. This is what Hisham Ibn Urwah narrated from Aishah that Abu Bakr said, 'On which day did the Prophet (s.a.w.a.) die?' I said, 'On Monday.' He said, 'I hope that I will die on it.' So, he died on that day. The losses of the Messenger of Allah (s.a.w.a.) and Abu Bakr are greater than the loss of others. Yet, people have agreed upon the nobility of Monday, the virtue of fasting on it, and that the deeds of the servants are presented on it and on Thursday; the deeds are likewise raised on that day. Thus, the Day of Ashura should not be taken as a day of mourning. And if the day of Ashura were to be taken as a day of mourning, it would not be more deserving of that than that it be taken as a day of joy and happiness, because of what we have already mentioned of its virtue: that it is the day on which God, Exalted be He, saved His prophets from their enemies and destroyed on it their disbelieving enemies such as Pharaoh and his people and others; that on it He created the heavens, the earth, and other things, and Adam (a.s.), and so forth. Also, because of the immense reward, abundant bounty, expiation of sins, and purification from misdeeds that Allah, Exalted be He, has prepared for the one who fasts on it.

Therefore, fasting on Ashura is like the rest of the noble days such as the two Eids, Friday, Arafah, and others. Moreover, if it were permissible to take this day as a day of mourning, the Companions and the Followers would have done so, for they were closer to him than we are and more specifically connected to him. Yet, what has been reported from them is encouragement to expand provision for one's family on that day and to fast on it. Among this is what was narrated from Hasan (a.s.), who said, 'The fasting of the Day of Ashura was an obligation, and Ali (a.s.) used to command that it be fasted.' Aishah said to them, 'Who commands you to fast the Day of Ashura?' They replied. 'Ali (a.s.).' She said, 'He is the most

knowledgeable of those who remain regarding the Sunnah.’ It is also narrated from Ali (a.s.) that he said, ‘The Messenger of God (s.a.w.a.) said, ‘Whoever revives the night of Ashura, God, Exalted be He, will give him life for as long as He wills.’ Thus, this indicates the invalidity of what that speaker has claimed. And God knows best.<sup>[178](#)</sup>“

## **Imam Zain al-Abedeen (a.s.)**

**Note:** Thus, the scarcity of narrations from him (a.s.) in the books of Ahl-e-Tasannun is, as acknowledged by Shah Wali Allah in **Qurrah al-Ainain**, as you have already come to know<sup>[179](#)</sup>. Among the strange and corrupt claims of these people is that (God forbid) they consider Imam Zain al-Abedeen (a.s.) to be one who takes from and benefits from lowly and inferior individuals, and portray him as deriving benefit from such base people even in matters of religion! Ibn Hajar Asqalani, in **Tahzeeb al-Tahzeeb**, in his biography of the Imam, writes, “And Malik said, ‘Naafe’ Ibn Jubair Ibn Mut’im said to Ali Ibn Husain, ‘You sit with people who are inferior?’ Ali Ibn Husain replied, ‘Indeed, I sit with those from whose company I benefit in my religion’.<sup>[180](#)</sup>“

Among the clear fabrications of the opponents to diminish the status of the noble Imam Sajjad (a.s.), is the claim that (God forbid) he, in addition to so-and-so, used to narrate from Marwan Ibn Hakam, the accursed son of the accursed. This is despite the fact that, aside from his (Marwan’s) other vile faults and disgraceful defects, his Nasibi hostility had reached such a level that, according to the admission of our opponent, he was the leader of the faction of wretched Nasibis. This matter is so repugnant and atrocious that no rational person would doubt that it is an outright lie and a manifest slander. Now, some of the statements which contain this clearly false accusation must be read (to be believed).

Muhyiddeen Nawawi, in **Tahzeeb al-Asmaa wa al-Lughaat**, in the biography of Imam Zain al-Abedeen (a.s.), said, “He heard (narrated) from his father, Ibn Abbas, Miswar, Abu Raafe’, Aishah, Umm Salamah,



and Safiyyah, the wives of the Prophet (s.a.w.a.) and (also) from Marwan Ibn Hakam, as well as Saeed Ibn Musayyib and others among the Taabe'een.<sup>[181](#)</sup>“

Ibn Taimiyyah (may Allah abandon him) in **Minhaj al-Sunnah**, mentioning Imam Zain al-Aabedeen (a.s.), writes, “He took (knowledge) from his father, Ibn Abbas, Miswar Ibn Makhzumah, Abu Raafe’ the freed bondsman of the Prophet (s.a.w.a.), and from Aishah, Umm Salamah, and Safiyyah, the Mothers of the Believers; and from Marwan Ibn Hakam, Saeed Ibn Musayyib, Abdullah Ibn Usman, Zakwaan, the freed bondsman of Aishah, and others.”

Zahabi, in **al-Kashif**, writes, “Marwan Ibn Hakam Umawi was born in the second year after Hijrah, and it is not established that he heard (directly); he narrates from Usman and Sabrah, and from him narrate Urwah, Mujahid, and Ali Ibn Husayn.<sup>[182](#)</sup>“

Ibn Hajar Asqalani, in **Tahzeeb al-Tahzeeb**, writes, “Ali Ibn Husain Ibn Ali Ibn Abi Talib Hashimi, Abu Husain and it is also said Abu Hasan, and it is also said Abu Muhammad, and it is also said Abu Abdillah the Madani, Zain al-Aabedeen. He narrated from his father and his uncle Hasan, and he reported disconnected (mursal) traditions from his grandfather Ali Ibn Abi Talib. He narrated from Ibn Abbas, Miswar Ibn Makhzumah, Abu Hurairah, Aishah, Safiyyah Ibnt Huyayy, Umm Salamah and her daughter Zainab Ibnt Abi Salamah, Abu Raafe’, the freed bondsman of the Prophet (s.a.w.a.), and his son Ubaydullah Ibn Abi Raafe’, and Marwan Ibn Hakam, Amr Ibn Usman, Zakwaan Abu Amr, the freed bondsman of Aishah, Saeed Ibn Musayyib, Saeed Ibn Marjaanah, and the daughter of Abd Allah Ibn Jafar...<sup>[183](#)</sup>“

Ibn Hajar Asqalani also pens in **Tahzeeb al-Tahzeeb**, “Marwan Ibn Hakam Ibn Abi Aas Ibn Umayyah Ibn Abd al-Shams Ibn Abd Manaf Ibn Qusayy Umawi, Abu Abd al-Malik and it is also said Abu al-Qasim, and it is also said Abu al-Hakam. His mother was Aaminah Ibnt Alqamah Ibn Safwan al-Kinani, whose agnomen was Umm Usman, Madani. He was born two years

after the Hijrah, and it is also said four. He narrated from the Prophet (s.a.w.a.), though it is not established that he heard from him. He also narrated from Usman, Ali, Zaid Ibn Saabit, Abu Hurairah, Busrah Ibnt Safwan, and Abd al-Rahman Ibn Aswad Ibn Abd Yaghoos. From him narrated his son Abd al-Malik, Sahl Ibn Sa'd Saeedi, who was older than him, Saeed Ibn Musayyib, Ali Ibn Husain, Urwah Ibn Zubair, Abu Bakr Ibn Abd al-Rahman Ibn Haaris, Ubaydullah Ibn Abdillah Ibn Utbah, Mujahid, and Abu Sufyan, the freed bondsman of Ibn Abi Aḥmad... [184](#).”

Wali al-Deen Khatib Tabrizi, in **Rijal Mishkat**, in the biography of Marwan, writes, “He narrated from a number of the Companions, among them Usman and Ali; and from him narrated Urwah Ibn Zubair and Ali Ibn Husain (a.s.).”

Abd al-Haqq Dehlawi, in **Rijal Mishkat**, in the biography of Marwan, said, “He narrated from a number of the Companions, among them Usman and Ali; and from him narrated Urwah Ibn Zubair and Ali Ibn Husain, that is, the noble Imam Zain al-Aabedeen and others.”

Also among the corrupt assumptions of the leading figures of the Ahle Tasannun is that the noble Imam, Imam Zain al-Aabedeen (a.s.), like ordinary Muslims, would learn scholars of traditions. Ibn Taymiyyah (may God forsake him) writes in **Minhaj al-Sunnah**, “Regarding his statement, ‘They took their subsidiary legal rulings from the infallible Imams who transmit from their grandfather, the Messenger of Allah (s.a.w.a.),’ it is said, firstly, those mentioned people would only learn traditions from the scholars of traditions just as the rest of the Muslims learn, and this is consecutively narrated (*mutawaatir*) from them. Thus, Ali Ibn Husain at times narrates from Aban Ibn Usman Ibn Affan from Usama Ibn Zaid, the freed bondsman of the Prophet (s.a.w.a.), ‘A Muslim does not inherit from a disbeliever, nor does a disbeliever inherit from a Muslim’, reported by Bukhari and Muslim Ibn Hajjaj. Muhammad Ibn Ali Baqir (a.s.) narrates from Jabir Ibn Abdillah the long tradition of the rites of Hajj, which is the best narration reported in this chapter; and through this chain, Muslim Ibn

Hajjaj has transmitted it in his **Sahih** from the narration of Jafar Ibn Muhammad Sadiq from Jabir'.[185](#)“

Among the proofs of the deviation of the Ahle Tasannun from the noble Imam, Imam Zain al-Aabedeen (a.s.), is that Ibn Hajar Asqalani, in **Fath al-Bari**, while explaining the phrase “and Ali Ibn Husain said, ‘meaning two, or three, or four,’ states, ‘This is among the best proofs in refuting the Raafizah, since it is from the interpretation of Zain al-Aabedeen, and he is from their Imams to whose statements they refer and whose infallibility they believe in.’[186](#)“

Badr al-Din al-Aini said in **Umdah al-Qari**, “His use of the statement of Ali Ibn Husain Zain al-Aabedeen (a.s.) as evidence is among the best proofs in refuting the Raafizah, since he is one of their Imams to whose statements they refer and whose infallibility they claim.”[187](#)“

Ahmad Qastalaani said in **Irshad al-Saari**, “It is stated in **al-Fath**, ‘This is among the best proofs in refuting the Raafizah, since it is from the interpretation of Zain al-Aabedeen (a.s.), and he is one of their Imams to whose statements they refer and whose infallibility they believe in.’ End quote.”[188](#)“

From these three statements of Ibn Hajar Asqalani, Badr al-Deen Aini, and Ahmad Qastallani, it is apparent that Bukhari’s use of the words of the noble Imam Zain al-Aabedeen (a.s.) as proof is considered among the best evidences in refuting the Raafizah because the noble Imam Zain al-Aabedeen (a.s.) is, according to them, one of the Imams of the Rāfiḍa to whose statements they (i.e., the Raafizah) refer and whose infallibility they believe in.

The tone and tenor of these words indicate that the Ahl al-Tasannun do not regard that noble figure as an Imam (in the same sense), nor do they refer to his statements, nor do they believe in his infallibility. From this, the distinction between truth and falsehood becomes clear to a perceptive observer like the bright morning, and the invalidity of the claim of “Shah

Sahab” (the author of Tuhfa) regarding the following of all the Ahl-e-Bait (a.s.) becomes manifest like the midday sun.

## **An Admonition for Every Intelligent and Perceptive Person**

It should not remain hidden that in the verse, ‘**So marry those women who are lawful for you, two, or three, or four**<sup>189</sup>’, no one from the people of truth has ever opposed the statement of the noble Imam Zain al-Aabedeen (a.s.) and attributing to them the permissibility of exceeding four wives is pure falsehood. Thus, all the expressions of delight and satisfaction shown by Ibn Hajar Asqalani, Badr al-Deen Aini, and Ahmad Qastallani in mentioning that Bukhari cited the statement of the noble Imam Zain al-Aabedeen (a.s.) are entirely misplaced and wholly unwarranted. Considering it among the best proofs for refuting the position of the people of truth is nothing but baseless aggression, conjecture, fabrication, and transgression. Yes, among the predecessors of the Ahl-e-Tasannun, there have been some leading figures who, from the aforementioned verse, assumed the permissibility of marrying more than four women and thus followed a path of excess and transgression.

## **Sunni Fatwas Permitting Marriage to Nine Women!**

Do you not know that Fakhr al-Deen Usman Ibn Ali Zailaee Hanafi, in **Tabyeen al-Haqaaeq fi Sharh Kanz al-Daqaeeq**, writes, “Qasim Ibn Ibrahim said, ‘It is permissible to marry nine women because Allah the Exalted permitted marrying two by His saying ‘**masnaa**’ (two), then He added to it ‘**sulaasaa wa rubaa**’<sup>190</sup>, (three and four) with the conjunction ‘and’, which indicates total, so the total becomes nine! Something similar is reported from Nakhaee and Ibn Abi Laila’.<sup>191</sup>“

Badr al-Deen Mahmud Ibn Ahmad Aini Hanafi, in **Ramz al-Haqaaeq fi Sharh Kanz al-Daqaeeq**, pens, “Qasim Ibn Ibrahim said, ‘It is permissible to marry nine women, and something similar is reported from Nakhaee and Ibn Abi Laila, because the conjunction ‘and’ indicates total’.<sup>192</sup>“

Chief Justice Muhammad Ibn Ali Ibn Muhammad Shawkani, in **Nayl al-Awtaar**, writes, “The Zahiris held that it is permissible for a man to marry nine women. Perhaps their reasoning is the saying of Allah the High, ‘**two, three, and four**’<sup>193</sup>, and the total of that, without considering the condition of justice within it, is nine. This was also reported by Ibn Sabbagh and Umrani’.<sup>194</sup>“

Nizam al-Deen Naisaburi, in his exegesis **Gharaaeb al-Quran**, while interpreting the verse, ‘**So marry those women who are lawful to you, two, three, and four**’<sup>195</sup>, mentioned two issues. Explaining the first issue, he writes, ‘The second: A group held that it is permissible to marry any number one wishes, because His saying, ‘**So marry those who are lawful to you of women**’ is general with respect to all numbers, since it is valid to make an exception from it for any number. His saying, ‘**two, three, and four**’ is not suitable to specify that generality because specifying some numbers in mention does not negate the ruling for the rest. Rather, we say, mentioning them indicates the removal of hardship and restriction altogether. For indeed, if someone says to his son, ‘Do whatever you wish, go to the market, to the school, and to the garden’, this is an explicit indication that the choice is in his hand, and it is not a restriction. Also, mentioning all numbers is impossible, so mentioning some of them serves as an indication that permission applies to all of them.’ If we concede that, then the conjunction ‘**and**’ indicates absolute combination, thus it implies permission to combine nine, rather eighteen if each is doubled. As for the Sunnah, it is established by consecutive narrations that he (s.a.w.a.) died while having nine wives, and we have been commanded to follow him in His saying, ‘**So follow him,**’ and the lowest level of a command is permissibility. He (s.a.w.a.) said, ‘Whoever turns away from my Sunnah is not from me’. The relied-upon answer of the majority consists of two

matters, ‘First, reports such as what is narrated that Naufal Ibn Muawiyah accepted Islam while having five wives, so the Prophet (s.a.w.a.) said, ‘Keep four and separate from one.’ This has been critiqued by saying that the Quran indicates no restriction, and abrogating the Quran by a solitary report is not permissible, and that the command to separate from the extra may have been due to a prohibition such as lineage or fosterage. I say: The Quran did not indicate the absence of restriction; at most, it did not indicate restriction, so it remains ambiguous, and clarifying the ambiguous by a solitary report is permissible. Also, his saying, ‘Keep four’ in an absolute sense, and likewise ‘separate from one,’ indicates that the cause is exceeding four and nothing else, and similarly in other narrations of this kind.

Second, the consensus of the jurists of the regions. It has been weakened by saying that consensus is not established in the presence of disagreement, and even if conceded, consensus neither abrogates nor is abrogated. The response is that if the dissenting opinion is anomalous, it is not considered. The Quran did not indicate the absence of restriction such that it would require abrogation by consensus; rather, consensus indicates the existence of a clarifying factor during the time of the Prophet (s.a.w.a.), and that is permissible by agreement. If it is conceded that the Quran indicates the absence of restriction, then consensus reveals the existence of an abrogating factor in his time, and that is permissible by agreement. It should not be said that if restriction were intended, it should have been stated **‘two, or three, or four’** with the disjunctive **‘or,’** because we say that would entail that marriage is only permissible in one of these categories, so it would not be permissible for some to take two, for others three, and for others four; thus the meaning of permitting combination among these divisions, which is indicated by the conjunction **‘and,’** would be lost’. [196](#)“

## Imam Muhammad Baqir (a.s.)

Regarding belittling and diminishing Imam Baqir (a.s.), although the previous statement in **Minhaj al-Sunnah** is sufficient and complete, yet in addition to that it must be heard that Ibn Taymiyyah (may Allah forsake him) writes in **Minhaj**, “As for the rest of the twelve, they did not meet the Prophet (s.a.w.a.), so the statement that they transmitted from their grandfather, if by that it is meant that what their grandfather said was revealed to them, then this is prophethood, just as revelation came to the Prophet (s.a.w.a.) about what previous Prophets (a.s.) said. If it is meant that they heard it from others, then it is possible for others to hear from those same sources from whom they heard, whether those sources were from Banu Hashim or others. So, what distinction do they have in transmitting from their grandfather except through greater care and attention? For, whoever has greater concern and diligence regarding the traditions of the Prophet (s.a.w.a.) and takes it from its proper sources will be more knowledgeable of it. This is not exclusive to them; rather, among others there are those who are more knowledgeable of the Sunnah than most of them, just as in every era there are people outside Banu Hashim who are more knowledgeable of the Sunnah than most of Banu Hashim. Zuhri, by consensus of the scholars, is more knowledgeable of the traditions of the Prophet (s.a.w.a.), his states, and his sayings than Abu Jafar Muhammad Ibn Ali!!! And he was his contemporary’ [197](#).”

In this statement, in addition to other irreligious implications, it is explicitly stated that (God forbid), Zuhri, by consensus of the scholars, is more knowledgeable of the traditions of the Noble Messenger (s.a.w.a.), and of his states and sayings, than Imam Muhammad Baqir (a.s.)!!!

The faults and disgraces of Zuhri in general, and especially in the matter of transmitting and narrating traditions, are not such as to be hidden from a careful and investigating observer; you have already heard a portion of them in the volume on the tradition of **Madinah al-Ilm**.

How astonishing! The so-called Shaikh al-Islam (Ibn Taimiyyah) of Ahle Tasannun considers such a criticized and discredited person (like Zuhri) to be more knowledgeable than Imam Muhammad Baqir (a.s.), and yet their scholars claim loyalty to and following of that noble Imam!

Likewise, Ibn Taymiyyah (may Allah forsake him) writes in **Minhaj al-Sunnah**, at the point where he begins to deny the virtues of Imam Muhammad Baqir (a.s.), “As for the claim that he (Imam) was the most knowledgeable of the people of his time, this requires proof. Zuhri was among his contemporaries, and in the view of people he (Zuhri) was more knowledgeable than him. The report that the Prophet (s.a.w.a.) named him “**Baqir**” has no basis according to the scholars; rather, it is from fabricated traditions. Likewise, the narration of Jabir conveying greetings to him is also considered fabricated by the scholars of traditions’.<sup>198</sup>“

Earlier, from the passage in **Diraasaat al-Labeeb**, you learned that Allamah Muhammad Moin Sindhi stated therein that Ibn Humam, in **Fath al-Qadeer**, in two places made remarks concerning the Ahl-e-Bait (a.s.) which singed Allamah’s heart. In the first instance, he made a statement regarding the frequency of divorce attributed to Imam Hasan (a.s.), and in that statement he (Ibn Humam) portrayed him (a.s.) as acting against clear divine text (*nass*).

In another instance, regarding Imam Muhammad Baqir (a.s.), he mentioned a statement whose gist is that the report of that Imam concerning the share of the close relatives is contrary to reality, and that its source is either ignorance of the doctrine of Ali Ibn Abi Talib (a.s.), or forgetfulness and error, or that it is a lie attributed to him in order to promote his own school and the school of the Imams from his descendants (a.s.). Each one of these possibilities is such that those who fear their Lord would shudder at it.

You also learned that the aforementioned scholar stated that if what Imam Muhammad Baqir (a.s.) had said were merely his opinion, and Ibn Humam had rejected it based on evidence that appeared to him, that would have been far less grave than rejecting what the Imam (a.s.) had narrated and



reported. After this, the Allamah, in all fairness, states that the greatest calamity upon the community is that the books of the four schools are devoid of the teachings of the Imams of Ahl-e-Bait (a.s.); and even when something from their teachings is found therein, it is met with opposition such as this. In all that the Allamah has stated, there is a lesson for the people of religion and uprightness<sup>199</sup>.

## **Imam Jafar Sadiq (a.s.)**

It is also necessary to hear some statements made against this noble figure (a.s.), and to observe the aggression and transgression of certain Ahle Tasannun scholars concerning him. Ibn Taymiyyah (may Allah forsake him) writes in **Minhaj al-Sunnah**, “In summary, none of these four Imams took anything from Jafar Sadiq in the foundational principles of jurisprudence. Rather, they narrated traditions from him just as they narrated from others, and the traditions of others are many times more numerous than his. Also, there is no comparison between the traditions of Zuhri and his (Imam’s), neither in strength nor in quantity. Moreover, Bukhari had reservations about some of his (Imam’s) narrations due to remarks that reached him from Yahya Ibn Saeed Qattan concerning him, so he did not include his narrations. It is not possible that his retention of traditions was like the retention of those whose narrations Bukhari relied upon.<sup>200</sup>“

Zahabi, in **Meezaan al-E’tedaal**, in the biography of Imam Jafar Sadiq (a.s.), chronicles, “Bukhari did not rely upon him. Yahya Ibn Saeed Qattan said, ‘Mujaalid is dearer to me than him (Imam); I have something (of reservation) against him.’ Mus’ab reported from Daraawardi that he said, ‘Maalik did not narrate from Jafar until the Abbasid rule became established. From Mus’ab Ibn Abbas, ‘Maalik would not narrate from Jafar unless he paired him with someone else. Ahmad Ibn Sa’d Ibn Abi Maryam said, ‘I heard Yahya say, ‘I used not to ask Yahya Ibn Saeed about Jafar Ibn Muhammad. He said to me, ‘Why do you not ask me about the traditions of

Jafar?’ I replied, ‘I don’t want it’ and said, ‘If he preserves (the traditions), then the musnad of his father is (more deserving to be relied upon)’.

[201](#)“

Again, Zahabi also writes in **al-Mughni fi al-Zuafaa**, in his biography, “Bukhari did not include his narrations, though he was deemed trustworthy by Yahya Ibn Maeen and Ibn Adi. As for Qattaan, he said, ‘Mujaalid is dearer to me than him (Imam)’.

[202](#)“

Yet again, Zahabi pens in **Tahzeeb**, in the biography of Jafar Sadiq (a.s.), “Ibn Madini said, ‘Yahya Qattaan was asked about Jafar Ibn Muhammad, and he answered, ‘I have some reservation about him’.”

Again, Zahabi wrote in **al-Kaashif**, in his biography, “He heard from his father, Qasim, and Ataa; and from him narrated Sho’bah and Qattaan, who said, ‘I have some reservation about him’.

[203](#)“

Ibn Hajar Asqalani writes in **Tahzeeb al-Tahzeeb**, in his biography, “Daraawardi said, ‘Maalik did not narrate from Jafar until the Abbasid rule was established. Mus’ab Zubairi said, ‘Maalik would not narrate from him unless he paired him with someone else. Ibn Madeeni said, ‘Yahya Ibn Saeed was asked about him (Imam), he replied, ‘I have some reservation about him, and Mujaalid is dearer to me than him’.”

Ibn Hajar also pens in **Tahzeeb al-Tahzeeb**, in his biography, “Saeed Ibn Abi Maryam said, ‘It was said to Abu Bakr Ibn Ayyaash, ‘Why did you not hear (i.e. learn) from Jafar, while you lived in his time?’ He answered, ‘We asked him about what he narrated of traditions, was it something you heard (directly)?’ He said, ‘No, rather they are narrations which we have transmitted from our forefathers’.”

Again, Ibn Hajar Asqalani writes in **Tahzeeb al-Tahzeeb**, in the biography of Jafar Sadiq (a.s.), “Ahmad Ibn Sa’d Ibn Abi Maryam reported from Yahya, ‘I did not ask Yahya Ibn Saeed about his traditions. He questioned me, ‘Why do you not ask me about the traditions of Jafar Ibn Muhammad?’ I said, ‘I do not want it.’ He said, ‘Indeed, he used to preserve (traditions well)’.”

He also pens in **Tahzeeb al-Tahzeeb**, in his biography, “Ibn Sa’d said, ‘He was abundant in traditions, but his narrations are not used as proof and he is considered weak.’ He (Jafar) was asked once, ‘Are these traditions from your father?’” He said, ‘Yes.’ He was asked another time, and he said, ‘I only found them in his books.’ I say, ‘It is possible that the two questions referred to different traditions; so regarding what he had heard, he stated that he heard it, and regarding what he had not heard, he said that he found it. This indicates his carefulness (in transmitting traditions)’.”<sup>204</sup>

Manavi, in **Faiz al-Qadeer**, while critiquing the tradition, ‘*Discipline your children upon three qualities: love of your Prophet, love of his Ahl-e-Bait, and recitation of the Quran,*’ writes, ‘He did not assign any (authenticity) symbol to it, and it is weak, because in its chain is Salih Ibn Abi Aswad, who has objectionable narrations. Jafar Sadiq, as per the quote in **al-Kaashif** (of Zahabi), from Qattaan, ‘There is something (of reservation) about him’.”<sup>205</sup>

## Imam Musa Ibn Jafar (a.s.)

Thus, regarding him (a.s.) as well, some statements must be heard.

Ibn Taymiyyah (may Allah disgrace him) writes in **Minhaj al-Sunnah**, “As for Musa Ibn Jafar, Ali Ibn Musa, and Muhammad Ibn Ali, no one who possesses even a portion of knowledge would doubt that Maalik Ibn Anas, Hammad Ibn Zaid, Hammad Ibn Salamah, Lais Ibn Sa’d, Awzaaee, Yahya Ibn Saeed, Wakee’ Ibn Jarraah, Abdullah Ibn Mubarak, Shafei, Ahmad Ibn Hanbal, Ishaq Ibn Raahwaih, and others like them are more knowledgeable of the traditions of the Prophet (s.a.w.a.) than these (Imams)!! This is a matter to which the transmitted reports that are seen and heard bear witness, just as the reports testify that Umar Ibn Khattab had more conquests, strove more in the holy war for the believers, and was more capable of suppressing the disbelievers and hypocrites than others such as Usman and Ali. What clarifies this is that the number of rulings transmitted from these (Imams), attributed to the Prophet (s.a.w.a.), is far less than what is transmitted from those others, by many multiples’.”<sup>206</sup>

Zahabi, in **Meezan al-E'tedaal**, in the biography of Imam Musa Kazim (a.s.), pens, "His sons viz. Ali Reza, Ibrahim, Ismail, and Husain, as well as his two brothers Ali and Muhammad, narrated from him. I only mentioned him because Uqaili included him in his book and said, 'His tradition is not preserved, meaning in the matter of faith'. He said, 'The responsibility for it lies with Abu Sult Harawi. I say, 'If the responsibility lies with Abu Sult, then what fault is there upon Musa that you mention him?'"<sup>207</sup>“

Ibn Hajar Asqalani, in **Tahzeeb al-Tahzeeb**, in the biography of that noble one (Imam Musa a.s.), writes, "He narrated from his father, Abdullah Ibn Dīnār, and Abd al-Malik Ibn Qudamah Jumahi..."

"Again, in **Tahzeeb al-Tahzeeb**, after mentioning that he (a.s.) was born in the year 128 A.H., he says, "I say, 'If it is established that his birth was in the year 128 A.H., then his narration from Abdullah Ibn Dinar is disconnected, because Abdullah Ibn Dinar died in the year 127A.H....'"<sup>208</sup>“

Ibn Hibbaan, in **Kitab al-Siqaat**, in the biography of Imam Jafar Sadiq (a.s.), writes, "One may rely upon his narrations when they are not from the reports of his children from him, for in the traditions of his children from him there are many irregularities. Those of our scholars who spoke critically of him only did so because of what was narrated in his traditions through the reports of his children. I examined his narrations as transmitted by trustworthy authorities such as Ibn Juraij, Sauri, Maalik, Sho'bah, Ibn Uyainah, Wahb Ibn Khalid, and others like them, and I found them to be sound traditions in which there is nothing that contradicts the reports of the reliable transmitters. But I found in the narrations of his children from him things that are not from his traditions, nor from the traditions of his father, nor from the traditions of his grandfather; and it is impossible that what the hands of others have committed be attributed to him'"<sup>209</sup>“

Ibn Hajar Asqalani, in **Tahzeeb al-Tahzeeb**, in the biography of Imam Jafar Sadiq (a.s.), narrating from Ibn Hibbaan, states, 'His traditions are to be relied upon when they are not from the narrations of his children from him'"<sup>210</sup>“

Thus, the extent of the disrespect and audacity that appears regarding the exalted station of Imam Musa Kazim (a.s.) needs no further explanation.

## **Imam Ali Reza (a.s.)**

Some expressions of hostility (*Nasibism*) toward the Ahl-e-Bait (a.s.) in attributing verses to him (viz. Imam Reza a.s.) will also be mentioned.

**Ibn Taymiyyah** (may Allah forsake him) pens in **Minhaj al-Sunnah**, in addition to his previous statement, in a place where he specifically denies the virtues of Imam Reza (a.s.), “As for his (Allamah Hilli’s) statement (in **Minhaj al-Karaamah**), ‘He was the most ascetic of people and the most knowledgeable among them’, this is a mere claim without evidence. Anyone who exaggerates about a person can make such a claim. Moreover, people know that in his time there were those more knowledgeable and more ascetic than him, such as Shafei, Ishaq Ibn Raahwaih, Ahmad Ibn Hanbal, Ash’hab Ibn Abd al-Aziz, Abu Sulaiman Daaraani, Maruf Karkhi, etc. Furthermore, no one from the scholars of traditions learnt anything from him, nor did they record any traditions from him in the books of Sunnah. Rather, only Abu Sult Harawi and others like him narrate from him copies (of reports) from his forefathers, in which there are fabrications from which Allah has declared the truthful among them to be free. As for his statement, ‘The well-known jurists took much from him’, this is among the most obvious lies! These well-known jurists of the majority did not take from him anything that is known. If some unknown jurists from among the majority took from him, this is not denied, for students of jurists may sometimes take from those of average knowledge or even from those below that level’ [211](#).”

Muhammad Ibn Tahir Maqdisi states in **Tazkerah al-Mauzooaat**, “Apply violet oil, for it is warm in winter and cool in summer. It is narrated by Ali Ibn Musa Reza from his forefathers; he used to bring from them strange reports!”

Again, Maqdisi writes in **Tazkerah al-Mauzooaat**, “When he sneezed, Ali would say to him, ‘May Allah raise your mention’. In it is Ali Ibn Musa, known as Reza; he used to bring strange reports from his forefathers!”

Yet again, Maqdisi pens in **Tazkerah al-Mauzooaat**, “When I was taken on the Night Journey to the heaven, sweat fell from me and from it roses grew. In it is Ali Ibn Musa Reza; he used to bring strange reports from his forefathers.”

Maqdisi again writes in **Tazkerah al-Mauzooaat**, “Whoever eats a pomegranate completely, Allah will illuminate his heart. In it is Ali Ibn Musa Reza; he used to bring strange reports from his forefathers.”

Maqdisi writes in **Tazkerah al-Mauzooaat**, “Whoever performs an obligatory act, he will have with Allah a supplication that is answered. In it is Ali Ibn Musa; he brings strange reports from his forefathers.”

Maqdisi states in **Tazkerah al-Mauzooaat**, “Faith is recognition in the heart, affirmation by the tongue, and action by the limbs. In it is Ali Ibn Musa Reza; he brings strange reports from his forefathers.”

Maqdisi pens in **Tazkerah al-Mauzooaat**, “Henna after depilatory is protection from leprosy. In it is Ali Ibn Musa Reza; he used to bring strange reports from his forefathers.”

Maqdisi writes in **Tazkerah al-Mauzooaat**, “Saturday is for us, Sunday for our Shia, Monday for Banu Umayya, Tuesday for their Shia, Wednesday for Banu Abbas, Thursday for their Shia, and Friday is for the rest of the people, and there is no travel in it. In it is Ali Ibn Musa Reza; he used to bring strange reports!”

Abd al-Karim al-Sam’ani said in the book **al-Ansaab** “Reza is an epithet of Abu al-Hasan Ali Ibn Musa Ibn Jafar Ibn Muhammad Ibn Ali Ibn Husain Ibn Ali Ibn Abi Talib Hashimi, famous as Reza.”<sup>[212](#)</sup>

Abu Hatim Ibn Hibbaan Busti writes, “He narrates strange reports from his father. Abu Sult and others narrated from him. It is as though he would err and make mistakes’.”

Zahabi pens in **Meezaan al-E’tedaal** in the biography of Imam Reza (a.s.), “Ibn Tahir said, ‘He narrates strange reports from his father.’ I (Zahabi) say, ‘The real issue is the authenticity of the chain to him; otherwise, the man has had lies attributed to him, and a compilation was fabricated against him, most of which consists of lies against his grandfather Jafar Sadiq. Abu Salt Harawi, one of those accused, narrated from him. Ali Ibn Mahdi Qazi has a recension from him, and Abu Ahmad Amir Ibn Sulaiman Tai has a large recension from him, and Dawud Ibn Sulaiman Qazwini has a recension from him. He died in the year 203 A.H.’ [213](#).”

Abu al-Hasan **Daraqutni** said (as reported) by Ibn Hibbaan in his book, “Ali Ibn Musa Reza narrates strange reports from his father; he makes mistakes and errs.”

Zahabi also writes in **al-Mughni**, in the biography (of Imam Reza a.s.), “Ibn Tahir said, ‘He narrates strange reports from his forefathers.’ I (Zahabī) say, ‘The real issue is the authenticity of the chain to him, for indeed lies have been attributed to him and to his grandfather’ [214](#).”

Ibn Hajar Asqalanī writes in **Tahzeeb al-Tahzeeb**, in his biography, “Abu Sa’d Sam’aani said in **al-Ansaab**, ‘Abu Hatim Ibn Hibbaan said, ‘He narrates strange reports from his father; it is as though he would err and make mistakes’ [215](#).”

## **The Rest of the Infallible Imams (a.s.)**

Regarding these noble figures (a.s.) as well, some statements of enmity from the leading scholars of Ahle Tasannun, beyond what has already been mentioned, is worth mentioning.

Muhammad Ibn Umar (famous as Fakhre) Raazi writes in **Nihaayah al-Oqool**, “It is astonishing that they (Shias) claim about (Imams) Taqi, Naqi, and Hasan Askari that they possessed knowledge of all foundational and subsidiary matters, both in general and in detail, while they lived in a time when scholars were deeply engaged in various sciences and their writings had become abundant. Yet despite that, nothing of knowledge appeared from any of them (Imams), neither little nor much. They did not attend any scholarly gathering, nor did they speak on any issue with opponents, nor did any beneficial work emerge from them such as what appeared from (Muhammad Ibn Hasan) Shafei and others among the jurists, theologians, and exegetes’.”

Ibn Taimiyyah (may God forsake him) writes in **Minhaj al-Sunnah**, “Thirdly, it may be said that holding opinions based on personal reasoning (*rayy*), independent juristic effort (*ijtihad*), analogical reasoning (*qiyas*), and juristic preference (*istihsaan*) is better than relying on what is transmitted by one known for frequent lying, from someone who may be right or wrong, transmitting something unverified from a speaker who is not infallible. No rational person doubts that the recourse of figures such as Maalik Ibn Anas, Ibn Abi Ze’b, Ibn Majishun, Laith Ibn Sa’d, Awzaee, Sufyan Sauri, Ibn Abi Laila, Sharik Ibn Abdillah, Abu Hanifa, Abu Yusuf, Muhammad Shaibani, Zufar Ibn Huzail, Hasan Ibn Ziyad, Lu’lu’ie, Shafei, Buwaiti, Muzani, Ahmad Ibn Hanbal, Abu Dawud Sijistani, Asram, Ibrahim Harbi, Bukhari, Usman Ibn Saeed Daarimi, Ibn Khuzaimah, Muhammad Ibn Jarir Tabari, Muhammad Ibn Nasr Marwazi, and others like them, returning to their own reasoning and consideration (such as knowing the established Sunnah of the Prophet, (s.a.w.a.), and striving to determine, refine, and derive legal rulings), is better for them than clinging to the transmissions of the Raafizah (i.e. the Shias) from the two Askari Imams and their likes. For indeed, any one of these scholars is more knowledgeable about the religion of God and His Messenger than the two Askari Imams themselves. If one of those two were to issue a legal opinion, it would be more appropriate for such a scholar to return to his own reasoning than to follow the verdict of either of them; in fact, that would be obligatory upon him. So how then when it is merely a transmission from



them reported by people like the Raafizah? Rather, what is obligatory upon figures like the two Askari Imams and their likes is that they should learn from any one of these scholars!<sup>[216](#)</sup>“

Again, Ibn Taimiyyah (may God forsake him) pens in **Minhaj al-Sunnah**, “Secondly, it may be said that analogical reasoning (*qiyas*), even if it is weak, is better than blindly following (*taqlid*) one who has not reached the level of the independent jurists (*mujtahids*). For everyone who possesses knowledge and fairness knows that figures such as Maalik Ibn Anas, Laith Ibn Sa’d, Awzaee, Abu Hanifa, Sufyan Sauri, Ibn Abi Laila, and likewise Shafei, Ahmad Ibn Hanbal, Ishaq Ibn Rahwaih, Abu Ubaid Qasim Ibn Sallaam, and Abu Saur are more knowledgeable and more learned in jurisprudence than the two Askari Imams and those like them. Moreover, these scholars are better than the “**Awaited One**” who does not know what he says!!!<sup>[217](#)</sup>“

Yet again, Ibn Taimiyyah (may God forsake him) also writes in **Minhaj al-Sunnah**, at the point where he begins denying the virtues of the Imams (a.s.), “As for those after (Imam) Musa Kazim, no knowledge has been taken from them such that their reports are mentioned in the well-known books and their histories. For those first three, their traditions are found in the **Sihaah**, the **Sunan**, and the **Musnads**, and their legal verdicts are found in the compiled works on the edicts (fatwas) of the early generations, such as the books of Abdullah Ibn Mubarak, Saeed Ibn Mansur, Abd al-Razzaq San’ani, Ibn Abi Shaibah, and others. But as for those after them, they have no narrations in the major canonical books of traditions, nor any legal opinions in the well-known books in which the edicts of the early generations were transmitted. Nor do they have any exegesis (*tafaaseer*) or other works, nor do they have any recognized statements.”<sup>[218](#)</sup>“

**Ibn Jauzi** writes in his book **Al-Mauzooaat**, in the chapter on the virtue of Fatimah Zahra (s.a.), “The second tradition concerning the mention of the beauty of Fatimah, Abu Bakr Muhammad Ibn Abi Tahir Bazzar informed us from Qazi Abu Husain Ibn Muhtadi from Abu al-Faraj Hasan Ibn Ahmad from Abdullah Ibn Muhammad Ibn Jafar Ibn Shazan from Ahmad

Ibn Muhammad Ibn Mehran Jammal from Hasan Ibn Ali Askari from Ali Ibn Muhammad from his father Muhammad Ibn Ali from his father Ali Ibn Musa Reza from his father Musa Kazim from his father Jafar Sadiq from his father Muhammad Baqir from Jabir Ibn Abdillah, who said, ‘The Messenger of Allah (s.a.w.a.) said,

‘When Allah created Adam and Hawwa, they began to walk proudly in Paradise and said, ‘God has not created any creation more beautiful than us.’ While they were in that state, suddenly they saw the image of a young woman such that no onlooker had ever seen anything more beautiful than her. She had a radiant light that almost blinded the eyes; upon her head was a crown, and in her ears were earrings. They said, ‘O Lord! What is this young woman?’ He said, ‘This is the image of Fatimah, the daughter of Muhammad, the leader of your offspring.’ They asked, ‘What is this crown upon her head?’ He said, ‘This is her husband, Ali Ibn Abi Talib.’ They said, ‘What are these two earrings?’ He said, ‘Her two sons, Hasan Ibn Ali and Husain Ibn Ali.’ This was established in the hidden knowledge (of God) two thousand years before I created you’. The author (Ibn Jauzi) said, “This tradition is fabricated (*mauzoo*’). Hasan Ibn Ali, the one called Askari, is Hasan Askari, one of those whom the Shia believe to be an Imam. He narrated this tradition from his forefathers and it is nothing (i.e., of no value).<sup>219</sup>“

Abd al-Rahman Ibn Abi Bakr (famous as Jalaal al-Deen) Suyuti writes in **Al-La’ali al-Masnoo’ah**, “Abu al-Husain Ibn Muhtadi billah writes in his **Fawaaed**, ‘Abu al-Faraj Hasan Ibn Ahmad Ibn Ali Hamani narrated to us from Abdullah Ibn Muhammad Ibn Jafar Ibn Shazan narrated to us from Ahmad Ibn Muhammad Ibn Mehran Ibn Jafar Raazi narrated to us in the presence of Abu Khaisamah, who said, ‘My master, Hasan Ibn Ali, the one known as Askari, narrated to me from his father Ali Hadi from his father Muhammad Jawad from his father Ali Ibn Musa Reza from his father Musa Kazim from his father Jafar Sadiq from his father Muhammad Baqir from Jabir Ibn Abdillah, in a disconnected (*marfu*’) report, ‘The Messenger of Allah (s.a.w.a.) said, ‘When God created Adam and Eve, they walked proudly in Paradise and said, ‘God has not created anything more beautiful

than us.’ While they were in that state, suddenly they saw the image of a young woman, no onlooker had ever seen anything more beautiful than her. She had a radiant light that almost dazzled the eyes; upon her head was a crown, and in her ears were earrings. They said, ‘O Lord! What is this young woman?’ He said, ‘This is the image of Fatimah, the daughter of Muhammad, the leader of your offspring.’ They asked, ‘What is this crown on her head?’ He said, ‘This is her husband, Ali Ibn Abi Talib.’ They inquired, ‘What are these two earrings?’ He replied, ‘Her two sons, Hasan Ibn Ali and Husain Ibn Ali.’ This was established in the hidden knowledge of God two thousand years before I created you.’ Suyuti said, ‘Fabricated (*mauzoo*’). **Hasan Askari is nothing!!!**<sup>220</sup>“

Shaikh Rahmatullah Sindhi writes in **Mukhtasar Tanzeeh al-Shariah**, (The tradition) When Allah, the Exalted, created Adam and Eve, they strutted about in Paradise and said, ‘Allah has not created any creation more beautiful than us.’ ... and at its end, ‘That was found in the depths of My knowledge before I created you by a thousand (two thousand—variant) years.’ Reported by Ibn Muhtadi (exp. 465 A.H.) in his **al-Fawaaed al-Mukhrajah**; in its chain are Abdullah and Hasan, and perhaps it is fabricated by one of them!!!<sup>221</sup>“

Muhammad Tahir Gujrati Fatni, writes in the preface of **Qaanoon al-Mauzooaat**, “When I had finished the burden of compiling fabricated reports and the critiques of the virtuous scholars regarding them, some dear and sincere friends, out of genuine affection, urged me to compile the weak narrators and the lying ones, and to list the fabricators and impostors, so that it may serve as a comprehensive principle for recognizing fabricated reports and recording the weak and forged narrations”, says regarding the noble Imam Hasan Askari (a.s.), “Hasan Ibn Ali, the one of Askar, is nothing.<sup>222</sup>“

Abd Wahhab Ibn Muhammad Ghaus Madaarisi (exp. 1285 A.H.), in **Kashf al-Ahwaal fi Naqd al-Rijal**, which he authored to mention the weak, the abandoned, and others, pens, “Hasan Ibn Ali, the one of Askar, is nothing.

He heard from Ali Ibn Muhammad, and Ahmad Ibn Muhammad Ibn Mehran Raazi narrated from him in **Manaaqib Ahl al-Bait.**”

Ibn Taimiyyah (may Allah forsake him) writes in **Minhaj al-Sunnah**, while denying the virtues of the Pure Imams (a.s.), “As for his statement, ‘And his son Hasan Askari was knowledgeable, ascetic, virtuous, devout, the best of the people of his time, and the opponents narrated much from him’ is among the erroneous claims and unfounded lies. For the well-known scholars of narration who lived during the time of this Hasan Ibn Ali Askari have no well-known narrations from him in the books of knowledge. The major teachers of the books of Sunnah viz. Bukhari, Muslim, Abu Dawud, Tirmizi, Nasai, and Ibn Maajah, were present in that era or close to it, before and after. Hafiz Abu al-Qasim Ibn Asaakir compiled the names of all their teachers i.e. the teachers of these Imams, yet among these Imams there is none who narrated from Hasan Ibn Ali Askari, despite their narrating from thousands of scholars of traditions. So how can it be said, ‘The opponents narrated much from him’? Where are these narrations?! His statement, ‘He was the best of the people of his time’ is of the same kind.<sup>[223](#)</sup>“

Again, Ibn Taimiyyah (may Allah forsake him) writes in **Minhaj al-Sunnah**, regarding the Twelfth Imam (may Allah hasten his reappearance), “If this one were actually existent and known, then it would be obligatory, according to Allah’s ruling established by the clear text of the Quran, the Sunnah, and consensus, that he be under guardianship in his person, with someone to care for him, such as his mother, his maternal grandmother, or others entitled to custody; and that his wealth be with someone who preserves it, either his father’s executor if he had one, or otherwise someone else, either a relative or a representative appointed by the authority, for he is an orphan due to the death of his father. Allah the High says, **‘Test the orphans until they reach the age of marriage; then if you perceive in them sound judgment, deliver to them their wealth, and do not consume it wastefully and hastily before they grow up.**<sup>[224](#)</sup> Hence, it is not permissible to hand over his wealth to him until he reaches marriageable age and sound judgment is perceived in him, as Allah has

stated in His Book. So, how can one who is subject to guardianship over his person and wealth be an Imam of all Muslims, infallible, such that no one is a believer except by believing in him? Moreover, according to them, whether his existence is assumed or not, they derive no benefit from him, neither in religion nor in worldly matters. He has not taught anyone anything, nor is any quality of good or evil known from him. Thus, none of the objectives of Imamate or its benefits, neither specific nor general, are realized through him. Rather, even if his existence is assumed, he is a harm to the people of the earth with no benefit at all. For, those who believe in him have not benefited from him in any way, nor has any grace or benefit reached them through him; while those who deny him, according to them, are punished for denying him. Thus, he is pure harm with no good in him at all! Creating such a being is not from the act of the Wise and Just.<sup>225</sup>“

Yet again, Ibn Taimiyyah (may Allah forsake him) writes in **Minhaj al-Sunnah**, “Then they say that Allah is obligated to do that which is most beneficial for the servants in their religion and their worldly life, yet He enables the Kharijis, who disbelieve in Him in a country in which they have strength and the ability to fight their enemies, while He places these (people) and the infallible Imams in a state of humiliation greater than that of the Jews, Christians, and other protected people (*ahl-e-zimmah*). For, *zimmis* are able to openly practice their religion, whereas those who are claimed to be the proofs of Allah over His servants, His grace in His lands, and that there is no guidance except through them, no salvation except by obeying them, and no good fortune except by following them, the last of them has been absent for four hundred and fifty years, and no one has benefited from him in their religion or worldly life! They cannot manifest their religion as the Jews and Christians manifest theirs!<sup>226</sup>“

Among the statements indicating their bad beliefs regarding the noble Imams (a.s.) is a passage mentioned by Muhammad Ibn Umar (known as Fakhr) Raazi (exp. 606 A.H.) in his book **al-Muhassal**. At the end of the discussion on Imamate, where he brings up dissimulation (*taqiyyah*), he pens, “Let us conclude this discussion with what is reported from Sulaiman Ibn Jarir Zaydi, who said, ‘The Imams of the Raafezah have established

two doctrines for their followers such that no one can prevail over them because of these: The first is the doctrine of Bada (i.e. alteration in divine destiny). Whenever their Imams say that they will gain power and strength, and then it does not materialize as they predicted, they justify, ‘Allah has changed His decision (i.e. Bada occurred)!’ Zuraarah Ibn A’yan, one of the early Shia, said, while speaking about the signs of the reappearance of the Imam (may Allah be pleased with him) these verses:

*These are signs that will come in their appointed time,*

*And you have no escape from what Allah has decreed.*

*Were it not for Bada, I would have called it inevitable,*

*And the description of Bada is the description of one who changes.*

*Were it not for Bada, there would be no alteration,*

*And its fires would burn like the blazing of time.*

*And it would be like a shining light by nature,*

*Though Allah is far above attributing (things) to natures.*

The second doctrine is that of dissimulation (*taqiyyah*) i.e. whenever they wish to say something, they say it; and if it is said to them, ‘This is not the truth’ and its falsehood becomes evident, they reply, ‘We only said it out of dissimulation’.<sup>[227](#)</sup>“

From the above, it is more than obvious that Raazi, with all delight available at his disposal, concludes his discussion with the insolent statement of Sulaiman Ibn Jarir Zaidi, who uttered it out of inner malice toward the noble Imams (a.s.), and (Raazi) adopted the path of accepting and approving it with eagerness and satisfaction. This is enough proof that Raazi was following the way of the vile Naasibis and treading the path of the despicable Kharijis.

It is worth mentioning that the vile statement of Sulaiman Ibn Jarir was also included by Muhammad Ibn Abd al-Karim Shahrastani Shafei in his book **al-Milal wa al-Nihal**. Thus, in mentioning the said Sulaiman, he writes, “Then he criticized the Raafezah and said, ‘The Imams of the Raafezah have introduced two doctrines for their followers such that no one can ever prevail over them by means of these: One is the doctrine of Bada. When they (i.e. Shia Imams) predict that power, strength, and dominance will come to them, and then matters do not occur as they prophesied, they say, ‘God has changed His decision regarding that!’ The second is dissimulation (*taqiyyah*). Whatever they wish, they speak; then when it is said to them that this is not true and its falsehood becomes apparent, they say, ‘We only said it out of dissimulation, and we acted upon it out of dissimulation’.”<sup>228</sup>

Among the shocking instances of insolence and vile conduct of Muhaddis Dehlavi is that, in some marginal notes of this very book **Tohfah Isna Ashariyyah**, he has inserted the aforementioned passage from **al-Milal wa al-Nihal** of Shahrastani after distorting and altering numerous words and sentences, and adding and interpolating many absurdities and nonsensical statements, thereby ripping apart, with his own hand, the veil over his religion, religiosity, truthfulness, and trustworthiness or the lack of it. As he states in the margin of the one hundred and seventh stratagem among his “devices”, “The author of **al-Milal wa al-Nihal** has reported from Sulaiman Ibn Jarir of the Zaidis that he said, ‘The Imams of the Raafezah have devised two doctrines for their followers such that no one can ever prevail over them by means of these: One is the doctrine of Bada. When verses indicating praise of the Companions and good commendation of them are recited to them, they interpret them in terms of Bada and say, ‘God has changed His decision regarding their condition!’ Likewise, when they inform their followers that power and strength will come to them, and then matters do not occur according to what they promised, they say, ‘God has changed His decision regarding that.’ The second is dissimulation (*taqiyyah*). Thus, whenever there are reports among them from Amir al-Momineen and the Imams indicating good praise of the Companions, affection toward them, companionship with them, intermarriage with them,

eating and drinking with them, praying behind the caliphs, and transmitting traditions from them and for them, they say, ‘All of this is to be understood as dissimulation!’ Rather, some of their learned ones, when he speaks falsehood and it is said to him, ‘This is false according to you, according to your principles, and according to the principles of your companions and the narrations of your Imams,’ he justifies, ‘We only said it out of dissimulation and to confuse the matter.’

I say: Here there is a third doctrine, which is their impregnable fortress and secure refuge, i.e. the doctrine of the return (*raj’ah*). For when verses indicating the triumph of truth and its people, as well as traditions giving glad tidings of security, prosperity, status, and wealth, are presented to them, they say, ‘All of these promises will occur at the time of the return’.”

In this passage, Shah Sahab (the author of *Tohfa*), in addition to minor distortions that are not hidden from a perceptive observer, has committed major alterations and extensive additions. Among them is that, in the context of mentioning Bada, he has added this entirely insolent statement, ‘When verses indicating the praise of the Companions and good commendation of them are recited to them, they interpret them in terms of Bada and say, ‘God has changed His decision regarding their condition.’ This is an affront which, besides being a clear distortion and a disgraceful interpolation, contains an obvious falsehood and manifest slander. Another instance is that, in the context of mentioning dissimulation, he has added this wholly detrimental statement, ‘Whenever there are reports among them from Amir al-Momineen and the Imams indicating good praise of the Companions, affection toward them, companionship with them, intermarriage with them, eating and drinking with them, praying behind the caliphs, and transmitting traditions from them and for them, they say, ‘All of this is to be understood as dissimulation.’

Another instance is that, in place of the original wording of **al-Milal wa al-Nihal**, ‘Whatever they wish, they speak; then when it is said to them that this is not true and its falsehood becomes apparent, they say, ‘We only said it out of dissimulation and acted upon it out of dissimulation’, he has brought this distorted version, ‘Rather, some of their learned ones, when he



speaks falsehood and it is said to him, ‘This is false according to you, according to your principles, and according to the principles of your companions and the narrations of your Imams,’ he says, ‘We only said it out of dissimulation and to confuse the matter.’

Among these instances is that, after all these serious distortions and reprehensible alterations, he has added a passage concerning the doctrine of the return (*raj'ah*) and prefaced it with ‘**I say**’ so that an unskilled reader might assume that everything stated before ‘**I say**’ is entirely the statement of Sulaiman Ibn Jarir, and what follows it to be the words of the author of **al-Milal wa al-Nihal**! All these astonish perceptive observers and prove that the Shah Sahab is a leader of fabricators. Among the statements reflecting hostility, those which unveil hidden matters, tear away coverings, and establish the deviation of Ahl-e-Tasannun from the pure Imams (a.s.) is the statement of Mulla Jalal al-Deen Dawaani in **Sharh-e-Aqaaed-e-Azodiyyah**.

The statement is by Jalal al-Deen Dawaani in **Sharh-e-Aqaaed-e-Azodiyyah**. In that commentary, at the point where Azodi, in the section on doctrines, mentions the tradition of the division of the nation into seventy-three sects and then begins asserting that the saved sect is the Ashari, he pens, “If you say, ‘How has he judged that the saved sect is the Asharis, while every sect claims that it is the saved one? I say, ‘The context of the tradition indicates that they are those who follow what has been transmitted from the Prophet (s.a.w.a.) and his Companions. This applies only to the Asharis, for they adhere in their beliefs to the authentic traditions reported from him (s.a.w.a.) and from his Companions. They do not go beyond their outward meanings except when necessary, nor do they give free rein to their intellects like the Motazelah and those who follow their path, nor do they rely on transmissions from others as do the Shia, who cling to what is reported from their Imams due to their belief in their infallibility.”

This statement, in the clearest terms, indicates that the Shia follow the traditions narrated from the Imams (a.s.) whom they believe to be infallible, while the Ahle Tasannun avoid and entirely reject this, and take

pride and boast in this position without hesitation. Rather, they consider abandoning the Ahl-e-Bait (a.s.) as a proof of the truth of their own doctrine.

Husain Khalkhali, in his **Haashiyah Sharh al-Aqaaed**, has gone so far as to deem the belief in the protection of the Imams of the Ahl-e-Bait (a.s.) from lying and fabrication to be false and reprehensible, thereby openly expressing the true nature of the doctrine of the people of truth and his own orientation. He says, “His statement, ‘Those who follow what is narrated from their Imams without attributing the reported material to the Prophet (s.a.w.a.) and his Companions. Such following on their part is due to their belief in the infallibility of their Imams and that lying and fabrication do not issue from them’.” This untimely outcry and statement, marked by hostility, clearly shows that the belief in the infallibility of the Imams (a.s.) and that lying and fabrication do not issue from them is specific to the people of truth. All praise belongs to God, the praise of the grateful ones.

As for the Ahle Tasannun, they do not incline toward this belief nor do they affirm it; rather, they reject it and consider it blameworthy, and they regard opposing it as a proof of the correctness of their own doctrine.

So, congratulations to the Ahle Tasannun sect for such a doctrine, one whose acceptance befits none but them! No Muslim can even bear to conceive of it, let alone proceed to affirm it. His statement, ‘And if they do not rely on the books of Ahle Tasannun, then what answer is there regarding the narrations of the Shia, which, from theological doctrines to subsidiary legal rulings, have in this treatise been reported as being in agreement with Ahle Tasannun?’”

**I say:** The answer to the corrupt arguments and futile disputations of Shah Sahab, based on Shia narrations, which he has presented out of ignorance or feigned ignorance in matters of principles and branches, has, by the grace of Allah the Bestower of blessings, been written and recorded by the eminent scholars and great researchers of the people of truth in their works, which they composed to refute the chapters of the rejected **Tohfa**. They have set it down in such a manner that the followers of Shah Sahab, upon

considering it, were drowned in the ocean of thought and immersed in the depths of bewilderment; they pass beyond the realm of mere disputation and clearly perceive their deviation from the ship of the Ahl-e-Bait (a.s.), counting their own deliverance and salvation as impossible.

Indeed, it was fitting for them to take heed from the saying of Allah, the Lord of the worlds, “**And We drowned those who denied Our signs; indeed, they were a blind people.**”<sup>229</sup>

## **Quoting Another Statement of Shah Sahab (the author of Tuhfah) Regarding Hadees-e-Safeenah and Responding to them.**

### **Indication**

**His statement:** “And in this place, some witty individuals among the Shia have a very charming exposition; it is necessary to mention that exposition and to unravel that deception. He has said that the comparison of the Ahl-e-Bait in this tradition to a ship entails that love for all of the Ahl-e-Bait and following each one of them is not necessary for salvation and success. For, if a person takes a place in one corner of the ship, without doubt he is saved from drowning; rather, moving around the entire ship and sometimes sitting in one corner and at other times in another is neither customary nor normal. Thus, since the Shia attach themselves to some of the Ahl-e-Bait and follow some of them, they will undoubtedly be saved, and the criticism that the Ahle Tasannun make against them for denying some of the Ahl-e-Bait is thereby removed; Praise be to God.”

**I say:** No Shia would ever utter such a statement, soaked in foolishness, even in jest. Rather, Shah Sahab has, by way of deception and contrivance, falsely attributed this statement to ‘some witty Shia’, only to increase his own brazenness and audacity. Most likely, this statement is the figment of Shah Sahib’s imagination himself and his fabrication, like weaving and spinning; so as to mock and disparage the people of truth and certainty, and

to stir the hearts of the carders and weavers of his own sect; then he proceeds to answer this objection himself.

If not, then let his cohorts clarify: Which witty Shia has ever presented such an argument in opposition to the Ahle Tasannun, or even expressed it in any context? If such contrived statements are taken as the basis for refutation, criticism, validation, and annulment, and are used as a pretext in debate, discourse, argumentation, and dispute, then surely the very foundation of research and precision would be dismantled, and the realm of reflection and careful consideration would be overturned.

Glory be to Allah! Shah Sahab has not presented about **Hadees-e-Safeenah**, any elucidation from Shia expositions from their books and writings, and then composing a response to it, whether in a rational manner or otherwise. Instead, such monstrous absurdities and blunders, of the kind from which even Ibn Habbannaqah would recoil and feel aversion, he forcibly attributes to the Shia, and then, in his own estimation, answers them, thereby leaving discerning observers astonished and bewildered!

In short, we never accept that any Shia would ever utter such a contemptible and worthless statement. Anyone who has even the slightest awareness of the beliefs of the people of truth (i.e. the Shias) would never believe that even a layman from the Shias could say that love for all of the Ahl-e-Bait (a.s.) and following each of them is not necessary for salvation and success; or that some ignorant person from the Imamiyyah would claim, “Since the Shia hold fast to some of the Ahl-e-Bait (a.s.) and follow some of them, they will undoubtedly be saved.” Is this anything but a slanderous lie, which no Shia would ever utter?

Yes, if the Ahl-e-Tasannun were to utter such a baseless statement and destructive expression, it would be fitting and acceptable according to them, for despite their claim of love of Ahl-e-Bait’s (a.s.) purity and infallibility, they follow the ruinous path of loving their enemies and opponents. They use offensive and obscene language without any restraint regarding the infallible Imams (a.s.), some of which you have read. They do not consider the consensus of the Ahl-e-Bait (a.s.) to be authoritative;

rather, they do not even regard these pillars of religion as worthy of emulation or even of taking traditions and narrations from them, and thus they ride the disgraceful mount of disbelief upon the path of manifest misguidance.

Although after this statement of ours, which unveils secrets and tears away their veils, the weak words and scattered errors of the addressee, who has responded with this fabricated argument, become meaningless. Yet, for the sake of further refutation and binding proof, I will bring to light a flaw embedded within the spider-web-like construction of his discourse and once the deception and deceit of this greatly deluding addressee are exposed, whatever judgment is warranted regarding that one who treads the paths of loss, I leave to the discerning reader and perceptive observer.

**His statement:** “Ahl-e-Sunnah, in response to this, have two approaches. The first is by way of refutation: that in this case, the Imamiyyah would have to regard the Zaidiyyah, Kaisaniyyah, Naawusiyyah, and Aftahiyyah as not misguided, but rather as saved and successful, since each of these mentioned sects and their likes has taken a corner of this vast ship and settled therein, and one corner of the ship is sufficient for salvation from drowning.”

**I say:** Praise be to Allah; it has already been established through decisive proofs and manifest arguments that the referent of **Hadees-e-Safeenah** is the sacred souls of the infallible Imams (a.s.). The one who boards the Ark of the Ahl-e-Bait of purity and infallibility (a.s.) is only he who regards these noble ones as described by the beautiful attribute of infallibility, and considers all of their statements and actions, like the verses of the Noble Quran, to be free from error, defect, slip, and lapse, and makes belief in their infallibility and Imamate a part of his creed.

Since this concept is not found among the Zaidiyyah, Kaisaniyyah, Naawusiyyah, Aftahiyyah, and their like, they are therefore far removed, by great distances, from boarding the saving and salvaging Ark, and are immersed and engulfed in the whirlpool of destruction, loss, ruin, and annihilation. If they have not attained the very basic act of boarding, how

can it be said that each of them has taken a corner of this vast ship and settled therein, and that one corner of the ship is sufficient for salvation from drowning? Is this anything but falsehood, slander, and attributing claims that are shamelessly contradicted by their apparent actions?

**His statement:** “Rather, in this case the very specification of the twelve Imams is also undermined, because any corner of the ship is sufficient to grant salvation from the sea, and the meaning of an Imam is precisely that following him leads to salvation in the Hereafter; thus, the entire doctrine of the Twelvers, indeed of the Imamiyyah as a whole, collapses.”

**I say:** Since, by Prophetic texts and by the guidance of the Ahl-e-Bait (a.s.), as well as other decisive proofs and radiant evidence, it has been established that the referent of **Hadees-e-Safeenah** is the twelve infallible Imams (a.s.), how can this truth be undermined by such weak and flimsy doubts? It is clear and evident to anyone possessing even the slightest awareness that if boarding the saving and salvaging Ark is contingent upon belief in the infallibility and Imamate of the twelve Imams (a.s.), then the realization of boarding that Ark for anyone other than the Twelver Imamiyyah becomes an impossibility. It is manifest that without boarding the ship, no “corner” of it can be attained, let alone salvation from the waves of the sea. Therefore, the notion of boarding the ship, attaining a place within it, and being saved from the waves for anyone other than the Twelver Imamiyyah is an instance of “**darknesses, one above another.**”<sup>230</sup>“ For, one who does not believe in the Imamate of the twelve Imams (a.s.), to describe the evil of his condition and the ruin of his end, the statement of God, Exalted be He, is sufficient and complete, “**Or like darknesses in a deep sea, covered by waves, above which are waves, above which are clouds—darknesses, one above another; when he stretches out his hand, he can hardly see it. And whoever Allah has not granted light, for him there is no light.**”<sup>231</sup>“

In summary, the notion that the Twelver doctrine collapses after understanding the true meaning of **Hadees-e-Safeenah** is a mere impossible fancy; rather, whoever has grasped the correct meaning of this

noble tradition finds that the firmly constructed edifice of this true doctrine is more solid than mountains.

**His statement:** “And if the Zaidiyyah were to say this statement, the same argument would be made against them.”

**I say:** Although we have nothing to do with the Zaidiyyah and consider them, due to their false beliefs and corrupt doctrines, among the misguided and doomed sects, we can say that the Zaidiyyah would never claim that likening the Ahl-e-Bait (a.s.) in this tradition to a ship implies that love for all of the Ahl-e-Bait (a.s.) and following each of them is not necessary for salvation and success, and so on as the addressee has argued.

For this statement has reached such a level of absurdity, compounded with corruption and falsehood, that both the one who holds the truth and the one who is upon falsehood would refrain from it and would never stain their tongue with it. Whoever has seen the statements of the Zaidiyyah related to **Hadees-e-Safeenah** in **Zakheerah al-Ma’al** by **Ajili** and elsewhere knows that, although they have mixed truth with falsehood and spoken at length, none of them has ever uttered anything comparable to this absurd statement.

**His statement:** “Therefore, no single sect among the Shia can properly determine a specific doctrine for itself; rather, all doctrines must be considered true and correct.”

**I say:** Since none of the Shia sects has ever uttered such a fabricated argument as that of the Shah Sahab, this futile statement of his is entirely baseless and belongs to the category of building falsehood upon falsehood. Yes, if the Ahle Tasannun, especially Muhaddis Dehlavi, consider all doctrines to be true, that is their affair, for according to their inclination, all is from Him, rather, all is He and He is all.

**His statement:** “Whereas among these schools there exists contradiction and opposition, and to consider both sides of a contradiction as true in non-

ijtihad matters amounts to affirming the consensus of two contradictories (*ijtema-e-naqeezain*), which is obviously impossible.”

**I say:** This presentation, full of brazen audacity, which Dehlavi has articulated to display his rationality, is such that, had he reflected even slightly upon its meaning, he would never have uttered it. For the disagreements among the schools of the leaders of Ahl-e-Tasannun are more apparent than the sun and clearer than yesterday. Whoever casts even the slightest glance at their books and writings will be astonished by their discords in both the foundations as well as the subsidiary matters. The disagreements that have existed and continue to exist among their earlier and later generations will plunge any perceptive observer into deep shock. Astonishingly, the attachment of some Ahle Tasannun to the disagreements of the schools has reached to such pits that they regard the multiplicity of schools, equal in number to the Companions, as acceptable and even commendable. They have counted the schools of the Companions to be one hundred and fourteen thousand and consider each one worthy of being followed and a source of guidance! Allamah Ajili, in **Zakheerah al-Ma'al**, writes, “Indeed, Shaikh Rabbani and Imam of the mystics, Abd al-Wahhab Sha'rani set forth in his **Mizan** a representation of the disagreements of the schools. He depicted it like a tree and wrote upon it, ‘Look, O my brother, at the spring at the base of the tree, and at its branches, limbs, and fruits, you will find that all of them branch out from root of the tree, which is the Shariah. The large branches represent the statements of the Imams of the schools; the smaller branches represent the statements of the followers; the offshoots emerging from the sides of the branches represent the statements of the students who imitate; and the red dots at the tops of the branches represent the issues derived from the statements of the scholars. No one has departed from the spring of its Shariah nor from the tree of its knowledge, and there is no statement from these Imams except that it branches from this tree, its limbs, and its branches.”

Thereafter, he presents another example to show the connection of all the schools to the very source of the Shariah. He drew many lines extending toward the central spring from all sides and did not restrict them to four or



five, but mentioned around eighteen schools, while others have made them one hundred thousand and fourteen thousand according to the number of the Companions and [claimed], ‘Whichever of them you follow, you will be guided!!!’”

Moreover, even more astonishing is that some of the leading figures among them go to such extremes in validating the different schools that they attribute to the Noble Messenger (s.a.w.a.) a tradition with the following meaning that he said, ‘My Shariah has come upon three hundred and sixty paths; whoever follows any one of those paths will attain salvation!’ Then they reinforce it with the tradition of the stars, thereby increasing manifold the confusion of people of intellect and understanding.

Allamah Ajili, in **Zakheerah al-Ma’al**, records a statement from Shaikh Abd al-Wahhab Sha’rani, at the end of which it he writes, “And Tabarani has narrated it as a disconnected (*marfu*) report, ‘Indeed, my Shariah has come upon three hundred and sixty paths; no one follows any one of them except that he is saved!’ It is supported by the tradition, ‘My Companions are like stars, whichever of them you follow, you will be guided’.”

**His statement:** “Secondly, by way of resolving it, taking a place in one corner of the ship only brings salvation from drowning in the sea when no breach occurs in another part of that ship. But if one sits in one corner while a breach begins in another, then without doubt he will drown. There is no sect among the Shia except that it sits in one corner of this ship while a breach has appeared in another part.”

**I say:** This absurd and foolish statement by Shah Sahab is even weaker and more corrupt than his previous claims. Indeed, his “solution” is even more stupid than his earlier objection. For, anyone with understanding knows that the Noble Messenger (s.a.w.a.) in **Hadees-e-Safeenah** likened his Ahl-e-Bait (a.s.) to the Ark of Nuh. And the referent of his Ahl-e-Bait (a.s.) in this tradition, just as in **Hadees-e-Saqlain**, are the twelve infallible Imams (a.s.), as has been established time and again. Thus, whoever is not a Twelver (Isna Ashari), how could he have attained boarding the Ark of the Ahl-e-Bait (a.s.) such that it could be said he is sitting in one corner of the

ship while making a breach in another? Rather, he is one who has not boarded this Ark at all and falls under the meaning of ‘whoever remains behind from it will drown’. As for the Twelver Shias, since, by the praise of Allah, they are aboard the Ark of the Ahl-e-Bait (a.s.) and regard all parts of the ship as worthy of reverence and exaltation, and as the means of their salvation, the false notion of causing a breach in the ship in relation to them is nothing but baseless conjecture.

Among the wonders of the age, which are a source of endless astonishment for people of insight, is that Shah Sahab has imagined the Ark of the Ahl-e-Bait (a.s.) to be like a wooden ship constructed by imperfect craftsmen and therefore considers it susceptible to breach and damage! Whereas this Ark is divinely made; even if jinn and humans were to gather, they would not be able to make any breach in it, **‘even if they were to support one another<sup>232</sup>’**.

In short, those who are passengers of this strong and solid Ark, the notion of any breach from any side to it is utterly impossible. Those who do not board this Ark drown in the ocean of annihilation and are destroyed; how can they even imagine the false idea of boarding it or causing a breach in it?

Indeed, all these false notions and futile delusions are the work of Shah Sahab and his followers, who have failed to distinguish between mirage and water, and thus tread the path of deviation and crookedness. They do not discern error from correctness and are immersed and submerged in the ocean of error and misguidance.

**His statement:** “Yes, although the Ahle Tasannun move about and circulate in different corners, their ship is sound; they have not made any breach in any part of it such that waves of the sea would enter from that side and drown them.”

**I say:** All this boasting of Shah Sahab is based on his corrupt assumptions and decayed illusions, the falsity of which has already been made clear and manifest through shining proofs and decisive arguments. Whoever has

considered the sufficient explanations of the people of the truth (viz. the Shias) knows well that the referent of Ahl-e-Bait (a.s.) in **Hadees-e-Safeenah** is specifically the Twelve Imams (a.s.). Only he boards the Ark of the Ahl-e-Bait (a.s.) who believes in their infallibility and Imamate, follows and emulates them in both principles and branches (of religion), and is not concerned with anybody else.

Praise be to Allah, the Ahle Tasannun are entirely deprived and without share in this great virtue and massive divine gift. The hostile words and antagonistic tirade of leading figures of Ahle Tasannun about the Twelve Imams (a.s.), clearly indicate that they are the fiercest enemies of these noble personalities. Through their actions and statements, they have made manifest their hatred and enmity toward these sanctified souls, casting the dust of humiliation and abasement upon their own heads. From here, as clear as light upon the peak of Mount Tur, it becomes evident to every person of understanding that the Ahle Tasannun have never boarded the Ark of the Ahl-e-Bait (a.s.). Since they have not been granted entry onto this Ark, it is neither possible for them to sit in any corner of it nor to move about within it. Rather, they have no ship at all, not even a broken or damaged one, let alone a sound ship!

Indeed, they are like the disbelievers of the people of Nuh (a.s.), who, due to their failure to board the Ark of Nuh, were drowned in the sea of destruction. Thus, the saying of Allah the Exalted is true regarding them, **“Because of their sins they were drowned and then made to enter the Fire, and they found for themselves no helpers besides Allah.”**<sup>233</sup>

**His statement:** “And by adopting the methodology of the Ahle Sunnah, one can compel the Naasibis regarding their denial of these two traditions, for they have criticized the authenticity of both on rational grounds. They claim that the implication of these two traditions is the imposition of what is rationally impossible, which is self-evidently absurd. For, if one is required to hold fast to all the Ahl-e-Bait, and without doubt differences and contradictions have occurred among them in matters of belief and legal rulings, then the Muslim nation would be obligated to combine between

two opposites, which is obviously impossible. If holding fast is to be to only some of them, then either it would be specified or unspecified. In the first case, it would entail preference without a determining factor (*tarjeeh bila murajjih*). Moreover, even in the narrations that specify truth for their own side, there is disagreement among them; so again, either the combination of opposites (*ijtemaa-e-naqeezain*) returns to the matter, or preference without a determining factor (*tarjeeh bila murajjih*). If the second case is intended, it would necessitate the permissibility of differing beliefs and varying laws within one single religion from the Lawgiver Himself, whereas the verse, ‘**For each of you We have appointed a law and a way**<sup>234</sup>, is explicit in opposing such permissibility, and its impossibility is established by religious necessity. No Shia sect can respond to this objection of those wretched ones, except by adopting the methodology of the Ahle Sunnah.”

**I say:** It is clear and evident to any perceptive observer and skilled researcher that Shah Sahab, throughout his book, has repeatedly taken it upon himself to act as an unsolicited advocate on behalf of the Naasibis, thereby blackening the record of his deeds and ruining his own wretched state. This instance too is among those cases. If the associates of Shah Sahab do not accept this claim, and if they possess any spirit and competence in the discipline, then it is incumbent and obligatory upon them to extract this argument of the Naasebis from their own books and present it before the Shias so that the truthfulness or falsehood of Shah Sahab’s transmission and narration may become clear and manifest to people of insight and discernment. “**But if you do not, and you will never do so, then fear the Fire whose fuel is men and stones, prepared for the disbelievers.**<sup>235</sup>“ The reality is that this misleading formulation which Shah Sahab has cited on behalf of the Naasebis is taken from the frivolous and feeble statements of some scholars of the Ahle Tasannun who, when compelled and cornered in responding to **Hadees-e-Saqalain** and **Hadees-e-Safeenah**, have resorted to uttering such absurdities with their wild tongues.

Do you not know that Ibrahim Kurdi, who is among the teachers of authorization of Shah Waliullah, the father of Shah Sahab, and whom the latter himself, in this very book **Tohfa**, in the discussion of the verse “**Indeed, your guardian is only Allah...**<sup>236</sup>“, has mentioned with utmost reverence and exaltation, and has even argued using some of his slips, states in his book **Nibraas**, “As for **Hadees-e-Safeenah** and **Hadees-e-Saqalain**, there is no indication in them except that the one who holds fast to others besides them is not misguided. Nor do they indicate that following them is superior, just as they do not indicate that one who holds fast to others, among those who follow the Book and the Sunnah, is not upon guidance. The clearest way to show that there is no indication of superiority in them is that such superiority would only be established by these traditions if they proved that they never err at all. But there is no indication of that in them, as reality itself testifies, since it has already been mentioned that they differed, according to your own admission and transmission, on foundational issues. You have acknowledged that the truth in foundational matters is one. So, if the truth is one, and they have differed with contradictory difference, this proves definitively that error in ijtihaad has occurred among them, and there is no way to deny it. Whenever such error occurs among them, they become like the rest of the mujtahids of the Ummah; thus, there is no superiority established by these (two) traditions at all.”

Earlier, you read that Shah Sahab himself, in the marginal notes of his book in this very discussion, has written, “Briefly, what is meant by ‘**itrah**’ is either all the Ahl-e-Bait of the household, or all of Banu Hashim, or all the descendants of Fatimah (a.s.) and Ali (a.s.). In any case, the commanded adherence (*tamassuk*) is either to each one of them individually, or to all of them collectively, or to some unspecified among them, or to some specified among them, and all these possibilities are invalid.

As for the first, it entails holding fast to contradictions, due to the discord of the progeny among themselves in the principles of religion, as has been explained earlier. As for the second, the statement becomes meaningless, because holding fast to what all of them unanimously agree upon, such that

no group deviates from it, yields no benefit, since the discussion concerns disputed matters. As for the third, it necessitates validating both opposing sides, and it would require the Imamiyyah to validate the Zaidiyyah and the Kaisaniyyah, and vice versa. As for the fourth, it entails ignorance and confusion in conveying the message, since the intended ‘some’ is not specified in the statement, leading to dispute over its determination, as is indeed the case.”

In short, from these statements it has become manifest to people of understanding that the argument which Shah Sahab has narrated from the side of the Naasebis is in fact taken from the very slips and errors of the Ahle Tasannun themselves. Although the falsity of these errors and lapses has already been made clear and evident through our firm explanations and sound investigations mentioned earlier, nevertheless, here again, for the sake of benefiting the readers, I will briefly state that since the referent of the Ahl-e-Bait (a.s.) in **Hadees-e-Saqalain** and **Hadees-e-Safeenah** is, without any doubt, the Twelve Imams (a.s.), and there is never any disagreement or contradiction in their beliefs and subsidiary rulings, therefore there is no room for this dispute and no place for this misguided discourse which Shah Sahab has uttered. Praise be to Allah, the fact that the Twelve Imams (a.s.) are intended in **Hadees-e-Saqalain**, infallible from errors and mistakes, united and unanimous in doctrine, and free from disagreement among themselves, is a matter which, besides the decisive proofs and radiant evidences mentioned by the people of truth, has also been firmly established and verified without doubt through the written statements and repeated admissions of fair-minded Ahle Tasannun scholars, such as Allama Muhammad Moin Sindhi in **Diraasaat al-Labeeb**.

Once the very individuals of the Ahl-e-Bait (a.s.) are identified, and their infallibility and agreement in fundamentals and branches are brought to clear observation, then all the absurd statements and weak expressions which Shah Sahab has communicated on behalf of the Nawaasib are rendered false. It becomes evident that obligating the Muslim nation to comply with contradictions, on the assumption of adhering to all of the Ahl-e-Bait, or the possibility of adhering to some of them, whether specifically or

otherwise, and the necessity of preferring without a basis in the first case, and the discord of narrations specifying them, and the resulting combining of contradictions (*ijtema-e-naqeezain*) or preference without a basis (*tarjeeh bila murajjih*), or the allowance of differing beliefs and varying laws in the second case, are all hollow, absurd and meaningless claims. They cause no harm whatsoever to the people of truth; rather, they clearly demonstrate the complete estrangement of the agent of the Nawaasib from understanding realities and his extreme remoteness from grasping subtle truths.

Moreover, this argument which the agent of the vile Nawaasib has presented on their behalf, if credible, would demolish the very foundation of Islam. For, in that case, wicked disbelievers could construct a similar argument against Allah's Book. How excellent is what one of our eminent scholars has said about this, "As for what this Nasibi has reported from the Nawaasib, it is in reality a criticism of Islam itself. For example, the disbelievers could say that the verses of the Divine Book are contradictory and conflicting, and that acting upon all contradictory texts is impossible. If one were to act upon some verses, then if it is by specification, it would entail preference without a basis; and furthermore, the grounds of specification differ, and each person would determine a basis of preference according to his own belief. Thus, either the combining of contradictions would occur, or preference without a basis would be necessary; and in the second case, it would entail the allowance of differing laws.

Likewise, this formulation of Shah Sahab, which he has invented to appease the Nawaasib, is extremely harmful for **Hadees-e-Nujoom**, to which Shah Sahab and his followers are greatly attached. For, without doubt it can be said that following the Companions, who are like stars, would mean either following all of them or some of them. In the first case, it would necessitate the combining of contradictions; and in the second, either specific individuals are intended or unspecified ones. In the first case, it would entail preference without a basis; and furthermore, the narrations about following the Companions and their turning back on their heels are contradictory, thus the same 'stew in the bowl' returns to Shah

Sahab. Since the Shia follow the most virtuous of the Companions, why should they be blamed? In the second case, it would necessitate the allowance of mutually contradictory matters.”

Thus has one of the eminent scholars explained (may Allah raise his station in the Abode of Peace)!

Once you have understood this, it becomes clear and evident that the method of the people of truth (i.e. the Shias) in arguing and reasoning with Hadees-e-Saqalain and Hadees-e-Safeenah is so clear and upright that any fair and just person will have absolutely no room to dispute it. Their expositions in this regard are like a firmly constructed structure, so solid and well-established, that no flaw can be found in it whatsoever.

Therefore, Shah Sahab at times fabricates arguments attributed to some unknown Shia regarding Hadees-e-Safeenah so that he may raise objections against them; and at other times, assuming the role of an unsolicited representative of the Nawaasib, he attempts to cast doubt, through rational argument, upon the authenticity of Hadees-e-Saqalain and Hadees-e-Safeenah, and to portray all the Shia sects as incapable of answering the objections of those wretched creatures.

The truth is that nothing comes of all this confusion and perplexity on his part; rather, his futile efforts and fruitless exertions are wasted. It becomes clear to every thoughtful and discerning person that whatever Shah Sahab has reported from some eloquent Shia is nothing but a figment of his own imagination, and that he himself, being an ally of falsehood, humiliates and disgraces himself. Whatever he has presented under the guise of representation on behalf of the vile Nawaasib has all been taken from the satchels of his unjust predecessors; he has sown the seeds of Nasibi bias and deviation in the hearts of his followers. His manner of evasion when it comes to answering is evident to any insightful and enlightened observer.

Even more astonishing is that, despite this representation filled entirely with misguidance, he claims that his approach is the only way to escape the objections of the vile Nawaasib! Whereas, without doubt, his method is the



way of a crow, and whoever follows him will certainly end in ruin and destruction!!

It is amazingly curious that Shah Sahab, regarding Hadees-e-Safeenah, did not suffice with what he had written in the main text of his book, but in its margins, he has quoted from some of his scholars an even more absurd exposition and was inclined toward approving it. As he says, “Mulla Yaqub Multani, who is among the scholars of the Ahl al-Sunnah, has said that in the Prophet’s tradition, the comparison of the Ahl-e-Bait to a ship and the comparison of the Companions to stars indicates that the Shariah must be taken from the Companions and the spiritual path from the Ahl-e-Bait. For engaging in ultimate reality and gnosis without practicing the path and preserving the law is impossible just as traveling across the outward sea without boarding a ship and being guided by the stars is impossible. Merely boarding the ship, though it saves from drowning, does not lead to reaching the destination without observing the stars; likewise, observing the stars alone without a ship is ineffective and futile. One must reflect upon this point, for it is very profound!”

This exposition, filled with deception, rooted in the concocted absurdity of certain misleading preachers, is weak and rejected on many grounds and decisive proofs:

**First**, it is based on the tradition “My Companions are like the stars”. However, you have already read in detail the criticisms and objections against it according to the statements of eminent Ahle Tasannun scholars, and you have seen its highly problematic condition with a discerning eye. Therefore, Multani’s reliance on this unsound hadith is, in the view of the people of verification and critical analysis, a cause of great reproach and condemnation.

**Second**, even if we assume the authenticity of the tradition “My Companions are like the stars,” what is meant by “my companions” in it is the Ahl-e-Bait (a.s.). And, praise be to Allah, this point has been firmly established and verified through our refined research, which have been mentioned in full detail in this book and in the book **Istiqsa al-Ifhaam**.

Thus, it becomes clear and manifest that, according to **Hadees-e-Nujoom**, the Shariah must be taken from the Ahl-e-Bait (a.s.), not from others. And Allah is the protector from following the path of ruin and destruction.

**Third**, even if, hypothetically, in the tradition ‘My companions are like the stars’ the intent of ‘my companions’ is not the Ahl-e-Bait (a.s.), still the Ahl-e-Bait (a.s.) during the Prophetic era (s.a.w.a.) were unquestionably and without doubt included among the companions; rather, in the view of the people of faith and certainty, they were regarded as the foremost and leaders among them. Therefore, the tradition ‘My companions are like the stars’ would also include the Ahl-e-Bait (a.s.).

Once the Ahl-e-Bait (a.s.) enter the scope of **Hadees-e-Nujoom** by virtue of possessing the attribute of companionship, then taking the Shariah from them becomes obligatory and necessary. Excluding and distancing them from the lofty position of disseminating the Shariah, and restricting and confining them merely to the sphere of guidance and spiritual path, is obviously invalid.

Indeed, Allah, the Praiseworthy, the Glorious, has spoken the truth in His saying, “**And indeed the oppressors are in far-reaching opposition.**”<sup>237</sup>

**Fourth**, if **Hadees-e-Nujoom** is deemed to include the sacred souls of the Ahl-e-Bait (a.s.) and they are counted among its referents, while **Hadees-e-Safeenah** is indisputably specific to them, then it is affirmed and established that these sanctified personalities, by virtue of combining both merits, are more deserving and more entitled to precedence, both at the level of deriving the Shariah and in the station of receiving the spiritual path (tareeqah).

Thus, it is proven and demonstrated that both **Hadees-e-Nujoom** and **Hadees-e-Safeenah** are clear proofs and manifest evidences of the exalted rank, the greatness of level, precedence, superiority, leadership, and Imamate of these pillars of the manifest religion, the standards of the firm law, and the proofs of Allah over all creation. The entire contrived

argument of that naive Multani is overturned, casting the dust of humiliation and disgrace on his head.

**Fifth**, even if, hypothetically, **Hadees-e-Nujoom** has no connection to the Ahl-e-Bait (a.s.), its implication is by no means that the Shariah should not be taken from the Ahl-e-Bait (a.s.). How could any rational person undertake such a stance, when numerous verses of the Noble Quran and widely transmitted traditions of the Messenger of the Lord, the Praiseworthy (s.a.w.a.), make it obligatory and necessary to take the Shariah from the Ahl-e-Bait (a.s.) of purity and infallibility, and establish that these holy personas are the mines of knowledge and wisdom and the sources of religion and Shariah in a manifest way. Therefore, to consider the companions, on the basis of **Hadees-e-Nujoom**, as suitable sources for deriving the Shariah, yet not to regard the sacred souls of the Ahl-e-Bait (a.s.) as worthy of this, is to incur the the Creator's wrath and to grievously offend the Prophetic spirit in the most reprehensible manner.

**Sixth**, to regard **Hadees-e-Safeenah** merely as an indication toward taking the spiritual path (tareeqah) from the Ahl-e-Bait (a.s.) and not to consider it as a proof for deriving the Sharia from these sacred souls is contrary to the verified conclusions of the eminent Sunni scholars and great investigators. Whoever has seen their teachings and tasted even a drop from their outpourings knows well that they consider this noble hadith to be commanding and authoritative in requiring the taking of the Sharia from the Ahl-e-Bait (a.s.). They have made this meaning clear and manifest through various expressions and formulations in their own words. You have already seen, in what has preceded, a portion of the statements of these scholars; so it is upon you to examine them carefully.

**Seventh**, the indication of **Hadees-e-Safeenah** toward the obligation of taking the Shariah from the Ahl-e-Bait (a.s.) is so clear and evident that Nasrullah Kabuli, who is a disciple of Shah Waliyullah Dehlavi, has acknowledged it. He has attributed the recourse of the caliphs and companions to the presence of Amirul Momineen (a.s.) in difficult matters to this very point, compelled by the Absolute Power. As he states in **Al-**

**Sawaaqe’ al-Moobeqah** after mentioning **Hadees-e-Safeenah**, “There is no doubt that success is contingent upon their allegiance and guidance, and destruction lies in turning away from them. Therefore, the caliphs and the companions would refer to the best among them in matters that were difficult for them, and that was because their mastership is obligatory and their guidance is the guidance of the Prophet (s.a.w.a.).”

So, after this, if the addressee (author of Tuhfa) still prefers the absurdity of Multani, what can be said except that it reveals disobedience to his own spiritual father?

**Eighth**, the indication of **Hadees-e-Safeenah** toward the necessity of taking the Sharia from the Ahl-e-Bait (a.s.) is something that is explicit, clear and evident from the very words of Shah Sahab himself. Its explanation is that Shah Sahab, as you have heard, states in the text of his book, “And likewise, the tradition, ‘The likeness of my Ahl-e-Bait among you is like the Ark of Nuh; whoever boards it is saved, and whoever turns away from it is drowned’ does not indicate anything except that success and guidance are dependent upon loving them and are contingent upon following them, and that turning away from loving and following them leads to destruction.”

Shah Sahab has also written in his book, “And this is the state of following that the Ahle Sunnah do not single out one particular group; rather, they take from all narrations of their religion and adhere to them, as is testified by their books of exegeses, traditions, and jurisprudence.”

After this explicit admission in the text of the book, mentioning in its margin that weak statement of Multani, and presenting **Hadees-e-Nujoom** as proof for taking the Shariah from the Companions, and **Hadees-e-Safeenah** as proof for taking the spiritual path (tareeqah) from the Ahl-e-Bait (a.s.), is openly adopting contradictory and deceptive methods.

**Ninth**: If this statement of Multani had any validity, it would necessitate that both the group of the Companions and the Ahle Bait (a.s.) — God forbid — acted contrary to the Prophetic command. For, it is evident that

the Ahle Bait (a.s.) never took the Shariah from the Companions, and likewise the Companions did not follow the path of taking the spiritual way from the Ahle Bait (a.s.). Even if we assume that some individuals followed this path, the majority undoubtedly deviated from it.

So, now Multani ought to reflect a little on the consequence of his foolish formulation and see into what destructive valley this ill-fated statement of his casts him, and to what incurable affliction it subjects him. **“So let him laugh a little and weep a lot.”**<sup>238</sup>

**Tenth:** The claim of Multani that plunging into the ocean of truth and gnosis is impossible without practicing the tareeqah and preserving the shariah brings a great crisis upon the Sufis. This is because many of them consider certain unrestrained individuals and mystics, who had no concern at all for the practices of the tareeqah or the observance of the shariah, and who openly committed indecencies and evils and publicly declared transgressions and contraventions to be ones who have attained the Truth and are perfect knowers (*aarif kaamil*). This is evident to anyone who examines **Lawaqeh al-Anwaar**, **Nafahaat al-Uns**, and other well-known Sufi works. We have already explained a portion of their conditions in our book **Istiqsaa al-Ifhaam**. Thus, to disparage and denigrate all these great figures of one’s own religion with such a statement is entirely removed from sound judgment and is a clear expression of deviation from this group of diverse people.

**Eleventh:** The claim of Multani that traveling across the outward sea without boarding a ship and without guidance by the stars is impossible is an assertion without proof; rather, it is itself evidence of his ignorance of clear and evident matters. For, anyone with insight knows that the need for guidance by the stars arises only when the path is dark, as Allah the Exalted, says, **‘And He is the One who made for you the stars so that you may be guided by them in the darkness of the land and the sea.’**<sup>239</sup> However, when the path is clear, the ship’s captain is knowledgeable, favourable winds are blowing, and the ship is moving with Allah’s permission, the passenger of the ship has no need of the stars at all.

His ship will certainly reach the shore of salvation and its destination. This is evident to the perceptive traveller “**and none can inform you like one who is fully aware**<sup>240</sup>.”

**Twelfth:** The statement of Multani that merely boarding a ship, although it may save one from drowning, yet reaching the destination without observing the stars is impossible, is a claim that clearly demonstrates his alienation from understanding realities, to both young and old alike. For, we have just established that in sea travel, reaching the destination without observing the stars is indeed possible. Moreover, we say, ‘If the primary goal is salvation from drowning, then boarding the ship alone suffices, and there is no need to observe the stars, as is evident to those endowed with insight and vision, even if it is hidden from the Naasibis who lack perception.

**Thirteenth:** The statement of Multani that observing the stars alone, without a ship, is ineffective and invalid, is in fact an admission in which he has inadvertently uttered the truth. However, according to the meaning of “a word of truth intended for falsehood,” his intent in this statement is not praiseworthy. For, in line with his previous claims, he again seeks through this statement to apply **Hadees-e-Nujoom** in favour of his unjust predecessors. Yet, in light of our earlier explanations, it has become clear and evident that the argument of Ahl-e-Tasannun based on **Hadees-e-Nujoom** does not stand in any way, nor does any of their proposed interpretations find acceptance in the minds of fair-minded people.

**Fourteenth:** The statement of Shah Sahab that “one must reflect upon this point, for it is very deep” is entirely misplaced because this point is superficial and has no depth at all. The signs of mischief and falsity, and the marks of baseness and disgrace upon it are so clear and evident on its surface that no observer, provided he possesses insight, has any need to reflect upon it.

**“An admonition and an awakening”:** Rubbing the Nose of Every Insolent and Arrogant Person.

To those endowed with insight and people of deep reflection, it is as clear and evident as the sun at midday that both Multani and Shah Sahab have adopted a path of distortion and arbitrariness in understanding the meaning of **Hadees-e-Safeenah** and have wilfully ignored the clear intent of this noble tradition. Its explanation is that the Noble Messenger (s.a.w.a.), without any doubt or ambiguity, likened the Ahl-e-Bait (a.s.) to the Ark of Nuh (a.s.), not to a ship built by other people. It is manifestly clear that the Ark of Nuh (a.s.) was never in need of stars (for navigation), for several reasons.

**First:** The primary purpose of boarding that Ark was salvation from drowning in the flood that had descended as a punishment upon the people of Prophet Nuh (a.s.). This objective was achieved merely by boarding the said Ark, and it was never dependent on observing the stars. Praise be to Allah, at the time of likening the Ahl-e-Bait (a.s.) to the Ark of Nuh, this very praiseworthy purpose was fundamentally in view of the Noble Messenger (s.a.w.a.). It is for this reason that he said, ‘Whoever boards it is saved, and whoever stays away from it is drowned’. Thus, to consider boarding the Ark, which is akin to the Ark of Prophet Nuh (a.s.), as insufficient, and to portray its passengers as needing stars, is nothing but treading the path of misguidance and leading others astray.

**Second:** The companionship of Prophet Nuh (a.s.), who was among the Ulul Azm Prophets (a.s.) and an infallible messenger (a.s.), was itself among the certain means of guidance and salvation for those aboard the Ark, rendering them independent of all other signs and indicators. After grasping this meaning, none with sound intellect, nay, not even the most foolish would say that such a ship had any need of stars.

**Third:** Allah, Exalted and Glorified be He, says regarding the Ark of Noah in Surah Hud, ‘**And construct the Ark under Our eyes and by Our revelation**’<sup>241</sup>. It is manifestly clear that when the Ark of Nuh (a.s.) was built by the hand of that God-devoted Prophet, under the watch of the Lord of all lords, and in accordance with the revelation of the Creator, then to

suppose that such an Ark would still require stars for its course is nothing but treading the path of injustice, aggression, ignorance, and rebellion.

**Fourth:** The Exalted Truth, Glorious and Most High, says in Surah Hud regarding the Ark of Prophet Nuh (a.s.), “**In the name of Allah is its course and its anchorage.**”<sup>242</sup> Tabari, in his Tafsir, explains this eloquent statement as follows, ‘Abu Kuraib narrated to us from Jabir Ibn Nuh from Abu Rauq from Zahhak regarding His saying ‘**Board it; in the name of Allah is its course and its anchorage,**’ he said, ‘When he wished it to anchor, he would say ‘**In the name of Allah,**’ and it would anchor; and when he wished it to sail, he would say ‘**In the name of Allah,**’ and it would sail’.<sup>243</sup>“

**Baghawi**, in his **Ma’alim al-Tanzil**, says, “Zahhak said, ‘When Nuh wished the ship to sail, he would say ‘**In the name of Allah,**’ and it would sail; and when he wished it to anchor, he would say ‘**In the name of Allah,**’ and it would anchor’.<sup>244</sup>“

**Fakhr al-Deen Raazi**, in his **Tafsir Mafaateeh al-Ghaib**, says, “Ibn Abbas said, ‘It sailed by the name of Allah and His power, and it anchored by the name of Allah and His power. It is also said, ‘When he wished it to sail with them, he would say ‘**In the name of Allah is its course,**’ so it would sail; and when he wished it to anchor, he would say ‘**In the name of Allah is its anchorage,**’ so it would anchor.’<sup>245</sup>“

**Nizam al-Deen A’raj Naisaburi**, in his **Tafsir**, says, “It is narrated that when he wished it to sail, he would say ‘In the name of Allah,’ and it would sail; and when he wished it to anchor, he would say ‘In the name of Allah,’ and it would anchor.”<sup>246</sup>“

**Alaa al-Deen Khaazin Baghdadi**, in his **Tafsir**, says, “That is, its sailing is by the Name of Allah. Zahhak said, ‘When Noah wished the ship to sail, he would say ‘**In the name of Allah,**’ and it would sail; and when he wished it to anchor, meaning to stop, he would say ‘**In the name of Allah,**’ and it would anchor, that is, it would stop.”<sup>247</sup>“



**Suyuti**, in his **Tafsir al-Durr al-Manthur**, says, “Ibn Jarir reported from Dahhak, who said, ‘When he wished it to anchor, he would say **‘In the name of Allah,’** and it would anchor; and when he wished it to sail, he would say **‘In the name of Allah,’** and it would sail.”<sup>[248](#)</sup>

Such a complete and perfected Ark, one that sails by the Name of Allah and comes to rest by the Name of Allah, cannot be in need of stars.

**Fifth:** The Lord of lords, says regarding the Ark of Prophet Nuh (a.s.), **“And We carried him upon a vessel of planks and nails, sailing under Our eyes as a reward for the one who had been denied.”**<sup>[249](#)</sup>

**Tabari**, in his **Tafsir**, writes, “And His saying **‘sailing under Our eyes’** means, glorious is His praise, that the ship in which We carried Nuh (a.s.) was sailing in Our sight and view. It is also reported from Sufyan regarding its interpretation from Ibn Hamid from Mehran from Sufyan regarding His saying **‘sailing under Our eyes’**, he said, **‘by Our command’**.”<sup>[250](#)</sup>

**Sa’labi**, in his **Tafsir**, states, “His saying, **‘sailing under Our eyes’** means in Our sight. Muqaatil Ibn Hayyan said, ‘Under Our protection’, and from this is the saying people use when bidding farewell, ‘May the eye of Allah be upon you’. Muqaatil Ibn Sulaiman said, **‘by Our revelation’**. Sufyan said, ‘By Our command’.”<sup>[251](#)</sup>

**Baghawi**, in his **Tafsir**, says, **“Sailing under Our eyes’** means in Our sight. And Muqaatil Ibn Hayyan said, ‘under Our protection, and from this is their saying to one departing, ‘May the eye of Allah be upon you.’ Sufyan said, ‘by Our command’.”<sup>[252](#)</sup>

**Khaazin Baghdadi**, in his **Tafsir**, says, **“‘It sails,’** meaning the ship, **‘under Our eyes,’** meaning in Our sight; and it is also said, ‘under Our protection’, and it is also said, ‘by Our command’.”<sup>[253](#)</sup>

**Ibn Kasir Shami**, in his **Tafsir**, says, “And His saying, **‘It sails under Our eyes’** means by Our command, in Our sight, and under Our protection

and care’.<sup>254</sup>“ It is evident that if the sailing of the Ark of Nuh (a.s.) was under the watch of the Divine Presence, by His command, and under the protection and preservation of that All-Powerful One, then how could any rational person say that the people of this Ark were in need of stars and celestial bodies?

**Sixth:** since the Ark of Nuh (a.s.) was among the wondrous signs of Allah, it would itself be honoured with divine revelation and converse with Prophet Nuh (a.s.) from place to place. It is plainly evident that such an Ark would have no need of stars in its movement and navigation. **Muhammad Ibn Abdillah Kisaai**, in his **Qasas al-Anbiya**, narrates in the story of Prophet Nuh (a.s.), “He said, ‘Allah revealed to the Ark that it should traverse the regions of the earth. At that point, Nuh closed its doors and began reciting the scrolls of Seth and Idris. They did not recognize night and day inside the Ark except by a white bead fixed within it: when its light diminished, they knew it was night, and when its light increased, they knew it was day. The rooster would crow at dawn, so they would know that the break of day had come. Wahb said, ‘When the rooster crowed, it would say, ‘Glory be to the Sovereign, the Most Holy! Glory be to the One who has taken away the night and brought the day. O Nuh, prayer, may Allah have mercy on you!’ He said, ‘The entire world was covered with water; no mountain, stone, or tree could be seen. The water had risen forty cubits above the highest mountains. The Ark sailed until it reached Bait al-Maqdis, then it stopped and said, ‘O Nuh! This is the Sacred House in which the Prophets from your progeny will dwell’. Then it turned back until it came to the place of the Ka’bah, circled it seven times, and pronounced the talbiyah (to utter Labbaik); and Nuh and those with him in the Ark responded to it. It would not stop at any place except that it would call out and say, ‘O Nuh! This is such-and-such a land, and this is such-and-such a mountain,’ until it took Nuh across the east and the west. Then, it returned to the lands of his people and said, ‘O Nuh! O Prophet of Allah! Do you not hear the clanking of chains upon the necks of your people?’ **‘Because of their sins they were drowned, then made to enter the Fire, and they found for themselves no helpers besides Allah.**”<sup>255</sup>“ He said,

‘The Ark remained in this state for six months, from the beginning of Rajab to the end of Zu al-Hijjah.’”

**Seventh:** The primary cause for the sailing of the Ark of Prophet Nuh (a.s.) and for salvation from drowning and destruction were the sacred beings of the pure and infallible Ahl-e-Bait (a.s.). It is evident that if the blessings of these exalted souls were granted to the Ark of Nuh, then how could there remain any need, in the imagination of the people of faith and those of gnosis, to turn toward the stars of the heavens for it?! Now, a report which serves as proof of this matter, and which is among the wonders of the divine signs, and from which the truth of the Shia doctrine is as clear and manifest as the midday sun, must be heard, and the manifestation of truth should be seen with the eye of insight directly.

The eloquent memorizer (*hafiz*), contemporary historian, the eminent scholar of Iraq, Muhib al-Deen Abu Abdillah Muhammad Ibn Mahmud Ibn Hasan Ibn Hibatillah Ibn Mahaasin Ibn Najjaar Baghdadi, who is among the foremost great memorizers of traditions and leading, reliable authorities of the Ahle Tasannun, and whose grandeur of rank and loftiness of status is clear and evident to anyone who examines **Tazkerah al-Huffaz**<sup>256</sup> of Zahabi, **al-Ebar**<sup>257</sup> of Zahabi, **Duwal al-Islam**<sup>258</sup> of Zahabi, **Fawaat al-Wafayaat**<sup>259</sup> of Salah al-Deen Kutubi, **al-Wafi bi al-Wafayaat**<sup>260</sup> of Salah al-Deen Safadi, **Mirat al-Janan**<sup>261</sup> of Yafei, **Tabaqaat al-Shafeiyyah**<sup>262</sup> of Taj al-Deen Subki, **Tabaqaat al-Shafeiyyah**<sup>263</sup> of Jamal al-Deen Isnawi, **Tabaqaat al-Shafeiyyah** of Taqi al-Deen Asadi, **Madinah al-Uloom** of Izneeqi, **Abjad al-Uloom**<sup>264</sup>, **Taj Mukallal**, and **Ittihaaf al-Nubala** of Maulavi Siddiq Hasan Khan in **Zail Kitab Tarikh Baghdad**, which is among his well-known works and compositions, according to what is reported from him brings, in the biography of Hasan Ibn Ahmad Muhammadi, with his chain of transmission, the following:

## A Precious Tradition Concerning the Pure Ahl-e-Bait (a.s.)

From Anas Ibn Maalik from the Prophet (s.a.w.a.), that he said, “When Allah, Mighty and Exalted, willed to destroy the people of Nuh (a.s.), He revealed to him, ‘Split the planks of teak.’ When he (a.s.) split them, he did not know what to do with them. Then Jibraeel (a.s.) descended and showed him the form of the Ark, and with him was a chest containing one hundred thousand and twenty-nine thousand nails. He fastened all the nails into the Ark until five nails remained. He reached for one of those nails, and it shone in his hand and illuminated like a brilliant star in the horizon of the sky. Nuh (a.s.) was astonished at that, so Allah caused that nail to speak in a clear and eloquent tongue, saying, ‘I am upon the name of the best of the Prophets, Muhammad Ibn Abdillah (s.a.w.a.).’ Then Gabriel descended and Nuh (a.s.) asked him, ‘O Gabriel, what is this nail the like of which I have never seen?’ He replied, ‘This is in the name of the best of the first and the last, Muhammad Ibn Abdillah (s.a.w.a.). Place it at the front of the Ark on its right side.’ Then he (Nuh) reached for a second nail, and it shone and gave light. Nuh (a.s.) inquired, ‘And what is this nail?’ He (Jibraeel) answered, ‘The nail of his brother and cousin, Ali Ibn Abi Talib.’ So, he placed it on the left side of the front of the Ark. Then he reached for a third nail, and it gleamed and shone with light. Jibraeel (a.s.) said, ‘This is the nail of Fatimah.’ So, he placed it beside the nail of her father (s.a.w.a.). Then, he reached for a fourth nail, and it shone and gave light. He asked, ‘This is the nail of Hasan (a.s.).’ So, he placed it beside the nail of his father (a.s.). Finally, he reached for a fifth nail, and it shone and gave light, and he wept, and moisture appeared upon it. He said: ‘O Gabriel, what is this moisture?’ He replied: ‘This is the nail of al-Husain Ibn Ali, the master of the martyrs.’ So, he placed it beside the nail of his brother (a.s.).’ Then the Prophet (s.a.w.a.) said that Allah the Exalted said, **‘And We carried him upon a structure of planks and nails.’**<sup>265</sup> The Prophet (s.a.w.a.) remarked, ‘The planks are the wood of the Ark, and we are the nails; and were it not for us, the Ark would not have sailed with its people’.”

# Shah Sahab's Statement from the Exegesis Fath al-Aziz and It's Several Responses

## Indication:

Among the reprehensible ploys and deceptive contrivances of Shah Sahab is that, with a corrupt motive, he diverts **Hadees-e-Safeenah** from its true meaning and original intent. In his exegesis, named **Fath al-Aziz**, imitating the unsound approach of Mulla Yaqub Multani, he presents a strange exposition and a peculiar falsification. Although, for the purpose of deceiving the hearts of the common people and misleading the ignorant masses, he outwardly adopts a path of honouring and venerating the noble Ahl-e-Bait (a.s.), yet he surpasses even the Khawaarij and the Naasibis in supporting and defending companions who deserved to be reproached.

By citing **Hadees-e-Nujoom** in opposition to **Hadees-e-Safeenah** and using it as proof and argument for the false claim of the complete scholarly perfection of all the Companions, he has stumbled in the most disgraceful manner. Here, we shall first narrate verbatim the very words of this man, who is followed by the masses, and thereafter, with Allah's – the Bestower of blessings - help, we will sieve the truth from the falsehood and separate the acceptable from the defective, thereby increasing insight for the perceptive observer.

It is worth mentioning that Shah Sahab, in his exegesis **Fath al-Aziz**, while interpreting Surah Haaqqah (Chapter 69), writes, “**We carried you in the flowing vessel**”<sup>266</sup>, that is, We carried you in the moving ship which was upon the waters of the flood and yet did not sink. Thus, despite being amidst the punishment, We preserved you by virtue of your being in the loins of the believers, and your ship moved gently upon the very essence of punishment, i.e. the floodwater, just as the believers on the Day of Resurrection will pass over the Bridge (Sirat) placed on the Hell. In teaching you this arrangement, We have intended another benefit for you, that **‘We may make it a reminder for you’**<sup>267</sup>, that is, so that We may

make that ship a lesson for you, and that whenever you fear drowning and wish to traverse the surface of water, moving from one land to another or from one shore to another, you may construct and use a similar moving structure from plant-based wooden bodies. Upon correct reflection, you may realize that salvation from the heaviness of natural sins, which are like drowning waters that cast one into the depths of the abyss, is not possible without seeking recourse to those who have made themselves ‘containers of the subtlest (subtlety),’ like wood which has made itself a container of (subtle) air’. So, in whatever way possible, one must place oneself within those subtle vessels, so that the blessing of that subtle essence contained within them may also encompass us. By virtue of the fact that we too are contained within those vessels, and that subtle essence is likewise contained within them, a union of the container with that subtle essence is attained, and we may free ourselves from the heaviness of sins. Those subtle vessels, at all times, are scarce and rare in existence; therefore, one must seek and search them and strive with heart and soul in following and loving them so that one may find a place within their hearts. For this blessed nation, those subtle vessels are the Ahl-e-Bait of the Prophet (a.s.), whose love and emulation lead to one gaining a place within their hearts. Since those hearts are filled and illuminated with the subtle light of the Divine Presence, Exalted be His Name, then through the sharing of the vessel and proximity of place, a certain affinity arises which acts like a remedy in removing the natural heaviness of sins. How excellent is what has been said,

The helpless ant desired to reach the Ka’bah;

It grasped the foot of a pigeon, and suddenly it arrived.

Therefore, it has been stated in the noble tradition, ‘The likeness of my Ahl-e-Bait among you is like the Ark of Nuh; whoever boards it is saved, and whoever stays behind from it is drowned.’ That is, the example of my Ahl-e-Bait among you is like the ship of Prophet Nuh; whoever embarked upon that ship was saved from the flood, and whoever remained behind from it was drowned in the flood. The reason for specifying the noble Ahl-

e-Bait (a.s.) with this rank and virtue is that the Ark of Prophet Nuh (a.s.) was the embodiment of his practical perfection, and likewise, Allah the Exalted made the Ahl-e-Bait (a.s.) the embodiment of the practical perfection of the Seal of the Messengers (s.a.w.a.), which is the spiritual path (*tareeqah*). For the practical perfection of that noble Prophet cannot manifest in anyone without a personal affinity with him in spiritual faculties like infallibility, protection, chivalry, and generosity, and this affinity cannot be attained without lineage and the relationship of root and branch. Thus, this perfection, with all its branches, which is the mine of various spiritual authorities, has been made to flow through this channel, and has been poured out from this very spout.

This is the meaning of Imamate that one among them designates another as his successor. This is the secret as to why these great souls became the point of reference for the spiritual chains of the saints of the nation (*ummah*). Whoever holds fast to the Rope of Allah, inevitably the chain of his spiritual reception traces back to these noble ones, and he thereby boards the ship. In contrast, the scholarly perfection of that noble Prophet, was manifested mostly among the noble Companions. This is because the imprinting of that perfection requires prolonged companionship of a student with his teacher, attentiveness to what pleases him, and learning from him the methods of resolving difficulties and deriving unknown matters. Hence, it is said, ‘My Companions are like the stars; whichever of them you follow, you will be guided.’ Since traversing the sea of reality is not possible without two wings, the wing of knowledge and the wing of action, it becomes necessary for a Muslim to hold fast to both. Just as crossing the sea is not possible without boarding a ship and observing the condition of the stars to distinguish the direction of travel from other directions, so too is the case here. Therefore, it has been said, **‘and that a retaining ear may retain it’**<sup>268</sup>, i.e. an ear which preserves and remembers such matters should retain the story of this ship and the manner of salvation from the drowning flood that was granted to the believers through this arrangement. It is reported in the noble tradition that when this verse was revealed, the Prophet (s.a.w.a.) said to Ali Murtaza (a.s.) ‘I asked Allah to make it your ear, O Ali.’ The specific designation of Amir al-Momineen

with this honour and rank is for this very reason; that the meaning of the Ahl-e-Bait (a.s.) being like a ship could not be conceived without the mediation of Amir. For at that time, the members of the Prophet's household (a.s.) who were worthy of the Imamate of this path were still young in age, and entrusting their training to others would have been contrary to their dignity. Thus, it became necessary that the principles of salvation from the heaviness of sins be imparted to Amir al-Momineen, that he be made the Imam, and that the Prophet's practical perfection be embodied in his person so that, by virtue of a kind of spiritual fatherhood, he might convey that perfection, fresh and intact to the descendants and this chain would continue through him until the Day of Resurrection.

Hence, Amir al-Momineen has been given the title the leader of the believers (*Yasoob al-Momineen*). Moreover, since he (a.s.) was raised in the presence of the Prophet (s.a.w.a.) and had a marital bond with him, and from childhood remained his companion and partner in every matter, he assumed the position of a son. Due to this close kinship, he possessed a complete affinity with the Prophet in spiritual faculties. Thus, Amir al-Momineen was, as it were, the shadow and embodiment of the Prophet's practical perfection, that is spiritual authority (*wilaayah*) and the spiritual path (*tareeqah*). Through the prayer of the Prophet (s.a.w.a.), his capacity was multiplied manifold and reached the highest degree of perfection, such that its effects are manifest outwardly and inwardly among the friends of Allah in every path and every spiritual lineage. All praise belongs to Allah." End of the words of Shah Sahab in his exegesis **Fath al-Aziz**.

This deceptive, composite statement, which is a combination of both truth and falsehood and includes both the adorned and the devoid, calls for reproach and censure of the discerning and intelligent addressee in numerous ways:

**First** that Shah Sahab, in this statement, has admitted that salvation from the natural heaviness of sins, which are like drowning waters that cast one into the depths of the abyss, is not possible without seeking recourse to those who have made themselves containers of the subtlest subtlety, like



wood which has made itself a container of fine air. Although, at first glance, this statement appears confined to praising the Ahl-e-Bait (a.s.) and the speaker intends by it to make them the means of salvation from sins, yet, without realizing it, he provides great grounds for criticism and censure against the Companions. From this statement, any rational person will understand that among the Companions there was no one who had made himself a container of the subtlest subtlety, and not even one of them was like wood that had made itself a container of subtle air! Rather, in the Noble Qur'an, Allah (Exalted be He) revealed regarding a group among them the verse, '**like propped-up pieces of wood**<sup>269</sup>', thereby opening doors of reproach and rebuke against them.

**Second** that Shah Sahab in this statement instructs that, in whatever way possible, one should place oneself within the hearts of those subtle vessels, so that the blessing of that subtle essence contained within them may also encompass us. This statement too provides ample grounds for severe reproach and condemnation against those Companions highly regarded by the Ahle Tasannun i.e. the three caliphs and their parties, for these companions never turned their attention to placing themselves within the hearts of those subtle vessels so that the blessing of that subtle, all-aware essence contained within them might encompass them. Rather, they were always engaged in breaking those subtle vessels and, inflicting the most grievous ways of injustice and aggression, shattered their hearts. Likewise, their followers and adherents, generation after generation and age after age, following in the footsteps of their predecessors, found strange methods and peculiar ways of harming and tormenting the noble Ahl-e-Bait (a.s.).

**Third** that Shah Sahab in this statement has said, 'By virtue of the fact that we too are contained within those vessels, and that subtle essence is likewise contained within them, we attain a union of the container with that subtle essence, and thereby free ourselves from the heaviness of sins.' "This statement, although outwardly deceives the common folks, is not accepted by scholars possessing cognition. For, the claim of a union, by way of containment, between sinful creatures and the Creator, even if taken metaphorically, is not free from audacity and lacks reverence. Yes, in the

language of propriety it may be expressed that, through the blessing of the love of those subtle vessels, and through the grace of (Allah) the All-Aware, Subtle One, the Creator of those purified subtle vessels, it should be hoped that the coarseness and impurity of sins will depart from us, and that, by Allah's permission, a place for us will be found in their hearts. Just as, in the hearts of kings, love for their sovereign is joined with love for their well-wishing subjects, likewise in the hearts of the Ahl-e-Bait (a.s.), the love of Allah is shared with love for their followers. That alone suffices as an honour and a distinction.

**Fourth** that Shah Sahab has admitted that those subtle vessels are, at all times, scarce and rare in existence. This admission, entirely fair in itself, if viewed with deep insight, is a clear proof and manifest argument for the truth of the Shia doctrine. For what Shah Sahab intends by these subtle vessels are the sacred beings of the Ahl-e-Bait (a.s.). Without doubt, those who truly fall under the designation of the Ahl-e-Bait (a.s.) and are, always, scarce and rare in existence are none other than the Ahl-e-Bait (a.s.) whom the people of truth unanimously affirm to be infallible. Indeed, many among the people of opposition and dissent have also, under the compulsion of the All-Powerful, acknowledged their infallibility. Thus, the futile efforts of Shah Sahab in responding to the Verse of Purification (Ayat-e-Tatheer), Hadees-e-Saqalain, Hadees-e-Safeenah, and other such evidences, by attempting to generalize and multiply the referents of the Ahl-e-Bait (a.s.), and by supposing that the people of truth do not love all the Ahl-e-Bait (a.s.) have all been rendered null and void. All praise belongs to Allah for the manifestation of truth and the downfall of the obstinate falsehood.

**Fifth** that Shah Sahab in this statement has said that it is therefore necessary to seek and search for them, and that one must strive with heart and soul in following and loving them to find a place in their hearts. This statement leads the people of intellect and understanding to call out Shah Sahab, saying, 'If you indeed admit this matter, then you must, with firm conviction of heart and explicit declaration of tongue, dissociate yourself from those who never, even with the intention of good following, sought or

searched for them, nor ever strove with heart and soul in their emulation and love, nor ever found a place in their hearts. Rather, they constantly pursued the Ahl-e-Bait (a.s.) with the aim of committing crimes: oppression, injustice, coercion, force, violation of homes, attempts at burning, dishonouring sanctity, killings and assassinations, imprisonment, plunder, looting, usurpation of rights, and manifest disobedience. They continually walked paths of inventing various forms of defamation and fabrication, and tried to inflict all kinds of humiliation and degradation on the Ahl-e-Bait (a.s.). Instead of striving with heart and soul in love and emulation, they exerted a thousand hearts and souls in hatred, enmity, avoidance, and estrangement. Their successors, through injustice and deviation, poured these traits into vessels of hearts filled with stubbornness and misguidance. Instead of seeking a place within hearts, they set about breaking the vessels of hearts, making chests the targets of arrows of harm and torment. They raised banners in fields of transgression, rebellion, error, and aggression, and resorted to unbridled opposition, thereby securing for themselves a place in the lowest depths of the Hellfire by waging war against Allah's friends. So, woe to them and to their followers who deny the truth and oppose it; and destruction and ruin be upon them from this day until the Day of Judgment.'

**Sixth** that Shah Sahab has explicitly acknowledged in this statement that for this nation (*ummah*), those subtle vessels are the Ahl-e-Bait of the Prophet (a.s.) such that love for them and following them becomes the means to find a place in their hearts. Since those hearts are inhabited and filled with the subtle light of the Divine Presence – Exalted be His Name – due to the correspondence of receptacle and the proximity of station, a certain affinity arises with that Presence which, in removing the heaviness of the natural burden of sins, acts like an antidote. How excellent is the verse by the poet,

The helpless ant desired to reach the Ka'bah;

It clung to the foot of a pigeon, and suddenly it arrived.

This admission of Shah Sahab, in the view of the fair-minded, is proof that the Ahl-e-Bait (a.s.) are without doubt the most excellent of creation, the noblest of beings, the intercessors of the sinners, and those who bring the seekers near to the proximity of Allah, the Lord of the worlds. After this, it becomes clear and evident to every rational person that the false statements and baseless claims of Shah Sahab, (his father) Shah Waliullah, and their unjust predecessors regarding the preference and elevation of others over the pure Ahl-e-Bait (a.s.) are all the result of deceptive whisperings of delusion and akin to preferring darkness over light; and such notions scratch at the face of their religion and faith with the claw of disbelief and heresy. **‘And evil plotting does not encompass except its own people<sup>270</sup>’.**

**Seventh** that Shah Sahab, in this statement, after arguing with **Hadees-e-Safeenah**, has said that the reason for the specification of the noble Ahl-e-Bait (a.s.) with these ranks and virtues is that the Ark of Prophet Nuh (a.s.) was the embodiment of his practical perfection; likewise, the Exalted Truth made the Ahl-e-Bait (a.s.) the embodiment of the practical perfection of the Seal of the Messengers (s.a.w.a.), which is expressed as the spiritual path (*tareeqah*). This statement of Shah Sahab is an instance of ‘a word of truth uttered with the intent of falsehood’. For, there is no doubt that Allah the High made the noble Ahl-e-Bait (a.s.) the embodiment of the practical perfection of the Holy Prophet (s.a.w.a.). However, these sacred souls were not only the manifestation of his practical perfection; rather, both his intellectual perfection and his practical perfection, in complete and perfect form, were manifest by the noble Ahl-e-Bait (a.s.) clear and evident like the midday sun.

These blessed beings were the complete manifestations and perfect loci of all the virtuous attributes and exalted qualities of the Seal of the Prophets (s.a.w.a.). Among the verifying scholars and the trusted people of gnosis, there is absolutely no dispute regarding these personalities being the rulers of the Shariah, the guides of the spiritual path, the leaders of the nation and the divine proofs over all creation. Whoever desires further detail should refer to **Jawaahir al-Eqdain** by Samhoodi and **Zakheerah al-Ma’al** by

Ajili; for in them are true statements that serve as proof in this matter, and therein is a reminder and admonition for those of understanding.

**Eighth** that Shah Sahab, in this statement, has explicitly declared that the practical perfection of the Holy Prophet (s.a.w.a.) cannot be manifested in anyone without a personal correspondence with him in the spiritual faculties, in infallibility, protection, chivalry, and generosity; and that such correspondence cannot be attained without lineage and the essential relationship of origin and branch (i.e. descent). From this statement it becomes clear and evident for people of understanding that the practical perfection of the Messenger (s.a.w.a.) and correspondence with him in spiritual faculties, infallibility, protection, chivalry, generosity, noble birth, and the relationship of origin and branch, all, by the grace of Allah, belong exclusively to the noble Ahle Bait (a.s.). As for the praised Companions according to Ahl-e-Tasannun, especially the three (foremost ones), the attainment of these lofty virtues and exalted merits is not even conceivable or possible for them, let alone established as a reality. It is more than evident that, in the presence of such sacred souls, who possessed the practical perfection of Allah's Messenger (s.a.w.a.) and who had correspondence with him in spiritual faculties, whose infallibility, protection, chivalry, and generosity were well-known, who were endowed with the honour of Prophetic birth, and between whom and the Messenger the bond of origin and branch was firmly established, how can any rational person judge that they should be set aside and neglected in the matter of the caliphate, and instead appoint for his succession any Tom, Dick and Harry, who could never reach the dust of the caravan of the Ahl-e-Bait's (a.s) virtues and merits, and never at all circled around these domes of might and majesty, and then, without restraint, raise the banners of caliphate along with discord, and the standards of injustice and division?

**Ninth** that Shah Sahab, in this statement, has acknowledged that the practical perfection of the Messenger of Allah (s.a.w.a.), with all its branches, which is the source of various forms of spiritual authority, was made to flow in this channel i.e. the sacred souls of the Ahl-e-Bait (a.s.) and was poured forth from this very spout. This is precisely the meaning of

Imamate; that one of them appoints another among them as his successor. This admission, although it makes the superiority of the Ahl-e-Bait (a.s.) clear and manifest like the noon sun, and uproots from its very foundation corrupt belief of preferring others to them (a.s.), yet since the flawed aim of Shah Sahab therein is to establish only the practical perfection of the Messenger of Allah (s.a.w.a.) within the Ahl-e-Bait (a.s.), to the exclusion of his intellectual perfection, it is, in countless ways, a cause of reproach in the view of people of intellect and discernment. For the attainment of the intellectual perfection of the Messenger of Allah (s.a.w.a.) by the Ahl-e-Bait (a.s.) and the fact that these noble ones (a.s.) are more knowledgeable than all created beings and the entirety of existence, is a matter which, for the people of faith and insight viz. the Shias, is so clear and evident that it no longer requires proof or argument. If the evidence of this matter were to be set forth from Quranic verses, Prophetic traditions, Ali's judgments, and instances of recourse of the Companions, along with other compelling proofs for those of understanding, even voluminous books would not suffice for it. By the grace of Allah, many decisive proofs and radiant arguments for this objective and claim have been explained in a vibrant and demonstrated manner in the volume on the tradition **'I am the city of knowledge and Ali is its gate'** such that even the people of denial and rejection have no room left therein to utter a word. Thus, the shortcoming of Shah Sahab in failing to establish the intellectual perfection of the Ahl-e-Bait (a.s.) apart from revealing the evil of his inner state and the deficiency of his insight, yields him no benefit at all, nor can it ever shake the firm conviction of the people of truth and rectitude. Whoever reflects even slightly upon these realities will clearly perceive that Shah Sahab's admission regarding the Ahl-e-Bait (a.s.) of their Imamate and of one appointing another as successor explicitly supports the Shia doctrine and exponentially increases the insight and perception of the fair-minded. However, to interpret this as the technical "Imamate" of the people of Sufism, which is what Shah Sahab intends, is by no means correct. Even setting aside the numerous proofs and evidences that the Shia present in the discussion of Imamate, what I have already explained in this volume regarding the indication of **Hadees-e-Saqalain** and **Hadees-e-Safeenah** makes it absolutely clear and evident that both of these traditions, in many

ways, indicate the apparent caliphate and Imamate of the Ahl-e-Bait (a.s.). Thus, the effort of Shah Sahab here to conceal the truth and obscure reality is in vain and futile.

Moreover, the invalidity of restricting the Imamate and vicegerency (*wesaayah*) of the pure Imams (a.s.) to mere spiritual leadership (*qutbiyyah*) (in Sufi parlance), guidance, and being a source of emanation (*faiz*) of spiritual authority (*welaayah*), has already been mentioned in detail in the volume on **Hadees-e-Tashbeeh** in response to the words of Shah Sahab. There, with clear proofs and decisive arguments, it has been established that these unmatched personalities (a.s.) were appointed by Allah for the leadership of the servants, governance of lands, the caliphate as defined by theologians, and the Imamate recognized among eminent scholars; and that, in manifesting the truth, they pursued the path of guiding creation by openly declaring the supreme leadership and making obedience to themselves obligatory in all matters of religion and worldly affairs.

**Tenth** that Shah Sahab, in this statement, has acknowledged that these noble ones, the Ahl-e-Bait (a.s.), became the ultimate reference (*marja*) of the chains of the saints of the nation, and that whoever holds fast to the rope of Allah, inevitably the chain of his spiritual transmission ends with these noble ones (a.s.) and he boards this very Ark. This admission, although it nullifies the stance of those who oppressed the Ahl-e-Bait (a.s.) and shatters the very loins of those who usurped their rights, humiliates the deniers and disgraces those who reject their virtues, yet, do you not know that Ibn Taymiyyah of Harraan (may Allah abandon him), and even the apparent father of the addressee (referring to Shah Waliyullah Dehlavi), in denying this matter, uttered such vile absurdities and grievous fabrications, adopting the path of rejecting established truths and denying clear realities? This is evident to anyone who has examined his works such as **Minhaj al-Sunnah**, **Izaalah al-Khafa an Khilafah al-Khulafaa**, and **Qurrah al-Ainain**. We have already quoted some of their passages in the volume on **Hadees-e-Tashbeeh**, to expose the falsehood of the people of deviation.

**Eleventh** that Shah Sahab, in this statement, after all those repeated admissions regarding the Ahl-e-Bait (a.s.), finally falls into deception and contradiction, and by expressing his inner deviation from these noble ones (a.s.), gives evidence of his Naasibi tendencies, by saying, “Contrary to the intellectual perfection of that noble person, which was manifested more among the noble Companions; for the imprinting of that perfection requires prolonged companionship of the student with the teacher, attentiveness to what pleases him, and learning the method of resolving difficulties and deriving unknown matters from him. Therefore, it has been said, ‘My Companions are like the stars; whichever of them you follow, you will be guided’.” End of quote.

This false claim of Shah Sahab has absolutely no share of reality in the eyes of fair-minded people. Anyone who has even the slightest acquaintance with the books and writings of the great scholars will certainly know that the perfection of knowledge of the Noble Messenger (s.a.w.a.) has manifested in a manner through his Ahl-e-Bait (a.s.) that has never appeared from his Companions. Indeed, the comparison between the scholarly excellence of the Companions and the intellectual perfections of the Ahl-e-Bait (a.s.) is not even that of a particle to the sun, nor a drop to the vast ocean. How could it be otherwise, when the Ahl-e-Bait (a.s.), according to numerous explicit statements of the Noble Messenger (s.a.w.a.), are the gates of his knowledge, and all the Companions were commanded to approach these gates like seekers, to obtain their share and portion? Therefore, all of them would refer to Amirul Momineen (a.s.), while he (a.s.) never referred to any of the Companions. Although many proofs of this matter have already been presented in detail in the volumes of **Hadees-e-Madinah al-Ilm**, here too some statements will be mentioned.



## Benefitting of the Companions from Imam Ali's (a.s.) Knowledge

Fakhr al-Deen Raazi, in his treatise **Fazaael al-Sahaaba and Manaaqeb Shafei**, narrates from Shafei a statement in which, while mentioning Amirul Momineen (a.s.), he says, “Most of what was taken from him occurred during the time of Umar and Usman, because they used to ask him and relied upon his opinion. And Ali (may Allah ennoble his face) was distinguished with knowledge of the Quran and jurisprudence, because the Prophet (s.a.w.a.) supplicated for him and commanded him to judge among the people. His judgments would be presented to the Prophet (s.a.w.a.), who would endorse them.”<sup>[271](#)</sup>

Allamah Nawawi, in **Tahzeeb al-Asma wa al-Lughaat**, in the biography of Amirul Momineen (a.s.), writes, “The asking of the great companions from him (a.s.), and their referring to his legal verdicts and statements in numerous situations and difficult issues is well-known.”<sup>[272](#)</sup>

Kirmani, in **Kawaakib al-Daraari fi Sharh Sahih al-Bukhari**, in his (a.s.) biography, pens, “The great companions asking him and referring to his edicts and statements on difficult issues is also well-known.”<sup>[273](#)</sup>

Ibn Roozbahan, in his book **Ibtaal al-Baatil** records, “The Companions’ referring to him (a.s.) on legal issues is not surprising because he was among the issued edicts (muftis) for the Companions, and referring to a mufti is the duty of those who seek an edict. Indeed, Umar’s constant reference to him (a.s.) is like the reference by just leaders and rulers to the scholars of the nation.”

Mulla Ali Qari, in **Sharh-o-Fiqh al-Akbar**, writes, “The difficult issues on which the great companions asked him and referred to his edicts are many well-known virtues, confirming his (s.a.w.a.) statement, ‘I am the city of knowledge and Ali is its gate,’ and his (s.a.w.a.) statement, ‘The best of you in judgment is Ali’.”<sup>[274](#)</sup>

Mulla Yaqub Lahori, in **Sharh Tahzeeb al-Kalaam**, writes, “It suffices as evidence of his (viz. Ali (a.s.) being the most knowledgeable that the chains of scholars, among the exegetes, the experts of the Arabic language, and others, as well as the mystics, terminate with him; and that the sages held him in the highest esteem; and that the great companions would refer to him regarding what was difficult for them, while he would answer the objections of the Jews and the doubts of the Christians, as is well known.”

Shaikh Muḥammad Ibn Saalim Ibn Ahmad Shafei Misri, known as Hanafi, in his marginal notes on Suyuti’s **al-Jaame’ al-Saghir**, pens, “His (s.a.w.a.) statement: ‘The repository of my knowledge,’ meaning the vessel that preserves my knowledge, indeed he (a.s.) is the gate of the city of knowledge, and therefore the Companions needed him to resolve difficult issues.”

Ajili, in **Zakheerah al-Ma’al**, writes, “He (a.s.) did not ask any of them; rather, all of them would ask him to seek guidance, and that is only because the fire of questioning was extinguished with the light of his insight.”

Above all of this is what Nasrullah Kabuli, who is the absolute master of Shah Sahab, writes in **al-Sawaaqe’ al-Mubeqah** after mentioning **Hadees-e-Safeenah**, as you read previously, “There is no doubt that success is tied to their (a.s.) loyalty and guidance, and destruction lies in opposing them. Hence the caliphs and the Companions would refer to the most excellent among them in matters that were difficult for them, because their allegiance is obligatory and their guidance is that of the Prophet (s.a.w.a.).”

After all this, Shah Sahab should hang his head in shame due to the extremity in his stance. In fact, he should repent and cease to oppose his master, openly and clearly acknowledge that **Hadees-e-Safeenah** is a decisive proof and manifest evidence of the Ahl-e-Bait (a.s.) being the rightful inheritors of the complete knowledge of the Noble Messenger (s.a.w.a.). Through the lights of their guidance and instructions, they increased the sight and insight of the believers.

It is worth mentioning that the complete inheritance of the intellectual and scholarly perfections of the noble Messenger (s.a.w.a.) belongs to the Ahl-e-Bait (a.s.). This is established not only through the traditions of the Master of all creation (s.a.w.a.) their own statements, the acknowledgments of the Companions, and the sayings of the Followers, in such a way that for those endowed with reflection and fairness, there remains no room for doubt, suspicion, or uncertainty. By the grace of Allah, many eminent scholars and distinguished authorities of the Ahle Tasannun have also affirmed and acknowledged this in their works and writings. Some of the statements of their leading scholars on this matter has been presented in detail in the second volume of **Hadees-e-Madinah al-Ilm**; whoever wishes may refer to it. It is a matter of great astonishment that Shah Sahab, in this blameworthy statement, has plunged so deeply into the whirlpool of bias that to prove the manifestation of the scholarly perfection of the noble Messenger (s.a.w.a.) among the Companions, he puts forward three claims:

First: Prolonged, student-like companionship with that noble person over an extended period.

Second: An acute awareness of what pleases that noble person.

Third: Learning the method of resolving difficulties and the extraction of the unknown.

Yet, they never consider that these qualities were possessed by the Ahl-e-Bait (a.s.) in the most complete and perfect manner. Only he who is devoid of reason and fairness will deny the realization of these qualities in the sacred souls of these noble ones (a.s.), or not even regard them as possessing the qualities of true disciples? If these qualities are found in the Ahl-e-Bait (a.s.) in the most perfect form, how could any rational person concede that the scholarly perfection of the noble Messenger (s.a.w.a.) was manifested more in the Companions? Never and by no means! Rather, every perceptive intellect sees the intellectual perfections of the noble Messenger (s.a.w.a.) manifested in these sacred souls more than in all other creation, and the comprehensiveness of these very individuals with respect to the Prophetic perfections settles firmly in the heart because they are

certainly and undoubtedly the People of the House of Prophethood and Messengership, and without any doubt, they are also included among the Companions.

Hence, the unappreciated effort of Shah Sahab to separate the practical perfection and the intellectual perfection of the noble Messenger (s.a.w.a.) has brought him no benefit whatsoever. Rather, the sun of Prophetic perfections, with all its lights and radiance, has risen from the horizons of the sacred souls of the Ahl-e-Bait (a.s.) and has shone upon the hearts of the faithful. I am astonished as to how Shah Sahab, while praising the Companions, mentions their prolonged companionship with the Holy Prophet (s.a.w.a.), their awareness of what pleased him, and their learning from him the method of approaching the resolution of difficulties and the extraction of unknown matters; but he does not consider that many of the Companions, despite their long association, did not attain an understanding of what pleased him, and remained far removed from learning the method of resolving difficulties and deriving unknown matters from him (s.a.w.a.).

Do you not know that Abu Bakr, Umar, and Usman, whom Shah Sahab considers the foremost among the Companions, on numerous occasions did not perceive what pleased the Prophet (s.a.w.a.)? Rather, knowingly and deliberately, they acted against his pleasure, thereby deserving his anger and reproach. Their dullness and ignorance in grasping clear issues and evident teachings was so obvious that it turned into a proverb, and was revealed with certainty to children, youngsters, and even women in veils. This has been detailed in the book **Tashyeed al-Mataaen** in a manner that astonishes the intellects and has also been clarified in the volume **Hadees-e-Madinah al-Ilm** of this book (viz. **Abaqaat al-Anwaar**).

**Twelfth** that Shah Sahab, in this statement, to prove his flawed claim, has resorted to citing the tradition ‘My Companions are like the stars,’ thereby exposing himself to the reproach of the people of intellect. Whereas you have already learned earlier that this tradition, according to the verification of leading masters of traditions and eminent scholars of Ahle Tasannun, is extremely criticized and weak; its being false, fabricated, and forged is

established and confirmed by the explicit statements of prominent authorities and major critics among the Ahle Tasannun. Moreover, many proofs and evidence of its invalidity and weakness, based on the content of its text and the implication of its wording, have also been previously recorded and written.

Therefore, Shah Sahab's reliance on this fabricated tradition, that too in opposition to **Hadees-e-Safeenah**, and to prove that the intellectual perfection of the noble Messenger (s.a.w.a.) was manifested more among the Companions, appears like '**darknesses, layers of darkness, one above another**<sup>275</sup>', in the view of people of discernment. It also adds to the embarrassment and confusion for his supporters and partisans. Although the statements of eminent critics and leading authorities of Ahle Tasannun regarding the disparagement and weakening of the **Hadees-e-Nujoom**, to the extent previously mentioned and recorded in response to the addressee lacking understanding, are more than sufficient, nevertheless, at this point as well, some passages from distinguished scholars of Ahle Tasannun will be cited, clearly demonstrating its corruption, falsehood, and weakness.

Ibn Hazm Andalusi, in his book **al-Ihkaam fi Usul al-Ahkaam**, in the chapter condemning disagreement, in explaining the corruption and invalidity of the **Hadees-e-Nujoom** writes, "Some people have erred, saying, 'Disagreement is a mercy,' and they argued using what is narrated from the Prophet (s.a.w.a.), 'My companions are like the stars; whichever of them you follow, you will be guided.' Abu Muhammad writes, 'This is among the most corrupt statements possible, because if disagreement were a mercy, then agreement would have to be wrath! This is something no Muslim would believe in because there are only two possibilities: either agreement or disagreement i.e. either mercy or wrath. As for the mentioned tradition, it is false and fabricated, invented by people of immorality, for obvious reasons:

First is that it has not been authentically transmitted through any chain.

Second is that he (s.a.w.a.) could not command something that he himself forbade. He (s.a.w.a.) has indeed informed that Abu Bakr erred in an interpretation he gave, that Umar was mistaken in an interpretation he made regarding the migration, that Usaid Ibn Huzair was mistaken in an interpretation he made concerning the one upon whom his sword turned back while he was fighting, and that Abu Sanaabil was mistaken in a legal verdict he issued regarding the waiting period. We have already mentioned this meaning in the chapter invalidating taqlid in this book in a comprehensive manner, repeating here is unnecessary, and what we have mentioned suffices. So, it is impossible and impermissible in any way that he (s.a.w.a.) would command the following of that which he has informed to be erroneous, for that would mean he commanded error. Exalted is Allah above that and he (s.a.w.a.) is far from possessing such a trait. Since he (s.a.w.a.) has informed that they make mistakes, it is not permissible that he would command following one who errs, unless what he intended was transmitting from them what they narrated from him. This is correct, because they are trustworthy; so whoever transmits from any of them, the transmitter is guided.

Third is that the Prophet (s.a.w.a.) does not speak falsehood; rather, his speech is the truth. The comparison made by the one who likens those who are correct to the stars is a corrupt comparison and an evident falsehood. For, if someone intends the direction of the rising of the Pole Star but instead heads toward the rising of Cancer, he will not be guided; rather, he will go far astray, making a grave error, and has incurred a manifest loss. Not every star can be used for guidance on every path, so the mentioned comparison is invalid, and the falsehood of that tradition and its collapse become necessarily clear.<sup>276</sup>

From this passage it is apparent that Ibn Hazm criticized and disparaged **Hadees-e-Nujoom** mercilessly and, without any hesitation or stutter, insulted and denigrated it in numerous ways:

First: He says **Hadees-e-Nujoom** is false.

Second: He says that it is fabricated.

Third: He indicates that **Hadees-e-Nujoom** is a product of the transgressors, meaning that such people invented and fabricated this lie.

Fourth: He explicitly states that there are obvious reasons for this claim.

Fifth: He acknowledges that **Hadees-e-Nujoom** has not been authenticated through any chain.

Sixth: He states that it is not permissible for the Messenger (s.a.w.a.) to command something that he has forbidden; and this statement indicates that **Hadees-e-Nujoom** contains a command to something prohibited and unlawful.

Seventh: In this passage, Ibn Hazm, in order to disparage the meaning of **Hadees-e-Nujoom**, brings forth certain incidents indicating that the Messenger (s.a.w.a.) reproached and even rejected some of his Companions; among these, he mentions the incident of Abu Bakr being deemed mistaken and Umar being declared incorrect, thereby attempting to show their falling short of the level worthy of being followed as they ought to be.

Eighth: To demonstrate the extreme weakness and baseness of the meaning of **Hadees-e-Nujoom**, he states that among the impossible and utterly impermissible matters is that the Prophet (s.a.w.a.) would command the following of something that is erroneous; for in that case, he would be commanding error.

Ninth: To express the gravity of this matter, he uses the phrase “Exalted is God above that,” from which it becomes apparent that **Hadees-e-Nujoom** implies something that attributes deficiency to Allah the High; thus, Ibn Hazm, after mentioning this, writes “Exalted is God above that.”

Tenth: Ibn Hazm, with his statement “he (s.a.w.a.) is far from such a trait,” makes it clear that attributing the act of commanding error to the Messenger (s.a.w.a.) is something that must be categorically rejected;

hence, it is evident that attributing **Hadees-e-Nujoom** to him would amount to the same thing.

Eleventh: Ibn Hazm, with the aim of disparaging **Hadees-e-Nujoom**, again acknowledges that the Messenger (s.a.w.a.) informed that his Companions did commit mistakes and blunders.

Twelfth: He explicitly states that it is not permissible for the Prophet (s.a.w.a.) to command us to follow one who errs.

As for what Ibn Hazm thereafter, by unsound imitation of some of his predecessors, shockingly claims that all the Companions are trustworthy in transmission, the invalidity and weakness of which has already been explained in detail earlier in such a manner that no fair-minded and rational person would entertain any doubt or hesitation about it.

Thirteenth: In this passage, Ibn Hazm presents a rational argument for the invalidation of **Hadees-e-Nujoom**, which clearly reveals the distance of those who rely upon and argue with this tradition from sound understanding and insight, and greatly adds to their embarrassment and confusion. To elaborate, Ibn Hazm states that the Messenger (s.a.w.a.) does not speak falsehood; rather, his speech is truth. Therefore, the comparison made by the one who likens those who are correct to the stars is a corrupt analogy and an evident falsehood. For, any person who intends the direction of the rising of the pole star but instead heads toward the rising of the Cancer, will never be guided; rather, he will go far astray, commit a grave error, and suffer a manifest loss. Praise be to Allah, from this it has become clear that those devoted to **Hadees-e-Nujoom**, who consider following any Companion as a means of guidance and act upon that view, are not guided at all; rather, they are far astray, committing grave error, and suffering manifest loss.

Fourteenth: Ibn Hazm did not suffice with this firm statement, but added further clarification, saying, ‘Not all stars can be used for guidance on every path; thus the mentioned comparison is invalid.’ That is, not all stars provide guidance in every direction, so the analogy is false. This statement,



in the way it pierces the hearts of those enamoured with **Hadees-e-Nujoom**, needs no further explanation.

Fifteenth: After this, at the end of his discussion, Ibn Hazm states, ‘And the falsehood of this tradition and its collapse have become clear is obvious.’ That is, the falsity of **Hadees-e-Nujoom** and its invalidity have become evident with an obvious, irrefutable and undeniable clarity.

From this it becomes clear and evident that those who argue and rely upon **Hadees-e-Nujoom** are so lacking in insight and understanding that they are incapable of grasping fundamental truths and self-evident issues. By arguing and reasoning with such a fabricated and baseless tradition, one which is essentially weak and whose invalidity is self-evident, they tarnish the face of their own religion and faith. Indeed, it is fitting that, in this place, the following be recited for the people of secure standing, ‘**So the last remnant of the wrongdoing people was cut off, and praise be to Allah, the Lord of the worlds**<sup>[277](#)</sup>.’

Ibn Hazm Andalusī also writes in his book **al-Ihkaam fi Usul al-Ahkaam**, in the chapter on the correctness of a single report and the invalidity of the notion that every mujtahid is correct, “They have argued with what is narrated from the Prophet (s.a.w.a.), “My Companions are like the stars...” Abu Muḥammad said, ‘ We have already refuted this tradition and clarified that it is false in the chapter condemning disagreement in this book, so there is no need to repeat it’.”

From this passage it is apparent that those who hold the doctrine of **tasweeb** (i.e. every mujtahid is correct) have used **Hadees-e-Nujoom** as evidence, and Ibn Hazm, in responding to them, affirms the invalidity of this tradition and explicitly states that he has already refuted it and clarified that it is false in the chapter condemning disagreement in this book; thus, that refutation and clarification make repeating it unnecessary. From this brief statement of Ibn Hazm as well, the invalidity and falseness of this tradition become clear in numerous ways, as is not hidden from the perceptive observer.

Ibn Hazm Andalusí also writes in his book **al-Ihkaam fi Usul al-Ahkaam**, in the chapter on the invalidation of taqlid, “As for the narration ‘My Companions are like the stars,’ it is an invalid report. This tradition was narrated to me by Abu al-Abbas Ahmad Ibn Umar Ibn Anas Uzri from Abuzar Abd Ibn Ahmad Ibn Muhammad Harawi Ansari from Alī Ibn Umar Ibn Ahmad Daaraqutni from Qazi Ahmad Ibn Kaamil Khalaf from Abdullah Ibn Ruh from Sallaam Ibn Sulaiman from Haris Ibn Ghusain from A’mash from Abu Sufyan from Jabir, who said, ‘The Messenger of Allah (s.a.w.a.) said, ‘My Companions are like the stars; whichever of them you follow, you will be guided’. Abu Muhammad said, ‘Abu Sufyan is weak, and Haris Ibn Ghusain, who is Abu Wahb Saqafi, and Sallaam Ibn Sulaiman narrates fabricated traditions, and this is one of them without doubt. Thus, this narration is invalid due to the weakness of its chain. Abu Umar Yusuf Ibn Abdillah Ibn Abd al-Barr Namari wrote to me that this tradition has also been narrated through the route of Abd al-Rahim Ibn Zaid Ami from his father from Saeed Ibn Musayyib from Ibn Umar; and also, through the chain of Hamzah Jazari from Naafe’ from Ibn Umar. He said, ‘Abd al-Rahim Ibn Zaid and his father are both abandoned narrators, and Hamzah Jazari is unknown. Namari also wrote to me, ‘Muhammad Ibn Ibrahim Ibn Saeed narrated to us from Abu Abd Ibn Mufarrij from Muhammad Ibn Ayyub Samut from Bazzaar, who said, ‘As for what is narrated from the Prophet (s.a.w.a.), ‘My Companions are like the stars; whichever of them you follow, you will be guided...’ but this statement is not authentic from the Prophet (s.a.w.a.).

Abu Muḥammad said, ‘It has thus become clear that this narration is not established at all; rather, there is no doubt that it is fabricated. For Allah the High describes His Prophet (s.a.w.a.) thus, **‘He does not speak from desire; it is nothing, but a revelation revealed.**<sup>278</sup> If his speech in the Shariah is entirely true and obligatory, then it is undoubtedly from Allah the High, and whatever is from Allah the High has no contradiction, as He says: **‘Had it been from other than God, they would have found in it much disagreement.**<sup>279</sup> Allah has forbidden division and disagreements, saying, **‘Do not dispute.**<sup>280</sup> So, it is impossible that the Messenger of

Allah (s.a.w.a.) would command following every speaker among the Companions, when among them are those who permit a thing while others prohibit it. If that were the case, then selling wine would be permissible by following Samurah Ibn Jundub; eating hail for a fasting person would be permissible by following Abu Talhah, and forbidden by following others among them; abandoning the ritual bath (*ghusl*) after sexual exhaustion would be obligatory (*iksaal*) by following Ali, Usman, Talhah, Abu Ayyub, and Ubayy Ibn Ka'b, and forbidden by following Aishah and Ibn Umar; and selling fruit before its ripening would be permissible by following Umar and forbidden by following others among them. All of this is narrated with authentic chains according to us, though we have omitted them here to avoid prolongation. We have already stated earlier that he (s.a.w.a.) informed Abu Bakr that he had erred; and the Companions used to give opinions based on their own reasoning during his lifetime, and that would reach him, so he would affirm the one who was correct and declare mistaken the one who erred. After his death (s.a.w.a.), this became even more widespread and frequent.” (End of quote)

From this passage it is apparent that Ibn Hazm, in the chapter on refuting taqlid, launched severe attacks on **Hadees-e-Nujoom** from multiple aspects.

First: He explicitly acknowledged that **Hadees-e-Nujoom** is a discarded and invalid report.

Second: He narrated **Hadees-e-Nujoom** with a chain of transmission, and then stated that Abu Sufyan, who narrates this tradition from Jabir, is weak.

Third: Regarding Haris Ibn Ghusain, who narrates this tradition from A'mash, he stated that he is Abu Wahb Saqafi. It appears that Ibn Hazm's purpose in this clarification is that, since this narrator is mentioned by this name in the chain, his identity should not remain ambiguous; rather, it should be clear that he is Abu Wahb Saqafi, who is criticized and deemed unreliable.

Supporting this is the fact that the scholar Ibn Abd al-Barr Qurṭubī, in **Kitab al-Ilm**, where he critiques **Hadees-e-Nujoom**, after mentioning this tradition with a chain in which Haris Ibn Ghusain appears, says ‘This chain is not sufficient as proof, because Haris Ibn Ghusain is unknown (*majhool*)’.

Fourth: Regarding Salaam Ibn Sulaiman, who narrates this tradition from Haris Ibn Ghusain, he stated that he narrates fabricated (forged) traditions.

Fifth: He referred to **Hadees-e-Nujoom** and said, ‘And this is one of them without doubt,’ meaning that this tradition is among those fabrications which Salaam narrates. It is quite evident that for Ibn Hazm, in declaring **Hadees-e-Nujoom** to be fabricated, it would have been sufficient to say ‘this is one of them,’ but like the one who has absolute authority, he emphasized the phrase ‘without doubt,’ thereby adopting a manner of expressing complete certainty regarding its fabrication.

Sixth: He did not suffice even with this, but explicitly stated, ‘Thus, this narration is invalid due to the weakness of its chain of transmission’, meaning that this report is rejected because of the weakness of its chains.

Seventh: To further demonstrate the frailty and insignificance of **Hadees-e-Nujoom**, Ibn Hazm, citing Ibn Abd al-Barr Namari, mentioned that this tradition has also been narrated through Abd al-Rahim Ibn Zaid Ami from Saeed Ibn Musayyib from Ibn Umar, and also through Hamzah Jazari from Naafe’ from Ibn Umar; however, Abd al-Rahim Ibn Zaid and his father are both abandoned (*matrook*) (and hence, unreliable), and Hamzah Jazari is unknown (*majhool*).

Eighth: Ibn Hazm, through Ibn Abd al-Barr, also transmitted, by way of a chain, the criticism of **Hadees-e-Nujoom** from the scholar of traditions Bazaar.

Ninth: After all this, Ibn Hazm again returns to criticizing and discrediting **Hadees-e-Nujoom** and explicitly says, ‘It has become clear that this narration is not established at all!’ i.e. it is evident that this report is

baseless. Here, the phrase ‘this narration is not established’ would have sufficed to show its weakness and worthlessness, but Ibn Hazm, by adding the word ‘at all,’ has emphasized on its corruption and invalidity to the maximum possible extent.

Tenth: Thereafter, he continues to express certainty about its falsehood by saying, ‘Rather, there is no doubt that it is fabricated!’ i.e. there is absolutely no doubt that this narration is a lie. It is evident to people of insight and understanding that instead of saying ‘rather, it is fabricated’ his wording ‘rather, there is no doubt that it is fabricated’, clearly and powerfully demonstrates the extreme certainty of Ibn Hazm regarding its falsity.

Eleventh: In explaining this certainty that **Hadees-e-Nujoom** is fabricated, he says that Allah the Almighty, in describing His Prophet (s.a.w.a.), states, **‘He does not speak from desire; it is nothing, but revelation revealed.’**<sup>281</sup> Therefore, if the speech of the Prophet (s.a.w.a.) in matters of the Shariah is true and binding speech, then it is undoubtedly from Allah; and whatever is from Allah has no contradiction, as Allah declares, **‘Had it been from other than Allah, they would have found in it much disagreement.’**<sup>282</sup> And indeed, Allah has forbidden division and dispute, as He says, **‘Do not dispute.’**<sup>283</sup> Thus, it is impossible that the Messenger of Allah (s.a.w.a.) would command following every individual among the Companions, while among them there are those who declare something lawful and others who consider that very thing to be unlawful. This line of reasoning from Ibn Hazm, in the manner that it completely uproots and demolishes **Hadees-e-Nujoom**, is clearer than the sun and more evident than yesterday.

Twelfth: After this, Ibn Hazm presents several differing legal opinions (*fataawaa*) of the Companions, in which clear differences occur regarding permissibility and prohibition, obligation and forbiddance. By doing so, and with the intent of censure, he portrays the following of any one of them, based on **Hadees-e-Nujoom**, as something untenable, and in order to silence and refute those who believe in this tradition, he adopts a method of

argumentative compulsion (*ilzaam*) that effectively cuts off dispute. Although, in the issue of '*Iksaal*,' which he attributes to Amirul Momineen (a.s.) is entirely incorrect and a pure fabrication, the matters he reports from other Companions are not open to denial or rejection.

Thirteenth: Ibn Hazm, with the aim of disparaging **Hadees-e-Nujoom** and demonstrating the invalidity of attributing to the Messenger of Allah (s.a.w.a.) the ruling of following every individual among the Companions, says that we have previously explained that the Prophet (s.a.w.a.) informed Abu Bakr that he had erred. Ibn Hazm's intent in this statement is that if the Messenger (s.a.w.a.) informed Abu Bakr of his mistake, then it is impossible that he would, by means of **Hadees-e-Nujoom**, command following him.

Fourteenth: Ibn Hazm states that during the lifetime of the Prophet (s.a.w.a.), the Companions would speak according to their own opinions, and their statements would reach him; then he (s.a.w.a.) would affirm those who were correct and declare those who erred to be mistaken. The purpose of this statement is that, since it is known that the Companions exercised personal opinion during his lifetime, and it is certain that the Prophet (s.a.w.a.) would approve or correct them, then how could any rational person accept that he (s.a.w.a.) would utter **Hadees-e-Nujoom** and command following every Companion, whether correct or mistaken?

Fifteenth: Ibn Hazm further indicates at the end of his discussion that the Companions did not refrain from expressing their own opinions even after the Prophet's (s.a.w.a.) admonitions; rather, they continued in this manner, and after his death, this tendency became even more widespread and frequent. Ibn Hazm's intent in stating this is that if, after the Prophetic era, the Companions' reliance on their own opinions increased and no guiding authority remained to correct and direct them, then how could any rational person follow their differing statements? How could one, on the basis of **Hadees-e-Nujoom**, regard them, despite their serious differences, as worthy of imitation and obedience, making them authorities to be followed? By my life, although Ibn Hazm, due to his bias and hostility, is

blameworthy, rejected, and deserving of censure, nevertheless he deserves applause for his refutation and dismantling of **Hadees-e-Nujoom**.

Ibn Qayyim, who is among the leading scholars of traditions among the opponents, in responding to the argument of some blind followers (*muqallideen*) based on **Hadees-e-Nujoom**, mentions several points. In the third point, he cites some of the disagreements among the Companions to confound the *muqallideen*. He addresses them as follows:

“Third: This would require you to imitate those among them who held that the grandfather inherits along with the brothers, and also to imitate those who excluded the brothers altogether because of him; to imitate those who said that a prohibition constitutes an oath, and those who said it constitutes a divorce; to imitate those who forbade marrying two sisters simultaneously through ownership of slave women and those who permitted it; to imitate those who allowed a fasting person to eat hail and those who forbade it; to imitate those who said that a widow should observe the waiting period according to the longer of the two terms, and those who said it ends with delivery (of pregnancy); to imitate those who said it is forbidden for a person wearing ihraam to continue using perfume and those who permitted it; to imitate those who allowed exchanging one dirham for two and those who forbade it; to imitate those who required ritual bath due to iksaal and those who did not; to imitate those who gave inheritance to distant relatives and those who did not; and to imitate those who prohibited breastfeeding of an adult and those who did not; to imitate those who forbade tayammum for a person in major impurity (*mujnib*) and those who obligated it; to imitate those who regarded triple divorce as one and those who regarded it as three; to imitate those who required converting Hajj into Umrah and those who forbade it; to imitate those who permitted the meat of domesticated donkeys and those who forbade it; to imitate those who held that touching the private part nullifies ablution and those who did not; to imitate those who considered the sale of a slave woman as her divorce and those who did not; to imitate those who dedicated the slave until a set term and those who did not, and many more such issues in which the Companions of the Messenger of Allah (s.a.w.a.)

differed. If you permit this, then do not argue for one opinion over another or one school over another; rather, consider a person free to adopt whichever opinion he wishes from among them, and do not object to one who opposes your schools and follows the opinion of any one of them. But if you do not permit this, then you are the first to invalidate **Hadees-e-Nujoom**, oppose it, and affirm the opposite of what it entails, and there is no escape for you from this.” (End of quote)

Allamah Subki, in **Al-Ibhaaj fi Sharh al-Minhaaj**, after mentioning the tradition ‘Adhere to my Sunnah and the Sunnah of the rightly guided caliphs after me’ and the tradition ‘Follow those who come after me, Abu Bakr and Umar’, writes, “Imam and others answered these two reports by opposing them with **Hadees-e-Nujoom** and that it is a weak tradition.’

He also states, in **Al-Ibhaaj fi Sharh al-Minhaaj**, after mentioning **Hadees-e-Nujoom**, “Know that this tradition was narrated by Ibn Mandah: my father, the Imam Abu Abdillah Muhammad Ibn Ishaq Ibn Mandah narrated to us from Abu al-Hasan Umar Ibn Hasan Ibn Ali from Abdillah Ibn Rauh Madaaeni from Salaam Ibn Sulaiman from Haris Ibn Ghusain from A’mash from Abu Sufyan from Jabir Ibn Abdillah, who said, ‘The Messenger of Allah (s.a.w.a.) said, ‘The likeness of my Companions in my community is like the stars; whichever of them you follow, you will be guided’.”

Nuaim Ibn Hammad Khuzaaee narrated from Abd al-Rahim Ibn Zaid Ami from his father from Saeed Ibn Musayyab, from Umar in a disconnected report, “I asked my Lord regarding that over which my companions would differ after me, and He revealed to me, ‘O Muhammad! Indeed, your companions in My sight are like the stars, some brighter than others. So, whoever follows anything that they are upon, despite their differences, is upon guidance in My sight’.” This is a narration about which Ahmad said, ‘It is not authentic.’ Moreover, it is disconnected (*munqate*), for Ibn Musayyib did not hear anything from Umar. Also, Subki in **Al-Ibhaaj fi Sharh al-Minhaaj** said, ‘Those who hold that the statement of a Companion is absolutely authoritative have argued with what is narrated



from his saying (s.a.w.a.), ‘My companions are like the stars; whichever of them you follow, you will be guided.’ This indicates that following them is guidance, and seeking guidance is obligatory. The discussion of this tradition has already been mentioned in the section on consensus.”

Abu Ishaq Ibrahim Ibn Musa Lakhmi Shaatibi, in his book **al-Muwaafaqaat fi Usul al-Ahkaam**, under the issue ‘The Shariah as a whole returns to a single principle,’ while presenting the argument of those who claim the existence of differences in the Shariah, writes, “A group also held that the statement of a Companion is proof (*hujjah*). Thus, every statement of a Companion, even if it is opposed by the statement of another Companion, each one of them is a proof, and the legally responsible person (*mukallaf*) has in each of them something to rely upon. This meaning has been transmitted from the Prophet (s.a.w.a.), where he said, ‘My companions are like the stars; whichever of them you follow, you will be guided.’ In responding to the argument of those who claim disagreement, he said, ‘As for the issue of the statement of a Companion, there is no evidence in it for two reasons. One of them is that it belongs to the category of speculative matters (*zanniyyaat*), even if the authenticity of the tradition is conceded, especially since its chain is criticized, while our issue is definitive (*qat’ee*), and speculation cannot oppose certainty’ <sup>284</sup>.”

Ibn Amir Haajj Halabi, in his book **al-Taqreer wa al-Tahbeer**, while refuting the argument of the Musawwibah using **Hadees-e-Nujoom**, writes, “Moreover, the tradition has been transmitted through various chains with differing wordings, and none of them is authentic, as they have stated. We have already discussed it at length in the issue, ‘Consensus is not established by the Ahl-e-Bait (a.s.) ...’ in the issue of consensus.” <sup>285</sup>

Muhammad Ibn Ismail Amir San’aani, in his treatise **Irshad al-Nuqaad ila Taiseer al-Ijtihad**, writes, “And the fifth of the proofs of the *muqallideen* is the famous tradition, ‘My companions are like the stars; whichever of them you follow, you will be guided.’ Our response is that the tradition has been narrated from Umar through chains, none of which are authentic. Bazaar said, ‘As for what is narrated from the Prophet (s.a.w.a.), ‘My

companions are like the stars; whichever of them you follow, you will be guided,' this is not an authentic statement from the Prophet (s.a.w.a.).”

Abd al-Ali Ibn Nizam al-Deen Ansari, in **Fawaateh al-Rahamoot fi Sharh Musallam Suboot**, under the issue “A mujtahid, after exercising ijtihad, is prohibited from taqlid,” said, ‘They said, ‘The Messenger of Allah (s.a.w.a.) said, ‘My companions are like the stars; whichever of them you follow, you will be guided.’ We say, ‘This tradition is considered weak (zaeef)’.”

Thirteenth: Shah Sahab has stated in this statement that since crossing the ocean of truth is not possible without the two wings of knowledge and action, it is necessary for a Muslim to hold firmly to both wings. This statement of Shah Sahab, which he has presented to display the perfection of his gnosis, although it may appear correct at first glance to an unskilled observer, is not free from deception and embellishment. This is because it is based on separating the domains and manifestations of knowledge and action, and its foundation is the corrupt notion that the intellectual perfection of the Noble Messenger (s.a.w.a.) appeared through the Companions, while his practical perfection appeared through the Ahl-e-Bait (a.s.). Whereas, as you have already learned earlier, by the praise of Allah, the Ahl-e-Bait of the Holy Prophet (s.a.w.a.) were the confluence of the two seas of Prophetic knowledge and action. All his intellectual and practical perfections were manifested completely and perfectly in these sanctified souls. The Noble Messenger (s.a.w.a.) commanded his nation on many occasions to follow the Ahl-e-Bait (a.s.), who are the inheritors of all Prophetic perfections, in both knowledge and action. **Hadees-e-Madinah al-Ilm, Hadees-e-Saqalain, Hadees-e-Safeenah**, and many other numerous traditions; rather, the abundant verses of the Glorious Quran and the Praiseworthy Furqan, which our scholars have mentioned in their theological works, all indicate this very point.

Thus, if crossing the ocean of truth is not possible without the two sails of knowledge and action, and a Muslim must necessarily hold on to both, then merely following the Ahl-e-Bait (a.s.) is sufficient for both knowledge and

action. Whoever turns away from these noble ones is like a bird with clipped wings, having no share in either knowledge or action. Allah is the protector from falling into error and absurdity, and He is the One who grants success in avoiding deviation and misguidance.

Fourteenth: Shah Sahab, in this plainly defective statement, cites an analogy that crossing the sea without riding a ship, and without observing the condition of the stars so that one direction of orientation may be distinguished from another, is impossible. The falsehood and absurdity of this claim have already been demonstrated and proven in the clearest ways and most explicit manners in the earlier refutation of Multani's statement. It has been firmly established and verified that the discussion concerns the Ark of Noah, and that Ark, in all its course and movement, was never in need of the stars; rather, its sailing took place through Divine command and heavenly revelation. Moreover, even ordinary ships that other people construct do not, in many situations, require stars, as explained earlier with complete clarity and elucidation. And Allah is the Protector against the insinuations of those accustomed to deception and sedition.

Fifteenth: Shah Sahab, in this statement, has admitted that through the accepted supplication of the Noble Messenger (s.a.w.a.), the truth-hearing ear of Amirul Momineen Ali (a.s.) became the referent of the phrase '**a retaining ear**<sup>286</sup>'. It is manifest to every rational and discerning person that this is a clear proof and sound evidence of the absolute superiority in knowledge of Amirul Momineen Ali (a.s.). Praise be to Allah, many statements of eminent scholars of Ahle Tasannun also strengthen and confirm this conclusion.

So, it is astonishing, truly shocking, how Shah Sahab, despite the establishment of absolute superiority in knowledge of Amirul Momineen (a.s.), still follows the path of deviation away from it. By claiming (God forbid) that the intellectual perfection of the Noble Messenger (s.a.w.a.) manifested itself more fully in the noble Companions, he gives preference to falsehood over the radiant truth and chooses crookedness in the darkness of misguidance and waywardness. Furthermore, since superiority in

knowledge is a proof of the Caliphate, as has been explained more than once, then why does he not acknowledge the immediate succession of the Amirul Momineen (a.s.)? By believing in the caliphate of so-and-so and so-and-so, why does he strike at the very foundation of justice and fairness with the pickaxe of oppression and injustice?

Sixteenth: Shah Sahab, in this deceptively conciliatory statement, claims that the reason for singling out Amirul Momineen (a.s.), with this honour and rank, namely, becoming the referent of the ‘attentive ear’ (*uzunun waaeiyyah*) is that the meaning of Ahle Bait (a.s.) being like the Ark could not be conceived without the mediation of Amirul Momineen (a.s.). However, this claim is totally unacceptable. Anyone who has even slightly traversed the gardens of knowledge and cognition knows well that since Allah the Almighty made Amirul Momineen (a.s.), by virtue of his perfect and complete knowledge, the referent of the verse, **‘Say: Allah is sufficient as a Witness between me and you, and he who possesses the knowledge of the Book’**<sup>287</sup>, and since the Noble Messenger (s.a.w.a.) raised him to the station of the Gate of the City of Knowledge along with many other verses and traditions indicating the abundance of his knowledge, therefore he (a.s.) was fully deserving of becoming the **‘a retaining ear.’**

Also, since Amirul Momineen (a.s.) was the cause of the salvation of the Ark of Noah (a.s.) as has already been mentioned in the tradition of the nails and was also likened to the Ark of Noah (a.s.), according to the guidance and direction of the Holy Prophet (s.a.w.a.), therefore mentioning Amirul Momineen (a.s.), with this beautiful description in the Noble Quran after mentioning the account of Noah’s Ark became more fitting and appropriate. Praise be to Allah, the meaning of the Ahl-e-Bait (a.s.), being the Ark was and is independently conceivable for each individual of the Ahle Bait (a.s.). All individuals of the Ahle Bait (a.s.), whether big or small, had, during the Prophetic era, attained the rank of Noah’s Ark and become the means of salvation for the community. This is manifest with the utmost clarity. But **‘...to whoever Allah has not granted light, for him there is no light’**<sup>288</sup>.”

Seventeenth: Shah Sahab, in this statement, has claimed that the Ahle Bait (a.s.) of the Holy Prophet (s.a.w.a.), who were fit for the leadership of this path were, during his lifetime, still young in age; and that entrusting their upbringing to someone else would have been contrary to his dignity and perfection. Therefore, it became necessary for him to impart the principles of salvation from the burden of sins to Amirul Momineen (a.s.), appoint him as Imam, and embody his own practical perfection in his person, so that he, by virtue of fatherhood, might convey that perfection fresh and flourishing to the noble descendants, and that this chain might continue through them until the Day of Resurrection. This deceptive exposition, though outwardly capable of deceiving the masses, is not free from excess and deficiency in the sight of a perceptive critic for the following reasons:

Firstly, to deny that the Ahle Bait (a.s.), were worthy of the supreme Imamate and the greatest Caliphate, and to restrict their Imamate merely to spiritual leadership, is manifest oppression and reprehensible injustice.

Secondly, to regard (Imams) Hasan and Husain (a.s.) as independently worthy of spiritual Imamate, yet to consider Amirul Momineen (a.s.), fit for Imamate only out of necessity, is hypocrisy and an dissension at their worst, the like of which was not even displayed by the hypocrites of the Prophetic era, despite their being foremost in the arena of enmity toward Amirul Momineen (a.s.).

Thirdly, to deem (Imams) Hasan and Husain (a.s.), during the Prophetic era, unworthy of spiritual Imamate because of their young age, and to portray them as devoid of the practical perfection of the Holy Prophet (s.a.w.a.), is to tread the path of explicit hostility and disgraceful ignorance.

Fourthly, to depict the two grandsons (a.s.), during the Prophetic era as lacking knowledge of the principles of salvation from the burden of sins, is evident enmity (*naasibism*) and habitual Kharijite-like hostility.

Fifthly, admitting that entrusting the upbringing of (Imams) Hasan and Husain (a.s.), to someone else was contrary to the perfection and dignity of that the Holy Prophet (s.a.w.a.), and despite this admission still believing

that Abu Bakr, Umar, and Usman were rightful caliphs and, Allah forbid, that (Imams) Hasan and Husain (a.s.), were among their subjects, as is implied by the doctrine of the Ahle Tasannun, is manifest error and evident misguidance. For, if remaining under the tutelage of others for these two lights of the eye of the Messenger (s.a.w.a.), was contrary to the perfection of that Prophet, then their remaining under the authority, leadership, rule, and caliphate of others would, with a thousand times greater reason, be contrary to his prophetic dignity. Thus, by the praise of Allah, the disgrace of the doctrine of the Ahle Tasannun becomes uncovered, and it becomes clear that the belief in the caliphate of the three is disgrace indeed, and what a disgrace it is!

Sixthly, expressing the notion that it became necessary for the Messenger of Allah (s.a.w.a.) to impart the principles of salvation from the burden of sins to Amirul Momineen (a.s.), to appoint him as Imam, and to portray his own practical perfection in the form of him, this itself brings the utmost reproach upon Shah Sahab. For, it is clear to anyone who has thoroughly examined the Prophetic reports and traditions that the Messenger (s.a.w.a.) did not merely impart to Amirul Momineen (a.s.), the principles of salvation from the burden of sins; rather, he entrusted to him all of his knowledge, as has been explained and elaborated in detail in the volumes of **Hadees Madinah al-Ilm**. Likewise, he did not appoint Amirul Momineen (a.s.), merely as an Imam of the spiritual path and guidance; rather, he entrusted to him both the supreme Imamate and the greatest leadership, as well as the outward and inward caliphate. Repeatedly and continually, from the beginning of the mission until the end of the period of Prophethood, he established the proof upon the community regarding this matter, both in word and deed. Nor did he merely depict his own practical perfection in the form of Amirul Momineen (a.s.); rather, he made him the manifestation of all his intellectual and practical perfections, and the mirror of all his divinely bestowed and acquired virtues. Although the explicit testimonies and sound proofs for this matter are beyond all limit, number, and enumeration, the verse, ‘**Ourselves and yourselves**<sup>289</sup>’ and the tradition, ‘You are from me and I am from you’ are among the clearest and

most explicit proofs in this regard. And Allah is the Protector from ruin and destruction.

Seventhly, suggesting that the necessity of imparting the principles of salvation from the burden of sins to Amirul Momineen (a.s.), appointing him as Imam, and depicting his own intellectual perfection in the form of him, was so that he, Amirul Momineen (a.s.), by virtue of fatherhood, might convey that perfection fresh and flourishing to the grandsons (viz. Hasan and Husain (a.s.)), is itself proof of Shah Sahab's ignorance regarding the ranks of the Ahle Bait (a.s.), in general, and the stations of Amirul Momineen (a.s.) and (Imams) Hasan and Husain (a.s.), in particular. For, it is evident to the informed investigator and perceptive observer that the Imams of the Ahl-e-Bait (a.s.), even if they were young, possessed all the Prophetic intellectual and practical perfections, and Hasan and Husain (a.s.) held a special distinction in this matter. Praise be to Allah, the High, this subject has been fully clarified and demonstrated with decisive proofs and radiant proofs by my learned father (r.a.) in **Tashyeed al-Mataaen**. Whoever wishes may refer to it. Moreover, the Imamate of Amirul Momineen (a.s.), was never established out of the necessity imagined by Shah Sahab. Rather, his Imamate, despite the presence of Hasan and Husain (a.s.) was due to his superiority over them in numerous respects. Hence, he (s.a.w.a.) said, 'Hasan and Husain are the leaders of the youth of Paradise, and their father is better than them.'<sup>290</sup> This tradition has many chains of transmission, as is not hidden from one who has consulted the books of the [Ahle Tasannun] scholars. It is sufficient for the perceptive observer that **Ibn Maajah**, the distinguished author of the famous **Sunan**, mentioned it among the virtues of Amirul Momineen Ali Ibn Abi Talib (a.s.). Likewise, in the tradition of the enclosure of Banu Najjaar, the Messenger of Allah (s.a.w.a.) declared twice, 'They are both virtuous in this world and virtuous in the Hereafter, and their father is better than them.' This tradition was transmitted by the scholar of Badakhshan in **Miftah al-Naja** from Hafiz Ibn Akhdar al-Jinaabaazi, the author of **Ma'alim al-Itrah**. Praise be to Allah, the Imamate of Hasan and Husain (a.s.) during the Prophetic era had been established and verified beyond doubt. Hence, the Holy Prophet (s.a.w.a.) said concerning these two

noble ones, ‘Hasan and Husain are two Imams, whether they stand or remain seated.’ This tradition was cited by the contemporary scholar Molvi Siddiq Hasan Khan in his book **Siraj Wahhaaj**. Likewise, he (s.a.w.a.) said addressing Imam Husain Ibn Ali (a.s.) ‘You are an Imam, son of an Imam, and brother of an Imam.’ This tradition was mentioned by Shaikh Sulaiman Balkhi Qondoozi Hanafi in **Yanaabee’ al-Mawaddah**<sup>291</sup>. Furthermore, the Imamate of these two noble Imams (a.s.) is made manifest with the utmost clarity and openly through many traditions transmitted regarding the twelve Imams (a.s.), some of which were mentioned previously, and others, Insha Allah, shall later be recorded in their appropriate place. So, do not be among the heedless! We seek refuge in Allah from the deception of ignorant deceivers.

Eighthly, suggesting that the purpose of the Messenger of Allah (s.a.w.a.) in perfecting Amirul Momineen (a.s.), with practical perfection was so that he, by virtue of fatherhood, might convey this perfection to Imams Hasan and Husayn (a.s.), even setting aside the previous objections, is still untenable. For, any rational person who possesses even the slightest iota of understanding knows that, even according to the assumption claimed by Shah Sahab, the conveying of this perfection by Amirul Momineen (a.s.), to Hasan and Husain (a.s.) was not by virtue of fatherhood, but by virtue of Prophethood. Whatever the Messenger of Allah (s.a.w.a.) did in relation to Hasan and Husain (a.s.), he carried out by Prophetic authority i.e. on divine instructions. Therefore, explaining the transmission of this perfection as being by virtue of fatherhood is nothing but plain prejudice and reprehensible negligence.

Ninthly, saying that the Messenger of Allah’s (s.a.w.a.) purpose in conveying the Prophetic practical perfection to Amirul Momineen (a.s.) so that it might then reach (Imams) Hasan and Husain (a.s.) was merely that this chain should continue through them until the Day of Resurrection, is not free from evident flaw. Because the Messenger of Allah’s purpose (s.a.w.a.) was never merely that the chain of his practical perfection alone should continue through Amirul Momineen (a.s.), or through (Imams) Hasan and Husain (a.s.) until the Day of Resurrection. Rather, his



praiseworthy intention was that the chain of all his intellectual and practical perfections should continue, in the most complete manner, within the Ahle Bait (a.s.), until the Day of Resurrection. This is not hidden from one who possesses even the slightest insight into the authentic traditions indicating their enduring and continuous inheritance. Sufficient in this matter is reflection upon **Hadees-e-Saqalain** and **Hadees-e-Safeenah**.

Tenthly, after mentioning the young age of (Imams) Hasan and Husain (a.s.) and their being in need of upbringing, placing first the imparting of the principles of salvation from the burden of sins to Amirul Momineen (a.s.); then mentioning in the second rank his appointment as Imam; then in the third rank speaking of portraying practical perfection in his form; then in the fourth rank placing the conveying by Amirul Momineen (a.s.) of practical perfection to (Imams) Hasan and Husain (a.s.), by virtue of fatherhood; and finally in the fifth rank placing the continuation of the chain of practical perfection until the Day of Resurrection, all of this is merely so that an unskilled observer regarding the rights of the Ahl-e-Bait (a.s.) may fall short, and turn away from the manifest truth and evident reality; namely, that absolute Imamate and universal caliphate belong to these noble ones (a.s.), and that **Hadees-e-Safeenah** clearly and openly indicates this and instead, through Shah Sahab's deception and embellishment, interpret it merely as spiritual leadership and the caliphate of sainthood. Yet, this ruse of Shah Sahab will not succeed, '**And evil plotting encompasses none but its own people.**'<sup>[292](#)</sup>.

Eighteenth: Shah Sahab, in this passage while explaining the reason for appointing Amirul Momineen (a.s.) as Imam, has stated that for this reason Amirul Momineen (a.s.) was addressed with the title Yasoob al-Momineen (Leader of the Believers). This explicit admission, in the view of an intelligent and informed person, is sufficient and adequate for proving the falsity of Shah Sahab's doctrine and the correctness of the doctrine of the people of truth (i.e. the Shias). For, when Amirul Momineen (a.s.) was honoured by Prophet (s.a.w.a.) with the address Yasoob al-Momineen, then the true right returned to its rightful centre, and his Caliphate, Imamate, leadership, and supreme authority over all believers became clear as the

noon sun. The precedence of the three over him became a cause of ruin and destruction. All praise be to Allah!

Nineteenth: Shah Sahab has admitted in this statement that Amirul Momineen Ali (a.s.), because he was raised beside the Holy Prophet (s.a.w.a.), had the bond of being his son-in-law, and from childhood had remained his companion and partner in every matter, had attained the status of a son. Although this admission, by the praise of Allah the Exalted, is sufficient in the best possible way to demonstrate the complete superiority and establish the universal Imamate of Amirul Momineen Ali (a.s.), yet beneath it there is concealed a strange deception; that is, an unskilled observer may consider Amirul Momineen Ali (a.s.), to be in the position the Messenger of Allah's (s.a.w.a.) son and therefore not regard him in the Verse of Mubaahala as the referent of "our selves" (*anfusana*), but instead make him the referent of "our sons" (*abnaana*). What Shah Sahab has claimed in this very book, **Tuhfah**, out of hostility regarding the Verse of Mubaahala, i.e. Imam Ali (a.s.) is included among the "sons" may become fixed in the mind of such a person; whereas the falsity of this meaning is clear and evident to anyone who has observed the statements of the great scholars of both groups. The deception and trickery of Shah Sahab can find absolutely no place in the heart of a perceptive and well-investigating observer. Indeed, the corruption and falsehood of the nonsense and lies that the opponent put forth in the first approach of this book has become manifest.

Twentieth: Shah Sahab has admitted in this statement that Amirul Momineen Ali (a.s.), by reason of the close kinship he had with the Messenger of Allah (s.a.w.a.), possessed complete affinity with him in spiritual faculties and qualities. This admission brings a hundred reproaches upon Shah Sahab and his predecessors, because to abandon, after the Messenger of Allah (s.a.w.a.), a noble person who possessed such close kinship with him and such complete spiritual affinity with him, and instead to choose Abu Bakr for the caliphate, who was leagues removed from the honour of close kinship and had no spiritual correspondence

whatsoever with the Holy Prophet (s.a.w.a.), is a severe injustice, a stubborn inequity, a prolonged oppression, and a far-reaching deviation.

Twenty-first: Shah Sahab, at the end of this statement, has once again adopted the path of deception and trickery and has displayed the deviation hidden within his heart, making it appear as though Amirul Momineen Ali (a.s.) was merely the shadow and image of the practical perfection of the Messenger of Allah (s.a.w.a.), that is, of sainthood and spiritual wayfaring. This presentation, as you have repeatedly learned, is founded upon manifest excess and habitual deficiency. Anyone possessing a share of fairness knows, considering the innumerable proofs, that Amirul Momineen Ali (a.s.), was certainly the very self (*na'fs*) of the pure Messenger of Allah (s.a.w.a.). The exalted being of the Commander of every commander (a.s.) had become the manifestation of all the intellectual and practical perfections of the Prophet (s.a.w.a.), and like a mirror reflected the form of the Bearer of Glad Tidings, the Warner, and the Illuminating Lamp (s.a.w.a.). This complete manifestation caused him, by the explicit designation of Allah and the explicit designation of the Messenger (s.a.w.a.), universally accepted to become the true legatee and absolute successor of that Prophet (s.a.w.a.), and to attain the loftiest offices and highest ranks, namely the universal religious and worldly leadership of Allah's creation. This is clear like the noon sun, even if the eyes of those deprived of insight and perception are blind to it.

Twenty-second: Shah Sahab has admitted at the end of his statement that through the supplication of the Messenger of Allah (s.a.w.a.), the aptitude of Amirul Momineen Ali (a.s.), was multiplied and reached the utmost rank of perfection. Yet this admission too is not free from deception and embellishment, for restricting and confining the aptitude of Amirul Momineen Ali (a.s.) or the inherent perfection present in his noble essence, merely to sainthood and the spiritual path is a distortion deserving reproach. Every intelligent, discerning person and perceptive observer whose senses have caught even the fragrance of fairness, becomes certain that within the exalted being of Amirul Momineen Ali (a.s.), there existed not merely the capacity for all Prophetic perfections, but that all of those

perfections, in the most complete and perfect manner, were visibly manifest before the eye. Even if we disregard all other proofs, the **Verse of Mubaahala** and **Hadees-e-Madinah al-Ilm** sufficient to establish this matter. The investigations of the great scholars, supported by the statements of Ahle Tasannun scholars themselves, regarding these two proofs cut off the tongues of those who seek to misguide and lead others astray.

Twenty-third: Shah Sahab has admitted at the end of his statement that the manifestations of mastership's perfection and spiritual path of Amirul Momineen Ali (a.s.), are evident in the outward and inward states of Allah's friends from every path and every spiritual order. Although this admission breaks the backs of the deniers of the virtues of Amirul Momineen Ali (a.s.) and uproots many of the absurdities of Ibn Taimiyyah, indeed even the slips of Shah Sahab's own revered father, from their very foundations, nevertheless it is still not free of deficiency. For the effects of the perfections of Amirul Momineen Ali (a.s.) are not only manifest in the outward and inward realities of Allah's friends among the people of this world; rather, these perfections are also manifest and radiant among the inhabitants of the celestial realm, the assembly of the near angels, and the company of the Prophets, Messengers, and the legatees of the Prophets (a.s.). This matter, by the praise of Allah, has been fully explained and demonstrated in detail in the volumes concerning **Hadees-e-Madinah al-Ilm**, **Hadees-e-Tashbeeh**, and **Hadees-e-Noor**. Whoever wishes may refer to them.

Briefly, you have now perceived with the eye of insight the reality of what Shah Sahab had written in his exegesis concerning **Hadees-e-Safeenah**. You have understood the essence of his innate deception and trickery, and realized that the corrupt objective of Shah Sahab and his supporters in such utterances was to make the matter of the absolute Imamate of Amirul Momineen Ali (a.s.), which is established by numerous Quranic verses and countless traditions, appear insignificant and of no consequence. Under the veil of displaying love for the Ahl-e-Bait (a.s.), they traverse the thorn-filled valley of Naasibism and Khaarijism. But they are deficient and ruined in their evil workmanship and ugly concealment. **"They desire to**

extinguish the light of Allah with their mouths, but Allah shall perfect His light, even though the disbelievers detest it. <sup>293</sup>“

## **Compelling and Silencing the Opponent: In it are guidance and right direction for those possessed of intellect and understanding.**

Astonishingly, in this discourse Shah Sahab combined deception alongside **Hadees-e-Safeenah**. He cites **Hadees-e-Nujoom**, which according to the explicit statements of their own leading scholars is false, baseless, and fabricated, and then presents it, in support of his invalid claim, as a manifestation of the scholarly excellence of the Companions of the Messenger of Allah (s.a.w.a.). In doing so, he clearly pursued the path of injustice and oppression. He did not pay attention to the fact that in numerous narrations found in the books of Ahle Tasannun, the Ahl-e-Bait (a.s.) have been likened to the stars; and that the Prophet (s.a.w.a.), in many traditions, emphatically commanded his community to follow and emulate his Ahl-e-Bait (a.s.). Since citing all these narrations and an exposition of their chains would be exceedingly difficult and lengthy, some of them will be mentioned here; while the remainder, God willing, will be written and discussed in other appropriate sections.

## **Narration of Numerous Traditions in Which the Noble Prophet (s.a.w.a.), Commanded the Community to Follow the Ahl-e-Bait (a.s.).**

**1. The Tradition, “My Ahl-e-Bait are like stars...”** Among these is the narration, “My Ahl-e-Bait are like stars; whichever of them you follow, you will be guided.” This tradition, praise be to Allah, is found in the manuscript of Nubait Ibn Shurait Ashjaee, the Companion. This collection has been transmitted by celebrated scholars of Ahle Tasannun through lofty chains of narrators, as shall soon be made clear, God willing. However, it is

truly astonishing that some of their scholars, out of blatant partisanship, hostility, transgression, and rebellion, traversed the path of rejecting and denying this noble tradition. Out of ignorance, or feigning ignorance, they even described the Companion Nubait as a liar.

## **Biography of Nubait Ibn Shurait Ashjaee and his Father**

Muhammad Tahir Fattani, in **Tazkerah al-Mauzooaat**, writes, “(The tradition) ‘My Ahl-e-Bait are like the stars; whichever of them you follow, you shall be guided’ is from the recension of Nubait the liar!”<sup>294</sup>

Chief Justice Muhammad Shaukani, despite the vastness of learning and breadth of knowledge which his adherents acknowledge for him, pens in **Al-Fawaaed al-Majmuah**, “(The) tradition, ‘My Ahl-e-Bait are like stars; whichever of them you follow, you will be guided.’”<sup>295</sup> He also writes in **al-Mukhtasar**, ‘It is from the recension of Nubait the liar.’

Yet, it is evident that describing Nubait as “a liar” can never be reconciled with the principles of Ahle Tasannun. For, both Nubait and his father Shurait, were eminent Companions (*sahaabah*), and the extreme emphasis which they place upon the probity, validation, and veneration of all the Companions is neither hidden nor obscure. Therefore, is it right to accuse the Companion Nubait of lying and to describe him as an excessive and habitual liar?! Now, some statements from the leading Ahle Tasannun scholars concerning the Companionship of Shurait and Nubait are worth a read.

Hafiz al-Maghrib Ibn Abd al-Barr writes in **al-Istee'aab**, “Shurait Ibn Anas Ibn Maalik Ibn Hilal Ashjaee. He witnessed the Farewell Pilgrimage with the Prophet (s.a.w.a.) and heard his sermon. Riding behind him that day was his son Nubait Ibn Shurait, and both are mentioned among the Companions.”<sup>296</sup>

Zahabi pens in **Tajreed al-Sahaabah**, “Shurait Ibn Anas Ibn Maalik Ibn Hilal Ashjaee, the grandfather of Salamah Ibn Nubait; and Nubait also possessed Companionship (*suhbah*).<sup>[297](#)</sup>“

Ibn Hajar Asqalani writes in **al-Isaabah fi Tamyiz al-Sahaabah**, “Shurait Ibn Anas Ibn Maalik Ibn Hilal Ashjaee, the father of Nubait. Both he and Nubait possessed Companionship.<sup>[298](#)</sup>“

Ibn Sakan said, ‘He had companionship and narration, and he is counted among the Kufis.’

Ahmad narrated through the route of Nubait Ibn Shurait, who said, ‘I was riding behind my father during the Farewell Pilgrimage when the Prophet (s.a.w.a.) spoke. I placed my hand upon my father’s shoulder and heard him say, ‘Indeed your blood and your wealth are sacred unto you...’ till the end of the narration.

Baghawi and Ibn Sakan also transmitted it through another chain, saying, ‘From Nubait Ibn Shurait from his father Shurait Ibn Anas.’

Ibn Sakan said, ‘Nothing besides this tradition is narrated from the Prophet (s.a.w.a.) through him.’

Ibn Mandah narrated through the route of Wakee’, ‘I heard Salamah Ibn Nubait say, ‘My grandfather was among the Companions of the Prophet (s.a.w.a.).’

Through the route of Abd al-Hamid Hammaani from Salamah, who said, ‘My father, my grandfather, and my uncle were among the Companions of the Prophet (s.a.w.a.).’ Ahmad also transmitted it in **Kitab al-Zuhd** through Hammaani.’

Muhammad Murtaza Zabidi writes in **Taj al-Aroos**, “And Shurait, on the scale of Zubair, the father of Nabeeet, namely Shurait Ibn Anas Ibn Maalik Ibn Hilal Ashjaee, was a Companion; and his son Nubait also possessed Companionship. He has several traditions which were compiled into a

small, elegant booklet, which we narrated from our teachers through lofty chains of transmission. His son Salamah Ibn Nubait narrated from him, and his tradition is found in the **Sunan al-Nasai**.<sup>299</sup>“

Ibn Abd al-Barr writes in **Al-Istee'ab**, “Nubait Ibn Shurait Ibn Anas Ibn Maalik Ibn Hilal Ashjaee saw the Prophet (s.a.w.a.) and heard his sermon during the Farewell Pilgrimage. He was riding behind his father that day. He is counted among the people of Kufa. Abu Maalik Ashjaee and Nuaim Ibn Abi Hind narrated from him, and he was the father of Salamah Ibn Nubait the traditionist. Abdullah Ibn Muhammad informed us from Muhammad Ibn Usman from Ismail Ibn Ishaq from Ali Ibn Madeeni, who said, ‘Nubait Ibn Shurait Ashjaee had indeed seen the Prophet (s.a.w.a.), and heard his sermon during the Farewell Pilgrimage, and he is the father of Salamah Ibn Nubait.’<sup>300</sup>“

Ibn Aseer Jazari writes in **Jaame' al-Usul**, “Nubait Ibn Shurait, that is, Abu Salamah Nubait Ibn Shurait Ibn Anas Ibn Maalik Ibn Hilal Ashjaee, saw the Prophet (s.a.w.a.) and heard his sermon during the Farewell Pilgrimage, while he was riding behind his father on that day. He is reckoned among the people of Kufa, and his tradition is found among them. His son Salamah, Abu Maalik Ashjaee, and Nuaim Ibn Abi Hind narrated from him.’

Izz al-Deen Ibn Asir Jazari writes in **Usud al-Ghaabah**, “Nubait Ibn Shurait Ibn Anas Ibn Maalik Ibn Hilal Ashjaee. He narrates from the Prophet (s.a.w.a.). His son Salamah narrates from him. Abu al-Qasim Yaeesh Ibn Ali informed us through his chain to Abu Abd al-Rahman Nasai. Amr Ibn Ali informed us, Yahya narrated to us from Sufyan from Salamah Ibn Nubait, from his father who said, ‘I saw the Messenger of Allah (s.a.w.a.) delivering a sermon on a red camel at Arafah before the prayer.’ This was transmitted by the three [authors].’

Zahabi chronicles in **Tajreed al-Sahaabah**, “Nubait Ibn Shurait Ibn Anas Ashjaee: he has traditions, and his son Salamah narrates from him in the **Sunan al-Nasai**.<sup>301</sup>“



Zahabi also writes in **al-Kashif**, “Nubait Ibn Shurait Ashjaee Kufi possessed companionship (*suhbah*) [with the Prophet (s.a.w.a.)]. His son Salamah and Nuaim Ibn Abi Hind narrate from him.”<sup>302</sup>

Ibn Hajar Asqalani writes in **al-Isaabah**, “Nubait Ibn Shurait (both names in the diminutive form) though in **Jaame’ al-Usul** and **al-Taqreeb**, Nubait is diminutive while Shurait is in the augmentative form (i.e. Shareet) Ibn Anas Ibn Maalik Ibn Hilal Ashjaee, who settled in Kufa. He is mentioned in the tradition of his father Shurait, and he himself has narrations from the Prophet (s.a.w.a.) and from Saalim Ibn Ubaid. Narrating from him are Ibn Salamah, Nuaim Ibn Abi Hind and Abu Maalik Ashjaee. Ibn Abi Hatim said, ‘He possessed companionship (*suhbah*) and lived for some time after the Prophet (s.a.w.a.)’.<sup>303</sup><sup>304</sup>

Ibn Hajar Asqalani also writes in **Tahzeeb al-Tahzeeb**, “Nubait Ibn Shurait Ashjaee Kufi narrated from the Prophet (s.a.w.a.), and from Saalim Ibn Ubaid and Anas Ibn Maalik. Narrating from him are his son Salamah, Nuaim Ibn Abi Hind, and Abu Maalik Ashjaee.”<sup>305</sup>

Ibn Abi Hatim said, ‘Nubait Ibn Shurait Ashjaee Kufi, the father of Salamah Ibn Nubait, possessed companionship [with the Prophet (s.a.w.a.)]. He is Nubait Ibn Jabir from Banu Maalik Ibn Najjar. The Prophet (s.a.w.a.) married him to Furai’ah, daughter of Sa’d Ibn Zuraarah, and Nubait lived for some time after the Prophet (s.a.w.a.)’ Usman Daarimi said, ‘I asked Ibn Maeen about Nubait Ibn Shurait, and he replied, ‘He is Abu Salamah, trustworthy (*siqah*).’ Ibn Abi Hatim said likewise. Ibn Abd al-Barr distinguished in the Companions between Nubait Ibn Shurait Ibn Anas Ibn Hilal Ashjaee and Nubait Ibn Jabir Ansari Najjari, and this is the correct view.

I say: The author of **al-Kamaal** relied upon the statement of Ibn Abi Hatim and therefore said that the name of Shurait was Jabir. But this is incorrect, because an Ashjaee and a Najjari lineage cannot coincide in one ancestry. Among those who also distinguished between the two was Ibn Sa’d, who mentioned Nubait Ibn Jabir among those who witnessed the Battle of

Uhud. Likewise, Abu al-Qasim Baghawi said regarding Nubait Ibn Jabir, ‘He has no traditions.’ Regarding Nubait Ibn Shurait, after mentioning his tradition in which he said, ‘I was with my father during the Farewell Pilgrimage...,’ he stated, ‘I do not know of any tradition from him other than this.’ Ibn Maeen only declared him trustworthy because, in his view, there was nothing for him except mere sight [of the Prophet (s.a.w.a.)], so he considered him a Taabe’ee. And Allah the Highest knows best.”

Again, Ibn Hajar Asqalani writes in **Taqreeb al-Tahzeeb**, “Nubait Ibn Shurait Ashjaee Kufi, a young Companion, whose agnomen was Abu Salamah. [306](#).”

Safi al-Deen Khazraji pens in **Mukhtasar (or Khulaasah) Tahzeeb**, “Nubait Ibn Shurait, Ibn Anas Ibn Maalik Ibn Hilal Ashjaee, a Companion who narrated traditions. His son Salamah and Nuaaim Ibn Abi Hind narrated from him. [307](#).”

I don’t think that any of the Ahle Tasannun scholar, after considering these statements, would doubt the Companionship of Shurait and Nubait, nor allow any hesitation in the trustworthiness and uprightness of these two Companions, thereby adopting the path of scepticism regarding their tradition.

**The Tradition “The stars are a safeguard for the inhabitants of the heavens, and my Ahl-e-Bait (a.s.) are a safeguard for the inhabitants of the earth”**

Among them is the tradition, “The stars are a safeguard for the inhabitants of the heavens, and my Ahl-e-Bait (a.s.) are a safeguard for the inhabitants of the earth.”

This tradition has been recorded by many scholars of the Ahle Tasannun in their religious books and writings, thereby pursuing a course that silences the deniers and rejecters. Ahmad Ibn Hanbal Shaibani, in his book **al-Manaaqib**, as transmitted from him, said, “Among what Muhammad Ibn Ali Hazrami wrote to us, mentioning from Yusuf Ibn Yaeesh from Abd al-

Malik Ibn Harun Ibn Antarah from his father from his grandfather from Ali Ibn Abi Talib (a.s.), who said, ‘The Messenger of Allah (s.a.w.a.) said, ‘The stars are a safeguard for the inhabitants of the heavens; when the stars disappear, they will perish. My Ahl-e-Bait are a safeguard for the inhabitants of the earth; when my Ahl-e-Bait depart, the inhabitants of the earth will perish’.

[308](#)“

Ahmad’s narration of this tradition in **al-Manaaqib** will also become known to you from the statements of other scholars, Insha Allah.

Muhibb al-Deen Tabari, in **Zakhaaer al-Uqba**, writes, “From Ali (a.s.), who said that the Messenger of Allah (s.a.w.a.) said, ‘The stars are a safeguard for the inhabitants of the heavens; when the stars disappear, the inhabitants of the heavens will perish. And my Ahl-e-Bait (a.s.)are a safeguard for the inhabitants of the earth; when my Ahl-e-Bait (a.s.)depart, the inhabitants of the earth will perish’.

[309](#)“

Ahmad narrated it in **al-Manaaqib**.”

The eminent scholar, king of the learned, Shahab al-Deen Daulatabadi, in **Hidaayah al-Suadaa**, writes, “The Thirtieth Manifestation: Concerning their honour through the designation ‘The Security of the Community and the Intercessor on the Day of Resurrection.’ Among their honours is that the Chosen One (s.a.w.a.) called them a source of security and intercession.’

In **al-Arbaeen** it is reported, ‘My descendants are a security for the people of the earth and intercessors on the Day of Resurrection.’ That is, the Prophet (s.a.w.a.) said, ‘My descendants are a source of security; so long as they remain in this world, punishment and divine wrath will not descend.’ As Allah says, **‘But Allah would not punish them while you are among them**

[310](#)‘. A part is not excluded from the description of the whole, nor is a branch excluded from the ruling of its root. Thus, it becomes clear that no defect will ever appear in the broad path of the Sacred Law or in the way of spiritual guidance, nor will its established principles and firmly founded

pillars become effaced. By virtue of the fact that among his community there remain the Heavenly Book, the Divine Revelation, and the Sublime Decree as enduring guides, together with the pure progeny and manifest household whose existence continues perpetually, the security of the believers depends upon them, and the continuance of the world is by their blessing. When they pass away completely, then there shall come upon the people of the earth that which they have been threatened.”

Likewise, in **Sharaf al-Nubuwwah** it is stated, “The stars are a safeguard for the inhabitants of the heavens, and my Ahl-e-Bait (a.s.) are a safeguard for the inhabitants of the earth. When the stars disappear, there will come upon the inhabitants of the heavens that which they have been threatened.”

(In another version, “And when my Ahl-e-Bait (a.s.) depart, there will come upon the inhabitants of the earth that which they have been threatened.”)

In another narration there is the additional wording, “When they become extinct, Allah will pour punishment upon them abundantly.” It implies that the Chosen One (s.a.w.a.) said, “The stars are a security for the heavens. When the stars fall away, as Allah the Exalted says, ‘**And when the stars are dimmed and scattered**<sup>311</sup>’, the Resurrection will come upon the inhabitants of the heavens. My descendants are a security for the inhabitants of the earth. When they are taken away, a severe punishment will descend upon the people of the earth and the Resurrection will occur. And my descendants will be intercessors on the Day of Resurrection.” Although the word ‘**intercessor**’ occurs in the singular form in the tradition, the intended meaning is plural, as in the saying of Allah, ‘**For indeed Allah is his Protector, and Gabriel, and the righteous of the believers...**<sup>312</sup>’

In **al-Kashshaaf**, it is stated, “What is intended by it is the collective, just as one says, ‘No righteous person would do this,’ meaning the whole class or category; that is, none of those who are righteous would do it.”

In **al-Durar** it is said, “What is meant by ‘the righteous of the believers’ is Ali Ibn Abi Talib (a.s.).”

The Prophet (s.a.w.a.) used the singular word ‘**intercessor**’ so that each one of them would be understood to possess the right of intercession. This too is among the special distinctions of the Messenger of Allah (s.a.w.a.), as indicated by the verse, ‘**And surely your Lord will give to you, and you will be satisfied.**’ [313](#).

In **al-Umdah** it is stated, “This refers to his intercession for all the believers.”

In **al-Durar**, “The Prophet (s.a.w.a.) said, ‘Then I shall not be satisfied while even one member of my community remains in the Fire’.”

In **Meah al-Masaael**, Maulana Hamid al-Haqq wa al-Deen pens, “Whoever is faced with an important need should kiss the foot of an Alawi (a descendant of Ali), or place their decrees and documents upon his eyes, and invoke, ‘O Allah! By the sanctity of Muhammad and his family, fulfil my need!’ By Allah! It will be fulfilled. This is a matter established through the experience of people of understanding.” This is so that you may know that your continued existence is through the blessing of their feet; that you may fulfil their due rights and remain hopeful for their intercession. These are noble persons whose forefather Husain (a.s.) was taken up to heaven by Gabriel, who brought him as his own intercessor. We have already mentioned this in the Third Manifestation of the Eighth Guidance. “**Whoever does righteousness, it is for his own soul; and whoever does evil, it is against it.**” [314](#)“ May Allah protect us from the insolent objector and abuser.”

Hafiz Sakhawi, in the 6<sup>th</sup> chapter of **Istijlab Irtiqa al-Ghuraf**, captioned “The Chapter on Safety Through Their Continued Existence and Salvation in Following Them,” states, “From Ali Ibn Abi Talib (a.s.), who said, ‘The Messenger of Allah (s.a.w.a.) said, ‘The stars are a source of safety for the inhabitants of the heavens; when the stars disappear, the inhabitants of the

heavens will perish. My Ahl-e-Bait (a.s.) are a source of safety for the inhabitants of the earth; when my Ahl-e-Bait (a.s.) disappear, the inhabitants of the earth will perish’.” Ahmad (Ibn Hanbal) recorded it in **al-Manaaqib**, and Dailami and his son also mentioned it without a chain of transmission.<sup>[315](#)</sup>“

Samhudi, in **Jawaahir al-Eqdain**, while discussing the fifth topic of the second section, titled, “The Fifth Discussion: They (a.s.) are a Source of Safety for the Ummah and That They Are Like Noah’s Ark; Whoever Boards It Is Saved, and Whoever Remains Behind It Drowns,” writes, “From Ali (a.s.), who said, ‘The Messenger of Allah (s.a.w.a.) said, ‘The stars are a source of safety for the inhabitants of the heavens; when the stars disappear, the inhabitants of the heavens will perish. My Ahl-e-Bait (a.s.) are a source of safety for the inhabitants of the earth; when my Ahl-e-Bait (a.s.) disappear, the inhabitants of the earth will perish.’ Ahmad reported it in **al-Manaaqib**.<sup>[316](#)</sup>“

Ibn Hajar Makki, in **al-Sawaaeq al-Muhreqah**, under the seventh verse concerning the merits of the Ahl-e-Bait (a.s.), writes, “In another narration reported by Ahmad, ‘When the stars disappear, the inhabitants of the heavens will perish; and when my Ahl-e-Bait (a.s.) disappear, the inhabitants of the earth will perish’.<sup>[317](#)</sup>“

Likewise, Ibn Hajar, in **al-Sawaaeq al-Muhreqah**, where he summarized al-Hafiz Sakhawi’s book **Manaaqib-o- Ahl-e-Bait (a.s.)**, in the chapter “Safety Through Their Continued Existence”, pens, “In a narration reported by Ahmad and others, ‘The stars are a source of safety for the inhabitants of the heavens; when the stars disappear, the inhabitants of the heavens will perish. My Ahl-e-Bait (a.s.) are a source of safety for the inhabitants of the earth; when my Ahl-e-Bait (a.s.) disappear, the inhabitants of the earth will perish’.<sup>[318](#)</sup>“

Shaikh Ibn Abdillah Ibn Shaikh Abdillah Aydarus Yamani, in **al-Aqd al-Nabawi**, writes, “Sharif Samhudi said concerning the meaning of the Prophet’s (s.a.w.a.) statement, ‘The stars are a source of safety for the

inhabitants of the heavens, and my Ahl-e-Bait (a.s.) are a source of safety for the inhabitants of the earth; when my Ahl-e-Bait (a.s.) perish, there will come upon the people of the earth the signs that they had been threatened.’ He said, ‘It is possible, and this is, in my view, the more apparent interpretation, that their (a.s.) being a source of safety for the community refers to the Ahl-e-Bait (a.s.) in an absolute sense. Since Allah created the entire world for the sake of the Prophet (s.a.w.a.), He made its continuance dependent upon his continuance and the continuance of his Ahl-e-Bait (a.s.). Thus, when they cease to exist, He will fold up the carpet of the world.”

Kamal al-Deen Jahrami writes in **Baraaheen Qateeah**, “In one narration from Ahmad it is reported that when the stars depart, the inhabitants of the heavens will also depart; and whenever my Ahl-e-Bait (a.s.) depart, the inhabitants of the earth will likewise depart.”

Mulla Ali Qari, in **Mirqat al-Mafaateeh fi Sharh-e-Mishkat al-Masaabeeh**, while explaining the **Hadees-e-Safeenah**, writes, “This is supported by what Ahmad narrated in **al-Manaaqib** from Ali (a.s.), who said, ‘The Messenger of Allah (s.a.w.a.) said, ‘The stars are a source of safety for the inhabitants of the heavens; when the stars disappear, the inhabitants of the heavens will perish. My Ahl-e-Bait (a.s.) are a source of safety for the inhabitants of the earth; when my Ahl-e-Bait (a.s.) disappear, the inhabitants of the earth will perish’ <sup>319</sup>.”

Ahmad Ibn Fazl Makki, in **Wasilah al-Ma’al**, writes, “From our master Ali (a.s.), who reports, ‘The Messenger of Allah (s.a.w.a.) said, ‘The stars are a source of safety for the inhabitants of the heavens, and my Ahl-e-Bait (a.s.) are a source of safety for the inhabitants of the earth. When my Ahl-e-Bait (a.s.) disappear, the inhabitants of the earth will disappear.’ Ahmad Ibn Hanbal recorded it in **al-Manaaqib**.”

Muhammad Ibn Abi Bakr Shilli Hazrami, in his book **al-Mashra’ al-Rawi**, writes, “The Prophet (s.a.w.a.) said, ‘The stars are a source of safety for the inhabitants of the heavens, and my Ahl-e-Bait (a.s.) are a source of safety

for the inhabitants of the earth. When my Ahl-e-Bait (a.s.) perish, there will come upon the people of the earth the signs that they had been threatened.’

The Prophet (s.a.w.a.) also said, ‘The stars are a source of safety for the inhabitants of the heavens; when the stars disappear, the inhabitants of the heavens will perish. My Ahl-e-Bait (a.s.) are a source of safety for the inhabitants of the earth; when my Ahl-e-Bait (a.s.) disappear, the inhabitants of the earth will perish’.”

Mahmud Shaikhani Qadiri, in **al-Sirat al-Sawi**, writes, “From Ali Ibn Abi Talib (a.s.), who said, ‘The Messenger of Allah (peace and blessings be upon him) declared, ‘The stars are a source of safety for the inhabitants of the heavens; when the stars disappear, the inhabitants of the heavens will perish. My Ahl-e-Bait (a.s.) are a source of safety for the inhabitants of the earth; when my Ahl-e-Bait (a.s.) disappear, the inhabitants of the earth will perish.’ Ahmad reported it in **al-Manaaqib**.”

Muhammad Ibn Ismail Ibn Salah Amir San’ani writes in **al-Rauzah al-Nadiyyah**, “Ahmad narrated in **al-Manaaqib** that Ali (a.s.), said, ‘The Messenger of Allah (s.a.w.a.) announced, ‘The stars are a source of safety for the inhabitants of the heavens, and my Ahl-e-Bait (a.s.) are a source of safety for the inhabitants of the earth. When my Ahl-e-Bait (a.s.) disappear, the inhabitants of the earth will perish’.”

Muhammad Ibn Ali Sabban Misri, writes in **Is’aaf al-Raghebeen**, “In another narration reported by Ahmad, ‘When the stars disappear, the inhabitants of the heavens will perish; and when my Ahl-e-Bait (a.s.) disappear, the inhabitants of the earth will perish’.”

Ajili, in **Zakheerah al-Ma’al**, while explaining the narration, “The Ahl-e-Bait (a.s.) are the safety of the people of the earth from what they have been threatened, just as the stars are in the heaven...” said, “In one narration, ‘My Ahl-e-Bait (a.s.) are a source of safety for the inhabitants of the earth; when my Ahl-e-Bait (a.s.) cease to exist, there will come upon the people of the earth the signs that they had been threatened.’ In yet another narration, ‘When the stars disappear, the inhabitants of the heavens



will perish; and when my Ahl-e-Bait (a.s.) disappear, the inhabitants of the earth will perish’.”

Maulvi Waliullah Lakhnawi, in **Mirat al-Momineen**, under the fifth Quranic verse concerning the virtues of the Ahl-e-Bait (a.s.), after citing several traditions, says, “Also, ‘My Ahl-e-Bait (a.s.) are a source of safety for the inhabitants of the earth; when my Ahl-e-Bait (a.s.) cease to exist, there will come upon the people of the earth the afflictions that they had been threatened.’ Again, in another narration, ‘When the stars disappear, the inhabitants of the heavens will perish; and when the Ahl-e-Bait (a.s.) disappear, the inhabitants of the earth will perish’.”

Ahmad Ibn Zaini Ibn Ahmad Dahlan Makki Shafie, in his book **al-Fath al-Mubin**, chronicles, “In a narration of Imam Ahmad, ‘When the stars disappear, the inhabitants of the heavens will perish; and when my Ahl-e-Bait (a.s.) disappear, the inhabitants of the earth will perish.’ In another narration, ‘When my Ahl-e-Bait (a.s.) perish, there will come upon the people of the earth the signs that they had been threatened’.”

Shaikh Sulaiman Balkhi Qundoozi Hanafi, in **Yanaabee’ al-Mawaddah**, pens, “Chapter Three: On the Explanation that the Continuance of the World Depends on the Continuance of His Household (s.a.w.a.); that they are the cause for the descent of rain and blessings; and on the explanation of their virtues. [320](#)“

Ahmad narrated in **al-Manaaqib** from Ali (a.s.) that the Messenger of Allah (s.a.w.a.) informed, “The stars are a source of safety for the inhabitants of the heavens; when the stars disappear, the inhabitants of the heavens will perish. And my Ahl-e-Bait (a.s.) are a source of safety for the inhabitants of the earth; when my Ahl-e-Bait (a.s.) disappear, the inhabitants of the earth will perish.”

It is also narrated by Ibn Ahmad in the **Ziyaadaat al-Musnad** and by Hamwini in **Faraaed al-Simtain** from Ali (a.s.). It was also narrated by Haakim from Muhammad Baqir from his father from his grandfather from Ali (a.s.).

Ahmad narrated from Anas Ibn Maalik, who said, “The Messenger of Allah (s.a.w.a.) declared, “The stars are a source of safety for the inhabitants of the heavens, and my Ahl-e-Bait (a.s.) are a source of safety for the inhabitants of the earth. When my Ahl-e-Bait (a.s.) disappear, there will come upon the people of the earth the signs that they had been threatened.” Ahmad also reports, “Allah created the earth for the sake of the Prophet (s.a.w.a.), and He made its continuance dependent upon the continuance of his Ahl-e-Bait (a.s.) and his progeny (a.s.).”

Balkhi also writes in **Yanaabee’ al-Mawaddah** in this same chapter, “Hamwini narrated from Abu Saeed Khudri that he said, ‘The Messenger of Allah (s.a.w.a.) said: “My Ahl-e-Bait (a.s.) are a source of security for the people of the earth, just as the stars are a source of security for the people of the heavens.” Haakim also narrated it from Qataadah, from Ataa from Ibn Abbas. Haakim narrated from Jabir Ibn Abdillah, Abu Musa Ash’ari and Ibn Abbas. They report, ‘The Messenger of Allah (s.a.w.a.) said, ‘The stars are a source of security for the people of the heavens, and my Ahl-e-Bait (a.s.) are a source of security for the people of the earth. When the stars disappear, the people of the heavens will perish; and when my Ahl-e-Bait (a.s.) are gone, the people of the earth will perish’.”<sup>321</sup>“

Balkhi also relates in **Yanaabee’ al-Mawaddah**, in Chapter Fifty-Six, citing **Zakhaaer al-Uqba**, “From Ali in a disconnected (marfu’) report, ‘The stars are a source of security for the inhabitants of the heavens; when the stars disappear, the inhabitants of the heavens will perish. And my Ahl-e-Bait (a.s.) are a source of security for the inhabitants of the earth; when my Ahl-e-Bait (a.s.) are gone, the inhabitants of the earth will perish.’ Ahmad narrated it in **al-Manaaqib**.<sup>322</sup>“

Balkhi also relates in **Yanaabee’ al-Mawaddah**, in Chapter Fifty-Nine, under the seventh verse, citing **al-Sawaaeq al-Muhriqah**, “In one narration, ‘And my Ahl-e-Bait (a.s.) are a source of security for the people of the earth. When my Ahl-e-Bait (a.s.) perish, there will come upon the people of the earth the signs that they had been threatened.” In another narration reported by Ahmad, “The stars are a source of security for the

people of the heavens, and my Ahl-e-Bait (a.s.) are a source of security for the people of the earth. When the stars disappear, the people of the heavens will perish; and when my Ahl-e-Bait (a.s.) are gone, the people of the earth will perish.<sup>323</sup>“

**The Tradition: “The stars are a source of security for the people of the heavens, and my Ahl-e-Bait (a.s.) are a source of security for my community.”**

Among these is the tradition, “The stars are a source of security for the people of the heavens, and my Ahl-e-Bait (a.s.) are a source of security for my community.” This noble tradition has been recorded by many prominent scholars and distinguished authorities of Ahle Tasannun in their books. Muhibb al-Deen Tabari, in **Zakhaer al-Uqba**, in the fifth chapter, said: “Mention of the fact that they (the Ahl-e-Bait (a.s.)) are a source of security for the community of Muhammad (s.a.w.a.). From Iyas Ibn Salamah from his father, who said, ‘The Messenger of Allah (s.a.w.a.) said, ‘The stars are a source of security for the people of the heavens, and my Ahl-e-Bait (a.s.) are a source of security for my community.’ Abu Amr Ghaffari narrated it.<sup>324</sup>“

Abu Majaame’ Ibrahim Ibn Muhammad Hamwini, in his book **Faraaed al-Simtain**, as quoted from him, said, “Our most pure Imam, Qutb al-Deen Murtaza Ibn Mahmud Ibn Muhammad Ibn Muhammad Hasani, narrated to us by authorization (*ijazah*) during the months of the year 671 A.H. in Hamadan. He said, ‘My father informed us.’ Imam Majd al-Deen Abu al-Hasan Muhammad Ibn Yahya Ibn Hasan Karkhi informed us, as I read to him outside the village of Qahud, which is called Qal’ah Suqur. He said, ‘My maternal grandfather, Majd al-Deen Abu Muhammad Abd al-Rahman Ibn Imam Majd al-Deen Abu al-Qasim Abdullah Ibn Haidar, informed us. He said, ‘Shaikh al-Islam, Jamal al-Sunnah Moeen al-Deen Abu Abdillan Muhammad Ibn Hamuyah Hamwini, informed us. He said, ‘Jamal al-Islam Abu Mahasin Ali Ibn Fazl Faramadi informed us. He said, ‘My father, Shaikh al-Islam Abu Ali Fazl Ibn Ali Ibn Muhammad Faramadi, informed us. He said, ‘Imam Abu al-Qasim Abdullah Ibn Ali, the leading shaikh of

his time, the one recognized in the spiritual path, and the foremost among the people of Islam and the Shariah, informed us. He said, ‘Abu Zaid Abd al-Rahman Ibn Muhammad Ibn Ahmad informed us on Tuesday, the seventh of Shawwal, in the year 406 A.H. He said, ‘Abu al-Abbas Muhammad Ibn Yaqub Asamm narrated to us. He said, ‘Muhammad Ibn Sinan Qazzaz narrated to us. He said, ‘Musa Ibn Ubaidah narrated to us. He said, ‘Iyas Ibn Salamah Ibn Akwa’ narrated to us from his father that the Messenger of Allah (s.a.w.a.) said, “The stars are a source of security for the people of the heavens, and my Ahl-e-Bait (a.s.) are a source of security for my community.”<sup>325</sup>“

Jamal al-Deen Zarandi, in **Nazm Durar al-Simtain**, writes, “It has been narrated from him (s.a.w.a.) that he said, “The stars are a source of security for the people of the heavens, and my Ahl-e-Bait (a.s.) are a source of security for my community.” In another narration, “...a source of security for the people of the earth.”<sup>326</sup>“

Jalal al-Deen Suyuti said in **al-Jaame’ al-Saghir**, “The stars are a source of security for the people of the heavens, and my Ahl-e-Bait (a.s.) are a source of security for my community.”<sup>327</sup>“

From Salamah Ibn Akwa’ says, ‘...Suyuti regarded this tradition as good/authentic (*hasan*) in the sense of classification of traditions’.

Ibn Hajar Haisami pens in **al-Sawaaeq al-Muhriqah**, in the section on the traditions concerning the merits of the Ahl-e-Bait (a.s.), “**The twelfth tradition:** Abu Ya’la narrated from Salamah Ibn Akwa’ that the Prophet (s.a.w.a.) said, “The stars are a source of security for the people of the heavens, and my Ahl-e-Bait (a.s.) are a source of security for my community.”<sup>328</sup>“

Ali Muttaqi Hindi said in **Kanz al-Ummaal**, “The stars are a source of security for the people of the heavens, and my Ahl-e-Bait (a.s.) are a source of security for my community.”<sup>329</sup>“

Ali Muttaqi also said in **Kanz al-Ummaal**, “The stars are a source of security for the people of the heavens, and my Ahl-e-Bait (a.s.) are a source of security for my community.” Reported by Shirazi, Musaddad and Haakim; also, by Abu Ya’la, Tabarani, and Ibn Asaakir from Salamah Ibn Akwa’, [330](#)“

Kamaal al-Deen Jahrami writes in **Baraaheen Qateeah**, “**The Twelfth Tradition:** Abu Ya’la narrated from Salamah Ibn Akwa’ that the Holy Prophet (s.a.w.a.) said, “The stars are a source of safety for the inhabitants of the heavens, and my Ahl-e-Bait (a.s.) are a source of safety for my community.” That is, the stars are a protection and safeguard for the people of the heavens, and my Ahl-e-Bait (a.s.) are a protection and safeguard for my Ummah.

Ahmad Ibn Fazl Makki said in **Waseelah al-Ma’al**, “From Iyaas Ibn Salamah from his father, who said, ‘The Messenger of Allah (s.a.w.a.) said, ‘The stars are a source of safety for the inhabitants of the heavens, and my Ahl-e-Bait (a.s.) are a source of safety for my community.’ This was narrated by Abu Amr Ghaffari, Musaddad, Ibn Abi Shaibah, Abu Ya’la in their Musnads, and also by Tabarani.

Ali Azizi writes in **Al-Siraj al-Munir fi Sharh al-Jaame’ al-Saghir**, “The stars are a source of safety for the inhabitants of the heavens” according to the established meaning, and “my Ahl-e-Bait (a.s.) are a source of safety for my community.” [331](#)“

By Ahl-e-Bait (a.s.), he intended their scholars, though it is also possible to understand the expression in its unrestricted sense, because Allah, the Exalted, when He created this world for the sake of the Prophet, made its continuance dependent upon the continuance of his Ahl-e-Bait (a.s.). This tradition is narrated from Salamah Ibn Akwa’, and its chain of transmission is good (*hasan*).”

Mirza Muhammad Mutamad Khan Badakhshi writes in **Miftaah al-Naja**, “The masters of traditions (*huffaaz*) Abu Bakr Abdullah Ibn Muhammad Ibn Abi Shaibah Absi Kufi and Abu al-Hasan Musaddad Ibn Musarhad

Asadi Basri in their **Musnads**, Abu Abdillah Muhammad Ibn Ali Hakim Tirmizi in **Nawaadir al-Usul**, Abu Ya'la Ahmad Ibn Ali Tamimi Mosuli in his **Musnad**, Tabarani in **al-Mojam al-Kabir**, and Ibn Asaakir narrated from Iyaas Ibn Salamah Ibn Akwa' from his father from the Prophet (s.a.w.a.), who said, "The stars are a source of safety for the inhabitants of the heavens, and my Ahl-e-Bait (a.s.) are a source of safety for my community."

Muhammad Sadr Aalam Dehlavi writes in **Ma'arij al-Ula**, "The Fourth Verse: Allah, the Exalted, says, **"But Allah would not punish them while you are among them."**<sup>332</sup> The Holy Prophet (s.a.w.a.) indicated that this same meaning exists in his Ahl-e-Bait (a.s.) namely, that they are a source of safety and protection for the people of the earth, just as he (s.a.w.a.) was a source of safety for them. There are many traditions concerning this. Among them is what Ibn Abi Shaibah, Musaddad, Abu Ya'la, Tabarani, and Ibn Asaakir narrated from Iyaas Ibn Salamah Ibn Akwa' from his father, who said, The Messenger of Allah (s.a.w.a.) declared, 'The stars are a source of safety for the inhabitants of the heavens, and my Ahl-e-Bait (a.s.) are a source of safety for my community'."

Muhammad Ibn Ismail Ibn Salah Amir San'ani pens in **Rauzah al-Nadiyyah**, "Abu Amr Ghaffari narrated from Iyas Ibn Salamah (from his father) who said, 'The Messenger of Allah (s.a.w.a.) said, "The stars are a source of safety for the inhabitants of the heavens, and my Ahl-e-Bait (a.s.) are a source of safety for my community.'"

Ajili writes in **Zakheerah al-Ma'al**, while explaining the verse of poetry, "They are the security of the people of the earth against what has been promised, just as the stars are in the sky." He said, 'There are many traditions concerning this, among them, 'The stars are a source of safety for the inhabitants of the heavens, and my Ahl-e-Bait (a.s.) are a source of safety for my community.'

Maulavi Mubin Lakhnawi writes in **Waseelah al-Najaat**, 'In **Tabweeb al-Jaame' al-Saghir** from Ibn Asaakir from Ali, "The stars are a source of

safety for the inhabitants of the heavens, and my Ahl-e-Bait (a.s.) are a source of safety for my community.”

Muhammad Saalim Ibn Salaamullah Dehlavi Bukhari, in the fifth chapter of his treatise **Usul al-Iman**, after narrating a tradition from Abu Saeed’s book **Sharaf al-Nubuwwah**, writes, “It is also reported, ‘Indeed, the Prophet (s.a.w.a.) is the sun of virtue and perfection without any deficiency, and his Ahl-e-Bait (a.s.) are like the stars within it, just as it has been narrated that he (s.a.w.a.) said, ‘The stars are a source of security for the inhabitants of the heavens, and my Ahl-e-Bait (a.s.) are a source of security for my community’.”

Waliullah Lakhnawi writes in **Mirat al-Momineen**, “The fifth verse: His saying, Exalted is He: **‘But Allah would not punish them while you are among them.**<sup>333</sup> In **al-Sawaaeq al-Muhriqah**, it is stated that the Prophet (s.a.w.a.) indicated that this meaning also exists in his Ahl-e-Bait (a.s.), for they are a source of security for the earth, just as he (s.a.w.a.) himself was a source of security for it. He (s.a.w.a.) declared, ‘The stars are a source of security for the inhabitants of the heavens, and my Ahl-e-Bait (a.s.) are a source of security for my community’.”

Ahmad Ibn Zaini Ibn Ahmad Dahlaan Makki, in **Fath Mubin**, writes, “Abu Ya’la narrated from Salamah Ibn Akwa’ that the Prophet (s.a.w.a.) said, ‘The stars are a source of security for the inhabitants of the heavens, and my Ahl-e-Bait (a.s.) are a source of security for my community from disagreement.’”

Sulaiman Ibn Ibrahim Balkhi, in the third chapter of **Yanaabee’ al-Mawaddah**, said, “Hamwini narrated from Salamah Ibn Akwa’ that the Prophet (s.a.w.a.) said, ‘The stars are a source of security for the inhabitants of the heavens, and my Ahl-e-Bait (a.s.) are a source of security for my community’.<sup>334</sup>“

Sulaiman Balkhi also pens in the third chapter of **Yanaabee’ al-Mawaddah**, “In **Nawaadir al-Usul** from Salamah Ibn Akwa’, who said, ‘The Messenger of Allah (s.a.w.a.) declared, ‘The stars are a source of

security for the inhabitants of the heavens, and my Ahl-e-Bait (a.s.) are a source of security for my community'.<sup>335</sup>“

In **al-Sawaaeq al-Muhriqah**, “The stars are a source of security for the people of the heavens, and my Household are a source of security for my community.” It was narrated by several scholars.

Likewise, Balkhi, in **Yanaabee’ al-Mawaddah**, chapter fifty-six, quoting **al-Jaame’ al-Saghir**, said, “The stars are a source of security for the people of the heavens, and my Household are a source of security for my community.” Narrated by Abu Ya’laa from Salamah Ibn Akwa’. The tradition, “The stars are a source of security for the people of the heavens, so when they disappear...<sup>336</sup>“

Again, Balkhi, in **Yanaabee’ al-Mawaddah**, chapter fifty-six, quoting **Zakhaaer al-Uqba**, reported, “From Iyaas Ibn Salamah from his father as a disconnected (*marfu’*) report, ‘The stars are a source of security for the people of the heavens, and my Household are a source of security for my community.’ It was narrated by Abu Umar and Ghaffari.<sup>337</sup>“

Yet again, Balkhi, in **Yanaabee’ al-Mawaddah**, chapter fifty-nine, quoting **al-Sawaaeq al-Muhriqah**, writes, Page 220, ‘The seventh verse, “**And Allah would not punish them while you are among them.**”<sup>338</sup>“ He (s.a.w.a.) indicated that this meaning also exists in his Household, and that they are a source of security for the people of the earth, just as he (s.a.w.a.) was a source of security for them. There are many traditions concerning this, among them, “The stars are a source of security for the people of the heavens, and my Household are a source of security for my community.” It was narrated by several scholars.”

Also, Shaikh Sulaiman Balkhi says in **Yanaabee’ al-Mawaddah**, in chapter fifty-nine, among the traditions narrated regarding the virtues of the Ahl-e-Bait (a.s.), quoting from **al-Sawaaeq al-Muhriqah**, “The twelfth: Abu Ya’laa related from Salamah Ibn Akwa’ in a disconnected tradition,



‘The stars are a safeguard for the inhabitants of heaven, and my Ahl-e-Bait are a safeguard for my nation.’ [339](#)..“

Again, Shaikh Sulayman al-Balkhi said in chapter sixty-five, “In **Nawaadir al-Usul**, ‘My father narrated to us, saying, ‘Himmani narrated to us from Ibn Numair from Musa Ibn Ubaidah Ibn Iyas Ibn Salamah Ibn Akwa’ from his father, who said, ‘The Messenger of Allah (s.a.w.a.) said, ‘The stars are a safeguard for the inhabitants of heaven, and my Ahl-e-Bait are a safeguard for my nation’’. [340](#)..“

Among them is the tradition narrated from Jabir, “The stars are a safeguard for the inhabitants of heaven; when they depart, that which they are threatened with will come upon them. And I am a safeguard for my companions as long as I am present; when I depart, that which they are threatened with will come upon them. My Ahl-e-Bait are a safeguard for my nation; when my Ahl-e-Bait depart, that which they are threatened with will come upon them.” This noble tradition has also been narrated by the prominent scholars of the Sunni school, just as Mirza Muhammad Badakhshi stated in **Miftah al-Naja**, “Haakim related in **Al-Mustadrak ala al-Sahihain** from Jabir Ibn Abdillah (r.a.) that the Prophet (s.a.w.a.) said, ‘The stars are a safeguard for the inhabitants of heaven; when they depart, that which they are threatened with will come upon them. I am a safeguard for my companions as long as I am present; when I depart, that which they are threatened with will come upon them. And my Ahl-e-Bait are a safeguard for my nation; when my Ahl-e-Bait depart, that which they are threatened with will come upon them’’. [341](#)..“

Muhammad Sadr Aalam Dehlavi stated in **Ma’arij al-Ula** under the fourth verse regarding the virtues of the Ahl-e-Bait (a.s.), “Haakim related from Jabir, who said, ‘The Messenger of Allah (s.a.w.a.) said, ‘The stars are a safeguard for the inhabitants of heaven; when they depart, that which they are threatened with will come upon them. I am a safeguard for my companions as long as I am present; when I depart, that which they are threatened with will come upon them. My Ahl-e-Bait are a safeguard for

my nation; when my Ahl-e-Bait depart, that which they are threatened with will come upon them.”

**The tradition, “The stars are a safeguard for the inhabitants of the earth against drowning...”**

Among them is the tradition, “The stars are a safeguard for the inhabitants of the earth against drowning; and my Ahl-e-Bait are a safeguard for my nation against division; so, if a tribe among the Arabs opposes them, they will differ and become the party of Satan.”

This tradition has been narrated by many of the prominent scholars of the Ahle Tasannun in their books, as you have come to know previously from their statements which we mentioned in the response regarding the tradition of the Sunnah of the Caliphs. Here, too, some of the mentioned statements are cited.

Hafiz Suyuti stated in **Ihya al-Mayyit** (the shorter version), “The twenty-ninth tradition. Haakim related from Ibn Abbas, who said, ‘The Messenger of Allah (s.a.w.a.) said, ‘The stars are a safeguard for the inhabitants of the earth against drowning, and my Ahl-e-Bait are a safeguard for my nation against division; so, if a tribe opposes them, they will differ and become the party of Iblis (Satan).’”

Also, Suyuti writes in **Ihya al-Mayyit** (the longer version), “The thirty-fifth tradition. Haakim related from Ibn Abbas, who said, ‘The Messenger of Allah (s.a.w.a.) said, ‘The stars are a safeguard for the inhabitants of the earth against drowning, and my Ahl-e-Bait are a safeguard for my nation against division; hence, if a tribe opposes them, they will differ and become the party of Iblis (Satan).’<sup>342</sup>“

Kamal al-Deen Jahromi pens in **al-Baraaheen al-Qaate’ah**, “In a narration that Haakim has authenticated according to the criteria of Bukhari and Muslim, it is said that the stars are a security for the people of the earth against drowning, and my Ahl-e-Bait (a.s.) are a security for my nation against division. Therefore, whenever a tribe of the Arabs opposes the Ahl-

e-Bait (a.s.), division occurs within the Ummah, and they become part of the army of Iblis (Satan).”

Ahmad Ibn Fazl Ibn Muhammad Baa Kasir Makki writes in **Wasilah al-Ma’al**, “On the authority of Ibn Abbas, who said, ‘The Messenger of Allah (s.a.w.a.) informed, ‘The stars are a security for the people of the earth against drowning, and my Ahl-e-Bait (a.s.) are a security for my Ummah against division. So, if a tribe of the Arabs opposes them, they will differ and become the party of Iblis. Narrated by Haakim, who said, ‘Its chain of transmission is authentic’.”

Muhammad Ibn Abi Bakr Shilli Hazrami states in his book **al-Mashra’ al-Rawi**, “He (s.a.w.a.) said, ‘The stars are a security for the people of the earth against drowning, and my Ahl-e-Bait (a.s.) are a security for my nation against division. So, if a tribe of the Arabs opposes them, they will differ and become the party of Iblis’.”

Mirza Muhammad Badakhshi writes in **Miftah al-Najah**, “Haakim narrated, and authenticated it according to the criteria of the two Shaikhs (Bukhari and Muslim), on the authority of Ibn Abbas who said, ‘The Messenger of Allah (s.a.w.a.) said, ‘The stars are a security for the people of the earth against drowning, and my Ahl-e-Bait (a.s.) are a security for my Ummah against division. So, if a tribe opposes them, they will differ and become the party of Iblis’.”

Muhammad Ibn Ali al-Sabban stated in **Is’aaf al-Raghebeen**, “In a narration authenticated by Haakim according to the criteria of the two Shaikhs, ‘The stars are a security for the people of the earth against drowning, and my Ahl-e-Bait (a.s.) are a security for the people of the earth against division. And the Almighty’s saying may refer to this meaning, ‘**And Allah would not punish them while you are among them.**<sup>343</sup>‘ His Ahl-e-Bait (a.s.) were established in his place regarding security because they are from him (s.a.w.a.) and he is from them, as has been mentioned in some chains’.”

Maulvi Mubin pens in **Wasilah al-Najah**, “In a narration authenticated by Haakim according to the criteria of the two Shaikhs, ‘The stars are a security for the people of the earth against drowning, and my Ahl-e-Bait (a.s.) are a security for my Ummah against division. So, if a tribe of the Arabs opposes them, they will differ and become the party of Iblis’. This is in **al-Sawaaeq al-Muhriqah**.”

Maulvi Waliullah Lakhnawi writes in **Mirat al-Momineen** under the fifth verse regarding the virtues of the Ahl-e-Bait (a.s.), “In a narration, ‘The stars are a security for the people of the earth against drowning, and my Ahl-e-Bait (a.s.) are a security for my Ummah against division. So, if a tribe of the Arabs opposes them, they will differ and become the party of Iblis’.”

Sulaiman Ibn Ibrahim Balkhi chronicles in **Yanaabee’ al-Mawaddah** in the fifty-ninth chapter, under the verse ‘**And Allah would not punish them while you are among them**<sup>344</sup>, from the verses revealed regarding the virtues of the Ahl-e-Bait (a.s.) quoting from **al-Sawaaeq**, “In a narration authenticated by Haakim according to the criteria of the two Shaikhs, ‘The stars are a security for the people of heaven and my Ahl-e-Bait (a.s.) are a security for the people of the earth against drowning, and my Ahl-e-Bait (a.s.) are a security for my Ummah against division. So, if a tribe of the Arabs opposes them, they will differ and become the party of Iblis’.”

## **The Tradition of the Sun, the Moon, Venus, and the Two Bright Stars of the Ursa Minor (Farqadain)**

Abu Ishaq Ahmad Ibn Muhammad Ibn Ibrahim Sa’labi, whose high status among the Ahle Tasannun has been fully and clearly demonstrated in the volume concerning the **Verse of Mastership** and **Hadees-e-Ghadeer** (of Abaqaat al-Anwaar)—has narrated this tradition in the book **al-Araais**, as he stated in describng the adornment of the earth, “He also adorned it with

the Prophets (a.s.) and He adorned the Prophets with four: Ibrahim the Intimate Friend (a.s.), Moosa with whom Allah spoke, Eesa the Illustrious, and Muhammad the Beloved (may Allah's blessings be upon them all), and they are the People of the Book, the possessors of divine laws, and the Arch-Prophets (Ulu al-Azm). He also adorned it with the Family of Muhammad (s.a.w.a.), and He adorned it with four: Ali, Fatimah, Hasan, and Husain (a.s.). Yazid Raqashi narrated from Anas Ibn Malik, who said, 'The Messenger of Allah (s.a.w.a.) led us in the morning prayer. When he (s.a.w.a.) concluded the prayer, he turned to us with his noble face and said, 'O assembly of Muslims! Whoever misses the sun, let him hold fast to the moon; and whoever misses the moon, let him hold fast to Venus; and whoever misses Venus, let him hold fast to the two bright stars of the Ursa Minor (Farqadain).'' It was said, 'O Messenger of Allah! What is the sun? What is the moon? What is Venus? And what are the two bright stars?'' He (s.a.w.a.) replied, 'I am the sun, Ali is the moon, Fatima is Venus, and Hasan and Husain are the two bright stars; in the Book of Allah the Almighty, they shall not separate until they meet me at the Pond'.<sup>345</sup>“

Also, this noble tradition has been narrated with his own chain of transmission by Abu al-Fath Muhammad Ibn Ali Ibn Ibrahim Natanzi, whose greatness, glory, eminence and nobility among the scholars of Ahle Tasannun are clear and manifest to the reader of Sam'aani's **Ansaab al-Ashraaf**, Hafiz Ibn Najjar Baghdadi's **Zail Tarikh al-Khatib**, and Salah al-Deen Khalil Ibn Aibak Safadi's **al-Waafi bi al-Wafayaat**, as you have learned in the volume concerning **Hadees-e-Ghadeer**, just as he stated in the book **al-Khasaaes al-Alawiyyah ala Saaer al-Bariyyah**, according to what was quoted from him, "Abu al-Futuh Muhassad Ibn Abi Tahir Hamid Ibn Muhammad Ibn Abi Sabah Mahabaazi informed us in what I read to him from his original source of audition, he said, 'Hafiz Abu Masud Sulaiman Ibn Ibrahim Ibn Muhammad Ibn Sulaiman narrated to us from Abu al-Hasan Ali Ibn Jafar, the Imam from Umar Ibn Ahmad Ibn Ali Ibn Ibrahim Ibn Isa Ibn Jarir Ibn Musa Baghdadi narrated to us in Basra by dictation in the year 357 A.H. from the Judge Yusuf Ibn Yaqub Ibn Ismail Ibn Hammad Ibn Zayd Ibn Dirham from Amr Ibn Marzuq from Sho'bah Ibn Hajjaj from A'mash from Abu Abd al-Rahman from Anas Ibn Malik,

who said, ‘The Messenger of Allah (s.a.w.a.) said, ‘Seek the sun, and when it sets, seek the moon. When the moon sets, seek Venus, and when Venus sets, seek the two bright stars (Farqadain).’ We asked, ‘O Messenger of Allah! Who is the sun?’ He replied, ‘I am.’ We asked, ‘And who is the moon?’ He said, ‘Ali.’ We inquired, ‘Then who is Venus?’ He replied, ‘Fatimah.’ We asked, ‘Then who are the two bright stars?’ He (s.a.w.a.) replied, ‘Hasan and Husain (a.s.).’”

Muhammad Ibn Khawand Shah Ibn Mahmud Harawi recorded this noble tradition in his history book, **Rauzah al-Safa**, as he stated in its third volume concerning the life of Imam Husain (a.s.), “Jabir Ibn Abdillah narrated that the Messenger of Allah (s.a.w.a.) said, ‘Seek guidance from the sun, and when the sun sets, seek guidance from the moon. When the moon sets, seek guidance from Venus, and when Venus sets, seek guidance from the two bright stars of the Ursa Minor (Farqadain).’ It was said, ‘O Messenger of Allah! What is the sun, what is the moon, what is Venus, and what are the two bright stars?’ He (s.a.w.a.) replied, ‘I am the sun, Ali is the moon, Fatimah is Venus, and Hasan and Husain are the two bright stars.’ That is, seek the straight path from the light of the sun, and if the sun disappears, seek guidance from the light of the moon. If the moon becomes veiled, seek the straight path from Venus, and if Venus becomes obstructed, seek the straight path from the light of the two bright stars. They asked, ‘O Messenger of Allah! What is meant by the sun, and who are Venus and the two bright stars?’ He (s.a.w.a.) replied, ‘I am the sun, Ali is the moon, Fatimah is Venus, and Hasan and Husain are the two bright stars’.<sup>346</sup>“

Also, this noble tradition has been mentioned by Ghiyas al-Deen Ibn Humam al-Deen Husaini, known as Khwanda Mir, in **Habib al-Siyar**, as he brought it up in the mention of the traditions and narrations received regarding the status of Imam Husain (a.s.), “It is narrated from Jabir Ibn Abdullah (r.a.) that the Messenger of Allah (s.a.w.a.) said, ‘Seek guidance from the sun, and when the sun sets, seek guidance from the moon, and when the moon sets, seek guidance from Venus, and when Venus sets, seek guidance from the two Ursa Major stars. They said, ‘O Messenger of Allah! What is the sun, who is the moon, what is Venus, and who are the two Ursa

Major stars? He (s.a.w.a.) replied, ‘I am the sun, the moon is Ali Ibn Abi Talib, Venus is Fatimah Zahra, and the two Ursa Major stars are Hasan and Husain’, [347](#)“

## **The Tradition: “O Ali! Indeed, Hasan and Husain from your offspring are like the full moon among the stars”**

Among them is the tradition, “O Ali! Indeed, Hasan and Husain are among your children like the full moon among the stars.” Shahab al-Deen Daulatabadi recorded this tradition in **Hidayah al-Suada** and, through its explanation, trampled the hearts of the Nawaasib with the foot of truth, just as he said in the ninth guidance: The thirty-first manifestation. Regarding how the Messenger of Allah (s.a.w.a.) honoured them with the address of the full moon. Meaning, Mustafa (s.a.w.a.) called them ‘full moon’ with honour, meaning the moon of the fourteenth night without turbidity, malice, deceit, faultless, and bright; whoever throws dust toward the moon, it returns to his own face, and no ocean becomes defiled by the saliva of a dog. In **al-Arbaeen**, ‘O Ali! Indeed, Hasan and Husain are among your children like the full moon among the stars’.”

## **The Tradition that the Offspring of Janab Fatemah (s.a.) are Stars**

Among them is the tradition of the children of Hazrat Fatimah (s.a.) being stars. Shahab al-Deen Daulatabadi included this tradition in **Hidayah al-Suada** and traversed the path of its proof and confirmation with the steps of clear and manifest reasoning and argumentation, just as it is written in the ninth guidance of the book, “The thirty-second manifestation. Regarding their honour through the address of the stars. Meaning, it is their honour that Mustafa (s.a.w.a.) spoke of and called them stars.”

In **al-Tashreeh**, on the authority of Ibn Abbas, he (s.a.w.a.) said, “Know that Allah, the Mighty and Sublime, adorned the lowest heaven with the stars, and adorned the world with the stars.” He was asked, ‘And what are the stars, O Messenger of Allah?’ He (s.a.w.a.) replied, ‘The children of Fatimah (s.a.).’ That is, know that Allah the Almighty adorned the heaven with stars and adorned the world with the children of Fatimah.

In the **Tafseer Surah Yusuf** by Imam Ziya al-Haqq wa al-Deen Sanami regarding the words of the Almighty, “**Indeed, I saw eleven stars**<sup>348</sup>“

The verse indicates that the children of our Prophet are more rightfully like stars, because if the children of Yaqub were like stars, then the children of our Prophet, who is certainly superior to Yaqub, are more rightfully like stars. In short : Imam Ziya al-Haqq wa al-Deen said, “From the indication of the verse, it is known that if the children of Yaqub are stars, the children of our Prophet, who is better than Yaqub, are stars by priority. Hence, the Holy Prophet (s.a.w.a.) said, ‘How can my nation perish?! I am at its beginning, and my children are in its middle, the stars of the world, missiles for the devils, and a protection against every rebellious devil, and ‘that which if you hold fast to, you will never go astray after me’ is the secret of this meaning.” That is, whoever holds fast to them, the devil and misguidance will be far from him. May Allah protect us from the ignoble objector (viz. Iblis)!”

## **The Tradition, “Your likeness and the likeness of the Imams from your offspring are like the Ark of Nuh”**

### **Indication**

Among them is the tradition in which the Holy Prophet (s.a.w.a.), addressing His Eminence Amirul Momineen Ali Ibn Abi Talib (a.s.) stated, “The likeness of you and the likeness of the Imams from your offspring after me is like the Ark of Nuh; whoever boards it is saved, and whoever



stays behind from it is drowned. The likeness of you all is like the stars; whenever a star sets, a star rises, until the Day of Resurrection” just as Sulaiman Ibn Ibrahim Balkhi recorded in **Yanaabee’ al-Mawaddah** in the fourth chapter, as you heard previously, Hamweeni in **Faraaed al-Simtain** with his chain of transmission from Saeed Ibn Jubair from Ibn Abbas who said, “The Messenger of Allah (s.a.w.a.), declared, “O Ali! I am the city of knowledge and you are its gate, and the city cannot be entered except through the gate. He lies who claims that he loves me while he hates you, because you are from me and I am from you. Your flesh is my flesh, your blood is my blood, your soul is my soul, your secret is my secret, and your public is my public. Fortunate is he who obeys you, and wretched is he who disobeys you. He who supports you profits, and he who opposes you loses. He who cleaves to you succeeds, and he who separates from you perishes. The likeness of you and the likeness of the Imams from your offspring after me is like the Ark of Nuh; whoever boards it is saved, and whoever stays behind from it is drowned. The likeness of you all is like the stars; whenever a star sets, a star rises, until the Day of Resurrection’.”<sup>349</sup>“

Balkhi has also cited this noble tradition with these exact words in the forty-fourth chapter. This noble tradition, every sentence of which consists of brilliant verses and decisive proofs in a way that establishes the truthfulness of the school of the people of truth and righteousness, is well known to every discerning, wise, and experienced thinker. Its eloquence-filled content makes the status of the noble Ahl-e-Bait (a.s.), being like the ark and like the stars, as clear and manifest as the midday sun. Let it not remain hidden that these noble traditions have numerous corroborations from the teachings of the noble Ahl-e-Bait (a.s.), the narrations of the venerable companions, and the statements of the prominent scholars.

## **As for the teachings of the Ahl-e-Bait (a.s.)**

Among those is the righteous guidance of Amirul Momineen Ali Ibn Abi Talib (a.s.), “Lo! The parable of the Progeny of Muhammad (s.a.w.a.) is like the stars of the sky; whenever a star sets, another star rises.” This

righteous guidance occurred within an eloquent sermon, the words of which are as follows, “Praise be to Allah, who spreads His grace among creation and extends His hand among them with generosity. We praise Him in all His affairs and seek His help in fulfilling His rights. We bear witness that there is no god but He, and that Muhammad is His servant and His Messenger. He sent him to proclaim His command openly and to speak of His remembrance. So, he delivered the message faithfully, passed away rightly guided, and left among us the banner of truth. Whoever gets ahead of it strays, whoever lags behind it perishes, and whoever adheres to it catches up. Its guide is measured in speech, slow to rise, but swift when he stands. When you bend your necks to him and point at him with your fingers, death will come to him and take him away. You will then remain after him as long as Allah wills, until Allah brings forth for you one who will gather you and unite your scattered ranks. Do not place your hopes in one who is not approaching, and do not despair of one who is turning away; for it may be that one of the two legs of the turning one slips while the other remains firm, until both return and stand firm together. Lo! The parable of the Progeny of Muhammad (s.a.w.a.) is like the stars of the sky; whenever a star sets, another star rises. It is as though the blessings of Allah upon you have reached fulfilment, and He has shown you what you used to hope for.”<sup>350</sup>

Allamah Abdul Hamid Ibn Abi al-Hadid Madaaeni Baghdadi writes in **Sharh Nahj al-Balaaghah** in the commentary of this eloquent sermon, “And the banner of truth refers to the Two Weighty Things (*saqalain*) left behind after the Messenger of Allah (s.a.w.a.), and they are the Book and the Progeny.”

He continues, “He (a.s.) says, ‘Whoever among you gets ahead of it or lags behind it has strayed from the truth, and whoever adheres to it reaches the truth’. Then he said, ‘Its guide is measured in speech.’ He means himself (a.s.) because he is the one pointed to from progeny and is the most knowledgeable of people regarding the Book (i.e. the Holy Quran)’.”

He continues, “And know that Amirul Momineen Ali (a.s.) delivered this sermon on the third Friday of his caliphate, and in it, he alluded to his own state and informed them that they would soon part with him and lose him after their gathering around him and their obedience to him; and this is exactly how the matter occurred.” Thereafter, he (a.s.) informed them that they would remain after him as long as Allah wills, and he did not limit that to a specific time, until Allah brings forth for them one who will gather them and unite them, and he is from the Ahl-e-Bait (a.s.). This is an allusion to the Mahdi (a.s.) who will appear at the end of time. According to our companions (the Motazilites), he does not exist now but will be brought into existence, while according to the Imamiyyah, he is alive.”

Further, he writes, “Then he mentioned that they are like the stars of the sky; whenever a star sets, another star rises. ‘Khawa’ means inclined toward setting. Then, he promised them the approach of relief and said, ‘Verily, the fulfilment of Allah’s blessings upon you and the witnessing of what you hope for is a matter whose time has drawn near, and it is as if you are already experiencing it and it has arrived. This follows the style of divine promises regarding the onset of the Hour, for all the revealed Books have explicitly stated its proximity, even if it seems distant to us, because what is distant in the knowledge of Allah is near, and He, the Glorified, has said, **‘Lo! They behold it afar off, while We behold it nigh’**<sup>351</sup>.”

Among those is also the statement of Amirul Momineen Ali (a.s.), regarding the Ahl-e-Bait (a.s.), “And they are the callers, they are the salvation, they are the pillars of the earth, and they are the stars by which light is sought.” This righteous guidance of his occurred within a discourse cited by the exalted Hafiz Abu Sa’d Abd al-Malik Ibn Muhammad Nishapuri Khargushi in the book **Sharaf al-Mustafa** (s.a.w.a.) as you have read previously. Since re-quoting that eloquence-structured discourse is appropriate in this context, I seek blessing by mentioning it once again.

So, it must be known that the aforementioned Hafiz has cited in the entry of the said book, as quoted from him, that Amirul Momineen Ali (a.s.) close to the time of his passing, guided the present Muslims by addressing

them, “And among you is that which succeeds your Prophet (s.a.w.a.), which if you adhere to, you will never go astray. They are the callers, they are the salvation, they are the pillars of the earth, and they are the stars by which light is sought. They are from a tree whose branch is pure, and an olive tree whose root is blessed. It grew in the Sanctuary and was watered with nobility, from the best station to the best repository, from blessed to blessed. It was purified from filth and stains, and from the foul things for which the worst of people are notorious. It has tall branches that cannot be reached; tongues fall short of describing its attributes, and necks fall short of reaching its height. They are the callers, through them is salvation, and mankind needs them. So, succeed the Messenger of Allah (s.a.w.a.) with the best succession, for he has indeed informed you that they (viz. the Ahle Bait a.s.) and the Quran are the two precious things (*saqalain*), and that they will never separate until they return to me at the Pond. Therefore, adhere to them so you may be guided and follow the right path; do not separate from them, and do not abandon them, lest you scatter and tear yourselves apart.”

Among them is the saying of Imam Zain al-Aabedeen (a.s.), “We are a security for the people of the earth, just as the stars are a security for the people of heaven,” as Sulaiman Ibn Ibrahim Balkhi stated in the third chapter of **Yanaabee’ al-Mawaddah**, “Hamweeni reported with his chain of transmission from A’mash from Jafar Sadeq from his father from his grandfather Ali Ibn Husain (peace be on them all) who said, ‘We are the leaders of the Muslims, the proofs of Allah over the worlds, the masters of the believers, the guides of the radiant ones with white streaks on their foreheads, and the guardians of the Muslims. We are a security for the people of the earth, just as the stars are a security for the people of heaven. We are those through whom Allah restrains the sky from falling upon the earth except by His permission, through whom the rain falls, mercy is spread, and the blessings of the earth are brought forth. Were it not for our presence on earth, it would have swallowed its inhabitants.’ Thereafter, he (a.s.) said, “The earth has never been devoid, since Allah created Adam (a.s.), of a proof of Allah within it, whether manifest and well-known, or hidden and concealed. It will not be devoid of a proof until the Hour is

established, for if it were not so, Allah would not be worshipped.” A’mash said, ‘I said to Jafar Sadeq (a.s.), ‘How do people benefit from a hidden, concealed proof?’ He (a.s.) replied, ‘Just as they benefit from the sun when it is hidden behind a cloud’.<sup>352</sup>“

Also, Balkhi stated in the eighty-ninth chapter of **Yanaabee’ al-Mawaddah**,

“And the scholar Hamweeni reported in **Faraaed al-Simtain** with his chain of transmission from Sulaiman Ibn Mehran A’mash from Jafar Sadeq from his father from his grandfather Ali Ibn Husain (peace be on them all) who said, ‘We are the leaders of the Muslims, the proofs of Allah over the worlds, the masters of the believers, the guides of the radiant ones with white streaks on their foreheads, and the guardians of the Muslims. We are a security for the people of the earth, just as the stars are a security for the people of heaven. Through us, He restrains the sky from falling upon the earth except by His permission, and through us, Allah sends down the rain, mercy is spread, and the blessings of the earth are brought forth. Were it not for our presence on earth, it would have swallowed its inhabitants.’ Then, he (a.s.) said, ‘The earth has never been devoid, since Allah created Adam (a.s.), of a proof of Allah within it, whether manifest and well-known, or hidden and concealed. And the earth will not be devoid of a proof until the Hour is established, for if it were not so, Allah would not be worshipped.’ Sulaiman says, ‘I asked Jafar Sadeq (a.s.), ‘How do people benefit from a hidden, concealed proof?’ He (a.s.) replied, ‘Just as they benefit from the sun when it is hidden behind a cloud’.<sup>353</sup>“

## **As for the Narrations of the Noble Companions**

Among them is the saying of the master Ibn Abbas regarding the Ahl-e-Bait, (a.s.), “For they are the leading callers, the noble ancestors, the protective commanders, the chosen and generous ones, the judges and rulers, the stars and signs, the guiding progeny, the lofty role models, and the pure examples.” This upright guidance occurred within a lengthy speech that the Ibn Abbas cast in the mould of eloquence and rhetoric while

addressing a certain Bedouin, just as **Abu Abdillah Ahmad Ibn Muhammad Aasimi** (a 4<sup>th</sup>-5<sup>th</sup> century scholar) in his book **Zain al-Fataa**, mentioned in the sublime statements of Ibn Abbas regarding the descriptions of Amirul Momineen Ali (a.s.), “As for the names given to him by his cousin, the scholar of the nation and its ocean, Abdullah Ibn Abbas, it has been narrated, ‘From Saeed (apparently Sa’d) Ibn Tareef from Asbagh Ibn Nubaatah, who reports, ‘A Bedouin embraced Islam at the hands of Amirul Momineen Ali Ibn Abi Talib (a.s.). Ali (a.s.) bestowed upon him two robes, and the Bedouin left his presence joyful and full of glad tidings. Near the door, there was a group of Kharijites. When they saw the Bedouin and his joy over embracing Islam at the hands of Ali (a.s.), they envied him for that. They said to one another, ‘Do you not see the joy of this Bedouin over his Islam?! Come, let us remove him from his allegiance to him and turn him away from his leadership!’ They all approached him and asked, ‘O Bedouin! Where have you come from?’ He replied, ‘From the presence Amirul Momineen (a.s.).’ They inquired, ‘And what did you do there?’ He answered, ‘I embraced Islam at his hands.’ They said, ‘Could you find no man to embrace Islam at his hands except a man who is a disbeliever?!!!’ When the Bedouin heard that, he became intensely angry. The people confronted him and said, ‘Do not be angry! Between us and you is the Book of Allah.’ He said, ‘Recite it!’ So, one of them recited, **‘Indeed, those who have believed then disbelieved, then believed, then disbelieved,’** till His saying, **‘a way’**<sup>354</sup>. The Bedouin asked them, ‘Woe to you! About whom was this verse revealed?’ They replied, ‘About your companion at whose hands you accepted Islam!’ The Bedouin’s anger increased, and he reached out his hand to the hilt of his sword, intending to attack the people. But he regained his calm, for he was a wise man, and said, ‘No, by Allah, I will not rush against the people until I inquire about this report. If it is as they say, I will depose Ali; but if it is contrary to what they say, I will fight them with my sword until I die.’ Thus, he came to Ibn Abbas while he was sitting in the Mosque of Kufa and said, ‘Peace be upon you, O Ibn Abbas!’ Ibn Abbas answered, ‘And upon you be peace.’ He (the Bedouin) questioned, ‘What do you say about Amirul Momineen?’ He checked, ‘Which of the commanders do you mean,

O Bedouin?" He replied, 'Ali Ibn Abi Talib.' Ibn Abbas had been leaning back; (on hearing this) he sat up straight and said to him, 'O Bedouin! You have asked about a great man who loves Allah and His Messenger, and Allah and His Messenger love him. By Allah! He is the righteous one of the believers, the best of successors, the subduer of the heretics, the pillar of the Muslims, the leader of the believers, the light of the emigrants, the adornment of the worshippers, the chief of those who weep out of piety, the most patient of the patient, the most excellent of those who stand in prayer, the lamp of those who passed before, and the foremost of the vanguard from the family of Yasin (Aal-e-Yasin). He is the one supported by the trustworthy Jibril, aided by the firm Mikail, guarded by all the hosts of heaven, the defender of the sanctuary of the Muslims, the warrior against his hostile enemies, the extinguisher of the fires of the instigators, the most truthful speaker, and the most magnificent of all those who ever lived from Quraish. He is the eye of the Messenger of the Lord of the worlds (s.a.w.a.), the successor of His Prophet in the creation, His trustee over the creatures, the breaker of the transgressors, the executioner of the renegades, a shaft from the arrows of Allah shot against the hypocrites, and the tongue of wisdom for the worshippers. He is the helper of Allah's religion on His earth, the guardian of Allah's command among His creation, the vessel of His knowledge, and the refuge for His scriptures. He is magnanimous, generous, a reliable support, modest, a joyful leader, splendid, wide-chested, noble, pure, content, purified, a Meccan from Abtah, brave, daring, a chief, a courageous master, patient, constantly fasting, refined, a vanguard, the severed of the lineages of the wicked, exalted in rank, the scatterer of the factions, the avenger against the ignorant, the challenger of heroes, the one who measures out every excellence, the most self-controlled in holding reins, the most steadfast in heart, the most resolute in determination, the strongest in spirit, and the most sound in judgment. He is a mature lion, a striking lightning bolt, grinding them in wars when spears clash and reins lock, just as the mill-stone grinds against its base, and scattering them as the wind scatters dry debris. He is brave, mature, a great chief, a ferocious lion, a bold stalker, determined, resolute, an eloquent and wise orator, a master of argument, fluent, a pouring cloud of generosity, noble in origin, honourable in virtue, pure in lineage, the most

excellent of the tribe, voluminous of arm, long of stride, praised in horizons of fluency and sharpness, the most knowledgeable of those who passed, the noblest of those who walked, the most obligatory to be followed after the Chosen Prophet (s.a.w.a.), the lion of the Hejaz, the champion of Iraq, the confronter of heroes, the avenger against the ignorant, firm in gravity, unassailable in protection, unyielding in trustworthiness, from the core of Hashim, the cousin of the Prophet of mankind (s.a.w.a.), the courageous master, the leading Messenger, the guide to righteousness, the non-corrupt, the destructive eagle, the attacking hero, the crowding lion, the participant in battles like Badr, Uhud, etc., Hanafi, Makki, Madani, radiant, spiritual, luminous, to him belong the loftiest of the mountains and the peaks of the hills, the lion of the battlefield, the master of the Arabs, the courageous lion, the full moon, the glorious, high-spirited chief, the revered of the Two Holy Mosques, the inheritor of the two sacred sites, the father of the two grandsons Hasan and Husain, from a household whom Allah has honoured with His dignity, dignified with His generosity, strengthened with His guidance, singled out for His religion, entrusted with His secret and made guardians of His knowledge. He made them pillars for His religion, witnesses over His creation, anchors of His earth, and the elite in His knowledge. He chose them, purified them, favoured them, and selected them as signs for His servants and lighthouses for His lands. He prioritized them and placed them in authority over the Path. They are the Imams inviting (towards Allah's religion), the ruling masters, the protecting leaders, the noble chosen ones, the judges, the rulers, the stars, the banners, the guiding progeny, the high role models, and the pure examples. The one who turns away from them is an apostate and the one who fastens to them is saved. They are the connected kinship, the chosen Imams, and the gate by which mankind is tested. Whoever comes to them is saved, and whoever distances from them falls. They are a sanctuary for whoever enters them, and a proof against whoever abandons them. They are the ship sailing through the overwhelming deep waters; whoever boards it wins, and whoever avoids it drowns. From them branch out the flowing rivers, and by them false allegations are shattered. They are the fortified fortress, the clear light, a guidance for the hearts of the rightly guided, the sweet seas for the drinkers, and a security for all who follow them. To Allah they invite, by



His command they act, and to His signs they guide. Among them His messengers succeeded each other, upon them His angels descended, and to them the Spirit was sent as a favour and mercy from their Lord. He favoured them for that, singled them out, set them as an example for His creation, and granted them what He had not granted anyone else in the worlds of fortune and blessing. They are good branches and blessed roots, the mine of mercy, the inheritors of the (divine) Prophets, the remnant of the chiefs, and the trustees of the trustees. Among them is the one whose mention is good and whose name is blessed, Ahmad the well-pleased, His unlettered messenger from the blessed tree, pure of skin and the clear proof (s.a.w.a.). The conveyer after him with the clarification of esoteric interpretation and the judgment of exoteric explanation, Ali Ibn Abi Talib (a.s.). None loves him except a pious believer, and none hates him except a wretched hypocrite’.

He said, ‘When the Bedouin heard that, he put his hand on the hilt of his sword and stood up in a hurry. Ibn Abbas put his hand on him and said, ‘Where to, O Bedouin?’ He said, ‘I will fight those people (who were bad-mouthing Ali (a.s.)) or my soul will perish!’ Ibn Abbas said, ‘Sit down, O Bedouin! For Ali has lovers who, even if you cut them into pieces, would only increase in love for him and Ali Ibn Abi Talib (a.s.) has detractors whom, even if he fed them pure honey, would only increase in hatred for him!’ He said, ‘So, the Bedouin sat down, and Ibn Abbas bestowed upon him two red garments’.<sup>355</sup>“

Among them is the eloquence-ordered speech of Hazrat Miqdad (r.a.) in which the description of the Ahl-e-Bait (a.s.) as stars is mentioned. This speech is among the clear signs and manifest proofs of the truthfulness of the school of the people of truth; it sheds lights on the virtues of the Prophet’s progeny (a.s.) upon the hearts of the people of faith and cognition in the most perfect manner.

Abu Bakr Ahmad Ibn Abd al-Aziz Jauhari in **Kitab al-Saqifah**, as narrated from him with his chain of transmission, writes, “From Maruf Ibn Suwaid, who said, ‘I was in Madinah during the days when allegiance was pledged

to Usman. I saw a man sitting in the mosque, clapping one of his hands against the other with people around him, saying, ‘How astonishing are the Quraish and their monopolization of this matter against the people of this household! Those regarding whom Allah revealed this verse, **‘Allah only intends to remove all impurity from you, O people of the household, and purify you with a thorough purification.’**<sup>356</sup> The people of the household of prophethood and the source of virtue, the stars of the earth, and the light of the lands. By Allah! Indeed, among them is a man such that, after the Messenger of Allah (s.a.w.a.), I have not seen anyone more entitled to the truth than him, nor more just in judgment, nor more commanding of good, nor more forbidding of evil.” So, I asked about him, and it was said, ‘This is Miqdad.’ I approached him and said, ‘May Allah improve your conditions! Who is the man you are mentioning?’ He said, ‘The cousin of your Prophet, Ali Ibn Abi Talib (a.s.).’ He said, ‘Then I remained as long as Allah willed. Afterwards, I met Abuzar (r.a.) (as stated in the narration) and I told him what Miqdad had said. He said, ‘He spoke the truth!’ I said, ‘So what prevents you all from placing the matter among them?’ He said, ‘Their tribe refused that!’ I said, ‘So what prevents you all from helping them?’ He said, ‘Hush! Do not say this. Beware of division and disagreement!’ He said, ‘So I kept silent with him. Then transpired of the matter what transpired’.<sup>357</sup>“

Jamal al-Deen Muhaddis Shirazi writes in **Arbaeen**, “On the authority of Maruf Ibn Suwaid, who reports, ‘I was in Madinah when allegiance was pledged to Usman, and I saw a man clapping one of his hands against the other. So, I said, ‘What is the matter with you, O man?’ He said, ‘How strange it is of Quraish and their monopolization of this matter over the people of this House, regarding whom Allah revealed this verse, **‘Allah only intends to remove all abomination from you, O members of the Family, and to purify you completely,’**<sup>358</sup> the people of the House of Prophethood, the source of virtue, the stars of the earth, and the light of the lands. By Allah! Indeed, among them is a man, and I have not seen any man after Muhammad (s.a.w.a.), who speaks more truth, judges with more justice, or enjoins good more than him.’ I asked, ‘Who are you? May Allah

have mercy on you!’ He replied, ‘I am Miqdad Ibn Amr.’ I inquired, ‘Who is this person you mentioned?’ He answered, ‘The cousin of the Messenger of Allah (s.a.w.a.), Ali Ibn Abi Talib.’ He said, ‘I remained as long as Allah willed, then I met Abuzar and related to him what Miqdad had said. He retorted, ‘My brother spoke the truth’.”

Among these is the healing and guiding discourse of Allah’s special favourite, Abuzar Ghaffari, in which he openly declared the cause of establishing the truth, manifesting that the Ahl-e-Bait (a.s.) are like the guiding stars, while mentioning their other virtues and merits, displaying the utmost eloquence and rhetorical excellence. As the scholar Ahmad Ibn Ishaq Ibn Jafar Ibn Wahb Ibn Waazih, the Abbasi scribe known as Yaqubi, records in his **History**, “Usman was informed that Abuzar sits in the Mosque of the Messenger of Allah (s.a.w.a.), people gather around him, and criticizes him (Usman). Abuzar stood at the door of the mosque and said, ‘O people! Whoever knows me knows me, and whoever does not know me, I am Abuzar Ghaffari. I am Jundub Ibn Junaadah Rabzi. **Indeed, Allah chose Adam, Nuh, the family of Ibrahim, and the family of Imran above all the worlds, descendants one of another, and Allah is All-Hearing, All-Knowing**<sup>359</sup>. They are the chosen ones from Nuh, the family from Ibrahim, the offspring from Ismail, and the rightly guiding progeny from Muhammad, the sign of the honour of their noble ones. They deserved excellence among a people who are to us like the elevated heaven, the veiled Kabah, the appointed Qiblah, the radiant sun, the traveling moon, the guiding stars, or the blessed olive tree, whose oil gives light and whose firebrand is blessed. Muhammad is the inheritor of Adam’s knowledge and of the distinctions granted to the Prophets, and Ali Ibn Abi Talib (a.s.) is Muhammad’s successor and the inheritor of his knowledge. O community confused after its Prophet! Indeed, if you had put forward whom Allah put forward, delayed whom Allah delayed, and acknowledged the authority and inheritance among the members of your Prophet’s Household, you would have eaten from above your heads and from beneath your feet. No friend of Allah would have suffered poverty, no obligation ordained by Allah would have gone astray, and no two people would have differed concerning Allah’s judgment except that you would have found

knowledge of it with them from Allah's Book and His Prophet's Sunnah. But since you have done what you have done, then taste the consequences of your affair, **and those who have wronged shall soon know to what destination they will return**<sup>360, 361</sup>.”

## Statements and Remarks of Scholars

Regarding the fact that the Ahl-e-Bait (a.s.) are like the stars and celestial bodies in guiding creation, serving as a source of safety for the people of the world, and other such matters, the statements and observations of the scholars are exceedingly numerous. I will mention some of them here. Eminent scholar Shahab al-Deen Ibn Shams al-Deen Daulatabadi, in **Hidaayah al-Su'adaa**, in the Third Manifestation of the Second Guidance, after mentioning the traditions concerning holding fast to the Book of Allah and the Ahl-e-Bait (a.s.), said, “He said, ‘after me’ because as long as the light of Prophethood was shining, there was no need for the light of the stars. But when the sun of Prophethood set, it became necessary to turn to the stars. In the presence of the sun, no one looks toward the moon; and when they look at the moon, they pay little attention to the stars.”

Likewise, Shahab al-Deen Daulatabadi, in **Hidaayah al-Su'adaa**, in the First Manifestation of the Fourteenth Guidance, writes, “The subtle and profound point here is that during the best of generations, when the sun of Prophethood was shining brightly, at the time of his setting, he (s.a.w.a.) appointed Ali, the Friend of Allah, as his deputy, just as the sun is related to the radiant moon, ‘O Ali! You are to me as Harun was to Musa, except that there will be no Prophet after me’, and ‘Whoever I am his master, Ali is his master’. Thus, till the end of the world, people should have faith in me and belief in you. But when the end of time arrives and it becomes like a dark night *‘Corruption has appeared on land and sea’; ‘The corruption of hearts is in proportion to the corruption of the times; then lying will become widespread.’* At that time, when the moonlight of the guardianship of Ali, the Friend of Allah, set, the permission and authority of the stars of guardianship, who are the successors of Ali, the Friend of Allah, will

remain enduring and abiding, ‘And by the stars they are guided’ and ‘Whichever of them you follow, you will be guided.’ Since Mustafa (s.a.w.a.) is like the sun, Ali is like the moon, and the successors of Ali, the Friend of Allah, are like the stars, then in the presence of the sun one does not look at the moon, and in the presence of the moon one does not count the stars’.”

Ibn Sabbagh Maaliki, in **al-Fusul al-Muhimmah**, while mentioning the virtues of Imam Muhammad Baqir (a.s.), wrote, “The remaining companions and the leading figures of the successors (Tabe’een) transmitted from him the landmarks of religion. Reports of his knowledge spread far and wide, and poems were composed in his praise. Among them are the verses of Malik Ibn A’yun al-Juhani, who praised him in the following poem:

*When people sought the knowledge of the Quran, Quraish became dependent upon him.*

*And when the son of the daughter of the Prophet spoke, his hands received lofty branches of knowledge.*

*They are stars that shine for those who travel by night, Mountains that bequeath knowledge as mighty as mountains’*.<sup>[362](#)</sup>

Husain Ibn Ali Kashifi pens in **Risaalah Aliyyah**, “The tongue is incapable of adequately describing the family of Muhammad (s.a.w.a.), and their beauty and perfection are concealed from the insight of those engrossed in debate and disputation. For, they are the stars of the constellations of guidance and the constellations of the stars of guardianship; the sovereigns of the realms of infallibility, the emperors of the cities of wisdom; the lions of the thicket of spiritual chivalry, the horsemen of the field of nobility; those seated upon the throne of sanctity, the bearers of the insignia of sovereignty in the land of honour; the fruits of the tree of generosity, the drops from the outpourings of Imamate; the knowers of divine mysteries, the custodians of heavenly effusions; the possessors of the path of right guidance, the travellers upon the ways of directing others aright; the elect

of the Divine Presence, and the deputies of Muhammad, the Messenger of God (s.a.w.a.)’.”

Nur al-Deen Samhudi, in **Jawaahir al-Iqdain**, in the First Admonition under the Fifth Discussion, writes, “It is possible that what is meant by the Ahl-e-Bait (a.s.), who are the security of the community, are their scholars, who are followed just as people are guided by the stars of the heavens. They are those whose absence from the earth will bring upon its inhabitants the signs they have been promised, and the people of the earth will perish. That will occur at the death of the Mahdi, concerning whom the Prophet (s.a.w.a.) gave glad tidings.”

Ibn Hajar Makki, in **al-Sawaaeq al-Muhriqah**, under the seventh verse concerning the virtues of the Ahl-e-Bait (a.s.), says, “Some have said, ‘It is possible that what is meant by the Ahl-e-Bait (a.s.), who are a source of security, are their scholars, because they are those by whom people are guided like the stars, and when they are no longer present, the inhabitants of the earth will experience the signs they have been promised.’”<sup>363</sup>

Shaikh Ahmad Ibn Fazl Ibn Muhammad Ba Kasir Makki Shafei writes in **Waseelah al-Ma’al fi Add Manaaqib al-Aal**, “Daraqutni narrated in **al-Fazaael** from Ma’qil Ibn Yasaar, who said, ‘I heard Abu Bakr say, ‘Ali Ibn Abi Talib is the progeny (*itrah*) of the Messenger of Allah (s.a.w.a.), that is, those to whom the Prophet (s.a.w.a.) urged adherence and from whom he commanded people to take guidance. They are the stars of guidance; whoever follows them is rightly guided’. Abu Bakr singled him out in this regard because he is the Imam in this matter, the gate of the city of knowledge and cognition. Thus, he is the Imam of the Imams and the scholar of the community.”

Mahmud Ibn Muhammad Ibn Ali Shaikhani Qaaderi Madani, in **al-Sirat al-Sawiyy**, after mentioning that the Ahl-e-Bait (a.s.) are a source of safety, pens, ‘Our teacher said, ‘What is meant by the Ahl-e-Bait (a.s.), who are a source of security for the community, are their scholars, by whom people are guided just as they are guided by the stars of the heavens. They

are those whose absence from the earth will bring upon its inhabitants the signs they had been promised, and the people of the earth will perish. That will occur at the death of the Mahdi, concerning whom the Prophet (s.a.w.a.) gave the glad tidings’.”

Faazil Shabraawi (exp. 1171 A.H.) who writes in his book **al-Ithaaf be Hubb al-Ashraaf**, “Allah, Exalted be He, honoured the family of His Prophet by placing among them the supreme spiritual leadership (al-Qutbaniyyah). Among them is the renewer (mujaddid) at the head of every century for this community, who renews its religious affairs. It is related that Harun Rashid said to (Imam) Musa Kazim (a.s.) while he was sitting near the Kabah, ‘Are you the one to whom people secretly pledge allegiance?’ He (a.s.) replied, ‘I am the Imam of the people of hearts, while you are the Imam of bodies.’

How beautiful are the following verses:

*They are kings in the truest sense; none besides them possesses sovereignty except its burden and punishment.*

*From them are the suns of guidance, and from them its full moons;  
From them are its stars, and from them its meteors.*

Shabrawi also writes in **al-Ithaaf be Hubb al-Ashraaf**, while mentioning Imam Muhammad Baqir (a.s.), “Reports of his knowledge spread far and wide, and poems were composed in his praise. Among them are the verses of Maalik Juhani concerning him,

*When people sought the knowledge of the Quran, Quraish became dependent upon him.*

*And when the grandson of the Prophet spoke, His hands received lofty branches of knowledge.*

*Stars that shine for those who travel by night, guiding people by their light.”*

Ahmad Ibn Abd al-Qadir Ajili Shafei (1203 A.H.) writes in **Zakheerah al-Ma'al**, "Allah has caused them to exist in every age and every land. Their existence is a protection against punishment, just as the stars are a protection for the inhabitants of the heavens, **'But God would not punish them while you are among them'**<sup>364</sup>, and he (s.a.w.a.) is from them (a.s.) and they are from him, as has been narrated."

Ajili also said in **Zakheerah al-Ma'al**, "I have not left it devoid of adornment, for they (a.s.) are the adornment of existence. Hence it has been narrated, 'My Ahl-e-Bait (a.s.) are like the stars', a source of safety for the people of the earth. And besides being a source of safety, they are also an adornment and a means of guidance, just as the Quran has declared; and the Ahl-e-Bait (a.s.) are likewise."

Ajili also writes in **Zakheerah al-Ma'al**, "They are a source of safety for the people of the earth against what they have been promised, just as the stars are for the heavens. Allah has said, **'But God would not punish them while you are among them'**<sup>365</sup>. The Prophet (s.a.w.a.) indicated that this same meaning exists in his Ahl-e-Bait (a.s.), that they are a source of safety for the people of the earth from punishment, just as he himself was a source of safety for them during his lifetime. There are many traditions to this effect, among them, 'The stars are a source of safety for the inhabitants of the heavens, and my Ahl-e-Bait (a.s.) are a source of safety for my nation' and so on."

Ajili also said in **Zakheerah al-Ma'al**, "The sanctities of Allah are the lamps of the darkness, the people of the prayer niches when the night grows still. This is because they are one of the three sacred sanctities and are like the stars for the people of the earth. Concerning the qualities of their distinguished followers, Haddad said, 'A people who, when darkness spreads its veils, are never found captive to bedding and sleep'."

Ajili also quoted a poem by Ibn Alwan in **Zakheerah al-Ma'al**, in which it is said, "Receive this, you have been rightly guided, for it is a dictation



From one whose loyalty to them is everlasting. From Prophetic and Alide stars, that have shone forth, leaving no concealment for their light.”

Muhammad Saalim Dehlavi Bukhari pens in his treatise **Usul al-Imaan**, “In summary, with regard to excellence, honour, rank, and closeness to the Prophet (s.a.w.a.), no one reaches the level of these four viz. Ali (a.s.), Fatimah Zahra, Imam Hasan, and Imam Husain (peace and blessings be upon them).

For he is the sun of excellence, and they are its stars, Whose lights appear to people in the darkness.

That is, indeed, the Prophet is the sun of supreme greatness, and they are its stars; their lights become manifest for people in times of darkness.”

Muhammad Saalim Bukhari also said in **Usul al-Imaan**, after narrating a tradition from the book **Sharaf al-Nubuwwah**, “It also states that the Prophet (s.a.w.a.) is the sun of excellence and perfection without deficiency, and the members of his Ahl-e-Bait (a.s.) are like the stars around it.”

Momin Ibn Hasan Shablanji Misri (1325 A.H.) pens in **Nur al-Absaar**, “Abu al-Hasan Ibn Jubair said, I love the Chosen Prophet and his cousin, Ali, his two grandsons, and Fatimah Zahra.

They are the People of the Household from whom Allah removed impurity, And caused them to rise as radiant stars on the horizon of guidance.

Loyalty to them is an obligation upon every Muslim, And love for them is the noblest provision for the Hereafter.<sup>[366](#)</sup>..

The contemporary scholar Shaikh Hasan Adwi Hamzawi, in **Mashaariq al-Anwaar**, while mentioning Fatimah bint Husain (a.s.), said, “Among the poems that I admire in praise of her and of the Ahl-e-Bait in general, those who established the religion and became, in being followed for guidance, like the stars, is the poem of the eminent, learned, and accomplished Imam,

our master Shaikh Ahmad Maaliki by title, Shafei in legal school, and Abyari by his native place.<sup>367</sup>“

## **The Prophetic Tradition: “Whoever wishes to live my life...” as recorded by the Ahle Tasannun**

Among the traditions indicating the obligation of following the Ahl-e-Bait (a.s.) is this guidance from the Messenger of Allah (s.a.w.a.), **“Whoever wishes to live my life, die my death, and dwell in the Garden of Eden which my Lord has planted with His hand, let him take Ali as his master after me, let him take his successor as his master, and let him follow the Imams after me.”**

This tradition has been narrated on the authority of Ibn Abbas by the most eminent scholars and magnificent memorizers (*huffaz*) of the Ahle Tasannun.

Abu Nuaim Ahmad Ibn Abdillah Isfahani in **Hilyah al-Auliya**, in the biography of Amirul Momineen (a.s.), writes, “Muhammad Ibn Muzaffar narrated to us from Muhammad Ibn Jafar Ibn Abd all-Rahim from Ahmad Ibn Muhammad Ibn Yazid Ibn Sulaiman from Abd al-Rahman Ibn Imran Ibn Abi Laila, the brother of Muhammad Ibn Imran from Yaqub Ibn Musa Hashimi from Ibn Abi Rawwad from Ismail Ibn Umayyah from Ikrimah from Ibn Abbas, who said, ‘The Messenger of Allah (s.a.w.a.) said, ‘Whoever wishes to live my life, die my death, and dwell in the Garden of Eden which my Lord has planted with His hand, let him take Ali as his master after me, let him take his successor as his master, and let him follow the Imams after me. For they are my lineage (*itrah*); they were created from my clay and were granted comprehension and knowledge. Woe unto those among my nation who deny their excellence and sever my ties regarding them! May Allah deprive them of my intercession!’<sup>368</sup>“

Likewise, Abu Nuaim Isfahani in the book **Manqebah al-Mutahhareen**, according to what has been quoted from him, brought through his own chain of transmission, “From Ibn Abbas, who said, ‘The Messenger of Allah (s.a.w.a.) declared, ‘Whoever wishes to live my life, die my death, and dwell in the Garden of Eden which my Lord has planted with His hand, let him take Ali as his master after me, let him take his successor as his master, and let him follow the Imams after me. For they are my lineage; they were created from my clay and were granted comprehension and knowledge. Woe unto those among my nation who deny their excellence and sever my ties regarding them! May Allah deprive them of my intercession!’”

Abd al-Karim Ibn Muhammad Raafie Shafie writes in the book **al-Tadwin**, “Hasan Ibn Hamzah Alawi Raazi Abu Tahir. He came to Qazvin and narrated from Sulaiman Ibn Ahmad from Abu Muzar Rabeeah Ibn Ali Ijli from Abu Tahir Hasan Ibn Hamzah Alawi narrated to us, he came to us in Qazvin in the year three hundred and forty-four from Sulaiman Ibn Ahmad from Umar Ibn Hafs Sadusi from Ishaq Ibn Bishr Kaahili from Yaqub Ibn Mughirah Hashimi from Ibn Abi Rawwad from Ismail Ibn Umayyah from Ikrimah from Ibn Abbas, who said, ‘The Messenger of Allah (s.a.w.a.) informed, ‘Whoever wishes to live my life, die my death, and enter the Garden of Eden, let him take Ali as a master after me, and let him follow my Ahl-e-Bait after me. For, they are my lineage; they were created from my clay and endowed with my understanding and knowledge. Woe to the deniers among my nation. May Allah deprive them of my intercession!’.”

Hamweeni in **Faraaed al-Simtain**, according to what was transmitted from him, related, “Khatib Najm al-Deen Abdullah Ibn Abi Sa’adat Mansur Ibn Abi Sa’adat Naasiri informed me by my reading to him in Baghdad at the al-Mansur Mosque, ‘The Sheikh Imam Ahmad Ibn Yaqub Ibn Yaqub Ibn Abdullah Maaristani announced to us by hearing it from him, he said, ‘Abu al-Fath Muhammad Ibn Abd al-Baqi Ibn Ahmad, known as Ibn al-Batti, announced to us by authorization if it was not by hearing, he said, ‘Abu al-Fazl Hamd Ibn Ahmad Isbahani (Isfahani) announced to us, he said, ‘Abu Nuaim Ahmad Ibn Abdillahi Hafiz informed us from Muhammad Ibn

Muzaffar from Muhammad Ibn Jafar Ibn Abd al-Rahim from Ahmad Ibn Muhammad Ibn Yazid Ibn Salim from Abd al-Rahman Ibn Imran Ibn Abi Laila, the brother of Muhammad Ibn Imran, from Yaqub Ibn Musa Hashimi narrated to us from Ibn Abi Rawwad from Ismail Ibn Umayyah from Ikrimah from Ibn Abbas, who said, ‘The Messenger of Allah (s.a.w.a.) said, ‘Whoever wishes to live my life, die my death, and dwell in the Gardens of Eden planted by my Lord, let him take Ali as a master after me, let him take his loyalist as a master, and let him follow the Imams after me. For, they are my lineage; they were created from my clay and endowed with understanding and knowledge. Woe to the deniers of their virtue among my nation, those who sever my ties regarding them. May Allah deprive them of my intercession!’<sup>369</sup>.”

Hafiz Muhammad Ibn Yusuf Kanji (read as Ganji in Persian) Shafei said in **Kifayat al-Talib**, “Chapter Fifty-Six: On the specification of Ali (a.s.) as being the Leader of the Saints. Abu Talib Abd al-Latif Ibn Muhammad Jawhari and others informed us in Baghdad from Abu al-Fath Muhammad Ibn Abd al-Baqi from Abu al-Fazl Ibn Ahmad from Ahmad Ibn Abdillah from Muhammad Ibn Muzaffar from Muhammad Ibn Jafar Ibn Abd al-Rahim from Ahmad Ibn Muhammad Ibn Zayd Ibn Salim from Abd al-Rahman Ibn Imran Ibn Abi Laila, the brother of Muhammad Ibn Imran, from Yaqub Ibn Musa Hashimi from Abi Rawwad from Ismail Ibn Umayyah from Ikrimah from Ibn Abbas, who reports, ‘The Messenger of Allah (s.a.w.a.) informed, ‘Whoever wishes to live my life, die my death, and dwell in the Garden of Eden which my Lord, Mighty and Majestic be He, planted, let him take Ali as a master after me, let him take his loyalist as a master, and let him follow the Imams after me. For, they are my lineage; they were created from my clay and endowed with understanding and knowledge. Woe to the deniers of their virtue among my nation, those who sever my ties regarding them. May Allah deprive them of my intercession!’”

Mulla Ali Muttaqi records in **Kanz al-Ummaal**, (citing the Holy Prophet (s.a.w.a.) “Whoever wishes to live my life, die my death, and dwell in the Garden of Eden planted by my Lord, then let him take Ali as his guardian

after me, be loyal to his loyal one, and follow my Ahl-e-Bait after me. For, they are my progeny, created from my clay and endowed with my understanding and my knowledge. Woe, then, to those of my community who deny their excellence and sever my bond with them. May Allah not grant them my intercession!’ Narrated by Tabarani and Raafei from Ibn Abbas.<sup>370</sup>“

Abd al-Haqq Dehlavi writes in **Tahqeeq al-Ishaarah ila Ta’meem al-Bisharah**, “Whoever wishes to live my life, die my death, and dwell in the Garden of Eden planted by my Lord, then let him take Ali as his guardian after me, be loyal to his loyal one, and follow my Ahl-e-Bait after me. For, they are my progeny, created from my clay and endowed with my understanding and my knowledge. Woe to those of my community who deny their excellence and sever my bond with them. May Allah not grant them my intercession!’ Narrated by Tabarani and Raafei from Ibn Abbas.”

Abd al-Haqq also writes in **Rijal al-Mishkaat**, while mentioning the traditions concerning the virtues of the Ahl-e-Bait (a.s.), “His (s.a.w.a.) statement, ‘Whoever wishes to live my life, die my death, and dwell in the Garden of Eden planted by my Lord, then let him take Ali as his guardian after me and follow my Ahl-e-Bait after me. For, they are my progeny, created from my clay and endowed with my understanding and my knowledge. Woe to those of my community who deny their excellence and sever my bond with them. May Allah not grant them my intercession!’”

Sulaiman Ibn Ibrahim Balkhi records in **Yanaabee’ al-Mawaddah**, in Chapter Forty-Three, “Abu Nuaim Hafiz and Hamweeni narrated from Ikrimah from Ibn Abbas, who said, ‘The Messenger of Allah (s.a.w.a.) said, ‘Whoever wishes to live my life, die my death, and dwell in the Gardens of Eden in which my Lord planted a branch, then let him take Ali as his guardian, be loyal to his loyal one, and follow the Imams from his descendants after him. For, they are my progeny, created from my clay and endowed with understanding and knowledge. Woe to those of my community who deny their excellence and sever my bond with them. May Allah not grant them my intercession!’<sup>371</sup>“

He also records in **Yanaabee' al-Mawaddah** quoting from **Sharh-o-Nahj al-Balaghah**, “The twelfth: ‘Whoever wishes to live my life, die my death, and dwell in the Garden of Eden beside the Tree of Tuba which my Lord planted, then let him take Ali as his guardian after me, be loyal to his loyal one, and follow the Imams after me. For, they are my progeny, created from my clay and endowed with (my) understanding and knowledge. Woe to those of my community who deny them and sever my bond with them. May Allah not grant them my intercession!’ The author of **Hilyah al-Auliya** also mentioned it. [372](#).”

Among the evidence and confirmations of this tradition is a tradition that some of the prominent scholars of the Ahle Tasannun have narrated on the authority of Imam Husain (a.s.). As Abu Muayyad Muwaffaq Ibn Ahmad Khwarazmi states in the book **al-Manaaqib**, “The most sublime Imam, my brother Shams al-Aimmah Abu al-Faraj Muhammad Ibn Ahmad Ibn Makki, informed us, saying, ‘The ascetic Imam Abu Muhammad Ismail Ibn Ali Ibn Ismail informed us, saying, ‘The most sublime and masterly Imam, al-Murshid billah Abu al-Hasan Yahya Ibn Muwaffaq billah from Abu Tahir Muhammad Ibn Ali Ibn Muhammad Ibn Yusuf Waiz Ibn Allaf from Abu Jafar Muhammad Ibn Ahmad Ibn Muhammad Ibn Hammad, known as Ibn Saim from Abu Muhammad Qasim Ibn Jafar Ibn Muhammad Ibn Abd Ibn Muhammad Ibn Umar Ibn Ali Ibn Abi Talib from Jafar Ibn Muhammad from his father Muhammad Ibn Ali Baqir from his father Ali Ibn Husain Ibn Ali from his father Husain the Martyr, who said, ‘I heard my grandfather, the Messenger of Allah (s.a.w.a.) say, ‘Whoever wishes to live my life, die my death, and enter the Paradise that my Lord has promised me, let him accept the guardianship (*wilayah*) of Ali Ibn Abi Talib and his pure progeny after him, the Imams of guidance and the lamps in the darkness. For, they (a.s.) will never lead you out from the gate of guidance into the gate of misguidance’. [373](#).”

## The Prophetic Tradition, ‘Whoever loves to live my life...’ as transmitted from Zail al-Muzayyal

Among the evidence and corroborating reports for this tradition is a narration that some of the eminent traditional masters of Ahle Tasannun transmitted on the authority of the Companion Ziyaad Ibn Mutarrif. Thus, the distinguished traditional scholar Abu Jafar Muḥammad Ibn Jarir Tabari recorded in his book **Zail al-Muzayyal**, “Zakariyya Ibn Yahya Ibn Abaan Misri narrated from Ahmad Ibn Ishkaab from Yahya Ibn Ya’laa Muhaarebi from Ammar Ibn Ruzaiq Zabbi from Abu Ishaq Hamdani from Ziyad Ibn Mutarrif, who said, ‘I heard the Messenger of Allah (s.a.w.a.) say, ‘Whoever loves to live my life, die my death, and enter the Paradise that my Lord has promised me, whose trees are branches that He planted in the Garden of Eternity, then let him take Ali Ibn Abi Talib and his descendants after him as his guardians. For, they will never lead them out of the gate of guidance, nor will they admit them into the gate of misguidance’.”

When you have examined these few traditions of the Noble Messenger (s.a.w.a.) which, in comparison with his many other traditions concerning the Ahl-e-Bait (a.s.), are but a drop from the sea and a mere gleam from a radiant light and have, according to the measure of your understanding, perceived the manifest signs of their greatness, majesty, exalted rank, nobility, Imamate, caliphate, leadership, and infallibility, then the utter invalidity and falsity of the words of the opponent, who conceals his malice regarding **Hadees-e-Saqalain** and **Hadees-e-Safeenah**, will once again become as clear and evident to you as the midday sun. Likewise, the basis of Shah Sahab’s reliance upon the fabricated traditions of his predecessors, especially his argument based on the tradition, ‘Follow those who come after me viz. Abu Bakr and Umar’ and his reliance on the tradition, ‘My companions are like stars’ will completely collapse.

Now that our discourse, based on truths, has reached this point, it seems appropriate to conclude by citing a tradition from the books of some of the

eminent traditional masters of the Ahle Tasannun. It is among the decisive proofs that those who truly adhere to the **Two Precious Things (Saqalain)** are, by the grace of Allah, the followers of Amirul Momineen Ali Ibn Abi Talib (a.s.), and those who affirm his Imamate. God willing, on the Day of Resurrection, it is these very people who will be granted the distinction of gathering beneath his banner and arriving at the Pool of Kausar, where, by the decree of the Divine Majesty, the Noble Messenger (s.a.w.a.) will bestow upon them the manifest honours of his noble grace. This is the tradition that the distinguished Companion Abuzar Ghaffari narrated from the Noble Messenger (s.a.w.a.). By transmitting it, he strengthened the faith of those endowed with certainty and true spiritual knowledge to the utmost degree.

Now let us hear this illustrious tradition, which is among the proofs and signs of truth and righteousness, the standards and banners of guidance and right direction. Every sentence of this tradition demonstrates, as clearly as a radiant light upon the lofty peak of Mount Tur, the truth of the doctrine of the people of truth (the Shias), and pours the lights of purity and devotion upon the hearts of the sincere and the saints without limit. Through it, one comes to appreciate the fullness of the favours of the Exalted Lord, whose grace encompasses the conditions of the righteous believers in this world and the Hereafter.

## **Another Tradition: One of the Proofs and Signs of the Truth Concerning Amirul Momineen Ali (a.s.) as recorded in Kifaayah al- Taalib**

The distinguished scholar and eminent critic of Ahle Tasannun, Muhammad Ibn Yusuf Kanji Shafei, writes in his book **Kifaayah al-Taalib**: Chapter Six: On Allah's Honour Bestowed upon Ali Ibn Abi Talib and the Merit of Loving Him.



Muhammad Ibn Abd al-Waahid Ibn Ahmad Ibn Mutawakkil ala Allah related to us in Baghdad from Muhammad Ibn Ubaidillah from Abd al-Hamid Ibn Abd al-Rahman from Muhammad Ibn Abdillah from Husain Ibn Muhammad Ibn Farazdaq from Husain Ibn Ali Ibn Bazee' from Yahya Ibn Hasan Ibn Furat from Abu Abd al-Rahman Masudi, who is Abdullah Ibn Abd al-Malik, from al-Haaris Ibn Husairah from Sakhr Ibn Hakam Fazaari from Hayyan Ibn Haaris Azdi from Rabee' Ibn Jamil Zabbi from Maalik Ibn Zamrah Dausi from Abuzar Ghaffari (r.a.), who said, 'The Messenger of Allah (s.a.w.a.) said, 'The banner of Amirul Momineen and the leader of those with radiant foreheads and limbs will come to me at the Pool. I will stand and take him by the hand. His face and the faces of his companions will be radiant and resplendent. I will ask, 'How did you treat the Two Precious Things (Saqalain) after me?' They will reply, 'We followed the greater one (the Quran), believed in it, supported the lesser one, aided him, and fought alongside him.' I will say, 'Return refreshed and fully quenched!' They will drink a draught after which they will never again experience thirst. The face of their Imam will be like the rising sun, while their faces will be like the full moon on the fourteenth night, or like the brightest star in the sky'. [374](#)“

Thereafter, he says, 'This report contains both glad tidings and a warning from the Prophet (s.a.w.a.). **As for the glad tidings:** they are for those who believe in Allah, Exalted and Majestic be He, and His Messenger (s.a.w.a.), and who love his Ahl-e-Bait (a.s.). **As for the warning:** It is for those who disbelieve in Allah and His Messenger, harbour hatred toward his Ahl-e-Bait (a.s.), speak of them in an objectionable manner, and adopt the views of the Khaarijis and the Naasibis.

It is also a glad tiding for those who love his Ahl-e-Bait (a.s.), that they shall come to the Pool and drink from it, after which they will never again experience thirst. Thirst denotes perpetual deprivation and denial of entry into the Garden of Abode.

As for the Two Precious Things (**Saqalain**), one of them is the Book of Allah, Exalted and Majestic be He, and the other is the Prophet's progeny

(**Itrah**) and his Ahl-e-Bait (a.s.). These two are the greatest means of gaining proximity and nearness to Allah and the most noble intercessors before Him, Exalted and Majestic be He.”

It is not hidden from the perceptive observer and the well-informed researcher that this noble tradition, in the form transmitted by Hafiz Kanji, is only a portion of the lengthy **Tradition of the Five Banners (Hadees Khams Raayaat)**, which the venerable Abuzar Ghaffari (r.a.) related in entirety from the Noble Messenger (s.a.w.a.), as is evident to anyone who examines Chapter 169 of **Kitab al-Yaqin**. However, either Hafiz Kanji himself or one of his teachers abbreviated it for reason best known to them. Even in this abbreviated form, however, it is sufficient to manifest the truth and nullify the falsehood. After considering the preceding traditions together with this one, no doubt remains for any intelligent, discerning and fair-minded person that Amirul Momineen Ali Ibn Abi Talib (a.s.), along with the other Imams of the Ahl-e-Bait (a.s.), who are from his progeny, are the rightful successors, whose leadership must be followed and whose guidance must be obeyed. Their Caliphate, Imamate, Infallibility, and exalted rank are established with certainty and beyond dispute. Likewise, it becomes clear that those who truly adhere to the **Two Precious Things (Saqalain)** and embark upon the Ark of the Ahl-e-Bait (a.s.) are none other than the Twelver Shia, who affirm their Caliphate and Imamate, and that a blessed end and a good final outcome are reserved for them!

**All Praise is for Allah the Almighty, salutations of Allah on the Seal of the Prophets Muhammad (s.a.w.a.) and his infallible progeny (a.s.), with the special help and support from the last Divine Proof, Hazrat Imam Mahdi (a.t.f.s.), the English translation of this magnificent book of the unbeatable scholar Mir Hamid Husain Lucknowi Kinturi (r.a.) was completed on the eve of 20th Safar, 1448 A.H.**

O Allah! Hasten the Reappearance of Your Last Proof, Hazrat Baqiyatullah al-A'zam (a.t.f.s.) so that he may return the rights of the Ahle Bait (a.s.) to them and hand their enemies their due retribution

May Allah and His Divine Proof (a.t.f.s.) accept this humble effort on our part!

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Marginal notes on al-Jaame' al-Saghir — Shaykh Muhammad Ibn Saalim Ibn Ahmad Shafei Misri, "al-Khafni" (exp. 1181 A.H.)

Mashaareq al-Anwaar fi Fauz-e-Ahl al-E'tebaar — Shaykh Hasan Adawi Hamzaawi (exp. 1303 A.H.)

Al-Mashru' al-Rawiy / Al-Mashra' al-Rawi — Muhammad Ibn Abi Bakr Shalli (Shilli) Hazrami (exp. 1093 A.H.)

Mataalib al-So'l fi Manaaqib Aal al-Rasool — Abu Saalim Muhammad Ibn Talha Qurashi Naseebi Shafei (exp. 652 A.H.)

Al-Mauzooaat — Ibn Jauzi (exp. 597 A.H.)

Al-Mawaddah fi al-Qurba — Sayyid Ali Ibn Shahab al-Deen Hamadani (exp. 786 A.H.)

Meah al-Masaael — Maulana Hamid al-Haqq wa al-Deen

Meezaan al-E'tedaal — Zahabi (exp. 748 A.H.)

Miftah al-Naja — Mirza Muhammad Ibn Mu'tamad Khan Badakhshi (alive until 1126 A.H.)

Al-Milal wa al-Nihal — Muhammad Ibn Abd al-Karim Shahrastani Shafei (exp. 548 A.H.)

Al-Minah al-Makkiyyah fi Sharh al-Qasidah al-Hamziyyah — Ibn Hajar Makki (exp. 973 A.H.)

Minhaj al-Karaamah — Allamah Hilli (exp. 726 A.H.)

Minhaj al-Sunnah — Ibn Taimiyyah (exp. 728 A.H.)

Mir'aat al-Asraar — Abd al-Rahman Ibn Abd al-Rasul Chishti (exp. c. 1094 A.H.)

Mir'aat al-Momineen fi Manaaqib Aal-e-Sayyid al-Mursaleen — Maulvi Waliullah Ibn Habibullah Ansari Lakhnawi (exp. 1270 A.H.)

Mirat al-Janan — Yafei (exp. 768 A.H.)

Mirqaat al-Mafaateeh fi Sharh Mishkat al-Masaabeeh — Ali Ibn Sultan Harawi, Mulla Ali Qari (exp. 1014 A.H.)

Mishkat al-Masaabih — Wali al-Deen Abu Abdillah Muhammad Ibn Abdillah Khatib Tabrizi (alive until 740 A.H.)

Al-Mojam al-Saghir — Abu al-Qasim Sulaiman Ibn Ahmad Tabarani (exp. 360 A.H.)

Al-Mughni fi al-Zuafaa — Zahabi (exp. 748 A.H.)

Al-Muhassal — Fakhr al-Deen Raazi (exp. 606 A.H.)

Mujam al-Shuyukh — Tabarani (exp. 360 A.H.)

Mukhtasar (or Khulaasah) Tahzeeb — Safi al-Deen Khazraji (exp. after 923 A.H.)

Mukhtasar Tanzeeh al-Shariah — Shaikh Rahmatullah Sindhi

Muqaddimah Ibn Khaldun — Ibn Khaldun (exp. 808 A.H.)

Muqaddimah Saniyyah — Shah Waliullah Umari Dehlavi (exp. 1176 A.H.)

Musnad — Ahmad Ibn Hanbal Shaibani (exp. 241 A.H.)

Musnad — Abu Ya'la Ahmad Ibn Ali Tamimi Mosuli (exp. 307 A.H.)

Musnad — Abu Bakr Ahmad Ibn Umar (Amr) Ibn Abd al-Khaliq Basri, al-Bazaar (exp. 292 A.H.)

Musnad — Abu Bakr Ibn Abi Shaibah Absi Kufi (exp. 235 A.H.)

Musnad — Abu al-Hasan Musaddad Ibn Musarhad Asadi Basri (exp. 228 A.H.)

Musnad — Ibn Sanjar

Al-Mustadrak ala al-Sahihain — Abu Abdillah Muhammad Ibn Abdillah, Haakim Nisaburi (exp. 405 A.H.)

Al-Muwaafaqaat fi Usul al-Ahkaam — Abu Ishaq Ibrahim Ibn Musa Lakhmi Shaatibi (exp. 790 A.H.)

Nafahaat al-Uns — Jaami (exp. 898 A.H.)

Nahj al-Balaaghah — compiler not named in the text

Nawaadir al-Usul — Abu Abdillah Muhammad Ibn Ali Hakim Tirmizi (exp. c. 320 A.H.)

Nayl al-Awtaar — Chief Justice Muhammad Ibn Ali Ibn Muhammad Shawkani (exp. 1250 A.H.)

Nazm Durar al-Simtain — Jamal al-Deen Muhammad Ibn Yusuf Zarandi Madani Ansari (exp. c. 750 A.H.)

Nibraas — Ibrahim Kurdi (exp. 1101 A.H.)

Nihaayah al-Ifzaal fi Tashrif al-Aal — Jalal al-Deen Suyuti (exp. 911 A.H.)

Nihaayah al-Lughah — Ibn Asir Jazari (exp. 606 A.H.)

Nihaayah al-Oqool — Fakhr al-Deen Raazi (exp. 606 A.H.)

Noor al-Absaar — Sayyid Momin Ibn Hasan Momin Shablanji Misri

Nuzhah al-Majaalis wa Muntakhab al-Nafaaes — Abd al-Rahman Ibn Abd al-Salaam Saffuri (Safoori) (exp. 894 A.H.)

Nuzul al-Abrar bi ma Sahha min Manaaqib Ahle Bait al-At'haar — Mirza Muhammad Ibn Mu'tamad Khan Badakhshi (alive until 1126 A.H.)

Oyoon al-Akhbaar — Ibn Qutaibah Dinawari (exp. 276 A.H.)

Qaanoon al-Mauzooaat — Muhammad Tahir Gujrati Fatni (exp. 986 A.H.)

Qasas al-Anbiya — Muhammad Ibn Abdillah Kisaai

Al-Qaul al-Mustahsan fi Fakhr al-Hasan — Hasan Zaman Hyderabad

Qurrah al-Ainain fi Tafzeel al-Shaikhain — Shah Waliullah Dehlavi (exp. 1176 A.H.)

Raf' al-Isr — Ibn Hajar Asqalani (exp. 852 A.H.)

Ramz al-Haqaaeq fi Sharh Kanz al-Daqaaeq — Badr al-Deen Mahmud Ibn Ahmad Aini Hanafi (exp. 855 A.H.)

Rauzah al-Nadiyyah — Muhammad Ibn Ismail Ibn Salah Amir San'ani (exp. 1182 A.H.)

Rauzah al-Safa — Muhammad Ibn Khawand Shah Ibn Mahmud Harawi (Mir Khwand) (exp. 903 A.H.)

Rijal al-Mishkat — Shaikh Abd al-Haqq Dehlavi (exp. 1052 A.H.)

Al-Risaalah al-Aliyyah fi al-Ahaadees al-Nabawiyyah — Husain Ibn Ali Kaashifi (exp. 910 A.H.)

Risaalah Kalaamiyyah — Shaikh Ahmad Ibn Abd al-Ahad Umari Sirhindi,  
“Mujaddid” (exp. 1034 A.H.)

Sahih — Muslim Ibn Hajjaj Qushayri Nishapuri (exp. 261 A.H.)

Sahih al-Bukhari — Muhammad Ibn Ismail Bukhari (exp. 256 A.H.)

Saif al-Maslul — Sanaaullah Panipati (exp. 1225 A.H.)

Al-Sawaaeq al-Muhriqah — Ahmad Ibn Muhammad Ibn Ali Haisami  
Makki, Ibn Hajar (exp. 973 A.H.)

Al-Sawaaq’ al-Moobeqah / al-Mubeqah — Nasrullah Kabuli

Sharaf al-Mustafa — Abu Sa’d Abd al-Malik Ibn Muhammad Nisaburi  
Kharqushi / Khargushi (exp. 407 A.H.)

Sharh Nahj al-Balaaghah — Allamah Abdul Hamid Ibn Abi al-Hadid  
Madaaeni Baghdadi

Sharh Tahzeeb al-Kalaam — Mulla Yaqub Lahori

Sharh-e-Aqaaed-e-Azodiyyah — Mulla Jalal al-Deen Dawaani (exp. 908  
A.H.)

Sharh-o-Fiqh al-Akbar — Mulla Ali Qari (exp. 1014 A.H.)

Simaar al-Qulub fi al-Muzaaf wa al-Mansub — Abu Mansur Abd al-Malik  
Ibn Muhammad Sa’aalibi Nishapuri (exp. 430 A.H.)

Al-Siraj al-Munir fi Sharh al-Jaame’ al-Saghir — Ali Ibn Muhammad Ibn  
Ibrahim Azizi (exp. 1070 A.H.)

Siraj Wahhaaj — Molvi Siddiq Hasan Khan (exp. 1307 A.H.)

Al-Sirat al-Sawiyy fi Manaagib Aal al-Nabi — Mahmud Ibn Muhammad  
Ibn Ali Shaikhani Qaadiri Shafei Madani (alive until 1094 A.H.)

Sirr al-Shahaadatain — Shah Abd al-Aziz Dehlavi (attributed)

Subh al-A'shaa — Abu al-Abbas Ahmad Ibn Ali Qalqashandi (exp. 821 A.H.)

Sunan al-Nasai — al-Nasai (exp. 303 A.H.)

Tabaqaat al-Shafeiyyah — Taj al-Deen Subki (exp. 771 A.H.)

Tabaqaat al-Shafeiyyah — Jamal al-Deen Isnawi (exp. 772 A.H.)

Tabaqaat al-Shafeiyyah — Taqi al-Deen Asadi (exp. 851 A.H.)

Tabweeb al-Jaame' al-Saghir — author not named

Tabyeen al-Haqaaeq fi Sharh Kanz al-Daqaeeq — Fakhr al-Deen Usman Ibn Ali Zailae Hanafi (exp. 743 A.H.)

Tafreeh al-Ahbaab fi Manaaiqib al-Aal wa al-Ashaab — Jamal al-Deen Muhammad Ibn Abd al-Aali Qurashi Hashimi

Tafseer Surah Yusuf — Imam Ziya al-Haqq wa al-Deen Sanami

Tafsir Ibn Kasir — Ibn Kasir (exp. 774 A.H.)

Tafsir Khaazin — Alaa al-Deen Khaazin Baghdadi (exp. 741 A.H.)

Tafsir Ma'alim al-Tanzil — Baghawi (exp. 516 A.H.)

Tafsir-e-Shahi — Muhammad Mahbub Alam Ibn Safi al-Deen Jafar, "Badr Alam"

Tahqeeq al-Ishaarah ila Ta'meem al-Bisharah — Abd al-Haqq Dehlavi (exp. 1052 A.H.)

Tahzeeb al-Asar — Abu Jafar Muhammad Ibn Jarir Tabari (exp. 310 A.H.)

Tahzeeb al-Asmaa wa al-Lughaat — Muhyiddeen Nawawi (exp. 676 A.H.)

Tahzeeb al-Tahzeeb — Ibn Hajar Asqalani (exp. 852 A.H.)



Taj al-Aroos — Muhammad Murtaza Ibn Muhammad Wasiti Bilgrami, al-Zubaidi (exp. 1200 A.H.)

Taj Mukallal — Siddiq Hasan Khan (exp. 1307 A.H.)

Tajreed al-Sahaabah — Zahabi (exp. 748 A.H.)

Tanzeeh al-Shariah — Nur al-Deen Ali Ibn Muhammad Ibn 'Iraaq al-Kinaani (exp. 963 A.H.)

Taqreeb al-Tahzeeb — Ibn Hajar Asqalani (exp. 852 A.H.)

Al-Taqreer wa al-Tahbeer — Ibn Amir Haajj Halabi (exp. 879 A.H.)

Tarikh al-Khulafa — Hafiz Suyuti (exp. 911 A.H.)

Tarikh Ibn Khaldun — Ibn Khaldun (exp. 808 A.H.)

Tarikh Yaqubi — Yaqubi (exp. c. 292 A.H.)

Tarikh-o-Baghdad — Abu Bakr Ahmad Ibn Ali Ibn Saabit, Khatib Baghdadi (exp. 463 A.H.)

Tashyeed al-Mataaen — Mir Hamid Husain's father (not named in the text)

Tazkerah al-Huffaz — Zahabi (exp. 748 A.H.)

Tazkerah al-Mauzooaat — Muhammad Tahir Fattani (exp. 986 A.H.)

Tazkerah Khawaas al-Ummah — Shams al-Deen Abu al-Muzaffar Yusuf Ibn Qizughli Hanafi, Sibti Ibn Jauzi (exp. 654 A.H.)

Tuhfa Isna Ashariyyah — Shah Abd al-Aziz Dehlavi (exp. 1239 A.H.)

Tuhfah al-Ahibbah min Manaqib Aal al-Abaa — Jamal al-Deen, the traditionist of Shiraz

Tuhfah al-Muhibbeen — Mirza Muhammad Badakhshani (alive until 1126 A.H.)

Al-Umdah — author not named

Umdah al-Qari — Badr al-Deen al-Aini (exp. 855 A.H.)

Usud al-Ghaabah — Izz al-Deen Ibn Asir Jazari (exp. 630 A.H.)

Usul al-Iman — Muhammad Saalim Ibn Salaamullah Dehlavi Bukhari

Al-Wafi bi al-Wafayaat — Salah al-Deen Khalil Ibn Aibak Safadi (exp. 764 A.H.)

Wasilah al-Ma'al fi Add Manaaqib al-Aal — Shaikh Ahmad Ibn Fazl Ibn Muhammad Ba Kasir Makki Shafei (exp. 1047 A.H.)

Wasilah al-Muta'abbideen — Umar Ibn Muhammad Ibn Khizr Mosuli (exp. 570 A.H.)

Wasilah al-Najaat fi Manaaqeb al-Saadaat — Maulavi Muhammad Mubin Ibn Muhibullah Ansari Lakhnawi (exp. 1220 A.H.)

Yanaabee' al-Mawaddah — Shaikh Sulaiman Ibn Ibrahim Balkhi Qundoozi (exp. 1294 A.H.)

Zail al-Muzayyal — Abu Jafar Muhammad Ibn Jarir Tabari (exp. 310 A.H.)

Zail Tarikh al-Khatib — Hafiz Ibn Najjar Baghdadi

Zain al-Fataa — Aasimi

Zakhaaer al-Uqba fi Manaaqib Zawi al-Qurba — Muhib al-Deen Abu al-Abbas Ahmad Ibn Abdilllah Tabari Makki Shafei (exp. 694 A.H.)

Zakheerah al-Ma'al — Shaikh Ahmad Ibn Abd al-Qadir Ibn Bakri Ajili (alive until 1203 A.H.)

Zakheerah al-Uqba fi Zikr-e-Fazaael-e-Aimmah al-Huda — Ashiq Ali Khan Dehlavi

Al-Zau al-Laame' — Shams al-Deen Sakhaawi (exp. 902 A.H.)

1. Shah Sahab (abbreviation for Shah Abdul Aziz Muhaadis Dehlavi) has not discussed about Hadees-e-Safeenah independently. He has argued against it under Hadees-e-Saqalain. Therefore, Mir Hamid Husain (r.a.) has answered it along with Hadees-e-Saqalain. Since this tradition was published along with Hadees-e-Saqalain, he (r.a.) has not discussed about the authenticity and reliability of the narrators and transmitters about Hadees-e-Safeenah because the narrators of both traditions are almost the same. In order to reduce the volume of Hadees-e-Safeenah, I have dedicated a separate volume for Hadees-e-Safeenah (English Translator).[\[?\]](#)
2. Surah Baqarah (2): Verse 85[\[?\]](#)
3. Surah Baqarah (2): Verse 285[\[?\]](#)
4. Surah Maaedah (5): Verse 48[\[?\]](#)
5. The author of al-Sawaaq' al-Moobeqah, the original Arabic book which Muhaddis Dehlavi translated to Persian and attributed it to himself![\[?\]](#)
6. Note: Whenever the word contemporary is used, it is referring to the contemporaries of Mir Hamid Husain (r.a.).[\[?\]](#)
7. Faraaed al-Simtain, vol. 2, p. 242[\[?\]](#)
8. Mishkat al-Masaabih, vol. 2, p. 443, H. 6183[\[?\]](#)
9. Al-Sawaaq al-Muhriqah, p. 152[\[?\]](#)
10. Al-Maaarif, p. 146[\[?\]](#)
11. Oyoon al-Akhbaar, vol. 1, p. 310[\[?\]](#)

12. His narrations are found in Sakhaawi's **Istejlaab Irteqaa al-Ghuraf**, pp. 477-484, Tradition Nos. 210-220. Suyuti and others have also narrated traditions from him. [\[?\]](#)
13. Musnad-e-Abu Ya'la Mosuli's traditions can also be found in Sakhaawi's **Istejlaab Irteqaa al-Ghuraf**, pp. 477-484, Tradition Nos. 210-220. Suyuti and others have also narrated traditions from him, which we will narrate in the future Insha Allah. [\[?\]](#)
14. Badakhshani's Miftah al-Naja, Chapter 1, Section 2 [\[?\]](#)
15. Al-Qaul al-Mustahsan fi Fakh al-Hasan, p. 342 [\[?\]](#)
16. Tazkerat-o-Khawaas al-Ummah, p. 323 [\[?\]](#)
17. Al-Mojam al-Saghir, vol. 1, p. 139, Chapter of the One Whose Name is Husain [\[?\]](#)
18. Al-Mojam al-Saghir, vol. 2, p. 22, Chapter of the One Whose Name is Muhammad [\[?\]](#)
19. Surah Teen (95): Verse 3 [\[?\]](#)
20. Al-Mustadrak ala al-Sahihain, vol. 2, p. 373, H. 3312 [\[?\]](#)
21. Al-Mustadrak ala al-Sahihain, vol. 3, p. 163, H. 4720 [\[?\]](#)
22. Sharaf al-Nobuwwah, Chapter 27, p. 248 [\[?\]](#)
23. Kunuz al-Haqaaeq, vol. 2, p. 89 [\[?\]](#)
24. Simaar al-Qulub fi al-Muzaaf wa al-Mansub, p. 40, No. 43 [\[?\]](#)
25. Al-Inbaah ala Qabaael al-Ruwaaat, p. 41, The Discussion of Quraish [\[?\]](#)
26. Tarikh-o-Baghdad, vol. 12, p. 91, No. 6507 [\[?\]](#)
27. Al-Manaaqib of Ibn Maghaazili, pp. 100-101 [\[?\]](#)

28. Yanaabee' al-Mawaddah, p. 13, Chapter 4 [\[?\]](#)
29. Wasilah al-Muta'abbideen, vol. 2, p. 234 [\[?\]](#)
30. Zakhaaer al-Uqba, p. 20, Discussion that they (a.s.) are the Ark of Nuh; whoever boards them will be saved [\[?\]](#)
31. Zakhaaer al-Uqba, p. 20, Discussion that they (a.s.) are the Ark of Nuh; whoever boards them will be saved [\[?\]](#)
32. Surah Hud (11): Verse 37 [\[?\]](#)
33. Surah Hud (11): Verse 41 [\[?\]](#)
34. Surah Hud (11): Verse 42 [\[?\]](#)
35. Surah Hud (11): Verse 43 [\[?\]](#)
36. Al-Asal al-Musaffa fi Tahzeeb Zain al-Fataa, vol. 1, p. 453 [\[?\]](#)
37. Nihaayah al-Lughah, vol. 2, p. 298 [\[?\]](#)
38. Mafaateeh al-Ghaib (famous as Tafseer-e-Kabeer), vol. 27, p. 167 [\[?\]](#)
39. Mataalib al-So'l fi Manaaqib Aal al-Rasool, p. 51 [\[?\]](#)
40. Tazkerah Khawaas al-Ummah, p. 323 [\[?\]](#)
41. Kifaayah al-Taalib fi Manaaqeb Ali Ibn Abi Talib (a.s.), pp. 378-379 [\[?\]](#)
42. Zakhaaer al-Uqba fi Manaaqib Zawi al-Qurba, p. 20, under the discussion that they (Ahle Bait a.s.) are the Ark of the Nuh; whoever boards it, will be saved [\[?\]](#)
43. Lisan al-Arab, vol. 6, p. 30 [\[?\]](#)
44. Faraaed al-Simtain, vol. 2, p. 242, H. 516 [\[?\]](#)

45. Faraaed al-Simtain, vol. 2, p. 243, H. 517 [\[?\]](#)
46. Gharaaab al-Quran, vol. 6, p. 74 under Surah Shoora (42): Verse 23 [\[?\]](#)
47. Mishkat al-Masabih, vol. 2, p. 443, H. 6183 [\[?\]](#)
48. Nazm-o-Durar al-Simtain, p. 235, Part Two of the First Section [\[?\]](#)
49. Nazm-o-Durar al-Simtain, p. 78 [\[?\]](#)
50. Mawaddah al-Qurba, p. 292 [\[?\]](#)
51. Mawaddah al-Qurba, p. 312 [\[?\]](#)
52. Majma' al-Zawaaed, vol. 9, p.861 [\[?\]](#)
53. Surah A'raaf (7): Verse 64 [\[?\]](#)
54. Surah Hud (11): Verse 42 [\[?\]](#)
55. Surah Hud (11): Verse 43 [\[?\]](#)
56. Al-Fusul al-Muhimmah fi Marefah al-Aimmah, p. 26, Author's Introduction [\[?\]](#)
57. Al-Fawaateh fi Sharh-e-Diwan-e-Amir al-Momineen (a.s.), p. 113 [\[?\]](#)
58. Nuzhah al-Majaalis wa Muntakhab al-Nafaaes, vol. 2, p. 167 [\[?\]](#)
59. Istijlaab-o-Irtiqaa al-Ghuraf be Hubb Aqrebaa al-Rasool wa Zawi al-Sharaf, pp. 477-484, H. 220-221 [\[?\]](#)
60. Al-Risaalah al-Aliyyah fi al-Ahaadees al-Nabawiyyah, p. 294 [\[?\]](#)
61. Al-Risaalah al-Aliyyah fi al-Ahaadees al-Nabawiyyah, p. 33 [\[?\]](#)
62. Al-Risaalah al-Aliyyah fi al-Ahaadees al-Nabawiyyah, p. 371 [\[?\]](#)

63. Al-Durr al-Manthur, vol. 4, p. 434 under Surah Hud (11): Verse 41 [\[?\]](#)
64. Al-Jaame' al-Saghir, vol. 1, p. 373, H. 2442 [\[?\]](#)
65. Al-Jaame' al-Saghir, vol. 2, p. 533, H. 8162 [\[?\]](#)
66. Al-Khasaaes al-Kubra, vol. 2, p. 266 [\[?\]](#)
67. Jawaahir al-Eqdain, vol. 2, p. 119, Part 2 [\[?\]](#)
68. Jawaahir al-Eqdain, vol. 2, p. 120-123, Part 2 [\[?\]](#)
69. Al-Sawaaeq al-Muhriqah, p. 152 [\[?\]](#)
70. Al-Sawaaeq al-Muhriqah, p. 186 [\[?\]](#)
71. Kanz al-Ummaal, vol. 12, p. 94, Hadis No. 34144 [\[?\]](#)
72. Kanz al-Ummaal, vol. 12, p. 95, Hadis No. 34151 [\[?\]](#)
73. Kanz al-Ummaal, vol. 12, p. 98, Hadis Nos. 34169-34170 [\[?\]](#)
74. Mirqaat al-Mafaateeh fi Sharh Mishkat al-Masaabeeh, vol. 10, p. 552, Explanation of Hadees 6183 [\[?\]](#)
75. Kunuz al Haqaaiq, Margins of al-Jaame' al-Saghir (of Suyuti), vol. 2, p. 89 [\[?\]](#)
76. Manaaqib-e-Murtazavi, p. 100 [\[?\]](#)
77. Al-Lam'aat fi Sharh al-Mishkaat, vol. 2, p. 700 [\[?\]](#)
78. Al-Siraj al-Munir fi Sharh al-Jaame' al-Saghir, vol. 2, p. 17 [\[?\]](#)
79. Al-Siraj al-Munir fi Sharh al-Jaame' al-Saghir, vol. 3, p. 279 [\[?\]](#)
80. Al-Mashru' al-Rawiy, vol. 1, p. 12 [\[?\]](#)

81. Jam' al-Fawaaed, vol. 2, p. 579, Hadees Nos. 9014-9015 [\[?\]](#)
82. Surah Shura (42): Verse 23 [\[?\]](#)
83. Qurrah al-Ainain, p. 120 [\[?\]](#)
84. Marginal Notes *on* Jaame' al-Saghir (of Suyuti), vol. 2, p. 17 [\[?\]](#)
85. Is'aaf al-Raaghebeen fi Seerah al-Mustafa wa Fazaael-e-Ahl-e-Baitihi al-Taahereen in the margins of Noor al-Absaar, p 86 [\[?\]](#)
86. Surah Hud (11): Verses 41 and 42 [\[?\]](#)
87. Surah An'aam (6): Verse 89 [\[?\]](#)
88. Wasilah al-Najaat fi Manaaqeb al-Saadaat, p. 45 [\[?\]](#)
89. Surah Shura (42): Verse 23 [\[?\]](#)
90. Mashaareq al-Anwaar fi Fauz-e-Ahl al-E'tebaar, p. 90 [\[?\]](#)
91. Noor al-Absaar, p. 229 [\[?\]](#)
92. Yanaabee' al-Mawaddah, Chapter 56, p. 213 [\[?\]](#)
93. Yanaabee' al-Mawaddah, Chapter 44, pp. 153-154 [\[?\]](#)
94. Yanaabee' al-Mawaddah, Chapter 56, p. 217 [\[?\]](#)
95. Yanaabee' al-Mawaddah, Chapter 56, p. 221 [\[?\]](#)
96. Yanaabee' al-Mawaddah, Chapter 56, p. 228 [\[?\]](#)
97. Yanaabee' al-Mawaddah, p. 292, Mawaddah No. 2 [\[?\]](#)
98. Yanaabee' al-Mawaddah, Chapter 56, p. 312, Mawaddah No. 12 [\[?\]](#)
99. Yanaabee' al-Mawaddah, p. 358; Chapter Concerning the Quranic Verses Glorifying the Ahle Bait (a.s.) [\[?\]](#)



100. Yanaabee' al-Mawaddah, p. 358; Chapter Concerning the Quranic Verses Glorifying the Ahle Bait (a.s.)[\[?\]](#)
101. Surah Haaqqah (69): Verses 11–12[\[?\]](#)
102. Al-Qaul al-Mustahsan fi Fakh al-Hasan, p. 342[\[?\]](#)
103. Surah Baqarah (2): Verse 58[\[?\]](#)
104. Surah Hud (11): Verse 17[\[?\]](#)
105. Kanz al-Ummaal, vol. 2, p. 434, H. 4429[\[?\]](#)
106. Tarikh Yaqubi, vol. 2, pp. 211-212[\[?\]](#)
107. Tazkerah Khawaass al-Ummah, pp. 128-130[\[?\]](#)
108. Yanaabee' al-Mawaddah, Chapter 3, p. 23[\[?\]](#)
109. Yanaabee' al-Mawaddah, Chapter 89, p. 572[\[?\]](#)
110. Surah An'aam (6): Verse 149[\[?\]](#)
111. Jawaaher al-Eqdain, vol. 2, The Second Part, p. 126[\[?\]](#)
112. Al-Sawaaeq al-Muhriqah, p. 153[\[?\]](#)
113. Surah Faatir (35): Verse 14[\[?\]](#)
114. Yanaabee' al-Mawaddah, Chapter 44, pp. 153-154[\[?\]](#)
115. Yanaabee' al-Mawaddah, Mawaddah No. 10, p. 308[\[?\]](#)
116. Faraaed al-Simtain, vol. 1, p. 36, Chapter 1, H. 1[\[?\]](#)
117. Al-Durr al-Manthur, vol. 1, p. 174[\[?\]](#)
118. Tarikh Yaqubi, vol. 2, pp. 211-212[\[?\]](#)
119. Surah Baqarah (2): Verse 85[\[?\]](#)

120. Surah Baqarah (2): Verse 285 [\[?\]](#)
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